

THE THEOSOPHICAL PATH

ILLUSTRATED MONTHLY

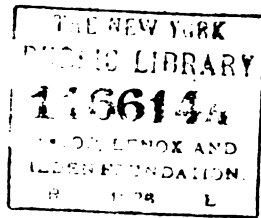
EDITED BY KATHERINE TINGLEY

Volume IV

January—June, 1913

PUBLISHED BY THE NEW CENTURY CORPORATION

POINT LOMA, CALIFORNIA, U. S. A.



THE ARYAN THEOSOPHICAL PRESS
Point Loma, California

INDEX TO THE THEOSOPHICAL PATH

VOLUME VI JANUARY—JUNE, 1913

A

Against Capital Punishment	W. J. Renshaw	275
Alchemists, The Secret of the	P. A. M.	326
Alcohol Demon, The	H. Coryn, M. D., M. R. C. S.	192
Altar and the Odor of Sacrifice, The	Winifred Davidson	87
Am I my Brother's Keeper?	H. Coryn, M. D., M. R. C. S.	343
Ancient and Modern Life	F. S. Darrow, A. M., PH. D. (Harv.)	244
Anniversary of the Chicago Theosophical Convention, The Fifteenth		298
Archaeological Notes	An Archaeologist	115, 354
Art, The Love of	R. Machell	163
Astronomical Notes	Helios	212
Astronomical Observatory, The Royal (<i>illustrated</i>)	C. J. Ryan	341
Atlantis, Modern Science and	H. Alexander Fussell	158

B

"Bible Abolishes Hell, Improved"		223
"Birth is not a Beginning; Death is not an End."	T. Henry	174
Book Reviews	70, 140, 218,	453
Botticelli, Sandro (<i>illustrated</i>)	C. J. Ryan	253
Brain, Mind and Self	H. T. Edge, M. A.	313
Browning, Theosophic Truths Voiced by Robert	Marjorie Tyberg	166

C

Cagliostro and his Enemies, Count	P. A. M.	239
Capital Punishment, Against	W. J. Renshaw	275
Chaucer, The Book of Nature in	H.	321
Cod, The	Percy Leonard	285
Columbia National Forest, In the (<i>illustrated</i>)	M. G. Gowsell	363
Columbus, The Solemn Enthusiasm of Christopher (<i>with portrait</i>)	Winifred Davidson	59
Cost of High Living, The	Lydia Ross, M. D.	251
Current Topics	Observer	370

D

David and the White Stone (<i>verse</i>)	Kenneth Morris	177
Death? What is	A Student	104

E

Egypt, The Light of Ancient	C. J. Ryan	269
Ekoi of Nigeria and the Secret Doctrine, The	H. T. Edge, B. A. (Cantab.), M. A.	143

F

First steps on the Path — Co-Operation	F. J. Dick, M. INST. C. E.	130
Fontainebleau, (<i>illustrated</i>)	Laura Bonn	178
Friends in Counsel		127, 430

G

Genoa (<i>illustrated</i>)	Kenneth Morris	56
Gibraltar (<i>illustrated</i>)	Kenneth Morris	323
Greenwich Observatory (<i>illustrated</i>)	C. J. Ryan	341

H

"Hell, Improved Bible Abolishes"		223
Heredity a Puzzle? Is	William Q. Judge	196
Hills of Caersalem, The (<i>verse</i>)	Kenneth Morris	7
History, The Pivotal Point of	Kenneth Morris	335
Huntsman's Elegy, The (<i>verse</i>)	Kenneth Morris	362
Hypnotism Discredited as a Curative Agent	H. Travers	94

I

Illustrations, The (Views of Greece)		406
Indian Basketry, Poetry and Symbolism of (<i>illustrated</i>)	George Wharton James	417
Intelligence behind Evolution, The	Magister Artium	303
International Peace, Theosophy and	Kenneth Morris	393
Ireland, Scenes in (<i>illustrated</i>)	F. J. Dick, M. INST. C. E.	93
Italian Royal Family, Literary Talent in the	K. M.	273

J

Japanese Gardens (<i>illustrated</i>)	E. S. Stephenson	311
Jupiter and the Wagoner	R. Machell	263
Justice in the East and in the West, The Idea of	Rev. S. J. Neill	407

K

Karma	William Q. Judge	108
Katherine Tingley's Visit to Sweden (<i>illustrated</i>)		63, 133

L

Learners	Winifred Davidson	283
Lies	W. D.	287
Light of Ancient Egypt, The	C. J. Ryan	269
Literary Talent in the Italian Royal Family	K. M.	273
Lomaland, A Visit to	Daniel de Lange	215
Louvre, The (<i>illustrated</i>)	Laura Bonn	8
Louvre, Pictures from the (<i>illustrated</i>)	Charles J. Ryan	209

M

Madeira (<i>illustrated</i>)	Kenneth Morris	85
Metaphysics, Occult Science and	H. T. Edge, B. A. (Cantab.), M. A.	227
Mirror of the Movement	63, 133, 215, 298, 376,	443
Modern Spirit in Religion, The	H. T. Edge, B. A. (Cantab.) M. A.	75
Musical World, The	Charles J. Ryan	101

N

New Diseases and Old Desires	Lydia Ross, M. D.	316
New Year, The	Charles Maxon	1
Noah's Ark	R. Machell	257

O

Occult Science and Metaphysics	H. T. Edge, B. A. (Cantab.), M. A.	227
Olympus, An Hour on	A. W. H.	210
Orphism, Studies in	F. S. Darrow, A. M., PH. D. (Harv.)	42, 200

P

Peace Congress, An International Theosophical Symposium by Râja Yoga Students	430
Pivotal Point of History, The	Kenneth Morris 335
Poincaré on Space and Time, Henri	F. J. Dick, M. INST. C. E. 12
Pope's Green Island, The: by W. P. Ryan (extracts)	221
Presidents and their Office, Our: by W. E. Chancellor (Review)	375
Press Clippings	444
Primitive Man	H. Alexander Fussell 412
Prison-House of Selfishness, The	Amicus 127
Psychic Epidemics	William A. Dunn 260

R

Religion of the Ancient Celts, The: by J. A. MacCulloch (Review)	453
Rodin (<i>illustrated</i>)	R. Machell 23
Rome (<i>illustrated</i>)	234

S

Sacrifice, The Altar and the Odor of	Winifred Davidson 87
Science and Race Prejudice: by G. Spiller (Review)	372
Science Notes	The Busy Bee 288, 366
Scottish Scenes (<i>illustrated</i>)	Walter Forbes 190, 416
<i>Secret Doctrine</i> , A Study of The	H. T. Edge, M. A. 400
Shadows of the Bush, In the: P. A. Talbot (Review)	H. T. Edge, B. A. (Cantab.), M. A. 143
Song	M. R. 361
Song in the Mountain and the Sea, The (<i>verse</i>)	Kenneth Morris 256
Sons of the Prophet, The: Carl Ramberg (Review)	C. J. Ryan 140
Soul, The (<i>verse</i>)	Spenser 58
Sound, The Sanitation of	Lydia Ross, M. D. 98
Space and Time, Henri Poincaré on	F. J. Dick, M. INST. C. E. 12
Swarm, A May (<i>illustrated</i>)	Percy Leonard 333
Symbology	R. Machell 309

T

Theosophical Thoughts from the New England Transcendentalists	F. S. Darrow, A. M., PH. D. 379
Theosophic Truths Voiced by Robert Browning	Marjorie Tyberg 166
Theosophy and International Peace	Kenneth Morris 393
Theosophy, The Mission of	H. T. Edge, B. A. (Cantab.), M. A. 151
Tibetan MSS. and Books (Review)	H. T. Edge, B. A. (Cantab.), M. A. 70
Titian's Sacred and Profane Love (<i>illustrated</i>)	C. J. Ryan 353
Tivoli (<i>illustrated</i>)	162
Turn of the Tide, The	R. Machell 90
Turn of the Wheel, The	Bryan Kinnavan (William Q. Judge) 265

W

Widening Horizons	H. Alexander Fussell 80
Within: Sir Francis Younghusband (Review)	H. T. Edge, B. A. (Cantab.), M. A. 218
Work Regarded as a Privilege	H. T. Edge, B. A. (Cantab.), M. A. 4

Z

Zunis in New Mexico, With the (<i>illustrated</i>)	George Wharton James 25, 180
--	------------------------------

ILLUSTRATIONS

A

Akropolis, The: Athens, Greece	406
Apollo Gallery, the Louvre	9
Apollo, The Young (Fifth Century B.C.): the Louvre	9
Aryan Memorial Temple: International Theosophical Headquarters	75
Athena: the Louvre	9
Australia, Scenes in	214-215

B

Ballynahinch, Galway, Ireland	92
Bas-reliefs: the Louvre	10-11
Belleek, Ireland	92
Ben Nevis, Scotland	191
Bernini Cascade, Tivoli, Italy	151
Birr Castle, Ireland	93
Blavatsky, Helena Petrovna (<i>portrait</i>)	303
Bosporus, The Entrance to the	143
Botticelli, Paintings by	254-255
Braemar Castle, Scotland	191
Bruce Monument, Stirling, Scotland	190
Burns Monument	417
Bust of a Laughing Boy by Donatello	352

C

Chardin's Paintings in the Louvre	208-209
Columbia National Forest, In the	364-365
Columbus, Christopher (<i>portrait</i>)	59
Constantinople, Views in	142-143
Corfu, The Island and Harbor of	407
Corinth, The Canal of	407
Cuba, Views in	442-443

D

David's Paintings in the Louvre	208-209
---------------------------------	---------

E

Edinburgh Castle	416
Enniskillen, Ireland	92
Europa Point, Gibraltar	325

F

Floors Castle, Scotland	190
Fontainebleau, Views and Interiors	178-179
Fontana di Trevi, Rome	235

G

Galata, The Wharves at: Constantinople	142
Genoa, Views in	58-59
German Scenes	286-287
Gibraltar, Views of	324-325
Gistubar Strangling the Lion: the Louvre	10
Glasgow, Scotland	416

Goethe Monument, Borghese Gardens, Rome	234-235
Golden Horn, The: Constantinople	143
Göteborg, Sweden, Views in	132-133
Gourock, Scotland	283
Greece, Views of	406-407
Greenwich Observatory	342-343
Greenwich Park, London, In	343
Greenwich, The Royal Naval College	343

H

Hopetoun House, Queensferry, Scotland	282
---------------------------------------	-----

I

Indian Basketry	418-419, 426-427
Ireland, Scenes in	92-93

J

Japanese Gardens	310-311
Judge, William Quan (<i>portrait</i>)	227

K

Killin, Scotland, View in	191
Kilruddery House, Ireland	93

L

Louvre, The: Paris	8-9, 10-11
Louvre, Pictures from the	208-209, 250-251
Love: Sacred and Profane, by Titian	353

M

Madeira, Views from	86-87
Madonna, by Sandro Botticelli	254
Maria Theresa, by Mme. Vigée-Lebrun: Condé Museum, Chantilly	251
Michelangelo as a Boy	352
Minerva Vanquishing Mars, by J. L. David: the Louvre	209

P

Pallas, by Sandro Botticelli	255
Peru, Scenes in	262-263
Piazza del Popolo, Rome	234
Pincio Gardens, Rome	234
Point Loma Views	114-115
Propylaia, The: Athens, Greece	406

Q

Quinton Castle, County Down, Ireland	93
--------------------------------------	----

R

Râja Yoga Delegates to International Theosophical Peace Congress (<i>portraits</i>)	434-435
Rome, Views in	234-235
Rose, A Point Loma	379
Rubens' <i>Conclusion of Peace</i> in the Louvre	250
Rubens Gallery, the Louvre	8

S

Samson's Ribs, Salisbury Crags, Scotland	190
Scala di Spagna, Rome	234
Scottish Scenes	190-191, 282-283, 416-417
Sea Views on the Lomaland Shore	1, 274-275
Spring, by Sandro Botticelli	254
Stockholm, Street Scene in	132
Stornoway, Scotland	417
St. Sophia Mosque, Constantinople	142
Swarm of Bees, A	334-335
Sweden, Views from	132-133

T

Temple of Vesta, Tivoli, Italy	162
Theater of Dionysus, The: Athens, Greece	406-407
Thinker, The: by Rodin	22
Tingley, Madame, in Sweden	64-65
Titian's Sacred and Profane Love	353
Tivoli, Italy, Views of	151, 162-163, 392-393
Triumph of Death, by Orcagna	255

V

Via Appia, Rome	235
Victor Hugo by the Sea: by Rodin	23
Villa d'Este, Tivoli, Italy	162-163
Village Bride, by J. B. Greuze, in the Louvre	209
Venus rising from the Bath, the Louvre	251
Visingsö, Sweden	133

W

Winged Victory of Samothrace, The (the Louvre)	9
--	---

Z

Zuni, New Mexico	26-27, 38-39
------------------	--------------



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.

See the gates of Life and Peace standing open before you, if you have but faith and trust to enter in. But none can enter alone, each must bring with him the sad and sorrowing. None can cross the threshold alone, but must help to bear the burdens of the overburdened, must aid the feeble steps of those who are discouraged, must support those who are bowed down with sin and despair, and as he sends out the radiation of his own joy and strength which he receives from his own aspirations and devotion to his Higher Self, joy and strength and power shall enter into the lives of those others, and together they shall pass through into Life.

KATHERINE TINGLEY

Desire wisdom; love all men; do your duty; forget yourself; let each thought and act of your life have for its aim the finding of divine wisdom; strive to apply that wisdom for the good of other men. If you search in every direction, Light must come to you. Seek to find in everything the meaning. Strive to know what they are, by what governed or caused. This is the first step. Live your life with this ever before you. Purify your thought as well as your body. Reason all you can, feel all with your heart you may, and when intellect and heart fail you, seek for something higher. This is the A B C; it is enough for the present.

WILLIAM Q. JUDGE

THE THEOSOPHICAL PATH

MONTHLY ILLUSTRATED

EDITED BY KATHERINE TINGLEY

NEW CENTURY CORPORATION, POINT LOMA, CALIFORNIA, U. S. A.

Entered as second-class matter July 25, 1911, at the Post-Office at Point Loma, California
under the act of March 3, 1879

Copyright, 1913, by Katherine Tingley

COMMUNICATIONS

Communications for the Editor should be addressed to "KATHERINE TINGLEY, *Editor* THE THEOSOPHICAL PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

MANUSCRIPTS

The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words. The Editor is responsible only for views expressed in unsigned articles.

SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii and the Philippines, TWO DOLLARS; other countries in the Postal Union, TWO DOLLARS AND FIFTY CENTS payable in advance; single copy, TWENTY CENTS.

REMITTANCES

All remittances to the New Century Corporation must be made payable to

CLARK THURSTON, *Manager*

Point Loma, California

VOL. IV No. 1

CONTENTS

JANUARY 1913

On the Lomaland Shore of the Pacific	<i>Frontispiece</i>
The New Year	Charles Maxon 1
Work Regarded as a Privilege	H. T. Edge, B. A. (Cantab.), M. A. 4
The Hills of Caersalem (<i>verse</i>)	Kenneth Morris 7
The Louvre (<i>illustrated</i>)	Laura Bonn 8
Henri Poincaré on Space and Time	F. J. Dick, M. INST. C. E. 12
Rodin (<i>illustrated</i>)	R. Machell 23
With the Zunis in New Mexico, II (<i>illustrated</i>)	George Wharton James 25
Studies in Orphism, VI	F. S. Darrow, A. M., PH. D. (Harv.) 42
Genoa (<i>illustrated</i>)	Kenneth Morris 56
The Solemn Enthusiasm of Christopher Columbus (<i>with portrait</i>)	Winifred Davidson 59
Mirror of the Movement	63
Katherine Tingley and Party on the Island of Visingsö, Sweden (<i>illustrations</i>)	64-65
Tibetan MSS. and Books—A Review	70
Magazine Reviews; Notices; Advertisements	73



Lomaland Photo. & Engraving Dept.

“Across the live sea’s white
And green delight.” — *Swinburne*
ON THE LOMALAND SHORE OF THE PACIFIC

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. IV

JANUARY, 1913

NO. 1

WHILE the bells are ringing on the outer plane, calling men to a recognition of the New Time, the soft, silvery tones of the compassionate Heart of Life are sounding forth their sweet music to the souls of men, calling them away from the paths of darkness, unrighteousness, and despair, to the ever-abiding Glory of a Truer and Better Life, and the Hope and Peace of a New Day.

Katherine Tingley

THE NEW YEAR: by Charles Maxon



HOREAU pointed out that there are artists in life, persons who can change the color of a day and make it beautiful to those with whom they come in contact. We claim that there are masters in life who make it divine, as in all other arts. Is it not the greatest art of all, this which affects the very atmosphere in which we live? That it is the most important is seen at once, when we remember that every person who draws the breath of life affects the mental and moral atmosphere of the world, and helps to color the day for those about him. Those who do not help to elevate the thoughts and lives of others must of necessity either paralyse them by indifference, or actively drag them down. When this point is reached, then the art of life is converted into the science of death. And no one can be quite inactive. . . . Every one lives, thinks and speaks. . . . The Theosophist who is at all in earnest, sees his responsibility and endeavors to find knowledge, living, in the meantime, up to the highest standard of which he is aware. . . . Man's life is in his own hands, his fate is ordered by himself. Why then should not the coming year be a year of greater spiritual development than any we have lived through? It depends on ourselves to make it so. This is an actual fact, not a religious sentiment. In a garden of sunflowers every flower turns toward the light. Why not so with us?

And let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year. The earth passes through its definite phases and man with it; and as a day can be colored so can a year. — From Editorial by H. P. Blavatsky, *Lucifer*, I, 337.

The Past; what is it? . . . You are the past of yourself. Therefore it concerns you not as such. It only concerns you as you now are. In you as you now exist, lies *all* the past. . . . I care not what I *was*, or what any one *was*. I only look for what I am each moment. For as each moment is and at once is

not, it must follow that if we think of the past we forget the present, and while we forget, the moments fly by us, making more past. — *William Q. Judge*

The old year is gone and we stand on the threshold of the new. Once again we are face to face with one of the mysteries of our existence — the mystery of Time: the Past, the Present, the Future. Yet how few seek to understand it; how few seek to understand themselves; how few know that the key to the understanding of the Universe is within themselves!

And how few realize that the present moment is ours. Each moment we stand between the past and the future. All the mighty past is focused in the present, and only through the gateway of the present moment can we enter into the future.

Nor can we halt on the threshold, there is that within which forbids our stay. We may be never so loath to let the present go, yet even while we seek to detain it, it is gone into the irrevocable past. So day follows day, year follows year, and still we will not recognize nor apply the great secret of cyclic law, which the succession of moments and the mighty procession of the years so persistently force upon our attention.

Truly it is in the commonest facts of life that lie our greatest opportunities, and it is in the most commonplace occurrences that are hidden some of the profoundest mysteries.

Oh, that I could live my life over again! How many have thought this! But we know it may not be. Yet there is better than that. There is a new day not yet lived, a new year not yet run its course, awaiting us all with its infinite possibility. To live life over again? It may not be; but life before us, with the experience and lessons of the past — that is ours. For, after all, the wish is not to live the same life over again if we could. Were that possible, we should live it again as before and with the same unsatisfying result; but underlying the wish is the prayer, nay the hope, for a new life in which we may build upon the lessons and experiences of the past. Yet we make a grave mistake if we seek to live in the future before it is ours, for it is as impossible to live in the future as in the past.

In the truest sense, neither the past nor the future is ours, but only the present. Our weakness and folly lie in neglecting the present with its opportunities, as we do when with vain regrets we live the past over again in memory, or in imagination picture for ourselves life as

we would have it in the future. In either case we miss the opportunity of the only time which is ours, the present moment, the Now.

And yet, while every moment is ours to use for good or ill, there are certain recurring moments which are to those which follow as the keynote is to the musical composition. Such a moment is the moment of dawn, the moment just before the sunrise that heralds the birth of a new day; and such a moment, of still vaster import, is the birth of the New Year.

Whence comes the custom of making New Year resolutions? So universal is it that it cannot have arisen by chance. There is no chance in the Divine Order that governs all things from the simplest to the greatest. There is still a "destiny that shapes our ends," however rough-hewn, turbulent, chaotic, our human life in this iron age. The custom of making New Year resolutions is in itself neither meaningless nor futile, however we may laugh at it, or joke that the road to hell is paved with them. For the road to heaven is similarly paved; it rests with us as to which of these two shall be our goal — whether our resolutions shall be cemented together by action consistent therewith into the mosaic of a noble life, or be left as stumbling-blocks for new defeats.

One of the greatest secrets of life is locked up in this custom, so old that no one can trace its origin, born out of the very night of time, coming down from the birth of the human race. It is a key to one of the inner doorways that lead to the understanding and the conquest of ourselves, and to the meaning of our life here. It is because of man's indifference to his real nature, his indifference to spiritual things, that he fails to make use of it. Yet its meaning is so plain that he who runs may read. "The fruit lies in the seed"; "As is the seed, so will be the harvest"; "Well begun is half done"; "A good beginning is half the battle"; and many another trite saying testify to the power and opportunity given into our hands at the birth of every New Year and the dawn of every new day. It is for each of us to strike what keynote we will for the coming year; to strike it true and clear and wholeheartedly, or false and jangled and insincere. Let us strike it true, and in tune with the highest that is in us, and so make music for the world!

A New Day, a New Year, lie before us; all the past irrevocably gone, all the future beckoning with its golden promise!

Forever, Time's daughters sit threading their beads, neither hurrying, nor

delaying. Day after day, year after year, is strung upon their endless thread. Here and there a rare jewel, a flashing diamond, an iridescent opal, a delicate pearl, shines among the lusterless, jagged beads that by far outnumber all the rest.

Now and again, sweet melody breaks forth from the 'Time-Maidens' lips, echoing the songs of happy days that have blessed the children of Earth; but the songs are rare, seldom do they break the monotony of the moaning sorrow and anguished cries that are wrung from their hearts by the world's woe.

Yet, could we but look into the eyes of the Time-Maidens, behind the sadness, we might see not only the record of the days that now are swiftly passing, not only the memory of the Earth as it has been for ages; but the light of a far-away gaze into the Future that is still to be born. There is the brightness of Hope and the radiance of Joy in that gaze; for the cycles in their turning shall bring again a Golden Age, a new day of Brotherhood and Peace.

O toiling, sorrowing Brothers, Sisters, your yearning hopes and prayers are not in vain!

O Warrior Brothers, Sisters, whose hearts beat true, fight on!

The first flush of the Dawn is in the sky!

The Night is far-spent; the Day is at hand!

WORK REGARDED AS A PRIVILEGE:

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



THE writer of a certain book on technical chemistry expresses the view, shared by many, that science should be studied for its own sake rather than from any motive of gain; and points out that in actual life the desire for gain is not our principal motive for working, but that we work in fulfilment of a law of our nature, whose satisfaction brings content. We all feel that the notion of recompense has become too closely attached to the idea of work in these days, and there is a desire to return to the idea of work as being a privilege and a joy. But the conditions under which we live bind us fast in a network of circumstances that renders well-nigh impossible the realization of this desirable ideal; and these conditions are the accumulated growth of selfish and materialistic principles of conduct. The question, therefore, that concerns us is how to overcome these conditions and bring about the ones we desire.

In the world today there are many people who are obliged to toil for subsistence in such a way that their thoughts are continually centered on the question of remuneration. For such people work can be a pleasure only in a minor degree. Other people go on working for gain long after their needs are supplied, and for them the desire of accumulating swallows up the pleasure of working. Others again seek

their happiness in the false notion that work is a thing to be avoided, and try to be happy without working.

But work is really a fulfilling of the laws of our nature, and such fulfilling ought to bring a satisfaction that would be an answer to the problem of life. The animals all fulfil the laws of their nature and find thereby the end and aim of their existence. The bird that seems to spend the whole day in the collection of insects or seeds is actually enjoying the use of its limbs and senses; nor is the lizard that basks in the sun and raises himself up and down on his little newly-evolved arms occupied exclusively in meditating on the subject of flies. As to man, we may quote Pope to the effect that:

To be, contents his natural desire,
He asks no angel's wing, no seraph's fire.

But this applies to the "poor Indian," who, in the poet's vision, lacks those introspective and questioning faculties that trouble the denizen of western civilization. The "untutored mind" has fewer faculties to exercise; but the more complex mind may find its more difficult labor crowned by a richer achievement if it can succeed in profitably exercising its ampler endowments.

The idea of work as a privilege, however far from realization, can at least be held before the mind as an ideal; and this will bring nearer the realization. But to what extent is this the ideal of work that is held up by our politicians and social reformers? Do they scheme out ways by which all men may be allowed the privilege of working, or plan to punish the erring by depriving them of work? It is admitted that, with the facilities of modern invention, ample sustenance for all could be insured at the expense of a trifling contribution of labor from each. But suppose that, instead of trying to arrange a compulsory schedule of working hours, we were engaged in a polite scramble for the privilege of contributing to the general maintenance!

Visitors to the International Theosophical Headquarters at Lomaland often wonder how the people there can be content to work without remuneration, yet the lack of remuneration is itself one of the principal attractions. All will admit that anxiety about remuneration spoils the joy of work, and that relief therefrom is often found in the indulgence of some hobby. The essence of the hobby is that it consists of some labor that *need not* be performed; it is a *labor of love*. There are many people, in all branches of occupation, who would be glad of the opportunity to work from sheer love of work; but they are pre-

vented either by inexorable circumstances or by the hypnotic force of strongly ingrained ideas and fashions. The ability to work in such desirable conditions is esteemed by the workers of Lomaland as a privilege for which they ought to be thankful, seeing how difficult it is to be obtained elsewhere and how many people are unable to share it. And this last consideration should also make them anxious to extend the privilege to as many as possible and to point the way by which it may be secured on a larger scale.

It would be easy to go through the list of occupations in which people are engaged, and to point out in the case of each one how desirable it would be if love instead of gain were the inspiring force. But such an enumeration is not necessary, since it can be supplied by each one for himself. The teaching profession is one that might be mentioned specially as being hampered by the question of remuneration; for there is no profession wherein it is more desirable that the worker should be free and unembarrassed. How much better it would be if all teachers could be relieved from anxiety as to sustenance and left free to express to the full the energy with which their noble profession inspires them! Artists, too, in every field — graphic, musical, literary — are sadly encumbered by the obtrusion of “filthy lucre”; and it is quite needless to expatiate on the advantages of being free from that incubus in their case. And so with all the crafts, constructive, agricultural. Modern conditions turn men into pieces of machinery, executing some simple set of mechanical motions over and over again all day; and the farmer is burdened by anxiety about profit and loss.

But, without enlarging on this part of the theme, so familiar to all, let us pass to a consideration of the means of achieving the desired end. And here, leaving aside all devious bypaths of discussion, we may go straight to the only possible answer, an answer whose truth will scarcely be denied. There is one requisite with which all things are possible, without which nothing is possible. *There must be more heart-life in the community.* Our commonwealth is all on a selfish basis, and that is precisely what is the matter with it, as we are all realizing more clearly every day. This is the one solution to all the vexed social problems of today — we must have more *heart-life*.

Many modern theories regarding man are contrary to his best instincts, for these instincts are chiefly social and give evidence of his possessing a heart all the time. His economic theories are largely based on the assumption that man is an inveterately selfish creature, who will

always gratify himself at the expense of his fellows whenever possible. His biological theories are based on more than one curious assumption — that man is an animal, that the animals are selfish. The theory that society is a complicated chemical reaction may be very interesting but it will not solve our problems. What we need is a philosophy that will interpret man's instincts, motives and aspirations as we find them.

Many writers are declaring that modern civilization needs religion. So in truth it does, but what religion? The only satisfactory answer is, Religion itself — the one eternal and universal Religion that underlies all religions. The name of this Religion is the Heart-Doctrine. Seek in yourself for the motives that are broad, impersonal, compassionate, and give them scope; so shall you find your Spiritual nature grow, and light will come. We need more faith in our own Divinity. It is this that Theosophy seeks to implant by its luminous teachings as to the nature of man. Theosophy is the Doctrine of the Heart.

THE HILLS OF CAERSALEM: (Welsh Air: *Crugybar*)

By Kenneth Morris

O H Hills of Caersalem the Immortal,
 Where wonder, a daffodil, flowers,
 Oh City with sunset for portal,
 And the opals of eve for your towers,
 Though we wander the deserts of sadness,
 Though our glory be dimmed and o'ercast,
 We shall put forth in barks of sun-gladness
 And come by your marvels at last!
 When the pageant and pomp, and the riot
 Of sunset in mystery wane,
 And the calm feet of evening and quiet
 Steal gleaming afar o'er the main;
 When the silent wave glittereth, dreaming
 In citron and silver and blue,
 Our vision goes yearning and streaming,
 Oh Hills of the Deathless, to you!
 Not meekness shall win to your splendor;
 Not death guides the bark to your shore,
 But the strong man shall force your surrender,
 Go in, and have joy evermore.
 Swing wide, O ye gates of compassion!
 Swing wide, for man's madness shall cease,
 And, purged of all prayer and all passion,
 He shall roam on the Mountains of Peace.

*International Theosophical Headquarters,
 Point Loma, California.*

THE LOUVRE: by Laura Bonn

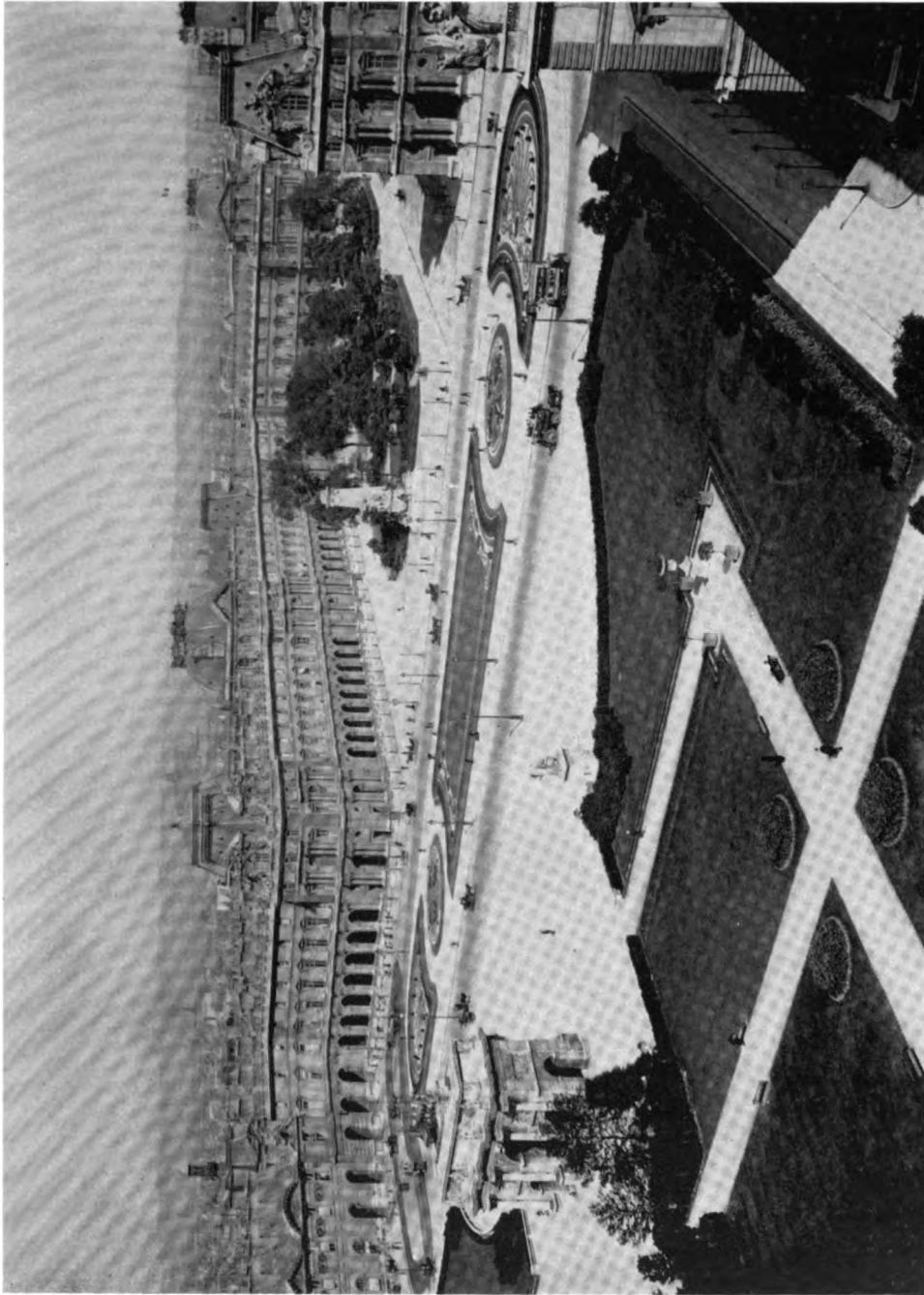


VER so slight an acquaintance with Paris, a few months or weeks or even days, leaves an unfading impression of exhilarating life, sparkling lights, green parks and fresh gardens; of graceful bridges spanning its river; of wide avenues of trees radiating from a center and ending in spacious squares; of majestic columns, arches, palaces and cathedrals. For many days one is satisfied to enjoy the charming out-of-door life of Paris, to drive through its avenues and wooded parks, to mingle with the crowd thronging its boulevards, conscious of its gaiety and friendliness — in a word, to appreciate the city's lovely exterior before entering its many public palaces to see what Paris is like on the inside.

One of the noblest of the monuments of Paris, and the one above all others that belongs to the race as well as to France, is the Palace of the Louvre. Historically it is one of the most interesting buildings of Europe, aside from its importance as the depository of the priceless and unsurpassed, if not unrivaled, museum of art. The present palace of the Louvre was begun by Francis I on the site of the ancient Louvre which was the home of the kings of France since the thirteenth century. The palace was extended and beautified by generations of kings, its imposing east front with its superb Corinthian colonnade of coupled columns, being added by Louis XIV. The west façade is an excellent example of early French Renaissance architecture. The interior of the palace has been decorated and redecorated from time to time by successive governments and only a few of its apartments retain their original appearance. One such is the great Galerie d'Apollon which in itself is a museum in which one could spend hours. Its walls and ceiling, so rich in painting and tapestry, form a gorgeous setting for such relics as the swords of Charlemagne and Napoleon which its glass cases contain.

Dumas, that endless and delightful story-teller, has peopled the palace of the Louvre most vividly for us with those who really lived there in generations past, and to his readers it has become a background to Catherine de Medici, the Cardinal and the Duke of Guise, to Mary Queen of Scots in her youth, when she was the wife of the French King Francis II, and to many other famous characters of history, until the royal residence was moved to the palace of the Tuileries.

This palace, begun by Catherine de Medici, was joined to the



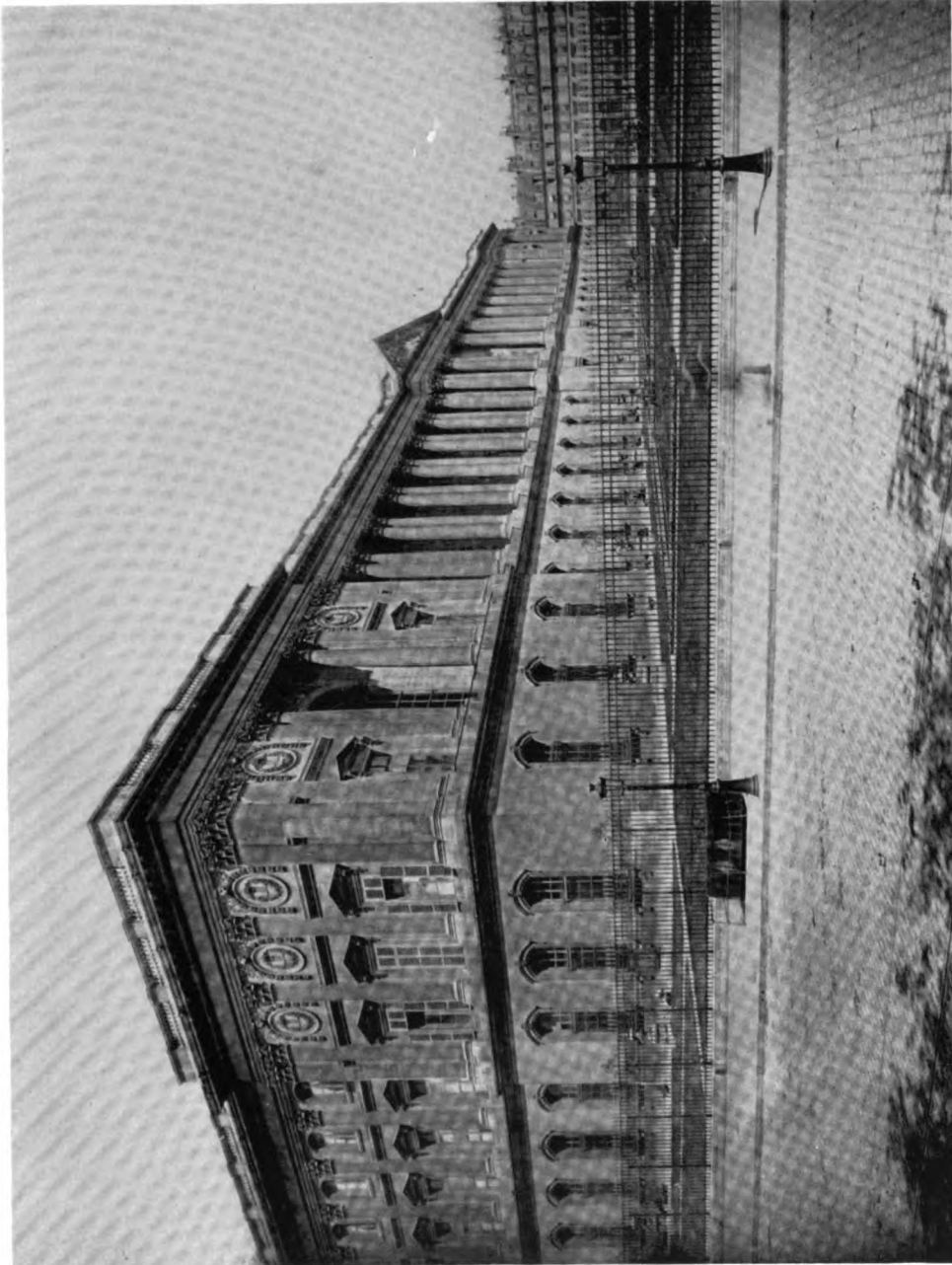
Lomalond Photo. & Engraving Dept.

THE NEW LOUVRE



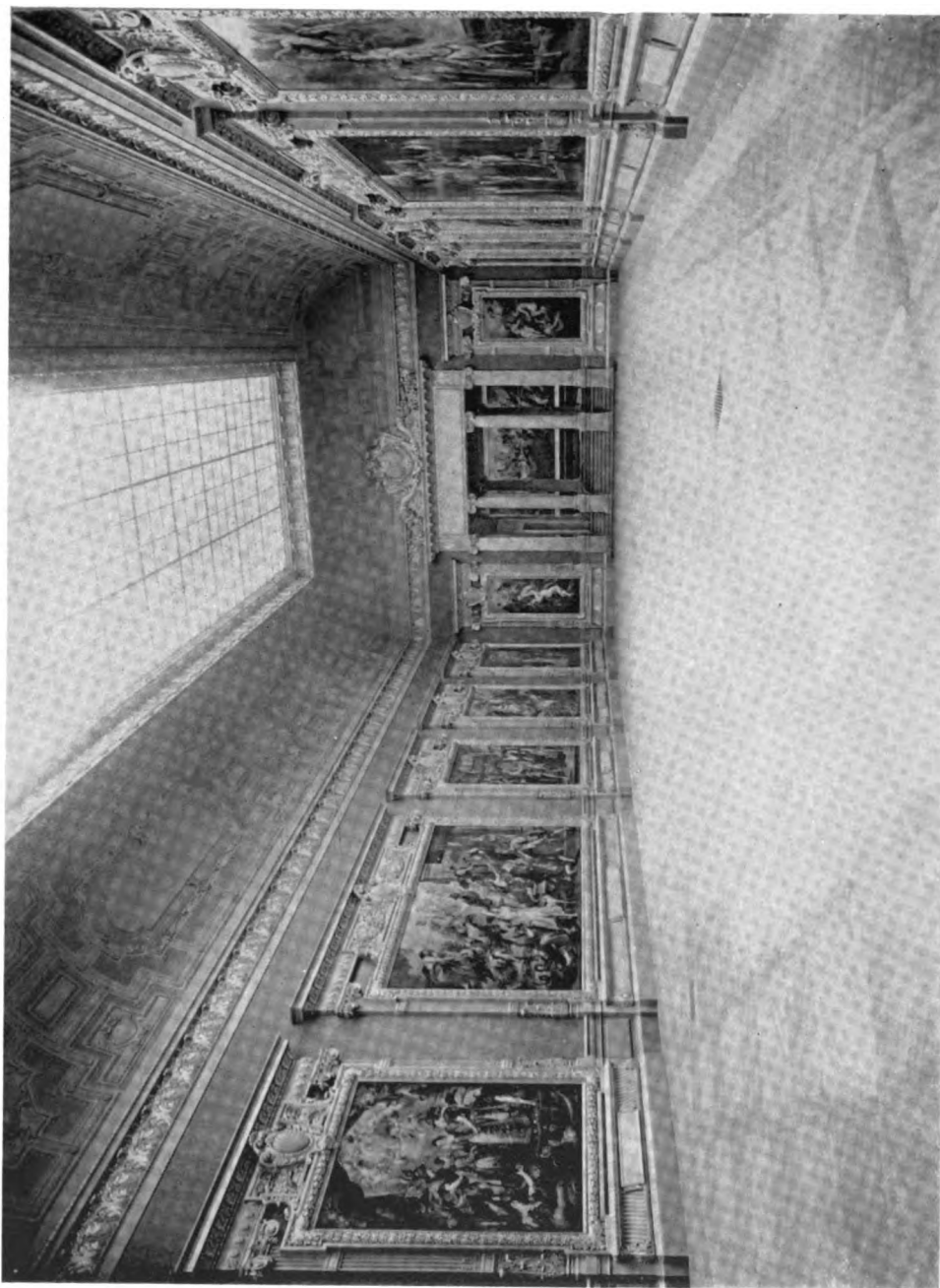
Lomaland Photo. & Engraving Dept.

THE JEAN GOUJON GATE, THE LOUVRE, PARIS



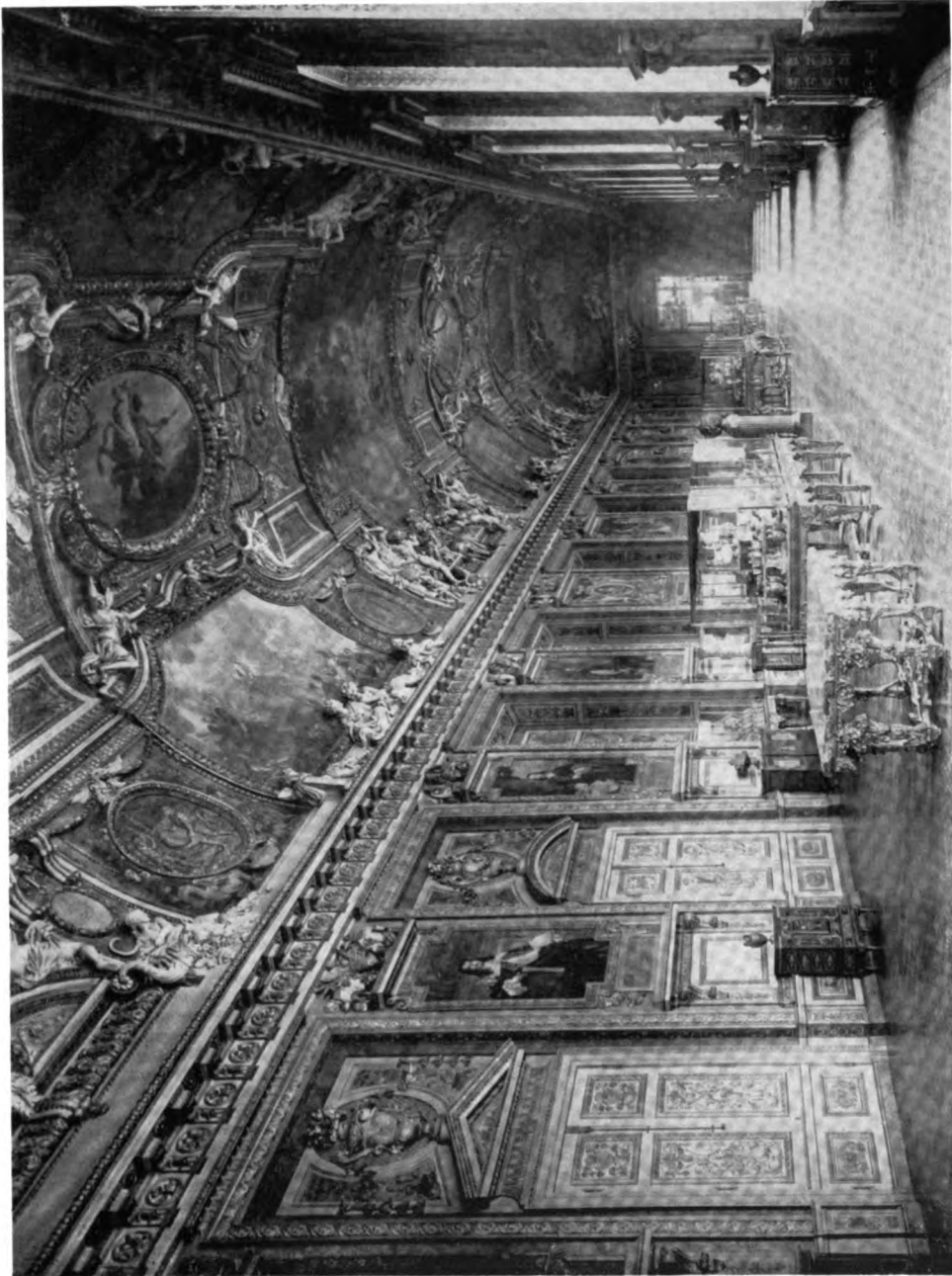
Lomaland Photo. & Engraving Dept.

THE LOUVRE COLONNADE



Lomaland Photo. & Engraving Dept.

RUBENS GALLERY, THE LOUVRE



Lomaland Photo. & Engraving Dept.

GALLERY OF APOLLO, THE LOUVRE



Lomeland Photo. & Engraving Dept.

THE YOUNG APOLLO (FIFTH CENTURY B. C.), THE LOUVRE



Lomaland Photo. & Engraving Dept.

ATHENA, THE LOUVRE
Old copy of statue in the Parthenon, by Phidias.



THE WINGED VICTORY OF SAMOTHRACE
THE LOUVRE

Louvre by great wings, the two buildings becoming thus one immense palace, around which centered many of the most vital events occurring in the French capital for some centuries. The Tuileries was the scene of many a memorable disaster at the time of the overthrow of the ancient French monarchy. Mobs invaded and stormed it. It was taken and retaken by the people and finally burned by the Commune in 1871. The Louvre narrowly escaped a like fate, as it too was undermined and charged with explosives and its roof watered with petroleum; but something, generally called Chance, intervened to save it while its sister palace perished in flames, and all that is left of it other than its historical associations, are the pavilions which adorned its extremities and which, now restored, form the architectural termination of the wings of the Louvre. These wings formerly connected the two palaces. The gardens of the Tuileries which were laid out by Louis XIV's famous gardener, Le Nôtre, now cover the site of the demolished palace and are open to the public. Little children play there on its lawns and around its fountains; women sit and sew there in its shade, and it is the place for loitering and promenading when the band plays on afternoons in summer.

Amid such happy, peaceful surrounding it is difficult to realize the thrilling scenes enacted here during the stormy period of the Revolution and of the Empire. Two scenes that occur to the mind are the unfortunate and humiliating flight from the palace of Louis XVI and Marie Antoinette in disguise and under cover of darkness, in sharp contrast to the pomp and circumstance with which the Imperial party assembled here to proceed to Notre Dame Cathedral for the Coronation of Napoleon. A still more recent scene was the unhappy flight of Empress Eugénie after the Emperor's defeat at Sedan. Just as the third Republic was proclaimed the prefect of police rushed into her apartment at the Tuileries shouting, "The Empire has fallen, save yourself Madame." And the last royal resident of the palace was forced to save herself by flight through the long gallery of the Louvre, down into the street and away in a hired cab.

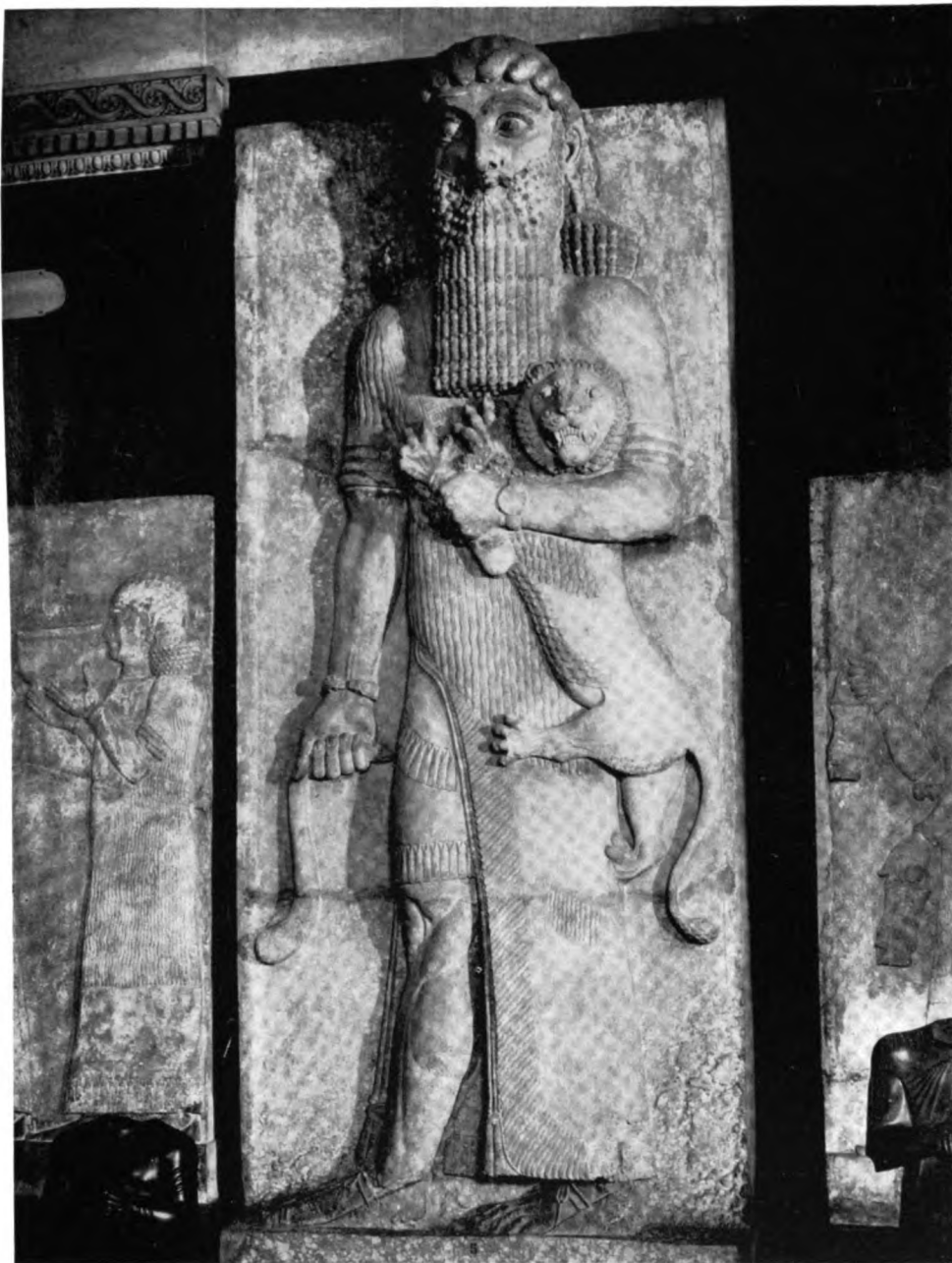
For more than a century a great part of the interior of the Louvre has been occupied by the famous art collection now so extensive in its scope that, were there only this museum left in the world, one could still trace the history of ancient and medieval art by means of the magnificent specimens to be found in its halls of antiquities, of sculpture and of painting. Even the uninstructed in art can to a great extent

appreciate the collection provided he makes up in zeal what he lacks in knowledge. The museum itself will educate him who brings to it an enthusiastic interest, for surely one can value objects of art as much for the thoughts they give rise to as for any approach to perfection the canvas or marble may possess. Here before the eyes in splendid array is spread a page, nay a volume, of the history of man as expressed in art.

In Egypt, Chaldaea, Assyria, Babylonia, and other ancient lands, man expressed himself by recording on stone or tile, for the decoration of temple and palace, symbols of his gods, his religious rites and beliefs, his triumphs and pleasures. Wonderful examples of these records of the past are found in the Louvre and one can in imagination rebuild the palaces of Nineveh or Babylon with their massive walls of sun-dried brick, covered without by enamel tiles and within by slabs of alabaster on which were carved the triumphs of war and the pleasures of the chase. The imposing entrances of these palaces were guarded by winged human-headed bulls or lions or other mythological conceptions.

Both Egyptian and Mesopotamian art doubtless exerted an influence upon early Greek art and hence upon succeeding art for all time. The conventional conception of the human form of these ancient peoples culminated in the freedom and perfection of form in the art of Greece. In the Louvre one can see the beginning of art in the sculptures from Nineveh, Babylon and Thebes and its culmination in the Venus of Milos and in the Winged Victory of Samothrace which in its mutilated majesty, with great outspread wings, stands now at the foot of the grand stairway. As a single figure it is perhaps the most inspiring bit of Greek art extant.

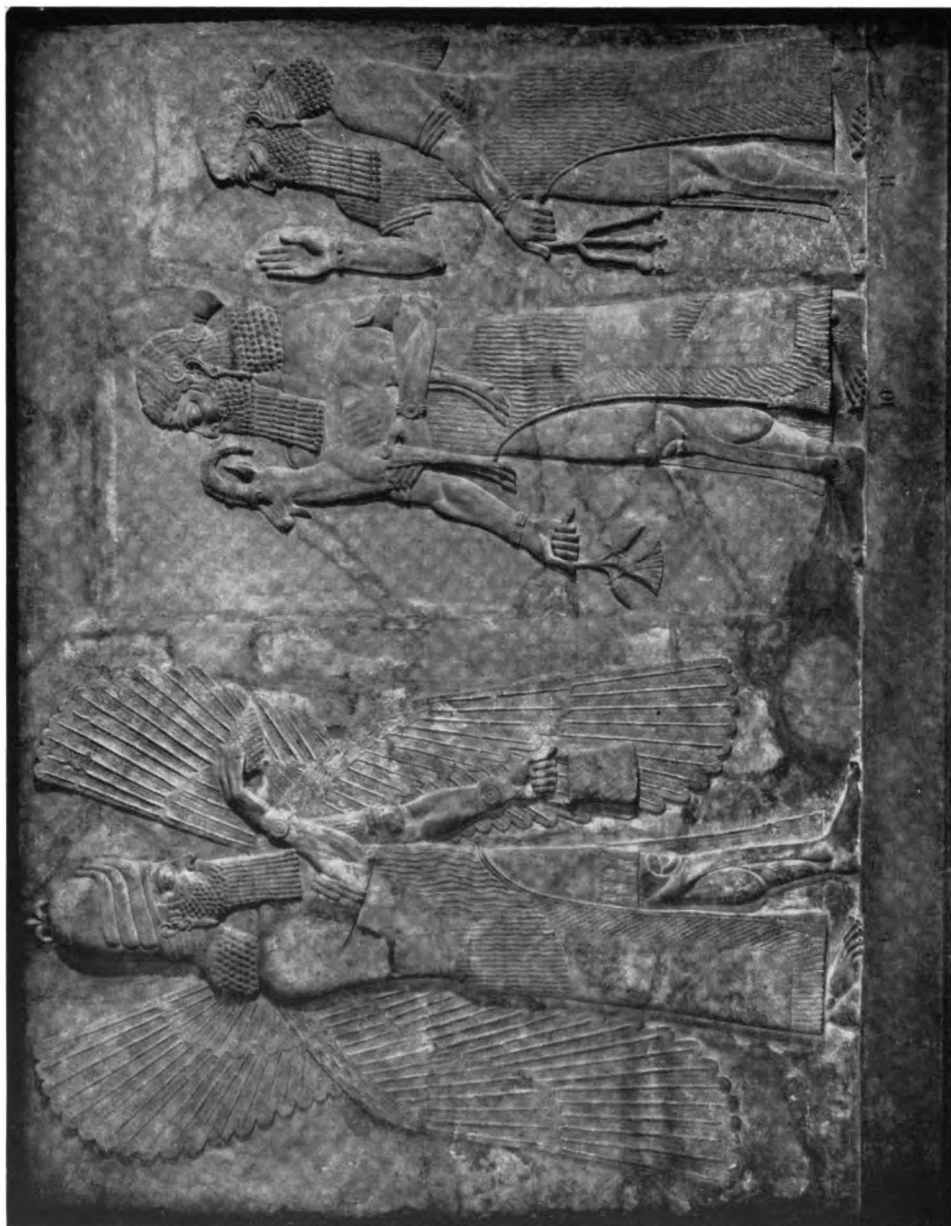
The Greeks attained to a perfection of form which we can never hope to surpass and although Browning claims, in his *Old Pictures in Florence*, that the special task begun by the early Renaissance artists was to portray, not the form alone, but man himself, "to bring the invisible full into play," we are not warranted in saying that this was not equally the aim of the best art of the Greeks as also of those older races of Egypt, Babylonia and Assyria. It should be remembered, however, that a significant feature of much of Egyptian art, as also of other ancient lands, was its symbolism, portraying the powers and attributes of the soul, and that this is not found in later Greek art, nor in the art of the Renaissance.



Lomaland Photo. & Engraving Dept.

GISTUBAR STRANGLING THE LION: THE LOUVRE

High relief from Khorsâbâd, Nineveh, Assyria. Gistubar is a semi-mythical character, beloved by the goddess Ishtar, whose love he refused, and who, in consequence, caused him to undergo great trials. The subject of his dream of a fight with a lion, which was followed by his successful conquest of Elam and attainment of the kingship, is a favorite one with Assyrian sculptors.



Lomaland Photo. & Engraving Dept.

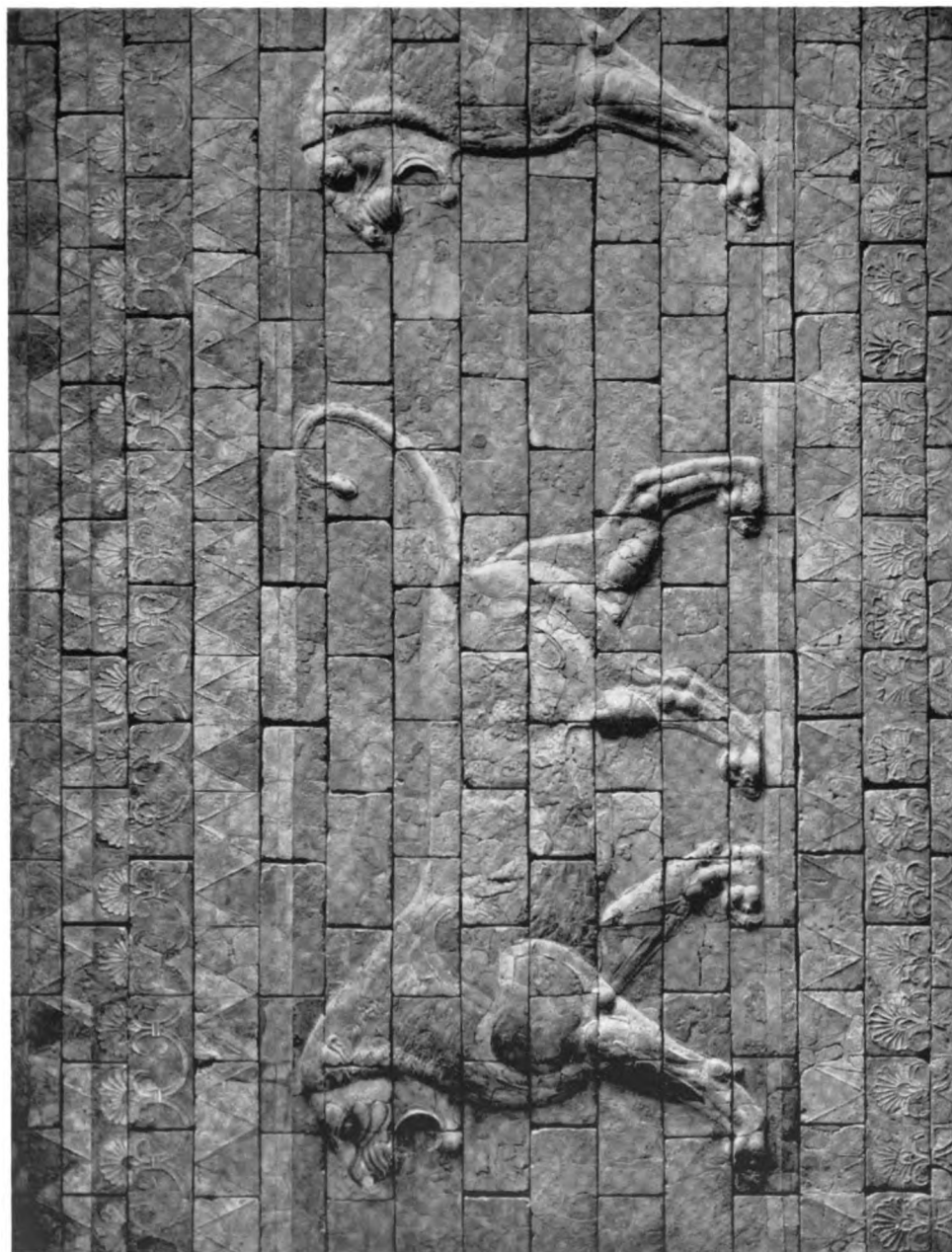
OFFERING SACRIFICES TO A WINGED GENIUS: THE LOUVRE.

Bas-relief from Khorsâbâd, Nineveh, Assyria.



Lomeland Photo. & Engraving Dept.

ASSYRIAN BAS-RELIEF REPRESENTING A PROCESSION WITH HORSES: THE LOUVRE.



Lomaland Photo. & Engraving Dept.

FRIEZE OF LIONS FROM PALACE OF DARIUS, AT SUSA, THE PRINCIPAL CAPITAL
OF THE PERSIAN EMPIRE, B. C. 546

Nine lions, made of painted and glazed tiles, have been found and pieced together to reconstruct the perfect frieze. The ground is turquoise blue, the lions white, yellow, and green, the lower tiles gray and rose. Now in the Louvre.

With the great ancients, before the days of their decadence, their aim in sculpture and painting and architecture was not mere outer beauty, such as would delight the eye, but to appeal to and awaken the soul, by the portrayal through symbols of the inner nature and powers of man. Their civilization was different; all their surroundings, their mental and spiritual evolution were different; and doubtless also their ideas of the beautiful and the fitting, and therefore their art was different; hence it is not just that we should attempt to judge them or their art by the same standard as we do the art of today or the art of the Renaissance. To express not only beauty of form which Browning calls the "film that's furled about a star," but as far as possible to let the star itself shine through the film — this surely is the aim of true art of whatever age or clime. Who can say whether, in spite of the difference between the art of the Renaissance and that of Greece and the still more marked difference between these and the art of Egypt and Assyria, this aim was not equally that of the latter as of the former?

The galleries of the Louvre afford one of the greatest opportunities in the world for the comparison of ancient art with that of the Middle Ages in Europe. Here too we see how the art wave beginning with Medieval conceptions, stiff and wooden of form, but striving dimly to express the indwelling spirit that informs the body of flesh, swept on and, gathering force with the revival of learning and the reawakening of men's minds, reached its height with such Renaissance masters as Leonardo, Raphael and Michelangelo.

Art evolves and changes just as does man, and as man descends into materialism or attains to spiritual heights so does art faithfully record it. And as there are heights now undreamed of to be reached by man, so art awaits the new impulse. "The proper study of mankind is man," and where can we study his history more fully than in his expression of himself in the art of all ages?



If one has the understanding one can keep the laws — laws which Theosophy teaches are inherent in every atom of the universe, by which man evolves symmetrically towards perfection. One working conscientiously with these laws finds himself in harmony with nature, recognizes the reality of the soul life and begins to taste true happiness. — *Katherine Tingley*

HENRI POINCARÉ ON SPACE AND TIME:

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



A SCIENTIFIC man of unusual skill and penetration in the domains of mathematics, physics, and astronomy, has recently left us. An article from his pen in *Scientia* (xxv) on the subject of space and time, and another in *La Revue Scientifique* (July 13) on the connexion between matter and ether, suggest a *résumé* of some of his conclusions, which typify the advanced school of scientific thought; and a few comments, from the standpoint of Theosophical teaching. M. Henri Poincaré possessed the faculty of communicating the results of his brilliant researches in simple guise unencumbered with technicalities, and his writings on current questions in the world of science have commanded the widest interest and respect. Free from dogmatism, he maintained to the last an open mind on every question, never hesitating to admit or to review the slender foundations on which many hypotheses really rest. In what follows it may be noted that by "space," M. Poincaré means physical extension, which, metaphysically, is a restricted definition.

Introducing the subject of space and time, he inquires whether the principle of relativity, such as conceived by Lorentz, compels us to abandon previous conclusions. He suggests that geometry has been constructed by the mind on the basis of experience, and adds that we are not forced on that account to regard it as shielded from further assaults from experience.

He discards at the outset the idea of a pretended (or innate) sense of space which, anterior to experience, would have all the properties of "geometrical space." For he says that, apart from our movements, we should have no sense of space; that the space-sense reduces to a constant association between certain sensations and certain movements, or to the representation of these; that is, to the representation of the sensations. For instance, we should remain unaware of our transportation, along with our environment, to other spatial regions — which is what actually happens, through the movements of the Earth.

Again, if all objects were enlarged or reduced, or underwent deformation according to a certain law, and our measuring instruments changed in the same ratio and manner, we should be unable to perceive any change. The absolute position, size, or distance of an object has

no meaning, because these are only relative. Under these circumstances, he asks whether space possesses geometric properties, independently of measuring instruments. In reality, he concludes, space is formless, and has no properties of itself. The function of geometry is the study of the properties of our instruments; that is, of solid bodies.

But then, he adds, as our instruments are imperfect, ought geometry to be modified every time they are improved? Should instrument-makers advertise: "I furnish a better kind of space than my contemporaries, simpler and more convenient"? We know this is not so. We are obliged to say that geometry is the study of the properties our instruments would have, were they perfect. And then we should have to know what a perfect instrument is — a vicious circle!

But we might say: geometry is the study of a group of laws little different from those our instruments follow, but much simpler — laws which really govern nothing in Nature, but which are conceivable by the mind. In this sense geometry would be a convention — a sort of compromise between our love of simplicity and our wish to avoid ignoring what our instruments indicate. This convention would define at once space and the perfect instrument.

What we have said of space, he continues, applies also to time. But not to Bergsonian time, which, far from being a pure quantity exempt from quality, is, so to say, quality itself, of which the interpenetrating portions are qualitatively distinct. That kind of duration could be no instrument for the man of science, for what is beyond measurement, says M. Poincaré, could be no object of science.

Were all phenomena, including the speed of our clocks, subject to a similar retardation, we should not perceive it, whatever the law of retardation, provided it were the same for the clocks. The properties of time are but those of clocks, as the properties of space are but those of measuring instruments.

For the sake of clearness he distinguishes two kinds of relativity: physical relativity, in which the "axes of reference" are either fixed, or move uniformly; and psychological relativity, in which the time-origin of the axes is subject to change. Psychological time would be unable to connect phenomena occurring in two different consciousnesses. An event happens on Earth; another on Sirius; how can we tell whether the former is anterior to, simultaneous with, or posterior to the latter? Only by some convention.

Physical relativity is seen to be more restricted than psychological. If the co-ordinates, in the differential equations representing the laws which the physical world obeys, were multiplied by the same constant, the equations would be altered, were the system referred to revolving axes, owing to dynamical considerations. This circumstance, as exemplified by the well-known Foucault experiment, gives rather a shock to our ideas of the physical relativity of space — ideas founded on psychological relativity — and this disagreement has proved a source of embarrassment to many philosophers.

He says the principle of physical relativity applies to the differential equations of motion rather than to the finite equations, and after a short discussion of the assumptions involved in these, goes on to point out that if the equations contain co-ordinates, it is by a convenient fiction. We do not observe the co-ordinates, for example, of celestial objects, but rather estimate their mutual distances. We seek to form equations which obey these estimated distances, by a process of eliminating variables inaccessible to observation.

This would be our principle of physical relativity, and it has no other meaning. It is experimental in character, necessarily so, and is therefore, as already said, much more restricted than psychological relativity. He proposes a new definition of space in terms of solid bodies considered as mechanical systems, which would include a way of defining time as well. Then he adds that the principle of physical relativity, being experimental, is subject to continual revision; that geometry ought to escape such revision; and that, therefore, the principle of *relativity* should be regarded as a convention. In its experimental sense, it means that the mutual action of two widely separated systems tends to zero when the distance is indefinitely augmented. He says there is nothing even to prevent the apparent absurdity of the mutual action, after diminishing with increase of distance, beginning again to increase! — or on still further augmenting the distance, again tending to zero.

Thus the principle of physical relativity is more clearly seen to be but a convention, deduced from attempts at experiment.

Everything, he goes on to say, occurs as if time were a fourth dimension of space, and as if four-dimensional space, resulting from the combination of space and time, turned not only upon an axis of "ordinary space," but round any axis whatever. He suggests, in order that the comparison should be mathematically tenable, that it

would be necessary to attribute purely imaginary values to this fourth ordinate of space, so that the four ordinates would be x , y , z , and $t\sqrt{-1}$; but he does not insist on this, the essential thing being to note that *Space and Time are not distinct entities*, which could be regarded separately — but two aspects of the same whole, so interblended that they cannot easily be separated.

M. Poincaré adds that of two events, A may be neither cause nor consequence of B, if the distance be such as to preclude the possibility of light reaching A from B, or B from A, in the needed time — for the maximum speed of transmission, according to the New Mechanics, is that of light.

Shall we then change our attitude, he asks, in view of these new ideas? He answers in the negative. Certain physicists wish to adopt a new convention; not that they are obliged to do so; they consider the idea more convenient — that is all! And those not of this opinion may legitimately refrain from altering their habits of thought.

II

M. Poincaré states that space is formless. Geometry, we should say, has to do with conceptual form, but this by no means identifies it with space; nor does it endow geometry with the power of defining space. Hence it would be mere confusion of thought to speak of “curved space,” as some are apt to do in referring, for instance, to the geometry of Riemann. And here one is tempted to remark that we ought perhaps to become a little more familiar with the geometry we have, before taking up the study of other conceptual geometries. Some principle of relativity enters even into conceptual geometry, which is Euclid’s undoubtedly, in contra-distinction to what is called “practical” geometry. How otherwise could a circle be described? We should have no means of knowing whether the radius was constant; nor, being constant, whether the center occupied the same position while endeavoring to trace the circle ideally. It was for this reason that in the profound symbolism of ancient metaphysics, the point and circle were regarded as incognizable.

Moreover, the principle of coincident planes, and of relative rotation of one or more of them round common points — necessary in order to describe a circle, in *really* plane geometry, and necessary to prove the fourth proposition in Euclid’s first book — seems to have been overlooked in the text-books. The result has been that while

imagining ourselves followers of Euclid, we have introduced ideas of compasses, etc. (objects possessing physical extension), and then asserted that the circle cannot be squared, nor an angle trisected, by Euclidean methods; whereas had we studied the true meaning of his circle postulate, his proof of proposition four, and his method of limits, we should have seen that the only satisfactory and easy *geometrical* way of solving these problems is purely Euclidean in method; is conceptual, and independent of physical instruments. These remarks appear to be germane to those of M. Poincaré on geometry, because our principle of relativity can be carried into the region of the better-known geometrical concepts, without invoking either "elliptic" or "hyperbolic" space-concepts, so-called.

Many would be inclined to question the idea that geometric theorems are *based* on observed facts in the physical world. It is true that, for most of us, they may be so based. On the other hand, was it not an elementary principle of ancient teaching, that Thought precedes Manifestation, in all regions? That the noumenal precedes the phenomenal? Pure Geometry, like Number, is an *aspect* of the noumenal, surely?

When M. Poincaré says, with true insight, that Space is formless, and that Space and Time are two interblended aspects of one whole, we naturally ask: What, then, is the result of this inevitable combination? *Ceaseless Motion?*

Keeping in view that the whole truth of the matter is paradoxically within, and yet beyond our grasp, we may inquire how far Theosophical teaching can illumine, for us, this subject. Its very foundations are outlined in the Proem of *The Secret Doctrine*, a work by H. P. Blavatsky, which takes as its text an archaic work entitled, *The Book of Dzryan*. "The Divine Thought, the ONE LIFE, is eternal, invisible, yet Omnipresent, without beginning or end, yet periodical in its regular manifestations."

Its one absolute attribute, which is ITSELF, eternal ceaseless Motion, is called in esoteric parlance "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. . . . Intra-Cosmic motion is eternal and ceaseless; Cosmic motion (the visible, or that which is subject to perception) is finite and periodical. (*Op. cit.*, I, 2, 3.)

Again: "Space is composed, from its undifferentiated to its differentiated surface, of seven layers."

A sentence in *The Book of Dzyan*, which has reference to the period *between* two manifested Universes, says:

Time was not, for it lay asleep in the infinite bosom of duration.

Commenting on this, H. P. Blavatsky writes the following, which would surely have delighted M. Poincaré:

Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced; but "lies asleep." The present is only a mathematical line which divides that part of eternal duration which we call the future, from that part which we call the past. Nothing on earth has real duration, for nothing remains without change — or the same — for the billionth part of a second; and the sensation we have of the actuality of the division of "time" known as the present, comes from the blurring of that momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals which we call the future, to the region of memories that we name the past. In the same way we experience a sensation of duration in the case of the instantaneous electric spark, by reason of the blurred and continuing impression on the retina. The real person or thing does not consist solely of what is seen at any particular moment, but is composed of the sum of all its various and changing conditions from its appearance in the material form to its disappearance from the earth. It is these "sum-totals" that exist from eternity in the "future," and pass by degrees through matter, to exist for eternity in the "past." No one could say that a bar of metal dropped into the sea came into existence as it left the air, and ceased to exist as it entered the water, and that the bar itself consisted only of that cross-section thereof which at any given moment coincided with the mathematical plane that separates, and, at the same time, joins, the atmosphere and the ocean. Even so of persons and things, which, dropping out of the to-be into the has-been, out of the future into the past — present momentarily to our senses a cross-section, as it were, of their total selves, as they pass through time and space (as matter) on their way from one eternity to another; and these constitute that "duration" in which alone anything has true existence, were our senses but able to cognize it there. (*Op. cit.*, I, 37.)

Again we read:

Our ideas, in short, on duration and time are all derived from our sensations, according to the law of Association.

Which parallels what M. Poincaré says regarding space, considered as physical extension — an inadequate idea, however, of space.

The "Breath" of the One Existence is used in its application only to the spiritual aspect of Cosmogony by Archaic esotericism; otherwise, it is replaced by its equivalent in the material plane — Motion. The One Eternal Element, or

element-containing Vehicle, is *Space*, dimensionless in every sense; co-existent with which are — endless *duration*, primordial (hence indestructible) *matter*, and *motion* — absolute “perpetual motion” which is the “breath” of the “One” Element. (I, 55.)

As to the “fourth dimension” H. P. Blavatsky wrote:

The superficial absurdity of assuming that Space itself is measurable in any direction is of little consequence. The familiar phrase can only be an abbreviation of the fuller form — “the *Fourth dimension of MATTER in Space*.” . . . But it is an unhappy phrase, even when thus expanded. . . . The . . . characteristics of matter must clearly bear a direct relation always to the senses of man. Matter has extension, color, molecular motion, taste, and smell, and by the time that it fully develops the next characteristic — let us call it for the moment PERMEABILITY — this will correspond to the next sense of man — let us call it “NORMAL, CLAIRVOYANCE”; thus, when some bold thinkers have been searching for a fourth dimension . . . what they really were in want of was a *sixth characteristic of matter*. The three dimensions belong really to but one attribute or characteristic of matter — extension; and popular common sense justly rebels against the idea that under any condition of things there can be more than three of such dimensions as length, breadth, and thickness. These terms, and the term “dimension” itself, all belong to one plane of thought, to one stage of evolution, to one characteristic of matter. So long as there are foot-rules within the resources of Kosmos, to apply to matter, so long will they be able to measure it in three ways and no more. . . . But these considerations do not militate in any way against the certainty that in the progress of time — as the faculties of humanity are multiplied — so will the characteristics of matter be multiplied also. Meanwhile, the expression is far more incorrect than even the familiar one of the “sun rising or setting.” (I, 251)

In *New Aspects of Life*, Dr. H. Pratt said: “Space is a substantial, though (apparently) an absolutely unknowable living Entity.” And H. P. Blavatsky, in comment, declares such to be the teaching of Archaic philosophy. “Space is the real world, while our world is an artificial one. It is the One Unity throughout its infinitude: in its boundless depths as on its illusive surface; a surface studded with countless phenomenal Universes, systems, and mirage-like worlds.” (I, 615)

III

Intimately related to the profound views on Space and Time outlined, is the connexion between Matter and Ether; and here again M. Poincaré furnishes us with some luminous thoughts in the remarkable essay published by *La Revue Scientifique*.

After discussing the singular agreement between some recent atomic theories, when applied to such dissimilar phenomena as gaseous actions, electrons, Brownian movements, and radio-activity, M. Poincaré goes on to say that the chemical "atom" is now a reality. But this is not to say we are near to the ultimate elements of things, for it is no true element; *it is not exempt from mystery; this atom is a world!*

Every new discovery in physics reveals a new complication of the atom. What we sometimes call the "transmutation of an element" is no longer correct, seeing that an "Element" does not disintegrate into another, but into several others.

But this is not all; in the atom we find many other things. At first, the electrons. Every atom thus seems a kind of solar system, where minute negative electrons play the part of planets, gravitating round a larger positive, or sun-electron. The mutual attraction of the contrary electricities welds the system into a whole, and governs the planetary periods, thus fixing the wave-length of the light emitted by the atom. To the convection-currents produced by the electron-movements is due its apparent inertia, which we name its mass. But outside the captive electrons are the free ones, obeying the kinetic laws of gases, and rendering metals conductors. These are comparable to the comets that circulate from one stellar system to another, effecting as it were an exchange of energy between remote systems.

But we have not reached the end. After the electrons, next come the magnetons, deduced, on the one hand, from the study of magnetic bodies, and on the other, from the study of the spectra of simple bodies — revealing, as M. Weiss showed, remarkable numeric laws, which appear to govern the peculiar distribution of the lines in the spectrum. A first thought would be to reconcile these laws with those of harmonics. Just as a vibrating string has an infinite degree of freedom with which to multiply the fundamental frequency, or a Hertz resonator an infinity of different periods, may not the atom, for identical reasons, emit an infinity of different lights? Experiment, however, and certain laws of frequency compel us, so far, at least to modify this idea. He regards the idea of M. Ritz, of revolving electrons with magnetons placed end to end, as somewhat artificial, but adds that we may accept it provisionally for want of a better.

Why do hydrogen atoms give several different spectrum lines? Following up the hypothesis M. Poincaré says it is because there are

several kinds of hydrogen atoms, differing among themselves in the number of magnetons, or in their alinement, each kind producing a different line in the spectrum. Then one would like to know whether these could transform into one another. And in what way may an atom lose magnetons? Does the magneton leave the atom, or merely take up a different arrangement? What is a magneton? With certain hypotheses in mind it would seem to be a vortex of electrons, and our atom grows more and more complex.

But what gives a better idea than anything else of the complexity of the atom is the study of radio-active transformations. The law of these appears at first simple, being exponential; but on reflecting upon its form, one recognizes that this is nothing else than *statistical*, and the element of apparent chance would enter. But here there can be no chance due to fortuitous encounters with other atoms, or with external agencies. For it is in *the interior of the atom itself* that are found the causes of its transformations, whether the cause be ephemeral or profound. Otherwise we should have surrounding circumstances, such as temperature, for example, exerting an influence on the coefficient of time in the exponent; but this coefficient is remarkably constant, so much so that Curie proposes to use it in the measurement of absolute time.

The "chance," then, presiding in these transformations, is an internal one; that is, the atom of a radio-active body is a world, under some law of "chance"; but note well, that who says "chance" says large numbers; a world formed of few elements may obey laws more or less complicated, but they will not be merely statistical laws! It follows that the atom is a complex world; true, a sealed up world, or nearly so, protected from any exterior perturbations we may provoke. Were there a statistical and therefore a thermodynamic interior of the atom, we should be able to speak of its internal temperature. Well! it has no tendency to place itself in equilibrium with external temperature; as if enclosed in an envelope perfectly adiathermous! He continues: "And it is precisely because it is closed in; and *because its functions are distinctly traced, and guarded by stern sentinels, that the atom is an individual.*"

.

It is nearly a generation since *The Secret Doctrine* was written; and now modern Science, through one of its intellectual giants, begins

to find out that what H. P. Blavatsky wrote is true. "The waves and undulations of Science are all produced by atoms propelling their molecules into activity *from within*." (I, 633). We postpone summarizing the rest of M. Poincaré's article, in order to afford a brief but general view of the topic in the light of Theosophical teaching. It has been expounded repeatedly in these pages, but M. Poincaré's remarkable conclusion gives new point to the following extracts from *The Secret Doctrine*; which, however, will be easier to comprehend, if the Three Fundamental Propositions of Theosophical Teaching are first studied, as in the Proem to that work. They will be found also in THE THEOSOPHICAL PATH for February, 1912.

One thing is clear. If every atom possesses "individuality," it must not only be alive, but be likewise endowed with some variety of consciousness. There never was an Azoic age. An archaic Commentary on *The Book of Dzyan* says:

Spirit is the first differentiation of (and in) SPACE; and Matter is the first differentiation of Spirit. That, which is neither Spirit nor matter — that is IT — the Causeless CAUSE of Spirit and Matter, which are the Cause of Kosmos. And THAT we call the ONE LIFE or the Intra-Cosmic Breath. (I, 258)

"Like must produce like. Absolute Life cannot produce an inorganic atom, whether simple or complex," says H. P. Blavatsky. Ordinary common sense, with the aid of a little intuition, assents. And M. Poincaré, who recognizes individuality in the atom, may be taken as concurring.

If we shake off some of the brain-mind fetters we have forged by a too close preoccupation with the illusive phenomena of merely objective Nature, we shall easily perceive that Man must be included in any consideration of the Atom, for it is Man who imagines and reasons about it.

There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills through every atom and infinitesimal point of the whole finite Kosmos which hath no bounds, and which people call SPACE, considered independently of anything contained in it. But the first differentiation of its *reflection* in the manifested World is purely Spiritual, and the Beings generated in it are not endowed with a consciousness that has any relation to the one we conceive of. They can have no human consciousness or Intelligence before they have acquired such, personally and individually. This may be a mystery, yet it is a fact, in Esoteric philosophy, and a very apparent one too.

The whole order of nature evinces a progressive march towards a *higher life*. There is design in the action of the seemingly blindest forces. The whole process

of evolution with its endless adaptations is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the "survival of the fittest," though so cruel in their immediate action — all are working toward the grand end. The very *fact* that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called "unconscious Nature" is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits, whose collective aggregate forms the manifested *verbum* of the unmanifested *Logos*, and constitutes at one and the same time the *MIND* of the Universe and its immutable *LAW*. (I, 278)

Those who are aroused by the words of M. Poincaré to deeper study of the subject, ought to turn to the sections entitled "Primordial Substance and Divine Thought," and "Gods, Monads, and Atoms," in Vol. I of *The Secret Doctrine*; and then read the Stanzas, with their Commentaries, in both volumes.

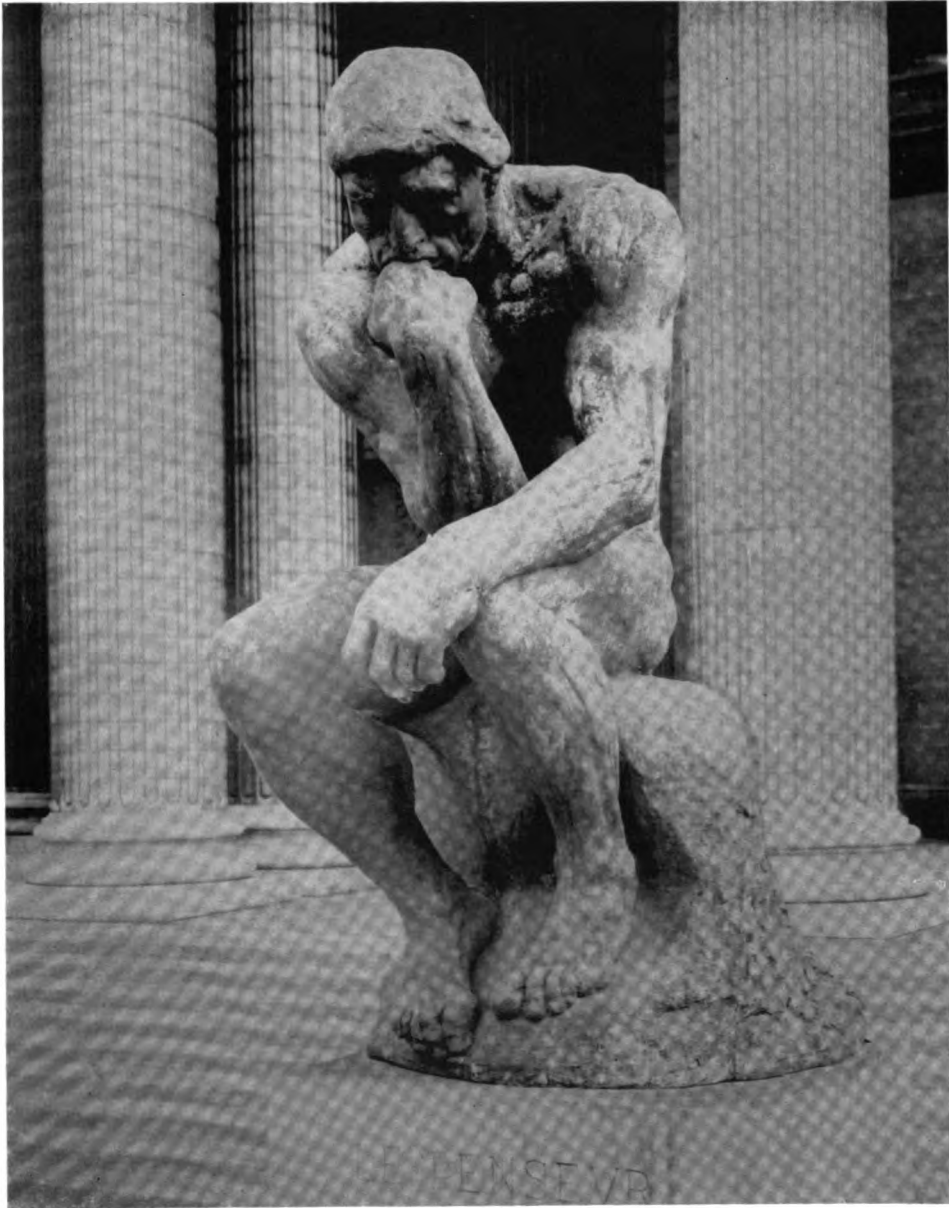
By then, they will be able to peruse the absolutely magnificent Proem — unparalleled by anything in known literature — with a keener perception of its meaning and grandeur; and to realize — along with our genial, fearless, and sincere comrade, Henri Poincaré — that, verily, "the Atom is not exempt from mystery."



THE only true Science must also be a Religion, and that is the Wisdom-Religion. A religion which ignores patent facts and laws that govern our lives, our deaths, and our sad or happy hereafter, is no religion. The True Religion is one which will find the basic ideas common to all philosophies and religions.

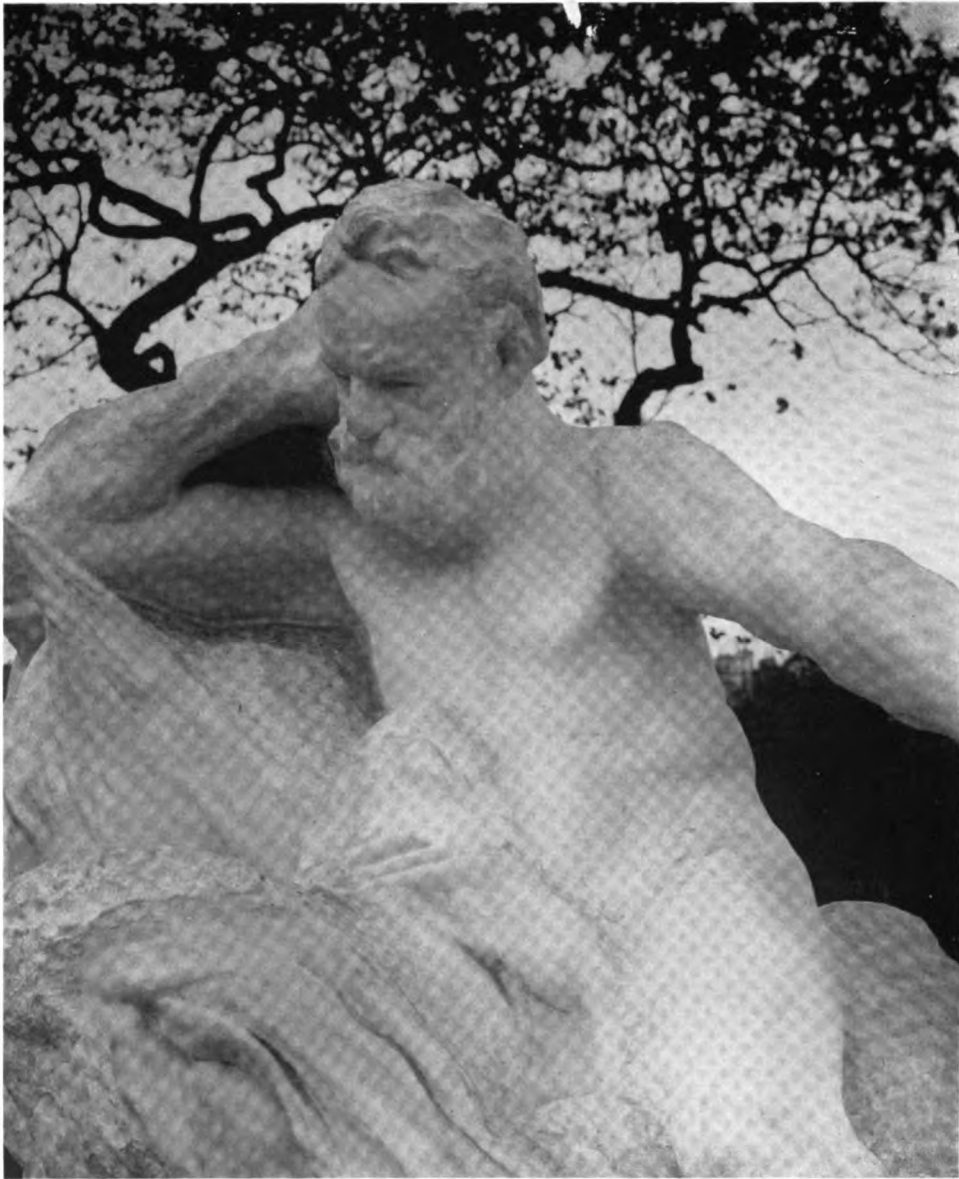
William Q. Judge

IN these matters there is no child's play nor the usual English and American method of mere book-learning — we must absorb and work into the practice and the theory laid down, for they are not written merely for the *intellect*, but for the whole spiritual nature. There must be within the man something which he already knows, that leaps up and out when he scans the books of wisdom; a thing already existing, which only takes an added life or confirmation from books. True Theosophy has all that is practical, but many forget this; there is no greater system of practice than that required by it. — *William Q. Judge*



Lomaland Photo. & Engraving Dept.

THE THINKER
By Rodin.



Lomaland Photo. & Engraving Dept.

VICTOR HUGO BY THE SEA
By Rodin.

RODIN: by R. Machell



AFTER reading many opinions on the work of the great sculptor Auguste Rodin one reads with a sense of relief what that celebrated artist has to say about his own views of art.

As usual, when the great man himself speaks, one is at once struck with his simplicity and sincerity. The mystery and the profound mysticism, the far-fetched idealism, and high-flown theories, all vanish, and we find ourselves in presence of a devout lover of Nature, simple as a child, and absolutely sincere. His love of form and color are all-absorbing characteristics of a temperament in which love of nature is a religion in the highest sense of the word. He himself explains that it is not merely the form and color, the action and rhythm of life that interest him, but also the spirit that animates the outer form and which is interpreted by action.

To render this faithfully, without any interference, addition, or attempted improvement, is, in his eyes, the mission of art. He says:

Art is the sublimest mission of man, because it is the exercise of the thought that seeks to understand the world and to make it understood.

Art is contemplation; it is the pleasure of the mind which searches into nature and there divines the spirit that animates nature. It is the joy of the intellect that sees clearly into the universe and that recreates it with conscientious vision.

Accepting this as a fair translation (not having access to the original) of the French sculptor's words, one seems to see the perfectly simple mind that would shrink from any attempt to improve upon nature as from a sacrilege. But in viewing his work one sees also the extreme activity of the selective and discriminative faculty which discards and disregards so much that most minds look upon as necessary and essential to a figure. Rodin's intense concentration upon the essential qualities in a form or in a movement, as he sees them, and his total disregard of all that appears to him unnecessary make his work quite unintelligible to a great mass of the public as well as to many very intelligent critics. If it is to them not quite unintelligible it is certainly very seriously hampered with what they mistake for a deliberate affectation of manner.

After listening to the master's own words one feels that his marked peculiarities of style are due to his childlike sincerity and to his simple ignorance of the possibility of his being himself affected. This is but one of the common paradoxes of life, yet it is a fruitful source of misunderstanding and misrepresentation.

Rodin's example may inspire a few to live as sincerely as he has done, but it will also induce a host of imitators to affect with full self-conscious insincerity his peculiarities of manner and of method, and will so reveal the futility of style or method when it is affected or deliberately adopted.

True style is the method natural to the individual, and is the outcome of his personal limitations as well as of his individual evolution.

One could wish that the worshipers of great men would seek to follow the sincerity of their efforts rather than the peculiarities of their manner. In this connexion it is interesting to note the unbounded admiration expressed by Rodin for the work of older men whose style shows none of the peculiarities that are so pronounced in his own work. The fact being that the great artist looks so far beyond the mere technical qualities of a work that he may feel a perfect sympathy for another artist whose personal peculiarities might seem to put him into another category altogether.

As to technique, it is also interesting to find Rodin saying that the highest technical knowledge and skill are essential to the equipment of an artist. This is a fact so obvious to true artists, that they sometimes fail to insist upon it as they should for the benefit of the young, who think to imitate the freedom of the master before they have learned their alphabet.

Whistler said: "Industry is not a virtue in art; it is a necessity." Diaz, the French landscape painter, whose style was what some people call "slap-dash," set his pupils to study details of foliage and rock, of earth, water and sky, with the most minute exactitude, assuring them that it was only so that he himself had learned to express forms in nature by a flick of the brush that seemed to be accomplished by a mere trick of the hand.

There may be many other ways of interpreting nature; there may be many other aspects of nature to be loved and studied, than those that reveal themselves to Rodin's devout contemplation. And it may be that there are higher aims in art than those that seem to him most worthy; but all who love nature in any way must honor the sincerity of this true worshiper at the shrine of the Universal Mother.

WITH THE ZUNIS IN NEW MEXICO:

by George Wharton James *

II. THE RELIGIOUS AND CEREMONIAL LIFE OF THE ZUNIS



THE Zunis, the Hopis, and all the pueblo Indians of our Southwest are extremely conservative in their religious beliefs. Though the Roman Catholics, through bands of devoted Franciscans, built a large church in Zuni late in the seventeenth century, the ruins of which are shown in the accompanying engraving, and though even today the priest occasionally visits Zuni and conducts masses and other ceremonies of the church, the Zunis have never for one single moment been any other than firm believers in the religion and ceremonies of the past.

To attempt to describe this religion with any degree of fulness would require at least five hundred pages of this magazine. Their mythological lore is vast; their pantheon of greater and lesser divinities more comprehensive by far than that of ancient Greece or Rome; their ceremonial ritual so complex, so varied, so all-embracing as to make the most rigid ritualist of the Roman or English Churches of the twentieth century appear like a feeble-bodied child groping for his first steps in the presence of a Marathon champion.

Mrs. Matilda Stevenson, who spent several years with the Zunis, thus states the way in which the aboriginal mind conceives of the universe:

Civilized man lives in a world of reality; primitive man in a world of mysticism and symbolism; he is deeply impressed by his natural environment; every object for him possesses a spiritual life, so that celestial bodies, mountains, rocks, the flora of the earth, and the earth itself are to him quite different from what they are to civilized man. The sturdy pine, the delicate sapling, the fragrant blossom, the giant rock, and the tiny pebble play alike their part in the mystic world of the aboriginal man. Many things which tend to nourish life are symbolized by the Zunis as mother. When a Zuni speaks of the Earth Mother the earth is symbolized as the source, not only of all vegetal matter which nourishes man, but also of the game which gives him animal food. The earth is mother, the great one to whom all are indebted for sustenance.

Living in an arid land it is not surprising to find much of their religious thought and ceremony devoted to rain-making. A careful observer will soon note that a good Zuni — man, woman, or child —

* Author of *The Wonders of the Colorado Desert, In and Around the Grand Canyon, The Indians of the Painted Desert Region, Indian Basketry, Through Ramona's Country*, etc., etc.

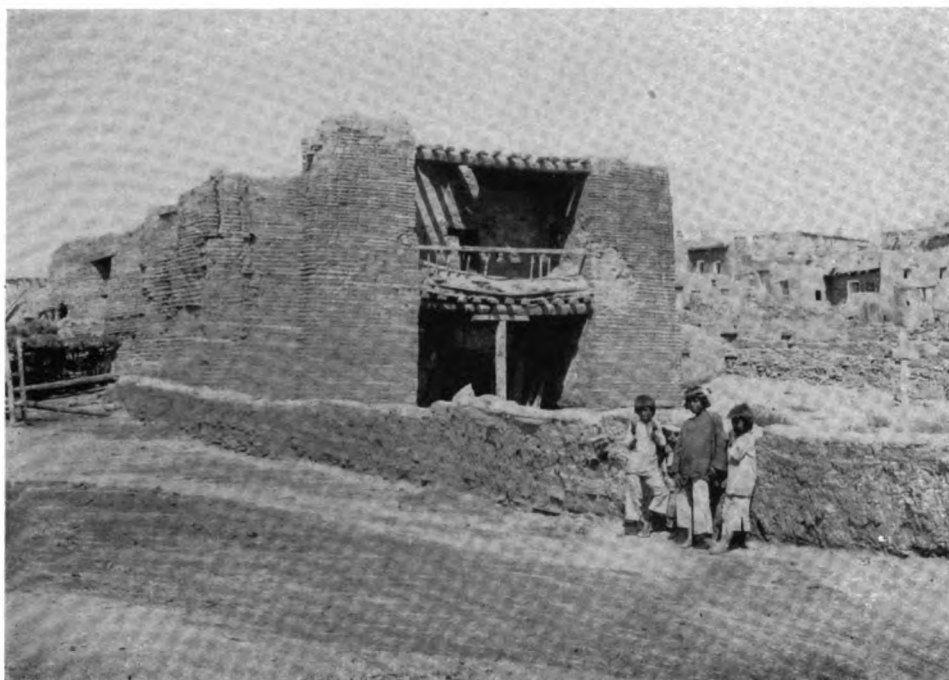
seldom looks upward without moving his lips in prayer. He is invoking the blessing of the rain-makers. Every month, at the full moon, each Zunian offers his group of breath or prayer-plumes, and scarcely any religious ceremony is complete without much and continuous smoking. Few would think that these plumes and the smoking have anything to do with prayer and rain, yet that is all they mean. Here is the explanation. When a Zuni dies he, she, becomes a rain-maker, controlled by the Council of the Gods, who sends the rain-maker wherever the supplications of the people require. The rain is gathered in vases and gourd jugs from the springs of the six regions of the world. The clouds are made by the breath of the gods and the smoke of the Zunis, and yet the latter do not believe that the rain comes from the clouds. The clouds are "masks" through which the rain is poured by the rain-makers.

The clouds have their special language to the observant Zuni. The rain-makers are taking their pleasure when the clouds are cirrus. When the clouds are cumulus and nimbus they are going to water the earth. Naturally they have rain-priests (A'shiwanni), whose lives must be exceptionally pure and good, or they drive away the cloud masks, and the rain-makers cannot pour rain without the masks. To see them would be dangerous. There are also wonderful rain-ceremonies, one of which I will describe later.

The lightning naturally is personified. The Ku'pishtaya are great warriors who are the lightning-makers and they have deputies and couriers. When the flashes are seen they are the couriers taking messages from one of the Ku'pishtaya to another. The Zunis are never afraid of the lightning, though the displays in that arid and mountainous country sometimes partake of an auroral brilliancy. The Ku'pishtaya can look right into the heart of a person and they never slay the pure in heart. Only the vile and wicked are ever injured, and it is sure evidence of hidden evil if one is slain by lightning, no matter how perfect his past life may seem to have been.

Thunder is caused by the rain-makers rolling stones for fun in their games, while the lightning-makers are shooting their missiles. The thunder is made in no other way.

At the present time there are fourteen rain-priests at Zuni and so important is their function regarded they are not allowed to do any secular work. They simply pray and fast for rain. The priest of the North region is the most important, hence is always regarded as the



Lomaland Photo. & Engraving Dept.

THE ANCIENT ZUNI CHURCH BUILT BY THE FRANCISCANS IN THE XVII CENTURY



Lomaland Photo. & Engraving Dept.

THE WEST SIDE OF TAVAALONE FROM THE NORTH ROAD TO ZUNI
(Dr. George Wharton James, Photo.)

superior priest. The Zunis believe there are seven cardinal points. And these must never be named except in their correct order, which is North, West, South, East, Zenith, and Nadir. The center or below is generally understood without being named.

Each rain-priest is possessed of a most wonderful fetish which is supposed to have come, clasped to the breast of the ancestral rain-priest, from the undermost to the outer world. This fetish is in two parts, one consisting of four hollow reeds, containing water, in the largest one of which is a diminutive toad, *alive*. The ends of the reeds are closed with clay which came from the underworld, and native cotton. The reeds are fully wrapped with native cotton cords, the end of which is left free to symbolize the tail of the toad, clearly showing the evolution of the toad from the tadpole. Beautiful beads adorn the cotton wrapping, and one of these fetishes could scarcely be purchased for its weight in gold. The sanctity of the fetish is shown by the care exercised in protecting it. Mrs. Stevenson, though most intimate with the leading rain-priest, had to secure a glimpse by stealth of the sealed room in which the fetish is kept in a sealed vase, and the lives of those who permitted her to do this were in danger. One of the women was prostrated with fear and it was some time before she recovered.

The rain-priests have their women assistants whose duty it is to grind the sacred meal to be used in the rain-prayers and ceremonies. This is coarse corn-meal mixed with crushed turquoise and white clam shell and abalone shell. By the way, there is one especial fetish which is said to have been gained from a conquered people, who were great rain-makers, and this is regarded with so great veneration that the rain-priest who possesses it has no woman associates. The Zunis give as their reason that "no woman has ever been found possessing a sufficiently good heart for this position."

The Zuni male evidently is still in the belief of a redeemed masculinity in which the women of his race have not yet shared.

It is scarcely possible for the flippant white man, filled with the sense of his own self-sufficiency, to realize the intensity of the Zunis' feeling in regard to the purity of heart of its rain-priesthood. No matter how many prayers are offered only those from the pure are effective, and as rain is essential to life their very existence seems to them to depend upon the purity of heart of their A'shiwanni. They have elaborate ceremonies of impeachment and trial of those who are deemed unworthy, and often a vacancy is unfilled for months while

they test the character of the candidates for the position. When a priest or an associate is to be installed the ceremony lasts several hours and for fully four hours the novice sits in one position without the slightest movement. Each person present must be barefooted and the *banda* is removed from the head. A large blanket is spread upon the floor, and upon this is placed a deer-skin, with the head towards the East. The celebrant receives from one of the senior priests a small buckskin sack, from which he sprinkles sacred corn-pollen from one extremity of the deer-skin to the other, being exceedingly careful to keep the line straight and see that it ends in the mouth of the skin. This signifies the road of life and truth which the novitiate must follow to win the favor of the higher gods.

In some cases when the associate is to be connected with the Sun priest, a sun symbol is introduced in the middle of this line. The disk is colored blue-green, with three dots of black representing eyes and mouth. The disk is encircled by a block of black and white, symbolizing the house of the clouds, and four lines of pollen extend from four points of the periphery to the center of the deerskin. The novice stands on the deerskin and the celebrant priests in turn stand upon the cross lines. The former is then exhorted "to do his duty as becomes the deputy of the Sun Father; to follow the straight road of the Sun Father, which will insure the good of the people. Should he find evil or discontent in his heart, to take it out and throw it behind him; and to keep straight in the path of truth and virtue." The Sun priest then prays that the blessing of the Supreme life-giving power of the Zuhis (who is bisexual, and referred to as He-She, the symbol and initiator of life, and life itself, pervading all space), may continue, and that the Sun Father may not send his son, the rainbow, to call the rain-makers to send them to some other region away from Zuniland. He asks that all people of all lands may be bountifully provided with food and clothing, that they may have no sickness among them, and that they may be preserved from death.

Later the celebrant takes the hand of the novice who now stands in the center of the skin facing East, with one foot on each side of the line of pollen. Facing the novice, arms about his waist, and the novice in the same position, prayers are offered, the celebrant lifting the novice's hands now and again to his own lips and breathing on them, and as he raises them to the novice's chin asking questions to which the novice gives affirmative replies. Then follows a peculiar hand-

clasping ceremony in which all the rain-priests and their associates take part. Each clasps hands in turn, but the one holding the novice's hands is exceedingly careful not to relinquish his hold until his successor has full grasp. During this ceremony each person offers prayers with the novice, and when, later, he is seated, and the deerskin is being dismantled of its "fixings," more prayers are offered, all having a similar tenor, viz., that the new priest may be pure in heart and live the straight life as indicated by the pollen line, that the people be blessed with much rain so that all seeds may develop and that they may all have long life, and grow to that old age when one sleeps to awaken young in the abiding place of the gods.

At another of the ceremonies prayer plumes are made and deposited with songs and prayers at sacred shrines. Few white people have ever seen these mystic rites, Lieut. Frank H. Cushing, Mr. and Mrs. Stevenson, Dr. J. Walter Fewkes, D. D. Graham and one or two others, including myself, being among those so highly favored. The Zunis make these plumes both as individuals and as members of their various fraternities and organizations, and the gifts of the former, while numbered by thousands, are insignificant when compared with the latter. The rain-making society makes offerings each month at the appropriate points of the compass. At each place a hole is dug to the length of the arm of the digger. Then meal ground from toasted sweet corn, and prayer-meal are sprinkled in the hole, and prayer-plumes are deposited for the sun, the moon, deceased predecessors and others. Then members of the priesthood come and offer plumes for the lightning-makers of the six regions. An earnest prayer next follows calling upon the Earth Mother to invoke the Sun Father's embrace to warm her children, (the fruits of the Earth) into being. Other prayers then follow to the deceased predecessors of the celebrants.

The plume stick indicates to whom the prayer-plume is offered, and the plumes attached convey the breath prayers to the gods. The breath of the prayer combines with the breath of the gods to whom it is offered to form clouds, behind which, as I have explained, the rain-makers work. After the prayers the excavation is covered so that no trace of it remains.

Even in the making of these prayer-plumes a ritual is followed that is most ceremonious and elaborate. The length of the stick must be carefully measured according to the size of the hand of the maker. Each stick as made becomes sacred and is placed in a basket in a cer-

tain way with becoming reverence. The feathers used are mainly eagle-plumes, from the under wing of captive eagles, kept expressly for this purpose, and certain feathers of birds from the six regions. To these are added butterflies, dragon-flies and artificial flowers of a supposed mythical medicine-plant. The sticks are colored with certain paints, and these paint-pots when not in use are covered with buckskin, securely tied with cotton cord, to which bits of turquoise, white shell and abalone shell are attached as symbolic of their sacred character. The proper paints must be used for the set seasons or certain injuries will come: for instance, if black or red paint is used in the month of May — these being for cold rain and snows — the cold winds would come and destroy the fruit.

When the plumes are attached to the sticks it is with cotton cords, and sometimes additional plumes are attached to the ends of the plumes, tied by long cotton-strings. These strings are dotted four times in black to signify or symbolize rain-clouds.

A fascinating ceremony is the winter retreat of the Chief Rain-priest of the Nadir. One day is spent in prayers for rain, and at night, the priest, with every member of his family and his associates and their families, to new-born babies even, are expected to be present in the large chamber where the sacred rain-fetish is kept. The sealed chamber is opened and these objects brought forth and the priest then makes a pollen and meal-painting in which rain-clouds, sun symbols etc., are used. Then a number of concretion fetishes are used, which, on account of their appearance, are supposed to have great power in fertilization. These, with many other stone objects connected with "mystery medicine" are placed along the meal lines, and a reed flute is laid on one side. Then a number of fetishes are arranged about the cloud-symbol, including exquisitely made obsidian knives and arrow points. More lines and crosses of meal are formed, symbolic of the four regions and these are encircled with meal, symbolizing the whole world. Medicine bowls and sacred vases are placed in proper position; the chief priest washes his hands in the sacred meal and then opens the most sacred fetishes of all and places them on the cloud symbol with a solemn dignity and earnest prayerfulness that radiates and makes even an ignorant observer feel that this is one of the most important moments in the life of a religious Zuni.

More meal washing of hands, more prayers, in which his associates are called upon to join, then six gourds full of water are brought

and emptied into the medicine bowl to the west, and six into the one on the east. Sacred meal is then sprinkled into each bowl, and the concrete fetishes which symbolize fructification, each one having a special prayer offered over it before it is dropped into the water.

More prayers, consecrating the water in the bowl, just before which powdered amole or soap-root is sprinkled on the altar and in the bowl. Then an associate whips the soap-root and water until suds appear, symbols of the clouds. During this time the chief priest whirls a rhombus, or bull-roarer, which makes a noise as the wind of an approaching storm, and one of his associates plays on the flute, the burden of all being invocations, prayers, petitions for rain. Now the eagle plumes of the chief priest are dipped into the cloud-water and all the altar offerings are sprinkled six times, one for each world-region. Perfect quiet now reigns for a little while, after which the rhombus is whirled, the flute played and more prayers offered, while the priest last initiated now comes forward and shakes a rattle of shells suspended from a crooked stick to which prayer plumes are attached.

While these ceremonies are going on another assistant sprinkles the sacred meal up and down the lines of meal and pollen, while a singing invocation is begun. This is kept up all night. The invocation is as follows:

I

Come you, ascend the ladder; all come in, all sit down.
 We were poor, poor, poor, poor, poor, poor,
 When we came to this world through the poor place,
 Where the body of water dried for our passing.
 Banked up clouds (cumuli) cover the earth.
 All come four times with your showers,
 Descend to the base of the ladder and stand still;
 Bring your showers and great rains.
 All, all come, all ascend, all come in, all sit down.
 (The above stanza is repeated four times.)

II

I throw out to you my sacred meal that you may all come.
 Hold your gaming-stick; throw it forward; all come.
 Hold your gaming-ring; throw it forward; all come.
 All come out and give us your showers and great rains; all come,
 That the seeds may be strong and come up, that all seed plants may come up
 and be strong.
 Come you that all trees and seeds may come up and be strong.
 Come you hither; all come.

III

Cover my earth mother four times with many flowers.
 Let the heavens be covered with banked-up clouds.
 Let the earth be covered with fog; cover the earth with rains.
 Great waters, rains, cover the earth. Lightning cover the earth.
 Let thunder be heard over the earth; let thunder be heard;
 Let thunder be heard over the six regions of the earth.

IV

Rain-makers, come out from all roads that great rivers may cover the earth;
 That stones may be moved by the torrents.
 That trees may be uprooted and moved by the torrents.
 Great rain-makers, come out from all roads, carry the sands of our earth mother
 of the place.
 Cover the earth mother with her heart, that all seeds may develop,
 That my children may have all things to eat and be happy;
 That the people of the outlying villages may all laugh and be happy;
 That the growing children may have all things to eat and be happy.
 This way our great father kia'ettone wishes you to come.
 This way our great mother chu'ettone wishes you to come;
 That we may have all kinds of seeds and all things good;
 That we may inhale the sacred breath of life;
 That our fathers kia'ettone and our mothers chu'ettone may bring us happy days.
 Let our children live and be happy.
 Send us the good south winds.
 Send us your breath over the lakes that our great world may be made beautiful
 and our people may live.

V

There, far off, my Sun Father arises, ascends the ladder, comes forth from his
 place.
 May all complete the road of life, may all grow old.
 May the children inhale more of the sacred breath of life.
 May all my children have corn that they may complete the road of life.
 Here sit down; here remain; we give you our best thoughts.
 Hasten over the meal road; we are jealous of you.
 We inhale the sacred breath through our prayer plumes.

An entirely different ceremony is performed at the summer retreat,
 the thunder-stones being introduced, for this is the time of thunder.
 When the morning star arises a group of prayer-plumes tied together
 at the base is carried to the home of the chief priest by the first asso-
 ciate rain-maker. The rhombus is whirled, meal sprinkled, prayer
 plumes deposited, prayers repeated, songs sung, water poured, meal
 paintings made somewhat as before described.

But in this ceremony a Song of Thanksgiving to the gods for the good things received is introduced, in which all take part. All the various objects of the altar, together with the baskets — some of which are highly colored — are moved up and down in perfect time to the rhythm of the song. The moving of these is the rhythm of perfect motion, the beautiful arms of the women being exposed adding to the charm, even though they are bronze instead of rosy white. This Song of Thanksgiving lasts for fifty minutes, after which the chief rain-priest offers more prayers.

The cloud suds are then made and the women each take a handful and rub it first upon their breasts, then their arms and legs, and all present are given a drink of the consecrated water out of a sacred shell by one of the associate priests.

The fetishes are then solemnly removed from the altar, replaced in their sacred vases, deposited in their room, where they are sealed up to await the next occasion for their use.

Every fourth year, in August, a dramatic ceremony is performed, when the growing corn is a foot high, that is wonderful in its elaborate complexity. Eight days prior to its occurrence there is a meeting of the chief rain-priests at the home of the chief priestess of fecundity to determine who shall be participants. There are eighty-eight in all, forty-one of whom represent the powers of fecundity and forty-seven the god of music, flowers and butterflies. The choirs, or singers, being organized, begin to practise as soon as they are notified. Certain virgins must abstain from animal food and salt for eight days. If one of these should be immoral, even in thought, the green corn would be destroyed by worms. In some cases a youth may impersonate the virgin but he must be "virgin in mind."

The women prepare a special kind of prayer plume, made from the tail and wing feathers of the mountain blue-bird, so joined at the quill end as to form a V. They are wrapped with cotton cord. The plumes to be used by the men are made from the feathers of the male bird; while those for the women are of the female. When these are given to the participants the associate priest who offers them says: "May your heart be good; may you have good thoughts; may you speak with one tongue, that the rains may come."

These plumes are tied to the left side of the head by the cotton cord from which the feathers are suspended, and the day after the drama is ended these are planted in the corn fields. For seven days

sacred rehearsals, as they might be termed, of certain parts of the open air ceremony, are performed indoors. Then the dance-plaza is prepared, the spectators assemble on the housetops, and the real ceremony begins. Yellow corn is used, in the ear, to represent the mythical yellow corn-maidens, and blue corn the blue corn-maidens. These, and the water to be used, are consecrated with due and prolonged ceremonial, each of the six cardinal points being remembered. Offerings of prayer plumes are made to the rain-makers to induce them to intercede with the Sun Father that he may embrace the rains of the Earth, that the corn may grow to be beautiful to look upon and good to eat. The ears of corn that the dancers use are covered with a small blanket of rabbit skin, and then short dark eagle feathers, plumes from the birds of the six regions, and white sage blossoms are arranged upright about the ear of corn, wrapped in a small piece of cotton blanket and heavily tied with cotton cord. A diminutive crook is then tied to each ear of corn thus prepared. This crook is the symbol of longevity. While these are being prepared one of the choirs sings, as follows, a song addressed to the Great Mother:

See, I dress your children [referring to the corn] in beautiful feathers and sacred embroidered blankets. I pray that you will send to us many of your children another year.

The first morning of the ceremony, after prayer-plume offerings to the chief god of the council of the gods, Pau'tiwa, two youths and two maidens appear, one couple attended by a man of the Dogwood clan, and the other by one of the Corn clan. The youths carry a perfect ear of corn secreted in the front of their ceremonial sashes, and the girls the same in the rear. Each virgin is given a sacred cloud vessel, a pottery vase with serrated rim, decorated in cloud and rain symbols and tadpoles, and the youths have each a long-necked gourd jug, the bulb of which is covered with cotton-netting to which fluffy eagle plumes are tied. A reed is placed in each jug to be used as a sprinkler. One couple now goes to one sacred spring several miles away, prays, deposits certain plumes and brings water for the ceremony, whilst the others go to another spring in another direction and do likewise.

While these couples are gone, the singers and dancers sing and dance until midnight, the burden of the songs being prayers that the couples may perform their duties aright with pure hearts that rain and fructification of their crops may be assured. Shortly before mid-

night the couples return with the sacred water and young cornstalks with the roots which play an important part in the later ceremonials.

A priest of the Frog clan receives the water and puffs smoke from a native cigarette over the vases and the jugs of water and the green corn, and the choirs sing that the Earth may be abundantly watered.

To attempt to describe the whole ceremony and its complex and varied symbolism would require many pages, such for instance as the fact that in one portion the director of one of the choirs appears with a line of corn pollen under the right eye. This signifies that he is to fast and pray throughout the whole of that particular night. In the dance the maidens wear a beautiful embroidered costume with fine white moccasins, a profusion of necklaces, and bunches of blue yarn hanging in tassels from the wrist and tied with red yarn. The hair hangs loosely down the back, and bangs cover the face, while a head-dress, with a long wooden tablet rising from the crown fully a foot and a half long, is worn, adorned with symbols of rain clouds, the stars, sun and moon, and to the top of which prayer-plumes are attached.

Even the making of these head dresses is a sacred function, and is performed in prescribed manner by eight men especially designated for the purpose, and when completed, they must be carried to the place of using only at the exact moment when the morning star appears above the horizon.

Equally elaborate and important is the ceremonial of Thanksgiving for the crops received, but in this a good deal of rough horse-play is introduced in the evening ceremonies. It seems as if the young people were given a great deal of license to be jolly and frolicsome because of their joy at the abundance of the crops.

Another ceremony often follows the Thanksgiving Ceremony and that is a rabbit hunt. The chief members of the Great Father and Hunter fraternities have charge of this hunt. Each participant must ceremonially cleanse himself by washing his hair in suds made from the powdered amole root. The women remain at home and prepare a feast for the hunters. Each man starts out on horseback and with one, generally two rabbit sticks shaped something like the boomerangs of the Australians. All are gaily dressed and oftentimes there will be from five to six or even seven hundred in the party. Laughing and chatting they ride on a walk until a certain knoll is reached where, surrounded by a reverent circle of the hunters, the representative of

the Great Father and his associate clasp hands and pray a long and impressive prayer. At its close the chief lifts the clasped hands to the mouth of the associate and then draws them to his own, deeply inhaling a "breath of all that is good." The associate now does the same. The prayers are similar in character to those already referred to. Then all ceremonially smoke in solemn silence. Three priests now go to where a fire is kindled in a low and symmetrical cedar tree, and here they stand, offering intercessions to the dead and begging the prayers of their ancestors before the Council of the Gods that the rain-makers will water the Earth. Bread is thrown into the flames, with a call to the fire to eat and convey the spiritual essence of the food to the dead.

The hunters now dismount in couples and make the same fire offerings, at the same time passing their throwing-sticks through the flames, each praying that the gods would crown their hunting with success. The hunt next begins, the party dividing into squads and going in different directions. When a rabbit appears it is surrounded and thus trying to escape is bewildered and soon becomes a victim to the throwing-sticks. The Zunis are wonderfully expert in the use of these sticks and seldom fail in hitting that at which they aim. As soon as the first rabbit is killed the Great Father priest dips his hunting fetish in its blood. When a sufficient number are caught the hunters return home.

One would think the hunt over — that was all there was to the matter. This shows how little our type of mind understands the religious and ritualistic Zuni. His wife or some one of the household takes the rabbits and places them abreast on their sides, their heads to the east and facing south. An ear of corn is placed between the forepaws of each rabbit, the upper end of the corn being even with the mouth, and each member of the household sprinkles sacred meal and prays that the "beings" of the rabbit may return home and send many more rabbits. The game is afterwards flayed in a set and peculiar manner. Food is now placed under the left foreleg, and the rabbits placed on the hot coals to be broiled. They are laid on their breasts, with their heads to the east and remain until the first crackling sound, when they are removed, for then the spiritual essence of the bread has left the body and gone to feed the rabbits. If this is not done more rabbits will not appear. The one who dresses the rabbits must wash the blood from his hands over the fire. He takes water in his mouth and pours it over his hands, holding them over the fire. This is essential to securing success at the next rabbit hunt.

In these necessarily brief and cursory sketches of the Zunis' ceremonies I have said nothing of their vast pantheon of divinities and half-divinities, their legendary lore of myths and history stories, and their wonderful ideas connected with their hunting-fetishes. I may write of these later. But I cannot conclude without telling of my discovery of a very sacred shrine on the summit of *Tai-yo-al-lan-ne*, or Corn Mountain, two of the images from which I now have at my home in Pasadena, and of a Deluge story which accounts for a remarkable stone figure that presents a bold outline to the clear New Mexico sky from the summit of this great Zuni table-land.

I had long desired to visit again a certain shrine on the summit of Corn Mountain, and on the occasion to which I refer, I secured the services of my Zuni host, Tsnahey, Zuni Dick, who with his son and a young friend agreed to get us safely to the top of the mountain by the ancient trail that had not been used for many many years. That we had some difficulty the accompanying engraving proves, for it shows my photographer in the throes of being hoisted and boosted up one of the steep places. At one spot I had to tie the riata around myself and the three Indians hauled me up a sheer cliff fully thirty feet, around which they had climbed by some unknown trail while I made pictures and notes.

Arrived on the summit we found the shrine I wished pictured, and then, suddenly, it occurred to me that I had heard the warrior priest refer to a shrine, one night when he thought me asleep, which I was assured was somewhere on the summit of this very mountain. I questioned Dick about it, but he solemnly declared that he knew nothing of it, and that none but the chief priest of the Warrior Clan or Fraternity knew where it was. I cannot explain the impulse that impelled me to assert my conviction that this shrine was not far from where we then stood. I positively refused to leave the mountain until we had found it. In vain Dick pleaded his ignorance. I was inexorable. An hour, more, was spent in argument. Finally, after several long talks in Zuni to his son, Dick turned to me and said: "I tell you I no know shline (shrine) Unaikah. I talk one way all a time. I no lie. My boy he tell me he catch 'em shline. He go. You go. You pay him."

And so it came to pass. It appeared after some questioning, that Dick's son had been for several years to the white man's school, where he had learned the white man's superior knowledge and contempt for

the "heathen superstitions of his people." Being of an inquisitive turn of mind he had watched the chief priest of the shrine we were about to visit, on the rare occasion that he paid an official call upon the gods, and though the lad was not supposed to know where the secret and sacred place was, he had plucked up the necessary courage and temerity secretly to visit it, and now, *for a consideration*, he was willing to "brave the anger of the gods," and the far more real anger of the superstitious Zunis and take us to see the sacred place. A long time was spent in determining the amount and style of the "consideration," and I know it included three big barrels of shells from the Pacific Coast, for the making of shell-beads, or wampum, in which Dick and his son are adepts, and all the cash my slim purse could stand.

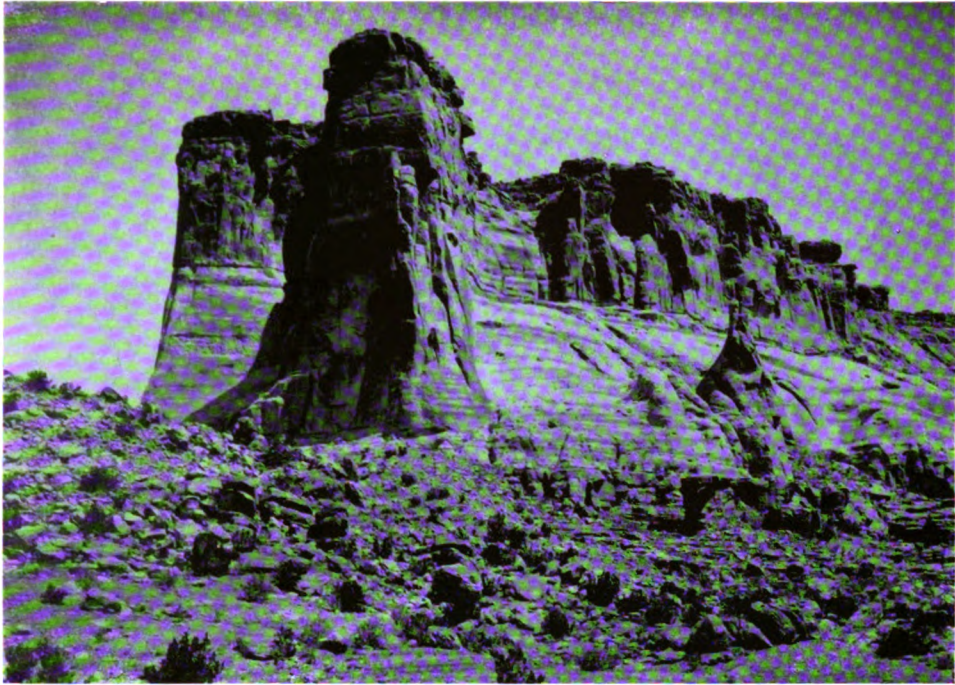
Then, with some trepidation on Dick's part, but none, apparently, in the heart of the sophisticated youth, we walked away to the very edge of the mountain cliff. The shrine was here, I was told. Looking about I could see no trace of anything that looked like a shrine, though the view from the summit was inspiring. While I was looking around the lad disappeared. Then I heard a voice: "You come." I could neither see where he had gone, nor detect where the voice came from. Standing on the verge I looked down and again heard the voice bidding me come, and there, standing on a jutting point on the face of the cliff, the young man was bidding me descend. A misstep, a slip, and one would fall a thousand, fifteen hundred feet. I drew back. Calling for the *riata* I tied it securely around my body, got the four men above to hold it and then descended to the point. There, a piece of the cliff's face had fallen forward in such a manner as to form a recess behind it, and in that recess were the wooden figures of Unaikah, which I had so longed to see. There were fourteen complete figures, and the decaying remnants of several others. It was clear that they were made with the rude flint knives of the Zunis, for the hacking marks of the tool were distinctly visible. We secured the accompanying photograph and then I was filled with a resolute covetousness that would be satisfied with nothing less than one or more of these "gods."

So I tried to get Dick to go ahead and I would follow. "No!" he exclaimed. "You go! I come."

"I no go!" was my reply, "You go!"

"Why you no go?" he asked.

"I catch 'em Unaikah," was my vouchsafed reason. Dick was



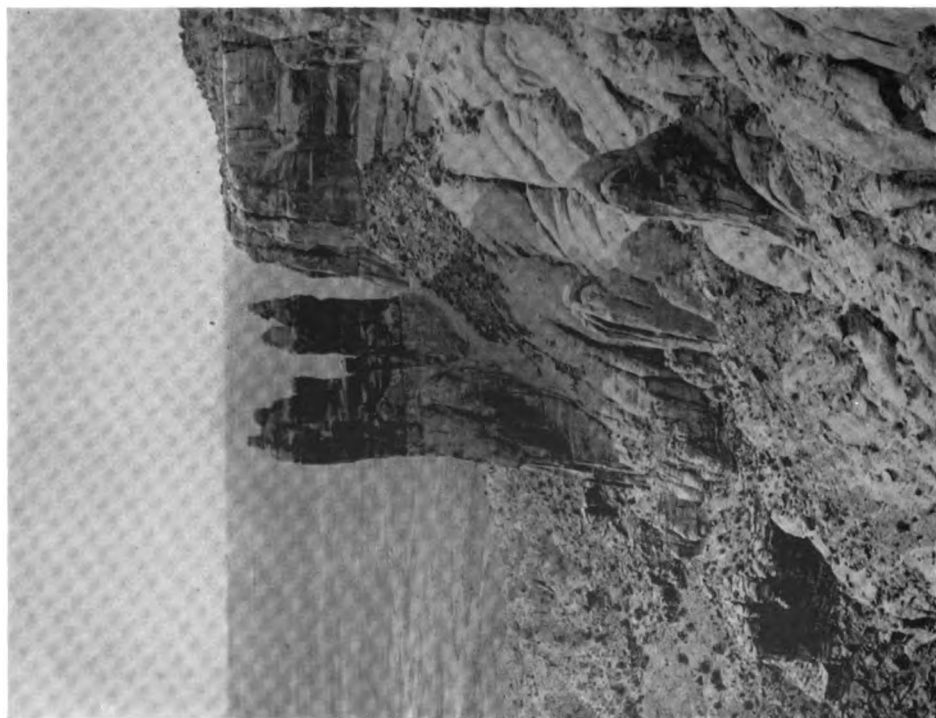
Lomaland Photo. & Engraving Dept.

A GLIMPSE OF THE CLIFF UP WHICH THE OLD TRAIL LED TO THE SUMMIT OF
CORN MOUNTAIN, ZUNI
(Copyright, F. H. Maude, 1897.)



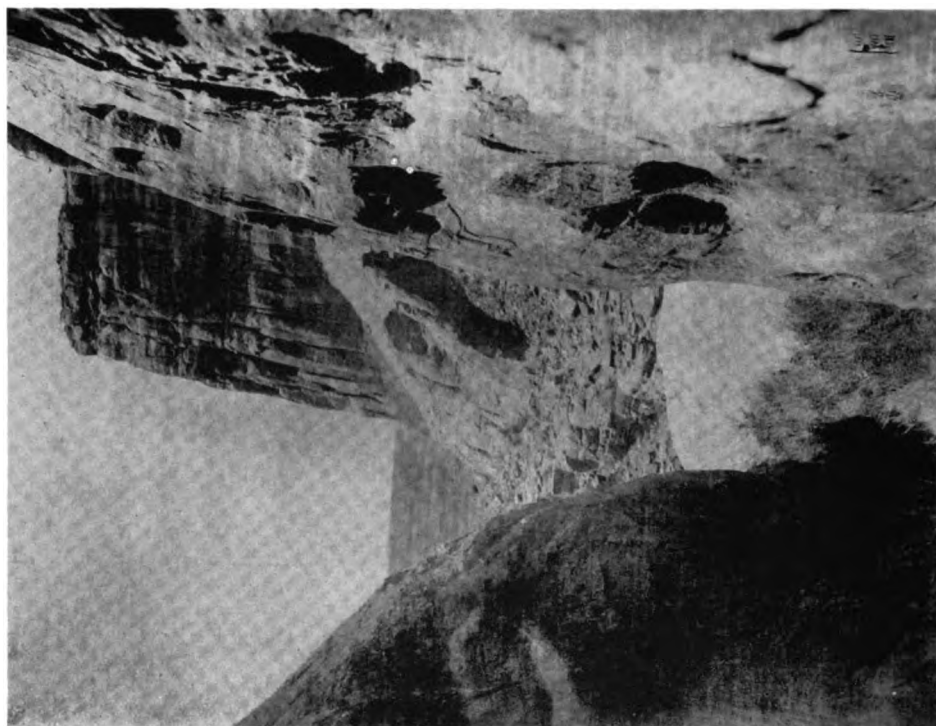
Lomaland Photo. & Engraving Dept.

OTHER PILLARS OF EROSION NEAR THE LEGEND ROCKS ON CORN MOUNTAIN,
NEAR ZUNI
(Maude Photo.)



Lomaland Photo. & Engraving Dept.

THE LEGEND ROCKS ON CORN MOUNTAIN, NEAR ZUNI
(Dr. George Wharton James, Photo.)



Lomaland Photo. & Engraving Dept.

THE FACE OF THE CLIFF OF CORN MOUNTAIN, OVER THE EDGE
OF WHICH THE SHRINE OF THE WARRIOR GOD, UNIKAH, OF
THE ZUNIS, WAS FOUND BY DR. GEORGE WHARTON JAMES
(Dr. Wharton James, Photo.)



Lomaland Photo. & Engraving Dept.
 A HARD PART OF THE TRAIL UP CORN MOUNTAIN, ZUNI
 (Maude Photo.)



Lomaland Photo. & Engraving Dept.
 CLIMBING TAÄIWALLAUA, CORN MOUNTAIN, ZUNI



Lomaland Photo. & Engraving Dept.

THE SHRINE OF UNIKAH, THE WARRIOR GOD OF THE ZUNIS

Two of these "Gods" are now in the private collection of Dr. George Wharton James,
at Pasadena, California.



Lomaland Photo. & Engraving Dept.

RUINS OF ANCIENT ZUNI ON SUMMIT OF CORN MOUNTAIN
(Maude Photo.)

smart enough to know that this was in my heart, and he reasoned, he begged, he expostulated. He assured me that "Unaikah heap sabe, and you take 'em one god he heap mad. He pletty quick make me dly up and blow away. I no like 'em you take 'em."

But I was obdurate. I refused to recognize Dick's claim to be a protecting power over the shrine of a god of whom he knew so little. I took all the responsibility and explained that I was friendly with all gods, Zuni as well as white, and was not afraid of any evil consequences. Possibly, however, I should have yielded to Dick's entreaties that I go away and leave the figures untouched if he had not suggested, after a parley with his son, that a gift to them both might make it safe for him to risk it.

Then I knew I should get the gods. But it took skilful bargaining, and time, in which more barrels of shells figured, and the conditions that I should wrap up securely whatever I took, not return to Zuni until it was quite dark, that we should pack up instanter and leave before daylight, taking extra precaution to pack the figures in a box which Dick would bring with nails sufficient, and a hammer, to put on the lid and nail it down securely.

All the conditions were fulfilled, though I had to denude myself to my undershirt to find adequate covering for the two "gods" I finally decided to make mine. They are the one to the extreme left, and the long slim fifth figure, counting from the left.

I was nigh frozen when we reached our Zuni quarters at midnight, but the vigor of our packing and the hot coffee Dick brought to stimulate us ere we harnessed our ponies, loaded our plunder upon the rude buckboard and started out into the night, together with the sense of proud possession of two ancient warrior gods, sent a glow of satisfaction through me. Years after, shortly before Lieut. Cushing's death, I asked him if he had ever visited this shrine, and he listened with amazement and astonishment to my story. He declared that I was the first white man ever to see or know of it, for he had never heard of it, though he was admitted to the most intimate religious and ceremonial secrets of the tribe. But I see from the photographs of Mrs. Stevenson's marvellously comprehensive work that she must have visited it, or else the gods were removed elsewhere, for one of her photographs shows less than half of the figures of the shrine, but they are undoubtedly the same.

It was on an earlier visit that I made the photographs of the col-

ummar figures of rock on Corn Mountain that are such objects of reverence to the Zunis of today. Looking down upon the level plain beneath, the village of Zuni in the middle, appearing a mere doll's house in the distance, and the encircling hills uniting with the blue sky to form the horizon line, these are imposing and impressive objects. But they have an added fascination and attraction if you have sat, as I have, looking at them at the time of the setting sun, while an earnest, believing old priest squatted near by and told the following tale.

“In the long, long ago, the Zunis, though they knew the way of goodness, chose to follow the way of evil. Those Above, the gods who watch the hearts of men and women, saw that the Zunis were no longer pure in heart. They thought evil, and they dreamed evil, they desired evil, and their works were evil. All of them, even the watchers for the gods, the priests, were being swallowed up in the desire for evil. It was not good. The gods were angry, and in their anger they sent windstorms, sandstorms, and fiercely hot weather. The rain clouds dried up, and the rain-makers were bidden cease from their labors, so that the springs dried up, and the corn withered and died, and the food animals fled to far-away pastures where the Zunis could not secure them. But storms and hunger did not bring cessation from evil. So the gods decided to drown the people in all their sin and wickedness. The rain-makers were made to work as they had never worked before, and the secret springs of the Earth were opened, so that quickly the whole country was plunged in deep water. The Zunis escaped from their drowned village to the summit of Tai-yo-al'-la-ne, but even here the water came higher and higher, until all the wickedness in them was scared and they said they wanted to be good and live. The caciques [these are the religious men and penitents for the whole tribe] prayed to the gods daily, hourly, but still the waters came higher and higher. Then all the people humbled themselves and prayed, and begged for forgiveness for all the wrong things they had done. Then Those Above said only by the gift of the most promising, handsome, and worthy youth of the tribe, and the fairest, sweetest and most lovable maiden, could their anger be appeased.

“Who should be the victims? Who were the parents that would offer their children to save the nation from destruction? At last the old cacique came forth and said he would give his son, the treasure of his heart, the sun of all his days; and his associate offered his daughter, the joy of his eyes and the creator of his happiness. With solemn

dancing, much smoking, many prayers and propitiatory ceremonies, the people assembled for the sacrifice. The youth and maiden were ceremonially purified by washings with the yucca root, and the breathing upon them of the sacred smoke; then they were dressed in their best — the youth in his most elaborate buckskin costume, with all the accompaniments of beads, feathers, wristlets, bracelets and turtle shells for his legs; the maiden in her ceremonial *jotsitz*, or robe, her legs swathed in the finest buckskin, her neck wrapped around and around with strings of wampum, glistening with pieces of turquoise and abalone shell, and her head crowned by prayer-symbols. Then, in the presence of the assembled people, chanting, praying, dancing and interceding, they were cast into the raging, swirling, roaring waters, and disappeared while the prayers of the people changed into the wail of the dead, made ten times more sorrowful and mournful in that these young people were going to their death not naturally, not even by accident, but because of the wickedness of the people. All through the night and the next day and the next night the caciques prayed, and the people danced or lay prostrate on their faces. And then the gods heard their prayers. The rain-makers were told to rest, and the clouds were banished from the sky, and the people knew they were saved. Little by little the flood subsided, and many many weeks later they were able to return to the valley and rebuild their homes.

“But one day they looked up toward Corn Mountain and there stood two figures clearly outlined against the pure blue of the morning sky. They were not divided into several parts as they are now; there were only two. And the cacique explained that they were the figures of the youth and the maiden, who had been sacrificed to appease the wrath of the gods. Daily, after that, whenever the pious Zuni arose and made his offering of the sacred meal to the He-She All-Father-Mother of The Above, and prayed the usual morning prayer, he also turned his eyes in the direction of Corn Mountain and then added another prayer that his heart might be made more and more pure, and his steps kept upon the straight path of life.

“For long, long years the two figures remained alone as the gods had placed them, until at last they became lonesome, and they asked the gods to give them children. So, one by one, the children came, and now, see,” said my simple-hearted informant, “the cacique’s boy and girl they each catch ’em two big chillen, one pletty big boy and one heap little ge’l.”

STUDIES IN ORPHISM: by F. S. Darrow, A. M., Ph. D. (Harv.)

VI. THE LIFE-HISTORY OF THE SOUL



THE Orphic conception of the origin and history of the human soul has had a very important and vital influence not only upon ancient Greek thought but also upon all subsequent religious belief in the West, for from it was derived the psychology of Pythagoras and of Plato as well as of all their myriad followers throughout the ages. This psychology is based upon the intrinsic connexion of the Macrocosm or Universe with the Microcosm or man. The connexion is especially discernible in the Orphic teachings in regard to the Seven Principles of man and the Planetary Chain.

Since man sprang into being from the ashes of the Titans, who were blasted by the lightning of Zeus, Orphism taught that human nature is dual or composite, partly base (Titanic), and partly divine (Dionysiac). For, it will be remembered that the Titans feasted upon the dismembered limbs of Zagreus, thereby assimilating some of the Divine nature of the Mystic Savior.¹ This fundamental dualism gives rise to the struggle of life. It was therefore the constant endeavor of the true follower of Orpheus to purify himself from the Titanic element, hoping thereby eventually, in life after life by the help of Dionysos Eleuthereus, the Redeemer, to win back union with the Deity, a living particle of which was enshrined within every man. Dion Chrysostom thus refers to the struggle between the two natures:

I will tell you something which is neither pleasant nor agreeable. We men are of the blood of the Titans, and since they are hostile to the Gods, we are not friends with the latter but are ever being punished by them.²

The other standpoint is thus given by Iamblichus:

There is a faculty of the human mind which is superior to all which is born or begotten. Through it we are enabled to attain union with the superior Intelligences by being transported beyond the scenes of this world and by partaking of the higher life and peculiar functions of the Heavenly Powers.³

The composite, known as man, is therefore linked on the one hand to eternity by participation in Divinity but on the other hand is joined to the material world by generation or incarnation. As this latter bond constitutes a kind of death or oblivion to the higher forms of

1. Vide, *Studies in Orphism*, IV, THE THEOSOPHICAL PATH, III, 3, Sept. 1912, pp. 164-166.

2. *Or.* XXX, 550. 3. Quoted by H. P. Blavatsky, *Isis Unveiled*, I, p. 435.

life the encasement of the soul in the physical body is comparable to an incarceration in a living grave. Thus Plato says:

According to some (namely the followers of Orpheus, Pythagoras and others) the body is the sepulcher of the soul, which they consider to be buried in our present life: or again the body is regarded as the sign of the soul because the soul signifies (its wishes) through the body, and indeed the followers of Orpheus appear to me to have established the Greek name for body (to wit, *σῶμα*), principally because the soul suffers in the body punishment for its (former) guilt and the body is an enclosure which may be compared to a prison in which the soul is incarcerated as the (Greek) word body implies,⁴ until the penalty is paid.⁵

Elsewhere Plato adds:

I should not wonder if Euripides spoke truly in saying — “Who knows whether to live is not to die and to die, is not to live?” And we, perhaps are in reality dead (while living). For, I have heard from one of the wise that we are indeed now dead; and that the body is our sepulcher and that the part of the soul which is the seat of the Passions and Desires can be persuaded and influenced upwards or downwards.⁶

In the *Iphigeneia at Aulis*, Euripides represents his heroine, as thus referring to death while speaking her last farewell to life:

Hail, Light-divine!
Hail, Day in whose hands doth the World's Torch shine!
In a strange new *life* must I dwell,
And a strange new lot must be mine.⁷

And Cicero in a fragment says, evidently thinking of the Orphic teachings:

The ancients whether they were seers or interpreters of the Divine Mind in the tradition of the Sacred Initiations seem to have known the truth when they affirmed that we were born into the body to pay the penalty for sins committed (in former lives).⁸

A similar statement is likewise made by the Christian writer, Clement of Alexandria:

The ancient Theologists and prophets also testify that the soul is yoked to the body by way of punishment and is buried in the body as in a sepulcher.⁹

It is thus evident that according to the Orphic teachings the soul

4. The English word body seems to be derived from the same root as the word bind. Therefore apparently it signifies as Plato suggests in the case of the Greek word (*σῶμα*), the enclosure of the soul. 5. *Cratylus*, 400 c. 6. *Gorgias*, 492, e-f. 7. vv. 1505-1508 (Way's translation). 8. *Hortensius*, Frag. p. 601. 9. *Stromata*, III, 3.

is confined in the body as in prison. Consequently the Orphics not infrequently identified Hades with the physical universe, and denominated the imprisonment of incarnation, genesis or generation. It was therefore to escape from this thralldom by kartharsis or purification that Dionysos, through his prophet Orpheus, taught men the Mysteries. The Orphic doctrines of the pre-existence, the penance, the reincarnation and the final purification of the soul seem to have been amplified with considerable detail in the lost Orphic Manual entitled *The Descent into the Realm of Hades*, in which were described the vicissitudes endured by the immortal soul, preparatory to its final freedom by penance from the Cycle of Birth.

These teachings in regard to birth and death are well exemplified in the following fragments from the Orphic poet-prophet Empedocles:

More will I tell thee, too; there is no birth
Of all things mortal, no end in ruinous death;
But a mingling only and interchange of the mixed
There is, and birth is but its name with men. . . .
Foolish they
Who trust that what-is-not can e'er become,
Or aught that-is can wholly die away.
From what-is-not what-is can ne'er become:
So that what-is should e'er be all destroyed,
No force could compass and no ear hath heard.
For there 'twill be forever where 'tis set,—
No wise man dreams such folly in his heart,
That only whilst we live what men call life
We have our being and take our good and ill,
And ere as mortals we compacted be,
And when as mortals we be loosed apart,
We are as nothing. . . .
I will report a twofold truth. Now grows
The One from many into being. Now
Even from the One disparting come the Many.
Twofold the birth, twofold the death of things:
For, now, the meeting of the Many brings
To birth and death: and, now, whatever grew
From out this sundering flies apart and dies,
And this long interchange shall never end.¹⁰

Orphism did not sunder "the twin doctrines of Karma and Reincarnation" but enthroned Dike, the Goddess of Justice upon the right hand of Zeus, teaching that "Justice revealed of old sits with Zeus in

10. Leonard's translation.

the might of eternal laws.”¹¹ Thus, two of the manifold epithets of Dionysos have an obvious connexion with the doctrine of Karma, namely Aisymnetes, “The Appointer of Destiny” and Isodaïtes “The Equal Divider.”¹²

The relation of the doctrine to Orphic teaching is thus given by Demosthenes:

Justice, holy and unswerving, she whom Orpheus, the Institutor of our Most Revered Mysteries, declares to be seated by the throne of Zeus.¹³

And in the great Orphic Mystery Play of Euripides, *The Bacchae*, the Maenads thus call upon the Goddess:

Thou Immaculate on high:
Thou Recording Purity:
Thou that stoapest, Goldenwing,
Earthward, manward, pitying.¹⁴

Finally the poet declares in one of the Orphic Hymns:

I sing the all-seeing eye of Dike of fair-form,
Who sits upon the holy throne of Zeus,
The king and on the life of mortals doth look down,
And heavy broods her justice on the unjust.¹⁵

First and foremost it is necessary to keep in mind that Orphism proclaims in clarion tones the heavenly and divine origin of the soul. It is a particle of the Divine Breath, imprisoned in human form. It is “rooted in the celestial element.”¹⁶ Before its fall into generation, before its first incarnation in the physical universe, it lived blessed and serene in company with the Gods and was in fact itself a God. Thus Empedocles sings:

It stands decreed by fate, an ancient ordinance of the immortal Gods, established from everlasting, ratified by ample oaths that, when a Spirit of that Race, which hath inherited the length of years divine, sinfully stains his limbs with blood, he must go forth to wander thrice ten thousand years from heaven, passing from birth to birth through every form of mortal change: shifting the toilsome paths of life without repose, even as I now roam, exiled from God, an outcast in this world, the bondsman of insensate strife.¹⁷

11. Sophocles, *Oedipus at Colonus*, vv. 1381-1382. 12. Vide, *Studies in Orphism*, IV, THE THEOSOPHICAL PATH, III, 3, Sept. 1912, pp. 172-174. 13. c. *Aristogeit. Or.* I, XXV.

14. vv. 370-372 (Murray's translation). 15. *Hymn LXII.* 16. Orphic Frag. quoted by O. Gruppe in *Griechische Mythologie*, München, 1906, II, p. 1035.

17. Symond's translation.

The Divine Spirit in its process of descent suffers a sort of intoxication. Forgetful of its natal country, the world from which it comes, its only hope of regaining its lost knowledge is by the practice of virtue.¹⁸ The Spirit remained at peace above in the Inerratic Sphere until like Narcissus it viewed its reflection in the Mirror of Dionysos,¹⁹ that is in the physical world of flux, into which it madly plunged, mistaking the image for the reality, in its intoxication drinking a draft of Forgetfulness of Eternal Truth from the bowl or Crater of Dionysos whence, plunged in the ever-flowing stream of sensation and generation, it is born upon this earth "The Cave of Lethe or Forgetfulness"; being clothed "in a strange garment of flesh."²⁰ But in some cases the oblivion to the Heavenly Homeland is more complete than in others, for "the Dry Souls," that is unintoxicated, the truly wise retain many memories of the Ideal.²¹

In regard to the Fall of the Spirit, Macrobius in his Commentary upon Cicero's Dream of Scipio states:

As soon, therefore, as the soul gravitates towards body in this production of herself, she begins to experience a material tumult, that is, matter flowing into her essence. And this is what Plato remarks in the *Phaedo*, that the soul is drawn into the body staggering with recent intoxication: signifying by this, the new drink of matter's impetuous flood, through which the soul becoming defiled and heavy is drawn into an earthly abode. . . . But the Starry Bowl (the Crater of Dionysos), placed between Cancer and Leo, is a symbol of this mystic truth, signifying that descending souls first experience intoxication in that part of the heavens through the influx of matter. Hence, oblivion, the companion of intoxication, there begins silently to creep into the recesses of the soul. For if souls retained in their descent to bodies the memory of Divine Concerns, of which they were conscious in the Heavens, there would be no dissension among men about Divinity. But all indeed, in descending drink of oblivion, though some more, and others less. On this account, though truth is not apparent to all men on the earth, yet all exercise their opinions about it; because a defect of memory is the origin of opinion. But those discover most who have drunk least of oblivion (Lethe) because they easily remember what they had known before in the Heavens.²²

The following statements of Olympiodoros are filled with meaning in this connexion:

The soul descends after the manner of Persephone into generation but is dis-

18. Cf. Macrobius, *Som. Scip.*, I, 8, 3. 19. Plotinus, *Ennead*, iv, 3, 12. 20. Empedocles, fr. 126, Diels, *Fragmente der Vorsokratiker*, 2te. Aufl. erster Band, Berlin, 1906.

21. Bywater, *Heracliti Rel.*, p. 30. 22. Macrobius, *Som. Scip.*, I, 12.

tributed by generation (or incarnation in the material universe), after the manner of Zagreus: and she is bound to the body after the manner of Prometheus and the Titans; she frees herself therefore from its bonds by exercising the strength of Heracles but she is collected into one through the assistance of Apollo and the savior Athena by philosophizing in such a way as truly to purify herself.²³

As according to this conception the original cause of the soul's descent was sin, its imprisonment in the body has a penitentiary purpose. The earth is a "cave roofed over by the heavens."²⁴

The soul upon first beholding its unfamiliar prison-house wept and lamented loudly,²⁵ but it soon discovered that it could regain its heavenly freedom only by yoking itself to the Cycle of generation or the wheel of rebirth. This cyclic evolution is thus described by Empedocles, who says the exile

wanders from the home of the Blessed, being born into all kinds of mortal forms, passing from one laborious path of life to another. For the mighty air chases him into the sea, and the sea spits him forth upon the dry land, and the earth casts him into the light of the blazing sun and the sun hurls him into the eddies of the air. She takes him from the others and he is hated of them all.²⁶

In the course of this Pilgrimage the soul leaves no realm of nature unvisited but "she drees her weird on earth and sky and sea."²⁷

The divine spirit in man, his Higher Self, a fallen angel doing penance for its sins can recover its lost inheritance only by becoming pure or holy, "a Saint."²⁸ Mere ceremonial purity is unavailing, for in the words of the Orphic poet the soul "must fast from sin."²⁹ Therefore, as Miss Harrison well says: "Consecration, perfect purity issuing in divinity is the keynote of Orphic faith, the goal of Orphic ritual."³⁰ Consequently Empedocles thus rebukes the heedless and the unbrotherly: "Do you not see that in the thoughtlessness of your hearts ye are devouring one another?"³¹

Orphism taught that the soul, upon leaving the body, entered upon an intermediate state of rewards and punishments. Thus, in a Dirge of Pindar, the poet declares, as a believer in the teachings of Orpheus:

23. *On the Phaedo of Plato*, quoted by Thomas Taylor, *Eleusinian and Bacchic Mysteries*, 2d ed. Pamphleteer, London, 1816, p. 57. 24. Empedocles, Frag. 120, Diels, 2te. Aufl. 25. *Ibid.*, Frag. 118, 121. 26. *Ibid.*, Frag. 115, 116. 27. *Ibid.*, Frag. 117. 28. *Καθαρὸς καὶ ἅγιος*. 29. Empedocles, Frag. 144, Diels. 2te. Aufl. cf. the Second of the Logia of Jesus discovered in 1897: "Except ye fast from the world." 30. J. E. Harrison, *Prolegomena to the study of Greek Religion*, 2d ed., 1908, p. 487. 31. Empedocles, Frag. 136-137, Diels, 2te. Aufl.

Though the body yield to death,
 Yet the shape of vital breath
 Still in life continueth:
 It alone is heaven's conferring.³²

Plato and Virgil both give the duration of this intermediate state as approximately one thousand years, which seems to have been the customary Orphic teaching, and an Orphic fragment declares:

They who are pious in their life beneath the rays of the sun enjoy a gentler lot when they have died, in the beautiful meadow around deep-flowing Acheron.³³

Purgatory was symbolized as an ever-flowing sea of mud. Of this Plato represents Socrates as saying:

I conceive that the founders of the Mysteries had a real meaning and were not mere triflers when they intimated in a figure long ago, that he who passed unsanctified and uninitiated into the world below will live in a slough, but that he who arrives there after initiation and purification will dwell with the Gods.³⁴

Genuinely Orphic is the Third Olympian Ode of Pindar:

Throughout the happy fields of light
 When Phoebus with an equal ray
 Illuminates the balmy night
 And gilds the cloudless day
 In peaceful, unmolested joy,
 The good their smiling hours employ. . . .
 And in their joyous calm abodes
 The recompense of Justice they receive:
 And in the fellowship of Gods
 Without a tear uncounted ages live.³⁵
 Shines for them the sun's warm glow
 When 'tis darkness here below:
 And the ground before their towers,
 Meadow-land with purple flowers,
 Teems with incense-bearing treen,
 Teems with fruit of golden sheen, . . .
 O'er that country of desire,
 Ever as rich gifts are thrown
 Freely on the far-seen fire,
 Blazing from the altar-stone. . . .
 But the souls of the profane,
 Far from heaven removed below,

32. Conington's translation. 33. Frag. 152, Abel. 34. *Phaedo*, 69 a; cf. *Republic*, II, 363 d. 35. Gilbert West's translation slightly altered.

Flit on earth in murderous pain
 ' Neath the unyielding yoke of woe:
 While the pious spirits tenanting the sky
 Chant praises to the mighty one on high.³⁶

At the expiration of the intermediate state, the character of the lot of the soul during each new stage of its career upon earth is determined by the degree of "purity" or "holiness" which it possesses at the moment of reincarnation. So Empedocles states that the nobler souls become

prophets and sacred bards, physicians and leaders among men upon the earth: whence they arise Gods, supreme in honor, sharing the same hearth and tables with the other Immortals exempt from dour and hurt.³⁷

They from whom Persephone
 Due atonement shall receive
 For the things that made to grieve,
 To the upper sunlight she
 Sendeth back their souls once more,
 Soon as winters eight are o'er.
 From those blessed spirits spring
 Many a great and goodly king,
 Many a man of glowing might,
 Many a wise and learned wight:
 And while after-days endure,
 Men esteem them heroes pure.³⁸

The expression "soon as winters eight are o'er" (in the Greek the numeral is nine), may receive some explanation from the following suggestive interpretation of Plutarch, who in interpreting the Greek myth, which declared that Apollo because of his slaughter of the earth-born serpent, the Python, was forced to go into exile in Thessaly for *nine* years, says:

The slayer of the Python was neither banished for nine years nor yet to Tempe. Rather, we should declare that he came as a fugitive into another world (kosmos) and returned thence again at the expiration of nine great years or cycles, pure and truly Phoebus-like (that is, filled with light).³⁹

It is therefore not necessary to accept the poet's expression as referring to eight solar years of 365 days, each of 24 hours duration.

Finally at the end of the cycle of rebirth, Orphism taught that

36. Conington's translation. 37. Frag. 146-147. 38. Pindar (Conington's translation).

39. *De defect, Orac.*, XXI, p. 723 (ed. Wyttenbach).

the righteous soul regained its lost inheritance. Therefore, there are two kinds of death, for Proclus states:

After death the soul continueth to linger in the aerial body (or astral form) till it is entirely purified from all angry and voluptuous passions . . . then doth it put off by a *Second* death the aerial body, as it did the earthly one (by the first death). Whereupon the men of olden time say that there is a celestial body always joined to the soul, which is immortal, luminous and star-like (the *Augeoides*).⁴⁰

The second death is thus referred to, more at length, by Porphyry:

That which nature binds, nature also dissolves; and that which the soul binds, the soul likewise dissolves. Nature, indeed, bound the body to the soul; but the soul binds herself to the body. Nature, therefore, liberates the body from the soul; but the soul liberates herself from the body. . . . Hence there is a twofold death; the one, indeed universally known, in which the body is liberated from the soul; but the other peculiar to philosophers, in which the soul is liberated from the body. Nor does the one entirely follow the other.⁴¹

In the elucidation of this last passage Thomas Taylor, the Platonist, adds:

The meaning of this twofold death is as follows. Though the body, by the death which is universally known may be loosened from the soul, yet while material passions and affections reside in the soul, the soul will continually verge to another body, and as long as this inclination continues, remain connected with body. But when, from the predominance of an intellectual nature, the soul is separated from material affections, it is truly liberated from the body; though the body at the same time verges and clings to the soul, as to the immediate cause of its support.⁴²

In speaking of the soul's Pilgrimage, Maximus Tyrius says:

The end of this journey is not heaven, nor what it contains, but it is necessary to pass even beyond this, until we attain to the Supercelestial Place, the Plain of Truth,⁴³ and the serenity which is there,

To the fair Elysian plains,
Where the time fleets gladly, swiftly,
Where bright Rhadamanthus reigns.
Snow is not, nor rain, nor winter,

40. Quoted by H. P. Blavatsky in *Isis Unveiled*, I, p. 432. 41. *Auxiliaries to the Perception of Intelligibles*, quoted by Thomas Taylor as noted in the following footnote. 42. Thomas Taylor, *The Mystical Hymns of Orpheus*, note 117, p. 162. 43. The Greek word for Truth (*ἀλήθεια*), etymologically considered, means not to forget, and may well have been coined under the inspiration of the Orphic teachings in regard to the Soul's Lethe or Forgetfulness while incarcerated in generation.

But clear zephyrs from the west,
Singing round the streams of Ocean
Round the Islands of the Blest,⁴⁴

where no corporeal passion disturbs the vision such as here disturbs man's unhappy soul and hurls her from contemplation by its uproar and tumult.⁴⁵

This ultimate goal in the Inerratic Sphere, the Supercelestial Place or the Plain of Truth (Unforgetfulness) seems also to have been called the Tower of Kronos, of which Pindar sings:

All whose stedfast virtue thrice
Each side the grave unchanged hath stood,
Still unseduced, unstained with vice,—
They by Zeus' mysterious road
Pass to Kronos' realm of rest.
Happy Isle that holds the Blest.
Where fragrant breezes, vernal airs,
Sweet children of the main,
Purge the blest island from corroding cares,
And from the bosom of each verdant plain,
Whose fertile soil immortal fruitage bears,
Trees, from whose flaming branches flow,
Arrayed in golden bloom, refulgent beams;
And flowers of golden hue, that blow
On the fresh borders of their parent streams,
These by the Blest in solemn triumph worn
Their unpoluted heads and clustering locks adorn.⁴⁶

Although those who are completely purged at the end of a given Life-cycle pass to the Supercelestial Place, the Plain of Truth, above and beyond the Cycle of Necessity, the Wheel of Rebirth, and abide there in the impregnable Tower of Kronos on the Isle of the Blessed, it does not appear that Orphism taught that this return of the Prodigal to the Heavenly Homeland was final but rather seems to have connected it with the Greek Doctrine of the Restoration of all Things (*ἡ ἀποκατάστασις πάντων*). In which case the return must have been conceived as followed by a new Day at the commencement of which the Great Breath is again to outbreathe a manifested universe. Such, at least, is the Pythagorean and Stoic teaching and such doubtless was also the Orphic.

44. Quoted by Maximus Tyrius from Homer, *Odyssey*, IV, vv. 561-568. 45. *Dissertation on what God is According to Plato*. 46. *Third Olympian Ode*, West's translation except the first six lines.

Of great importance for a correct appreciation of the Orphic teachings in regard to the origin and destiny of the human soul are the Orphic Tablets, which consist of eight inscribed gold plates discovered about 1875, six in South Italian tombs near the site of ancient Sybaris, one near Rome, and the eighth upon the island of Crete. The inscriptions upon these tablets, which date from the third or fourth century B. C., consist of instructions given the soul for its guidance in its journey through the afterworld, and confessions of faith which remind us of the Egyptian Book of the Dead. Fragmentary and short though the Orphic Tablets are, they nevertheless give an epitome of the Theosophical teachings in regard to the Divine and the Animal in Man, the pre-existence, rebirth, and final freedom of the soul from earthly chains under the action of the Karmic law.

The instructions on the tablets are addressed to the soul and the speakers are the Divine Guide, who addresses the soul, the soul itself, the holy Spring of Memory, and Persephone, and the Guardians "who strike down those who have not the password,"⁴⁷ — the Guardians of whom Plutarch speaks in his treatise on the Face in the Moon: "Certain Daemons (divine Beings) . . . are present and celebrate the most sublime Mysteries and are punishers of evil deeds and watchers or Guardians over such."⁴⁸

Combining the fragmentary inscriptions of the various tablets, so far as they differ and adding the indication of the speakers, the tablets read as follows:

INSTRUCTIONS GIVEN TO THE SOUL BY THE DIVINE GUIDE

But as soon as thy Spirit hath left the light of the sun,
 Thou shalt find on the left of the house of Hades a well-spring.
 And by the side thereof standing a white cypress.
 To this well-spring approach not near (for it is the well-spring of Lethe),
 But thou shalt find (on the right) another by the Lake of Memory (the well-spring of Ennoia)
 Cold water flowing forth, and there are guardians before it.
 Say (to the Guardians): "I am a child of earth and of starry Heaven:
 But my race is of Heaven (alone). This ye know yourselves
 And lo, I am parched with thirst and I perish. Give me quickly
 The cold water flowing forth from the Lake of Memory."
 And of themselves they will give thee to drink of the holy well-spring,
 And thereafter among the other Heroes, thou shalt have lordship.

47. From the Interpretation of the mystical picture entitled *The Path*, by Mr. R. Machell,
 THE THEOSOPHICAL PATH, Point Loma. 48. XXX.

COLLOQUY IN THE AFTERWORLD BETWEEN THE SOUL, THE SPRING,
THE GUARDIANS, AND PERSEPHONE

- (Soul) I am parched with thirst and I perish.
 (Well-spring of Memory) Nay, drink of me, the Well-spring flowing forever
 on the right.
 (Guardians) Who art thou? Whence art thou?
 (Soul) I am a child of earth and of starry Heaven. But my race is of
 Heaven (alone). . . .
 (Persephone) Hail, hail to thee journeying on the right . . . (through the)
 Holy meadows and groves of Phersephoneia (Persephone-Kora, the Queen
 of the Underworld).
 (Soul addresses Persephone) Out of the Pure I come, Pure Queen of the Pure
 below,
 Eukles and Eubouleus and the other Gods Immortal. . . .
 For I also, I avow me, am of your blessed race.
 I have paid the penalty for deeds unrighteous
 And Fate laid me low and the other Gods Immortal,
 . . . (with) star-flung thunderbolt.
 I have passed with eager feet to the Circle Desired.
 I have entered into the bosom of Despoina (or Persephone, Queen of the
 Underworld),
 And now I come a suppliant to Holy Phersephoneia
 That of her grace she receive me to the seats of the Hallowed.
 (Persephone) Hail, thou who hast suffered the Suffering. This thou hast never
 suffered before
 Thou art become God from Man. A kid thou art fallen into milk.
 Happy and Blessed One, thou shalt be God instead of Mortal.
 (Soul) A kid I have fallen into milk.⁴⁹

Much might be written by way of comment and interpretation in regard to these tablets. The word Hades thereon evidently means the intermediate state of the soul in the afterworld. There is an interesting parallel in Egyptian mythology to the Orphic sacred well-spring of Memory, for Osiris has a "cold well of water" of which he gives the thirsty soul to drink as is shown by the ancient formula: "May Osiris give thee cold water."⁵⁰ The true followers of Orpheus are to avoid the fountain on the left with the white cypress growing near because it is the fountain of Lethe and after a life or rather after many lives spent in purification they must not forget if they are to be successful in reaching the Plain of Truth. Therefore in one of the Orphic Hymns the poet prays:

49. J. E. Harrison, *Prolegomena*, 2d ed., Critical Appendix, pp. 659-673 (Murray's translation). 50. *Ibid.*, p. 575.

And in thy mystics waken *Memory*
O' the Holy Rite and Lethe drive afar.⁵¹

The key-sentence of the soul: "I am a child of Earth and of Starry Heaven but my race is of Heaven alone," of course refers to the Orphic teachings as to the dual nature of man and is an avowal of the Divine Origin of the Higher Self. It is noteworthy that this avowal itself constitutes the right of the soul to receive a drink from the fountain of Remembrance — a right which is immediately recognized by the Guardians. To drink of the Holy well-spring is to partake of the sacrament, the reality symbolized by the Eucharist of Orphic ritual.

The address of the soul to Persephone, the Queen of the Underworld, "Out of the Pure, I come, Pure Queen of the Pure Below," also has an interesting Egyptian parallel, for in the long negative confession of the soul to Osiris in the Egyptian Book of the Dead occurs the declaration: "I am pure — I am pure — I am pure."⁵² It means of course I have been initiated into the true Mysteries of life and death.

The titles Eukles and Eubouleus meaning The Glorious One and the Wise Counsellor are two of the myriad titles of Zagreus-Dionysos, the Reborn Savior, Lord of both Death and Life. The soul's avowal, "I have paid the penalty for deeds unrighteous and Fate laid me low and the other Gods Immortal — (with) star-flung thunderbolt," refers to the soul's suffering under the Karmic law for former sins, the taint or "ancient woe" inherited from the earth-born Titans. The meaning is, Karma sank me into the material world. There is also a reference to the Zagreus myth, especially to the punishment of the Titans by the star-flung thunderbolt hurled by Zeus.

"The sorrowful weary wheel," is the treadmill Cycle of Rebirth without knowledge and the avowal signifies I have learned the necessity of soul-purification and I remember. It is well to compare these verses with the following statement from the *Phaedo* of Plato:

It is an ancient doctrine that the souls of men come Here from There and go There again and come back Here from the Dead.⁵³

The expression "I have passed with eager feet to the Circle Desired. I have entered into the bosom of Despoina," seems to be an avowal signifying that the soul having passed beyond the Wheel of Rebirth, the Cycle of Necessity, has attained to the Plain of Truth,

51. *Hymn LXXVII* (Harrison's translation). 52. J. E. Harrison, *Prolegomena*, 2d ed., p 588. 53. *Phaedo*, p. 70 c.

and thereby has mastered the meaning of both Life and Death. The expression reminds us of the teachings of the Celtic Bards in regard to Cylch y Gwynfyd, the Circle of Bliss.⁵⁴ "The Seats of the Hallowed" are presumably the Elysian Fields where is the "Impregnable Tower of Kronos."

The phrase "Thou who hast suffered the suffering" seems to mean thou who hast incarnated or incarcerated in the prison-house of the body. "Thou art become God from man," that is, thou hast attained to the Supercelestial Place. The words, "A Kid, thou art *fallen* into milk," may be paralleled by the expression "a Lamb of God" and appears to refer to the Orphic Eucharist or perhaps to the Orphic Baptism as seems rather to be suggested by the word "fallen." The symbology of milk used as one of the elements in the Orphic Eucharist has been previously discussed.⁵⁵



. . . In order that one should fully comprehend individual life with its physiological, psychic and spiritual mysteries, he has to devote himself with all the fervor of unselfish philanthropy and love for his brother men, to studying and knowing *collective* life, or Mankind. Without preconceptions or prejudice, as also without the least fear of possible results in one or another direction, he has to decipher, understand and *remember* the deep and innermost feelings and the aspirations of the poor people's great and suffering heart. To do this he has first "to attune his soul with that of Humanity," as the old philosophy teaches; to thoroughly master the correct meaning of every line and word in the rapidly turning pages of the Book of Life of MANKIND and to be thoroughly saturated with the truism that the latter is a whole inseparable from his own SELF.

. . . Theosophy alone can gradually create a mankind as harmonious and as simple-souled as Kosmos itself; but to effect this Theosophists have to act as such. Having helped to awaken the spirit in many a man — we say this boldly, challenging contradiction — shall we now stop instead of swimming with the TIDAL WAVE? — From "The Tidal Wave," by H. P. Blavatsky, *Lucifer*, V, 173.

54. *The Pith and Marrow of Some Sacred Writings*, Script 11, p. 33, Aryan Theosophical Press, Point Loma, Cal. 55. Vide *Studies in Orphism*, III, THE THEOSOPHICAL PATH,

III, July 1912, pp. 50-54.

GENOA: by Kenneth Morris



It is to the exigencies of European history that the cities of Europe owe their beauty and individuality. You may read in them the tale of the old struggles, aspirations and sorrows of their people. You lay out a town on the rectangular or some other plan; and though you adorn it with splendid buildings, wide roads, and fine parks and gardens, it will not compare with the place whose growth has been the irregular work of centuries. Where will be the life, the character, the idiosyncracies? There may be palaces, beautiful avenues, a wealth of statuary; but you will lack the enchantment that belongs to certain cities of the Old World; you will miss the narrow and crooked alleys, the queer stairways that do duty for thoroughfares in the towns of Italy.

And when one has called them picturesque, beautiful, historic, one still has not explained their charm. The truth is that they are alive, they have grown into individual identities; they are as much living beings as we are ourselves. They were never the creation of an architect, of any one human mind; but were born naturally, grew through childhood, youth, manhood, into a fascinating old age — one by no means bereft of vigor, in many cases. Many generations instilled into their very stones, life, hopes and aspirations. Many of their sons achieved renown for them in art and song; they sent forth mighty soldiers, skilful sailors, to make their prowess felt throughout all Europe; the deeds of their citizens changed the course of history. The memory, or rather the essence of these things went into the fabric of the cities themselves, and became an ever-increasing consciousness, molding the lives of all that should be born and brought up within the circle of the walls. Their inward atmosphere is the resultant of all the desires, aspirations, passions and achievements of generations upon generations of their inhabitants. New York and Chicago are agglomerations of humanity; Venice and Genoa are souls incarnate; not in flesh and blood, but in stones and mortar.

In times long forgotten some tribe, perhaps, felt the need of building for itself a city. The site must be on the coast, with a port for commerce and for the sending out of navies; and the bay must be surrounded with hills, that defense may be easier. We must build a wall against the assaults of possible enemies; within its limits we will found our city.

A hundred years pass, and we find ourselves cramped within our boundaries; the narrow strip of level ground along the sea-shore is

not enough for us; we must take to the hillsides. Here the steep slopes compel us to build the houses high, if we desire light; and very close together. No matter if the streets are narrow; there are no tramways to be thought of; not even vehicular traffic of any kind. They are for human feet, and may as well be stairs as graded slopes — better indeed. We have to build, too, with the lay of the fortifications in mind; which follow the line of the hills, and take advantage of natural situations; all of which puts straight lines and dull right angles out of the question. So it comes that the tall, white houses rise one above the other irregularly on the hillside; a splendid irregularity prevails everywhere, and our city looks out proudly over the sea.

Another hundred years pass. Our ships have voyaged to far countries, and returned laden with wondrous wealth. We supply the whole province with the things it cannot grow for itself, obtaining them from lands beyond the sea. We have sent forth navies against the pirates, against the Saracens, against our rival and neighboring cities. We have planted colonies in Spain, along the Barbary Coast, even in the Levant and on the shores of the Black Sea. In alliance with Pisa, we have driven the Arab from Sardinia; and now we are fighting with the Pisan for the dominion of the conquered island. We have carried on many wars; already we are a power in Italy, and even in Europe. How are we to go on dwelling within the narrow limits of our first wall? We must build a new and more ample circumvallation; we must inclose more land, to give room for our growing population.

Within these new boundaries there are gardens and open spaces, which we shall fill, by and by, with buildings; always with the same irregularity as of old; and, since we are Italians, always with the same eye to the beautiful. For, during our great periods of prosperity, we have been governed by illustrious doges, benefactors of our city, who have enriched it with the commerce of the Mediterranean. Our houses shall all be palaces; our city shall be *Genoa the Superb*.

And indeed, superb it is, this city of white palaces looking out over the azure sea; this fair imperishable monument to the boundless genius, political, artistic and commercial, of the Latin Race.

It has been said that Genoa was a bank before she was a city; she was so, at least, long before she achieved her high place among the nations. The enterprise of her merchants quickly made her the rival

of Venice and Barcelona in the trade of the Mediterranean; and later, in the heyday of the glory of Spain, she became banker and, as one might say, general caterer and purveyor to the Spanish Empire.

It was when Genoa, under Andrea Doria, was beginning to recover her old time high position after a long period of French and Milanese domination, that the most illustrious of her sons came to her, suppliant for ships and men for such an expedition as until then had hardly been dreamed in Europe. In vain, O Columbus! You must go to Doña Isabel of Castile; your native city either cannot or will not aid you. The Indies are not to be Genoese, but Spanish; not the Tuscan, but the Castilian, is to be the tongue of a quarter of the globe. But it was a son of Genoa that dreamed the dream. And it was another son of Genoa, Giuseppe Mazzini, who dreamed, centuries later, that other magnificent dream; the dream called *Italy* — the Soul of Italy — the Italy of the Soul.

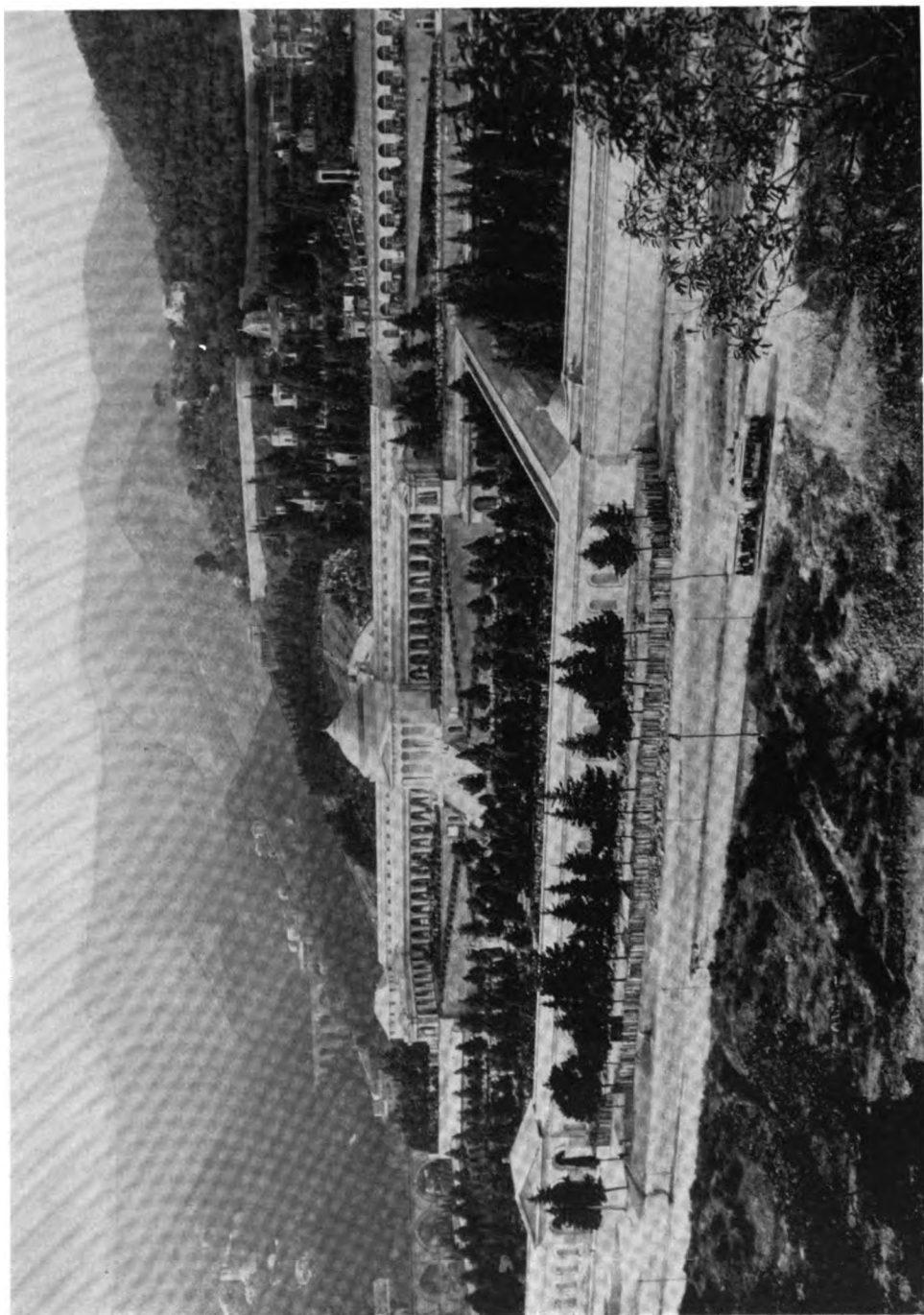
Three times has Genoa been compelled to overflow her boundaries, and make new ones for herself; in the twelfth, fourteenth and seventeenth centuries. Since the middle of the sixteenth century, broad, fine thoroughfares have been taking the place of the old network of crabbed alleys. Today Genoa is both modern and antique; a magnificent city of today, awake and alert; and at the same time, in the best sense, medieval. Her beauty lies both in the broad avenues and in the old stairways and alleys. Still and always, she is *Genoa the Superb*.



THE SOUL

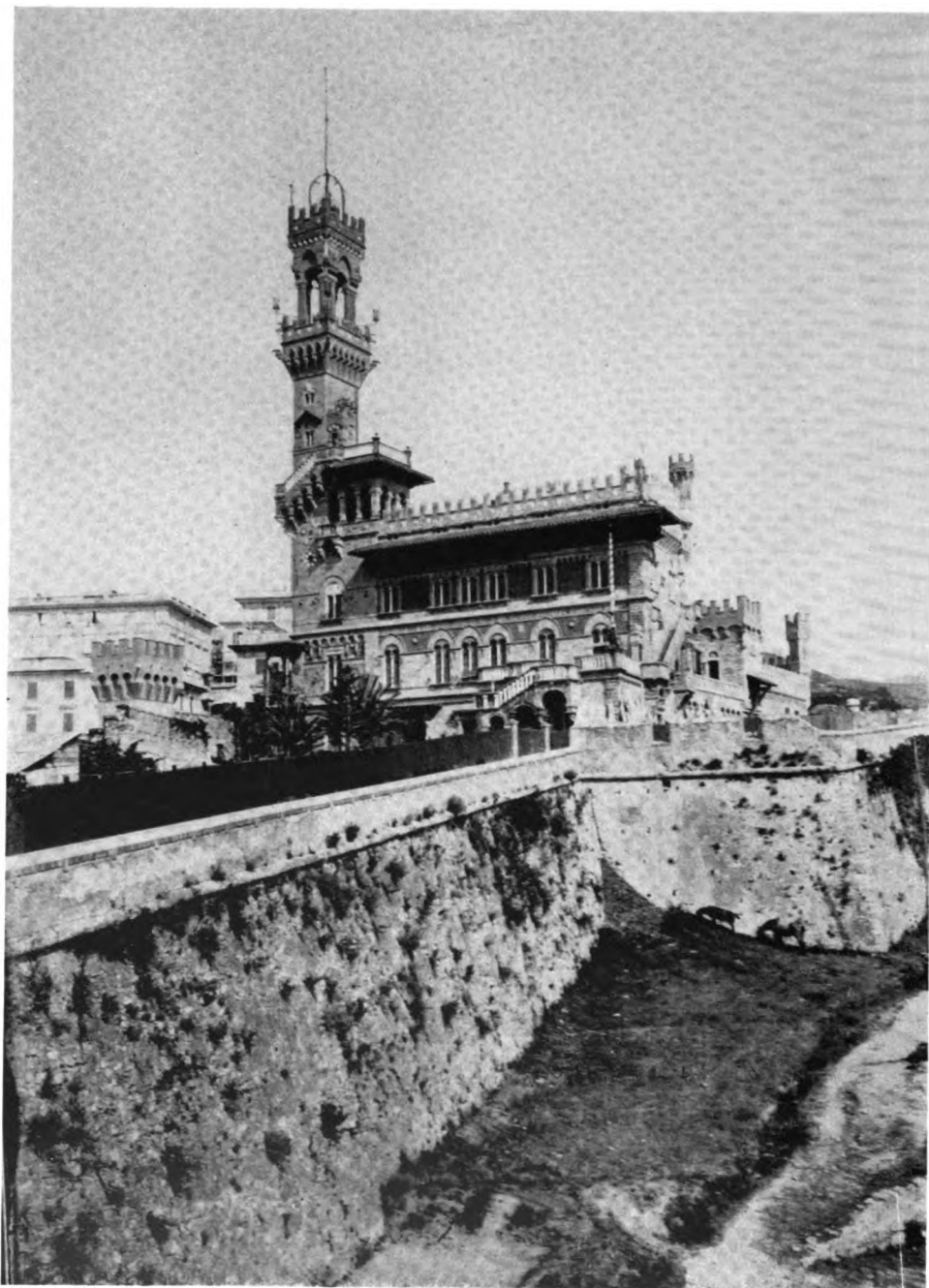
. . . Frames her house, in which she will be placed,
Fit for herself.

So every spirit, as it is most pure,
And hath in it the more of heavenly light,
So it the fairer body doth procure
To habit in, and it more fairly dight
With cheerful grace and amiable sight;
For of the soul the body form doth take;
For soul is form and doth the body make. — *Spenser*



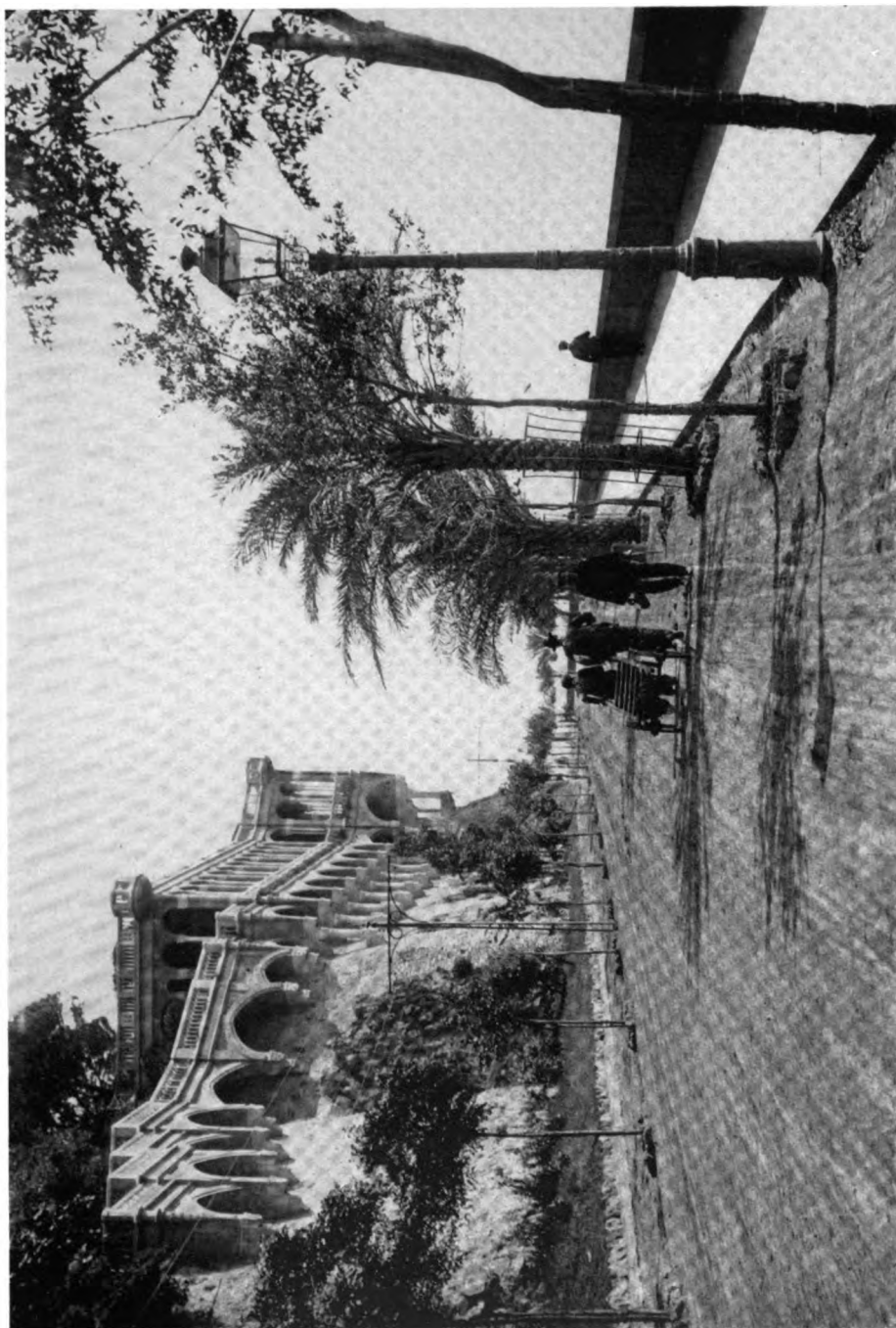
Lomaland Photo. & Engraving Dept.

CAMPO SANTO, GENOA



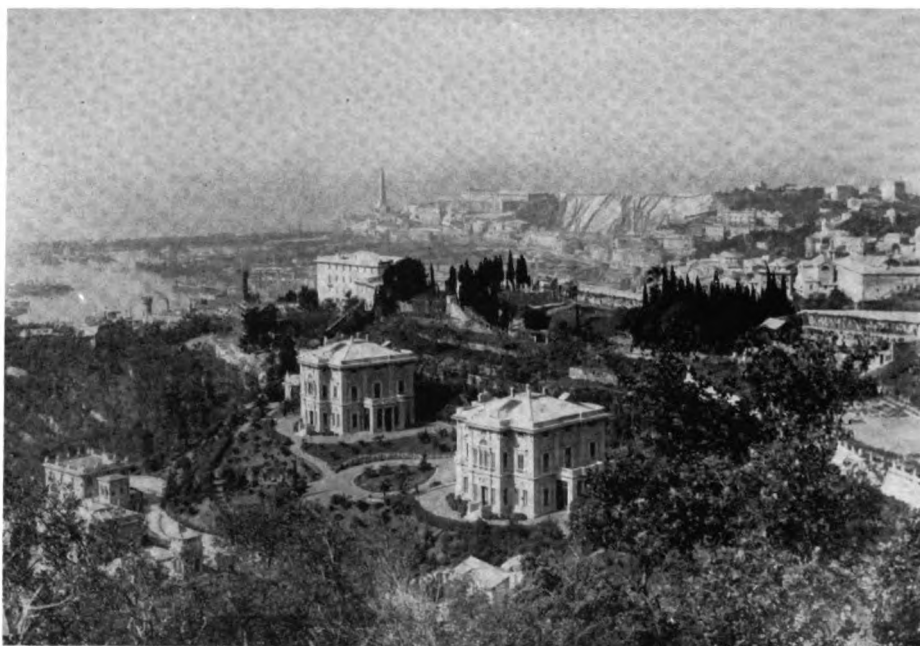
Lomaland Photo. & Engraving Dept.

CASTELLO MACKENZIE, GENOA



Lomaland Photo. & Engraving Dept.

MARITIME PROMENADE, GENOA



PANORAMA OF GENOA



Lomaland Photo. & Engraving Dept.

ON THE SEA WALL, GENOA



ON THE QUAY, GENOA



Lomaland Photo. & Engraving Dept.

PIAZZA DEL BANCO, GENOA



Lomaland Photo. & Engraving Dept.

CHRISTOPHER COLUMBUS

From an old print of a drawing by Frank V. du Mond, after a photograph of the original in the Royal Naval Museum, Madrid, Spain.

THE SOLEMN ENTHUSIASM OF CHRISTOPHER COLUMBUS: by Winifred Davidson



THE name of Christopher Columbus is associated so closely with the American schoolboy's one important date that we sometimes lose sight of the surprising qualities of mind and spirit of the man who gave the date its importance. How became this particular man the leader of that venture over the dread Sea of Darkness? The chief quality in the character of Columbus, that which made him fit for the work he did has been called by his foremost biographer, Washington Irving, a *solemn enthusiasm*.

Christopher Columbus was fifty-six years of age when he set sail from Palos on August 2, 1492. For eighteen years he had waked and slept with one fixed idea: that if he could get ships and men and the right to sail the seas he would find beyond the West the rich East.

Picture this man during those eighteen years. Follow him and his little boy Diego over the hills and valley-paths of Portugal into Spain, and hither and thither behind the militant Ferdinand and Isabella, ever with the hope of gaining a hearing and ever with hope deferred.

Then picture him before the council of Salamanca, "poor applicant" that he was. By that time he was a worn, white-haired man of more than fifty, and in appearance older than his years. He was shabbily attired, they say, and presented altogether not an imposing figure before the august body there; yet, with kindling gray eye and with astonishingly eloquent tongue he held them listening. There he stood for hours and, with that solemn enthusiasm of his, laid his convictions before as narrowly bigoted a group of scholars as ever tried to catch eagle-winged genius and clap it into a canary-sized cage. They confronted him with ridicule and with scientific arguments and he swept them aside with his earnestness and his unanswerable logic. They charged him with heterodoxy and he met them upon their own ground with text upon text from Holy Writ, and thus all but convinced them that the way around a globular and largely watery planet towards an East in the West had been revealed from of old.

One man of the council was convinced, Friar Diego de Deza, and they two, with argument plentifully strengthened by Scripture, pulled over the whole inert mass of the learned body at Salamanca to the admission that the world might be round in shape and that beyond the sea might be India.

But, as the youngest boy in the history class knows, not yet could Columbus have his ships and his men and the right to sail to India. More waitings and wanderings and disappointments brought him one night to the convent of La Rabida, begging food for hungry little Diego. He was on his way out of Spain, directing his footsteps and his unquenchable hope towards France, more worn and wearied than he had been six years before when he had left Portugal, but certainly not less determined.

It seems that Columbus must have been a man who, had he not got in Spain what he wanted of it and its rulers, would have begged his own and his little son's way throughout the world, until he found ears to hear what he had to say, eyes to see with his eyes, and hands to open purses and send him on his mission.

At last, as that youngest boy will glibly tell you, Isabella was aroused and Columbus had his word with royalty. And such a word! This interview alone is enough to give him a high place among remarkable men. His terms were pronounced inadmissible. He who was in reality a beggar, who had been an adventurer, subjected to ridicule and contumely, assuming now an arrogant manner, claimed for himself and his heirs and successors forever the office of admiral in all the lands and continents that he might discover, demanded that he be made viceroy and governor-general over all such lands and continents, and asked for the allowance of one-tenth of all the wealth that might there be found.

His requirements were all denied. Of course Isabella refused his preposterous terms; but he would not relinquish one claim and left the chamber no nearer having his hopes realized than he had been many years before, he must have thought. After he had been gone a few hours he had the satisfaction, however, of being recalled and of receiving Isabella's promise of help.

It was reluctantly and only after being urged by a powerful adviser that Isabella came to pledge her jewels; and that adviser never would have had the temerity to make the suggestion to the great queen that Isabella was, had there not been a man great as Columbus behind the project. This man, this moving-power, this Columbus, was a man of tremendous genius, of an unwearying constancy; he was one who knew how to effect great purposes with small means (with no means at all in one sense), a man whose dignity of manner, whole-hearted sincerity, elevated ideals, ardent temperament, persua-

sive eloquence, and whose air of authority and calm simplicity set him apart from all the other famous navigators of the year 1492, and sent him begging "his way from court to court, to offer to princes the discovery of a world."

But the spirit of Columbus was greater even than is shown by his long years of waiting. Once his three tiny ships were out at sea, manned by a crew of sobbing, heart-broken sailors, men terrified of the dark sea and of "its mighty fishes and haughty winds," Columbus developed the faculties that necessity demanded, during the weeks of westward sailing towards the light that, answering the steady burning flame of his own purpose, was to flash out of the darkness from the shores of a new world on the night of October 12.

With crazy boats and with half-crazed men he stood directing his course due west during those weeks. The men, in order that they might turn the ships back, were ready at any time to strike him down, but they simply dared not. That kindling gray eye dominated them. Columbus and not another one of them was commander of that fleet of three ships.

Then, on the morning of the day when they waded out from the *Pinta*, the *Niña*, and the *Santa María*, to pray upon the holy ground of a tiny isle among the Bahamas, these same men kissed the feet and the garments of the one who had held his own in spite of them, and of their menacing cowadice.

To follow Columbus among the Indians during the ensuing weeks and then to go back and forth with him between the Old World and the New, from this time until he died, is to understand the helplessness of a victim of relentless persecution.

Columbus treated the Indians with a gentle courtesy that led them to think that he and his men had stepped down from the skies, gods; yet, the moment he left for Spain, they who had been mistaken for divine beings turned devils. They committed atrocities there that were perhaps natural to men who had seen the Holy Inquisition in operation, but the effects of their acts will long continue a heavy debt for the white man to cancel.

Forsaken by Pinzon, his sailing companion, his own ship (through the disobedience of one of his crew) left a wreck, Columbus started in a small and leaky boat on his return to Spain. Miracle and wonder attended him on this voyage, strengthening the fervor and devotion of his religionist's nature, and confirmed him in an old belief that

he was a man set apart to do this particular work of uniting the ends of the earth, and that all the powers of darkness could not prevent him from doing it. He encountered on his return a storm that lasted fourteen days and nights. Reading the journal that Columbus wrote during that fearful experience one meets face to face the soul of the most intrepid man of his time.

We acknowledge, as all must now acknowledge, that Columbus never got his rights in any particular, from the world's standpoint. He died in sorrow and disappointment and great pain; and except for the actual navigation from Spain to the New World he was defeated in every undertaking. None the less the ardor of his rare genius grew brighter with every new effort that hope led him to make, and one reads with growing astonishment the will that this broken old man dictated on his death-bed, so full of the spirit of beginning-it-all-over it is.

Washington Irving seems to have caught the reflection of the enthusiasm of Columbus when he writes:

With all the visionary fervor of his imagination, its fondest dreams fell short of the reality. He died in ignorance of the real grandeur of his discovery. Until his last breath he entertained the idea that he had merely opened a new way to the old resorts of opulent commerce, and had discovered some of the wild regions of the East. He supposed Hispaniola to be the ancient Ophir which had been visited by the ships of Solomon, and that Cuba and Terra Firma were but remote parts of Asia. What visions of glory would have broken upon his mind could he have known that he had indeed discovered a new continent, equal to the whole of the whole Old World in magnitude, and separated by two vast oceans from all the earth hitherto known by civilized man! And how would his magnanimous spirit have been consoled amidst the afflictions of age and the cares of penury, the neglect of a fickle public and the injustice of an ungrateful king, could he have anticipated the splendid empires which were to spread over the beautiful world he had discovered; and the nations, and tongues, and languages which were to fill its lands with his renown, and revere and bless his name to the latest posterity.



THAT which has grown from the earth to the earth,
But that which has sprung from heavenly seed
Back to heavenly realms returns. — *Euripides*



THE SCREEN OF TIME

MIRROR OF THE MOVEMENT

KATHERINE TINGLEY is in Europe. After a stay of several weeks at her Eastern Headquarters, at Newburyport, Mass., and at Boston and New York, last summer, Katherine Tingley left for Europe in September, making an extended tour and visiting many of the Centers of the Universal Brotherhood and Theosophical Society in the different European countries. It is expected that Mme. Tingley will return to Point Loma early in January. She has just concluded a stay of some five or six weeks in Sweden, where she has been lecturing to crowded houses in all of the important cities. A special feature of her work in Sweden during her present visit has been her talks to women only, and in many places she has founded branches of the Woman's International Theosophical League. This line of work, which is new in Sweden, has aroused the greatest interest, and many of the most prominent women of Sweden are enthusiastically co-operating with Mme. Tingley in her endeavors.

At the meeting for women only held in Göteborg on the evening following the general public meeting, so great was the interest that the large hall could have been filled three times over, and during the whole of Mme. Tingley's lecture the spacious entrance hall and wide stairway leading up to it were crowded with women who waited to see Mme. Tingley as she left. So great was the interest that Mme. Tingley decided to stay over another day in order to hold a reception for many who were unable to be present at her meetings.

Mme. Tingley with a party of Swedish members also visited the Island of Visingsö in Lake Vettern, where she intends in the near future to erect a Râja Yoga College on the lines of the College at Point Loma, the site for which has already been procured, adjoining the Royal Forest. This is one of the most beautiful locations in the whole of Sweden.

After leaving Sweden, Mme. Tingley visited Copenhagen, and lectured before an immense audience which filled every seat of the Concert Hall, the largest in the city. This is the first time that Mme. Tingley has lectured in Denmark, and her visit was received with greatest interest and enthusiasm.

All the important papers have given full reports of Mme. Tingley's work. Many clippings from these have been received, from which the following extracts are translated.

From Helsingborgs Dagblad, October 24.

Madame Tingley is no new acquaintance for the people in and around Helsingborg. She has visited the city twice before, and as Leader of the Theosophical Movement stands out as one of the most sympathetic speakers of the present day. Her words clearly are born of the sincerest conviction and the power of a noble

heart. She was met by an audience that completely filled the Theater when she appeared there last night. The stage was beautifully decorated with flowers and green, and the audience listened with the greatest interest. She speaks easily and fluently with a melodic and winning voice. She gave an exposition of the fundamental points of Theosophical teachings. It was however the speaker herself that attracted most attention, and as the head of a great movement Mme. Tingley commands the respect of our age whatever one's attitude towards Theosophy may be.

Tonight there will be an opportunity for women only to hear Katherine Tingley in the great hall of Hotel Mohlborg. Her subject will be "The Home and the Responsibility of Parents."

From Stockholms Dagblad, October 26.

Katherine Tingley in Stockholm

Mme. Tingley arrived in Stockholm last night on the Continental train.

Mme. Tingley is well known in Sweden, principally as the Leader of the Universal Brotherhood and Theosophical Society, and as the reformer of that Organization. She is also widely known as the founder of the system of education based on Theosophical principles which is applied at her Râja Yoga Schools, the first and greatest of which is situated at Point Loma, California, the International Center of the Theosophical Movement. Such a school she will now establish on Visingsö.

On Monday night Mme. Tingley will lecture in Stockholm in the great hall of the Royal Academy of Music, on the subject of "Man's Responsibilities and Limitations from a Theosophical Point of View." On Tuesday another lecture will be given at the same place for women only.

From Göteborgs Handels- och Sjöfarts-Tidning, October 29.

Mme. Katherine Tingley's Lecture in Stockholm

Mme. Katherine Tingley's lecture in Stockholm yesterday evening attracted an audience which filled the great hall of the Academy of Music to its last seat.

The platform, beautifully decorated with flowers and green, was first taken by the Director of the Center in Stockholm of the Universal Brotherhood and Theosophical Society, Lieut. Walo von Greyerz, who with a few words touched upon the organization, and pointed out the difference between this society and the one of which Mrs. Annie Besant is at the head.

Mme. Tingley will speak tonight at the same place to women only. She is staying in Stockholm for a few days in order to give an opportunity to those interested in Theosophy to meet her. She has twice before visited Stockholm — in 1899, when she had the pleasure of having King Oscar in her audience, and later in 1907. The lecture lasted for an hour and a half, and was listened to with the greatest interest which did not slacken for a moment.

Mme. Tingley pointed out that if people only knew what a treasure they had in what she would call the divine nature of man, they would not put such a slight value on it. We lay too much stress upon the brain in social work, and ignore the demands of the heart. Theosophy comes to humanity with offers and opportunities that have never been given it before, and opens to us prospects of



Lomaland Photo. & Engraving Dept.

KATHERINE TINGLEY AND PARTY AT THE ENTRANCE
TO PER BRAHE'S CHURCH, VISINGSÖ, SWEDEN
A SNAPSHOT



KATHERINE TINGLEY AND PARTY ON THE ISLAND OF VISINGSÖ, SWEDEN
NOVEMBER 10, 1912



Lomaland Photo. & Engraving Dept.

ON THE WAY BACK TO LAKE VETTERN STEAMER FOR JÖNKÖPING

a future which we never would have been able to think of otherwise. Theosophy lays the greatest stress upon the intuition of the heart, which can lift us high above the everyday conditions so that we may breathe a purer air. The higher life that we are thus able to conceive makes better men and women of us, but there are many who doubt their strength and their power and make no efforts towards such a higher life, which has a depressing and retarding influence upon the whole world. We forget the significance of Brotherhood and our duty towards our neighbor.

Mme. Tingley touched also upon the difference between the Theosophy which she represents, and that represented by certain others. She said she had been greatly surprised to find such immense audiences gathered to hear her, knowing as she did, how often the practical and spiritual Theosophy which she represents had been confused in the public mind with a presentation of Theosophy from other quarters that was mainly intellectual and speculative, and often given in such a way that the public must have become suspicious concerning all who bore the name of Theosophist. She protested strongly against certain influences which she said were almost hypnotic in their power to mislead, when the real end and aim of Theosophy was concerned in the awakening to consciousness and realization of the divine nature inherent in every human heart. Further she pointed out that we must begin with the children in our efforts to regenerate humanity.

She concluded with a strong appeal to all present to study Theosophy seriously, which would prove to be not only helpful but a source of happiness to all who did so.

From Göteborgs Handels- och Sjöfarts-Tidning, October 30.

Katherine Tingley Speaks to Women in Stockholm

Last night Katherine Tingley again lectured in the Academy of Music, this time for women only. She said that the deepest and best she had to teach the women was that woman should try to understand her own nature, and above all the intuition which she has in so much higher degree than man, and which is her greatest strength and her greatest power. Such a knowledge will enable her to fulfil her duty in a better way, to take care of her home and her interests in a worthier and better way, and above all to make easier the burden of the men, thus even making her own burden lighter, as well as that of the children and the state.

When woman rightly uses and is true to her intuition then will come harmony between her and man, from which will result harmony in the home. Woman must learn to understand herself. The path to such knowledge lies through Theosophy, which has the power to lift all life to a higher level, by means of the wisdom and the love it harbors.

The hall was crowded, many standing and hundreds being unable to gain admission. The audience showed the greatest interest and attention.

While in Stockholm Madame Tingley will visit some of the educational institutions there. During her tour around the country she will also visit some of the penitentiaries and prisons. It is well known that she has devoted much effort to the work of abolishing capital punishment and to the establishment of prison

reform. The next city she will visit is Upsala where she will lecture Monday night.

From *Östgöten*, November 9.

The Râja Yoga School at Visingsö An Interview with Katherine Tingley

Katherine Tingley, the Leader of the Theosophical Movement, was here yesterday and was interviewed by one of the *Östgöten* staff. In conversation she made many statements of general interest concerning the school to be built at Visingsö, for which she has already secured the site. Mme. Tingley speaks gently and quietly, but at times when speaking of her work and the International Theosophical Center at Point Loma, California, her words are accompanied by forceful gestures.

In replying to a question as to her plans for the school at Visingsö, she answered that she could speak of these only in general terms at present. She said the school will be unsectarian, and although it will be Swedish in character, an international touch will be given to the educational system, and this will attract the interest not only of the best educated Swedes, but also of people in other countries. Mme. Tingley declared that the work for the school would be started as soon as she was able to spend about six months at Visingsö. Already a considerable sum of money had been collected for the building-fund, and as soon as she was able to give the necessary time to the work, there would be sufficient means at hand for the erection of the buildings.

"Will the teachers be Swedes from Point Loma?"

"Some of the teachers at Visingsö will be Swedes who have been at Point Loma, but other teachers will come from other countries."

To the question, How do you like Sweden? Mme. Tingley replied, "I like your country very much, its mountains and valleys, its great forests, and the exquisitely beautiful lakes, make Sweden one magnificent national park." She also said that the thought atmosphere, and especially in the university cities, was of an elevating kind, and full of promise for the future. She said that she felt that Sweden in no long time would prove to be the first country where a new life along the lines of Brotherhood among all its people could be realized. A higher patriotism would then come forth which would make possible and give power to more united efforts for the future interests of the country. She spoke with deep feeling of the audience she had with King Oscar at Drottningholm Castle in 1907. In him she had found such a devoted ruler of his country, a man so progressive and international in his sympathies, filled with a real love for peace among the nations, that he had won her greatest admiration.

In passing, Mme. Tingley mentioned that although her time had been taken up by so many duties she had had an opportunity to visit the Penitentiary at Langholmen and the other prisons in Stockholm, having had the pleasure of being escorted by Mr. Almquist, the Director General of all the prisons in Sweden. She had also visited the University of Stockholm, the Museums, and several of the other educational institutions of the capital.

In America, and especially in California, Katherine Tingley, assisted by her members, has done a great work for the unfortunate inmates of the prisons, and in her public lectures she has spoken in forceful terms for the abolishment of capital punishment, which she says is an inheritance from pagan times, not at all serving to lessen the number of crimes. In support of these statements she quoted the words which once were approved by the great Nazarene: "Thou shalt not kill!" She said that she considered all criminals as invalids, in regard to their state of mind as well as physically. She was convinced that the time was not far away when humanity as a whole would be ready to adopt a new system for the correction of prisoners along more humane and more educational lines. Mme. Tingley remarked that she had found the prisons in Stockholm on a higher level than many other prisons she had visited, particularly as to caring for the health of the inmates, as for instance in regard to the lighting and cleanliness of the cells. She said that she was strongly impressed with the ability and altruistic views of the Director General, Mr. Almqvist. It seemed to her that he must be the right man in the right place.

This morning Mme. Tingley went from Norrköping to Jönköping, where she will lecture today. On Sunday she, together with several of the officers of the society and other friends, are going to Visingsö to visit the site for the Râja Yoga School.

From Östergötlands Dagblad, November 9, 1912.

Katherine Tingley Lectures in Norrköping

Madame Katherine Tingley's lectures last night at Norrköping's Theater attracted a full and interested house. The stage had been arranged as an open colonnade with a park in the background, filled with an abundance of flowers and green; the orchestra was decorated with laurels. After an introduction by Lieutenant Walo von Greyerz and a musical selection, Madame Tingley entered and was introduced by Lieutenant von Greyerz. Madame Tingley was dressed in white with a garland of red roses. In her lecture which was full of dramatic life and the warmth of sincere conviction, she succeeded in carrying her audience completely. Professor Osvald Sirén served as interpreter. At the conclusion of the general lecture, Mme. Tingley held a second meeting for women only at which Mrs. Anna Wicander acted as interpreter. We give below a short report of the first lecture.

Madame Tingley said in her introduction that she must express her regret at not being able to speak in Swedish, for if she had been able to do so, she would in very short time have made clear to all present the message which above all others she has at heart — the message of brotherhood. She referred particularly to the special interest which she felt for Sweden, and for that reason, during her present tour, she had come over here first. Long ago she had heard and read much about Sweden and learned much of its history from a Swedish lady who lived in her home.

Several thousand years B.C. there was here in Sweden a great civilization, with a real knowledge of life and its laws, and this knowledge is still in the blood

of the Swedish people. Through the work that soon will be begun at Visingsö much of this old knowledge will be revived.

Many years ago, when Madame H. P. Blavatsky began her work in London, she received a visit of a few Swedish men and women who were very much impressed by her knowledge and her great love for humanity. When they returned home they started in Sweden the Theosophical Movement, and formed the first nucleus of this Brotherhood Organization which now has gained such ground. Their touch with Madame H. P. Blavatsky had aroused the true warrior-spirit in them, and they remained faithful to the cause she had entrusted to their care.

Madame Blavatsky made no claims of bringing anything new, a new religion; she herself said that she had only brought back again to the world the knowledge of the ancient Wisdom-Religion, which contains the essential truths of all religions.

If only men and women could take the message brought by H. P. Blavatsky which proclaims the same truths that were taught by the great Sages of ancient time and which are to be found in the religion of Jesus, then the present conditions would not long prevail in the world. We should no longer need hospitals for the treatment of disease; we should no longer need prisons, there would be no crime, no despair — we should have health, cleanliness, brotherhood, knowledge, and intelligence. Humanity has reached a high point in theoretical science, and acquired great skill in art and literature, but with all these it still lacks the knowledge of the real, simple, teachings of Nature. Historians and thinkers have for centuries taught their history and their science, but not what Humanity more than anything else stands in need of. If only we had kept something of the ancient wisdom and the true knowledge of life, then we would have built our lives upon justice, our state upon brotherhood. If for a moment we consider all the efforts now being made to improve the conditions in the world, all the societies established for humanitarian purposes, surely we must be surprised that conditions do not change. They are experimenting with humanity, they spend thousands of dollars in experiments, while all the time they lack the key. How much could not all these workers achieve, had they only the key to all these problems! Humanity has for ages imprisoned the soul, closed the door to the higher nature, and yet there is something within us all that longs for more peace, for more light and harmony. And this is no dream, no empty speculation; it is a fact.

According to Theosophy we cannot reach this high state which the soul is longing for unless we sit like little children at the feet of the Divine Law.

This Divine Law is love itself, and it gives us new opportunities all the time; if we fail today, we can make a better effort tomorrow. Constantly the soul is challenging us to new and better efforts; whereas our lower consciousness, our pessimism, and our lack of faith in the Divine Nature, always seek to raise a wall between man and his Higher Self.

Theosophy is, in short, the science of life. It is not a thing that has to do with mind alone, or with the soul alone, it touches upon everything in man. According to Theosophy the body is a temple for the real man, a sacred temple which must not be defiled by selfish or impure thoughts or deeds. What a change would come if every citizen in this city were conscious of the divinity of

his soul, conscious of it in such degree that he would express it in every word and act. But it is impossible to reach such a state until we have freed the mind from all selfishness — only then can the soul come forth fully and the heart speak. There are unlimited possibilities for man. Did not Jesus say: "Greater things than these shall ye do!"

We all know, moreover, that the same great Teacher spoke to the multitude in parables, but for his disciples he revealed the inner knowledge. This knowledge has been handed down through the ages, in spite of all obstacles, and is now brought again to the world in the form of Theosophy. Jesus taught us also to pray in the solitude of our chamber — we should enter the sanctity of our heart, and in a spirit of quietness and willingness to receive its blessings we should open ourselves to the influence of the Higher, Divine Nature.

Madame Tingley declared that as yet there was nothing in our country to show what Theosophy is able to achieve when put into practice in our lives, but that this could clearly be seen at Point Loma. When once the school at Visingsö is established, it will soon be evident to all what can be done with the children; how the children can be developed harmoniously and along all lines, growing like flowers in the sunshine, under the influence of the fundamental teachings of Theosophy, and under the guidance of teachers, true teachers, who practise Theosophy in their lives.

The most important thing for the future of a nation is the home. What are the conditions prevailing in the homes at present? We are forced to admit that hardly more than one home out of a hundred is based upon real harmony, and the deeper understanding between man and wife. In all the rest there is pain and suffering, a feeling of inconstancy, despair and pessimism. What can we expect of the children that come from such homes? How can they possibly realize the hopes which their parents cherish for them? Go to the prisons; go to the asylums, the hospitals, the graveyards, and you will have an opportunity to learn much of the history of our age! And yet, in spite of all, humanity is still living — living overshadowed by the Higher Law.

With these conditions before the eye, Madame Tingley made an earnest appeal to all present to study Theosophy, to cease to circle around the truth; to take courage and go straight towards it. If Theosophy were studied in the right spirit, and if it were practised in the home, in the schools, in social and national life, then it would not be long before we should have better conditions in the world. Then we should come into real union with our higher nature, with our soul. We should gain that courage that most of all is needed in the world today — the courage to die for our convictions if need be.

The soul knows that it has a long journey before it. It knows that its experiences are not finished in a life upon earth of seventy-seven years, but that it will appear on earth again to continue the work cut short by death in the last life. Great poets, musicians and warriors, who achieve greater things than their brain-minds alone could do — things that go far beyond the limitations of their ordinary mentality — are the best proofs of this old experience of the soul, gathered throughout many lives.

We must learn to trust in the Law that unites us all in a spiritual brotherhood,

and then we shall be able to lift our people and make of them an ideal nation.

From *Hvar 8 Dag*, one of the leading Swedish illustrated periodicals, November 3, 1912.

Katherine Tingley

Katherine Tingley is already known in Sweden from two previous visits to our country, and through articles in our papers by the well-known ship-owner and manufacturer, Consul Hjalmar Wicander, and the world-traveler and journalist, Carl Ramberg. Both have in the most attractive way pictured the beautiful and, as to its activity, certainly wonderful Point Loma in Southern California, the site of the educational institution which bears the name of the Râja Yoga College, and of the Headquarters of the Universal Brotherhood and Theosophical Society, which both have Katherine Tingley as Leader and Official Head.

Katherine Tingley takes a prominent position in the United States owing to her humanitarian work extending throughout several decades, and to the vivid interest and deep compassion she has for suffering men and women of all classes. Lately she has devoted her energy to a greatly appreciated work among many of the Women's Clubs in the United States; and her initiative regarding prison reform has received acknowledgment and admiration from many quarters. Her strong protest against capital punishment has been a great factor in attracting the attention of the public to this evil.

She is now visiting different countries in Europe for several reasons. During her travels she is holding lectures whenever possible, speaking on some of the questions of the day as viewed in the light of Theosophy. She accentuates Theosophy as being practical, and says it furnishes a solution where other views fail. On her way to Stockholm she lectured twice in Helsingborg, and she will speak in Stockholm and probably in some of the other places she is going to visit. From here she is going to Denmark, Holland, Germany, Italy and England.

TIBETAN MSS. AND BOOKS — A REVIEW

“TIBETAN Manuscripts and Books, etc., Collected during the Younghusband Mission to Lhasa,” is the title of an important paper in *The Asiatic Quarterly Review* for July. It is by Dr. L. A. Waddell, the archaeologist to that mission, by whose initiative and labors the collection was made.

Such scholars as are sufficiently free from prejudice to study all accessible sources of information and estimate them by the rules of fair judgment alone, must have found that the writings of H. P. Blavatsky contain much that is worthy of their attention. Whatever may be our views regarding Theosophy, the fact stands proven by H. P. Blavatsky's works that she possessed a wonderful power both of interpreting the past and of forecasting the future. Archaeology and scholarship have, since she wrote, progressed along the lines she predicted for them, and have thereby confirmed many of her statements concerning the true interpretation of ancient history. As yet, however, we look in vain for acknowledgment. The promulgation of Theosophy excited strong opposition in conservative ranks, and calumny and misrepresentation have provided excuses

for those in search of them. It is to a day still in the future that we must look for an acknowledgment of the indebtedness of modern progress to H. P. Blavatsky; an acknowledgment which will as surely come as has the previous neglect and misrepresentation.

In *The Secret Doctrine* (Vol. I, Introduction) it is maintained that a vast area in Central Asia, including Tibet, was in ancient times the seat of a mighty civilization, of great knowledge, whose secrets lie buried beneath the sands of the deserts and in monasteries and crypts where records are safely guarded. This is one of the directions in which archaeology has been progressing since H. P. Blavatsky wrote.

Another thing maintained by H. P. Blavatsky is that all the numerous religious sects and philosophical schools of Buddhism, Hindûism, etc., have emanated from a single and uniform parent doctrine, which she calls the "Secret Doctrine"; and that treatises on this doctrine are extant, which when they become accessible, will prove what she maintains regarding the nature and universality of the Secret Doctrine. *The Secret Doctrine* (her principal work) is based on certain "Stanzas from the Book of Dzyan," which she quotes at the beginning of each volume. This book is originally in the Senzar language, but has been translated into Chinese and Tibetan. H. P. Blavatsky has also written *The Voice of the Silence*, being "Chosen Fragments from the *Book of the Golden Precepts*"; a book placed in the hands of mystic students in the East, and derived also from an ancient Senzar and Tibetan source not yet accessible to scholarship in general.

In view of the above facts, the article mentioned above is of peculiar interest. To begin with, our last words, "not yet accessible to scholarship in general," find their commentary in the fact that Dr. Waddell has added over 300 mule-loads of volumes to the previously existing collections of Tibetan books. These latter were very slight. The India Office had its Tibetan collection confined almost entirely to the copies of the *Kanjur* and *Tanjur* presented by Brian H. Hodgson. The British Museum possessed "little more than a few leaves torn from some of the larger texts"; whilst the libraries of Oxford, Cambridge, and the Royal Asiatic Society have still less. Dr. Waddell gives a catalog of his collection, numbered from 1 to 464, many of these items comprising sets of volumes. Evidently it is not assuming too much to say that H. P. Blavatsky, during her travels, may have had access to sources not yet accessible to all. Other military expeditions may be made to Tibet, and other favorable opportunities for the acquisition of books may occur; yet authorities are ever prone to dogmatize on the basis of knowledge up-to-date, instead of allowing for probable future information.

It will be a source of satisfaction to those who, protesting against the sordidness of the age, uphold the virtues of disinterested work, to know that Dr. Waddell, had he merely been faithful to his hire, would have provided quinine and bandages for the military expedition he attended; but that he went out of his way, first to agitate and wake up the powers-that-be to an interest in the matter, next to undertake to be himself the collector, and finally to be his own manager, workman, and mule in the execution of a laborious task additional to the duties of medical attendance and the hardships of a campaign. It is to such disinterested enterprise that the world owes most.

The labor of collecting was great. The books are very large and heavy — bundles of large sheets bound in wooden boards. Some had to be rescued from burning buildings, set on fire by fleeing natives, and at the risk of being blown up by exploding powder. All these books had to be conveyed about on mules, protected during the marches, sorted, and finally transported over the mountains home.

Dr. Waddell tells us that his enormous collection has been broken up and dispersed over several libraries, and that the public has no list of the books or their whereabouts; wherefore he yields to entreaties and here provides the information. Tibetan is the great literary language of Central Asia, like what Latin was to medieval Europe. It is the vehicle that has preserved much of the early history of India. It has preserved for us early Sanskrit Buddhist texts, whose originals have been nearly lost in India. The Tibetan translations, as tested by surviving Sanskrit fragments, "display such scrupulous literal accuracy, even down to the smallest etymological detail, as to excite the admiration of all modern scholars who have examined them." Thus their authoritativeness is beyond dispute. The collection includes much besides religious and doctrinal treatises; a classification is as follows:

Buddhist books, manuscript and printed, including the canonical scriptures, commentary scripture classics, various separate texts translated from the Indian, Sanskrit, and Tibetan indigenous compositions.

Bon (or pre-Buddhist religious cult) books.

Histories, secular and religious; biographies of kings and great lamas.

Science — medicine, mathematics, astrology, geography, and topography.

Lexicons and grammar, logic, rhetoric, and music.

The printed books are from engraved wooden plates in accordance with the ancient art of printing at a time when movable types were not used. The manuscripts are in many cases fine specimens of calligraphy and illumination. A musical score for chanting sacred airs exhibits a notation by means of a succession of wavy lines of varying depth and width of curvature to mark the rise and fall and duration of the notes. We conclude with a few of the titles as specimens:

Dispelling the Darkness of the Ten Directions of the World; The Peak of Bliss; The Diamond Cutter (aphorisms on transcendental wisdom); Heart Essence of the Paramita; The Shining Gold; Stairway to Clearness of Mind; Lion's Roar of Wisdom; Moonlight for removing the Darkness of Sin; Rain-fall of Ocean of Virtue; Prayers to the Great Compassionate Vanquisher.

Some of these titles remind the student of Theosophy of H. P. Blavatsky's insistence on the point that the Heart-Doctrine — Compassion — is the basis of all religion; and that, however much we may find accretions of dogma and ritual and head-learning, if we go back to the source we shall always arrive at the Heart-Doctrine. This distinction between the Doctrine of the Heart and the Doctrine of the Head is fundamental. It forms the motive of *The Voice of the Silence* and is a touchstone to distinguish true Theosophy from its imitations. The attempt to gain Wisdom apart from conscience, compassion, and duty is futile; the knowledge achieved apart from these prime conditions, if knowledge it can be called, is a snare.

H. T. EDGE, B. A. (Cantab.) M. A.

MAGAZINE REVIEWS

(For subscriptions to the following magazines, pricelist, etc., see *infra* under "Book List")

INTERNATIONAL THEOSOPHICAL CHRONICLE. Illustrated. Monthly.

Editors: F. J. Dick, and H. Crooke, London, England

"Happiness" is the introductory theme in the November issue. "When we forget our desire for happiness and become absorbed in work that has no selfish aim, nothing that can bring our personality into the field of our own vision, then happiness comes."

"Recent Progress in Archaeology," draws attention to a new book, *The Secret of the Pacific*, as evidencing a considerable advance in recent thought towards a recognition of the truth of H. P. Blavatsky's teachings regarding the enormous antiquity of highly civilized man. The Minoan discoveries of Sir Arthur Evans are also adverted to, with their confirmations of Homer, and their testimony that the classic Greek period was but a renaissance.

"Herbert Spencer and Râja Yoga Education" points out clearly wherein and why his philosophy failed to reach the roots of the education question.

Other articles of interest are: "A Picture of Rome in the Sixteenth Century"; "Heredity and the Germ Plasm"; "Man, Know Thyself." Longfellow's *Wanderer's Night Song* is given, set to music. "The Rain and the Sunbeam" is continued. It is throughout a varied and delightful number.

DER THEOSOPHISCHE PFAD. Illustrated. Monthly.

Editor: J. Th. Heller, Nürnberg, Germany

"To be man means to be warrior," is the title of the first article, from the earnest and thoughtful pen of Amende. Marie Scholander-Hedlund answers the question, "Why we send our children to Point Loma." The writer has a child in the Râja Yoga School there, and her paper first appeared in *Teosofiska Vägen*; whence the editor of the *Pfad* reproduces it as an example of the true mother-love. Let those who, using the sacred word mother-love, imagine that the sending of children to the Râja Yoga School interferes with mother-love, learn this mother's conception of a parent's heart. There are also interesting articles on Nürnberg, with some excellent illustrations; on the Monistic Philosophy; and on the Abolition of Capital Punishment.

HET THEOSOPHISCH PAD. Illustrated. Monthly.

Editor: A. Goud: Groningen, Holland

Het Theosophisch Pad for October opens with "A Tribute to the late Emperor of Japan" by Kenneth Morris. Per Fernholm contributes an interesting article on "Scandinavian Mythology." "The Study of the Secret Doctrine" (Some Practical Aspects) by W. L. B. is continued from the last issue. "Woman in the School" is an inspiring article by Marjorie Tyberg.

F. de H. contributes a fine translation of a fragment of Longfellow's famous poem *Hiawatha* describing the hero's gift of Indian corn to his people. H. T. Edge, B. A. (Cantab.), M. A., writes on "Faith," and W. G. R. answers in the

Forum the question "Is Theosophy supernaturalistic, and what is its position towards Christian revelation?" The Children's Page has a delightful story: "How Thor got his Hammer."

EL SENDERO TEOSÓFICO. Illustrated. Monthly.

Editor: Katherine Tingley, Point Loma, California

The remarkable series, "A Land of Mystery" (Peru) by H. P. Blavatsky, with its accompanying pictures, is concluded in the December number. Many facts are given, proving the incredible antiquity and high order of pre-Inca civilization. The juvenile science of archaeology should have been recast a quarter of a century ago. When more recent adjacent cities were repeatedly destroyed by earthquakes, how was it that buildings of an age perhaps running to hundreds of thousands of years, remained practically intact? Another article from the same pen describes some natural marvels in Hindústân, particularly a kind of concert or symphony heard at night on a certain island where a peculiar variety of tall, musical cane-plant flourishes.

A short but valuable article on Greek architecture, finely illustrated; a graphic description of Columbus' natal city, Genoa, with splendid views; and an interesting note, also illustrated, regarding the magnificent mosque of St. Sofia, Constantinople, help to make this issue one of the most attractive that has been published.

In addition the following are all worthy of mention: "The Claims of the Vivisector"; "The Origin of Savage Races"; "The Sincerity of Life in Lomaland"; "Death, one of the Crowning Victories of Human Life." Altogether it is a noteworthy and interesting number.

Den Teosofiska Vägen (November) did not arrive in time for review.

SCIENTIA. Bologna, November 1912

A perusal of the long and somewhat inconclusive article by W. H. White on "The Place of Mathematics in Engineering Practice," leaves one with the impression that mathematics may be of some use to the engineer, but that engineering is certainly useful to the mathematician. In an article on "The Photo-Chemistry of the Future," G. Ciamician points out that modern civilization is built upon fossilized sun-rays — coal; and asks whether we cannot begin to rely on the direct and immediate chemical influence of the sun's rays in promoting chemical combinations. The subject of inharmonious unions of the idioplasm, and their consequences, treated by another writer, is too technical to detain the general reader. In an article on "The Evolution of Grammatical Forms," the writer analyses the processes by which grammatical forms are created into only two: the creation of new forms on the analogy of old ones, and the conversion of "autonomous" words into mere parts of speech. There are also articles on "The Idea of Scientific Law and History," and "Organization and Organizers"; and the usual complement of reviews and notes.



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.

Its (Theosophy's) doctrines, if seriously studied, call forth, by stimulating one's reasoning powers and awakening the INNER in the animal man, every hitherto dormant power for good in us, and also the perception of the true and the real, as opposed to the false and the unreal. Tearing off with no uncertain hand the thick veil of dead-letter with which every old religious scripture was cloaked, scientific Theosophy, learned in the cunning symbolism of the ages, reveals to the scoffer at old wisdom the origin of the world's faiths and sciences. It opens new vistas beyond the old horizons of crystallized, motionless, and despotic faiths; and turning blind belief into a reasoned knowledge founded on mathematical laws—the only exact science—it demonstrates to him under profounder and more philosophical aspects the existence of that which, repelled by the grossness of its dead-letter form, he had long since abandoned as a nursery-tale. It gives a clear and well-defined object, an ideal to live for, to every sincere man or woman belonging to whatever station in Society and of whatever culture and degree of intellect. Practical Theosophy is not ONE Science, but embraces every science in life. . . . Theosophy claims to be both "RELIGION" and "SCIENCE," for Theosophy is the essence of both.—H. P. BLAVATSKY, in LUCIFER, III, p. 181

THE THEOSOPHICAL PATH

MONTHLY ILLUSTRATED

EDITED BY KATHERINE TINGLEY

NEW CENTURY CORPORATION, POINT LOMA, CALIFORNIA, U. S. A.

Entered as second-class matter July 25, 1911, at the Post-Office at Point Loma, California
under the act of March 3, 1879

Copyright, 1913, by Katherine Tingley

COMMUNICATIONS

Communications for the Editor should be addressed to "KATHERINE TINGLEY, *Editor THE THEOSOPHICAL PATH*, Point Loma, California."
To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

MANUSCRIPTS

The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words. The Editor is responsible only for views expressed in unsigned articles.

SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii and the Philippines, TWO DOLLARS; other countries in the Postal Union, TWO DOLLARS AND FIFTY CENTS payable in advance; single copy, TWENTY CENTS.

REMITTANCES

All remittances to the New Century Corporation must be made payable to

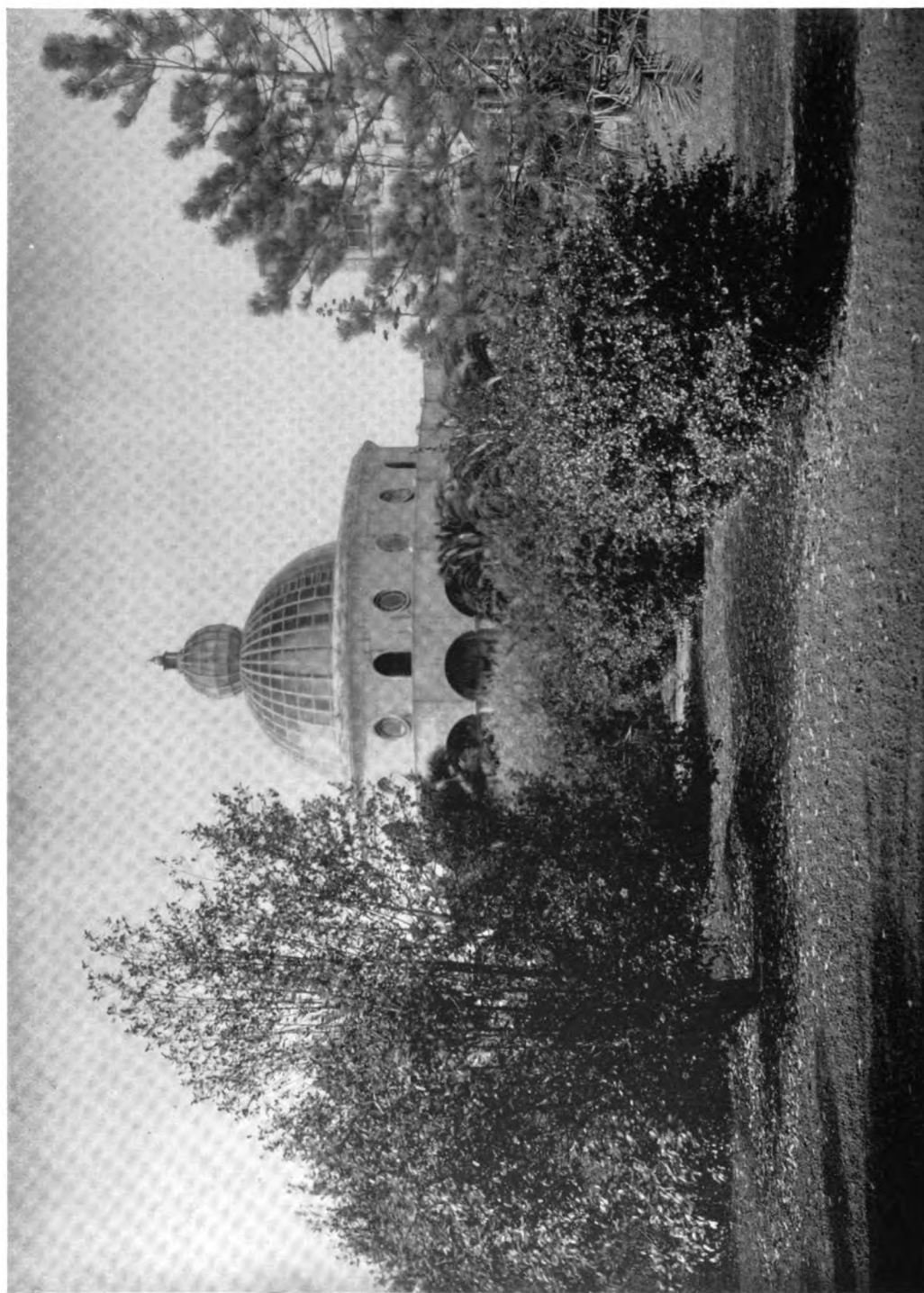
CLARK THURSTON, *Manager*
Point Loma, California

VOL. IV No. 2

CONTENTS

FEBRUARY 1913

Aryan Memorial Temple, International Theosophical Headquarters	<i>Frontispiece</i>
The Modern Spirit in Religion	H. T. Edge, B. A. (Cantab.), M. A. 75
Widening Horizons	H. Alexander Fussell 80
Madeira (<i>illustrated</i>)	Kenneth Morris 85
The Altar and the Odor of Sacrifice	Winifred Davidson 87
The Turn of the Tide	R. W. Machell 90
Scenes in Ireland (<i>illustrated</i>)	F. J. Dick, M. INST., C. E. 93
Hypnotism Discredited as a Curative Agent	H. Travers 94
The Musical World	Charles J. Ryan 101
What is Death?	A Student 104
Karma	William Q. Judge 108
Views at Lomaland (<i>illustrations</i>)	114-115
Archaeological Notes	Archaeologist 115
Friends in Counsel: The Prison-House of Selfishness	Amicus 127
First Steps on the Path—Co-operation	F. J. Dick, M. INST. C. E. 130
Views in Sweden (<i>illustrations</i>)	132-133
Mirror of the Movement	133
Book Reviews: <i>The Sons of the Prophet; In the Shadow of the Bush</i>	140
Views of Constantinople (<i>illustrations</i>)	142-143
Magazine Reviews; Notices; Advertisements	147



Lomaland Photo. & Engraving Dept.

ARYAN MEMORIAL TEMPLE, AS SEEN THROUGH THE GARDEN FROM THE SOUTH

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. IV

FEBRUARY, 1913

NO. 2

NO MAN can learn true and final Wisdom in one birth; and every new rebirth, whether we be reincarnated for weal or woe, is one more lesson we receive at the hands of the stern yet ever just schoolmaster — KARMIC LIFE.

.

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*

THE MODERN SPIRIT IN RELIGION:

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



THE word "modern" is here used in a familiar conventional sense, though the spirit which it describes is by no means new. What is called "modernism" in religion and in other matters is simply the attempt to shake off mental fetters and restate our philosophy on basic principles. As we are today living in a period of this kind, we see everywhere the endeavors thus to reinstate religion, sociology, science, etc.; and the whole tendency is known as "the modern spirit."

When rationalistic and secularist movements first uttered their protest against dogmatism, the ground they occupied was comparatively narrow; but since then they have invaded more and more the sphere that was occupied by theology; so that now we have not only scientific rationalism but what may be called religious rationalism.

The above remarks are suggested by the account of a typical movement of the latter kind, founded in a European country, for the mutual support and encouragement of a body of people devoted to the "scientific study of religion and ethics" and to the promotion of "a rational view of Christianity." The program is of a kind that will be sufficiently familiar: the widest liberty of conscience, coupled with a gracious toleration of all churches; the attempt to diffuse sympathetic understanding between religious believers of every shade of opinion;

a crusade against inhumanity, dishonesty, and individual vices and social evils in general.

We see in movements like the above the gradual emergence of a more basic and universal religion. It is founded on the sense of right inherent in human nature and common to all men. Its aim is the amelioration of human life, its method the application of intelligence to every part of the problem of life, whether coming under the head of science or of religion or of sociology. It is a great advance on the older "scientific rationalism," for it includes more territory and leaves less ground to be occupied by the tendencies which it opposes. But yet its sphere is not wide enough and it leaves out a great deal which must be included if the movement is to be a success. And what does it leave out?

One answer to this question is that the movement leaves out the *mystical aspect of religion*. What makes the difference between a religion and an ethical society? What is the difference between religion and ethics? Is it not the fact that the former includes the mystical aspect? We have to consider, then, what is meant by mysticism as the word is thus used.

Another answer to the question would be that the distinction between personal religion and the common religion of a body or church is not sufficiently allowed for in the above program. Perhaps, instead of the word "distinction," we should rather say the *relation* between individual experience and the doctrines of a church — a most important feature of the religious question. This will be another point to consider. These points are much discussed in public print, but we shall find many respects in which there is darkness and confusion owing to the narrow and inadequate views taken of human nature and of the career of human Souls through births and deaths.

The particular movement described above is not merely ethical or humanitarian; it is religious. It stipulates for "a rational view of Christianity." And this is the crucial question; for what is a rational view of Christianity? The expression is evidently intended to signify that we shall discard dogma, convention, and authority, and rely upon our judgment in interpreting Christianity. Many people will fear that this plan would mean dragging religion down to a lower level which they would call "secular."

Let us see if any light can be shed on the above issues by re-

garding them from the viewpoint of Theosophy. Theosophy adds no dogmas to the plenty that already exist; but if it can throw the beam of an electric searchlight along some of the obscure tracks of our mind, then dogmas are needless, nor shall we be justified, on any dogmatic ground, in rejecting the help thus afforded. We shall not turn into a dark lane and refuse to avail ourselves of the searchlight "because electricity is wicked or in bad taste."

As science is fond of generalizations and commends breadth of view, it will be proper to begin by calling attention to the great generalizations enunciated by Theosophy. These generalizations are as important as that of Galileo or that of Newton. They are of the same class as those successive enlightenments that have marked the progress of our civilization through past centuries: the invention of printing; the discovery of America; the discovery of the literatures of Greece and Rome, and then of India; the deciphering of the Egyptian and of the Chaldaean inscriptions; the enunciation of the scientific principle of the conservation of energy; the progress of archaeology; and many more. Like all such revolutions in thought, they are met at first with ridicule and antagonism, but afterwards assimilated. And what are these generalizations?

Briefly, they consist in broader views of human life — both as to condition and as to career. They may be summed up in the doctrines of the Divinity of Man, Universal Brotherhood, Reincarnation, and Karma. It is the absence of these truths from modern speculation that cripples it so; and it will be seen how their presence unshackles the pinions of our thought.

For example, it is held by many that the gospel of Jesus Christ cannot be made to fit into the scheme of life. We are assured, even on high ecclesiastical authority, that the application of his teachings would destroy what we call civilization and cause the almost instantaneous dissolution of the modern State. We have seen the result of attempted literal applications of those teachings (or, rather, of certain *interpretations* of them), in such careers as that of Tolstoy. This and many other perplexities are the logical result of trying to comprehend human life on the basis of conventional beliefs (or ignorance) as to life and death and the destiny of the Soul. Yet the facts of nature are mutually consistent — of course, how could they be otherwise? — and if they do not accommodate themselves to our notions,

so much the worse for the latter; we must amend our notions. Man's life, if we consider his present life as the only one, is incomplete, unjust, inexplicable. Current ideas as to the futurity of the Soul throw but little light on this darkness; scientific agnosticism throws none at all. Yet if we are to arrive at *knowledge* on the subject, we must admit facts.

Applying logic and scientific reasoning to the interpretation of the facts of life, we see that each life is but a section of a career, a part of a whole, a chapter in a book. It is neither the beginning nor the end. The characters in this drama have all been on the stage in preceding acts, nor do they finish their parts when the curtain comes down on the present act.

Inseparable from the doctrine of Reincarnation is that of Karma, which is but an extension of the scientific doctrine of the Conservation of Energy; or rather, the latter is but a fragment of the former. This doctrine states that all conduct and events are linked together causally, so that no action goes without an effect nor is any stroke of fortune without its cause in a human action. This principle, so reasonable, so conformable to all conceptions of law, cannot be verified on the theory of a single earth-life; for, though we can trace some of its workings within those narrow limits, there are many which we cannot trace within a single life. Each human being is born with certain proclivities, liabilities, and conditions, which to a greater or less extent determine his future fortune. Some but not all of these can be traced to heredity; but that is only a partial explanation, revealing at best the How, but not the Why. The doctrine of Karma assigns them to previous causes set up in previous lives. There is equal need of accounting for the unspent causes which man sets in motion in this life; and these in their turn find expression in future lives.

With this very brief outline of Karma and Reincarnation we must be content, referring the inquirer to Theosophical literature for fuller information. What we have to do at present is to consider their bearing on the question at issue. The religious league spoken of will doubtless endeavor to arrive at a rational and uniform interpretation of Christ's teachings in the Gospels. Now Christ teaches primarily that man can attain, by his own efforts, to a state of freedom and enlightenment called "the Kingdom," the attainment being consequent upon a "second birth." In explaining this doctrine he uses certain

terms which evidently formed part of the philosophical terminology of his time, and which are of such a character as at once to reveal and to conceal; for he had disciples to whom he revealed that which to the multitude he gave in parables. Thus, he speaks of the "Son" and the "Father." This kind of teaching seems vague to modern thought, but a study of Theosophy reveals the meaning. For Theosophy teaches the ancient and universal doctrine that the essential man is a God incarnate or entombed in a form of clay; and it is this real Man or Higher Self of which Christ speaks when he speaks of "the Son." Similarly "the Father" is the universal Spirit from which the Son proceeds, and to whose light the Son conducts the emancipated human soul. Christ's teachings, in short, appear to the Theosophist to be a fragment of the teachings of a Master to his pupils; instructions in the sacred science of life, such as were conveyed in the Schools of the Mysteries. Such teachings could not be written down in their esoteric form, but disciples, with the duty of Scribes, could compose books of instruction, based on them, for the outer world. The extant authorized Gospels appear to be a selection of such books; but of a surety they are only few out of many. They were doubtless selected by some church or authority wishful to establish a religion. As said above, they do not touch on many of what we consider important issues of life — statecraft, education, literature, art, science, industry, etc. Under the present limitations of our outlook we can see no alternative between carrying on civilization as we do and breaking it up altogether. We can imagine no third course. And for this reason the gospel of Christ has been called impracticable and destructive to progress. But in the light shed by Theosophy such a third course is comprehensible — a third course between the selfish materialism of modern life and an equally selfish and materialistic attempt to apply what we conceive to be Christ's teachings.

Were men convinced of their spiritual unity and interdependence, they could not act towards each other in the way they do. Were they convinced that every act and thought is a fertile seed sown for a future harvest, they could not be so careless of their conduct. A society of people thus convinced, thus acting, would surely build itself into something cohesive and create a State far more enduring than any we have at present. No true application of Christ's teachings could destroy solidarity, though it might begin by breaking up a few incrustations.

To find a secure basis for unity in a rational religion, it is necessary to broaden our base. To reach common ground we must dig deeper. The phrase "private judgment" must be made to mean something better than the multitudinous and changing opinions of the mind. We must be willing to admit that Christianity is one religion out of many, and neither better nor worse than the other great religions of the world. If we are not willing to admit this, we must take the consequences and not complain of them; for we can never make the notion of an exclusive religion fit in with modern ideas. We must learn the relation of Religion to religions.

A study of Theosophy is what is most calculated to remove the obscurity that surrounds the problems of life. And the most important part, to be grasped and applied first, is the teaching of the Divinity of Man, Universal Brotherhood, Karma, and Reincarnation. Though Theosophy does include a study of the psychic powers of man, such study is not opportune at the present moment and may well be deferred; of this fact there is ample evidence in the psychic crazes in vogue and the menace they offer to society. We have to clear the stubble from our field before we can plant new crops, and few if any are yet fit to study other fields of consciousness with safety or profit. Therefore this aspect of Theosophy gives place to the far more important doctrines just mentioned; and all genuine Theosophical work is concerned with activities of practical value to humanity.

WIDENING HORIZONS: by H. Alexander Fussell



THE peoples who now inhabit Europe and America have wandered far from their original habitat; their migrations, their vicissitudes, their development into the powerful and, on material lines, highly civilized nations that they now are, form one of the most instructive chapters of history. Offshoots of the great Aryan Race, they have, however, forgotten the intellectual and spiritual inheritance that is theirs, and have confused the sublime truths of Christianity with the externals of Judaism. Primitive Christianity, at first allied with Greek philosophy and Gnosticism, and through these with the Mysteries, which are identical in all ancient religions, soon lost sight of its original sources. Under Constantine it became the state religion and,

before long, through the efforts of the Church Councils, much that until then had been common belief all the world over was discredited as superstition and heresy. The doctrine of Reincarnation, for instance, believed in by many in the early church, was declared heretical at Constantinople in A. D. 538, at a Synod held especially for that purpose. Man was taught that he was born in sin, was impotent in spiritual matters, and must seek salvation, not in himself, but in another.

Truth, however, cannot be suppressed, and has never lacked witnesses in any age. A long line of mystics and seekers like Meister Eckhart, Jacob Boehme, and Giordano Bruno, among whom we must also place Van Helmont and Paracelsus, and even the much-maligned Cagliostro, caught glimpses of forgotten truth. And if they made it known to men, they were often considered fools for their pains, persecuted as dangerous innovators, their character blackened, and some even put to death.

Much has been said of the "all-inclusiveness" and assimilative power of Christianity. Many currents of thought have gone to its making; has it not accommodated itself to teachings it once condemned — the heliocentric system and the theory of development, for instance? But the point we wish to insist upon here is its *exclusiveness*. Of course, when we say this, we refer to "official Christianity," to the "constituted Churches," and not to the teaching of the Nazarene, nor the Christianity of this or that more liberal-minded thinker, which is generally frowned upon by high ecclesiastics.

What has been called "the absoluteness" of Christianity has often been emphasized both within and without the Churches, and its superiority to all other religions extolled, notably to those of India, which, it is claimed, are self-regarding and deprive life of all energy and stimulus. According to these critics, who strangely misconceive Oriental teachings, it is Christianity alone that for the first time in human history "appreciated suffering as a whole, attacked it as a whole, undertook to subdue it as a whole." Such thinkers forget that it was "compassion" that led even the historical Buddha along the pathway of renunciation, and made him the great teacher he was.

Along with this exclusiveness in matters of religion has gone a like exclusiveness in education. Instead of being allowed a wide outlook upon the world "and to see it whole," the minds of the young have been kept till very recently as much as possible strictly within the sphere of Western thought and culture, and they have been taught

to regard all that is outside Western civilization as inferior. The beginnings of philosophy were traced to the Greeks; the little that was taught about Egypt and Assyria was chiefly confirmatory of Christian and Jewish antiquities. Buddhism was represented as the gospel of atheism, and the self-tortures of Indian fakirs commented on to expose the delusions of "the poor benighted heathen." As well consider the dementia of Saint Simon Stylites or the self-inflicted tortures of Saint John of the Cross by way of penance as the logical development of Christian doctrine.

This spirit of exclusiveness and superiority has received some rather severe shocks in recent years. Bopp, in his *Comparative Grammar of the Indo-European Languages*, laid the foundations of modern linguistic studies. The researches of German philologists were popularized by Max Müller, who also instituted the series of translations of *The Sacred Books of the East*. The comparative study of religions was inaugurated, a lofty morality was found to be common to them all, and the *Bhagavad-Gîtâ* became the constant companion of many a Western thinker. The Parliament of Religions, held at Chicago in 1893, regarded at the time with suspicion by some of the churches because it tended to give equal authority to all religions, not only brought together the representative men of each, but made it clear to all that Christianity did not possess a monopoly of the truth. Only a decade or so previously, Kuenen, the great Dutch authority on Biblical criticism, had declared that "Christianity was one of the great religions of the world, nothing less, but also nothing more." The way seemed prepared for a better understanding and mutual regard. As the sources of the different religions were traced it became evident that their founders were, as Madame Blavatsky says, "not original teachers, but transmitters and interpreters of truths as old as the human race"; hence there was likely to be agreement, at least in essentials.

It seems that in this twentieth century of ours might be realized the ideal for which Ammonius Saccas so zealously worked at the end of the second century — namely, the establishment of a universal religion, based on a common morality. In many ways the nations of the world are approaching one another. Not only in international congresses, as, for instance, in "The International Congress on Moral Instruction," held only last year, is the right hand of fellowship stretched out, but government commissions everywhere are endeavoring, through studying like conditions in other countries, to bring about

an improvement in their own. The great universities are attracting students from all parts of the world; India, China, and Japan contribute their quota. Intelligent Chinese, Parsis, Hindûs, and Mohammedans are writing in our leading reviews, and there is, in many quarters, at least an honest endeavor on the part of East and West to understand one another. Through commerce, travel, social intercourse, reading and study, men are coming closer together every day; they look more kindly upon one another and are beginning to realize that co-operation rather than competition must be the keynote of the future, that more is to be gained by a friendly exchange of opinions than by fanatical attempts at proselytism.

What is to be the result of it all? America has been called "the melting-pot of the nations." All nations of the world are represented among its population, their amalgamation and the result are most interesting to study, and one cannot doubt that, as Madame Blavatsky wrote over a quarter of a century ago, a new race with very distinctive characteristics is being developed. Something analogous is taking place in the world of thought. Never before has there been such a widening of man's mental horizon; never before has there been such an inrush of new ideas, nor such bewilderment and hesitation.

Very significant in this connexion are the utterances of two well-known men, of widely different race and mentality. At the "Congress of Universities of the Empire," held recently in London, Lord Rosebery, in his inaugural address, spoke of "the movement of unrest that is passing over the world." Continuing, he asks:

Is not the whole world in the throes of a travail to produce something new to us, something new to history, something better than anything that we have yet known, which it may take long to perfect or to achieve, but which at any rate means a new evolution?

And in *The International Review of Missions*, Count Okuma, the eminent Japanese statesman, writes, that though it has made very few converts,

yet the indirect influence of Christianity has poured into every realm of Japanese life. . . . It is an inspiring thought that the true religious ideals and experience of all races and peoples are bound to persist and to form in time one noble and comprehensive whole. We can take courage as we approach nearer and nearer to an era of religious concord and of mutual recognition of the truth which each race possesses. When that era fully comes the kingdom of God will be here.

It is interesting to note, too, that what Count Okuma considers as of real import in the life of Christ is not "his miracles and his metaphysical nature," but "his character and his principles of love and service and brotherhood."

Theosophy is then in the thought atmosphere of Japan, and the words of the Count sound like an echo of Madame Blavatsky's message to the world, coming to us from overseas and through the lapse of time. In 1889 she wrote in *La Revue Théosophique* (IV, 5, 6.):

Like Ammonius Saccas our greatest ambition would be to reconcile all the different religious systems, to help each individual to find the truth in his own faith, by compelling him to recognize it in his neighbor's. . . . Each country has had its Saviors. . . . What does the name or the symbol matter which personifies the abstract idea, if this idea is ever the same and the truth? The concrete symbol may bear one name or another, the Savior in whom we believe may be called by his terrestrial name Krishna, Buddha, or Jesus. . . . We have only to remember one thing: the symbols of divine truths were not invented for the amusement of the ignorant; they are the *alpha* and the *omega* of philosophic thought. (*Le Phare de l'Inconnu.*)

Theosophy stands for all that is noblest and best, most unifying and all-embracing in modern thought. To the bewildered and those who have vague aspirations and longings for a better state of things it offers definite ideals to work for. To the hesitating, either through timidity or because of the complexity of the problems to be solved, it offers definite issues, involving definite work, hard work it is true, but bringing definite results. To those desirous of working for humanity, it shows how their efforts may be focused along the lines of least resistance, so as to be productive of the best results. Above all, Theosophy teaches that every individual possesses a creative, a formative and educative power which he cannot help using, for it is something that continually emanates from him, as it were, with negative or positive effect, either raising or depressing every one with whom he comes in contact. We are powers for good or evil, and cannot remain inactive a moment, even if we had the cowardice to wish to remain neutral.

That Theosophy responds to the needs of the times is evident to any one who will take the trouble to familiarize himself with its aims and methods. The main object of the Universal Brotherhood and Theosophical Society, and for which it was founded, is "to demonstrate that Brotherhood is a fact in nature, and to make it a living power in the life of humanity." Another important but subsidiary object is the study of ancient and modern philosophy and religion,

with the view of bringing about that *rapprochement* of the religions and thought of the world which Count Okuma considers so desirable. It seems as if some of the leading minds of the East were ready to receive whatever in Christianity, and Western thought generally, answers to their needs. Are Christians ready in their turn to study reverently and sympathetically truths which antedate their own religion, truths which belong to us as members of the Aryan Race, and of one great human family? In this connexion it may be well to quote the opinion of an eminent Orientalist. Professor A. David, of Brussels, says in the Introduction to *Buddhist Modernism and the Religion of Buddha*:

It would have appeared natural, now that India is opening up to us the incomparable riches of its philosophy and its literature, to give a place to Aryan antiquity in the curricula of our "lycées" (high schools).

And he continues:

One cannot help regretting that the thought of a race, to which we belong ethnographically, should be so completely strange to us. Very rare indeed are the men, who have taken a course in "the humanities" and their degree at college, who possess a just notion, even if a superficial one, of Aryan philosophy.

That this will not long be the case we may say with certainty. The foundations have already been laid, at Point Loma, California, of a University where all these things will be studied, and are now being studied, and where, moreover, are taught the basic truths of which every religion, and every philosophy, are but partial presentations.

MADEIRA: by Kenneth Morris



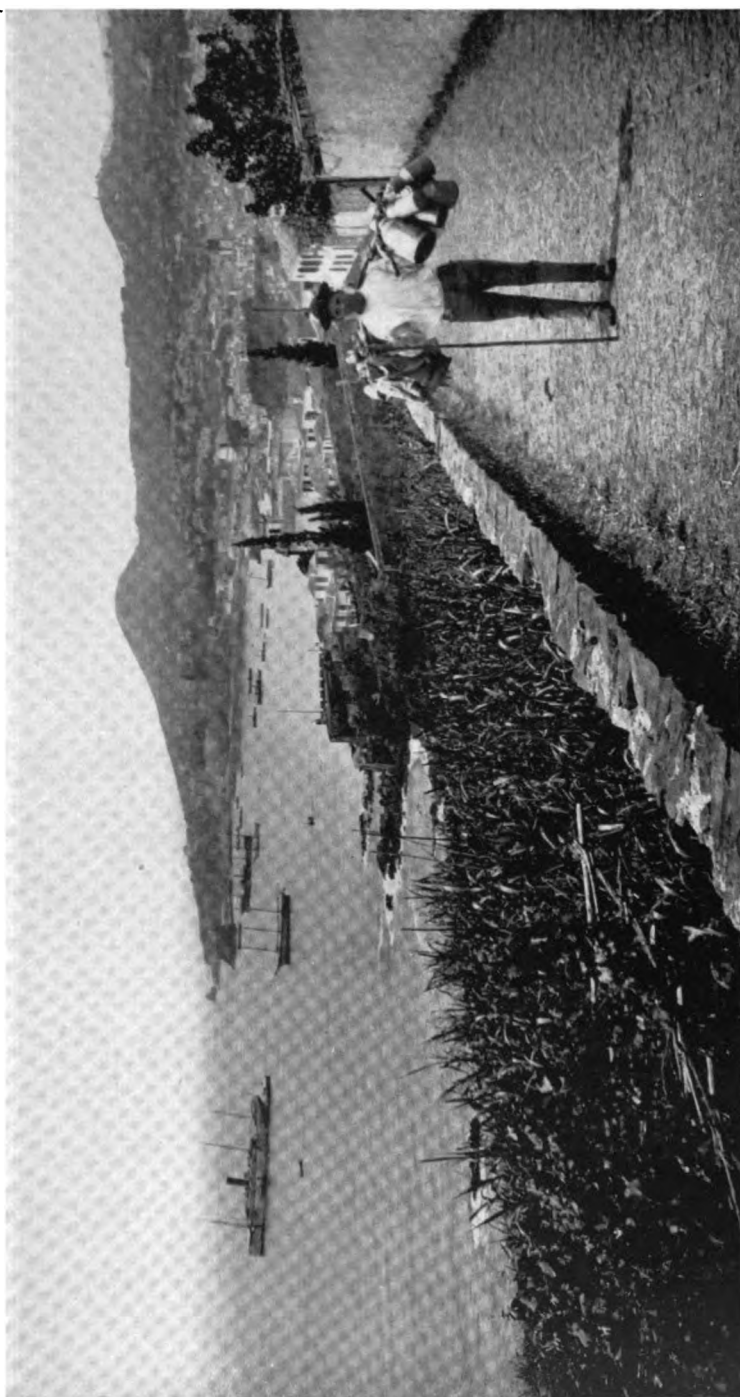
ISTORY seems to have mainly left these beautiful islands severely alone; little has happened to disturb what memories their mountains may brood upon, of days before the Atlantic was a sea, or Europe and Africa continents. For of course they are fragments of old Atlantis, as will some day be known and acknowledged. Then, perhaps, they saw stirring times; since then, apparently almost nothing in the way of wars and rumors of wars, or of the events that mark epochs in the lives of nations.

It has been conjectured, but seemingly on no great amount of evi-

dence, that the Phoenicians went to Madeira at a comparatively early period — which would of course be late enough, when one thinks of its old Atlantean days. Pliny mentions certain Purple or Mauretanian Islands, the position of which in relation to the Canaries — the Fortunate Islands — would appear to show that it was the Madeiras he meant. Then there is a story of how two lovers, Robert Machim and Anna d'Arfet, in flight from England to France in 1346, were driven by storms from their course, and cast on the coast of Madeira at the place called afterwards Machico, in memory of Machim. But the islands had been discovered long before then by Portuguese vessels under Genoese captains.

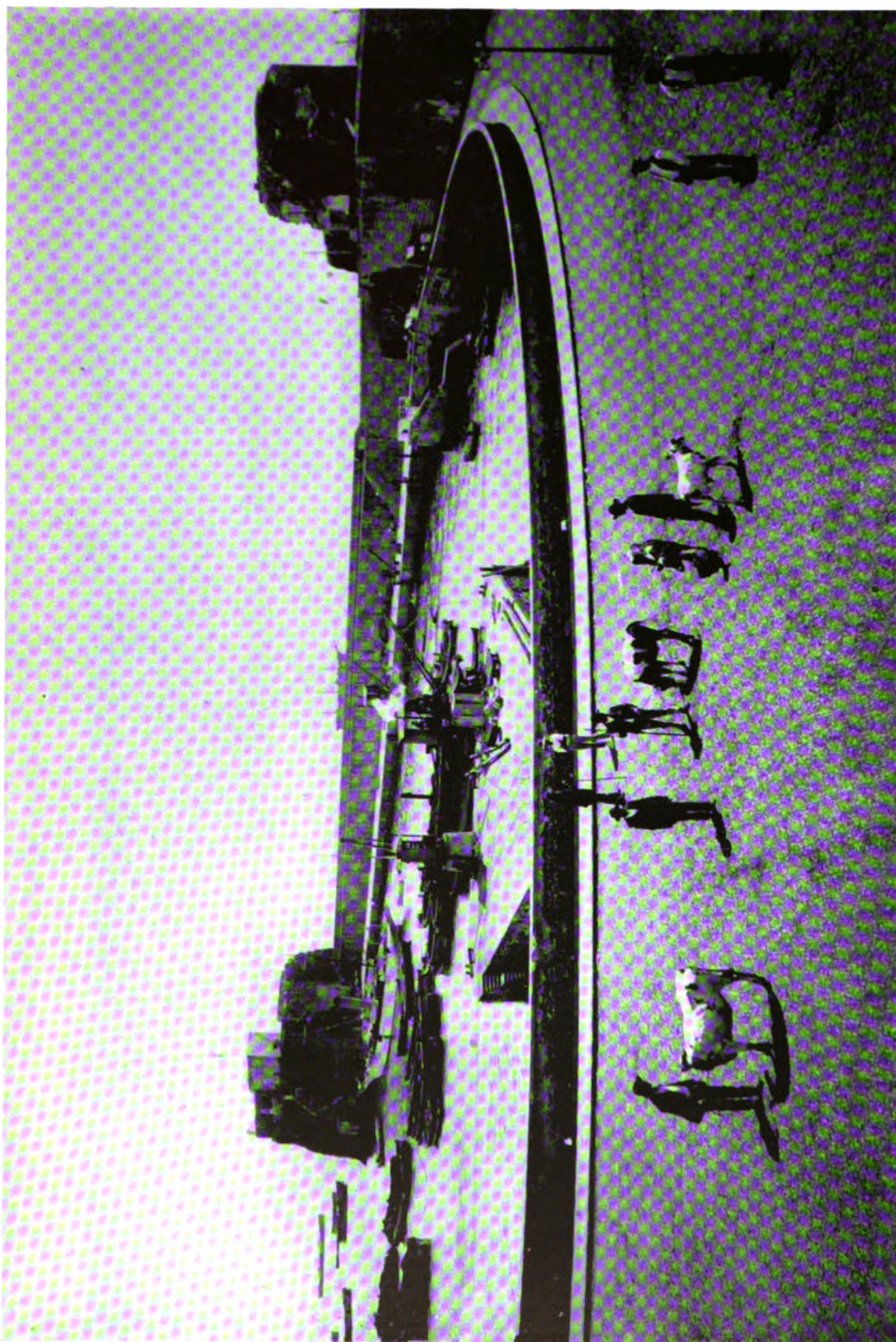
In 1419 two of the ships of Prince Henry of Portugal were driven by a storm to the lesser of the two now inhabited islands, which they called Porto Santo, in gratitude for their rescue from shipwreck. The next year an expedition was fitted out to colonize the place, which took possession of the group of islands for the Portuguese Crown. It should be mentioned that there are five islands, of which Madeira and Porto Santo are inhabited; the rest are barren rocks, called collectively the Desertas. When the Portuguese came they found no inhabitants, and not even any animals indigenous to the soil. When one has said that from 1580 to 1640, Madeira, like Portugal itself, was under Spanish rule; and that in 1801 for a few months it was occupied by British troops under General Beresford; and was again under the British flag from 1807 to 1814 — one has given all there is of outward history to it.

For the rest, it is famous for its wines, for its beauty and as an ideal health resort, particularly for consumptives. A marvelous amount of industry has been put into agriculture, in the way of terracing the mountains and constructing watercourses for the necessary irrigation; tunnels have been cut for the purpose from the northern side of the island right through the crest of the mountain range. A notable feature is the general absence of wheeled traffic; wooden bullock sledges, and mules, being used for transportation of heavy articles; and hammocks carried by bearers, or curtained cars on sledges, drawn by a pair of bullocks, take the place of cabs and carriages. It is better not to be in a hurry.



Lomaland Photo. & Engraving Dept.

MADEIRA: FUNCHAL FROM THE EAST



Lomaland Photo. & Engraving Dept.

MADEIRA: THE LANDING-STAGE



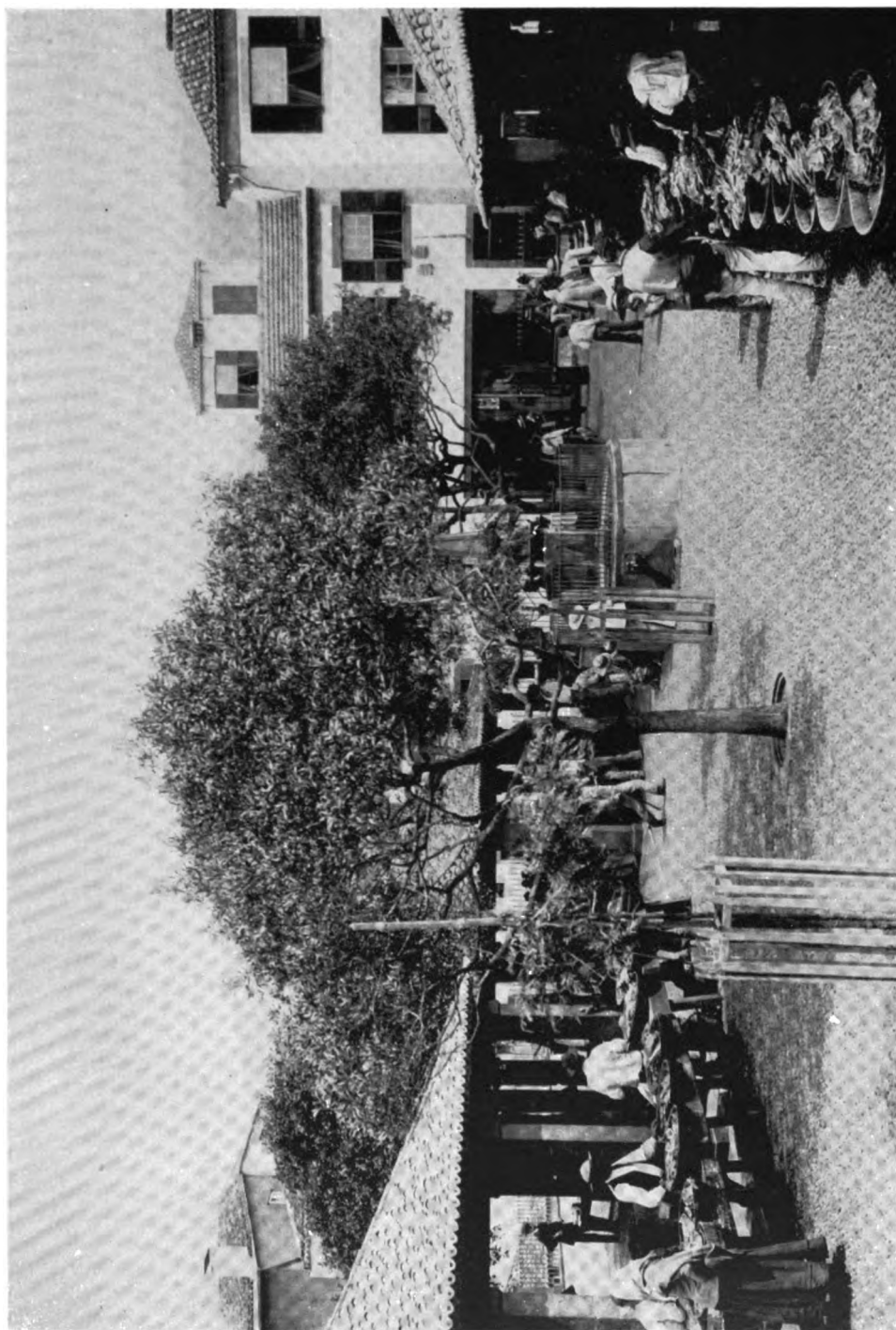
Lomaland Photo. & Engraving Dept.

MADEIRA: SCENES ON THE BEACH OF FUNCHAL



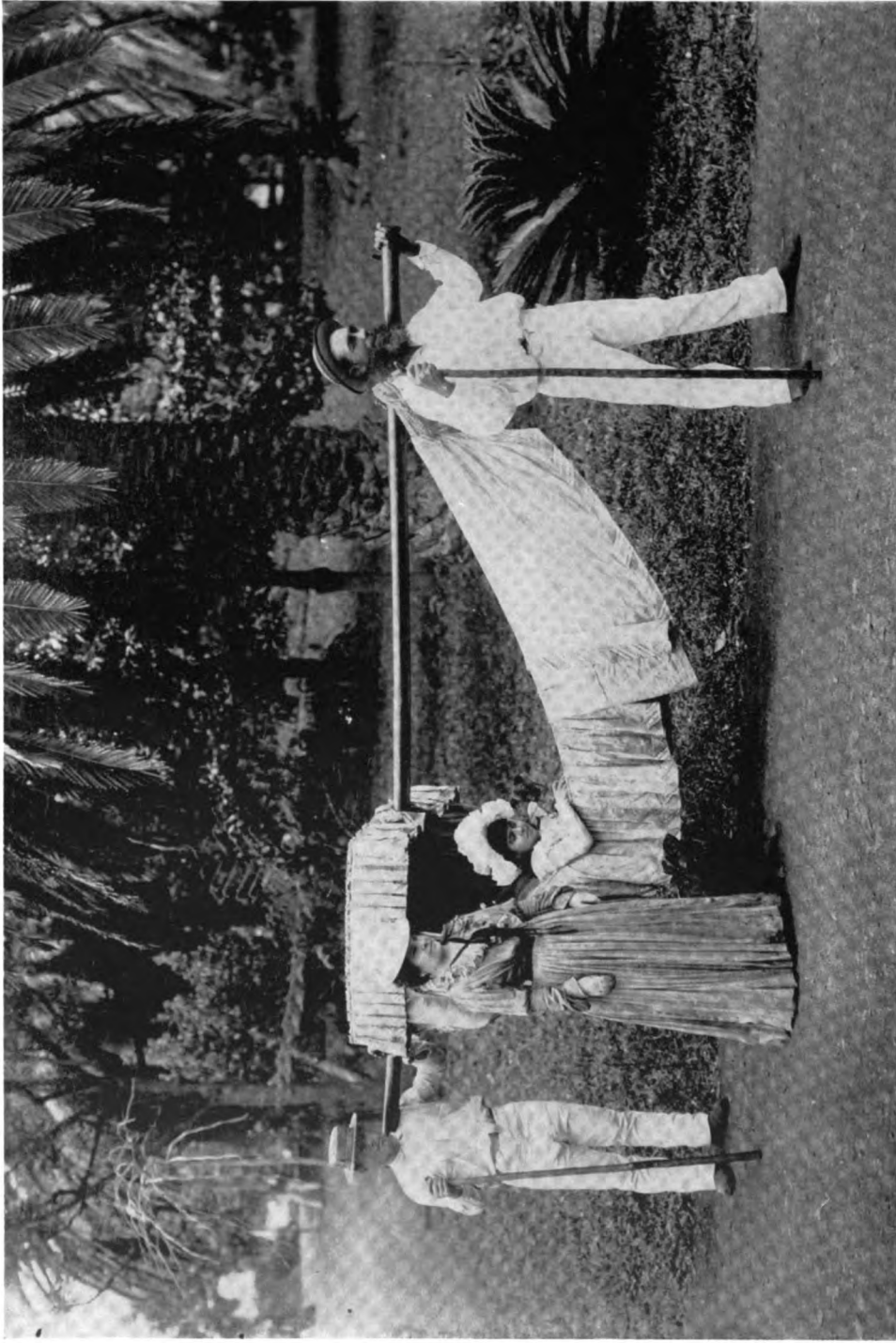
Lomaland Photo. & Engraving Dept.

MADEIRA: THE ENTRANCE TO THE TOWN OF FUNCHAL



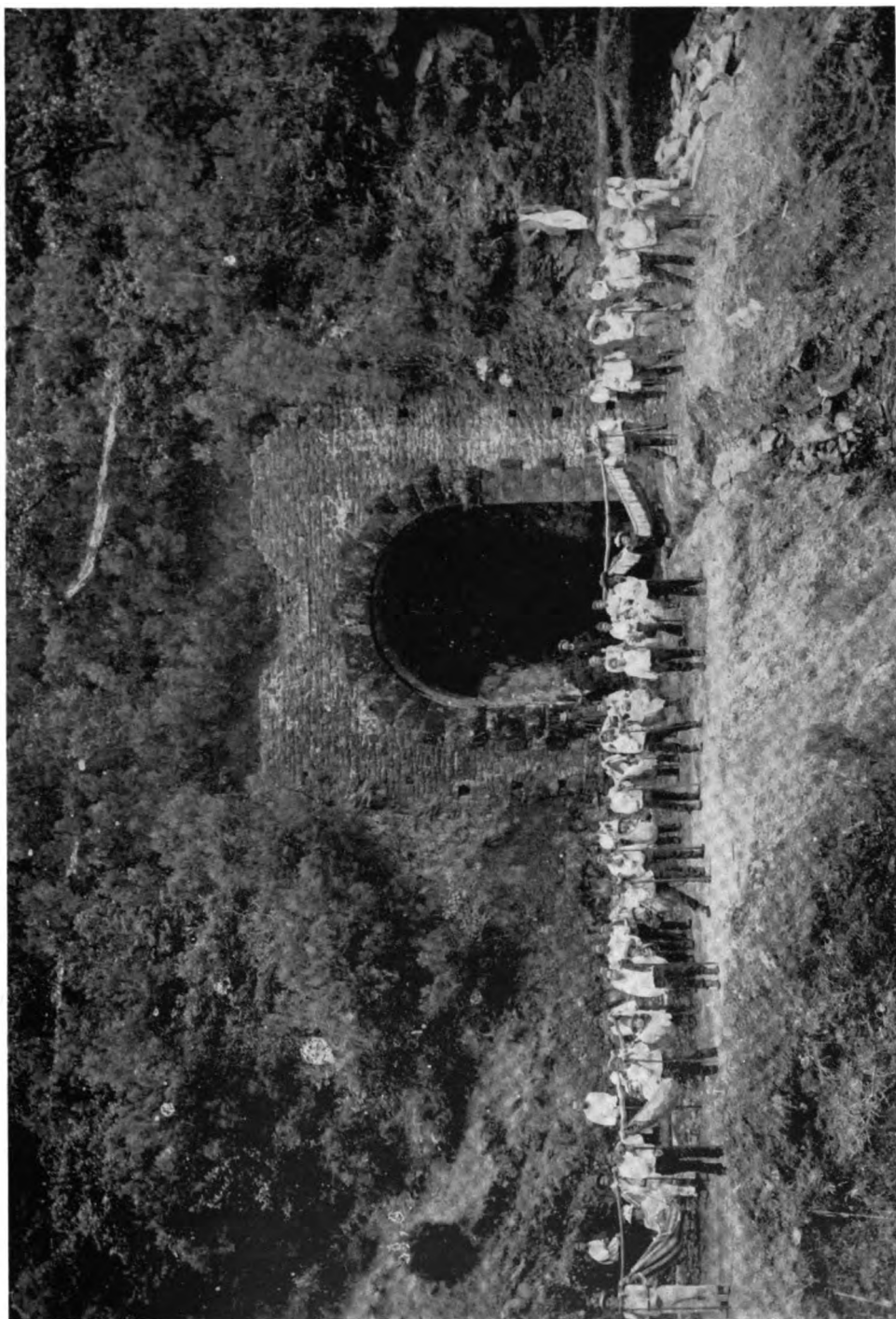
MADEIRA : FISH-MARKET, FUNCHAL

Lomaland Photo. & Engraving Dept.



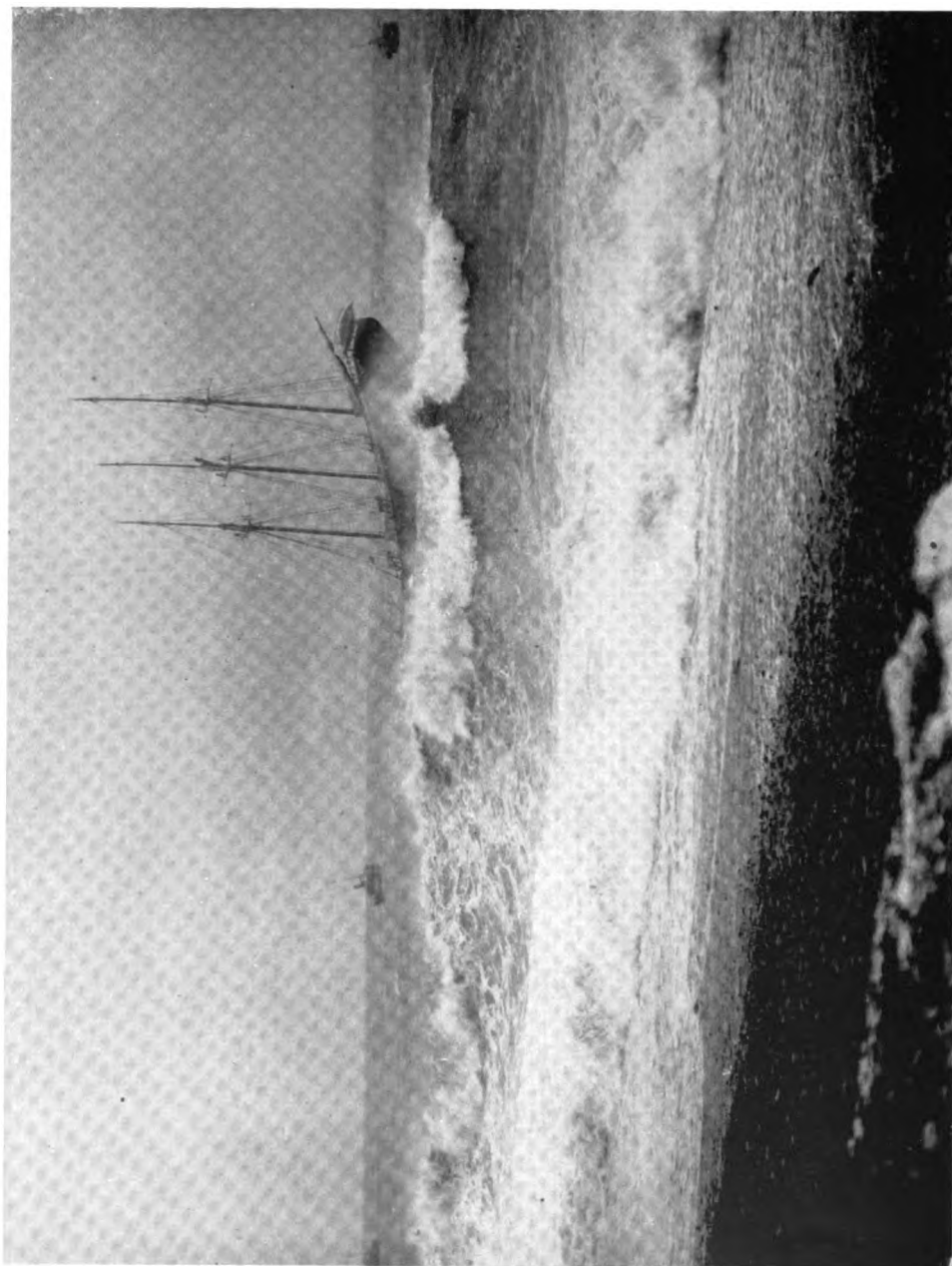
Lomaland Photo. & Engraving Dept.

MADEIRA : ONE OF THE SEVERAL STYLES OF CONVEYANCES ; ALSO TROPICAL GARDENS



MADEIRA : RABACAL TUNNEL

Lomaland Photo. & Engraving Dept.



Lomaland Photo. & Engraving Dept.

A STORM IN THE ROADSTEAD OF FUNCHAL, MADEIRA
VERY DANGEROUS FOR SHIPPING

THE ALTAR AND THE ODOR OF SACRIFICE:

by Winifred Davidson



HERE the altar is built and the censers burn is not always the place of sacrifice. One may seem to enter the temple in full sight of men and give the impression, and even deceive oneself into thinking, that a sacrifice has been laid upon the fires. Only a few know how high is the real altar raised and how inaccessible it is to those who walk the ground of the ordinary state of being mistakenly called life. Fewer still know by experience that the real sacrifice is the performance, after purification, of an act of selflessness that needs to be done, and that sacrifice is adjustment.

To many, who, being surface dwellers and seeing superficially only earth's outer aspects, the altar is made of sticks and stones, the censers emit nothing but smoke, and the sacrifice is flesh to be eaten. How many know when and where and how to sacrifice? How many have found the altar upon which to place their gifts? The age is like the hungry child that could not be satisfied and ever cried for more. To give up a part of the little we have? Preposterous suggestion! In our vulgar moods we say, *No indeed!* and *What's mine's my own!*

Yet there are those who, in spite of the sordidness of the times, do yet think that the ancient altar of sacrifice is building, and that without sacrifice life would stop. Upon examination this may prove not a guess but scientifically a fact, and therefore to be believed by those to whom science reveals truths not yet reached by mere religionists. To be sure it is our way to bring our gifts one day and on the next day to snatch them away. None the less these optimists, of whom there are more than a few, declare that the race has begun to understand that a sacrifice is due, that if we do not some great and holy act of propitiation, the evolutionary program may be thwarted and degeneracy engulf us. The trouble is that voluntary offerings are not brought and that reluctant victims are too often dragged to the wrong altar and immolated at an inauspicious time. What difference is there between the innocent victims immolated on the altar of Moloch in ancient times, and the children offered before the factory loom as a sacrifice to the gods of our modern civilization?

Here a question comes up about the ability of ordinary people to make sacrifices. Is paying back a just debt to be considered in the light of a sacrifice? True, the thief who stole valuables may have a

keen sense of deprivation when he is obliged to restore them. Has he sacrificed though, however painful his feelings? The gossip who restrains her tongue, who does good to those who have been injured by her calumnies, is only paying a little on her embarrassing account. No sacrifice can she call her efforts at restitution however great they may seem to her; and no feeling of smugness, circumspection, sanctimoniousness, nor of any righteous security, is her proper attitude of mind.

Taking this matter intimately home, who of us is yet ready to make one very small sacrifice? Our debt is yet too great. Certainly we are all beggars in the sight of the Law. Many lives of strictest rectitude would not seem to contain enough good to outweigh the bad we have done and thought and said and felt up to this moment. Is not that a true statement, honestly put? And have we not much to do before one of us stands out and talks or thinks about any "giving up"? *Giving up!* Let us first give *back* the ten-millionth part of what we have unrighteously, if ignorantly, taken, and then we may begin to think of opening a credit account.

Supposing, though, the mind has sprung past the present condition of the being it enlightens and, having reached a state wherein it accepts and is braced to endure all Karmic pain that is to come: what then? As one who is never so deeply sunk in bankruptcy can create in imagination the day when, being purse-free once more, he may devote himself to assisting others to cancel *their* obligations; so we, overwhelmed as we are by mental and moral due-bills, can anticipate the suffering that must be yielded up in the process of adjustment. By such anticipation we can understand what a sacrifice must be like. We can even imagine ourselves entering the temple and approaching the altar. Perhaps there may have to be many lives before we really open the doors and light the fires, but we are to remember that these are in the end but reminders of the concealed Holy of Holies in the worshiper's heart; and that sacred place we can begin here and now to find, to create, in our own breasts.

Consider a sacrifice made even so prematurely as now, by silence. It is a debt we owe, of course — to be silent much of our time — but in thought at least one can always ceremoniously stand behind an altar whereon the victim, destructive speech, lies bound. To the unseeing world it will be the man attending to his own business, doing his duty, but the effect upon the man, and proved by the quality of work he

accomplishes, will be that of sacrifice rendered to That which guides us gently upward.

An acceptable sacrifice for us to get ready to make is in the restraint of the thoughts we commonly let run. An altar would be created there where efforts were made in such mental discipline. As when of old, the hour of worship having struck and the sacrifice being ready, the traveler's rug, a block of wood, or the camel's back served for an altar, so now, though it may be washtub, workbench, or office desk, the place for worship may be found by the one who has caught and lashed down his own bounding thoughts. The positive acquirement of mental devotion is the requisite, and whoever worships often and sincerely in this holy sanctuary, knows something of ancient sacrifice. How changed must one become who stands in such a place.

One I knew went through her days as though the incense odors of temple worship lingered with her. In her company one felt that so great had been the sacrifice she had placed upon the altar that, by comparison, all other tasks were light and easy. A sort of still joy she had even in the doing of work that was called mean and low and that was therefore often shirked by many. Tasks that to others were actually repulsive she honored with the same bright serenity. She was gossip-proof. Gossip, envy, mistrust and ambition fled before her. Her whole manner was a silent challenge; her very loveliness, the charm and sweetness of her womanhood, challenged one. It was as if, in the giving up of all, she had received something more precious than ever she had had before, some power, some startling quality of soul, for which there is as yet no name among us.

I wonder how our selfish personal claims appear to those who thus relinquish all for duty's sake and ours. I wonder how our small meannesses look to one who for no other reason in the world than to show us the way to larger-heartedness has thus effaced himself. I wonder how our plotting jealousies seem to such as hold us all in bonds of equal love and patiently await the unification of our slowly opening minds, the softening of our hard-cased hearts.

Perhaps it is in silence, in restraint of wrong thought, in beginning to cultivate the humility that can give place to others, that we shall lay the first foundation for our altar. In lifting the mind past its limitations until we actually give more than we get, perhaps we shall make ready for our first, real, worthily offered sacrifice; and then an adjustment of our lives in relations to all life will be at hand.

THE TURN OF THE TIDE: by R. W. Machell



It may be said that the proverbs of a people contain the philosophy of their ancestors; but the way in which the proverbs are used is surely a measure of the moral and ethical condition of the people of that day. So too the fables of antiquity may be an index to the philosophy current in the nation that produced them, but the translation and, still more, the interpretation of these old stories is a key to the moral evolution of the age that re-edits them.

Most people who were educated in the latter half of the last century in English-speaking countries are familiar with certain versions of Aesop's fables, many of which are of doubtful authenticity and questionable accuracy of translation, and many also adorned with a moral tag that is often irrelevant. Now these editorial moralities are illuminating, for they show what was the standard of ethics in vogue among the educated classes of the day; and the enormous circulation of these books proves their popularity and warrants the belief that the young people who were brought up on that diet would naturally retain a good deal of its influence in later life.

In looking over one of these old books one is struck by the constant insistence on the kind of morality which finds its shortest expression in the proverb "Honesty is the best policy": which is a perfectly frank assertion of the doctrine that the practice of virtue is based upon self-interest. The lesson most persistently enforced is that honesty, virtue, truth, charity, benevolence, etc., are all the outcome of an intelligent egotism, and should all be cultivated for the sake of the personal advantage likely to accrue from their practice. It is safe to say that the last century shows (at least in the English-speaking countries) practical demonstration of the general acceptance of this standard of morality. But if we read the writings of popular philosophers in the current literature of the last decade we see a change of front, which is the more significant on account of the acceptance of such (relatively) advanced ethics by the publishers of popular magazines, who pride themselves on their ability to gage the tastes of their readers. The world may not be more moral than it was fifty years ago, but there is a distinct change taking place in the people's standards of morality that is very interesting and worthy of attention. The change hinges upon the conception of altruism in its relation to egotism.

Religious teachers in the past have all upheld the ideal of altruism, but this lofty ideal was invariably converted by the people into a mere

refinement of egotism, which taught men that to serve the interests of others was a means to an end, and the end was self-development or egotism glorified. Again and again the great teachers have attempted to make the world of men realize brotherhood as a fact; and again and again the teaching has been twisted to serve as a basis of selfish self-culture. The teachers have said "All men are brothers; therefore forget your differences and love one another." But men have taken the teaching and made it "practicable," that is to say they have turned it upside down to suit their own egotism, and have made it read "All men are brothers; therefore you must treat others well in order that you may get more benefit for yourself." This inversion of truth is the work of the lower, personal brain-mind, which by its own nature can see no further than its own interests. It may accept the teaching of altruism, for it sees at once that the altruistic formula may be made use of as a step to a more perfect egotism, which is the ideal of the brain-mind.

But there seems to be an awakening all over the world to the higher view of altruism as a formula based on an essential truth, which may be called the brotherhood of man, or Universal Brotherhood. To those who accept and appreciate the higher ideal the cultivation of all one's powers on impersonal lines becomes a duty in the interests of all mankind. To such as seek to tread this ever concealed and periodically revealed path of emancipation, the formula of altruism is but a step towards the sinking of self-interest in the interests of all.

In the one case the glorification of egotism is the aim, and in the other the recognition of unity is the goal. Many are deceived by their own brain-mind into believing that if they assiduously cultivate their own personality and refine their egotism by a philosophic rationalism they will reach to such an aggrandisement of self that all the universe will be absorbed into it; which is absurd, for the essential characteristic of egotism is separateness. But by following the path of self-forgetfulness or of altruism, or rather of Brotherhood, the tendency is from the very start to break down the barriers of egotism by admitting others more and more into the sphere of our sympathies, by making more and more the interests of others our chief concern, by holding more and more determinedly the ideal of Universal Brotherhood before our mind. On this path there is no sensational, dramatic, and impossible conversion of egotism into universalism to be expected at some remote future when the ego shall be inflated to the point of

explosion. The great leap is taken when the first choice is made between the two paths, and none but the Teacher knows when that first step has been taken.

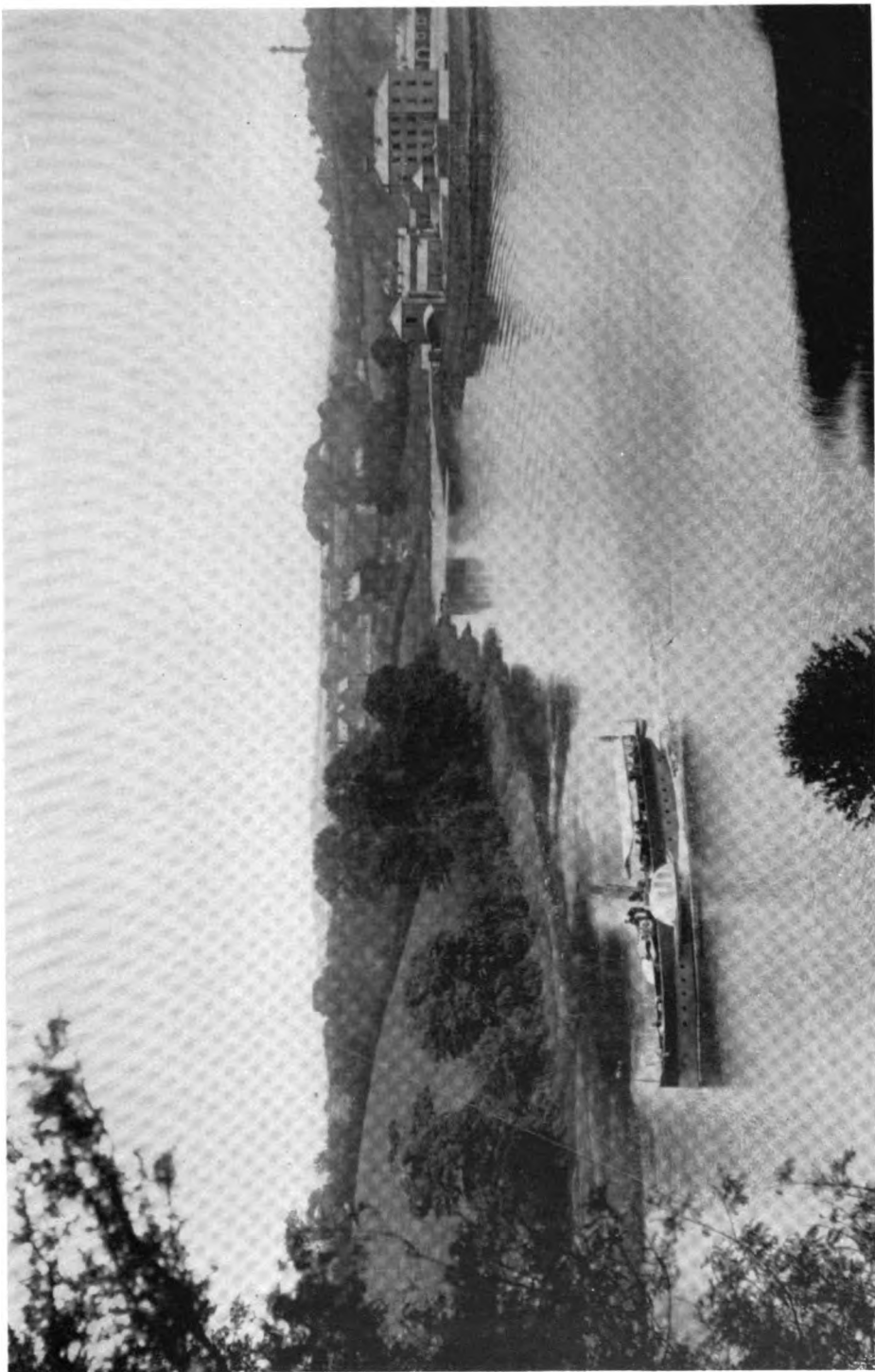
Men are often deluded into following great egotists because they appear to be guided by a noble altruism, and in a similar way they turn their backs upon a true Teacher whose perfect selflessness appears to them as a mask used to hide a selfish ambition. Only those who have themselves made the choice can recognize the Teacher with certainty; but, as all men must in the long course of evolution make that choice, they may receive the teaching before they have consciously chosen the path. That is to say they may have made the choice either in past lives or in their deeper consciousness and may not yet have brought their brain-mind into submission and made it accept the higher ideal, which to the brain-mind may appear as self-annihilation.

We are told that there are great cycles in the evolution of man just as there are small cycles such as the seasons of the year recognized in agriculture, and we learn from the writings of H. P. Blavatsky that such a cycle opened with the foundation of the Theosophical Society. Another was marked by the formation of the Universal Brotherhood, into which the Theosophical Society was merged; and the influence of these cycles is marked by a change of front that is showing itself in the writings of the more advanced thinkers.

The bitterest opponent of the ideals of Universal Brotherhood is the egotism which is a part of human nature, and which constantly seeks to rule the whole man. Those in whom this lower principle is uppermost are the enemies of Theosophy, whatever they may call themselves; and it is well to remember that there are pseudo-Theosophists as well as avowed enemies to Theosophy; and a false friend is worse than an honest foe.

The new cycle has brought about renewed activity along all lines of thought, and the time is full of great opportunities. This is a time of seed-sowing, and it behooves us to watch carefully lest we sow bad seed unawares, deluded by the name on the label.

The keynote of Theosophy is Universal Brotherhood, and the test of an ethical system is purity and altruism. Beware of the delusions of egotism and self-gratification. The conquering of the lower nature is not accomplished by perversion of its functions, but by their conquest and right use, and by identifying oneself with the Higher Self, which is the Self of All.



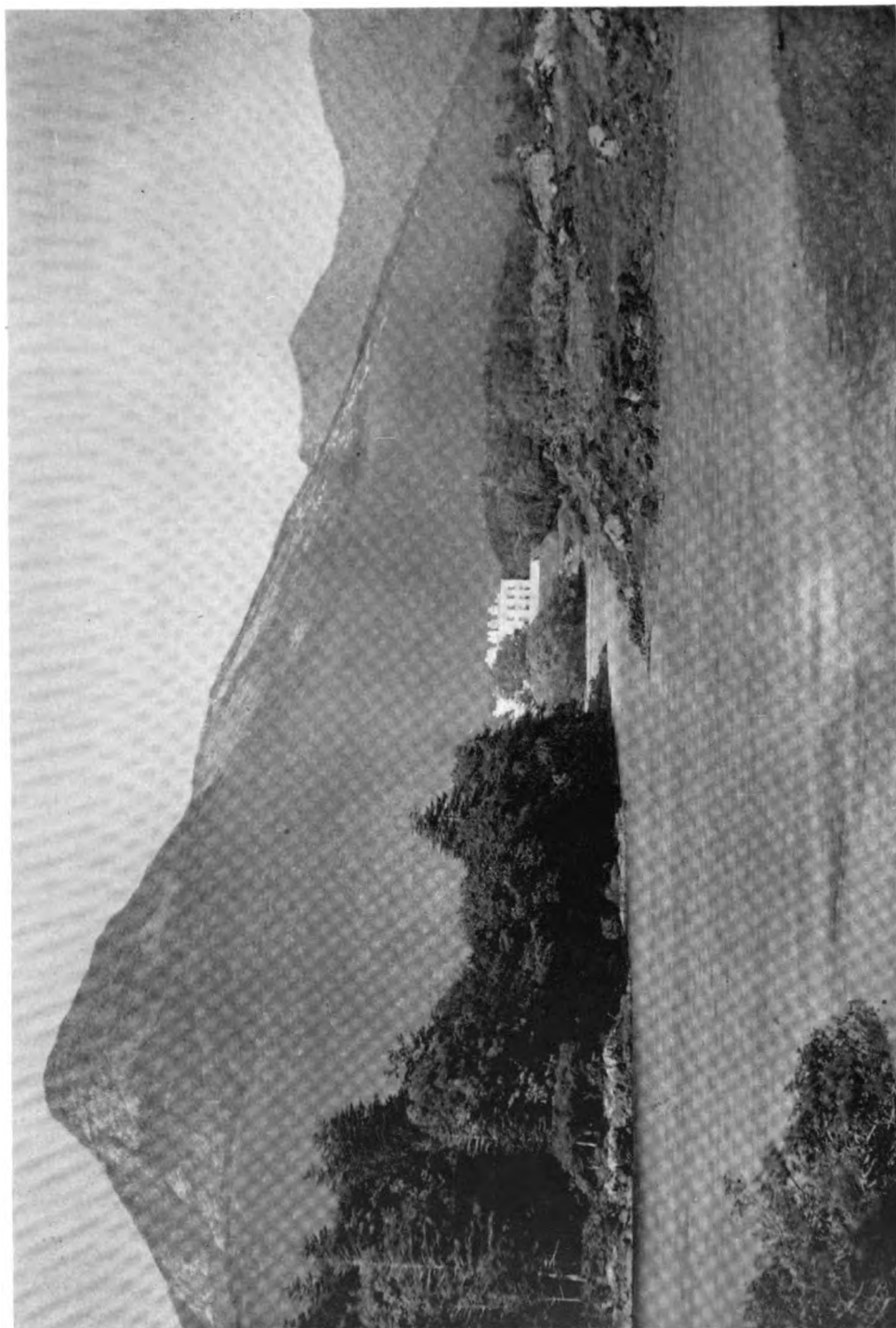
Lomaland Photo. & Engraving Dept.

ENNISKILLEN, IRELAND



Lomaland Photo. & Engraving Dept.

BELLEK, IRELAND



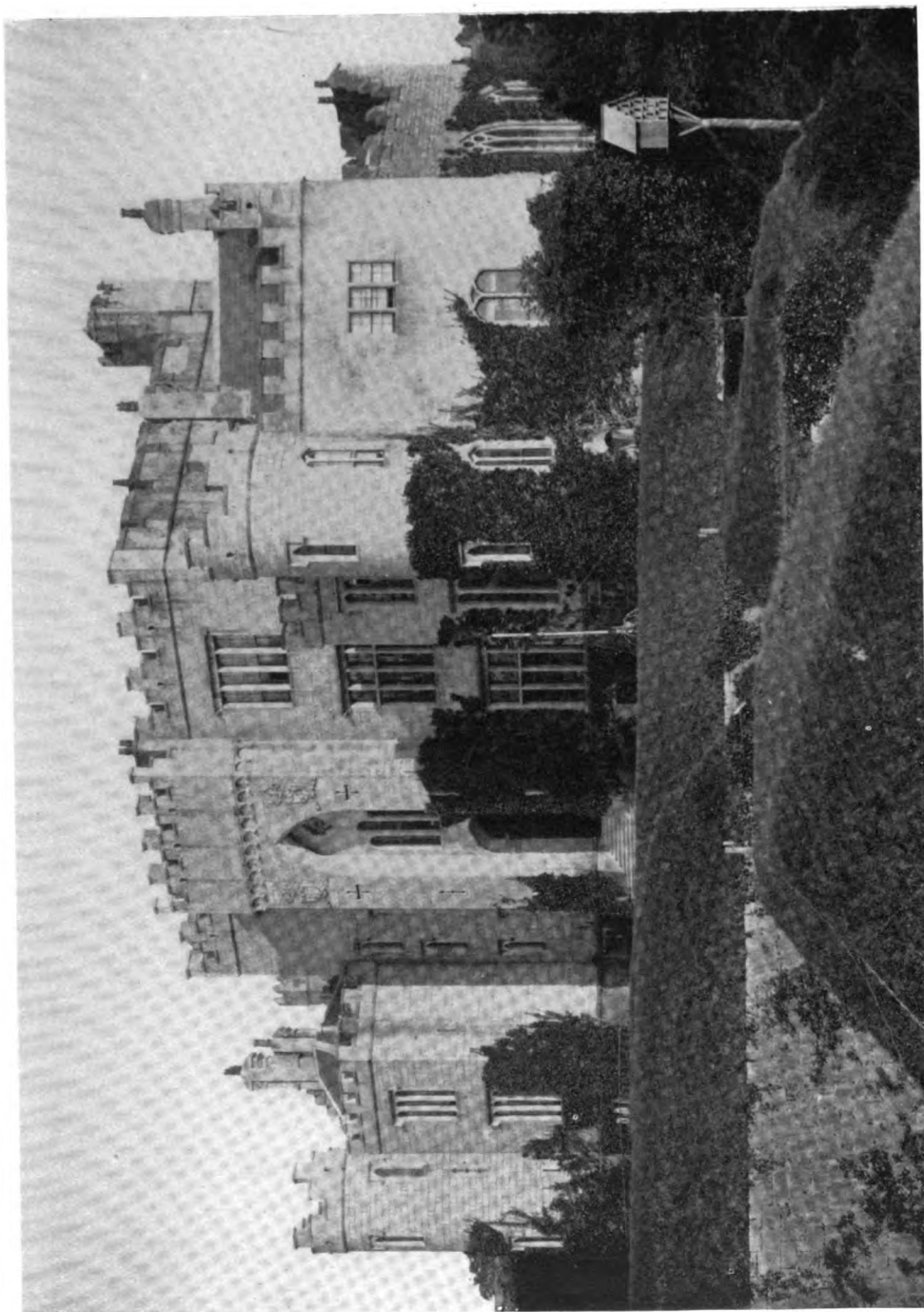
Lomaland Photo. & Engraving Dept.

BALLYNAHINCH, COUNTY GALWAY, IRELAND



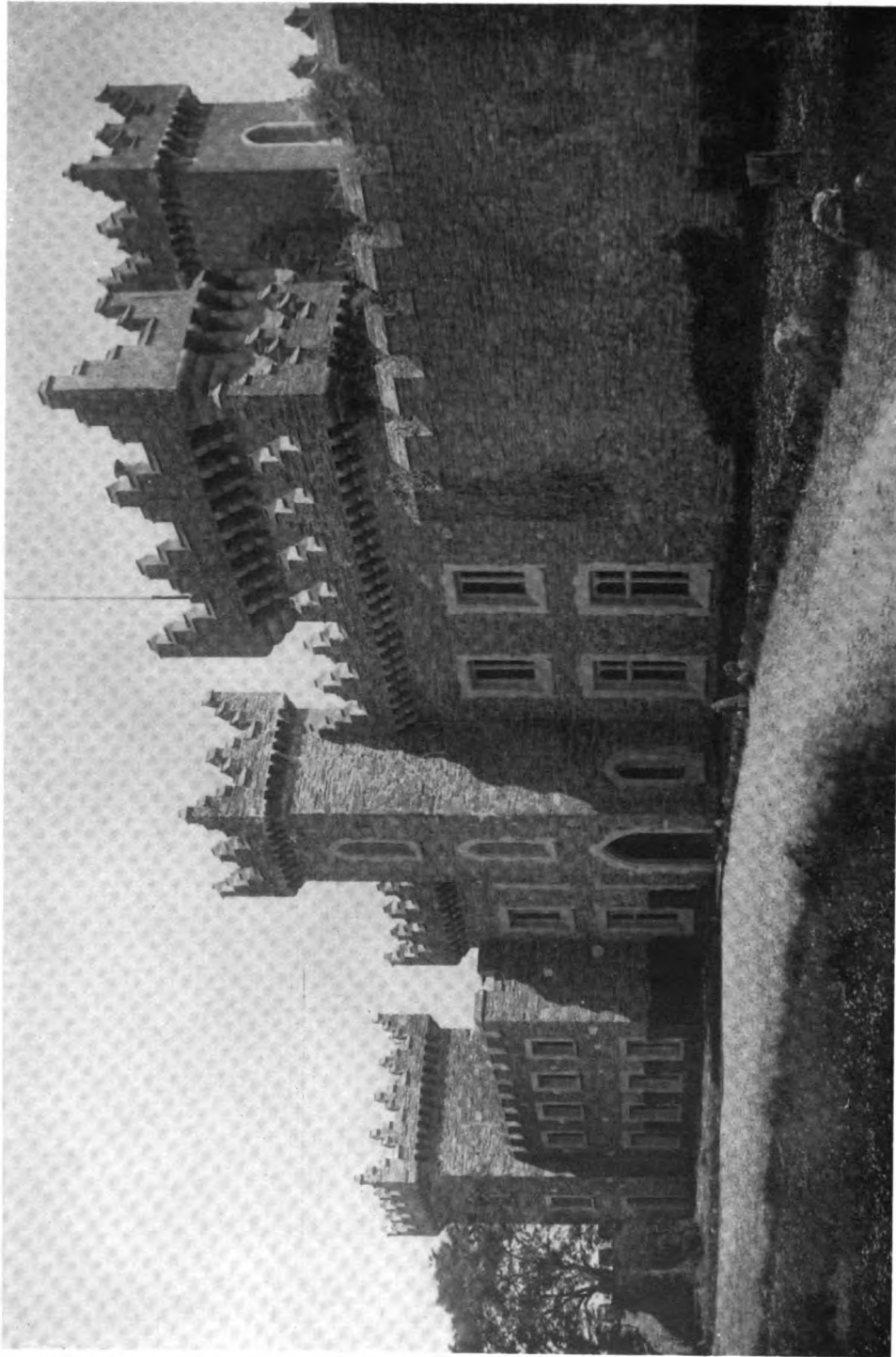
Lomeland Photo. & Engraving Dept.

KILRUDDERY HOUSE, BRAY, IRELAND



Lomaland Photo. & Engraving Dept.

BIRR CASTLE, IRELAND



Lomaland Photo. & Engraving Dept.

QUINTON CASTLE, COUNTY DOWN, IRELAND

SCENES IN IRELAND: by F. J. Dick, M. Inst. C. E.



THE town of Enniskillen occupies, for the most part, an island between Upper, and Lower, Lough Erne — two lakes of singular beauty studded with islands, of which there are said to be as many as there are days in the year. At Belleek, three or four miles from the lower end of Lough Erne, the river Erne passes into the county Donegal; and at this point are some remarkable roller-bearing sluices of Irish design. Sluices of this type have since been adopted at Assouan in Egypt, at the Gatun dam on the Panama Canal, and in many other parts of the world. Some of the sluices can be seen in the picture. They control the levels of Lough Erne for navigation and arterial drainage purposes, and were erected about twenty-five years ago. The first sluices of this kind were installed on the river Suck at Ballinasloe, a year or two previously.

On one of the islands, Devenish, is probably the best-preserved round tower in Ireland. It possesses a curious carved cornice on which are four heads facing the cardinal points, and having interlaced scrolls for beards, which remind one of similar carvings to be found in Central America. The tower is over eighty feet in height, and the walls are three and a half feet thick.

Among the numerous paradises of the angler in Ireland — and one which produced great enthusiasm in the mind of Thackeray — is Ballynahinch, county Galway, where about a dozen rivers are well stocked with salmon-trout. In addition to which the angler moves amid some of the wildest and most picturesque scenery in Connemara, abounding in glittering lakes and mountains that have always a pale blue tinge in fair weather, softening their rugged outlines. It is strange that the artist has hardly yet arisen who will portray the exquisite color values to be found among the varied coast, mountain, pastoral, and woodland scenery, especially in the west and south, although of course there have been some successful efforts. A Corot would have found ample material for the work of a lifetime. True, such an artist would require special equipment, for the gods of the air are in these regions of provokingly fickle temperament. Yet the artist who has illustrated Mathew's recent book, *Ireland*, has caught the spirit and color of many scenes with surprising fidelity.

The residences of "the quality" include some good architectural examples. Kilruddery House is the home of the Earl of Meath; and Birr Castle, where in 1842 was erected the famous six-foot astronomical mirror of sixty feet focal length, belongs to the Earl of Rosse.

HYPNOTISM DISCREDITED AS A CURATIVE AGENT:

by H. Travers



WRITER in *The Athenaeum*, in reviewing a book which speaks of the hypnotic treatment of mental disease, reminds the author that Charcot, the well-known French investigator of hypnotism of some twenty-five years ago, gave up hypnotism long before he died, because he found it ineffectual in the treatment of disease, and because he did not understand what he was doing. And the reviewer concludes by stating his opinion that it is generally recognized that exercise in the open air and good food are far better therapeutic agents in these distressing cases than any amount of hypnotic suggestion.

And in truth the hypnotic fad seems to be well-nigh over. In the days of its vogue the idea prevailed that it was destined to play an important and even dominant part in the therapeutics of the future. But this idea has not been justified by the event, which, on the contrary has justified the forecasts and warnings issued by Theosophists as to the futility and danger of these practices. What was said by such writers as H. P. Blavatsky and W. Q. Judge, however much disregarded at the time, is now seen to have been warranted; and it is generally recognized that the risks of hypnotic treatment far outweigh any possible advantages. Charcot merely found out the truth as stated by the Theosophical writers — namely, that the hypnotist, in aiming to accomplish a particular result, actually does a great deal more than he is aware of; that he evokes from himself powers which he neither understands nor can control, and exercises on the patient influences for which neither of them bargained and whose results are incalculable.

We now realize that the vogue of hypnotism did not lie in the direct line of progress, but was a bypath into which a few had wandered. Theosophists naturally welcome this change in opinion and sentiment, which justifies their warnings and accords with their own ideas of what is healthy.

In past years Theosophy may have *seemed* to be associated with hypnotism and other such things; but this is a wrong impression. The fact is that Theosophy was introduced at a time when such fads were already in vogue, and that one of the most important parts of its mission was to counteract the ill effects of this vogue. This can be seen by referring to the statements of H. P. Blavatsky as to the reasons for the Theosophical Society. And in this respect also the

event has justified the prediction; for we now see that the doings of all those who have sought to identify Theosophy with psychic fads and practices of any kind are becoming more and more discredited, while the true Theosophical movement is coming into ever greater prominence by its fulfilment of the real and original purposes of Theosophy.

Theosophy does recognize the existence of higher powers and latent faculties in man; and those familiar with the writings of H. P. Blavatsky are aware of the importance she attached to this teaching. But, as just stated, her purpose was to lead all interested in this subject on to the right and safe path. Finding many people dabbling ignorantly and heedlessly in different forms of psychism, she showed them the great difference between such experimenting and the study of real Occultism.

The idea that a power must be beneficent simply because it is occult (that is, hidden for the majority, undeveloped, latent) or psychic is an obvious fallacy. The test of the beneficence of a power, whether psychic or ordinary, is the effect which it produces — and in estimating the effect we must take into account ultimate as well as proximate consequences. There are two causes which may lead to an ill effect: a bad motive, and an inadequate motive. Under the latter head may be classed the motives of well-intentioned but ignorant experimenters. And it is another obvious fallacy to suppose that mere good intention will save an ignorant experimenter from causing harm, whether in hypnotism or the manufacture of fireworks. Though no *Spiritual* Divine power can be abused or turned to a selfish and harmful purpose, the same is not true of psychic powers, like hypnotism, which can be used by the selfish, the licentious, or the revengeful. No more needs be said in order to show that a general use of this power would be fraught with the gravest consequences in a civilization such as ours is at present. But besides the deliberately maleficent use of hypnotism, the merely ignorant use of it — even by well-disposed persons — is fraught with danger; and for the reason given above in connexion with Dr. Charcot — that the operator is using forces of whose nature and range he is ignorant.

For the Theosophist, whose aim is true self-development, psychism would be a bypath — nay, worse than a bypath, a side-track leading to a bog or precipice. For he knows the great teaching insisted on by all Teachers, that the first step on the path of progress consists

in mastering those lusts and weaknesses which ever block our path and frustrate our happiness; and which, were psychic powers prematurely developed, would promote our undoing in a correspondingly greater degree. Theosophists believe that such higher powers as may be needful and desirable in their work will come naturally and safely at the right point in their progress, and that it would be foolish to try to develop such powers before that time. In fact, it is a truth, however we may shirk it, that increased powers bring increased responsibilities; and most of us find our present equipment of powers and faculties to be responsibility enough for some time to come. If the objection be made that this sounds like discouraging aspirants, the answer is that all encouragement is given — but subject to the indispensable conditions of safety and success. And the first condition of all, the first test of true discipleship, is unselfish service of others and the conquering of one's weaknesses and passions — self-conquest.

“To live to benefit mankind is the first step. To practise the six glorious virtues is the second,” was the injunction given to her pupils by H. P. Blavatsky.

As to Hypnotism in particular, no real Teacher of Occultism, no Spiritual Teacher, could or would interfere with the free will of his pupil; partly because to do so would be equivalent to frustrating his own purpose, and partly because he would be restrained by the Law he serves. The object of a Teacher is to help other people to use their own will, not to oust their will and put his in its place. A teacher in a school does not wish to turn his pupils into automata, repeating their lessons like a talking-machine; and a disciple whose goodness depended on the will of his teacher operating in him would not have made a single step in progress. Hence a Teacher points the way, gives advice, helps; and the will of the aspirant is left free to exercise its choice.

The greater the power that is abused, the worse is the evil done, and the worse must be the ultimate reaction upon the doer. A hypnotist may, without in the least intending it, interfere with the free will and independence of his subject, thus checking the progress of the latter and doing him harm even though the intention of the operator may have been good. Thus we see that an unskilled operator (that is, virtually any operator) cannot experiment safely in hypnotism; and it may be added that even a skilled operator (supposing such individual of knowledge to be available) *would not* use hypnotism, for the

reason that the total and ultimate harm done would exceed the temporary advantage.

In the case of a mentally afflicted person, the right thing to do is to endeavor to arouse the patient's own will, and this is a question of patient and loving care. In time, no doubt, we shall have institutions for the treatment of such cases, and people who will understand how to treat them and who will be able to discharge their duties rather in the spirit of a labor of love than in that of salaried officialdom.

Frequently the case of the mentally afflicted is by no means so hopeless as is generally supposed; and a knowledge such as is given by Theosophy empowers the doctor to effect cures where all other means have failed.

Even more important than the cure of insanity is its prevention. Nobody can know how much insanity is due to secret causes of a kind hovering between vice and infirmity — habits which, beginning in childhood, escape the observation of parents, teachers, and doctors alike, and which are indulged at first in ignorance of their seriousness and afterwards because they have become rooted in the mind and physique. A proper education in childhood, such as Theosophy affords, seems to be about the only power capable of effectually dealing with this kind of evil.

So far we have been considering hypnotism as a possible curative agent, and have maintained that it must be dismissed as having failed to justify itself. But hypnotism is sometimes regarded as a means of obtaining power or advantage or the gratification of wishes. As such it is advertised by obliging professors who seem overburdened with anxiety to enable as many people as possible to acquire such powers; just as there are advertisers who will show you an easy way to make money. Of course the crucial point here is what sort of power do we desire — personal power, or impersonal? If the power we desire is personal, then we enter the arena of conflict with other personalities, and must continually fight for supremacy or to maintain our position, as men fight in the mart, bourse, or forum. In fact we are increasing the force of our personal desires and thereby intensifying all the well-known consequences that follow from the possession of strong desires. Pretty soon, if we persevere on that path, we shall find that it is necessary (to achieve continued success) that we sacrifice some of our better feelings; and here again the case is similar to that of people who persevere resolutely in any other path of personal

aggrandisement; they must either relax their efforts or violate some better motive that stands in their path. In short, if a man is to be a magician, he must be thorough; compromise is fatal. So we may choose which of two paths we will tread.

Real occult powers are such as require no violation of our better feelings and never conflict with generosity, duty, or honor. The kingdom of such an aspirant is never "divided against itself." We find such powers described in the Bible as the gifts of the Spirit, and in many another sacred scripture. Yet they make but little appeal to us by reason of their conventional association with a weak and futile pietism. We are not accustomed to think of the man of piety as the man of power. What a mistake!—be it only true piety, and not a sham and a cloak.

It takes power, and plenty of it, to find the source of strength in our own complex nature, and from that vantage-ground to overcome our weaknesses and rule our faculties. And this path should offer sufficient incentive to any worthy ambition. For by self-conquest we shall find ourselves able to enter a new and brighter life from which we are now shut out by our disabilities. And in place of the *desire to influence* others, we shall experience the enthusiasm to help them and the ability to convince them by reason and example.

THE SANITATION OF SOUND: by Lydia Ross, M. D.



THE growing campaign against unnecessary noise in cities is a movement of practical sanitary value. As every sight produces some effect by the picture it conveys to the mind, so every sound carries an influence in the story it tells. Even when the individual only unconsciously looks or listens to passing sights or sounds, his health and character are more or less affected by the prevailing type and tone of his surroundings.

The tones of "sweet bells jarred and jangled out of tune" that so disturb the musical ear, also affect the nervous systems of less discriminating hearers. Musicians know that notes must be arranged in certain harmonious groups to satisfy the ear, just as an artist combines the right colors to satisfy the eye. It is also known that certain notes lead on to others so imperatively that they are no more fit for the ending than are the words in an unfinished sentence. Although

only musical students may understand these defects, the unsatisfying and disturbing effect of them is felt more or less by many others.

The quality of external impressions, carried by the special senses to the brain, is reflected from thence throughout the general nervous system. In this way, pleasant or disagreeable sights, sounds, smells or other impressions, react upon the whole body. The influence is often very marked, as every cell shares in the agreeable or repugnant sensation. The pronounced effect upon the health and spirits of great joy or sorrow, or intense passion or emotion, is well known. Similar in kind, if less marked in degree, is the chronic effect of less personal and less vivid impressions which persistently react upon the body through the nervous system.

The sensations of great sorrow or physical suffering or of great happiness tend to monopolize the feeling, for the time, so that all else is forgotten or sensed only as unreality. However, each experience, as felt in turn, is but one of many phases of feeling, of all of which the Perceiver within is aware. This power to perceive and feel and know, great enough to comprehend and respond to the whole range of feeling, always inheres in the real inner nature, however much individuals may vary in partially expressing it. It is this subconscious knowledge, that completeness is possible, and that harmonious action is natural, which makes one intuitively unsatisfied with imperfection. It is this subconscious self which is disturbed by the disorderly or fragmentary phases of truth in form or color or sound which lack complementary lines or colors or tones.

A certain rhythm is natural to healthy functions, and a condition of equilibrium is the normal state of the brain and nervous system. The heart's rhythmic contraction and dilation are typical of the action of other tissues. The booming sound of ocean waves is restful, because it tells of orderly, crescendo movement up to a poised climax, and then the regular diminuendo of sound, in keeping with the diminishing expenditure of force. There is a restful finish in the blending notes of a bird's song and in many pleasing nature sounds. But the sudden, shrill call or cry of birds or beasts of prey jar upon the inner ear by their abrupt imperfection and inharmony of sound made up of unrelated notes.

At a distance, the sounds of a city are so far blended that the composite result is not unpleasant. But within the busy streets, the ear is constantly assailed by a succession of abrupt, unrelated, discordant

and shrill sounds. Each one insistently challenges the attention to its fragmentary story of city life. The imperative gong on street cars, the rasping rattle of trucks over the pavement, the sharp clang of bells, the shrill cry of hucksters, the discordant din of elevated trains, the threat of automobile horns, the piercing note of whistles, and many other alarms, keep up the auditory assault. Each discordant tone of the unrelated series demands the attention, which is constantly disappointed by the specific incompleteness and general inharmony.

To the suburban visitor the city noises are distracting and wearisome. Not only his brain feels the excitement of an intruding confusion of unusual sounds, but the brain also telegraphs the sense of lack and discord to every nerve and thus to every cell. No wonder that the noise puts his "nerves on edge." As the nerves are everywhere in the body, there is a general feeling of restless tension and a subconscious straining to catch the missing rhythm in this excess of sound. The music of a good band is a decided help to weary, disheartened troops on the march. But abrupt, discordant sounds are irritating and exhausting. This is felt especially by the sensitive, the sick and the very young, all of whom have impressionable nervous systems. It is easy to see why such noise would distinctly affect their nervous poise, their health and dispositions.

The efforts to change the discordant tone of competition, to which civic life is so largely keyed, to the more harmonious and rhythmic movement of co-operation is in line with the natural healthy action of the body politic. The dominating and unrelated tone of the man or of the corporation that would overpower all others, reacts injuriously upon both the hearers and the makers of it. In keeping with movements that make for social harmony and completeness are the finer phases of sanitation as related to sound. Nature moves rhythmically in her own realms. Man, in making the town, instinctively strikes the keynote of his own quality in the busy streets.

Harmony and unity of tone and of action belong to the City Beautiful, because they are an intrinsic part of life and not an artificial acquisition or luxury. The physical health, the mental poise and the moral status, are all stimulated, strengthened and enriched by the satisfying sense of completeness and harmony. When the full value of this fact is appreciated, the resulting desire to work it out in detail will easily find the way and the means.

THE MUSICAL WORLD: by Charles J. Ryan



HUMORIST once said that Wagner's music "was not so bad as it sounds!" but it is to be feared that the new "Futurist" music which has now broken out in all its fury, is, if possible, worse than it sounds. In the sister arts of painting and sculpture the extraordinary crazes known as "Futurism," "Cubism," and "Post-Impressionism," now raging in some European countries, have seemingly aroused, by suggestion, a similar, though less vigorous, revolt against reason in the musical sphere. Some of the critics, rather timorous in consequence of the mistaken judgment of their predecessors in the case of Wagner, are hesitating to condemn the new school of noise, which is miscalled music, but the alienists are not so reticent, especially in their criticisms of the pictorial atrocities, which they say are to be found in luxuriance in any lunatic asylum. No doubt some of the patients would produce excellent specimens of "Futurist" music if they had a full orchestra to control! A prominent German "Futurist" had a new work produced in London recently, and the papers speak of it in terms of utter bewilderment or ridicule. But that Sir Henry Wood conducted the orchestra with perfect gravity and decorum no one would have accepted the entertainment as anything but a huge joke. A prominent "Futurist" painter remarked recently, in answer to the question as to where the beauty was supposed to lie in his works, "Beauty! what has that to do with Art?" and the New Musicians must have taken that paradoxical saying to heart. Melody they despise. The London audience that listened with hilarity to the weird sounds produced at the Schönberg performance, responded with hisses—not for the accomplished players, who did their best.

The Etude, a well-known American musical magazine, in a recent issue publishes a remarkable editorial article which shows a profound sense of the high civilizing mission of good music and the terrible dangers of low music, particularly when associated with coarse and suggestive words. It is an earnest appeal to all right-thinking people to use their influence in purifying the public taste. The writer says:

Startling as it may seem, one of the leading ways in which the vice of New York communicates with the country as a whole is through the venal profanation of music and the stage. . . . Music born and bred in dives, coupled with unthinkable words, sneaks into the home through the medium of many questionable theatrical performances.

After referring to certain phases of exceeding vileness in so-called "entertainment" rampant in New York, particularly emphasizing the unspeakably obscene songs, he continues in his advice to teachers:

The theater is becoming more powerful in its hold than ever. It is your responsibility to see that this influence is safeguarded. You cannot afford to be passive. You must, above all things, never neglect an opportunity to instil a spirit of personal nobility in your young friends which will make them shun the shows coming from the putrid theatrical dung-heaps, and patronize those which do provide real drama, worthy music, and inspiring fun, but all without degrading. We have a right to demand that the arbiters of our theatrical entertainment be something more than men with barren minds, diseased bodies, and souls drowned in mercenary licentiousness. . . . Theatrical performers virtually live upon applause. Let self-respecting people lose no opportunity to show their attitude towards music and plays surrounding suggestive ideas and the managers will soon have their ears to the ground. . . . Let us have the privilege of working with the forces which will remove the contemptible proofs of shame in our New World metropolis, proofs which, alas, have given most foreign peoples an entirely mistaken idea of the full measure of uprightness and personal integrity, for ever the attributes most cherished by the greater number of those who are proud to call themselves Americans.

Another paper, which has a very large circulation in California, recently devoted a leading article to an appeal to right-thinking people — parents above all — to use every effort to put down the foul songs and dances which are flooding the country. It says:

The vicious songs now heard freely in public would have shocked our fathers and grandfathers as an open insult. They should have the same effect today.

and aptly quotes Pope's lines:

Vice is a monster of so frightful a mien
As to be hated but needs to be seen,
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

The most deplorable thing about perverted music is that as sound is a creative power, when it is used for depraved purposes it is more deadly than pictorial or literary art. The human voice is the most potent of all forms of sound for it carries something of the personal magnetism of the performer, and so a dissolute song, sung with emotional passion actually calls up forces which actively disintegrate the better ideals taking form in the characters of young people. Surely it is time that reformers ceased to spend such torrents of energy upon

relatively immaterial questions, and turned some of their energies to remedy this disease in the national body, a disease which is far more injurious to the rising generation than many of the physical diseases against which such vigorous war is being waged by the medical profession.

A very wise opinion upon the importance of good music in the home was given lately by Mr. Walter Damrosch, the Leader of the New York Symphony Orchestra. Speaking of the lack of family music or art of any kind in the average American home, and the want of cultivation of the finer things in life among even those whose social and financial position would justify the expectation of real, not feigned culture, and the fact that the wealthy are beginning to discover that riches do not necessarily make for domestic concord, he urged that every child, boys as well as girls, should be reared in the atmosphere of good music, so that the better part of the nature would receive encouragement. He said that in this country there is a habit of discussing the price of bacon and eggs or the unpleasant happenings of the day when the family meet in the evening, which is not so common in Europe, where there is a greater appreciation of the arts, and where, in consequence, greater attention is given to them in family life. Mr. Damrosch and his brother have done a great deal to bring the finest music into the life of the people, and he speaks of what he knows to be a real remedy for many ills.

According to Beatrice Grimshaw, in her brilliant account of life in the Southern Pacific Islands, the natives of most of the civilized or fairly civilized settlements, where a few hours work a week will provide everything needful for a comfortable existence, have an excellent way of disposing of much of their spare leisure. They assemble in large groups and spend hours in singing part songs. They are naturally musical and their voices are extremely powerful and sweet. They sing all kinds of music, including hymns, and songs of their own composition, many of which are most beautiful. At times they become so highly wrought up with musical enthusiasm as to ignore utterly the passage of time, and to continue singing through the night and for part of the next day. How it is that their voices can hold out is a marvel. Miss Grimshaw gives the notes of one of the most popular native melodies — a haunting plaintive tune of great beauty. The effect of this wholesome method of amusement must be excellent.

WHAT IS DEATH? by a Student



DEATH is one of the events which serve continually to remind us of the mysterious realities that underlie the veil of appearances. It shows us how inadequate is present knowledge to cope with the essential problems of existence. But nature and actuality cannot be limited by the limits of our knowledge; and it is not surprising that there should be a great gap between what is and what we know, when we consider how slight is the compass of our knowledge. We have our science; but, great as its achievements are within its own sphere, that sphere is restricted in a way that precludes it from throwing light on these deeper questions. And we have theology; which, however, offers us dogmas rather than explanations. Between the two we are therefore left in the dark on such problems as that of death.

It is proposed here to illustrate the perplexity of current thought on this by referring to some remarks on the subject of death in a medical journal; and then to show how the Theosophical teachings throw light on the matter. But it must be understood that the Theosophical teachings are not put forward as dogmas; they are offered for what they may be worth as explanations. They are not new inventions, but a restatement of ancient doctrines in modern terms.

The writer in the medical journal, in discussing death, has to try to define life. As usual, he uses this word in two senses: first abstractly, to denote the condition of being alive; as an example of which definition he quotes Spencer's well-known description of life as "the continual adjustment of internal conditions to external conditions." This, however, is a mere description and does not tell us what we want. We want a definition of life as a concrete force or power or essence, residing in the atoms or elsewhere, and producing all the phenomena which are above defined as constituting "life."

The writer shows that after what we call death has taken place, life still continues in the cells of the body. Thus life cannot be defined as the mere totality of the separate lives of the cells; for it is evident that something has withdrawn. He refers to conditions of trance and anaesthesia, asking what is the condition then. He considers that what we call death is only one stage in a gradual process. A frog goes on living and moving after it is decapitated, so life cannot have its exclusive domain in the brain. In what does the life or death of a seed consist? These are a few of the questions the writer asks him-

self; and, without quoting more, we may take them as typical instances of the kind of difficulty which modern thought encounters.

It is evident that life is of many grades and kinds. At death, after the personal life of the man has withdrawn, the cell-life continues for a time. During sleep and trance, the normal waking-life disappears, but the animal life goes on. Plants have a kind of life which has many things in common with animal life, but in others respects is different. Minerals, again, exhibit another degree of life, sufficient to enable them to grow, assume symmetrical shapes, manifest affinities; and a crystal or a metal may die and crumble to amorphous dust. Electricity and other such forces may be considered as grades of life; or perhaps it might be better to class these forces together with the life-forces under some third and common term. Briefly, there is a cosmic life-force, whose manifestations are apparent everywhere, assuming manifold forms in accordance with certain conditions.

At this point we have to take into account a necessary conception to which modern science is for the most part a stranger — that of the *vehicle* of life. In animated beings this is what Theosophy calls the *linga-sarîra* or plastic double. It is composed of finer substance and resides within the physical body, its atoms being within the interspaces of the physical atoms. Our recent studies in the corpuscular theory of light and electricity may help us to an understanding of this. The *linga-sarîra* is, as it were, a web upon which the life-forces build the physical body, like a warp through which the shuttle weaves the threads that complete the fabric. Without the presence of the *linga-sarîra* the vital force cannot act upon the body. During trance and sleep there is a partial withdrawal of the *linga-sarîra*, and this results in an inhibition of the full waking consciousness, though the connexion still remains close enough to enable the animal functions to continue. At death the *linga-sarîra* wholly withdraws — the “silver thread is broken” and cannot be restored — and so the life-forces can no longer act as a whole, but only in the separate cells, and the body begins to fall to pieces. The *linga-sarîra* is only just outside the range of visibility, and recent advances in science give promise of our being able to see it by means of ultra-violet light. Certain of the medieval philosophers give directions how to “raise the spirit of a plant,” as they call it, from the ashes (see *Zanoni*); and this illustrates the fact that even a plant must have such an ethereal double for the life-forces to act through. It is this which makes the differ-

ence between a living plant and a mere fabric of petals and leaves glued together; it is the presence or absence of this which makes the difference between a live plant and a dead one. When the model-body withdraws, the life cannot act as a whole, and the plant begins to decay. It is this that lies hid in the seed, enabling it to unfold into the form appropriate to its species.

Human death is indeed a gradual process. The *linga-sarîra* withdraws from the body, but remains itself intact for a while longer. The ancients knew this, and that apparent death was not the real end; and they observed certain ceremonials intended to provide for the security of both the defunct and the living. They were aware that under some conditions, the *linga-sarîra*, vitalized by a remnant of the vitality, quickened by strong animal desires, might live on as a spook and haunt the purlieus of the living, drawing a ghoulish vitality perhaps from weak and mediumistic persons. Hence the ceremonies for "laying the ghost"; hence cremation, which, by destroying the body, prevents all possibility of an abnormal *rapport* between the shade and its abandoned tenement. We can only touch the subject here, but fuller details may be found in *The Theosophical Manuals*. This will suffice to show that there is much to be gained from a study of Theosophy, and that modern conjecture stands in much need thereof.

In considering death we may begin with the death of a crystal or a metal. These will crumble to dust, which shows that the "soul" of the mineral, so to say, has departed. Something has withdrawn which made the mineral a definite whole with characteristic properties, and now merely the inert matter remains. Consistency demands that we grant even the mineral a soul of some sort, apart from the matter, capable of pre-existing and of existing after the death of the mineral; able to reclothe itself with matter, thus producing more of the mineral. But the word "soul" would be misleading so applied; let us call it the "mineral monad." In a plant there can be a vegetable death, causing the plant to crumble into constituent solids, liquids, and gases; and there might afterwards be a mineral death for these mineral constituents. In animals, the animal life will die, and yet the vegetative life of the hair go on. In man, the human life may depart, yet the life in the animal cells go on, as in a trance.

But the question of human death has to be studied in the light of the teachings about the "Seven Principles of Man." The seven consist of the Higher Triad and the Lower Quaternary. The lower qua-

ternary consists of the physical body, the *linga-sarîra*, the vital principle, and the animal soul. Animals have these four principles, and these four constitute the animal part of man. But in man the higher triad plays an essential part. This consist of the *Manas*, or higher mind, the *Buddhi*, or Spiritual Soul, and *Atman*, or Spirit. The nature of these principles and the part they severally play in human life are subjects to be mastered by Theosophical study. The essential point in our present connexion is that which concerns death. It is life that holds together all the seven principles in one whole. At death the bond is loosed; it is as though the pin were drawn out and man falls into three parts: the body, which decays; the shade, which also decays, but somewhat later; and the immortal entity, consisting of the higher principles, which departs to its appropriate sphere, as to which further information can be gleaned from Theosophical books.

Death claims our attention under two aspects: as a personal prospect, and as a bereavement. With regard to the first, we must cultivate the Soul-life more while we are yet living, if we would know more about its condition after death; but in any case let us regard death as a natural process and repudiate all apprehension with regard to it. As to bereavement, all life is full of shocks, and this is but one of them. Yet the shock is founded more on feelings than on reason; for we outlive it and the bitterness fades with the fading memory. Our human nature clings to existent and familiar associations, whether of home, friends, possession, habits, or what not. But the law of continual change and progress thwarts our desires. The remedy is to fix one's desires on that which changes not — this is an eternal maxim. Here is Peace; here is rest; and Love is immortal.



THE TENDENCY of modern civilization is a reaction towards a development of those qualities which conduce to the success in life of man as an animal in the struggle for animal existence. Theosophy seeks to develop the human nature in man in addition to the animal, and at the sacrifice of the superfluous animality which modern life and materialistic teachings have developed to a degree which is abnormal for the human being at this stage of his progress. — H. P. Blavatsky

KARMA: by William Q. Judge

I. THOUGHTS ON KARMA

Reprinted from *The Path*, Vol. VII, No. 5, August, 1892.



EVERY day in life we see people overtaken by circumstances either good or bad and coming in blocks all at once or scattered over long periods of time. Some are for a whole life in a miserable condition, and others for many years the very reverse; while still others are miserable or happy by snatches. I speak, of course, of the circumstances of life irrespective of the effect on the mind of the person, for it may often be that a man is not unhappy under adverse circumstances, and some are able to extract good from the very strait lines they are put within. Now all this is the Karma of those who are the experiencers, and therefore we ask ourselves if Karma may fall in a lump or may be strung out over a long space of years. And the question is also asked if the circumstances of this life are the sum total result of the life which has immediately preceded it.

There is a little story told to a German mystic in this century by an old man, another mystic, when asked the meaning of the verse in the Bible which says that the sins of the father will be visited on the children to the third and fourth generation. He said: "There was once an Eastern king who had one son, and this son committed a deed the penalty of which was that he should be killed by a great stone thrown upon him. But as it was seen that this would not repair the wrong nor give to the offender the chance to be a better man, the counsellors of the king advised that the stone should be broken into small pieces, and those be thrown at the son, and at his children and grandchildren as they were able to bear it. It was so done, and all were in some sense sufferers yet none were destroyed." It was argued, of course, in this case that the children and grandchildren could not have been born in the family of the prince if they had not had some hand in the past, in other lives, in the formation of his character, and for that reason they should share to some extent in his punishment. In no other way than this can the Christian verses be understood if we are to attribute justice to the God of the Christians.

Each Ego is attracted to the body in which he will meet his just deserts, but also for another reason. That is, that not only is the body to give opportunity for his just reward or punishment, but also for that he in the past was connected with the family in which the

body was born, and the stream of heredity to which it belongs is his too. It is therefore a question not alone of desert and similarity, but one of responsibility. Justice orders that the Ego shall suffer or enjoy irrespective of what family he comes to; similarity decrees that he shall come to the family in which there is some characteristic similar to one or many of his and thus having a drawing power; but responsibility, which is compounded of justice, directs that the Ego shall come to the race or the nation or the family to which its responsibility lies for the part taken by it in other lives in forming of the general character, or affecting that physical stream of heredity that has so much influence on those who are involved in it. Therefore it is just that even the grandchildren shall suffer if they in the past have had a hand in molding the family or even in bringing about a social order that is detrimental to those who fall into it through incarnation. I use the word responsibility to indicate something composed of similarity and justice. It may be described by other words probably quite as well, and in the present state of the English language very likely will be. An Ego may have no direct responsibility for a family, national, or race condition, and yet be drawn into incarnation there. In such an event it is similarity of character which causes the place of rebirth, for the being coming to the abode of mortals is drawn like electricity along the path of least resistance and of greatest conductivity. But where the reincarnating Ego is directly responsible for family or race conditions, it will decide itself, upon exact principles of justice and in order to meet its obligations, to be reborn where it shall receive, as grandchild if you will, physically or otherwise the results of its former acts. This decision is made at the emergence from Devachan. It is thus entirely just, no matter whether the new physical brain is able or not to pick up the lost threads of memory.

So today, in our civilization, we are all under the penalty of our forefathers' sins, living in bodies which medical science has shown are sown with diseases of brain and flesh and blood coming in the turbid stream of heredity through the centuries. These disturbances were brought about by ourselves in other centuries, in ignorance, perhaps, of consequences so far-reaching, but that ignorance lessens only the higher moral responsibility and tends to confine the results to physical suffering. This can very well lead, as it often does, to efforts on the part of many reincarnating Egos in the direction of general reform.

It was through a belief in this that the ancients attempted to form and keep up in India a pure family stream such as the highest caste of Brahmin. For they knew that if such a clean family line could be kept existing for many centuries, it would develop the power of repelling Egos on the way to rebirth if they were not in character up to the standard of that stream of life. Thus only teachers by nature, of high moral and spiritual elevation, would come upon the scene to act as regenerators and saviors for all other classes. But under the iron rule of cyclic law this degenerated in time, leaving now only an imitation of the real thing.

A variation of the Eastern story told above is that the advice of the king's counsellors was that the broken stone should be cast at the prince. This was done, and the result was that he was not killed but suffered while the pieces were being thrown. It gives another Karmic law, that is, that a given amount of force of a Karmic character may be thrown at one or fall upon one at once, in bulk, so to say, or may be divided up into smaller pieces, the sum of which represents the whole mass of Karmic force. And so we see it in life. Men suffer through many years an amount of adverse Karma which, if it were to fall all at once, would crush them. Others for a long time have general good fortune that might unseat the reason if experienced in one day; and the latter happens also, for we know of those who have been destroyed by the sudden coming of what is called great good fortune.

This law is seen also in physics. A piece of glass may be broken at once by a single blow, or the same amount of force may be put into a number of taps continuously repeated, but leave the glass unbroken. And with the emotions we observe the same law followed by even the most ignorant, for we do not tell bad news at once to the person who is the sufferer, but get at it slowly by degrees; and often when disaster is suddenly heard of, the person who hears it is prostrated. In both cases the sorrow caused is the same, but the method of imparting the news differs. Indeed, in whatever direction we look, this law is observed to work. It is universal, and it ought to be applied to Karma as well as to anything else.

Whether the life we are now living is the net result of the one just preceding is answered by Patanjali in his 8th and 9th aphorisms, Book IV.

“From these works there results, in every incarnation, a manifestation of only those mental deposits which can come to fructification in the environment provided. Although the manifestation of mental deposits may be intercepted by unsuitable environments, differing as to class, place, and time, there is an immediate relation between them, because the memory and the train of self-reproductive thought are identical,” and also by other doctrines of the ancients. When a body is taken up, only that sort of Karma which can operate through it will make itself felt. This is what Patanjali means. The “environment” is the body, with the mind, the plastic nature, and the emotions and desires. Hence one may have been great or the reverse in the preceding life, and now have only the environment which will serve for the exhaustion of some Karma left over from lives many incarnations distant. This unexhausted Karma is known as stored-up Karma. It may or may not come into operation now, and it can also be brought out into view by violent efforts of the mind leading to such changes as to alter the bodily apparatus and make it equivalent to a new body. But as the majority of men are lazy of mind and nature, they suffer themselves to run with the great family or national stream, and so through one life make no changes of this inner nature. Karma in their cases operates through what Patanjali calls “mental deposits.” These are the net results stored from each life by *Manas*. For as body dies, taking brain with it, there can be no storage there nor means of connecting with the next earth-life; the divison known as *Kama* is dissipated or purged away together with astral body at some time before rebirth; astral body retains nothing — as a general rule — for the new life, and the value or summation of those skandhas which belong to *Kama* is concentrated and deposited in *Manas* or the mind. So, when the immortal being returns, he is really *Manas-Buddhi-Atma* seeking a new environment which is found in a new body, *prana*, *Kama*, and astral double. Hence, and because under the sway of cyclic law, the reincarnation can only furnish an engine of a horse-power, so to say, which is very much lower than the potential energies stored in *Manas*, and thus there remain unexhausted “mental deposits,” or unexhausted Karma. The Ego may therefore be expending a certain line of Karma, always bringing it to similar environments until that class of Karma shall be so exhausted or weakened as to permit of another set of “mental deposits” to preponderate, whereupon the next incarnation will be in a different environment

which shall give opportunity for the new set of deposits to bring about new or different Karma.

The object that is indicated for life by all this is, so to live and think during each life as to generate no new Karma, or cause for bondage, while one is working off the stock in hand, in order that on closing each life-account one shall have wiped off so much as that permits. The old "mental deposits" will thus gradually move up into action and exhaustion from life to life, at last leaving the man in a condition where he can master all and step into true consciousness, prepared to renounce final reward in order that he may remain with humanity, making no new Karma himself and helping others along the steep road to perfection.

II. APHORISMS ON KARMA

Reprinted from *The Path*, Vol. VII, No. 12, March, 1893.

THERE is no Karma unless there is a being to make it or feel its effects.

KARMA is the adjustment of effects flowing from causes, during which the being upon whom and through whom that adjustment is effected experiences pain or pleasure.

KARMA is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly.

KARMA operates on all things and beings from the minutest conceivable atom up to Brahma. Proceeding in the three worlds of men, gods, and the elemental beings, no spot in the manifested universe is exempt from its sway.

KARMA is not subject to time, and therefore he who knows what is the ultimate division of time in this Universe knows Karma.

FOR ALL other men Karma is in its essential nature unknown and unknowable.

BUT ITS action may be known by calculation from cause to effect; and this calculation is possible because the effect is wrapped up in and is not succedent to the cause.

KARMIC causes already set in motion must be allowed to sweep on until exhausted, but this permits no man to refuse to help his fellows and every sentient being.

THE effects may be counteracted or mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent

the combination and interaction of the whole number of causes involved in producing the effects.

IN THE life of worlds, races, nations, and individuals, Karma cannot act unless there is an appropriate instrument provided for its action.

AND until such appropriate instrument is found, that Karma related to it remains unexpended.

WHILE a man is experiencing Karma in the instrument provided, his other unexpended Karma is not exhausted through other beings or means, but is held reserved for future operation; and lapse of time during which no operation of that Karma is felt causes no deterioration in its force or change in its nature.

THE appropriateness of an instrument for the operation of Karma consists in the exact connexion and relation of the Karma with the body, mind, intellectual and psychical nature acquired for use by the Ego in any life.

EVERY instrument used by any Ego in any life is appropriate to the Karma operating through it.

CHANGES may occur in the instrument during one life so as to make it appropriate for a new class of Karma, and this may take place in two ways: (a) through intensity of thought and the power of a vow, and (b) through natural alterations due to complete exhaustion of old causes.

AS BODY and mind and soul have each a power of independent action, any one of these may exhaust, independently of the others, some Karmic causes more remote from or nearer to the time of their inception than those operating through other channels.

KARMA is both merciful and just. Mercy and Justice are only opposite poles of a single whole; and Mercy without Justice is not possible in the operations of Karma. That which man calls Mercy and Justice is defective, errant, and impure.

KARMA may be of three sorts: (a) Presently operative in this life through the appropriate instruments; (b) that which is being made or stored up to be exhausted in the future; (c) Karma held over from past life or lives and not operating yet because inhibited by inappropriateness of the instrument in use by the Ego, or by the force of Karma now operating.

THREE fields of operation are used in each being by Karma: (a) the body and the circumstances; (b) the mind and intellect; (c) the psychic and astral planes.

HELD-OVER Karma or present Karma may each, or both at once, operate in all of the three fields of Karmic operation at once, or in either of those fields a different class of Karma from that using the others may operate at the same time.

BIRTH into any sort of body and to obtain the fruits of any sort of Karma is due to the preponderance of the line of Karmic tendency.

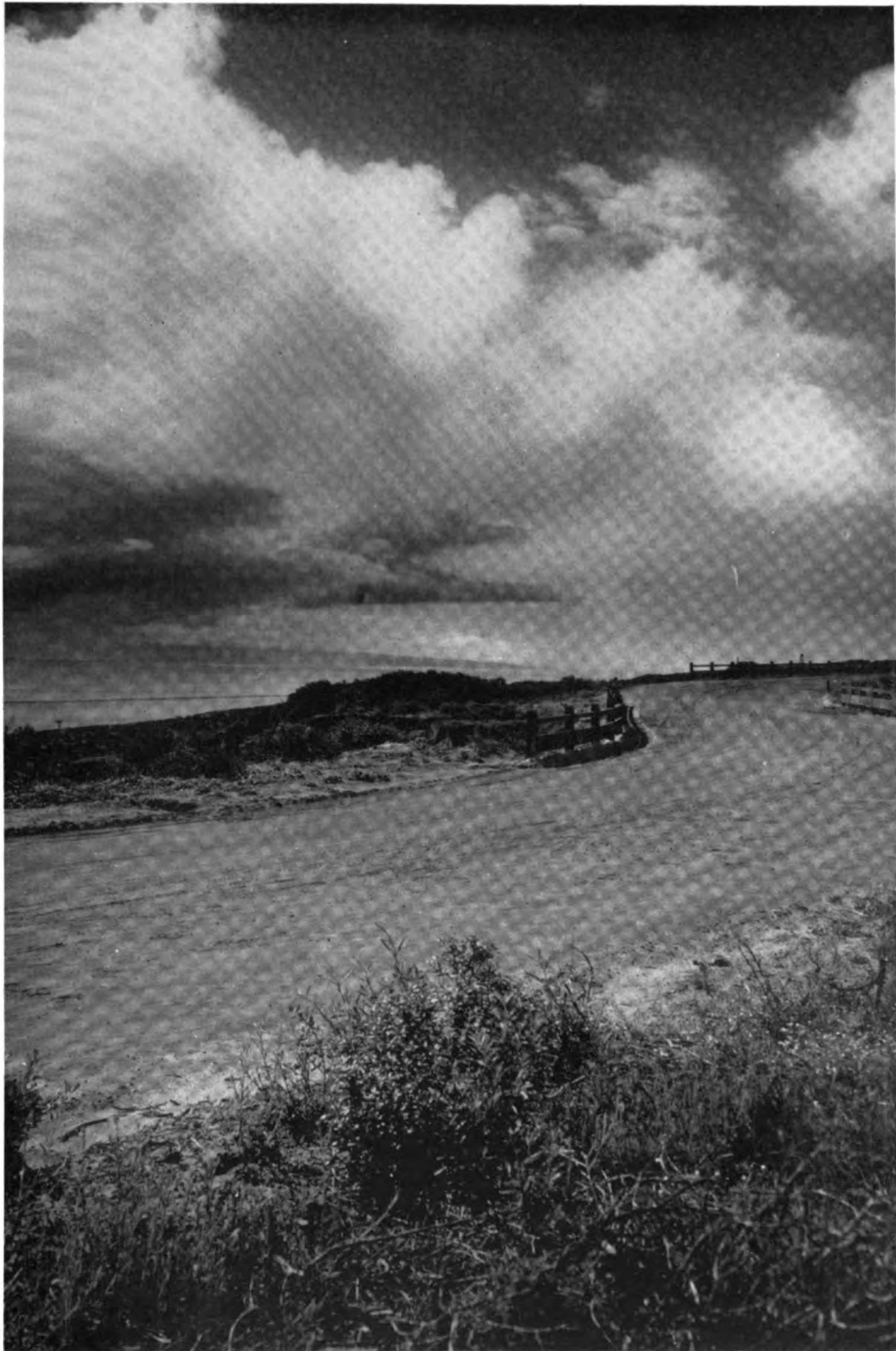
THE SWAY of Karmic tendency will influence the incarnation of an Ego, or any family of Egos, for three lives at least, when measures of repression, elimination, or counteraction are not adopted.

MEASURES taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted.

No MAN but a sage or true seer can judge another's Karma. Hence while each receives his deserts appearances may deceive, and birth into poverty or heavy trial may not be punishment for bad Karma, for Egos continually incarnate into poor surroundings where they experience difficulties and trials which are for the discipline of the Ego and result in strength, fortitude, and sympathy.

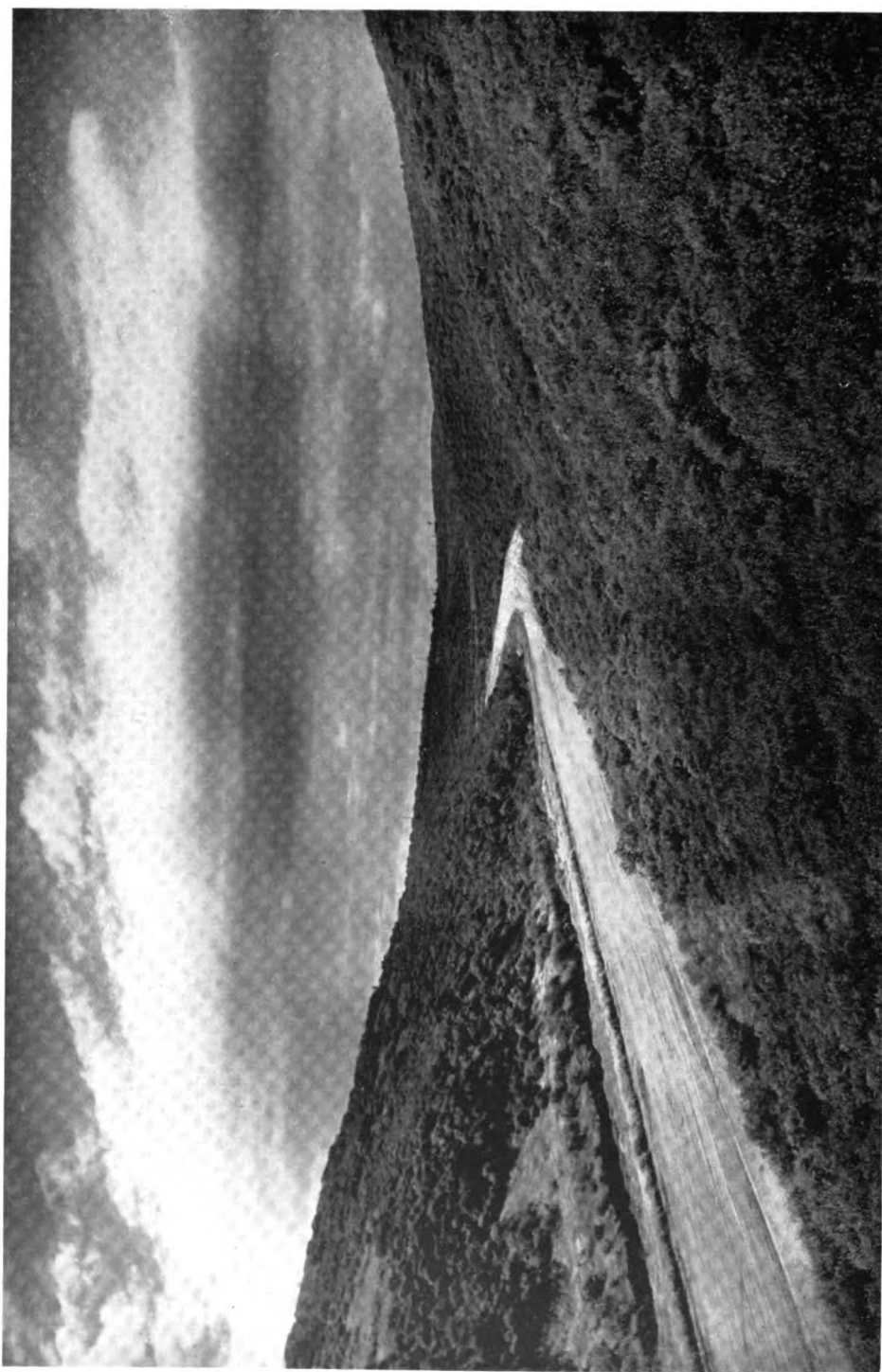
RACE KARMA influences each unit in the race through the law of Distribution. National Karma operates on the members of the nation by the same law more concentrated. Family Karma governs only with a nation where families have been kept pure and distinct; for in any nation where there is a mixture of family — as obtains in each Kaliyuga period — family Karma is in general distributed over a nation. But even at such periods some families remain coherent for long periods, and then the members feel the sway of family Karma. The word "family" may include several smaller families.

KARMA operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought.



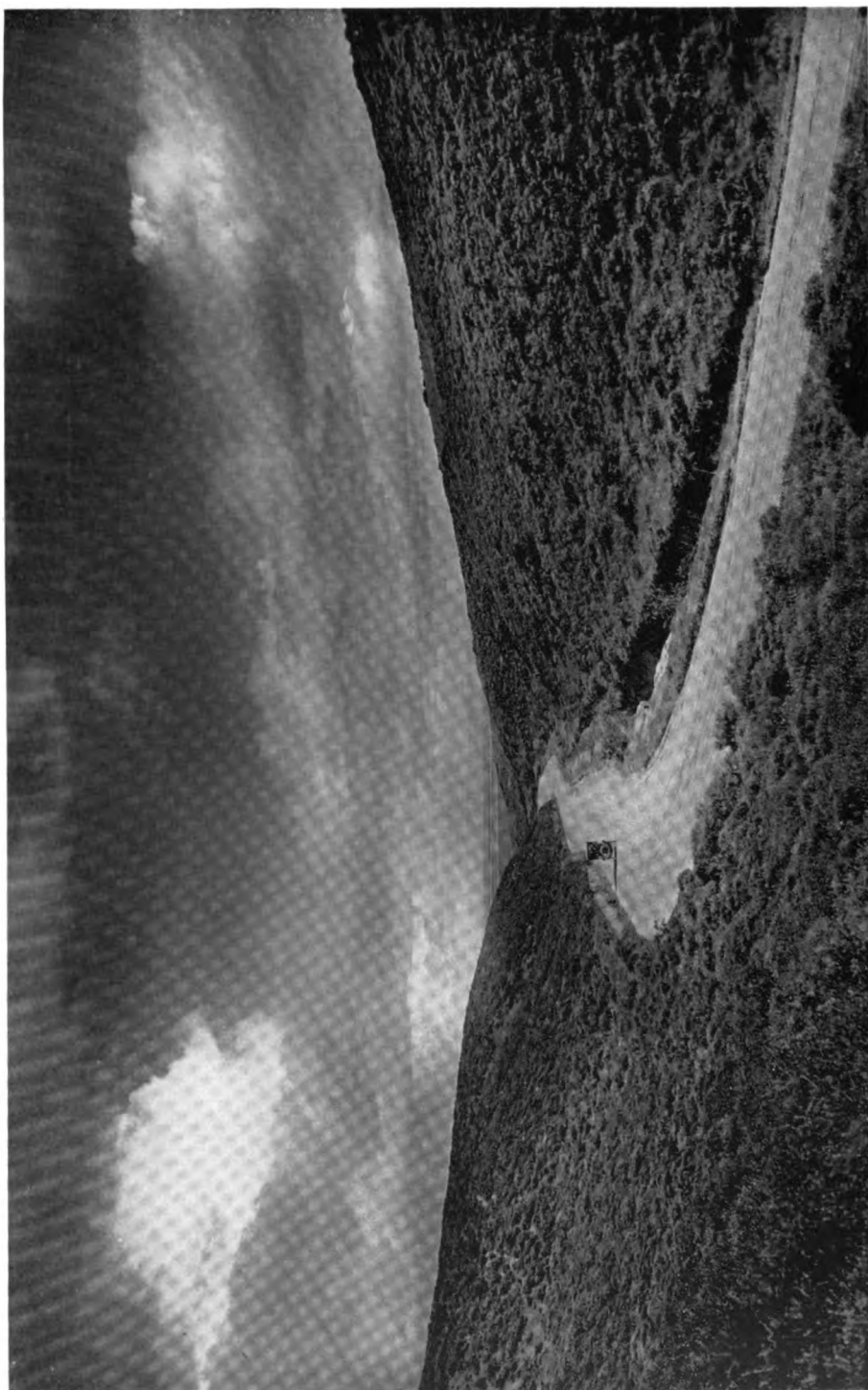
Lomaland Photo. & Engraving Dept.

THE POINT LOMA BOULEVARD, ON THE U. S. GOVERNMENT RESERVATION
THE ROAD TO THE OLD LIGHTHOUSE



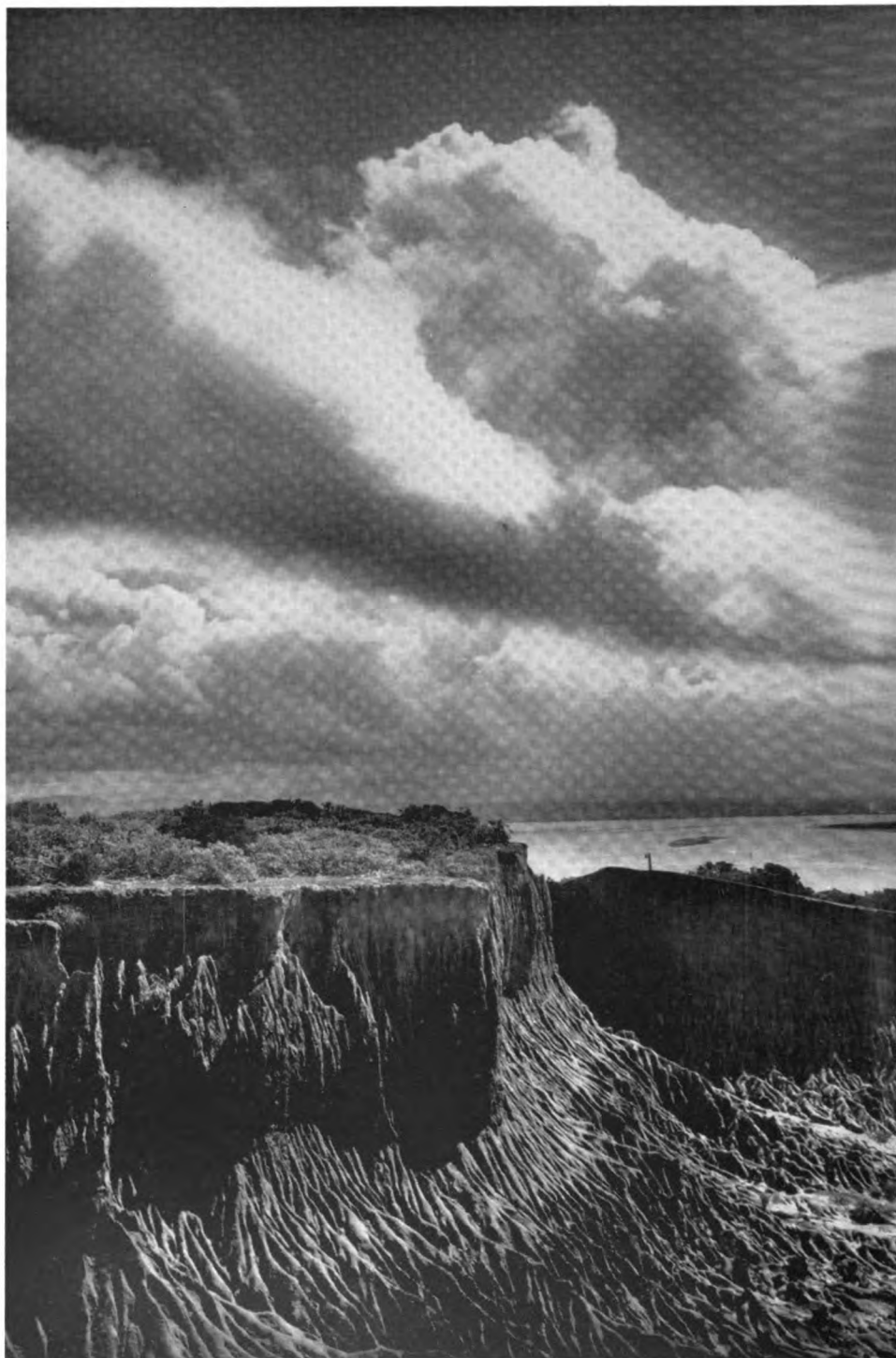
Lomaland Photo. & Engraving Dept.

A WINDING CAÑON ROAD, POINT LOMA



Lanuland Photo. & Engraving Dept.

THE ROAD THAT LEADS DOWN TO THE BAY FROM THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS



Lomaland Photo. & Engraving Dept.

ON POINT LOMA HEIGHTS, WITH A GLIMPSE OF THE BAY
AND THE CITY OF SAN DIEGO

ARCHAEOLOGICAL NOTES: by Archaeologist

CAVE-PAINTINGS AS MAGICAL SIGNS



THE paintings of animals, found on the walls of caves, and executed by prehistoric races, are considered by one writer to have had a magical purpose. They were drawn for the purpose of securing the multiplication of the particular species represented; for these species are food-animals. Though this writer, as appears from his other remarks, evidently has a fad with regard to ancient magic, and seeks to make too much of it, just as some writers have the "solar myth" fad, others, linguistic fads, and so on; yet his idea recommends itself as reasonable. We are reminded of a Tibetan ceremony described by Huc in his *Travels*, wherein some lamas proceed to the precipitous brow of a lofty mountain, and there, with many prayers, cast out upon the breeze pieces of paper inscribed with pictures of horses. This ceremony is called "sending horses to travelers." Perhaps other kinds of rock-pictures might be explained similarly; those, for instance, which consist of well-known geometrical symbols. In Tibet the *mani* is inscribed all over the country. The use of emblems survives among us; for although we do not understand their magical use, a race-memory impels us to keep them up. Ceremonial is all that survives of the ancient sacred science to which it pertained; but the forgotten knowledge is destined to be recovered. At present, however, we are less concerned with such science than with the securing of such moral conditions as will render its possession safe.

SARDINIA AND THE HOPIS

WE LEARN that a study of the *nuraghi* or conical monuments of Sardinia has been made by Leopold von Schlözer, and attention has again been called to their remarkable resemblance to certain megalithic structures in Palestine. The writer comes to the conclusion that they were *built for the living rather than the dead*, that they were dwelling-places, and not tombs. They were built in the first instance for defense, he thinks.

This is a step forward from the idea that every ancient building containing bones was built for a tomb; if we were always to infer the original purpose of a building from the kind of débris found within its dismantled walls, we should often be led to strange results. A wrong start leads to a deviating course, and accordingly we find that

those who have started the tomb theory have gone on to imagine motives for the erection of such costly and inappropriate monuments; and thus death and burial have frequently figured as the principal interests in life of certain ancient peoples. As to the defense theory, we have to be equally guarded; Dr. George Wharton James has shown that the reason why some Red Men made the entrances to their community-dwellings so small was that they could not find any slabs wide enough to close a large entrance.

These towers are found all over Sardinia to the number of about 3000. They are truncated cones of the hardest material the island supplies, roughly hewn in large blocks, laid in horizontal courses, but not cemented. Ingress is obtained by a low entrance at the base; and if there are two or three stories, there is a spiral stairway.

The clue to their meaning is to be found in their close resemblance to the structures of the ancient cliff-dwellers of America and of the Hopis and Zunis of today. Like the latter, they cover underground chambers; and in these chambers have been found the same kind of votive images and gifts as in the American shrines. We know that the present-day American chambers are used as secret chambers for mystic rites and initiations and this gives a hint as to the original purpose of all such structures, wherever found. They were sanctuaries.

The widespread diffusion of these structures is but one of many evidences of the existence of a common culture, or at least of a culture of common origin, in all parts of the world in ancient times. The stage in time to which these particular structures belong was one at which the Mysteries had been driven into seclusion. Christians will be reminded of the catacombs wherein Christian rites were practised at Rome, though in this case they were primarily burial places. It will be futile to base any special theory on the analogy between these Sardinian monuments and those in Palestine, in view of the fact that similar analogies can be traced with structures in many other parts of the world, as for instance the American Indian ones already mentioned, the Brugh na Boinne of Ireland, some of the monuments of the Morbihan in Brittany, or the Treasury of Atreus at Mykenae. The subject must be studied as a whole, not piecemeal, otherwise we shall have as many theories as archaeologists.

In Sardinia too are the celebrated "Giants' Graves," with coffins large enough for bodies over nine feet long, reminding us of the Hünengräben in Germany and many other remains tending to prove the

existence of gigantic prehistoric races. That some of the Atlantean races were of mighty stature and that they transmitted some of their size to their descendants is part of the teaching in *The Secret Doctrine*.

DID CAVE-MEN BUILD THE DOLMENS?

IN THE course of an interesting description of the megalithic monuments of France, M. Jacques Boyer in *The Scientific American* frankly confesses our ignorance of the means employed by the builders in transporting and erecting these monuments. His main difficulty, however, lies in the assumption that the builders were cave-men; and it would seem that the better plan is to abandon that hypothesis rather than seek to maintain it in the teeth of such overwhelming evidence to the contrary effect. He writes as follows:

The methods employed by these prehistoric builders are entirely unknown to us; but experience has demonstrated the possibility of transporting and erecting very heavy masses without the aid of complex machinery or even of ropes. The stone can be raised by means of a series of levers and supported by placing earth beneath it. After the block has been raised to a certain height it can be allowed to glide down a sloping bank of earth plastered with clay; and by repeating these operations, the stone can be transported to an indefinite distance. Possibly the cave-dwellers made use of ropes and round logs, rolling on a path paved with smaller logs or planks. Whatever method was employed, the construction of the megalithic monuments required a spirit of order and discipline.

A French commission has catalogued 4458 dolmens and roofed alleys. As to the size of the blocks and the distance which they must have been transported from the nearest available source, it is mentioned that one weighing 40 tons has been moved 19 miles, and that another has been moved 22 miles. The menhir of Locmariaquer attains a height of 67 feet, and its original weight has been estimated variously at 250 tons and 347 tons — a single granite block. Whatever "experience has demonstrated" as to the movement of large masses by the means suggested, it certainly has not demonstrated it with regard to masses of this size; and imagination fails to picture the system of levers which could accomplish such a result. Again, when we consider the immense number of these monuments the problem becomes still harder to solve on the hypothesis that cave-men were the builders.

In seeking for a better explanation, one more in accordance with the evidence of facts and less hampered by preconceived speculations,

we have first to remember that megalithic monuments are extremely frequent and widespread. They are found in the Mediterranean basin, Denmark, Shetland, Sweden, Germany, Spain, Africa, Palestine, Algeria, Sardinia, Malabar, Russia, Siberia, Peru, and Bolivia. Hence we need a hypothesis that shall cover *all* these facts, not only some of them. We need to find an explanation for this universal outbreak of megalithic monument building at some past epoch in the history of humanity. And the cave-men theory simply will not fit.

But if, in place of the old ideas as to the evolution of the human race — ideas which are fast becoming obsolete, so out of place are they in up-to-date knowledge — we accept the hypothesis that humanity appears in many great Races, lasting perhaps millions of years and passing through all stages of growth, maturity, and decline, then we have an explanation in accordance with the facts. These monuments may be the work of some past race that had reached a higher stage of knowledge than any race at present on earth has yet attained. This does not at all conflict with the idea that cave-men preceded us in our own countries. Probably there always have been such peoples and are still; wherever we look we can find traces of folk who have led a simple wild life. Very likely such people existed side by side with the dolmen builders, and it is certain that many a race has made use of those structures for many a purpose during the ages since they were built. There are many other marvels of ancient skill to be accounted for besides the dolmens; and all alike point to the theory that great civilizations were responsible for them. The astronomical features about many of these structures, which have been investigated by Sir Norman Lockyer and others, also confirm the idea that the builders were in possession of great knowledge. What would cave-men be likely to know about the precession of the equinoxes? Who ever heard of a South Sea Islander setting up an alinement to register the position of the equinoctial points for the benefit of people thousands of years hence? Yet, thanks to the work of these supposed cave-men, we today are able to avail ourselves of their astronomical records.

IRON BEFORE THE "BRONZE AGE"

IN A PAPER on ancient iron and steel, read before the Iron and Steel Institute and contributed to *Engineering*, Sir Robert Hadfield, F. R. S., has a sub-heading entitled, "Opinions of Various Authorities with Regard to the so-called Iron and Bronze Ages." It is pleasant to think

that the Iron and Steel Institute does not consider archaeology and history as lying outside its province; for in this age of specialization one hears a good deal about the supposed uselessness of collateral information and general culture to a specialist; whereas all the *real* specialists appreciate the necessity of wide knowledge and catholic interests.

Among the authorities quoted is Dr. John Percy, F. R. S., who points out that iron is so rapidly corroded that we cannot expect to find many ancient specimens. He also believed that from metallurgical considerations it is not unreasonable to suppose that the so-called age of iron preceded the age of bronze, or, if not, was concurrent. The bronze requires more skill to produce; whereas a lump of hematite can be reduced in a charcoal fire.

Mr. St. John V. Day, in *The Prehistoric Use of Iron and Steel* (1877), believes that the use of iron is of very ancient origin and preceded the so-called Bronze Age. Iron has been discovered in the Great Pyramid. H. P. Blavatsky mentions this, pointing out that the iron was found where it must have lain since the Pyramid was built, and that Bunsen assigns an age of 20,000 years to that building.

Lepsius points out that the Egyptians must have had steel to do all their elaborate carving of hard granite. If they did not have steel, what did they have? — it is pertinent to ask. Many ancient tablet pictures represent the workmen with carving tools in their hands.

Dr. Percy is again quoted as writing to Mr. Day to make the following statement:

I become more and more confirmed in my opinion that archaeologists have been generally mistaken concerning the so-called Iron Age. I am collecting further information on the subject from time to time, and as yet have met with nothing in opposition to the opinion above mentioned.

The above shows that the familiar system of ages in which the Bronze precedes the Iron is merely a provisional hypothesis, and, as such, liable to modification or complete abandonment as further knowledge may require. There is also the hypothesis that the use of iron may have both preceded and succeeded the use of bronze. This hypothesis is also of importance in connexion with the so-called Stone Ages. It may be admitted that a Stone Age preceded a Metal Age in any given country — say Britain — without implying that the same conditions prevailed at the same times in other parts of the world.

Ancient history affords us ground for the statement that the names of the four metals, Gold, Silver, Bronze, and Iron, were used as sym-

bolical designations for four ages or stages through which, not humanity, but every race and every sub-race of humanity, passes. One writer at least seems to think that the people have used the corresponding metals in each of these ages; for H. P. Blavatsky, in *The Secret Doctrine*, quotes Decharme's *Mythologie de la Grèce Antique* as follows:

The men of the age of Bronze are robust and violent . . . their strength is extreme. They had arms made of bronze, habitations of bronze, used nought but bronze. Iron, the black metal, was yet unknown. — *The Secret Doctrine*, II, 271

But we cannot find any place where H. P. Blavatsky herself states or denies that each metal was used in the age called by its name.

However, the general notion that all humanity has passed through the same successive stages at the same times must be given up. At all times there are people living on the earth in various stages of culture, from that of the Stone Age up to that of the most inventive age; and as it is now, so it must have been in the past. In all probability the use of iron has been discovered, lost, and rediscovered, time and again.

There seems good reason to believe that bronze has been hardened so as to cut like steel, though we are aware that this idea provokes the wrath of some people. Yet the notion that no ancient race could have possessed a metallurgical knowledge which we do not is not founded on any good reason. The idea that so important a secret as the hardening of bronze could not have been lost is equally unsupported. It is matter of experience that discoveries which seem obvious when once discovered have nevertheless remained undiscovered for long periods of scientific research. When we think of the limitless possibilities of metallurgy, it becomes easier to think that ancient races may have had recipes that have been lost and not rediscovered.

Another point is that the properties of metals may not be the same at all times of the world's history. For after all, the belief that the properties of substances are always the same is an assumption; hence one is entitled to assume the contrary. Can it be that in one age iron is the best metal to use, bronze the best metal in another age, and so on with other metals? Iron has many disadvantages, especially its corruptibility; but it is the metal of the day. If copper was ever in the forefront of metallic evolution, so to say, it may well have been superior to iron.

But, speculation apart, it seems clear that the old hard-and-fast classification of Ages was but a temporary peg which has now outlasted its usefulness — though it may have had an exact symbolic meaning as used by the Ancients; and it is encouraging to find men of science relying on facts rather than on the old hypotheses which these facts confute.

MAKING BRICKS WITH STRAW: AN EGYPTIAN SECRET DISCOVERED

WHY did the Israelites, while working under the Egyptians, use straw in the manufacture of bricks? It is usually stated that the straw was used as a mechanically binding agent; but in this case why did not the Egyptians use hair or some one of many other available fibers which would have been much better binders than straw? Also, why did the Israelites, when they could no longer get straw, resort to stubble and find it answer their purpose? (See *Exodus*, chapter v.).

These questions are answered effectively by Edward G. Acheson, SC. D., who, in a paper read before the Society of Chemical Industry, relates his experiments and discoveries on the effect of certain vegetable infusions on the binding powers of clay and graphite. By rare good fortune the writer's language is as lucid and unburdened as his own solutions, so that there is no difficulty in understanding what he means.

As a manufacturer of artificial graphite from coal, he wished to find the best kind of clay for binding this material so as to make crucibles. He found that European clays were better than American for this purpose. Seeking to find the reason, he failed to find it by chemical analysis and therefore resorted to books. The books told him that sedimentary clays were more plastic than residual clays. From this he inferred that the sedimentary clays must have gathered something during the course of their journey to their final resting-place. What was this something? Probably vegetable matter. So the experimenter tried the effect of vegetable infusions on clay, using in his early experiments tannin with kaolin. The result was as desired; the clay became much more plastic. Searching literature for some mention of the subject, he could find only the above-mentioned Biblical reference. Then he determined to try straw, although it contains no tannin; and the result was the same. The action is as follows: the vegetable solution prevents the particles of clay, graphite,

etc., suspended in the water, from coagulating into larger masses — “flocculating,” as the term is. It deflocculates the clay. Hence the particles remain so minute that they form a colloidal solution, and the resulting material, after the water has been removed, is not friable but plastic and binding, owing to the smallness of its particles. Some of his diffusions of graphite in water have stood for more than two years without showing signs of settling. Such diffusions, upon being submitted to an expert with the ultra-microscope, were declared to be of the kind known as colloidal, where the particles are exceedingly minute and in constant motion. Many other materials, both in suspended matter and in vegetable extracts, were tried and found successful.

This certainly throws an interesting light on the passage from *Exodus*, and it is difficult to resist the conclusion that the writer has found its true meaning. There can be no reasonable reply to the contention that ancient civilizations, so richly endowed with capabilities as the Egyptians, must have known of a good many processes and methods of which we are not aware.

INCAS AND EGYPTIANS

C. R. ENOCK, in his book on the Incas, states that they divided the land into three parts, of which one third belonged to the sacred order, another third to the Incas or governing class, and the remaining third to the people. This is exactly what is stated of ancient Egypt, the military class being the one which took the second third. So here we have a close resemblance between East and West, one out of many such resemblances, all of which point back to a community of source for the two civilizations. Of caste systems in general it may be said that a distinction should be drawn between natural and artificial castes. If ever there were times when the knowledge and circumstances of a people enabled them to classify their society in accordance with its natural distinctions, then such people would be in the enjoyment of a natural and harmonious system of castes or grades. Such distinctions, being based on undeniable and universally recognized qualifications, would permit of the passage of individuals, upwards or downwards, from one degree to another, according to merit. Thus there could be no cause of complaint or possibility of injustice. The existence of such a system bespeaks a high degree of culture in the people among whom it prevailed.

DID THE MAYAS OF YUCATAN COME FROM BABYLONIA?

THE Sunday magazine section of a widely-read newspaper has this "flare-head": "Why Science now Believes that the Mysterious Mayas of Yucatan came from Ancient Babylon after the Confusion of Tongues." But we surmise that not a few might deny in the name of science that it holds any such belief. Certainly, if science does believe this, it believes a good many other things as well. By a curious inversion of reasoning, the writer calls the Babylonians "Americans," and adds another caption: "The Tower of Babel Built by Ancient Mexicans"; although his thesis is that the Mayas came *from* Asia.

The chief occasion for this rough-and-ready theorizing is the existence of so many pyramids and terraced mounds in Yucatan, of the shape assigned by tradition to the Tower of Babel, as well as other obvious analogies between Babylonian and Maya culture. But these analogies strike far deeper than that. Whether the Mayas came from Babylonia, or the Babylonians from Yucatan, or both from some other locality — say Egypt, where also there are pyramids — or whether all three came from still another region, are questions which cannot be answered without an extension of the scope of studies. In brief, the past history of humanity, as revealed in the architecture, religious ideas, and symbolism of its many races and sub-races, is a study that demands the greatest possible breadth and comprehensiveness of survey. In this symbolism we discern the remains of a knowledge and culture of far greater antiquity than any of the derivative races we have studied; and we must go back a million years or so to the days when the great Fourth Race was nearing the end of its cycle preparatory to the arrival of the Fifth Race (see *The Secret Doctrine*).

The writer also mentions the legend that one of the seven giants who survived the Deluge erected a pyramidal tower of enormous height for the purpose of storming heaven; but the gods destroyed it with lightning and confounded the languages of the builders. And this, of course, he regards as further evidence that the Mayas came from Asia. Deeper research would have revealed the fact that the legend of the Tower of Babel is more ancient and widely diffused than either one of these two civilizations. Historically, it refers to the attempts of the Atlantean sorcerers, men of gigantic stature and great materiality, to withstand the tide of light and progress in the oncoming Fifth Root-Race by establishing a reign of darkness. This war between the light and dark forces is the same as that represented in so many mytho-

logies, for example those of India, Greece, and Scandinavia. The defeat of these sorcerers was followed by their dispersal, as represented by the multiplicity of tongues. As a symbol of more general application, the Tower of Babel refers to all attempts to gain power by violent and perverse means; for such attempts are in the end always frustrated by the Spiritual powers whose eternal laws they seek to defy. The Lightning-Struck Tower is one of the picture cards in the Tarot pack.

BUDDHISM IN EASTERN TURKESTAN

THAT much material for the reconstruction of ancient history is to come from beneath the desert sands of Central Asia is more than suspected by all archaeologists, and such exploration as has been done in those regions but confirms the belief. That mysterious "cradleland of the Aryans," where the Indo-European family of races is supposed to have once dwelt in unity and whence its various offshoots are thought to have radiated, is placed by some in the neighborhood of Eastern Turkestan. The present profound political changes going on in the far East are destined to unseal many more pages of this ancient record. Eastern Turkestan seems to have played an important part in the introduction of Buddhism into China, and remains of ancient Buddhist culture have been found there. Judging from the fragmentary particulars which historians have pieced together from various scattered sources, the region now known to Europeans as Eastern Turkestan and to Chinese as Sin Kiang must have had a most prominent and eventful history in centuries preceding the Christian era. Somewhere about the third century B. C. there flourished the powerful Buddhist empire of Loulan or Shenshen; the previous inhabitants, called Uigurs and classed as Turkish, having been converted to that religion. The Chinese missionary Hwen-T'sang, as late as 629 A. D., found a well-to-do Buddhist population. But since that date the country must have suffered the fate of so many other parts of Asia. A change in the balance of power permitted of its invasion and ravage by nomad peoples in one of their periodic warlike moods. A physiographical dessication, already progressing as a phase in the cyclic change of seasons, was rapidly precipitated by the destruction of herbage and of irrigation works, and no subsequent civilization was able to occupy the now desolate home of the one that had been ousted. But the barren sand which prevented any further manifestations of the works of man has been performing a double service. From the geological point of

view we know that lands thus rendered uninhabitable sleep the sleep of internal recuperation and generate new resources of fertility against the time when man shall come again and construct fresh irrigation works. Again, these sands are the dry and safe storehouse of countless manuscripts, art-works, and monuments, all waiting to be dug up and interpreted.

Japanese scholars, especially those interested in the antiquities of Buddhism, have long been puzzled about the connexion of Sin Kiang with the introduction of their religion into the far East. Lately they sent out an explorer into Sin Kiang, who has recently returned. In *The Literary Digest* we read an account of an interview he gave to the *Jiji* (Tokyo) of his arduous and interesting adventures. He entered Sin Kiang from Omsk on the Siberian railroad and reached the great desert of Taklamakan, north of Khotan, which covers an area of 93,000 square miles (nearly equal to that of Great Britain), toward the end of 1900. After many experiences with the desert and its inhabitants he reached the site of the ancient Loulan and commenced his excavations. He was rewarded by many valuable finds, including Buddhist books and sacred statues and paintings, buried among the débris of what seemed to be Buddhist temples, scores of feet below the surface. Also he has found a number of documents in the Uigur language, which will prove valuable not only for Buddhist scholars but for philologists.

In speaking of Buddhism, we have to bear in mind that the name stands for many things that are by no means the same. When we trace religions back towards their sources we recede ever farther from the stage of the later dogmatic perversions, adaptations, and diversities, and approach ever nearer to the place where the religion (as a separate cult) diverged from that source which is the common origin of all religions — the great Wisdom-Religion or Secret Doctrine of antiquity. And we are apt to be deceived by similarity of symbolism into too close an identification of the modern sects with their origin. Statues representing sages seated in one of the postures of contemplation are called "Buddhas," a name that is perhaps justifiable if we take the word "Buddha" to denote *a* sage or *a* divine incarnation, instead of a particular one such as Gautama, the last Buddha. It is pertinent here to remark that what is known to archaeologists as the "beau relief," found in Yucatan, is strikingly like the figure of Krishna, even down to minute details of symbolism in the posture and phy-

sique. But should this fact be taken as indicating that the ancient Hindûs sent missions to Yucatan, or that the Yucatanese sent missions to India? These particular statues from the Taklamakan desert may be statues of Gautama, but the same can hardly be said of all statues which have been called "Buddhas"; as for instance the colossal statues of Bamian in Afghanistan, which are much too ancient, though they have probably been altered by Buddhist monks so as to resemble the conventional Buddha.

But this discovery represents a minute fraction of what lies waiting to be discovered under the sands of Central Asia, where, as H. P. Blavatsky (whose words have been so frequently verified) points out, are concealed the ruins of great empires unknown as yet to our historians. And she adds that the oases of the deserts have secret crypts where there are stored manuscripts which will confirm the teachings of *The Secret Doctrine*.

In view of what archaeology has already achieved since H. P. Blavatsky wrote, and in view of the probability of still greater discoveries in the near future, we had better not be too dogmatic, either in the direction of scepticism or credulity, but confine ourselves to an unprejudiced estimation of the facts.

PHARAOH AND HIS EYE-STRAIN

WE MUST NOT take every item of the menu served up by Sunday editions as being either authoritative scientific opinion or faithfully representative of the views of those authorities which it quotes. Nevertheless this kind of science, authorized or not, does form part of the body of public opinion, and may even exert enough influence to threaten outbreaks of experimental legislation on the part of cranks. Hence it constitutes legitimate matter for comment in a review of current thought, even though relegated to the column for paragraphs light and jocose. One such item sets forth how a certain professor, who combines physiology with archaeology, has measured the eyeballs of Egyptian mummies and arrived at the conclusion that the (alleged) cruelty of some of the Pharaohs was due to eye-strain. This complaint, he thinks, was prevalent among the ancient Egyptians, and would cause them to have irritable dispositions; hence the alleged cruelty, which might have been avoided if the Professor could have been there to fit them with suitable spectacles. There must be a good deal of eye-strain in modern civilization, judging by the Moloch of our

industrial methods which sacrifice far more thousands, and far more cruelly, than any Pharaoh ever did. But what evidence is there for this alleged cruelty? Herodotus tells us that a great many workmen were employed for many years, and that the construction of the Red Sea canal cost a comparatively few lives. The Bible narrative tells us that one of the Kings had difficulties with the Israelites, an intrusive race which would not amalgamate. But this, if accurate, measures very small by comparison with the cruelty of which our own times are guilty, so that we are in no position to criticise. Other writers, contemplating the grandeur of ancient Egypt, and completing by their logical imagination the picture so dimly outlined by the ruins, have seen that such magnificence could only be the outcome of a prosperous and happy people and could never have resulted from a system of ruthless peonage. As regards the question of eye-strain, while it is possible to assist moral development greatly by due attention to physical defects, we can never achieve it by physical treatment alone; for, in the vicious circle of interaction between mind and body, the mind is the first and chiefest sinner. We should learn much more about physiology if we broadened our field of study and worked on the mental and moral, as well as the physical, symptoms of the disease.

FRIENDS IN COUNSEL

THE PRISON-HOUSE OF SELFISHNESS: by Amicus



IN an English weekly magazine, which opens its columns to the friendly interchange of views, the airing of grievances, and the bestowal of advice, there has been a correspondence dealing with the case of persons who find themselves marooned in some dreary corner of life, chained to a monotonous occupation, without friends, and without an outlet for their pent-up aspirations and emotions. Discrimination has to be used in judging such cases; for while they include some people who have known real misfortune, they also include some whose sorrows have a less solid foundation. One of these latter is roundly told by another correspondent that his sorrows are due to his own egotism, that he must give up worrying about the condition of his own soul and analysing his sensations; and that if he wants friends he must simply make them. He is informed that he will have to consider what qualities would be pleasing to other people and to cultivate in himself those qualities.

While we must not apply the above ideas too rigidly, it is certain that egotism does lie at the root of a good deal of sorrow; and there are few people who could not profit by the advice given. The first great step, of course, is to realize that egotism is the source; that realization alone constitutes half the reform. For as long as the patient is unaware of the nature of his malady he is likely to go on indulging and aggravating it. He will be calling on Providence, or whatever gods there be, to take away from him the cup which all the while he is mixing for his own use; and in the columns of sociable weeklies he will be pouring out his regrets and his appeals for help.

Having realized the egotism of his sorrows and determined to cure it, the first obstacle he will meet is this: he is likely to be as egotistic in his efforts at reform as he was before. Self-consciousness being his besetting sin, his efforts do not remove it but seem even to enhance it. This gives a vivid idea of the *prison-house of selfishness* which we build for ourselves, and how difficult it often is to escape from it. Those people who have built the most elaborate and comfortably furnished prison-house find it most difficult to get out again.

The notion of *sin* has been so much overdone that it is a relief and a help to dwell more on the *folly* of wrong courses. Those who advocate self-seeking are sowing a crop for themselves — building a prison for themselves. The spirit within cries out for the fresh air and light, and offers the boons of friendship, generosity, and sympathy; but the selfish nature, though desiring the boons, is not willing to give up its private pleasures.

The life of service demanded of a student of Theosophy is eminently calculated to help him on the path of true freedom. He has to learn to be less self-centered. Without this safeguard, the attempt to study Theosophy would result in profitless philosophizing, while self-culture would degenerate into morbid introspection and priggishness.

Any one complaining of the solitude of living in lodgings might be answered with the question, "Why not board with a family?" and a candid consideration of this question might reveal to him the reasons why he finds this course undesirable or impossible — namely that he is not sufficiently adaptive. It then remains with him to decide whether he will keep his private joys and sorrows or exchange them for other experiences; for he cannot mix the two.

Our advice, then, is "Be more adaptive."

There are plenty of people even more friendless than you; in fact

everybody is glad to meet a friendly person, but they have no use for a self-absorbed person. What you need is less egotism but more self-confidence, and to regard yourself less as a claimant for sympathy than as a bestower of it to those who need it.

You can step forthwith into a new sphere of life if you will but regard yourself as one of the helpers instead of one of the victims. There is always somebody worse off than you are.

If any one asks, What has the above to do with Theosophy? the answer is that Theosophy may be regarded as the light of common-sense applied to daily life. Much of the knowledge we obtain through intuition is contradicted by conventional dogmas and theories, but Theosophy supports the intuitions and explains them to the understanding. The present question — of egotism *versus* fellow-feeling — is made clearer by a study of the Theosophical teachings about the nature of *Manas*, the “thinker” in man; how it is often shut up in a cave-prison, lighted only by the colored lamps of phantasy and the dull smolderings of desires; and how it may be illumined by a ray from the sun, as it were, so that the dreamer awakes from his heavy dreams. Meditation, rightly understood, is an essential part of a Theosophist’s life; but we must “read, mark, and learn,” before we can “inwardly digest”;* and we gather our material from the book of life. Clearly a student whose meditations should be restricted to the experiences and impressions of a solitary and self-absorbed life would not be able to distil much nectar from his gleanings. It is in our active relations with the duties and social amenities of life that we can best learn to understand the riddle of our self and its relation to other selves. The thinker in us is swayed and tinctured by emotions; and when these are of the morbid egotistic kind, illusions arise. It is the larger “Self” that we have to find and develop, not the little personal self.



HE who carries out only those laws established by human minds, who lives that life which is prescribed by the code of mortals and their fallible legislation, chooses as his guiding star a beacon which shines on the ocean of temporary delusions. — *H. P. Blavatsky*

* Words borrowed from the Episcopal prayer-book, but applied to suit our own purposes.

FIRST STEPS ON THE PATH — CO-OPERATION:

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



IN wondering what useful thing could be said about the Path, in view of the wealth of teaching, oral and printed, which surrounds every one of us, one has more or less to fall back on one's own experience — because perhaps it may contain some elements, either helpful as being right, or helpful as being obviously wrong.

For instance, I have never as yet been sufficiently impressed with the need of following the Path for myself — which is obviously wrong; while on the other hand, having from 1887 realized from personal knowledge of William Q. Judge that he and some others were certainly following the Path that would lift humanity out of ignorance of life's laws, it was always a delight to me to see others questioning life, and striving to follow the ideals, and to understand the teachings of Theosophy.

What chiefly occupied most of during the earlier years of this movement in Ireland was helping to keep the teachings before the public by every possible means. For me the writings of H. P. Blavatsky were so overwhelming that it seemed impossible at the start to digest them properly. Having met H. P. Blavatsky several times, as well as W. Q. Judge, probably more real teaching was absorbed from merely knowing them than could have happened in any other way. The importance to the whole world of these teachings impressed me, I think, more than anything else; so that the continual hum of effort which sounded in Ireland for a number of years, was a source of delight. These were years which, looking back on them, seem like centuries.

We were not under many illusions, I think, about the meaning of the work. We knew well that comrades would come and go, rise and fall, appear and disappear; and that others would work on quietly and unknown, till their last breath, for the recognition ultimately by the whole world of the true practical meaning, as well as the high source, of the Theosophical Movement. Nor did we know then, any more than we do now, who were to stand to the end, or who not.

One thing only, for a long time, seemed absolutely supreme in importance: that the teachings should be kept before the public in every possible way; by public meetings, by dramatic work, by social

gatherings, by the spread of literature, and by arousing discussions in the press.

But on reaching Lomaland, a change seemed to come over the spirit of one's dream, or rather, it was the same generally, *with something added*. One is thrown amid totally new conditions, created by the wise guidance of our Leader, Katherine Tingley; with the inevitable result that one realizes there are other things to be done besides "awakening the world." That was very well, but as the Leader has so often said, we hardly knew enough — to put it very mildly — to continue so Herculean a task beyond a certain point.

Unquestionably, some were repelled by the conditions which surrounded the work of the earlier days — and it was indeed fortunate that the bugle-call sounded when it did.

And so the time came when the members were asked to direct their attention to "Creative Evolution" practically, instead of merely talking about it. I remember saying to the group of students in New York in 1896, that for all the years before, we had been merely talking about what Brotherhood would be like — supposing we *were* to be brotherly. And of course this raises the question of what brotherly conduct really is.

The answer seems to be connected with the motive, and the motive alone. Let us call it the consciousness that we ought to be superior to any possible terrestrial conditions; realizing that this consciousness can be reached when we unitedly feel ourselves attuned to the highest and best elements in all comrades, when there comes a sense of heart-union with those highest and best elements, which will at once give us the power to see beneath the outer mask. For this brotherly feeling, it seems to me, is no sentimental matter at all; and is veiled and obscured most often by the use of words.

When we feel ourselves to be standing face to face with actually immortal beings (incarnate Souls) — beings who know not death — there comes an indescribable and profound sense of awe. If we have but one experience like that — even in a lifetime — it may show us the true meaning of Brotherhood, at least so it seems to me, because it is essentially something far beneath the outer surface of life.

This realized, one places different values on outer conditions. One perceives that it is not less brotherly to keep silence than to talk; also that it is sometimes more brotherly to talk than to keep silence. Moreover one gains easily sufficient confidence to act without too much

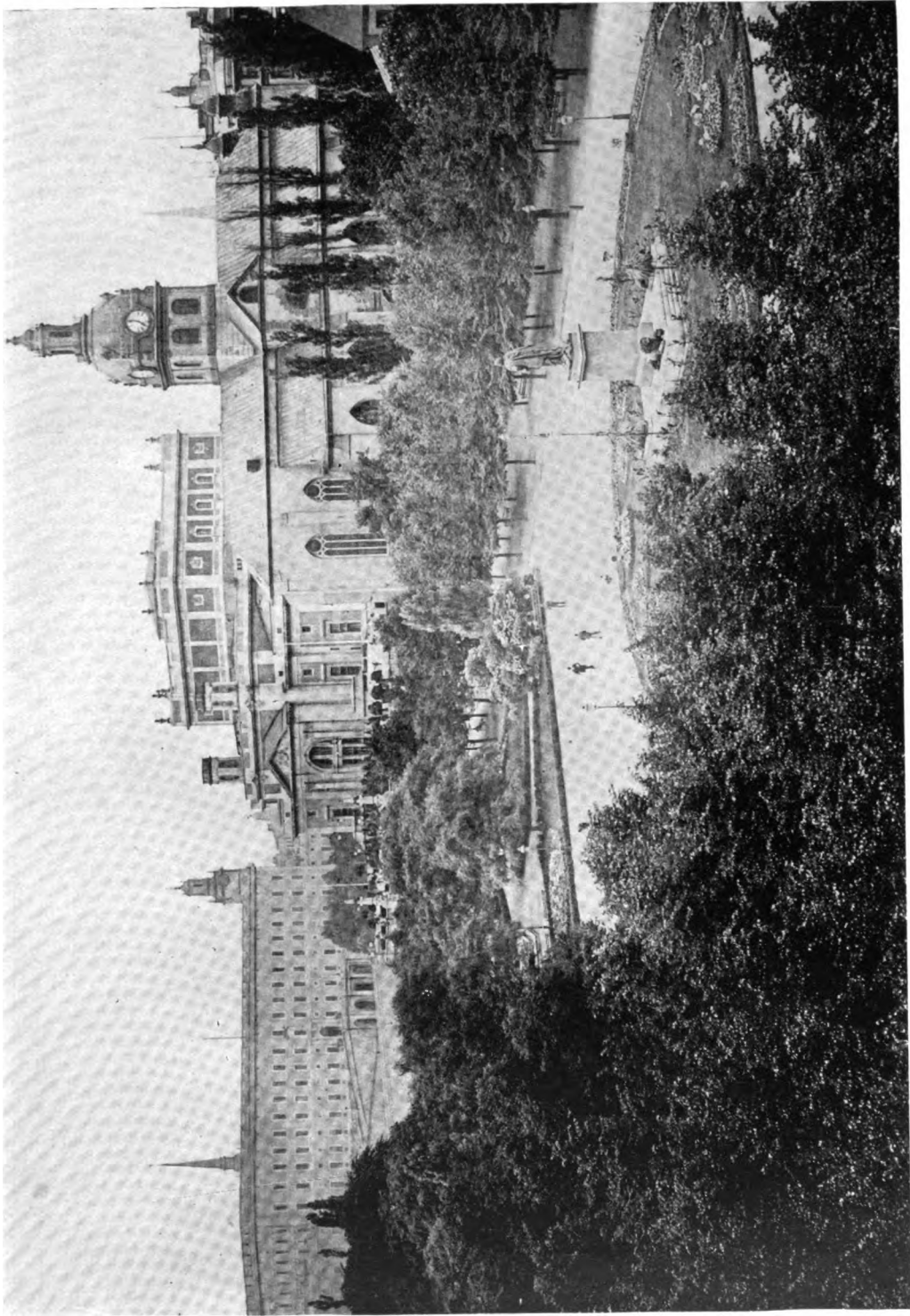
regard to opinions; yet with due deference so far as may be to surrounding influences.

What is the Path? Is it not one towards perfectibility? But look at the variety of natures which enshrine the One Self! Clearly we have sooner or later to be Protean in capacity and adaptability. Consequently every phase and trait both in friends and enemies has to be understood (understanding comes alone through experience). Science here may aid us, for like electrical charges repel. So when we feel what is called an unaccountable dislike, it may be simply the exhibition in another of something not yet mastered in one's self. Of course it may have to do with something in the past; but the general principle is about the same.

If we gain the higher position, the deeper view, referred to, the more self-mastery is achieved, the more clearly we can see behind other masks of the One Self; problems of duty and conduct begin to receive clear solutions — especially if we permit the pure bright essence of compassion, the Law of Laws, to radiate in our hearts. Then may awaken the listening ear; and no silent appeal for help will escape it. Thus genuine co-operation will gradually become for us *Life itself* — the very art of living, natural as breathing.

And naturally, in seeking to compel our personalities to obey this higher law of co-operation, it will occur to us that we are in an exceptionally fortunate, as well as responsible position, inasmuch as our path in co-operation lies first and foremost in following the practical hints and definite guidance we have had from our Teacher and Leader; among the most important being those references to matters of minute detail, and to things which our brain-minds sometimes impatiently call rules and regulations. It does not take much intuition to perceive that, if we were thoroughly awake, every one of these things which we sometimes do as it were artificially, would be done spontaneously.

So it is by correcting wrong habits, that the effort arouses and tends to mold better instruments for the purposes of this great movement — which William Q. Judge said, when in Ireland in 1888, is one in response to “a cry of the soul” of humanity. We cannot more truly co-operate than by following our Leader's suggestions.



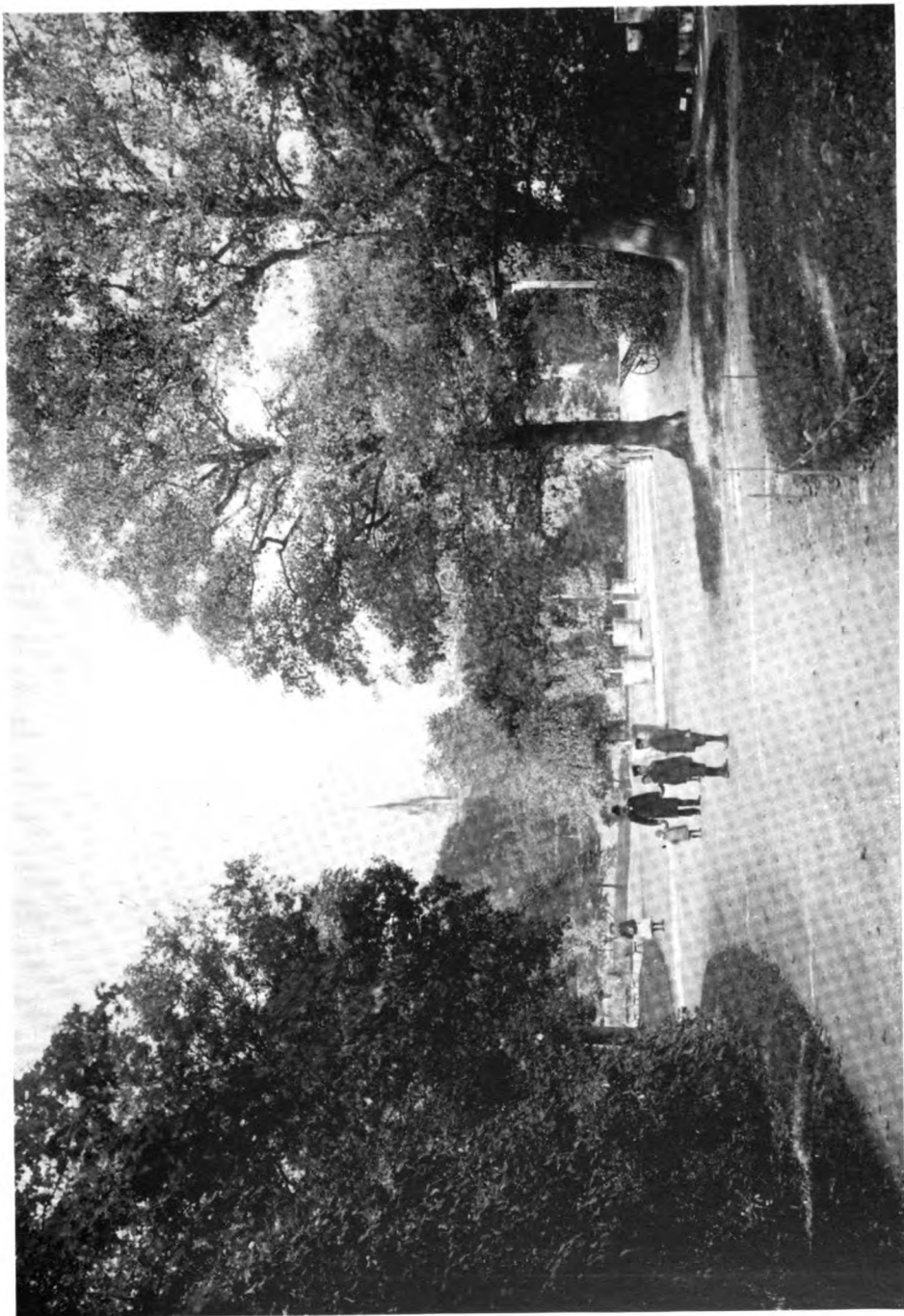
London Photo. & Engraving Dept.

A NOTABLE STREET SCENE IN STOCKHOLM, SWEDEN



Lomaland Photo. & Engraving Dept.

ONE OF THE AVENUES OF GÖTEBORG, SWEDEN



Lomaland Photo. & Engraving Dept.

A VIEW IN THE PARK, GÖTEBORG, SWEDEN



Lomaland Photo. & Engraving Dept.

VISINGSÖ, SWEDEN: A BIT OF THE ROYAL FOREST
Half a mile north of the property purchased by Katherine Tingley.



Lomaland Photo. & Engraving Dept.

HARBOR OF VISINGSÖ, VETTERN LAKE, SWEDEN



KATHERINE TINGLEY'S VISIT TO SWEDEN

(Continued from January issue.)

Translated from *Stockholms Dagblad*, October 27, 1912.

Fifteen Minutes with the Leader of the Theosophical Movement Throughout the World

MADAME KATHERINE TINGLEY, the Leader of the Theosophical Movement throughout the world, and of the Organization known as the Universal Brotherhood and Theosophical Society, is staying at Grand Hotel during her visit in Stockholm. In her drawing-room, a large state-room on the second floor, she received the representative of the *Stockholms Dagblad* in the most amiable manner and gave us fifteen minutes of her precious time.

Madame Tingley is dignified and gracious. Her firm mouth speaks of a resolute will, but her dark and intelligent eyes beam with kindness and warmth. She gains everybody's heart at once with her frank, winning, and yet dignified ways, and it is easy to understand the high regard she inspires in those who look up to her as their spiritual guide. Outside the first snowflakes of the winter are just beginning to fall, and with a graceful gesture she wraps a big silk shawl around her shoulders, for it must be cold for one coming from a warmer climate.

During the conversation Madame Tingley expressed her delight at being in Sweden once more — a country very much thought of by her. It is now five years since she paid her last visit here. Among those whom she then met was our beloved old King Oscar. On that occasion she expressed to the king the gladness she felt when, thanks to his interference, no death struggle had occurred between the two sister-nations, Norway and Sweden. He had then answered: "How could I act otherwise? — they were both my children, the Norwegians as well as the Swedes!" This noble view on the situation had deeply touched Madame Tingley, and from that time her sympathies for Sweden and the Swedes had grown continually.

On the same occasion King Oscar also told her that he was firmly convinced that a Theosophical school similar to that at Point Loma would not be at all inappropriate for Sweden, but that it would certainly be of service to the country. The interest taken by the King in this work had given Madame Tingley great pleasure, she assured us. The school at Visingsö, planned as long ago as 1907, would, however, not start yet for some time. The necessary grounds are secured and donations made for the buildings; but Madame Tingley thinks the right time has not come yet. "We would have the school full of children if we started this

very day," she said, "but we do not yet have a sufficient number of trained teachers. There are several Swedish children now being educated at Point Loma, and when they are ready, then it may be time to start the Swedish school. And I can not myself find time to take up this work immediately — it would require my presence here for at least six consecutive months."

In our conversation Madame Tingley touched several times upon the well-known division among the Theosophists. Here in Stockholm besides the Universal Brotherhood and Theosophical Society of which Madame Tingley is Leader and Official Head, there exists also the so-called Theosophical Society of which Mrs. Annie Besant is the head. Madame Tingley was surprised to find that several people in Sweden had confounded her activity with that of Mrs. Besant, which latter she declared cannot succeed in the long run. In this, the twentieth century, we must above all have balance of mind and a moral code. And the Râja Yoga System, which is Madame Tingley's own system, brings about an inner development of the latent powers of man by tuning all the strings of human nature to one great harmony. The Râja Yoga education means the bringing of the daily life with all its duties into harmony with the highest ideals, which should determine the nature of the most secret thought, as well as the relation of the students one with another.

Accustomed to meet reporters wherever she goes on her trips Madame Tingley knows very well what an inquisitive journalist wants to know, and of her own accord she spoke of her view in regard to the modern women's movement. She heartily sympathizes with the efforts to raise the position of woman, but she would advise women to keep to the home and to encourage higher education and greater knowledge within the home. The aspirations of the suffragettes may be honest and sincere, but the methods that many of them have adopted, she declared, are certainly not the right ones.

Madame Tingley arrived last Friday in Stockholm and will stay here eight or ten days. She delivered her first lecture in Sweden in Helsingborg at the theater to a crowded house, and another lecture for women only. The interest there was very great and she was asked to give a series of talks for women in Helsingborg before she left Sweden.

Next Monday Madame Tingley will lecture in Stockholm, and the proceeds of the lecture will go to the funds for the school at Visingsö. On Tuesday evening she will speak to women only. She will also speak in Upsala, Malmö, and other cities before leaving Sweden for her tour on the continent.

Translated from *Vecko-Journalen*, November 10, 1912.

Madame Katherine Tingley

THE LEADER of the Universal Brotherhood and Theosophical Society, Madame Katherine Tingley, who is visiting Sweden at the present time, is no stranger in our country. She even owns a piece of Swedish land, and as the Head of the Theosophical Movement throughout the world, she has been over here twice before. During one of these visits King Oscar received her in a special audience lasting for more than an hour. The king was very interested at hearing Madame

Tingley speak of her school at Point Loma in California, and in the pictures of the place which Madame Tingley had brought with her. He also heard her tell of the plans she had for starting a similar educational institution at Visingsö, an international institute for the harmonious development of the whole nature in a Theosophical spirit, to be established on the estate Madame Tingley has secured there. Finally, when the king had inquired about many of the details, he said: "Whatever people may say about your school, I am perfectly sure of one thing, and that is that it will do no harm to Sweden!"

One should hear Madame Tingley herself speak of the work of her life. She has the fascinating and convincing qualities of the born orator, and a whole life's work in the service of humanity gives a power to her words which goes deeper than oratory of any kind. It is not our intention to enter upon any discussion of Theosophical questions here, but entirely outside of all dogmas lie the facts which Madame Tingley can point out from her own life. Long before she became the Head of the Theosophists she was working among prisoners, and among the poor and unfortunate men and women in New York.

As so many others who have been working among the different classes of society, she soon came to the conviction, from her contact with the poorest and most wretched, that the best help is to teach people to help themselves. There are instances when such a thing seems impossible. Katherine Tingley says that very early she began to cherish the wish to make an effort to save the little children from ruin, and to build up something new, which would have the power to withstand the destructive influences in the world, and radiate its brotherly love all around. This is, in a few simple words, what Katherine Tingley's educational system will accomplish. "Education is the bringing out of the soul with all the powers that belong to it. This is accomplished by bringing the whole nature of man into harmony, just as every string in a piano must be tuned to make harmony." Such is one of the principles upon which Madame Tingley is building her educational system.

The Theosophical Society was founded, as all know, by Madame H. P. Blavasky in New York in 1875, and her successor as Leader was W. Q. Judge. He named Katherine Tingley the Head of the society, and under her leadership the practical side of Theosophy has reached a development hitherto undreamed of.

Madame Tingley moved the Theosophical Headquarters from New York to Point Loma in California, where she established her school about fourteen years ago, giving it the name Râja Yoga. This term is Indian and means the "Royal Union" and under this name the founder would express the balance of the physical, mental and moral qualities of man. The Râja Yoga School is an integral part of the great International Headquarters at Point Loma. The school is not like other educational institutions. The teachers are unsalaried, and there are no vacations for the children. The whole life of the young ones at Point Loma is balanced to attain a constant harmony between work and recreation.

Nobody is forced to anything, and there is no punishment. But the spiritual atmosphere of the place, the order and peace reigning everywhere, affect the children more than any rules and regulations.

From the earliest age — and the smallest are six months — they are brought

into contact with the realities of life and with the demands in life. Expressed in this way on paper such a statement may sound a little harsh, but knowing that the small ones are surrounded by love which sees and understands their real needs, it takes quite another aspect. The Theosophical training does not, according to Madame Tingley, so much consist in bringing to the child anything from the outside. It is rather a liberation from the lower forces which stand in the way and obstruct the growth that ought to be entirely free.

Music is an integral part in the daily life and physical training is carefully observed. "If we believe that the body is the temple of God," Madame Tingley says; "then we must make it a clean and dignified dwelling place for Him." The school has several departments, not only for art and music, but also for such practical things as engineering, chemistry, forestry, etc. Instruction is also given in the Constitution and the laws of the country. With her keen, practical eye Madame Tingley has noticed that judicial studies strengthen the judgment, and, moreover, she thinks it quite necessary for everybody to know the laws of his country in order to be able to protect his person from undue interference. One not familiar with Theosophy would hardly have expected so practical a feature in the Râja Yoga education. The school at Point Loma has, like the Headquarters as a whole, an international character. The Students come from many different countries of the world, and a number of Swedish members of the Universal Brotherhood and Theosophical Society have sent their children there.

Point Loma, say the enthusiastic Theosophists, is to be and is already a center from which streams of brotherly love radiate out into the world. This institution has no other reason for its existence than to benefit mankind, and to show that the life which is inspired by hope, necessarily must be the life that gives the greatest results, and that man indeed has a power over nature which is far-reaching and unfathomable.

The coming school at Visingsö, founded upon the same principles as the Râja Yoga School, will be the first of its kind outside of Point Loma. Madame Tingley has secured land on the island, but she must have time to remain for six months in Sweden before she can start the work there, she says. At Point Loma she has created her own architecture with features of the Orient, and the school at Visingsö will have its special style. The Swedish landscape requires evidently another architecture than California, and students here in Sweden cannot have the same outdoor life with the abundance of air and light as in the mild climate of the Southern California coast.

Madame Tingley has already received inquiries from different parts of Europe for the admission of pupils to the school at Visingsö. It seems as if people had unlimited confidence in her power to execute her plans, and many seem to have some difficulty in understanding that the institution at Visingsö is not already an accomplished fact. But that it will be a fact in no long time is sure. Many Swedes are now being trained at Point Loma to become teachers in their native country; while for the building and establishment of the school at Visingsö money has been collected and invested. Thus it is only a question of time when the Swedish Râja Yoga School will be opened.

Translated from *Göteborgs Handels- och Sjöfarts-Tidning*, November 15, 1912.

Madame Katherine Tingley

MADAME KATHERINE TINGLEY left Gothenburg this morning for the continent via Helsingborg and Malmö. She has been very much pleased with her visit to Sweden where she has met with understanding and sympathy in regard to her work on humanitarian lines to which from her early days she has devoted her life, long before she took her present position as Leader of the Theosophical Movement throughout the world.

Madame Tingley has taken a great interest in the American prison system, and during her stay in Stockholm she visited three of the prisons there, accompanied by the Director General of the Swedish prisons, Mr. Almqvist, as escort. She said she had found much of value there, many things that would be of use in the United States.

She had an opportunity of studying the history of Sweden in ancient times under the competent and interested guidance of Professor Oscar Montelius. The surprising results of the researches into the ancient civilization of Sweden which Professor Montelius was able to show Madame Tingley, made her accentuate still more the special interest she takes in Sweden, as it is her belief that Sweden could become a pioneer country, if the Swedes would but make use of the great natural endowments inherited from their ancestors and develop the wonderful national resources which they have.

Madame Tingley also visited the Academy of Fine Arts, and the University of Stockholm. She expressed her regret that her time had not permitted a visit to some of the institutions in Gothenburg, of which she had heard so much praise. But she looked forward with expectation to the day when she would see the city again, as she had met with such marked sympathy in Gothenburg.

Translated from *Sydevenska Dagbladet*, Malmö, November 19, 1912.

Madame Tingley in Malmö: Lecture in Canute Hall

IT IS NOT OFTEN the case that the citizens of Malmö have had the opportunity to listen to a Theosophical lecture from such an authority as Madame Katherine Tingley, who lectured last Sunday evening in the beautiful Canute Hall. Madame Tingley, who has been lecturing in the greater cities of Sweden during the past several weeks, is a well-known American Theosophist and thinker; she is Leader and Official Head of the Universal Brotherhood and Theosophical Society, which has its Headquarters at Point Loma in California. This organization is international and has branches in almost every country in the world. The Swedish Headquarters of the organization is in Stockholm, and Dr. Gustaf Zander is the President. The membership-at-large is rapidly increasing in number; and although the organization is making a special appeal to the educated and more cultured classes of people, the Leaders have declared that Theosophy is for all alike, and that it brings a message of hope, comfort, and help to every man and woman, whatever position they may have in life. In Malmö there is an active center, in which the Lotus work, or the work among children for their higher education, takes a very prominent place.

Madame Tingley is a very interesting personage. Her looks are unusually fine, with a profusion of dark hair turning gray, and very expressive eyes; her voice is clear, soft, and winning. When she is speaking her eyes express as much as the words she utters; those who did not know English (the lecture being given in that language, and an interpretation afterwards given by Dr. Bogren of Helsingborg, well known in Theosophical circles in Sweden) could get a fair idea of the contents of the lecture from the expressive gestures and the movements of her hands.

Madame Tingley has a message for the world — that is an unmistakable fact. Even to those who are not Theosophists it is evident that she is convinced that she has a duty towards humanity which she must fulfil. The sincerity and the conviction of her words is noticed by everybody.

She had left sunny California, she said, to bring the message of Theosophy to other countries where the people, at least to some degree, were ready to listen to her. There are many good schools in Sweden, conducted by noble persons with the very best intentions, for the elevation of the country — that is a fact that must be admitted; but alongside with this splendid work, who can fail to see the unrest, the suffering, and the increase of crime not only in Sweden but all over the world? Theosophy is a remedy for all this, because it restores courage and hope in those who are discouraged and in the shadow of despair. Discontent with the present conditions in the world and ill will between individuals are only symptoms of the forces which are working in humanity, and which, if not led in a higher direction, threaten to destroy what is noblest and best in human life.

Theosophy gives to man a key to the solution of the riddle of existence; it shows not only why it must be solved but also how to solve it. Theosophy explains to suffering men and women the cause of their present state of pain and misery; and to those who are fortunate and happy it gives the same explanation of the riddle of life, pointing out the causes why there are such wide contrasts. In the teachings, inherited from ancient times, of Reincarnation and Karma, believed in by millions of human beings even today, and the number of them increasing daily in the western part of the world — we find the master-key that opens the door to the mysteries of life. What a hope, what a wonderful comfort, what an aid in establishing peace and harmonious relations between men is to be found in these two teachings, the speaker declared, what a blessing this knowledge gives to mankind.

Life has no beginning and no end; limitless opportunities appear before the eyes of the thinker when reflecting upon the long pilgrimage of life. We have lived before innumerable times, and we have many lives in front of us, in which we may rise to greater wisdom as we climb the stairway of life. And Karma, the doctrine of cause and effect, that "as a man sows, so will he reap" — the twin-doctrine of Reincarnation, explains the cause of unhappiness, sorrow, and sin, as well as of happiness and joy and success in life. What a hope, what a peace, what a comfort, there is in the knowledge that absolute justice rules the universe, and that man himself is the maker of his own destiny, the fashioner of his own weal or woe.

In a few words spoken directly from her heart the speaker touched upon the august, profound, and, to so many, the terrifying mystery of death. She showed what a great comfort Theosophy gives to those who study it rightly and with the noble aim of gaining some knowledge of this great secret. As the harmonious vibrations of her voice filled the Hall, the audience listened in breathless silence, and there were tears in many an eye.

Dr. Bogren served as interpreter in a charming way.

After the public lecture Madame Tingley held another for women only, and though no men were allowed to be present during her talk, which lasted for about three quarters of an hour, even from the outside one could tell that her words were appreciated at their full value, from the hearty applause, repeated over and over again.

The Hall was crowded during the first lecture and many were glad to stand all the time.

KATHERINE TINGLEY IN DENMARK

Translated from *Berlingske Tidende*, Copenhagen, November 20, 1912.

An Interesting Visit

Katherine Tingley Lectures Tomorrow Night

MADAME KATHERINE TINGLEY, known over all America for her extensive philanthropic work, has arrived in our city and will lecture here tomorrow evening at eight o'clock in the Odd Fellow's Palace, having for subject the general principles of Theosophy. Madame Tingley has been lecturing in several cities in Sweden during the past weeks, and has always attracted large and interested audiences.

Madame Tingley, who must not be mistaken for Mrs. Annie Besant, is Leader of the Universal Brotherhood and Theosophical Society, which has its headquarters at Point Loma in Southern California.

Point Loma is mainly an educational institution for both adults and children. Some five hundred persons are working and studying there under the supervision of Madame Tingley — among them some three hundred children of many different nationalities.

The new lines of activity established at Point Loma are based upon experience of life in contact with most of its phases, and upon the fundamental teachings of Theosophy. The celebrated lady will tomorrow evening — with Dr. Gerson Trier as interpreter — speak to us about this. And in a lecture to be held next Saturday evening Dr. Osvald Sirén, Professor of the History of Art at the University of Stockholm, will give us his impressions of Point Loma. His lecture will be illustrated by excellent pictures of the place.

Translated from *Berlingske Tidende*, Copenhagen, November 22, 1912.

A Theosophical Lecture

MADAME KATHERINE TINGLEY, whose great work for the Theosophical Movement throughout the world we mentioned in a previous number, gave the an-

nounced public lecture last evening in the great hall of the Odd Fellows' Palace. The great hall was filled by an interested audience.

Madame Tingley, a stately, elderly lady, then appeared, and was received with applause and flowers. Her lecture was quite the contrary of other Theosophical lectures held here at other times, distinguished, as it was, by a practical and sober view of life.

She remarked at once that it was impossible to understand the full import of Theosophy from a single lecture, that a complete understanding can only come from careful study. To all those who felt the unrest of the age it would be of interest. They would learn from it what our civilization is unable to give: the right answer to the questioning of the child: "Why do I suffer; why do I do wrong?" Theosophy comes as a message—divine and, at the same time, practical—about the pivotal things in life, of which every religion has told us something, and Jesus much, teaching as he did that, "As ye sow, so shall ye reap," which closely corresponds to the Theosophical doctrine of Karma.

Theosophy teaches that man returns to earth life after life, and thus it shows us how our existence is ever full of new possibilities, new opportunities. It is in full harmony with evolution, and it is—*first and foremost*—something practical, with the practical object of making man, the individual, as well as the race, advance forward and not fall back. It would transform life in all its phases and lead to the perfect home, the perfect state, to the realization of the moral welfare of the individual and the race; it would teach us to suffer patiently and to die calmly.

The speaker closed her lecture with another appeal to her audience to study Theosophy for themselves and acquaint themselves with its teachings.

Dr. Gerson Trier afterwards translated the lecture from the English to Danish, and finally the orchestra played the Pilgrims' Chorus from *Tannhäuser*.

The speaker, as well as Dr. Trier, was greeted with hearty applause when leaving the platform.

This evening Madame Tingley will speak in Palace Hotel at a meeting for women only, and tomorrow evening there will be another Theosophical meeting in the Casino, as stated before.

THE SONS OF THE PROPHET: Pictures from Turkey *

THIS delightful book of sketches of travel in the European Orient comes at a highly appropriate moment, and will be warmly welcomed by all who can read Swedish. Herr Ramberg includes several historical chapters and some very thoughtful reflections upon the political conditions which have arisen during the rule of the unfortunate Young Turks. In these days, when the attention of the world is turned to the fate of the Ottoman empire in Europe, these chapters possess additional interest. The author commences his book with a chapter

* By Carl Ramberg; author of *Among the Black, the Yellow, and the Red*. Ahlen & Akerlund. Gothenburg, Sweden.

on Prague, in which he expresses his surprise on finding that the Bohemians have never forgotten the plundering of Little Prague and Hradschin's proud castle by the Swedish troops under Königsmarck during the Thirty-Years War. He heard that there are some churches where the ancient custom is still kept up of praying God to save the people from the terrible Swedes! Leaving Bohemia, of which he gives a most favorable account in brief, Herr Ramberg devotes some chapters to Vienna, the Danube, and Sofia. Of the latter city he says that in 1880 it had only 20,000 people.

Now it has quadrupled, and in place of the old insanitary Turkish and Gipsy quarters with their miserable shanties, splendid, well-paved streets and squares, broad avenues and parks, have arisen. These give the capital of Bulgaria a substantial, West-European look. The churches and mosques have been restored, stately buildings, both public and private, have grown up, handsome residential quarters with beautiful gardens have been created, fine bridges and monuments have come into existence.

In fact, Sofia's growth and energy is so great that it can be compared with nothing but the splendid cities of the "Wild West" in America, which have appeared so suddenly out of the barren prairies. Forty-eight pages are devoted to the journey from Prague to Constantinople and its experiences; the remainder of the book, 177 pages, treats of the Turkey of today and yesterday.

Herr Ramberg's wanderings in Constantinople are delightful reading. We follow him into bazaars, mosques, cemeteries; we enjoy the views from the heights of Pera; we sail along the lovely shores of the Bosphorus or up the Golden Horn. We unite with the holiday crowds at the "Sweet Waters of Europe"; we listen to a debate in the Turkish parliament, where we are fascinated by the marvelous variety of types and nationalities among the representatives, and we are never tired of wandering through the streets, though sometimes we would like to get rid of our assiduous dragoman for a while. Our author's last impression of the Turkish parliamentary session was as follows:

Just as we went out of the meeting-hall, the hour of prayer arrived. In the vestibule stood one of the deputies, an ulema, leaning against a pillar. When the bell rang out the time he threw his head backwards and gave a long-drawn, half-articulate cry, which echoed through the marble vaults: "*Allahu akbar. La ilaha ill' Allah. Rasun Mohammed.*" "God is great. There is no other god but God. Mohammed is his prophet." New wine in old bottles!

One of the most interesting chapters is that devoted to the former Christian church of the Divine Wisdom, St. Sophia. Herr Ramberg describes his impressions of the interior of this celebrated building, the model for many hundreds of successors, in glowing and most poetic language, impossible to translate in the full spirit of the original. He says in part:

When I got my first close look at the Mosque of St. Sophia it made the same impression of hopeless confusion, of puzzling, bizarre contrasts, which one receives on taking the first walk in Constantinople. It was with a certain feeling of annoyance and disappointment that I let the dragoman carry me up the steps of the outer vestibule, and then submitted to straw slippers being put over my shoes by two rather uncivil Mussulman attendants.

A door was opened, and then shut behind me. That moment it seemed as if I had been transported into another world.

How can I try to describe the impression I received! It was an indescribable sense of light, peace, and harmony — of something that lifted the mind high above the bustling existence I had just left behind me. Before my eyes opened out an immense chamber, so perfectly proportioned that its great size was not immediately apparent. One's first thought as one looked around was how small the people were who walked about at the far end. But it was felt more and more as the profound silence that prevailed took hold of the mind. . . .

Herr Ramberg's book has been very well received in Sweden. One reviewer says:

He is unusually well qualified to succeed in his object; he possesses a long acquaintanceship with the great Orient, a trained journalist's and experienced traveler's quick apprehension, an elegant style, historic literacy, and an accurate comprehension of the striking circumstances that meet him on his journey. . . . He sketches only what he himself has seen and experienced, and, unlike some other travelers in the East, never permits an exuberant fancy to carry him away from reality. He deprecates sensational embellishments. Through the simple and quiet tone of his narrative, and the glimpses of wit and humor which flash out at times, these sketches claim a rank as good literature, and though they only record casual incidents, the pictures possess a truth to nature and a permanent value, on account of his quickness in choosing the characteristic moment, and his success in describing the essentials in the casual happenings, the out-door scenes, and the general life of the people.

Herr Ramberg was quite prepared for the method of doing business popular in the East, as will be seen from his humorous account of a purchase at Smyrna:

Despite my protests, the dragoman Ali lured me to a Greek merchant's store. . . . He never suspected that I was up to his tricks. The Greek merchant and Ali were all sunshine to each other, when we stepped over the threshold. I was introduced as a very noble and generous Effendi. It was clear that a good stroke of business was expected. But things did not turn out precisely as they anticipated.

"How much is this embroidered wallet?"

"It is the finest workmanship with genuine pearls, your highness, but for the sake of my friend Ali you shall have it for twenty-five francs."

"I will give five francs."

"Oh, most honored friend! I am a poor but honest Greek. I do not steal my goods."

"Oh, honored friend! I am an honorable Swede. I do not manufacture my own money."

Silence. Then the merchant says: "Will you have a cup of coffee?"

Coffee is produced; excellent Turkish in delicate cups, with a good cigarette too. A long discussion upon the weather.

I thank him and rise to go. With many bows the merchant follows me to the door. As we bid farewell he says, in an offhand manner:

"Would you care to have the wallet for fifteen francs?"

I shrug my shoulders, take out a five franc piece and hand it to him. He pushes it away; then takes the coin, rings it on the counter to see that it is good, and drops it into his pocket. The wallet is mine.

Ali looks on meditatively. "Sensible man, Herr Doctor! An American would have given the twenty-five at once. But the merchant made two francs extra for all that."

"And you, Ali! Don't you get something out of it?"

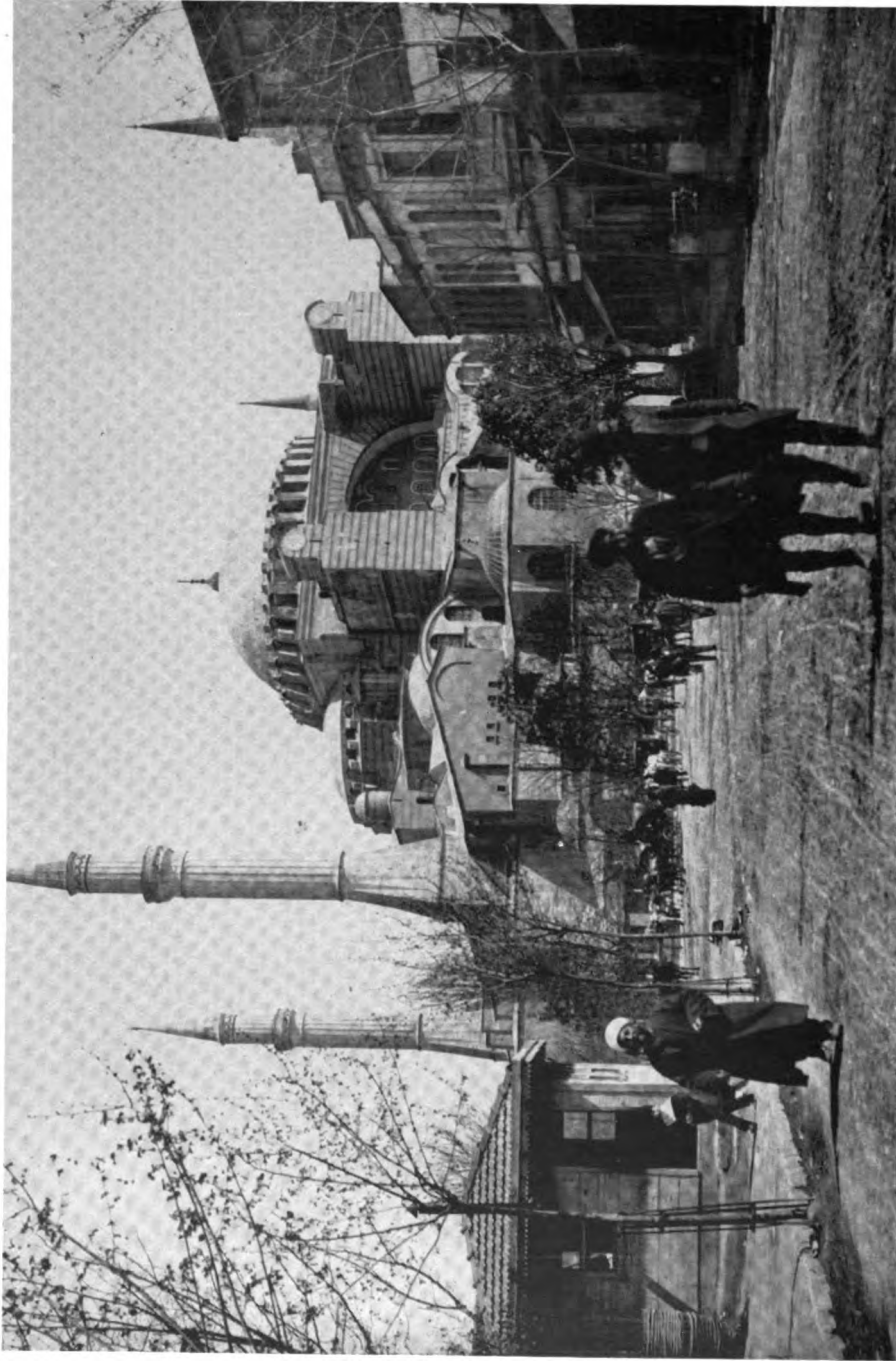
"Me! Inshallah! God forbid!"

It was not much anyway, for Ali was cross and taciturn for a long time.



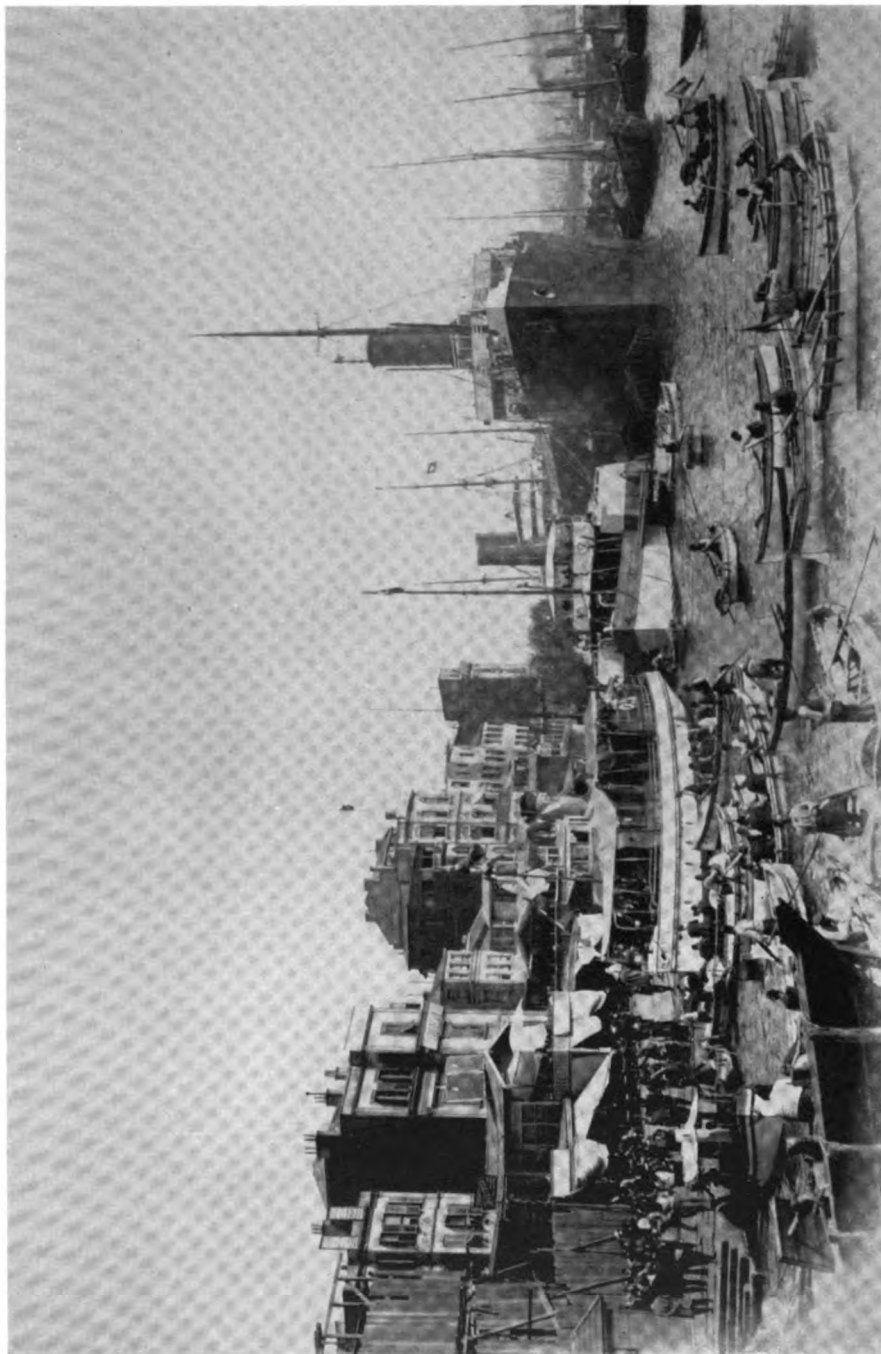
Lomaland Photo. & Engraving Dept.

THE BURNED PILLAR OF CONSTANTINE THE GREAT
Brought by him from Heliopolis and set up in his Forum at Byzantium (Constantinople).



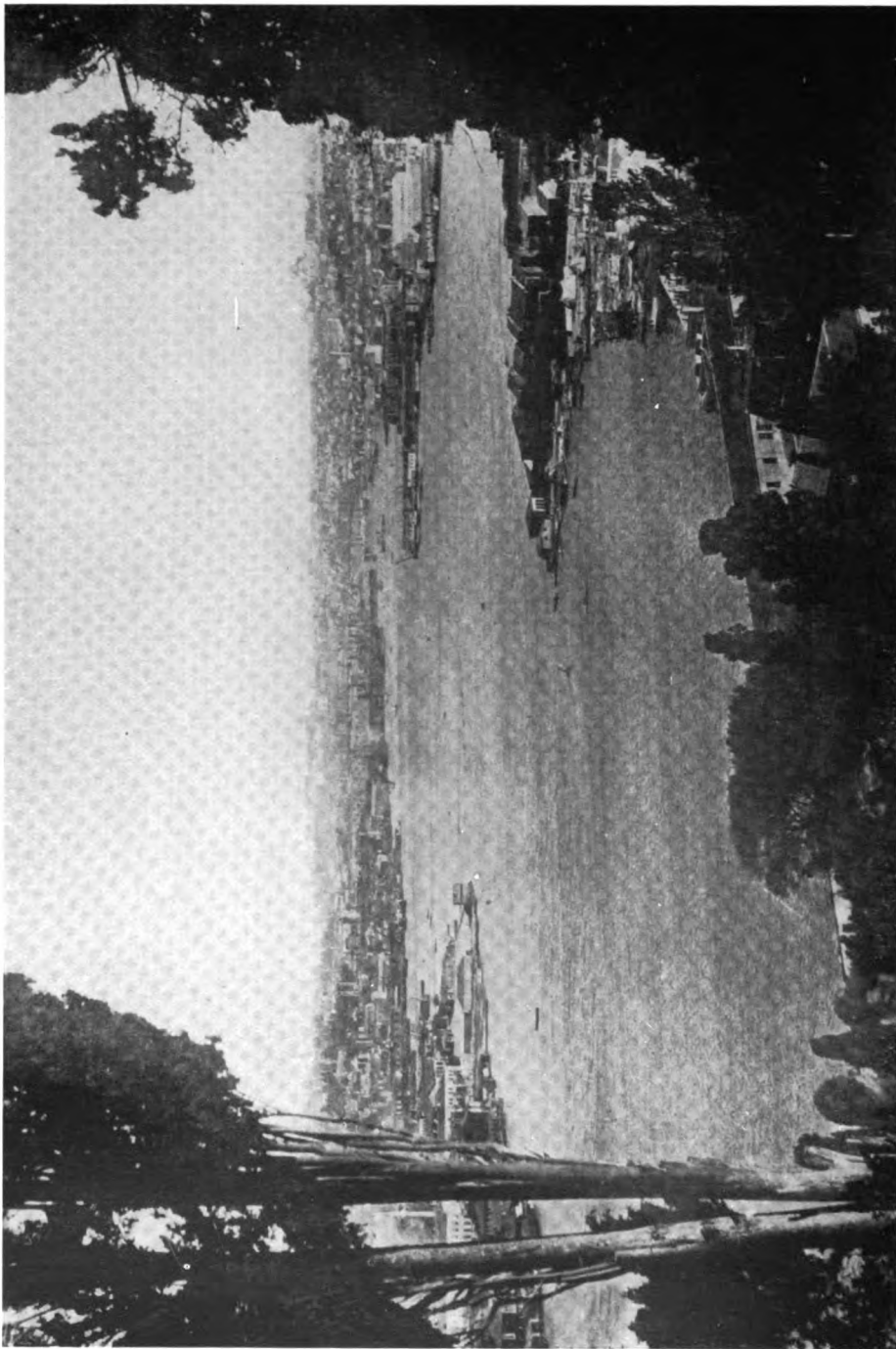
Lomaland Photo. & Engraving Dept.

EXTERIOR OF ST. SOPHIA MOSQUE, CONSTANTINOPLE
FORMERLY THE CHURCH OF THE HOLY WISDOM



Lomaland Photo. & Engraving Dept.

THE WHARVES AT GALATA, BELOW THE HEIGHTS OF PERA, CONSTANTINOPLE



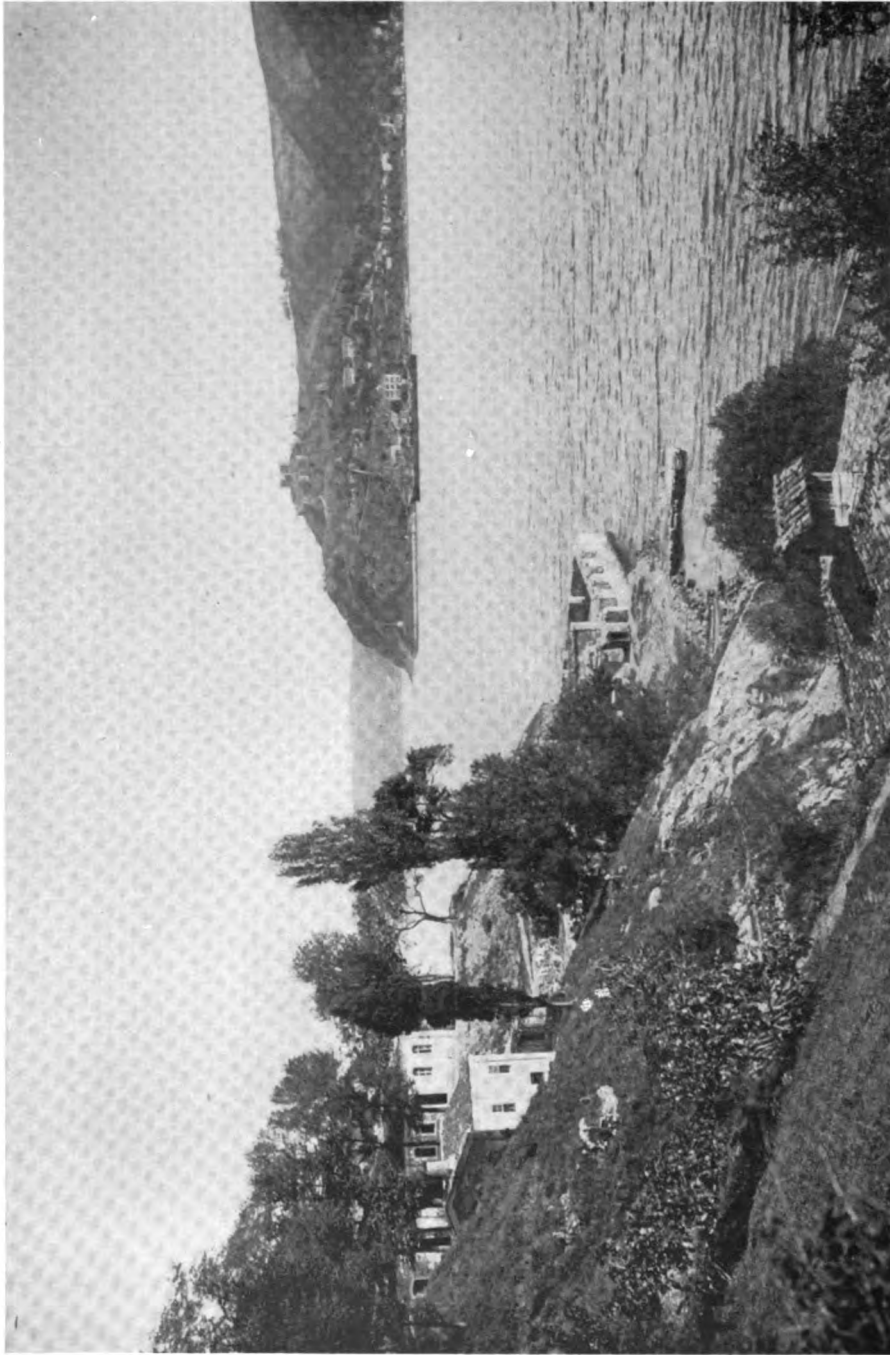
Lomaland Photo. & Engraving Dept.

THE GOLDEN HORN, SEEN FROM EYUB, CONSTANTINOPLE



Lomaland Photo. & Engraving Dept.

THE SWEET WATERS OF EUROPE, A FAVORITE PLEASURE RESORT NEAR CONSTANTINOPLE



Lomland Photo. & Engraving Dept.

THE ENTRANCE TO THE BOSPHORUS FROM THE BLACK SEA

In his wanderings through the streets of Constantinople our author tried to find the remains of the ancient Roman civilization, but without much success, as there is little left. Speaking of Constantine the Great's Forum, which once formed the center of Byzantium, he says:

It was entirely faced with marble. Marble colonnades extended along its four sides, and from its midst broad streets went in various directions. Within this market stood a mighty pillar, which once, in Heliopolis, bore a statue of the Sun God. The legend says that when Constantine brought the column to the Roman Temple of Apollo he transformed the features of the god into his own likeness. The pillar was made of porphyry and consisted of nine superposed portions, whose joints were concealed by carved bands, so that one received the impression of a single piece.

Constantine's image on the summit of the column had subsequently to give place to the statues of other emperors, and after lightning shattered the last statue, the capital, and part of the shaft, the monument was restored with a golden cross on the top.

If I look, today, for the stately marble forum of Constantine I shall not find a trace of it. . . . But the pillar of the Sun God is still there, a lonely witness of past magnificence. But it has had to pay heavily for its defiance of the law of change. Fire has swept over it and caused it to totter. The marble blocks in the pedestal have weakened, and threaten to slip out of place. One Turkish sultan felt moved to strengthen it. This was done; but in a queer way. Masses of hideous masonry were piled round the shaft to a fourth of its height, and the gaping joints, opened by the heat, were clamped together by clumsy bands of iron.

As it stands today, Constantine's pillar seems to me to give a good illustration of the way in which Turkey, during the past five hundred and sixty years, has attempted to maintain the culture which once flourished on the shores of that smiling sea—the culture over which nothing but the sword gave it the lordship.

Scattered throughout the volume are many acute remarks upon the serious political situation in which Turkey found itself at the date of publication, September, 1912, and, in view of recent developments, these are particularly interesting. There is a chapter on the Kurdish massacre of Armenians at Adana, mostly consisting of a thrilling description by a German railway constructing engineer's wife who had gallantly helped to rescue some of the victims from torture and death. Herr Ramberg entitles this chapter "When the Kurds were let loose." The last two chapters of this most readable work give an outline, in very picturesque language, of the origin and development of the Turkish Empire, and of the difficult conditions which the Young Turks have had to meet during the past few years—the "Insoluble Problem," as he calls it.

C. J. Ryan

THE EKOI OF NIGERIA AND THE SECRET DOCTRINE

IN this richly illustrated book * of 500 pages the author has presented the results of studies, undertaken in the intervals of official duty, of the customs and folklore of the Ekoi, a people inhabiting a part of Southern Nigeria and the Kameruns, between 5 and 6 degrees north latitude and 8 and 9 east longitude.

* *In the Shadow of the Bush*. By P. Amaury Talbot, of the Nigerian Political Service. London: Heinemann.

His studies have been, as he confesses, somewhat dislocated by the lack of leisure from his duties; but this lack of system does not, in our opinion, detract from the value and interest of the book; on the contrary, the reader is left freer to form his own judgment from the facts presented, and his mind rambles at leisure through a wild garden whose prospects are ever varying, rather than runs on metal rails over a track laid out by another mind. Most writers permit the contents of their minds to modify considerably the import of the facts they collect. They go among the natives with preconceived theories. Oftener than not they commit the prime error of shutting up the sources of information by an unsympathetic attitude — perhaps of heart, perhaps only of understanding. As shown by the writer, in speaking of a certain sacred lake of which he had heard and which he wished to visit, the natives at first blandly denied all knowledge of the existence of such a place. And elsewhere he shows that in order to obtain information about customs or their meaning, it is necessary to assume a greater knowledge than one possesses. This writer seems to have profited greatly by his sympathetic understanding and freedom from prejudice; and consequently he has been able to gain much more information than is to be found in many a standard work on such subjects.

What is of most interest to our readers is the way in which the teachings of Theosophy, and especially of H. P. Blavatsky in *The Secret Doctrine*, are confirmed by the facts which Mr. Talbot has collected. This is one more proof that the closer we adhere to facts the more we shall find those teachings borne out. For it is only with preconceived theories and speculations that the teachings of Theosophy conflict; and Theosophy agrees with science to the extent by which the latter adheres to its own professed program of correct reasoning from accurate observation. Hence it follows that those writers who, while claiming to be authorities in science, have ignored or depreciated the writings of H. P. Blavatsky, must have permitted their preconceptions to hamper their adherence to the true scientific program and have thereby been themselves the losers. But the truth must prevail so long as there are a few men of science devoted to it; and the fate of dogmatists, in whatever line of thought, is always the same: they must keep pace with the advance of knowledge and try to reconcile the desire to lead with the necessity of following.

It is evident from this book that the Ekoi, however "primitive" may be their present condition, do not represent an ascending rung in the hypothetical ladder of racial evolution. They are the decayed remains of a civilization. Their customs, rites, folklore, and religious beliefs are much too complex to be the work of the imagination of "primitive man"; nor would the hypothesis of primitive man account for the close resemblances to so many ancient cults. Some ethnologists, recognizing this, will perhaps wish to derive them from the Egyptians. But, while that might be so, the theory would merely settle the question of the Ekoi, but leave unsettled the similar questions that arise in connexion with every other primitive people on whatever continent. Theories of this kind are as numerous as are primitive races and ethnologists. If we seek a common denominator to reconcile and include all these hypotheses, we must sooner or later turn to

those ancient teachings of which H. P. Blavatsky has given the outlines in her writings. Tentative hypotheses may last for a time, but will have to be given up one by one, because they either conflict with each other or leave facts unaccounted for.

Our review of so large a work will be as discursive as the work itself. We must select a few samples and add brief comments on them.

As to the origin of the people, the author says that both their language and cranial characteristics point to a Bantu stock; and that the Bantus are believed to have arisen from a mixture of Hamitic and negro blood. Many features in the writing recall the earliest Egyptian hieroglyphs. They are descendants of a people living in large communities and swayed by powerful rulers; and there is evidence to show that they came from the northeast.

Under the head of religion, we find there are two chief Gods—that of the sky and that of the earth. The latter is the more powerful and is female (earth-mother). There are innumerable minor deities and nature-powers. A system like this is, as one knows, usually designated by some such name as “animism,” and supposed to be the invention of ignorant superstition. Yet, confused and perverted as the belief in its present decayed state undoubtedly is, it originated in an ordered and definite science of the powers of nature. But instead of postulating abstractions, or else leaving the question altogether unexplained, as we do, they recognized that the real movers behind the scenes of nature must be conscious intelligences. We find in these rites and customs survivals of ancient ceremonies and rituals for putting man into harmony with nature, invoking the aid of cosmic powers, or keeping off unfavorable influences. Much more seems to have been known about the various “souls” of man and about the after-death states than is known to modern culture; and here we can trace the system of the Egyptians and other ancient civilizations. The Egyptians, says Gerald Massey, recognized *seven* souls; and he enumerates and describes them. Modern speculation, ignorant on these matters, attributes a similar ignorance to the people it studies, and hence sees mere superstition where there is real knowledge. For instance, there is the universal custom of burying utensils with the dead. This was not done under the supposition that the immortal spirit in its heaven would ever use those weapons; especially in face of the obvious fact that the weapons remain in the grave. It was the “shade” that was supposed to need them, and we read in this book, concerning funeral shrines, that

The things scattered around are broken, so that their astral forms may be set free, to be borne by the shade of their owner into the spirit world.

Also:

When a man's body decays [says a native] a new form comes out of it, in every way like the man himself when he was above ground. The new shape goes down to its Lord, Obassi Nsi, carrying with it all that was spent on its funeral in the world above.

The following may be of interest to the doctors. When the people fear the approach of an infectious disease they often practise *inoculation*.

This is done by injecting into the arm the milky juice of the leaves of a certain tree planted near for the purpose.

A cleaner method, many will think, than that of Jenner; which latter, potent though it is claimed to be, may after all not be quite the best possible method. Says the writer, on religion generally:

On every hand, indeed, indications are to be found, beneath modern corruptions and disfigurements, of a form of worship which carries us back to the oldest known Minoan civilization, and links the belief of the present-day Ekoi with that of the ancient Phœnician, the Egyptian, the Roman, and the Greek.

And he gives some of the Ekoi symbols, one of which is a double-headed ax crossed over a knobbed scepter and a feather. The double-headed ax of Knossos will immediately be called to mind, and the knobbed scepter and ax are found as symbols of deity on Assyrian cylinders.

A sacred lake is one of the institutions of the place; and again we are reminded of sacred lakes, mountains, and other natural features, as venerated by all peoples. Here too we find an illustration of the way in which the ordinary explorer misses useful information which this writer gained; for

A rumor of this lake had reached my ears; but, on first asking for its whereabouts, the question was met by the blandest and blindest ignorance as to the existence of any such thing.

Explorers may thus be provided by the natives with a simple means of plausibly denying the existence of things that would be inconvenient for their preconceptions. "There is no sacred lake; I asked the natives and they all laughed at the idea." Thus might such an explorer speak.

The snake cult is found of course. White men, according to the Red Men, are people who for some strange reason are hostile to snakes, fear them and kill them. But the Red Men, according to Dr. George Wharton James, call snakes their "elder brothers." The snake *as a symbol* is most pregnant of meaning. He is the symbol of Wisdom and is the friend of those who do not fear him. The *swastika* symbol is present among the Ekoi also, of course; a fan is depicted, with this emblem on the handle.

Metamorphosis affords an interesting chapter; and it is important to observe how this sympathetic inquirer has been able to find out more about the true belief than other observers have. One suspects that many of the beliefs accredited to natives are just the stories which they considered good enough to palm off on the ignorant white man. As they did not have any sleeves to laugh up, they doubtless put their tongue in their cheek.

They say that every man has two souls, one which always animates the human shape, and a bush soul which at times is capable of being sent forth to enter the form of the animal "possessed."

We are here let into a little more of the secret of the belief; and doubtless there is more still. One would like to deal with the chapters on divination, folklore, etc. But here we must leave this interesting book for the present, after giving the assurance that every line will repay reading.

H. T. EDGE, B. A. (Cantab.), M. A.

MAGAZINE REVIEWS

(For subscriptions to the following magazines, pricelist, etc., see *infra* under "Book List")

INTERNATIONAL THEOSOPHICAL CHRONICLE. Illustrated. Monthly.

Editors: F. J. Dick, and H. Crooke, London, England

THE December number has an editorial on the Christ festival. The present state of knowledge regarding the higher atmospheres of the Earth is discussed in an interesting way, especially as to the hypothetical element, "Geocoronium." In "Current Topics" the use of Hertzian waves in schoolrooms as tried by Professor Arrhenius in Sweden, is considered of doubtful permanent benefit, for such artificial measures lose their efficacy when made habitual.

"The Spirit of Beauty" is a noble and impressive article from a publication of the Young Women's Theosophical League.

The pretty children's story, "The Rain and the Sunbeam," reaches its conclusion. There is a review of *The Diamond Sutra*, a translation of a Chinese text by Kumarajiva, a name which certainly suggests a Light-bringer. A fine essay on "Individual Effort" gives convincing proofs of the power really to help on and upward the aspiration and achievement of humanity, which lies latent within each one. Another helpful and inspiring article is one on "The Unbalanced Mind"; and still others on "Discipline," and "The Higher Faculties in Man."

Katherine Tingley's tour in Sweden is dealt with at some length. Altogether a first-rate number.

DEN TEOSOFISKA VÄGEN. Illustrated. Monthly.

Editor: Gustav Zander, M. D., Stockholm, Sweden

THE November number has an article by the editor on the question whether man has the right to take his own life. The importance and the clearness of Theosophical teaching on this are plainly set forth, the answer being, of course, emphatically in the negative; for the usual object of the suicide—escape from suffering of one kind or another—is by no means attained. The study of this subject, and of the statistics belonging thereto, shows how sadly humanity stands in need of true teaching regarding the dual nature of man. "It has often happened that help is sent at the last moment if only the victory over the lower nature be gained, the suffering endured thus fulfilling its purpose. But if not, one earth-life is but an episode in the long drama of human evolution, which gives countless opportunities for greater conquests; and wherein no suffering will be found to have been in vain."

"A Clear View of Life" is a fine essay, contrasting certain teachings. "If from the first we were brought up in a spirit of self-sacrifice in thought and act, in place of selfishness and egoism, how different would be the world!"

There is of course much about Katherine Tingley's recent tour in Sweden; and there are other excellent essays: "The Celtic Contribution to Universal Culture," "The Christ-sacrifice," "By the Ocean," etc.

The December number opens with a consideration of the promises in sacred writings that the burdens of the heavy-laden shall be lightened, and points out that such utterances proceed from Teachers and Helpers who guide the evolution of the present, as of all past races, and of future ones. Real aid always comes when we have well and truly prepared ourselves by striving towards perfection. "But wisdom cannot enter the hearts of those who have not yet learned to control their thoughts, and to love truth above everything."

"Some points from Katherine Tingley's talks to Swedish women," is a profoundly interesting and valuable article, from the pen of Mrs. A. Wicander, which ought to be republished in English and other languages, for it goes to the roots of much that poisons modern civilization, and elucidates simply and compassionately, one part, at least, of the remedy. The other part, it need hardly be said, has to do with the men; but all hinges on the early training of childhood, and the purity of the influences which ought to surround that period.

"Studies in Orphism," "An Indian Tribe without Religion," "Impressions of Nature and Folk at Visingsö," and other articles complete the number. Both numbers are as usual embellished with many remarkable pictures.

DER THEOSOPHISCHE PFAD. Illustrated. Monthly.

Editor: J. Th. Heller, Nürnberg, Germany

IN THE December number the editorial on "New Possibilities and Opportunities" shows that the belief in man's Divinity opens up a new world of aspiration and attainment. But man needs teachers; and he can distinguish those who can help him from those who cannot, by their loyalty or otherwise to the principle of unselfish love. In the article on "Theosophy as Religion," Professor Osvald Sirén explains clearly how Theosophy is not a new religion opposed to other religions, but a gospel which says: "Seek the light within thine own religion." Dr. G. Zander has some reflections on Karma, in which he points out that the unerring sequence of events related to each other as cause and effect cannot be fully traced unless we take into account the existence of other planes of objectivity than the physical. Other articles are on "Atlantis," on "Germany's Past," and on "Katherine Tingley in Sweden." Occasional notes, reviews, and illustrations make up an excellent number. Among the illustrations this month are reproductions of five of R. Machell's well-known paintings.

HET THEOSOPHISCH PAD. Illustrated. Monthly.

Editor: A. Goud: Groningen, Holland

HET THEOSOPHISCH PAD for November opens with an interesting article on "The Discoveries in Crete and their Significance," by Ariomardes. Kenneth Morris has an inspiring article on the "Mountains," to which a picture of the Fuji Yama of Japan is an appropriate illustration. "The Anthropogenesis of the Ancient Germans" (Teutons) is a study by W. G. R., and H. contributes an article entitled "Angel and Demon." The number further contains: "Cycles

Within Cycles" by C. W. A.; "Theosophy a Song of Joy," by J. H. G.; "How the Action of one Noble Boy saved the Life of Hundreds," by D. Churchill, and two press reports of Katherine Tingley's visit to Sweden last month.

"The Christ Legend and its Meaning," by Dr. Gertrude W. van Pelt, opens the December number. It is followed by "Individual Conscience," from the pen of H. T. Edge. Both articles are well written and noteworthy. "The Anthropogenesis of the Ancient Teutons," an interesting study in Norse mythology, is concluded. The gifts of Odin, Hönir, and Lodhur, to Ask and Embla, show correspondences with other theogonies, including those of the *Book of Genesis* and the Vedas, affording one more proof of the universality of the Wisdom-Religion. "Some Practical Aspects of the Secret Doctrine" is continued.

"Welsh Traditions in the Light of *The Secret Doctrine*," is treated in a fascinating way by Kenneth Morris, who suggests that the ancient races in the British Isles were: first, the Atlanteans, represented by the Cymry under Hu Gadarn; second, Aryo-Atlanteans from Egypt, followers of certain adepts, who erected Stonehenge; third, the Aryan Celts.

"Power" is a beautiful tale, by Dr. Lydia Ross, on an uncommon theme. The children are splendidly catered for in the reproduction of a fine Russian fairy-story, "The first Christmas Tree," written many years ago by H. P. Blavatsky. And there is another story too, "The Bee with Three Professions."

EL SENDERO TEOSÓFICO. Illustrated. Monthly.

Editor: Katherine Tingley, Point Loma, California

THE January number opens with a powerful, though brief essay on New Year times, in which Rome, Greece, and Egypt are apostrophized, and dramatically give replies, explaining the causes of their final downfall; which no doubt happened under cyclic laws we should learn to control, instead of being continually swept into the dust-heap of time through our lower natures gaining the upper hand. As we sow, we reap. The reply of Egypt is a liberal education, and should be studied in all Universities.

"A Mysterious Orchestra," written by H. P. Blavatsky, is concluded, and this portion contains a valuable discussion on very ancient music, long anterior to the Grecian. It is shown that India possessed a complete musical scale in far back ages; and that this scale was not only based on the fundamental tone in nature, but had correspondences of sound in the cries of various animals.

"The Temples of Cambodia" is an article for those archaeologists, of whom there are a few, who have not yet reached the conclusion that they know everything about antiquity.

But this number is so crowded with good matter and beautiful pictures, that we can but name a few more subjects treated of: "An Ambassador at the Court of the Teshu Lama in Tibet"; "Sandro Botticelli"; "The Psychology of Sanitation"; "The Mysteries of the Pacific," etc.

LA VIE. Paris.

THAT excellent French weekly, *La Vie* (Paris), in its issue of November 23, publishes a valuable article on art-teaching in which some highly interesting criticisms by Rodin, the greatest living sculptor, are given. It is the opinion of the writer of the article, Judith Cladel, that the official artists of the École des Beaux-Arts are too busy with their own commissions and their other duties, social and official, to give sufficient time to teaching. The master never works in the presence of his pupils as formerly was the custom. The orthodox system of art-teaching (which is much the same in other countries) lacks the personal, intimate touch which used to exist between master and pupil.

In short, the youths who desire to become real artists are turning away from the official system, and are asking help from the true masters, the veterans who have kept outside the academic world and have always opposed it.

Among these, Auguste Rodin is today one of those who are most esteemed. His universal reputation, his long experience, the firmness of his artistic conscience, his simple and clear language, endow his opinions with the value of a Catechism of Art.

Rodin believes that the highest idealism (which he calls realism) is to be found in the faithful study of nature. He says:

"The first duty of an artist is not to be original but to study nature thoroughly. His individuality does not succumb to this study, and when it is really strong the result is always an interpretation of nature.

"The Ancients and the Gothics are not, as it is claimed, idealists. Idealism is a word that signifies nothing, at least as far as concerns the work of plastic expression. The ancients are the greatest realists of all, they have approached nearest to nature.

"Nature alone must be our aim. No copy, however excellent it may be, can be regarded as a work of art. Where do we find the copying of the Antique? In the sculpture of the period of Louis Philippe—that is to say the dullest of the dull.

"There are some general rules in Art, but the laws of detail are not absolute. The supreme law is Taste. Taste is the directing compass of the Universe."

Rodin also gives a piece of advice which is valuable for others, as well as for artists:

"Detail must be pushed as far as possible, but always in relation to the whole. At the outset of his career, the artist should perfect his study of detail so that he will understand later on, and only later on, how to sink it in the general effect. Simplification is an art of maturity. It is only allowable when the ultimate knowledge is gained."

In *La Vie* of November 30 the first pages are also devoted to Art, in the person of Odilon Redon, the famous mystical painter. A number of fervent tributes to his genius from various eminent men are followed by the first instalment of a thoughtful article by the artist himself describing his early life near Bordeaux, where he was born in 1840. An exhibition of his pastels and canvases is to be held shortly in New York. Another article in this issue worthy of special note is "The Philosophy of the Will," by W. Lutoslawski. C. J. R.



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.

We must first dispel the INNER darkness before trying to see into the darkness without; we must know ourselves before knowing things extraneous to ourselves.

This is not the road that seems easiest to students. Most of them find it far pleasanter, and as they think faster, work, to look on all these outside allurements, and to cultivate the psychic senses, to the exclusion of real spiritual work.

The true road is plain and easy to find, it is so easy that very many would-be students miss it because they cannot believe it to be so simple.

W. Q. JUDGE

The Wise Ones tarry not in pleasure-grounds of senses.

The Wise Ones heed not the sweet-tongued voices of illusion.

To live to benefit mankind is the first step. To practise the six glorious virtues is the second. — THE VOICE OF THE SILENCE

We have a greater responsibility than we dream; we who are working on this plane so close to the aching hearts of humanity. It is ours to send out our hope with such power that it will become the world's hope; that all life shall be illuminated. We have done much, but so little in comparison with what lies just ahead waiting to be done.

KATHERINE TINGLEY

THE THEOSOPHICAL PATH

MONTHLY ILLUSTRATED

EDITED BY KATHERINE TINGLEY

NEW CENTURY CORPORATION, POINT LOMA, CALIFORNIA, U. S. A.

Entered as second-class matter July 25, 1911, at the Post-Office at Point Loma, California

under the act of March 3, 1879

Copyright, 1913, by Katherine Tingley

COMMUNICATIONS

Communications for the Editor should be addressed to "KATHERINE TINGLEY, *Editor* THE THEOSOPHICAL PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

MANUSCRIPTS

The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words. The Editor is responsible only for views expressed in unsigned articles.

SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii and the Philippines, TWO DOLLARS; other countries in the Postal Union, TWO DOLLARS AND FIFTY CENTS payable in advance; single copy, TWENTY CENTS.

REMITTANCES

All remittances to the New Century Corporation must be made payable to

CLARK THURSTON, *Manager*

Point Loma, California

VOL. IV No. 3

CONTENTS

MARCH 1913

The Mission of Theosophy	H. T. Edge, B. A. (Cantab.), M. A.	151
The "Bernini" Cascade, Tivoli, Rome	<i>Frontispiece</i>	
Modern Science and Atlantis	H. Alexander Fussell	158
Tivoli (<i>illustrated</i>)		162
The Love of Art	R. Machell	163
Theosophic Truths Voiced by Robert Browning	Marjorie Tyberg	166
"Birth is not a Beginning; Death is not an End"	T. Henry	174
David of the White Stone (<i>verse</i>)	Kenneth Morris	177
Fontainebleau (<i>illustrated</i>)	Laura Bonn	178
With the Zunis in New Mexico, III	George Wharton James	180
Scottish Scenery (<i>illustrated</i>)	Walter Forbes	190
The Alcohol Demon	H. Coryn, M. D., M. R. C. S.	192
Is Heredity a Puzzle?	William Q. Judge	196
Studies in Orphism, VII	F. S. Darrow, A. M., PH. D. (Harv.)	200
Pictures from the Louvre (<i>illustrated</i>)	C. J. Ryan	209
An Hour on Olympus	A. W. H.	210
Astronomical Notes	Helios	212
Scenes in Australia (<i>illustrations</i>)		214-215
Mirror of the Movement		215
Book Reviews; Magazine Reviews; Notices; Advertisements		218



Lomaland Photo. & Engraving Dept.

THE "BERNINI" CASCADE, TIVOLI, ROME

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. IV

MARCH, 1913

NO. 3

NEITHER in the air, nor in the midst of the ocean, nor in the depths of the mountains, nor in any part of the vast world, does there exist a place where man can escape from the consequences of his acts. — *Dhammapada*

THE MISSION OF THEOSOPHY:

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



THE mission of Theosophy is to bring back to mankind a knowledge of spiritual truths. These truths are of the practical kind, not the vague speculative and futile kind. Mankind has forgotten them. This bringing back of knowledge is a periodical occurrence; it occurs as part of the ordinary course of human history. The tendency of civilizations is towards materialism and absorption in the affairs of sense; spiritual riches give place to material wealth. But the light of knowledge is always kept alight, and great revivals take place at times when materialism and selfishness threaten to engulf humanity.

We can understand the mission of Theosophy better today than we could at the time when it was first promulgated. For a great change has come over the spirit of the times, particularly in the last decade. Everybody seems to be looking for just that thing which it was the mission of Theosophy to afford — a dawning of light upon the minds of men. It is realized today better than ever before in recent history that Religion is a spirit or knowledge or power that dwells eternally in the human heart; that light comes from within; that man must be his own savior by means of the divinity that is in him. On all sides we find people expecting some revelation, some great synthesis of knowledge, some outpouring of the spirit of love and charity, or some wonderful manifestation of the brotherhood of men. Sometimes this expectation takes curious forms, owing to the mental twists that people have: thus some believe that a visible Christ will come and establish

a kingdom of righteousness; and overweening vanity may even in some cases lead one to suppose that he himself is destined to play a chief rôle in that advent. But nobody seems to know just what form the advent or awakening is likely to take.

Theosophists maintain that the awakening of spiritual knowledge will be a revival of knowledge that has been before, that has been the heritage of mankind from time immemorial. They regard the present age as a period of decline and darkness so far as real knowledge is concerned; though, so far as concerns material prowess, it may be considered an era of prosperity. Nor need Theosophists fear thereby to proclaim an unwelcome truth, since on every hand today they hear voices protesting the very same thing. The limitations of our present knowledge in comparison with what we feel we ought to know, are a constant theme of complaint and perplexity.

Since the teachings of H. P. Blavatsky were first promulgated, the persistent work of her followers has to a considerable extent rendered the public familiar with some of the broad outlines of her teachings. They are aware that Theosophy claims for the human race an immense antiquity; and not only for the human race is this antiquity claimed, but for civilization. Archaeology and anthropology have of late been forced, in so far as they have been faithful to the true principles of scientific research, to concede a far greater antiquity to civilization than it has been customary to accord. Yet their concessions, great though they are, are timid in comparison with what Theosophy claims and what archaeology itself will step by step be driven to allow. It is not necessary for present purposes to carry the imagination farther back than the beginnings of the present Root-Race of humanity; and it will suffice to say that this Root-Race is the Fifth and that it has been in existence from 800,000 to 1,000,000 years. It is called the Aryan Race (though it must be observed that this term is not used in any of the varied senses in vogue among modern scholars). It was preceded by the Fourth or Atlantean Race. Each of these seven great Root-Races is subdivided into seven sub-races, and we are at present in the fifth sub-race of the Fifth Root-Race. It is not proposed to burden the present paper with further details as to the scheme of the human races, which can be studied in the writings of H. P. Blavatsky or in the Theosophical Manuals based thereon. Thus much was rendered necessary to introduce the point about to be made. As we are in the fifth sub-race of the Aryan Race, it follows that we have

been preceded by four other sub-races. This is a fact of which ordinary historians take no account, yet it is the key to many of the problems they find insoluble — as, for instance, the existence of the megalithic monuments like Stonehenge and the dolmens of Brittany.

If the records of archaeology are studied in the light of this key furnished by Theosophy, the facts no longer conflict with the theory or with each other, but on the contrary fall into line and confirm the teachings. The earlier sub-races, which preceded the present one, had passed through the entire cycle of their evolution, and had consequently attained to a greater height of knowledge than we have as yet attained in our cycle. Humanity progresses by a passing on of the light from one race to another, as a father passes on life and light to his offspring. Our knowledge so far has been a gradual recovery of knowledge ancient and lost; but there is still much more to be recovered. As a later race, and one that stands therefore farther on in the line of evolution, it is ours to carry knowledge and progress to a yet farther point. But at present we have to join our aspirations for the future with a retrospect towards the past whose heirs we are.

The mission of Theosophy, then, is to remind the world of the existence of such a store of knowledge and to make known many of the tenets included in that knowledge. Let us look back to the days when H. P. Blavatsky founded the Theosophical Society. Her utterances at that time show that she anticipated a state of affairs like the present. She saw that the dominant forces in the predominant civilization were of a self-destructive character, being both selfish and materialistic. She realized that, if these forces should continue to prevail, unchecked by any upbuilding forces, the result could only be the destruction of civilization. Further than this, another threatening phenomenon was taking place. There was beginning an era of renewed interest in psychism. It is quite in accordance with the law of cycles that an era of materialism should be followed by an era of psychism, and late history has proved this true. H. P. Blavatsky foresaw this. So did her successor, W. Q. Judge, who said that the forces at work in society were calculated to produce a race of black magicians or a form of society ruled by sorcery. This enables us to understand a pregnant saying of H. P. Blavatsky's that her mission was to *sow the seed of brotherhood in the soil of mysticism*. And that word "brotherhood" gives the key to the question. The resources placed at man's disposal by his discoveries in science were being misused

through the overwhelming power of selfishness, and had already produced a civilization teeming with awful poverty, disease, and vice. What if the still greater resources that might accrue from psychism should also be abused? It was to prevent this awful catastrophe, then, that Theosophy was promulgated.

And turning again to the records of present times, do we not again find confirmation of the validity of H. P. Blavatsky's forewarnings — ample justification of her mission? If there is any one phenomenon more characteristic than another of the present time, it is surely the rise and spread of psychism — and that, for the most part, in forms which, when not actually selfish, are at least devoid of the element of true progress. Theosophy has not so much had to fight materialism as to fight psychism. But yet it is neither materialism nor psychism nor any particular thing except selfishness that Theosophy combats; for this evil enters into everything and turns good into bad.

It is everywhere admitted that civilization is in distress and that what we need is a strong moral and spiritual power which can take the place vacated by bygone forms of religion no longer equal to the task. There is no longer any hope that physical science or mere humanism can fill that place. As just said, men feel that something positive and not negative is needed, something that will explain the spiritual laws of life and not the biological alone. Theosophy supplies their need exactly; it has already influenced men's thoughts far more than they themselves suspect, and as time goes by it will do so more and more. For, however unwelcome an unfamiliar teaching may be, yet if it is true it must surely gain recognition from those who are seeking the truth.

Theosophists often read articles and books by earnest intuitive people who have recognized the universality of religion, the divine nature of man, and other principles which Theosophy has promulgated; but whose ideas are confused and cut short for want of such an item of knowledge as that of Karma and Reincarnation. It is impossible to make a consistent theory of life on the basis of conventional views as to the duration of the Soul's existence. Divine justice cannot be reconciled with the facts of life if we regard the present earth-life as the whole of our terrestrial career. Consequently these thinkers are put to sore straits in trying to evolve a theory that shall reconcile their intuitive perceptions of what is right and true with the facts of life as we find them. A little knowledge concerning Karma

and Reincarnation would have removed all these difficulties. Therefore a part of the mission of Theosophy is to bring back to the recollection of humanity forgotten truths like these, for the lack of which we have been so sorely perplexed. With what theory of divine justice or unerring law can we reconcile the fact that people are born into this life with such unequal fates and opportunities? To what purpose is the little that a man can accomplish in a single life, if that little lifetime is bounded before and behind by an ocean of eternity? Life is a sorry farce unless viewed on the larger scale. The old views might suffice for John Bunyan, but will not fit the present expansion of our knowledge.

Brotherhood is a word much used today; and again we find that Theosophy supplies the needed key to its realization. A brotherhood based on economic principles alone will not work, nor a brotherhood based on mere sentiment. Theosophy asserts that men actually are, here and now, interdependent and brothers in fact; and that consequently the question is not so much one of *creating* brotherhood as of *recognizing* its existence. Men are separate and disunited as to their *personal* nature; personal desires often conflict. But as to their higher nature men are united. The more they recognize their higher nature, the more union will prevail and discord cease. But the higher nature of man is too vague as ordinarily understood. Formal religion has made the soul too much an affair of the next world, and has emphasized the lower nature in this life on earth. Science does not profess to tell us anything about our higher nature. Psychism and such-like fads and speculations claim to tell us about our higher nature; but what they mean by the expression is usually only an extension of the personality and has nothing whatever to do with the spiritual nature of man.

How can we approach towards a realization of an ideal of solidarity that shall be neither formal and materialistic on the one hand, nor on the other hand weak and sentimental? Whether the teachings of Theosophy be nominally accepted or no, it is only on the lines laid down by those teachings that this solidarity can be realized. For it is Theosophy alone that has made intelligible and of practical utility the doctrine of man's dual nature — the God and the animal. Where all the members of a company are engaged in the attempt to express in action their highest and best ideals, to that extent do they become inwardly united; and this inward union, once established, then tends to

work outwards and thus to bring about the conditions of external harmony. Theosophy, by urging each man to seek the light within him, thus points the way to solidarity; and its teachings as to the nature of man have rendered the idea of the higher self intelligible and capable of being translated into action.

Perhaps the mission of Theosophy can hardly be summed up better than by saying that it is to re-establish among men the soul-life and to preach once again the heart-doctrine. All are agreed that we have too much of the body-life and the head-doctrine. The notion that intellect and feelings are antagonistic or unrelated to each other is a delusion. Our intellectual faculties are colorless; and if not guided by our higher aspirations, they will be ruled by our lower desires. This explains the various materialistic systems of philosophy and the reasoned advocacy of practices abhorrent to our better instincts. In seeking for the highest and best in humanity, many thinkers and writers have found their answer in the word "Love." That is a much-misused word, and one that it is often needful to avoid on account of misconceptions. Nevertheless, in its highest meaning, it stands for something great and sacred that can rescue us from the thralldom of desire and passion. If it be understood that true Love implies self-sacrifice, not self-gratification, we shall avoid misunderstanding on that point. Modern psychism and so-called "occultism" are all too frequently based on the idea of *getting something for oneself*. Where that motive prevails, Love is absent. The old and oft-repeated fallacy that to help others we must first help ourselves, does not appeal to those who are already tired and weary of themselves and seek to escape from that narrow prison. It does not appeal to him who feels that other people *are* himself. Those who find the culture of their personality irksome will gladly seek a fuller self-realization in work for others. The mission of Theosophy is to help people to realize this nobler, more beautiful side of life.

The word "beauty" is another word that appeals to many natures as expressing that which they feel to be best in human nature. Artists, poets, and musicians try to realize beauty and to grasp and fix it. But beauty cannot be brought down from the heaven where she dwells and shut up in the airless cell of the personality. We must rise to her height and freedom. To realize beauty, we must live it, *be* it. We must make music in our lives. Harmonious tones of the voice, beautiful colors and forms on the canvas, or noble words of poetry,

are but a faint foretaste of the beauty of a harmonious life. Theosophy is not purely intellectual; it can be approached from all sides; it makes its appeal to all natures. Let the artist find in it, as many have already done, the clue to his search for the realization of beauty; and thus another part of the mission of Theosophy will have been accomplished.

It is thirty-seven years since the Theosophical Society was founded, and even at this moment it may be said to be accomplishing the fulfilment of a certain particular part of its mission. In fact Theosophy is now celebrating its triumph over many travesties and misrepresentations that have hampered its work from the first. Allusion is made to the activities of individuals and groups who use the name of Theosophy but are not in line with the Universal Brotherhood and Theosophical Society which carries on the work initiated by H. P. Blavatsky. As earnest inquirers may be misled and disappointed by misrepresentations or inadequate presentations of Theosophy, it is of the greatest importance both to the Theosophical Movement and those to whom it appeals that the truth should be known about the nature and mission of Theosophy. Its teachings and work are felt by the members to be of so great importance to humanity that they feel deeply the necessity for clearing away all misconception. In the work now being accomplished under the able direction of Katherine Tingley, we see the unfolding of many seeds sown by H. P. Blavatsky. And all those activities bear the stamp of the original seed. They are of practical service to humanity in its daily life, free from sensationalism and appeals to self-interest, uplifting and ennobling. Those at all familiar with the work of Katherine Tingley know the emphasis she always lays on those sacred institutions wherein are enshrined humanity's highest ideals and brightest hopes: the home, symbol of a pure union, wherein can be realized in miniature the ideals of solidarity to which the whole race aspires; art and music, cultivated not for mere enjoyment or ambition, but as means of expressing outwardly the harmony felt within; education of the young, carried on upon lines of true wisdom and securing a true freedom for the pupil.

But one cannot close a paper on the mission of Theosophy without a word on Occultism — another much misused and misunderstood term. Truly the mission of Theosophy is to promote the cause of Occultism; but let it be remembered that this word, as defined by H. P. Blavatsky, means real Self-Knowledge — a pursuit, an attain-

ment, so infinitely greater than any dabbling in psychism or ambition for personal powers. This knowledge is acquired by faithful service in the great humanitarian cause of Theosophy, and Theosophists are assured by their founder, H. P. Blavatsky, that great knowledge and attainment lie open to those who prove themselves worthy recipients of them. In this she but echoes the words of another Teacher, who assured his disciples that great knowledge and power should come to those who followed in his Path. No great Teacher, founding a world-wide movement like the Theosophical Society, and sacrificing every personal interest thereto, could have any other purpose than to benefit humanity as a whole; which cannot be done by conferring special advantages on a few or founding a sect for the study of curious knowledge. Hence those who embrace this cause must entertain the same wide purposes and must be prepared to seek their happiness in a region larger and brighter than that of mere personality.

MODERN SCIENCE AND ATLANTIS:

by H. Alexander Fussell



HE reconstruction of the face of the earth so as to represent its appearance in former geologic ages has always had a fascination for scientists. The surface of the earth seems, to the ordinary observer, stable enough, and yet displacements of vast magnitude are going on all the time. Portions of the earth's surface are steadily rising at the rate of a few inches a century; on the other hand some coast-lines, as, for instance, the western coast of France and the eastern coast of England, are slowly but surely yielding to the encroachments of the sea.

Besides these gradual changes science recognizes cataclysmic ones in the sudden or, at any rate, very rapid sinking or upheaval of large portions of the earth's crust, due, in the main, to volcanic forces. The distribution of volcanoes and the extent of earthquake areas have been carefully studied. Not only has the land portion of our globe been for long the object of careful investigation from the point of view of geology and physiography, but within the last twenty-five or thirty years the bed of the ocean has been just as carefully studied and mapped out; in fact, a new science, that of Oceanography, has been instituted.

Some of the results of recent deep-sea soundings, very far-reaching in their implications, were recently brought to the notice of the public in a lecture delivered November 30, 1912, at the Oceanographic Institute in Paris, by M. Pierre Termier, Member of the Academy of Sciences and Director of the Geological Survey of France.*

Confining his attention principally to the North and Mid-Atlantic Ocean, which has been more thoroughly studied than any other part of the ocean-bed, M. Termier attempted a reconstruction, *from a purely scientific point of view*, of that part of our globe as it appeared at the period of the sinking of the great island of Atlantis referred to by Plato in the *Timaeus* and the *Critias* (or *Concerning Atlantis*), which is stated by Plato to have occurred nine thousand years before his time. A large island, the last portion of the great continent of Atlantis, situated to the west of the Pillars of Hercules, was submerged in consequence of an earthquake, or series of earthquakes, just at the time when a large army of Atlanteans was absent on an expedition to subjugate the younger continent of Europe. Immense tidal waves, caused by the sudden sinking of so large a mass of the earth's crust, rolled through the Mediterranean and destroyed the armed hosts of invaders. Plato also speaks of the opulence and power of Atlantis, the magnificence of its capital city, the fertility of its soil. Such is, in brief, the story told to Solon (640-559 B. C.) by the priests of Sais in Egypt, who alone had preserved an account of the catastrophe.

To within a very short time ago the majority of learned men considered this account as a mere fable, utterly devoid of truth. But today, as M. Termier says:

Not a few naturalists, geologists, zoologists and botanists are asking themselves if Plato has not transmitted to us, with scarcely any amplification, *a page of the real history of humanity*. [Italics throughout are mine. H. A. F.] No affirmation is as yet permissible; but it seems more and more evident that a vast region — a continent, or a number of large islands — was submerged to the west of the Pillars of Hercules, otherwise called the Straits of Gibraltar, and that its subsidence does not go so very far back into the past. In any case the question of Atlantis has come up again for solution by scientists.

Now, what are the facts that warrant this conclusion? In the first place, what is the bed of the Atlantic like? A deep trough — just outside Gibraltar 12,000 feet deep — separates the European and

* *Revue Scientifique*, Paris, January 11, 1913.

African coasts from a mountainous plateau, which, near the Azores, rises to within 3000 feet of the surface, and continues for a long distance at a varying depth of from 3000 to 12,000 feet. This plateau is separated from the American coast by a trough much larger than the eastern, descending in some places to a depth of 20,000 feet. In the second place, the bed of the Atlantic is throughout its eastern portion a great volcanic region. Active volcanoes abound in an area, some 1900 miles in width, extending from Iceland, including the Azores, the Islands of Madeira, the Canary Islands and the Cape Verde Islands, tapering to a point as far south as the seventieth degree of southern latitude, and forming at the present time in seismic activity a zone in which the most terrible cataclysms might occur at any moment. As M. Termier says in his lecture:

Such have certainly happened, and at a date comparatively recent. I ask all those who are interested in the problem of Atlantis to listen attentively to the following account, it is most significant. In the summer of 1898 a ship was employed in laying the submarine cable connecting Brest with Cape Cod. The cable had broken, and it had to be brought to the surface by means of grappling-hooks. It was 70° north latitude and 29° 40' longitude west of Paris, about five hundred miles north of the Azores, and the average depth was about 1700 fathoms. The raising of the cable was a matter of great difficulty, and for several days the grappling-irons were dragged over the bottom. It was ascertained that the ocean-bed, in these parts, presented the appearance of a mountainous country, with lofty peaks, precipitous slopes, and deep valleys. The summits were rocky, and there was no deposit in the valleys. The grappling-irons, when drawn up, were nearly always broken or twisted, and brought up splinters of rock. . . . These splinters, torn from the rocky bed of the Atlantic, were of vitreous lava, having the same chemical composition as the basaltic rocks called tachylite by geologists. Some of these precious fragments are preserved in the Museum of the School of Mines in Paris.

They were brought to the notice of the Academy of Sciences in 1899. At that time few geologists had any idea of their great significance. *Such lava, entirely vitreous*, similar to the basaltic glass of the volcanoes in the Sandwich Islands, *could only be solidified into its present condition under atmospheric pressure.* Under the pressure of several atmospheres, still more under 1700 fathoms of water, it would certainly have crystallized. . . . The most recent studies . . . for instance, those of M. Lacroix of the lava of Mount Pelée in Martinique, leave no doubt on the matter. . . . The part of the earth, then, which forms today the bottom of the Atlantic, five hundred miles north of the Azores, was covered with streams of lava *at a time when it was still above water.* It has consequently sunk to a depth of 1700 fathoms and, as the surface of the rocks has kept its sharp, rough, uneven character and spurs of recent lava flow are found, it follows that *the subsidence must have happened soon after the flow of lava and must have been*

sudden. But for that, atmospheric erosion and marine abrasion would have leveled the angularities and smoothed the surface. . . . The *necessary* conclusion is: all the region north of the Azores and perhaps comprising the Azores, in which case these islands would be its visible remnants, was submerged quite recently, geologically speaking.

Owing in great measure to the researches of Edward Suess and Marcel Bertrand it is certain, as M. Termier points out, that a North-Atlantic continent, comprising Russia, Scandinavia, Great Britain, Greenland, and Canada, formerly existed; and that there was likewise a South-Atlantic continent, quite as extensive, separated from the former by the Mediterranean depression, part of that ancient massive furrow that has girdled the earth from the earliest geological ages. Thus the area of the Atlantic was occupied by land, one cannot say exactly how long ago, but certainly in the tertiary age, before the final submersion of those volcanic regions of which the Azores seem to be the last remnants.

"These are geological facts," continues M. Termier, "which are of a nature to encourage those who believe in Plato's story. . . . *Geologically speaking, the story of Plato about Atlantis is extremely probable.*"

If we turn now to zoology, that science *leads to conclusions almost identical with those of geology*. M. Termier, being a geologist, simply refers to them in his lecture, and mentions particularly the researches of a young French zoologist, M. Louis Germain, who has made an exhaustive study of the present terrestrial fauna of the Azores, the Islands of Madeira, the Canaries and the Cape Verde Islands, which has led him to the conclusion that these groups of islands once formed portions of a vast continent. Certain molluscs and madrepores in the Bermudas, on the coast of Florida, in the Island of St. Thomas in the west, and on the coast of Senegal in the east, indicate land connexion between these places. To quote M. Termier once more:

It will always be difficult to reconstruct, even approximately, the map of Atlantis. At present it is not even to be thought of. But it is quite reasonable to believe that long after the opening of the Straits of Gibraltar, some of the countries that existed to the west of it, were still above water, and among them a marvelous island separated from the African continent by a chain of smaller islands. Only one thing remains to be proved, namely, that the cataclysm that caused this island to disappear took place after man had settled in Western Europe. *There is no doubt as to the cataclysm*; but did a people exist at that time who suffered from the results and who handed down to posterity the remembrance

of them? That is the question. I do not believe that it is insoluble, but it seems to me that neither geology nor zoology can settle it. These two sciences appear to me to have said all they can, and it is from Anthropology, from Ethnography and from Oceanography that I expect a definite answer.

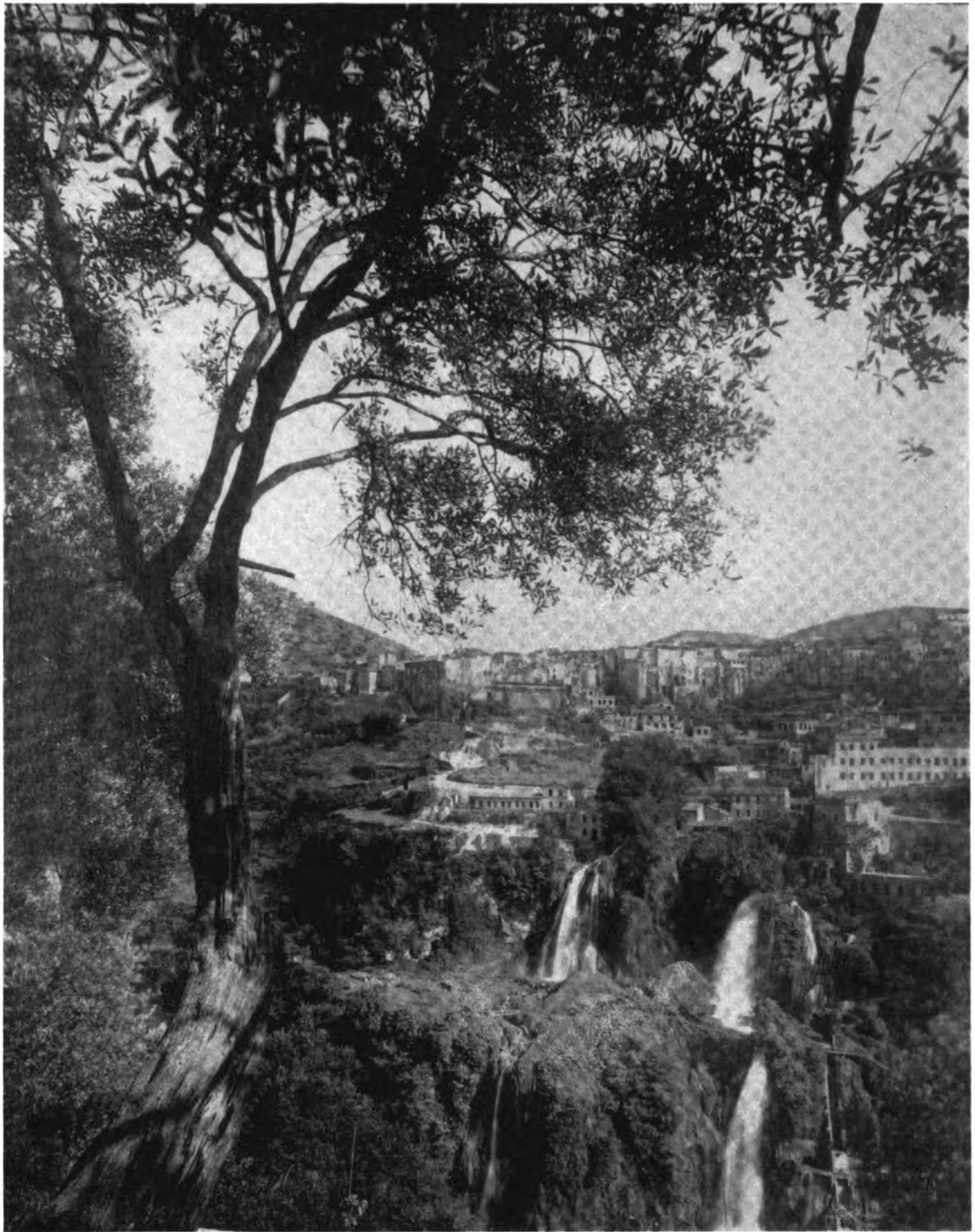
Thus science has justified the knowledge of the ancients, as known to history. It has done more, it is making possible an appreciation of that greater and still more ancient knowledge of the history of our planet, which is preserved by the Initiates into the Mysteries, a portion of which has been given out anew to the world by Madame Blavatsky in her monumental work *The Secret Doctrine*. The world is slow to admit that more may have been known to ancient science than to modern. However, the existence of Lemuria, that great continent in the Southern Pacific and Indian Oceans — the home of the Third Race, according to *The Secret Doctrine* — has been fully admitted by science. And now the teaching of the *Wisdom-Religion* concerning the existence of Atlantis — the home of the Fourth Race — as well as of a Hyperborean Continent extending southward from the North Polar regions, seems in a fair way to become admitted geologic fact. At the same time that science is recognizing the existence of these great land masses where now there is the sea, discoveries of human remains in geologic formations, which were formerly thought prior to man, are giving man an antiquity, not of hundreds of thousands, but of millions of years.

Theosophists can well afford to wait, for every advance in science, as Madame Blavatsky foretold, has proved and will prove the truth of the statements given out through her in *The Secret Doctrine* as to the history of our globe and the humanity on it. We recommend that work to the perusal of such of our readers who desire further knowledge of the races of mankind antedating our own — the Fifth Race — that have existed on this planet.

TIVOLI

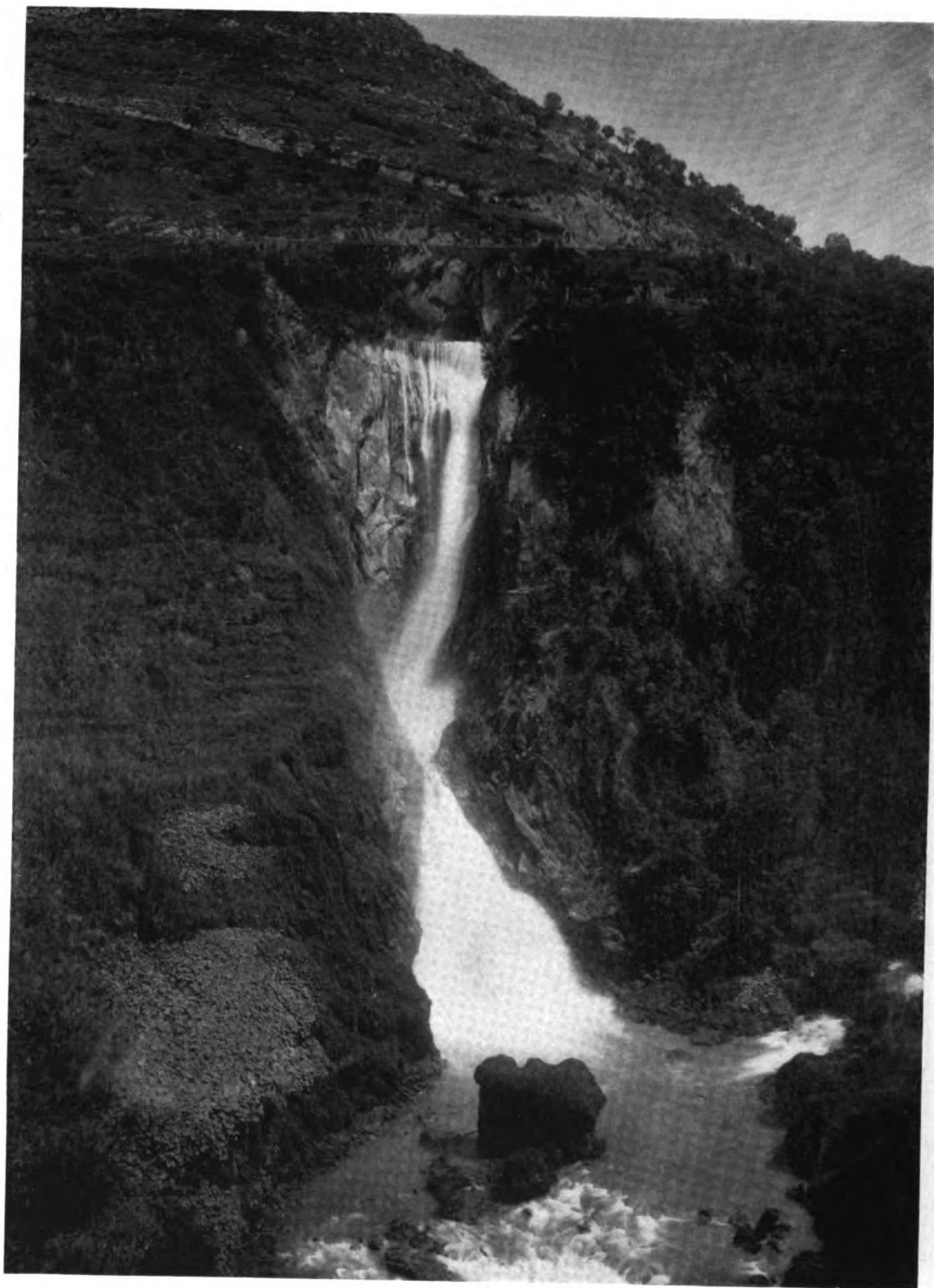
TIVOLI is the old Tibur, a town which is said to have existed long before the foundation of Rome. In 338 B. C. it was conquered by Camillus who made it part of the league of Roman cities. From this time it always remained Roman.

The special deities of Tivoli were Hercules and Vesta; the famous little circular temple of which the greater part still remains was probably consecrated to Vesta and to Hercules Saxanus. It was probably



Lomaland Photo. & Engraving Dept.

OLIVE TREE AND CASCADES, TIVOLI, ROME



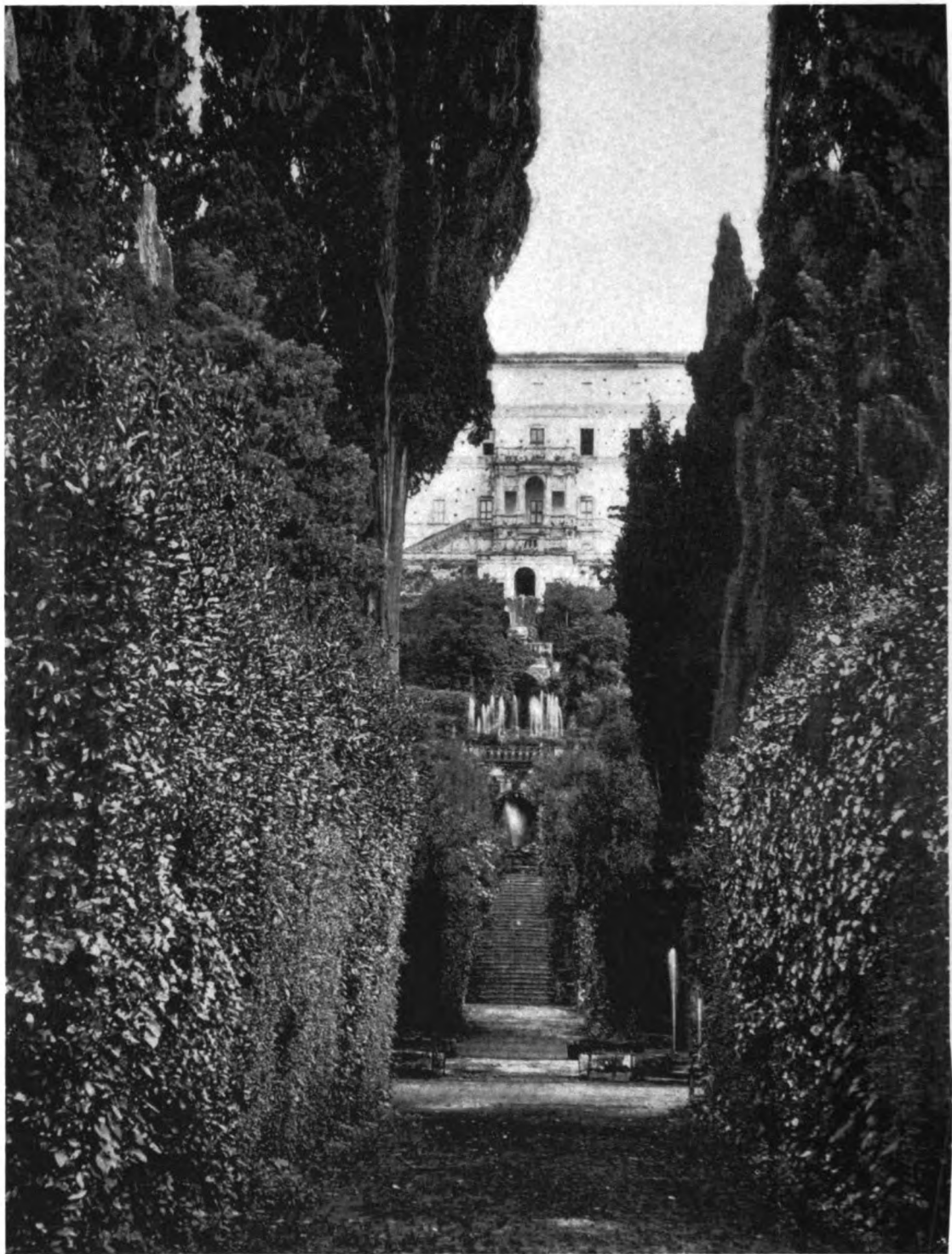
Lomaland Photo. & Engraving Dept.

GREAT CASCADE, TIVOLI



Lomaland Photo. & Engraving Dept.

TEMPLE OF VESTA, TIVOLI



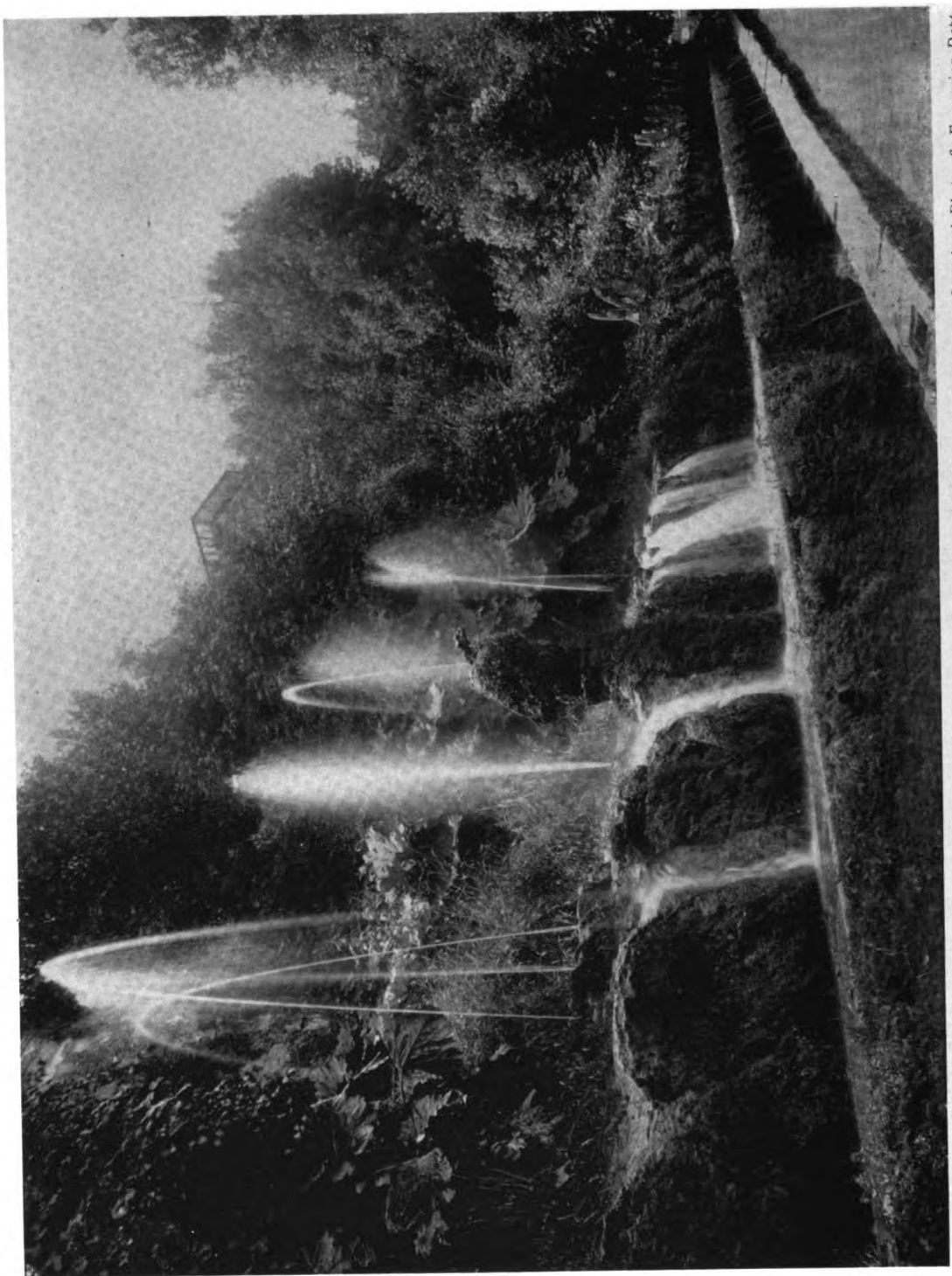
Lomaland Photo. & Engraving Dept.

THE VILLA D'ESTE, TIVOLI



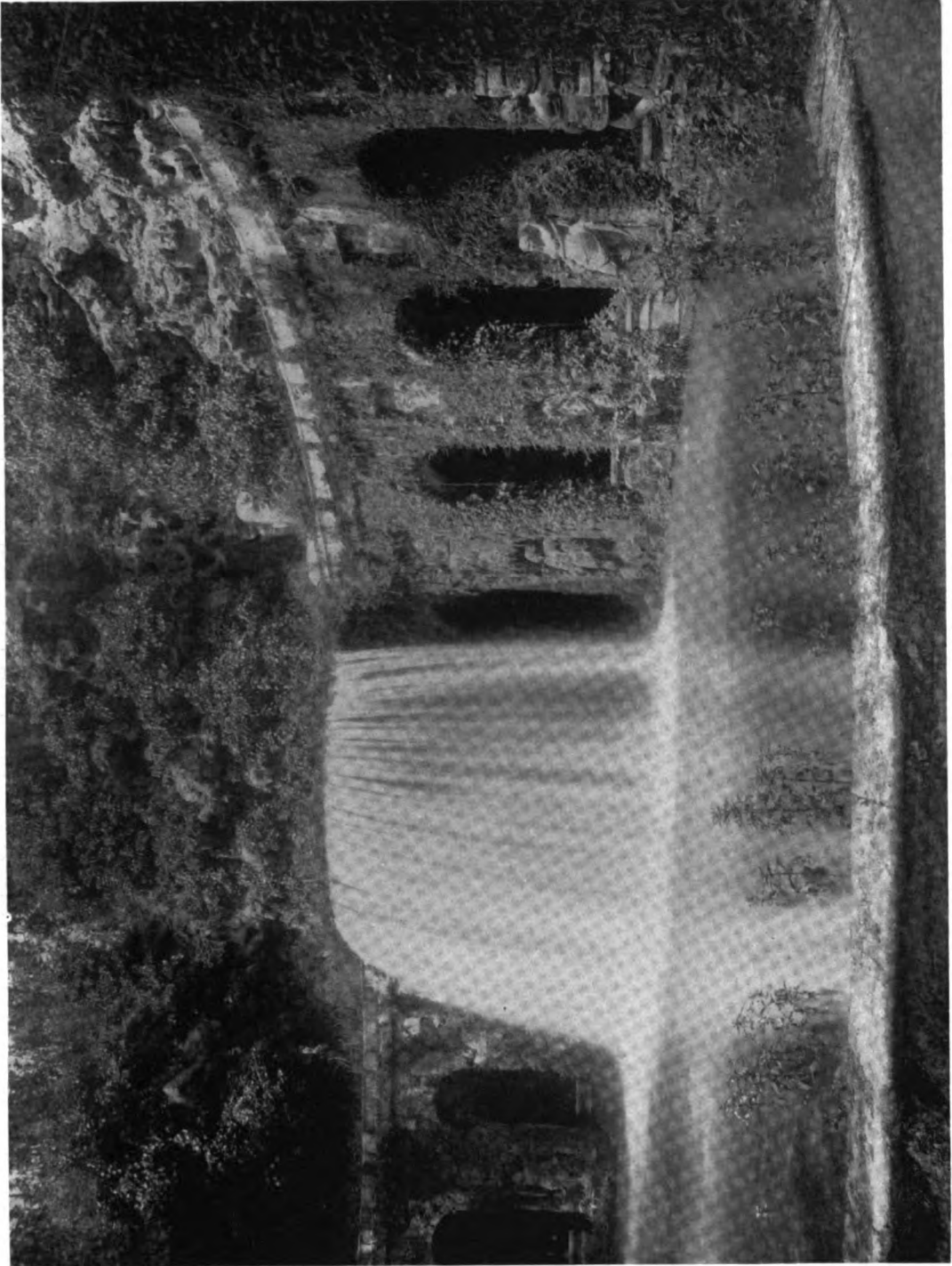
Lomaland Photo. & Engraving Dept.

DETAIL OF STAIRWAY, VILLA D'ESTE



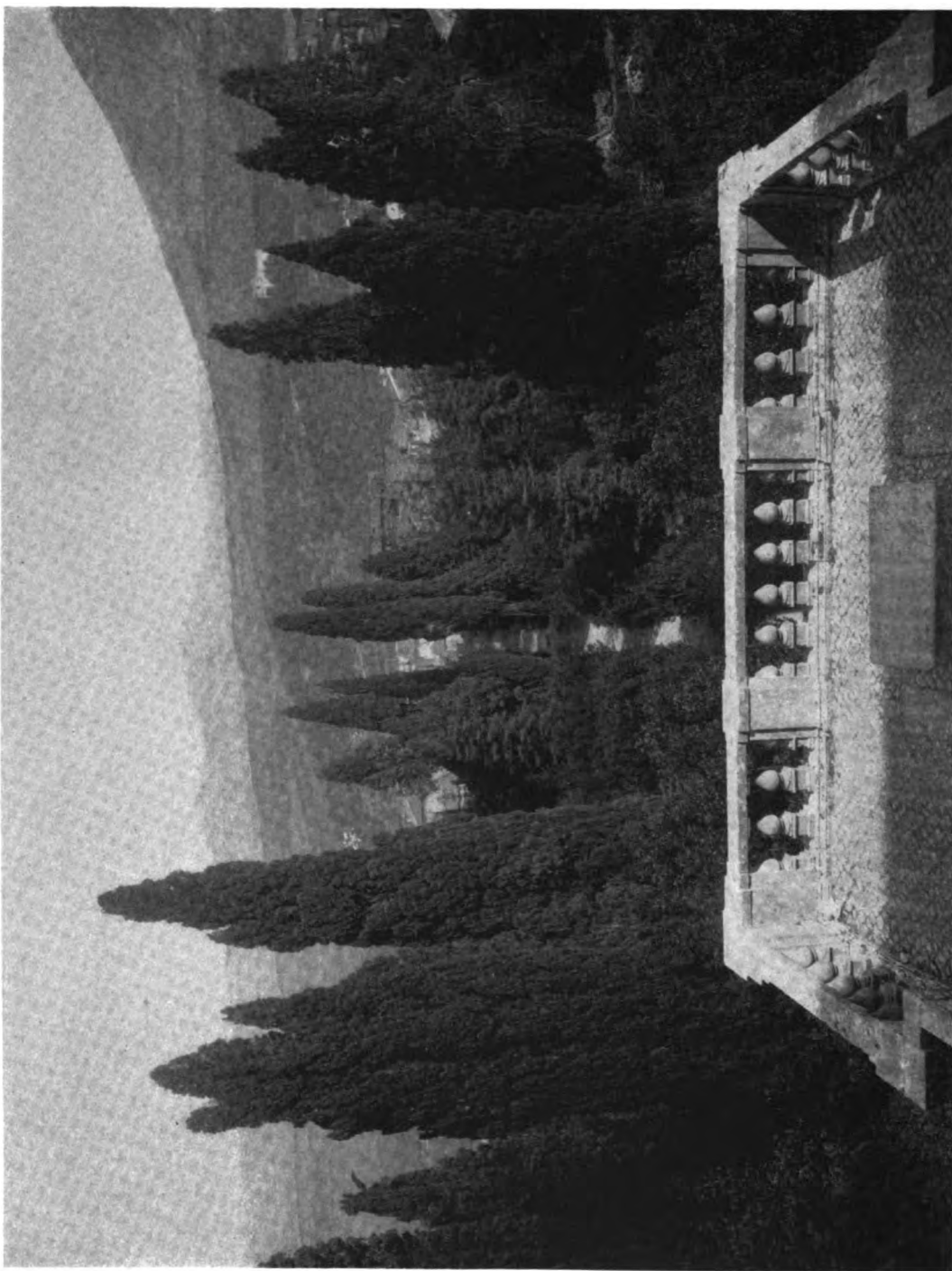
Lomaland Photo. & Engraving Dept.

GALLERY OF THE HUNDRED FOUNTAINS, VILLA D'ESTE



Lomaland Photo. & Engraving Dept.

A BEAUTIFUL CORNER IN THE GROUNDS OF THE VILLA D'ESTE



Lomaland Photo. & Engraving Dept.

CYPRESS TREES: VIEW FROM THE TERRACE OF THE VILLA D'ESTE

built about 100 B. C. at a time when Tivoli became a fashionable place for the summer residences of the Roman nobility. Among famous people who had their villas at Tivoli the Emperor Augustus and Maecenas are mentioned. Hadrian also built an enormous villa near Tivoli.

Nowadays the above-mentioned temple is best known under the name "Temple of the Sibyl." There were originally eighteen columns around the circular cella; of these only ten are left. They are of Corinthian order with exquisite capitals. The old entablature is also still in place, so that if we look on the building from the south it gives a very complete and harmonious impression. It is one of the purest examples of the Corinthian order in Italy. By the side of this building there are remains of the so-called "Temple of Tiburtus" — a rectangular room with four Ionian columns in the front. Both temples were in the middle ages used as Christian churches.

Below the cliff on which the Temple of Vesta stands the foaming water of the Anio pours out of the sandstone mountain through which it has made its way. The river is divided into two falls which unite again at the foot of the precipice. Paths have been hewn out on the slopes of the mountain so that one can go down to the bottom.

THE LOVE OF ART: by R. Machell



SELF-deception is the principal occupation of the human mind, as mind is generally understood. There is in man a higher mind that is impersonal in its operation, but it is so different from the ordinary brain-mind that it is regarded by the majority as outside the personal man, as a spiritual, divine power, which must be invoked by prayer, adored by praise, or even conciliated by sacrifice. Yet it is the true Self of man, his divine Self, his guiding Star, whose light mirrored in terrestrial life appears as the illusory self of the personal man.

From this higher mind come all noble aspirations and high ideals, all intuitional perceptions and inspirations, and these are reflected in the lower mind, with just as much clearness and correctness as the character and condition of that reflector will allow. But as the ordinary man of today is wholly uneducated in the true science of life, ignorant of his own nature, unprepared to meet and to control the

lower forces of passion and desire which make up almost the whole of his life on earth, so the mirror of his mentality is about as good a reflector as the surface of a pool into which many streams discharge their waters; there is much foam and froth, but very little reflecting surface, and what there is, is so wavy that every image reflected there is hopelessly distorted, and deformed almost past recognition. So the lower mind is a constant source of deception to us all, until we learn to control the forces that disturb its surface, and so to steady it that we may have, if only for a moment, a true reflection of that which is above. Thus we are deceived by ourselves, and often are most deceived by what may appear to us at the time as our highest ideals, because we are unable to see the difference between the impersonal ideal of the higher mind, and its burlesque representation in the lower personal brain-mind.

In this way every year a large number of young people are led to the choice of an artistic career by a host of desires and aims of a very personal nature, usually hidden from their own sight by the dazzling glory of the ideal of devotion to Art. They are willing to make great sacrifices (in the future) and to renounce perhaps even fame and wealth, which is not yet theirs, for the immediate delight of self-indulgence in one of the most seductive pleasures, the joy of producing things of beauty. A very large proportion of those who adopt the career are, of course, not even sincere in their self-deception; they fully expect to receive much honor and fame and wealth as a reward for their noble devotion to a life of self-indulgence: and when the wealth and the fame do not come, when the things of beauty that they hoped to create prove unattractive, when the selfishness of their lives brings its inevitable reward of disappointment, then we hear the lament of unappreciated genius, that is so pathetic in its lack of all sense of humor.

But also those who are sincere in their first aspiration towards the life of devotion to Art, having no knowledge of their own nature, are almost certain to believe that they are fully entitled to "seize with both hands" all the pleasures that lie open to students of Art, and which only the most devoted are likely to resist. Then follows the disturbance of the waters of the pool, to which the lower mind was likened, the inspiration is broken, and the mind reflects only a bewildering confusion of images. Mistaking the froth and scum on the surface for the reality of the divine vision, the student becomes lost

to all hope of finding there the true beauty that he once found in that mirror, before its surface was ruffled by the streams of passion and desire, which ceaselessly surge in the lower nature. Sometimes want and failure bring a period of relative calm, during which the old inspiration may return; the mind becoming placid once more, if only for a brief time, the eternal light may again be reflected in it; but often this comes too late, the man is crushed or worn out and cannot rise again.

There are not a few who from the start intended to use their artistic abilities as means to achieve success, that is, money and recognition and social position; and if they are sincere in this lower ambition, if they have strength to resist, on the one hand, the temptation to listen to the seductive voice of the sensual nature; and, on the other, the call of the higher ideal offered by the soul, they will probably accomplish their purpose in some measure. But they must pay the price of success in the secret knowledge of what they have sacrificed to get it.

To one who is whole-hearted in his devotion to Art, and who has wisdom and strength to understand his own nature and to control it, life will be full of joy. Honor, success, fame, and wealth may come or may not, for these things are dependent upon the laws of Karma, and may be regarded as merely the conditions through which he passes, as a traveler passes through varied scenes, and is pleased and interested in their appearance, while still pursuing his journey. The history of art has many records of such lives, but also there are stories of the sufferings of those stormy natures in which the higher and the lower warred incessantly; and though such lives may have left traces of a noble struggle, one cannot but regret the lack of true education that made the struggle so tragic in its futility.

The war of the wise against unwisdom is joyful and exultant, no more like the wild struggles of the self-tormented soul in the futile attempt to indulge the lower nature and to preserve the inspiration of the higher at the same time, than is the triumphant rising of the sun dispelling the darkness of night like the attempt to clean a window with a dirty oiled rag. Any one who has tried it knows that the labor entailed in such a case is quite as great as the absurdity of the attempt; and when men and women are educated in the knowledge of their complex nature and know they have the power to control themselves, then these serio-comic tragedies of life will cease, and the struggle

against the opposing power of the lower nature will be no more a comic tragedy but a drama full of heroic joy.

When the power of the personal lower mind to deceive us is recognized we shall be on guard against the self-deception that leads us to choose a career for which we are not in any way qualified. Each man and woman has latent possibilities of the highest kind, but to make those latent qualities active requires knowledge and training and courage and will, as well as strength and many other qualities of the ordinary kind.

If a man is lame he had better not try to climb mountains; and if he is blind he had better not try to be a painter, and if he desires a life of self-indulgence he had better not talk about devoting himself to Art.

THEOSOPHIC TRUTHS VOICED BY ROBERT BROWNING:

by Marjorie M. Tyberg



ROBERT BROWNING'S poems were written during a period of widespread moral and intellectual stress, a period during which long-established teachings concerning God, life, and man's origin and destiny were challenged by the scientific spirit and were reconstructed on a broader basis. Many new influences were at work breaking up old conditions and preparing for a new cycle of human development. There were the patient work of the men of science, the marvelous material progress, and the spread of knowledge and the materialistic beliefs that grew apace with them; and there were the struggles and doubts of growing minds, the ardent hopes for spiritual attainment, the gleams of mysticism which no materialism could quench — all showing the eager search for truth, and making ready for the new time. For the end of the century was the close not only of a hundred years but of a period thousands of years in length; and the forces active at the close of this cycle, and the new forces to awake with its successor, were added to the upheaving agencies that were destined to yield a new life for humanity. Great Teachers were sent by the Guardians of the world with the ancient Wisdom or Theosophy, to guide men at this crucial time. H. P. Blavatsky, William Q. Judge, and Katherine Tingley were all at work spreading the knowledge of man's spiritual nature and the great possibilities of the dawn of the new cycle. The poets were not silent, and Robert Browning, with his

intuitive perceptions of the everlasting divine order, and his serene conviction that great, new, transcendent conditions and opportunities awaited humanity, brought his readers very near to the door of the temple of Theosophic truth that was thrown open as the new day approached.

In 1835, many years before the scientific works about the theory of evolution were published, and when he was only twenty-three years old, Browning wrote the poem *Paracelsus*, in which, in addition to expressing in exquisite poetry his intuitive and very true ideas of the evolution of the earth and of man, he gives the history of the development of a strong and eager soul who aspired to be a Helper of humanity. H. P. Blavatsky states that Paracelsus, the medieval mystic, *was* one of the greatest benefactors of the race, the possessor of many of Nature's secrets that are never revealed save to one unselfishly devoted to the service of the race as a whole. Browning did not depart from the more ordinarily accepted view of Paracelsus, but, in his poem, he relates the experiences and realizations that do come to those who aspire to become Helpers of humanity, and he gives a record of the life of the soul which can be read by students with keen realization of the poet's insight and of his perception of truths later fully stated by Theosophy.

In the poem we read of the child Paracelsus who ever felt the intimations of a life-work for mankind, of his vocation to lead man to a new day. He has the desire for absolute knowledge; he feels the intoxication of the power which great, though of course not yet absolute, knowledge confers; but he feels also the sense of isolation from the common lot of human beings because of his exclusive devotion to his great purpose of serving them all. He loses the high-heartedness of his early years of effort and, his quest being still unrealized, sees left only weary plodding years among uncomprehending seekers for the lesser truths. He learns the secret that knowledge is but half, and knows that compassion completes the gift he would give his fellow-men. The moment of death, when the light shines in from his soul, reveals to him the meaning of all his striving, and his farewell is full of certainty that he will return to take up his work:

If I stoop
 Into a dark tremendous sea of cloud,
 It is but for a time; I press God's lamp
 Close to my breast; its splendor soon or late,
 Will pierce the gloom: I shall emerge one day.

Theosophical literature abounds with references to the grand ideal of the service of humanity and to the path by which strong souls attain the power thus to serve. In *Paracelsus* Browning writes:

'Tis time
New hopes should animate the world, new light
Should dawn from new revealings to a race
Weighed down so long, forgotten so long; thus shall
The heaven reserved for us at last receive
Creatures whom no unwonted splendors blind,
But ardent to confront the unclouded blaze
Whose beams not seldom blessed their pilgrimage,
Not seldom glorified their life below.

The trust and daring that lead the aspirant to the heights of attainment speak in the next passage:

I go to prove my soul!
I see my way as birds their trackless way.
I shall arrive! what time, what circuit first,
I ask not: but unless God send his hail
Or blinding fire-balls, sleet or stifling snow,
In some time, his good time, I shall arrive:
He guides me and the bird.

Man, the poet sees as yet incompletely developed:

Man is not man as yet.
Nor shall I deem his object served, his end
Attained, his genuine strength put fairly forth,
While only here and there a star dispels
The darkness, here and there a towering mind
O'erlooks its prostrate fellows: when the host
Is out at once to the despair of night,
When all mankind alike is perfected,
Equal in full-blown powers — then, not till then,
I say, begins man's general infancy.

But, as ever in Browning's poems, there is the intuition of the perfected man present, the Elder Brother:

In man's self arise
August anticipations, symbols, types
Of a dim splendor ever on before
In that eternal circle life pursues.
.
.
.
Such men are even now upon the earth,
Serene amid the half-formed creatures round
Who should be saved by them and joined with them.

In another early, long poem, *Sordello*, we have another study of an aspiring soul who learns, like Paracelsus, that his power to help must be matched with great love if he would lift his fellows; learns too that wisdom and energy and love must be active amid the limitations of human life. *Sordello* too grows to the conception of "the men beyond these actual men," worthy of the infinite energy of his devotion.

Thoughts of the divine possibilities of human beings, and contemplation of the steps by which they might be realized, were thus food of the mind to Robert Browning in his earliest years as a poet. It is interesting to note that there is not in Browning's poems a suggestion that man attains perfection by any other means than long-continued effort through life after life, gradually overcoming every obstacle, fighting better when hindrances are interposed, rising through purified emotions to divine love, and wresting truths of the soul from every sad experience. His salvation is his own work. Browning breathes assurance that man will have full opportunity to complete the work. Nor does he ever doubt the divinity inherent in human nature. Man is "a god, though in the germ," and he asserts man's oneness with the creators by stating that he is "allied to that which doth provide and not partake, effect and not receive!" It was kinship with the Almighty that Browning believed in.

Another Theosophical teaching is that of the unity and interdependence of all human beings. The idea of separateness is called the "Great Heresy" by the Theosophical Teachers. The life, mental, moral, and physical, of one, impinges upon that of the others; man cannot live unto himself alone. He gives out health, helpfulness, moral challenge, or he pollutes the air, poisons the thought-world, and hastens the degradation of moral energy, by all he does, thinks, and wills. As the life is purified by spiritual endeavor, the invisible links become a golden network over which flash brotherly cheer and constant challenge to the higher nature. A pure life is an invocation appealing to every other living soul. This conception of oneness and interdependence is clothed in original and very beautiful form by Browning in *Pippa Passes*.

Pippa is a little Italian factory girl who has a holiday — her only one in the year, and in the morning when she rises, her thoughts turn to the four happiest persons in the village of Asolo and she plans to pass near them as she spends her holiday out-of-doors and see their joy, with no jot of envy to mar her pleasure in it. As Pippa ap-

proaches, each one of those she has imagined so happy and so great has just reached a decisive moment when the whole trend of life may be changed for better or for worse. And each man and woman: the guilty lovers whose crime is fresh; the artist stirred by a cruel hoax to bitter thoughts of revenge; the faltering patriot; the proud ecclesiastic carelessly abetting the ruin of a life, is quickened by the happy song of Pippa as she passes, which calls forth the higher impulses felt when the voice of the soul speaks. All unaware of what her song and her happy thoughts of the great she did not envy, have accomplished, Pippa goes home to her bare room, her holiday over, and thinks once more of them all as she closes her eyes. It was an inspiration from the true that made the poet link these moments of awakening to the notes of the song of this pure and innocent, loving little maiden.

Of the Theosophical teaching concerning the pilgrimage of the Soul and its rebirth in many successive lives on earth, Robert Browning seems to have had no knowledge; but in his insistence on "the incidents in the development of a soul," he expresses the idea of reincarnation and also of the permanent part of man in which is stored the fruit of his experiences. In his poem *Old Pictures in Florence* he writes:

There's a fancy some lean to and others hate —
That, when this life is ended, begins
New work for the soul in another state,
Where it strives and gets weary, loses and wins:
Where the strong and the weak, this world's congeries,
Repeat in large what they practise in small,
Through life after life in unlimited series;
Only the scale's to be changed, that's all.

And in *Rabbi Ben Ezra*, writing of the realizations age may bring to us, Browning says:

And I shall thereupon
Take rest, ere I be gone
Once more on my adventure brave and new:
Fearless and unperplexed,
When I wage battle next,
What weapons to select, what armor to indue.

In *The Ring and the Book* as in many other studies of men and women, Browning shows us glimpses of the soul-wisdom that shines into the mind of even the wicked who have been brought at last face to face with themselves and with death. The guilty, tortured Count

Guido utters in his extremity a hint of the lasting part of man's nature, which persists through many lives, crossing death and retaking form though of a different mold. He speaks of being in the after-death state:

Unmanned, remanned: I hold it probable —
With something changeless at the heart of me
To know me by, some nucleus that's myself:

Towards the end of his life Browning was more and more resolute in stating his certainty of the power of soul to garner experience. In *Fifine* he writes:

I search but cannot see
What purpose serves the soul that strives, or world it tries
Conclusions with, unless the fruit of victories
Stay, one and all, stored up and guaranteed its own
Forever, by some mode whereby shall be made known
The gain of every life.

Browning believed that "Truths escape Time's insufficient garniture," and are reset for new periods of the growth of humanity. The Theosophical teachings of the sevenfold constitution of man, of the states after death, of reincarnation, are the fulfilment of his prophecy of a fuller statement of these urgent truths bearing on man's destiny. No uncertainty born of the failure to formulate a brain-mind theory that accounts for future lives seems to have haunted Browning, however. When he wrote, there had been no complete philosophy, so far as he knew, no history of man's origin and development and destiny to work towards perfection, that was comprehensive enough to convince the intellect, as Theosophy can. Browning therefore showed his strength and insight by his confidence in his intuitions regarding these great truths which could only be imperfectly stated and proved. and the dauntless ring of his words —

Soul, nothing has been, which shall not be bettered
Hereafter.

and

Hope hard in the subtle thing that's spirit.

and

All that is at all,
Lasts ever, past recall;
Earth changes, but thy soul and God stand sure:

What entered into thee,
That was, is, and shall be:
 Time's wheel runs back or stops; Potter and clay endure.

and

What was shall live as before;
 The evil is null, is naught, is silence implying sound;
 What was good shall be good, with, for evil, so much good more;
 On the earth the broken arcs; in the heaven, a perfect round.

— all these were reassuring to those whose faith had been broken in the general upheaval of the time, and they kept alive the trust in intuitions of the spiritual attainment possible to human beings.

Robert Browning saw life whole. His constant effort was to connect with the living visible form, the infinite spirit. He saw that "In our flesh grows the branch of this life, in our soul it bears fruit" and his sense of the presence of the divinity was no stronger than his belief in the opportunity offered by life in a body to conquer every foe that menaces perfect expression of the divine nature. He seems never to have seen imperfection without sensing the hidden perfection whose absence was so clearly indicated. He believed that the ending of the strife between good and evil must be begun in the human consciousness and he writes at the end of his life, in *Francis Furini*:

Made to know on, know ever, I must know
 All to be known at any halting stage
 Of my soul's progress, such as earth, where wage
 War, just for soul's instruction, pain with joy.

He speaks of the body as "the house where soul has sway," where

Though Master keep aloof,
 Signs of His presence multiply from roof
 To basement of the building. Look around,
 Learn thoroughly. . . . He's away no doubt.
 But what if, all at once, you come upon
 A startling proof — not that the Master gone
 Was present lately — but that something — whence
 Light comes — has pushed Him into residence?
 Was such the symbol's meaning, old, uncouth —
 That circle of the serpent, tail in mouth?

This is Browning's forecast of the life of a human being whose soul has conquered and made of the body a willing servant. Theosophy states this to be the purpose of life.

The end of this striving to purify the human clay with the flame of divinity Browning sees in a day far off, when power as *love* shall reign supreme:

I know there shall dawn a day
— Is it here on homely earth?
Is it yonder, worlds away,
Where the strange and new have birth,
That Power comes full in play?

Somewhere, below, above,
Shall a day dawn — this I know —
When Power, which vainly strove
My weakness to o'erthrow,
Shall triumph. I breathe, I move,

I truly am, at last!
For a veil is rent between
Me and the truth which passed
Fitful, half-guessed, half-seen,
Grasped at — not gained, held fast.

Then life is — to wake, not sleep,
Rise and not rest, but press
From earth's level where blindly creep
Things perfected, more or less,
To the heaven's height, far and steep,
Where, amid what strifes and storms
May await the adventurous quest,
Power is Love — transports, transforms
Who aspired from worst to best,
Sought the soul's world, spurned the worm's.

I have faith such end shall be:
From the first, Power was — I knew.
Life has made clear to me
That, strive for but closer view,
Love were as plain to see.

When see? When there dawns a day,
If not on the homely earth,
Then yonder, worlds away,
Where the strange and new have birth
And Power comes full in play.

This was Browning's intuition of the rule of the law of Compassion. Theosophy teaches us that its realization will come to man here "on the homely earth," in striving to live the life of Brotherhood.

"BIRTH IS NOT A BEGINNING; DEATH IS NOT AN END":

by T. Henry



THE above pithy sentence from the great Chinese philosopher Chuang-Tzŭ, who lived in the third and fourth centuries B. C., makes a good starting-point for a train of reflection. It shows how wrong it would be to attribute scepticism or materialism to the philosopher merely on account of his derision of religious formalism and of all cant and affected virtue. His teachings, like those of the other philosophers of the school of Lao-Tzŭ, treat of the possibility of realizing while in the present life a deeper and truer *being*. The *Tao* — that mysterious word which can be translated "It" or "The Way," but has no adequate rendering — is a goal of attainment to be reached only by him who can distinguish the false from the true, the impermanent from the permanent. The maxims of the Tao philosophers teach a sublime simplicity, a discarding of all ornaments and vanities; not a piling-up of virtues. Man has first to empty himself, as it were, before he can become a temple for the truth.

And so this philosopher realized that the removal of so many functions of our personality by death would not destroy the essential Being; it is only logical to infer that birth is not the beginning of the life of the real man. The "thread-soul," which is said to link our successive earth-lives like beads upon a string, must lie deep in the substrata of our consciousness; and to reach it, some such process of self-purification or mental refinement as the Taoists prescribe must be necessary.*

What we now call our "self" is not that which was before birth and will be after death. Our personal self is a growth of this life; moreover it is fluctuating and changeable. It is an illusion or misconception; and we may use the illustration of a light shining through a transparency and making pictures on a screen; the pictures change but the light remains. In somewhat the same way the mysterious sense of "I-ness" or identity or selfhood shines from its hidden source through the changing moods and mental images which constitute our character; and thus we get the illusion of personality. Our

* The phrase "to reach it" implies a threefold analysis of human nature; it implies that one thing is choosing between two other things. To avoid a long digression on the subject of the *Manas* (or "Thinker") in man, and its relation to the Spiritual Soul on the one side and to the animal soul on the other, the inquirer is referred to the Theosophical teachings.

personality is composed so largely of perishable elements, which cannot survive corporeal dissolution, that we often wonder whether anything of it will be left when these elements are dissolved. But our mind rebels against the idea that nothing will be left; and it is considered by many that our very power to reflect about immortality implies that there is something in us which is immortal.

What, then, is this immortal factor in our being? Is it not that which the Tao philosophers seek to reveal — to reveal by removing all the mere husks of the mind and leaving only that which is real and essential?

If we should succeed in this object of attainment, then surely, while yet in the flesh, we should have solved the mystery of birth and death. Our ignorance about these mysteries causes life to seem a wicked farce or an inexplicable paradox. Bereavement is unassuaged by any sure hope. Yet are we destined to remain for ever ignorant? Not so thought the sages of old, nor the great Teachers of the Wisdom from which has sprung the great religions of the World.

Some people think, or think that they think, that after death we fall into nothingness. But what is "nothingness"? It is a fairly good name for the state we do fall into; for we shall lose so much that we now consider valuable that what is left might well be called "nothingness." Yet this very nothingness and emptiness may prove to be the real fulness, as in the Eastern simile of a drum, whose efficiency depends on its emptiness.

What happens when we fall into deep sleep? We empty ourselves and find deep joy in the process, awaking with reluctance. Undoubtedly the mind, during deep sleep, regains a state of rest and purity such as it knows not during waking life; and though everything from our waking standpoint seems annihilated, the connexion of identity is still maintained.

The attainment of knowledge by self-purification holds forth promise of the solution of many mysteries. Our departed friends have gone to a state where we can no longer recognize them, for we dwell in a different sphere. Perhaps we never truly knew them while they were with us. Their outer forms, much of their thoughts and feelings, we knew; but their Soul was ever a mystery and is a mystery still. And so the loss seems final and irreparable. But this is a delusion. Only let us remember that we cannot drag down the liberated Soul from its place on high to our narrow house beneath; nor can

we even carry our unpurged mind to the pure mansions above. Eternal Justice and Mercy cannot be limited by our ignorance; but a wise acquiescence in the universal laws can exalt our own nature and set our feet on the path to knowledge.

A clearer understanding of the laws of life — one in accord with our intuitions — would mitigate the effects of the many sociological fads now so rife, which threaten to lead to the adoption of unwise measures. If we thought of men and women as immortal Souls, who have lived before and will live again, we should not be so callous in some of our suggestions regarding their treatment. Not so readily should we break the bruised reed. The house that is his today may be thine tomorrow, says a book of ancient wisdom; thou mayest be forced to wear the soiled robe thou despisest. In fact, knowledge and mercy go hand in hand; while the so-called justice which mere book-learning would mete out is like that of Shylock — conformable not to wisdom but to man's errors.

It would take too long to go into details about the application of this wider knowledge to the various concerns of life; but, leaving the details to be filled in, we may make the general statement that such a knowledge would entirely change the outlook upon life's problems. And it is just such a changed outlook that people are looking for; they are looking for some great revelation that shall prove a master-key and solve all problems at one stroke. If there be such a master-key, it is the ancient Wisdom now restated under the name of Theosophy; and if it is true that Theosophy is such a key, it will assuredly demonstrate its own right to the title by giving people that of which they are in search.

The Râja Yoga School system, founded by Katherine Tingley, the present Leader and Official Head of the Universal Brotherhood and Theosophical Society, is an instance of the efficacy of Theosophy applied to the problems of daily life; for this system has successfully solved the vexed problem of how to educate the young. An extension of the application of the phrase "Râja Yoga education" enables us to point to the influence exerted by practical Theosophy on adults, as illustrated at the International Headquarters of the above Society at Point Loma. And what is the key to this success? If it could be stated in a word, that word might be self-discipline — the very quality which all teachers and reformers feel to be the one essential, and which they are trying so vainly to instil. The fact is that we cannot

base a *practicable* philosophy upon the prevalent limited knowledge about life and death; we cannot make an effectual appeal to the power of self-mastery in men. We have first to convince people of the reality of their own soul, and to do that we must first be convinced ourselves.

DAVID OF THE WHITE STONE: A Welsh Legend

Welsh Air: *Dafydd y Garreg Wen*

by Kenneth Morris

“**B**RING you,” said David, “my harp to my breast,
Ere sunset’s crimson rose wane from the west
Lilac and ash-gray, and cold on heaven’s rim,
And my soul speed forth where eve hath grown dim.

“Bring the proud harp to my breast, till I wake
One more wild tune for these proud mountains’ sake;
One more Welsh tune, ere my life-thread be riven;
Dear knows what tunes they’ll be raising in heaven.”

Feebly his fingers o’er-wandered the strings;
“Hush!” they said, “now while his bard’s soul takes wings.”
Ah, had they known, ’twas his ears were a-strain
For a wild, wandering music blown far o’er the main.

“Primrose and foxglove light strewn o’er the sea;
Wild tune, come floating, come wandering to me.
Dear, Druid music adrift from the west,
You the Souls sing in the Isles of the Blest.”

Ah, now the old fingers sweep o’er the strings!
Ah, now the old Welsh harp triumphing rings!
David hath played, ere he died, the wild strain,
Heaven’s tune, heaven’s Welsh tune, the old *Garreg Wen*.

International Theosophical Headquarters,
Point Loma California.

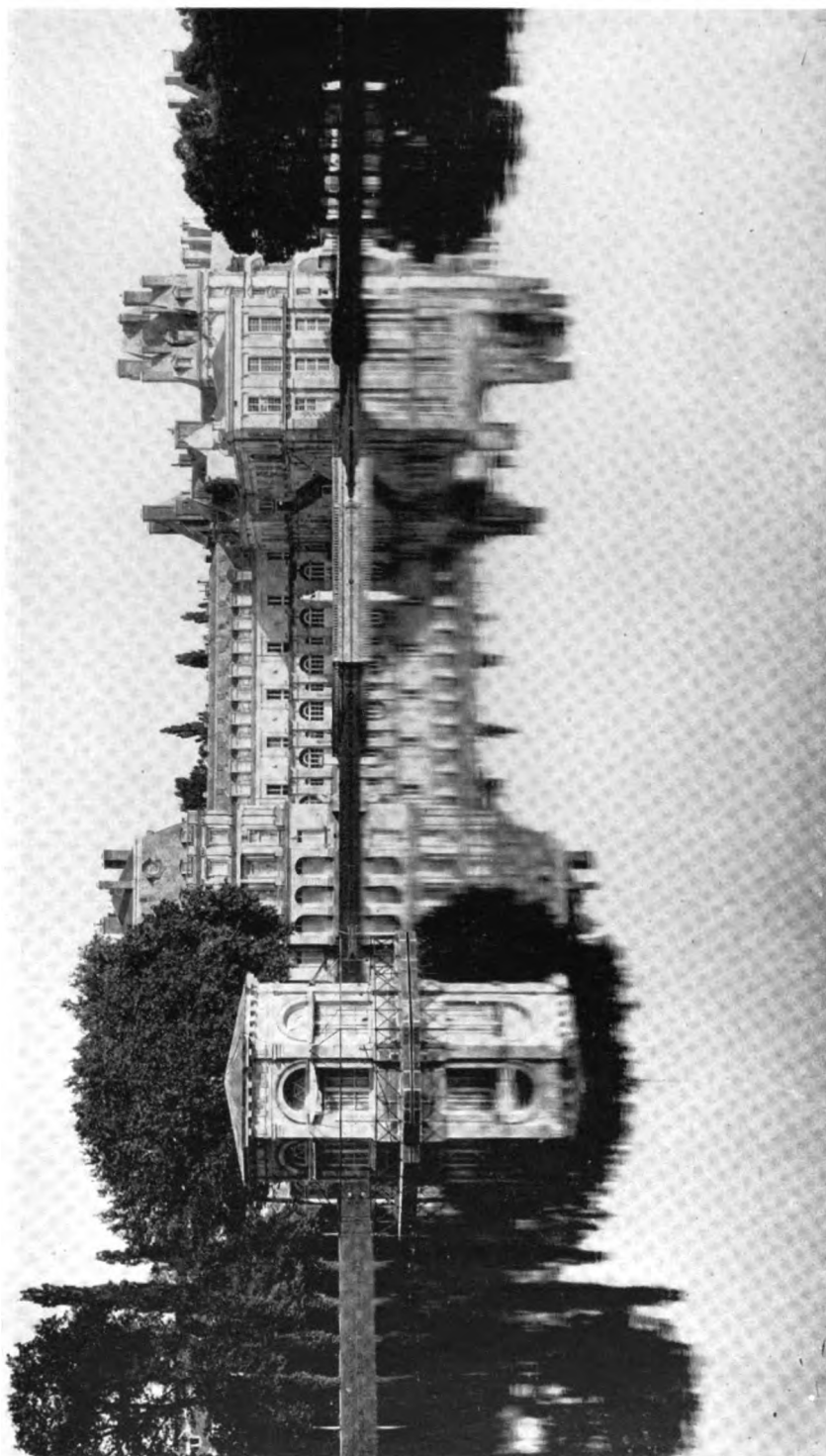
FONTAINEBLEAU: by Laura Bonn



FORTY miles from Paris is situated the ancient town of Fontainebleau of about fifteen thousand population. The name is said to be derived from *fontaine de belle eau*, because of a limpid spring there, much prized from time immemorial by royal huntsmen. After a sojourn in Paris, this town, with its silent, narrow streets, seems of a different world, so quiet and old and calm in contrast to the eternal youth and gaiety and excitement of Paris. Its chief charm and attraction to visitors are its famous château and the nearby forest of Fontainebleau.

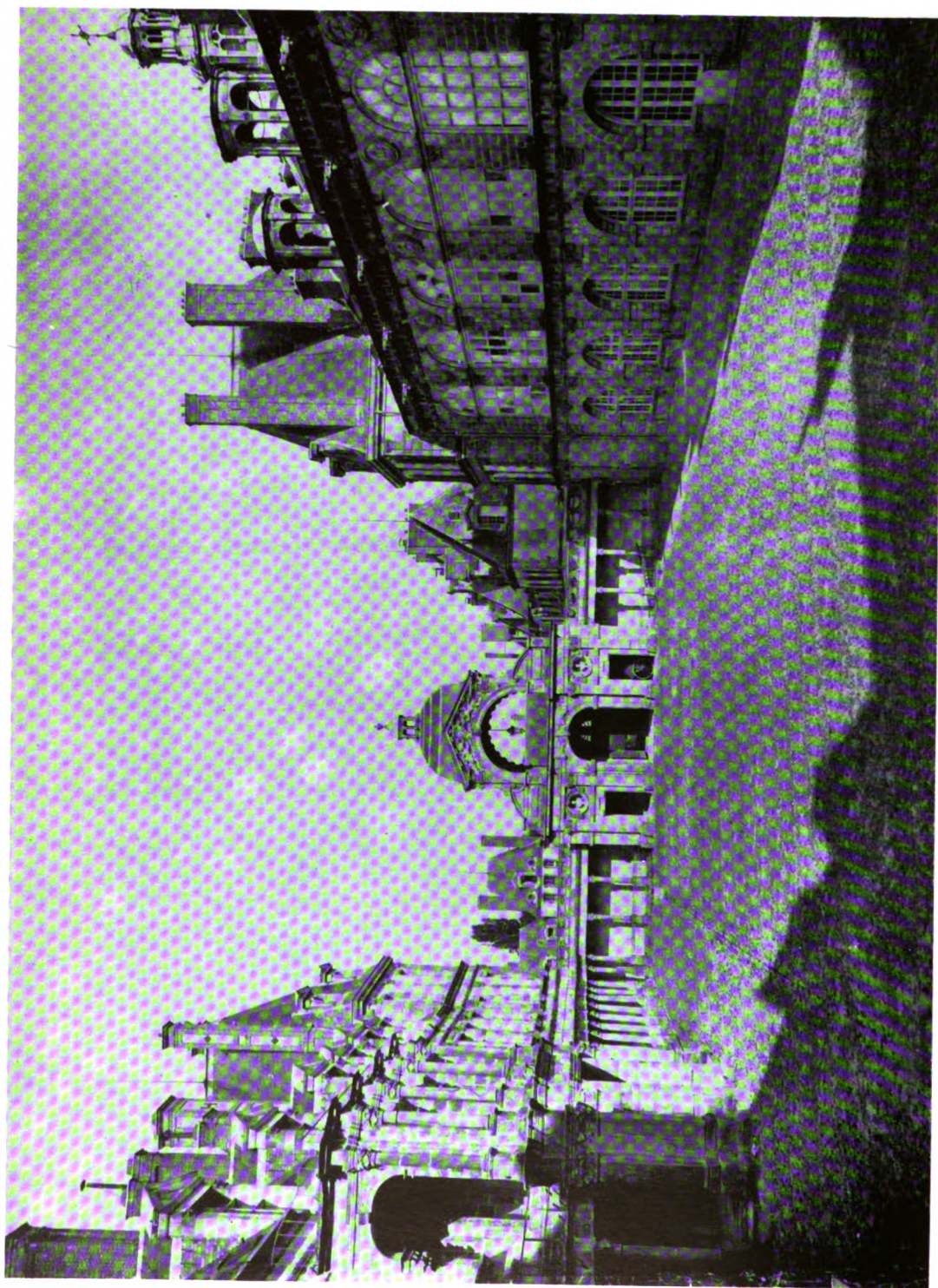
The château of Fontainebleau is of vast extent and of various types of Renaissance architecture, and includes six courts. It is superbly furnished throughout, the ceilings richly gilded or frescoed, the walls hung in priceless old tapestries or adorned with great paintings. It was a favorite residence of royalty for seven centuries; four kings of France were born within its walls and two died there. Memories of Francis I, Catherine de Medici, Henry IV, Maria de Medici, Richelieu, Anne of Austria, Napoleon and Josephine haunt the palace, and as one wanders through its silent courts and corridors, its council chamber, library, and ball-room, its throne-room, chapel, and theater, and its magnificent bedroom suites, how many scenes from the lives of its former historic occupants rise before the mind! One thinks too of the illustrious guests who have been entertained here in times past. Here Francis I entertained most sumptuously his rival, Emperor Charles V, and one still reads of the extravagance of the hospitality and the brilliancy of the repartee amongst the guests at dinner. Here on two occasions Pope Pius VII was entertained by Napoleon: on the first occasion Pius came willingly out of policy as his guest, and on the last he came through compulsion as his prisoner.

If one is wise enough to spend a few days in Fontainebleau one can visit the château leisurely, avoiding the ordinary sight-seeing excursionists arriving at frequent intervals from Paris — for nothing so eliminates the charm from old historic palaces as does a chattering party of tourists. A student of history visiting the scene of so much past luxury, intrigue, and tragedy, feels quite friendly if not intimate with the former royal occupants of the palace, especially with the pleasure-loving Francis I who certainly loved art as well as pleasure and who, to beautify the place and to keep him company, brought to Fontainebleau many artists of renown: Leonardo da Vinci, Benvenuto



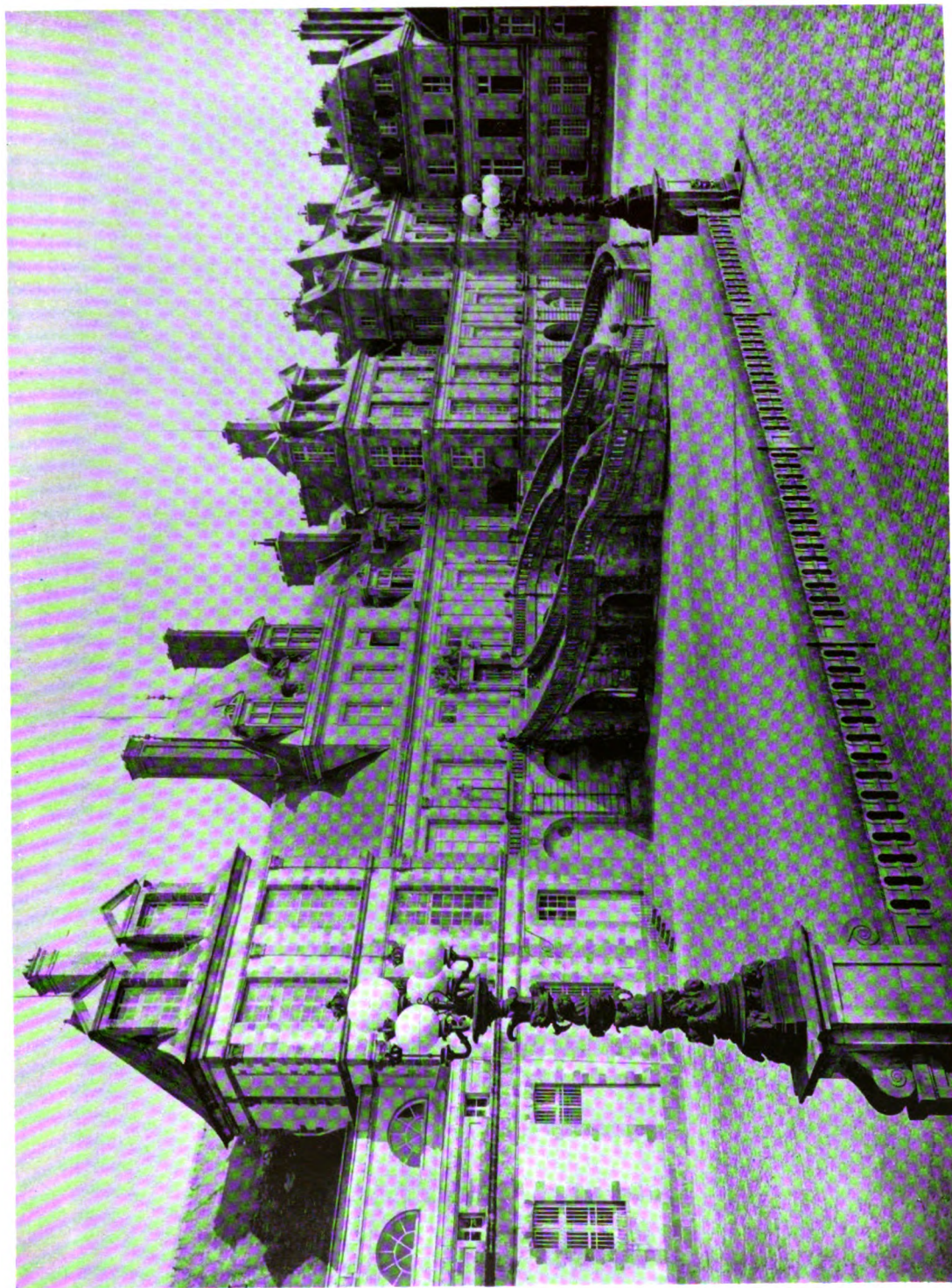
Lomaland Photo. & Engraving Dept.

THE PALACE OF FONTAINEBLEAU: VIEW FROM THE PARK



Lomaland Photo. & Engraving Dept.

THE PALACE OF FONTAINEBLEAU: THE BAPTISTRY



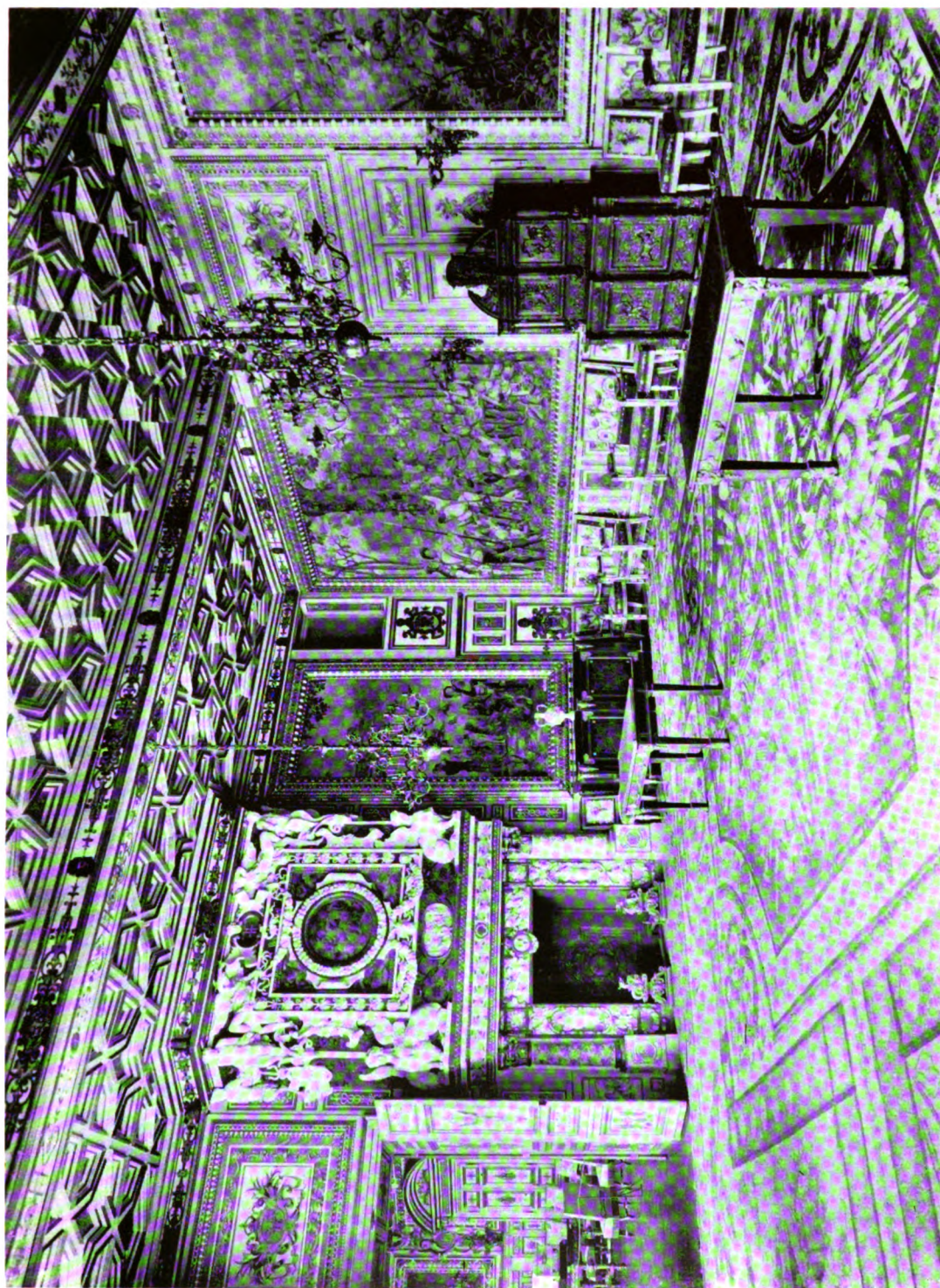
Lomaland Photo. & Engraving Dept.

THE PALACE OF FONTAINEBLEAU: "LA COUR DES ADIEUX"



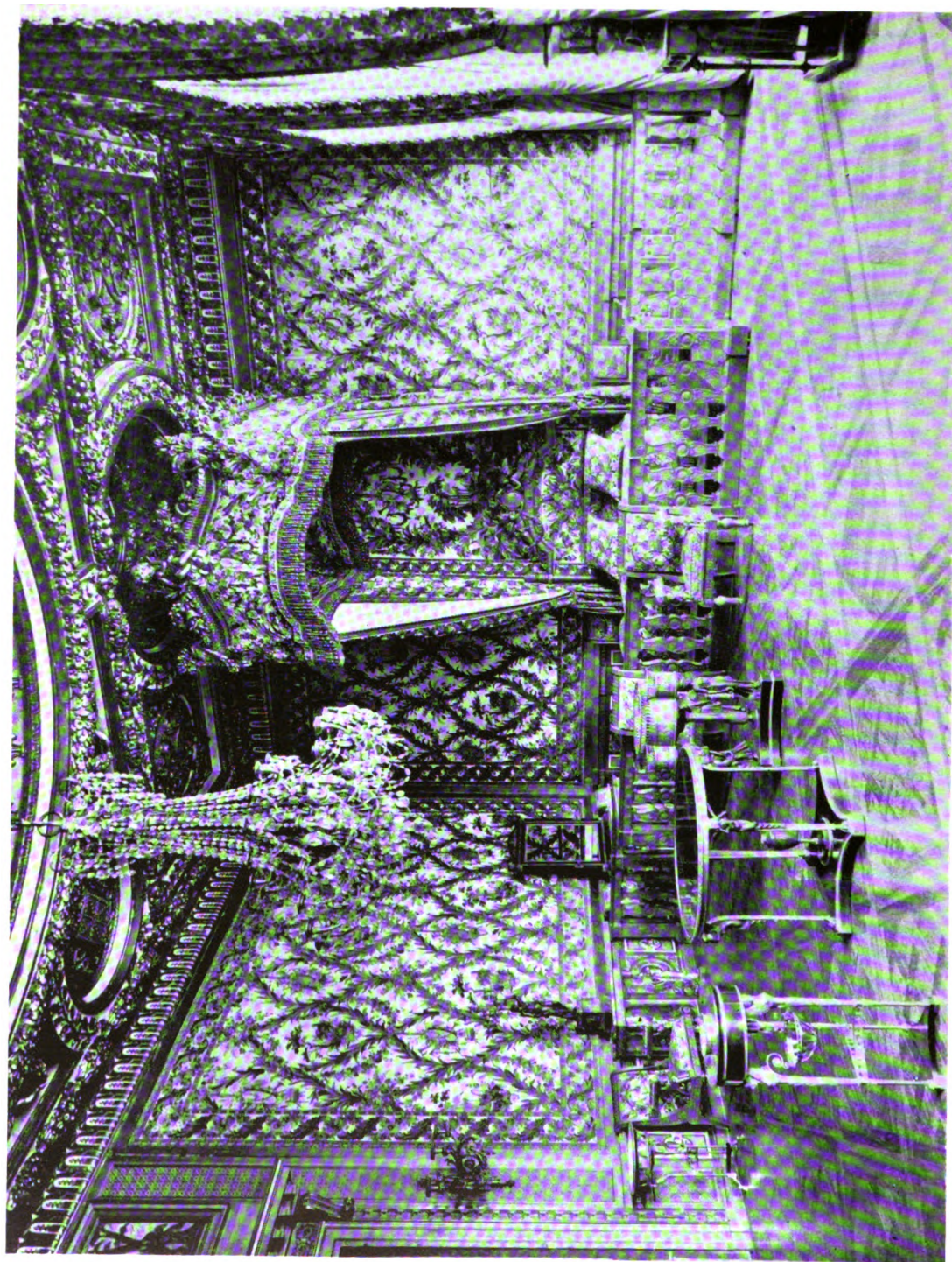
Lomaland Photo. & Engraving Dept.

THE PALACE OF FONTAINEBLEAU: GALLERY OF FRANCIS I



Lomaland Photo. & Engraving Dept.

THE PALACE OF FONTAINEBLEAU: SALON OF FRANCIS I



Lomeland Photo. & Engraving Dept.

THE PALACE OF FONTAINEBLEAU: MARIE ANTOINETTE'S BED-CHAMBER

Cellini, Andrea del Sarto, Primiticcio, and others, whom he treated as friends; for they too were kings in the world of art and their names shine as lustrously and will live as long as that of the magnificent Francis.

The freshest memories about the palace, not yet having had time to grow dim and hazy, are those of Napoleon and Josephine. Some of the most vital events of Napoleon's career occurred here — the signing of the bill which divorced him from Josephine, his abdication of the Imperial throne and his touching farewell to the Old Guard. An object of interest to all visitors is the table on which he signed the abdication dictated to him by the Allies, who thought that at last his star of destiny had set, little dreaming that in less than a year, while they were quarreling amongst themselves, the cry "Back from Elba" would convulse Europe for a hundred days.

In the Cour des Adieux one can in imagination see Napoleon's Old Guard sorrowfully assembled there to receive their Emperor's farewell, and Napoleon himself in his gray coat and cocked hat standing on the horseshoe staircase taking leave of his old grenadiers. "Soldiers of my old guard," he said, "I bid you farewell. For twenty years I have always found you on the path of glory. . . . I must now depart, but do you, my friends, continue to serve France. Do not pity my fate. If I have consented to live on, it is to contribute still further to your glory. I wish to record the great deeds we have achieved together. . . . Adieu my children. . . . Farewell once more my old companions. Let this last kiss penetrate your hearts. My prayers shall go with you always. Keep my memory."

The château is surrounded by green lawns, gardens with fountains and grottos and waterfalls, groves of old trees, and a lovely lake, full of immense carp which look old enough to remember personally the kings and queens who used to walk there. One wonders, when they stick their noses out of the water, whether they enjoy the sights and sounds of the present-day tourists as much as the old-time sound of hunting-horn and sight of pageantry that greeted them in days gone by.

Not far from the town begins to stretch the forest of Fontainebleau, the largest and most beautiful forest in France, for centuries the favorite hunting-ground of kings. This wilderness of green shade covers nearly 43,000 acres and is full of landmarks of interest. Many of the old trees have their names painted on signboards and attached to them: *le chêne de Molière, l'arbre de la Reine, le bouquet du Roi,*

le chêne de Marie Antoinette, etc.; and many are the interesting stories told about them.

It is no wonder that this beautiful forest so near to Paris became the resort of the modern French school of landscape painters and that, following in the foot-steps of Théodore Rousseau, artists flocked to Barbizon, Chailly, Marlotte and other small villages bordering the forest to live and work close to nature. There are many noted exponents of the School, Dupú, Daubigny, Diaz, Troyon, Charles Le Roux, Fleury, etc.; but by far the widest known and the best beloved are Jean Baptiste Corot and Jean François Millet. Who does not know and love the trees and skies of Corot's inimitable landscapes? Who has not been moved by the simplicity and majesty of Millet's *Angelus*, *The Gleaners* and *The Sower*?

WITH THE ZUNIS IN NEW MEXICO:

by George Wharton James *

III. THE ZUNIS AND THEIR ANIMISTIC PHILOSOPHY



WHEN first I began to visit the Zunis and became slightly conversant with their habits and customs, I, like every other self-conceited white person, deemed myself "pretty well posted" as to their philosophy and modes of thought. I was soon, however, to learn my error. I had seen the women in the hours of sunrise stand and sprinkle their sacred meal to the rising sun. Hence I had settled the question at once that they were sun-worshippers. I had seen their great veneration and reverence for the snake, so I assumed that they were also snake-worshippers. They symbolized the sun, the lightning, the stars, the planets and the clouds on their head-dresses in their sacred ceremonials so it was easy to assume that they worshiped everything in Nature.

But one day I arranged to go out on a hunting trip with T'snahey and another of my Zuni friends and on that trip learned somewhat more than I had ever dreamed, of the vastness of my ignorance, and the colossal quality of my arrogant assumptions. Indeed the eye-open-

* Author of *The Wonders of the Colorado Desert, In and Around the Grand Canyon, The Indians of the Painted Desert Region, Indian Basketry, Through Ramona's Country*, etc., etc.

ing process began before we started out. Naturally I assumed that all we had to do was to see that our guns were in order, that we had plenty of ammunition and a sufficiency of lunch and start. But not so Tsnahey. He had to gain permission from some superior officer of the hunting clan to which he belonged, and there had to be "smoking the sacred smoke," dancing and prayers that kept him up very, very late the night before we were to start. All this I learned vaguely, in answer to certain questionings in which I was groping, as it were, to find the clue to what seemed to me to be mysterious actions and words of my Zuni friends. Already they regarded me with somewhat more friendly feeling than most white men. I had been adopted into the family of Indians in three other pueblos and peoples, and they were assured that whatever my face was, my heart was Indian, hence they allowed me to see and ask about things that otherwise would have been kept secret.

Already have I explained some of the ceremonials that took place on the rabbit-hunt in which a large number participated; now I was to learn the philosophy behind much of what was then done. Almost under his breath Tsnahey made references to certain mystical beings that he called *we'-ma-we*, or *we'-me'* (pronounced weh-meh), and after we had gone a certain distance from the pueblo and had struck the trail of the game we were after, he and his companion brought out from their pockets a forked stick and the queerest little stone figure I had ever seen. This was a representative of the *we'-me'* to which the strange references had been made. It was a tiny figure rudely shaped to represent some animal, yet carved and smoothed to perfection. Its eyes were of turquoise — the beautiful blue stone that stole its color from the sky, and that these Indians prize highly, using it to add ornamentation to their shell-bead or wampum necklaces, to be set into their jewelry, etc. Upon its side was bound, with fine sinew, an exquisitely shaped, tiny arrow-point made of obsidian, and under its body (where I afterwards found an inlaid piece of turquoise representing the fetish's heart), was a peculiarly folded piece of corn-husk in which I was told was a pinch of sacred corn-meal, the "blessing" of which had required quite an elaborate and serious secret ceremony in the *kiva* of Tsnahey's hunting clan. It afterwards transpired that his hunting companion was a "high official" in this clan, and that night, as we sat around our camp-fire (the hunt having been so far very successful, and our hearts full of rejoicing) he began to unfold

to me, in a series of stories of fascinating import, the philosophy which afterwards I learned Lieut. Cushing had clearly formulated.¹ Tsnahey acted as translator and this was the gist of what I gathered.

The highest philosophy of which we are cognizant recognizes the "Universal Kinship," and the "Cosmic Consciousness," and is already believed in by thousands of intelligent people, as well as followers of Emerson and Whitman. In a way the Zunis believe in this universal relationship, not only of the sun, moon, stars, sky, earth, and sea, but of all plants, animals, men, and every inanimate object. Though they believe these objects have an all-conscious and interrelated life, the degree of relationship seems to be determined largely by the degrees of resemblance.

To them man is the least mysterious and most dependent of "all things," hence he is the lowest. Anything that in any way, actually or in imagination, resembles him is believed to be related to him and correspondingly mortal and low in the scale. Everything that is mysterious, strange, and incomprehensible to him, on the other hand, is regarded as further advanced than himself, powerful and immortal. The animals, being mortal and possessing similar physical functions and organs, are closely related to man; but, on the other hand, as they possess specific powers and instincts that man does not possess, and at the same time have an element of the mysterious in them, they are regarded as nearer to the gods than man. The phenomena of nature, being still more mysterious, powerful, and immortal (that is, they are exercised all the time, while man is born and dies, and thus is mortal), are more closely related to the higher gods than the animals; yet they are nearer to the animals than are the higher gods, because their manifestations often seem to resemble the operations of the animals.

Hence we see in the Zuni philosophy of things the following order:

The Higher Gods
The Phenomena of Nature
The Animals
Man

the animals and the phenomena of nature forming links between the powers below them and the powers above.

The phenomena of nature are all personified, and are given animal personalities that most nearly correspond to their commonest manifestation. For instance, lightning is given the form of the serpent,

1. See Cushing's Monograph in the Reports of the Bureau of American Ethnology.

with or without the arrow-pointed tongue, because its course through the sky is serpentine, and its stroke, like that of the serpent, instantaneous and destructive. Yet, strange to say, it is named not after the name of the serpent, but after its most obvious trait, viz., its gliding, zigzag motion.

It can thus be seen that the Zuni man regards the serpent as his superior, because, to him, it is more mysterious than himself and is more nearly related to the lightning, which is a step higher still.

Following this chain of reasoning it can well be seen that the Zuni gods — the “master existences,” are supposed to be more closely related to the personalities of the phenomena of nature than to either animals or men. The two latter are close by, mortal, and not so very mysterious, whereas the “Creators and Masters” are far away, remote in time, immortal, and only vaguely known. They are all given forms, however, either of animals (which forms also personify the powers of nature), of monsters compounded of man and beast, or of man. The animal gods form by far the largest class.

The Zunis have no words to signify “gods.” The nearest terms they possess are words that signify “Surpassing Beings,” — Creators and Masters — and “All Fathers,” beings who are superior to all others in wonder and power, and who are the “Makers” and the “Finishers” of existence.

Living men are called “Done Beings” — from the words that signify “done, cooked, baked, or ripe,” and when they die they are called “Finished Beings,” from the word signifying “made or finished.”

It will be seen, therefore, that there is not so vast a difference between these orders of life, and each being related to the one above, and the one below it, the Zuni realizes a close connexion by means of the steps named, between himself and the highest powers. The nearest he comes to recognition of God is in his mythology, where there are beings godlike in attribute and power, anthropomorphic, monstrous, and elemental, who are known as the “Makers or Finishers of the Paths of Life.” The sun, the most superior of all, is called: “The Holder of the Paths.”

From the sun downwards to man all these beings and personalities (even those of Nature), are called Life Beings, and because *all* have the same general name the Zuni instinctively believes that they are all of one blood — one family.

Feeling, however, as he does, that the animals are nearer to himself than either the phenomena of nature or the higher gods, and that they may and can act as mediators between himself and the higher powers, it is perfectly natural that his worship should be largely addressed to animals. And here another peculiarity of his mental processes is observed, viz., being unable to recognize the differences between the objective and the subjective he establishes relationships between natural objects which resemble animals and the animals themselves. He even imitates these animals for the purpose of establishing such relationships between himself and the animals and the natural phenomena they signify, and he thus provides himself with a conventional art for purely religious purposes.

In his selection of animals to act as mediators between himself and the higher powers he naturally chooses those which supply him with food and useful material, as skins for clothing, and foot-gear, gut for bow strings, etc. But more important still to him are those animals that prey upon these useful and food animals. If he can propitiate these latter and gain their spirit and power he will never lack for food, etc., and this is one of the great objects of his prayer. Hence he calls the representations of these objects of his worship — these fetiches — *We'-ma-we*, or Prey Beings.

The fetiches highly valued by the Zunis are natural concretions which bear a resemblance to one of the animals or representations worshiped, and these resemblances are often artificially heightened. The most valued of all, however, are sometimes highly carved, but by their high polish and dark patina are clearly of great antiquity. They have been found around the ruins of ancient pueblos, or have been handed down for many generations. All these concretions, whether in their original or improved condition, are supposed by the Zunis — and their *A'-shi-wa-ni*, or medicine-men, clearly teach such as the fact — to be either actual petrifications of the animals they represent, or were such originally.

By a strange course of reasoning the Zunis believe that the fetiches, though stone, possess all the qualities of body and spirit inherent to the animals when alive. For instance, the heart of the mountain lion has a spirit of conscious power over the antelope, deer, and other animals that he hunts, his breath, which comes from this magical power of the heart, breathed in the direction of the prey, whether near or far, strikes their hearts and causes their legs to stiffen and their bodies

to lose their strength; and his cry, which is his magical medicine of destruction, charms the senses of his prey. The fetich has the same power, they believe, for though the person of the lion is stone, his heart still lives, and these powers are derived from the living heart.

Hence they have a large number of fetiches, one for each of the six world-regions, and the reason for these is explained in the following story, or legend, which was told to us, at my request, by one of the shamans of the tribe after we returned to Zuni.

How I wish I had the power to paint a picture of our story-teller as we sat in this underground chamber, squatting around the little fire which burned on the hearth at the foot of the ladder, through the hatchway of which we could catch glimpses of the star-studded sky. With solemn dignity the story-teller talked, his bronzed and seamed face lit up every now and again not only with the interest of his tale, but with the additional light cast when a few new sticks were put on the fire. We, the product of the later American civilization, sat around him, while beyond us, sat and stood a listening throng of Zuni young men and old, who seemed as much interested in the story as if they had never heard it before.

“Each of the six regions has its own prey animal, who is also the guardian of that region, as follows: The Mountain Lion, of the north, because his coat is yellow and the light of the north is yellow; the Black Bear, of the land of the night, the west; the Badger, of ruddy skin, of the land of summer, the south; the White Wolf, of the land of the dawn, the east; the Eagle, of the upper regions, for he flies through the air without tiring and his coat is speckled, as is the sky with clouds; the Mole, of the lower regions, for he burrows through the earth, and his coat is black as are the holes and caves of the earth. The Mountain Lion is the Master of all the gods of prey because he is stout of heart and strong of will.

“The fetiches representing all these animals are kept in great veneration by the Zuni medicine priests and when a member of one of their societies wishes to go hunting he comes and with much prayer and ceremony takes out the fetich he needs for the direction he intends to hunt in, and for the prey he seeks to obtain.

“The distribution of the animals came about in this way. When men began their journey on the earth it was from the Red River. The wonderful family of the Snail People caused, by means of their magic

power, all the game animals in the whole world round about to gather together in the forked canyon-valley under their town, where they were securely hidden from the rest of the world.

"The walls of this canyon were high and insurmountable, and the whole valley, though large, was filled full of the game animals, so that their feet rumbled and rattled together like the sound of distant thunder, and their horns crackled like the sound of a storm in a dry forest. All round about the canyon these passing wonderful Snail People made a line of magic medicine and sacred meal, which road, even as a corral, no game animal, even though great Elk or strong Buck Deer could pass.

"Now it rained many days, and thus the tracks of all these animals tending thither were washed away. Nowhere could the Ka-ka, or the children of men, although they hunted day after day over the plains and mountains, on the mesas and along the canyon-valleys, find prey or trace of prey.

"Thus it happened that after many days they grew hungry, almost famished. Even the great strong Sha-la-ko and the swift Sa-la-mo-pi-a walked zigzag in their trails, from the weakness of hunger. At first the mighty Ka-ka and men alike were compelled to eat the bones they had before cast away, and at last to devour the soles of their moccasins and even the deer-tail ornaments of their dresses for want of the flesh of the game animals.

"Still, day after day, though weak and disheartened, went the Ka-ka (Zuni ancient mythical beings), and sought game in the mountains. At last a great Elk was given liberty. His sides shook with tallow, his dewlap hung like a bag, so fleshy was it, his horns spread out like the branches of a dead tree, and his crackling hoofs cut the sands and even the rocks as he ran westward. He circled far off toward the Red River, passed through the Round Valley and into the northern canyons. The Sha-la-ko was out hunting. He espied the deep tracks of the Elk and fleetly followed him. Passing swift and strong was he, though weak from hunger, and ere long he came in sight of the great Elk. The sight gladdened and strengthened him; but alas! the Elk kept his distance as he turned again toward the hiding-place of his brother animals. On and on the Sha-la-ko followed him, until he came to the edge of a great canyon, and peering over the brink discovered the hiding-place of all the game animals of the world.

"'Aha! so here you all are!' said he. 'I'll hasten back to my fa-

ther Pa-u-ti-wa;² who hungers for flesh, alas! and grows weak.' And like the wind the Sha-la-ko returned to Ko-thu-el-lon-ne. Entering, he informed the Ka-ka, and word was sent out by the swift Sa-la-mo-pi-a³ to all the We-ma-a-ka-i for counsel and assistance, for they were now the Fathers of men and the Ka-ka. The Mountain Lion, the Coyote, the Wild Cat, the Wolf, the Eagle, the Falcon, the Ground Owl, and the Mole were summoned, all hungry and lean, as were the Ka-ka and the children of men, from want of the flesh of the game animals. Nevertheless, they were anxious for the hunt and moved themselves quickly among one another in their anxiety. Then the passing swift runners, the Sa-la-mo-pi-a, of all colors, the yellow, the blue, the red, the white, the many colored, and the black, were summoned to accompany the We-ma-a-ka-i to the canyon-valley of the Snail People. Well they knew that passing wonderful were the Snail People, and that no easy matter would it be to overcome their medicine and their magic. But they hastened forth until they came near to the canyon. Then the Sha-la-ko,⁴ who guided them, gave directions that they should make themselves ready for the hunt.

"When all were prepared, he opened, by his sacred power, the magic corral on the northern side, and forth rushed a great buck Deer.

"'Long Tail, the corral has been opened for thee. Forth comes thy game, seize him!' With great leaps the Mountain Lion overtook and threw the Deer to the ground, and fastened his teeth in his throat.

"The corral was opened on the western side. Forth rushed a Mountain Sheep.

"'Coyote, the corral has been opened for thee. Forth comes thy game, seize him!' The Coyote dashed swiftly forward. The Mountain Sheep dodged him and ran off toward the west. The Coyote crazily ran about yelping and barking after his game, but the Mountain Sheep bounded from rock to rock and was soon far away. Still the Coyote rushed crazily about until the Mountain Lion commanded him to be quiet. But the Coyote smelled the blood of the Deer and was

2. The chief god of the Ka-ka, now represented by masks, and the richest costuming known to the Zunis, which are worn during the winter ceremonials of the tribe.

3. The Salamopia are monsters with round heads, long snouts, huge feathered necks, and human bodies. They are supposed to live beneath the waters, to come forth, or enter snout foremost. They also play an important part in the Ka-ka or sacred dances of Winter.

4. Monster human-bird forms, the warrior chiefs of Pautiwa, the representatives of which visit Zuni, from their supposed western home, in certain springs, each New Year. They are more than twelve feet high, and are carried swiftly about by persons concealed under their dresses.

beside himself with hunger. Then the Mountain Lion said to him disdainfully, 'Satisfy thy hunger on the blood I have spilled, for today thou hast missed thy game; and thus ever will thy descendants, like thee, blunder in the chase. As thou this day satisfiest thy hunger, so also by the blood that the hunter spills or the flesh that he throws away shall thy descendants forever have being.'

"The corral was opened on the southern side. An Antelope sprang forth. With bounds less strong than those of the Mountain Lion, but nimbler, the Wild Cat seized him and threw him to the ground.

"The corral was opened on the eastern side. Forth ran the O-ho-li — the Albino Antelope. The Wolf seized and threw him. The Jack Rabbit was let out. The Eagle poised himself for a moment, then swooped upon him. The Cotton-Tail-Rabbit came forth. The Prey Mole waited in his hole and seized him; the Wood Rat, and the Falcon made him his prey; the Mouse, and the Ground Owl quickly caught him.

"While the We-ma-a-ka-i were thus satisfying their hunger, the game animals began to escape through the breaks in the corral. Forth through the northern door rushed the Buffalo, the Great Elk, and the Deer, and toward the north the Mountain Lion, and the Yellow Sa-la-mo-pi-a swiftly followed and herded them, to the world where stands the yellow mountain, below the great northern ocean.

"Out through the western gap rushed the Mountain Sheep, herded and driven by the Coyote and the blue Sa-la-mo-pi-a, toward the great western ocean, where stands the ancient blue mountain.

"Out through the southern gap rushed the Antelope, herded and driven by the Wild Cat and the red Sa-la-mo-pi-a, toward the great land of summer, where stands the ancient red mountain.

"Out through the eastern gap rushed the Albino Antelope, herded and driven by the Wolf and the White Sa-la-mo-pi-a, toward where 'they say' is the Eastern Ocean, the 'Ocean of Day,' wherein stands the ancient white mountain.

"Forth rushed in all directions the Jack Rabbit, the Cotton Tail, the Rats, and the Mice, and the Eagle, the Falcon, and the Ground Owl circled high above, toward the great 'Sky ocean,' above which stands the ancient mountain of many colors, and they drove them over all the Earth, that from their homes in the air they could watch them in all places; and the Sa-la-mo-pi-a of many colors rose and assisted them.

"Into the earth burrowed the Rabbits, the Rats, and the Mice, from the sight of the Eagle, the Falcon, and the Ground Owl, but the Prey Mole and the black Sa-la-mo-pi-a thither followed them toward the four caverns of Earth, beneath which stands the ancient black mountain.

"Then the Earth and winds were filled with rumbling from the feet of the departing animals, and the Snail People saw that their game was escaping; hence the world was filled with the wars of the Ka-ka, the Snail People and the children of men.

"Thus were let loose the game animals of the world. Hence the Buffalo, the Great Elk, and the largest Deer are found mostly in the North, where they are ever pursued by the great Mountain Lion; but with them escaped other animals, and so not alone in the north are the Buffalo, the Great Elk, and the Deer found.

"Among the mountains and the canyons of the west are found the Mountain Sheep, pursued by the Coyote; but with them escaped many other animals, hence not alone in the west are the Mountain Sheep found.

"So, for the same reason, that other animals escaped in the same direction, while we find toward the south the Antelope, pursued by the Wild Cat; toward the east the Albino Antelope pursued by the Wolf; they are not found there alone.

"In all directions escaped the Jack Rabbits, Cotton-Tails, Rats, and Mice; hence over all the Earth are they found. Above them in the skies circle the Eagle, the Falcon, and the Ground Owl; yet into the earth escaped many of them, followed by the Prey Mole; hence beneath the Earth burrow many.

"Thus, also, it came to be that the Yellow Mountain Lion is the Master Prey Being of the north, but his younger brothers, the blue, the red, the white, the spotted, and the black Mountain Lions wander over the other regions of Earth. Does not the spotted Mountain Lion (evidently the Ocelot) live among the *high* mountains of the south?

"Thus, too, was it with the Coyote, who is master of the west, but whose younger brothers wander over all the regions; and thus, too, with the Wild Cat and the Wolf.

"Thus the Zunis explain the special distribution throughout the six regions, of the Prey Animals and their prey, and also why other animals are found in those regions in which, according to the special classification, they should not occur."

Since I heard this legend I have accumulated quite a collection of *we'-me'*. When I first began to ask my Zuni friends for them, they almost fled from me as if I were guilty of sacrilege in merely mentioning the Prey Animals above a breath. But by and by, they began to bring them to me, generally at the dead of night and with extreme secrecy, and begging me not to allow any other Zuni to know that they had done so. Several times have I been awakened out of a sound sleep at some unearthly hour and required to get up, put another stick on the fire in the quaint corner-fireplace, and sit for half an hour, or an hour, listening to "made talk," knowing that if I were patient and waited long enough the real object of the visit would be revealed. And nearly always it was either a *we'-me'*, a sacred mask or head-dress, or some other object connected with their religious ceremonials that was thus stealthily offered to me, as the disposer of it felt he would lose caste, or perhaps be severely censured if it were known that he had placed these sacred objects into the hands of an outsider, no matter how friendly he might be known to be.

SCOTTISH SCENERY: by Walter Forbes

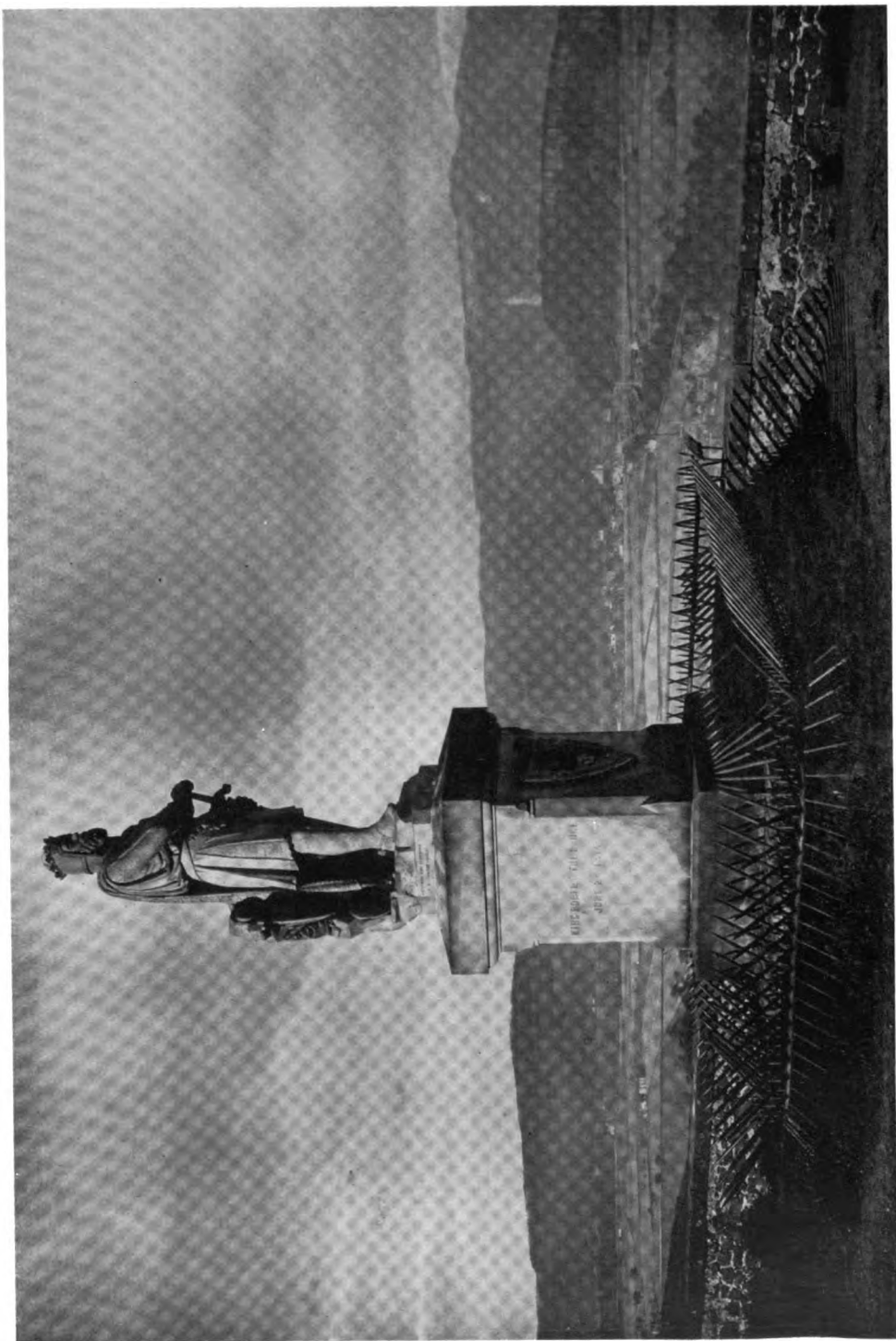
Away ye gay landscapes, ye gardens of roses,
 In you let the minions of luxury rove;
 But give me the glens where the snowflake reposes,
 For still they are dear unto freedom and love.
 O England thy glories are tame and domestic
 To me who has roamed on the hilltops afar;
 Then give me the crags that are wild and majestic,
 The deep frowning glories of dark Lochnagar.



BYRON has indeed immortalized the Braemar district of Scotland in the foregoing well-known lines. It may be said that youthful impressions and dislikes (Byron spent many of his youthful days near Braemar) are not always free from exaggeration, but who shall gainsay the fact that the words, "wild and majestic," are not only true of Braemar but are equally applicable to many other parts of both the Highlands and Lowlands?

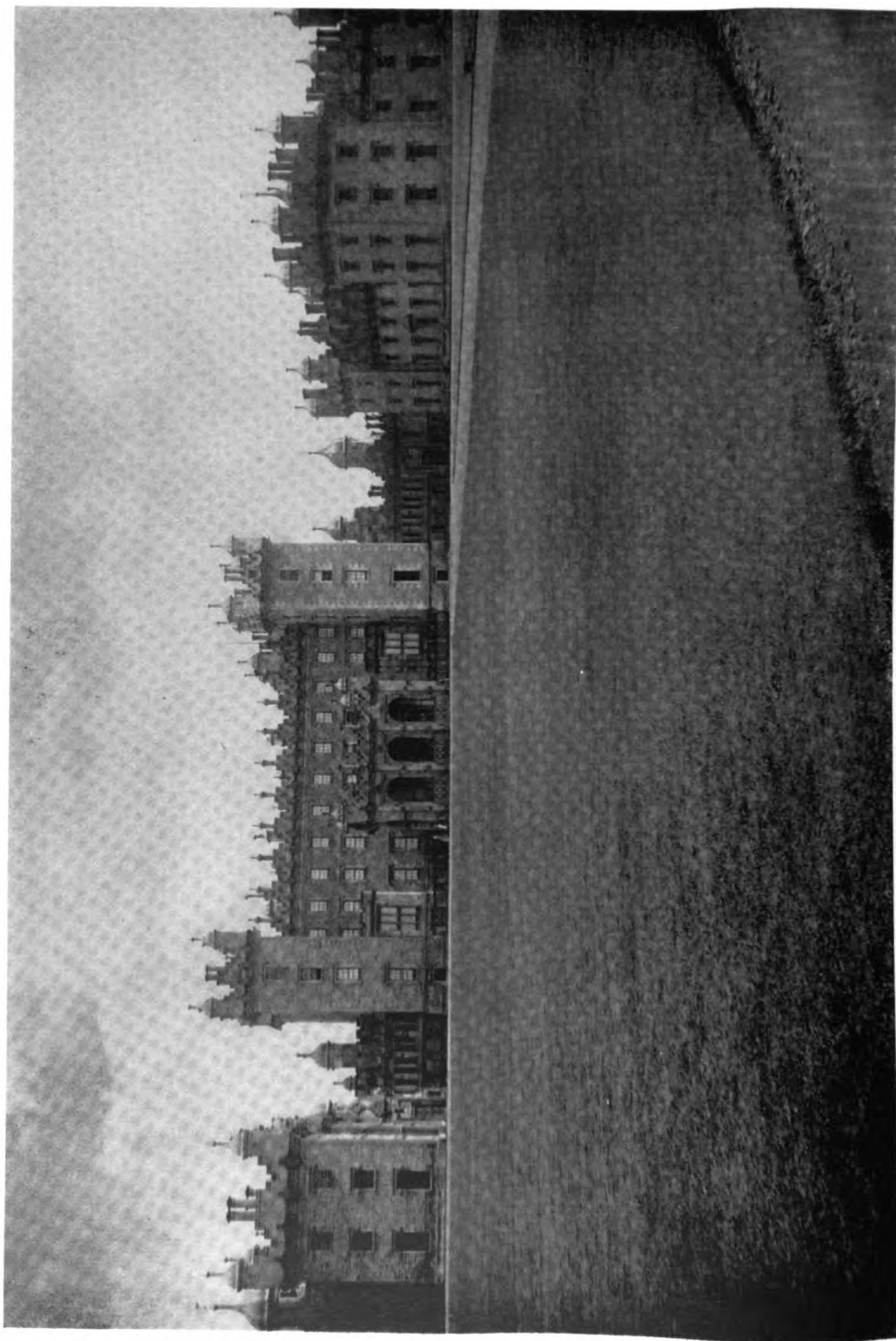
The accompanying pictures may be allowed to speak for themselves of the grandeur and majesty of Scottish scenery.

Again there is scarcely any part of the Land o' Cakes which, apart



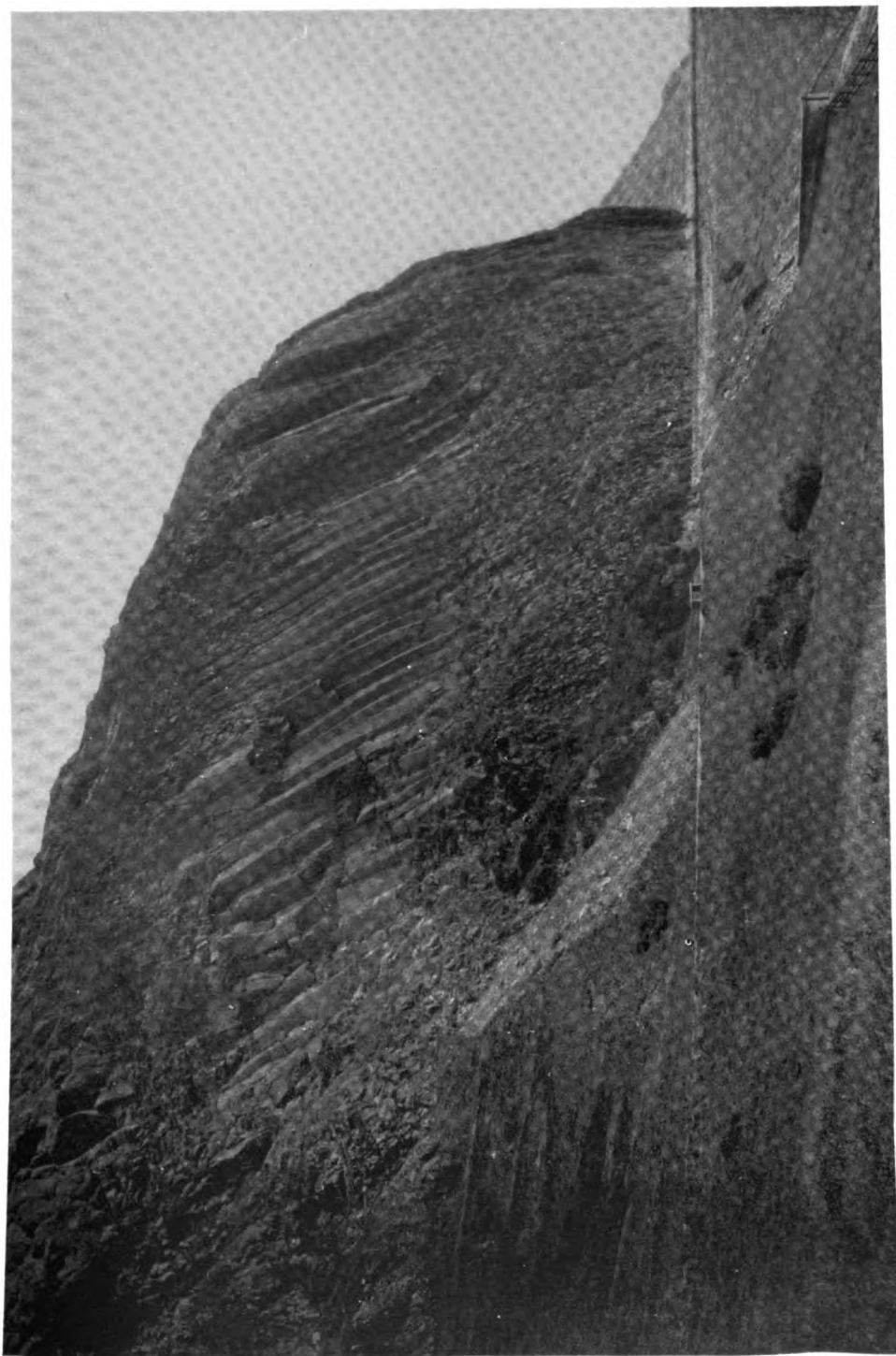
Lomeland Photo. & Engraving Dept.

THE BRUCE MONUMENT: STIRLING, SCOTLAND



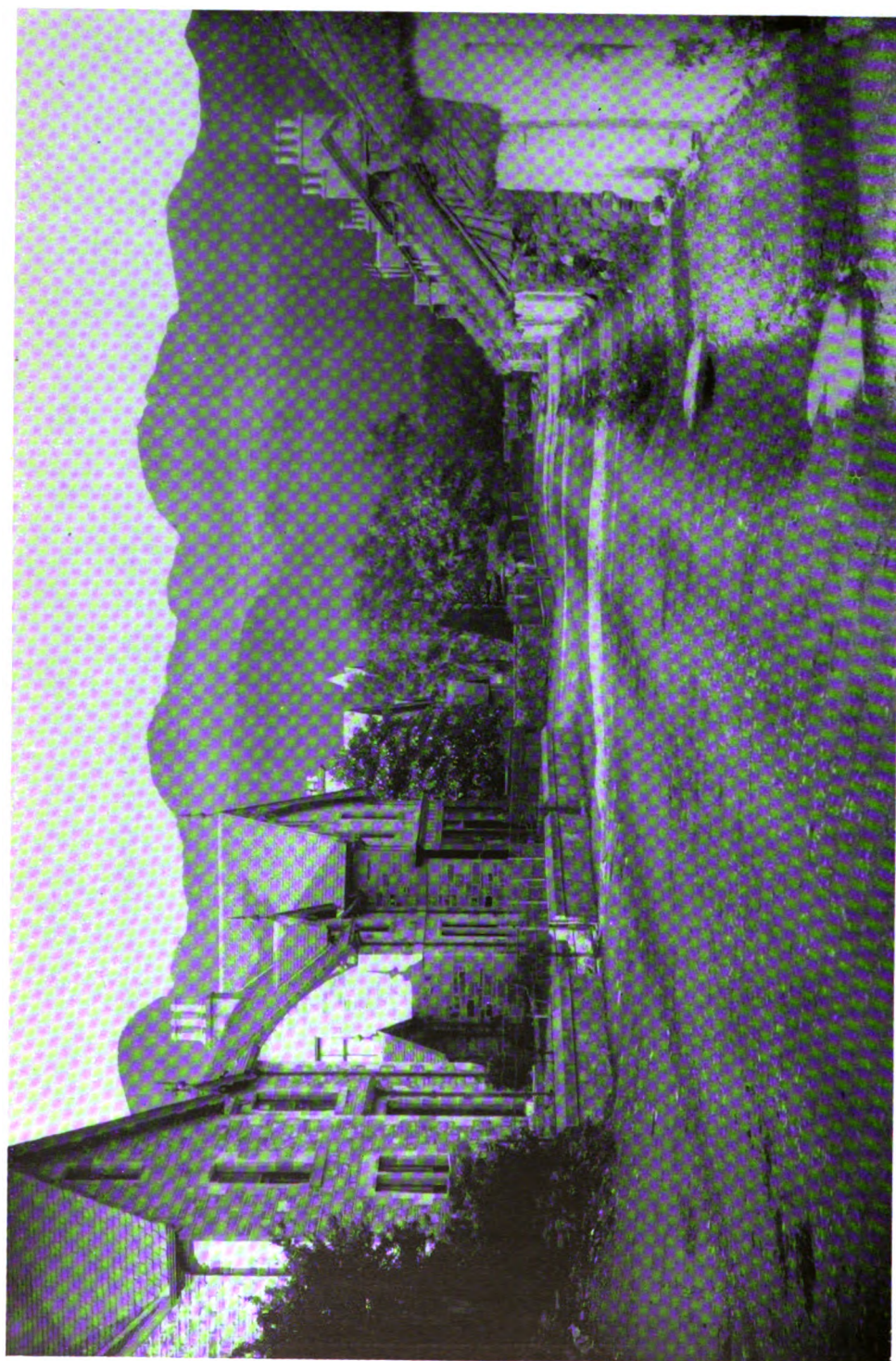
Lomaland Photo. & Engraving Dept.

ENTRANCE FRONT, FLOORS CASTLE, SCOTLAND



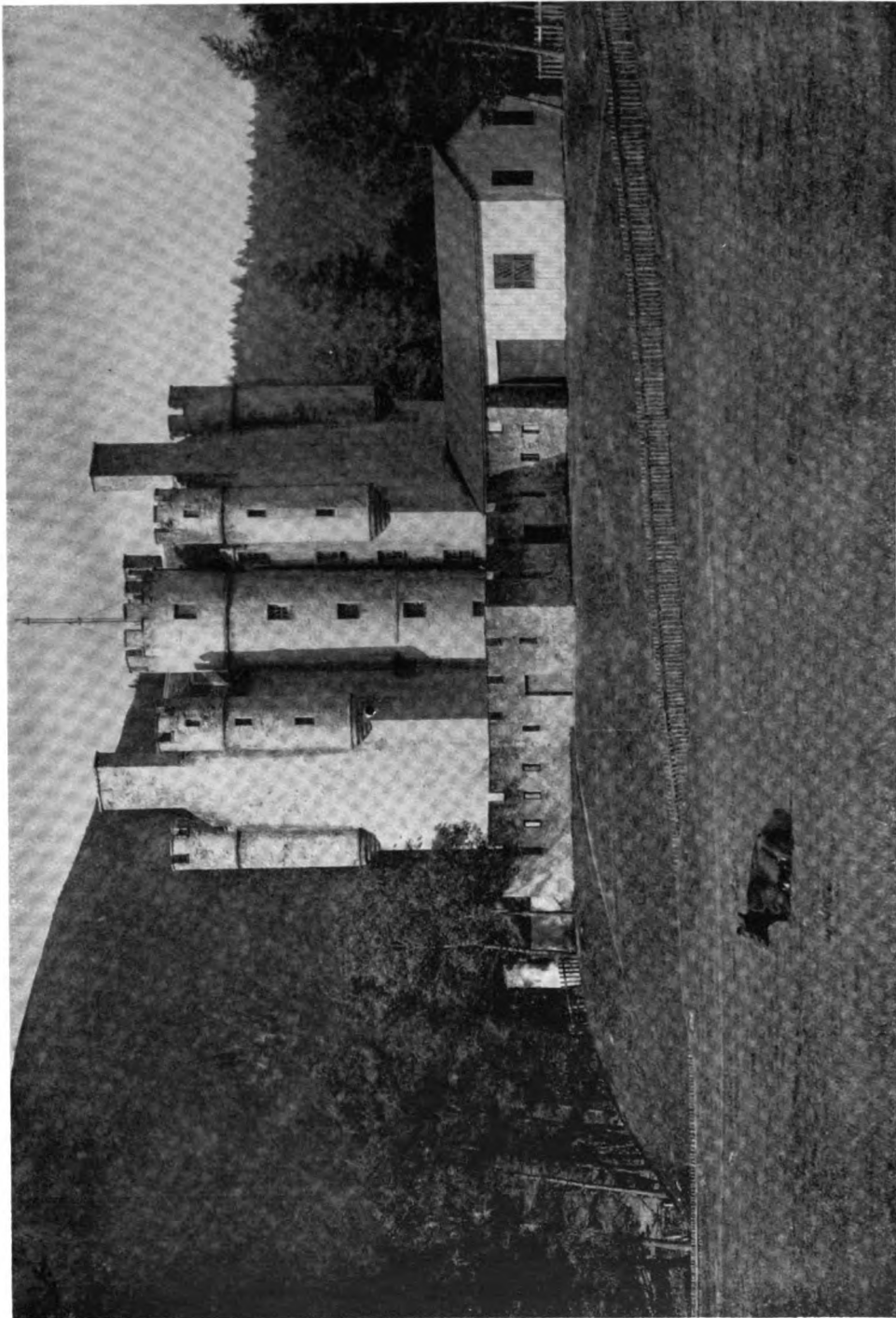
Lomaland Photo. & Engraving Dept.

"SAMSON'S RIBS," SALISBURY CRAGS, EDINBURGH, SCOTLAND



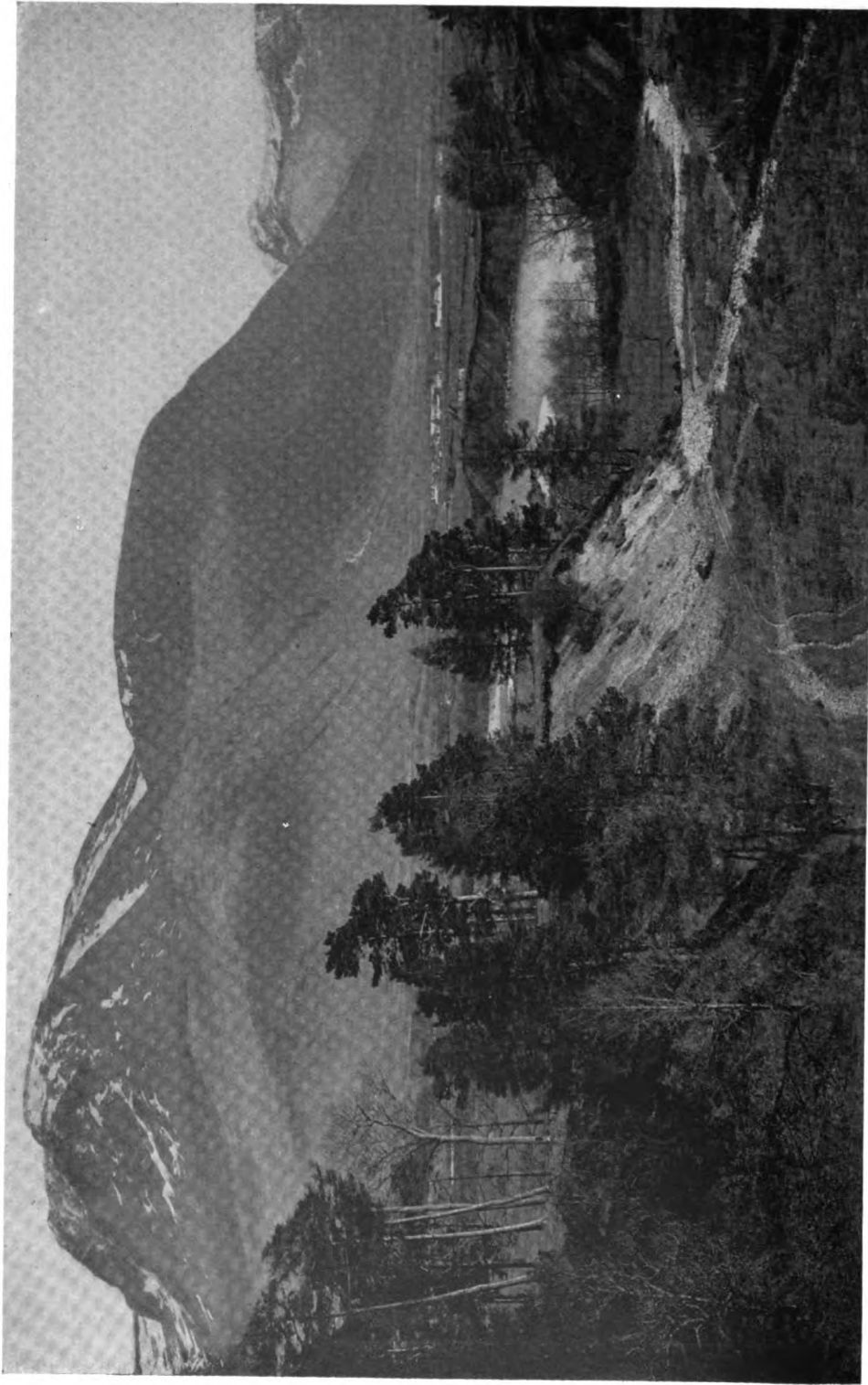
Lomaland Photo. & Engraving Dept.

VIEW IN KILLIN, SCOTLAND



Lomaland Photo. & Engraving Dept.

BRAEMAR CASTLE: ABERDEENSHIRE, SCOTLAND



Lomaland Photo. & Engraving Dept.

BEN NEVIS, FROM BANAVIE, SCOTLAND

from the scenery, is not romantically associated with historic characters and events. Floors Castle, for instance, with its numerous turrets and towers, and its background of foliage and greensward, constitutes not only one of the most impressive panels amidst Lowland scenery, but the entrance overlooks the junction of Teviot and Tweed where stand, on the narrow isthmus between the two rivers, the ruins of Roxburgh Castle. There Alexander III was born, and there James II, "James of the Fiery Face," lost his life by the bursting of a cannon when besieging the castle, then held by the English, and his army under the direction of his widow, the Queen, successfully completed the siege.

Scotland owes much of her discovery by the outside world as a land of rugged, tree-clad mountains, silvery lochs, and fairy glens, to the pen of Sir Walter Scott, and the path which was his favorite morning and evening resort must ever be of interest. "If," he writes in *The Heart of Midlothian*, "I were to choose a spot from which the rising or setting sun could be seen to the greatest possible advantage, it would be that wild path winding round the foot of the high belt of semicircular rocks, called Salisbury Crag, and marking the verge of the steep descent which slopes down into the glen on the south-eastern side of the city of Edinburgh." Surely the wonderful beauty of the extensive view to be had from there had much to do in awakening his power of scenic description. Many are the scenes of gaiety and tragedy in the royal life of Scotland which have been enacted in Holyrood Palace, situated near the foot of the crags.

Mention must be made of another man, the "man who woke her hero-soul" making the Scotland of today possible, whose name can never be blotted from the national records. Bruce! the name is engraven in the hearts of his countrymen, and Stirling calls forth the admiration and veneration of all because of its great beauty and its many associations with him, and his statue there looks down on fields made memorable by his prowess.

Killin, Braemar Castle — a high, bare walled tower with a venerable Flemish expression about it — and Ben Nevis are typical bits of Highland scenery, each having its own particular beauty and historic legends, the latter too lengthy to narrate here, but in passing it may be mentioned that each has been the scene of the gathering of the district clans to do battle for their rights, called together by the "Fiery Cross." To reach the top of Ben Nevis is the aspiration of

every tourist, but to see Ben Nevis aright the true point of vantage is at Banavie on the northern shore of Loch Linnhe. From there the view of the giant gradually rising peak upon peak until the snow-capped summit is beheld is most inspiring. Looking at such a scene of rugged grandeur one is reminded of the patriotism and love of home of the people born amidst such surroundings, and may with Burns exclaim:

O Scotia! my dear, my native soil!
 For whom my warmest wish to Heaven is sent!
 Long may thy hardy sons of rustic toil
 Be blest with health, and peace, and sweet content!

And oh! may Heaven their simple lives prevent
 From Luxury's contagion, weak and vile!
 Then, howe'er crowns and coronets be rent,
 A virtuous populace may rise the while,
 And stand a wall of fire around their much-lov'd Isle.

THE ALCOHOL DEMON: by H. Coryn, M. D., M. R. C. S.



R. Rosenwasser, writing in *The Medical Record* on "The Drink Habit," concludes with the expression of his opinion that the vast majority of inebriates *who sincerely desire to be cured*, can be; and moreover by office treatment without detention. But

that those who enjoy their inebriety and do not wish to be cured cannot be cured or much improved by any plan of treatment. *In the minds or brains of this latter class of persons there is either something present which does not belong there, and which we are unable to remove, or something lacking, which we are unable to give.* [Italics mine. H. C.]

The Doctor is grazing one of the secrets of human nature, a secret not at all known to the psychology of the day. It contains the origins of the doctrines of damnation, lost souls, the "second death," and vampires. Some of the "black sheep" who disgrace an irreproachable parentage, and the unfortunates — often men of genius like Edgar Allan Poe — who drink as if under the impulse of a periodical obsession against which they are helpless, appear by the same principle.

If "unconscious cerebration" be an admissible label, it is under it that the drink-obsession should be classed. If a plan, an invention, a problem in conduct, a difficulty of thought or calculation, suddenly

coming into the mind fully matured, solved or cleared, is regarded as the evident product of much *sub*-conscious — but yet, conscious — preparation, so is the obsessional outburst. The victim, waking in the morning, may find all the arrangements for the — by him unplanned and unintended — debauch already completed in his mind, sources of necessary money, method of escape, details as to secrecy, excuses — and with them the overmastering impulsion.

But we suggest that “unconscious cerebration” is a phrase that is incompetent and even meaningless, and repeat that *sub*-conscious is not *un*conscious.

In the normal animal life, as lived under the superintendence of nature, there is sickness but once — at death; and till then, perfect health. The centers of physiological activity for the upkeep of the individual and the race make their appeal to consciousness at their cyclically recurrent periods, have their demands adequately satisfied, and disappear again. At such periods only does the animal's mind take cognizance of these functions and devise means of satisfaction. The eating, drinking, sleeping, etc., are done merely when necessary and merely to the extent necessary. Mind, in fact, just covers the functions, has no other duty or capacity, and sufficiently serves each in turn.

The human program differs very much. Man is not as a rule healthy, knows many sicknesses, and has a mind which has much more imaginative pictorial power than that necessary to serve the animal functions. As in the animals, it responds to each of these functions at their cyclic appearances and preoccupies itself therewith. But some of them, after their due satisfaction, it does not let go. Pleased with the sensation, it immerses itself therein too thoroughly, develops it, prolongs its demands, complicates it, recalls it in memory and devises means for its repetition wholly apart from its limited functional service.

In perfect, balanced health the understanding tone of all particular sensations is the general sensation of well-being. In so far as man has not this health he has not this sensation. But he can get it, artificially and temporarily, from alcohol; to which fact the drinking habit nearly always owes its establishment. The drinker's attention is preoccupied with the sensation of health and vigor; he connects this with the taste and other subsidiary sensations afforded him by alcohol, making a compound unit of them all and dowering it with a

kind of life of its own, ensouling it as it were from his own *human* consciousness.

At first this created thing, creature, calls for its satisfaction only at certain stated times, then retiring below the floor of its creator's consciousness. But as, each time it emerges, he may ally himself more closely with it, lend it more life — *his* life, *his* will — its visits may be oftener and oftener, its demands more and more imperious.

But they are not recognized by him as imperious so long as he concurs. The demands are his own. Then come, in the intervals, regrets and counter-resolutions. Finally he despairingly recognizes, both in the intervals and even at the time of yielding, that he is in the grip of a power, a will, greater now than his.

In the next stage the man himself has disappeared. He is represented by and merged in the crave he created, now an actual intelligence acting for one end only, foreseeing and planning, permitting no other activity than such as will directly or indirectly serve it. The man is now, not the victim of the alcohol crave, but in a sense that crave itself. His proper humanity is absorbed, his intelligence now but cunning which in certain cases reaches an extreme finish. This is the stage to the beginning of which Dr. Rosenwasser refers.

We said "*in a sense* that crave itself." In what sense? How far? For Ego is *spirit* brought to a focus in self-consciousness; but the crave is a subjective energy of *matter*. Can the first become the second?

Not absolutely; but when spirit, which should dominate matter, permits itself to be stripped little by little of its prerogatives and insignia so that its self-consciousness is lost in the continuous consciousness of a material crave, its being as spirit is suspended, its previous acquisitions as spirit are lost. It is submerged in matter, outwardly in physical matter, the visible body, more immediately in that subtler *astral* body which forms the matrix of sensation. At the death of the grosser vehicle it finds itself, instead of in freedom, still chained to the finer. And that finer vehicle remains charged with the old crave in all its intensity, is still intensely living, very, very slow to disintegrate and die, and still possessed of the cunning it displayed before. It is now a disembodied crave, i. e., as to the gross body, but not to the subtler astral body, in which it still inheres.

When therefore *this* vehicle does finally disintegrate, scatter its atoms and die, the Ego is as if it had not lived that life. Having

merged its consciousness in matter, with the loss of that matter it has lost consciousness, in a sense *is not* as part of the spiritual world.

But before that, before the subtle astral matrix has disintegrated, what is the state of things? What will that disembodied crave be doing? *Trying to satisfy itself.* And for that it must enter and use some living human organism. It must find an open door.

But there is something more to be said, appealing however only to those who understand reincarnation. That Ego which is embodied in each of us, which *is* each of us, is a derived ray of a great Ego which stands to each of us as Supreme Soul. "As many men on earth, so many Gods in Heaven." This is one and yet not one with its representative on earth. Each of its successive representatives, in the long line of incarnations of every human individual, is a pulse or aspect of its self-consciousness; and in and through every such pulse, a whole incarnation, it tries to enrich itself spiritually. That is our, or its, purpose in incarnation.

One such pulse, in the case we are considering, has been lost, has failed. A whole lifetime has borne no spiritual fruit. Whilst the Supreme is essentially and necessarily immortal, *yet as the consciousness of that degenerate aspect of itself* it became extinct.

Modern psychology has not as yet the conception of the divisibility of consciousness. It must be realized, however, if human nature is to be understood. The Higher Ego, the Soul, at the birth of each individual, extrudes from its own conscious essence a nucleus of light for the animation and humanization of the new brain. This, little by little, becomes the mind and Ego of the child. It slowly reaps the experiences of life, and, if it does not break by depravity the connexion between itself and its divine source, at death is reunited therewith, its consciousness expanding to the greater. It has rebecome the greater without losing anything that made it a self to itself on earth. From the standpoint of the higher, it has reaped and garnered itself.

For the next incarnation it, as the higher, repeats the former process, both reappearing on earth as the new Ego, and remaining the watcher in heaven.

But where the link is broken by depravity, how then?

The nucleus of spirit has lost itself in matter, tied itself thereto. At death therefore, instead of passing home, it must remain with the disintegrating astral form to which it has lent so much of its life,

must experience the continuance of sensation and the fiery craving for it, and the slow torture of disintegration.

Returning to our case, we can see that the Soul must now replace that failure of itself, and in its next incarnation it will try to do so, selecting the best heredity it can for its representative.

And here is the explanation of another puzzle in psycho-pathology. The new incarnation may occur before that conscious shell and relic of the last life has disintegrated and died "the second death." There are in such case *two* centers of terrestrial consciousness, successive comers from the same spiritually parental essence; the first not yet discharged unconscious from its still living shell; the second beginning life. And unless, as the years go by, the second keeps itself strong and positive in the light, it is, because of the relationship, uniquely liable to an invasion or obsession of the other — that is, to an outbreak of alcoholic debauchery which may easily prove the first of a series. This fate need never happen; the fateful first steps which open the door need never be taken. But there are few teachers and parents who read their children's natures well enough for perfect training; none outside the ranks of Theosophy who know of the terrible possibility in human life which we have tried to make clear.

IS HEREDITY A PUZZLE? by William Q. Judge

Reprinted from *The Path*, Vol. III, page 256, November, 1888.



WELL-KNOWN writer in *Harper's Magazine* said lately, "Heredity is a Puzzle." He then proceeded:

The race is linked together in a curious tangle, so that it is almost impossible to fix the responsibility. . . . We try to study this problem in our asylums and prisons, and we get a great many interesting facts, but they are too conflicting to guide legislation. The difficulty is to relieve a person of responsibility for the sins of his ancestors, without relieving him of responsibility for his own sins.

This is the general view. Heredity is a puzzle, and will always remain one as long as the laws of Karma and Reincarnation are not admitted and taken into account in all these investigations. Nearly all of these writers admit — excepting those who say they do not — the theological view that each human being is a new creation, a new soul projected into life on this earth.

This is quite logical, inasmuch as they assert that we are only

mortal and are not spirits. The religious investigators admit we are spirits, but go no further, except to assume the same special creation. Hence, when they come to the question of "Heredity," it is a very serious matter. It becomes a puzzle, especially to those who investigate heredity and who are trying to decide on whom responsibility ought to rest, while they know nothing of Karma or Reincarnation. And it is hinted at that there is necessity for legislation on the subject. That is to say, if we have a case of a murderer to consider, and we find that he has come of a race or family of murderers, the result of which is to make him a being who cannot prevent himself from committing murder, we have to conclude that, if this is due to "Heredity," he cannot in any sane sense be responsible. Take the case of the tribes, or family, or sect of Thugs in India, whose aim in life was to put people out of the world. Their children would of necessity inherit this tendency. It is something like a cat and a bird. It is the nature of the cat to eat the bird, and you cannot blame it. Thus we should be driven to pass a law making an exception in the case of such unfortunate persons. Then we should be met by the possibility of false testimony being adduced upon the trial of the criminal, going to show that he came under the law. This possibility is so great that it is not likely such a law will ever be passed. So that, even if the legal and scientific world were able to come to any conclusion establishing the great force of heredity, it would be barren of results unless the truth of Karma and Reincarnation were admitted. For in the absence of these, no law, and hence no remedy for the supposed injustice to be done to irresponsible criminals, could be applied. I am stating, not what I think ought to be done, but what will be the inevitable end of investigation into heredity without the aid of the other two great laws.

If these two doctrines should be accepted by the supposed legislators, it would follow that no such law as I have adverted to would ever be put on the books; for the reason that, once Karma and Reincarnation are admitted, the responsibility of each individual is made greater than before. Not only is he responsible even under his hereditary tendency, but in a wider sense he is also responsible for the great injury he does the State through the future effect of his life — that effect acting on those who are born as his descendants.

There is no very great puzzle in "Heredity" as a law, from the standpoint of Karma and Reincarnation, although of course the details of the working of it will be complicated and numerous.

I know that some Theosophists have declared that it puzzles them, but that is because it is a new idea, very different from those instilled into us during our education as youths and our association with our fellows as adults.

None of the observed and admitted facts in respect to heredity should be ignored, nor need they be left out of sight by a Theosophist. We are bound to admit that leanings and peculiarities are transmitted from father to son, and to all along down the line of descent. In one case we may find a mental trait, in another a physical peculiarity; and in a great-grandson we shall see often the bodily habits of his remote ancestor reproduced.

The question is then asked, "How am I to be held responsible for such strange inclinations when I never knew this man from whom I inherit them?" As theories go at this day, it would be impossible to answer this question. For if I have come from the bosom of God as a new soul; or if what is called soul or intelligence is the product of this body I inhabit and which I had no hand in producing; or if I have come from far distant spheres unconnected with this earth, to take up this body with whose generation I was not concerned; it would be the grossest injustice for me to be held responsible for what it may do. It seems to me that from the premisses laid down there can be no escape from this conclusion, and unless our sociologists and political economists and legislators admit the doctrines of Karma and Reincarnation, they will have to pass laws to which I have referred. We shall then have a code which may be called, "Of limitations of responsibility of criminals in cases of murder and other crimes."

But the whole difficulty arises from the *inherited transmitted* habit in the Western mind of looking at effects and mistaking them for causes, and of considering the instruments or means, through and by means of which laws of nature work, as causes. Heredity has been looked at, or is beginning to be, as the cause of crime and of virtue. It is not a cause, but only the means or instrument for the production of the effect, the cause being hidden deeper. It seems just as erroneous to call heredity a cause of either good or bad acts as it is to call the merely mortal brain or body the cause of mind or soul.

Ages ago the Hindû sages admitted that the body did not produce the mind, but that there was what they called "the mind of the mind," or, as we might put it, "the intelligence operating above and behind the mere brain matter." And they enforced their argument by numer-

ous illustrations; as, for instance, that the eye could not see even when in itself a perfect instrument, unless the mind behind it was acting. We can easily prove this from cases of sleep-walkers. They walk with their eyes wide open, so that the retina must, as usual, receive the impinging images, yet although you stand before their eyes they do not see you. It is because the intelligence is disjoined from the otherwise perfect optical instrument. Hence we admit that the body is not the cause of mind; the eyes are not the cause of sight; but that the body and the eye are instruments by means of which the cause operates.

Karma and Reincarnation include the premiss that *the man* is a spiritual entity who is using the body for some purpose.

From remote times the sages state that he (this spiritual being) is using the body which he has acquired by Karma. Hence the responsibility cannot be placed upon the body, nor primarily upon those who brought forth the body, but upon the *man himself*. This works perfect justice, for, while the man in any one body is suffering his just deserts, the other men (or souls) who produced such bodies are also compelled to make compensation in other bodies.

As the compensation is not made at any human and imperfect tribunal, but to nature itself, which includes every part of it, it consists in the restoration of the harmony or equilibrium which has been disturbed.

The necessity for recognizing the law from the standpoint of ethics arises from the fact that, until we are aware that such is the law, we will never begin to perform such acts and think such thoughts as will tend to bring about the required alterations in the astral light needed to start a new order of thoughts and influences. These new influences will not, of course, come to have full sway on those who initiate them, but will operate on their descendants, and will also prepare a new future age in which those very persons who set up the new current shall participate. Hence it is not in any sense a barren, unrewarded thing, for we ourselves come back again in some other age to reap the fruit of the seed we had sown. The impulse must be set up, and we must be willing to wait for the result. The potter's wheel continues to revolve when the potter has withdrawn his foot, and so the present revolving wheel will turn for a while until the impulse is spent.

STUDIES IN ORPHISM: by F. S. Darrow, A. M., Ph. D. (Harv.)

VII. CONCLUDING STUDY

(a) THE PLANETARY SPHERES AND THE SEVEN PRINCIPLES



THE intimate connexion of Pythagoreanism and of Platonism in their earlier as well as later forms with Orphic thought has been previously pointed out.¹ The same sacred knowledge, "which was first mystically and symbolically promulgated by Orpheus, was afterwards disseminated enigmatically through images by Pythagoras and in the last place scientifically unfolded by Plato and his genuine disciples."²

So from Pythagorean wells refreshed,
The master-builder of pure intellect,
Imperial Plato, piled the palace where
All great, true thoughts have found a home forever.³

The importance of the number seven in Orphic theology has been previously discussed where it was shown that Orphism recognized a sevenfold emanation of the Absolute in the Ideal World previous to the formation of the material universe.⁴ Furthermore, from the expositions of the Orphic teachings given by the Neoplatonists it is evident that among the tenets was a belief in seven orders of Heavenly Hierarchies — seven orders of Divine Beings, presiding over and pervading the entire universe. Usually the Hierarchies were grouped in two triads, since the Absolute Deity, "the Thrice Unknown Darkness," as the primal source of all, was classed by itself. The Noumenal Triad belonging to the Ideal World consisted of (a) the Noëtic or Spiritual Powers, (b) the Noëtic and Noëric or Psychological Powers, and (c) the Noëric or Intellectual Powers. The three Hierarchies composing the triad of the Phenomenal world were named, (a) the Encosmic or Material Powers and the two classes of invisible although Physical Powers, denominated respectively (b) the Liberated or Supercelestial, and (c) the Supercosmic Powers.⁵

There is a vital connexion between the life history of the soul according to Orphism and those views of astronomy which are associated with Pythagoras; for the astronomical pilgrimage of the human

1. *Studies in Orphism*, II, THE THEOSOPHICAL PATH, II, 5, May 1912, p. 319. 2. Thomas Taylor: *Proclus on the Theology of Plato*, London, 1816, I, p. ix. 3. J. S. Blackie.

4. *Studies in Orphism*, II, THE THEOSOPHICAL PATH, II, 5, May 1912, pp. 318-328.

5. Thomas Taylor: *Mystical Hymns of Orpheus*, Introduction, pp. xxii-xxiv.

spirit is based upon the conception of man as a microcosm. We read in Simplicius:

The Pythagoreans supposing *ten* to be a perfect number wished to collect the revolving heavenly bodies into a decade. Hence they say that the Inerratic Sphere, the seven planets, this our earth and the Autochthon, (i. e. the Counter-earth or "Eighth Sphere"), complete the decade.⁶

In this connexion Orphism taught that the Immortal Self has fallen from its native land in the Inerratic Sphere or Highest Heaven, also "called the Plain of Truth," in which according to Plutarch, "lie the Logoi (or Creative Powers), and the molds or ideas, the invariable models of all things which have been and which shall be; while about these is eternity, whence flows time as from a river."⁷ During the fall, previous to its first incarnation upon earth, the Spirit has traversed the seven Planetary Spheres. Its destiny is to return to the Plain of Truth after it has been duly purified by means of a series of sojourns in Hades and of rebirths upon earth.

This passage of the Spirit through the Planetary Spheres was pictured allegorically by the so-called Seven-gated Stairs in which the various stages were compared to stations or doors.⁸ Thus Celsus in describing the Mysteries of Mithra asserts:

This descent is designated symbolically by means of a *Ladder, which is represented as reaching from heaven to earth and as divided into seven stages, at the end of each of which is a Gate*; the eighth Gate is at the top of the ladder and leads into the Inerratic Sphere.⁹

He then states that the first Gate, made of *tin* is assigned to *Saturn* and then apports the other gates among the remaining planets, describing each gate in turn as composed of the metal characteristic of the planet in question.

An interesting parallel is presented by Jacob's Dream:

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 awakened 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.*¹⁰

In barest outline the teachings seem to have been as follows. The

6. *Commentary on Aristotle's Treatise de Coelo*, lib. II cf. Thomas Taylor: *Mystical Hymns of Orpheus*, footnote pp. 156-157. 7. Plutarch, *Why the Oracles cease to Give Answers*, XXII. 8. J. A. Stewart: *The Myths of Plato*, Macmillan, 1905, p. 351.

9. Origen *Contra Celsum*, VI, 22. 10. *Genesis* xxviii, 10-19.

One, supreme, unapproachable and ineffable, resides in the highest heaven and is itself the source of both mind and life. It pervades all things from the brightest star in mid-ether to the lowest and most inert molecule of so-called inanimate matter. The universe is the Temple of the Divine, which is universally pervasive.

The Spirit of Man has fallen gradually from its original blessedness in the Inerratic Sphere, the Highest Heaven, descending through the *Gate of Cancer*. In the course of its descent it has passed through the seven Planetary Spheres where by its contact with matter it has become transformed into *soul*, thereby acquiring the various faculties which now make up the composite nature of man. The Moon marks the boundary between the eternal and the perishable, for everything below the Moon is mortal except, indeed, the Celestial Traveler, the Higher Self which in the future will retraverse the Planetary Spheres and mount the stages of the Celestial Stairs by ascending through the *Gate of Capricorn*.

These ideas are unfolded at some length in Porphyry's Treatise on the *Cave of the Nymphs* from which the following quotations are taken:

Since Cancer is nearest to us, it is very properly attributed to the Moon, which is the nearest of all the heavenly bodies to the earth. But as the southern pole, by its great distance, is invisible to us, hence Capricorn is attributed to Saturn; the highest and most remote of all the planets. Again, the signs from Cancer to Capricorn, are situated in the following order: and the first of these is Leo, which is the house of the Sun; afterwards Virgo, which is the house of Mercury; Libra, the house of Venus; Scorpio, of Mars; Sagittarius, of Jupiter; and Capricornus, of Saturn. But from Capricorn in an inverse order, Aquarius is attributed to Saturn; Pisces, to Jupiter; Aries, to Mars; Taurus, to Venus; Gemini, to Mercury; and, in the last place, Cancer to the Moon.

Theologists therefore assert, that these two gates are Cancer and Capricorn; but Plato calls them entrances. And of these, theologists say, that Cancer is the gate through which souls descend; but Capricorn that through which they ascend. Cancer is indeed northern, and adapted to descent; but Capricorn is southern and adapted to ascent. The northern parts, likewise, pertain to souls descending into generation. And the gates of the cavern which are turned to the north, are rightly said to be pervious to the descent of men; but the southern gates are not the avenues of the Gods, but of souls ascending to the Gods. On this account, the poet (i. e. Homer) does not say that they are the avenues of the Gods, but of immortals; this appellation being also common to our souls, which are *per se*, immortal.¹¹

11. Porphyry, *Cave of the Nymphs*, 10-11.

The Orphic terminology for the Seven Principles of man's nature, the principles which were gradually acquired by the Spirit as a result of its descent through the Planetary Spheres, seems to have been as follows. The highest principle, the Noëtic or Spiritual Soul in leaving the Inerratic Sphere is first clothed with the Luminous Vehicle, known as the Augoeides. Later on Saturn the Spirit acquired its Theoretic or Contemplative functions, which seem to correspond in modern Theosophical terminology to Manas in some of its aspects. On Jupiter the so-called Political or Social Soul was added, apparently representing other aspects of Manas; while on Mars and on Venus were acquired the Spirited and Acquisitional elements, the Passions and Desires called respectively in the Orphic system the Thymetic and Epithymetic elements. From the Sun and from Mercury were gathered the elements of the Life Principle referred to as the Sensitive and the Hermeneutic element. Lastly from the Moon came the vegetative or Astral Body and from the Earth the Physical Body. Thus Macrobius states:

The Spirit, therefore, falling from the Zodiac and the Milky Way into each of the Planetary Spheres . . . is not only clothed with the Luminous Body, the Augoeides, but also develops during its passage through the spheres the different faculties which it is to exercise (during incarnation on earth). Thus it acquires in the Sphere of Saturn the Reasoning Power and the Intelligence or the Theoretic and Contemplative element; in that of Jupiter the power of acting and of organization or the Social element; in that of the Sun the power of feeling and of believing, or the Sensitive and Imaginative element; in that of Venus the Principle of Desire, or the Epithymetic element; in the Sphere of Mercury the power of expressing and interpreting sensation or the Hermeneutic element; finally upon entering the Sphere of the Moon it acquires the necessary faculty of forming and developing bodies. This lunar sphere, although from the standpoint of the divine the lowest, is the first and highest from the standpoint of the earthly, and the Lunar Body although it is the sediment of Celestial Matter is nevertheless the purest form of animal matter.¹²

The testimony of Proclus is similar:

If you will take it, of the beneficent planets, the Moon is the cause to men of nature, being herself the visible image of primitive nature. The Sun is the creator of everything having the power of sensation in consequence of being the cause of sight and visibility. Mercury is the cause of the motions of phantasy, but of the imaginative essence itself so far as sense and phantasy are one, the Sun is the producing cause. Venus is the cause of the Epithymetic appetites and Mars

12. Commentary on Cicero's *Somnium Scipionis*, I, 12.

of the passionate motions which are conformable to nature. Of all the vital powers Jupiter is the common cause; but of all intellectual (or rather spiritual) powers, Saturn. ¹³

(b) CONCLUSION

Our survey of Orphism has now been completed — a survey made for the express purpose of serving as a partial illustration and commentary upon the following statement of H. P. Blavatsky:

Underlying every ancient popular religion was the same ancient Wisdom-doctrine, one and identical, professed and preached by the initiates of every country, who alone were aware of its existence and importance. ¹⁴

The identity of the Theosophical teachings throughout the ages was as clearly perceived in antiquity as in modern times by those who had eyes to see. This is evident for example from the following anathema which was hurled by the early Christian ecclesiastics against the ancient Manichaeans:

I anathematize the Book of Aristocritus which he names *Theosophy*, wherein he attempts to show that Judaism, Hellenism, Christianity and Manichaeism are one and the same doctrine. ¹⁵

Similarly we learn from Photius that an anonymous writer of Constantinople composed in the seventh century a synthesis of the *Theosophical* teachings of the Egyptians, the Babylonians, the Chaldaeans, the Persians, the Greeks and the Romans wherein he showed their essential agreement with Christianity. ¹⁶

Since Orpheus was reputed to be the religious teacher from whom the Greeks derived their Mystery teachings — the author of their knowledge of art and of science as well as of religion, it is not surprising that even a casual glance is sufficient to reveal the identity between Orphism and the primeval Wisdom-Religion, as disclosed to the modern world in the teachings of the three Theosophical Leaders. A similar study of such philosophical and religious systems as the Jewish Kabala would likewise result in a full verification of the above statement quoted from H. P. Blavatsky. Surely, the day can not be far distant when this will not only be privately acknowledged but also publicly proclaimed by all serious students of human history.

13. *Commentary on the Timaeus*, p. 260. 14. *Isis Unveiled*, II, p. 99. 15. Cotlerius ad *Clement. Recog.*, V, 544, quoted in Lobeck: *Aglaophamus, Regimontii Prussorum*, 1829, p. 346. 16. CLXX, 197 quoted in Lobeck *ibid.*

Although professedly merely a partial survey of the Greek Mystery teachings has been attempted, it seems necessary before closing to sound a note of warning. As in modern times the true Theosophical teachings have been perverted and travestied by persons who have dared to use the sacred word Theosophy as a cloak for their own selfish interests, so undoubtedly in ancient times the true teachings of Orpheus were befouled and bespattered by cranks and mountebanks. If desired, this could be easily proved by quoting from the pages of Plato who is the severest castigator of the *pseudo*-Orphism because of the very fact that he was himself a *true* follower of Orpheus. Thoroughly conscious of the existence of the counterfeit and the false in both ancient and modern times, it has been the aim of these studies to outline only the teachings of true Orphism in so far as those teachings can be gleaned from the extant ancient sources. Under the guidance of the modern Theosophical teachings an attempt has been made to point out some of the secrets of the Greek Mysteries — secrets, which have been so carefully preserved, free from harm throughout the ages.

There are, of course, many other secrets which can be discovered by the student who shall push on his researches under the guidance of that master-key of Theosophical teaching, *The Secret Doctrine* of H. P. Blavatsky.

The testimony of the great and the good throughout all antiquity attests with wonderful unanimity the nobility of the ancient Mysteries and the bliss of the Initiates.¹⁷

In the Homeric Hymn to Demeter, the poet declares:

Blessed is he among man who is given these rites to know.¹⁸

Pindar sings:

Happy who these rites hath kenned
Ere beneath the ground he goeth,
Well he knoweth of life's end;
Well its God-given source he knoweth.¹⁹

Plato states:

Whoever goes uninitiated to Hades will lie in mud, but he who has been purified and is fully initiate, when he goes thither, will dwell with the gods.²⁰

Isocrates, the orator, in speaking of the Goddess Demeter says:

17. *Studies in Orphism*, III, THE THEOSOPHICAL PATH, III, 1, July 1912, pp. 45-56.
18. v. 480. 19. *Threnoi*, frag. 137 Bergk, Conington's translation. 20. *Phaedo*, 69 c.

She gave us two most excellent gifts: the fruits of the field that we might not live like beasts and the rites of initiation that the Mystics might have a sweeter hope both as regards the close of life and as regards all eternity.²¹

Similarly upon the tombstone of an ancient Mystic of Eleusis we can still read verses to the following effect:

In truth a noble secret
The Gods in th' Mysteries proclaim:
Mortality is not a curse
But a blessing all happy is death.

And Plutarch explains in a passage reminiscent of Plato:

To die is to be initiated into the great mysteries. . . . It is there that man, having become perfect through his initiation, restored to liberty, really master of himself, celebrates, crowned with myrtle, the most august mysteries, holds converse with just and pure souls, and perceives with pity the impure multitude of the profane or uninitiated ever plunged or rather sinking of themselves into the mist and the profound darkness.

In *The Frogs* of Aristophanes the Chorus sing:

O, happy, mystic chorus,
The blessed sunshine o'er us
On us alone is shining
In its soft sweet light!
On us who strive forever
With holy, pure endeavor,
Alike by friend and stranger,
To guide our steps aright.²²

In *The Bacchae* of Euripides the poet thus describes the bliss of initiation:

O, happy to whom is the blessedness given
To be taught in the Mysteries sent from heaven,
Who is pure in his life, through whose soul the unsleeping
Pleasure goes sweeping.²³
Oh, blessed he in all wise,
Who hath drunk the Living Fountain,
Whose life no folly staineth,
And his soul is near to God;
Whose sins are lifted, pall-wise,
As he worships on the mountain.²⁴

21. *Panegy.*, 28. 22. vv 455-459, Roger's translation. 23. vv 72-75, Way's translation. 24. vv 72-75, Murray's translation.

In antiquity as well as in modern times the aspirants seeking the sacred knowledge of Theosophy were warned that the "Path" was no primrose-strewn pleasure promenade. This is shown by the following Oracle from Apollo at Delphi which has come down to us:

A road there is, and a road it is of the Blesséd Gods,
And by those whom the Gods love will that road be trodden —
A road of many pathways, pathways marvelous past utterance,
But all alike of them upward climbing, and all alike of them
Rough with many a ruggedness, and all of them asking endlessly,
Of those who tread them, toiler's action and toiler's achievement,
And where at the first this road opens itself out, at the forefront of it
Stands a portal not light and airy, as though it led easily
To some pleasance of liking and luxuriousness, but massive and frowning,
Barred and banded with brass, grim and unyielding.²⁵

In the course of our study we have tried to distinguish between the mythical and the historical Orpheus, the magical bard of poetical legend and the early religious reformer of the Greek Mysteries. We have also seen that Orphism taught religious verities identically similar to those today promulgated by the modern Theosophical Leaders, H. P. Blavatsky, W. Q. Judge, and Katherine Tingley — the fundamentals of the Wisdom-Religion. Furthermore, it was shown that the teachings in regard to the Cosmos and in regard to Man present many very striking analogies because of the parallelism which exists between the Macrocosm and the Microcosm. An exposition was also given of the Greek teachings in regard to the two worlds or diacosms, the material or phenomenal world and the immaterial or noumenal world, which were evolved by emanation from the Absolute Deity, "the Thrice Unknown Darkness," in accordance with a sevenfold plan of evolution. This gave rise not only to the seven Heavenly Hierarchies but also to the Seven Principles in Man. The characteristic features of the typical Greek mystery drama, the Zagreus-myth, were also examined by the help of statements made in *The Secret Doctrine* of H. P. Blavatsky, reinforced by many quotations from the Classical authors. Lastly, one entire study, (No. VI) was devoted to the consideration of the Orphic teachings in regard to the origin and destiny of the human soul.

It is worth noting that the two periods within historic times in which Orphism was especially active, namely the sixth century B. C.,

25. Eusebius, *Prep. Evang.*, ix, 1, Canon Harper's translation.

and the beginning of the Christian era, are, religiously speaking, two of the most important epochs now known. The sixth century B. C. seems to have been a period of a great spiritual awakening for it gave birth to Pythagoras and Epimenides in Greece, to Jeremiah and Ezekiel in Israel, to Confucius in China, and to Gautama in India.

The secrecy of the teachings of the Mysteries was most carefully guarded until the beginning of the present era. Thus St. Clement of Alexandria says:

Those who instituted the Mysteries, being philosophers, buried their teachings in myths so as not to be obvious to all. ²⁶

And again:

Hipparchus, the Pythagorean was expelled from the school because he was guilty of writing down the teachings of Pythagoras in plain language and a tombstone was erected for him as if he had died. ²⁷

Beginning, however, with the Neoplatonic school of Plotinus and his successors in the third, fourth and fifth centuries of our era, many of the primeval teachings were expounded more openly. Therefore the Neoplatonists today are among the most important sources of our knowledge of Orphism but this is in itself no indication whatsoever that the teachings in question are of a comparatively recent origin although some hasty modern scholars have dogmatically and illogically affirmed it to be so. The ancients themselves knew the true situation far better than these pseudo-savants. Therefore, antiquity itself is persistent and unanimous in declaring the Mysteries to be "Wisdom old as time." ²⁸



LAY up the only treasure; do good deeds; practise sobriety and self-control; amass that wealth which thieves cannot abstract, nor tyrants seize, which follows thee at death, which never wastes away nor is corrupted.

This is the sum of all true righteousness: treat others as thou wouldst thyself be treated. Do nothing to thy neighbor which hereafter thou wouldst not have thy neighbor do to thee. — *Mahâbhârata*

26. *Strom*, v 9. 27. *Ibid.* 28. *Studies in Orphism*, III, THE THEOSOPHICAL PATH, III, 1, July 1912, p. 52.



Lomaland Photo. & Engraving Dept.

PORTRAIT OF HIMSELF BY J. B. S. CHARDIN
THE LOUVRE



Lomaland Photo. & Engraving Dept.

PORTRAIT OF MADAME CHARDIN BY J. B. S. CHARDIN: THE LOUVRE



Lomaland Photo. & Engraving Dept.

"THE PURVEYOR," BY CHARDIN: THE LOUVRE



Lomaland Photo. & Engraving Dept.

"THE VILLAGE BRIDE," BY J. B. GREUZE: THE LOUVRE



Lomaland Photo. & Engraving Dept.

PORTRAIT OF HIMSELF BY JACQUES L. DAVID: THE LOUVRE



Lomaland Photo. & Engraving Dept.

"MINERVA VANQUISHING MARS," BY JACQUES L. DAVID: THE LOUVRE

PICTURES FROM THE LOUVRE: by C. J. Ryan



IT would be difficult to find three painters of more sharply contrasted styles than Chardin, Greuze and David. Yet they were contemporaries, at least for a portion of each one's lifetime. Chardin was born in 1699 and lived to the good age of ninety. He earned his immortal fame as a painter of "still life" and domestic interiors, in which he rivaled the great Dutch genre painters. Many critics think him superior to the Dutchmen, particularly in beauty of color and expressive quality of brushwork. He was one of the earlier pastellists. The *Portrait of Mme. Chardin* is a fine example of his pastel work. He commenced to exhibit pastel pictures in 1771. Pastel painting, though it only became popular about the beginning of the eighteenth century, had been practised by Guido Reni more than a hundred years earlier.

Greuze (1725-1805) had none of the strong, firm and serious manner of Chardin; enticing softness of expression, graceful ease, delicacy of line, and an alluring air of health and youth distinguish his pictures which are mostly simple domestic dramas, such as *The Village Bride* (first exhibited in 1761 and now in the Louvre), of which we reproduce a copy. Skilful as Greuze's work is, it is flavored with a strong element of artificiality and melodramatic exaggeration. Like so many other gifted painters, Greuze made the mistake of thinking that he was fitted for a higher kind of art than that by which he had made his great success, and for his diploma picture to be presented to the Académie Royal he chose a classical subject, *Severus and Caracalla*, in order to prove that he was a master of the "grand style." It was an ignominious failure, and the painter quarreled with his *confrères* over its reception. As a consequence he ceased to exhibit for thirty-four years, until 1804, when the Revolution had thrown open the doors of the Academy to all the world. Pictures by Greuze always fetch very high prices, largely owing to the pleasing nature of the subjects and the charm of the execution. Part of his immense reputation was due to the fact that he painted subjects of simple domestic interest, easily understood and appreciated by all classes, at a time when historical or allegorical subjects were almost the only means of attaining fame in French artistic circles.

Jacques Louis David (1748-1825) represents a very different world from that of Greuze or Chardin. He was *par excellence* a worshiper of the "grand style," the will-o'-the-wisp which so many

second-rate painters have followed to their own undoing. At the close of the eighteenth and the beginning of the nineteenth centuries France was affected with a violent craze for everything antique, and David's attempt to revive the so-called classic manner appealed powerfully to the sympathies of his countrymen. He was a highly accomplished painter, his drawing was strictly correct, and his color not unpleasant, but his works entirely lack fire and force. They resemble the coldness and rigidity of works of sculpture of the second or third class. Compared with the true exponents of the really "grand style" — the followers of nature — his work is theatrical and uninspired. Still, it must be admitted that he has a place in the Temple of Art, though a low one, and he founded an important school of painters who broke loose from the trammels of the antique which bound him, and, turning to nature for their models, brought new force and virility into French art. Amongst these the distinguished names of Gros, Géricault, Guerin and Prudhon stand out far more prominently than their master's.

AN HOUR ON OLYMPUS: by A. W. H.



REAT Jove looked down from Olympus upon man, man warring, cruel, vain, wisdomless and unhappy.

And the All-father mused:

"Man hath made of his mind, which I gave him to understand nature with, and me with, an instrument of torture and offence: torture to himself, offence to others. He sees all things awry. Refusing to know aught of me, to see my power in nature, he declares that I have no existence and nature no purpose. He girds at his fellows, making ill images of them in his thought and seeing nothing better in them than the images of his making. His mind is filled with the pleasures he will enjoy and the pains he would vainly try to avoid, so that the image and knowledge of his own soul can find no place. His face is lined and marred by the lust and bitterness of his thought. And by his thought and his deeds he hath created death and given it power over his life so that he moves always in the shadow of fear. He is as an eagle that hath bound his wings over eyes that had power to mirror the sun.

"Shall I take away that gift of mind wherethrough all good *might* have come to him and wherethrough all ill *has* come? Speak, O Immortals!"

Then stood forth gold-gleaming Hermes and said:

"Truly, O All-father, hast thou spoken. But thou hast appointed that out of evil itself, good shall be born. Pain and despair and misfortune come upon men according to their sins. Ofttimes they see the binding link; oftener not.

"But what matters? The pains thicken about them; the pleasures are ever briefer. In the night-time they cry out, and every cry I answer with some of the light thou hast given me. For I dwell in every heart, and some few, here and there, now know me. In the secret places of thought they have learned that unbrotherliness is the unhappiness of him that cherishes it, the unhappiness, the darkening of his mind, the destruction of his health. Thou hast made men by nature searchers after happiness. They have searched it in all ways save love of each other and service of each other. Therefore they have known naught but brief gleams of pleasure passing through heavy and enduring clouds of pain.

"Day by day some few awake and try the path of brotherhood. Scattered over the earth are they, but I am in their lives and their message is going forth. As the idea comes suddenly to the brain of the toiler, as the song of the poet comes suddenly to his soul, as the musician suddenly seizes his lyre for a melody that floats unsummoned upon his inner ear, so in all men some day, will awake the compelling knowledge of the power of brotherhood. In a day, in a moment of time, the clouds shall be riven, peace shall descend upon earth, and with her, joy. Then shall true life begin. Then shall men's minds become clear and shall know thee and each other and all thy purposes for them, purposes born of thy beneficence."

There was silence upon Olympus, and all the Immortals knew that it would soon be even as Hermes had said.

And then there was a great light which went forth from them over the wide fields of earth and mingled itself with the thought of men and began to prevail, even as the sound of a silver bell prevails at last in a noisy concourse so that all stay their talk to listen of it and none so much as breathe.

ASTRONOMICAL NOTES: by Helios



SOME extraordinary results have lately been obtained through the attempt to photograph the Moon by means of different kinds of monochromatic light. Some of the plates used were covered by a screen made opaque to all rays but those from the ultra-violet rays of the spectrum, while others were exposed to orange or violet light only. The result has shown that many portions of the Moon reflect those colors in such a way as to produce quite a different effect of light and dark from that to which we are accustomed in ordinary photographs taken without any of the Moon's light being shut off. For instance, a particular spot near the crater Aristarchus was found to be invisible in yellow light, faint in violet, and very dark in ultra-violet. By photographic experimentation with volcanic tuff rock stained with sulphur the same result ensued. This is held to be good testimony that there is similar material in the spot near Aristarchus, and it is believed that, by taking advantage of the principle that different substances reflect monochromatic rays in different and characteristic ways, we may be able to determine accurately the nature of the material composing the Moon's surface. A few years ago this would have seemed a veritable fairy-tale.

Another lunar peculiarity has recently attracted attention, and an explanation is offered, which is in accord with H. P. Blavatsky's teachings upon the subject, though it will not be found in the text-books of astronomy yet. Is the Moon self-luminous? We have all seen the old Moon "in the new Moon's arms" in the early evening, and those who rise before sunrise have also seen the same phenomenon with the waning Moon. The visibility of the general surface of the Moon at these periods when there is only a narrow crescent illuminated by the Sun is put down in the text-books to reflected light from the earth, which is then "full" as seen from the Moon. But there are difficulties in the way of accepting this as the complete explanation. First of all it is found that the surface of the dimly lighted Moon is brighter immediately before new Moon than it is after, and secondly there are variations in the brightness and color of the Moon at the times of total eclipse. Every one has noticed that during some total eclipses the Moon is so dark as to be almost or quite invisible, while at others it is a bright coppery red. In some eclipses this light has been so intense that it was difficult to believe a total

eclipse was really taking place. As the Moon has no atmosphere which we can detect it must be from its surface that this variable light comes. A writer in *Cosmos* (Paris) suggests that a strong phosphorescence is aroused by the ultra-violet rays in the sunlight, which becomes visible when the Moon is plunged into darkness or when but a strip of bright light is left, as during the few days on either side of new Moon. As the Moon waxes the contrast becomes too great for the eye to distinguish the comparatively faint illumination of the dark side.

When science fully accepts the phosphorescence of the Moon as the fact that it is, perhaps it will find it possible to admit that there is some basis for the widely prevalent belief in tropical countries that it is unsafe to sleep under the Moon's rays, and that moonlight has a perceptibly injurious influence in other ways. Sir J. Herschel, G. F. Chambers, and other well-known astronomers consider it proved that evening clouds at about the period of full Moon will frequently disperse as our satellite rises. The undoubted fact that the planet Venus possesses a faint luminosity of its own, which is only seen at rare intervals, makes it thinkable that phosphorescence is a common property of all the bodies in the Solar System. Venus and the Moon are the only celestial bodies which could display this phenomenon to us, with the possible, though very improbable, exception of Mercury. We never see the unilluminated hemispheres of the other planets. It is interesting to students of H. P. Blavatsky's teachings to see how many of her "unorthodox" scientific statements and hints are being vindicated in this twentieth century, exactly as she said they would be.

The exact shape of the Moon is not known. It has no polar compression as far as can be told by the most delicate measurements, but a curious theory has been seriously advanced that it may be egg-shaped, with the pointed end towards the Earth. If so, any atmosphere or water there may possibly be would collect at the far end, the nearer, more pointed one sticking up, so to speak, out of the scanty atmosphere like a great mountain. Professor Castadilobo, of Coimbra University, Portugal, took cinematograph pictures of a recent total eclipse of the Sun, and found that the Moon, though completely blotting out the Sun at top and bottom during totality, did not quite cover it sideways. This is taken to show that the Moon cannot be a perfect sphere.

In *The Secret Doctrine* and elsewhere H. P. Blavatsky, in discussing the nature of certain forces, little or not at all known to mod-

ern science but very potent for all that, refers frequently to the repulsive forces in the Sun and to their action upon terrestrial conditions. She draws many important conclusions from the apparent neutralization of gravitation by such forces. In her time, little removed as it is, the modern discoveries about electrons, and radio-activity were not made, but a careful study of her works shows that she had access to knowledge which was then inaccessible to scientists. In connexion with this matter it is interesting to read the following by Mr. E. W. Maunder, F. R. A. S.:

The manner in which comets' tails are driven off in a direction away from the sun is proof that there is a repulsive as well as an attractive action exercised by the sun, and the streamers and rays of the corona testify to a similar effect. So, too, the recurrence of magnetic storms on the earth at intervals corresponding to the solar rotation proves that the sun is able to drive particles in streams across the mighty gulf between it and the earth.

It may well be, then, that the pressure of the sun's radiation, which has a strong repellent action on minute particles, may, for the solar clouds, almost neutralize its gravitation. With the forces acting on these clouds almost in a state of balance, the feeble pull of the earth may be quite sufficient to alter their distribution, and thus to hide, to some degree, small spots in particular positions with regard to it. Nevertheless it is wonderful and unexpected that the earth should exercise any influence at all on the widespread convulsions of the solar surface; and yet more wonderful and unexpected that the evidence of such influence should be visible to us ninety-three millions of miles away.

Students who are interested in the great problems of world-life so wonderfully illuminated by H. P. Blavatsky will find Sections V and onward, of *The Secret Doctrine*, Vol. I, dealing with Forces, worth looking up in connexion with the above.



TRUE freedom exists only where the Higher Law holds in subjection the lower nature.

LET once man's immortal spirit take possession of the temple of his body, and his own divine humanity will redeem him.

IN EVERY ACT which partakes of a divine and infinite compassion lies concealed the potency of all spheres. All nature obeys the command of one whose heart beats constantly for others. — *Katherine Tingley*



Lomaland Photo. & Engraving Dept.

A FAIRY SCENE: BLACK SPUR, VICTORIA (HEALEVILLE DISTRICT), AUSTRALIA
Group of Mountain Ferns; tall fern thirty feet high (male); stunted ferns ten feet high
(all female). Botanically called "a fern family." Note figure of a man to left of center.



Lomaland Photo. & Engraving Dept.

GIANT TREE BRIDGE, SOUTH GIPPSLAND, VICTORIA, AUSTRALIA

Felled purposely to enable the farmers' children to cross the river Terrango and so save several miles in walking to and from school. Note the precision with which the tree has been felled—between two fern trees. The Woodsman becomes very expert in so cutting these enormous "Giants" that they fall exactly where they are desired.



MIRROR OF THE MOVEMENT

A Visit to Lomaland

(A letter from Professor Daniel de Lange, Founder and Director of the Conservatory of Music at Amsterdam, Holland, to Mr. Arie Goud, Director of the Universal Brotherhood and Theosophical Society in Holland. Translated from the Dutch.)

SAN DIEGO, December 23, 1912

Dear Mr. Goud:

This has been the great moment in the life of my wife and myself. On arriving here we were obliged to take a day's rest on Thursday last on account of both of us having caught severe colds. On Friday afternoon we were happily surprised by an unexpected telegram from Mr. J. H. Fussell, Madame Katherine Tingley's Secretary. In it he proposed that we pay a visit to the International Headquarters of the Universal Brotherhood and Theosophical Society on the following afternoon, Saturday; and that in the evening there would be an opportunity to attend a musicale of the Isis Conservatory.

It is difficult to describe our feelings when we saw before us in reality that which had been like a fairy-tale from a far-off, possibly ever-unreachable, dream-land. But on receiving the telegram we realized that the opportunity had at last come of entering that fairy-land, that beautiful home, in which the material side of life is only the outer form for the manifestation of the inner life, that life which is an integral part of the ineffable Divinity which fills the whole Universe, and which is alone the life-giving Power. It was with much enthusiasm that we wrote our reply; our highest wish was nearing its fulfilment.

On Saturday, Mr. Fussell came to escort us to Lomaland. Before taking us into the Headquarters grounds, he showed us the magnificent view one has from the extreme end of Point Loma, over the Pacific Ocean on the one hand, and on the other, over the Bay and City of San Diego to the Mountains of Mexico and California. We were much impressed by the grandeur of the scene; but our impression on entering the International Headquarters grounds was still deeper. Under the arched entrance of the Râja Yoga College we were met by two ladies and two gentlemen who were waiting to accompany us and show us points of interest about the grounds and buildings, all of which helped to illustrate the aims and objects of the Society.

As the Leader, Madame Katherine Tingley, is, at the time of writing, in Rome, we could not visit the Headquarters building, where she has her residence, and

from which she directs the work of the Society all over the world. We saw, however, the simple bungalow homes of the younger children of the Râja Yoga School. These are arranged in a very ingenious way. In the center is an octagonal hall around which are smaller classrooms and bedrooms. The children themselves keep their rooms in order. In the center room the children have their own places at little tables. In each of these homes is a piano and other musical instruments for the children's use, also books, music, etc. Every home is also surrounded by its little garden, in which the children care for the trees, flowers, and other plants. Each is like a little world in itself.

Many other points of interest we did not however see during our first visit, but another time we hope to give you a description of them.

We were next conducted to the Greek Theater, the first open-air Greek Theater built in America, erected by Katherine Tingley over twelve years ago. It is quite impossible to write down our impressions of that wonderful spot. The deep canyon at the head of which the theater is built, is beautiful beyond description. The great ocean forms the back scene, in the center is the Greek Temple, while on either side one sees the peculiar sandstone formation and the shrubs and flora which one finds everywhere here. Wonderful it is that the acoustics leave nothing to be desired, although neither behind, nor above, nor at the sides, is anything supplied to focus and reverberate the sound. Even words spoken in a low tone can be distinctly heard from far down the canyon, several hundred feet away. Overwhelming indeed must be the impression when the wonderful dramas of antiquity are enacted here.

All this was shown us by our guides with a gracefulness, kindness, and natural simplicity as if these things which were of such deep significance were merely of a common sort. But none the less there was a thrill in the voices of our new friends, these Theosophic students, when they told us of the beautiful moments lived through in the performances given in that Greek Theater, that caused us, their foreign visitors, to feel we stood here on holy ground dedicated to the highest ideals.

Then the automobile took us through the extensive grounds belonging to the Râja Yoga College. Besides establishments of all kinds — all so practical — there are extensive recreation grounds for the games and physical exercises, in short, for all that may be called "life," and for the development of the whole nature.

After this excursion of about two hours, we were taken into one of the residences, called the "Rest House," where we were given opportunity to rest awhile. We had most delightful conversation with several members of the Theosophical Society, among whom were Mrs. Dunn and Dr. Gertrude van Pelt, and Messrs. Fussell, Dunn, Machell, and others; we had an opportunity to observe how the spirit of refinement, sincerity, natural unaffectedness, cordiality, and truth, characterized all the people in this place. It was as though one were speaking with sisters and brothers whom one loves sincerely, for whom one keeps an open heart, from whom one feels no necessity to hide anything. What Beethoven must have felt in his *Ninth Symphony*, which he expressed in the words: "Bruder, über'm Sternenzelt" ("Brothers beyond the starry belt"), has become a reality here. And because of this, every movement, every word becomes beautiful; nothing

seems to be acquired; all breathe the spirit of truth, of nature, of genuineness. The most simple actions become expressions of heart-beauty.

After partaking of a refreshing meal, we visited the Temple of Music and Drama, where we were the witnesses of an expression of art such as only the pupils of the Râja Yoga College are able to give. There were sung both greater and smaller choruses of several composers, two of them being the composition of the young Râja Yoga student, Rex Dunn, son of the Director of the Isis Conservatory, Professor William A. Dunn. Both of these compositions showed much talent and high and earnest endeavor. Several instrumental pieces of different character were also given, and in instrumental as well as in choral work this young student gave evidences of decided talent, both as composer and player. Among the works performed the interpretation of an *Andante* by Tschaikowsky, for string quartet, must be given first place; the unity between the four players was splendid. Much more might be said, for all the musical work of the pupils is characterized by a naturalness and truth rarely encountered.

And this it is that impresses one so deeply — more than one can describe: TRUTH is here the first and last word. Those young students in their simplicity, in their sincerity, are greater in their art than many great artists with great talent. They do not know what is vanity, what is selfishness; they only know that art is a gift from "the Unutterable" that lives in every heart and compels every human being to speak, and in the language of the soul to seek to give expression to the most glorious, sublime, and holy aspirations of his inmost being.

This musical performance was indeed a revelation to us. The surroundings too contributed in a high degree to the impression we received. The great Rotunda, in which the performance took place, reminds one of the Grail Temple of Wagner's *Parsifal*; and the music had a very different quality from that which it has in a concert-hall. In this way must art take its place in human life; it must be made part of our existence.

One of the young students, who made a short address, expressed this very well when he said: "True music is not the hearing of sounds or speaking about the greater or less excellency of art. No! True art begins only when it flows out from us as the expression of the Higher Self, for which speech itself cannot find words."

Greatly and wonderfully impressed we left the sacred place, where we had found for some hours refreshment for our soul-life. We hope to be allowed to visit often that place during our stay here.

It has been with much pleasure that in the above I have tried to give you our first impression of Point Loma Headquarters. Let me add still another word. Two very pretty maidens, a Belgian and a Danish, of the International Râja Yoga College, offered my wife a bouquet of roses, and myself an illuminated program; also Mr. Machell, the noted English artist here, bade us a most hearty welcome in the name of the Theosophical Society and introduced us to all the members as particular guests. Indeed we were treated as distinguished visitors and guests.

With hearty greetings from both of us,

Believe me, yours very affectionately,

Dan. de Lange.

BOOK REVIEWS

WITHIN: THOUGHTS DURING CONVALESCENCE: *

by Sir Francis Younghusband

THE author of this little book is the distinguished soldier who conducted a recent British expedition to Tibet. In it he sets down the results of a wonderful process of meditation through which he has passed during a long and painful illness due to an accident. The book is a striking sign of the times and will certainly exercise a powerful and helpful influence on the minds of many readers. While walking along a road somewhere on the Continent of Europe, the author was run down by an automobile and sustained a severe compound fracture, his recovery being slow, painful, and attended by complications. This sudden deprivation of the rude vital strength left his mind in a state of great activity. Opportunity was given for deep and lucid meditation upon the problems of life; he was brought so near the gates of death that the knowledge of the soul was in part revealed to the vision of the mind; and, as he tells us, he now found time to collate and overhaul all the finer intuitions he had garnered in desert and mountain in the course of his arduous duties.

Though he begins with the theme of physical suffering, proceeding from his own pain to the multitudinous pain of the world, and thence to a reflection on the meaning and causes of suffering, yet by the time he has reached his last chapter he has gotten so far from his theme that the accident is to be considered rather as a starting-point than as a question that is definitely propounded and answered. His mind, though very fine and elevated does not evince any great breadth of erudition, and he attacks his subject *de novo*, oblivious or regardless of schools of philosophy. But, for this very reason, his work will have the stronger appeal to many for whom the accumulated records of philosophy are dry-as-dust and virtually inaccessible. In fact, we have here the drama of a gallant soldier, whose previous life has been one of outward activity and prowess, converted by a stroke of destiny into a philosopher, who reviews life and constructs his own answer to its riddle. And a very beautiful answer it is, as most readers will think. Here are the first thoughts inspired by the pain:

As, during convalescence, I lay in long days and nights of thought, the dreams which had come to me in the mountains and in the desert, and in the great inspired moments of life, came to me once more. I was just returning from the brink of death, and the ideas of a lifetime sorted themselves out in my mind. . . .

I could not help asking myself whether the usual view of things could possibly be correct—that we were under the care and guardianship of a kind and Almighty Being who was ever watching over us to protect us from all evil. It seemed hard to believe in such a view. And I had often thought before, and now thought again, whether there might not be some other view of the fundamental nature of things which would more closely fit the facts of life as we observe them.

The simplicity of the style is one element of a poetic quality in the author's

* London: Williams and Norgate.

prose. It is characteristic of the plane of character to which he belongs that his reflections did not stop short at a consideration of his own sufferings, but proceeded at once to a consideration of the sufferings of the human family. This will be welcome to all who dislike the self-centeredness of some philosophers whose notions of right and wrong, of divine justice and fate, turn around the axis of their own personality. This point is of the greatest importance, because we can never construct a reasonable philosophy of life on such a geocentric system. To understand the ways of the Supreme and the laws of that universal life of which we are a part, we must regard man on the large scale and be content to consider our mere personal interests as subordinate to the interests of our great family. We shall see that this writer keeps that point in view throughout his work; but he is at no pains to do so, since his thoughts naturally take that large mold.

His conclusions may be summarized as follows. After pondering deeply over the vast amount of suffering, bodily, mental, and moral, in the world, he reviews current dogmas, theories, and beliefs in search of an answer to the Why and Wherefore. As might be expected, he rejects these. In language as terse and pointed as that of Mark Twain, when descanting on similar topics, he reveals the shortcomings and absurdities of these beliefs; but there is no touch of cynicism or pessimism, nor does he leave us with a mere destructive criticism. His analysis leads on at once to synthesis. And what form does this take? Briefly, a form that is now becoming commoner every day and marks the spirit of the present time. We waste time in trying to explain events in human life by theological or scientific theories, or by any other sort of philosophical generalization that replaces a course of action by a futile theory. *What we have to do is to recognize our own power and responsibility, and act.* By doing so, we shall but be carrying a step further a lesson we have already learned. In a case of small-pox we no longer fold our arms and say, "It is His will," but get to work at once, doing the duty to which our humanity and sense impel us and leaving Providence to look out for itself. Why, then, should we not do the same in *all* cases of suffering? Pain is chiefly due to our own lack of solidarity, and its cure is brought about by the efforts which solidarity inspires. Let us therefore set ourselves to help and cure each other, feeling sure that, if there be an Almighty hand, it will be behind our own.

In reaching this conclusion, the author passes in review the various internal resources which man has at his command, many of which are summarized as "faith in ourselves."

Hitherto we have been so accustomed to look upon ourselves as poor miserable sinners that we have not realized our greatness. We have been so used to abjecting ourselves before a Being of our own imagination and submitting to his supposed will, that we have let our own wills be atrophied. *We have been so impressed with the idea that we have fallen from some high estate, that we do not yet understand that we have risen from a lower, and risen by our own inherent goodness. From all these causes we think less of ourselves than we are entitled to think. And, in consequence, we do not make the most of what is within us, or adequately fulfil the purpose of our being.* [Italics in the original.]

Other passages we have marked are as follows:

We are realizing nowadays that the old guardian God of our childhood never existed. He was our own creation. He did not make us. We made him.

It is on our own selves that we should put our trust—on our individual selves and on one another.

We are finding that the kingdom of God is within us.

The soldier going into battle certainly has the impulse to survive and would prefer to come out of the battle alive. But far overriding this is the stronger impulse still, which makes him gladly face death and prove his manhood rather than come out of the battle unscathed but with his manhood unfulfilled.

In the great work of the world men do in practice rely upon themselves and one another. And so also they may in time of trouble.

We can both choose what we will and do what we choose. We can mark out our own Goal and take our own line to that Goal.

In striving to define the ideal that is within us, the author passes in review Courage, Power, Duty, Development of Character, Freedom, Happiness, Knowledge, Holiness, Beauty; but ends with the conclusion of the Apostle: "But the greatest of these is Love."

In the word "Love," then, he finds the fullest expression of what he feels to be the ideal within. It is a much misused word, but the author leaves no doubt as to the supreme sense which he attaches to it. His mind, as we have seen, is a stranger to personal and sentimental grooves of thought. When he says Love, he means that breath of the Soul which lifts us to the heights where all personality and delusion and sorrow melt away in a glorious light and peace. He means the universal Harmony.

It is important to notice how our author has thus reached these sublime conclusions without the aid of any technical terminology or any philosophical apparatus, but in the plain terms of ordinary language and familiar ideas. On the question of an after-life he scarcely touches. And why? Because in the atmosphere which he has created, that question sinks into unimportance; he cares little whether there be an after-life or not. Such a question cannot be formulated but by a mind that dwells in Time, and Time is an illusion. For one who has felt the breath of Eternity, the Eternal Now looms so vast and clear that the Before and After pale into invisibility.

The relation of Theosophy to ideas like the above must now claim our attention. The writer intrusts much to the future, relying upon the knowledge that is to come from a dawning of the light upon humanity when men have realized better their divinity and their oneness. But it is evident that such a lofty plane of thought as that on which he dwelt as he wrote, and on which the reader may dwell as he reads, cannot be maintained always, but must be followed by a descent into the commonplace. What is to sustain us in the world as it actually is? Here is where Theosophy comes in: it is the interpreter of our intuitions and aspirations. To take a simple case: the writer, in questioning the goodness and power of the alleged great Being, asks why that Being did not cause him to jump to the left, or the chauffeur to swerve to the right, thus avoiding the accident; and he asks why several other cruel and apparently needless afflictions were visited upon

people whose cases he specifies. Here a knowledge of Karma and Reincarnation would have helped. According to the teachings about Karma, all the things that happen to anybody are part of a chain of cause and effect set in motion by himself. The main difficulty in grasping this principle lies in the limitation of our vision; for we view but a single earth-life, which is only a small section of the Soul's career, nor do our observations enable us to discern the invisible links that join thought to its physical effects. The actions of the chauffeur and his victim were not — *cannot* have been causeless; no effect can be causeless. We call them fortuitous, but that is only a word to cover our ignorance. Every action of ours, however small and apparently casual, must be determined by a chain of causation, and we shall one day be able to trace these links, as in some cases we already can. The disease that was once attributed to fate or the divine will is now seen to be instigated by a minute living creature. Some day we shall discover a like traceable cause for other happenings now deemed due to fate or providence. Even the throw of the dice or the sequence of cards is determined by definite laws — a knowledge of which is at the root of the ancient art of divination. A Theosophist would say that it was the author's Karma to have this accident, meaning that he had in previous times — a past life perhaps — set in motion the causes leading to that effect. Whether the Karma was good or bad is a question that can hardly be answered in a word; on the whole one would consider it to have turned out decidedly good. Without a knowledge of Reincarnation, and its attendant law of Karma, it is impossible to square our intuitions with our ideas; for the ordinary view of life, which ignores these truths, is a false hypothesis and will not fit logically into the scheme.

Again, it is one thing to talk about the divinity of man, and the essential unity of mankind in the spirit; and another thing to have a comprehensible working idea of those truths. The latter is furnished by Theosophy, which, with its teachings as to the *seven principles of man*, provides a philosophy consistent with intuition instead of contradictory thereof. It is Theosophy that enables people to set about a realization of the high ideals foreshadowed by the author.

Nevertheless such a book as this is invaluable as making an appeal to people whose bias of mind or prejudices would preclude them from a direct study of Theosophy.

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

EXTRACTS FROM *THE POPE'S GREEN ISLAND*: by W. P. Ryan*

I HAVE known various Irishmen whose religious and theological conceptions have been revolutionized in the present century. . . . They had questioned, brooded and thought in their own way, and then some came to the realization of the fact that much of the East and not a little of the West had carried the questioning and the intuition to immeasurably farther stages, ages and cycles before them. It really meant that all of them, ancients and moderns, had been trying to see, or had seen, from the soul's point of view.

* Author of *The Plough and the Cross*. (James Nisbet and Company, London.)

Various Irish men and women have been students in these fields for twenty years and more. The Theosophic influence has been considerable. Publications like *The Irish Theosophist* and *The Internationalist* brought something of a new leaven in the later nineteenth century. Theosophic societies and others have greatly changed the trend and color of lives in Dublin and elsewhere. Ireland gave several theosophists, such as William Q. Judge, to the general movement and mission. Of Judge and his individuality men in Dublin, not lightly given to eulogy, speak with enthusiasm and affection. In his later years, like other Irish theosophists, he was specially identified with the movement in America; and nowadays some of his old friends, and sundry other folk in Dublin and the country, genial and strenuous types many of them, are linked with the Universal Brotherhood and Theosophical Society whose center is at Point Loma in California, under the leadership of Mme. Tingley. No single doctrine has caused more discussion, or fared farther, than that of reincarnation. It is of course bound up with several others, but it seems to prove more of an inspiration — or a storm center — than any of them. Many confound it at first with transmigration of souls, and necessarily those who consider their habitual selves as their real selves — who cannot imagine themselves as souls acting through a temporary personality — fail to grasp its bearing. Some objectors have been much embarrassed by the information that it was held by the early Christians. Others are horrified at the mention of further trial-lives on earth, but would gladly reconcile themselves to the thought of re-embodiment and progression in other spheres or states. The doctrine of course was accepted in early Ireland, though Dr. Hyde and Professor MacNeill, on curiously inconclusive evidence, incline to the view that it was not general. For various people who have come under the spell of the Gaelic idea it has a great attraction. The thought that their real selves worked through by-gone personalities and bodies in a far off Gaelic civilization, and that their present enthusiasm means the stir and response of something stored from the past in higher and permanent reaches of their being, proves attractive. When more matter-of-fact people call this a picturesque fancy-flourish, they are reminded that the conventional notions, like those of the horned Devil, the unending material Hell, and so on, have not even the merit of being picturesque, and are certainly not philosophic. . . .

When Eire has evolved into the state which co-operators picture as perfect co-operation, Gaels as Gaelicism in flower, Christian idealists as practical Christianity, it will all be seen to have just brought men to the threshold, so to say, of the House of Life. They will simply have set self and social state in order, tamed the physical and psychic Adam, and cleared the course for their fairer and finer evolution of their mental and spiritual selves, their real and permanent individualities.

To the purposive activity and movement we can imagine no finale. We are all *en route*, eternally creators and re-creators.

IMPROVED BIBLE ABOLISHES HELL

Task of Years is Finished and Changes in Text are at last Revealed

(From the *New York Herald* of November 23, 1912.)

WITH the publication of the "Improved Bible" by the American Baptist Publication Society, containing a number of changes of translation, a work which was begun twenty-three years ago has been completed. In 1889 it was decided that a number of changes should be made in the book, and the work was assigned to several of the leading scholars of the country.

The original arrangement was that each of the men was to be responsible for his own work. Professor Barnard, C. Taylor, D. D., of Crozer Theological Seminary, revised Professor T. J. Conant's Bible Union Version of *Genesis*, *Job*, the *Psalms* and *Proverbs*, and also the translation of *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*, *Joshua*, *Judges*, *Ruth* and *First* and *Second Samuel*. Professor J. R. Sampey, D. D., of the Southern Baptist Theological Seminary, undertook to translate the *First* and *Second Kings*, *First* and *Second Chronicles*, *Ezra*, *Nehe-miah*, *Ecclesiastes*, *Song of Solomon* and *Lamentations*.

Dr. W. R. Harper, president of the University of Chicago, translated *Isaiah* and the minor prophets, while Professor Ira M. Price, D. D., of the same university, assumed the task of translating *Jeremiah* and *Ezekiel*.

A striking feature is an attempt to make clear the manner of Christ's baptism by John. Wherever the word baptize is used the word immerse is placed alongside of it in brackets. The third chapter of *Matthew*, third verse, reads:

"Then comes Jesus from Galilee, to the Jordan to John, to be baptized [immersed] by him."

The poor old whale that is credited with having gobbled the prophet of Nineveh has not received a berth in the new book. It was thought best to eliminate all bones of contention, and this included the whale bone. Also the fact that scientists have declared that a good sized whale would have a hard time swallowing a restaurant sandwich in one gulp eliminates the Jonah story. The new Bible says "great fish" instead of specific "whale," a more exact interpretation of ancient Hebrew.

The Ten Commandments and the Lord's Prayer have also undergone changes. The second law shows a great departure from the usual Old Testament construction, and reads: "Thou shalt not make to thee a carved image or any likeness of what is in the heavens above or of what is in the earth beneath or of what is in the waters beneath the earth. Thou shalt not bow down to them nor serve them, for I, Jehovah, thy God, am a jealous God, visiting the iniquity of fathers upon sons." Here the obsolete "graven" is replaced by "carved" and instead of reading that the iniquities of the father be visited upon his children it reads "on sons." The phrase "Lord thy God" has been changed to "Jehovah thy God."

The word "hell" has been eliminated and "underworld" supplants it.

MAGAZINE REVIEWS

(For subscriptions to the following magazines, pricelist, etc., see *infra* under "Book List")

INTERNATIONAL THEOSOPHICAL CHRONICLE. Illustrated. Monthly.

Editors: F. J. Dick, and H. Crooke, London, England

The January number opens with "The Work of the Year," an article which dwells on the beneficent power of good will to all men, as an increasing factor in international life, notwithstanding some appearances to the contrary; and the indications are that it will continue to increase for the broadening effect of Theosophical ideas is beginning to be understood and appreciated.

"The So-called Primitive Races and their Evolution," a theme ably handled, draws attention to the recent trend of archaeological discovery, which "presents us everywhere with confirmation of the teachings of Theosophy with regard to the existence of great civilizations in the remote, and to us prehistoric, past." It was the fact that the human species has scarcely altered from the earliest times, which led De Quatrefages to infer that the human species is the most ancient of all living mammals; and science in general is approaching this view-point. Other aspects of this important subject are dealt with.

"Our wonderful Bible, and other Bibles," gives valuable guiding-points for earnest students of comparative religion.

Among other articles and notes are "Simplicity," "An Irish Fragment," "Making Progress," "Trails," and "Simon Bolivar," a fine reproduction of the life and work of the liberator of South America, with a reproduction of his portrait. There are a number of illustrations of Egyptian scenes.

DEN TEOSOFISKA VÄGEN. Illustrated. Monthly.

Editor: Gustav Zander, M. D., Stockholm, Sweden

A very forceful essay on the essential conditions required for the preservation of our civilization, is the introductory topic in the January number. It is pointed out how urgently true knowledge of the dual nature of man is needed. and the article gives, in fact, a helpful synopsis of the principal teachings of Theosophy in a way that can hardly fail to carry conviction to unprejudiced readers. In the next article, "Has Man Free Will?" it is shown that the dual nature of man gives the key to the solution of this time-honored question.

A bright contribution, entitled "Nürnberg, the Heart of Germany," sounds a note of hope for the future of Theosophy in that land. Exceedingly picturesque are the views of this romantic medieval city which accompany the article.

In the section dedicated to Women's Theosophical Work in Sweden, Mrs. A. von Greyerz writes on "Some Theosophical Thoughts on the Fundamentals of Education." "A father, mother, or teacher who, having gained self-knowledge, has discovered what are the essentials of true education, approaches his or her duty with a new feeling of certainty and confidence. From the child's first hour, and even before it beholds the light, the Theosophical educator recognizes that

under his or her care is a *soul*, on its long pilgrimage. Thus the vocation of educator becomes sacred."

Other interesting articles are, "Visingsborg," "The Secrets of the Pacific," "Weak-Willed Men," "The Genuineness of Life in Lomaland," and "Tibetan Book Treasures." The illustrations include scenes in Visingsö, Sweden; Peru; and Italy.

DER THEOSOPHISCHE PFAD. Illustrated. Monthly.

Editor: J. Th. Heller, Nürnberg, Germany

THE January number opens with "Theosophy for the Young," from *The Mysteries of the Heart Doctrine*. The child enters the world as a pilgrim-soul, intuitively aware of the struggle before him. But, instead of being helped in that struggle, and by guardians who grasp the situation, he is hindered by their ignorance, and his infirmities rather than his powers are enhanced. The mind of a young child instantly recognizes the truth of Theosophical teachings presented to him symbolically, in legend and tale. An instalment of "A Land of Mystery," by H. P. Blavatsky, dealing with the stupendous prehistoric architecture of Peru, follows, and is illustrated with several fine half-tones, including a portrait of a modern Inca, which one may hang on the wall as a reminder of what the human face and form are capable of expressing. Heinrich Wahnund gives us "An hour with Goethe," and shows us that though the task of understanding such a hero, involving as it does a thorough mastery of him, his works, and all their countless ramifications of interest, is herculean, yet we may find a shorter way by learning from a master who has done all this — Johann Peter Eckermann. The article emphasizes Goethe's appreciation of the fact that wisdom is everywhere and always communicated from master to pupil.

EL SENDERO TEOSÓFICO. Illustrated. Monthly.

Editor: Katherine Tingley, Point Loma, California

The February number has an interesting account of a remarkable philosopher of the Renaissance, Giovanni Pico della Mirandola, written by Dr. Osvald Sirén. Among the aphorisms and theses of Pico was the following: "A temporary sin cannot be punished by an eternal punishment." He makes the gods say to man: "Thou thyself shalt, according to thine own will and thine own glory, be thine own master-builder and creator. . . . Thou art free to descend to the lowest grade of animality — but thou canst also raise thyself to the highest sphere of divinity."

The interesting discussion on music, ancient and modern, continues in a further instalment of "The Mysterious Orchestra," by H. P. Blavatsky. It is stated that certain races in the past, as well as some today, perceive finer ranges and groupings of nature-sounds than western peoples; just as the weavers of Cashmere can perceive some three hundred shades of color more than the European.

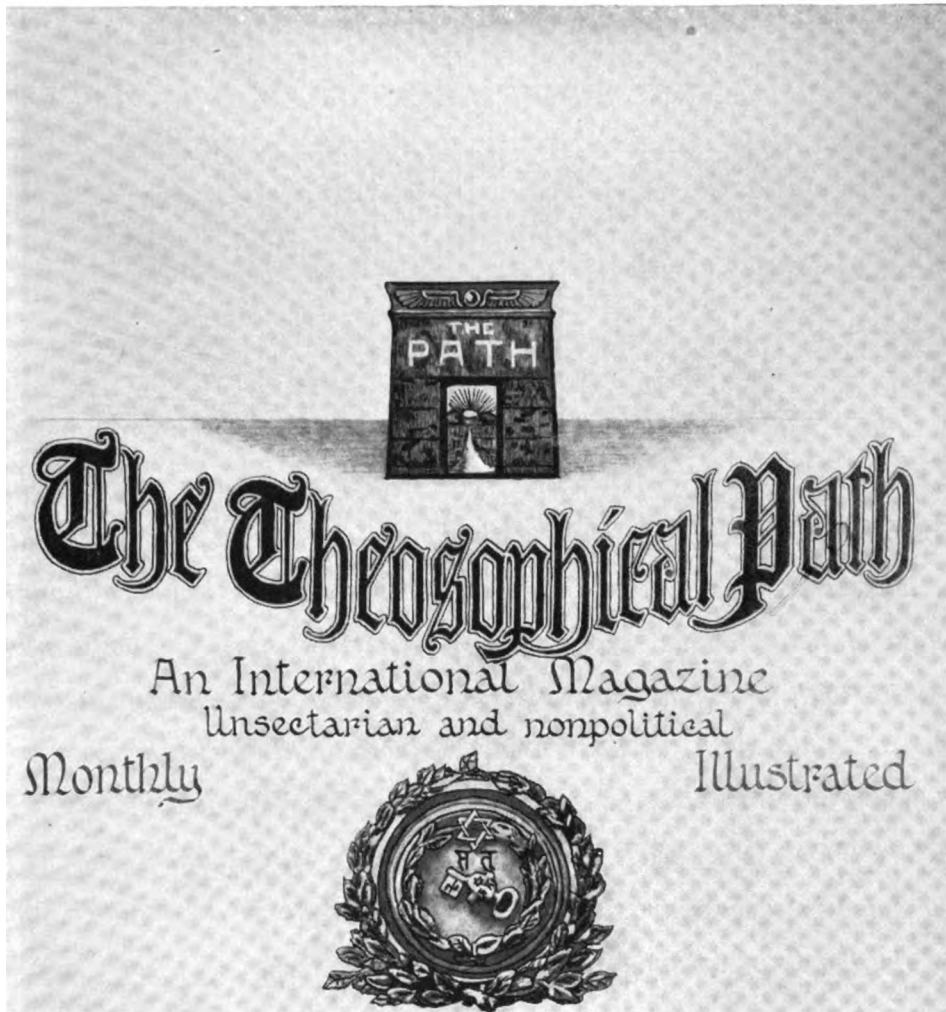
But this article is full of important matter that ought to be more widely known.

"The Perfect Work" is a Chinese tale about a wonderful picture once painted in a palace. "The Common Origin of Humanity," by H. P. Blavatsky; "The Greenwich Observatory"; "The Healing Power of Music"; "The Development of True Life," and other articles are followed by extracts from newspaper reports of Katherine Tingley's recent tour in Sweden. There are numerous illustrations, comprising beautiful scenes in Spain, Italy, Sweden, England, and Lomaland; and also some of Reynold's and Gainsborough's pictures.

LA REVUE BLEUE. Paris

IN a recent issue of *La Revue Bleue* (Paris) are two especially noteworthy articles. One, on "Thomas More and the Island of Utopia," by M. Jacques Flach of the *Institute*, is a most interesting study of the great humanist, statesman and Christian, who strove to bring about three things: Universal Peace between Christian princes; the Unity of the Church; to put an end to Divorce. In his *Utopia* More tried to infuse a new spirit into English society, for he wished to reform morals and manners rather than laws, whether ecclesiastical or civil; and he always appealed to the inner man. He advocated an ideal and voluntary communism, of which his own life was an example through his generosity, charity and devotion to others. For instance, when he was Under-sheriff of London in 1510, he used his salary in paying the legal expenses of those who were too poor to seek justice at the hands of the law, and his time in conciliating the litigants. To be all things to all men, by making them sharers in our powers, material as well as spiritual, such, it seemed to him, was the duty of a Christian and a philosopher. His Utopians considered that to study nature was to serve God, many of them thought that they served him best by devoting themselves to the service of their fellows. More puts into the mouth of one of his Utopians the maxim of Anaxagoras, the ancient Greek philosopher: "From every place to the gods the distance is the same," which finds an echo in his own words, uttered when in the Tower awaiting death: "Is not this house as nigh heaven as my own?"

The other article, "Did Saint Paul receive a Greek education?" is by M. François Picavet, who shows that it is highly probable that in his youth as well as in his riper years Paul was in contact with the teachings of the Stoic and Eclectic philosophies of his time, and that he took from them and adapted to the new religion some of their main ideas. It is noteworthy, too, that Paul, like the Stoics, appeals constantly to the religious and moral conscience of humanity. About a century later Plotinus taught what was really a systematic explanation of Paul's doctrines, which was taken bodily over into Christianity. Madame Blavatsky always contended that the Gnostics, to whom Plotinus belonged, originated many of the doctrines of Christianity, and that they continued and developed the teaching of "Paul the Initiate." It is significant that now-a-days, when there is a revival of interest in the Ancient Mysteries, historical criticism is recognizing points of identity in Christianity, Greek philosophy and Gnosticism. H. A. F.



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.

Those who have spiritual discrimination call him wise whose undertakings are all free from desire, for his actions are consumed in the fire of knowledge. He abandoneth the desire to see a reward for his actions, is free, contented, and upon nothing dependeth, and although engaged in action he really doeth nothing; he is not solicitous of results, with mind and body subdued and being above enjoyment from objects, doing with the body alone the acts of the body, he does not subject himself to rebirth. He is contented with whatever he receives, is free from the influence of "the pairs of opposites" and from envy, the same in success and failure; even though he act he is not bound by the bonds of action. — BHAGAVAD-GÎTÂ

THE THEOSOPHICAL PATH

MONTHLY ILLUSTRATED

EDITED BY KATHERINE TINGLEY

NEW CENTURY CORPORATION, POINT LOMA, CALIFORNIA, U. S. A.

Entered as second-class matter July 25, 1911, at the Post-Office at Point Loma, California

under the act of March 3, 1879

Copyright, 1913, by Katherine Tingley

COMMUNICATIONS

Communications for the Editor should be addressed to "KATHERINE TINGLEY, *Editor THE THEOSOPHICAL PATH*, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

MANUSCRIPTS

The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words. The Editor is responsible only for views expressed in unsigned articles.

SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii and the Philippines, TWO DOLLARS; other countries in the Postal Union, TWO DOLLARS AND FIFTY CENTS payable in advance; single copy, TWENTY CENTS.

REMITTANCES

All remittances to the New Century Corporation must be made payable to

CLARK THURSTON, *Manager*
Point Loma, California

VOL. IV No. 4

CONTENTS

APRIL, 1913

William Quan Judge, Second Leader of the Theosophical Movement	<i>Frontispiece</i>
Occult Science and Metaphysics	H. T. Edge, M. A. 227
Rome (<i>illustrated</i>)	234
Count Cagliostro and his Enemies	P. A. M. 239
Ancient and Modern Life	F. S. Darrow, A. M., PH. D. 244
Paintings from the Louvre, and the Condé Museum, Chantilly (<i>illustrations</i>)	250-251
The Cost of High Living	Lydia Ross, M. D. 251
Sandro Botticelli (<i>illustrated</i>)	C. J. Ryan 253
The Song in the Mountains and the Sea (<i>verse</i>)	Kenneth Morris 256
Noah's Ark	R. Machell 257
Psychic Epidemics	William Dunn 260
Scenes in Peru (<i>illustrations</i>)	262-263
Jupiter and the Wagoner	R. Machell 263
The Turn of the Wheel	Bryan Kinnavan (William Q. Judge) 265
The Light of Ancient Egypt	C. J. Ryan 269
Literary Talent in the Italian Royal Family	K. M. 273
Seashore Views, International Theosophical Headquarters (<i>illustrations</i>)	274-275
Against Capital Punishment	W. J. Renshaw 275
Scenes in Scotland (<i>illustrations</i>)	282-283
Learners	Winifred Davidson 283
The Cod	Percy Leonard 285
Scenes in Germany (<i>illustrations</i>)	286-287
Lies	W. D. 287
Science Notes	The Busy Bee 288
Mirror of the Movement	298
Magazine Reviews; Notices; Advertisements	300



WILLIAM QUAN JUDGE
THE SECOND LEADER OF THE THEOSOPHICAL MOVEMENT
Born April 13, 1851. Died March 21, 1896

Important Announcement



**International Theosophical
Peace Congress**

June 22d to June 29th, 1913



Visingsö, Sweden

International Theosophical Headquarters

Offices of Katherine Tingley
Point Loma, California

AN INTERNATIONAL THEOSOPHICAL PEACE CONGRESS for the year 1913 will be held on the Island of Visingsö, in Lake Vättern, Sweden, from June 22d to June 29th inclusive, as I officially announced on March 3d to the International Representatives assembled at the International Theosophical Headquarters, Point Loma, California.

This Congress will be conducted with the same purpose of high endeavor that energized the great International Theosophical Congress of the year 1899, held at Point Loma, California, immediately following the organization of the Universal Brotherhood (unsectarian and non-political), and the merging of the original Theosophical Society therein.

Every country that has been touched by the majestic and humanizing teachings of the real Theosophy, which we have received in trust through H. P. Blavatsky and William Q. Judge, will be represented in the proceedings of the Congress.

The Corner-Stone of the Râja Yoga School building to be erected upon the Island of Visingsö, perpetuating the history of the Theosophical Movement, will be dedicated with impressive ceremonies.

The life and the departmental activities at the International Theosophical Headquarters at Point Loma, California, will be presented in a manner to inspire conviction of the sanity and beneficence of real Theosophy as a solvent of every problem of individual and national life.

The theme of the Higher Education—as exemplified by the Râja Yoga College, the Râja Yoga University, and the Isis Conservatory of Music—will pervade the proceedings like an anthem of

inspiration for the future, voicing expression of reverence for the Teachers who are leading the world's people away from discord, ever nearer and nearer to a realization that there is Truth, Light and Liberation for all beings.

Public assemblies will be held, to which the general public will be admitted. These will include lectures on Theosophy and on some of the vital questions of the day, as well as unique historic, musical and dramatic features in which many of the young people of Sweden will take a prominent part. A Souvenir Program will be issued.

Thus, the proceedings of this International Theosophical Peace Congress, held amid the most beautiful and historic surroundings, in the ancient Scandinavian land of the Sagas, whose mythology goes back to the night of time, cannot fail to arouse the highest aspirations, and exert an imperishable influence in the forward advance of the countries of Europe.

INTERNATIONAL CORRESPONDENCE COMMITTEE

Mr. Clark Thurston, Chairman; International Theosophical Headquarters, Point Loma, California

Mr. Torsten Hedlund, Chairman for Sweden; Gothenburg, Sweden

Mr. Carl Ramberg, Secretary for Europe; Gothenburg, Sweden

IMPORTANT

Communications on International matters should be addressed to

Mr. W. Ross White, Secretary of the International Committee, Point Loma, California.
Communications for reservations and other details should be addressed to

Herr Lieut. Walo von Greyerz, Secretary for Sweden, Stocksund, Sweden.

KATHERINE TINGLEY,

Leader and Official Head

MARCH 13, 1913



THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. IV

APRIL, 1913

NO. 4

THERE is no purifier in this world to be compared to spiritual knowledge; and he who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time. — *Bhagavad-Gītā*, iv.

OCCULT SCIENCE AND METAPHYSICS:

by H. T. EDGE, M. A.

SCIENCE, PHYSICS, METAPHYSICS



A SCIENTIFIC writer, in giving his opinion as to the proper scope of science, begins by stating that he uses the word *science* in contradistinction to the word *metaphysics*. It would seem better, however, to pair off *metaphysics* with *physics* and consider them both as belonging to *science*. Science is methodized knowledge, and, as such, may be distinguished from art and literature (for instance), which, though included under knowledge, do not (at least generally) have method as their characteristic feature. Science, in this complete sense — methodized knowledge — would include a larger category than physics; it would embrace all methodized knowledge, whether of external nature or of psychology. But the word *science* has come by habit to be used as an abbreviation for natural science, and even in this definition the word *natural* is restricted. The expression *physical science* is preferable as avoiding this restriction of the meaning of the word *nature*.

The word *metaphysics*, meaning “after physics,” and originally applied by the followers of Aristotle to a treatise which he wrote, or is thought to have written, after his treatise on physics, has since come to mean the science of first principles or causes. Thus it is rightly called a branch of science, and cannot rightly be considered as contrasted with science, unless we unduly limit the meaning of the latter word. In common parlance the word *metaphysics* has suffered a further change of meaning, for it is popularly supposed to deal with unprofitable abstractions, and to be, for that reason, on quite a different plane, as regards usefulness, from physical science.

These two words — science and metaphysics — then, stand in need of reinstatement: science, as including a wider range than is ordinarily understood; and metaphysics, as being a branch of science which should be as real and systematic as any other branch can be.

If physical science deals with phenomena, and metaphysical science with their causes, then truly metaphysics may be said to be the one which deals with realities. For phenomena are, in accordance with the etymology of the word, appearances — effects produced upon our physical senses — while the real body of nature, and the soul which animates the perceptible forces, remain hidden behind the veil. But metaphysics claims to deal with the realities behind the veil.

Another alleged ground of distinction between physical and metaphysical science is that the former deals with “observed facts,” and is therefore on sure ground; while the latter, being concerned with supersensuous matters, is chiefly speculative. But this disparaging contrast rests upon a limitation of the meaning of the phrase “observed facts,” which again implies a restriction of the meaning of the word “senses.” Are our physical senses the only ones we have?

WHAT IS OCCULT SCIENCE?

This brings the argument up to the point where we can introduce the subject of Occult Science, or Occultism, as defined by H. P. Blavatsky in *The Secret Doctrine* — a very important reservation, in view of the prevalent misuse of those words by psychics, pseudo-Theosophists, and others. She maintains that the hidden causes behind the outer veil of nature may be as much the subject of observation and careful study as those without the veil; but that this study implies, of course, the use of finer means of perception than those at the disposal of the ordinary physical scientist. And here it will be appropriate to quote from *The Secret Doctrine* a definition of the word *matter*:

Matter, to the Occultist, . . . is that totality of existences in the Kosmos, which falls within any of the possible planes of perception. — Vol. I, p. 514.

From this it is apparent that physical matter is merely a subdivision of that which is meant by the unqualified word, and that there must be other forms of matter. When we have passed beyond the reach of the physical senses, we have not by any means exhausted the regions of objectivity. When we ponder over a thought in our mind, we may be said to be directing some sense organ upon some form of matter, just as much as we do when we examine a physical object with

the external eye. Therefore the field of view of our mind can be regarded as a form of objectivity, a kind of matter, amenable to inspection and study by a mental perceptive power.

Occult Science, according to H. P. Blavatsky, employed the methods of direct observation and careful analysis in inner nature which physical science employs in physical nature. Hence the Occultists were not speculating in abstractions, but were dealing with actual facts. Modern knowledge, however, having chosen to believe in only one form of objectivity — the physical — has consequently reduced everything else to abstractions, and most unfairly saddles ancient science with the responsibility for its (modern science's) own mistake. This point is well illustrated in connexion with the word *atom*.

ABSTRACTIONS OF MODERN SCIENCE

The atom of modern science is an abstraction; it "belongs wholly to the domain of metaphysics. It is an entified abstraction." (*Op. cit.*, I, 513) This has been shown to be the case by such writers as Stallo and Borden P. Bowne, among others. If we take away all the properties attributable to the atom, nothing is left. The same has been shown to be the case with other conceptions of physics; they are entified abstractions — abstractions vested with a spurious reality. But now comes the important question. Are we, for this reason, to assert that the ancient philosophers, when *they* used the word *atom*, were guilty of the same logical fallacy? Or, when they spoke of *forces* and *matter*, or of *sound* and *light*, did they also connote thereby a mere mental grouping of properties with no reality behind? By no means, says the author of *The Secret Doctrine*, in her vindication of these ancient philosophers.

Occult Science is logical; and, recognizing that the physical forces, when defined by their effects alone, become reduced to abstractions, it sought for the reality behind the phenomena, the entity of which these phenomena were the properties, the cause of which they were the effects. An abstraction is an idea, a mental category, as when we speak of force, velocity, or weight; but an entity is a real existence; so modern technical explanations are often no better than saying that an engine is driven by horse-power. Horse-power is an abstraction, but this does not mean that there is no steam or no engineer. Occult Science went behind the horse-power to the steam and the fuel, and behind those again to the engine-driver.

When we speak of *sound*, for instance, in the terms of modern physics, we usually denote such an abstraction; that is, we mean a group of phenomena produced by an unknown cause. And the same is the case with *light*, *heat*, and other physical concepts. But now physicists are beginning to realize the abstract nature of these things and to argue that each and all of them must have some actual reality behind them.

Modern physics has given a false reality to abstractions; and the corollary to this procedure is that it has made the realities unreal. Thus, in giving the name *matter* to what is only a group of sensory impressions, it has deprived the metaphysical world of all reality. So physical science may paradoxically be said to be the most superstitious and visionary of cults. For it, that which is not physical matter is nothing at all; it jumps at one bound from the physical to the "supernatural" — and naturally enough rejects it.

SELF, MIND, WILL

If we seek to give reality to the word *force*, we must define it as a manifestation of *will*; and similarly the *properties* or *qualities* of nature are manifestations of *mind* or *soul*; they are, in short, dispositions, moods. But will and character in turn are the attributes of *beings*, nor can they be thought of as existing apart from beings. If now we seek to define the meaning of the word *being*, we can get no farther than that which is denoted by the words, *I*, *self*, *ego*, *person*. A being is a self, endowed with will and ideation; and the forces and qualities of nature are the manifestation of the activities of innumerable beings. Any form of science which does not take this into account is a superficial science, studying externals only. Such a science may be very useful and quite legitimate, so long as it forbears to try to construct a philosophy of life and conduct on an illogical basis.

Professor Alfred Russel Wallace, as is well known, recently wrote a book embodying his ideas, similar to the above, on the sentience of nature. The philosophy demands the postulation of innumerable beings or forms of life other than the familiar denizens of the human, animal, and vegetable kingdoms. What might be termed *mineral lives* are needed, as well as beings which manifest themselves in the phenomena of electricity, light, sound, etc. Thus we seem to be formulating a system of demonology; and it must frankly be admitted that there is here ample room for absurdity and superstition. But that is the fault of the age, which has so long neglected this line of study that

it is a very infant in its knowledge thereof. Moreover, demonology consists rather in the *addition* of demons to a kosmos already supposed to be full, these demons acting as interferers — quite superfluous; whereas the present idea proposes to utilize the demons (*δαίμονες*) as necessary and indispensable parts of the cosmic machine, without whose presence nothing could happen. In other words, it is not that tiny demons frequent the busy mart of atoms and push the particles to and fro; but rather that the atoms themselves are the demons, being alive and endowed with purpose. If an atom is not a tiny being, one would like to be told what it is. To call it a speck of matter moved by motion, sounds pretty, but does not mean anything. It is about the same as calling a man a body moved by a mind.

WHY KNOWLEDGE IS GUARDED

We have thus given a faint idea of the many interesting paths of knowledge outlined in *The Secret Doctrine* and forming part of the domain of Occult Science; and it would have been possible to run on indefinitely on this topic. *The Secret Doctrine* teems with such hints. But now comes a question that will inevitably arise in the minds of all eager students of that work — why are the hints not completed? Why does the writer, after a few suggestive remarks on one topic, pass to another? Why, in short, do we not find “explicit and easy directions” given to enable us to find out some definite secret and apply it?

The answer to this question, however, is to be found in the book itself. Occult Science is not of the kind that can be explained in a text-book so that all can immediately understand and follow the directions. It is indissolubly linked with conduct; and the pupil has to apply the little he may have learned before he can learn more. H. P. Blavatsky's object was to say enough to induce people to start on the way. And, in accordance with what she says about Occult Science, it is a matter of developing our faculties, so that we thus open the gates of knowledge for ourselves and become to that extent independent of books. In short, Occult Science is a science and not a sermon. A student of natural science does not rely solely on books, but passes from books to actual experiment for himself, thus resting his knowledge on experimental verification. And surely it must be so with Occult Science. The teacher or book points out the way by which we may start, and the rest is left to ourselves. Furthermore, we are given to understand that much of the language in *The Secret Doctrine* which

we find obscure or barren is so only because we have not yet progressed far enough in our studies to understand and make use of it. Thus there are no arbitrary barriers to knowledge, but merely conditions which insure that the intending pupil shall do his share of the work.

The fact that modern science has failed to guard its secrets by conditions calculated to prevent its misuse merely serves to illustrate the folly of that policy. As it is, we have given our dynamite and drugs promiscuously into the hands of the trustworthy and the fool. Such a mistake committed in connexion with the weightier secrets of nature would be disastrous in the extreme; and nobody wants to see such powers placed indiscriminately at the disposal of all in our civilization.

It is evident, then, that H. P. Blavatsky was but fulfilling universally recognized conditions when she gave out her hints in this guarded way. The knowledge of which she speaks is placed within the reach of all who can fulfil the conditions; and is protected against possible abuse by those who desire to obtain knowledge without fulfilling the conditions.

We have seen how people who attempt to gain knowledge without fulfilling the conditions fall into folly and delusion, teaching all kinds of absurd speculations or becoming the victims of their own unconquered weaknesses. Instead of helping the world, as the Theosophical program proposes, they only mislead it.

KNOWLEDGE AND ETHICS

Knowledge cannot be separated from obligation; and the nearer a science approximates to the one Master-Science, the more does its study entail such obligations. H. P. Blavatsky had no other purpose, in giving her instructions, than to promote the welfare of humanity. She did not work for self, nor was she actuated by an impersonal desire to gratify other people's idle curiosity. It is evident that she has kept back much more than she reveals; but she points the way to further knowledge. That way is the path of duty and service.

In thus juxtaposing duty and knowledge, we are aware that we shall be met with the argument that knowledge has nothing to do with ethics, but should be studied for its own sake; or that we are imposing an arbitrary and puritanical condition and allowing the freedom of the human intellect to be fettered by notions of morality. Such objections are becoming common among the shallow and facile writers who

find utterance in the literature of today. But they are founded on a lack of reflection as to the meanings of the words used.

To sum up: metaphysics, the science of the causes that operate behind the veils of nature, is a genuine science, and can be studied as carefully and accurately as any branch of science. But its study implies efficiency on the part of the student; for the ordinary man has various defects and weaknesses which, though they do not prevent efficiency in physical science, would be fatal obstacles in Occult Science. As to the need for such a science, it is easy to take instances. In hygiene, for example, we have passed beyond the region of chemical causes of disease to that of microbial causes, thus advancing a step from the inorganic to the organic world. But can we stop even here? A microbe is a living being; what inspires it? Why is it more numerous, prolific, and virulent at one time than another? Occult Science answers that the microbe of disease is but the physical expression, the organism, of an evil force set in motion by men's depraved thoughts and acts. Ordinary hygiene can do a great deal for the prevention of disease by hindering the conditions under which microbes flourish; yet as long as impure energies are generated by our evil thoughts, they must find an outlet somewhere. Occult Science would inform us as to the relation between our thoughts and the epidemics from which we suffer. In medicine, too, how important is the mental and moral aspect of the question? Physical means can do but a limited amount of good so long as the mental causes of disease are left untouched. Again, very many circumstances of life which at present are included under the category of "chance" and "accident," because we cannot trace their causes, would be understood, so that we should be able to manage them; just as modern science has already enabled us to manage many things which formerly were piously believed to be inevitable visitations of the hand of Providence.

As people are everywhere searching for greater and surer knowledge than modern science gives; and, for want of the true way, are wandering in many blind alleys of superstition and speculation; therefore there is all the more need for a proper understanding of the nature of Occult Science. The teachings of Theosophy will vindicate themselves; because that which is genuine needs not to rely on claims and assertions. That which answers the questions and satisfies the needs of the inquirer must eventually win over shams and delusions.

ROME

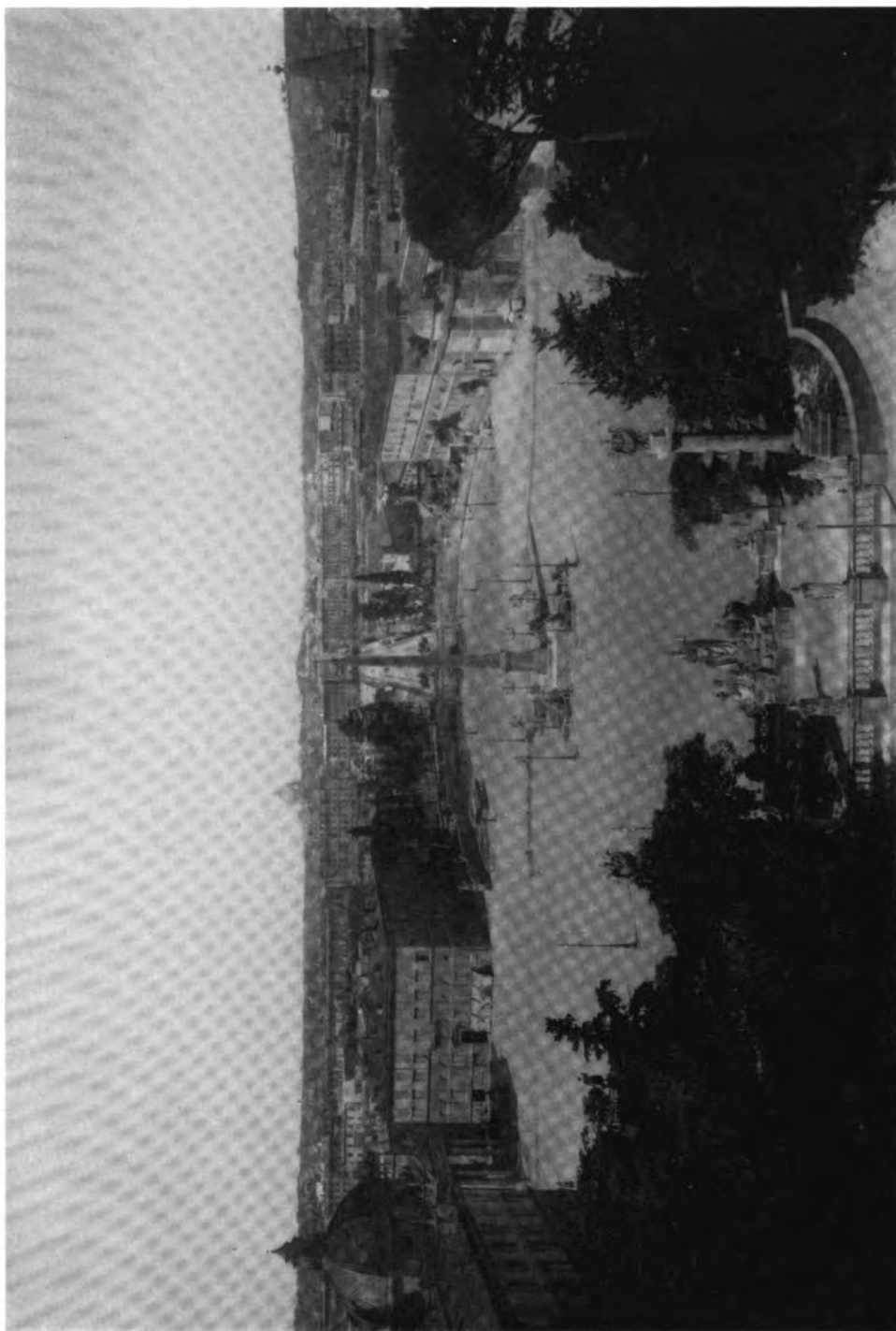


ROME is disappointing as one approaches it from the north. The wild, bare, undulating plain, cut up into hillocks and ravines, with its droves of cattle, flocks of sheep, and occasional herds of half-wild horses, oppresses the mind with a feeling of desolation and a haunting sense of regret. These bare stretches of plain, this *campagna romana*, the playground of the rude winds which sweep boisterously down out of the rocky gorges of the mountains eastward, all this great plain was in ancient days covered with flourishing towns and villages, and intensively cultivated fields. Within sight of Rome, the present desolate and unproductive *campagna* was then a green expanse of fruitful soil, studded with prosperous villages and dotted with handsome country-houses, while as the eye roamed afar, to north, east, south, and west, the buildings and temples of other cities shone white against the verdant expanse.

Now, mounds; ruins; waste. As the train rushes across the country towards the city, the eye vainly searches for signs of the proximity of a great capital, until, finally, and almost suddenly, towards the south, straight ahead, we see the city come into view.

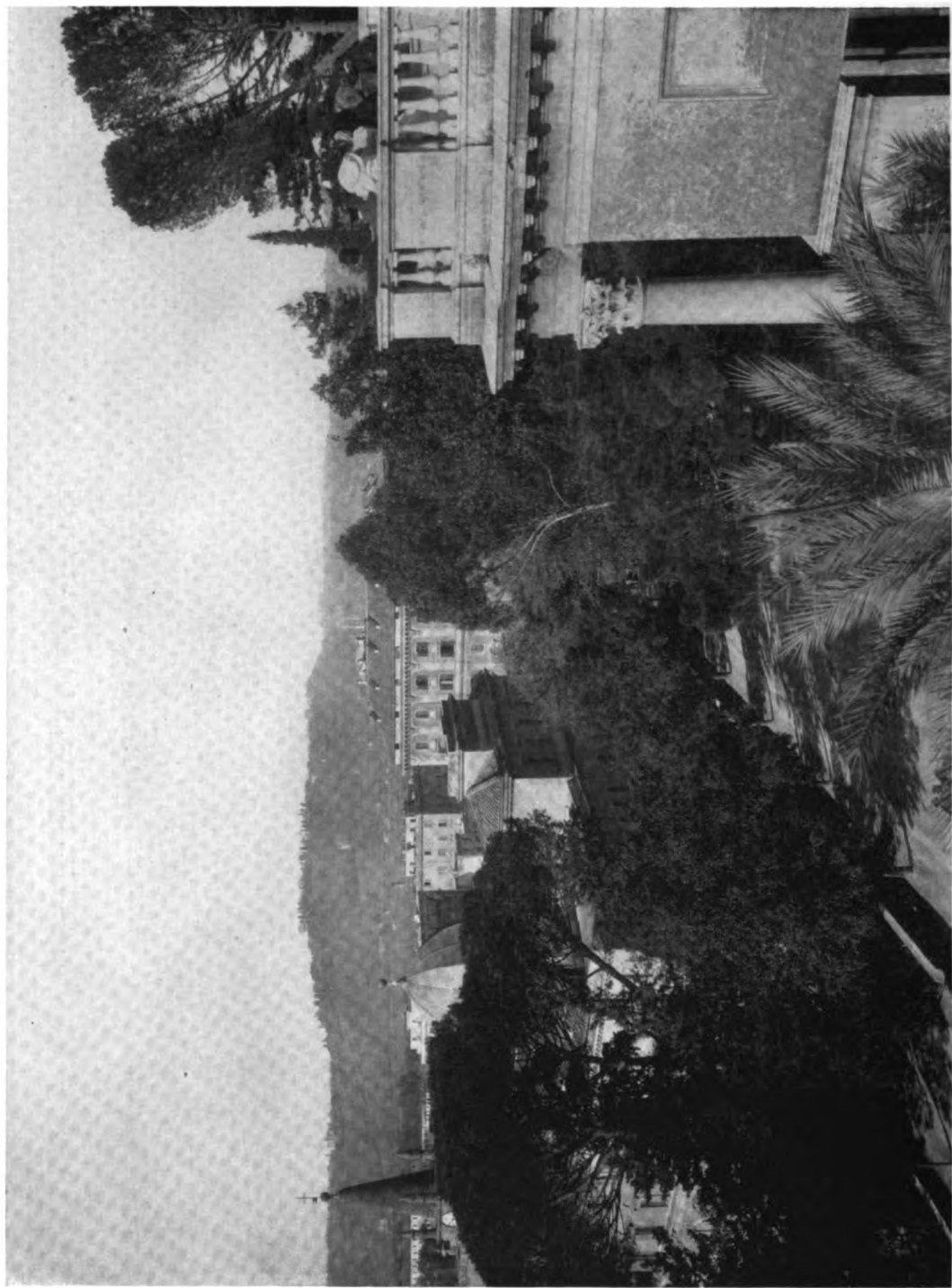
But modern Rome is a thoroughly agreeable contrast to the *campagna*. It is a busy, enterprising, rapidly-growing, and handsome metropolis. The small, dirty streets so characteristic of a medieval town are being rapidly replaced wherever possible by broad, splendidly-built avenues; while every effort is made not only to preserve what remains of the unequalled splendor of Imperial Rome and to bring to light from the inexhaustible deposits further treasures, but also to beautify the modern city with whatever art can add to it, and to dignify it and make it worthy of being the capital of a great kingdom by whatever scientific knowledge and skill can bring to so noble an end.

The era of renaissance dates from the entry of the Italian troops into Rome. This was on September 20, 1870. During the following year, Rome was proclaimed the capital of united Italy; and what was once but the dream of many a broken-hearted patriot, became a reality. The struggles of Mazzini and Garibaldi (his life is a veritable romance of derring-do and hair-breadth 'scapes) and of other great men had brought forth the longed-for result: *Italia Riunita!* How different today from past centuries, when the country was so rent by internal discord as to form an easy conquest to the armies of northern powers.



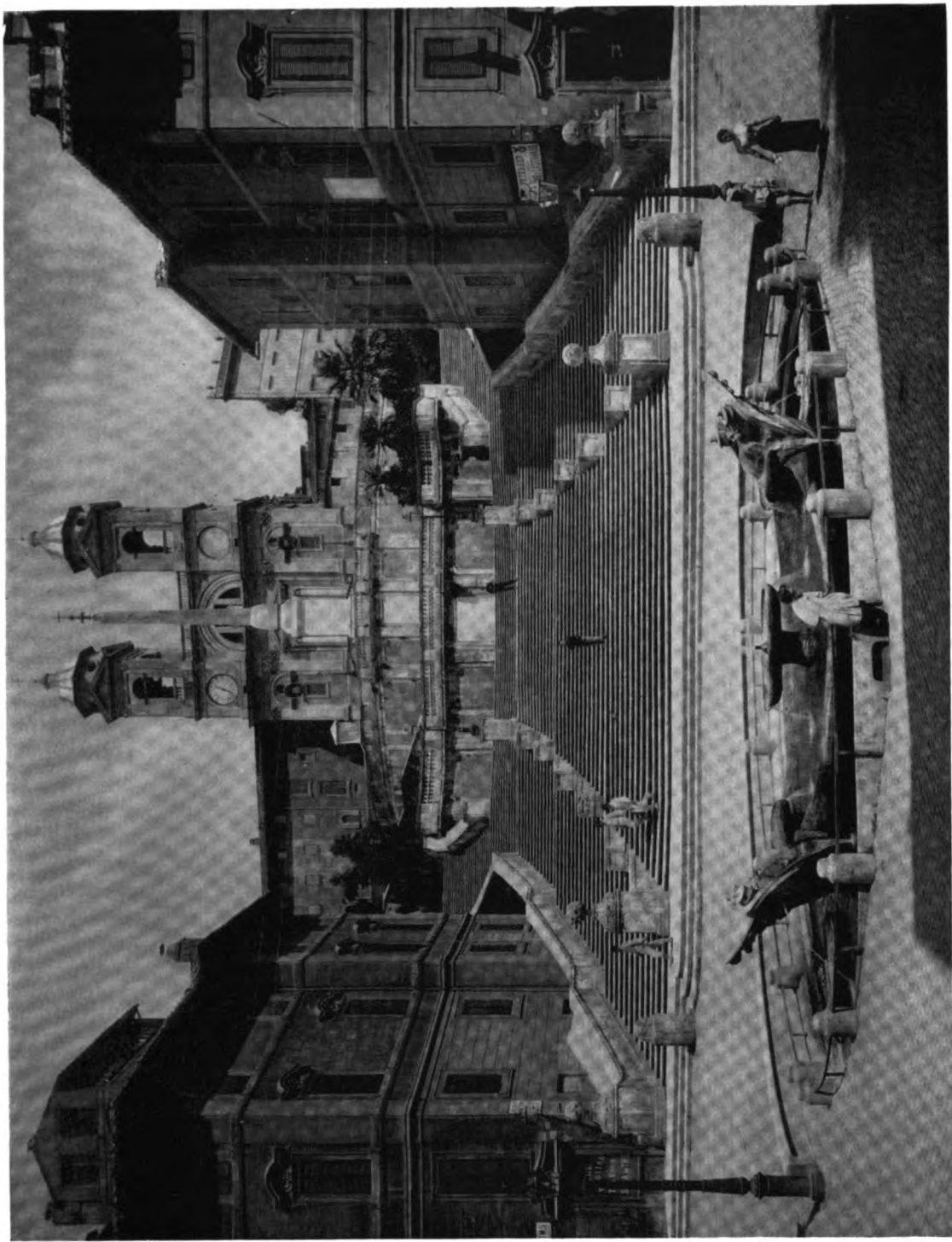
Lomaland Photo. & Engraving Dept.

PIAZZA DEL POPOLO AND PANORAMA FROM THE PINCIO, ROME



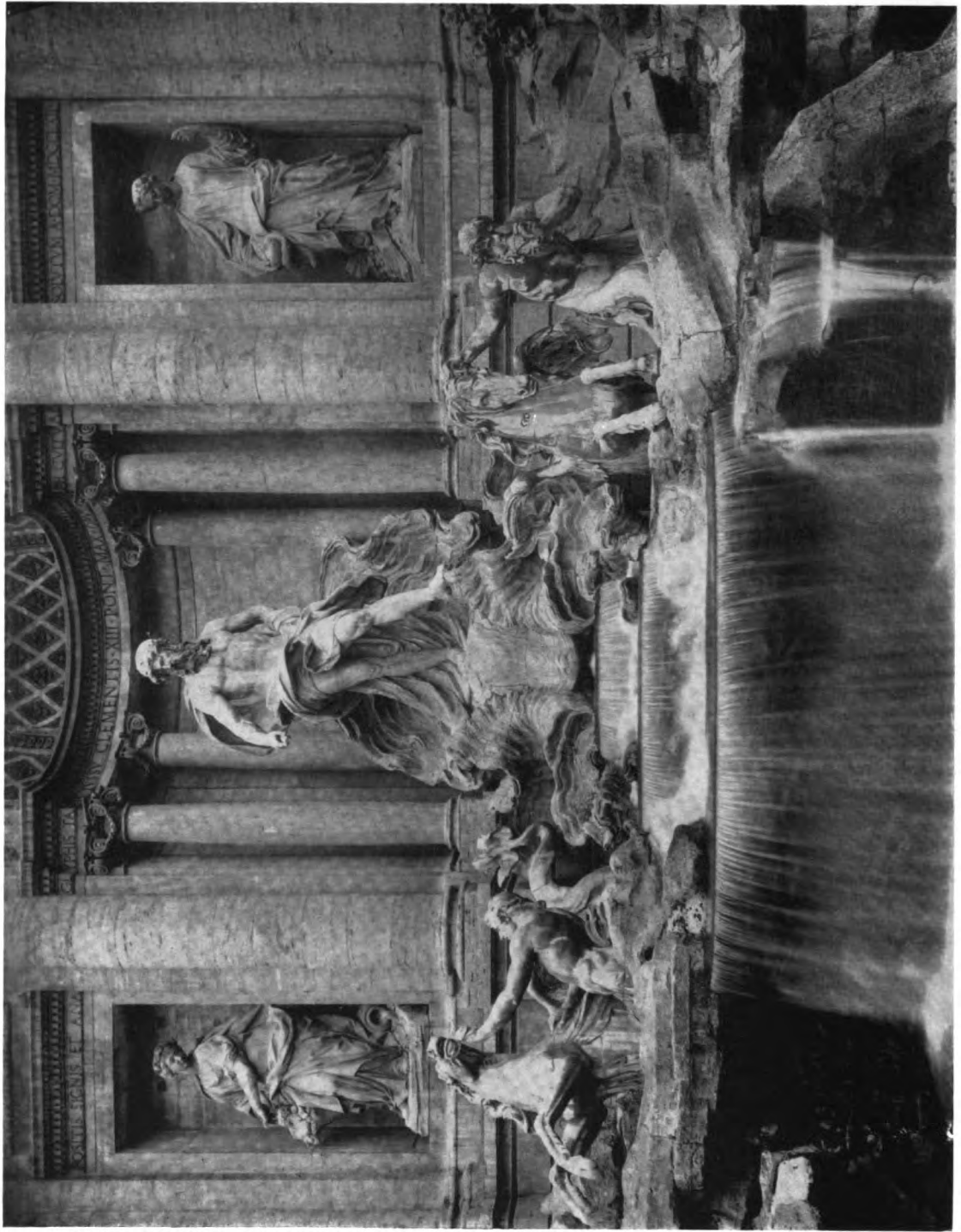
Lomaland Photo. & Engraving Dept.

PANORAMA FROM THE PINCIO GARDENS, ROME: MONTE MARIO IN THE DISTANCE



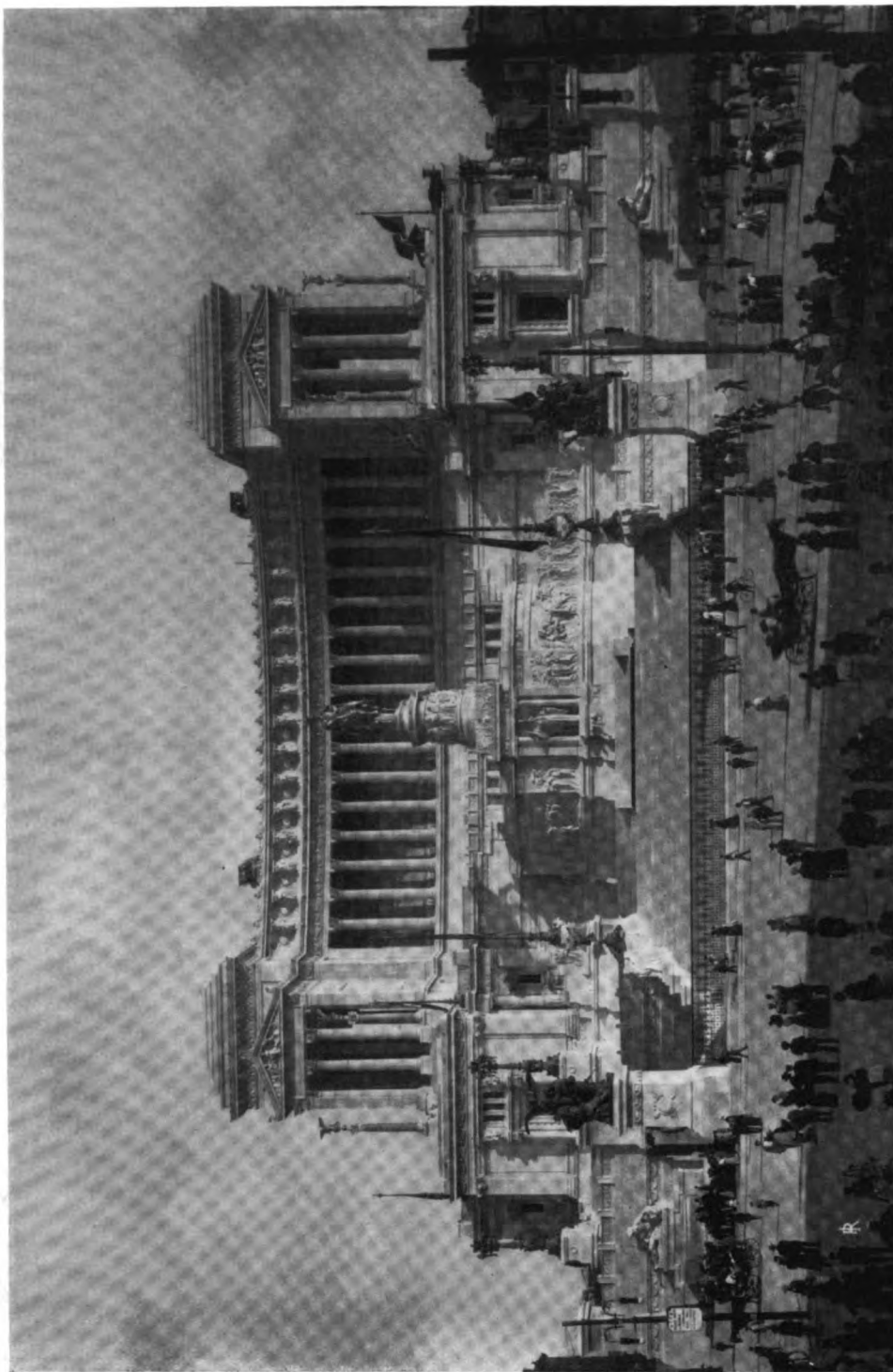
Lomaland Photo. & Engraving Dept.

THE FAMOUS SCALA DI SPAGNA, ROME



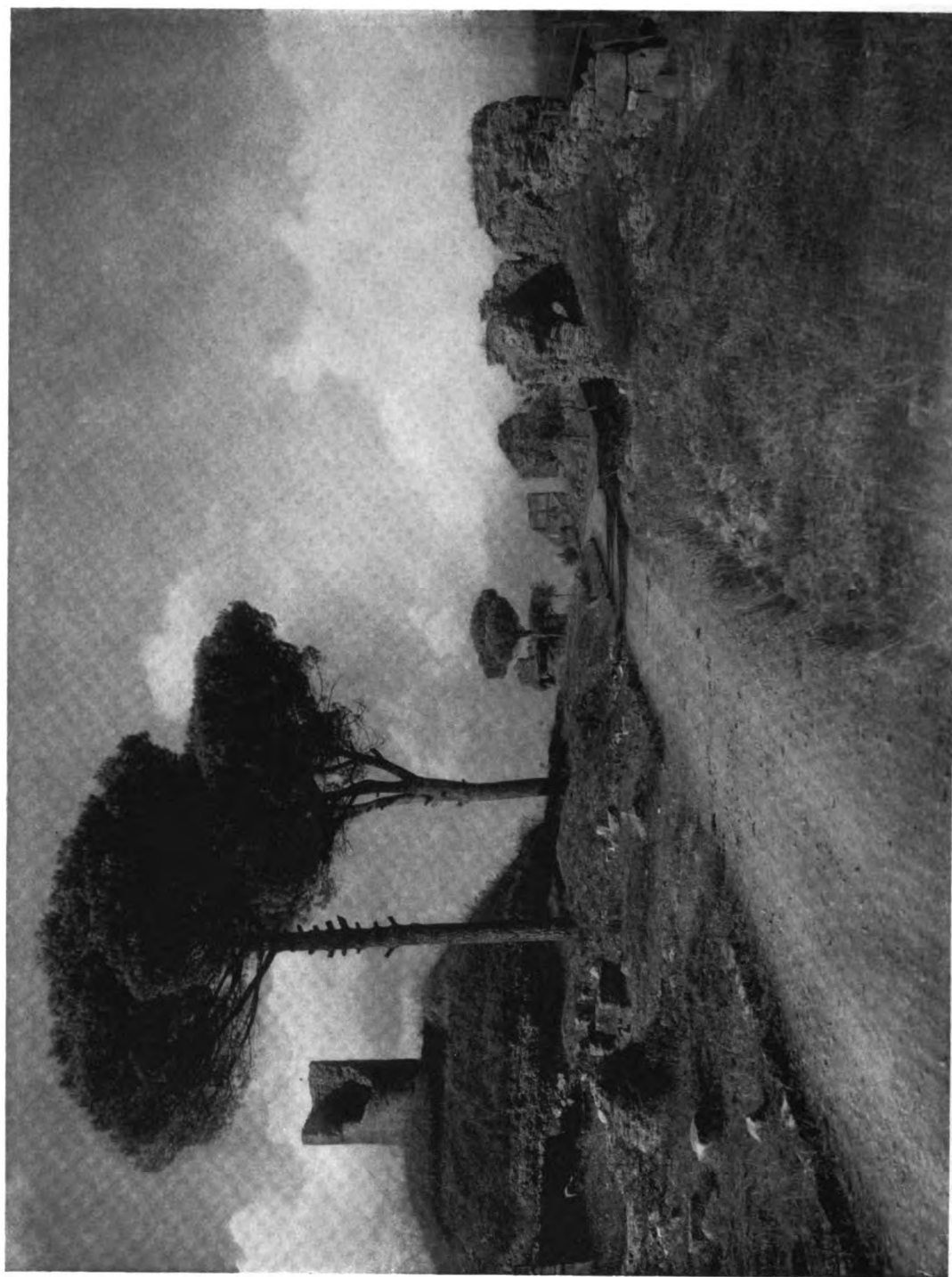
Lomaland Photo. & Engraving Dept.

FRONT VIEW OF THE FONTANA DI TREVÌ, ROME



Lomaland Photo. & Engraving Dept.

THE MONUMENT TO VICTOR EMMANUEL II, ON THE CAPITOL, ROME



Lomaland Photo. & Engraving Dept.

A SHORT STRETCH OF THE VIA APPIA, ROME
RUINS ON THE RIGHT HAND AND ON THE LEFT



Lomaland Photo. & Engraving Dept.

DETAIL OF THE MONUMENT TO GOETHE, BORGHESI GARDENS, ROME



Lomaland Photo. & Engraving Dept.

ANOTHER GROUP OF THE GOETHE MONUMENT

Filicaja's *Sonnet to Italy* expresses in plaintively beautiful language what Italians felt two hundred years ago:

Italia, o Italia! tu cui feo la sorte
 Dono infelice di bellezza, onde hai
 Funesta dote d'infiniti guai,
 Che in fronte scritti per gran doglia porte:
 O fossi tu men bella, o almen più forte, ecc. ecc.¹

It is from the occupation of Rome by the Italian troops that dates its era of progress and material growth. Then came railroads and the telegraph into the city; works of sanitation and reconstruction were introduced on a steadily increasing scale; and the comparatively small town of Papal rule began to take its place among the proud and flourishing capitals of Europe. The population of Rome is even today only a half-million, or a little less; it was still smaller before its occupation by the royal troops. This compares but poorly with the great city of the Emperors, which held not less than 1,500,000 souls, or even 2,500,000 as thought by some. So that Rome today is from one-third to one-fifth as populous as when the Christian era began. Nor is the extent of the modern city as great as under the Caesars. "Rome built on seven hills" is a sounding phrase, and taken in the sense it is so used poetically by Vergil and others, it is correct enough; but neither was the Septimontium of the ancients composed of the seven hills now so famous, nor did even the latter compose the city until a later period. Leaving the fascinating study of the foundation of Rome aside for the moment, merely remarking that it would be unwise to cast aside as unworthy of consideration any single one of the many legends concerning it (because in truth there seems nothing in the way of recognizing some different fragment of truth in every one), Roma Quadrata, Rome Square, the city of Romulus built four-square on the Palatine, gradually grew, and in time spread out over the neighboring hills and thus finally included within the girdle of the city what were evidently outlying suburbs, or villages. This, of course, destroyed the sacred shape of the original foundation, which, in common with all ancient cities, was laid out in accordance with certain secret rules of construction. Roma Quadrata, for example, was so called because its

1. Rendered into equally beautiful English by Lord Byron in *Childe Harold*:

Italia, oh Italia, thou who hast
 The fatal gift of beauty, which became
 A funeral dower of present woes and past . . . etc.

form was roughly a square, a *templum*, and was laid out on the Palatine (doubtless chosen in preference to other hills on account of its rectangular shape²) in formal accordance with Etruscan rites. One detail is given by the old writers. The founder of a city, dressed in a certain style called Gabinian (*cinctu Gabino*) yoked to a plow a bull and a cow: the cow on the near, or left, side, and the bull on the off, or right side. Then plowing a furrow, the plowman-founder outlined the shape and size of the future town, proceeding *always to the left*.³ Where the gates were to be, the plow was lifted out of the furrow and *carried* across what was to be the future passage-way. As Cato expressed it:

Qui urbem novam condet, tauro et vacca aret . . . ubi portam vult esse, aratrum sustollat et portet, et portam vocet.

It is interesting to recall in connexion with the leftward movement, that this is the well-known circumambulation (either to right or left, according to the mystical ceremony in progress) called in Sanskrit literature *prasavyam*, while movement to the right, with the right hand constantly towards the center, was called *pradakshinam*. This ceremony of circumambulation, in one or the other direction, is found to be nearly world-wide: it will suffice to speak of the Greek *ἐπιδέξια*, and the Roman *dextratio*. There was also an equivalent Gaelic ceremony called the "*deasil*."

There were also other ceremonies rigidly followed in founding a city, several of which have come down to us and are in constant use, such as the habit of placing coins, and articles of different sorts, in the foundations of buildings.

Vergil makes the Trojans, fleeing from the sack of Troy, to be the principal founders of the Roman power, through Romulus, grandson of the exiled king Numitor, of Alba Longa, by his daughter Rhea Silvia and the god Mars. This was, according to the poet, three hundred years after Aeneas had settled Alba Longa, on the beautiful Alban Lake.⁴ But there can be no question that when the immigrants from the East, whether Trojans seeking new homes, or Greeks under Evander, arrived in Italy, they found there flourishing and opulent cities. The Roma Quadrata of Romulus existed before him, as Alba Longa doubtless did before Aeneas. Vergil is right, however, in finding the

2. περιγράφει τετράγωνον σχῆμα τῷ λοφῷ, *Dionys.* i, 88.

3. Plutarch, *Life of Romulus*, 11; Joann. Lydus, *De Mensibus*, iv. 50.

4. *Aen.* i, 272: *Hic jam tercentum totos regnabitur annos.*

roots of Italian culture in the East. His words, taken in connexion with the recent discoveries in Crete, are very interesting: "Creti . . . insula . . . gentis cunabula nostrae" — "Crete, the cradle of our race."

The Seven Hills of Rome, are commonly enumerated as the Montes Capitolinus, Palatinus, Caelius, Aventinus, Esquilinus, and the Colles Viminalis and Quirinalis, but after the city was enclosed by the Wall of Aurelianus, then indeed Rome may be said to have been built on eight hills, the Mons Pincius to the north of the city, also called *Collis Hortorum* on account of its magnificent gardens and parks, being included within the zone. Later, the Mons Ianiculus was settled more closely. During the Middle Ages, again, the city shrank greatly, the hills, on which so much of the ancient city stood, being then almost uninhabited. Today they are re-occupied; the Mons Pincius, now called the Pincio, is handsomely built, and covered with fine streets and large and handsomely-built structures. The city is also extending rapidly to the north and east.

The illustrations in these pages will give some idea of the appearance of modern Rome.

The first is a panoramic view of Rome from the Pincio, and shows in the foreground the Piazza del Popolo, near to the old walls and the Porta del Popolo, the old Porta Flaminia, by which the via Flaminia entered Rome. This was the route by which most visitors to Rome used to pass within its walls, before the railroads came. The obelisk in the center of the Piazza was erected by Augustus in 10 B. C. in the Circus Maximus, but was removed to its present position in 1589 by the order of Pope Sixtus V.

The second illustration shows the fine view from the terrace of the Pincio over the Piazza del Popolo. The really splendid gardens, to the right in the illustration, were converted from a vineyard, about one hundred years ago; and are now a fashionable meeting-place, both for Romans and strangers. The Mons Pincius also comprised the famous gardens of Lucullus, rendered so notorious by the wanton Messalina; and the *Horti Sallustiani*, or Gardens of Sallust, on which now stands the Ludovisi Quarter, today the aristocratic and best-built portion of Rome. In this quarter was established this year, the temporary headquarters of our Theosophical work for Italy. Plans are being prepared to place permanent Theosophical headquarters in this vicinity during the course of 1914, which will initiate important work for Theosophy.

The third illustration shows a portion of the Piazza di Spagna in the foreground; in the center the handsome Scala di Spagna, of 137 steps, built in 1721-1725. This photograph scarcely gives a correct idea of the appearance of this spot, for it is one of the most busy places in Rome. It was formerly, and to a certain extent is so still, the center of the strangers' quarter. The steps ascend the slope of the Pincian Hill, and on turning to the left at the top of the steps, and following the street a short distance, one passes the Académie de France, and the Pincio gardens referred to in the previous illustrations; and, traversing these, one reaches the magnificent park of the Villa Borghese, now officially called Villa Umberto I. The house at the foot of the Scala, at the right of the photograph or to the left as one goes down the steps, is the house where John Keats died in 1821. It contains many relics and mementos of both Keats and Shelley. The Scala di Spagna, and the via Sistina at its top, used to be the haunt of artists' models wearing their picturesque costumes of many colors and plaited sandals, but there seem to be very few today.

The Fontana di Trevi, the next illustration, the largest of the fountains in Rome, is constructed against the Palazzo Poli. Neptune is represented in the center. The fountain, changed from an ancient one in 1762, is supplied with water by the ancient *Aqua Virgo*. The name Trevi is said to be a corruption of "Trivio," referring to the fountain's three outlets.

The next illustration shows what is one of the finest and most imposing buildings in Italy, perhaps in Europe. This is the monument called Vittorio Emmanuele II, in honor of the first king of Italia Riunita. Begun in 1885, it will not be fully completed for twenty years. An equestrian statue of the king is in the center. The cost of this splendid structure, it is said, will amount when completed to over 24,000,000 lire. It is built on the ancient Capitol, on the Arx, and it forms a noble monument of the spirit of the Risorgimento Italiano — of the renaissance of that spirit of beauty and unity and self-confidence which makes pagan Rome so grand a spectacle even in our days of material achievement and conquest of Nature. Back of the monument is the Forum Romanum; to the left, Trajan's Forum.

The next view is that of a short portion of the famous Via Appia, the great road running south out of the city and ending finally at Brundisium on the Adriatic. Near the entrance to Rome, the Appian Way is bordered with tombs on either side: pagan tombs, and christian

catacombs. The electric tramway has been built for long stretches over the famous old highway.

The last two illustrations give two of the groups of the Goethe monument by Eberlein, in the Villa Borghese Park. This monument was presented in 1904 by Emperor William II of Germany. The figures on the pedestal represent characters from Goethe's poems. The art-work is very striking and suggestive of its theme, and naturally distinctly German. The seated female figure in the second view is a typical "Germania," such as one may see in different German cities.

COUNT CAGLIOSTRO AND HIS ENEMIES: by P. A. M.



SURELY a sensitive, well-born, and educated man, the friend of rulers, who never took a penny from any one, never had such bitter trials as those suffered by Count Cagliostro on his arrival in England in July, 1776 (the year of American Independence).

He knew no English and was obliged to take an interpreter. As he was engaged in chemical and ultra-chemical experiments, he accepted a man who had some chemical knowledge. But this man saw one or two experiments which so startled him that he promptly spread abroad the report that the Count was a man capable of miracles. As his landlady, Madame Blevary, and his wife's companion and interpreter had already decided to bleed the Count of every penny of the three thousand pounds he had in jewels, plate, and money, the ground was prepared for a goodly crop of trouble. The result of the blazing indiscretion of the chemist-interpreter was a horde of visitors of every rank. To many of these the Count was obliged to deny admittance to his lodgings in Whitcomb Street, and thus he made enemies. Balked curiosity makes enemies about as fast as any other thwarted vice.

We need hardly go into the miserable, sordid details of the plucking of this helpless foreigner in London. If for no other reason, one's national pride revolts at repeating the wretched tale of fraud and meanness, to say nothing of the law that actually allowed his blood-sucking friends to put him in prison for witchcraft!

Later on, during his second visit to London, there was an equally base plot formed against him, this time expressing itself in journalism of the society-scandal type. A French journalist for whom none has

yet been found to say a single good word, was forced on account of his devious ways to leave France. He came to London, and soon became editor of a journal describing the life of London and especially the foreign and political life of the capital, in such a way as to be a perfect spy organ for the French police. It was said that the journal was worth so many regiments or ships to the enemies of England. The Government tried to impede its circulation by taxing the paper on which it was printed, but this was easily evaded by publishing it simultaneously in France.

This was the kind of paper that Morande, the most consummate blackmailer unhanged, began to use for the persecution of Cagliostro. Morande made thousands of pounds by his libels and enjoyed a rare freedom in his career of calumny. For awhile he proved a bitter enemy of Cagliostro, and then the latter stopped the war by ridicule, cleverly catching his enemy in a witty trap which made everybody laugh. But the harm already done was enormous, and Cagliostro was obliged to issue a refutation of much that had been printed. Even so, these lies are popularly extant today, in many cases. Poor Carlyle sadly lost his judgment when he foolishly repeated them and gave them added weight by his reputation. It was perhaps the great mistake of Carlyle's literary career.

Cagliostro had a rare compassion even for his enemies. Even though, publicly at least, he said nothing about his knowledge of the now familiar doctrine of Karma or natural adjustment of causes to effects, otherwise expressed in the famous maxim, "What a man sows that shall he also reap," he clearly indicates his belief in the Law which needs no man to do its work.

Four years after his persecution in England by the money-suckers, he has occasion to call attention to the curious fate of all who persecuted him.

He says he will not attack Morande, who has a wife and children, and so inevitably ruin him.

I leave my vengeance in the hands of him who does not visit the crime of their father upon the children; it will perhaps be slower, but it will be none the less sure. My trust in that Supreme Being has never been deceived; I have always seen his justice manifested sooner or later, and the wicked end miserably.

If the *Sieur de Morande* can for an instant doubt this truth so terrible for them, but consoling for good men, let him reflect upon the fate of those whose cause he has defended and whose horrors he has exceeded.

Madame Blevary (the landlady) in payment for my benefactions delivered me into the hands of two scoundrels.

She is dead.

Miss Fry, my implacable enemy (an adventuress), has not enjoyed the fortune she owed to me. After having devoted the whole of it to suborning witnesses, and corrupting the officers of justice, she fell into the most terrible misery.

She is dead.

Mr. Broad, the friend, the spy, the witness for *Miss Fry*, was in the flower of his age.

He is dead.

Mr. Dunning, *Miss Fry*'s lawyer, instead of defending me, had been chosen to make a manifestly unjust cause triumph.

He is dead.

Mr. Wallace, my lawyer, instead of defending me, has delivered me up to the mercy of the arbitrator chosen by *Miss Fry*.

He is dead.

Mr. Howarth (a magistrate) gave an iniquitous judgment against me, which condemned innocence and left the perjurer unpunished.

He is dead.

(Note. He was drowned crossing the Thames.)

The Justice of the Peace at Hammersmith issued a warrant against my wife and myself for an imaginary crime; he was dismissed in disgrace.

He is dead.

Mr. Crisp, Marshal of the King's Bench Prison, in connivance with *Aylett*, swindled me out of fifty guineas worth of plate; he lost the lucrative position he enjoyed. Reduced to beggary, he retired to a charity-house.

He died there.

Vitellini too (the chemist interpreter assistant) betrayed my confidence; his culpable indiscretion made him accomplice in a robbery of which he expected one day to enjoy the proceeds. He was thrown into a vagabonds' prison.

He died there.

Four years after my departure, there scarcely existed a single one of the persons I have just named. Of all my persecutors of that time there remain today only four individuals, whose manner of existence is such that death would be a benefit for them.

Raynold, the Attorney of *Miss Fry*, and the accomplice of the theft from me committed by *Scott*, has suffered the infamous punishment of the pillory for the crime of perjury.

The Attorney *Aylett* who cheated me out of 80 guineas under pretext of my pretended identity with *Balsamo* of London has just suffered the same punishment

as Raynold, also for the crime of perjury. And this is the man who swore an affidavit against me! And this is the man whom Mr. Morande consults, and whose friend he is!

The bailiff Saunders was involved in the plot against me. He delivered me into the hands of the Attorney Priddle. His fortune was dissipated in a very short time; he was imprisoned for prevarication; he has been in prison several years.

As for Scott, if I am not mistaken, he is living at this moment alone, without relatives and without friends, in the heart of Scotland. There a prey to remorse, undergoing at the same time the anxieties of wealth and the miseries of poverty, he is tormented by the enjoyment of a fortune which continually escapes him, until at last he is perishing of inanition beside the object of his cupidity, which has become the instrument of his suffering.

Such has been the destiny of the fourteen individuals who have been united against me and who have violated against me the sacred rights of hospitality. A portion of my readers will only see in the series of these events a combination of chance; as for me, I recognize in them the Divine Providence which has sometimes permitted me to be the victim of the wiles of the wicked, but which has always broken the instruments which it has used to try me.

Now my enemies think I am crushed. They have said to one another, "Let us trample under foot this man who knows us too well"; . . . they rejoice in the wounds they have inflicted upon me; and these foolish people in their mad joy do not see hovering overhead the cloud from which the lightning will dart.

Might the truly terrible example I have just put before their eyes, provoking in their hearts a salutary repentance, save me from the grief of having to moan over their fate! Let them recognize their error, let them make one step towards justice, and my mouth will only open to bless them.

(Signed) LE COMTE DE CAGLIOSTRO

We may add that de Launay, who treated Cagliostro so badly when taking him to the Bastille where he lingered an innocent man for nine months under de Launay's care, also perished miserably in the attack on the Bastille. So also with others of Cagliostro's persecutors.

On the other hand, it has been shrewdly remarked that even if St. Germain and Cagliostro were only speaking figuratively when they talked of the possession of the elixir of life, their friends and pupils are noted for their remarkable average of longevity. There seems to be some analogy here between the old Eastern saying of honor of ancestors conducing to long life and some law or coincidence little observed in the West as a rule.

Is it possible that these are men who in another sense have found the elixir of life, in that they can crowd the feelings and experiences of ages into a few mortal years and so normally hurry their evolution? And that those who have much to do with them also increase

their rate of living through experiences? To use a homely simile in the language of the science of 1912: are they people who can put the cinematographic films of which we are told all life consists into an immensely accelerated rapidity of motion? It should be noted that Cagliostro is obliged to talk down to the intelligence of his age, and so, speaking of Divine Providence, appears to make the action of the Law as depending on a Great Big Man. And as a consequence he is obliged to appear to hope for revenge upon his persecutors when he is only stating the inexorable law of Karma that man cannot escape the consequences of his actions. Only in this case they are so obvious as to be remarkable, instead of (as sometimes) waiting for ages to come about or balance themselves.

He himself gave away on one or two points which would in the ordinary man be considered scarcely worth remark, much less "sins." But his suffering as a consequence was swift and terrible. His account with nature was not one of long credits, if we are to judge from his known history.



Or *The Age of Reason* Thomas Paine wrote: Nothing that is here said can apply, even with the most distant disrespect, to the real character of Jesus Christ. He was a virtuous and amiable man. The morality he preached and practised was of the most benevolent kind; and, though similar systems of morality had been preached by Confucius and by some of the Greek philosophers many years before, by the Quakers since, and by good men in all ages, it has not been exceeded by any. . . . He preached most excellent morality and the equality of man; but he preached also *against the corruption and avarice of the Jewish priests and thus brought upon him the hatred and vengeance of the whole order of Priesthood.*

The accusation which those priests brought against him was that of sedition and conspiracy against the Roman Government, to which the Jews were then subject and tributary; and it is not improbable that the Roman Government might have some secret apprehension of the effect of his doctrine, as well as the Jewish priests; neither is it improbable that Jesus Christ had in contemplation the delivery of the Jewish Nation from the bondage of the Romans. Between the two, however, this virtuous reformer and religionist lost his life. . . . He was the Son of God in like manner that every other person is — for the Creator is the Father of All. . . .

Jesus Christ founded no new system. He called men to the practise of moral virtues and the belief of one God. The great trait in his character is Philanthropy.

ANCIENT AND MODERN LIFE:

by F. S. Darrow, A. M., PH. D.

(a) THE PRESENT CRISIS



WARS and rumors of war are afloat. Clash follows close upon clash, conflict close upon conflict. Apparently, the world of today is like to a pot, seething with turmoil. Truly, does it not seem as if we were face to face with one "of those Crises, God's stern winnowers from whose feet earth's chaff must fly?" And woe unto those, who in the titanic struggle mistake the quicksands for the rocks!

Lowell's words seem to be as appropriate today as they were more than sixty years ago.

When the travail of the Ages wrings earth's systems to and fro:
At the birth of each new Era, with a recognizing start,
Nation wildly looks at nation, standing with mute lips apart,
And glad Truth's yet mightier man-child leaps beneath the future's heart.
Once to every man and nation comes the moment to decide,
In the strife of Truth with falsehood, for the good or evil side.

(b) HELLENICISM AND THE ANCIENT IDEALS

The old may *now* be sleeping: it may *now* be temporarily forgotten but it is not dead. Forms come into being and die but the *spirit* is *reborn*.

Life, like a dome of many-colored glass,
Stains the white radiance of Eternity.

In view of this it behooves us to search the records of the past.

The substance is not changed, nor altered.
But only forms and outward fashion:
For every substance is conditioned
To change her hewe and sundry forms to don.

(*The Faerie Queene*, III, vi. 38)

Throughout all nature there is a constant process of dovetailing, a process which is instinct with infinitude and eternity. Every single, separate thing by either visible or invisible bonds is linked with everything else. Although we see neither the deepest depth below nor the highest summit above in the endless chain of being, yet it is evident that:

All are parts of one stupendous Whole,
Whose body Nature is and God the soul.
That chang'd thro' all, and yet in all the same;
Great in the earth, as in th' ethereal frame:

Warms in the sun, refreshes in the breeze:
 Glows in the stars and blossoms in the trees:
 Lives thro' all life, extends thro' all extent,
 Spreads undivided, operates unspent:
 Breathes in our soul, informs our mortal part. — *Alexander Pope*

The great Pan of old, who was clothed in a leopard skin to signify the beautiful variety of things and the firmament his coat of stars, was but the representative of thee, O rich and various man! thou palace of sight and sound, carrying in thy senses the morning and night: in thy brain, the geometry of the City of God: in thy heart, the bower of love and the realm of right and wrong. An individual man is a fruit which it cost all the foregoing ages to form and ripen. The history of Genesis or the Old Mythology repeats itself in the experience of every child. He too is a demon or a god thrown into a particular chaos, where he strives ever to lead things from disorder into order.

He who aims at progress should aim at an infinite, not at a special benefit. . . . I know, that these qualities of my soul did not now begin to exist, cannot be sick with my sickness, nor buried in any grave: but that they circulate through the universe: before the world was, they were. Nothing can bar them out, or shut them in, but they penetrate the ocean and land, space and time. . . . I draw from this, faith, courage, and hope. All things are known to the soul. . . . It is older than space, older than time, wide as life, rich as love. — *Emerson*

Tell what we mortals are, tell what of old we were. . . .

A spark or ray of the Divinity
 Clouded in earthy fogs, yclad in clay,
 A precious drop sunk from Aeternitie.

(Dr. Henry More, *Philosophical Poems*, 1647, pp. 255-256.)

The same truth is thus magnificently voiced by the great Plotinus:

Having first premised this principle "That every Divine thing is immortall," 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. — Such a one as this will sufficiently manifest that all vice is unnatural 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 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 soul from Angelicall Essences. — 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. — Contemplate, therefore, the soul of man, denuding it of all which itself is not, or rather let him that does this view his own soul: Then he will believe it to be immortall, when he shall behold it, fixt in a spiritual 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 spiritual world, being itself made all lucid, spiritual, and shining with the Sunbeams of Eternall Truth, borrowed from the First Good, which perpetually rayeth forth its Truth upon all Spiritual Beings. One thus qualified may seem without any arrogance to take up the saying of Empedocles — "Farewell all earthly allies, I am henceforth no mortall wight, but an immortal 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 the contemplation of its own being and that Divine Essence, which was before enshrined in itself. (*Enneads*, iv. 7, 10, translated by John Smith, the Cambridge Platonist in *Select Discourses*, 1660, pp. 104, 105.)

If then all powers are inherent in the soul, the life of the past so far as that life was noble, true, and good, can be realized now under happier conditions, for the Cyclic law, the law of periodicity or recurrent repetition, the law of growth and decay with a consequent new growth, holds universal sway throughout nature and its complete action is always triple, including the three elements of birth, death, and rebirth. This law of perpetual transformation is ever active and governs all forms of life. Habit and memory are children, born of the Cyclic law. The old life sleeps preparatory to its rebirth. There is nothing new under the sun, but the old constantly reappears in the new. The serpent casts off its old skin to receive a new and handsomer vestment: the crab breaks its old shell to become the occupant of a larger mansion.

The Universe is represented in every one of its particles. Everything in nature contains all the powers of nature. Everything is made of one hidden stuff. The world globes itself in a drop of dew. — *Emerson*

Antiquity is still vital, and Hellenicism, the spirit of ancient Greece, has many messages for the world of today, messages to which it is essential that more heed be given. The highest elements of ancient life must be again reincorporated, for truly happy were those ancients who knew

The Love that dwelleth in Wisdom's place.
Happy of yore were the children of race divine
Happy the sons of old Erectheus' line
Who in their holy state
With hands inviolate,
Gather'd the flower of wisdom far-renowned. — Euripides, *Medea*

Naught else there is
But the weird beat of Time, which doth disjoin
Today from Hellas. — Lewis Morris, *Epic of Hades*

We moderns who no longer inscribe over the lintels of our temples the profound motto of Thales, "Man, know thyself," we must (or we will rue the day), give more attention to the teachings of the olden time. Children of the past, we can never know ourselves until we relive the life of our spiritual and intellectual ancestors. Said Solon: "Nothing too much." Kleoboulos: "The Middle Course is the Best." Pittakos: "Recognize opportunity." Periander: "Consideration is everything."

Let us listen to the Precepts of the Seven Sages:

Follow the Deity. Obey the Law. Reverence thy parents. Suffer for justice. Understand what thou learnest. Know what thou hearest. Govern thy anger. Exercise prudence. Honor providence. Apply thyself to discipline. Emulate wisdom. Speak well of that which is good. Praise virtue. Do what is just. Abstain from evil. Be general. Speak words of good omen. Be a lover of wisdom. Judge according to equity. What thou knowest, do. Guard thyself. Hate calumny. Reverence the good. Exercise modesty. Hearing, see. Curb thy tongue. Determine equally. Go through thy undertakings fearless. Be benign to all. Do that whereof thou shalt not repent. Hate malice. Be not weary of learning. Hazard thyself prudently. Stand in awe of thyself. Begin no injury. Crown thy ancestors. Be not troubled upon every occasion. Be in childhood modest, in youth temperate, in manhood just, in old age prudent. Die untroubled.

(*Collection of Sotades in Stobaeus.*)

Do not these maxims show that in very sooth Hellenicism, rightly understood, is the consideration of the essential interests of man, the distinguishing between accretions and organic members, a lesson in rationality? Its ideals are represented by the fourfold canon of true art: first, clarity or definiteness; secondly, simplicity or elimination of needless details; thirdly, dignity or serenity; and fourthly, poise, or reserved power. Are we moderns neglectful of the cardinal virtues, justice, temperance, courage, and wisdom?

H. P. Blavatsky has said:

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 waxes, wanes, and is developed and destroyed alternately. (*Isis Unveiled*, I, p. xi.)

The modern world in its feverish rush for externals is too oblivious

of the realities of the Inner Life — those realities which constituted the key-note teachings of the Ancient Mysteries — realities, which disclose the universe as the country through which the Eternal Pilgrim-Self must journey, ever gaining new experience — realities which proclaim heaven to be the true fatherland of souls, and earth but an inn for the accommodation of the travelers.

The ancient world had time for the inner life, there was none of the hurry and rush which is so destructive of much that is valuable. Its ideal was an *all-round* education, a sound mind in a sound body, thus forming a most striking contrast with the one-sided development of specialties so prevalent today.

The ancient ideal sought to express something inherently worthy of expression in noble simplicity and truth. It was typical, general, not petty and personal. The Athenians, the truest exponents of these ideals, during the Periklean age, were pre-eminently men of clear intellect, of just taste and general aptitude. Unlike most men of today they arose at daybreak. Thus we learn from Plato that Hippocrates in his desire to have Sokrates accompany him and attend a lecture by the famous Protagoras, knocked at Sokrates' door so early that when in his impatience he wished to start off at once, the philosopher had to reply: "Not yet, it is too dark. Let us walk in the court until nearly daybreak; then when the light comes we will go." Such a love of learning is rare indeed in this age!

The ancient world had time for the inner life, there was little or no ostentation, while many things now regarded as conventional or trivial were formerly fraught with a much greater significance.

Thus a handshake was either a solemn pledge or a demonstrative welcome, not a mere formal greeting.

It is, however, a mistake to suppose that the ancient Hellenes were only cold and statuesque, for despite their customary dignity and serenity we know of many anecdotes which reveal a natural and inherent impulsiveness. For example, so fond were the Athenians of fish that as every new catch arrived in the market a bell was sounded to announce the fact. It is said that on one occasion when a musician was giving a recital on a harp to a company of his friends the fish-bell rang. Every one immediately left without stopping to say by your leave — every one, except one deaf old man. Whereupon the musician walked up to the one still faithful and said: "Thank you, sir, for having the courtesy to remain although the fish-bell rang." "Hey!

What!" replied the solitary remnant of the former audience, "Did you say the fish-bell? Thanks, good-bye!" and off he went after the others.

(c) THEOSOPHY, THE KEY

Katherine Tingley has said:

If we look around the world, we find wherever we fix our eyes confusion, injustice, discord, and criticism, and a negative attitude towards higher things. But man has as his inheritance a divine nature, and the problem is to develop this sense of our divine nature by seeking to become one with all humanity.

This great truth of the divinity of man is thus stated by Seneca:

All this that you see, in which things divine and human are included, is one: we are members of one great body. (Letter 41.)

It is, indeed, the mission of Theosophy to give to modern life the keys whereby the secrets of old will be unlocked and the modern world will realize the import of those messages from ancient life, that have been safely transmitted throughout the ages.

Consequently, H. P. Blavatsky declared:

Theosophy will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of religion, duty, and philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers and will open the way to the practical realization of the Brotherhood of all men. (*The Key to Theosophy*)

It will accomplish this in large part by means of the Râja Yoga system of education, which will help to revivify all that was true and noble in antiquity, and will teach the humanity of today how to avoid those fatal mistakes which led to the downfall of the ancient nations. Râja Yoga, or Kingly Union, is the True education of the *Inner Man*, the true instruction of the *outer*: the real secret of which in the words of Katherine Tingley

is rather to evolve the character than to overtax the mind; it is to bring *out* rather than to bring *to* — the grander part is from within. It means no less than the development of the soul, with all the capabilities which belong to it. . . . It is the power to live in harmony with our environment, the power to draw out from the recesses of our own nature all the potentialities of character and divine life. It is not so much a something that is imparted. *It is a liberation from the power of the lower forces* which hinder and check a growth which ought to be unchecked and spontaneous.

Theosophy by "teaching Brotherhood and demonstrating that is it a fact in nature and by making it a living power in the life of humanity" will reveal the true method of "putting yourself in the other man's place," whereby the lost secrets and mysteries of antiquity will remain lost no longer. Truth is universal, and has never been possessed by any one race or any one nation, but it has been and is the guide of the wise men of every clime and of every age. We must free our minds from the prison-houses of provincial prejudice, thereby gaining that deeper insight which perceives the meaning and purpose of the life of the ages in all its manifold variety. Toleration is essential to sympathy, sympathy essential to real knowledge, which in dissipating the mists and contradictions of life reveals its inward spirit.

Rightly sing the poets and the mystics of all ages:

Love is one and liveth, is of life the star;
 In the Jew or Gentile naught its gleam can bar,
 Clear the music ringeth, prison'd not by clime:
 Truth the note it soundeth, undestroy'd by time.
 Oh! be glad ye people, Buddhist, Christian, Jew,
 Hasten to believe it, Christos dwells in you!

Therefore, an important message of the past, and the present as revealed by Theosophy, is that

Life is real, life is earnest, and the grave is not its goal.
 Dust thou art, to dust returnest, was not spoken of the soul.

Let us then be up and doing, with a heart for any fate.
 Still achieving, still pursuing, learn to labor and to wait.

(Longfellow: *Psalm of Life*.)

From the richly significant life of the ages, we may hear if we will stop to listen the clarion-tones of "Nature's wordless voice" declare that:

They must upward be and onward, who would keep abreast of Truth!
 Lo, before us gleam her camp-fires, we ourselves must Pilgrims be,
 Launch our Mayflower and steer boldly through the desperate winter's sea.
 Nor attempt the future's portals with the past's blood-rusted key.

Lowell

Thou canst create this "day" thy chances for thy "morrow." In the "Great Journey," causes sown each hour bear each its harvest of effects, for rigid Justice rules the world. With mighty sweep of never-erring action, it brings to mortals lives of weal or woe, the karmic progeny of all our former thoughts and deeds.

(*The Voice of the Silence*)



Lomaland Photo. & Engraving Dept.

RUBENS' "CONCLUSION OF PEACE": THE LOUVRE



Lomaland Photo. & Engraving Dept.

THE DUCHESS OF ORLEANS, DAUGHTER OF THE DUC DE PENTHIÈVRE
CONDÉ MUSEUM, CHANTILLY



Lomaland Photo. & Engraving Dept.

MARIA THERESA
BY MME. VIGÉE-LEBRUN: CONDÉ MUSEUM, CHANTILLY



Lomaland Photo. & Engraving Dept.

VENUS RISING FROM THE BATH
Hall of the Gladiator, The Louvre, Paris.

THE COST OF HIGH LIVING: by Lydia Ross, M. D.



ONES was meditating upon the cost of high living. Not that he was much given to meditation or to counting the cost. He had been taking things as they came, and had lived pretty high until recently. His meditations were not due to reading the housekeeper's column or economic editorials. He hadn't seen a newspaper for — well, it seemed like ages, though he was an able ex-editor with a practical training. In fact, he began a striking career as a printer's devil, a disorderly, frowsy-headed, willing lad, who dreamed ambitious day-dreams and wore a very dirty apron.

When Fortune met him one day and saw the mixture of dirt and good material, she just poured him out a lapful of good luck. That was the beginning, and it would sound like a romance to relate the things he had gotten since then, some by work, but more had just fallen into his lap. He remembered that day when he left his first position for the better opening. There were chaff and good wishes from the printers, for he was a bustling, likable youth. He could see the quizzical, friendly face of young Hathaway, his immediate senior in service. "Joy go with you, Jonesey," he said. "We can't promise to keep your grave green, but we'll hang that funereal apron on the dead-matter rack, in memory of the departed galley slave."

His employer's parting words came back, too: "Good-bye son. Don't forget that even little things count in the long run. Everything you put into the day's work shows in the first proof; and it all comes back for correction sometime. Remember your spacing that escapes the average eye, the little spaces of time, out of sight. The small hidden spaces are what keep the words from running together in unmeaning pie. It pays to get the habit of setting a clean proof that means something, for Life is a close marker."

He had flushed a little under the man's keen, kindly eye, for even then there were unseen spaces that he wouldn't like to have observed. Looking back, he realized today that the dirty-proof habit had run right through his unusual career. As time went on he had surprised even himself with the business ability he developed and the literary talent and diplomacy and pleasing manners, and the all-round cleverness and open-handed companionship that made him generally popular and gave him a certain standing and weight.

Money came easily and he spent it freely, on himself or on any one who suited him. He willingly paid the score for others who were

going the pace with him; but he did not lay up treasures with the men and women who broke down under it, or who drifted down stream one way and another. Now he saw how his generosity was only a free-handed, sociable kind of self-indulgence. He wrote high-sounding articles on leading topics and dwelt upon the people's rights, etc., with original, catchy phrases which the exchanges widely quoted. His cleverness in relating fine sentiments to his political party, and in posing their candidates with high lights on their best points and their faults obscured, was the delight of the campaign managers. His political patrons were older men than he, more conscious and unscrupulous, and deeper plotters. They admired his ability to do what they could not do, and were willing to pay well for it. He was valuable, and he was good fun, too. They made a favorite of him, and rather enjoyed giving him profitable tips and social sugar-plums, being sharp enough to know what he liked and politic enough to keep him satisfied.

Once, when abroad, he met a really fine girl, and they became engaged. She appealed to the best in him, and she was the dearest and truest thing that ever touched his crowded life. Then he began to think seriously about his uncorrected proofs that had been piling up. There was too much of it to handle all at once; and it was rather too bad to be seen, anyway. He would begin, quietly, changing the things that affected her. But his attempts to get out of the tangle of old errors brought the matter to her ears, and she took pains to find out the truth. Then she gave him back his ring, saying, gently, that she trusted it would go to the girl who ought to have it. Uplifted by the beauty she had brought into his life, he had not thought out how much happier she was likely to be. But he never dreamed he could hurt her so grievously as that look in her lovely eyes revealed. Those eyes that had discerned and loved the ideal he ought to have been, and were opened now to what he had been content to be. Of course, she could not read the details of his story; she didn't need to, to know that the history of a happy home never could carry those marks along its margin. Looking back, today, he could see that his bitter resentment of his past and its cost, as well as his self-pity were part of the yellow streak in him, and not Love, at all. He couldn't change his past; and he didn't change his future; and he knew now that he wouldn't have made it worthy if she had shared it.

It was right after this that he got in with the big politicians, who had been watching him and studying his likes and possibilities, until

they knew him better than he knew himself. Unsuspicious that he was only a tool in their hands, he was engrossed with more money and power and popularity and flattery and creature comforts and a round of froth and excitement. He made up his life-story for a larger page with a wider margin and plenty of fancy lettering. But lacking purpose, the old errors mixed up the meaning more and more every year, until, suddenly, he was challenged to explain.

Things had begun to pall on him; he wanted a novelty, and had private reasons for opposing the new party that was pledged to reform some civic abuses. But he ought to have been too wide awake to stand in the public limelight. What he met with was unique enough. He was confronted with some old proofs of his own story — half-forgotten records, and not at all the worst ones. But they showed him as a willing agent for illegal dealings; and the Delilah of their day, holding the secret of his weakness, had long waited to catch him napping. She produced her evidence, now for revenge, not for reform; but the law of adjustments made it serve both ends.

The outcome was that instead of being what he had hoped, he is representative for a large outside constituency in the democracy of dirty proofs. As the State's escorted guest he went to the house where he would have all the time there was to catch up with his personal correction. At first he didn't like its charm of novelty, even with a life-long appetite for new sensations. But he is making good in finding the real man in his mixed nature; and he is beginning with his first sentence in a new chapter to aim at a clear margin. Not easily, but slowly and surely, he is learning to work with a purpose, instead of being a puppet worked by selfish impulses and social wire pullers.

SANDRO BOTTICELLI: by C. J. Ryan



BORN in 1446, the sixty-four years of Botticelli's life may be said to cover the culminating period of the Renaissance. The transition from the medieval to the modern order was so fully progressed that no retrogression was possible. This period witnessed the discovery of America, the exploration of the Indian seas, and the consolidation of the Spanish nationality. It also included the application of printing to the diffusion of knowledge, the revolution in warfare through the use of gunpowder, and the Copernican widening of the outlook in astronomy. Constantinople

fell into the hands of the Turks in 1453, and about the same time the culture of ancient Greece began to reincarnate in Western Europe. Fifty years before the birth of Botticelli, Manuel Chrysoloras was appointed professor of Greek at Florence, and through his influence and that of his successors a great enthusiasm for antique literature, art, and philosophy, spread rapidly throughout Italy. The "New Learning" began to break the fetters which had cramped the development of the human intellect for centuries. The reign of rigid monasticism was over, and theologians had to accept many of the despised or neglected principles which were the glory of pre-Christian times.

Botticelli was the first great master, as Ruskin, the great art-critic, says, "who understood the thoughts of the heathen and the Christian equally, and could in a measure, paint both Aphrodite and the Madonna." He first introduced classical mythology into distinctively Christian religious subjects.

In contradistinction to the sister arts of sculpture and architecture, the antique remains of which were numerous and largely used as models, painting in the fifteenth century was in a state of development, owing little or nothing to the ancient Greeks or Romans, whose paintings had all disappeared. Even the Pompeiian remains, second-rate as they are, were not discovered then. Painting was, until about the time of Botticelli, the "handmaid of religion" indeed, and was strictly regulated by restrictions. The effect of the revival of the classical studies which revealed to Italy a new light in whose joy the twilight of monastic art began to pale, is well seen by comparing Botticelli's pictures with those of Orcagna (1316-1376) in the Campo Santo at Pisa. In Orcagna's *Triumph of Death* (see plate) his *Last Judgment*, or *Hell*, we are impressed by the gloom and terror of the prevailing view of the Divine government. In the *Triumph of Death* a party of ladies and knights on a joyous hawking expedition are suddenly arrested by the horrifying sight of three open coffins. In the distance, hideous demons are thrusting souls into holes in the ground from which flames are issuing. The only refuge from the dangers of the ordinary secular life is suggested by the presence of several hermits who are pursuing their self-centered occupations in the middle distance, equally oblivious of the worldlings on horseback and of the perishing souls on pitchforks.

In Botticelli's pictures all this was changed. While his faces are often touched with a pleasing gravity, his figures are inspired with



Lomaland Photo. & Engraving Dept.

"SPRING": BY SANDRO BOTTICELLI
IN THE FLORENCE ACADEMY



Lomaland Photo. & Engraving Dept.

A MADONNA BY SANDRO BOTTICELLI: NATIONAL GALLERY, LONDON



Lomaland Photo. & Engraving Dept.

"PALLAS": BY SANDRO BOTTICELLI
PITTI PALACE, FLORENCE



Lomaland Photo. & Engraving Dept.

"THE TRIUMPH OF DEATH": BY ORCAGNA
FROM THE CAMPO SANTO, PISA

the joy of life. The happiness of the angels and spirits in his paradise is not mystical and rapt; it is expressed by an elastic and mirthful grace of motion new to art, and which compensates for a certain want of nobility in the general type of his figures. In his Venuses and Madonnas, of which he painted many, he seems to have felt the desire to express the highest beauty of womanhood as worshipped equally in the classical and Christian ages. Botticelli was a poor anatomist, but he was a great master of draughtsmanship. This perhaps seems a contradiction, but it is not. He did not trouble about exact correctness in scientific construction, but he had an innate power of seeing and representing the grace and beauty in the outline of the human form, and of making it significant of the sentiment of grave and tender poetry which he felt so strongly. The subtle sense of graceful motion is peculiarly delightful in his works. A gentle zephyr seems to rustle the leaves and flutter the garments. He is sometimes called "the painter of the breeze."

Botticelli was favored not only by being born at the moment of the classical revival, but also at a time when the progress of science had given new facilities to the arts. The introduction of oil colors, and the re-discovery of perspective had not long been made. It is amusing to notice how Botticelli, in common with most of his contemporaries, delighted in showing off his knowledge of the recently-acquired art — or science — of perspective. They constantly introduced elaborate architectural backgrounds which were quite out of place in the subject, apparently out of sheer joy in conquering the difficulties of perspective.

Botticelli was born in Florence, and as he would not take kindly to any sort of schooling, was apprenticed to a goldsmith named Botticello — hence his name. His family name was Filipepi. Later he studied painting under Filippo Lippi, then in the height of his fame. In 1468, on the death of Lippi, Botticelli started as an independent painter. Among his principal pictures are *The Birth of Venus*, *The Calumny of Apelles*, *The Primavera*, and several altarpieces. About 1480 he was called to Rome by Sixtus IV to paint on the walls of the new Sistine Chapel in competition with Perugino, Ghirlandajo, and other masters. He was greatly befriended by the Medici, for whom he painted many of his noblest works.

Soon after 1491 a new influence came into his life which greatly changed it. This was the preaching of Savonarola, whose disciple

Botticelli became, in common with many other famous artists. According to Vasari, a devoted servant of the Medici and therefore an enemy to Savonarola who had driven them from Florence, Botticelli went wrong after his conversion and did little or no more good work. Vasari is probably a prejudiced witness, but it is true that Botticelli painted no more classical allegories after that. It is generally believed that Botticelli towards the end of his life devoted himself to engraving. He is supposed to have drawn and engraved a magnificent series of illustrations for Dante's *Divina Commedia*. If so, he was one of the pioneers of engraving.

THE SONG IN THE MOUNTAINS AND THE SEA

Welsh Air: *Hoffedd Abram ab Ifan*

by Kenneth Morris

Lin, lan, lone!

Who 's it singing when the rain falls?
 Who 's it through the wildwood green gloom calls
 When the noon sun dapples
 Through acorns and oak-apples
 The bird-song halls?

Lin, lone!

Who 's it through the woodland croons now?
 Who goes harping on the lone hill brow?
 Who 's it strews the dream-rich music
 Round the mountain throne?

Lin, lan, lone!

Is it laughter of the wild broom?
 Is it whispering of the dim ling bloom,
 When the sky 's all over
 Primrose bloom and clover,
 And blue, bright gloom?

Lin, lone!

Shadowy fingers rippling pearl-pale,
 Flame-strings wakening down the dusk-strewn vale —
 'Tis n't they 'd be driven away
 By all the chapels known!

Lin, lan, lone!

What 's the music on the sea-shore?
 What 's the murmur 'neath the long wave roar
 When the Atlantic 's hurling
 Breakers foam-mane whirling,
 On Glan Wen y Mor?

Lin, lone!

By the foxgloves in the fields there
You can hear, upon the salt, keen air,
Trembling song that 's borne along
On the sea-wind's undertone.

Lin, lan, lone!

It 's a fairy-shaken bell rings
From the sea-hid house of old time kings,
'Neath the lift and dipping
Flash of silver-dripping
White, wave-wet wings.

Lin, lone!

And the moon above the bay beams,
Ripple-glimmering through their long, long dreams:
— There they 'll bide beneath the tide
Till the creeds are overthrown.

International Theosophical Headquarters,
Point Loma, California.

NOAH'S ARK: by R. Machell



WHEN the fog-bank rolls in from the sea and spreads itself over the low lying land like a lake that has suddenly risen and submerged all but the island-peaks of the mountains, it seems as if Nature were parodying her own processes, by means of which she fashions the face of the earth anew from age to age. Standing above the fog and looking at the transformed face of the land, one seems to have before one a practical lesson in the mutability of that which seems so permanent.

Every student of geology is of course familiar with the periodic submergence of continents and the regular appearance of new lands from the bed of the ocean. Such things are part of the alphabet of science; but it is evident that these simple facts of natural history are not generally appreciated, and indeed are by many otherwise well-educated people entirely unknown. Even in literary circles there is an amazing ignorance of some of these almost obvious facts, and this surprising ignorance peeps out when the subject of Atlantis comes into the field of discussion, a subject that is becoming quite popular at present. One continually reads articles on the lost continent which show that the writer looked upon the subsidence of a part of the earth as a phenomenon that was so remarkable as to be quite a matter of

speculation instead of being one of the details of the regular rotation of geological processes by means of which the earth renews her skin.

In a small way we see these processes illustrated around us, the subsoil continually being thrown up to the surface by the work of countless hosts of small insects as well as by burrowing animals, while on a larger scale we see the mountains being continually washed down into the valleys, and the lowlands being washed down and deposited beneath the ocean; we see lakes dry up, and we see desert lands transformed into lakes by the changing course of rivers, and we may note a hundred other evidences of the ceaseless activity of nature in the work of change that is the law of life on earth. Yet man who claims to have knowledge talks of the submergence of a continent as if it were a matter of speculation.

It does not fall to the lot of all to watch the sea-fog roll in like an ocean or like a great snow-field over valley and city; but to one who has the opportunity to watch this strangely beautiful transformation scene, the majestic sweep of nature's forces stamps itself into his mind and gives him almost unconsciously a larger standard by which to measure history. He sees how softly and smoothly the spectral sea sweeps in and blots out the mighty cities with their teeming millions of "lords of the earth"; and, if his imagination is not atrophied, he can see how from time to time, as the earth surface rises and falls, the ocean must roll in and obliterate the works of man and make the land he was lord of a home for the monsters of the deep. Then, if he can believe in the reality of the correspondence between the visible material world and the invisible world of which it is but the appearance and the evidence to our senses, then he can perhaps understand how great tidal waves of thought periodically sweep over the thought-world and change and renovate the minds of men, submerging old systems of religion and philosophy and revealing new lands.

To those who shut their eyes to the facts of nature, and who make their minds prison-houses for their imagination, these events come as cataclysms, disasters, punishments sent by an angry god, or, more marvelous than all, as mere accidents. Those who see what is taking place around them, and who foresee that which is coming, and who know that which is past, are the natural pioneers of the new age. To them comes a Leader to guide them to the site of the new civilization, that must replace that which is sinking to its final resting place beneath the rising tide of evolution. For the pioneers and their Leaders are

all a part of the world process, part of the great hierarchy of souls that are the active forces in that evolution; for Man is Lord of the Earth. But Man, the Lord of Earth, is as a god to man the blind creature of lusts and passions, who submits to be ruled by the terrestrial forces of generation and destruction, instead of asserting his divinity and ruling his body and mind himself.

So Theosophy comes to man with this message of his divinity, and calls once more to him to build a new ark that shall float on the waters of the coming deluge, and that shall be great enough to carry over safely into the new age the seed of civilization now ripening on earth.

The ark of Noah is a world-myth that finds its actual embodiment in the history of nations, races and continents, as well as in the story of the evolution of civilization on the thought-plane. For every myth has its spiritual principle within, as well as its material expression in the periodic recurrence of historic events.

Archaeology has shown how universal is the story of Noah and his deluge, but men have not yet realized that history is continuous, and that what has been will be. So that they are now as unwilling as ever to look beyond yesterday. "Sufficient unto the day, etc.," is a good saying; but I have yet to learn that there is much wisdom in being content with yesterday; and that is where the mass of the world stops short. Could they but wake up to the reality of the present moment they would perhaps see the future as clearly as the past; but that which they think of as today is but a memory carried over from yesterday; they fancy they are living in the present moment, but the present moment escapes them. It is a mystery to the mass of humanity, who live in the memory of the past while looking with longing eyes towards the mirage they call the future.

To live in the present moment, which is eternal, man must awake from his dreams and become Self-conscious. He must know himself, must realize his own divinity. This is the great awakening, in which man learns the meaning of the word *Now*.

Now is the present moment that is the Arch of the gods bridging the gulf between the past and the future; and it is the Ark that floats upon the surface of the flood bearing the seed of the new era to the risen land that shall be in the future the home of the new race.

PSYCHIC EPIDEMICS: by William Dunn



THE physical epidemics that have afflicted humanity throughout the past, such as the Black Death, the Plague of London, smallpox, cholera, etc., have not been more terrible in their aspect and effects than have been the *psychic epidemics* that have swept over whole portions of the race — obliterating for the time being nearly every trace of individual sanity among the people so affected. The worst of these psychic scourges have occurred under the cloak of religion, and perhaps no form of human degradation can equal the depths to which whole communities have been carried while such epidemics lasted. An important analogy between physical and psychic epidemics is this: that contagion originates from one individual. These psychic plagues have not been confined to religion, however, but have taken many other forms in political and financial manias. Dr. Cutter of Yale, author of the "Psychological Phenomena of Christianity," remarks that

All powers are capable of *reverse action*: water, fire, steam, electricity, are wonderful aids to mankind *if regulated*, but if they get beyond control, how great is the destruction! A child can start a fire; it is not so easily stopped. A revival is such a power that when once started it may sweep a community. It may arouse the passions and degrade religion to the frenzies of savages or beasts, or it may permeate the minds of men and cause a growth to the full stature of the true man.

The same writer says in speaking of phenomena of contagion:

The leader of a crowd is usually a despot. . . . He never sways the crowd by reason . . . but trusts to the emotional contagion, which is part of the crowd mind. . . . Once the mob-self is brought to the surface it possesses a strong attractive power and a great power of assimilation. It attracts fresh individuals, *breaks down their personal life* and quickly assimilates them; it affects in them a disintegration of consciousness and . . . the assimilated individual enters fully into the spirit of the mob.

So great is the collective power of suggestion that a crowd will see things which do not exist, and hear sounds which are purely imaginary. Not only does this apply to the depraved, but it may be experienced by every unit in the crowd. Those who read and observe can hardly avoid noticing this phenomena in all avenues of life.

HISTORICAL DATA

During the Crusades, forty thousand German children and thirty thousand French children were infected with a psychic epidemic so terrible in its fanatical zeal that nothing could restrain them. Whenever restrained from following their aim, they sickened and died.

During the last of the Crusades, the women Crusaders were overpowered by a strange mania; entirely devoid of clothing, they rushed about the streets speechless, and in frequent cases fell into ecstatic convulsions.

When the Crusade-epidemic was abating, a new one arose. In 1260, bands of people in Italy were seized with a veritable craze for public scourging. . . . Both men and women went in groups from town to town, and stripped to the waist, or with but a loin cloth about their bodies, they stood in public places and scourged one another.

The flogging-epidemic was succeeded by the dancing mania, when large assemblies of men and women took to dancing with wild delirium in both churches and streets.

The witchcraft epidemic lasted from 1484 to the middle of the eighteenth century.

Table of dates during which the above psychic epidemics occurred:

- Crusades	1096 to 1299
Flagellants (flogging)	1260 to 1348
Dancing	1374 to 1470
Witchcraft	1484 to 1749

An instance of contagious phenomena is the following:

At Old Orchard Beach a crowd of several thousands was made to give up all its valuables and money . . . and some of those who contributed most had simply gone to see "how it was done."

At revival meetings scenes have occurred which pass description. It is only necessary to mention the "barkers" as a type. Groups of men and women, on all-fours, snarling and growling and snapping their teeth at the foot of a tree. This was called "Treeing the devil."

The frenzy which swept over the French nation and known as the French Revolution, ending in a carnage of blood, is an illustration of a psychic epidemic manifesting in social life. The phenomenon presented was in many respects similar to that which accompanies frenzied fanaticism in religion.

Financial and speculative frenzies are psychic disorders that act in the same manner as other forms of these national distempers. Three historical examples will be interesting.

In 1634 the Dutch became suddenly possessed with a mania for tulips. The whole population embarked in the tulip trade, neglecting all ordinary industry. The mania to speculate in tulips obsessed the whole nation. So contagious was the epidemic that foreigners be-

came smitten with the same frenzy and poured their money into Holland. The result was that thousands were ruined and a cry of lamentation went over the land.

In 1717 John Law infected the French nation with his scheme for trade on the western bank of the Mississippi. Three hundred thousand applications were made for shares in the company; the eagerness to be a shareholder rose to a pitch of frenzy. People of every age and both sexes invested. Then the bubble burst, and multitudes were ruined.

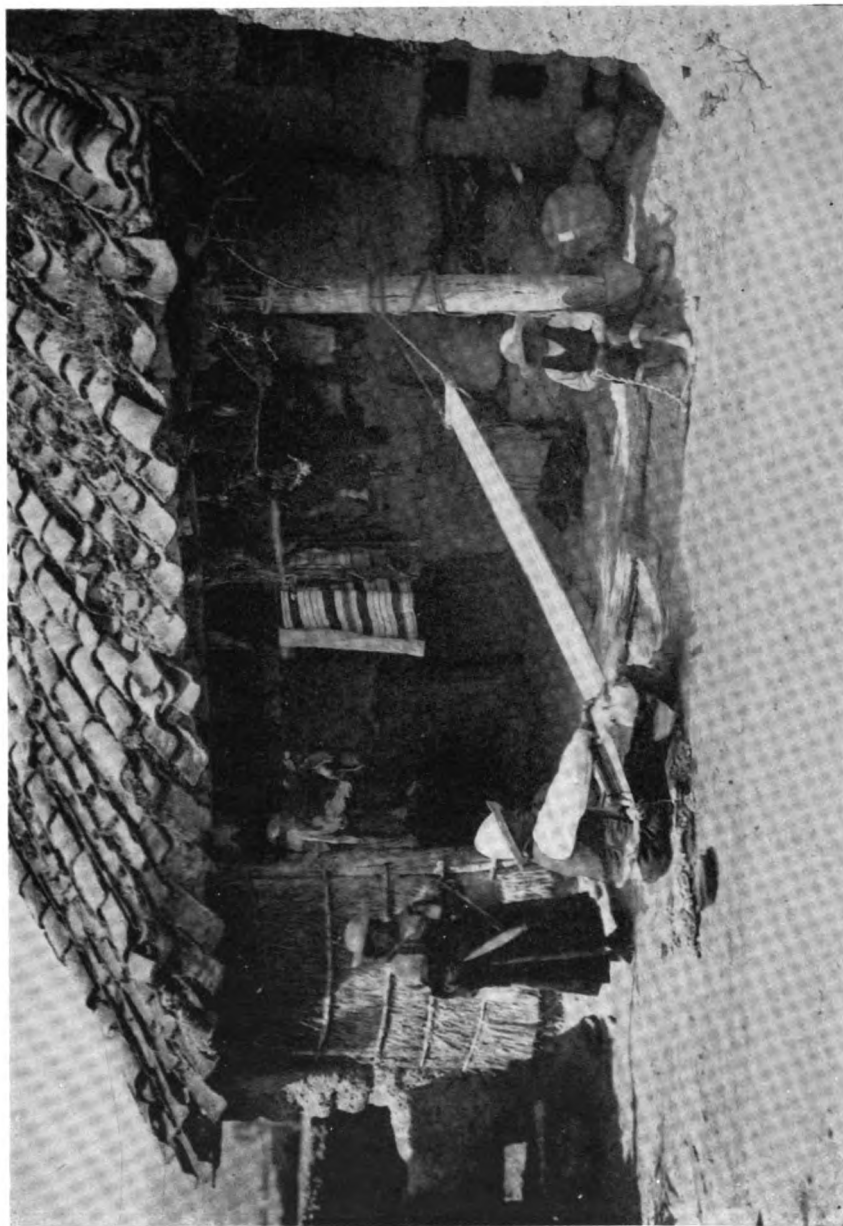
In 1711 the "South Sea Bubble" — a similar mania — infected the English nation with kindred frenzy. Shares were inflated from £100 to £1000 and more, and suffering was great when the "Bubble" burst at last.

In modern times the historical instances given above are being re-enacted in countless ways, although in a more divided manner. Psychic epidemics may be observed in the emotional outbreaks that occur from time to time when unreasoning crowds become infected with some mania. We have but to recall the disturbances reported in the daily newspapers.

Psychic diseases are as easily transmitted to weaklings as are the well-known physical sicknesses. The pity of it is that those infected usually imagine that they are acting from a good motive and from reason; whereas, as a matter of fact, the so-called "motive" has been *put into them* by one who is himself mentally awry.

Advanced physicians declare that all known physical ailments, fevers, and chronic diseases, have their *exact counterpart* in psychic or mental disorders, and that the psychic manifestations are but diseases on their way to the physical plane.

All good movements for the uplifting of Humanity have had their *reverse manifestations* in misdirected zeal or psychic disease. Just as good food, when improperly taken, leads to physical disease, so may sacred teachings be misused by those whose psychic bent outruns their spiritual aspirations. The psychic epidemics that afflict mankind evidence the presence among men of the ancient evil of humanity — namely, the animal and emotional nature, *uncontrolled* by the overshadowing divine nature, seeking to establish a kingdom for itself. The safeguard lies in the cultivation of the higher will — self-control.



Lomaland Photo. & Engraving Dept.

NATIVES WEAVING "PONCHOS," THE HUANCAYO VALLEY, PERU



Lomaland Photo. & Engraving Dept.

PLOWING WITH OXEN IN THE HUANCAYO VALLEY, PERU

JUPITER AND THE WAGONER: by R. Machell



HE was a pious man and faithful in the performance of his duties to the gods, particularly reverencing Jupiter, and offering sacrifice at his altars whenever he could do so without inconvenience or cost to himself. He was the owner of horses and cattle, and frequently drove his own wagon to the city. On such occasions he generally carried goods for his neighbors as well as his own, and he made no charge for his services, but he levied a small toll on his own authority, wherewith to make a propitiatory sacrifice to Jupiter, who apparently connived at the pious fraud and gave him special protection on the journey, and moreover insured him a successful bargain in the market place in return. He was a hard man at a bargain, so it was said, and few there were that could be considered his equal in getting the best of a transaction. But he was modest withal, and recognized the hand of the deity in all such matters, attributing his success to the direct interposition of the god, who in this way showed his appreciation of his devotee's piety.

He was a merciful man too, and it is well said by Suleiman that "a merciful man is merciful to his beast"; a proof of this was to be seen in the care he took of his cattle; for whenever he had a hard bit of plowing to do he always borrowed a yoke of oxen from his neighbor, who was a careless fellow with small consideration for his beasts.

So the good man prospered and grew rich, thus earning the respect of his neighbors as well as the favor of the gods. But though wealthy he was not ostentatious; on the contrary he even affected poverty, particularly when any demand for contributions was made upon him. He avoided the vulgarity of making a display of his charity, always hinting discreetly that the gods would see to it that the sufferers or victims of misfortune should receive the necessary help through channels that would not make them feel the weight of their obligation. This was taken by some to mean that he would make a generous donation secretly, and he was never known to have contradicted the report.

One day when he was driving to the city with a pair of old horses, he took a path that was not fit for travel at that time of year, because he had a little business to transact with a neighbor before going to the market, and he feared that if he made the long circuit by the high-road he would have to hurry his horses in order to get there in time. The high-road was full of traffic on a market day, and he was not a man to set a bad example to others by overdriving his horses on the public highway.

The by-road was bad and the wagon got stuck in a soft place. Such a thing had never happened before to him, and he sat there, bitterly reproaching himself for having omitted the usual sacrifice before starting on his journey. The fact was he set out with an almost empty wagon, intending to load up at the house of his neighbor and fully determined to make his offering to the god as soon as he should have something to offer that was not taken from his own sacks. He saw how short-sighted his policy had been and reflected that it would have been easy to replace the amount of the offering when he had taken on his full load at his neighbor's farm. After much shouting at his horses and some judicious use of the whip (there was no one in sight to be hurt by this example), he saw that there was nothing left but to pray to the gods.

He knew that prayers must be emphasized with offerings, and fortunately there was a small altar to Jupiter on the side of the road erected by a former occupant of the land, who thought it would cost less to put up an altar than to repair the road.

Placing his gift upon the altar the pious man prostrated himself and invoked the aid of the god with a fervor that was stimulated by his fear of missing the market.

His prayer was answered. The god himself stood before him, and

a voice from the skies above seemed to fill the air with music. The suppliant bowed himself to the earth and waited to hear the wagon being pulled out of the mud hole: but no sound came from that direction save the panting of the tired horses. Trembling between awe and anxiety, he peeped from under his sleeve and saw the team where it had stuck fast, and no god busy pulling it out. Slowly he got on his feet and looked reproachfully at the altar and indignantly at the wagon alternately. Then he heard a voice behind him and it said in vulgar tones such as he could not for a moment attribute to the god:

"You lazy clown, why don't you put your shoulder to the wheel yourself?"

There stood old Margery, who never showed any respect for him and laughed at his piety. He considered her crazy; but some said she was a prophetess in a small way.

Stung by the taunt he pulled off his cloak and went to work; he plunged into the mud, got a good hold of the wheel, shouted to his horses, and before long he had the wagon on hard ground again. He was covered with mud and sore with indignation at the neglect of the god, when he caught sight of another man who had been pushing at the other wheel. The other man was a stranger and somehow had escaped the mud which covered the owner of the wagon. He smiled pleasantly, and said, "*The gods help those who help themselves.*"

As he spoke, the air was again full of music; the farmer's eyes were dazzled by the sunlight for a moment, and then he was alone.

THE TURN OF THE WHEEL; A Little Tale of Karma:

by Bryan Kinnavan (William Q. Judge)

(Reprint from *The Path*, Vol. V, No. 7, October, 1890)



HE was the son of a small ruler in Râjputâna. His father, of the warrior caste, governed a district including several villages as well as his own small town with justness and wisdom, so that all were prosperous and happy. The ruler was called a rājâ; he lived in a building made of stone, built on a hill that commanded the town. The son, of whom this tale tells, was born after the rājâ had been many years childless, and was the only child to whom the father's honors and power could descend. He was named Râma after the great Avatâr. From the time he was born

and until he could speak, a strange look was always to be seen in his baby eyes; a look that gazed at you without flinching, bold, calculating, as if he had some design on you; and yet at times it seemed to show that he was laughing at himself, sorry too, melancholy at times. Râma grew up and delighted his father with his goodness and strength of mind. The strange glance of his eye as a baby remained with him, so that while every one loved him, they all felt also a singular respect that was sometimes awe. His studies were completed, a first short pilgrimage to a celebrated shrine had been made very early by his own request, and he began to take part in the administration of the affairs of the old and now feeble rājâ. Each day he retired to his room alone; no one was permitted to come within three rooms of his; and on the fourteenth of the month he spent the entire day in retirement. Let us go with him in fancy to one of these monthly retreats and listen with his consent.

II

The room is an ordinary Hindû room. Hard chunam floor, the bed rolled up in the corner, on the walls one or two flat metal plaques inlaid with enamel and representing different gods and heroes. He enters and goes up to the wall in front of one of these plaques — Krishna. The strange look in his eyes grows deeper, stronger, and a stream of light seems to rush from them to the object on the wall. His lips move.

“Âtmanam âtmanâ,” he seems to say; the rest is murmured so low we cannot hear it. The words are in his own dialect, but in the mind of the hearer they translate themselves. He says:

“This weight upon my heart is not from this life. I have known no sorrow, have lost no object that I loved. My ambitions are fulfilled; the present is bright, the future shows no shadow. When, O Krishna, shall I know that which I now know not, nor what it is that I long to learn? Yet even now a ray of hope steals into my soul.”

Just as he uttered the last words a ringing sound came from the metal plaque and Râma gazed steadily at it. The plaque vibrated, and a subtle scent spread from it over the whole room. The air seemed to vibrate slowly, undulatingly, and then a dazzling shape of a young man seemed to form itself upon the floor, while the vibration centered in the form and the scent turned into light. Râma looked steadily at this being who stood there erect and terrifying, yet calm

and strong with peace all about it. It was the calmness and power of it that terrified. As Râma looked it spoke:

"Do you forget the Upanishad, 'Two birds sit in one tree; the one eats the fruit and the other looks on'?"

"No," said Râma, "I forget not. They are the personal and universal. The one who looks on is my higher self — Âtman."

"I am thy higher self. I come to tell thee of three words. Forget them not, forget not me. They are: Action, Law, The fruit of action."

"These," said Râma, "I have heard. Action and Law I know, but the fruit of action, is it that which eats within?"

The form of beauty replied: "It is the ignorance of it that hurts thee. Thou art bound in thy future. This present birth of thine is to allow thee to make the Karma for thy next birth better in the end, but which will be ever dark and painful if not now ameliorated. In this present is thy future. Potential now lies the effect in what cause you make."

Then with one straight arrow-like glance into the face of Râma, the form faded, and the placque rang a note of farewell. Across the wall there seemed to pass a picture of poverty and riches, of huts and buildings of stone. Râma left the room the next day, and never after seemed to sorrow or to be annoyed. His old father died, and he carried on the government for many years, scattering blessings in every direction, until a rival rājâ came and demanded all his possessions, showing a claim to them through a forgotten branch of the family. Instead of rejecting the claim, which was just, instead of slaying the rival as he could have done, Râma resigned all, retired to the forest, and died after a few years of austerity.

III

The wheel of time rolled on and Râma was reborn in a town governed by the rājâ who had once in a former life demanded Râma's possessions. But now Râma was poor, unknown, an outcaste, a chândâla who swept up garbage and hoped that Karma might help him. He knew not that he was Râma; he only swept the garbage near the rājâ's palace.

A solemn audience was held by the rājâ with all the priests and the soothsayers present. Troubled by a dream of the night before, the superstitious ruler called them in to interpret, to state causes

learnedly, to prescribe scriptural palliative measures. He had dreamed that while walking in his garden, hearing from his treasurer an account of his increasing wealth, a huge stone building seemed suddenly to grow up before him. As he stopped amazed, it toppled over and seemed to bury him and his wealth. Three times repeated, this filled him with fear.

The astrologers retired and consulted their books. The remedy was plain, one suggested. "Let the King give a vast sum of money tomorrow to the first person he sees after waking up." This decision was accepted, and the proposer of it intended to be on hand early so as to claim the money. The rājā agreed to the direction of the stars, and retired for the night, full of his resolution to give immense gifts next day. No horrid dreams disturbed his sleep. The winking stars moved over the vault of heaven, and of all the hosts the moon seemed to smile upon the city as if being near she heard and knew all. The cold early morning, dark with promise of the dawn, saw the chândāla — once Rāma — sweeping up the garbage near the palace where inside the rājā was just awaking. The last star in heaven seemed to halt as if anxious that Rāma should come in his sweeping to the side of the palace from which the rājā's window opened. Slowly the chândāla crept around in his task, slowly, surely. Slowly the rājā's waking senses returned, and as they came a hideous memory of his dream flashed on him. Starting up from the mat on which he lay, he rose and seemed to think.

"What was I to do? Yes, give gifts. But it is not yet day. Still, the oracle said 'immediately on awaking.'"

As he hesitated the poor garbage sweeper outside came more nearly in front of his window. The setting star almost seemed to throw a beam through the wall that struck and pushed him to the window. Flinging open the shutter to get breath, he looked down, and there before him was a poor chândāla with waistcloth and no turban, sweating with exertion, hastening on with the task that when finished would leave the great rājā's grounds clean and ready for their lord.

"Thank the gods," said the rājā, "it is fate; a just decision; to the poor and the pious should gifts be given."

At an early hour he gathered his ministers and priests together and said:

"I give gifts to the devas through the poor; I redeem my vow. Call the chândāla who early this morning swept the ground."

Râma was called and thought it was for prison or death. But the Râjâ amazed him with a gift of many thousands of rupees, and as the chândâla, now rich, passed out, he thought he smelled a strange familiar odor and saw a dazzling form flash by. "This," thought he, "is a deva."

The money made Râma rich. He established himself and invited learned Brâhmans to teach others; he distributed alms, and one day he caused a huge building of stone to be built with broken stone chains on its sides to represent how fate ruptured his chains. And later on a wise seer, a Brâhman of many austerities, looking into his life, told him briefly:

"Next life thou art free. Thy name is Râma."

THE LIGHT OF ANCIENT EGYPT: by C. J. Ryan



It is always welcome to students of Theosophy to find new confirmations of the teachings of that remarkable thinker H. P. Blavatsky, and it is specially so, in view of the misconceptions about her which have so industriously been circulated in the public mind, when they are such as were not suspected at the time she wrote her great works. The recent publication of Mr. T. W. Rolleston's *Myths and Legends of the Celtic Race* brings some new evidence of the accuracy of one of H. P. Blavatsky's statements about the connexion between prehistoric Europe and Egypt.

Egypt as a land of mystery has always exercised an irresistible fascination upon students of the past history of mankind, and we are now in possession of an immense mass of Egyptian material, which, when studied in the right way, will certainly reveal some of the hidden wisdom of antiquity that we greatly need.

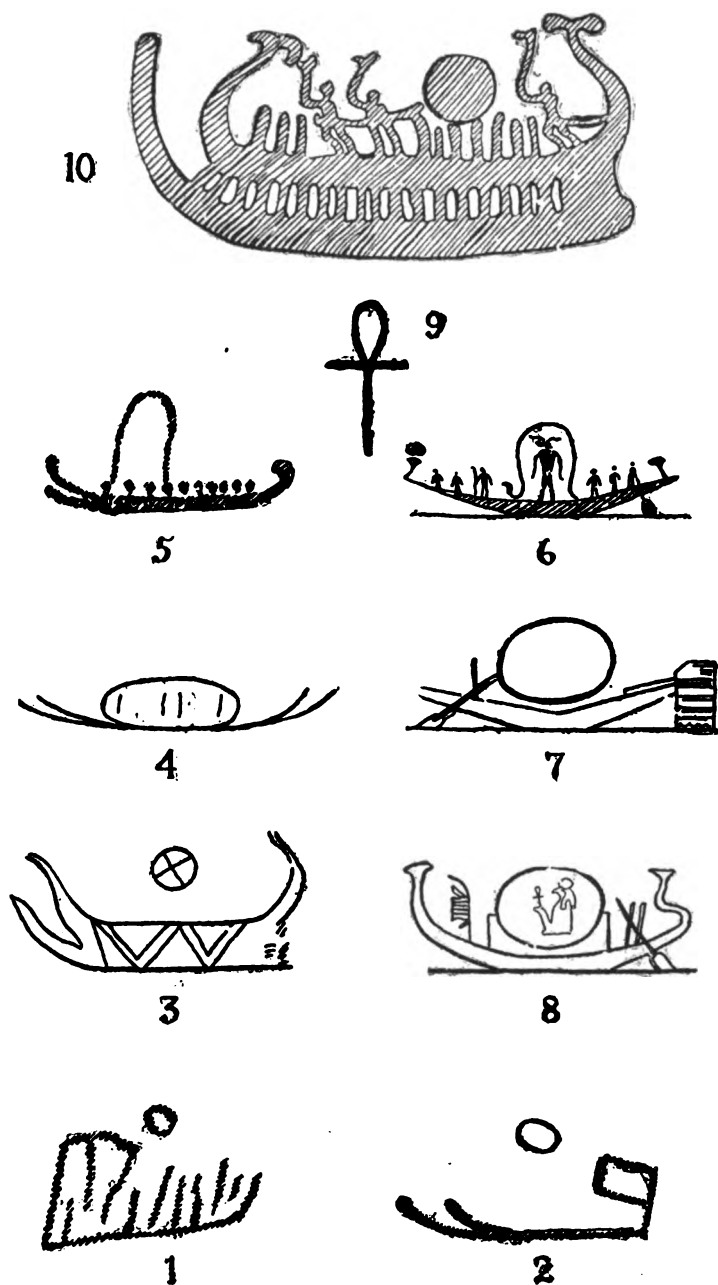
The late Gerald Massey, in his books on the Beginnings of Things, works out with great industry a large number of striking resemblances between Egyptian and English words, and tries to prove by those and other correspondences that the Egyptian civilization spread northwards and westwards and impressed itself imperishably upon European culture. Scientific observers, such as Lockyer and Petrie, have attempted to make out an identity of motive in the design of some of the Egyptian temples and such prehistoric monuments as Stonehenge

in England. They seem to have proved that both structures were oriented with special relation to certain stars at their rising.

Mr. Rolleston, in his recent work on Celtic civilization, draws particular attention to the important and richly-sculptured chambered tumulus called New Grange, on the northern bank of the Boyne, not far from Dublin. He mentions something that has often been pointed out in Theosophical literature but seldom elsewhere, i. e., that most of the sculpture was evidently not intended for decorative purposes, as it is found in places where it can only be seen with difficulty. Neither can it have been carved *in situ*. The inner chamber was built of stones that were already engraved with symbols, and they were put together almost as if the builder was careless whether any of the carvings were seen or not. Possibly they are the remains of some far older structure! The same thing is found in the great sepulchral monument at Gavr'inis in Brittany.

Mr. Rolleston draws particular attention to one of the markings at New Grange on account of its interest and significance in connexion with Egyptian symbology. This ideograph is roughly engraved, and if it stood alone there would be difficulty in deciding upon the intention of the engraver. In fact, those who had not known of other similar but more legible carvings elsewhere, have suggested various meanings more or less wide of the mark. When, however, it is compared with kindred markings from tumuli in Brittany and engraved rocks in Sweden, its significance becomes clearer and its historical importance positive. It is represented in Figure 1. Figure 2 is a clearer example of the same symbol from Locmariaquer in Brittany. Figures 3, 4, 5, and 10 are from prehistoric rock-carvings in Sweden, at Bohuslän. Figures 6, 7, and 8 are the well-known Egyptian symbol of the Solar Boat, the Bark of the Sun-god Ra, from the British Museum collection.

Now if we compare the Irish, Breton, and Swedish prehistoric carvings with the Egyptian sacred symbol of Ra in his boat, we cannot help agreeing with Mr. Rolleston and other archaeologists that they all represent the same conception. Ra carries the souls of the good departed to the fields of heaven in his divine bark. That the Solar bark should be found in Sweden as well as in Ireland and Brittany is significant when we recollect that according to one of the early Irish traditions the "Nemedians," a semi-mythological race of immigrants into Ireland, came down from Scandinavia. Swedish folklore



THE SOLAR BOAT IN EGYPT AND EUROPE

1. From Tumulus at New Grange, Ireland. 2. From Tumulus at Locmariaquer, Brittany. 3, 4, 5. From Rock-carvings, Sweden. 6, 7, 8. From Egyptian monuments (British Museum). 9. Crux Ansata or Tau from a French Dolmen (Redrawn from *Myths of the Celtic Race*, by Rolleston). 10. From Bohuslän, Sweden (Redrawn from Baltzer's *Stone Monuments in Bohuslän*).

tells of the journey of the last of the Swedish giants to Ireland at some remote period. There was undoubtedly some close connexion in remote times between Scandinavia and Ireland, long before the historical Danes harried the eastern coasts of Ireland. A curious Irish tradition has been preserved to the effect that some at least of the great monoliths of Stonehenge were brought by a magician from Africa. Now what does H. P. Blavatsky tell us about this fascinating subject? In *The Secret Doctrine* we find this:

And yet there are records which show Egyptian priests — Initiates — journeying in a North-Westerly direction, *by land, via* what became later the Straits of Gibraltar; turning North and traveling through the future Phœnician settlements of Southern Gaul; then still further North, until reaching Carnac (Morbihan) they turned to the West again and arrived, *still traveling by land*, on the North-Western promontory of the New Continent. Or on what are now the British Islands, which were not yet detached from the main continent in those days.

What was the object of their long journey? And how far back must we place the date of such visits? The archaic records show the Initiates of the Second Sub-race of the Aryan family moving from one land to the other for the purpose of supervising the building of *menhirs* and dolmens, of colossal Zodiacs in stone, and places of sepulcher to serve as receptacles for the ashes of generations to come. . . .

Nor were all such cyclopean structures intended for sepulchers. It is with the so-called Druidical remains, such as Carnac in Brittany and Stonehenge in Great Britain, that the traveling Initiates above alluded to had to do. And these gigantic monuments are all symbolic records of the World's history. They are *not Druidical, but universal*. (Vol. II, p. 750, *et seq.*)

Mr. Rolleston draws attention to the theory that the typical design of an Irish dolmen was intended to represent a ship. Actual vessels have been disinterred from sepulchral tumuli in Scandinavia and there are many sepulchral stone enclosures of the ship form in Sweden. This, he says, strongly corroborates the symbolic intention attributed to the Solar Boat carvings in Sweden, Ireland, and Brittany. The Vikings had a custom of sending their illustrious dead to sea to be swallowed up by the waves.

Another Egyptian symbol found in the environment of the prehistoric Solar bark carvings is that of the Two Feet, an attribute of Osiris, meaning spiritual dominion. In Irish mythology the chief of the Fomorians, the wicked race, was called the Footless. Furthermore, the characteristic Egyptian ansated or handled Tau-Cross is also found on at least one prehistoric dolmen in Brittany (Figure 9). A few lines from Mr. Rolleston's book will be of interest to all who

can appreciate the importance of these confirmations of certain parts of *The Secret Doctrine*, which should be consulted for further details:

But when we consider all the lines of evidence that converge in this direction it seems clear that there was such a relation (between the dolmen-builders of Western Europe and the people who created the wonderful religion and civilization of ancient Egypt). Egypt was the classic land of religious symbolism. It gave to Europe the most beautiful and popular of all its religious symbols, that of the divine mother and child. I believe that it also gave to the primitive inhabitants of Western Europe the profound symbol of the voyaging spirits guided to the world of the dead by the God of Light.

Speaking of the Celtic belief in Reincarnation, he says:

This is an absolutely Egyptian conception. And this very analogy occurred to Diodorus in writing of the Celtic idea of immortality — it was like nothing he knew of out of Egypt.

LITERARY TALENT IN THE ITALIAN ROYAL FAMILY:

by K. M.



AMONG the reigning families of Europe, the House of Savoy, the royal family of Italy, may claim pre-eminence for the literary talent of its members. King Victor Emmanuel is well-known as perhaps the leading numismatist of the world; his collection of coins is priceless; in particular the Italian section of it is said to be unique, and to illustrate the whole history of money and coinage in Italy — a history which goes back from twenty-five to thirty centuries. The king's work on the subject of numismatology is a standard book, and won him honorary membership in many learned societies in his own and foreign lands.

Queen Elena, as befits the daughter of the King of Montenegro, is a poetess, although her works have generally been in her own Slavonic rather than in the language of her adopted land. Many of them have appeared in Russian publications. Queen Margherita, the Queen-Mother, is also a poetess; and not only so, but a highly gifted woman in literary and artistic respects, a critic of no mean order, an authority on Alpine matters, and a philanthropist adored by the poor.

The fame of the Duke of the Abruzzi is firmly established, both as an explorer and as a contributor through the press to the world's knowledge of remote geographical regions. He scarcely left the naval academy when his name began to appear in nautical reviews of Italy,

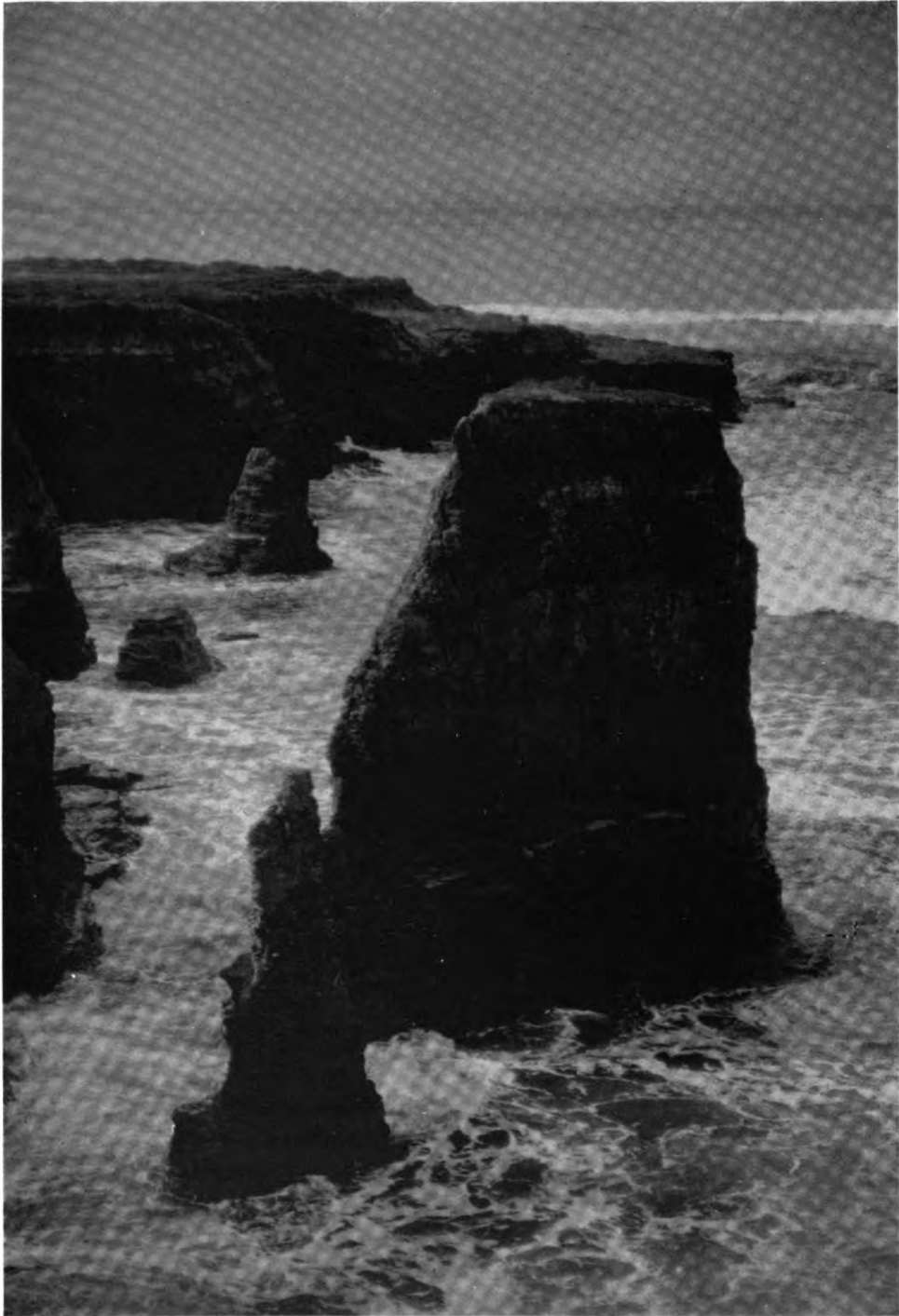
France, and even England; later, he lectured a good deal on scientific and geographical subjects. His first book recorded his travels in the celebrated expedition which he led into the Arctic regions; the work is now in its third edition, and has brought in large sums of money to the orphan asylum for whose benefit it was sold. Other books of his have described his explorations in the Mountains of the Moon in central Africa, and in the Himâlayas; all are books which stand in no need of their author's relationship with a reigning family to give them fame.

Now also the Duchess of Aosta and the Count of Turin are to join the ranks of authors; books by both of them, detailing their travels in central Africa, are to appear this season. Letters of the duchess, which have been published in a French journal, have by the beauty of the descriptions they contain, served to stimulate public interest in her forthcoming work. The Count of Turin, it is said, had never had any thought of writing a book, before his return from Africa. During his travels, however, he kept a diary, which he showed to some of his friends on his return; and which he has been prevailed on by them to publish.

The literary activity of the royal family is only another indication of the way in which Italy, that phoenix among nations, is once again capturing with her genius the attention of the civilized world.

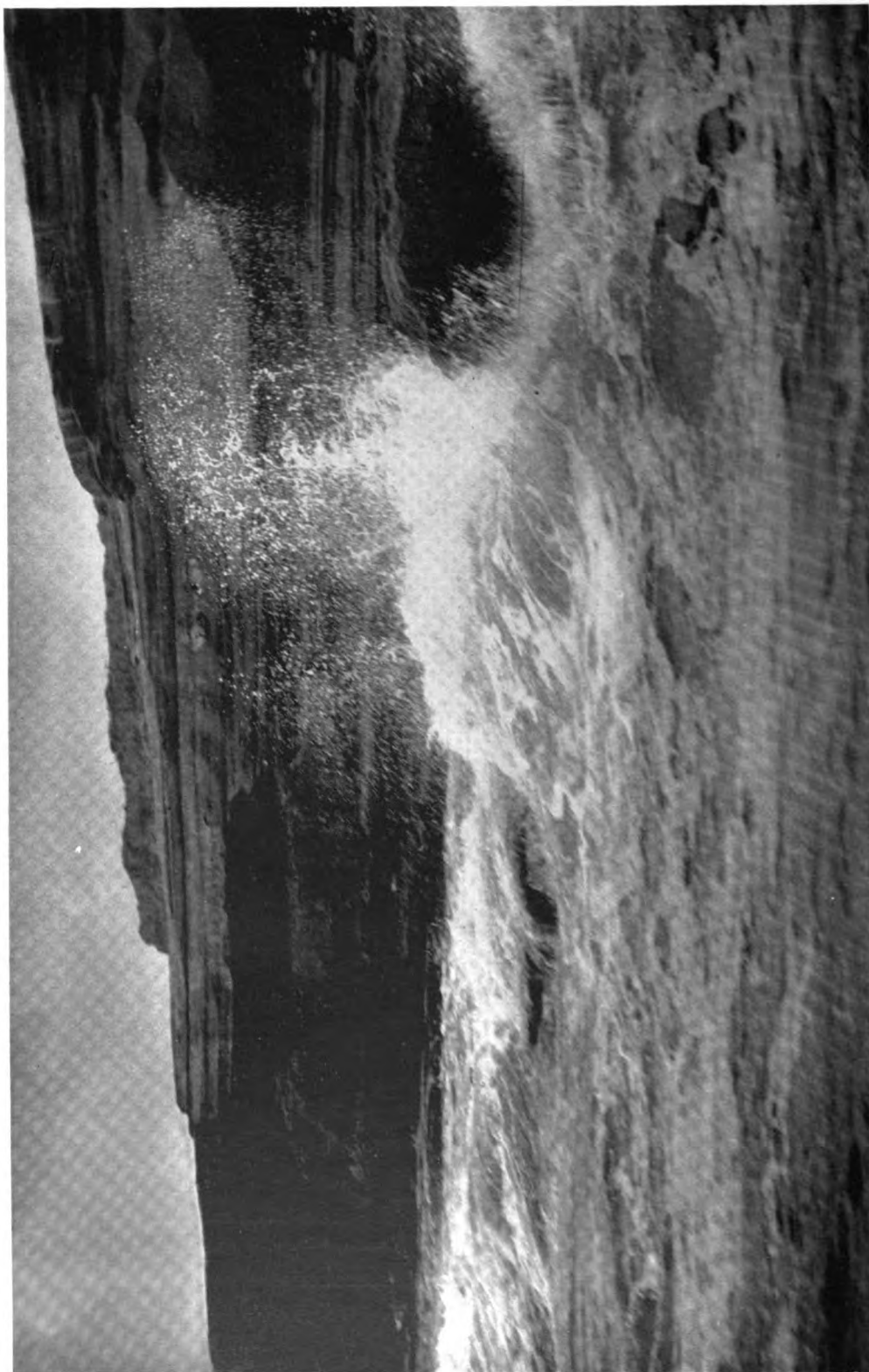


THE LOGOS or Creative deity, the "Word made Flesh," of every religion, has to be traced to its ultimate source and Essence. In India, it is a Proteus of 1008 divine names and aspects in each of its *personal* transformations, from Brahmâ-Purusha down through the Seven *divine* Rishis and ten *semi-divine* Prajâpati (also Rishis) to the *divine-human* Avatârs. The same puzzling problem of the "One in many" and the multitude in One, is found in other Pantheons, in the Egyptian, the Greek, and the Chaldaeo-Judaic, the latter having made confusion still more confused by presenting its Gods as euhemerizations, in the shapes of Patriarchs. — H. P. Blavatsky, in *The Secret Doctrine*, I, 349.



Lomaland Photo. & Engraving Dept.

SURF, TIDE, AND CLIFFS, PACIFIC OCEAN
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



Lomaland Photo. & Engraving Dept.

ANOTHER VIEW OF THE SAME SUBJECT



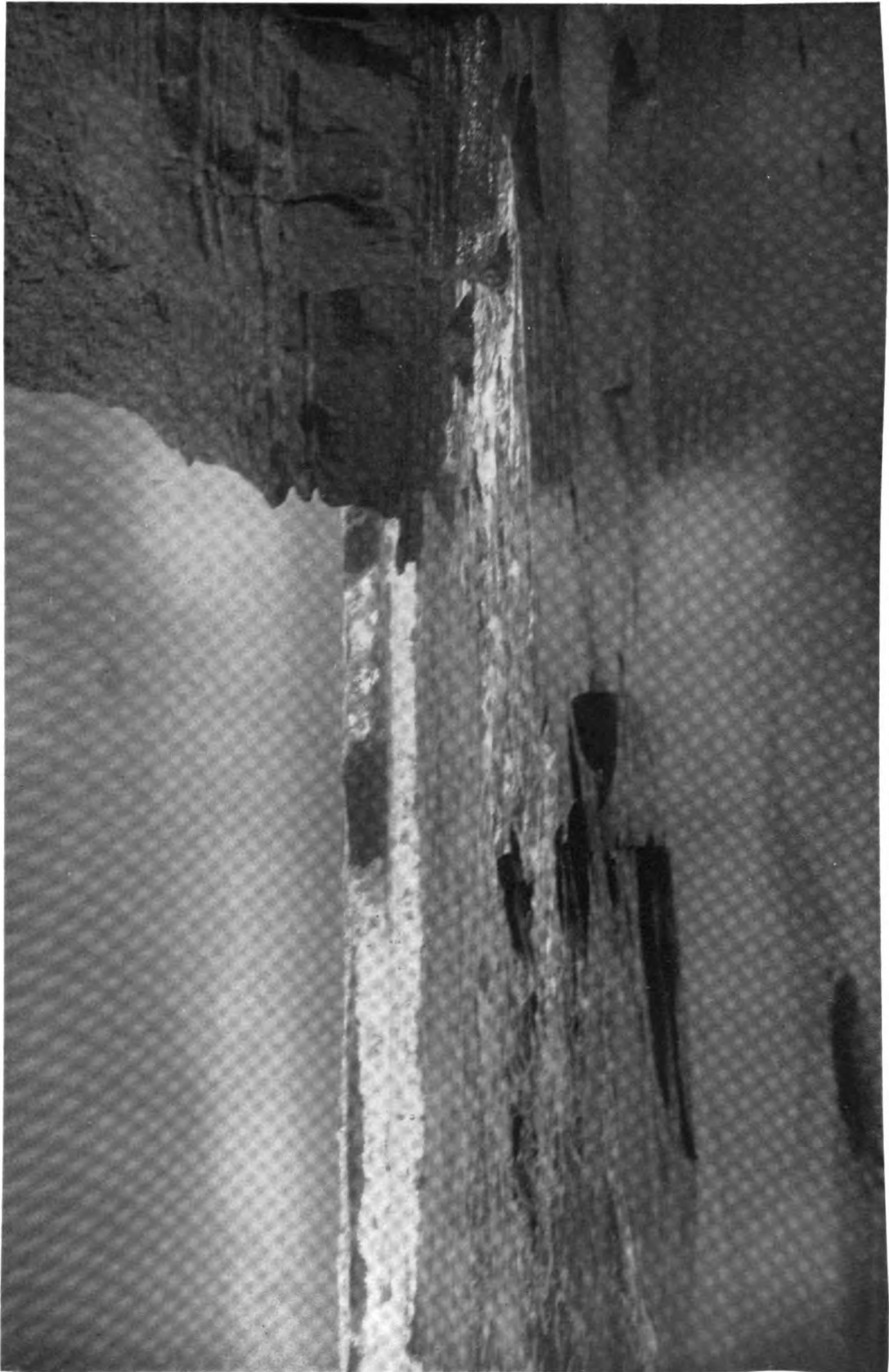
Lomaland Photo. & Engraving Dept.

WHERE THE SURF DASHES HIGH



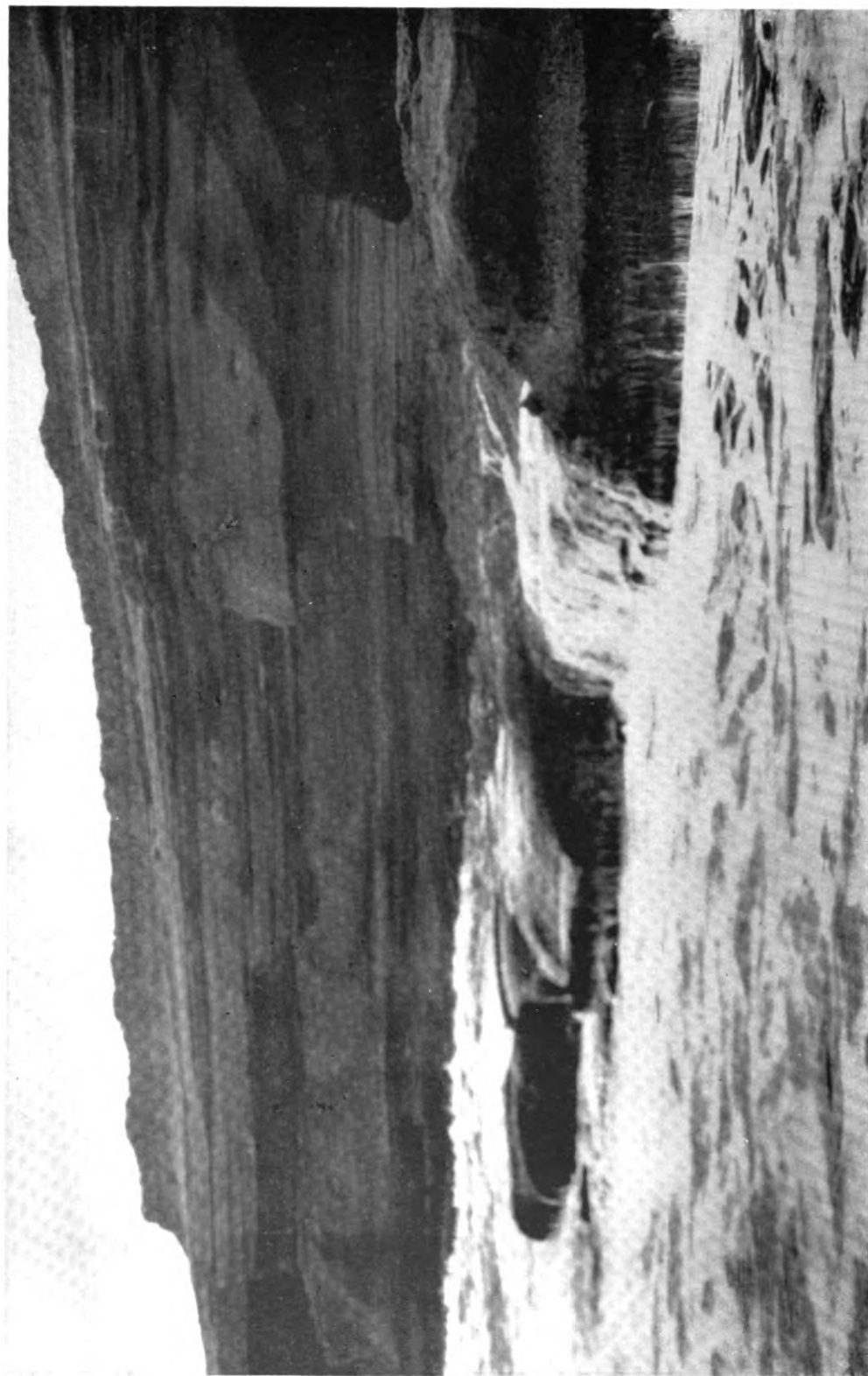
Lomeland Photo. & Engraving Dept.

THE SEA AT EBB OF TIDE



Lomaland Photo. & Engraving Dept.

THE BREAKERS ROLLING IN



Lomalind Photo. & Engraving Dept.

AFTER THE WAVE HAS BROKEN

AGAINST CAPITAL PUNISHMENT: by W. J. Renshaw



"I SAY," said Wild to his new friend More as they sat together in their luxurious club-room, "I was very much surprised in the court-room the other morning when you declared your opposition to capital punishment. I think all the other fellows were surprised too, taking it for granted that all level-headed men accepted capital punishment as a matter of course: as the only effectual means of deterring criminals from taking life and the only adequate punishment for *murder* — besides being a Divine command!"

It was mildly dramatic. The case was one of great notoriety, involving the capital charge. The accused was a well-known man and local feeling ran high. Member after member of the panel had been struck off on expressing convictions as to the guilt or innocence of the accused. It seemed as if a jury would never be formed. When eleven men had been selected it came to More's turn. He answered the questions satisfactorily and a general feeling of relief came at the close of the long-continued strain. Almost mechanically the final question was put: "Are you opposed to capital punishment?" "Yes, I am," came the quiet but firm reply, and the whole thing had to be repeated until the twelve good men and true were sworn in, ready to condemn a fellow man to death should the law require it.

To his friend's remarks More answered: "Yes! I too, like all 'level-headed' men, once took capital punishment — for the other fellow — as a matter of course. The fact is, I *was* on the level of accepted opinion and had not thought about the matter at all, much less studied it in its many bearings. But if, as you say, murder is the most heinous of crimes, it would seem that the argument is infinitely strengthened when the State perpetrates it judicially, in cold blood; and as for its deterrent effect — that seems to me now to be the most foolish of all arguments. Pray, whom does it deter? The efficacy of a remedy is in its power to cure. Long before murder is committed the criminal has passed the rubicon and ordinary motives have ceased; he is driven, the victim of psychological disease. This is recognized in the case of self-murder; for the usual rider to a verdict of *felo de se* is, 'during temporary insanity,' or 'whilst of unsound mind.' If a sane man is 'his brother's keeper,' a murderer is obviously insane, has temporarily lost all sense of human brotherhood. As for the idea of the death penalty being 'adequate punishment' — 'a life for a life'

is mere vindictive retaliation (whose motive is base, either fear or vengeance, or both) which the world has in most things outgrown. It is a mockery of justice and reason; not 'adequate' but exterminative.

"Granting man's right to punish, the best punishment *per se* would be to place the murderer under restraint and leave him to his own reflections. The awful reaction when the insane fit has passed is powerfully drawn by Dickens in several places, and in the vivid verse of *The Dream of Eugene Aram*. But he needs, more than any other, restoration to the human brotherhood from which his act has severed him, and wise sympathy and help so that the punishment of his own remorse shall be remedial, sanative. As it is, we descend to the murderer's level by paying him back in his own coin, even if after due process of law's formality.

"I suppose that by a 'Divine command,' you mean the Biblical text, 'Whoso sheddeth man's blood, by man shall his blood be shed.' This is not a command that blood *must* be shed, but a statement of a probable fact of retribution inherent in the laws of things — a very different thing indeed! You know it is said, 'the devil can quote scripture to suit his own purposes!' So let us look on both sides of the question. I would remind you of another Biblical text: 'Vengeance is mine, saith the Lord, *I will repay.*' And there are the words of Jesus in answer to the retaliative spirit of 'an eye for an eye' — 'But I say unto you, Love your enemies. . . .'

"But I was not led to oppose capital punishment in the first instance by arguments; as I said, I had not thought about it any more than have others who unthinkingly support it. It was through a terrifying experience that I revolted against the very idea; and then all the argument, all the logic, the justice, the reason, the sense of human brotherhood, were so patently against it that I wondered why it had never so struck me before, like a bullet from a gun. Since then I have studied the matter in the light of the Theosophical teachings and am convinced that capital punishment is one of the gravest crimes of civilization, fraught with terrible consequences to the community that tolerates and practises it."

Impressed by the eloquence and earnestness of his friend, Wild asked him to recount the experience which made the idea of capital punishment revolting to him.

"Did you ever hear of the 'Black Jury' which gained such unenviable notoriety in ——— some years ago?" said More.

"Yes!" answered Wild. "I was living in the next State, and at the time had some business in the town where the trial was held. I well remember the sensation of its sequel."

"Well," said More, "I was a member of the Black Jury."

"*You — !*" exclaimed Wild, making an involuntary movement in his chair. "Why — I — I —" unable to proceed, he stared at his friend in blank amazement.

"Yes," answered More, "I was. And I can fathom some of the thoughts arising in your mind. The Black Jury is held in execration as responsible for what might have been a serious miscarriage of justice; and though it is now an old sensation, the Black Jury is supposed to have been composed of individuals unworthy the name of citizen. But the sensation was developed by the sequel. Apart from that, and its curious foreshadowing in 'popular instinct,' the case was an ordinary one."

Here he paused, noting the intent but divided look on Wild's face.

"Please go on," said Wild, "I'm interested."

"The details of the case do not matter now," continued More. "The accused was on trial for murder. The evidence, purely circumstantial, was dead against him from beginning to end. The defense was unsatisfactory. We were sworn to render verdict on the evidence. The judge's summing-up of course pinned us to 'Guilty or not guilty' on the evidence — and left us no choice. The verdict was 'Guilty,' and the prisoner was condemned to death in due form.

"That night I had a most terrifying dream which haunted me for many weeks. I dreamt I was being tried for murder, and was unable to prove my innocence. I went through all the forms of a legal trial and heard the verdict given — 'Guilty.' When the judge was about to pronounce sentence it seemed as if the horror of it all annihilated me, and — I awoke. Bathed in icy sweat, trembling from head to foot, I lay in a state of nervous prostration in which wave after wave of horror swept over me. It was several days before I was sufficiently recovered to go about my business, and my sleep was broken for a long period. But from that night, having been in the condemned man's place, I conceived a horror of capital punishment which led me to search for a reasoned basis of opposition to it. You have mentioned the sequel to the case and I referred to its foreshadowing — how, though no fresh evidence was produced to reopen the case, an agitation was started against the sentence; how popular instinct swept

the State with a mammoth petition; and how the sentence was commuted to imprisonment for life."

"And the sequel was," said Wild, "that the man was innocent after all, the murderer confessing on his deathbed before a year had passed! So *you* were a member of the Black Jury! I must say I think differently of it now. And as for capital punishment — 'almost thou persuadest me.' An experience such as yours must have been very convincing. But you spoke of some 'Theosophical teachings.' I presume that in these you found the 'reasoned basis' or philosophy for your inner conviction? I should be glad to have them outlined and to read the matter up. It is certainly a most serious question."

"First and foremost, then," More went on, "is the Theosophical teaching of human brotherhood: how each is an essential link in the great human family, learning the lessons of life and character through experience; through failures and mistakes, it may be, or even crimes. If my own brother were on trial I would spare no effort to establish his innocence, or to mitigate his punishment if adjudged guilty. So would you, or any man with a heart. Theosophy brings home this fact of brotherhood in such a way as to make it the corner-stone of life. Indeed *Universal Brotherhood*, of man and all creatures, is not only its cardinal teaching, but to establish at least the nucleus of such brotherhood as the pattern for succeeding ages is its entire practical effort. I must leave you to study this grand idea at your leisure.

"This brotherhood is based deep on man's essentially divine nature. But this divinity is evidently not yet realized. So we have the Theosophical teaching of the dual nature of man: a divine, immortal soul, dwelling in an animal body; that strange mystery, a human personality, being the battleground between the two, becoming more *personal* and animal when the lower, earthly nature predominates; and approaching nearer to the divine 'Heavenly Man' as the higher nature subdues, controls, and refines the lower. 'Know ye not,' says Paul, 'that ye are the temples of the Holy Ghost, and that the Spirit of the Most High dwelleth in you?' The so-called myth of the crucified World-Saviors is a literal, if symbolic, statement of the idea of the Divine Soul nailed to the cross of the animal passions and desires. Theosophy teaches that this divine soul is the real man and will redeem and make of its own godlike nature the individuality of all who will make the 'sacrifice' of the lower to the higher. This the individual man has to do, and the whole purpose of life is to lead him to 'the

moment of choice.' 'Be ye perfect, even as your Father which is in heaven is perfect,' 'the kingdom of heaven is *within you*,' said Jesus.

"Manifestly, in one life we contact only one or two phases of existence, and can at best learn but a few of the infinite lessons of the mighty Mother. So Theosophy teaches the reincarnation or repeated rebirth of the divine, immortal soul of man, the real man, throughout the ages of earth-life, the earth being his field of experience. Immortality must be endless — a piece of string has either two ends, or none; life and death being but the extension of the smaller life-cycle of day and night — the day and night of the soul."

"What determines the How, When, and Where, of this rebirth?" asked Wild, interested in what was to him a new range of ideas.

"Obviously everything has its 'appointed time'; or, as Emerson has taught the western world in part, everything runs in cycles. Cyclic Law is one of the main teachings of Theosophy. Under this law every manifestation of Being: life, energy, consciousness, having its roots in the unseen, the 'subjective,' emerges, in its cycle, into visible, objective manifestation; it has its beginning, middle, and end — infancy, youth, old age — completing the other half of the cycle in the unseen: night, sleep, 'death.' There is no *death*; all is Life, transforming itself from passive to active, subjective to objective, and back, in its cyclic journey from inner to outer and back again to inner planes of being. Of the various 'planes' of being Theosophy gives a coherent and convincing philosophy.

"But that is as it were only the machinery of Reincarnation. The moving power, the twin doctrine to Reincarnation, is known in the Theosophical philosophy as Karma, or the Law of Cause and Effect. This, more familiarly, is Emerson's law of 'Compensation'; or more simply still, 'As a man sows, so shall he also reap.' Reincarnating from age to age, through Cyclic Law, determined by the Law of Karma, set in motion by human acts, the divine soul of man reaps in mortal lives of weal or woe 'the Karma' of all past thoughts, words, and works of its fleeting personalities. Another way of stating the Karmic Law is that it is the Law of Action. 'Action and reaction are *equal and opposite*' is a fundamental law on all planes of nature. One's 'Karmic results' (good and bad, note) may manifest on any or all of the planes of human life or character and thus is explained the otherwise insoluble riddle of the contradictions in human nature."

"I can understand that there are, must be, 'inner planes' of life

in Nature. Does man partake of this complexity, and how?" asked the listener.

"I am necessarily giving but the briefest outline of the Theosophical teachings (which include the whole of Nature in their scope) in order to put the case against capital punishment clearly from the Theosophical standpoint," replied More. "I was coming to the point of the constitution of man himself. We have seen that, broadly speaking, man is dual in his make-up: the higher, immortal nature, and the lower, perishable, personal, animal nature. The complete man, according to Theosophy, is sevenfold in nature: three 'principles' belonging to the higher (triad), and four to the lower (quaternary). Man not only 'partakes' of the sevenfold constitution of Nature, he is in himself an epitome of Nature, and his full perfection will include knowledge and mastery of all the planes of his own being, and through that of greater Nature. It will help you to fix the sevenfold constitution of man if you recall the seven colors of the spectrum, the seven notes of the musical scale, and the sevenfold classification of the chemical elements in Mendeleyef's table. Other 'sevens' will occur to you later.

"You now have the framework: Universal Brotherhood; the Divinity and Perfectibility of the Divine Soul of Man; the law of Reincarnation, Rebirth, or Re-embodiment, universal in Nature; the law of Karma, also universal; the Cyclic Law of the whole universe; the sevenfold or 'Septenary' constitution of Man, and Nature; these are the essential outlines of the Theosophical teachings.

"Thus — to go back a little — an erring brother is a divine soul temporarily switched off the path of duty and self-conquest, blinded by desire, ambition, hatred, or any of the many shadows that beset human life — and offer opportunities of mastery."

"So far, good," said Wild. "These ideas seem to me to open up vistas of new and elevating thought, which I thank you for introducing me to. I understand they are necessarily brief and general. How do they apply to the case of capital punishment more particularly?"

"You will see, of course," resumed More, "that for men who do not even profess to have knowledge of man's nature and destiny, and particularly of his after-death state, to cut off another soul, however erring, from its experiences (always, remember, brought about by the operation of Karmic law along the line of its own acts) is a very serious matter, involving grave and inevitable Karmic consequences to themselves. Even by our errors we see deeper into life; a great

mistake will often reveal to a man heights and depths which bring him very near to great possibilities."

"Yes!" said Wild. "How often is it said: 'Well, I shall never make *that* mistake again!' But go on please."

"True," observed More, "and the greater the mistake the greater the recoil of the lower nature, and of the opportunity under wise treatment of once and for all facing the weakness, and mastering it for ever — though of course the Karmic effects would have to be reaped, at-one-ment made, in this or another life. We all know people who have 'a perfect horror' of some one thing or another. Such things are probably recent karmic milestones, the record of some great shock."

"It is not necessary to our present purpose to go deeply into the Theosophical teachings on the septenary nature of man. Nor will I use the Theosophical names for the 'principles.' Like all religions, sciences, arts, and even trades, Theosophy has a technical phraseology, a complete terminology, to use which would but confuse one not familiar with it. You will find it in its place in Theosophical literature. In the modern schools all man's nature not his body is lumped together under the term 'psychological.' This is more familiar and will serve well enough if we remember that it belongs to the *lower*, perishable man only. Apart from Theosophy, and some vague and misunderstood 'religious' ideas, the notion of man's higher nature is not current today.

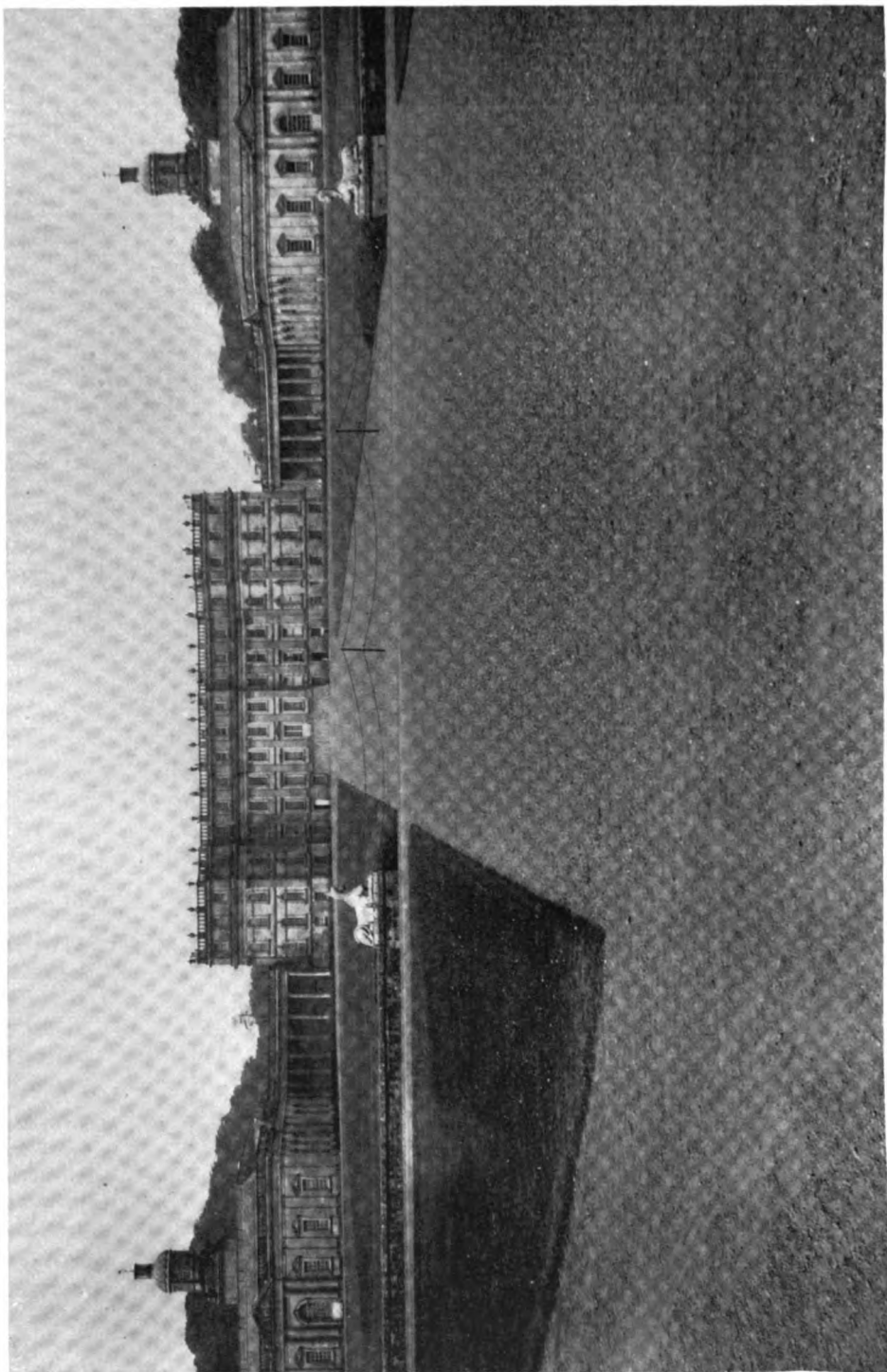
"Broadly, then, as to this lower, perishable nature of man, divided for our purpose into physical and 'psychological': just as the physical body belongs to and is taken from the great earth-reservoir of matter, is indeed 'dust of the earth,' and when done with at the close of each earth-life is resolved 'ashes to ashes, dust to dust,' so the 'psychological' portion of the lower man is part of the great 'psychological' ocean of earth life. The average man of any age thinks, feels, and functions as the age. His impulses, good and bad, are mostly mere drift-wood, so to say, from that ocean. The case of the petition against the verdict of the Black Jury is in point, an example of good 'crowd-psychology.' A few, those in whom the higher nature is awakening, are always in advance of the mass and doubtless originate the waves of good 'popular instinct,' as the powerfully evil few doubtless originate evil tendencies which sometimes sweep the mass of men blindly on. The 'psychological attributes' of the mass of men, just as their physical dust is, are resolved back into the great ocean at the close of life,

impressed with the stamp of their characters. And as the physical form persists for longer or shorter periods after death, so does the 'psychological form' (and also the other, more subjective, forms, for each and all of which Theosophy has definite names and teachings) persist for a while. As each physical body is a congeries of energies which will run, barring accident or disease, for a certain number of years, largely determined by heredity, environment, habits, and character, so the 'psychological body,' being in tune with the physical (which is actually the expression of the former), lives, grows, persists, and perishes *pari passu* with the physical, with this difference: that *it will run its natural term, or cycle, even if divorced prematurely from its physical envelope.*

"We have agreed that a murderer is insane, and doubtless will that his insanity is of a peculiarly intensified degree. In the state of mind immediately following the crime a murderer is even less ready for dissolution than was his victim. His 'psychological body' is in a very disturbed state, with all its lower tendencies extremely accentuated, and with a terrible karmic load; he is literally 'out of his mind.' Imagine then, if you can, the effect of capital punishment in liberating such an intensified mass or center of evil psychological forces into the atmosphere of earth-life, to be contacted by the weak, the morbid, the mediumistic, those who have lost self-control, or who are passionately harboring revenge!

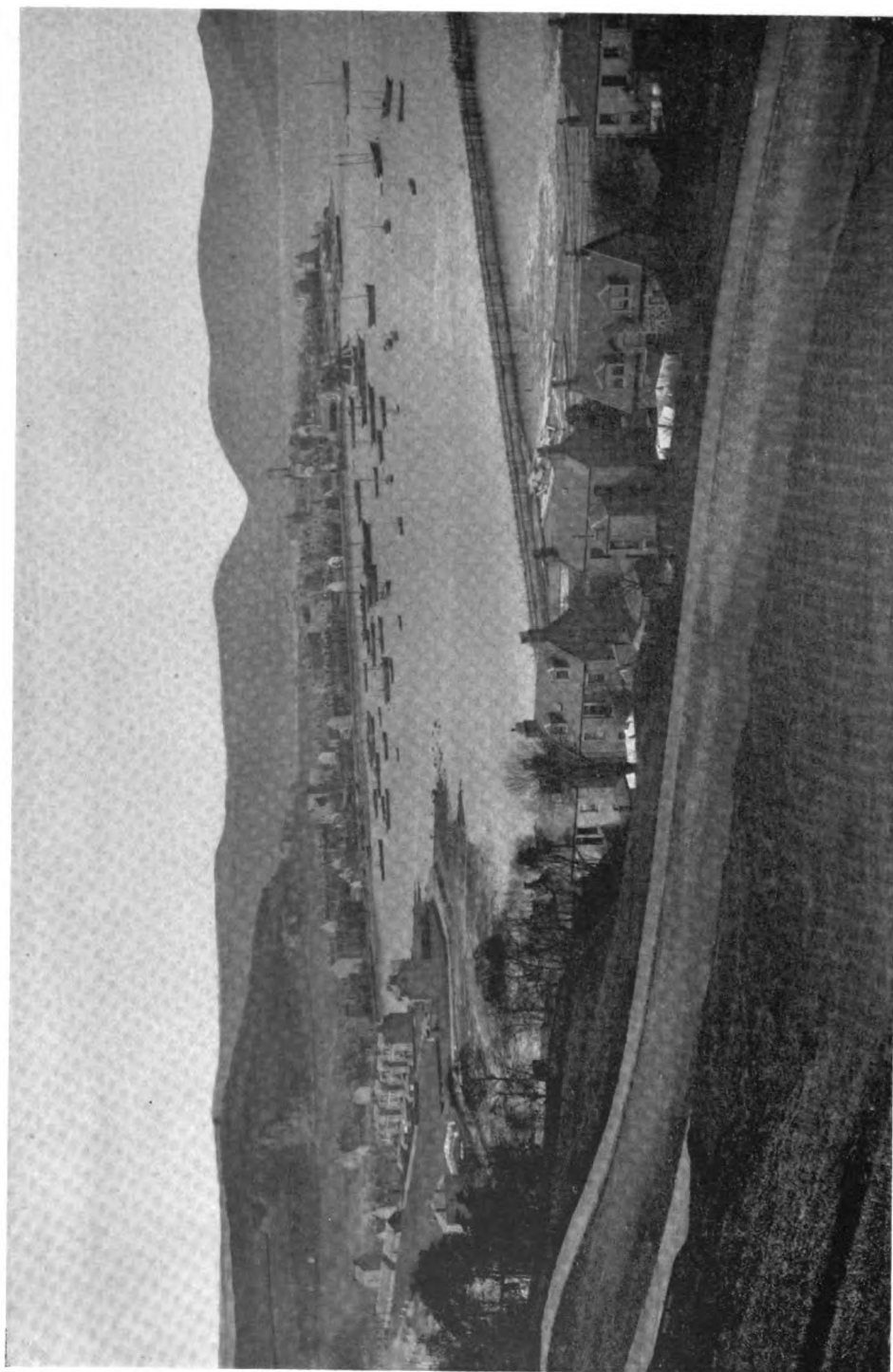
"Now, presuming that Theosophy satisfactorily fills in the details of what I have thus briefly outlined to you, with a perfectly consistent philosophy, you will easily see, as I said at the commencement, that capital punishment is one of the gravest crimes of civilization, fraught with terrible consequences to the community that tolerates and practises it. And you will understand why Katherine Tingley and her Theosophical students the world over oppose it and seek to have it abolished from the statute-books of all countries."

"And I am with you," said Wild. "This very interesting talk has enlisted my sympathy. In our next conversation you might tell me something about the practical efforts you spoke of to establish a nucleus of universal brotherhood. Theosophy seems to have the merit of going straight to the point of getting its teachings realized. Though I do not fully understand all you have said, and foresee some difficulties, that may be only because it is new to me. But your outline is very illuminating, and eminently reasonable. I thank you."



Lomaland Photo. & Engraving Dept.

HOPETOUN HOUSE, NEAR QUEENSFERRY, SCOTLAND



Lomaland Photo. & Engraving Dept.

GOUROCK FROM THE SOUTHEAST, SCOTLAND

LEARNERS: by Winifred Davidson



If you wish to find the way to knowledge there is choice before you of several directions. You may seek the company of the great, going along with them; you may ask questions; you may study books; or you may find a duty that holds you so close to an unarriving treadmill of action that you cannot help meditating upon and being illuminated by the limitless paths of the bright stars.

One who sits down humbly, like a little child, at the feet of the wise, will absorb the qualities of his high companions and come to know and use their words, their habits of thoughts, their very niceties of manner. We are all imitative. We have become what we are largely through following example and precept. Before we acquired accurate penmanship we copied, perhaps many times, the pages of the writing books; so the ways of our leaders have been set before us, and so we follow them, painstakingly, until we know the Law.

There must be humility in the company of the wise; no mockery, no hypocrisy, no groveling; but sincere humility. Perhaps the child learns easily because it is lowly-minded in the presence of its teachers, awed somewhat but ever loving and reverent.

Asking questions is a means. Indeed, we must go questioning along all roads to enlightenment, like the mendicant with his bowl. That my dish is empty, that I do not know the answers to my own questions (my hunger of soul) does not argue emptiness on the part of others. Yet, ordinarily, the one who asks many questions approaches the boundary posts of Boredom. We recognize the child's right to his *whys* and *wherefores*. The adult's we dispute. The grown person puts a question at his own risk. None the less, a question well asked has been known to bring a true answer. He who goes questioning ought to grow intuitive, to know the moment when to ask, to know when the answer had been given, and to know when not to ask.

Again, one may read the books, searching for that which is needed to be known. Somewhere between the covers of a printed book, or within the symbols of nature, or behind the manifesting Laws of Things, may await your answer. It does await you, you are sure; and that you shall find it you are more than sure, at times. If you are seriously determined to find out something really worth while, one of the Eternal Facts, your seriousness is a signal to those who are watching your progress that you are ready to use the information with profit. Then suddenly your opportunity to learn comes. Down

from the sky, up from the hollows, on the wind, the rain, the starshine, it comes. It is yours now. You know something that a moment since you did not know.

But the best of all means of learning comes while daily following the duty-path. You may choose to do your duty first and last and at all times, and so find yourself growing luminous, almost, because of the polish that the daily grind communicates. *By doing service*, say the books, putting this way first for emphasis; somewhat as if service were the royal road, the time-saver, the briefest short-cut to attainment.

Duty-doing has palled perhaps because it is an admonition that enters into all the old-fashioned precepts. Yet the actual doing of the duty, to the actual doer of it, is as interesting as an unwrapped gift at holiday time.

Few of us do our duties. In a community of the law-abiding, such as faithful parents and obedient children, the percentage of steadfast duty-followers is always small. The truth is that few know their duties; and how can they perform that concerning which they have had no instruction?

How can I make straw hats if I have not learned straw-hat making? I can guess at methods, but until I learn that trade, my business is not in the straw-hat shop. Neither would it be mine now to make straw hats, if for good reasons, I had given up that work for some other. I am released from that old duty. I am in another place and must give attention to new rules that during my hat-making experience did not govern me.

Is not this precisely the situation concerning one's duty, on the lower levels of every day, where "Do your duty" means to attend to your own affairs; to mind your business and turn out your work?

Are there many who can and will do this? Rarely will such be found to be the case. Those who adhere strictly to this elementary kind of duty-doing are few. Yet we know that through this lowly devotion to the day's work many a brave man and woman has gained wisdom. In the end they found awaiting a crown made of the years and the hard work, and were astonished to find it glistening with jewels of knowledge.

Alongside of this there is another path of service. The road is double, perhaps. By this Wisdom herself must travel, and none can tread it without soon overtaking her. William Q. Judge was speaking

of this path when he made the strong statement that "There must be in us a power of discernment, the cultivation of which will enable us to know whatever is desired to be known."

Discernment? Is duty discernment? Is the cultivation of the power of discernment the chief duty, the first duty?

At least, if we judge from the lack of discernment displayed by speech, manner, attitudes of mind, appetites, bearing, tastes, likes and dislikes of the most of us, the acquiring of discernment is one important duty.

Might we not perhaps quickly overtake Wisdom by making good use of this hint from our wise Leader William Q. Judge? Without it we may be very like those who, not finding the key to the gate-lock, jump the fence and feel free to jump out again, at pleasure; with it, opening duty's portals ceremoniously (that is thoughtfully) we shall remain inside, because we shall find there awaiting us the company of the wise, the study-books needed, the answers to all our questions, as well as minute instructions to be followed. We must be learners.

THE COD: by Percy Leonard



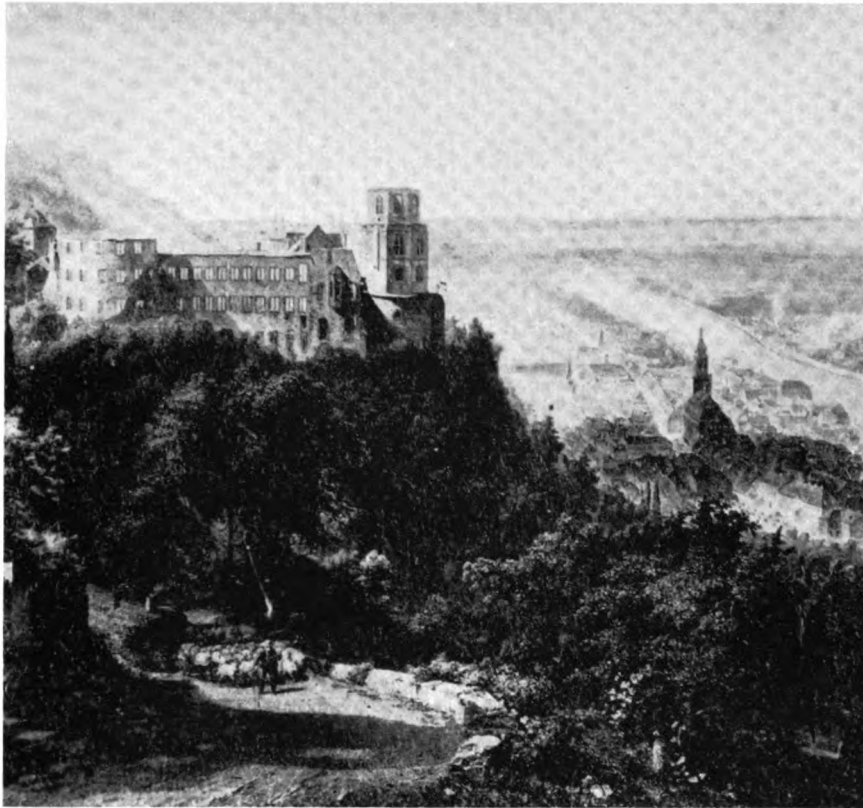
THE flesh of cod is so nourishing, cheap, and abundant, that he has been appropriately called "the bread of the sea." Every particle of the cod is useful to man. From the skin and the bones we make glue. The swimming-bladder furnishes isinglass. The oil pressed from the liver is a valuable medical food. The dried heads serve as fodder for the Norwegian cows and the roe makes a splendid bait for other cod. The very bones when dried, are used as fuel in the Arctic regions and everything unfit for higher purposes may be dug into the soil as a fertilizer. The flesh itself, dried, smoked, or salted, finds its way to all the corners of the earth.

From February to May is the season for the laying of the eggs and females have been known to contain as many as nine millions! Fortunately the eggs occupy so much space that the mother is almost incapacitated from feeding until she has got rid of them and in consequence she escapes the fisherman's hook, and saving her own life, she saves her prospective family, a single family which considerably outnumber the population of Canada. The eggs being lighter than

brine float upon the surface and thus are exposed to the genial warmth of the sun. When hatched the small fry grow rapidly and in two years arrive at the stage at which they are able to breed. The mother-love of a cold-blooded codfish we may suppose to be a very luke-warm affair at the best and when it has to be divided in equal shares among nine million codlings, the dividend is scarcely worth the having. In fact the mother makes no pretence about caring for her numerous offspring, but leaves them to shift for themselves entirely. A large part of their food-supply is derived from relations smaller than themselves, and a great proportion of the exciting incidents of their earlier days might be classified as "narrow escapes from ravenous relatives." But for the heavy mortality among infant cod it has been calculated that their shoals would completely fill the ocean in a very few years.

A cod will swallow almost anything dropped into the water, the anchors of big steamers being only protected by their size. Scissors, books, ducks, turnips, cartridges, tallow candles, and even old boots have been recovered from the indiscriminating stomachs of captured cod. A captain in the North Sea once lost his keys over the vessel's side; but they were subsequently found inside a cod and forwarded to their owner. This "snapping up of unconsidered trifles" is no evidence of stupidity on the part of codfish. The instinct that prompts him to engulf all loose articles found in the waves without inquiry would probably serve the cod well enough in a state of nature. It is only when man steps in and complicates the situation by introducing novelties, that the natural instinct of the fish is found to be at fault. Besides, a codfish cannot stop to analyse, hardly even to examine the articles on which he feeds. Unless they are promptly snapped and swallowed it is only too likely they will be secured by some hungry companion whose eagerness for eatables overpowers the promptings of his better nature.

Codfish are sometimes captured that are suffering from blindness, and curiously enough, others exhibit all the symptoms of *rickets*. These latter frequently have humped backs. The largest cod ever caught in American waters, tipped the scale at one hundred and sixty pounds; but the average weight of those taken in nets is between three and four pounds. The severest drought never affects the animal harvest of the cod fishery, and however hard it may rain, he is never driven to seek shelter for fear of getting wet. Is it not his element?



Lomaland Photo. & Engraving Dept.

GERMAN SCENES



Lomaland Photo. & Engraving Dept.

GERMAN SCENE

The stone chamois is very cleverly placed.

LIES: by W. D.



HENCE come these lies? What is their use?

One day I walked into that self that I had been calling myself. My astonishment was so great that I could not at first believe my own sight. I had seemed powerful and strong — and saw before me only large emptiness; I had seemed true — and saw there a combination of clever appearances, seemings-so, and not-quite-realities. On my shoulders lay a bag full of my own and others' patched-together lies and demands for more lies. The road I was traveling was wearisome.

As I scrutinized myself, its bigness shrank and its burden toppled over its head and burst into rags and tatters. Then cautiously I and my small self picked our way out of the disorder and unpleasantness, and, within the hour, looked into the kind eyes of Truth. And so we have been going, a few little steps, a few little steps, a few little steps, happily along with her.

Thus fancifully let me say how Theosophy and Râja Yoga affect the lives of the sincere. The learner must come to see Truth — verily the Truth. He may not guess. He must know. And two horses will give him trouble. It is this way: however skilful he may fancy himself in springing from the dark horse to the light, the time always comes when he fumbles his bundle of lies into Truth's place. And then ——!

Answering the questions: Lies spring up out of corrupt soil. Is there any doubt of that?

The use of lies is, to the user, that he may seem what he is not, and through his seeming-to-be, gain that which he might better never have coveted. Were it diamond crystals, in his hands they would become only destroyers of plate-glass.

A lie is a gross foul thing that divides itself a thousand thousand times and goes wriggling here and there, poisoning the earth and its waters; borne on the clouds of heaven, it pollutes the airs; and would spring up into the beams of the Sun Himself, but *that* it cannot!

Whoever touches Theosophy and Râja Yoga has looked upon the glowing face of Truth itself; and if some fall back, scorched, what can be expected other than that they will bind up the smarting places with their tagged and tattered lies, and go blindly forth seeking comfort where it is not? Is not self-justification a treasured vice?

SCIENCE NOTES: by The Busy Bee

WHAT IS SOUND?



CORRESPONDENT to a scientific periodical propounds the question, "Is the old theory that there is no sound unless there is some one to hear it, correct?" — and is answered that the above statement is a psychological one. The problem involved in this question and its answer may be described as etymological; for the word "sound" is used in various senses in our language. First of all, it means a sensation; and, taking that meaning, the above statement is evidently true. Next, it means the cause of such a sensation, or the causes, or some of the causes, or the alleged causes; and in this sense the word is used in science to denote an ill-defined category. We can say that a tuning-fork emits a sound which we hear, implying by our statement that the sound and the perception thereof are two distinct things. In the ordinary phrase, "I hear a sound," the word "sound" may be defined grammatically as a cognate object, as in the phrases, "I dreamed a dream," or "I slept a sleep." Again, the word "sound" is sometimes used to denote a theory or a branch of science. The answerer of the above query says that to the physicist sound is "such a rate of vibration of ponderable matter as is able to excite the auditory system." Sound, in this sense, is therefore an abstraction; it is a rate — a rate of vibration. The physical theory of sound is that the particles of physical materials, when they oscillate in a particular manner and degree, are able to arouse in our minds, through sympathetic vibration of the tympanum or adjacent parts the sensation familiarly known as sound. The particles of matter can be made thus to oscillate by mechanical means, such as a blow.

The psychological part of the problem is not explained by science. How is the vibration of our tympanum and adjacent parts translated into a sensation? This difficulty, which is encountered in connexion with all the other senses, seems great enough to dwarf the importance of the other explanations; one is reminded of the "celestial railway" in a modern "Pilgrim's Progress," which conveyed passengers as far as the river of death and then dumped them; the engineer said: "We do not go any farther."

Evidently this problem takes us beyond the limits of physical science. The question then arises: To what branch of inquiry does this question belong? Where among extant means of information shall

we seek for an answer? If science cannot furnish one, should we try any religion or church? Echo answers: "Scarcely!" If science does not reach up that far, religion does not seem to reach down far enough; the problem lies in neutral territory between the two. Let us inquire for a guide in this territory; and though we may be introduced to several different *-ologies*, we shall fail to find one that will tell us definitely how vibrations in the tympanum are turned into the charms that soothe (or otherwise) the savage beast.

It might be suggested, as a hint towards a possible explanation, that perhaps the vibrations of the tympanum, nerves, etc., excite vibrations in the *mind*; and between the mind and the body we might interpose a chain of intermediate links, passing from solids to fluids, thence to essences and ethers, or from molecular vibration to electronic vibration, and so on; throwing out, as it were, one arm of a bridge, in the hope of being able eventually to join it to the other side.

Most interesting is this debatable ground between mind and matter, mind getting more concrete, matter more refined, until they meet. Science has lately taken us farther into the regions of refined matter. But the field of inquiry, as from either end we approach its middle, lies within the human being, and we find that we are studying Man. Here, then, is an answer to the question asked above — the solution of the problem is to be sought in the science of self-knowledge.

But unless we are to plunge into the futilities and imbecilities of psychism and similar fads and superstitions, we must observe the conditions which ensure the safe and profitable pursuit of this science. "Self-knowledge is of loving deeds the child," is a maxim that means we must begin the study of this science from above, in order to preserve the balance of our nature; for the study of the finer forces in man arouses latent energies more potent than we are able to control until we have prepared ourselves by self-discipline.

Reverting to the question of the meaning of the word "sound," let it be said that in Occultism, as H. P. Blavatsky says in *The Secret Doctrine*, the word "sound" is used to denote a definite and actual *something* that exists. We have just seen that in physics it denotes an abstraction — a vibration or a certain kind or degree of vibration. Physics does not know of the existence of any independent entity which could be called "sound." It is the same with other conceptions entertained by physicists; thus, "heat" is an abstract noun standing for a certain condition of physical matter; "force" means another

condition; and so on. But it is shown in *The Secret Doctrine* that these terms were used in certain ancient sciences to denote entities, and the author so uses them in her exposition of some of the teachings of Occultism. In other words, there is an actual something in nature which may be called "sound"; and it is this something that is the cause of the vibrations which physicists call sound, and of the sensation which psychologists call sound.

If sound is merely an effect, then all the marvelous fascination of music must be assigned to a cause that is casual and fortuitous, and the same must be said of the power of speech. In short, our philosophy is standing on its head. When a man speaks, the idea comes first, then a mental sound, and finally the physical sound; and this would seem to be the more logical sequence of events. It may be suggested that the molecular vibrations of a tuning-fork produce sound; but on the other hand sound will set a tuning-fork in vibration. According to the Occult teachings, sound can exist on many different planes, and physical sound, audible to the ear and carried by physical matter, is the lowest and grossest manifestation of this manifold cosmic potency. John Worrell Keely, of "motor" fame, hit upon some of the lost mysteries connected with the power of sound, but was fortunately not able to communicate his power to a world in whose hands it certainly would not have been safe. Sound is connected with the intra-molecular energies stored up in matter; and these energies are believed by physicists to be enormous. If any ancient civilizations knew how to avail themselves of such resources, this might explain how they were able to accomplish such results as the transporting and setting up of colossal monoliths.

THE MOON'S RELATION TO THE EARTH

It is an old theory of modern astronomers that the moon was once part of the earth and was thrown off therefrom in accordance with supposed laws of the formation of satellites; and this theory is still being worked upon. It is stated that Professor Pickering assumes it as a historical fact and is calculating the effects produced on the earth by the loss of this supposed offspring. It is well, therefore, to repeat the teachings of the Secret Doctrine on this subject, for they are destined sooner or later to be verified by science.

The moon never was thrown off from the earth. She is the mother of the earth, and the earth is her progeny. Yet this does not mean,

as might at first be supposed, that the earth was thrown off from the moon, in the way in which Pickering supposes the moon to have been thrown off from the earth. Neither idea is true; there was no such transference of physical substance from one to the other. And it is only in a physical sense that the moon is a satellite of the earth; in every other sense the earth is the moon's satellite. The moon transferred all her life-energies to the earth, and remained but a cold residual shadow. This shadow, a dead world, in which rotation has almost ceased since the birth of our earth, is dragged after its new body, which it is doomed to follow. The influence of the moon upon the earth is very great, causing the tides and promoting vegetation; but it is not wholly good, for it emanates from what may be called a living corpse or vampire.

These are some of the teachings of the ancient Secret Doctrine, as gleaned from the pages of *The Secret Doctrine* by H. P. Blavatsky; and the numerous beliefs and superstitions regarding the moon and her influence are traceable to this ancient knowledge. The chief importance of these teachings is derived from the fact that there are very intimate analogies between the heavenly bodies — especially the sun, moon, and earth — and man; a fact which will be understood by astrologers. In studying the Secret Doctrine we study the macrocosm and the microcosm together, interpreting each by the aid of the other. The earth, sun, and moon have each its correspondence in the smaller universe of the human constitution; and a correct knowledge of astronomy is intimately bound up with right ideas concerning the inter-relations of our own powers and faculties.

DISEASE GERMS

A WRITER in a scientific paper makes this remark:

If reasonable grounds were found for assuming disease germs had each a spirit, what a solid support it would be for diabolical possession.

It might be argued that the difficulty of assuming that it *has not* a "spirit" would constitute reasonable ground for assuming that it *has*. The disease germ is a very capable entity. One might just as well call it a devil as anything else; and, as to possession, it certainly does possess its victim fairly well. We speak of a single disease germ for convenience, for it does not signify, since one germ is enough to do the work; it has only to multiply, and in this it is as efficient as in other respects. Therefore, if it is a speck of inanimate matter, it is

a very competent speck. It is interesting to let the imagination run on the idea that a disease germ is ensouled. In that case one would suppose that its soul would infect or obsess our soul, its mind would infest our mind. Thus the psychical and mental concomitants of the disease would be accounted for. And perhaps if we kept our minds immune, the germ would not be able to anchor in our bodies. This might explain why we sometimes catch cold and sometimes do not; and why some people can drink bad water with impunity while others succumb to the slightest thing.

Germs seem to be more vicious at some times than at others — like their bigger brothers the mosquitos and the fleas. They are more than usually charged with venom, as it were. Perhaps these germs have stronger souls, keener intellects. The bodies of germs are bred in filth, and one supposes the souls of them must be bred in similar circumstances. A soul is a thought, so possibly the souls of the germs are bred in impure thoughts. This would explain the supposed connexion between wickedness and calamitous visitations. Possibly, after all, the ancients, when they spoke of devils, meant much the same thing as we do when we talk of germs; and where they said possession, we say infection. The practical results are the same — namely, that to be immune, we must keep ourselves clean.

AN ANTHROPOLOGICAL EXPLANATION OF FAIRIES

SOMETIMES an unpleasant medicine which cannot be swallowed alone may be taken down quite pleasantly by the aid of some vehicle or solvent. And it is the same with some awkward facts. Such facts may be stubbornly rejected for a long while, until perhaps somebody finds a suitable theory that will enable him to get the fact down.

The existence of fairies is a case in point; and we learn now that a prominent member of the anthropological section of the British Association has found that the fairies were "in a sense" real people. Though fairy women are usually described as beautiful, he says, yet *some* of the men are described as ugly, and fairy changelings are generally considered to be ill-favored and dwarfish. This is enough. The fairies were a dwarfish race of men, living mostly underground, hunters, of thievish propensities, inordinately fond of music and dancing, and so forth. Such then, according to this theorist, is the origin of the universal belief in fairies.

But a considerable stretch of the swallowing capacities is still neces-

sary if we are to get this theory down comfortably. First we have to believe in the universal diffusion of such a dwarfish race; and Theosophists would find it easier to accept that than most scientific men would. But no Theosophist, unless possessed of a dislocatable jaw, like a snake, would be able to swallow the theory that every people in the world has always agreed by a tacit conspiracy to call swarthy dwarfs fairies and to describe a race of men in the way in which the fairies are described. This theory, too, if it explains what it is meant to explain, explains also a good deal more than it was meant to explain; and it may not be so easy to turn it off and on to suit convenience. What about giants, for instance? To what belief would they give rise? To a belief in *genii*, presumably. And then take animals; primitive man, seeing an animal, would naturally suppose it was something supernatural and would proceed to weave legends of romance about it, and in this way perhaps arose the belief in dragons and griffins. (!)

Altogether it is easier to believe in the fairies as described than in such weird and wonderful theories.

It is surely quite possible that fairies at one time existed and no longer do so — not among the haunts of civilized man. Read the descriptions of the good folk and their doings, and ask yourself what object they could have among us of today. We have driven away quite a number of things — animals, plants, etc. — and in our big cities we bid fair to drive away most natural objects and replace them by inventions. Judging from what is said of the good folk, they would naturally have fled long ago to climes and associates more congenial. So here is one hypothesis to begin with: that there may have been actual fairies (not swarthy Bushmen) at one time among men. And the same may apply to other things that ancient writers talk about, such as nymphs and the various *genii loci*; beings which, supposing they ever existed, might well flee from the smoke of a locomotive or the haunts of civilized uncleanness.

But the people of today are far too superstitious to be trusted with any information about fairies. They would be sitting around tables and putting tests to the fairies and getting responses by automatic writing, and so forth. And we should have societies with big names and professors advertising in the papers. Nevertheless Nature doubtless still has her treasures ready for the sympathetic and appreciative eye. Our scrutinizing science observes the external effects, dissects

the outer structures, and classifies the parts; but the causes and intelligences at work in Nature can only be guessed at, unless we have the eyes to see them. "Howbeit this kind goeth not out but by prayer and fasting" — or, let us say, by devotion to truth and by self-restraint.

HIGH TEMPERATURES IN TECHNICAL CHEMISTRY

THE highest temperature reached for general technical purposes in a fuel furnace, says a writer in *Merck's Report*, is 1800 C., the melting-point of fire-clay. With the oxyhydrogen flame 2000 C. is reached, equivalent to 3600 F. By means of this latter heat artificial rubies are made, so perfect that they cannot be distinguished from the natural gem. A solution of alum, with a trace of chrome alum, is precipitated by ammonia, and the resulting aluminum and chromium hydrates are dried, calcined, and ground to a fine powder. This powder is passed through the flame of the oxyhydrogen blowpipe at 2000 C. The same flame has enabled laboratory vessels to be made out of quartz instead of glass, of such quality that they will stand any heat and can be plunged while white-hot into water without cracking.

Thermit is another means of producing a very high temperature. It is a mixture of aluminum and iron oxide, which is touched off by igniting a small quantity of a mixture of magnesium and barium peroxide placed in contact with the thermit. The aluminum then combines with the oxygen of the iron oxide with evolution of heat at an enormous temperature. The great evolution of energy which thus takes place when aluminum combines with oxygen corresponds to the great amount of energy that is required to break up alumina into aluminum and oxygen. Thermit is invaluable in welding, especially steel rails. Other similar mixtures have been tried and experiments are still being made in this direction.

The oxy-acetylene blowpipe flame reaches 3482 C., and is used for cutting up large masses of iron and steel. Its little luminous pointed cone eats its way through the steel like a string drawn through cheese and accomplishes tasks beyond the reach of mechanical means.

Moissan's electric furnace reaches a temperature of 3500 C., and stops at that only because the carbon electrodes have their boiling-point at that temperature. Utilizing the power of Niagara Falls to generate the current, we can thus make carborundum, calcium carbide, and artificial graphite, and can extract the most refractory metals. But its most interesting use is in the manufacture of artificial dia-

monds. Pure carbon is vaporized and dissolved in boiling iron in the electric furnace, and the mass is then plunged into water. The enormous pressure caused by the sudden shrinkage of the iron makes the carbon crystallize out. The iron is dissolved away by an acid and the diamonds are left — microscopic in size, but true diamonds.

THE VORTEX THEORY OF ATOMS

VORTEX motion in liquids is the subject of a series of papers now running in a scientific contemporary. It will be remembered that Lord Kelvin, J. J. Thomson, Balfour Stewart, and Tait, and others, have investigated theoretically the properties of vortical motion in an ideal "perfect fluid," and experimentally the properties of such motion in actual fluids, notably the air. In the experiments, a box is taken, a circular hole made in the bottom, a diaphragm stretched across the lid-opening, the box filled with smoke, and the diaphragm patted; whereupon there issue from the hole smoke-rings like those emitted by the pouting lips of the tobacco-pipe expert. They are shaped like a curtain ring, but their component particles are in rapid motion around the circular axis of the ring. This motion endows the rings with a power of rapid locomotion, so that they rush across the room with a speed altogether unlike the usual slow progress of smoke through air. When they approach the opposite wall, they stop short and swell. If one ring be sent after another, it goes through the first ring, then expands; and then the first ring in its turn goes through the second. These and other interesting properties are deducible from the peculiar intestinal motion of the rings. The theoretical interest lies in the considering of what would happen if such vortices were to exist in a "perfect fluid" — an ideal fluid whose particles are supposed to move without mutual friction. Such a vortex could never be created by any conceivable mechanical impulse; nor, if once created, could it ever be stopped. Hence we should have something analogous to the supposed atom of matter, uncreate, indestructible. Further, the mutual attractions and repulsions between these vortices would imitate the similar actions attributed to atoms. This is the vortex theory of atoms, and is very convenient, provided that we are granted our perfect fluid. The question of the structure of this fluid is still unsolved, but perhaps it in its turn is composed of vortical atoms in another and still finer fluid; and so *ad infinitum!*

Professor J. J. Thomson showed that a chain composed of simple

brass links, like that on a Swiss clock, could be hung on a vertical wheel which was made to rotate with great velocity; and that then, if the chain were struck in one part, a dent would be made in its catenary, the dent remaining in the same place while the chain itself flowed around the dent. Finally the chain could be struck off the wheel and would then bounce along the ground like a stiff hoop. This again shows how a fluid substance in rapid motion behaves like a rigid solid, and it helps us to understand how our apparently so rigid matter may after all be very fluid. We may also recall experiments made with jets of water issuing under enormous pressure and with consequent enormous velocity, so that they will turn a sword. These experiments and the reasoning therefrom are interesting as showing how the properties of solids can be referred to motions in a fluid; but we still need two primary factors which may be called motion and mass.

ELECTRO-MAGNETIC CREATIVE FORCES

PROFESSOR BIRKELAND, who has been studying the aurora borealis at his observatory in the Finmark, is about to publish a book giving his ideas about world-formation; and this will be an illustration of the way in which electric and magnetic forces are now being called upon in place of the former mechanical and gravitational theories. He holds (according to a report in a Swedish paper) that magnetic and electric forces have played an equal part with gravitation in the formation of worlds. Around each heavenly body there acts a primordial directing force which is of an electromagnetic nature. This power was operative at the formation of the worlds, it has helped to shape the planets and after them their moons. These forces explain to us also the movements of the planets, the reverse motions of some of the satellites, and other astronomical phenomena. The professor has set up a large searchlight at his observatory, with which to study the opaque parts of the aurora; and he expects thereby to obtain confirmation of his theories as to the connexion between the aurora and the cathode rays in those high regions.

As to the mechanical theories, it may be said that in assuming gravitation, the theorists assumed a great deal; for gravitation is thus left without an explanation, and no explanation can be found for it in terms of the atomo-mechanical theory. It becomes reduced by that theory to an occult influence acting across void intervals. But it seems that even assuming gravitation we cannot explain all the celes-

tial phenomena on mechanical principles, and that there is therefore an opening for the electromagnetic forces, the cathode rays, and other recent discoveries. Besides, it is necessary to find these new forces a rôle in the universe. Thus we have proceeded from gross physical matter to finer kinds of matter, the latter being as steam-power to the former; but it is neither logical nor likely that we should stop there. There is still plenty of room left for the operation of intelligent beings; and an analysis of motion must sooner or later lead us back to mind, the cause of motion.

DESTRUCTIVE AND CONSTRUCTIVE SOIL-BACTERIA

SCIENTIFIC agriculture is coming to be more than ever a question of bacteria. There are two main classes of these: those which extract nitrogen from the air and convert it into plant-food, and those which decompose nitrogenous materials and set the nitrogen free as gas. The latter kind are of course wasteful of nitrogen. The rapid deterioration of some rich virgin soils after a few years of pioneer farming is considered to be due to the presence of these bacteria. Mr. A. D. Hall, F. R. S., Director of the Rothamsted Experimental Station in England, in a recent Royal Institution lecture, divides agriculture into three stages: the pioneer stage, when the virgin fertility of the soil is exploited by skimming methods; a stage when a regular rotation of crops insures a permanent but not very high average production; and intensive farming. In the second stage the land continues to yield its average for centuries, the nitrogen taken out by the crops that are removed being replaced partly by the clover and turnips that are not removed, and partly by bacteria of the fertilizing kind which flourish in the decayed vegetation. Highly intensive farming turns the soil into a kind of laboratory; its natural resources are not drawn upon, but it serves as the medium for turning manure into crops. But waste comes in through the fact that the destructive kind of bacteria are speeded up, so that only a fraction of the nitrogen introduced into the soil goes into the crop. This was ascertained by analysis, which showed that a large part of the nitrogen added in the fertilizers was unaccounted for, as it did not go into the crop or into the soil. The problem, therefore, is to find out how to promote the right kind of bacteria without speeding up the destructive ones. Mr. Hall refers to some experiments with anaesthetics such as chloroform and toluene, which had this effect when tried on the small scale.



THE FIFTEENTH ANNIVERSARY OF THE CHICAGO THEOSOPHICAL CONVENTION

AT Point Loma, on February 18, 1913, the members residing at the International Theosophical Headquarters, and the students of the Râja Yoga Academy and College met in the Rotunda of the Academy, with the Leader, Katherine Tingley, present, to celebrate the fifteenth anniversary of the Chicago Theosophical Convention held on the eighteenth of February, 1898. They met, according to their annual custom, to re-affirm, but this time with deeper earnestness than ever before, their unswerving fidelity to the principles that were so triumphantly vindicated at that Convention; the principles of loyalty to a great ideal, to the Constitution which embodied that ideal, and to the Leader who inspired by her devotion to duty and by their trust and recognition, had stood forth to champion that ideal and to administer the enactments of that Constitution.

Amid their wonted environment of music and flowers, the members and their guests sat in a rapt attention that made the hours pass all too quickly, while older comrades, who had taken part in the historical events, unfolded once again the tale familiar to nearly all, but to none stale or unwelcome.

The formation of the "Universal Brotherhood and Theosophical Society," and of its famous Constitution, was a natural and foreseen stage in the evolution of the Theosophical Society, whereby the Society itself attained the maturity of its organization, and Theosophy acquired an outer form adequate to its exigencies. Evolution means not the addition of something not present before, but the unfolding of that which though previously latent was always there; and the principle manifested in the new Constitution had been present from the first, though unable to express itself. H. P. Blavatsky had declared that no other kind of organization could fulfil the purposes of Theosophy, and she herself had adopted it just so far as the circumstances of her time would permit. But this was not far, for in those early days the nucleus was only forming, the necessary policy was that of almost uncloseable doors, and the Society consequently lacked unity and solidarity. With such an imperfect instrument the organization and administration must also be imperfect, nor were the Leaders able to find among the members as a whole that intuition and steadfastness of purpose essential to an efficient administration. In spite however of the loose and incoherent formation of the body in the early days, such even then was the confidence inspired by H. P. Blavatsky that she was unanimously asked to accept the Presidency of the European Section, which unconstitutional appointment she accepted and continued thereafter to hold. Great progress was made by Europe during this period.

The departure of H. P. Blavatsky removed a strong hand from the helm, and meanwhile the Society had continued to grow and spread under the wise leadership of William Q. Judge. Finally, those conditions became too apparent which rendered the loose and imperfect organization a source of danger through its failure to protect the Society against the schemes of insincere or half-hearted members, and through the lack of machinery for prompt and concerted action of any kind. It was the culmination of such a crisis that afforded all intuitive and steadfast members an opportunity of organizing themselves on a plan adequate to meet exigencies and conformable to the original ideal of the Theosophical Society. The famous Constitution was drawn up; and here must be mentioned another important point that was emphasized at the anniversary celebration. *It was the present Leader and Official Head, Katherine Tingley, alone who drew up that Constitution* — a fact proven by the testimony of those who were with her at the time.

The close of the nineteenth century marked the end of several old cycles and the beginning of new ones. Though there are many natural cycles of time, longer or shorter, some known to science and others not, it is but rarely that so many cycles culminate at or very near the same time. Hence this epoch was a rare and important one. But the principal cycle was one that had its turning on February 18, 1898, as had been mentioned years before by H. P. Blavatsky, as recorded in her writings. At this time, she had said, a moment would have arrived inaugurating a new era; and what took place at the Chicago Convention on that very day is surely the fulfilment of that prediction. Had the members chosen otherwise than they did, then the Society probably would have become a mere academy of magic, or a cult, or perhaps a political movement; more likely it would have split up into all of these things. And the fate of the Theosophical Society is fraught with vital consequences to humanity; so that the choice made in 1898 was a choice for humanity also. It marked the beginning of a cycle of reform and was the prototype of many such decisions in favor of law and order as against confusion.

Of such a nature was the Constitution of the Theosophical Society: the members had recognized in their Leader qualities which won their full confidence. Hence they were able, with one accord, to intrust her with all the powers necessary to an efficient and unembarrassed leadership of the organization to which they attached so much importance.

And this brings us to another important point which was made by the speakers at the Anniversary — the extraordinary unanimity with which all the members at the Convention in 1898 (with the exception of a microscopic minority of malcontents — Thersiteses), not only in America, but afterwards throughout the world, accepted the new Constitution. And not only was their acceptance all but unanimous, it was immediate. Without arguing or debating, they gave their acceptance with the promptitude and gladness of a decision that crowns the longings of a life-time. And such a decision indeed it was; for it expressed the inmost aspirations of earnest members who had long worked under the difficulties of the bygone system and had all that time been inwardly yearning for that very solution of their troubles which they now saw held out for their acceptance.

That their decision was as wise as it was prompt and unanimous is sufficiently attested by the results which in the fifteen years that have flown have accrued therefrom. Hence it was but little more than a form that one of the speakers last February should read a brief summary of the chief of those results; nor could even the Leader herself, who crowned the speaking with one of her eloquent addresses, do justice to more than an insignificant fraction of the triumphs achieved. But her presence there, her welcome words, and the earnest attention with which they were received, itself attested that mutual confidence and trust which has grown deeper with the years, and thus again justified the wisdom of the Constitution. Back from a tour of many months, which had carried her on work of great moment to Theosophy into far distant lands, she was more than ever welcomed by her pupils, who, though they can continue to work in harmony during her absence, nevertheless feel how much they owe to her presence.

With a concerted declaration, and with the more eloquent tribute of silence, the members reaffirmed their loyalty to their principles and Constitution, and bore away with them a renewed strength and steadfastness.

MAGAZINE REVIEWS

(For subscriptions to the following magazines, for pricelist, etc., see *infra* under "Book List")

INTERNATIONAL THEOSOPHICAL CHRONICLE. Illustrated. Monthly.

Editors: F. J. Dick, and H. Crooke, London, England

"Prison Builders," the initial subject in the February number, points out how parents, in dispensing with discipline, often encourage the development of selfishness in children, which converts the mind into a prison for the soul. In the Rāja Yoga system of education, it is pointed out, children are taught to master weaknesses from the very cradle. "Theosophy and Eugenics" exposes current materialistic fallacies in the theories of eugenics and emphasizes the importance of an understanding of man's dual nature, the higher and the lower, before the subject of race improvement can be intelligently approached.

"The Nature and Destiny of the Soul" enumerates some seventeenth century authors who expounded Theosophical teachings, among them Dr. Henry More, and Baron von Helmont, giving exceedingly interesting quotations from their writings—as for instance where Dr. More said: "the souls of men did exist before they came into these terrestrial bodies."

Anthropologists might do well to read "The Neanderthal Man Dethroned," and, having carefully rubbed their spectacles, re-read. The "missing link" having receded from Pleistocene to Pliocene, and from Pliocene to Miocene, without being unearthed, possibly some may raise their eyes to discern shadows of Gods and Heroes in the past, while yet others may suspect these still live.

"How to appreciate the Bible" is also well worthy of study. Other articles are: "Wanted—a Return to Religion," "Singing at Work," etc.; and some illustrations of events in Lomaland complete the number.

DEN TEOSOFISKA VÄGEN. Illustrated. Monthly.

Editor: Gustav Zander, M. D., Stockholm, Sweden

The editorial in the February number treats of man's immortality, and throws light not only on the various post-mortem states, and on the illusive phenomena of the séance-room, but also on the essential fact that the immortal part of our nature can only be aroused by unselfish and impersonal service for the uplift of humankind.

The fourth instalment of Professor Darrow's classic "Studies in Orphism" throws a brilliant light on the true source of many beliefs now classed, in their imperfect modern garb, as Christian, but which in reality formed portions of the ancient mystery-teaching regarding Cosmogogenesis, as taught in the temples of Greece. They can scarcely, perhaps, be fully comprehended until *The Secret Doctrine* is studied. "Unbroken Life under Perfect Law" is a fine article, which says, among other things, "Character is the vesture of the Soul."

In the section assigned to Women's Theosophical Work in Sweden, "The Upbuilding of Real Life" has premier place. How significant, in the light of Reincarnation, is the following passage: "Whole races may pass through their portion of sorrow, despair, and joy, and be no more; continents may rise and sink; but character, by which all these things are formed and colored, character, as part of man, the immortal, endures." Which imparts new meaning to the pithy lines by a Swedish poet:

Ett enda dock man förbiser
bland de förslag, som hvälva,
att världen bättre blir, ju mer
vi oss förbättra själva.

"The Song of the Soul," is a graceful and inspiring contribution from the pen of Sophie Ahnström. Other articles are: "The World's Unrest," "Weimar and the Duchess Amalia."

HET THEOSOPHISCH PAD. Illustrated. Monthly.

Editor: A. Goud: Groningen, Holland

Het Theosophisch Pad for January has a forceful article by Professor H. T. Edge, "The Presidential Address in the British Association, considered from a Theosophical Viewpoint." The writer exposes the feeble points of the materialistic views of life in a humorous but logical way, and devotees and admirers of materialism would do well to give the arguments presented due consideration. The next article deals with the interesting account of Dr. Waddell's acquirement of unknown Tibetan books of which he has collected three hundred muleloads — a fact which proves the truth of the statement by H. P. Blavatsky, that the western world may be startled in time by the discovery of hidden libraries to which it has no access. W. G. R. has an unusually interesting article on "The Hazel-tree," showing the part which it played in religious tradition and in the folklore of a very extensive part of the Old World, and even of the New. In "Theosophy for the Christians," translated from the German, Heinrich Wahr-

mund tells of the broadening influence the study of Theosophy will have on the belief of Christians today. Though Theosophy (in part) may act as an idol-breaker, the fundamental teachings of the Nazarene cleared from the later dogmatic tenets which have been woven around them, will appear in a new light through that study. "Our Thought Life" is a suggestive article by H. C., translated from *The New Way*. The number contains, further, a report of Mrs. Tingley's tour throughout Sweden and the enthusiastic reception she met there. A view of Lomaland and pictures of the Japanese Emperor and consort are given.

Het Theosophisch Pad for February opens with the article by Dr. Sirén, Professor at the University of Stockholm, on Pico de Mirandola, the remarkable philosopher of the Renaissance. Professor Daniel de Lange of the Conservatory at Amsterdam, who is with his wife at Point Loma, gives interesting impressions of the life at Point Loma. "Work considered as a Privilege," is an able social article by H. T. Edge, M. A., pointing out the real needs of our social life: there ought to be heart-life in our dealings with our fellows. H. Travers has an interesting article on "Evolution of Animals," and Marjorie Tyberg writes on "The Message Theosophy has for Women." In "Alchemy of Human Nature," T. Henry gives some suggestive hints as to the real significance of alchemy; his reference to the two kinds of manas in man is especially instructive. The Page for Young Folk has "A Glimpse into a Japanese School," translated from *The Râja Yoga Messenger*. Further there is the usual Survey of the Month.

EL SENDERO TEOSÓFICO. Illustrated. Monthly.

Editor: Katherine Tingley, Point Loma, California

An admirable essay on Reincarnation begins the March issue, and the various points which readily occur to an inquirer are dealt with in such a way as to arouse reflection and stimulate right endeavor. Naturally, every aspect of the subject can hardly be covered in a few pages, when we remember that Reincarnation appertains to the deeper mysteries hidden within life and consciousness.

"In the Caves of Karli," by H. P. Blavatsky, gives an interesting description of some of the cave-temples in India, and assigns an enormous antiquity to those at Elephanta, near Bombay, which are said to have been begun by the sons of Pându after "the great war" narrated in the *Mahâbhârata*. Something is said, too, about the extensive libraries connected with many of these structures, to which no European, practically, has yet obtained access. Remarkable illustrations of temples in India and Ceylon accompany the article.

Of singular beauty are eight brown tone photo-engravings associated with an excellent historical and descriptive essay on the Louvre, in Paris. The Gallery of Apollo, and the Winged Victory of Samothrace are especially noteworthy. There is also a collection of superb views in Bordighera, Italy, and a group of scenes from Scotland. Accompanying a further account of Katherine Tingley's recent tour in Sweden, some splendid Swedish scenes are presented, including one of Jönköping and the southern end of Lake Vettern.

Articles on "Fiction," "The Work of Woman in the School," "Tibetan MSS. and Libraries," "Health by Movements," etc., complete a really high-class number.



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.

The doctrines [of Theosophy], if seriously studied, call forth, by stimulating one's reasoning powers and awakening the INNER in the animal man, every hitherto dormant power for good in us, and also the perception of the true and the real, as opposed to the false and the unreal. Tearing off with no uncertain hand the thick veil of dead-letter with which every old religious scripture was cloaked, scientific Theosophy, learned in the cunning symbolism of the ages, reveals to the scoffer at old wisdom the origin of the world's faiths and sciences. It opens new vistas beyond the old horizons of crystallized, motionless and despotic faiths; and turning blind belief into a reasoned knowledge founded on mathematical laws — the only EXACT science — it demonstrates to him under profounder and more philosophical aspects the existence of that which, repelled by the grossness of its dead-letter form, he had long since abandoned as a nursery tale. It gives a clear and well-defined object, an ideal to live for, to every sincere man or woman belonging to whatever station in Society and of whatever culture and degree of intellect. Practical Theosophy is not ONE Science, but embraces every science in life. . . . Theosophy claims to be both "RELIGION" and "SCIENCE," for Theosophy is the essence of both.

H. P. BLAVATSKY, in *Lucifer*, Vol. III, pp. 181 et seq.

THE THEOSOPHICAL PATH

MONTHLY ILLUSTRATED

EDITED BY KATHERINE TINGLEY

NEW CENTURY CORPORATION, POINT LOMA, CALIFORNIA, U. S. A.

Entered as second-class matter July 25, 1911, at the Post-Office at Point Loma, California
under the act of March 3, 1879

Copyright, 1913, by Katherine Tingley

COMMUNICATIONS

Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor THE THEOSOPHICAL PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

MANUSCRIPTS

The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words. The Editor is responsible only for views expressed in unsigned articles.

SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii and the Philippines, TWO DOLLARS; other countries in the Postal Union, TWO DOLLARS AND FIFTY CENTS payable in advance; single copy, TWENTY CENTS.

REMITTANCES

All remittances to the New Century Corporation must be made payable to

CLARK THURSTON, *Manager*
Point Loma, California

VOL. IV No. 5

CONTENTS

MAY 1913

H. P. Blavatsky, First Leader of the Theosophical Society	<i>Frontispiece</i>
The Intelligence behind Evolution	Magister Artium 303
Symbology	R. Machell 309
Japanese Gardens (<i>illustrated</i>)	E. S. Stephenson 311
Brain, Mind, and Self	H. T. Edge, M. A. 313
New Diseases and Old Desires	Lydia Ross, M. D. 316
The Book of Nature in Chaucer	H. 321
Gibraltar (<i>illustrated</i>)	Kenneth Morris 323
The Secret of the Alchemists	P. A. M. 326
A May Swarm (<i>illustrated</i>)	Percy Leonard 333
The Pivotal Point of History	Kenneth Morris 335
The Royal Astronomical Observatory (<i>illustrated</i>)	C. J. Ryan 341
Am I my Brother's Keeper?	H. Coryn, M. D., M. R. C. S. 343
Titian's <i>Sacred and Profane Love</i> (<i>illustrated</i>)	C. J. Ryan 353
Archaeological Notes	An Archaeologist 354
Song	M. R. 361
The Huntsman's Elegy (<i>verse</i>)	Kenneth Morris 362
In the Columbia National Forest (<i>illustrated</i>)	M. G. Gowsell 363
Scientific Notes	Busy Bee 366
Current Topics; Reviews; Notices; Advertisements	370



HELENA PETROVNA BLAVATSKY
July 31, 1831 — May 8, 1891.

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. IV

MAY, 1913

NO. 5

THERE is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally — *SELF-REDEEMED*.

H. P. BLAVATSKY

THE INTELLIGENCE BEHIND EVOLUTION:

by Magister Artium



MR. ALFRED RUSSEL WALLACE, who is ninety years old, was some months ago the subject of an appreciation in *Nature* by Henry Fairfield Osborn, Professor of Zoology in Columbia University. Professor Osborn writes:

We have ourselves experienced a loss of confidence with advancing years, an increasing humility in the face of transformations which become more and more mysterious the more we study them, although we may not join with this master in his appeal to an organizing and directing principle. Younger men than Wallace, both among the zoologists and philosophers of our own time, have given a somewhat similar metaphysical solution of the eternal problem of adaptation, which still baffles and transcends our powers of experiment and reasoning.

The allusion is to Dr. Wallace's expression of his ripened views in his recent book, wherein he so strongly maintains that the more we study Nature the more do we need to postulate intelligence and directive power everywhere. Dr. Wallace has also criticised the views of Professor Schäfer, who had delivered a Presidential Address to the British Association, on the nature and origin of life; pointing out that the additional details discovered by biologists merely intensify the problem of life instead of solving it; and that a mere description of the processes we see at work leaves us as far as ever from an understanding of their causes.

The more closely we study Nature, the more must we discern intelligence in her workings. Those who have most closely studied the functions and structures of plants are the most convinced of the need for postulating intelligence. The rootlets of plants are able to select what food they require, and to reject what they do not need, by means that defy alike chemical and mechanical explanation. Plants growing in arid climates adopt the most ingenious schemes for extracting every particle of moisture from the air while at the same time preventing all evaporation from their own leaves. If they are not intelligent, they are a very good imitation. If we do not postulate intelligence, we must postulate its equivalent; and if there is no purpose behind the actions of these plants, there is something as good as purpose. We cannot get along without a metaphysical explanation; for, to find the origins and causes of anything, we must seek beyond that thing, and that which actuates matter cannot itself be matter (*in the same sense of the word*).

If evolution be true, that is all the more reason for studying its causes as well as its effects. It has been well said that all the scientific discoveries about Nature have left us more than ever in need of inherent intelligence in order to account for them. But this does not mean that we must go back to a crude doctrinal conception of Deity. Nor need we invent *new* systems of demonology or take refuge in an abstract pantheism. Instead of ignoring the facts and then devising new explanations in place of those we shirk, let us look the facts in the face.

Why not regard a cell as a small being, engaged, like other beings, in fulfilling the purposes of its life? (And talking of *small* beings, do we not find that their structure is still infinitely complex; and that the more we magnify, the more details we find?) Sooner or later science will have to come to the conclusion that even so-called inorganic matter is made up of tiny lives or animate beings, whose activities are directed by purpose. Instead of taking for the basis of their philosophy an abstract conception — rudimentary matter — of which no one has any experience, they will decide to take *mind* as that basis; and everybody has experience of mind. Instead of regarding the universe as an outcome of matter, we shall look upon it as a manifestation of mind.

In evolution we see a dual process: a spirit or life, unfolding itself in forms. Professor Schäfer seems anxious to identify life with

matter, thus uniting cause and effect into one. He will not hear of anything immaterial; he calls it supernatural. But we cannot get along without something immaterial (or, at least, not physically material); and this brings us to a consideration of the meaning of the word "spirit."

Spirit may be roughly defined as that which not being itself material, is the energetic or informing principle in or behind matter. This definition reduces both spirit and matter to abstractions and constitutes a crude and undetailed dualism.

But why need we jump at one bound from physical matter to spirit? Doubtless that which immediately actuates physical matter is a subtler and more energetic kind of matter. Steam actuates an engine, but steam is still matter, though of a higher grade than that of the engine. Again, the steam itself is rendered potent by heat, of which it is the carrier; and this heat may be a still finer grade of matter. Professor Schäfer and those who think with him would be able to get along better if they had two or more grades of matter at their disposal instead of only one. This idea, then, is equivalent to defining spirit (within certain limits of meaning) as a finer kind of matter. Evidently we can go on supposing finer and finer grades of matter indefinitely, bringing our system to an ideal philosophical consummation by supposing an original unity and an original duality.

The duality of Spirit-Matter is discernible everywhere; it is an eternal fact. We cannot perceive, or even conceive, anything which is not *both* spirit *and* matter. Science may talk of energy and mass, but these are simply alternative terms for spirit and matter — the one active, the other passive; the one energetic, the other formative. When it comes to actual scrutiny of Nature we cannot discover anything which is pure energy or anything which is pure inertia. The two are always inseparably united; they cannot even be thought of apart. The question whether light, heat, electricity, etc., are forms of matter or modes of energy, has no logical meaning. All we can say is that electricity, though not ordinary physical matter, is still some kind of matter; that light, though not a physical *corpus*, is yet a *corpus*; that heat is not pure spirit, nor ponderable matter either, and must therefore be a grade of matter so much subtler than physical matter as to stand in the relation of a spirit towards the latter.

The above might be mathematically illustrated by taking the odd numbers to represent spirit and the even numbers matter. Call the

number One the original Spirit, and the number Two the primordial Matter. One and Two make Three, their Son, and Three is the highest form of Spirit after the Absolute. The matter corresponding to this Spirit is represented by the number Four. Three and Four make Seven, and Seven stands for another grade of Spirit. The number Eight is the Matter that pairs off with this Spirit. And so on. It will be observed that the odd numbers, Three, Seven, etc., are each made up of an odd number joined to an even number; thus illustrating the fact that both spirit and matter are subdivisible into spirit and matter.

This illustration shows that neither matter nor spirit are independent realities, and that it is their union that constitutes a real existence. For this we need another name, and the word "life" will serve the purpose. The union of spirit and matter constitutes life; or life can be defined as spirit-matter. Now what does science find when it explores matter with its instruments? Not pure matter, not pure spirit, but everywhere life, whether it be quivering cells or vibrating atoms or darting specks of fire. It would seem that we can get no further in our physical analysis. Life is the basis of Nature, the one omnipresent reality. If we try to analyse it further we fail; an ideal analysis reduces it to abstractions.

And back of life stands mind or consciousness. Mind is, as it were, embodied in life; and life is embodied in a physical form. This reminds one of the use made of the three words, Spirit, Soul, Matter, in *The Secret Doctrine*. Soul is said to be the vehicle of spirit, and matter the vehicle of soul.

The word *evolution* needs to be accompanied by a correlative word — *involution*: spirit descending into matter, and matter ascending towards spirit. In order that a material organism may grow, something must enter into it. In evolution we see not only the ascent of matter but the descent of spirit. Just as the parent organisms yield the whole or a part of their life to the offspring, as leaven enters into dough, as electricity enters into the inert filament of a lamp, so the living power enters into the cell or organism and causes it to expand and increase.

What of the evolution of life, the evolution of soul, the evolution of mind, the evolution of that which is beyond even mind? All these phases of the question have to be considered; the question is much more complex and intricate than many people seem to think that it is.

When H. P. Blavatsky said that biology was one of the magicians of the future, she must have foreseen for that science possibilities to which it has not yet attained. Yet we can trace its future path by present signs. Biology is revealing the fact that intelligent life is everywhere. So long as observers are true to their program of accurate observation and impartial judgment, their researches can only lead to the correcting of past errors and the revelation of the truth. Fantastic theories will disappear with new generations of biologists, free from the old molds of mind.

One of the old prejudices to be overcome is the desire to emphasize the animal nature of man — a desire which seems to be a perfect obsession. Picture papers seem to gloat over the idea that man has been an ape and therefore contains ape-like characteristics. Who doubts that man has ape-like characteristics in him, as well as the characteristics of the pig, the hyena, the donkey, and other creatures? But why need we emphasize and gloat over this part of our nature? Is it perchance to excuse ourselves? Well, we cannot at the same time enjoy the guiltlessness of the animal and the sense of the man. Some people are fond of explaining that man is nothing but a brute or a primordial savage with a coating on top; and yet at the same time they assume airs of wisdom as though they thought themselves gods.

Who will tell us about the origin of man's intelligence, conscience, aspirations, enthusiasms? Is there not a scientific way of studying these questions? Dr. Wallace said recently:

I think we have got to recognize that between man and the ultimate God there is an almost infinite multitude of beings working in the universe at large, at tasks as definite and important as any that we have to perform on earth. I imagine that the universe is peopled with spirits — that is, with intelligent beings — with powers and duties akin to our own, but vaster. I think there is a gradual ascent from man upward.

And he might have added — should have added — “from man downward.” He recognizes that deeds are done by doers, actions by actors. Motion is the expression of intent, and intent is the attribute of a being. The only alternative to this reasoning is to put abstractions in place of realities and to talk about forces and tendencies and laws.

Yet there is some risk about advocating the above view, on account of the fallacies and superstitions to which it might give rise in some minds. Some imagine that to people the universe with spirits would be like adding something to that which is already full; in short, they

would regard the spirits as something extra. This class of people, though claiming to believe in spirits, are really materialists; they are believers in the "supernatural" and "miraculous." They imagine little spirits getting in among the hard round particles of matter and pushing them to and fro. They believe in "phenomena" — occasional events brought about in a supernatural manner. But the real meaning of the doctrine is that the intelligences in the universe *act in a natural manner*, that the forces of nature *are their actions*, and that there could not be any nature or any natural phenomena at all *without them*. A "phenomenon" is merely a less usual and more striking manifestation of some natural law; if I make a book come across the room to me without visible means (thus performing an "occult phenomenon"), I have merely used one of my own natural powers and availed myself of certain natural powers of nature. The only difference between me and other people is that I know how to do it and they don't.

If nature is indeed informed by intelligent beings, then it must be possible for man to enter into a closer communion with nature and to obtain from her more intimate responses to his appeals for knowledge. And this might account for many things related of ancient times, which do not seem to apply to the present day. For our attitude towards nature has not been so sympathetic as it might have been; too often we have been ruthless despoilers or dissectors. The fairies, nymphs, and *genii locorum*, have probably emigrated to more congenial surroundings!

One almost fears to speak of such things at all in this superstitious age, for fear some new and foolish cult may be started. But knowledge is for the serious, and the hidden mysteries are revealed to the pure. This is no arbitrary law of a personal God, but a mere manifestation of cause and effect; for only the pure have eyes clear enough to see with. True Science really reduces itself to the knowledge of how to live harmoniously, in consonance with natural laws.

SYMBOLOLOGY: by R. Machell



THE symbol of a serpent biting its own tail is so familiar that one hardly thinks it necessary to look at it attentively; yet, like most familiar things, its meaning is almost inexhaustible, and occasionally, as our intelligence develops, we recognize a new meaning, a new application of the symbol to our own experiences.

How like humanity is that foolish serpent which looks on its own tail as something it can swallow. How not a few men, in like manner, look on their brothers as food for their commercial or social appetites. How one seeks to devour another and chokes in the effort. For, like the serpent, one can only swallow about so much, and then there is a deadlock in the operation, and the unity of the body of which the head and the tail are parts becomes rather painfully apparent. What a perfect symbol of illusion!

We moderns rather despise symbology because we have learned to read and write, and we do both so freely that we find it easier to put what we have to say into a form of word than into a symbolical design. We think we have got a better mode of expression, because words seem so much more explicit than pictures. Yet if we read and think carefully we see very plainly that words are themselves substitutes for symbols and perhaps even more elusive forms of expression than the pictorial symbols that were formerly so much more used. For words convey as many meanings as there are minds that can read them; and every educated person thinks he knows the meaning of the words in common use, though in reality he hardly ever has a clear idea of the exact meaning he himself attaches to the words he uses and is completely in the dark as to the varying interpretations that other people put upon the same words. Whereas a pictorial symbol is an appeal to the imagination direct, and the measure of its meaning is the measure of the imagination of the one who looks upon it.

When language was written by means of pictorial symbols, instead of letters that have lost their symbolic character, then every penman was more or less of an artist, and his imagination was trained to interpret as surely as his hand was disciplined to design pictorial symbols. It is said that the Japanese owe much of their national skill as artist craftsmen to the use of pictorial writing which necessitates a considerable amount of artistic skill; and to the use of chop-sticks with which to handle food, for no European can approach the manual dexterity of these people unless specially trained. The elementary education of the

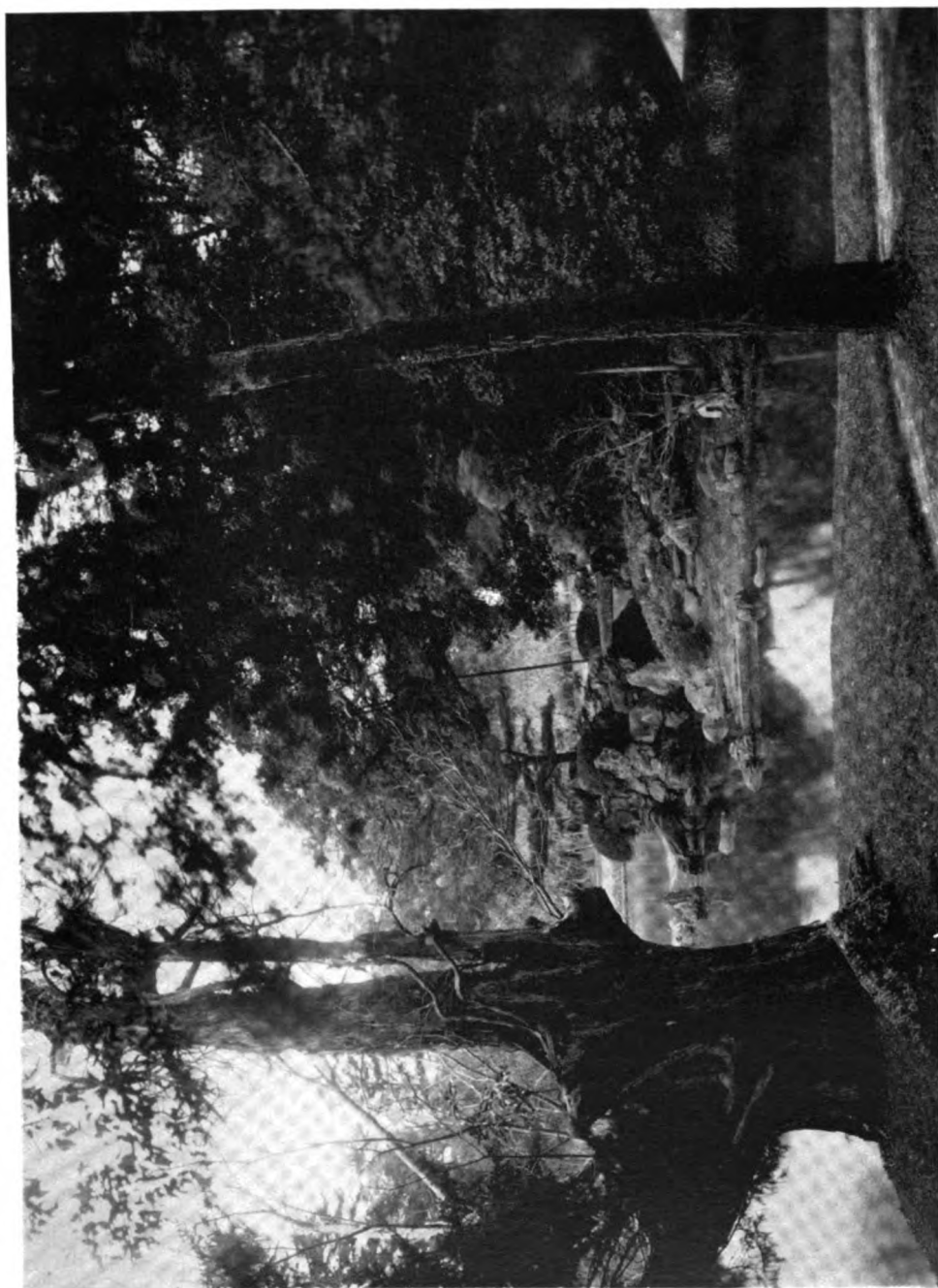
Japanese is in itself a preparatory training in artistic manipulation and manual dexterity.

But the "get rich quick" idea has been applied to learning and produces the inevitable results; everybody has a certain familiarity with the arts of reading and writing, but in getting these we have sacrificed much skill of hand and eye and much of our imagination. The gain seemed so sure and tempting, so like the serpent's tail, just about the right size for a mouthful when looked at end-wise. Now we have got more than we counted on, and are in danger of being choked with words of our own production.

In grasping words we have let go imagination. Words that aim at precise definition of thoughts are just walls to shut out ideas; they are limitations, definitions, barriers in fact; while symbols are appeals to the imagination, which is the faculty of opening the mind to ideas; symbology is interpretation and expression by means of suggestion.

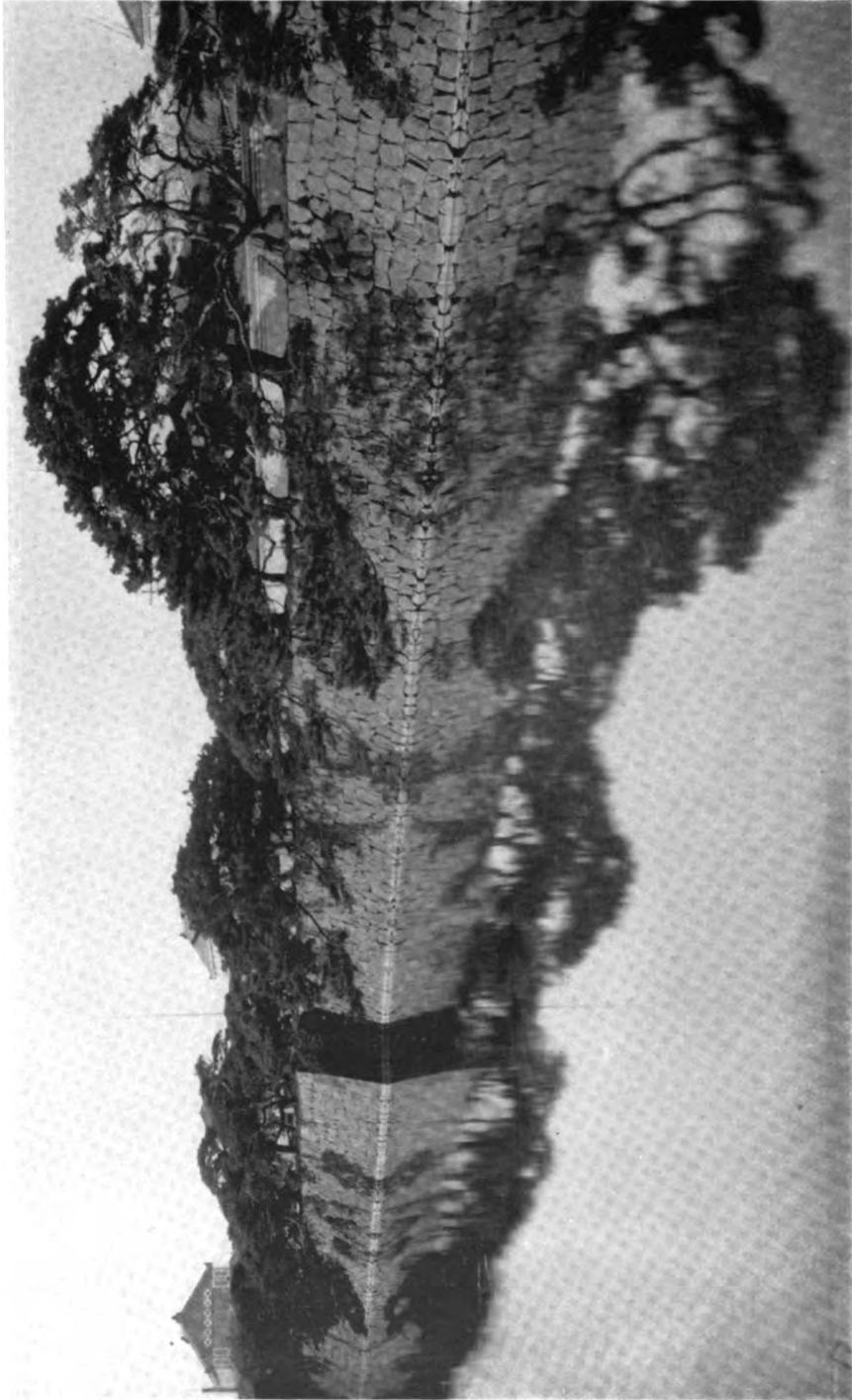
Symbology frankly appeals to the imagination, and is justified in doing so by the assurance that in each mind there is a door that may be opened inwards towards the Truth which is universal. It may be that there are many such doorways and many veils that must be lifted, but the Truth is behind. Whereas the use of words seems based on mistrust of man's inner connexion with the source of Truth and Light. It is assumed that man can only learn by being told or taught things, that he cannot reach the Truth by internal illumination, but only by external teaching. In this way the mind becomes filled with formulae, words, and thoughts injected into the mind, a kind of substitute for knowledge, which (alone) is no more fit nourishment for the true man than is the tail fit food for the serpent.

The serpent's tail is very useful in enabling the creature to get along, but it is not good eating because there is no end to it. Learning of the brain-mind, and knowledge of formulae are exceedingly useful in the same way, but they are really mind-products and not mind-food. The food of the mind is from within and is spiritual light; this can only be got by opening the inner doorways of the mind by the faculty of imagination. When these doorways are opened intuition gives the mind direct perception of essential truth on any subject. The application of these perceptions of truth to the facts of life and the expression of the results in terms of words is the work of the brain; and such work is as necessary to the completion of the man as is a tail to a serpent. These truths seem clear, but how often overlooked!



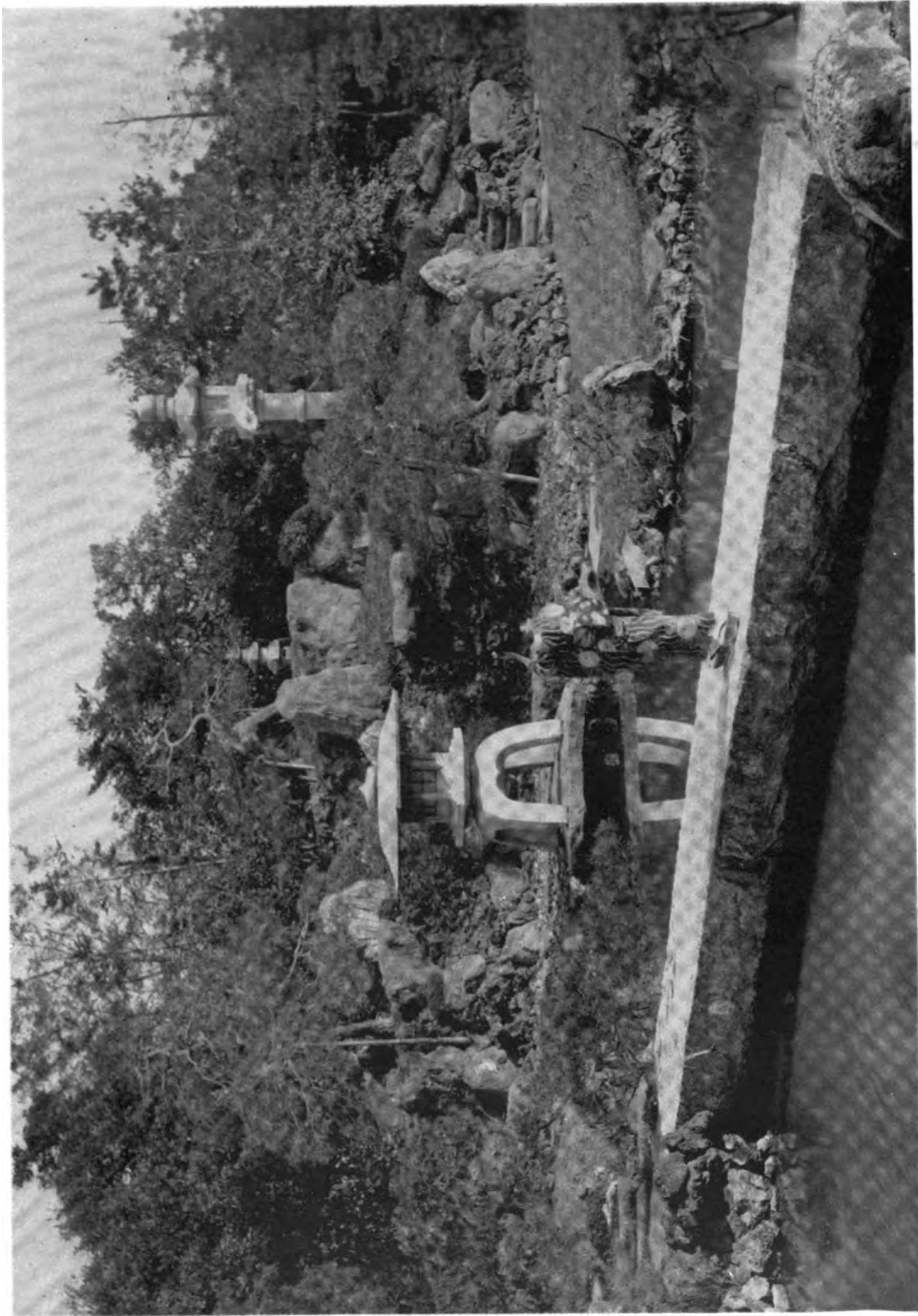
Lomaland Photo. & Engraving Dept.

A VIEW IN THE BOTANICAL GARDEN AT KOISHIKAWA IN TOKYO



Lomaland Photo. & Engraving Dept.

A VIEW OF THE MOAT SURROUNDING THE IMPERIAL PALACE IN THE CENTER OF TOKYO
All of the feudal castles with moats built in the Tokugawa age have pine trees bordering them.



Lomaland Photo. & Engraving Dept.

A NOBLEMAN'S GARDEN IN TOKYO



Lomaland Photo. & Engraving Dept.

PART OF THE GARDEN OF THE IMPERIAL UNIVERSITY IN TOKYO

Formerly part of the estate of the Daimyō of Kaga Province, and presented as a site for the University at the beginning of the Meiji Era. The spot shown in the picture was a favorite resort of Lafcadio Hearn, who spent most of the intervals between his classes in this garden.

JAPANESE GARDENS: by E. S. Stephenson

Professor of Mathematics in the Imperial Naval College, Yokosuka, Japan



ARDENS in Japan, whether of vast area or tiny things within the limits of a china tray, are all *landscape* gardens; for they are designed to represent the scenery of the country in ideal forms. In order to accomplish this the designer must be well acquainted with the beautiful scenes of his native land, though he shall not servilely copy any one of them. It is the same with the Japanese artist: he must observe birds or fish or trees in such numbers that he is able to give you a picture not of any individual one but rather of the ideal type — the essential features of the whole species. Of course it is also necessary to study minutely the famous gardens that exist already; and in these he finds models of such excellence that his natural artistic sense soon reaches a high level. For the ordinary journeyman gardener as he works his way through the country sees the results of an art that has occupied the attention of sages, poets, and garden-lovers for generations, and seems instinctively to grasp the motive and esthetic principles involved; thus the Japanese garden at its best may be fitly termed “a modulation from pure nature to pure art.” There is nothing haphazard about the construction of it. The gardener after carefully considering the location with its bearing on the house, and the materials available, knows beforehand just how the garden will appear, for he sees it in his mind’s eye, and knows just the place for every stone and every tree. The stones are placed first, as they form the skeleton of the garden. They may be large blocks of limestone of irregular shape, or peaks and outcroppings of rocks made by joining together smaller stones with beautiful effect. The writer has often watched the placing of these stones — some of them of immense size — and seen the pains taken by the gardener and his associates in their faultless arrangement. They will observe it from every point of view — suggestions made by even the humblest of the party being duly considered — until the consensus of opinion pronounces it right. Simple though the operation of placing a stone may appear, an ideal is sought and when they finally bring it into being the collective consciousness responds to the truth of it. With all the other features of the garden it is the same; for the gardener is an artist and a master of his honorable craft. He works unhurriedly; he will pause now and then and take a few whiffs at his diminutive pipe as he contemplates a piece of finished work. But he has got something in the interval; and as he resumes his work there

is none of the listless reluctance that comes of merely mechanical toil. They say in Japan that gardeners live long, and no doubt there is a good reason for it. I spoke recently to one of the old school nearly eighty years of age, but alert and full of buoyant cheerfulness and good will to plants as well as to men. He was cultivating roses along with the common nursery plants of Japan and from the feeling way in which he spoke of them I did not wonder at the richness and profusion of their blossoms.

Water scenery forms an essential part of the Japanese garden, and here again the same innate sense of fitness is shown. Even where water is not available ingenuity is not lacking. A dried lake or water-course is made to indicate it and every boulder and outcrop of rock is eloquent in its suggestion. Then paths are made with here and there a miniature bridge; and finally the trees and shrubs are put where they just seem naturally to belong. It is not intended to be a flower garden in the Western sense, for Japanese gardeners have other ideas. They know that however well such gardens may appear in summer with profusion of flowers the defects of the plan become apparent in winter when everything is apt to look desolate and bare. In contrast with this the Japanese garden — with its evergreen shrubs, pine trees of quaint and pleasing shapes, and the beautiful permanence of hills and rocks — is an unfailing delight throughout the year. Nor are suitable flowers and blossoming trees neglected: even in winter the camellia and the plum begin to bloom in the gardens, to be followed later by the cherry, the azalea, the peony, the iris, the wistaria, and so on throughout the year, till the chrysanthemum and the rest of *aki no nanagusa* (the seven flowers of autumn) appear, and the reddening maples brighten every scene. So all through the year something blooms and the faultless setting which the rest of the garden provides concentrates and shows to advantage every flower that appears. It is like the single ornament on a Japanese *tokonoma*: it invites one's attention and appreciation. Overcrowding in gardens as in houses is condemned by Japanese taste; and the tendency to display of wealth in ornament and luxury is carefully avoided.

The stone lanterns which form so characteristic and pleasing a feature of gardens here appear to be of purely Japanese origin. They are made in many varieties and their position in the garden is fixed by convention. The one seen in the foreground of the accompanying photograph of a nobleman's garden in Tokyo is of the "snow scene"

type called *yukimi-dōrō* in Japanese. It has a broad top for the snow to rest on; and with the branch of a pine-tree overshadowing it, and both mantled with snow, the effect is very beautiful. These stone lanterns are not intended primarily for illumination. When a light is used it diffuses merely a soft glow, but it adds a suggestive and pleasing touch especially when reflected in the water of a small lake.

The pine-tree is the most esteemed for garden use, it being ever-green and of a form that harmonizes well with the other objects in the garden. Indeed it is eminently characteristic of the scenery of the country as this hardy tree may be found everywhere, especially along the sea-coast; and the pictorial phrase *haku-sha-sei-sho* (literally "white sand [and] green pines") is familiar to every Japanese. The branches of the pine adapt themselves with sturdy resistance to the most violent winds, and the quaint and irregular shapes caused by constant battles with the storms are much admired. Tens of thousands of poems have been written about this tree: pines under snow, the sound of the wind in the trees, odes to its gnarled and vigorous branches, its shadows in the moonlight, its graceful silhouette against the evening sky, and innumerable other aspects. It is regarded as an emblem of endurance, fortitude, and long life — auspicious in every way. A like symbolism enters into the Japanese conception of other trees as well as flowers and even rocks and stones. The influence of ancient Buddhism on all the arts and refinements of life has been great; and the gardens also, with their harmony and repose so conducive to meditation, show the same unique and gracious effects.

BRAIN, MIND, AND SELF: by H. T. Edge, M. A.



IT is generally considered to be a doctrine of scientific materialism that thought is a product of the brain, or that mind is a result of the workings of the brain; but this fallacy (for it can hardly be called anything else) is passing away. Recently we have even come across a *scientific* argument against it. The author of this argument argues that the brain is a machine, and that thought is a form of energy; and that, as machines do not create energy but merely transform it, therefore the brain does not create thought but merely handles it. Hence thought must be capable of existing apart from the brain. When the brain of a child grows with the development of his mind, we cannot

infer that the development of the mind was due to the growth of the brain; the brain has simply become a better instrument, thus adapting itself to the requirements of the expanding mind. Yet many people have a difficulty in conceiving of thought or mind as having any existence apart from *physical* matter. Perhaps a way might be found out of this difficulty by imagining the existence of other kinds of matter than the ordinary physical matter. Physical science has found this idea useful in assisting the conception of force and energy. If thought is a form of energy, it must inhere in some form of matter; for energy, without mass or inertia, becomes reduced to an abstraction. We might describe this finer kind of matter as *mind-substance*, and say that thought is this mind-substance in motion. But we must guard against making our theories too narrow or hard-and-fast; for the probability is that there are innumerable grades of matter in the universe, as well as many different kinds of energy that play therein.

This idea will at any rate help us to avoid materialism on the one hand and abstract idealism on the other, either of which extremes reduces mind and thought to an abstraction. Mind and thought are real, if anything is real; if they are not, we may as well give up arguing altogether, since we cannot argue without using our thoughts and minds.

Mind is more real than is physical matter; and the writer above mentioned speaks of mind as though mind were the real man. For he points out that we habitually use such expressions as "*My hand*," thereby implying that we regard the bodily members as belonging to something or somebody that is not material. But the writer has overlooked the fact that we can also speak of "*My mind*" or "*My thoughts*," thus implying that there is a something even superior to the ordinary mind, something which can be said to possess that mind. The same argument which proves the brain to be an organ or instrument proves also that the lower mind is an organ or instrument. That mind is, in short, a faculty. The question arises, "Of what is it a faculty, or who possesses that mind?" The answer of course is that it is the Ego or I which possesses; and so we find ourselves face to face with the riddle of the Sphinx, demanding to know what is ourself — who am I?

The writer, in our opinion, makes another mistake in saying that the knowledge of mind is beyond our power. If we assume that we have some other faculty, higher than the lower mind, yet capable of

knowing, the Higher Mind, then we may say that this faculty can know. Or we can say that the mind can know itself; for experience tells us that the mind has a marvelous power of self-contemplation and self-analysis. It may be true that the ultimate Self can never be known; but we are a long way from that summit of attainment as yet and we need not limit our explorations on that account.

Self-knowledge is the highest and grandest science, including all the other sciences; for what can interest and concern a man more than to understand the life which he finds himself compelled to live? The introduction of an acquaintance with the ancient philosophies of the Orient has turned Occidental thought in the direction of this most ancient of sciences; yet we have to beware of the many barren and deleterious uses to which a study of Oriental philosophy may be turned. The ancient science can only be profitably studied with the help of certain keys; or we might say that the Sphinx exacts certain conditions of him who would know her riddle. The principal key is *Duty*, a word which it is unnecessary to define, since its behests confront each one of us every hour and must either be regarded or disregarded. *Conscience* is another such word, and one might mention *Honor*, *Fidelity*, *Loyalty*, and many more, all implying the same urgent and unescapable conditions.

Evidently self-knowledge is not a pursuit upon which any one can enter lightly; and wherever we find people professing to follow it in any light or vain spirit, we may feel sure they will encounter many difficulties, though we may blame God, fate, or our ancestry for our delusions. It is our rebellious inclinations that make for us all our woes. We have to learn some time to control our inclinations, and the Soul has many lives before it in which to do so. Every one must sooner or later enter upon the path of self-knowledge, for that is the object of life. Life seems a mystery to those who believe this life to be the only one; for its purposes are not discerned by so small a view. Could we view our life from the mountain-peak of our Soul — that is, our real Self — its purposes would be revealed. So self-knowledge may also be defined as the identifying of our mind with our Soul, so as to become conscious of the real purpose of our life. Theologically this might be described as knowing the will of God.

The lesser sciences can only proceed a certain distance without overstepping the line that divides them from the science of self-knowledge. Physicists have proceeded in their speculations to a point where

the ordinary channels of knowledge seem no longer reliable; and they must either fall back or go on. If they fall back, they must remain content with relative and limited knowledge; but if they go on, they will enter the domain of self-knowledge.

At the present time there is a great deal of talk about what is *called* self-knowledge and what is *called* occultism; but apart from Duty, Conscience, and the highest and most disinterested motives, all this is vain and leads to disappointment. The world is discovering (as often before) that Duty and Conscience are the bed-rock facts in life; and that, if we are to escape delusions and get back to realities, it is to them that we must get back. And none of our religions has left us in any doubt as to the truth that knowledge is the reward of Duty. Obligations confront us at every hour, and ours is the power to embrace the opportunity they afford. In meeting them faithfully we may perchance attain a little self-knowledge; for by fulfilling a duty we exercise our higher faculties.

NEW DISEASES AND OLD DESIRES: by Lydia Ross, M. D.



STEP by step science moves unwittingly towards a recognition of the practical common-sense of Theosophy. With only a working knowledge of this philosophy, often the tyro in medicine and other matters can read the solution to problems between the lines of the puzzled experts. Moreover, in a day of specialism, Theosophy is unique, not only in ability to solve diverse problems, but to unify them. Its fundamental explanation of life co-ordinates and relates matters which prevailing theories make contradictory and separate.

Much scientific confusion and incompleteness results from methods of exaggerated analysis which fail to encompass the subject by balancing investigations with synthesis. For instance, the biologist minutely describes the marvels of functional consciousness displayed by the cells of various organs. The unerring instinct of lung, liver, stomach, muscle, and other cells to take from the blood the needed material for their special function and growth is well known. But the analytic method, whose subtlety does not extend beyond the fine point of a scalpel, can go but half-way round so complex a subject as man and his conditions. A complete view of the case must synthesize the actions and qualities revealed by minute analysis. Nothing less than

the sum and general trend of functions and feeling can give the correct proportion and perspective to the picture of human life.

If the composite cell action of liver or of nervous tissues is more pronounced than that of lymph or blood-making cells, the whole body operates as a bilious or nervous temperament rather than lymphatic or sanguine. The whole conscious quality of mind, impulse, and character, also corresponds to the dominant organic type. The prevalence of mixed temperaments obscures this old-fashioned fact. Moreover, temperament is disregarded by the analytical materialism which recognizes tangible form and function, but has no intuitive perception of the more subtly potent rôle and types of feeling.

Consciousness indicates life; without it matter disintegrates, preparing for new forms of life. Death would often result from indifferent eating but for the conscious appetite. Desire for food concerns nutrition no less than digestion. The sense of well-being aroused by healthy exercise inclines the whole muscular body to activity. Evidently it is the pleasure of moving through the air and the water that prompts much of the bird's flight and the fish's swimming. Without tactile and temperature senses, self-preservation would fail from extremes of heat and cold and injurious contact. It is safe to say that the pelvic system, *per se*, would not insure race preservation. The body of desire rather than racial duty vitalizes reproduction.

In short, all healthy function has a rhythmic sense of satisfaction if not conscious pleasure. Similarly to these stimuli of physical senses, the mind and moral nature prompt the whole body to act out their myriad feelings and impulses. As they supply the motive power of love for the devoted mother, and of hatred for the murderer, so they prompt the body to express the entire repertoire of feeling. In return, the physical senses engage the mind and motive to enhance material sensations.

Without consciousness, the cell, the organ, and the body, become paralysed, atrophy, or die. The combined cell and organic feelings and impulses make up a perfect duplicate conscious form for the physical body. This is only subconscious as compared with the intellect; but compared with mere flesh it is superconscious, as it is also more vital and enduring.

This body of feeling and desire grows by expression, acquiring strength and momentum from activity. Stronger than the physical body, desire often sacrifices the best interest, health, and even life, in

seeking gratification. As a whole, its strong momentum and vital quality carry it beyond the point where the organs fail and the material body dies. Thus, as an entity of personal desires, it survives, for a time, its instrument of expression; and the "the evil that men do in their lives, lives after them."

Detached from both body and conscience, this entity instinctively seeks to feel the life force and to feed upon the vitality of some vicarious agent. Available subjects are found among negative, or evil natures, many of whom typify the racial increase of subconscious sense now generally in evidence. A certain psychic susceptibility is frequently seen in cases with devitalized health, unstable nerves, and flabby moral tone. Degrees of these conditions are apparent in the make-up of many neurasthenics, dabblers in pseudo-occultism, degenerates, will-crippled hypnotic victims, gamblers, drinkers, drug habitués, and sensualists.

This unfortunate army has progressively increased for a generation. It is about that length of time since H. P. Blavatsky appeared with some long-forgotten truths. By the ancient wisdom she logically and exhaustively analysed the nature of man. With equal synthesis, she harmonized the action of his triple nature in a three-fold evolution of body, mind, and spirit, that gives an adequate explanation and a worthy purpose to life. Moreover, she foresaw, foretold, and prescribed for the very conditions which confront us today. That she wrote in advance of her day is evident from the synthetic quality of her work, which eventually will mark the progress of the present century, as analysis characterized the out-going one.

Madame Blavatsky clearly describes the body of sensation and desire and conclusively shows it to be the link between mind and matter. Lacking human intelligence, it yet uses the lower phases of the mind for its own ends. Without the inertia of mere matter it acts along the material levels of the nature. In seeking expression it displays the keen and impelling animal instinct to find and know certain things related to it better than can the brain-mind.

An entity made up of only the lower phases of the human animal is a dangerous and unworthy survivor of even a reputable person. Doubly so are the many surviving shells of active, sensuous careers, in the unseen world around us.

In the blood, if not in the brain of this generation is a heritage of teaching that man *has a soul*, so loosely attached, as to be easily lost.

From long-time ignorance that he is a soul, in an animal body, he has firmly identified himself with his strongest impulses — which are rarely his best ones. Therefore, lacking the old inhibitory fear of wrong-doing, his present strenuous life readily accepts the urge of an auto- or foreign impulse. The usual theology and psychology furnish no protecting knowledge of the danger of mischievous entities of passion, appetite, and desire, seeking expression.

A person of good average character and position, but negative or faulty, perhaps susceptible by nature or through some weakness, may relax his self-control, as by drinking or drugs. He may be pursued by an obsessing idea or strange impulse. He may endure more or less inner conflict before yielding, just as he would resist a spoken invitation to do anything wrong or injurious. Most likely he will not mention this dual inner argument, because, while dealing with ordinary affairs, the foreign idea is disassociated from his customary habits.

Continuing to drink, the real man, with his highest faculties, may be practically crowded out. His body, then, performs unusual deeds, out of all relation to his ordinary character. It will actively engage in mischievous, criminal, sensuous, or exciting experiences. He will not be stupid with drink, or merely inert, or absent-minded, or calmly meditative. These expenditures or explosions of force will serve no good purpose, and will serve no purpose at all, consistent with his character. Whatever is running the body never outdoes the owner in judgment, justice, nobility, kindness, or aspiration. The controlling quality is shown in typical deeds. After the satisfaction of some characteristic experience — exciting, sensuous, etc. — the foreign impulse will relax its hold upon the usurped instrument whose owner then can regain possession. The man will have little and perhaps no knowledge of what has occurred, and will be puzzled at accusations and evidence of things he condemns. His shame, disgust, remorse, and reparation, will be in keeping with his ordinary make-up.

The chances are, this statement that a man's body can be operated by an outside entity, would not be credited in a medical society or a court of law. Such a claim probably would be utterly ignored, lightly treated as a fairy-tale, or classed with medieval ignorance and superstitious belief in witchcraft. Meantime, life and liberty rest upon evidence from lips pledged to truth on the book that cites cases of "casting out devils." And as a "devil" belongs to the clerical speciality, of course the ethical physician cannot see it even with a microscope.

If science rejects the idea of literal obsession, as not conforming to accepted diagnostic formulae, the average reader may have no difficulty in making the stubborn facts square perfectly with Madame Blavatsky's teachings. In a recent medical journal a prominent and thoughtful alienist describes "A New Disease of the Brain." With italics added, he writes, in part, as follows:

A cider-drinking farmer was found putting obstructions on the railroad track. He denied all recollection of his acts or motive, and the facts confirmed it, in his uniform, conservative character, without anger at the railroad company and a man of wealth and some character. The defense was disregarded and he served a term in prison.

Persons of this character do *unusual acts foreign to their everyday habits and customs* . . . make strange wills and business contracts, then later deny all recollection of them. . . .

Another class of persons, who use spirits steadily and are regarded as men of average ability, honest, fair-dealing, and above suspicion of anything unusual, *suddenly become involved* in dishonest acts, forge papers, sign notes, and take advantage of others. Later they deny all recollection and repudiate the acts . . . and accept the statement that they were intoxicated *at the time*, yet to their friends and associates *they seem in no way different, or unusual*.

An instance of this was that of a very conservative man who would every now and then become a speculator in Wall Street, buy stocks on margins and do most unusual things, then recover and be *utterly unable to explain* why and how he did them. *He drank heavily every night*. In his business and ordinary work he seemed in no way different.

The alcohol has suspended the higher brain centers of caution and judgment, as well as consciousness. Then morbid impulses of avarice, sexual gratification or ostentatious display *come in and hold them for a time*. Then comes the period of intense remorse and wonderment at how and why they did such unusual things.

Among ordinary drinking men, memory is one of the first and most prominently affected organs, but the disorder is usually *temporary*. . . . In some instances he will never recollect the events of the past. No one doubts this is the result of profound stupor from drink: but *unconsciousness of thought or act in a person not stupid, acting sanely, yet using spirits at the time, is a new disease, not recognized in legal circles*.

The paralysis of consciousness and personality may be so obscure that the person may go about his usual work, showing average skill and judgment, and not be recognized as other than sane.

A great wealth of illustrative cases . . . shows that the palsy from alcohol is likely to produce a suspension of the *higher functions* of the brain, without disturbing the lower and common appearance of sanity.

Diseases are timely reflections of morbid living. The Plague belonged to medieval dirt and ignorance, as the new and increasing

diseases of brain and nervous system show intensive wrongs in a sanitary but too material age.

Three factors are worth considering in our present problem. First: the racial increase in psychic consciousness and susceptibility. Second: the increased impetus in every phase of the strenuous life, of which the motor power is personal desire rather than "desire regulated by moral fitness." Third: increase of the conditions that prematurely liberate entities with strong momentum of unexpended impulses, and ignorance of the existence of these vampires on the part of their unfortunate victims.

THE BOOK OF NATURE IN CHAUCER: by H.



CHAUCER, like other geniuses of the highest rank, was an all-around character, with every side of his nature developed and all held in an even balance. The associations of his early life combined the gay scenes of a Norman-French court with a private garden of study to which he was wont to retire for solace at night. Yet the love of nature could call him even from his beloved books. As he says in *The Legend of Good Women*:

And as for me, thogh that I can but lyte,	[know but little
On bokes for to rede I me delyte,	
And to hem yeve I feyth and ful credence,	[them give
And in myn herte have hem in reverence;	
So hertely, that ther is game noon	[none
That fro my bokes maketh me to goon,	[go
But hit be seldom, on the holyday;	
Save, certeynly, when that the month of May	
Is comen, and that I here the foules singe,	
And that the floures ginnen for to springe,	
Farwel my book and my devocioun!	

His favorite flower is the daisy; he rises early to see it unfold to the morning sun; he goes forth late to see it fold its petals for the night:

In my bed ther daweth me no day	
That I nam up, and walking in the mede	[am not
To seen this flour agein the sonne sprede,	

When hit upryseth erly by the morwe; [morning
That blisful sighte softneth al my sorwe.

And whan that hit is ere, I renne blyve, [quickly
As sone as ever the sonne ginneth weste,
To seen this flour, how it wol go to reste,
For fere of night, so hateth she derknesse!

It was while contemplating this flower that he sank to slumber and had a vision of the Queen of Love and her attendant train of true women:

And from a-fer com walking in the mede
The god of love, and in his hande a quene;
And she was clad in real habit grene. [royal
A fret of gold she hadde next her heer,
And upon that a whyte coroun she beer
With florouns smale, and I shal nat lie;
For al the world, ryght as a dayesye
Y-corouned is with whyte leves lyte
So were the florouns of her coroun whyte.

Behynd this god of love, upon the grene,
I saugh cominge of ladyës nyntene
In real habit, a ful esy paas;
And after hem com of women swich a traas, [train
That, sin that god Adam had mad of erthe,
The thridde part of mankynd, or the ferthe,
Ne wende I nat by possibilitee,
Had ever in this wyde worlde y-be.

“Hele and honour [health
To trouthe of womanhede, and to this flour
That berth our alder pris in figuringe! [beareth away the prize of
Her whyte coroun berth the witnessinge!” us all in its fashioning.

This is what the daisy, with its heart of gold surrounded by a corona of pure white rays, suggested to the poet. Was the quality thus expressed in the form of the flower possible in human life? His vision told him, Yes; and he awoke and went back to his court ladies. This life is a great crucible wherein we mix all elements, and we need to add essences from the treasury of Nature to leaven the other ingredients. The product of the Great Work is fully developed Man.

GIBRALTAR: by Kenneth Morris



HERE are certain places on the surface of the earth which are, one may say, sacred (or perhaps rather *unsacred*) to Mars the War God; the history of which has been but a record of battle, murder, and sudden death; they are the danger-spots and powder magazines of civilization. Among these the Rock of Gibraltar stands pre-eminent. In the course of five hundred years it stood some fifteen sieges; some of them among the most notable in history.

With the ancients it was Calpe, one of the Pillars of Hercules; the other being the hill called Abyla, near Ceuta on the African coast. These marked the boundaries of the world, except for the Phoenicians, for centuries; later the Greeks ventured beyond them; although always Greek intercourse with ancient Britain, what there was of it, was mainly by way of Massilia and through Gaul. But neither Phoenicians, Greeks, nor Romans, appear to have understood the true import of Gibraltar; or surely the Caesars would have crowned its heights with a great temple to Mars. Its military value first made itself manifest to the Arabs, who, when they crossed over from Africa in the eighth century, selected it as the site of a fortress. They gave it two names: Gebel af-Futahh, or the Hill of the Entrance, because it was the place where they first set foot on Spanish soil; and Gebel Tarik, the Hill of Tarik, from their Leader, Tarik ibn-Zeyad; it is of course this second name that has remained.

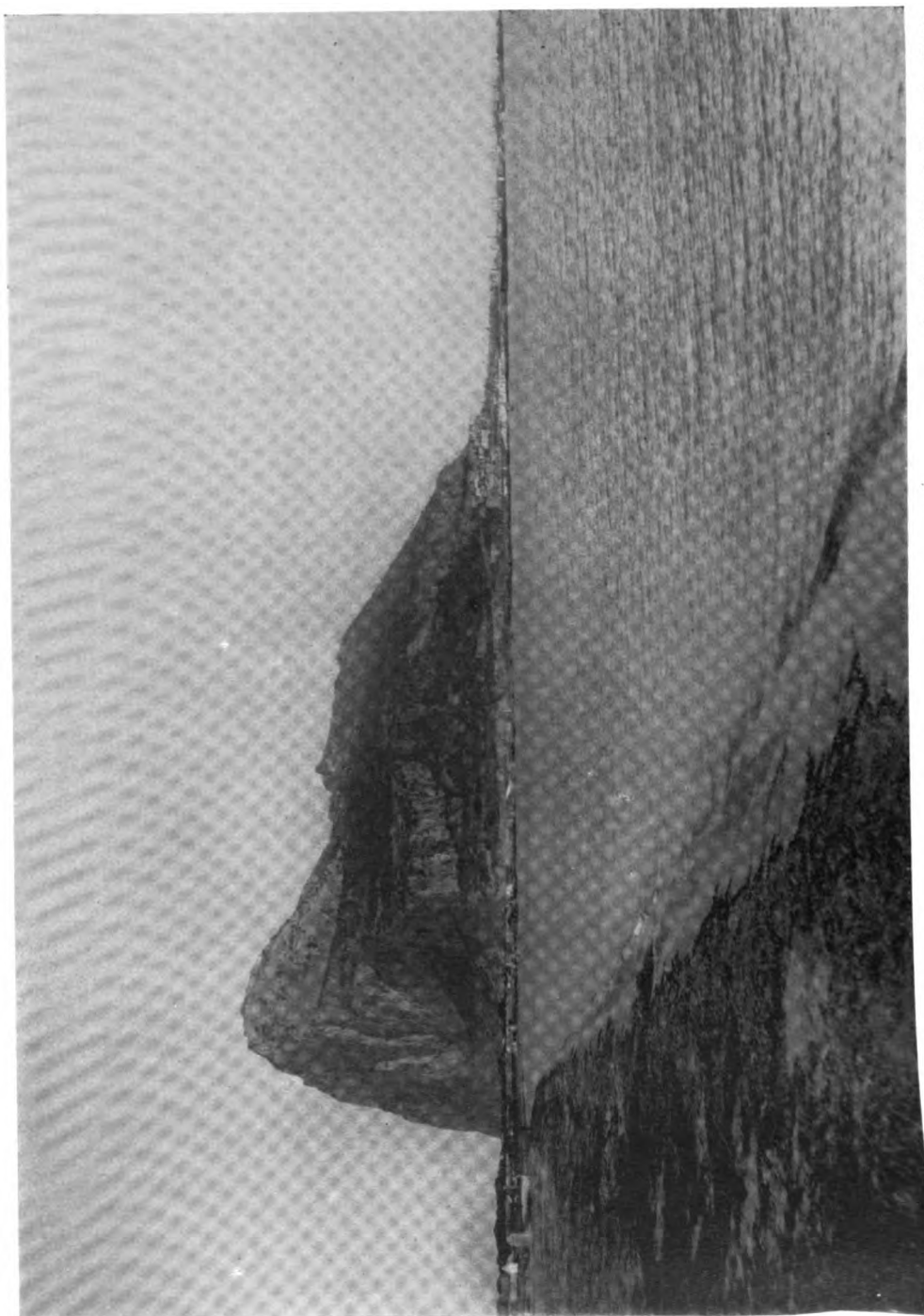
However, it was not until the beginning of the fourteenth century that Gibraltar became the cockpit of southern Europe. In the year 1309 the first siege took place; the rock was taken by Alonzo Pérez de Guzmán for Ferdinand IV, who, in order to attract inhabitants to a spot otherwise somewhat uninviting, proclaimed it an asylum to murderers, swindlers, and thieves, and promised to levy no taxes on imports and exports. In 1315 the second siege took place, when the Arabs under Isma'il ben-Ferez attacked it, and were defeated. In 1333, however, the governor Vasco Páez de Meira, having allowed the defences to decay, was obliged to capitulate to Mahommed IV. Almost immediately, the fourth siege began, under Alfonso XI of Castile, "The Avenger." His attempts, though heroic and pertinacious, were in vain; and he was obliged to content himself with a tribute for the rock from 'Abdul Melek of Granada. In 1340, on October 29, as leader of the allied armies of the Christian kingdoms of Spain, he won the great victory of the Salado over the kings of Gra-

nada and Morocco, after which the booty was so great that the value of gold fell one sixteenth. He followed up his successes in 1342 by laying siege to Algeciras, where for the first time in Europe cannon were used — by the Moors defending. After a two years' siege they capitulated, on condition of a ten years' truce; but the King of Castile broke his word in 1349 by again besieging Gibraltar. This, the fifth siege resulted in the transference of Gibraltar from the possession of the King of Morocco to that of Yusūf III of Granada. The seventh, undertaken by Enrico de Guzmán, Count of Niebla, proved fatal to the besieger and his forces. In 1462, success attended the efforts of the Spaniards under Alonso de Arcos, and in August of that year the rock was lost to the Arabs forever.

By the ninth siege the rock fell to the Duke of Medina Sidonia, who won it from the Spanish Crown; in 1469 Henry IV was constrained to declare his son and heirs perpetual governors of Gibraltar. Ten years later, Ferdinand and Isabel created the second duke Marquess of Gibraltar; but in 1501 Garcilaso de la Vega was ordered to take possession of the rock for the Crown, and it was formally incorporated with the Spanish dominions. After the death of Ferdinand and Isabel, the duke Don Juan tried in 1506 to recover possession, and added a tenth siege to the list; his attempt was in vain. The eleventh siege took place in 1510, when the pirates of Algiers tried to regain it for the Muslim cause; the conflict was severe, but resulted in the repulse of the besiegers. After this the Spaniards strengthened the place until it was regarded throughout Europe as impregnable.

During the War of the Spanish Succession it was taken by a combined English and Dutch fleet under Sir George Rooke. The captors had ostensibly been fighting in the interests of the Archduke Charles of Austria, afterwards Charles III; nevertheless Sir George Rooke on his own responsibility caused the English flag to be hoisted, and annexed the rock in 1704 in the name of Queen Anne of England. The English government ratified the annexation, but left unrewarded the general to whose unscrupulous patriotism it was due. Since then, Gibraltar has been in the occupation of the English. Three terrible sieges, in 1704-5, 1727, and 1779-83, the last the most famous of them all, have left its ownership unchanged. From 1783, the history of Gibraltar has been uneventful.

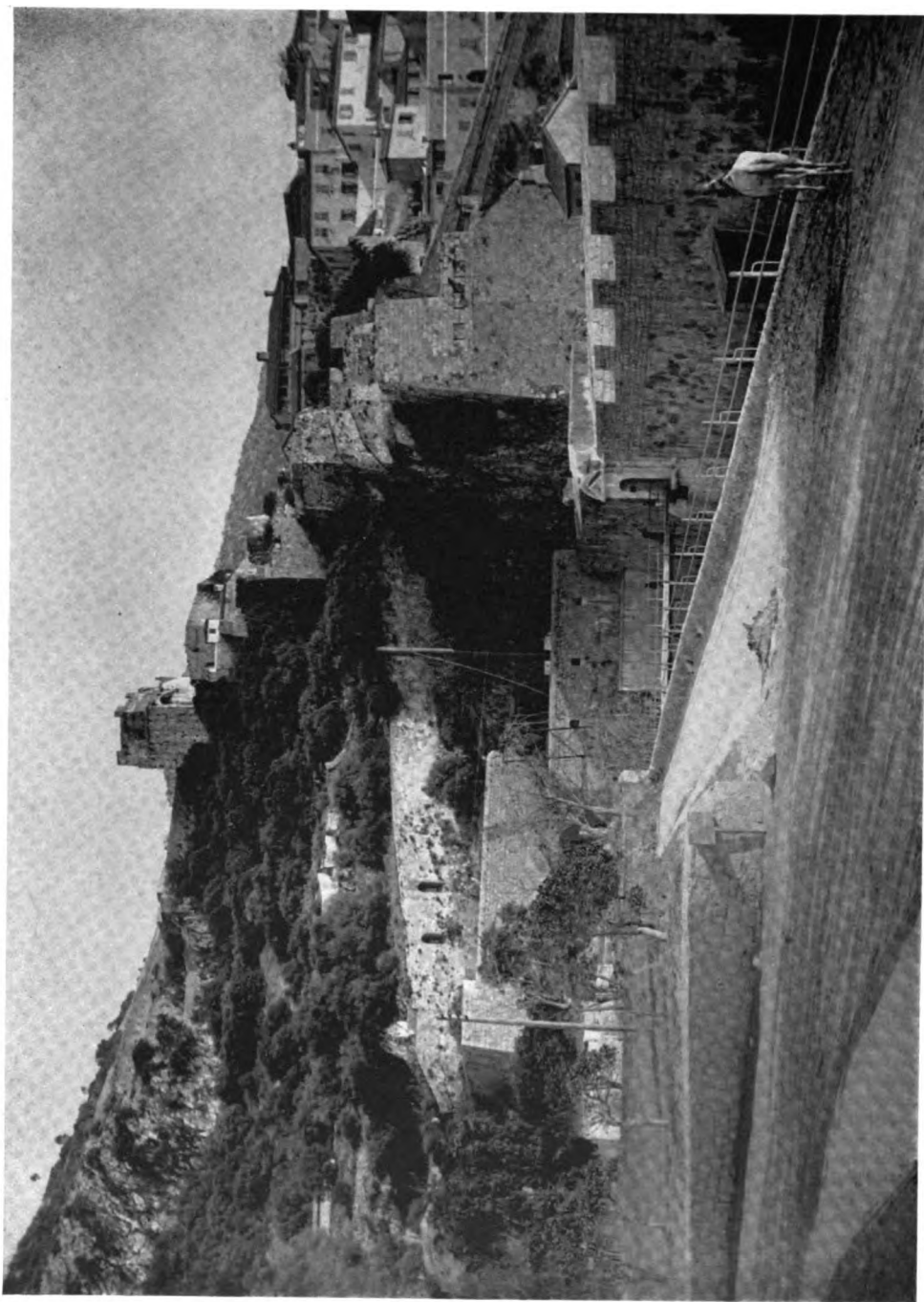
To the militarist an interesting history perhaps; but to the rest of us a mere long and dreary record of sieges — sieges frustrated and



Lemland Photo. & Engraving Dept.

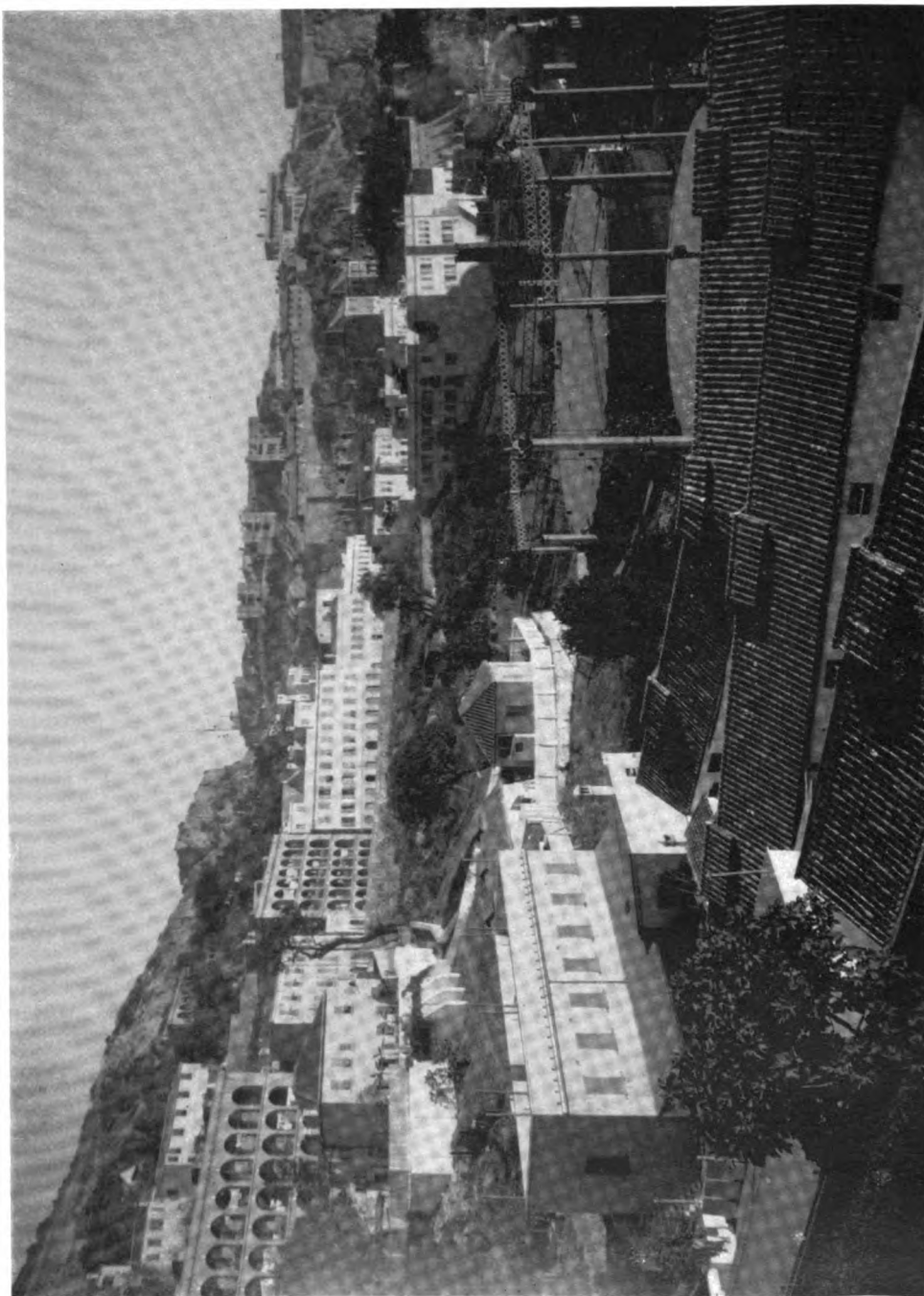
GIBRALTAR

It will be noticed that the precipitous side faces the land; the slope of the rock is seaward.



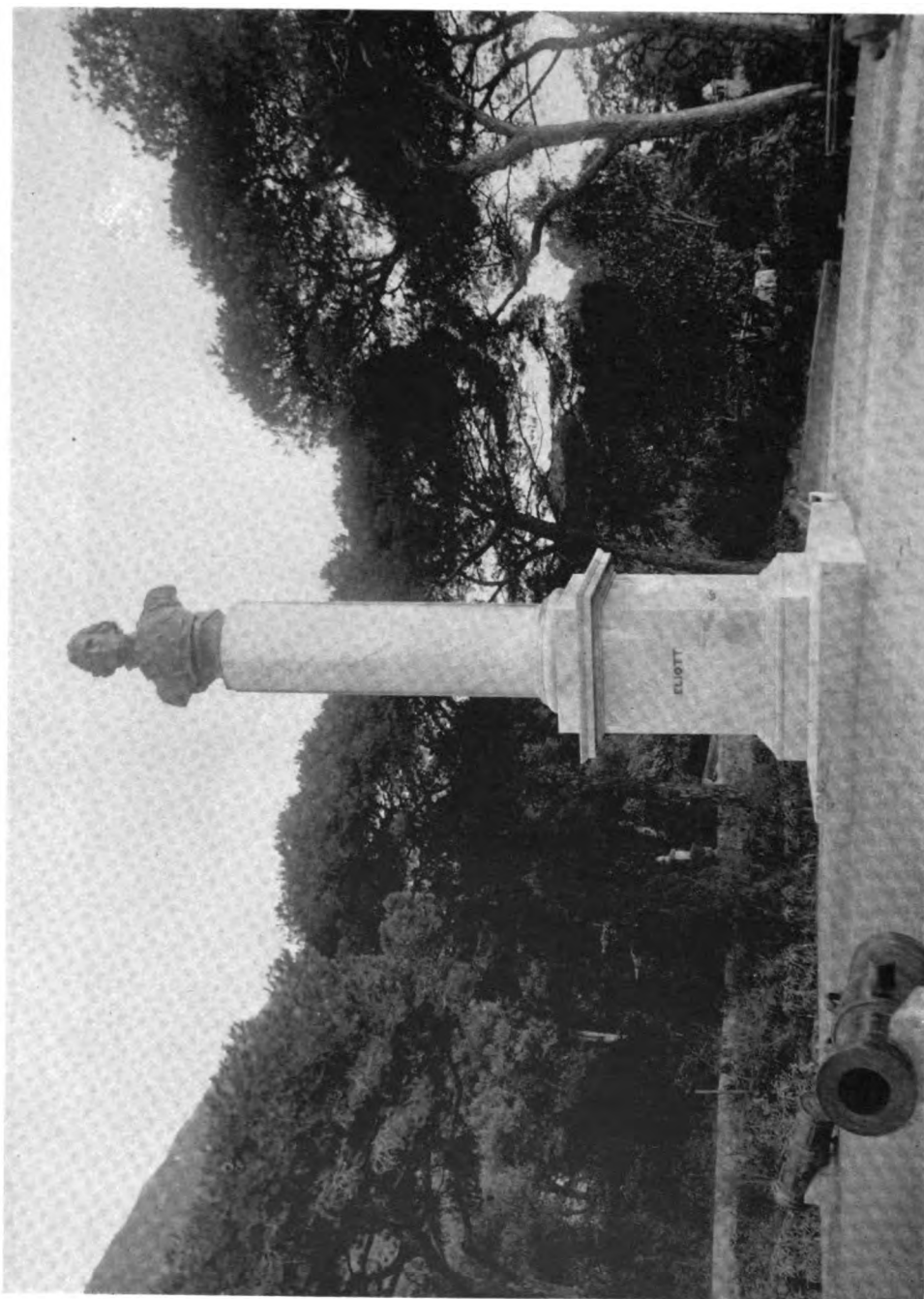
Lomaland Photo. & Engraving Dept.

THE MOORISH CASTLE: GIBRALTAR



Lomaland Photo. & Engraving Dept.

ROSIA (SUBURB) : GIBRALTAR



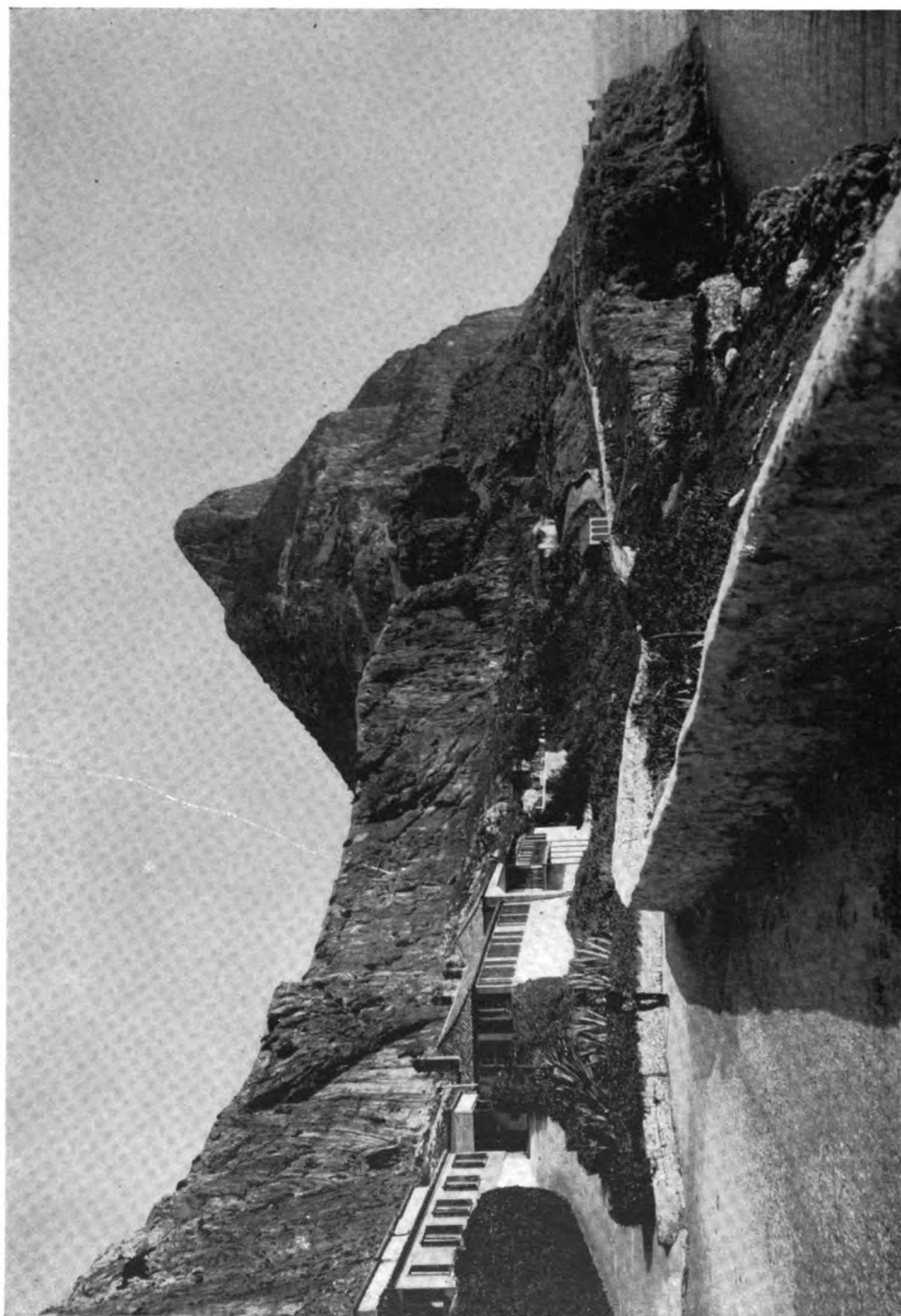
Lomaland Photo. & Engraving Dept.

ELLIOTT'S MONUMENT: GIBRALTAR



Lomaland Photo. & Engraving Dept.

PUBLIC GARDENS (ALAMEDA) : GIBRALTAR



Lomaland Photo. & Engraving Dept.

EUROPA POINT: GIBRALTAR

sieges successful, victories and defeats for the Spaniard, the Arab, the Frenchman, and the Englishman. But away back in the days of pre-history Gibraltar was the scene of an event of far greater import and interest.

Those little Barbary apes that still inhabit the rock, though so few now in number that there are probably not many who have ever seen them, are of vast importance as a proof that Spain and Africa were once united; they are found nowhere else in Europe. Over that isthmus — perhaps at that time it was not even an isthmus, but as wide a stretch of land as Spain itself — migrated in antique forgotten times the great Iberian race that preceded the Celts in western Europe, and to whose type so many of the peoples of Europe seem to be slowly but surely returning; as if they were the most permanent race stock on the continent. Ages after they merged themselves with the Celts to form the basic population of Spain, France, the British Isles, and indeed all Central Europe; it was they, in all probability, who imparted to the fusion that leaning towards mysticism, poetry, and romance, which is the marked heirloom of the Celtic peoples, and which has been their main contribution to European art and letters. Who were their leaders? Whence came they by their mysticism — that which was to blossom out in the druidic mysteries, at one time pure and undefiled; in the undying songs and stories of the Celtic bards; in the chivalry of France, the sunset-tinged dreams of Spain?

H. P. Blavatsky records it that a great race of Initiates came from Egypt, many millennia ago, crossed the northern part of Africa, traveled on dry land from Morocco to Spain, and through Spain, France, Great Britain and Ireland, building the huge megalithic monuments that dot those countries — Karnak in France, Avebury and Stonehenge in England, and New Grange in Ireland among many others — to be the seats of the Sacred Mysteries; which mysteries, together with their temples, the Ibero-Celtic Druids inherited from them. Gibraltar has seen more momentous events than its fifteen sieges; greater men than its Tariks, Alfonsos, and English Rookies.

THE SECRET OF THE ALCHEMISTS: by P. A. M.



“TELL me the secret!” says a little child to a companion.

“Shan’t!” says the other, positively.

“You might, just this once!”

“I shan’t!” answers the other still more positively.

“Don’t believe there *is* any secret!” says the other, mockingly, and then waits to see if the other will tell, just to prove that there *is*.

And the proof that the secret would not be safe in the new keeping is that the interrogator supposes it possible that one who has promised to keep it can be persuaded or tricked into imparting it.

Had the alchemists a secret? The answer is: “They have!” Why?

There are many reasons. Some of them concern the public today, and for that reason may be told without unduly trespassing upon private ground, if indeed, what is well known can be private.

There was an English alchemist who at the age of twenty-three years felt the spirit of God urging him to write what he knew. Without consulting his brethren he took the responsibility, and in the quaint language of some three centuries ago he tells us so much that he himself says:

I profess there is none that ever writ in this Art so clearly. . . . I was rather willing to have concealed the truth under the Mask of Envy, but God compelled me to write, whom I could not resist . . . nor have I willingly left anything doubtful for a young Beginner, which is not perfectly satisfied.

This wise and learned scholar tells us that those who know least often tell the most, through not having with experience learned the greater caution. He says he learned what he knew (up to a certain point, doubtless) by study of different authorities. From one he receives a suggestion, from another a light, from another the use of some philosophical medicines, and so forth.

Why does he write? “*For the good of my neighbour,*” he says. He hopes to help those who have been “seduced by the deceits of Sophisters, that they might safely return and embrace the true Light.” He writes clearly because “almost all Chymical Books do abound either with obscure *Aenigmas*, or Sophistical Operations, or with a heap of rough, uncouth words.” “I have not done so,” he says, “resigning my will in this thing to the Divine pleasure, who (in this last period of the World) seems to be about the opening of these Treasures.”

It is the story of Midas over again, with the difference that the

curse applies both to material gold and also "sophick gold." Speaking of the trials of an alchemist, he says:

We judge ourselves to have received (as it were) the Curse itself of *Cain*, for which we weep and sigh, that is to say, we are driven, as it were, from the Face of the Lord, and from the pleasant Society which we heretofore had with our Friends, without fear. But now we are tossed up and down, and as it were beset with Furies; nor can we suppose ourselves safe, in any one place long. We oftentimes take up Complaints and the Lamentations of *Cain* unto the Lord, *Behold whosoever shall find me shall kill me*. We Travel through many Nations, just like Vagabonds, and dare not take upon us the Care of a Family, neither do we possess any certain Habitation. And although we possess all things, yet can we use but a few. What therefore are we happy in, excepting speculation only, wherein we meet with great satisfaction of the Mind? Many do believe (that are strangers to the Art) that if they should enjoy it they would do such and such things; so also even we did formerly believe, but being grown more wary, by the hazard we have run, we have chosen a more secret Method. For whosoever hath once escaped the eminent perils of his Life, he will (believe me) become more wise for the time to come. . . .

I have found the world placed in a most wicked posture, so that there is scarce a Man found, whatsoever Face he bears of Honesty, and howsoever he seems to heed publick things: That doth not propound unto himself, some private base and unworthy end. Nor is any mortal Man able to effect anything alone, no not in the works of Mercy, except he would run the hazard of his Head; which myself have of late experienced, in some strange or foreign places, where I have administered the Medicine to some ready to dye, distressed and afflicted with the miseries of the Body: and they having recovered miraculously, there hath presently been a rumour spread of the *Elixir* of the Wisemen, insomuch that once I have been forced to flie by night, with exceeding great troubles, having changed my garments, shaved my head, put on other hair, and altered my name; else I had fallen into the hands of wicked Men, that lay in wait for me (meerly for suspition only, accompanied with the most greedy thirst after Gold). I could reckon up many such like things, which will seem ridiculous to some; for they'll say, Did I but know these and these things, I would do otherwise than so: But yet let them know that it is a tedious thing for ingenious Men to have to converse with blockish Men. . . .

If only thou wert able to have a familiar consortship within, thou wilt not readily discern That an opinion, being but a conceited one, is without great inconvenience, even a slight conjecture shall be sufficient to procure a lying in wait for thee: for the iniquity of Men is so great, that we have often known some men to have been strangled with a Halter, yet notwithstanding they were strangers to the Art. 'Twas sufficient that some desperate Men had heard a report of such an Art, the knowledge of which such once bore the name to have.

If thou but dost do anything secretly, this wariness of thine will stir in some a zeal of thoroughly searching thee out, even to the bottom. They'll rattle of counterfeiting Money, and what not? But then if thou art a little open, and some

unwonted things done by thee, whether in Medicine or *Alchymy*, if thou shouldst have a great weight of Gold or Silver, and wouldst sell it, anyone would admire readily, from whence so great a quantity of the finest Gold and purest Silver should be brought; whereas such Gold is scarcely brought from any place, save only Guiny or Barbary, and that in the fashion of most small sand: but now thine being more noble than that, and in a massive form, will not want a most notable rumour. For Buyers are not so stupid, although they should (like Children) play with thee, and say, *Our eyes are shut, come we will not see*; but if thou dost they will even see, even but out of one corner of the eye, so much as is sufficient to bring upon thee the greatest Misery. For Silver is by our Art produced so fine, that no such is brought from any place. That which is brought out of Spain is the best, it doth somewhat excel in goodness even *English sterling*, and that in form of plain Money, which is transported by theft, the Lawes of the Nations prohibiting it. If therefore thou shalt sell a quantity of pure Silver, thou hast even already betrayed thyself: But if thou adulteratest it (being not a Goldsmith) thou runnest the hazard of thy Head, according to the Laws of *England, Holland*, and almost of all Nations, by which 'tis provided that every Deterioration or allaying of Gold and Silver (though according to the Goldsmith's Balance) yet if it be not done by a professed and licensed *Metallourgist*, it will be accounted a Capital Crime. We have known the time that when we would have sold so much pure Silver, as was of Six Hundred Pound value (in a foreign Country), being clothed like Merchants (for we durst not adulterate it, because almost all Countries hath its standing Balance of the goodness of Silver and Gold, which the Goldsmiths do easily know in the Mass; that should we pretend it was brought from hence or thence, they would presently distinguish it by their Probe or Tryal, and apprehend the seller); they presently said unto us that brought it, *This Silver is made by Art*. We demanded the reason of their saying so, They replied only thus, *The Silver that comes out of England, Spain, etc., we are not now to learn how to know it, but this is not any of these kinds*: which when we heard, we privily withdrew and left both the Silver and the price of it, never more demandable.

We being taught by these things, have determined to lye hid, and will communicate the Art to thee who dreamest of such things, that so we may see what publick good thou wilt enterprise, when thou shalt have obtained it.

This writer uses a curious phrase about "Elias" in his work. He says:

I write with an unterrified Quill, in an unheard-of style, to the honour of God, to the profitable use of my Neighbours, and contempt of the World and its Riches; because Helias the Artist is already born and now glorious things are declared of the City of God. I dare affirm that I possess more Riches than the whole known World is worth; but cannot make use thereof, because of snares of Knaves.

The Alchemists frequently speak of Manuel and of Elias — which in the Hebrew has the signification of the *God-Man* and evidently refers to the Divinity of Man, the Original Virtue, afterwards super-

seded in some countries by the curious idea of Original Sin. They declare their utter detestation of the desire of Gold which is at the root of all the trouble in the world. It is the Biblical "Love of Money which is the Root of all Evil." This particular writer waxes really eloquent in the style of the last chapter of *Revelation*, where peace comes after the storms and terrors of the preceding chapters. It is one of the most attractive and beautiful fragments of Hebrew or of Hebrewed poetry, and the Alchemists knew well what a significance it had for them, and how its language was theirs.

But the need of secrecy was absolute. They were persecuted and imprisoned and done to death by the followers of the Gentle Alchemist of Galilee because they were said to have declared they had "known Christ"; that they were pupils of Elias; that they were born of God; that they had killed the sisters of a noble house (symbolizing their imperfections); that they had the Greatest Riches in the World.

This alchemist had a pupil who appears to have possessed the indiscretion of a beginner in the Art, in some things; such was the publication of writings which his master would have preferred to suppress. The pupil was given two ounces of the "white medicine," sufficient to convert 120,000 times its weight into the purest virgin silver.

I went to work ignorantly upon multiplication, and was caught in the trap of my own covetousness, for I expended or wasted all this tincture. However, I made projection of part of it, which is sufficient for my present purpose, enabling me to assert the possibility of the art from ocular demonstration. I have tinged many times hundreds of ounces into the best silver.

If he learned the lesson of concentration, of conservation of energy from his failures, perhaps he learned something worth "120,000 times" the value of the silver he might have made. He relates at some length the story of his trials and failures, and describing the result of his next interview with his teacher he gives us an instructive little picture which shows clearly that the latter regarded his lesson learned as of more value than the mere power to "tinge" metals in the physical sense. He continues:

In these trials I wasted nearly all my mercury likewise, but I had for my consolation, the witnessing of transmutations, and those extraordinary processes which I beheld with mine own eyes, and blessed God for seeing.

In some time I met my good friend and told him all my mishaps, hoping that he would supply me as before; but he, considering that my failures had made me wise, would not trust me with more, lest I should pluck the Hesperian tree

as I chose for my own and other men's hurt. He said to me, "Friend, if God elects you to this art, he will, in due time, bestow the knowledge of it; but if in his wisdom he judges you unfit, or that you would do mischief with it, accursed be that man who would arm a maniac to the harm of his fellow creatures. While you were ignorant, I gave you a great gift, as that, if Heaven ordained, the gift should destroy itself. I see it is not right you should enjoy it at present; what providence denies, I cannot give you, or I should be guilty of your misconduct."

In parenthesis, may we not ask if this is not the alchemical doctrine of responsibility, the answer to Cain's question, "Am I my brother's keeper?"

The neophyte continues:

I confess this lesson of divinity did not please me; as I hoped so much from him, his answer was a disappointment. He further said that God had granted me knowledge, but withheld the fruit of it for the present.

Then I gave him to understand how I had discovered the skill of the water, "by which in time I may obtain what you deny, and which I am resolved to attempt."

"If so, then," he replied, "attend to what I say, and you may bless God for it. Know that we are severely bound by strong vows never to supply any man by our art who might confound the world, if he held it at will: and all the evil he does is left at the door of that adept who is so imprudent. Consider what a prize you had both of the stone and of the mercury. Would not anyone say that he must be mad that would throw it all away without any profit?"

"Had you been guided by reason you might have enough of what I gave you. Your method was to add to the purest *Gold* but a grain of the *stone*; in fusion it would unite to it, and then you might go about the work with your *mercury*, which would speedily mix with that gold, and greatly shorten the work, which you might easily govern to the *red*; and as you saw how I wedded new *gold* to *such sulphur* and *mercury*, you saw the weight, time, and heat, what more could you have wished? And seeing you know the art of preparing the *fiery mercury*, you might have as much store as anyone.

"But do you not perceive by this, that God is averse to you, and caused you to waste the treasure I gave you? He sees perhaps that you would break his holy laws and do wrong with it; and though he has imparted so much knowledge I plainly see that he will keep you some years without the enjoyment of that which no doubt you would misuse. Know that if you seek this art without a ferment you must beware of frequent error; you will err and stray from the right path, notwithstanding all your care, and perhaps may not in the course of your life attain this treasure, which is the alone gift of God. If you pursue the straightest course it will take a year to arrive at perfection; but if you take wrong ways, you shall be often left behind, sometimes a year, and must renew your charge and pains repenting of your loss and error, in much distraction, care and perils, with an expense you can hardly spare. Attend therefore to my counsel, and I shall disclose the secret conditionally. Swear before the mighty God that you will,

for such a time, abstain from the attempt or practice; nor shall you at that time, even if you are at the point of death, disclose some few points that I will reveal to you in secrecy." I swore and he unlocked his mind to me, and proved that he did not deceive by showing me those lights which I shall honestly recount, as far as my oath will admit.

All this may seem a little unconvincing to the man in the street who fondly supposes that the world undergoes an entire revolution of character in a few years or centuries. But we can consult history for the absolute accuracy of the reasons given for secrecy. There is not an alchemist who has not suffered persecutions enough to destroy any man of less tough fiber. Death has always been for the alchemist a relief from the death that all have "died daily" for their daring to take upon themselves the burden of the world. Whether we understand all the details of the case or not, we are confronted with the facts with singular monotony. There is no need to quote more than a few.

Roger Bacon, Oxford's greatest scholar, lived a life of long and bitter persecution and imprisonment by his "brethren" of the Franciscan Order. Raymond Lully was martyred. Count St. Germain lived in perpetual persecution and danger from his enemies in spite of his, one may say, royal origin, his utter inoffensiveness, and life of perfect philanthropy. Cagliostro suffered to the death for his excessive faith in the goodness of human nature and his failure to arm himself at all points against treachery. Mesmer was exceedingly cautious, but he was bitterly persecuted all his life by the very "faculty" he was able to teach. And yet he was not known as a great alchemist. "Eirenaeus Philalethes," the great English alchemist, wrote more plainly than any, but he took the utmost care to conceal his identity. Even then he complains in no measured terms of the bitter persecution he suffered, merely upon suspicion of knowing too much. Borri was condemned by the Roman authorities, and died in the prison-castle of Sant'Angelo. They did not kill him out of hand because they wanted to discover his secret. They did the same thing with Cagliostro a century later in the same natural or unnatural tomb, but he got away without his secret ever being discovered. His persecution in London, resulting from a few experiments in making gold in a house not far from where the National Gallery now stands, was a miserable martyrdom, in which a dishonest magistrate of Hammersmith took part. The list is endless. There were a host of so-called alchemists who were

persecuted in degree as they were supposed to know something more than other people. But the real alchemists invariably underwent the same fate when they appeared before the world: persecution, imprisonment, torture, death.

If this be so, what then is the value of studying the art of "making gold" at all? Perhaps we may gain a little light from what H. P. Blavatsky says about a certain man who found himself possessed of an abnormal power which could figuratively "move mountains." He made a company to exploit it and much money was spent to perfect the commercial use of this. But H. P. Blavatsky wrote that it could not be used for commercial purposes until humanity had risen to a point where it could not be abused. This point may be reached perhaps in a few hundred thousand years. And it is the same point where "making gold" will also be a worthy work without being a weapon in the hands of maniacs to the harm of their fellow creatures. Meanwhile, those who, by the labors of Hercules in the service of humanity happen to find this knowledge theirs, are forced to secrecy, the greater the better. Doubtless they can use the power in some suitable way without upsetting the balance of the world by unjustly enriching some and so enabling these to oppress others.

Is it not strange that those who affect most to laugh at the alchemists are the very ones who persecute them more than the worst criminals, without any exception? Do people pursue with such terrible vindictiveness those whom they think are mere harmless visionaries? If there is any logic left in men's actions one would be inclined to think that the lives of the victims of these official persecutions were really a threat of exposure of the rottenness of the fabric for which the persecutors stand sponsor in the eyes of the world.

Does an army really go out with all the thunder and panoply of war to repel an illusion?

Would an alchemist today be less persecuted than a century ago in London or Paris, or Rome or even Boston, Massachusetts? Who dare say that human nature has changed so utterly in its attitude towards these questions as to preclude a repetition of the invariable rule?

A MAY SWARM: by Percy Leonard



ANY people who would never rise from their chair to examine a bee upon the window-pane, will run with eager haste to get a nearer view of a swarm of bees. The clinging units merge into the general mass as if impelled by some collective frenzy of the social instinct. Shining eyes and jet black legs appear in fine relief against the soft, brown velvet of the body fur. The sunshine is reflected back in iridescent flashes from the gauzy wings. The insect throng is seething with intense excitement and bubbles over with abundant life.

The first swarming usually takes place in early summer. For some weeks a steady flow of honey has been pouring into the cells. Every day thousands of young emerge from their cocoons fully equipped for their lives of labor. Some half a dozen young princesses in their nursery cells clamor for freedom with shrill and angry voices. The queen is wrathful and excited and is only prevented from a murderous onslaught upon her successors by the continuous restraint of her body-guard. A few days previous to the swarming, scouts have been abroad seeking new quarters, and at last the day of exodus arrives. The morning opens warm and bright, but even now a threatening cloud would keep the cautious insects at home. The sun is mounting in the sky. The swarming is at hand. The entire population remains under cover although their neighbors are all busily engaged among the flowers; and a peculiar throbbing note is heard within the hive as though some powerful locomotive full of steam were waiting with an impatience to begin her run. The dull vibration ceases and in the quiet pause the emigrants load up their honey-sacs with silent haste.

Suddenly a tumultuous murmur arises in the center of the hive and a dense cloud of bees issues from the portals. A note of wild, ethereal ecstasy sounds out as every bee of that melodious throng mingles her song of exultation with the general hum. The living cloud now swirls in this direction, now in that. It shifts between us and the sun and looks like some dark stormcloud strangely out of place on such a sunny day. As suddenly it veers, and now we see the sunshine full upon its front so that it seems as if the sunbeams had been captured in a silver mesh as thousands of vibrating wings reflect the flashes of white light. Upon a branch, a little blackish lump is seen to form, no bigger than a walnut; yet a moment later it has grown as big as two clenched fists. Now it has doubled as the flying insects hurl themselves upon the swelling nucleus. At last the whirling cloud has settled and the elongated

cluster, hanging pendulously down, resolves itself into a plastic mass of clinging, struggling bees that reaches almost to the ground.

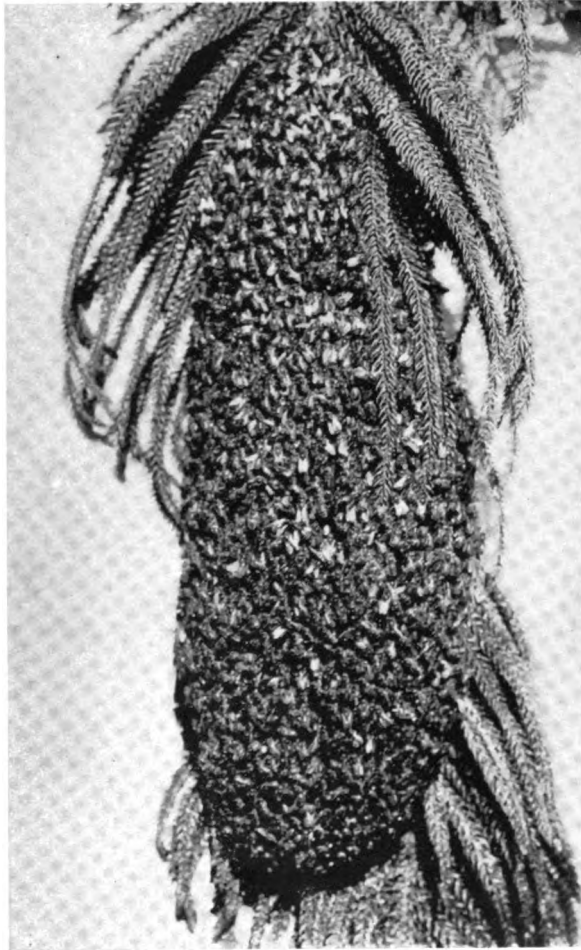
So far from being the instigator and the leader of the swarm, it often happens that the flying host is on the wing before the queen appears outside, and sometimes she declines to fly so that the disappointed thousands slink crestfallen home again.

The branch is now sawn off and deftly shaken into a new hive. Laden with honey, the bees are good-tempered and easy to handle.

On taking possession, squads of bees wander through the new premises and clear away any litter that may chance to be there. Others hang motionless from the roof, but though inactive they are not idle. By some mysterious alchemy they are transmuting their honey into wax, which after some twenty-four hours protrudes in tiny white flakes from between the segments of their abdomens. The mason sisters eagerly seize the wax as soon as it appears and immediately lay the comb foundation. Others collect "propolis" (a kind of vegetable varnish found on the leafbuds of certain trees) and carefully proceed to stop the cracks and ventilation holes.

The queen, who ceased to lay a day or two before the exodus, and who is now distended with accumulated eggs, hastens to drop an egg in every cell as soon as it is built, and the common workers disperse themselves abroad in search of nectar. The queen is not an autocrat; but merely the prolific mother of a family which sometimes numbers eighty thousand. She is surrounded by a band of devoted attendants who treat her with every token of affectionate respect and yet who exercise complete control over her movements. Sole mother of the hive, the future myriads yet unborn already live within her palpitating frame. Remove the queen and the masons cease their work. The foragers bring no more nectar. The guards relax their vigilance, and everything goes downhill to ruin. Reintroduce the queen, and once again the social tide resumes its wonted flow, and measureless content finds audible expression in a universal hum.

The queen-mother is the only portal which admits the future generations to the sunlit world of labor, and just as a printer who would watch unmoved a maniac destroy a single copy of his newspaper, but would start up in indignant protest to prevent an assault on the stereotype plates with a sledge-hammer; so the bees care little for the death of maiden workers who can be duplicated indefinitely; but will defend the fertile mother with devotion even in face of death.



Lomaland Photo. & Engraving Dept.

A SWARM OF BEES
ON A BRANCH OF ARAUCARIA EXCELSA



Lomaland Photo. & Engraving Dept.

A PORTION OF THE SAME SWARM
MORE HIGHLY MAGNIFIED

THE PIVOTAL POINT OF HISTORY: by Kenneth Morris



CERTAIN new elements are coming into the life of the world, for which no exact parallel is to be found in the history that we know.* But indeed, in respect to knowing history we are sadly limited: three thousand years gives no perspective (to speak of), and our knowledge of those three thousand is hardly more than contemptible. We learn nothing of a time when practically the whole surface of the earth was open to commerce and travel; when you might go one better than Prospero with his Ariel in the matter of flashing messages round the globe, when China and Peru might be on speaking terms, and humanity taking to the navigation of the sky. So where are we to read precedents for what is to come?

Are we concerned in what is to come? No, says your man in the street; I shall be dead and gone. What do I care about posterity? he asks. What has posterity done for me? So the one-life doctrine lands us in the quags of foolishness. Posterity might do all in the world for us, if we had the sense to consider it rightly; it might even make men of us; even something more than men. The whole past of humanity is your own past; the whole future of humanity is your own future; the whole present of humanity is your own present state of being, from which you cannot escape. The moods of all men are impinging on your consciousness; day by day you are, for the most part, just what mankind at large makes you. There is no isolation for you, splendid or otherwise.

Do you reap the whole harvest of the world in the fragment of a century that elapses between birth and your death? Who goes out, and leaves nothing to learn, nothing that he can do? You shared the fate of Rome and Babylon; and you shall share the fate of America and Europe too, whatever it may be. Rome and Babylon — why, there were untold ages that you shared in before the first stone was laid of either of them; humanity was hoary before Menes was born, before Stonehenge was built, or the Pyramids; and you were still a unit of humanity. And we have not yet given the lie to Solomon: there is nothing new under the sun — not even aerial navigation, worldwide intercourse, or wireless telephony; we should find them all, probably, could we look back far enough. It is only a

* We are indeed at a pivotal point of our world's history, and we are called upon to act our part nobly, wisely, courageously, dispassionately, and justly. — *Katherine Tingley*

temporary fad in opinion, that civilization is but a few thousand years old. Some day we shall put it at a few million, perhaps; and find nothing to take away our breath in the estimate. Not so long ago every kind of orthodoxy put the creation of the world and man at about 4000 B. C.; and in the autumn, when apples were ripe. Fact and discovery have been winning millenniums of antiquity for the race since then, and every millennium most grudgingly acknowledged by the learned makers of opinion, the creators of the orthodoxies. It will all come in time.

The nineteenth century blossomed marvelously with materialistic knowledge. Discoveries of the less subtle forces of nature — steam, electricity, and the rest — opened up a new world, or so changed the face of the old one, that life in it came to have a wholly different aspect. Prophets of the Ape and the Amoeba arose, who won half the temple of world-opinion from the old orthodoxy, and set up an altar to the new one — the orthodoxy of materialistic science. Superstition (especially the kind falsely so called) was drummed out ignominiously; ghosts and magic and gods and fairies and the soul of man, they all had to go. Let's have something you can see and feel, and if necessary kick, said the Nineteenth Century; and wallowed in an orgy of stult and barren materialism. Of course it did not represent any truth, new or old; it was merely the reaction from an almost equally stult and barren dogmatism that claimed to be spiritual. So opinion goes backwards and forwards like the ball between two tennis players; as for arriving at anything like truth, who asks that of it?

So it was that in the midst of the nineteenth century another reaction began, and has gathered head since then, and goes on increasing. Orthodoxy in science banished, or at least banned superstition, and launched a Bull at the Unseen. I, it said, can drive spirits from the vasty deep — for spirits, let us say everything unseen with the two eyes in your head. Yes, but will they go? It was but a Partingtonian broom flourished at an incoming Atlantic. Inward worlds were opening, yet worlds perilous for the most part; investigators were attracted by the glamors of psychism, and went forth to investigate the seven circles of Malebolge, armed only with complete ignorance. Better to set out for the North Pole in a coracle or a canoe. What had orthodoxy in knowledge to say? Sometimes nothing but a sneer; which was neither here nor there; sometimes, according to her supposed principles: *Push forward the investigation*. So in came psy-

chism, astralism, trailing wrecked lives, sorceries, vice, uncleanness: the inevitable results of psychic dabbling. H. P. Blavatsky alone sounded the true note of warning.

Now from this standpoint only, what a pivotal point it is! Here is man, a selfish creature in his desires, who with merely this physical material world to deal with, has built for himself a hell bad enough, some think. Just working through the energy of man, selfishness has built up the present conditions: the misery of the poor, the armed camps of Europe and elsewhere, now and again breaking out into the purpose they were intended for, war; it has brought about unrest everywhere, strife everywhere. And now this new psychic world is being opened to it, with weapons a thousand times more dangerous than any physical or intellectual weapons. Can we wonder at the awful growth of secret and unnamable vices, of lunacy, of ruined homes and lives? What is it all coming to? Are we not indeed called upon to act our part nobly, wisely, courageously, dispassionately, and justly? Is not this the time when sane, balanced characters are needed — when men with understanding of the world's conditions and of their own nature are needed? Are we not called upon to face the future and play the man? Is there not now the pressing need for heroes, strong and wise, to guide humanity through this wilderness of Sin?

We should appreciate the perils of the time better if we knew the old history of the world, the history of the forgotten races. Theosophy supplies the clue, the information. We read of the fall of Rome, Greece, and Babylon, Egypt, and the rest, and can tell what conditions brought those nations to ruin. They were in many respects the very conditions that obtain in the civilized world today. There were selfishness, luxury, ignorance, vice; all those we know; and we, too, have them all. But we have a thousand elements of danger that they knew nothing of. Every great discovery of the age gives to mankind a new weapon, a new means of doing good or evil; and as long as selfishness predominates, more evil is going to be done by means of them than good. We invent airships; and immediately fall to calculating how warfare may be made more terrible thereby. We match our new Lusitanias with Dreadnoughts; our new Olympics and Titanics with Superdreadnaughts. The press can be used for poisoning men's minds just as easily as it can for spreading enlightenment; indeed, more easily, much more easily, since selfishness is in the world.

Rome knew nothing of these conditions, yet succeeded in achieving her downfall without them. And then, beyond all these physical and material new weapons for evil — which might be weapons only for good — there is this opening psychic world. Where of old your “honest murderer” needed to bludgeon you on the head, and leave clues for the detectives, now he can do the work by hypnotizing some weakling, and laugh at the law. Caesar Borgia and Pope Alexander VI might pride themselves on their poisons; but their methods were puerile and their weapons crude and barbarous compared with those that might be used today. Nero and Elagabalus went the limit (so they say) in vice, according to their light; but supposing the psychic world had been open to them to play the devil in? I venture to say the ruin of Rome would have been even more spectacular, more complete, more miserable than it was; because nations fall through their own weakness, and not by the hand of barbarians or foreign foes; and their own weakness is always the result of their selfishness and vices and the punishment always, in the long run, fits the crime.

No, we have to look farther back to find anything like a real parallel for modern conditions. We have to study Theosophical literature — particularly H. P. Blavatsky’s *Secret Doctrine*. That book tells us of the fall of the race of the Atlanteans — the race that left many of those cyclopean monuments to be found all over the world, which research cannot account for. That the whole surface of the globe was known to them is proven by the fact that their monuments, their buildings, and gigantic statues, are to be found practically in every country. There was a period in their history when conditions like our own prevailed: when material civilization had been brought to a wonderful point of richness, splendor, luxury; when mechanical science had been made to yield up its arcana in the service of outward human needs and pleasures; when all that we know now of science, and more, was known and applied, and men built better, traveled faster, communicated with the ends of the earth with less trouble and paraphernalia, navigated the sky with as little danger as one might navigate a mill-pond, and made war with weapons that killed their thousands where our poor cannon kill but their tens. And to this people too, came the time of the budding-forth of psychic “powers” (so-called), faculties, and senses; when they began to function on ghostly and to us viewless worlds. They had been selfish and luxurious on the physical plane; now they became guilty of spiritual

iniquities, wickedness in high places, deadly sorceries. Magic, that had doubtless been ruled out by scepticism in their particular nineteenth century, crept in in their twentieth in lethal and soul-destroying forms. They menaced the whole future of humanity and humanity's abiding-place, this earth. Nature, very patient with man, came to abhor them; she lost her patience; she let loose her great waters; she made the Atlantic, and rolled her billows over their fields and their proud cities . . .

You may take that as an allegory, if you wish to; Theosophy teaches however that it is very sober history. Allegory or actual fact, it is full of lessons for the men of today. Then, as now, man was at a pivotal point in his history; we may be within a few hundred, or more, or less, years from such a crisis as that which overcame the Atlanteans, or from the threat and danger of such a crisis: with us it is not yet too late to turn. But we must have heroes; we must have wise men that will take action, and the right action. We must turn the currents of human thought and action into the right channels.

Consider the life of a man: how he goes from childhood into youth, from youth into manhood, and out from the shelter of home and school to face the world and make his place in it. Consider his equipment of ideas, the various threads of motive and the sources of motive that go to make his being and character. Disentangle them a little. That "himself" is to be his instrument, his means, his criterion of life. There will be, naturally, by heredity, all the passions and desires of the animal man. There will be the great idea that he is something separate from his fellows; something that has to get on, to win this and that for itself. There will be, behind these most external parts of him, a mind that can think; more or less active there will be sundry virtues or possibilities of virtues — generosity, courage, magnanimity, constancy, patience. Going further in, there will be a soul that watches his life, a divine something that waits to be called upon and brought into daily activity. And you might go in farther and farther, and come upon diviner and diviner threads, till you arrived at deity itself: but where does he learn to look inward for these things, these higher things? They must be searched and striven for; the Kingdom of Heaven is taken by violence, and the strong attain it; but the passions, the trumpery thoughts, the instinct of selfishness, of separateness, like the poor, are with us always.

Now which of these various threads of his being are called into

action by circumstance and environment? It is the universal teaching, almost, that he must get on in the world: he has to win money, place, perhaps fame, and so on. Ambition is instilled as a motive, which plays into the hands of the selfish instinct: he must win out in spite of competitors, at the expense, if necessary, of others. Then, there are books: he will have read: he will read current fiction, and gain from it a certain picture of life. Nine-tenths of the fiction of today, the stuff that gives a color to the ideas and ideals of the majority of us, harps upon one theme — passion, what we call “love.” We grow into youth with the idea that that is the main and central factor in life. “Love” is the main incentive. . . . No doubt it is made very romantic, very glamorous; no doubt a kind of beauty is thrown over the whole subject: but what part of the man’s nature does it play to? The soul? The divine part? The wisdom that might save the world? No; the selfish element is there; it has been fostered carefully by the teaching that instilled selfish ambition; a certain glamor has been cast over the natural animal nature. And now when that animal nature awakes, when passion emerges from its dormancy, we find the two — selfishness and passion — acting upon and inflaming each other — and how often do not wrecked or at least spoiled lives result? The passage from youth into manhood, is, we know, beset by dangers which owing to ignorance and wrong teaching the majority go forth to meet wholly unprepared for them, wholly unarmed against them; and can we wonder that men reach their manhood, as a rule, with all that is divine in them, all that is glorious, all that is in the highest sense useful to humanity, obscured?

The imagination of the world has to be turned, so that instead of wasting itself on fooleries, it shall play upon the divine heights and lighten the path to them. We must have an education that shall hold up the goal of service to mankind, and not that of winning only wealth or position; and that shall fit the children for that service. We must have a literature that shall paint the warfare of the human soul to obtain self-mastery, the ambition of the human soul to express perfectly its divinity. We must infect the imagination of the world with the knowledge of human unity, of the hidden and innate divinity of man, of the possibility of peopling the world with a race of Gods. Theosophy holds the key; Theosophy proclaims the message; the Theosophical Leaders have set in motion the only true system.

THE ROYAL ASTRONOMICAL OBSERVATORY, GREENWICH: by C. J. Ryan



NO one can tell the date of the first observatory, nor when the earliest observations of the stars were made. H. P. Blavatsky speaks of a celebrated astronomer living in the prehistoric ages on the lost continent of Atlantis, from whom the ancient Hindûs are said to have derived their general knowledge of astronomy, but we have no knowledge of the instrumental facilities, if any, possessed by the Atlanteans. We have no records of early Hindû observatories, though it is considered certain that the seven-storied temples of Mesopotamia were used for the purpose of viewing the stars. A lens has been found at Nimrûd. The Egyptian Temples were almost certainly oriented in connexion with star-ritual. Though we know little or nothing of their methods, we have records proving that the Hindûs possessed an astonishingly correct knowledge of the exact periods of revolution of the moon and planets, handed down from remote antiquity. They had a learned science of astronomy long before the Greeks, who are frequently, though erroneously, called the pioneers of astronomy. The Hindû Sûrya-Siddhânta contains elaborate tables of the cycles of planetary motion, the recurrence of eclipses, etc., correct to decimal places. Their observations were probably connected with the astrological work in the temples.

The Arabians cultivated astronomy with great success, and during the great period of Islâmic culture many valuable observations were made. The length of the year was found within a few seconds of the truth; the obliquity of the ecliptic was re-measured; in the desert near Palmyra a degree of the terrestrial meridian was measured; and observatories were erected on Asiatic soil.

The first Observatory in Europe is credited to a wealthy citizen of Nuremberg, Bernhard Walther. It was used from 1472 until 1504, part of the time by the celebrated astronomer Regiomontanus. Then came the important Observatory of Tycho Brahe in Denmark, and a German one at Cassel. The great national British Observatory at Greenwich, near London, was founded in 1675, "for the promotion of Astronomy and Navigation," and it has held a leading place in science ever since.

When the first European Observatories were instituted the instrumental equipment was very different from what it is today. There were no telescopes, nor spectroscopes, no photographic apparatus; no

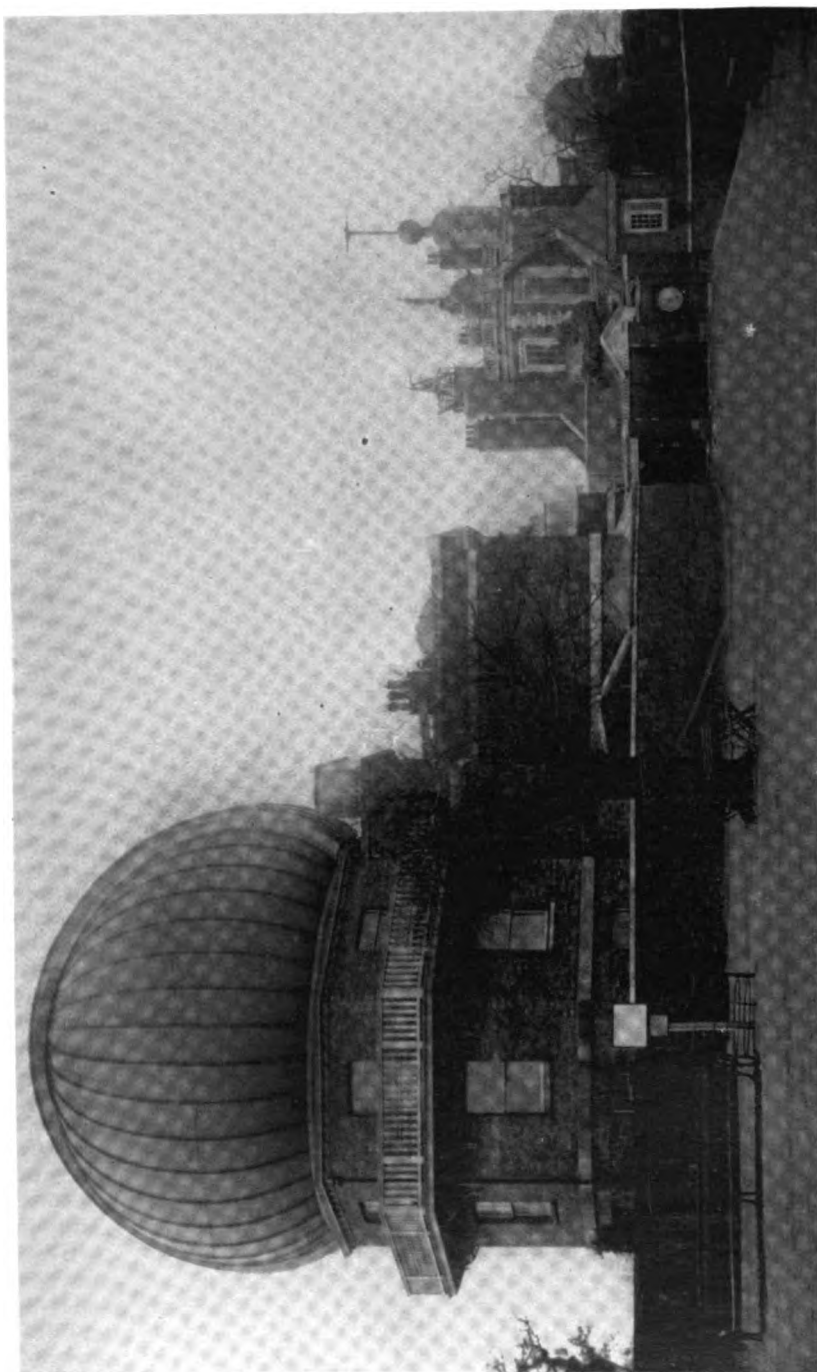
magnetic and meteorological instruments. Measurement of the positions of the stars and the planets was impossible to be made with great accuracy by means of the simple sextants and quadrants in use in those days, and it was not till Galileo invented the astronomical telescope that the science of astronomy was put upon a firm basis of mathematical accuracy. The field of observation has so greatly increased in late years by the application of the exquisitely refined instruments of the present time that few observatories can devote themselves to more than one or two special departments of research.

Greenwich Observatory contains three very large telescopes, refractors and reflectors, 30, 28, and 26 inches in diameter, besides several smaller ones. Some of these are used for photographing the heavens only, and many important discoveries have been made with them. A photograph of the sun is taken every day when the weather permits. Owing to the well-known uncertainty of the English climate there are many interruptions to this activity, but it was possible in 1911 to get pictures on 225 days — it does not always rain in England! A special line of research is the charting of the northern stars with the object in view of getting materials to judge of the size and shape of the visible universe. This work is being done in collaboration with other observatories scattered throughout the globe.

The study of double-stars, i. e., those stars which have a companion very close to them forming a connected system, is one of the most promising branches of astronomy. By means of this we are acquiring some knowledge of the dimensions of many stars, and when they are all properly classified we expect to discover some hitherto unknown laws of the structure of the universe. Greenwich Observatory devotes great attention to this branch of observation.

The study of terrestrial magnetism is also carried on at Greenwich. Sunshine, temperature, and rainfall are recorded, and the standard "motor-clock," kept in perfect time by constant observation of the stars through the great transit instruments, is the center of a system of electrically-controlled clocks in all parts of the United Kingdom. The Astronomer Royal, who is also President of the Royal Astronomical Society, is the Director of the Observatory, and there are sixty persons regularly employed under him. Greenwich Observatory stands upon the meridian $0^{\circ} 0' 0''$, from which navigators calculate their longitude.

Greenwich is not only celebrated for its great national Observatory,



Lomland Photo. & Engraving Dept.

THE ROYAL OBSERVATORY, GREENWICH



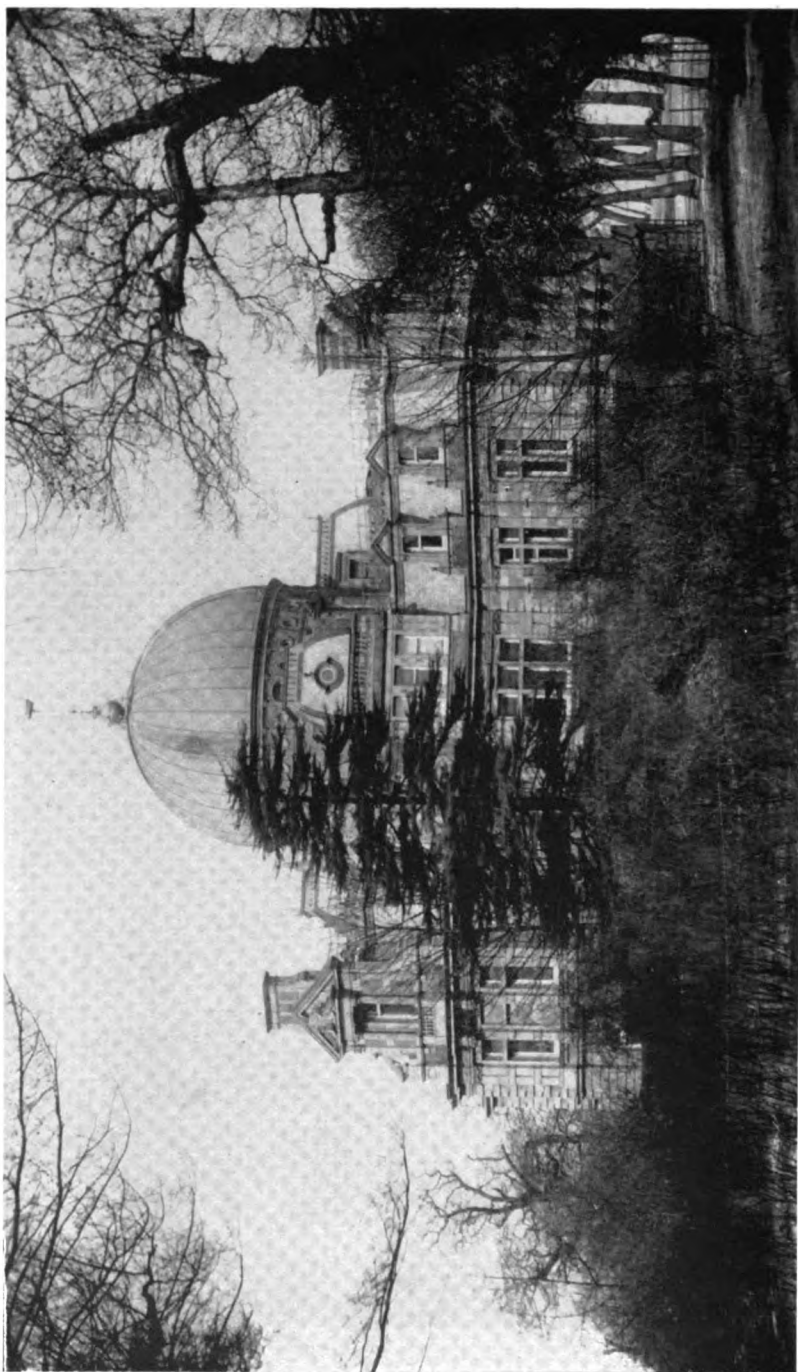
Lomaland Photo. & Engraving Dept.

THE ROYAL OBSERVATORY, GREENWICH, SHOWING THE TIME-BALL



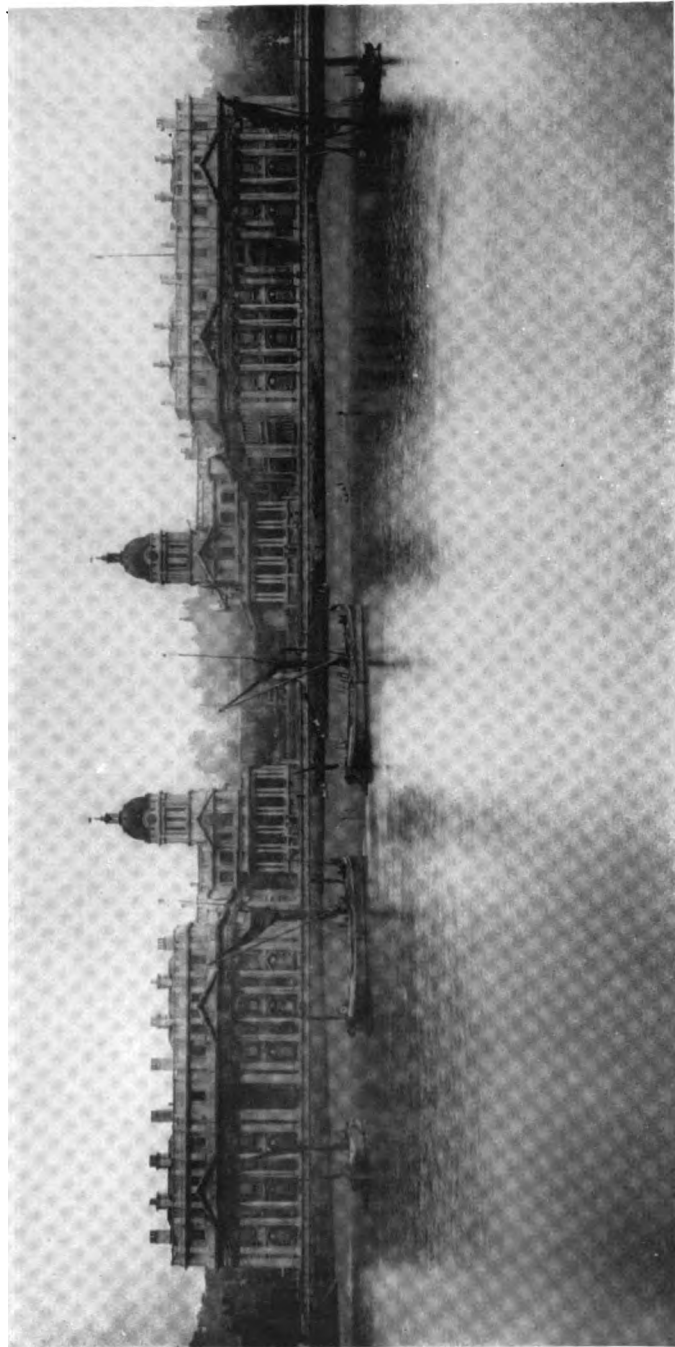
Lomaland Photo. & Engraving Dept.

THE STANDARD CLOCK, ROYAL OBSERVATORY, GREENWICH



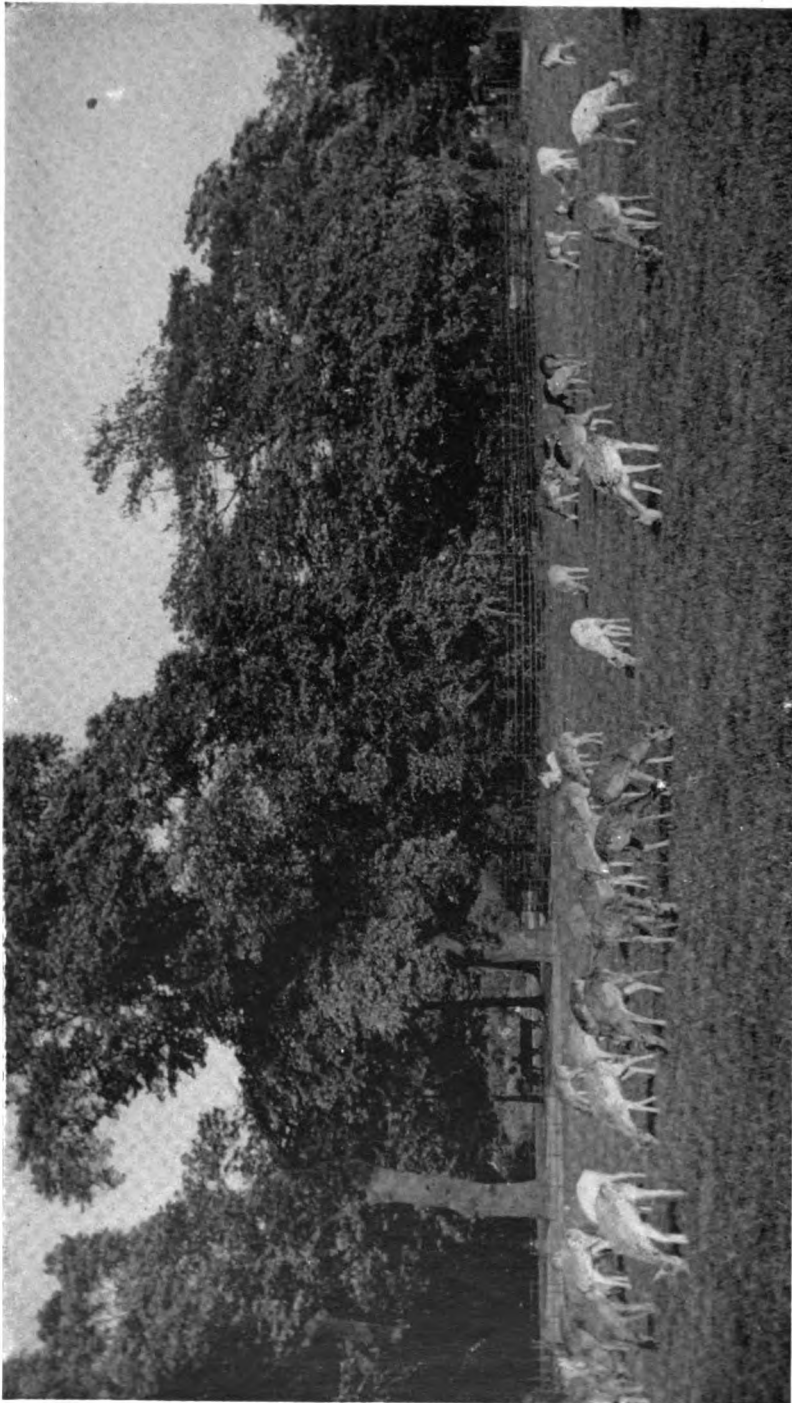
Lomaland Photo. & Engraving Dept.

ONE OF THE REVOLVING DOMES AT THE GREENWICH ROYAL OBSERVATORY



Lomaland Photo. & Engraving Dept.

THE ROYAL NAVAL COLLEGE, GREENWICH



Lomaland Photo. & Engraving Dept.

IN GREENWICH PARK, LONDON

but on account of its fine park and other attractions it is a favorite resort of Londoners. The park was enclosed nearly four hundred years ago, and commands a famous view of London and the river Thames. The Royal Naval College stands upon the site of an ancient Royal Palace, the birthplace of some of the greatest sovereigns of England. The present buildings are about two hundred years old, and present a very stately appearance as seen from the Thames. Until 1869 they were used as a home for old retired sailors, but in 1873 the rooms were diverted to the use of the students of the Royal Naval College, and the old seamen were given liberal pensions and sent away.

The College was built in the Renaissance style, after designs by the two famous architects, Inigo Jones and Christopher Wren. The largest hall is called the Painted Hall, from the interesting series of pictures of British Naval victories, portraits of admirals, and the wall and ceiling decorations by Thornhill. One of the domes of the Observatory is seen in the distance between the towers of the College.

AM I MY BROTHER'S KEEPER? by H. Coryn, M. D., M. R. C. S.

(A Paper read at the Isis Theater, San Diego.)



M I my brother's keeper? "What an extraordinary question!" says some one; "how can I be? seeing that I am myself 'kept' — kept by my body, for one thing, inasmuch as it is constantly out of order and my brain hardly ever as clear as I want; 'kept' by my moods, despondent, gloomy, irritable, blue, green, and gray, whereas I want to be happy and content; 'kept' by my mind, which will always be thinking of things I want to forget and refusing to stay upon things I want it to stay upon; 'kept' by my desires, which for ever rush me into deeds that I know are wrong and that I really wish I did not do; a thrice locked-in jail-bird, and you ask me if I am not somebody else's keeper! I never had a moment, a deep satisfying breath, of true freedom for myself and my will yet. I'd show you something worth while if I could get a perfectly healthy body, freedom from moods that cling about me like a coat of birdlime, freedom from the herd of desires that drag me on from morning to night, and a mind that would obey me for just one day, for just one day have no thought I did not want."

That's one side of the case. But the fact is that in the beginning we were fitted out very well and we *let* all that riot of mood and passion develop about us and still allow it to go on. The body would usually get health if it were properly treated. And there is an inner place we could quickly learn to live in, from which desires and moods would be easily controlled.

Again then: *Am I my brother's keeper?*

There are two unpleasant meanings to the word keeper. The prisoner has a keeper, who has him under lock and key. And the unhappy performing bear on the streets has a keeper, who makes him dance as he will.

In which sense — if not in both — am I usually my brother's keeper?

Let us for a moment get any possible traces of egotism out of that. If you are asking the question concerning *him*, the "brother," "am I his keeper?" he is asking it concerning you. "Am I," he wonders, looking at you, "*his* keeper?" Are we, in fact, all "kept" by the others?— kept under lock and key as respects our better natures, kept dancing to tunes our better natures hate?

To take a very possible instance: You come down to breakfast, let us say, in a very irritable mood, and snap out at your boy when he asks you a question. That irritates or depresses him, and in such a mood he goes to school. He has now a little devil to contend with which he does not know is not himself. He infects the school to some extent and perhaps gets into a fight. And the teacher has a bad day of it. Maybe the boy has been wanting something rather badly lately, say an air-gun or an electric battery, and sees money in another boy's locker. Another time he would just succeed in resisting the temptation to take it. Today, *owing to you*, he was irritable, lost his temper with a schoolmate, has his brain hot and confused, is swept by the sudden chance to get his battery, and takes the money. All sorts of things may follow: detection and disgrace; lying to escape detection; incrimination of another boy; perhaps the beginning of a career of crime with the penitentiary a few years along. For one step in any direction always open the way to another.

But your mood perhaps lasts all day. How many evil currents of consequences for other people may you not start running before you at last lie down at night? In a day or two, each current generating others, the whole town may be a little the worse because you lived in

and acted from that mood that day. *Am I my brother's keeper?* looks like a question worth meditating upon.

We cannot drive a normal man to theft, murder, or suicide; we perhaps cannot save a man *from* one of these acts who has fully determined upon it. But there are men neither normal nor fully determined, men on the border, men nearly in desperation from poverty or the impending starvation of those they love, men smarting from injustice to the very limit of endurance, men so nearly overwhelmed with misfortune that they are contemplating self-destruction as the only path left open to them. These men need but a touch to press them across the line. And some of them get that touch every day. Could it not sometimes be traced back to the effects of a mood of yours or mine, a harsh word to some one who passes it on — on — on, till at last it hits one of these unfortunates and determines his act?

But that mood of ours, maybe we ourselves got it from some other? Some one upset us last night and the upset lasted to the breakfast table this morning. If, then, we are one brother's keeper, we are another brother's *kept!*

Certainly. But you will admit that you and I are exceptional people, far above the average. We had an opportunity — and lost it. We had an opportunity to let a current of evil in the universe strike us and drop through into the void, cease to be at all anywhere. We could have wiped out the upsetting word or deed, refused to have it in mind, at any rate refused to let it color the mood of the following morning. By not doing so we entered the ranks of the *kept*. The newspapers are always publishing the advertisements of people who will teach you how to develop a strong will and magnetic personality. There are some extremely profound and secret methods of doing this. The profoundest and secretest of them all we have just hit upon. It is the power to forgive and to forget, the power to hold the mood of kindly cheerfulness against all assaults, *to wipe out evil from the universe*. Nothing strengthens the will, nothing develops magnetic personality, like this. And as you walk about the streets clothed with this will and this personality, there will be something in your eyes that may *save* some poor oppressed fellow from crossing the fatal line. You are his keeper — *from harm*, instead of the other kinds of keeper. In Sweden they have a pleasant custom. When a man gets into a street car he raises his hat and bows courteously to the other passengers. The same when he leaves. The little custom increases the

general good will, helps to make and keep a friendly atmosphere. I suppose we shall not adopt that here. But even here there are certain people who, when they enter a car, do diffuse something genial and kindly and helpful. They affect everybody for the better. In their turn those affected people, when they leave the car and go to their places of business, affect their employees and associates for the better. The day goes better; the homes in the evening are bettered. How far, before it is all spent, does that kindly person's ten minutes in the car extend? In truth it is never spent; it renews itself as it goes along. You can neutralize evil by just letting it drop through you; you can make it a means of nourishing your own will by that same process, turning it altogether into good. But good you cannot neutralize. It gets into the vilest man, whatever struggle he makes against it. Sometime, when the evil is for the time weakened, the good that was planted in him will have its chance to show that it was there all the time. The soul of each of us is a part of the soul of the world, that which upholds all things behind their appearances. Therefore if any one of us, fully feeling himself a soul, acts in compassion for the redemption of another, such act must sometime accomplish its purpose, for there was divine will behind it. But the sometime may not be till the clear-visioned moment of death, or even till another life. We do not know where our moods come from. Who shall say that that divine mood under whose influence a man suddenly stands up in his manhood and shakes from him forever some evil that has dogged him for incarnations, is not the flower of some seed sown in his heart by a soul that once divinely compassionated him and worked for him if only by a wish? And it might even help the intending suicide away from his intent to reflect that as he walks along the street the black shadow that is upon him may fall upon some one whom he passes and start one of the long trains of evil that wind like snakes through our social life.

"Family" is a capacious and adaptable word. You could for instance extend its ordinary meaning so as to cover the prisoners in a jail. They grow into a kind of unity, affect each other, share each other's clouds. And what clouds! In most jails there must be little else than clouds, the whole atmosphere black, black, like hell. We are told that on the night before an execution few can sleep. The blackness is deepened; the condemned man's horror spreads about among the rest, though he is separated from them. On the morning itself they cannot eat; at the moment of the "drop" some even vomit.

This is a hideous topic. But who is responsible? In so far as we permit capital punishment are *we* not the occasioners of that hell-black cloud that every few weeks spreads its evil heart over every prisoner in every jail? So it is only proper that we should contemplate our own work, see the consequences of the kind of "keeping" we do for some of our brothers — men whose crime likewise might be found to tell back upon some of us if we could follow the social trail of one of those "snakes" I spoke of.

The people who happen to be at one time together in a car make a family of a sort, and can be affected for their own good by some strong genial personality among them.

And the people of a town are a family; and so out and out till the borders of humanity are reached.

What is it that you might call the philosophy of the family, the philosophy underlying the fact that we are all keepers of each other?

It is human unity, a much more intimate unity than we usually suppose.

We are of one *matter*, at any rate; that, no one fails to see. We are always interchanging and sharing each other's bodies. The breath we alike expire, and which, when we are as now, together, we actually interchange, passes into the air and becomes the food of the plants which in turn are our food. Our bodies are continually passing away, intermixing, and coming back. The germs, noxious or harmless, which have multiplied a million-fold in and of one man's blood, pass into and multiply in the blood of a thousand others. In a word we contribute our bodies to nature and from nature take them back as new ones. This goes on from minute to minute, from day to day; and birth and death only mark larger steps of the same process.

May it not be that we have here one of the secret *why's* of human life? May not an atom which has once lived in and been a part of a human body, have become a little changed by that association? May it not be a little higher in the scale of being? Chemistry would not detect the change; yet the whole matter of the globe's crust may, through the ages and ages, have been slowly rising in evolution because it has been millions of times embodied with the life of plants and animals and men.

If that be true, one of the purposes of human life would be the redemption of matter, the gradual awakening of it to consciousness, the slow conferring upon it the power to combine with itself more and

more intimately, to become more plastic, more ready to harbor life and be itself alive. In that view we are more than our brother's keeper; we are matter's keeper. Matter not only becomes one of the links that bind us together but represents one of our duties.

Science knows that all the matter in this whole universe is bound in one, everywhere connected. Gravitation is a link between the smallest atom on earth and the farthest star. It is a fact of nature that you cannot move an eyelid without affecting Sirius, and Alcyone in the Pleiades. Some of the ways in which our bodies affect each other are but a case under that great law.

Parts of this great set of facts would have been heresy, to be treated by burning alive, a few centuries ago. We don't often say heresy now. We say "superstition."

Well then, what is the next great group of facts the suggestion of which would now be superstition or evidence of credulity, just as belief in *this* now scientific group *was* heresy?

If our bodies pass about, as it were, from one to another, minute by minute, what of our *minds*? What of our *thinking* material or essence? May not *thought* and *feeling* pass about amongst us? Are words always necessary for its passage? The prisoners in the jail say that they feel with the condemned man, though they cannot see him. You wake up on Christmas Day and you find Christmas Day already in the air. You did not, of your own self alone, make that general genial expectancy; you could not do it. The whole community makes it. It surely *can* only make it because minds are of a common essence and share each other's waves of thought and feeling. If you want the other pole of thought and feeling, go into a jail, walk down a corridor, enter some of the cells. For still another example recall how you felt when you heard that President McKinley had been shot. Remember how your horror increased as more and more people heard the news. The news did not increase; it stayed just as it was. What increased was the number of people that knew of it. They put their horror out on the air for each other's sharing, and at last the whole country hardly breathed.

All this is "keeping" your brother, for his weal or woe — and being kept by him, creating for him the atmosphere in which he shall live and draw his breath of thought. We house prisoners like rats, and sometimes allow them to be treated very badly indeed. We allow the destruction of their health and refuse them any occupation in which

they can take lasting interest. And when they come out it is usually about as easy for them to find employment as it would be for a leper. So we force them into despair, and into fierce resentment. That is the atmosphere with which they fill their cells, which they leave behind in their cells for the next occupant. They bring the atmosphere out among us with them, spread it around, corrupt the young and infect the sensitive with it, talk and act according to it. And so, in some degree they become *our* keepers, their atmosphere, the atmosphere we compelled them to create and live in, mingling with ours. The under ranks of society are full of men that hate it, hate us, the respectable, hate the law; men that have been in jail and suffered, and lived year after year within the same building whose walls were every little while witnessing the horror and crime of capital punishment. They are the fruits of our method of "keeping" our brothers.

Let us remember that most people are born, and remain throughout life, negative, receptive. They take the color of the time they are born in, its habits, its beliefs, its scales of feeling. The color of our time is the worship of material success, with the dollar as its symbol. Into that atmosphere comes the mind of the new-born child. That atmosphere it breathes till its death. We fear death so much because it so very evidently marks the *collapse* of the only kind of success we can understand. Some of the ancient peoples, on the contrary, had no fear of it because it brought the *crown and culmination* of their life's effort — to make themselves free from the domination of the body. Century after century, generation after generation, they handed on to each other, to each new-born child, and so deepened, the thought of death as freedom, as full vision. We hand on in its terrible hypnotic weight the thought of death as collapse, *finis*, checkmate to all the thought-out play of our years.

So we make the most of the game while it lasts. Each is strenuously for himself. There is no kindly sympathy in our eyes. Even on the one Christmas Day there is but an imitation of that atmosphere which should pervade the nation every day.

Into such an atmosphere the children are born. They grow up in it and of it. They are our brothers and we are their keepers, keeping them down to this level. And the necessary consequences follow. Material success being the goal, the quickest way to it is crime. And so crime increases year by year. Death being the *finis*, the game is to squeeze all the enjoyment out of the body that is possible whilst

the body lasts. And the consequence is that the years of life after about five-and-thirty are getting fewer year by year. The body cannot stand the tune we want to play on it. The strings rust ever earlier.

Our conception of death is the natural outcome of our conception of the value of life. If life is for material success, then death is the *finis* for us, the collapse of all that we have worked for. Until we work for something else, find our ideal in some other direction, we shall know no more of death than as *finis* and collapse. Every nation has the knowledge of death that it is entitled to. According as you view life, so must you see death. It is either a friend, opening for you the gate to real life and vision beyond — or a black and forbidding wall which, as you approach it, falls on you and crushes you.

Life is our field of opportunity. In life, not after death, does this law hold — that one *becomes* according as one *thinks*. If a man thinks only of himself, *what* self is that of which he so thinks? Is it not, if you come down to the root of it, his *bodily* self? But death breaks to pieces and scatters to all the fields of nature the bodily self. That is to say, it breaks to pieces the man as he made himself by his thought of himself. To that extent he is done with. Truly he did right to view death as his worst and chiefest enemy.

But he who in his life went beyond himself to others, who in the best sense made himself his brother's keeper, what of him?

He lived in a self that was beyond his bodily self, that pushed outside it, that was more than it, that had forced itself to some degree into the world of human life and must have remained in the same degree conscious when the bodily self dissolved. That explains the curious fact that those who fully work for others totally lose the fear of death. They instinctively feel that they have become what death cannot touch. It is not necessary that they should have any distinct theory of death, any more than it is necessary that you should have a distinct theory about sleep before you can go to bed without terror. You know that sleep is all right, that you can trust it; know it so thoroughly that you do not have to know that you know it.

We say that the bodies of those who have died have returned to nature. The atoms are now in the winds, in the growing leaves, in the water, in the earth. They are where they belong for the time. Where is the mind, what we call the heart, of the man who worked for others and who is dead?

He worked with that conscious spirit of good which is in every

heart and without whose constant pressure there, little as we may feel it, humanity would long ago have ceased to progress and vanished in the flames of its own animalism. In his love for others he perhaps unwittingly and again without a theory, loved this; got attuned with, and to his degree, at one with this; and, as part of this, remained and remains with humanity, an added protective and inspiring force. According to his degree he is an inseparable part of the light. Such, says Theosophy, is the nature of the rest-time between incarnations of those who have worked for the helping of others, who have made themselves their brother's keeper. It is a rest-time and a purification; a strengthening for future noble service in the next rebirth.

"Charity begins at home" is a profound saying. For home here means the heart, and charity compassion.

Yet of course there is the home in the ordinary sense, and there are usually children in it. How are they trained? What sort of America are they taught to think of? You have got the next generation in the house with you, the America of tomorrow. Some sort of training the children get, of course; to make the best of themselves, perhaps — but to make it *for themselves*. It is on themselves that their attention is bent and kept and remains. And there is the whole evil, all evil, the root of all evil that weighs humanity. It brings with it that ideal of life as the field for the attainment of material success. And in that is hidden our fear of death, the cause of our diseases, and the cause of our blindness to the meaning and possibilities of life. The divine nature is easily awakened in a child, by parents who know of their own divine nature, and also by those who do not but wish to. For in trying to awaken it in the child they will learn of their own. The first step is the idea of service. Service is the keynote of our question, *Am I my Brother's Keeper?* The idea of service calls the soul into action; it generates the sense of honor; it warms and enriches the whole nature; it is the real patriotism; it is the reigning spirit of the only homes that are blessed and happy; it brings light and joy to the mind; and it leads to an easy victory over the lower nature. Yet it is the one thing the children are not taught, this one thing from the want of which flow all the evils of human life, all its pains. To think out towards others, feel with them and act accordingly — this is the missing note in human life for the want of which all is discord.

Suppose a child asks you why the prisoners are where they are. What would you say? Your answer is vital to the child's moral

growth. You might say of one prisoner, "Because he's thieved and ought to be punished." You have now hypodermically injected the poisonous idea of vengeance. But you might say: "Because he's thieved and we want to help him to find his better nature." "*To help him*"; you have sounded in the child's ear the missing divine note in human life. And when he grew older he would understand the direction towards which prison reform should go. Why should it *not* be our chief wish to *help* the prisoner? It does not follow that we should therefore sentimentalize over him and take him ice-cream.

Really therefore it is a very simple beginning that is wanted of us all: just a little change of attitude, the daily attempt to hold a kindliness of mood, a patience, a readiness to overlook things, a going out in thought towards others. Then the dropping of the thought of death as *finis* and collapse. There *is* the soul in us all, that luminous watcher of our lives and our efforts and our pains. It knows its business. It will not let any part of us die that was worthy to live. We can go on in perfect confidence. Life is *for* something and whoever answers to that *for* in any degree will not die. We cannot expect to be very happy just yet. We must learn to be happy without being happy. While there are half-a-million men on the battlefields of the world; while there are a hundred thousand or so behind the prison bars in our one country; while the cities are full of the poor who do not know where to turn for the next mouthful; while the children are crying in the factories; while the young girls are selling themselves in their thousands; while disease is nearly universal; while — you can fill in the picture, you cannot make it too dark — while all this is going on, the community of atmosphere, of mind and feeling, must make real happiness quite impossible. But yet, as I said, there is a way of being happy without being happy, of being happy in ever outgoing kindliness, in service and readiness to serve, and in hope for humanity's future. For there is hope, well based. Humanity has been many ages without seeing the cause of its own troubles. But once that some few, some sufficiency, do see, the idea and vision will spread around the globe like the spreading sunrise of Christmas Day. And that may be very near now. Let us, as Katherine Tingley has advised us, *send* out our hope with daily conscious effort. It will strike sad hearts here and there from the very moment of our attempt. And our growing success will tell back most divinely fructifyingly upon our own inner natures.



Lomaland Photo. & Engraving Dept.

MICHELANGELO AS A BOY
PITTI GALLERY, FLORENCE



Lomaland Photo. & Engraving Dept.

BUST OF A LAUGHING BOY BY DONATELLO
IN THE MUSEO NAZIONALE, FLORENCE



Lomaland Photo. & Engraving Dept.

LOVE: SACRED AND PROFANE, TITIAN
MORGHESE GALLERY, ROME

TITIAN'S "SACRED AND PROFANE LOVE": by C. J. Ryan

THE true subject of the magnificent picture by Titian which is here reproduced is still a matter of dispute. It is generally called "Sacred and Profane Love," but why it is difficult to say. The original is in Rome, in the Borghese Palace, and is one of the greatest treasures of the Eternal City. Though somewhat in the style of Titian's illustrious contemporary, Palma Vecchio, and the product of the painter's early manhood, it bears the unmistakable marks of the great Venetian's genius. The Venetian painters were supreme masters of color, and the magnificence and opulence of their native city reflect themselves in the masterpieces of Titian, Giorgione, Tintoretto, and the rest. They cultivated rather the sensuous than the intellectual or spiritual side of human nature, but they transfigured the events and objects of common life in a grand and lofty manner which was a fitting expression of the love of splendor characteristic of the proud citizens of the Mistress of the Seas. The contrast between the rich and glowing pictures, filled with the pride of life, of the Venetians, and the thoughtful, mystical and intellectual works of the Florentines, is very striking.

The "Sacred and Profane Love" well illustrates Titian's mastery of the human figure, the nobility and dignity of his composition, his skill in drapery and his appreciation of landscape. For those who have not seen the original the harmony and glow of the color must be left to the imagination. Artists and connoisseurs have spent infinite labor in trying to probe the secret of Titian's marvelous color, but with little result. It was no trick process, no ingenious manipulation of certain special paints or prepared grounds; it was pure genius, and as such, incommunicable. Michelangelo said of him: "That man would have had no equal if art had done as much for him as nature." He was referring to the fact that Titian was not specially distinguished for the severity and majesty of draughtsmanship to which he himself had sacrificed so much. Yet Titian was deeply learned in the mysteries of the human figure, and his skill in drawing was undoubtedly great.

ARCHAEOLOGICAL NOTES: by an Archaeologist

HUMAN REMAINS IN ENGLAND



THE most recent discovery of ancient human remains in England — those of a man of very great antiquity and described as more animal in his type than any other, and as perhaps not even having possessed the power of speech — is exercising the minds of anthropologists. No doubt the remains will be hailed by the advocates of different theories as supporting their several beliefs; but the fact remains that the various specimens of ancient humanity so far discovered in various parts of the world do not as a whole lend themselves to any of the conveniently simple and precise schemes of human evolution propounded by modern theorists. On the other hand they do illustrate the evident truth that the branches, twigs, leaves, and leaf-hairs of the various human ancestral trees are as numerous as the sands of the shore. The remains found are sometimes of low type and sometimes of a type equal to that of the average man of today; and both kinds are found in ancient strata as well as in recent. The balance of probability is that any remains found would be those of wanderers, nature-dwellers, and cast-aways; and such remains are being deposited today for future anthropologists to find. For we have among us men of type as decadent as any that have been found. But even though it were true that civilized man has so evolved through rising degrees from a kind of animal, the wonder is all the greater. For either that animal ancestor must have possessed latent within the cells of his brain the potentialities of a very god, or else he must have been assisted by an equally mighty power from without. In any case the evolution of the human soul claims our best attention, whatever conclusions we may come to as to the evolution of the human body. In speculating upon these human remains, a Theosophical critic would consider that men of science are not reasoning on a broad enough base, but are too eager to proceed from data to conclusions. This is contrary to the customary patient and careful methods of scientific procedure, and is probably due to the incubus of nineteenth century mechanicalism in evolutionary theories. An interesting commentary on the above is afforded by the following.

A writer in *The American Antiquarian* (October-December, 1912) says that anthropology is the science of the future; but that its subject, though closer to us than that of any other science, is the least known of all. There has been much accumulation of data, but little

has been done with it except classification; of deduction (? induction) and philosophy there has been practically none at all. We theorize less today than formerly *because we have more facts*. "This mass of material," says he, "is so immense as to discourage philosophizing." And then, by a curious assortment of metaphors, "The great storehouse of facts and observations is ready to burst forth into conflagrations of great philosophies when the geniuses shall arise who can furnish the divine sparks. But the accumulation of facts goes steadily on and the genius has not yet arisen."

A student of Theosophy may be excused for referring to the works of H. P. Blavatsky, especially *The Secret Doctrine*, to those of W. Q. Judge, and to unnumbered expositions and commentaries on these works by the pupils of those Theosophical teachers. It seems unbelievable that an anthropologist with an open mind anxiously in search of a clue for the marshaling of facts should not be able to find it in *The Secret Doctrine*; but the time is coming when this book and its teachings will be more widely known. Already, however, these teachings have exercised a considerable influence, directly or indirectly, upon scientific ideas, notably in connexion with Atlantis. It is regrettable that many perversions and misrepresentations of Theosophy are current, which discourage serious people from studying it further; but in time the truth will prevail over these misrepresentations which constitute such a fraud upon the public.

We call attention to the admission that the facts accumulated by anthropology do not support the existing theories, but on the contrary throw these theories into confusion and confute speculation; for this is what Theosophical writers, following H. P. Blavatsky, are always maintaining. It is quite clear that the actual truth about man's past history is on a far vaster scale than any anthropologist imagines, and surely this might have been expected on *a priori* grounds to be the case. It would take endless time to arrive at the truth inductively from the comparatively few facts available; and the process would be attended by endless framing and giving up of hypotheses. But with the clues furnished by Theosophy the case is different.

But there is another obstacle which hinders the acceptance of this help from Theosophy. Theosophy is all of a piece, and its teachings as to anthropology are knit up with its teachings in other matters. Hence the adoption of the teachings about man's history involves an assent to many other teachings; and not all anthropologists may be

ready to take such a step. For instance, the biological theories which obtain today with regard to man's history will not square with the ethical teachings of Theosophy. These biological theories pair off naturally with what may be called a "deterministic" view of human life, whereby man is regarded as the toy of various inexorable laws and forces, especially biological forces. Theosophy, however, lays the greatest stress on the spiritual nature of man and asserts the freedom of his spiritual will from the pulls and pushes of the forces that rule in the lower kingdoms. Again, the idea that man's present status is the culmination (so far) of a single line of ascent from animal ancestors will not square with Theosophical teachings; it is opposed to the facts, and the facts confute it — which is what our friend above is complaining of. Human history proceeds by ups and downs, its course being cyclic, not rectilinear; civilizations rise and fall; the life-story of races is the same as that of individuals — they succeed each other, and each has its beginning, its culmination, and its decay.

The great genius or prophet, with the divine sparks, is likely to appear in the usual humble guise, and to be teaching abroad the while people are turning their backs and looking for a king on clouds of glory. Great is the daring of him who calls for the truth; for he may unexpectedly confront it and find it more exacting than he anticipated.

THE AMERICAN SPHINX

The Egyptian Sphinx suggests the American Sphinx, and an article in *The American Antiquarian* (October-December, 1912) is entitled "The Riddle of the American Sphinx." This is the Serpent Mound of Adams County, Ohio. The mound takes the form of a giant serpent; the head is expanded as a triangle, and a smaller protuberance within that space is supposed to represent an egg. The serpent is covered with grass, but stands out quite plainly, rising as much as four feet in height and having a length of possibly a quarter of a mile, counting all the coils. The writer mentions the serpent symbols in Asia and asks whether the builders came from Asia to America or went from America to Asia.

But there is no need for any such narrow theory. Why assume that the builders were the same in both cases? Also, to account for the use of the serpent symbol in all the places where it is found, we should have to amplify our theories of migration very considerably. The fact is that the Serpent is one of the most important symbols of

the ancient Wisdom-Religion, and as such was used by all who knew of and venerated that culture, such as Jesus. Moreover, it was held (as to a less extent it is held today) that there is efficacy in the representation of symbols. Sacred symbols were therefore multiplied as much as possible, as we find figures of the Buddha or Sanskrit formulas carved far and wide. The symbology of the Serpent is an extensive and profound subject, much information concerning which will be found in *The Secret Doctrine*. Contemporary Red-men venerate both the symbol and the animal itself, as we know. The Serpent is a symbol of Wisdom. It is so mentioned in the Bible, as for instance in the maxim: "Be ye wise as serpents and harmless as doves." The Serpent, however, has been called the *tempter* of man; but then this is its way of teaching him. It means that we have to master our powers and grapple manfully with our own nature. The mystery of the American Sphinx, then, is simply that it is an emblem constructed by people who venerated that symbol and that for which the symbol stands.

THE BLUE SPOT

The Journal of *The American Medical Association* has an article which states that the Navajo Indian babe invariably has a blue spot at the base of the spine, and that this mark has also been found in Chinese, Japanese, Malays, Koreans, and Burmese. The spots resemble bruises received from a fall, and may disappear in a few years or persist until later in life. One investigator found them present in 94.7 per cent of Malay children; and another found only two per cent in children in northern Italy, which he attributes to Mongolian heredity. In Tunis, Africa, it was found to be common, but only among children of brunette type. In Europeans it is rare; but observers agree that it is not peculiar to Mongolian races. The fact that some apes have such a blue mark will undoubtedly send a spasm of joy up from the rudimentary tail of some advocates of the ape-theory of human descent. If this mark is an indication of race, it would seem to carry us further back than the usual divisions of humanity recognized by anthropologists.

WOMAN IN ANCIENT EGYPT

The British Museum has acquired by gift a Theban version of the *Book of the Dead*, beautifully written, and containing additional ritual matter and some information about the lady by whom, or for whom,

the version was made. She was a Princess, daughter of the last of the priest-kings of the Twenty-first Dynasty, and the mummified forms of her and her royal parents can be seen in the Cairo museum. She is described in the papyrus as "Worker or Maker of Rolls of Amen-Ra, King of the Gods;" and she was also a musician, a priestess of Amen, and Chief Lady of the Ladies of Amen-Ra. This illustrates the fact that it is not Christendom that can claim a monopoly or priority in the honor of woman. Woman was honored as prophetess and counsellor by our "barbarian" ancestors, people Christianized with difficulty. Evidently the subjugation of woman marks a retrogressive phase in the history of a race or people; and times of enlightenment are marked by the proper balance and relation between the sexes, each in its own natural sphere. How obvious these simple truths to thoughtful minds!

THE PHRYGIANS

With reference to the project of sending a Danish expedition to explore the monuments of ancient Phrygia, a writer in *The Illustrated London News* gives some particulars about them and also some conjectures with regard to that mysterious kingdom.

The excavation of the central site, he says, is most interesting and important for the following reasons. The monuments are of an extraordinary and enigmatic character. The kingdom (800 to 650 B. C.) occupies a midway place both chronologically and in geography, between the Asiatic empires and the Greeks, between East and West. The origin and ultimate fate are involved in obscurity. We have not even a name for the central site; and Sir W. M. Ramsay has called it Midas City (which has a modern Western sound), on account of the principal monument, which bears the name of a Midas, a favorite name of the kings. On a cliff nearly one hundred feet high, cut back to a smooth face, an interlacing fret design stands out in relief over the whole expanse. At the foot is a small false door, and at the top the rock has been shaped into a noble pediment, like that of a Greek temple, and inscribed with large Greek-looking Phrygian characters.

At Ayazinn, some distance to the south, are the Lion Tombs, one of which has two lions guarding its portal, which have been compared to the lions over the gate of the citadel at Mykenae. The other has lions and a relief of "two warriors in crested helmets attacking a strange Gorgon creature." Of what race, says the writer, were these Midases, who to the Greeks seemed so godlike and who left such

legends of their wealth? Whence did they derive their sculptural art? Whence did the Phrygians get their alphabet? There are many ruins to explore in search of the answer to these questions.

The Phrygian goddess Cybele is mentioned by the writer, and it is interesting to remember that Vergil makes Aeneas visit Crete in search of the ancestral home of the Trojans, which an oracle has bid him seek. And Anchises says:

Crete, the isle of great Jove, lies in the midst of the sea, where is Mount Ida and the cradle of our race; they dwell in a hundred great cities, a realm of great riches; whence, if I recall the tale aright, our mighty father Teucer was first borne to the Rhoetean shores and chose a place for his kingdom. Not yet were Ilium and the citadel of Pergamus founded; they dwelt in the depths of the valleys. Hence the mother who dwells on Cybele, and the cymbals of the Corybantes, and the grove of Ida; hence the silence protective of the sacred mysteries, and yoked lions drew the chariot of their lady. Come then and let us follow where the commands of the gods lead, let us propitiate the winds and seek the realms of Cnosus.*

In view of the recent discoveries in Crete, and especially at Cnosos, the above is suggestive; for here are connected Cybele — a Phrygian deity — Crete, the Trojans, the ancient mysteries, and the lions. There is a Mount Ida in Phrygia as well as the one in Crete. The allusion to the sacred Mysteries, protected by silence, is important. Historians are concerned with attempts to apply the law of analogy in determining the origin and racial affinities of the Phrygians, with a view to fitting this kingdom into a niche in the historical fabric. But we need a larger range of facts yet, before we can frame any theory satisfactory to all parties and consistent with all demands. To illustrate this point by a single instance: the discoveries in Crete have changed the whole aspect of the question as to the relation between the Greeks and the powers of Western Asia. In the same way unexpectedly facts are likely to come to light at any time, compelling a revision

* Creta Iovis magni medio iacet insula ponto,
Mons Idaeus ubi et gentis cunabula nostrae.
Centum urbes habitant magnas, uberrima regna;
Maximus unde pater, si rite audita recordor,
Teucus Rhoeteas primum est advectus in oras
Optavitque locum regno. Nondum Ilium et arces
Pergameae steterant; habitabant vallibus imis.
Hinc mater cultrix Cybelae Corybantiaque aera
Idaeumque nemus; hinc fida silentia sacris,
Et iuncti currum dominae subiere leones.
Ergo agite, et divom ducunt qua iussa sequamur,
Placemus ventos et Cnosia regna petamus. (*Aeneid* iii. 104-115)

of our ideas; and therefore such theories as may be devised now must be regarded as temporary pegs. In *The Secret Doctrine* we find the following mention of Phrygia, of related places, and of the Mysteries. Speaking of certain Powers known to the Greeks as Titans, and to the Semites as Kabirim, the author says:

They were universally worshiped, and their origin is lost in the night of time. Yet whether propitiated in Phrygia, Phoenicia, the Troad, Thrace, Egypt, Lemnos or Sicily, their cult was always connected with fire; their temples ever built in the most volcanic localities, and in exoteric worship they belonged to the Chthonian divinities. Therefore Christianity has made of them *infernal* gods.

The Phrygians seem to have been quite Greek in their type, and their kingdom to have been regarded by the Greeks of Ionia and the Troad as great and half-divine; they were reputed the oldest people, their language the original language, and their kings the companions of the Gods. Yet, so far as archaeology can make out, their kingdom succeeded a still older kingdom, whose remains are vaguely called Hittite — a name that covers a multitude of sins of omission. Clearly we have here support for the Theosophical teaching that present civilizations were preceded by civilizations of a higher type — grander, simpler, more spiritual, though not so versatile and so cunning in material arts. This is quite in accordance with evolution; for every great Race passes through its successive phases, and these bygone spiritual empires were the earlier chapters in the history of the great Race whose succeeding chapters are now being unrolled. But this does not imply continued degeneration; for the cycle of a Race includes a fall into materiality followed by a regeneration or resurrection, and we are now about at the turning-point. These semi-divine kings were evidently Kings in the real sense — that is, as Homer defines it, men to whom Jove has given the scepter, men possessing the inherent right and ability to teach and direct others. After these Teacher-Kings, versed in the Mysteries which the ancients regarded as so sacred, came kings who ruled by luster or strength; kings who claimed, but did not possess, the divine right; until now we look in vain for any vehicle of the true governing power and are forced to put up with delegates and committees to manage our affairs. On the whole it is not probable that anthropologists will find much in ancient Phrygia to favor the pithecoïd hypothesis of man's origin, though it is conceivable that the present style of hats may have been evolved from the head-covering worn in that region.

THE LIBRARY OF NINEVEH

Turning to the records of ancient civilization, we find that literary culture in the Tigris and Euphrates region is older than has been supposed. An examination of the tablets found on the site of Nineveh, the remains of a library, shows that many of them are copies of a still more ancient literature. The subjects include those pertaining to dictionaries, commentaries, and critical works; and many bear endorsements testifying that they are faithful copies of originals. But the matter is set at rest by the discovery of a tablet which consists of a letter from the king, Assurbanipal, to an agent, authorizing the latter to search out and bring every book he can find in the land, without regard to the proprietary claims of the owners. Hence much of this literature must go back to Chaldaean times. As time goes on, the discoveries of archaeology will confirm more and more the statement that civilization is of very great antiquity, and that we ourselves are the heirs to a knowledge which we have not as yet fully inherited.

SONG: by M. R.

THE singer rose and faced the audience, a smile of confidence upon his face, and in their eyes expectancy — and something more, a half-unconscious call, a challenge to the singer; as though one cried: "Show us the light that shall dispel the darkness of our hearts! Unveil for us the mystery of beauty, that we may forget life's woes and worries! Reveal the joy of life!"

The soul came forth and stood upon the threshold of the visible. In that sweet presence the singer's personality bowed reverently and became an instrument in a master's hand, responsive to his will, vibrating to the touch of his thought, with emotions trained to the service of song, and with passions purified by dedication in sacrificial fire to the cause of art. . . . And Song was born into the world.

The singer ceased, and there was silence. Then the applause broke forth impulsive, generous, exuberant.

The soul withdrew into the temple of the heart, the shrine of the invisible, leaving the singer to receive the well-earned tribute of applause.

A cup of water is a little thing, but to a man lost in a burning desert it is a boon for which he gladly gives all that he has. And is not song like water in a parched land?

"A moment of forgetfulness, no more," you say — and yet a boon that men count priceless, perhaps rightly so. Why?

Because of a moment of forgetfulness of self, of the obsessing self; of the tyrant that holds the mind a prisoner in the dungeon of his desires and avarice, his loves and hates, his wants and woes; a *moment's freedom*, in which we know that beauty, joy, and life are one. Forgetfulness of life? No! Rather of death, the living death in which men live, or think they live, pale shadows of their true selves; forgetfulness of remorse, that like a ravening wolf-pack hunts the harassed heart; forgetfulness, that for a moment opens a long-closed door and lets out a ray of light from the enchanted palace where the soul sits waiting for the awakening to Life from the death-slumber men mistake for life.

A cup of water in a thirsty land indeed: water of Lethe for the dead in life — such is Song.

THE HUNTSMAN'S ELEGY: (Welsh Air: *Marwnad yr Heliwr*)

By Kenneth Morris

HOME is the Chieftain now, home 'neath the mountain brow,
 Quiet in Bettws of dark-waving yews.
 No more he'll ride to hounds, when the blithe bugle sounds,
 Shaking from brake-frond and thorn-leaf the dew.

Frosty December days, better with him than May's,
 Will he dream over, again and again?
 When through the wan-sunned air scarlet coats trailing there
 Flamed through the woodland bare, streamed o'er the plain?

Or will his long, long dream wander by the otter stream
 O'er Fforest Fawr to the dark little tarn
 Where Llygad Lluchwr's wave slides from the otter's cave,
 Far in the wilds of the cloud and the carn?

Will he hear hunting-horn shout through the misty morn?
 Will there be brake and thorn, yellowing and wan?
 Will there be salmon stream where the dead, griefless, dream?
 Will the red berries gleam, there where he's gone?

Home is our Chieftain now, home 'neath the mountain brow,
 Home from gray Bettws of dark yew-trees seven.
 — Twsh! He'll but bide his hour; he'll find no Fforest Fawr,
 No Carreg Cennen tower, yonder in heaven!

*International Theosophical Headquarters,
 Point Loma, California.*

IN THE COLUMBIA NATIONAL FOREST:

by **M. G. Gowsell** (late of U. S. Forestry Service)



PERHAPS nowhere else in the United States has Nature lavished such wealth of forest and stream, or such magnificent scenery, as is found in and tributary to the Columbia National Forest, in southern Washington. 'Tis here that the Columbia River, eagerly seeking a way to the sea, broke through the Cascade Mountains, leaving a gateway to a region of vast agricultural wealth and unknown possibilities.

Less than one hundred years ago what is now known as the Northwestern States was a veritable No Man's land. Unlike the other territories which the United States had from time to time added to its original area, it was neither purchased nor annexed by conquest, but was in every respect a distinct triumph of the American pioneer. While nominally held subject to Great Britain, this territory was practically governed by the Hudson Bay Company, a British private corporation. And although it was then known that the country offered many natural inducements to the settler, he was ruled out in favor of the hunter and trapper. This condition lasted for many decades. And for nearly fifty years after President Jefferson authorized the Lewis and Clark Expedition, the ownership of this region remained in question. Many other nations looked forward to possessing it, particularly Russia and Spain. But the country was totally ignored by the United States, notwithstanding; and its final disposition was left to popular achievement, through the dauntless enterprise of American pioneers.

Woven about this far-western setting, are many interesting and picturesque Indian legends. These deal with the origin of the Red Man, the origin of fire, and even of some of the snow peaks of the Cascade Range, besides much of the local phenomena. Most of the American aboriginies have held that the animal kingdom antedated man. And so, in common with many another Indian legend, the Indians of this country have deified the "animal people," the shrewdest of which was Speelyei, the coyote. He was looked upon as gifted with supreme power. By virtue of his shrewdness, he was chief of the animals. He was also the friend of "people." He had only to bid people to appear, and they "came out."

According to the Okanogan account of the Red Man's origin, there was once an island, far out at sea, peopled by a race of white giants.

Their chief was a tall and powerful woman, named Scomalt. These giant inhabitants were given to warring among themselves. This used to anger Scomalt. One day she drove all the fighters to one end of the island. Then she broke that end of the island off, and pushing it with her foot, caused it to float far away over the sea. The new island drifted afar; and all on it perished, excepting one man and one woman. These were saved from starvation by catching a whale and feeding upon its blubber. Finally, after building a canoe, they escaped from the island. After many days of paddling they came to the mainland. But not until then did they discover that while they had been in the canoe, the sun had turned them from white to red.

Numerous fascinating myths center about the Columbia River, the Indian name for which is "Wauna." One of these relates a mighty struggle between Speelyei and Wishpoosh, the greedy king beaver. This combat is alleged to have resulted in breaking down the walls of immense lakes in the interior, letting their waters through the mountains, and thus accounting for the great river and its canyon.

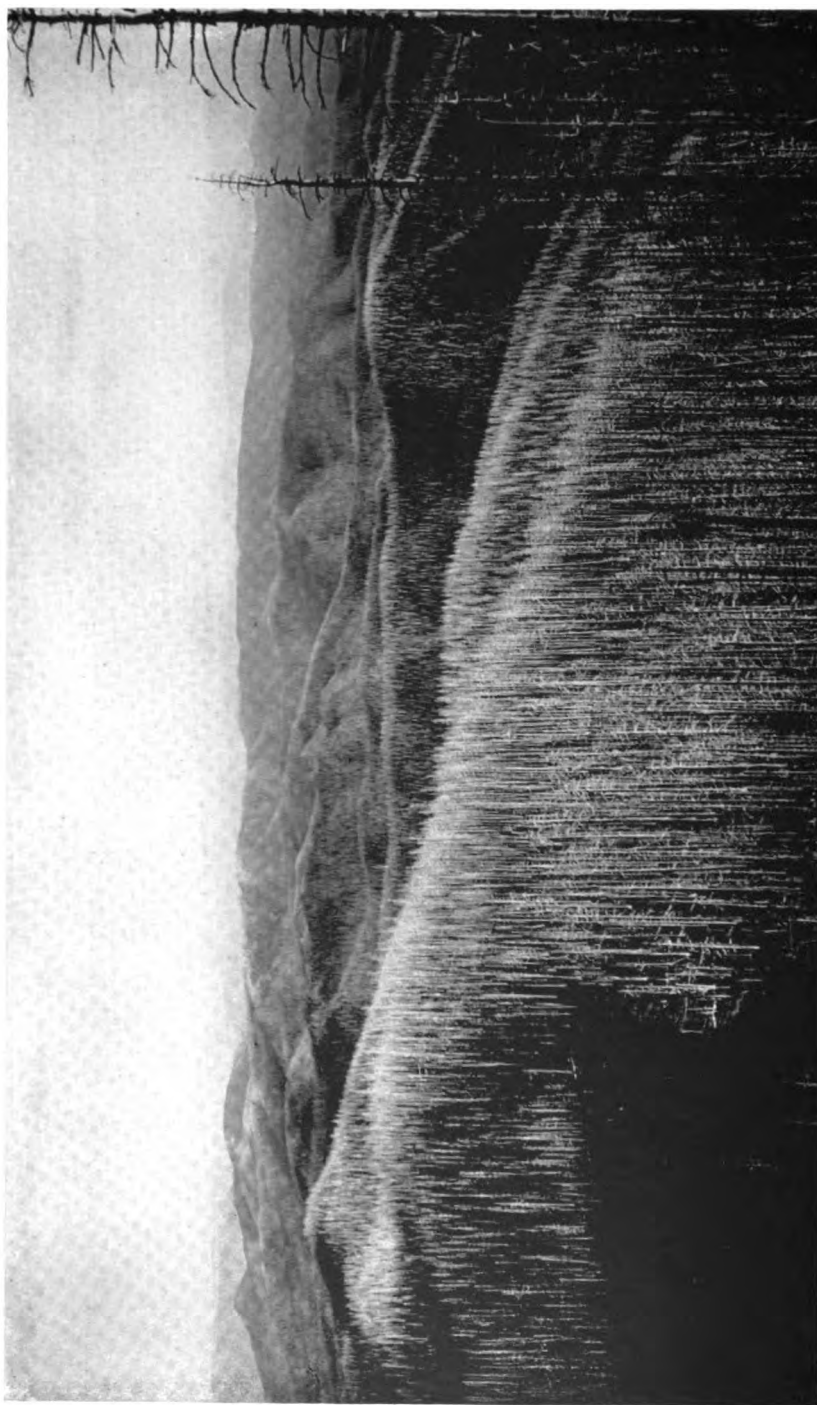
The Columbia National Forest is but one of similar reserves which form a chain stretching from British Columbia to California. And save where forest fires have done their deadly work, they lie like a blanket of unbroken forest solitude, from one end of the Cascade Range to the other. The word "cascade" becomes a fitting adjective when applied to such mountains as these. For it would be a difficult matter to plan a journey within the wide boundaries of these National Forests so as to escape for one hour the sound of running waters. Here, timber and waterpower are interdependent. The immense areas to the eastward, which have but recently been reclaimed through irrigation, rely absolutely upon an efficient protection of this vast watershed. These reserves recall the old parable of the Talents, a few of which have been placed in a nation's keeping, for wise investment, for the building of homes, and for the perpetuation of old and new industries, as well as for those yet to be.

Of all agencies destructive to these varied interests, fire has and will continue to take first place. The average annual loss in the United States through forest fires amounts to over \$25,000,000. But these figures only represent the damage to *standing trees*. It would be extremely difficult to estimate in money the impairment of the watersheds, losses in young tree growth, damage to soils by erosion, or the loss of crops, stock, buildings, and general improvements. Then there



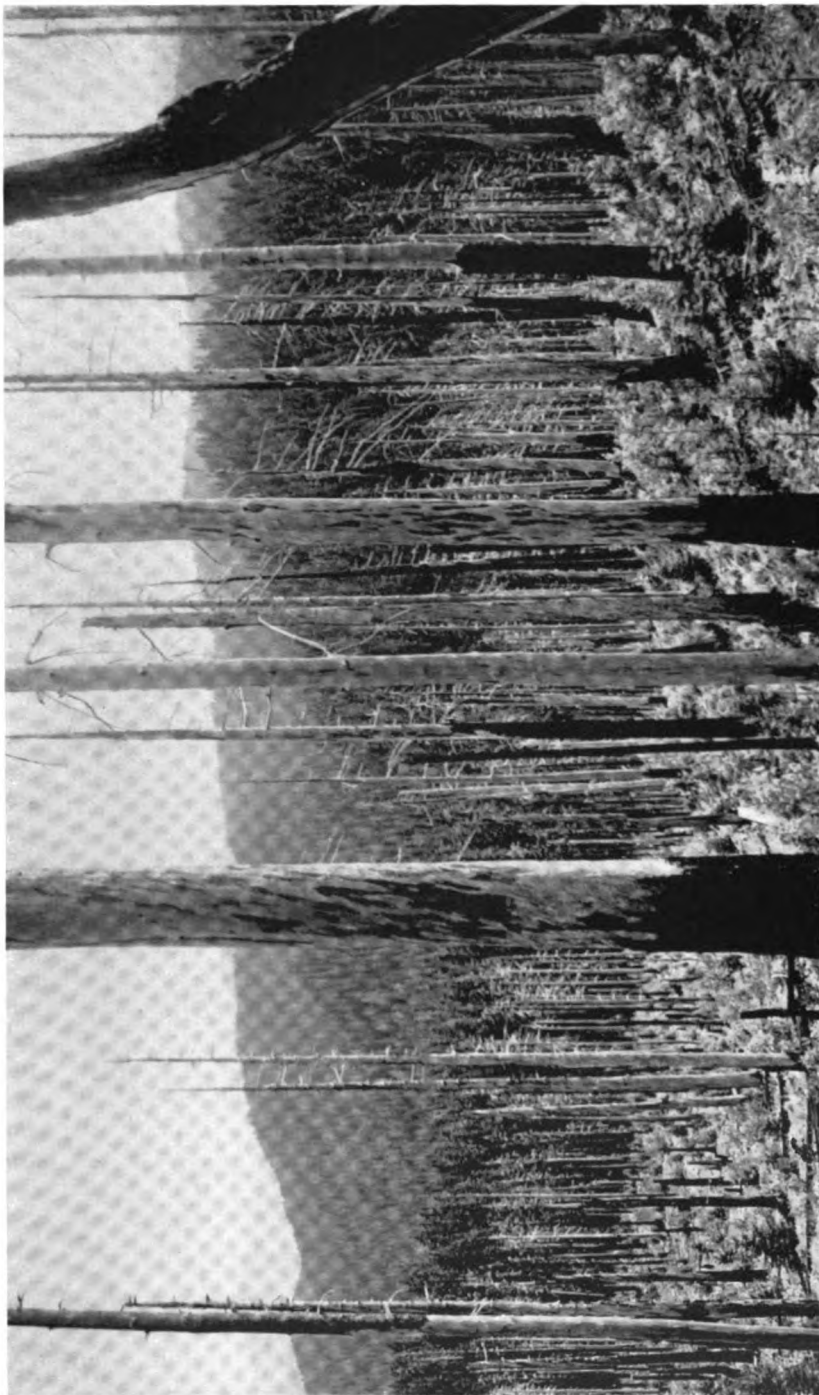
Lomaland Photo. & Engraving Dept.

AN AREA OF BOTTOM LAND, CLEARED AND IN CULTIVATION. COLUMBIA RIVER TO THE RIGHT



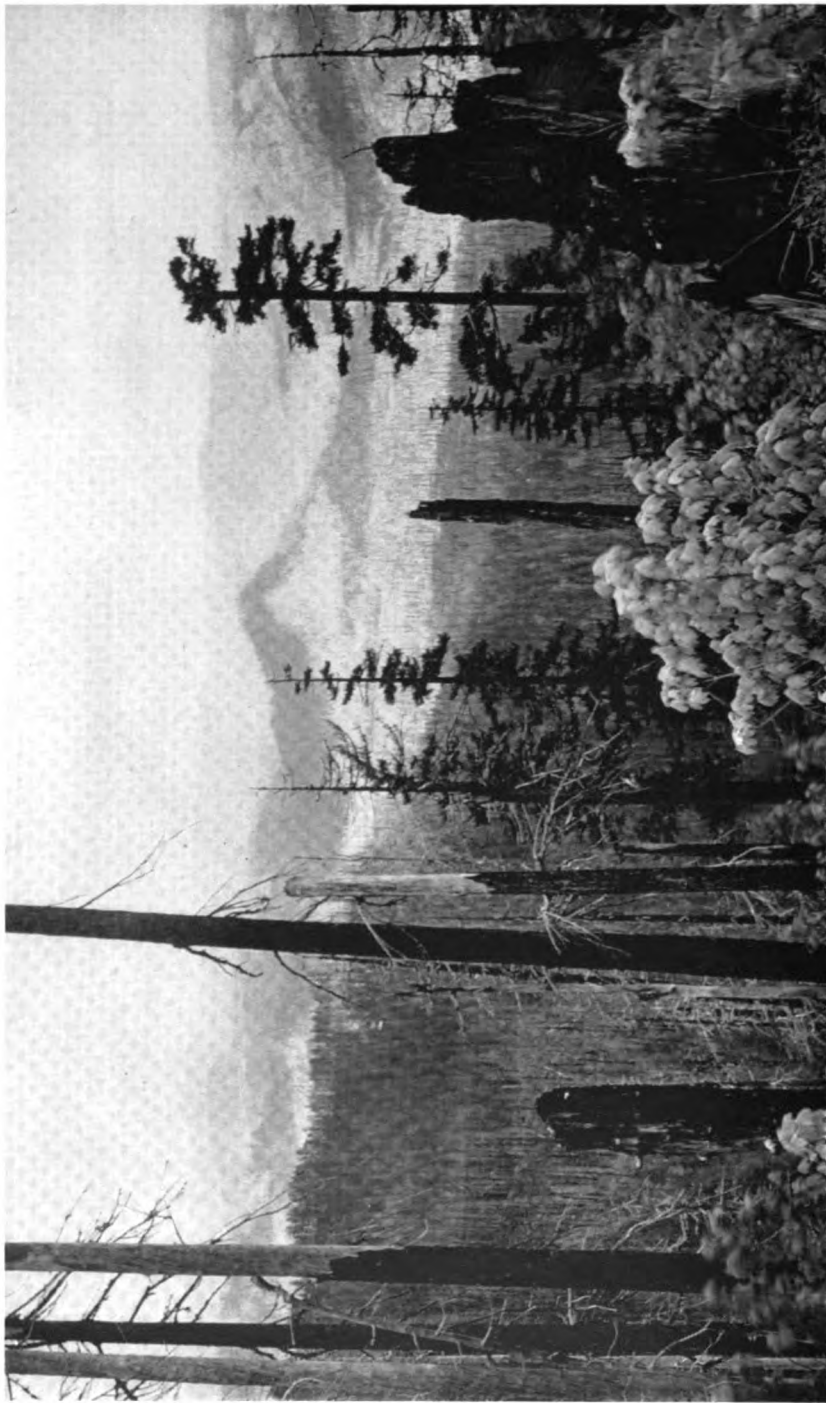
Lomaland Photo. & Engraving Dept.

EFFECTS OF A SEVERE BURN OF RECENT DATE



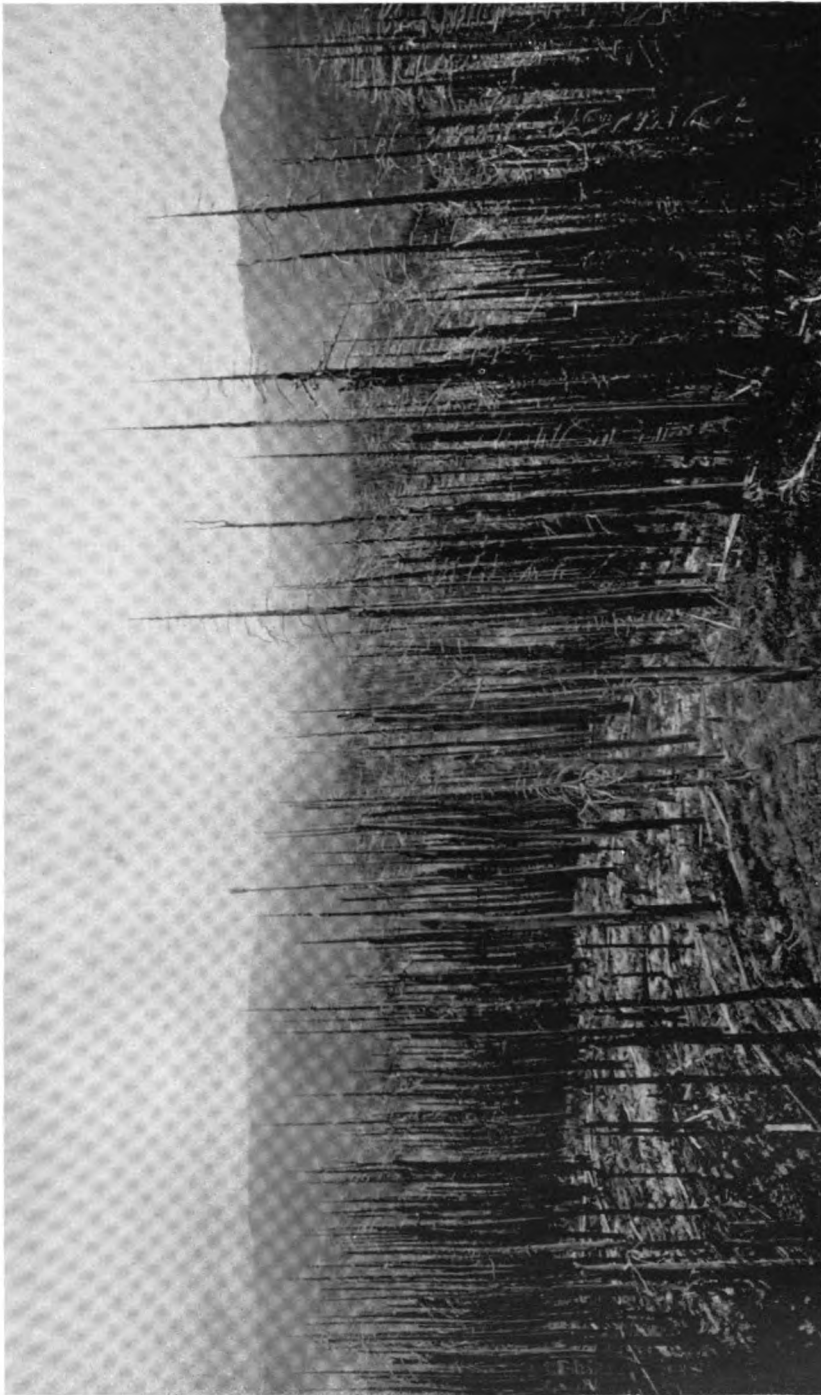
Lomaland Photo. & Engraving Dept.

YOUNG CONIFERS SPRINGING UP AMONG THE "GHOST TREES"



Lomaland Photo. & Engraving Dept.

A VIEW SHOWING THE EFFECT OF A SEVERE FOREST FIRE. YOUNG VINE MAPLES IN THE FOREGROUND



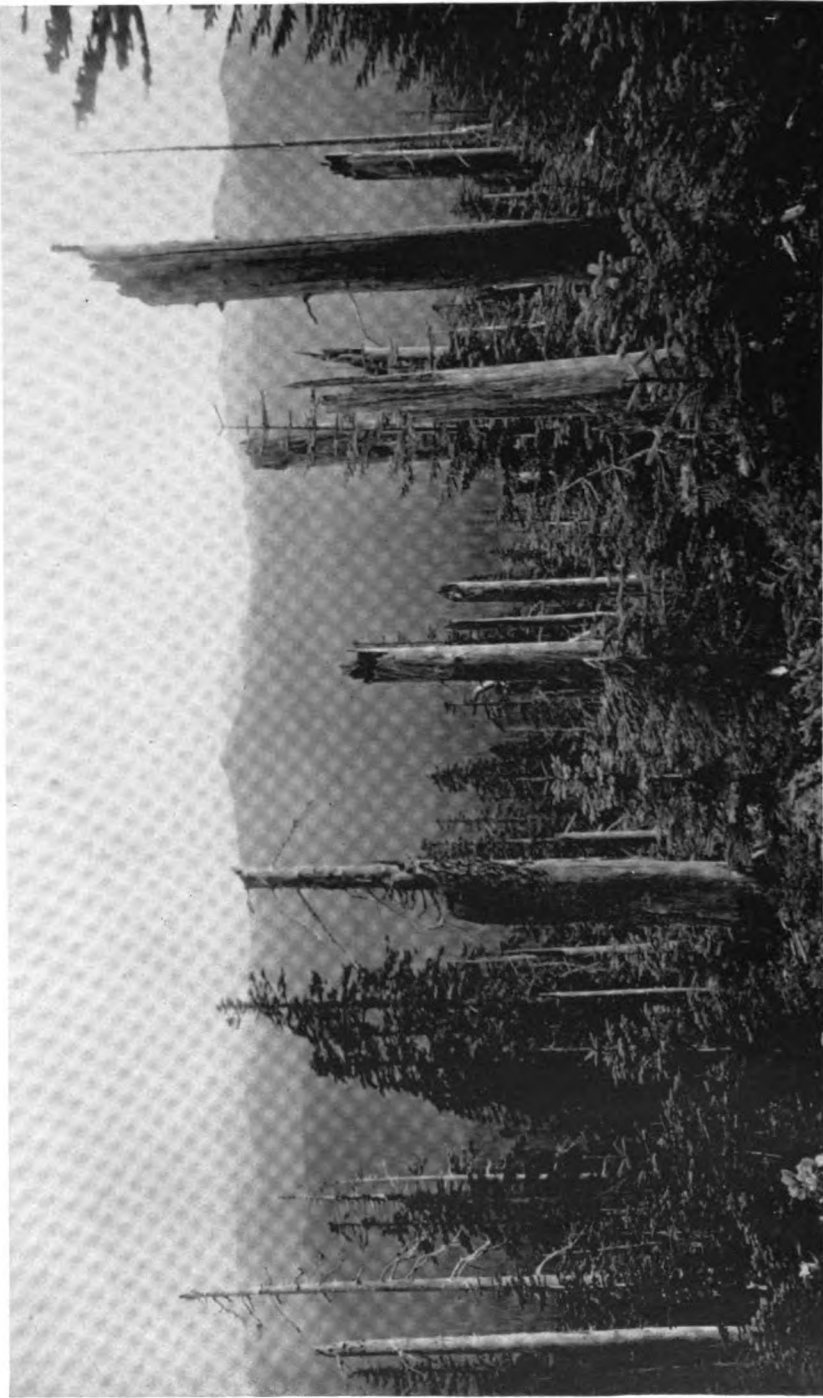
Lomaland Photo. & Engraving Dept.

A CLOSER VIEW OF THE SAME BURNED AREA



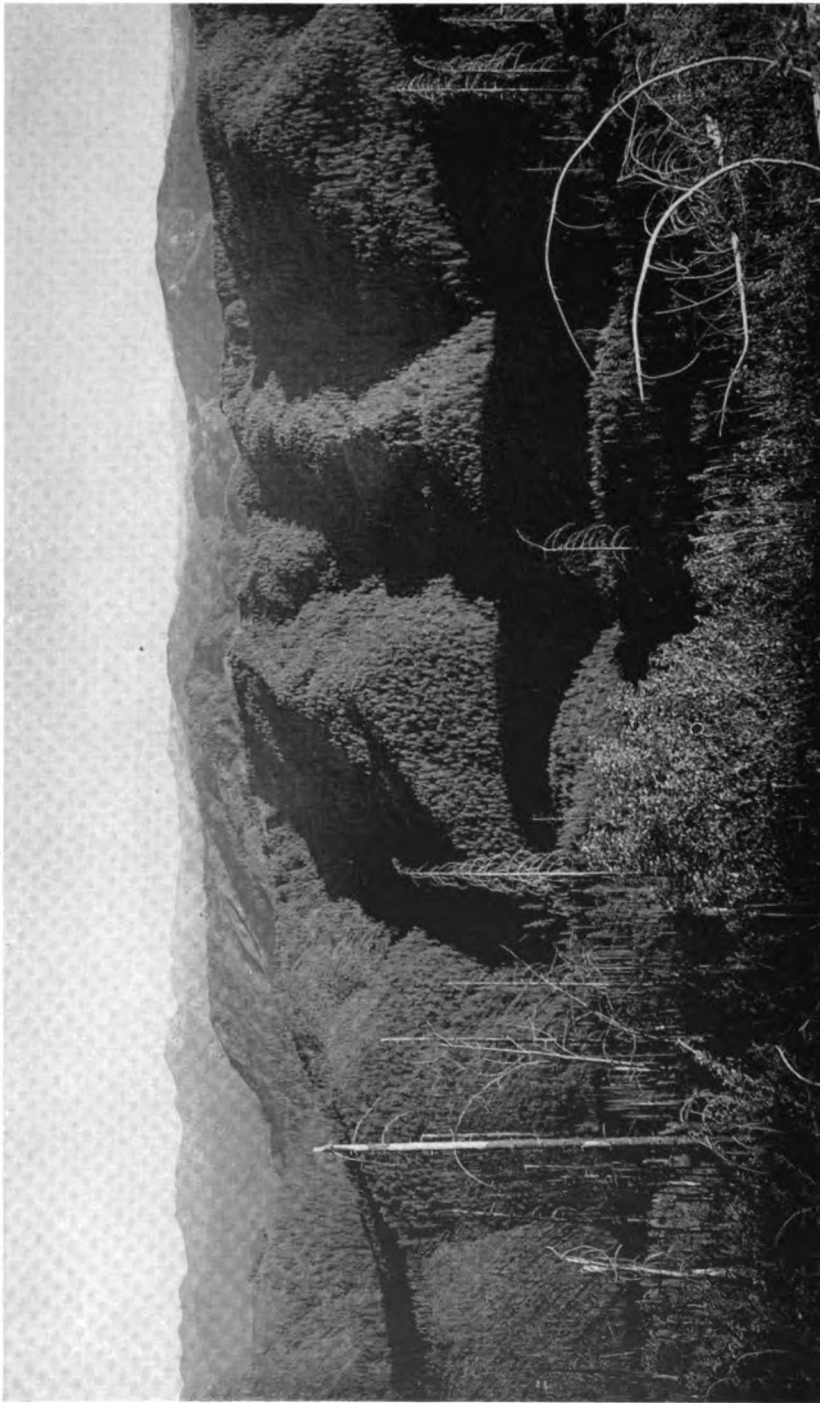
Ionaland Photo. & Engraving Dept.

ANOTHER VIEW OF A SERIOUSLY DAMAGED WATERSHED



Lomaland Photo. & Engraving Dept.

A THICKET OF YOUNG FIRS, AFTER A SEVERE BURN



Lomaland Photo. & Engraving Dept.

THIS PICTURE SHOWS A DENSE COVER OF FIR TIMBER, WITH BUT LITTLE DAMAGE BY FIRE
MT. ST. HELENS IN THE DISTANCE

is an average yearly loss of seventy human lives. In addition to all this, there is the lowering of the moral tone of whole communities thus afflicted. This is a matter too little considered.

In remote times there were but two main causes of forest fires, namely, Indians and lightning. Indians were in the habit of firing forest and other ground cover, for the purpose of driving game, and also to induce the growth of berries. Lightning, it would seem, has been a constant factor in starting forest fires. Exhaustive research into this subject, with the causes, extent, and effects of forest fires in general, has been made the subject of two able bulletins, by Fred G. Plummer, Geographer of the U. S. Forest Service.

Evidences of ancient fires are common, and are found all over the Columbia National Forest. Results of more recent fires are shown in the accompanying illustrations. The duration of this "ghost timber" varies with the species and the diameter of the trees affected. Usually the fire-killed trees begin to decay in that portion of the sapwood immediately next to the bark. Wood-boring larvae and beetles are the common agencies in bringing this about. At the end of some five years the sapwood is honey-combed with their borings and begins to break down through decay. The work of destruction is then taken up by a larger beetle, which makes large mines in the heartwood; so that in some ten years, trees less than three or four feet in diameter will have fallen. This "down timber" greatly adds to the danger and the severity of future fires.

As a matter of economy, the Forest Service is desirous that recently fire-killed timber be logged, wherever practicable, and every inducement to this end is being made. Tests as to the comparative value of manufactured lumber from fire-killed trees and that taken from the green tree, show that there is but little difference in quality, the heartwood being practically the same in both.

Protection of forests from fire is by far the greatest task the National Forest administration has. The number of people going to these forests for summer outings increases with the means of transportation, whether it be by railroad, wagon road, or trail. And as the remotest spots are now being made accessible to the sightseer and the camper, so are the dangers of fire increased. But it must be borne in mind that the National Forests were set aside for the use of the people, and that the use thus made of them is not considered one of the least. The policy of the Government is to put every feature of these

reserves to their maximum use, whether it be that of waterpower, grazing, mining, lumbering, or homesteading. Where a tract of land has been found suitable for the latter it has been segregated and thrown open for settlement.

Fire protection for the National Forests was immediately recognized as the first necessary measure for the successful practice of forestry. To make this possible, thousands of miles of patrol trails had to be built, and telephone communications established with remote points, so that help could be called for whenever the necessity arose. Tools for fighting fires are now kept at advantageous points. Look-out stations have also been selected, where daily observations are made during the dry season. A man with a thorough knowledge of the country, and with the aid of a large-scale map and protractor, is thus enabled to locate the exact point at which the first smoke may appear.

Through the educational campaign the Forest Service has carried on in regard to forest fires, and the tragedies that were coupled with immense losses of timber during the summer of 1910, the West has become fully aware of the necessity for co-operation; and in several of the western States there are large numbers of patrol officers maintained by the States, but co-operating with the Forest Service.

SCIENTIFIC NOTES: by the Busy Bee



O construct a typewriting machine which shall take down dictation directly from the sound of the voice is perhaps difficult but it is not impossible. Experiments in this direction are described in a scientific magazine, which gives diagrams and pictures of the imperfect apparatus so far made by an inventor on these lines. The principle is that sets of reeds, or of resonators, shall be so tuned as to vibrate responsively to various vocal sounds; and this is the main difficulty, for, once this system has been perfected, the devising of electrical actions to operate the type-bars is easy. There is evidently one valuable use which such a machine would have in addition to the use immediately contemplated. It would entail upon the speaker the greatest care in his pronunciation; for every slightest fault would be faithfully and mercilessly reproduced on the printed page. The machine would be as unaccommodatingly

exact as a parrot in copying the peculiarities of the speaker. Whatever might be the intervening mechanism, it is clearly of advantage to have such a connexion between spoken sound and written symbol, so perfect that the one would be the exact counterpart of the other. This would be an invaluable means towards correcting and standardizing pronunciation, especially of English, a process which seems to be an essential preliminary to any adequate reform in spelling. Of course, if the machine had but a small number of resonators and a small number of printed symbols, its efficiency would be correspondingly limited and its delineation of sounds approximate only. But the imagination conjures up images of a machine sufficiently flexible and multifarious in its parts to represent the slightest differences in pronunciation by differences in the shapes of the letters produced. A public speaker could then be trained before such a machine; and we can imagine the teacher telling him to speak the tails of his *y*'s straighter or the circles of his *o*'s rounder.

A NEWSPAPER paragraphist brings up again the following matter, which has often been considered before, namely, that as light takes many years to travel through space to the fixed stars, the past history of our earth must be continually spreading itself through the immensities of the ether; so that, at the Pole Star, for instance, the events of 1869 are now being unfolded in waves of light, for the inhabitants (if there are any) to see. And we have only to take still more distant stars — and to distance there seems no limit — in order to get back in the same way to any distant point in past history.

This illustrates, among other things, the impossibility of excluding wonder from our philosophy, no matter how ordered and precise we may endeavor to make that philosophy. For the above conclusion is inferred from scientific data and reasoning. You may make your geometry never so straight and angular; but, when the lines are produced, they will stick out into the infinite in many-horned dilemmas; and though we may strive to make life simple by discarding from our theories everything that will not fit in, we still need a vast lumber-room for what we have left out.

Physicists will sniff in scorn at Theosophical ideas about *light* as Nature's great storehouse of records; and then come out with a proposition like the above. They prefer their own marvels, evidently. The Theosophical teaching is that every event is recorded by a natural

and inevitable process, and that the records are recoverable, so that nothing ever is or can be lost. Thus the world's history is in safe keeping; for it cannot be obliterated, and its recovery depends on whether or no there are or will be people whose knowledge may suffice to enable them to recover it. But *physical* light is only one grade of a manifold power. The word "light" is connected with vision but not with that alone, as physicists will admit. It is a mode of motion, a form of energy, a substance (call it what you will) which may result in vision or may not. Its recording function is known in photography. Analogy may help us to conceive how the records of events may be impressed as though on a sensitive film. The notions of time and space are curiously mixed up in these speculations about the fixed stars and the earth's history, and past and future become but regions in an eternal present. And we can imagine our brains sending out ethereal waves as the sun sends out light to be spread abroad and recorded.

All this is connected with the doctrine of Karma, for it shows how our deeds and thoughts set in motion chains of causation that may influence all that lies around, till, like the ripples in a pool, they strike some distant limit and start on a return journey towards their original source. And truly what we call an act is but half an act — the first chapter in a history; the rest of the act is yet to come. The whole act is one and single, but its parts lie in different regions of time, and any period from a moment to an era may sunder the act from its consequence. At the present moment we are each of us traveling through regions of space-time filled with etheric vibrations which we left behind us on preceding trips, like comets encountering our own dust as we sweep once more over our orbit. One might multiply such images indefinitely; they enable one to understand Karma and they give to scientific romances a practical turn.

IT SOUNDS strange to hear that Aleppo is now a great railroad-building center, with vast quantities of railroad material, locomotive works, repair shops, barracks for the workmen, and hospitals for the sick. Yet such is the case, for that ancient city is now the principal base of operations in the building of the Bagdad railway. This line, when complete, will connect Konia, the terminus of the German Anatolian Railway, with Bagdad; and from Bagdad an English company will carry the line to the Persian gulf, this last section being under international management. The other sections are being built by German companies. Four sections are being built at once: from Konia

to Adana, thence to Aleppo, thence to Mosul, and from Mosul to Bagdad. Over the first three sections there is (as a writer in *The Scientific American* tells us), an army of 72,000 men at work. The material arrives at the ports of Alexandretta, Tripoli, and Mersina. An imposing station, costing over a million Turkish pounds, will soon be erected at Aleppo. With a bridge over the Bosphorus, these ancient sites of Asia will be linked by rail to Europe. The lines running north to Damascus are being pushed farther north to join the Bagdad railway, and this branch is to be connected with Jerusalem. All this enterprise, together with the scheme for irrigating Mesopotamia, will work a wonderful change in the geography of those regions.



THE fiftieth anniversary of Queen Alexandra's coming to England has brought out a host of recollections of her beauty, her grace as a bride, and of the long record of unostentatious, womanly kindness which she has shown to all those of her English subjects who were most in need of it. Many of her errands of mercy were done in secret; many of her sympathetic and encouraging words were spoken and written to those whose situation in life was most humble and obscure. Queen Alexandra fulfilled all the duties of her high position with the same tact and graciousness.

A KENTUCKY woman, Miss Ellen Semple, has won world-wide recognition for her works on anthropo-geography, or the influence of geographical environment upon human beings. After many years of study and travel and work in preparing her books *American History and its Geographic Conditions* and *The Influence of Geographic Environment*, Miss Semple won fame as a lecturer on these subjects and she has within a year or two lectured in many great educational centers such as Oxford, and before the Royal Geographical Society. The study of habitat and its influence has been carried on by Miss Semple in a very thorough way. She takes motor trips, walking trips, slow railway journeys, and knows Korea, Manchuria, Japan, as well as Norway, Greece, and Switzerland. Her books are eagerly studied by teachers and are in the libraries of all American ships. They have the merit of excellent style as well as of intensely interesting matter.



THE SCREEN OF TIME

CURRENT TOPICS: by the Observer



RY-FARMING," the new system of agriculture which makes districts where the rainfall is a very uncertain quantity almost sure crop-producers, seems to have little connexion with universal brotherhood, but according to its advocates this is not so. A great Congress has lately been held at Lethbridge in Canada, at which fifteen nations were officially represented. It was under the presidency of the Lieutenant-Governor of the Province of Alberta, the representative of King George, and many notable persons took part. One of the most remarkable speeches was made by the Persian delegate, Mirza Ali Kuli Khan, Chargé d'Affaires at Washington, D. C. The official Bulletin of the Dry-Farming Congress says:

The eloquence of the Persian delegate nearly swept the vast audience to their feet, and he struck the keynote of the succeeding meetings when in an impassioned outburst of oratory he told of the significance of the dry-farming movement, how the Persians had benefited by it, and how all looked hopefully for world-peace and the brotherhood of nations. He looked upon the Dry-Farming Congress as the best means of creating an intense public opinion favorable to international brotherhood, which in his opinion, was the only method of solving the great problem of the peace of the nations.

The resolutions adopted outline a world-wide propaganda for 1913, a million-dollar foundation fund to establish international headquarters, and the publication of scientific reports, etc.

ACCORDING to Chan M. Jett, a Chinese student in New York, *The Yellow Jacket*, a Chinese play produced in the Chinese manner but on the American stage, is a really authentic presentation. The only modifications have been in the music and in the female parts, which are taken by women, not as in China, by men. Some quotations from an article by Chan M. Jett will give a vivid impression of the wonderful appreciation of the subtleties of the drama possessed by the Chinese and of the serious way they look upon it. He says:

The Chinese have vivid imagination and subtle intuition. The plays in China are classics dating back several hundred years, the scenes being laid either in the Ming dynasty or the Hong dynasty. No modern plays are produced—and the secret of the longevity of these classic plays is the true philosophy of life they contain. The American drama seeks only to amuse and to arouse the emotions. The Chinese drama teaches philosophy.

The Chinese power of imagination is shown by the calmness with which they put up with incongruous scenery, or, as we should think, with no scenery at all. In place of the elaborate stage-settings of an American play, the Chinese rendering of mountains or streams consists of boards and stools, yet the audience has no difficulty in realizing the atmosphere suggested, and the work of the players is not dwarfed into insignificance. After pointing out that the ordinary American play is principally designed to divert "the tired business man" who is too much pre-occupied to appreciate the exquisite in dramatic art, the Chinese writer says:

But the Oriental mind delves to the bottom of things, eliminates the non-essentials. . . . We believe in doing fewer things and doing them better. . . . We do not make social lions of actors in China—and our plays are not exploited by a press agent . . . our actors, like our farmers, are content to do their work well and let fame pass them by or not as the case may be. . . . Chinese actors play the parts to which they are assigned without the discontent and "peevishness" characteristic of those in an American cast; they recognize their limitations and are undisturbed by chimerical ambitions.

The Orient has much to learn from the Western world in things dramatic and otherwise, but perchance China, which gave to the world the art of printing, will some time be able to teach her satisfactory philosophy—to show the Occident the value of the simple, fundamental things in life. . . . Western prejudice is but the child of ignorance, and when the new republic takes her proper place (which will be soon) recognition of our arts and accomplishments will follow.

Those who have been following the dramatic work set on foot by Katherine Tingley will notice that many of the innovations she has introduced in her Point Loma presentations are in harmony with the lines above indicated, which have come down from the wise teachers of antiquity. The names of the leading actors in the Greek plays and the Shakespearean or other dramas given at the International Headquarters of the Universal Brotherhood and Theosophical Society or at Katherine Tingley's Isis Theater in San Diego, or elsewhere throughout the world, are never mentioned. There is no "starring." The interest is concentrated on the play as a complete artistic whole. The Chinese writer's remark about the fundamentals in life and the fact that out of *China* will come teachings of inestimable value to the world will not be overlooked by students of Theosophy who recollect the source of the inspiration of H. P. Blavatsky, and the significant saying of the great Swedish scientist and mystic that the "Lost Word" should be sought for in Tartary and Tibet.

THE EXPEDITION to the far North for the exploration of Crocker Land, the mysterious Polar Continent whose mountain summits were seen by Admiral Peary on his last Arctic journey, will start early in the summer. It is the greatest unsolved problem of the Arctic Ocean, and the expedition hopes to study and thoroughly explore it. From the set of the tides there is no doubt that it must be either a very large tract of land or a smaller district surrounded by vast shoals. There seems great probability that it extends to the North Pole. The explorers, Macmillan and Bent, will spend the winter in Flagler Bay on the southern coast of Grinnell Land, and in the early Spring of 1914 will start for the far North.

THE SURVIVORS of the gallant Captain Scott's South Polar expedition have brought back the interesting news that they discovered fossils which prove that the southern Arctic regions were favored by a warm climate at least twice during the history of the world. We know that the frozen northern regions were also the seat of sub-tropical life in remote geological periods, but we do not know whether both ends of the earth underwent warm and cold periods at the same time, and neither astronomy nor geology can yet explain the causes of these tremendous changes of temperature, though almost certainly changes of direction of the earth's axis had much to do with them.

AT GUADALAJARA in Mexico, a very curious phenomenon was observed before the recent terrible earthquakes that have done so much damage to that beautiful city, the second in Mexico. Nearly every family keeps a parrot, and for three or four days before the shocks these birds showed unusual restlessness, giving forth loud and peculiar cries. During the earthquake period the inhabitants were able to anticipate and prepare for the worst shocks by noticing when the parrots squalled most loudly. A great exodus of rats also took place from the threatened city. Premonitions of earthquakes on the part of animals have been observed all through the historical period. There are numerous well-authenticated cases of their unrest and flight several days before the catastrophe. What is this mysterious sense that animals possess? It cannot be that they perceive preliminary tremors imperceptible to our senses, for their excitement often precedes the extremely minute tremors recorded on delicate instruments, and why should they take notice of them if they did? The cause of earthquakes — the ultimate cause — is quite unknown to science, with the exception of the shocks produced by volcanic eruptions, and there may be much to learn from a careful study of the behavior of animals before and during earthquakes.

SCIENCE AND RACE PREJUDICE*: by G. Spiller

THIS paper may briefly be summed up as a presentation of the arguments against conventional notions as to the alleged superiority of Occidental civilization and as to the difference between races in the matter of civilizability. The author ably shows upon what slender foundations these prejudices rest. Occidental civilization is very recent, and Europe received its first great stimulus through its recovery of a literature which introduced it to the civilization of ancient Greece. The Greeks again derived their own civilization from Asia and Egypt, and it may be inferred that we in our turn will one day pass on our civilization to some other race. Occidental civilization, too, though eminent in scientific invention and material arts, lags behind in most other respects. Without detailing the various arguments and illustrations given in this paper, we may say that the writer concludes with the suggestion that "leadership belongs

* Reprinted, with additions, from *The Sociological Review*, October, 1912.

to no race in particular," and pass on to consider what light may be shed on the question by Theosophy.

Important and influential as such papers and Congresses are, as marking milestones along the path of progress and as focusing the minds of men on the great ideas that are being born for the future benefit of humanity — there is yet a certain vagueness and incoherence about their achievements. This is due to the lack of a definite and common basis of knowledge upon which to go. The fact that so many delegates of widely different races could have met at all for such a purpose is sufficient evidence of the worth, the strength, and the unity of *motive* that inspired the Congress. But, while high motives are everywhere needed, knowledge is also essential; and when we turn to the resources of Occidental civilization for any definite knowledge on ethnology and kindred subjects, we are lost amid a chaos of conflicting theories and speculations. Theosophy, with its definite and luminous teachings as to anthropology and ethnology, would have come in useful here.

The writer emphasizes one truth which Theosophy teaches — that of the Westward march of progress around the world. It is true that Europe has been civilized from Asia; and in the Americas is already being formed a new race that will have been civilized from Europe. This is in accordance with natural law, but Theosophy makes a much more extended application of this principle to human history. The scheme of human races outlined in the writings of H. P. Blavatsky is vast and carries us much further back in time than even the most daring scientific speculations go. Yet this scheme is self-consistent and in perfect accord with the facts known to archaeologists, while each new discovery confirms it still further. The civilization of Greece, to which we are so much indebted, and whose glory we still feel, was nevertheless but a brief and partial revival of the glorious memory of grander and more enduring civilizations that preceded it in what (to present knowledge) is the night of history; it is as though the Greeks succeeded for a brief time in resurrecting some of their own race's mighty past. When we deal with seven Root-Races, each with seven sub-races, and bear in mind that the present Root-Race — the Fifth — has existed as a distinct race for 800,000 years, while its first beginnings go back 1,000,000 years, we see at once that the question before the Races Congress takes on a new aspect. We are in the fifth sub-race of the Fifth Root-Race, and before this sub-race came the four preceding sub-races, whose history is yet unknown to scholarship, but which reached in their day far greater heights of attainment than our sub-race has yet reached. Consequently it will be understood that we have not yet inherited our full heritage from the past. Hence the nations that are older than we have still something to pass on for us to learn. On the other hand, as the tide of progressive energy has of late swept over the Occident, the Occident has the responsibility of using that energy aright instead of abusing it.

Other Theosophical truths which need to be taken into consideration, if we are to arrive at just conclusions and to institute effective measures, are Karma and Reincarnation, and the Divinity of Man, and the existence in all ages of that body of secret and sacred knowledge known as the Wisdom-Religion or Secret Doctrine.

The importance of this knowledge is seen when we consider the usual futility of schemes for bringing about certain particular results among the races, or for effecting particular kinds of union — these schemes generally being based on an ignorance of the actual conditions prevailing and a lack of knowledge concerning the real evolution of humanity. If, instead of trying to bring about artificial conditions, we could aid nature and facilitate the actual processes that are going on, we should achieve better success.

One necessary thing is to discriminate between a race and the individual members composing it. For a race may be very old and near the end of its cycle, while the individuals in it may be in their childhood or youth. Thus we should find conditions of an apparently contradictory character, a curious blend of antiquity with childlikeness. However old a race may be, whatever its immediate past, as known to us, may have been, we cannot tell from that alone what its destiny may be, to what it is tending. Instead, then, of suffering ourselves to be blinded by prejudice, we should watch and help on. Again, we should avoid reasoning from the general to the particular and judging the character of individuals from that of their race; we should judge them individually and go by visible facts rather than preconceived notions.

The true condition of union, whether between individuals or races, is that each should be striving towards the same ideal. Rather than looking at each other, each should be looking at the light. The attempt to force races together emphasizes the obstacles and confuses the ideas of uniformity and unity. It is not uniformity that we want. Now Theosophy affords the common ideal towards which all races can strive. Humanity is all united on a physical basis already, for all races have the same physical organization. But this does not suffice to unite them morally and spiritually. For that, we must seek a higher common factor — the Divinity of man. All mankind has this spiritual fact in common, and true union and solidarity must be sought in the common recognition of this fact. Theosophy proclaims that men *are* brothers and that brotherhood is a *fact in nature*; it does not have to be created, for it is there and needs only to be recognized.

If every race cherished the truths promulgated by Theosophy, then each of them would rise above its limitations, the points of diversity would sink into comparative unimportance, and the points of unity would be greatly strengthened. Religion, at present one of the greatest interracial barriers, would then become a bond of union; because dogmas and bigotry would give place to recognition of the common basis of all religions — the Divinity of man.

The union of races can be brought about more effectually by not aiming too directly at that object. Let each race attend to its highest duty, and all will draw nearer to each other.

Another error to be avoided is that of attempting to grapple with vast problems while overlooking small immediate practical duties. Many people find it easier to work in the field of speculation than to reduce their ideals to actual practice. In this way a strange contrast between people's philosophies and their lives is often brought about. To hold meetings is excellent and necessary; but the evil extreme to be avoided is that of getting the habit of letting off all our

steam in meetings and writing and speeches. If work is to be done, somebody must do it. The question therefore reduces itself as usual to one of individual duty; in this case it is duty to our neighbor. In our dealings with our neighbor we find exactly the same problems as those which confront the Races Congress — the adjustment of individual notes into harmony. By solving the problem thus practically on the small scale we shall gain wisdom and power to deal with it on the large scale.

Sentiment must be distinguished from sentimentalism. A Congress with a necessarily open platform admits some people who are merely faddists, and may find itself devoid of any means of excluding them. Sentimentalists are always a danger to movements and often do more harm than good to a cause. The word "sentimentalist" of course includes both those who are sentimental and those who pride themselves on the opposite quality — extremists in both directions, in fact.

Our frequent failure to come up to our own ideals as to the treatment of other races shows that our qualifications are not equal to our ambitions and that we need to reform our own house before we can reform those of other people. Was our treatment of the Red Man due to any lack of knowledge as to how we ought to have treated him, or even to any lack of desire to treat him aright? Was it not rather due to our lack of power, as a nation, to carry out our own wishes? And may not the same failure in action follow any high ideals which we may form now? What is needed, then, is for us to acquire responsibility as a race, to have a racial conscience and the power of acting aright as a body.

The racial question, like other questions, is inseparable from the one great problem of Self-Knowledge and can only be effectively grappled with on Theosophical lines. As time goes on, people will come to see that Theosophy gives the key to their difficulties.

H. TRAVERS

OUR PRESIDENTS AND THEIR OFFICE*: by W. E. Chancellor

A VALUABLE book; dealing with the subject with virility. Presenting Washington, for instance, as a noble human rather than as a demi-god. No work extant presents more vivid pictures of the line of American Presidents, nor shows keener insight into American politics in maneuvering around the presidential office — even though a bit partisan as to persons, parties, and principles. The book deserves place in the library of the student and of schools and colleges.

* The Neale Publishing Company, Union Square, New York; \$3.00.

MAGAZINE REVIEWS

(For subscriptions to the following magazines, for pricelist, etc., see *infra* under "Book List")

INTERNATIONAL THEOSOPHICAL CHRONICLE. Illustrated. Monthly.

Editors: F. J. Dick, and H. Crooke, London, England

"Opening Some Closed Doors," in the March number, is an informing essay that presents essential aspects of the Theosophical Movement in a way easy to follow by any inquirer. "As each unit in the human family finds his duty and his real place as a spiritual being, the external conditions will reform themselves quickly enough."

The concluding part of "The Nature and Destiny of the Soul" teems with remarkable, and we fear, little known, citations from the writings of van Helmont, the friend of Leibniz. Van Helmont wrote: "If any should query — seeing that man is constantly changed and renewed, from one life into another — how is it possible that notwithstanding all these changes his memory should continue with him? — may we not return the answer: that however great soever the efflux or emanation from any man may be, yet he continues still as the general and commander over all the . . . emanations, only he . . . approacheth nearer and nearer to perfection according to the proportion of his work . . . wrought out in this world; and that the spirits given forth are his monitors and abide with him. Therefore, when a man brings wisdom with him into this world, is it not a proof that he hath wrought out the same in another life or preceding Revolution?" The writings of H. P. Blavatsky and her successors, W. Q. Judge, and Katherine Tingley, supply many keys on the subject, which grows luminous when practical altruism becomes one's guiding principle in life.

Other articles are: "The Significance of Easter," "Notes on Karnak," etc. We learn that Professor Reisner's alleged discoveries in the Egyptian Sphinx lack confirmation.

DEN TEOSOFISKA VÄGEN. Illustrated. Monthly.

Editor: Gustav Zander, M. D., Stockholm, Sweden

The March number opens with an essay on the ceremonies of baptism and communion, which enters somewhat fully into their origin and shows how both the details and knowledge of their true significance long ante-dated the Christian era: in particular how every feature of the eucharistic ceremonies was transferred bodily from the Eleusinian Mysteries to later Christianity, except the real meaning, which waned and perished; while the rituals became wedded to the tenets of an unphilosophical dogmatism. Baptism, for example, became ultimately associated with the curious hypothesis that the unbaptized were children of the devil. (Unfortunately for the imposing ecclesiastical edifice reared on this plutonic foundation, anthropological research has as yet found no remains of graminiverous human children decorated with hoofs.)

An interesting historic account, with illustrations, is given of the Paradiso degli Alberti, near Florence, where in the fourteenth century a community carried out the lines of work and conduct instituted by Birgitta at Vadstena, on the shores

of Lake Vettern in Sweden. Another article reproduces some old writings regarding Lake Vettern, in which are noteworthy legends about early attempts to sound its depths. Its actual maximum depth is about seventy fathoms; but if the voice from the lake's guardian-elf (*Waettir*, or *Vette*), said to have more than once uttered the words, "Wouldst thou know my depth, then measure my length," meant anything, there must be a fissure through the crust of the earth beneath the lake. Geology confirms the ancient legends regarding the island Visingsö; so here may be another case where folklore veils genuine knowledge. Visitors to the forthcoming Theosophical Peace Congress at Visingsö may notice Om mountain, whose geological formation is peculiar.

Other articles are, "Theosophy, the most serious Movement of the Age," "Some Unknown Waves," "The Meaning of a Promise," "Sun-life and Earth-Life," etc.

DER THEOSOPHISCHE PFAD. Illustrated. Monthly.

Editor: J. Th. Heller, Nürnberg, Germany

The March number opens with an article on "The Soul of Brotherhood," by a student of Theosophy, which shows how brotherhood depends on a deeper knowledge of human nature, possessed in antiquity, since lost, but now about to be regained. This was twofold, including an intellectual understanding and also a condition of the inner man. Brotherhood is, in fact, self-knowledge, and the efforts of Theosophists are directed towards reawakening this self-knowledge in men and thereby bringing about the external conditions of Brotherhood. Heinrich Währmund writes on the lost keys of Christianity, taking as text a quotation from Fichte to the effect that man's real happiness consists in the ceaseless endeavor to compass the perfection of the human race on this earth. Fichte belonged to the class of "noble thinkers" to whom he appeals; but Christianity has largely been tinkered by people who did not belong to this class, and whose dogmas about eternal reward and punishment and vicarious atonement have done so much to destroy man's consciousness of his own actual and ever-present immortality. But a knowledge of the great forgotten Truth, Reincarnation, is needed to complete Fichte's thought. This valuable article shows how the true noble teachings are to be found in the Gospel, how they came to be lost to the world, and how they are to be restored. Theosophy has always been the champion of true Christianity. The illustrations are as attractive as usual, especially those accompanying the continuation of H. P. Blavatsky's "Land of Mystery."

HET THEOSOPHISCH PAD. Illustrated. Monthly.

Editor: A. Goud: Groningen, Holland

The March issue of *Het Theosophisch Pad* opens with a reprint of a forceful article on "Resurrection" by Dr. Gertrude van Pelt. Dr. Carlos J. López has an article on "The General Principles of Theosophy." In "Theosophy and Eugenics," H. T. Edge, M. A., pleads for a better understanding of human life and the way to insure the creation of a better humanity, showing the defects of the methods now furthered by "Eugenists."

"Have Animals Souls?" is the first article of a series by H. P. Blavatsky republished from *The Theosophist*, full of forceful arguments in favor of the rights of animals. Other articles are "An Hour on Olympus," by A. W. H., and "The Wonderful Head," translated from *El Sendero Teosófico*. The Children's Page has "The Change of Polly Larkins."

The issue has a beautiful illustration of the Sphinx, Egypt, and a view of the International Theosophical Headquarters.

EL SENDERO TEOSÓFICO. Illustrated. Monthly.

Editor: Katherine Tingley, Point Loma, California

"The Mission of Theosophy," an instructive essay, opens the April number. "No great Teacher, founding a world-wide movement like the Theosophical Society, and sacrificing every personal interest thereto, could have any other purpose than to benefit humanity as a whole; which cannot be done by conferring special advantages on a few or founding a sect for the study of curious knowledge."

"Modern Science and Atlantis" is another important article, which draws attention to the remarkable confirmations of the teachings as to Atlantis to be found in *The Secret Doctrine*, recently discovered by a member of the French Academy of Sciences, who is also Director of the Geological Survey. "Geologically speaking," he says, "the story of Plato about Atlantis is extremely probable." Zoological investigations also confirm this conclusion.

An appreciation of Seneca (accompanied by a reproduction of the bust) points out that in his time it was he who discovered that humanity is the great theme of philosophy, and that conduct is "three-fourths of life."

"In a Hindû Theater," by H. P. Blavatsky, simply rivets attention throughout. The whole surroundings of the scene palpitate with vivid interest. As to the play itself, which occupied twelve hours in presentation, she gives a rare sketch of its general meaning, and tells us that the prolog takes place before Creation commenced. Parenthetically smiling, she says, "it may be asserted with confidence that no playwright would venture to choose an earlier epoch." Unique views in India, Cashmere, and Ceylon, accompany the article.

Other contributions are: "Master Pierre," "Gibraltar," "The Adolescent Age," etc.; and the fairy-story, "The Coming of the King," is commenced. Fine views in London and vicinity; seven of Gibraltar; and some of Lomaland, complete the 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 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.

*From Zeus begin the song, nor ever leave
His name unsung, whose godhead fills all streets,
All thronging marts of men, the boundless sea
And all its ports: whose aid all mortals need;
For we his offspring are; and kindly he
Reveals to man good omens of success,
Stirs him to labor by the hope of food,
Tells when the land best suits the grazing ox,
Or when the plough; when favouring seasons bid
Plant the young tree, and sow the various seed.*

(From the *Phainomena* of Aratus, *apud* Euseb.,
Præp. Evangel., 666 b 3, Gifford's rendering.)

THE THEOSOPHICAL PATH

MONTHLY ILLUSTRATED

EDITED BY KATHERINE TINGLEY

NEW CENTURY CORPORATION, POINT LOMA, CALIFORNIA, U. S. A.

Entered as second-class matter July 25, 1911, at the Post-Office at Point Loma, California
under the act of March 3, 1879

Copyright, 1913, by Katherine Tingley

COMMUNICATIONS

Communications for the Editor should be addressed to "KATHERINE TINGLEY, *Editor THE THEOSOPHICAL PATH*, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

MANUSCRIPTS

The Editor cannot undertake to return manuscripts: none will be considered unless accompanied by the author's name and marked with the number of words. The Editor is responsible only for views expressed in unsigned articles.

SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii and the Philippines, TWO DOLLARS; other countries in the Postal Union, TWO DOLLARS AND FIFTY CENTS payable in advance; single copy, TWENTY CENTS.

REMITTANCES

All remittances to the New Century Corporation must be made payable to

CLARK THURSTON, *Manager*

Point Loma, California

VOL. IV No. 6

CONTENTS

JUNE 1913

A Point Loma Rose

Frontispiece

Theosophical Thoughts from the New England Transcendentalists

F. S. Darrow, A. M., PH. D. 379

Views of Tivoli, Rome (*illustrations*)

392-393

Theosophy and International Peace

Kenneth Morris 393

A Study of *The Secret Doctrine*

H. T. Edge, M. A. 400

The Illustrations (views of Greece)

406

The Idea of Justice in the East and in the West

Rev. S. J. Neill 407

Primitive Man

H. Alexander Fussell 412

Some Scottish Scenes (*illustrated*)

Walter Forbes 416

Poetry and Symbolism of Indian Basketry (*illustrated*)

George Wharton James 417

Friends in Counsel

430

Râja Yoga Delegates to International Theosophical Peace Congress (*portraits*)

434-435

Views in Cuba (*illustrations*)

442-443

Mirror of the Movement; Clipped from the Press; Reviews

443

Notices; Advertisements

457



Lomaland Photo. & Engraving Dept.

A POINT LOMA ROSE

In this favored clime, the rose-bush flowers in nearly every month of the year, for when one kind of rose ceases to bloom another will appear in its velvety beauty. The rose-cluster in this illustration was plucked in early March.

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. IV

JUNE, 1913

NO. 6

Nature has evolved but one nation. Its name is Humanity.—*William Q. Judge*

THEOSOPHICAL THOUGHTS FROM THE NEW ENGLAND TRANSCENDENTALISTS: by F. S. Darrow, A. M., Ph. D.

In each century you will invariably find that an out-pouring or upheaval of spirituality — or call it Mysticism, if you prefer — has taken place. Some one or more persons have appeared in the world . . . and a greater or less amount of occult knowledge and teaching has been given out. If you care to do so you can trace these movements back, century by century, as far as our detailed historical records extend. — *H. P. Blavatsky*¹



IT is the purpose of this article to call attention to some of the teachings of a remarkable group of American thinkers who immediately preceded the foundation of the modern Theosophical Society. In the writings of the New England Transcendentalists and of members of the Free Religious Association of New England, many proofs can be gleaned in substantiation of that clause in the Theosophical Constitution which declares that "this Society is a part of a great and universal movement which has been active in all ages."

Doubtless, it is generally realized that among the most important of these teachings in regard to man's soul is that of the complete immortality or eternity of the Higher Self — "without beginning and without an end see the great circle's even span."

Ralph Waldo Emerson declared in 1833:

I recognize the distinction of the outer and the inner Self; the double consciousness that, within this erring, passionate, mortal self, sits a supreme, calm, immortal mind, whose powers I do not know, but it is stronger than I; it is wiser than I; it never approved me in any wrong; I seek counsel of it in my doubts;

1. *The Key to Theosophy*, Conclusion. Point Loma Ed. p. 294.

I repair to it in my dangers; I pray to it in my undertakings. It seems to me the face which the Creator uncovers to his child. It is the perception of this depth in human nature, this infinitude belonging to every man that has been born, which has given a new value to the habits of reflection and solitude. In this doctrine, as deeply felt by him, is the key by which the words that fell from Christ upon the character of God can alone be well and truly explained: "The Father is in me; I am in the Father, yet the Father is greater than I."²

The New England thinkers, as pioneers in clearing a path through the tangled underbrush of scepticism and modern materialism, were of course familiar with the terms Theosophy and Theosophist, although the modern Theosophical Society was not founded until 1875.

Thus we read in a letter written to Mr. Amos Bronson Alcott, the Concord philosopher, in 1868, seven years before Madame Blavatsky and Mr. Judge organized the Theosophical Society in New York city:

For Theosophy to have its true efficiency in the world, there must not only be an intellectual acquaintance with all nature, . . . but there must be the actual realization of the . . . principles of man's being, in their original and correlative positions and this in high confirmed reality.³

Had Mr. Alcott lived to see the practical application of the Theosophical principles in the Râja Yoga education, as founded and directed by Katherine Tingley, I believe that he would have been the first to recognize that these prophetic words of his written in 1836 were now being realized:

The end (of education) is a perfect man. Its aim, through every stage of influence and discipline is self renewal.⁴

Light is sprung up and the dayspring from on high is again visiting us. . . .

Say not that this era is distant. Verily it is near. Even at this moment, the heralds of the time are announcing its approach. Omens of Good hover over us. A deeper and holier faith is quickening the genius of our time. Humanity awaits the hour of its renewal. The renovating fiat has gone forth, to revive our institutions, and remould our men. Faith is lifting her voice and like Jesus near the tomb of Lazarus is uttering the living words: "I am the Resurrection and the Life, and he that believeth, though in doubts and sins, shall be reassured of his immortality and shall flourish in unfading youth! I will mould nature and man according to my will. I will transfigure all things into the image of my Ideal."⁵

To appreciate the philosophical viewpoint of these New England

2. J. E. Cabot: *A Memoir of Ralph Waldo Emerson*, Boston, 1888: I, p. 213. 3. A. B. Alcott: *Concord Days*, 1872, p. 241. 4. *Conversations with Children on the Gospels*, 1836-7, I, p. xxx. 5. *Idem*, I, pp. li-lii.

thinkers, the viewpoint that has caused them to be known as Transcendentalists, the following definitions are instructive.

The late Dr. William T. Harris, former Commissioner of Education for the United States, declares:

Transcendentalism means at bottom the emancipation of the soul from prosaic bondage to the present here and now. There shall be a perspective to our vision both in time and place. We inherit all ages and all countries; let us enter into our heritage.⁶

George Ripley, himself one of the New England reformers, wrote in 1840:

There is a class of persons who desire a reform in the prevailing philosophy of the day. These are called Transcendentalists, because they believe in an order of truths which transcends the sphere of the external senses. Their leading idea is the supremacy of mind over matter. Hence they maintain that the truth of religion does not depend on tradition, nor historical facts, but has an unerring witness in the soul. There is a light, they believe, which enlighteneth every man that cometh into the world; there is a faculty in all—the most degraded, the most ignorant, the most obscure—to perceive spiritual truth when distinctly presented; and the ultimate appeal on all moral questions is not to a jury of scholars, a hierarchy of divines or the prescriptions of a creed, but to the common sense of the human race.⁷

The exposition of Theosophy's "twin doctrines of Karma and Reincarnation" occupies a prominent place in the teaching of the New England Transcendentalists. In fact their statements in regard to the origin and destiny of the soul are so extended and numerous that it is possible to select only a few quotations from the large amount of material.

The interest of these thinkers in the subject of the pre-existence and rebirth of the human soul, and their endeavor to popularize these beliefs, is shown by many of their favorite quotations, such as those from Synesius, Spenser, and Wordsworth.

The motto of Alcott's chapter on Metamorphoses in his *Tablets* is taken from the writings of Hermes Trismegistus:

Generation is not a creation of life but a production of things to sense, and making them manifest. Neither is change death but a hiding of that which was.

Both Emerson and Alcott never tire of repeating the glorious lines from Spenser's *Hymn in Honour of Beautie*:

6. F. B. Sanborn and W. T. Harris: *A. Bronson Alcott: His Life and Philosophy*, 1893, II, p. 596. 7. O. B. Frothingham: *George Ripley*, 5th ed., 1886, pp. 84-85.

Of the soul the body form doth take,
For soul is form and doth the body make.

Wordsworth's "Intimations of Immortality" is even a greater favorite. Emerson indeed went so far as to declare in his last Discourse on Immortality that this Ode was "the best modern essay on the subject"; and Alcott not only quoted it habitually in his writings and lectures but even based the entire system of his practical pedagogy upon the two following stanzas:

Our birth is but a sleep and a forgetting;
The Soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory, do we come
From God who is our home.

Thou whose exterior semblance doth belie
Thy soul's immensity;
Thou best philosopher, who yet doth keep
Thy heritage; thou eye among the blind,
That, deaf and silent, read'st the eternal deep,
Haunted forever by the eternal mind —
Mighty prophet! Seer blest!
On whom those truths do rest
Which we are toiling all our lives to find,
(In darkness lost, the darkness of the grave),
Thou over whom thy immortality
Broods like the day, a master o'er a slave,
A presence which is not to be put by;
Thou little child, yet glorious in the might
Of heaven-born freedom, on thy being's height.*

To glance for a moment at the words of three of the less prominent members of the group, we find Thomas T. Stone affirming in *The Dial*°:

Man is man, despite of all the lies which would convince him he is not, despite of all the thoughts which would strive to unman him. There is a spirit in man.

8. Emerson's Works, Riverside ed., 1893, VIII, p. 328, *Letters and Social Aims*; Sanborn and Harris: *A. Bronson Alcott*, I, p. 199. 9. The "Official Organ of the New England Transcendental Movement," edited by Margaret Fuller, George Ripley, and Ralph Waldo Emerson during the four years between 1840 and 1844; cf. O. B. Frothingham: *Transcendentalism in New England*, 1886.

. . . What is, is. The Eternal is eternal; the temporary must pass it by, leaving it to stand evermore. There is now, there has been always, power among men to subdue the ages, to dethrone them, to make them mere outgoings and servitors of man. It is needed only that we assert our prerogative — that man shall with heavenly faith affirm: "I am, in me being is. Ages, ye come and go; appear and disappear; products, not life; vapors from the surface of the soul, not living fountains. Ye are of me, for me, not I of you or for you. Not with you my affinity but with the Eternal. I am! I live, spirit I have not; spirit am I!"

Professor Frederic Hedge of Harvard University, another of the New England Transcendentalists, writes of the human soul:

Our being is deeper than we know; it undergrounds all conscious experience. . . . All conscious being springs from a root unknown. . . . Our experience is not co-extensive with our being, our memory does not comprehend it. We bear not the root but the root us. What is that root? We call it soul. . . . It is larger than we are and older than we are — that is than our conscious self. . . . The supposition of pre-existence . . . seems best to match the supposed continued existence of the soul hereafter. Whatever had a beginning in time . . . must end in time. The eternal destination which faith ascribes to the soul presupposes an eternal origin. . . . This was the theory of the most learned and acute of the Christian Fathers (i. e. Origen). Of all the theories respecting the origin of the soul it seems to me the most plausible and therefore the one most likely to throw light on the question of the life to come. . . . A new and bodily organism I hold to be an essential part of the soul's destination . . . (but) the soul is the same.¹⁰

From the Poems of David A. Wasson we quote the following verses:

Of old was in the household of the One
A troupe of babes immortal. . . .
. . . In us the mystery
Of the beginning and the end will roll
Its perfect circle evermore. For this,
This is the secret of the All, — in each
Perfected life the whole is new created.
In every moment is create anew
Perpetual, myriad-fold; creation runs,
Renews, and multiplies itself for aye.

Life his dwelling leaveth
But as a bird, its nest;
But as a bird, that, soaring
Flees from the winter's cold. . . .
Our souls, so pressed with sense, deluded are,

10. *Ways of the Spirit*, (1877), 1901, pp. 357-367.

And doubtingly their home, their right, recall,
 Sweet in the bosom memories will teem
 Of birth and bliss empyreal, but we smile
 We smile despair, then say, "'Tis but a dream:
 Clay, clay is real, nor doth our thought beguile."
 Courage, my soul! Thy dream renew, renew!
 The worlds are shadows; spirit's dream is true.¹¹

Of the members of the Free Religious Association, more or less directly connected with the Transcendentalists, we shall quote only from three, James Freeman Clarke, Cyrus Augustus Bartol, and William J. Potter.

In Dr. Clarke's *Ten Great Religions* he states that

The modern doctrine of the evolution of bodily organisms is not complete, unless we unite it with the idea of a corresponding evolution of the spiritual monad, from which every organic form derives its unity. Evolution has a satisfactory meaning only when we admit that *the soul is developed and educated by passing through many bodies*.¹²

Dr. Bartol reiterates:

Human individuality (¹³) is not limited in time more than in space. Doubtless the almanac or family register will tell us when we were born. But the soul is older than our organism. It precedes its clothing. It is the cause, not the consequence of its material elements; else as materialists understand, it does not properly exist. Jesus asserted the truth of all men when he said: "Before Abraham was I am." . . .

The least attempt at acquaintance with myself shows me the door out of all finite particulars and compels me to say — I was loved of God before the foundation of the world. . . . "'Tis a spirit"; and that is what no almanac can measure and no cradle contain. It is absurd to suppose any mortal beginning of it or end in death. . . . In some sense, I was born and must die. In some sense, my dwelling holds me; your babe is in the crib, and your sires are in the tomb. But there is an I, by which all these contents and consignments are disallowed. *Before Abraham was I am; I have power to lay down my life and power to take it up again.* I am conscious of Eternal Generation, that I am what never lay in the cradle and no coffin can hold but that which sits behind smiling at what was brought forth and expires.¹⁴

William J. Potter, for many years the President of the Free

11. *Poems*, 1888, pp. 21, 27, 94, 153. 12. *Ten Great Religions*, 1883; Part II, preface, p. ix. 13. In this quotation, the word individuality has been intentionally substituted for that of personality because otherwise the subsequent technical use of these two terms in modern Theosophy would almost certainly cause confusion and a misunderstanding of the author's real meaning. 14. *Radical Problems*, 1874, p. 93; *Rising Faith*, 1874, pp. 187-188, 241.

Religious Association, not only lectured on pre-existence before the Radical Club, of which all the prominent Transcendentalists were members, but in the periodical entitled *The Radical*, for April, 1868, published a very excellent article on "The Doctrine of Pre-Existence and the Fourth Gospel," from which the following quotation is taken.

After defining the doctrine of pre-existence as that of the soul's eternity, he says:

It is plain that there are two factors which enter into the composition of human nature: an infinite and a finite, a spiritual and a material, an eternal and a temporal. The finite and temporal factor is manifest in those limitations and necessities which are imposed upon us by our earthly and material existence. . . . It is possible, perhaps probable that the soul will always have some form of body and some material limitation, . . . now taking this form, now that — yet always ascending in form as giving larger freedom of nature . . . as the scale of being ascends.

But over and above all change, independent of all limitations of time and matter, beyond the reach of the accidental and perishing relations of individual existence, there enters into human nature another factor by which it lays hold of a substance that is infinite and everlasting and draws its being therefrom. There is somewhat of the Absolute and Eternal in every human soul . . . something that transcends time and space and organic form and makes eternity for the soul to be the continuous unfolding of a perpetual and indestructible principle of life rather than the infinite multiplication of days and years. . . .

Nor is it easy to see how with any other view [than that of pre-existence] we can maintain the doctrine of immortality. If the soul absolutely begins to exist with the body . . . then how shall we escape the conclusion that, when this physical organism is dissolved and these conditions cease to be, the soul also must come to cessation with them, just as the flower, even though it be but half blown, must die with the plant that has produced it? And this question is being put by thinking persons more generally and more effectively than theologians of the old sects and creeds seem to be aware of. I see no way to meet it other than by asserting the eternal nature of the soul itself. This is the final argument for immortality that cannot be answered. As we cannot conceive how matter, though it be constantly changing its form, can yet ever absolutely begin to exist or go out of existence, so it is equally impossible to conceive that soul, though now organized in this form of life, now that, can in itself ever begin or cease to be.¹⁵

Although the quotations already given are sufficient to impart some idea of the importance of the belief in pre-existence and reincarnation of the New England Transcendentalists in general, nevertheless this belief will be found to be especially emphasized by those

15. *The Doctrine of Pre-Existence and the Fourth Gospel*, in *The Radical* for April, 1868; III, No. 8, pp. 518-9, 521.

belonging to Emerson's intimate circle of friends, such as his brother Charles, Henry D. Thoreau, and Amos Bronson Alcott.

Thus in Thoreau we read:

We have settled down on earth and forgotten heaven. . . . That Eternity which I see in nature I predict for myself also. . . . Like last year's vegetation our human life but dies down to its root and still puts forth its green blade into eternity. . . . Methinks the hawk that soars so loftily and circles so steadily and apparently without effort, has *earned this power by faithfully creeping on the ground as a reptile in a former state of existence.*¹⁶

And he wrote to Emerson in 1843:

Hawthorne, too, I remember as one with whom I sauntered in old heroic times along the banks of the Scamander and amid the ruins of chariots and heroes.¹⁷

A similar expression occurs in the notes from Charles Chauncy Emerson's Journal published by his brother Ralph Waldo some years after Charles' death:

The reason why Homer is to me like a dewy morning is because I too lived while Troy was, and sailed in the hollow ships of the Grecians to sack the devoted town. The rosy-fingered dawn as it crimsoned the tops of Ida, the broad seashore covered with tents, the Trojan hosts in their painted armor, and the rushing chariots of Diomedes and Idomeneus — all these I too saw; my soul animated the frame of some nameless Argive. . . . We forget *that we have been drugged by the sleepy bowl of the present.*

But when a lively chord in the soul is struck, when the windows for a moment are unbarred, the long and varied past is recovered. We recognize it all; we are no mere brief, ignoble creatures, we seize our immortality and bind together the related parts of our secular being. . . . Something there is in the spirit which changes not, neither is weary, but ever returns into itself, and partakes of the eternity of God.¹⁸

Ralph Waldo Emerson's own belief is thus stated by his friend, Dr. Oliver Wendell Holmes:

Emerson was an idealist in the Platonic sense of the word, a spiritualist as opposed to a materialist. He believes, he says, "as the wise Spenser teaches," that the soul makes its own body. This, of course, involves the doctrine of pre-existence; a doctrine older than Spenser, older than Plato or Pythagoras, having its cradle in India, fighting its way down through Greek philosophers and Christian fathers and German professors, to our own time.¹⁹

16. Thoreau's Works, Riverside ed., II, *Walden*, p. 61; IX, *Excursions*, p. 331; VI, *Autumn*, pp. 187, 225. 17. *Idem*, XI, *Letters*, p. 110. 18. Posthumous publication entitled, *Notes from the Journal of a Scholar*, published in *The Dial*; cf. Frothingham, *Transcendentalism in New England*. 19. Ralph Waldo Emerson, 1895, p. 391.

From Emerson's references to his belief in pre-existence we select the following:

I am of the oldest religion. Leaving aside the question which was prior, egg or bird, I believe the mind is the creator of the world and is ever creating: that at last matter is dead mind; that mind makes the senses it sees with; that the genius of man is a continuation of the power that made him and that has not done making him.²⁰

In his poem *Woodnotes* he hears the "pine-tree" sing:

Hearken once more!
I will tell thee the mundane lore.
Older am I than thy numbers wot,
Change I may, but pass I not.
Hitherto all things fast abide,
And anchored in the tempest ride.
Trenchant time behoves to hurry
All to yean and all to bury:
All the forms are fugitive,
But the substances survive.
Ever fresh the broad creation,
A divine improvisation,
From the heart of God proceeds,
A single will, a million deeds.
Once slept the world, an egg of stone,
And pulse, and sound, and light was none;
And God said, "Throb!" and there was motion
And the vast mass became vast ocean.
Onward and on, the eternal Pan,
Who layeth the world's incessant plan,
Halteth never in one shape,
But forever doth escape,
Like wave or flame, into new forms.

.
As the bee through the garden ranges,
From world to world the godhead changes;
As the sheep go feeding in the waste,
From form to form He maketh haste;
This vault which glows immense with light
Is the inn where he lodges for a night.²¹

We wake and find ourselves on a stair; there are stairs below us, which we seem to have ascended; there are stairs above us, many a one, which go upward and out of sight. . . . It is the secret of the world that all things subsist and

20. Works, Riverside ed. 1893; XII, *Natural History of the Intellect*, pp. 15-16.

21. *Idem*, IV, *Poems*, pp. 55-57.

do not die, but only retire a little from sight and afterwards return again. . . . Nothing is dead; men feign themselves dead, and endure much funeral and mournful obituaries, and there they stand looking out of the window, sound and well, in some new and strange disguise. . . . We must infer our destiny from the preparation. We are driven by instinct to hve innumerable experiences which are of no visible value, and we may revolve through many lives before we shall assimilate or exhaust them. . . . The soul is not born; it does not die; it was not produced from any one, nor was any produced from it. Unborn, eternal, it is not slain, though the body is slain; subtler than what is subtle, greater than what is great.²²

The soul having been often born, or, as the Hindûs say, "traveling the path of existence through thousands of births," having beheld the things which are here, those which are in heaven and those which are beneath, there is nothing of which she has not gained the knowledge; no wonder that she is able to recollect, in regard to any one thing, what formerly she knew. For, all things in nature being linked and related, and the soul having heretofore known all, nothing hinders but that any man who has recalled to mind, or according to the common phrase has learned, one thing only, should of himself recover all his ancient knowledge, and find out again all the rest, if he have but courage and faint not in the midst of his researches. For inquiry and learning is reminiscence all.²³

The soul is an emanation of the Divinity, a part of the soul of the world, a ray from the source of light. It comes from without into the human body, as into a temporary abode, it goes out of it anew; it wanders in ethereal regions, it returns to visit it—it passes into other habitations, for the soul is immortal.²⁴

It is interesting to note that at the end of Emerson's Essay on "Nature," finished August, 1836, he reproduces Mr. Alcott's philosophical beliefs as

some traditions of man and nature, which a certain poet sang to me; and which, as they have always been in the world, and perhaps reappear to every bard, may be both history and prophecy.

The foundations of man are not in matter but in spirit. But the element of the spirit is eternity. To it, therefore, the longest series of events, the oldest chronologies are young and recent. . . . All history is but the epoch of one degradation. . . .

A man is a god in ruins. . . . Infancy is the perpetual Messiah, which comes into the arms of fallen men, and pleads with them to return to paradise. Man is the dwarf of himself. Once he was permeated and dissolved by spirit. . . . Thus my Orphic poet sang.²⁵

22. *Idem*, III, *Essays*, Second Series, Essay II, *Experience*, p. 33; Essay VIII, *Nominalist and Realist*, pp. 179-180; VIII, *Letters and Social Aims*, *Immortality*, pp. 319, 333.

23. *Idem*, IV, *Representative Men*, p. 94; based on Sydenham's translation of Plato's *Meno*, 81 c-d, Thomas Taylor: *The Works of Plato*, London, 1804, V, 61. 24. E. W. Emerson, *Journals of Ralph Waldo Emerson*, 1901: Vol. II, p. 341, 1830. 25. *Works*, Riverside ed., 1893; I, *Nature Add. and Lect.*, pp. 74-75; cf. Sanborn and Harris: *Alcott*, II, 567-568.

Few men of any age in ancient or modern times have been more earnest or more persistent in their advocacy of pre-existence than Amos Bronson Alcott, all of whose beliefs in fact clustered about this concept of the soul's eternity. Emerson wrote of him in 1836-7:

Mr. Alcott is a world-builder. Evermore he tries to solve the problem, whence is the world. . . . Mr. Alcott is the great man—the most extraordinary man and the highest genius of the time. . . . He has more of the godlike than any man I have ever seen, and his presence rebukes and threatens and raises . . . wonderful is his vision.

And in 1852 he adds:

It were too much to say that the Platonic world I might have learned to treat as a cloudland, had I not known Alcott, who is a native of that country; yet I will say that he makes it solid as Massachusetts to me.²⁶

Mr. Alcott began to spread abroad early in life his gospel as to the origin and destiny of the soul. He clung to his belief in pre-existence through thick and thin and went to his grave believing in it even more firmly than ever before, were that possible. In the words of his friend Dr. William T. Harris: "The pre-existence of the soul was as certain to him as the present existence."²⁷ If pressed by a persistent sceptic for a testimony as to the faith that was in him, his final reply invariably was: "I never can believe that I originated in that matter out there!"²⁸ Dr. Bartol, in paying tribute to the memory of the Concord philosopher, said:

He was a true Transcendentalist, teaching that the soul is no ephemeral thing but that it lives beyond the momentary impression, in the past, the distant, the future, and in that eternity where time disappears or all times are alike.²⁹

And when the long-dreamed-of School of Philosophy was established at Concord in 1879, we find Mr. Alcott's efforts ably seconded by the Platonist Dr. Hiram K. Jones of Jacksonville, Illinois, who in a lecture delivered at the school during its second session, declared:

A being always born is the soul. It never was not and it never had any other form; nor can it ever have any other form than it now is . . . and it now is eternal; it now is in eternity.³⁰

So, too, Louisa M. Alcott, echoing her father's philosophy, wrote to one of her friends:

I think immortality is the passing of a soul through many lives or experiences;

26. Sanborn and Harris: *A. Bronson Alcott*, II, pp. 564-566. 27. *Idem*, p. 630.
28. *Idem*, p. 632. 29. *Radical Problems*, 1874, p. 89. 30. *The Platonist*, 1881, p. 68.

and such as are truly lived, used, and learned, help on to the next, each growing richer, happier and higher, carrying with it only the real memories of what has gone before. . . . I seem to remember former states and feel that in them I have learned some of the lessons that have never since been mine here and in my next step I hope to leave behind many of the trials I have struggled to bear here and begin to find lightened as I go on. This accounts for the genius and great virtue some show here. They have done well in many phases of this great school and bring into our class the virtue or the gifts that make them great or good. We don't remember the lesser things. They slip away as childish trifles, and we carry on only the real experiences.

The following quotations are all from Mr. Alcott:

Thou child; . . . older than thought, and more prescient, thou eludest my search and I lose myself in thee, the while time stretches backward into the periods whence it issued and forward to its return. It dates not thy genesis, advent, nor departure; thou still art, wast ever and shalt remain, the horologe of time's transit. Thy history the hours fail to chronicle. Thou art timeless, dateless. Before time was and by reason of thy eternal existence thou preservest celestial memories.³¹

To conceive a child's acquirements as originating in nature, dating from his birth into his body, seems an atheism that only a shallow metaphysical theology could entertain. "I shall never persuade myself," said Synesius, "to believe my soul to be of like age with my body." And yet we are wont to date our birth, as that of the babes we christen, from the body's advent . . . as if time and space could chronicle the periods of the immortal mind.³²

Life is a current of spiritual forces. In perpetual tides, the stream traverses its vessels to vary its pulsations and perspective of things. . . . Vast systems of sympathies, antedating and extending beyond our mundane experiences, absorb us within their sphere, relating us to other worlds of life and light. . . . Memory sometimes dispels the oblivious slumber and recovers for the mind recollections of its descent and destiny. Some relics of the ancient consciousness survive, recalling our previous history and experiences. . . . Birth is not the beginning of the spirit; life is the remembrance, or a waking up of the spirit. All the life of knowledge is the waking up of what is already within. . . .

The rising of life's star, that had elsewhere its setting. . . .

Spirits like acorns drop off from God to plant themselves in time. . . . The spirit makes the body just as the rose throws out the rose leaves. . . . The body is the outside of the spirit—the spirit made visible. . . .

Without perspective the soul tells its history imperfectly. As conception precedes birth, life quickens life, in like manner souls precede their assumption of the human forms. I am before I find myself bodily and antedate my sensations life long. I find my past in my present and from these forecast my future.

I recollect and remember myself. . . .

31. Sanborn and Harris: *A. Bronson Alcott*, I, pp. 258-259.

32. *Concord Days*, 1872, p. 83.

Ancient of days, we hardly are persuaded to believe that our souls are no older than our bodies and date our nativity from our family registers as if time and space could chronicle the periods of the immortal mind by its advent into the flesh and deacease out of it. . . .

Our hope is as eternal as ourselves . . . a never ending, still beginning quest of our divinity. The insatiableness of her desires is an augury of the soul's eternity. . . . A never ending still beginning quest of the Godhead in her bosom; a perpetual effort to actualize her divinity in time . . . her quarry is above the stars; her arrows are snatched from the armory of heaven. . . . All life is eternal, there is none other; and all unrest is but the struggle of the soul to reassure herself of her inborn immortality, to recover her lost intuition of the same by reason of her descent — her discomfort reveals her lapse from innocence, her loss of the divine presence and favor. Fidelity alone shall instaurate the Godhead in her bosom.

That which is visible is dead; the apparent is the corpse of the real, and undergoes successive sepultures and resurrections. The soul dies out of organs; the tombs cannot confine her; she eludes the grasp of decay; she builds and unseals the sepulchres. Her bodies are fleeting, historical. . . . The individual is one in all the manifold phases of the many through which we journey and we find ourselves perpetually because we cannot lose ourselves individually in the images of the many. 'Tis the one soul in manifold shapes, even the old friend of the mirror in the other face, old and new, yet one in endless evolution and metamorphosis. . . . The time may come, in the endless career of the soul, when the facts of incarnation, birth, death, descent into matter and ascension from it, shall comprise no part of her history; when she herself shall survey this human life with emotions akin to those of the naturalist, on examining the relics of extinct races of beings; when mounds, sepulchres, monuments, epitaphs, shall serve but as memories of a past state of existence; a reminiscence of one metempsychosis of her life in time. . . .

Before the heavens thou art and thou shalt survive their decay. . . . Whatever had a beginning comes of necessity to its end, since it has not the principle of perpetuity in itself. There is that in man which cannot think annihilation but thinks continuance.

All life is eternal; there is no other. . . .

One's foes are of his own household. If his house is haunted it is by himself only. Our choices are our Saviours or Satans, our destiny for time and eternity. Nothing is ours that our choices have not made ours. Our wills are creators. As we will we come into possession of ourselves. The soul's world is not created for its occupant but by him. One must be, not by another's but by his own determination.

Choice is the Creator. . . . Our sole inheritance is our deeds. . . . Every sin provokes its punishment. Fortunate if it enables one to fathom the depth of his lapse and save him from himself. The soul that sinneth forfeits its freedom. Evil is retributive; every trespass slips fetters on the will, holds the soul in durance till contrition and repentance restore it to liberty, not even in Pandemonium

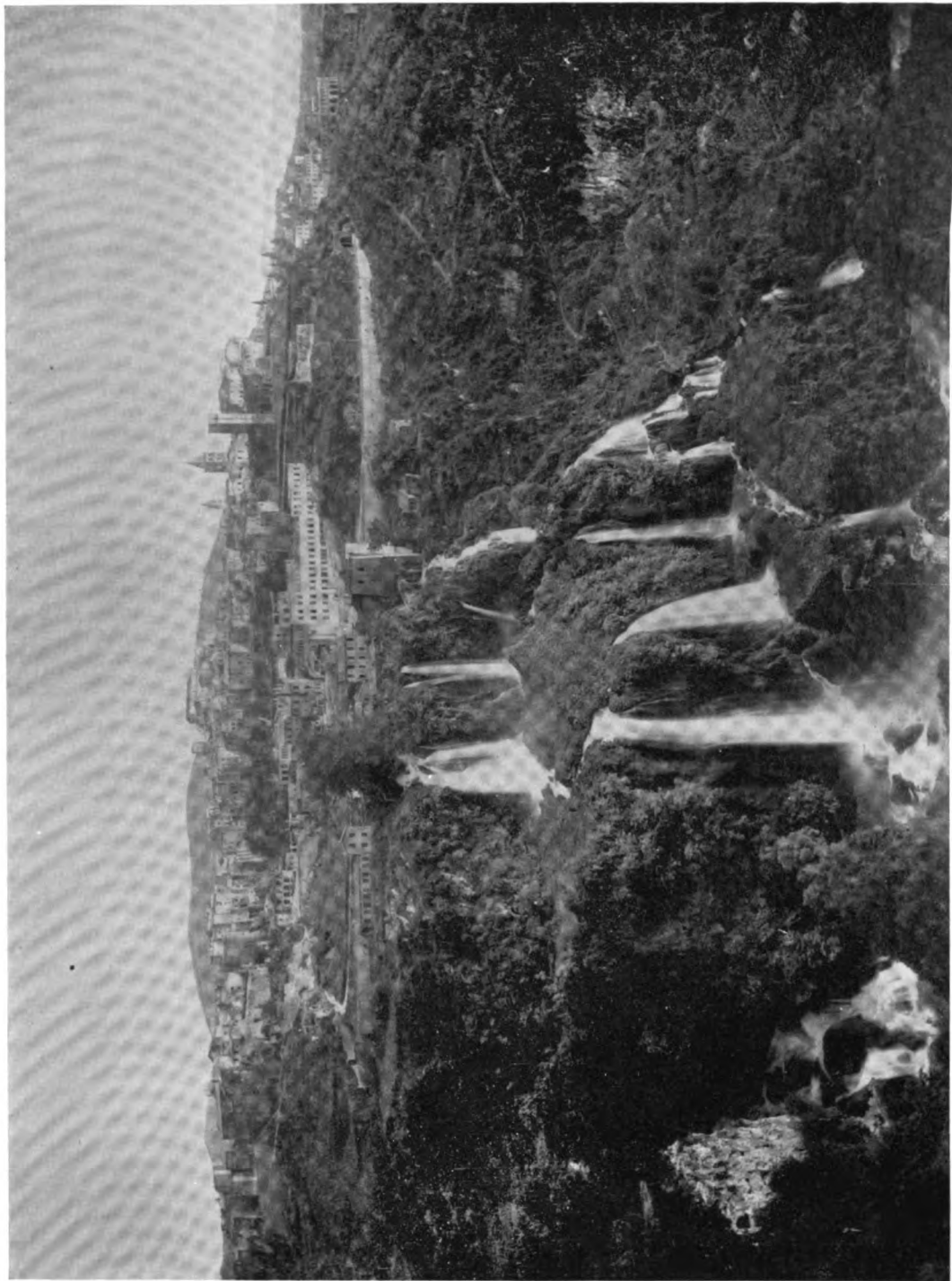
may sinners run at large nor in Paradise without their tether. The eternal laws prevail and must be obeyed throughout the universe.³³

Few poems are more pathetically beautiful than Mr. Alcott's *Ion*, written in his eighty-third year in commemoration of Emerson's death, and read before the Concord School of Philosophy, July 22, 1882. It is noteworthy that in this, his last literary work, he sings his belief in the soul's pre-existence with no uncertain emphasis:

Come, then, Mnemosyne!³⁴ and on me wait,
As if for Ion's³⁵ harp thou gav'st thine own;
Recall the memories of man's ancient state,
Ere to this low orb had his form dropt down,
Clothed in the cerements of his chosen fate;
Oblivious here of heavenly glories flown,
Lapsed from the high, the fair, the blest estate,
Unknowing these, and by himself unknown;
Lo! Ion, unfallen from his lordly prime,
Paused in his passing flight, and giving ear
To heedless sojourners in weary time,
Sang his full song of hope and lofty cheer;
Aroused them from dull sleep, from grisly fear,
And towards the stars their faces did uprear.
Now pillowed near loved Hylas'³⁶ lowly bed,
Beneath our aged oaks and sighing pines,
Pale Ion rests awhile his laureled head;
(How sweet his slumber as he there reclines!)
Why weep for Ion here? He is not dead,
Nought of him Personal that mound confines;
The hues ethereal of the morning red
This clod embraces never, nor enshrines.
Away the mourning multitude hath sped,
And round us closes fast the gathering night,
As from the drowsy dell the sun declines,
Ion hath vanished from our clouded sight,—
But on the morrow, with the budding May,
A-field goes Ion, at first flush of day,
Across the pastures of his dewy way.³⁷

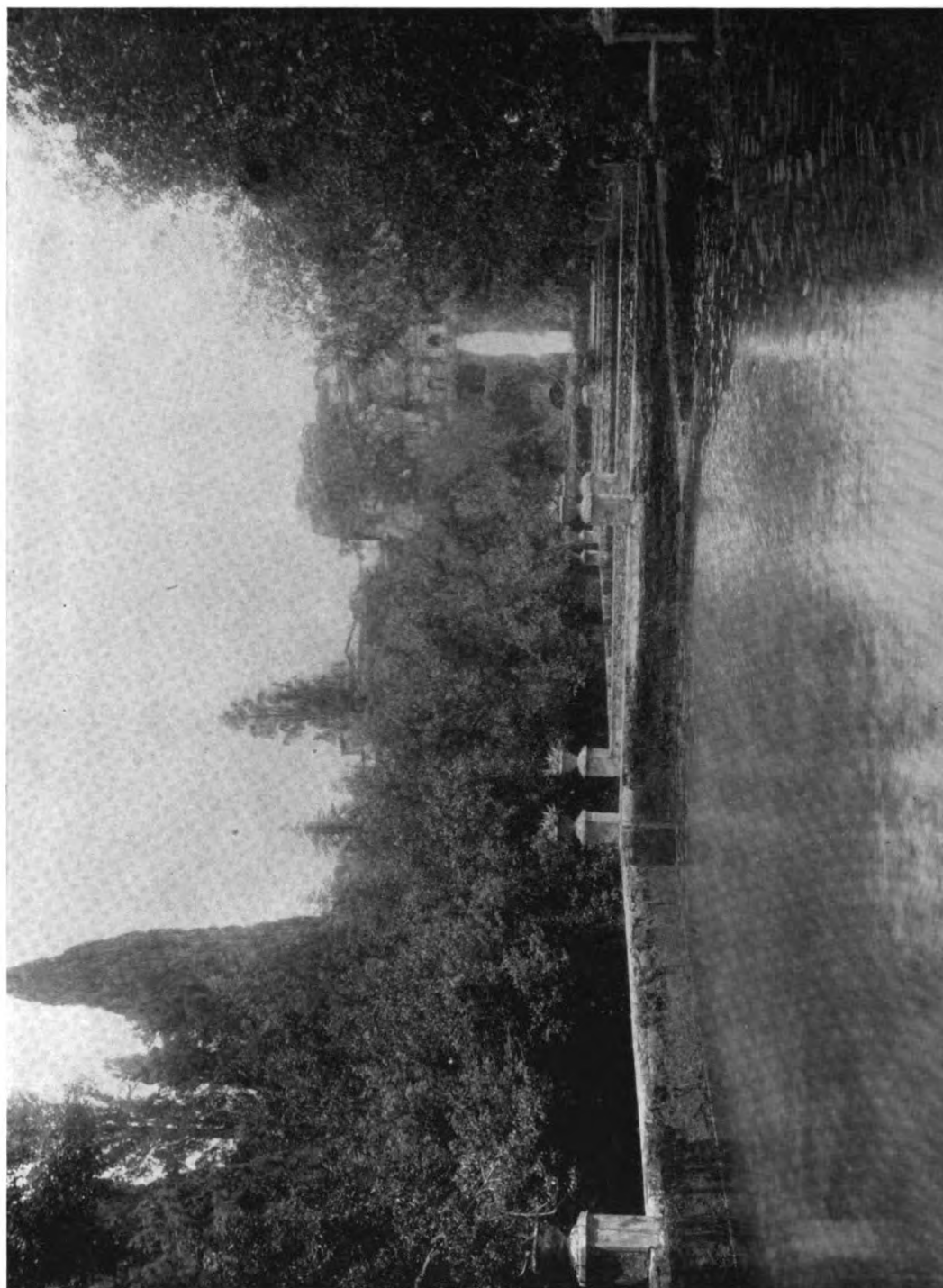
33. *Tablets*, 1868, pp. 201-202; Elizabeth P. Peabody: *Record of Mr. Alcott's School*, 3d ed., 1874, p. 148; *Conversations*, 1836, I, pp. 15, 233; *Table Talk*, 1877, p. 175; *Tablets*, 1868, pp. 203, 205; *Orphic Sayings*, published in *The Dial*, quoted in Sanborn and Harris: *Alcott*, II, pp. 591-2, 583-4, 586-7; *Concord Days*, 1872, pp. 156, 192, 202-3; *Table Talk*, pp. 177, 157, 166. 34. The Goddess of Memory. 35. Emerson's. 36. Thoreau's.

37. *Ion: A Monody*, published in Alcott's *Ralph Waldo Emerson*, 1888, pp. 64-67.



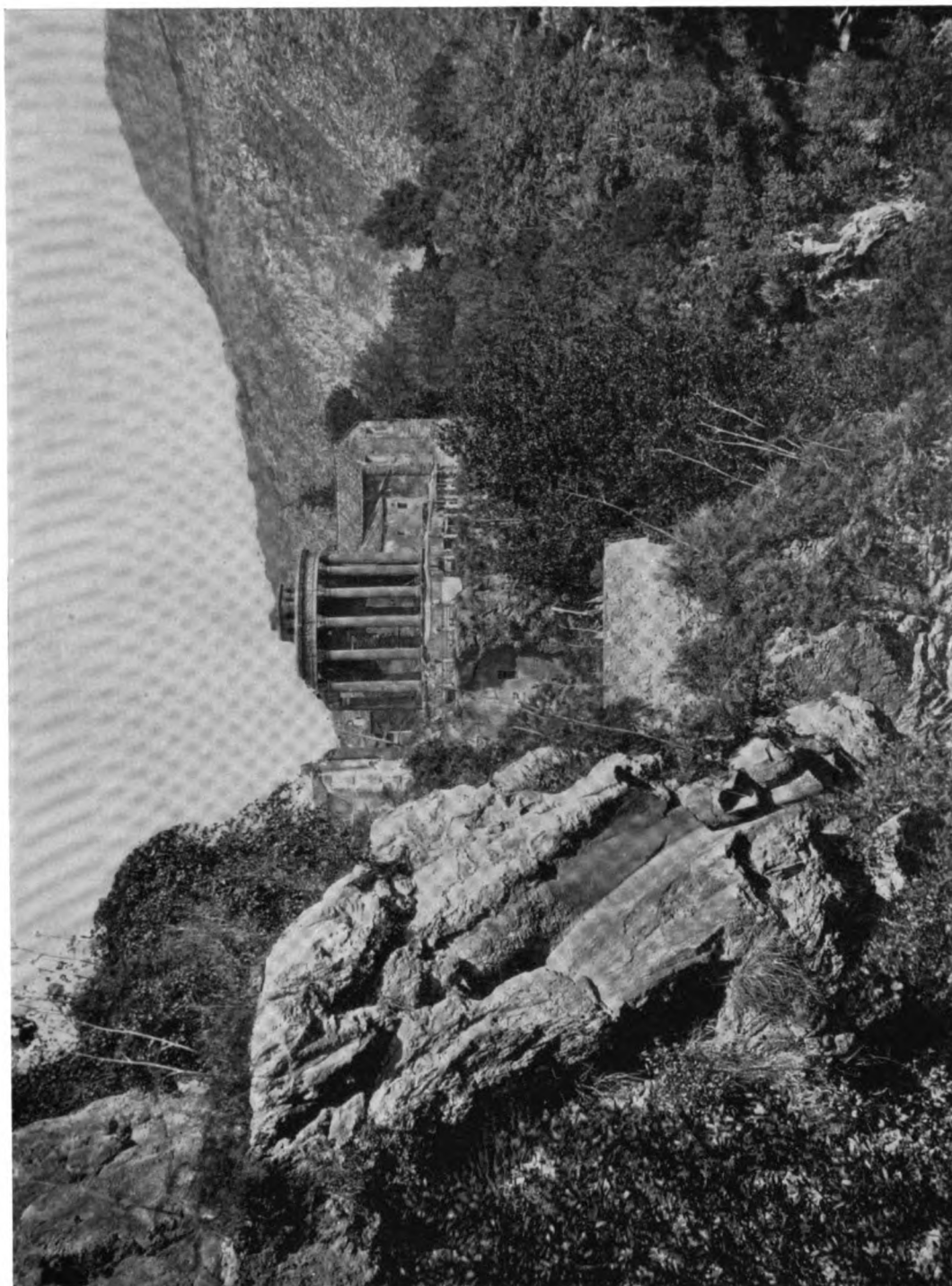
Lomaland Photo. & Engraving Dept.

PANORAMA OF TIVOLI, ITALY, SHOWING THE CASCADES



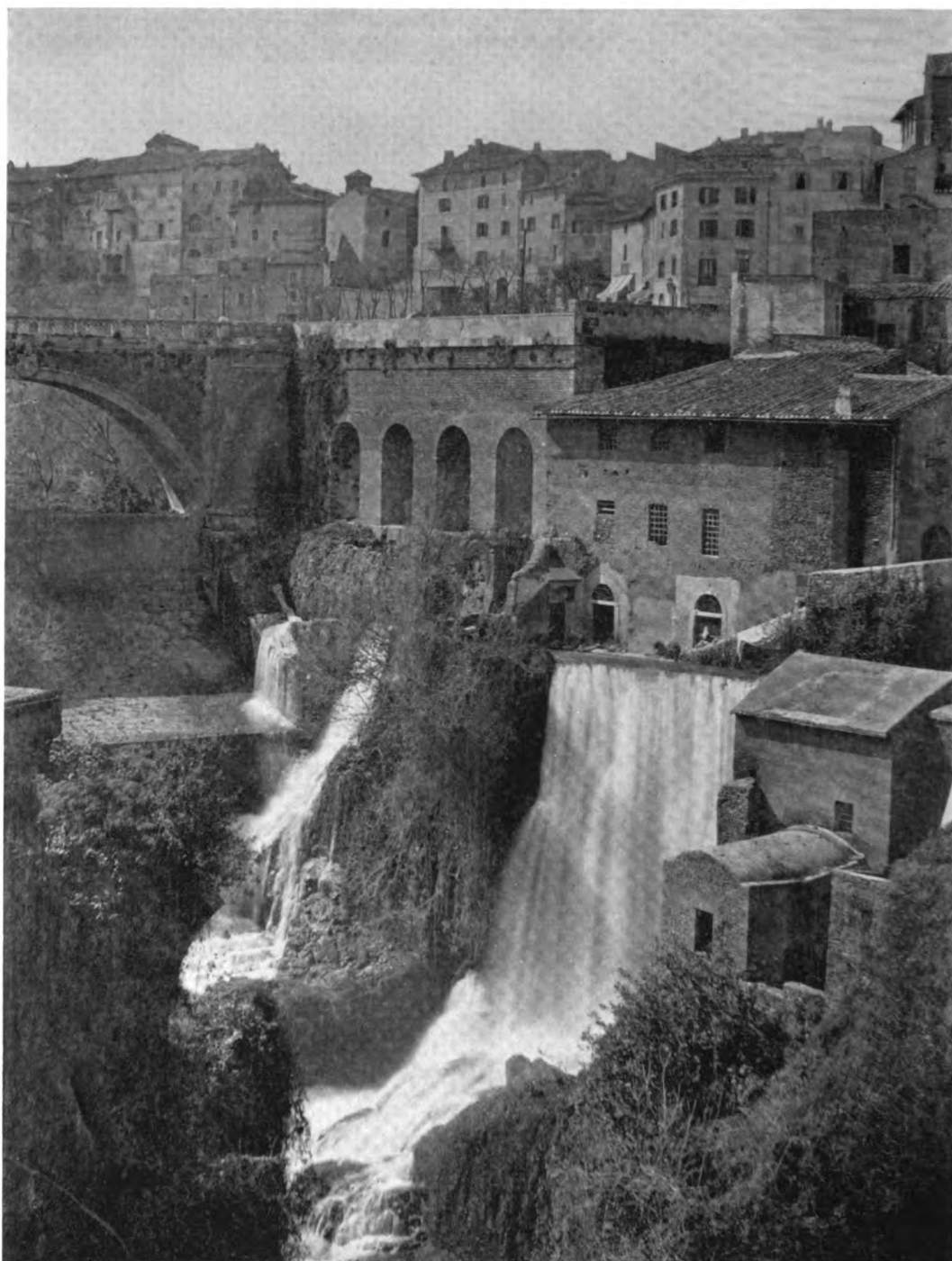
Lomaland Photo. & Engraving Dept.

ONE OF THE CASCADES, VILLA D'ESTE, TIVOLI



Lomaland Photo. & Engraving Dept.

THE TEMPLE AMONG THE ROCKS, COMMONLY CALLED OF VESTA, TIVOLI



Lomaland Photo. & Engraving Dept.

THE "OLD CASCADE," TIVOLI

THEOSOPHY AND INTERNATIONAL PEACE:

by Kenneth Morris



WE have heard a million voices, in these latter years, crying towards Peace; the heart of humanity, evidently, is sound enough, and recognizes clearly the greatest need of the age. But where shall it find satisfaction? We have established the principle of arbitration; we have our Hague conferences, our international law, our peace societies; all these are good, and we feel that we are coming to something. Then such and such a Power, perhaps, finds that its army is strong and its neighbor's is weak; that it wants a slice of that neighbor's territory, and — Hague Conference to the winds; opportunity makes the thief. We are deluged with arguments as to the economic evils of war. We are told that it is disastrous, materially and financially, to the victor as much as, or more than, to the conquered. It may be true, but such arguments do not touch the heart. Some politician or newspaper will proclaim that the national honor is touched; the people become inflamed with a mock patriotism; sentiment is always nearer to the heart of a nation than are economics. Stir up the deeps of national feeling with some real or imaginary wrong, and you may argue about finance till doomsday, you will not stop the lust for revenge, the enthusiasm to see the national honor vindicated. To bring about Peace, we must get a new conception of peace; we must find some lever that will work. You cannot lift the world without a place to rest your fulcrum: a point outside the world. Financiers may foster a war for the sake of finance; but finance will not inflame the passions of a nation. War has its basis, its *raison d'être*, in what may be called a department of the spiritual world; and that basis is not shaken by any material appeal. The bad enthusiasm for war is at least better, because more human, than merely economic arguments for peace. There is a dash of unselfishness, a flavor of the human soul, in the first; in the second there is not. To bring about peace we must find a spiritual reason for it, stronger and deeper than the spiritual reason for war — and such reasons exist in quantity; we must foster a more vital enthusiasm than the war-enthusiasm; we must build on the human heart. Religion cannot do this, so long as some of us are orthodox and some pagans. Science, with her doctrine of the survival of the fittest, her mere biological arguments for this and that, is as impotent as religion. A new urge is needed, and this urge Theosophy alone can supply.

The International Theosophical Peace Congress, to be held on the island of Visingsö in Sweden, June 22 to 29, 1913, will mark the emergence of the Theosophical Movement *publicly* into the arena of the world as the spiritual champion of peace; it will be an endeavor to show where lies the factor, so long missing, that is potent to bring about a real and stable peace. But as a matter of fact, since its inception in 1875, this Movement has been the most effective instrument in the world for peace: its three Leaders, H. P. Blavatsky, William Q. Judge, and Katherine Tingley, have done more — we make the claim soberly — than any other human beings to bring about the end of war. How? Because they have based their leading towards peace on a knowledge of the nature of man; they have laid the foundations of brotherhood, deep foundations, in the spiritual nature of man; they have not built up gaudy structures upon the sand of sentimentalism or selfish interests. The laying of foundations may not strike, offhand, the worlds' imagination; but it is the first step towards building a stable palace that human beings can live in; it is more useful work, more beneficial, than conjuring up phantasmal magnificences in some Cloud-cuckoo-town that the actual foot of man can never tread.

But first we must explain a little the nature and origin of the Organization that is promoting this congress. The word *Theosophy* has been so misapplied by persons who do not in any way truly represent Theosophy or the Theosophical Movement, but who desire to claim credit for doing so, that serious misconceptions have arisen in the minds of the public. The Universal Brotherhood and Theosophical Society, under whose auspices this Congress is being held, is the society which was founded by H. P. Blavatsky in 1875 under the name of the Theosophical Society; the modification of the title was adopted by an almost unanimous decision of the members at a Convention held in Chicago in February, 1898. On the death of the Founder, William Q. Judge succeeded her as Leader of the society, and he in turn was succeeded, in 1896, by Katherine Tingley, the present *Leader and Official Head*. The organization which is promoting this congress is thus the original society founded by Madame Blavatsky, and its principles and practice are identical with those promulgated by her. This is a matter which rests on an unassailable legal basis, with the official details of which it will not be necessary to trouble the reader here; suffice it to say that the teachings and activities of the organization fully vindicate its claim to be the representative of Theosophy.

But why should such a statement be necessary? For the very good reason that there exist certain associations, formed by persons who by the action of the Society have been removed from its membership and are therefore no longer identified with the original Society. Although these people may use some of the teachings of H. P. Blavatsky, there are other teachings put forward by them which are not endorsed by the Universal Brotherhood and Theosophical Society, and are repudiated by that Society. Their principles and practices are in many respects foreign, and even opposed, to those of Theosophy, as can easily be seen by comparison. Owing to their activities, the public has been misled into associating with the name of Theosophy, various forms of "psychism," "astralism," and other faddisms, etc.: things abhorrent to it; for the teachings of Theosophy are entirely spiritual, moral, and practical. It is necessary to lose no opportunity of correcting false impressions; since Theosophy is a serious movement, and claims the attention of all earnest and thoughtful people.

Now let us see how Theosophy has worked for peace, and what are its special claims as an effective — *the* effective — worker for peace. War is only the outward manifestation of a condition in the minds and hearts of men. To stop war, you must direct your efforts against human selfishness and arrogance, transmuting the force of these into something else and better. More blood has been shed, perhaps, in the name of religion than for any other cause; and we have seen that that cause is potent in our own day. Where is the help for it? "I am right, and you are wrong," say the religions; "I am the only right thing; you others are inferior, pernicious; you shall not inherit heaven." From that last, as we have seen too often, it is but a step to: "Neither shall you inherit earth." Such an attitude fosters arrogance; war loses its moral evil for us, when we are putting down the unbeliever or subduing the barbarian; it is even for their own good, it is claimed, that they should be put down and subdued. Now H. P. Blavatsky brought a new idea into the world — new to the age — though now, owing to the efforts of her and her society, almost commonplace. It is that all religions are in essentials divine, all founded on divine truth. You do not need to convert any man to your own faith; the divine soul is within him, the divine light is somewhere behind his own creed; do but urge and help him to be a good Jew, Turk, infidel, or heretic, and divest yourself of foolish ideas of your own superiority; and you have done something towards erasing from

the world of causes, the causes that lead to wars. H. P. Blavatsky had traveled over the whole world; even a small acquaintance with her chief works, *Isis Unveiled*, *The Key to Theosophy*, and *The Secret Doctrine*, will convince one that she knew intimately and wonderfully the religions of the world; knew their deeper and inner parts; and that she was right in proclaiming their spiritual harmony and common origin. And with what force she proclaimed it!

With what force she proclaimed the Divinity at the heart of things! Men, nations, religions — do but get to the root and heart of them, and you shall find them splendid and shining things; you shall find that the evil in them is external, temporary, conquerable by will and effort; but that the good is the inmost truth of them, and shall endure. And it is to bring out, to uncover, to make active that good, to make the divine in us play and bear upon the outward world of things and circumstances, that we are here in the world; and perfection is the goal before us. Counsels of perfection, easy to give! you say? Yes, but it is precisely Theosophy that furnishes the link between the counsel and its carrying out in action. The thing is a potent and living force; the whole agitation towards Peace has sprung up since the grand and fathomless ideals of peace were proclaimed by Theosophy. You can obtain peace, of a kind, by conquering your neighbor, and loading him with chains, or so weakening and incapacitating him that nothing need be feared from him — for fifty years or so. You can obtain peace, of a kind, by piling up the armaments, you and your neighbor, till the world is afraid of war. You could obtain peace, again of a kind, if it were possible to iron out the principles of nationality, to reduce humanity to one dead and uninteresting level. But it is not possible to do that last; and as for the other kinds of peace, they are worse than war; they are unstable, unnatural, fraught with hatred and envy, arrogance, and lust for revenge.

But Peace, radiant and flaming, how shall that be obtained? How shall we come at the Peace that can rouse the enthusiasm, the chivalry, the heroic delight of men, as war can rouse them — more than war can rouse them? Ah, but Theosophy does show the way. Ever since man was man, perhaps, the passion of patriotism has been one of the surest sources and inspirations of noble actions and thoughts. Why? Because in the *patria*, human intuition is able to perceive a certain shining of divine light; a star gleams down to us out of that, which incites and exalts every noble element in our being. A mere sentimental

unreality? No, but just a glimpse of reality, says Theosophy. The soul of the nation is divine, and divinely beautiful as is the soul of the individual man; reach but your own soul; find but the reality within yourself, and you shall no longer be an affliction, through your greed or selfishness, to your brother. Flush and cleanse your daily consciousness with that bright and larger consciousness which is the deepest part of you, and you shall see then a kindred radiance shining out of the depths of the men whom before you hated or despised. And so with nations. Theosophy aims at abolishing the divisions, not the differences. Find the heart, find the divine center of your nation; be patriot to some purpose, as we say; to the high purpose of seeking and serving the divine soul in your nation, or working to lift the nation to the consciousness of that — and it shall have dawned in upon you that the others too are divine; different, but equally glorious; unlike, but in perfect harmony. Here is a chord of music; strike the several notes truly and fully, and the new note that is not any one of them, but something else and more glorious, is the result; but let one finger limp or go too lightly, or press overhard and violently when you strike the chord — and the new creation is not brought into being. We can learn, through this Theosophical knowledge of the divinity of man, to love the nations of the earth as an artist loves his colors — the souls of his colors, that he sees flaming in his imagination, and can only approximate with the pigments on his palette.

So the Theosophical Movement has been from the first a thoroughly and whole-heartedly international body. It does not believe in race superiority as a basic principle (although of course, at any given period some race or races will be superior; some will be having their noon-tide and activity, others their calm evening, their first dawn, or their midnight and deep sleep). At Point Loma, California, which has been the International Center of the Theosophical Movement since 1900, a large body of students has been gathered, men and women of all nationalities; and in the world-famed Râja Yoga College there, there are also children and young people of all nationalities; and in the wonderful harmony and vigor of the life there, the high intellectual and artistic activity, one sees the proof of the claim that in Theosophy is actually to be found a harmonizer of national divergences. For the students do not lose their nationality. You find patriots who are aware that their patriotism is divinely founded; and *therefore*, that the patriotism of other nations is equally divinely founded. The enthu-

siasm of the Theosophist for Peace is as the enthusiasm of a Beethoven after some *Ninth Symphony* that he is pursuing through the fields of consciousness, and that he will yet write down, and that shall be sound-broadcast for the ears of men. It is as the enthusiasm of some sixteenth-century navigator after glamorous El Dorados in the west; it is a positive, nay, a warrior-like and chivalrous ideal; it is that new undreamed-of sources of inspiration may be uncovered; that all humanity may drink at the unpolluted fountain whence have flowed the waters of patriotism; waters that, though well-nigh always turbid and muddy a little when they have flowed down so far as into the range of our perceptions; always, well-nigh, mingled with baser matters — narrowness of vision, hatred of some other people, and so forth — have yet been the most potent inspiration of heroism and devotion. What will it be when all humanity may drink them pure? Waters? — Nay, they will be for us the nectar of the Gods, nourishing in us spiritual glory and immortality.

This is the spirit that Theosophy is potent to induce — a heroic enthusiasm for humanity nation by nation; a knowledge and foretaste of the sublime harmony that Peace means. It is the spirit that Theosophy has actually brought into life at Point Loma and other Theosophical centers. As the influence of Theosophy grows, when it has become world-wide, so this spirit will become world-wide; and we shall pile up armaments of peace and good will as we now pile up the armaments of war. Instead of hedging ourselves round with fortresses and dreadnoughts, we shall spend ourselves in letting the light of our nation-heart shine out on the world. In place of distrust and suspicion against our neighbors, we shall call upon them for the light that they have.

But when all this is said, one has barely begun to state the reasons why Theosophy is the grand protochampion of World-Peace. All conditions of the world are founded upon conditions in individual men. War is but the red flower whose roots are individual hatred and greed, ambition and selfishness. You must establish peace within the kingdom of yourself, if you are to be a worker for the peace of the world. We begin, in this age, with a false system of education; a system which educates, not for peace, but for war. What ideals are instilled into the minds of our children and youth? They must get on in the world, we tell them; they must win a way for themselves; we foster fierce ambition, the desire for money, position, and selfish fame, in

them. Is it any wonder then that the nations show the marks of what we have instilled into the individuals?

Katherine Tingley would have the right to be called the greatest of the world's Peace-workers, if she had done nothing more than establish the Râja Yoga system of education, which is in vogue at the College at Point Loma, and which will be in vogue at the college she is shortly to establish at Visingsö. The name *Râja Yoga* gives the keynote of this system: it means *Kingly Union*, union of all the faculties, spiritual, mental, moral, and physical; the aim of the system is to unite and harmonize the whole nature of the child so that the result shall be a harmonious and perfect development. The wonderful success that has been attained does not need dwelling upon here; it is this success that has made the renown of the system and of the College at Point Loma. Suffice it to say that this kingly union is Peace; this, on the plane of the individual, is what Peace means on the plane of the nations of the world.

While perfect care is given to physical and mental development, the body and brain are looked upon as the instruments of the divine soul within; and the child is taught so to look upon them, and to stand as master to them. It is in the body and lower mind, not dominated by the divine part, that the seeds of war find their soil; it is there that greed, selfishness, and enmity are to be found. But when, from the earliest years, the whole teaching has been directed to making the child realize that body and brain-mind are his instruments, to keep clean and in perfect repair for the use of the soul — and that is as much as to say, for the use of humanity — these fields so generally overrun with the war-weeds have been sown instead with the seeds of peace. The individual has become at peace with himself. Before peace can be established throughout the world, the nations themselves must be healed of internal unrest and unpeace. Before that can be done the individuals that compose the nations must be at peace within themselves. The enemy is human passion, human selfishness. The Râja Yoga system, Theosophy applied to education, goes straight for the root of the matter. It eradicates, shows the child how to eradicate, the selfishness within his own nature. Let this system grow; let it spread over the earth, and war will die a natural death, and we shall find that Peace is altogether more interesting than war; calls for better courage, reaps a grander, more splendid glory; is nobler and more chivalrous; demands a more vigorous and more alert manhood.

A STUDY OF "THE SECRET DOCTRINE": by H. T. Edge, M.A.

I. INTRODUCTORY



O give within a short compass an adequate idea of the contents of *The Secret Doctrine* is difficult for the following reasons. The work consists of some 1500 large pages, with innumerable small-type footnotes; every one of these pages is full of information, hints, and the starting-points of side-topics not followed up, so that each page would in itself afford material for a book. The scope of the subject treated is the largest possible. Under these circumstances it may truthfully be said that the volumes themselves, large as they are, constitute no more than a digest or brief summary of the subject with which they deal; and that this summary is of so masterly a character that any attempt at further consideration must inevitably result in leaving out a great deal of important matter. And in order that this statement may not rest on mere assertion, inquirers may be referred to the book itself, when they will find that the statement is fully warranted.

Nevertheless, as this book and its subject are of so great interest and importance to all earnest minds today, the attempt at a review shall be made. Let us begin with its title.

SIGNIFICANCE OF THE TITLE

The book treats of the "Secret Doctrine," a system also called by other names, such as "Wisdom-Religion," "Occult Science," "Occultism," and "Esoteric Philosophy." Of this a definition is found in the Introduction to Volume I (page xxxiv) as follows:

The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world.

In other words, there was once a single religion for the whole world. The word "religion," however, must here be taken in a broader sense than usual; it really stands for a group of words, whose repeated use would have been too cumbrous; or perhaps we should say it stands for a word lacking in our vocabulary, a word whose meaning would comprise philosophy, science, religion, and all such words denoting departments of thought. The Secret Doctrine, then, was the universally diffused *gnosis* or religion-science of the ancient world.

It is obvious, therefore, that a book which aims to outline a synthesis of all religion, philosophy, and science, has a large scope. But

in reference to this point, let it here be said that this synthesis is not of the invented or speculative kind. The author does not offer any new system devised by herself. On the contrary she proposes to reintroduce an ancient and actually existing system — the system which she describes as the "Secret Doctrine." And here it will be well to recall some facts in the author's life.

H. P. BLAVATSKY'S PURPOSE IN LIFE

The life of this ardent and heroic soul was a search for knowledge in the interests of humanity. Knowing the disillusionments of life, she did not stop short at resignation or compromise, but traveled over the entire globe in search of the knowledge which she felt must exist somewhere. Her unusual courage, sincerity, and breadth of sympathy enabled her to penetrate where others could not go, and unsealed for her the lips of teachers whose existence is unknown to the ordinary traveler and scholar. Her unselfish devotion to the cause of humanity qualified her to become a pupil in schools wherein such devotion is an indispensable condition. It was thus that H. P. Blavatsky discovered the existence of the Secret Doctrine; it was thus that she undertook the mission of introducing it to the modern world. Her great work, now being reviewed, is part of the fulfilment of that mission; and candid minds, to whom this present writing is addressed, will find in that book itself confirmation of the genuineness of H. P. Blavatsky's mission.

THE SECRET DOCTRINE OF ANTIQUITY

Proofs of the existence of the Secret Doctrine in antiquity are furnished in abundance throughout the book, whose purpose it is to adduce them. Man being of Divine, as well as of animal, ancestry, has at no time been without knowledge; but the history of his evolution comprises dark ages and ages of light. It is during the dark ages that this knowledge disappears from the general ken; yet even then it is known to the few, who preserve it and hand it down. It was to these guardians of the sacred knowledge that H. P. Blavatsky found access, and from them that she received the contents of her mission. She belongs to the class of Teachers who appear from time to time among men during the dark ages, causing revivals of enlightenment and preventing an entire lapse into ignorance and barbarism. As will be seen in the course of this review, our present dark age was preceded by ages of enlightenment, when the Knowledge now guarded in secret was

widely diffused; this is matter of universal tradition, whereof abundant proofs are furnished by the author.

The disappearance of the Secret Doctrine from general knowledge was due to the oncoming of the dark cycle — Kali-Yuga in the Hindû terminology — with its materialism and strife. But, as the law of evolution prescribes a reascent after the descent into materialism, so the Knowledge is destined to become diffused once more among men. Meanwhile, and during the times known as historical, the world has had to be content with mutifarious creeds and an alternation between scepticism and dogmatism. The dawn of a resurrection is seen in the present universal dissatisfaction with existing systems, whether scientific or religious, and the present attempts to arrive at some working synthesis of knowledge. *The Secret Doctrine* was written to meet the demands of the present and the immediate future.

All the greater religions are offshoots of the One Universal Religion; and their common parentage is revealed to the student of their inner meaning. The science of comparative religion has been treated before, yet no writer has been so well equipped for the task as H. P. Blavatsky, or has achieved such remarkable results in undertaking it. This can easily be seen by reference to her work; the erudition displayed is phenomenal, and she seems to have had access to any required source, however rare, as shown by the quotations and references; while the order and arrangement of all this material evinces a masterly comprehensiveness of mind and intellectual power. More, there is on every page evidence of an inexhaustible reserve fund, and the author is clearly embarrassed by want of space, not want of material.

The thesis of the author is to outline the Secret Doctrine, to adduce the evidences for its existence, to trace it among the religions and mythologies of all time, and to show its applicability to the solution of all problems. In pursuance of this plan, she considers religion, mythology, symbology, ethnology, science, and every other collateral branch of thought that can be enumerated. Before proceeding to sketch the plan of the work, we must say a few words on the spirit in which the book was offered to the public.

THE SPIRIT IN WHICH THE BOOK IS OFFERED

The spirit in which *The Secret Doctrine* is offered to the public is one with which they can find no fault; and though of course the forces of inertia always resist that which attempts to change their direction, time soon mends the case. The dynamic effect of the fewer minds

which use their own judgment is always greater than that of the larger number who prefer to derive their opinions at second-hand; so that a knowledge of the actual state of affairs with regard to H. P. Blavatsky and her writings must sooner or later prevail over mere rumor and gossip. We quote from the title-pages and preface as follows:

THE SECRET DOCTRINE: The Synthesis of Science, Religion, and Philosophy. "There is No Religion Higher than Truth."

This work I dedicate to all true Theosophists, in every country and of every race; for they called it forth, and for them it was recorded.

These truths are in no sense put forward as a *revelation*; nor does the author claim the position of a revealer of mystic lore now made public for the first time in the world's history. For what is contained in this work is to be found scattered throughout thousands of volumes embodying the scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil. What is now attempted is to gather the oldest tenets together and to make of them one harmonious and unbroken whole. The sole advantage which the writer has over her predecessors is that she need not resort to personal speculations and theories. For this work is a partial statement of what she herself has been taught by more advanced students, supplemented, in a few details only, by the results of her own study and observation.

In short her attitude is that of a teacher anxious to teach; and proposing to teach by demonstration and by appealing to the judgment. And there is no doubt that she has already accomplished a considerable part of this purpose. The whole world of thought has been leavened by Theosophy. There are many prominent writers whose views are, unknown to themselves, indebted to this source; and probably also some whose indebtedness to *The Secret Doctrine*, though not always acknowledged, is of a more direct character.

PLAN OF THE WORK

The book is divided into two volumes, the first of which treats of Cosmogogenesis, or the evolution of worlds, while the second deals with Anthropogenesis or the evolution of man. Each volume is divided into three parts, as described below. The whole work is given a definite structure by being based on certain "Stanzas from the Book of Dzyan," which are taken as a text and amplified by commentaries. The first part of each volume is devoted to these commentaries; the second part to a study of the evolution of symbolism; and the third part to a contrast and comparison between Occult Science and modern science.

The Book of Dzyan is an ancient treatise on Cosmogogenesis and

Anthropogenesis, inaccessible in its original form to modern libraries, but constituting the basis of innumerable religious commentaries of Chinese and Tibetan Buddhism, etc. The opinion of scholars on the passages which the author cites from this ancient work would be valued, since internal evidence derived from an intelligent study of the material is more important in such a case than any authoritative statement as to the origin of the work.

The history of cosmic evolution, as traced in these Stanzas, is, we are told, the abstract algebraical formula (so to say) of that evolution. They represent the seven terms of an abstract formula which can be applied to all evolution. Stanza I describes the state of the ONE ALL during Pralaya (that is, during the state of abeyance), before the first flutter of reawakening manifestation. This state can only be suggested by the negatives of the most abstract attributes we can think of. Stanza II describes a state which is so nearly the same as the first that it is very difficult to convey the difference. Stanza III describes the reawakening of the Universe to life after Pralaya. It depicts the emergence of the Monads from their state of absorption within the ONE. Stanza IV shows

The differentiation of the "Germ" of the Universe into the septenary hierarchy of conscious Divine Powers, who are the active manifestations of the One Supreme Energy. They are the framers, shapers, and ultimately the creators of all the manifested Universe, in the only sense in which the name "Creator" is intelligible; they inform and guide it; they are the intelligent Beings who adjust and control evolution, embodying in themselves those manifestations of the ONE LAW, which we know as "The Laws of Nature." Generically, they are known as the Dhyân Chohans, though each of the various groups has its own designation in the Secret Doctrine. This stage of evolution is spoken of in Hindû mythology as the "Creation" of the Gods.

In Stanza V the process of world-formation is described: First, diffused Cosmic Matter, then the fiery "whirlwind," the first stage in the formation of a nebula, that nebula condenses, and after passing through various transformations, forms a Solar Universe, a planetary chain, or a single planet, as the case may be.

The subsequent stages in the formation of a "World" are indicated in Stanza VI, which brings the evolution of such a world down to its fourth great period, corresponding to the period in which we are now living.

Stanza VII continues the history, tracing the descent of life down to the appearance of Man; and thus closes the first Book of the Secret Doctrine.

The development of "Man" from his first appearance on this earth in this Round to the state in which we now find him will form the subject of Book II.

EVOLUTION

In view of the above, a few remarks may be made on the subject of evolution, since that is the right name to be given to the whole cosmic process, whether applied to stellar universes, to our globe, or to the sentient beings thereon.

Modern science has rediscovered the idea of evolution and has applied it within a certain very limited sphere and subject to many rooted preconceptions. After it had been applied to biology, it was applied by Spencer to sociology, and since then it has been applied to many other things from religion to hats. But in the Secret Doctrine we shall find that it has a very much more extended meaning. For one thing, the fact is there fully recognized that evolution is essentially a dual process, implying the outward manifestation of something that has previously existed in latency. Modern science has considered mainly but one side of this process — the coming into manifestation of that which was concealed; but has little to say about the nature of that which evolves or causes the evolution. The facts cannot be satisfactorily interpreted by a method so restricted, as more philosophical minds are fully aware; and therefore the help afforded by the Secret Doctrine will be appreciated by all who feel its need. The evolution of matter implies the involution of spirit. We may trace the changes that have taken place in forms, but we require to know something about the intelligent vital processes that are at work behind the scenes.

According to the Secret Doctrine, everything is subject to evolution — even so-called brute matter. With regard to the evolution of plants and animals, we shall find certain radical differences of view from modern science; and herein we shall find the clue to many difficulties in the scientific theories. Theosophy welcomes facts, and logical inferences from correct observation; but it questions the theories and challenges the *alleged* facts. And with regard to evolution, it is amply proved in these volumes that modern thought has provided many and conflicting theories; that it is continually changing and shifting its ground, and that it is full of unsolved problems. This leaves the field open for the author of *The Secret Doctrine*, for offering views which solve these problems and are consistent with the facts of nature.

The difficulty with present-day theory has always been to catch the plants and animals in the act, so to say. It is evident they have evolved but we do not see them at it. The Secret Doctrine explains how this is. With regard to human evolution, the principal point of difference

is a denial of the doctrine that man has descended from an ape-ancestor, or that man and the anthropoids are *only* descendants of a common brute ancestor. It is shown that the anthropoids are degenerate offshoots of an early race of humanity which morally fell. Further, it is not man's physical evolution alone that is considered, but his evolution along several other lines as well; in short, man is the product of several convergent lines of evolution. These few remarks on evolution are merely introductory, and their amplification must be left to a subsequent occasion.

(To be continued)

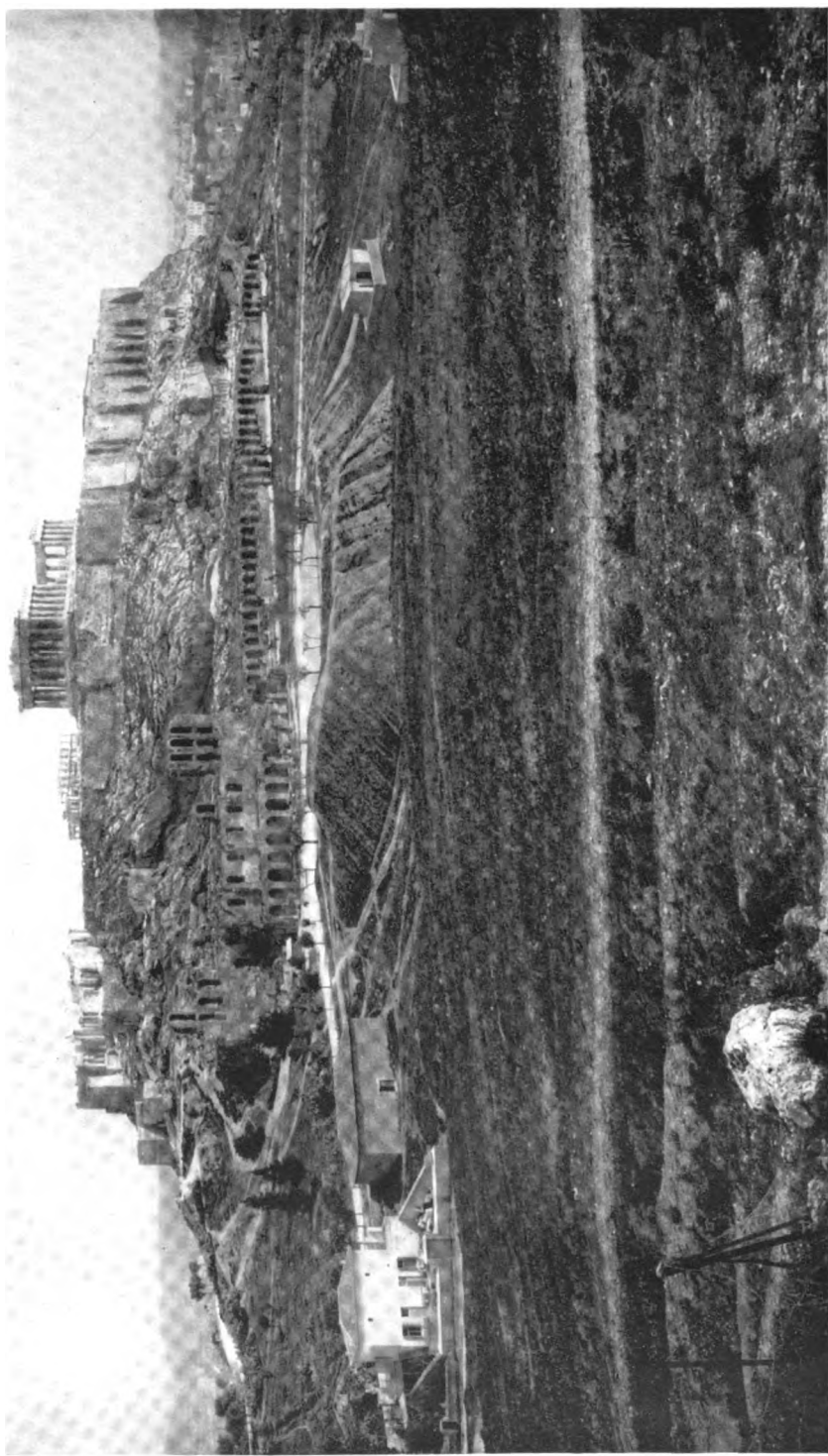
THE ILLUSTRATIONS

THE AKROPOLIS, Athens, Greece: To the left, on the summit, are the entrance and the Propylaia; also other buildings. Then the top of the Erechtheion, and then the Parthenon, stately in its ruin. At the foot, at the left, are the arches of the Odeium of Herodes Atticus; then at the right, the few remains of the superb theater of Dionysus.

THE PROPYLAIA, the Akropolis, Athens, Greece: These ruins, imposing and strikingly beautiful even in their present state, were accounted, with the Parthenon also on the Akropolis, as the loftiest expression of Attic art. The Propylaia were designed by the architect Mnesikles, commenced in the archonship of Euthymenes, 437 before the present era, and were completed 432-431. The cost is said to have been upwards of 2000 talents, or nearly \$2,300,000. The famed Pentelic marble was used exclusively. Vandal hands, and an explosion of gunpowder in 1656, reduced the Propylaia to their actual condition.

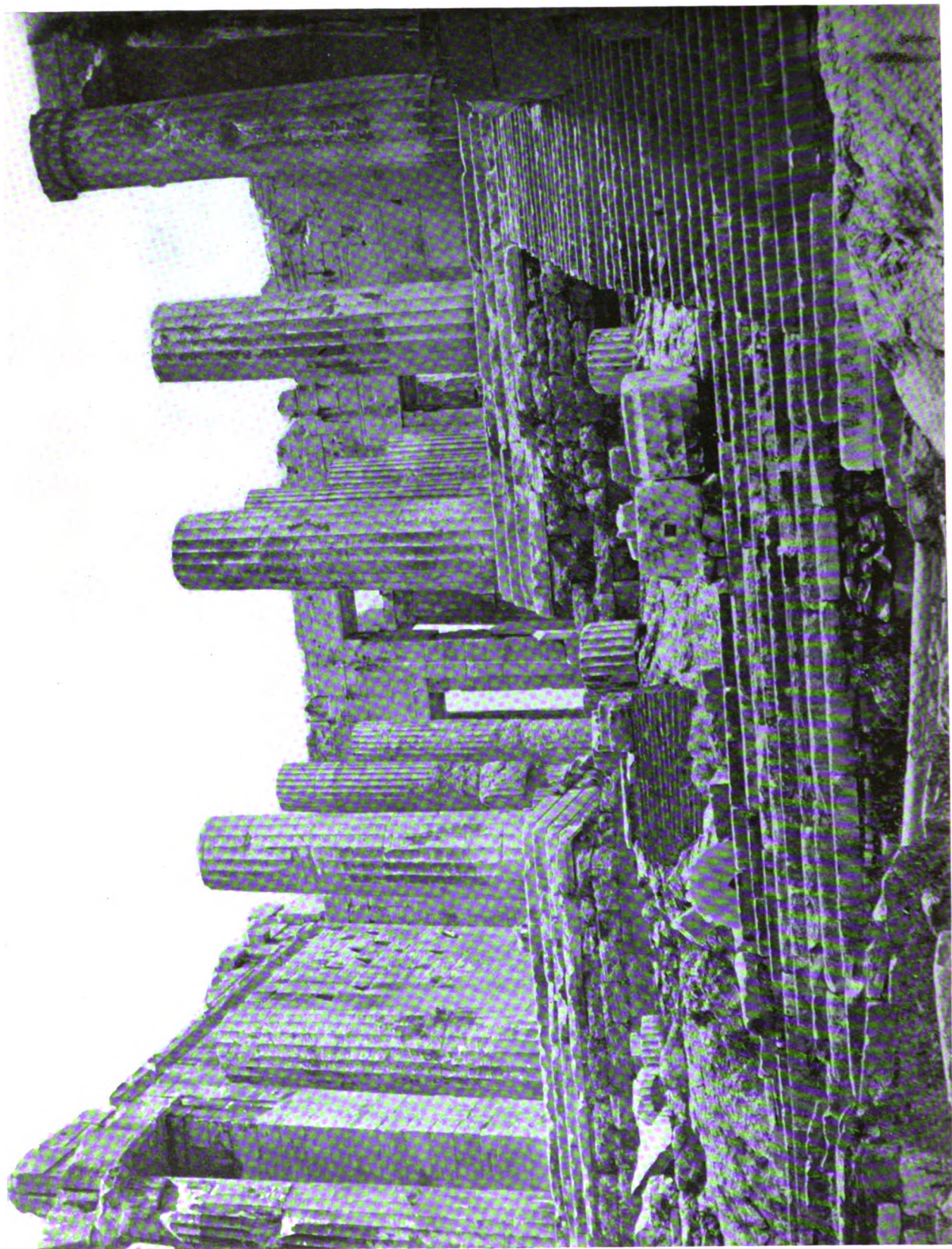
RUINS OF THE THEATER OF DIONYSUS, Athens: The ruins of this great and splendid work strike the imagination with poignant regret. In this theater were enacted the great works of the Athenian poets—those immortal masterpieces of Greek genius which even today stand without peers, at least so far as we have them, and have them complete. Thousands upon thousands of spectators could find place in this theater, which the ancients pronounced the most beautiful in the world. The scenery spread out to one sitting thus under the walls of the Akropolis, and facing the sea and the hills of Salamis, is inspiring.

THE PROSCENIUM FRIEZE IN THE THEATER OF DIONYSUS, Athens: A careful study of this most elegant work will leave one overcome with admiration. The art is so faithful that each separate figure is seen evidently to be a separate study. The effect is perfect, and the sharp contrast between the kneeling titan and the human or human-divine, groups, is not only very striking, but typical.

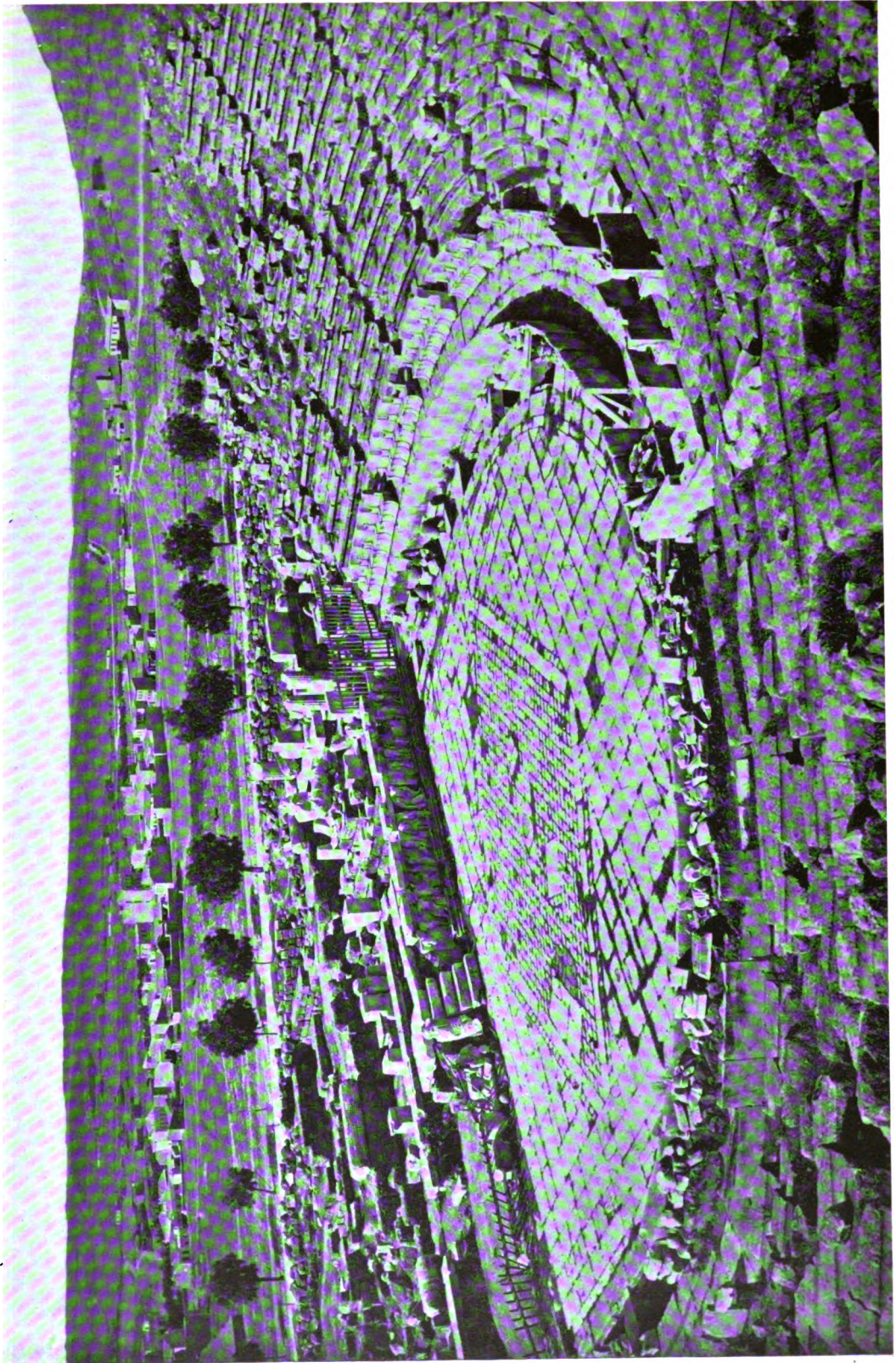


Lomaland Photo. & Engraving Dept.

THE AKROPOLIS, ATHENS, GREECE



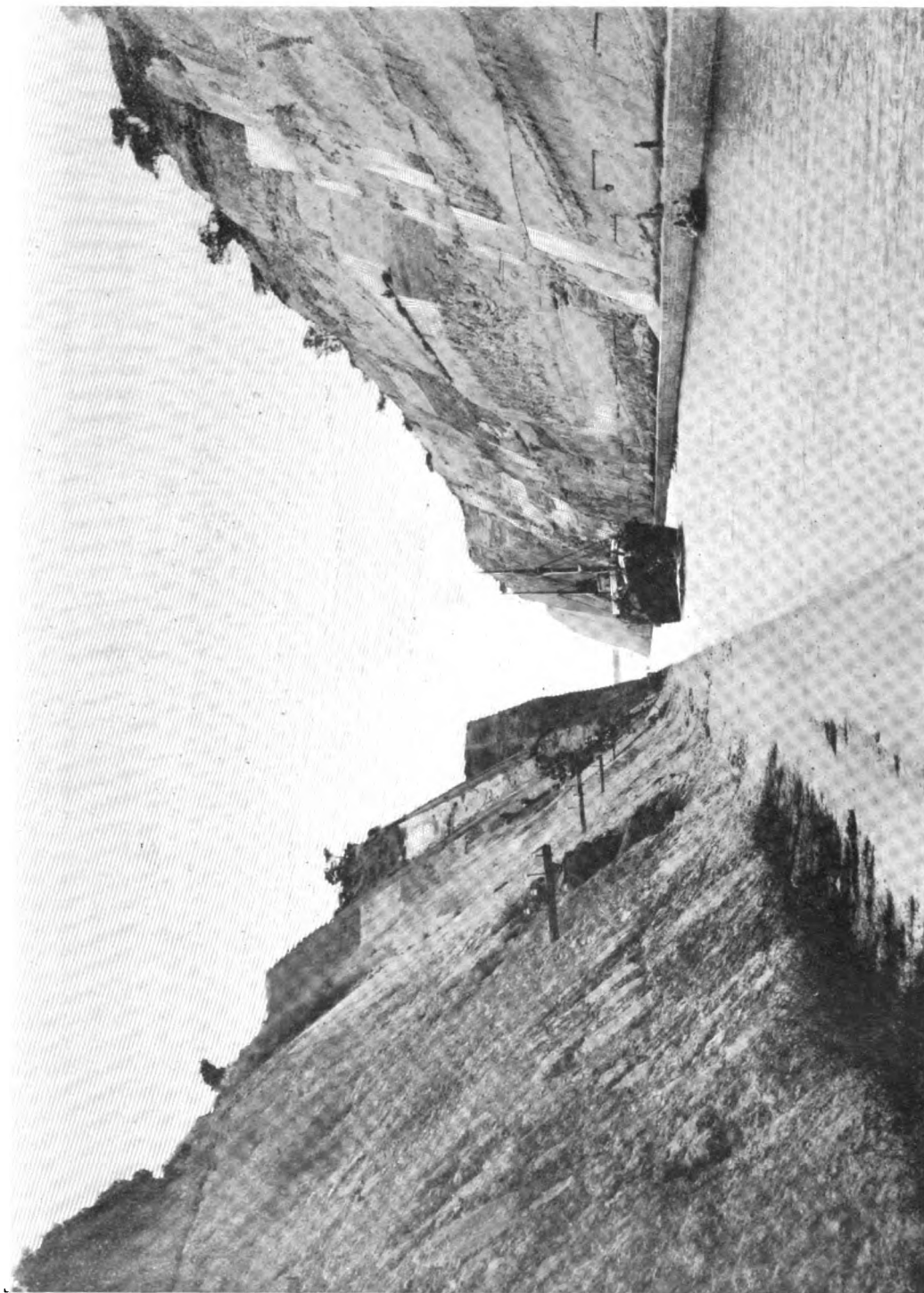
THE PROPYLAEA, THE AKROPOLIS, ATHENS



RUINS OF THE THEATER OF DIONYSUS, ATHENS



THE PROSCENIUM FRIEZE IN THE THEATER OF DIONYSUS, ATHENS



THE CANAL OF CORINTH

This canal is in the narrowest part of the Isthmus, and is about four miles long. It is of great value to coast shipping, but its one fault is its relative narrowness. The proposal to cut through the Isthmus was made in ancient times, and actually started under Caligula, as perhaps under the great Iulius previously, and again under Nero, but the plans were not carried out.



THE ISLAND AND THE HARBOR OF CORFU

This island, and the town, are rather Italian in appearance than Greek; but the people's souls are wholly Greek. Corfu has had a remarkable history. The scenery about here is very beautiful. The high and frowning mountains of Epirus, the mainland, are prominently visible.

THE IDEA OF JUSTICE IN THE EAST AND IN THE WEST: by the Rev. S. J. Neill



It is a common saying that the West does not understand the East. Men who have lived long in India, or Egypt, or some other eastern country, are unanimous in their testimony that after all one can do to better the condition of our eastern brethren, there still remains an undefined barrier between West and East. Many reasons have been put forth to account for this, and, while each one may contain a portion of the truth, none explains the situation fully. Difference of race counts for something. The long centuries during which East and West were little known to each other form an important factor in the case not always borne in mind. The haughty spirit which a dominant people often show to a subject people; these and some other things partly account for the barrier existing between the East and the West. Anything which serves to throw more light on the subject is deserving of earnest consideration, and especially so at the hands of all who seek harmony and peace — universal brotherhood among all peoples.

In a recent issue of the *Hibbert Journal*, Mr. A. Mitchell Innes, Councillor of the British Embassy, Washington, writes a very interesting and illuminating article under the title, "Love and Law: a Study of Oriental Justice." In this article a comparison is made between East and West, and it is shown that in their idea of justice the two are fundamentally distinct, the former being "based on the ethic of forgiveness, the latter on the idea of retribution." This at first sight may sound strange, for students of Eastern teachings are familiar with the doctrine of Karma as preached by Buddha and presented by Sir Edwin Arnold in *The Light of Asia* — "It knows not wrath nor pardon" — and most people know the words of Jesus Christ where he contrasts the Mosaic teachings with his own: "Ye have heard that it was said, an eye for an eye, and a tooth for a tooth; but I say unto you resist not evil," etc. At first sight, therefore, it would seem that the East rather than the West has held to the idea of retaliation, and that Mr. Innes ignores these facts. There is, however, another side of the Oriental character, which does form a basis for the view put forward by the learned writer. The Oriental has retained the personal element more than the peoples of the West. Western nations have in a great measure embodied their notions of justice in legal enactments — "the law of the land" — to which men of all ranks are supposed to be subject. In the East, the king or ruler is the supreme authority, whose

word is law. And in addition to this, it would appear from what Mr. Innes says that in the East more attention is paid to the "individual," while with us "the system" is everything. "Our western criminal administration is thoroughly mechanical." With us a certain offense is punished with a certain penalty; we do not take into account all the influences, or as many of them as we may possibly know, which have acted on the criminal. What advantages, what chances had he? How much was he tempted; or how much did he resist the temptation? May "Society," in many cases, not be itself the great criminal? In the East there is a tendency to bring the transgressor and the person transgressed against face to face as *human beings*, and, as far as possible, they are expected to settle matters in such a way that benefit will result to the persons intimately concerned, and to the community in which they live. That is not so with us. With all our civilization we are in some respects strangely foolish and uncivilized. But lately, and very timidly, some western peoples have tried a "first offenders act," and the wisdom of it has been manifest. Why not have a system of pacification — a system of conciliation? Instead of that we have our opposing lawyers, and our courts with mechanical notions of justice. Why not have a noble order of Pacificators, Peacemakers, Sons of God — for "blessed are the peacemakers," etc. Long ago Tennyson wrote in a somewhat boastful and prophetic way, "The individual withers and the world is more and more." That may be true of much of life in the west today, but is it a desirable thing? Is it working in harmony with the purposes of nature? If the individual cells wither in an organism does not the whole mass soon become lifeless? For countless ages the aim of nature has been to develop and preserve certain individual features of life. No doubt there is another law at work also by which these individual traits are hindered from becoming abnormal. But no human system which tends to reduce men to mere machines, or to beat them together to a putty-like mass, can be in harmony with the divine aim of life.

When a later civilization overturns an earlier one, as is the case in the contact of West with East, there is great danger in too hastily sweeping away old customs, and in too rudely supplanting them with a form of law not in harmony with Oriental history and Oriental thought. According to Mr. Innes this has been done in a large measure in the European administration of eastern countries. He likens the change to what it would be in Britain if the Habeas Corpus Act,

and trial by jury, and the British Constitution were swept away, and the old Russian autocracy set up in their stead. Instead of the old system of village units which was very "popular, democratic, constitutional, and decentralized," we have introduced a system which is "purely bureaucratic, despotic, centralized."

Our notions of law sprang out of the "struggles of the restless, fierce peoples of Europe against each other, each striving for the mastery, ruled by the exigencies of a military organization. Crime tended to produce division in the ranks; it was an offense against the State to be punished by the military Chief summarily, cruelly, without regard to the feelings or wishes of individuals." "Our stern sense of justice, meted out with equal hand, never wavering, never forgiving, paying little heed to the complex questions of temperament, environment, temptation, etc., strikes the Eastern as simply barbarous."

The notion of law, and the method of its administration in the East have sprung up from life in the family, life in the village, and from tribal life. In the West it is the State that is sinned against, and the injured person has no right of forgiveness; to forgive would be in our language to "compound a felony." In the East, while the injured person may claim compensation, he rarely does so, says Mr. Innes, and "the man who having just cause for anger, yet refuses to punish, and forgives time after time, that is the man who is most respected." "God is El [Er] Rahman, El [Er] Rahim, the Compassionate."

In order to give readers in the West as true an idea as possible of village life in the East, and its attitude towards a wrongdoer, Mr. Innes paints a picture out of incidents and scenes in great measure known to himself during his sojourn in the East. The picture is graphic beyond description. It is a masterpiece, and no mere sketch of it can do it justice.

"A man has robbed an orchard. It is his seventh offense. He has been forgiven and admonished again and again. Now he is led by two watchmen to the courtyard of the headman of the village, before a council of sheiks. He is raving and pouring out 'curses, accusations, bits of the Koran, anything.' Again, he would become repentant and confess. His features are swollen with crying. The veins of his neck stand out like hard cords. His face is bleeding where he has dashed himself against the wall. The owner of the orchard is invited to sit down with the sheiks, who ask him to prosecute, for the man seems

incorrigible, and an example must be made. He hesitates. He looks at the athletic form of the young culprit, strong as an ox, with perfectly rounded neck and deep chest. He thinks of the punishment — the loss of his right hand, and he hesitates still more. Is it not his duty to forgive? But this man has transgressed so often, should not an example be made? The culprit notices his hesitation and throws himself at the feet of the man he has wronged. He kisses the hem of his robe. He kisses his feet and literally bathes them in tears. The father stands by his son, his lips mute but moving, the palms of his hands turned in supplication to the sheiks. The women-folk stand waiting in the courtyard, and the owner of the orchard can see them scatter dust on their heads. What is to be done? The other sheiks expect him to be firm, but 'his right hand, his right hand!' Suddenly he remembers that there is a certain Mufti (and Dervish) who has come to a neighboring village. This Mufti is very learned in the law, and many regard him as inspired. Why not go to him and ask him to decide; so the owner of the orchard rises and says to the headman, 'bear with me my lord, I am thy servant, and I cannot decide. I will abide by the Fetwa (decision) of the Mufti.'

"The headman consents, and the sheiks mount their camels and go to the Mufti. There is some hesitation as to who shall put the question, and what form shall it take so as not to bring suspicion on the good name of the village; at last it is decided to ask one of the disciples of the Mufti to put the question to his teacher and to make it as non-committal as possible. The question is, 'How often shall my brother sin against me and I forgive him? Until seven times?' The question is put and the Fetwa given: 'I say not unto thee until seven times, but until seventy times seven.' The completeness of the Fetwa staggered them all, they expected that seven times would have marked the limit of forgiveness, but this 'till seventy times seven!' Why, there is no limit to it! However, the sheiks return home and announce the result of their quest. The headman is silent; the owner of the orchard is also silent for a time, but at last he decides that he will be satisfied if the headman orders that the culprit work for the good of the village so many days each year for so many years; and also that he join in the Zikr, a wild, fatiguing religious exercise every feast-day. The headman is satisfied and declares there is to be no prosecution, but that the transgressor must comply with the above conditions, and begin at once by repairing the foot-bridge and making so many bricks to

repair the mosque; also that he must attend all the Zikrs. Father and son burst out in a torrent of thanks. They will both work together and do double the work required. They will begin at dawn tomorrow if the headman will give them wood and nails, and work till an hour after sunset. So the matter is settled and there is general rejoicing among the villagers."

This is but a bald outline of the vivid oriental picture which Mr. Innes puts before us for the sake of showing the difference between the ideas of East and West in the matter of justice. He remarks that while there is no doctrine in the New Testament laid down more categorically than the one about forgiveness, it does not seem to have taken root in the West. Not so with the Mohammedans. "More real Christians than we, they believe in the doctrine of divine reciprocity with fervent conviction, and follow it with superstitious reverence."

As the West comes more and more into close contact with the East there should be a development of mutual understanding and a kindly sympathy. There has been a too great readiness to condemn what is imperfectly understood, or to condemn what is strange and unfamiliar. Many years ago Professor Max Müller wrote a rather notable book, *What India Can Teach Us*. A similar book might be written on "What Egypt can teach us," or "What Japan, or China, can teach us." All nations and all peoples have some message, some lesson which they have learned, and which they can contribute to the common store for the good of the race. All pride, haughtiness, self-sufficiency, should be cast aside as foreign to the true spirit of unity and common brotherhood. We have all as nations and as individuals something to learn from one another, and also much to *unlearn*. Self-worship is the worst form of idolatry. The human race is like a great family, the various members of which, some older and some younger brothers and sisters, scattered to various lands where they lived very much apart for long ages. This was necessary to develop individuality. But the time has now come, as is very evident from the multiform means of rapid and easy communication, for the various brothers and sisters to come together again and thus build up a new humanity out of the united experiences of all races and peoples during the long past. Let no one look askance at, or undervalue the contribution which any brother or sister has to make to the common enrichment. All is needed. All is in the general plan laid "before the foundation of the world." Even "Our brothers of the air," as Francis d'Assisi calls the birds,

and the humble creatures of the field, have their share to contribute. It may seem to us small as the widow's mite cast into the treasury of God, but experience should have taught us not to judge rashly what is great or what is small in the great order of the universe.

The East has many things to learn from the West, but there are also many things which the East can teach us. We are all brethren; let us give freely and accept gladly, and with no spirit of bargaining. The West is in great danger of forgetting the great law of love, and he who loses that becomes poor indeed; for it is the Heart of the Universe, as Sir Edwin Arnold well says in *The Light of Asia*. It is "the fulfilling of the law," as we read in the New Testament.

According to Mr. Innes, religion and custom are dying out in the West, and we are trying to make good the loss by piling up masses of statutes every year. In the East "Religion and custom are slowly being driven out of the relations between man and man, and law reigns alone." This is not a very bright prospect. And the pity of it is that it is only too true. And much else is sadly true that Mr. Innes does not touch upon. The one hopeful thing is that we are becoming aware that all is not right. We are conscious of our feverish condition. We have headache and heartache now and then, and perhaps seek relief at the orthodox pill-box. A new mode of life is required. Life in the fresh air and sunshine of Divine Compassion, manifested in human brotherhood and kindness. To be truly human is the first step to fulfil our destiny of being truly divine.

PRIMITIVE MAN: by H. Alexander Fussell



WHAT was formerly called *history* did not take us so very far back into the past. There was a time, not so very long ago either, when it was believed that the world itself was not more than 6000 years old. But the Natural Sciences, with Anthropology and Archaeology which have to do especially with man and his works, are steadily extending the age of our globe and of humanity. Nowadays, what may be called history proper dates as far back as the written word of man, that is, to the beginning of the "Bronze Age," when names of countries and nations first make their appearance. Before this period, however, the records that our ancestors have left must be sought for, not in words, but in stone and metal objects, mostly weapons and ornaments and vases, and in pic-

tures on rocks or in caves, and in those mighty erections of stone like the Dolmens of Brittany and Stonehenge in England.

The comparative study of languages has also taught us much about our ancestors and even helps us to understand what man was like before he left any written records of his thoughts and deeds, because there must have been a very considerable mental development before he thought of leaving any written record to hand down his doings to posterity. The Indo-European languages, for example, which were spoken in Europe 2000 B. C., could not have been the speech of wandering and widely scattered tribes, but must have been spoken by some highly developed centralized nation, from which those conquering peoples sprang who went forth from the ancestral home carrying with them beliefs and a language that were already formed. The original habitat of this primeval language is still a matter of uncertainty among scientists; some place it in Central Asia, others more recently have been led to believe that it was in Europe, near the shores of the Baltic.

This is the opinion of M. Camille Jullian, an eminent French scientist and Member of the Institute. In an interesting lecture, the first of a course on National History and Antiquities, for the year 1912-13, now being given in the College of France, the lecturer sums up the conclusions he had reached in last year's course on the same subject.*

According to the lecturer, long before they had become separate nations, Ancient Gaul, the western part of Germany, the British Isles, and the two peninsulas of Spain and Italy, were inhabited by one people who spoke a common language, called by linguists the language of "*the Italo-Celtic unity*."

And the nation which spoke this language was the nation of which the last traces, the last remnants, were known to the Greeks and Romans as the *Ligurians*. Just as the Middle Ages applied for a long time the epithet "Roman" to the débris of the Imperial Unity and Empire of the Caesars, so in the same way, some 600 or 700 years before the Christian era, the Mediterranean peoples perpetuated by the name "Ligurian" the great Italo-Celtic nations, the western daughter of the Indo-European.

These, then, are the names by which we must designate the three stages of national development in Europe before the rise of the Roman Empire: Indo-Europeans, Ligurians, Gauls. Here the lecturer remarks that his hearers will be saying that if he takes them back far enough in this manner, he will end "by affirming the primordial unity

* *La Revue Bleue*, 18 Janvier 1913: Collège de France; cours d'histoire et d'antiquités nationales. Leçon d'ouverture de l'année 1912-13; mercredi, 4 décembre 1912.

of the human race." Theosophists know that if the lecturer had continued his researches into the past history of our race with the aid of *The Secret Doctrine*, that great storehouse of ancient learning and wisdom which Madame Blavatsky has given out to the world, he would have been led inevitably to this conclusion. M. Camille Jullian, however, declares that he is not here treating of the history of the human race, but that he is simply tracing the destinies of the different peoples who have lived on French soil.

It is to be hoped, nevertheless, that some day M. Camille Jullian may be led to study this wider question of the Brotherhood of Humanity in the light of its common origin, for, as we shall see, he comes very near admitting some of the basic truths of Theosophy. Let us see what he has to tell us about the earliest type of man as known to science, and revealed to us in the cave-men of the palaeolithic age — the Neanderthal man. He would not have us form any premature conclusions, and so he says:

Wait before pronouncing definitely as to the existence, character, and empire of these races, by which I mean physical types, absolutely defined, distinct and primitive. Wait: first, because we have only rare specimens of these types, skulls and fragments of skeletons; then, because the science of these problems, retrospective anatomy, has as yet scarcely fixed its methods; and lastly, because even at the period of the Neanderthal man, *man was already a very old thing* (une très vieille chose),* and because for hundreds and thousands of centuries before, there had been millions of men traversing the earth and mingling with other millions of men.

For it is a phrase that we must repeat unceasingly when we speak of anything that concerns man, his races, his customs, his language, and his national life, namely, that *man is a very old thing*. I heard this remark made by a palaeontologist, M. Boule, when he was examining the most ancient remains of the human anatomy; by an archaeologist, M. Salomon Reinach, when he saw on the bas-reliefs of Laussel, 20,000 years old, attitudes which reminded him of Greek sculptures; by a linguist, M. Meillet, when he suspected in the earlier history of the Indo-European languages that there was a time when the mother-nation was in contact with the Ouralo-Finnish languages.

The Ouralo-Finnish nations, allied as they were with the Mongolian and speaking an agglutinative language, belong in all probability to the Fourth Race, better known to the modern world under the name Atlantean. Speech, according to *The Secret Doctrine*, developed in the following order: "*First*, monosyllabic speech; that of approximately fully developed human beings . . . after the full awakening

* Italics henceforth are mine, H. A. F.

of their minds. . . . Language could not be well developed before the full acquisition and development of their reasoning faculties." *Second*, the agglutinative languages, "spoken by some of the Atlantean Races . . . and referred to as 'Rākshasī-Bhāshā,' in old Sanskrit works." This in its turn was superseded by, *third*, a highly developed inflectional speech left by the most advanced "of the Fourth Race as an heirloom to the nascent Fifth (the Aryan) Race," and which was the root of Sanskrit. (See *The Secret Doctrine*, II, 198-200.)

Now, bearing in mind that *The Secret Doctrine* says that language did not make its appearance until after man had reached a comparatively high degree of intelligence, let us consider the following remarks by M. Camille Jullian as to the mentality of the primitive man:

When studying the remains of the Mid-Palaeolithic period, so distant for us that it seems a point of departure, we must remember that it is *only the end of a prodigious and incalculable past*; and we must always keep before us the idea of the great age of man when we consider the mind and the soul. Have I not told you many times already that *intelligence and imagination are as old, and older, than skulls and bones*? Paintings of Fout-de-Gaume, bas-reliefs of Laussel, lance-heads of Volgu, symbols of Mas-d'Azil, and a thousand other productions of human hands, have demanded from the men of their time *efforts of reflection and attention similar to those which our mind and soul make use of today*.

What a contrast is here between the large views of this eminent French scientist and those of a generation ago, when primitive man was regarded as but a step higher than the gorilla and the anthropoid ape. The doctrine of evolution, to become truly scientific, must be supplemented by that of involution — the *descent* of spirit into matter. These are but two aspects of one and the same truth, which, when grasped, will solve the riddle of existence and all the supplementary problems that arise out of it. As thought is prior to language, so the spirit of man is prior to its vehicle, the body, with its brain-mind, and the universe exists but "for the sake of the soul."

If scientists would but study *The Secret Doctrine* they would find the clue to many a seemingly hopeless problem. They would see, for example, that during what science calls the "Stone Age," there were in other regions of our globe powerful and highly civilized nations; just as today within the confines of the British Empire there exist the degenerate descendants of erstwhile splendid civilizations, whose representatives may be seen in the Hottentots of South Africa or the Bushmen of Asutralia. Civilization and savagery exist side by side.

SOME SCOTTISH SCENES: by Walter Forbes



OUR striking pictures of Scotland are reproduced in this issue; striking, because what these pictures represent makes a fairly complete story of the various aspects of the national life of a country which, though small in area and with only a few millions of inhabitants, has taken a unique position among the nations.

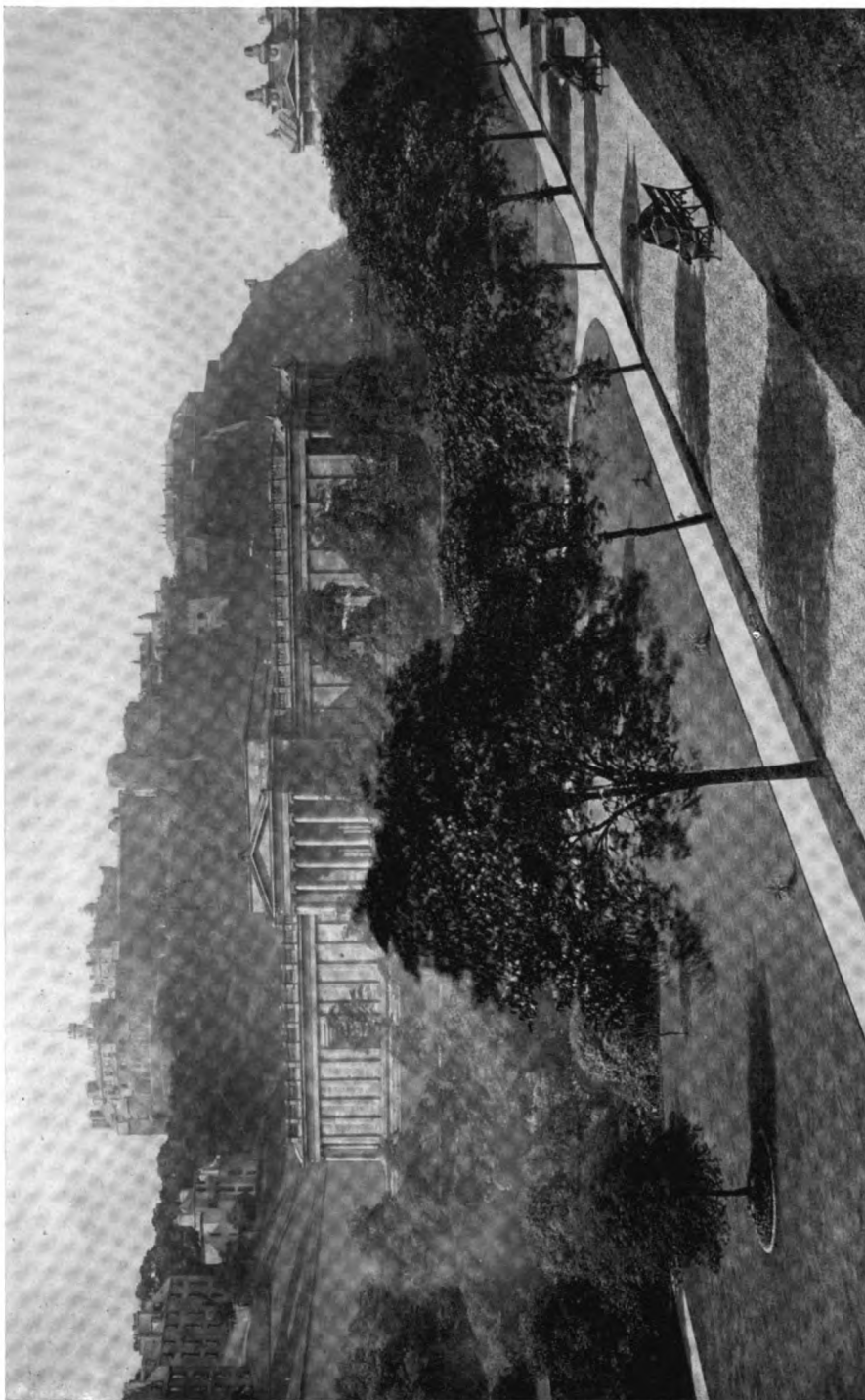
The energy and ability of Scotsmen displayed in commercial pursuits has given them a prominent place in various countries — in engineering, for instance, they stand pre-eminent. The thought of engineering suggests Glasgow and the river Clyde, the banks of which are alive with vast engineering works from which so many of the world's ships have been launched. Glasgow also shows forth Scotsmen as good citizens; the enterprise displayed in its municipal undertakings giving it a place as a "model city" from which ideas are borrowed by large cities of other countries. The magnificent Municipal Buildings — Italian Renaissance in style, with one of the most artistic interiors in the world, the corridors, staircases, and galleries, with their marble and fine decorations being exceptionally beautiful — occupy the whole of the eastern side of George Square and give evidence of the civic spirit in the city.

The reputation Scotland has as a place of scenic grandeur is well justified, and this attracts tourists from all parts of the earth. Princes Street, Edinburgh, is proclaimed by many the finest street in the world, its beauty being much enhanced by the position, at its western end, of the historic castle crowning the famous rock. This street extends for nearly a mile; and looking towards the castle from the Scott Monument, with the classic building of the National Gallery in the foreground, the title of "Modern Athens" seems applicable.

The literature of her sons, from the time of Michael Scot and Thomas of Ercildoune (Thomas the Rimer) to the present day, has held its place in the world, and the name of Burns will go down the ages amongst those of the best of poets. Surely a man who could so plainly see that "Man's inhumanity to man makes countless thousands mourn!" and have the optimism to declare:

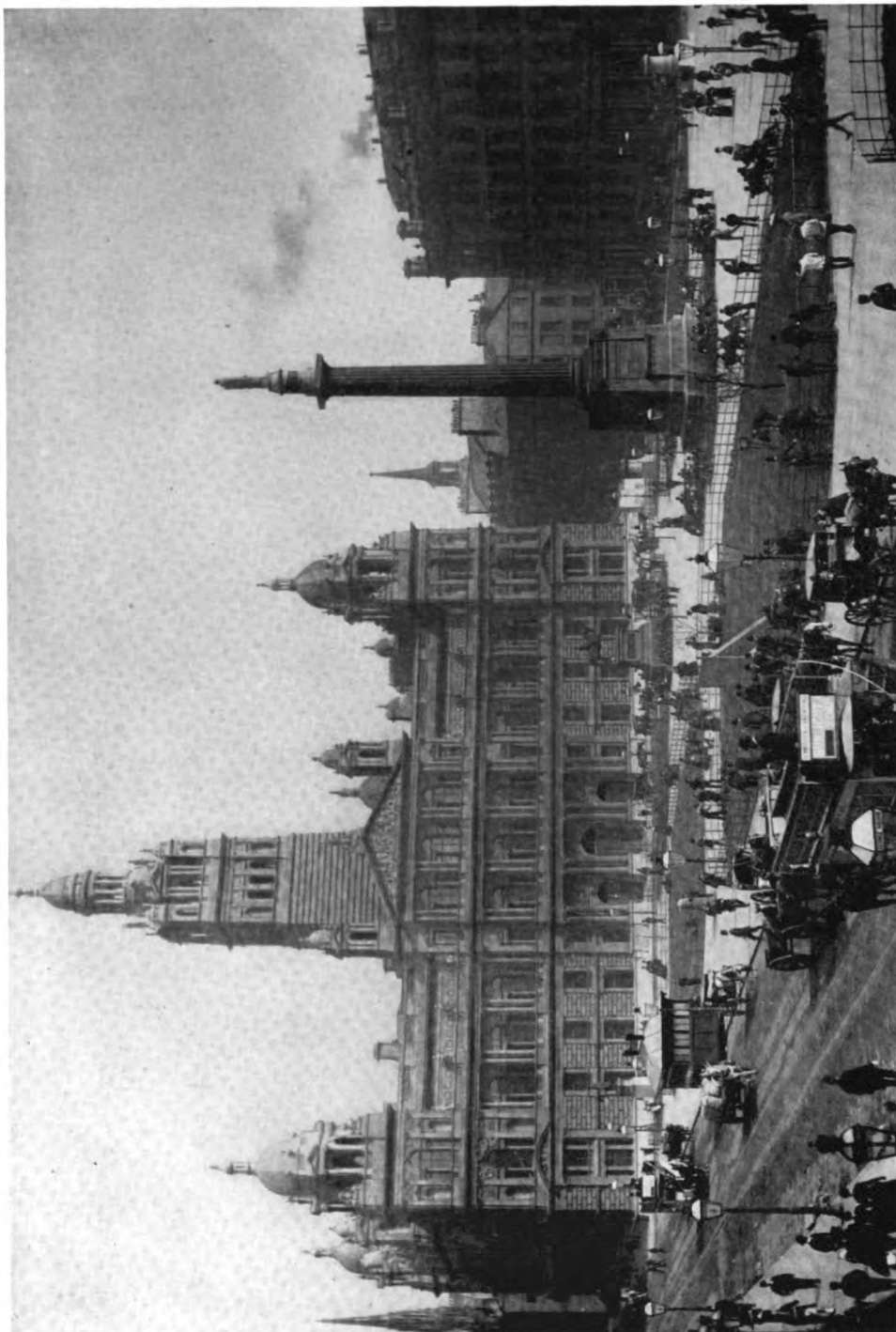
*It's comin' yet for a' that,
That man to man the world o'er
Shall brothers be for a' that,*

has deserved to be remembered by a fitting monument.



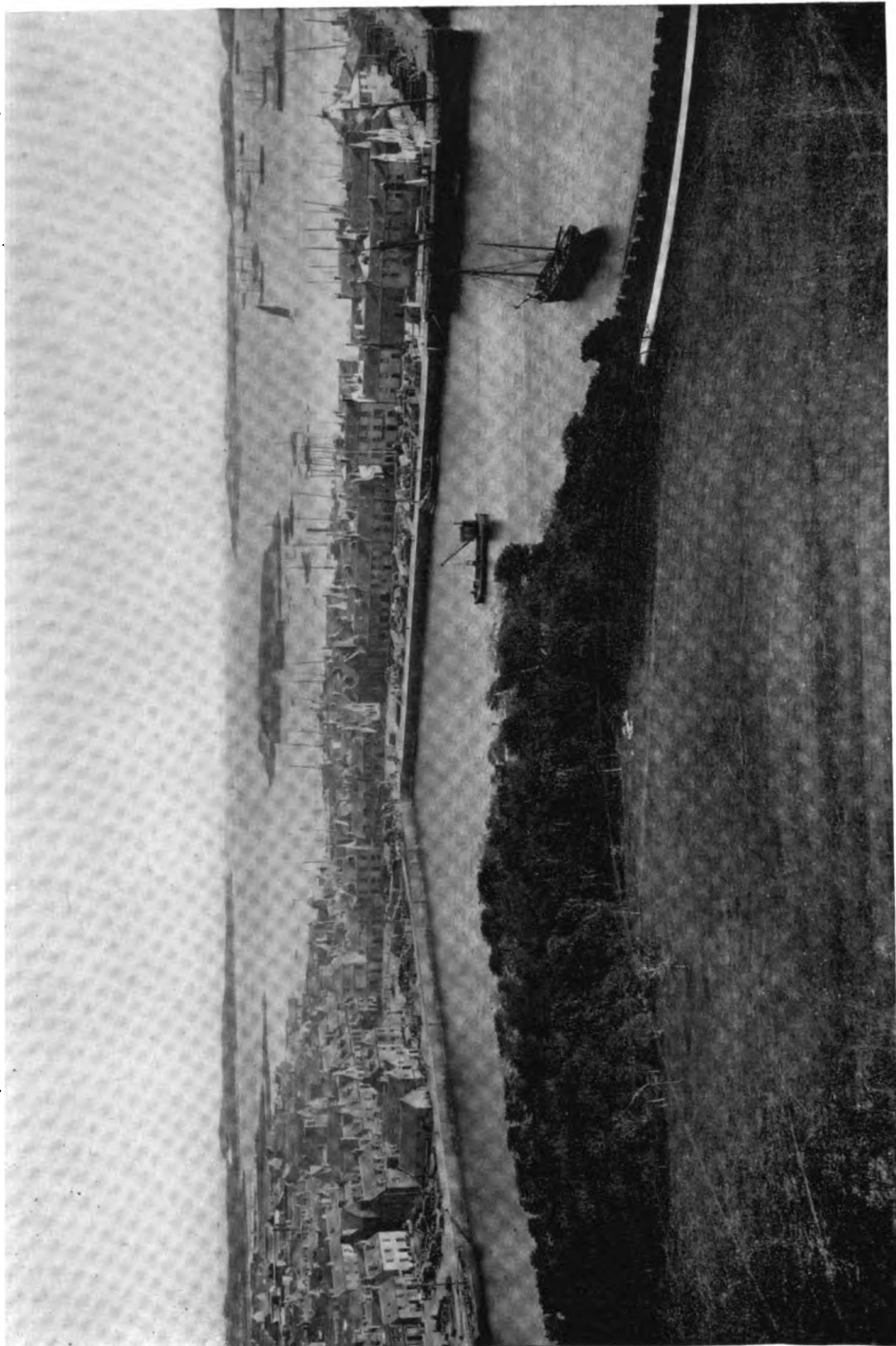
Lomeland Photo. & Engraving Dept.

EDINBURGH CASTLE, FROM THE SCOTT MONUMENT



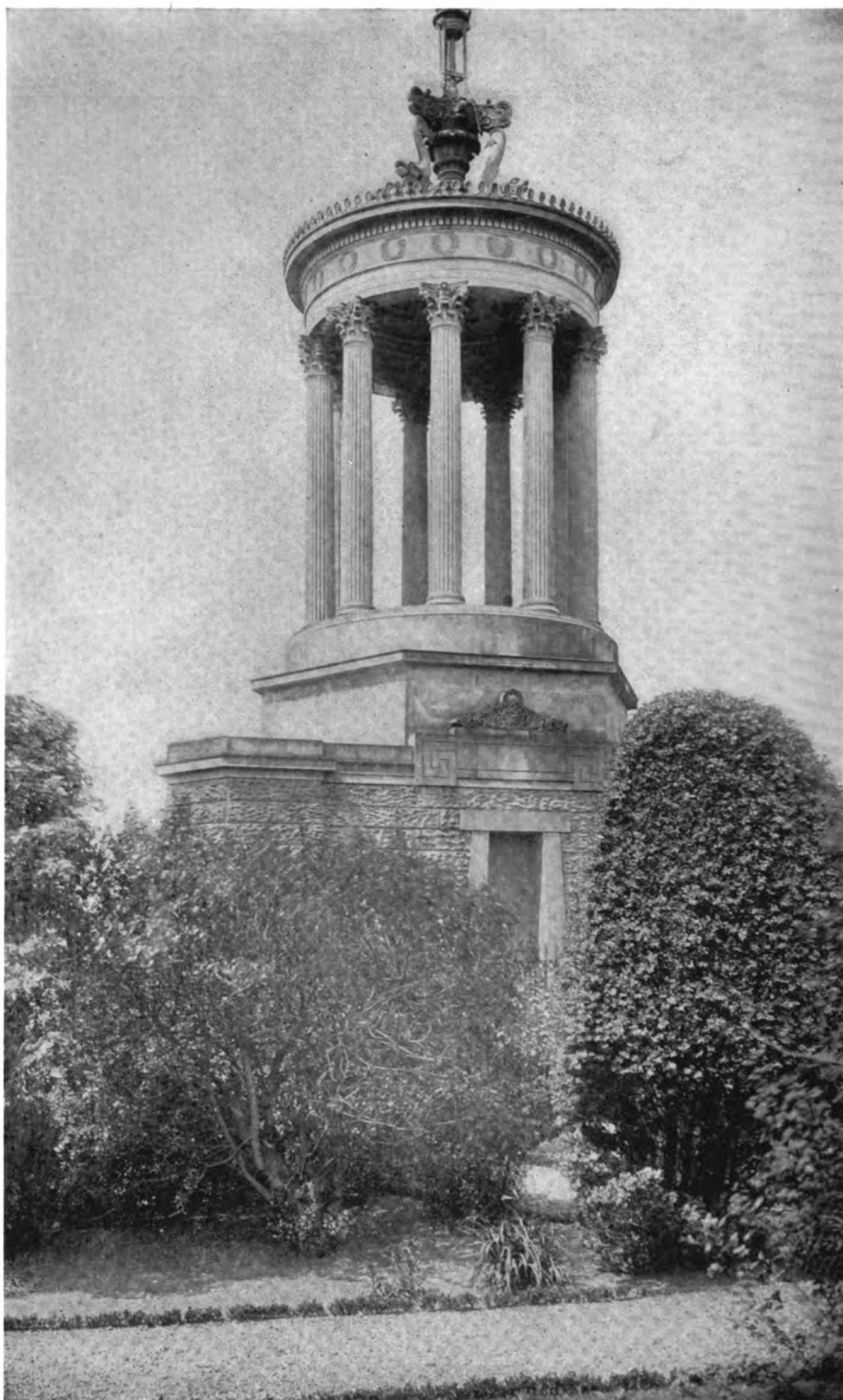
Lomaland Photo. & Engraving Dept.

GEORGE SQUARE AND MUNICIPAL BUILDINGS, GLASGOW, SCOTLAND



Lomaland Photo. & Engraving Dept.

STORNOWAY, SCOTLAND, FROM CASTLE TOWER



Lomaland Photo. & Engraving Dept.

BURNS MONUMENT, AYR, SCOTLAND

Then great is the mysticism of the Scotch. When the scientists read the riddle of the Standing Stones of Callernish and other relics of a bygone age found in the Outer Hebrides, then, possibly, the mystical characteristics of the Scotch may be explained. The beautiful town of Stornoway with its fine harbor is the nearest landing-place to Callernish.

POETRY AND SYMBOLISM OF INDIAN BASKETRY:

by **George Wharton James** *

(Illustrated with Photographs by the Author and also of Baskets in his Historic Collection.)



THE art of basket-weaving is one of the most primitive of all arts. The weaving of baskets undoubtedly ante-dated that of textiles. Holmes, Cushing, Fewkes, and other experts of the U. S. Bureau of Ethnology, have clearly shown that the basket is the mother of the pot. In other words, that the first pieces of pottery were undoubtedly the accidental discovery of aboriginal women who had lined their baskets with clay to prevent burning while parching corn and other seeds.

There is little doubt but that basket-weaving was simultaneously discovered and developed in many different lands, but in no country has it reached so high a state of development as on the Western Coast of North America. The finest baskets of the world have been made by the Pomas, the Gualalas, the Tulares, the Monos, the Shoshones, the Indians of the Kern River, and the Aleuts of Alaska.

Much of aboriginal life is revealed in a study of the uses of Indian Baskets, for to these primitive people, unacquainted with vessels made of wood, glass, iron, brass, or of any of the metals, the basket was called upon to serve practically every purpose. It was used at weddings, dances, "medicine," and other ceremonies. The baby's cradle, the mother's treasure-basket, the family mush-bowl, the jars for storing and carrying water, the basket seed-winnowers, the basket drums, the fans for striking seed into the carrying-baskets, the gambling-plaques, are but a few of the thousand and one uses to which the basket is placed.

* Author of *The Wonders of the Colorado Desert, In and Around the Grand Canyon, The Indians of the Painted Desert Region, Indian Basketry, Through Ramona's Country, etc., etc.*

Equally interesting would it be to watch the Indian woman as she travels on foot or horseback far afield for the gathering of her material. She knows the name, the habitat, and the life-history of every piece of material within a radius of one to two hundred miles that can be used for basketry purposes. She can give you a vast amount of Indian lore in regard to the properties of all the plants as well as those used for basketry. She will show you where the sumach, willow, red-bud, martynia, tule-root, maiden-hair fern, broom-corn, yucca, palm, and a score of other materials grow, and she knows the proper time to gather and prepare them.

Watch her as she takes this varied material and with her simple and primitive instruments, prepares it for use in her art. She scrapes, peels, and trims so that it will be of correct width, fineness, and length. And she soaks it in cold water, boils it, or buries it in mud, according to her knowledge of the treatment it requires.

By the basket student or expert almost every type of North American basket is immediately recognized either by its material, weave, or peculiarity of design, although it must be confessed that since basket-making has become commercialized the Indians are beginning, at the white man's suggestion, to imitate both the forms and designs of tribes other than their own. But even with this element of confusion introduced, the careful student need seldom make any mistake in determining to what tribe any basket presented to him belongs.

The Indian Basket is almost entirely the work of the Indian woman. This is an art in which the Indian man has practically never interfered. Hence to understand it aright is to enter largely into the *sanctum sanctorum* of the Indian woman's life, for it is her one chief art expression, the one in which is enshrined her love of beauty, her joy in the observation of Nature, her symbolism, mythology, history, tradition, prayers, emotions, and aspirations. To know the basket aright is to know more of the Indian woman's life than can be revealed in almost any other way. Yet, in this, as in all other unfamiliar fields, one can walk more surely and firmly with a guide. Neither should it be forgotten that it is even essential to the right and full understanding of unfamiliar things that we look at them through the eye of another. Hence in taking such a basket as the one to the right shown in Figure 6 let me ask the reader to consider this basket for a short time as seen through my eyes rather than his own.



Lomaland Photo. & Engraving Dept.

I. GEORGE WHARTON JAMES IN HIS LIBRARY SURROUNDED BY SCORES OF INDIAN BASKETS, THE STUDY OF THE SYMBOLISM OF WHICH HAS BEEN ONE OF HIS MOST INTERESTING SPECIALTIES



Lomaland Photo. & Engraving Dept.

2. PINA BASKETS OF CHARACTERISTIC DESIGNS



Lomaland Photo. & Engraving Dept.

3. AN INTERESTING GROUP OF BASKETS



Lomaland Photo. & Engraving Dept.

4. TOP: FINE APACHE BOWL-BASKETS; MADE IN ARIZONA
 BOTTOM: A WELL-ASSORTED COLLECTION OF INDIAN BASKETS



Lomaland Photo. & Engraving Dept.

5. INDIAN BASKETS IN MR. JAMES' HISTORIC COLLECTION



Lomaland Photo. & Engraving Dept.

6. FINE YOKUT BASKETS IN THE GAVIN COLLECTION. THE ONE ON THE LEFT IS THE DIAMOND-BACKED RATTLESNAKE DESIGN

1. **FORM.** I would ask: Whence gained the weaver her idea of the form of this basket? It is well known that when a white woman wishes to make a basket she picks up some book containing a number of pictures and chooses from these the one that she desires to imitate. But the Indian woman has no books; she knows nothing of art-training in form; and yet she produces baskets that from this standpoint are as perfect as it is possible for them to be made. I venture the assertion that you may take any basket made by any Indian uncontaminated by the influence of the white race and there will not be one single basket that is not practically perfect in form.

Why is this? The answer is clear. The Indian is a close student and observer of Nature and when she forms a basket she models it after that which "Those Above" have revealed to her in their works upon the earth — hence its perfection of form. You cannot criticise the square; the circle cannot be improved by man; the spiral needs no adjustment to make it complete. These are perfect expressions of God's perfect thought, hence cannot be amended or criticised. So it is with the Indian woman's basket — she utilizes an infinitude of forms that are all complete, all perfect, all beyond criticism. Therefore, from the standpoint of form, the weaver of this basket can be regarded as a consummate artist.

2. **MATERIAL.** Whence does the Indian weaver gain her material? Were she a white woman she would go or send to a store and purchase a certain amount of willow splints or of raffia, of this, that, or the other color, and then, without in the least knowing or caring anything of the life-history of that which she is about to weave into her basket, she proceeds with the mechanical process. But, as I have already shown, the Indian weaver must possess a personal and intimate knowledge not only of the habitat but the life-history of every plant that she uses in her art. She must know when is the correct time to gather the willow so that it will neither crack nor split; she must know when the redbud is at its best in color and when the black of the *martynia* is permanent. If she gathers the stem of the maiden-hair fern (*adiantum*) too soon, it has not yet developed its full richness of glossy black; if she gathers it too late, it becomes rusty in color and brittle in working. She is not only the pioneer in discovering what plant-material is best adapted in her locality for basketry purposes, but so thoroughly has she studied the field that her dictum is confessed by our highest botanical experts to be the last word upon

the subject of materials suitable for the making of basketry in that locality.

After she has gathered her material, observation and experience have taught her how to prepare it, and it is very seldom indeed that one finds the material an Indian weaver has incorporated into her basket to show signs of poor selection or ill judgment. Hence, though our science of botany and plant nomenclature is totally unknown to her, the Indian basket-weaver is *in fact* an expert botanist, and as such, deserving of our esteem and appreciation.

3. WEAVE. Whence gained the Indian woman her knowledge of the variety of weaves she incorporates into her basketry? She had no book, no teacher, to tell her what kind of stitch to use, yet the Pomas alone have developed and perfected some thirteen different styles of weave, each of them perfect and complete and eminently adapted for the purposes for which they are used.

Then think, too, of the marvelous digital dexterity manifested in the manipulation of these various weaves. The fingers must be trained to a high degree to accomplish such perfect work. Here is no machine-made or instrument-measured stitch. Everything is determined by the eye, the hand, and the finger. The Pomas, and now the Pimas, are making baskets with so small and fine a stitch that it seems incredible that they could be made by human hands. Some of the finer work of the Aleuts is as perfect and closely woven as machine-made grosgrain silk. Hence from the standpoint of hand-weaving the Indian basket-maker must be regarded as an artist and an adept.

4. MATHEMATICAL ACCURACY. In many of these baskets the mathematical skill displayed is remarkable. It must be understood that before the weaver makes the first stitch in the bottom of her basket, she has carefully figured out how many coils of weaving, and, practically, how many stitches it will require to make the bottom of the basket before she begins to flare it for the bowl. She had to know absolutely and accurately where to place the first stitch of each figure of the design so that each occupies its own proper place. Then, another wonderful piece of mathematical calculation is revealed in the fact that as the bowl continues to flare, the size of each figure of the design must be correspondingly increased. This must be done so evenly and perfectly that by the time the top of the basket is reached each figure of the design must hold exactly the same relative position that it did at the beginning.

It will be noticed that while in the diamonds of the basket on the left of Figure 6, the first and second rows from the bottom are reasonably accurate, those at the top of the third row were not so carefully calculated that at the joining-place they were of the same size and equal distance apart. Here, then, is displayed the difference between an expert and careful worker and one who is less careful. Not all weavers are artists, though many are, but in the work of those who are adepts the mathematical skill displayed cannot be surpassed by any mathematician with his calipers and other instruments of measurement. Even where the most complicated designs are introduced the weaver seems to have figured it all out in her busy little brain, and the workmanship beautifully agrees with the perfection of her design. Hence as a mathematician the well-made basket reveals the weaver as an artist.

5. COLOR. Whence gained the aboriginal savage her perfect knowledge of color? Her gamut is limited to the whites, blacks, browns, and reds. Yet with these she produces baskets that are harmonious masterpieces in color. On one occasion I showed two baskets to one of the greatest modern colorists of the world of artists and tears sprang into his eyes as he gazed upon them and remarked: "Such coloring as this is at once my admiration and my despair. What could I do with three colors alone as this weaver has done? Such work as this is beyond me." Here, then, is the dictum of a great artist, that the Indian weaver is a master and adept in the production of color harmonies and as such, therefore, she demands our appreciative homage.

6. DESIGN. Where did this aboriginal savage secure her strikingly artistic and appropriate designs? You may pick up a thousand or ten thousand baskets — those that are made by conscientious workers — and the variety of designs is simply amazing and astounding; yet there is not one that can be called inartistic or inappropriate. They all seem to fit the needs of the basket both as to shape and use. Whence came this diversity of design, and, indeed, the ability to produce any design? When I look at the monstrosities offered to the modern public in the way of designs on wall-paper, carpets, calicos, and other printed goods, I can only conceive of many of them as being made under the influence of delirium tremens. The one idea seems to be to produce something "different." Designs that originally meant something have been conventionalized, de-conventionalized, re-conven-

tionalized, added to, diminished from, turned inside out, twisted first this way and then that, until the original parents would be horror-stricken at the charge of paternity. But in Indian weaving there is nothing of this kind. It is all simple and individualistic, but effective.

Please note that word "individualistic." Every weaver, as a rule, makes her own design. It may have elements similar to those of other weavers but they are combined according to the present weaver's own state of mind or the idea she wishes to embody in her symbols.

This commercial age has either corrupted or totally destroyed the taste of the majority of its people so that they are incapable of judging upon that which is artistic. Should they wish to decorate a sofa pillow, they hie themselves to a department store and buy "pattern 91" or "design 23 B"; purchase the material they require, and then go home, pin the design to the material and iron it on, afterwards working out the mechanical design with whatever material the pattern calls for. And this is called Art Work! Let it not be forgotten that William Morris's definition can never be dodged: "Art is the expression of man's joy in his work." How can there be any art in the product of a machine? The true art-work is personal, individualistic, and the Indian weaver centuries ago learned this lesson. She gains her designs from the suggestions of the Milky Way, the stars, and other objects that remind her of happy passages in her own life. She watched the flying of the ducks and birds and the floating of the water-fowl upon the lakes. She copied the graceful movements of the gliding snake and the dancing glint of the sunbeams upon the waters. The lightning, the rain-clouds, the falling rain, the rainbow, and a thousand and one things in nature suggested designs for her baskets. She wove her symbolism and her religion into these baskets and therefore, as a rule, they are unique, striking, perfect, and fill the soul of the appreciative with the keenest joy.

If, therefore, these points I have mentioned are well taken, it must be confessed that the Indian weaver is an artist. If in form her basket is beyond criticism; if in material it has utilized the best; if in weave it is symmetrical; if in measurement it is perfect; if in color it is harmonious, and if in design it is individualistic and artistic, who shall deny that as a complete whole it must be a masterpiece?

Artistic masterpieces, no matter of what character, demand the instinctive reverence and homage of the well-informed of mankind. If I gaze upon a picture by Velásquez, Rembrandt, Titian, Tintoretto,

or Reynolds, I do not ask if the artist dressed in the height of fashion, spoke in grammatical sentences, or was familiar with the usages of good society at the table. My heart is filled with gratitude to him for his artistic gift to the world, and I take off my hat to him in reverent homage. So with the sculptor, the musician, the architect, the dramatist, the poet! I ask no other questions about them but that they have produced these masterpieces that will live so long as men love and reverence beauty.

Shall I be any the less honest and worshipful, therefore, if the creator of my artistic masterpiece of basketry be an ignorant, dirty, brutal savage? What matters it what the conception man may have of this Indian weaver? All I ask is: "Did she produce this glorious piece of work?" And if the answer be in the affirmative, just as I raise my hat in reverent homage to the painter, the sculptor, the architect, the musician, and the poet, so I raise it to the Indian weaver in thankfulness for her gift of beauty to the world.

Yet, hitherto, it will be noted that I have discussed the basket merely from the standpoint of its physical appearance. As yet the main subject has remained entirely untouched. Is there any poetry, is there any symbolism in the designs? If so, a study of this phase of the basket-weaver's art necessarily must materially enhance the joys of the student.

It is nearly thirty years ago since my attention was first directed to this phase of the subject. I was then a missionary in Nevada, and though my work had practically nothing to do with the Indians I was much attracted to the Paiutes who at that time were fairly numerous in the State. Several of them I invited to my home. Some of them were educated in the "white man's way," and all were more or less interesting. One of those I used to invite to my home and table was the remarkable daughter of the last great chief of the Paiutes, Winnemucca. She rejoiced in a high-sounding and mellifluous name of many syllables, but most people called her "Sally" for short. On one occasion she was dining at my table and we were talking about her people when, suddenly, she burst out with the remark: "You white people think that we Indians are very ignorant; that we have no poetry, no mythology, no religion, no tradition, no legendary lore, no history, but you were never more mistaken. We have all these things, but unfortunately my people have not learned to write and print books as yours have. Yet we keep all these things in our hearts and if you only knew

it even that basket that you bought from me yesterday contains much of what the Paiutes believe."

In a moment I sprang from the table and fetched the basket from the kitchen. Handing it to Sally I begged her without delay to tell me all she could about it. Taking the basket and pointing to the design (see basket on the right in Figure 5), she said in effect:

"We Paiutes believe in an underworld as well as an upper world. In the upper world there are mountains and valleys (represented in the design) and there are corresponding mountains and valleys in the underworld (pointing to the design). The red earth separates the upper from the underworld and the place of communication between the two is the opening represented in the design. (The Pueblo Indians of Arizona and New Mexico term this opening from the under to the upper world "Shipapu or Shipapulima.") We believe that the souls of all children that are to be born live in this underworld and that when the mother gives birth to the body of her child, its soul is sent from the underworld through this opening to become henceforth the living power of the body. We also believe that when the person dies, his or her soul returns to this region of spirits in the underworld."

Sally commented quite a good deal upon this spirit-world of her people and was much interested in explaining to me its philosophy and inherent truthfulness. Naturally many white people will immediately stamp this idea as superstition and consequently a foolish belief. But, let me ask in all sincerity, How much does the white race know about the spirit-world, and from whence come the souls of the children that are born into the world? When does a baby become a living soul? When does the soul of the child unite with its body, if it does so unite? Thousands of pages have been written by great legal minds in all ages in an endeavor to settle this question and it is not settled yet. Is it when the unborn child is two months old, three months, or six? When does the crime of abortion become infanticide and murder? The fact of the matter is that with all our advancement, our science, and our culture, we know no more than does the aboriginal Paiute basket-weaver. Our highest knowledge upon the subject is found in the simple little nursery rhyme sung by George MacDonald:

Where did you come from, baby dear?
Out of the everywhere into the here.

Where did you get your eyes so blue?
Out of the sky as I came through.

What makes the light in them sparkle and spin?
Some of the starry spikes left in.

Where did you get that little tear?
I found it waiting when I got here.

What makes your forehead so smooth and high?
A soft hand stroked it as I went by.

What makes your cheek like a warm white rose?
Something better than any one knows.

Whence that three-cornered smile of bliss?
Three angels gave me at once a kiss.

Where did you get that pearly ear?
God spoke, and it came out to hear.

Where did you get those arms and hands?
Love made itself into hooks and bands.

Feet, whence did you come, you darling things?
From the same box as the cherubs' wings.

How did they all just come to be you?
God thought about me, and so I grew.

But how did you come to us, you dear?
God thought of you, and so I am here.

In the course of years I was to learn several interesting things in regard to the opening in the basket showing the relationship between the upper and under-worlds. By a peculiar process of reasoning the Indian has come to believe that the symbol affects the thing symbolized and that as the basket is the work of her creation, if she interferes with the Shipapu opening and she should have a child born to her, this interference will prevent the soul of her child from uniting with its body. This would be an awful catastrophe, a clear circumventing of the will of the gods which would produce nothing but evil and distress to both her child and herself. As soon as I got this idea into my head I determined at the first possible opportunity to test it with one of my basket-weaving friends. Accordingly I took with me to the Reservation three hundred bright, new silver dollars which I secured expressly for that purpose. In those days these baskets were current in the Reservation and equivalent to \$4.00. Going to the weaver, I asked her if she would make one of these baskets for me, but without the opening. At the same time I offered her \$8.00 if she would do this. She

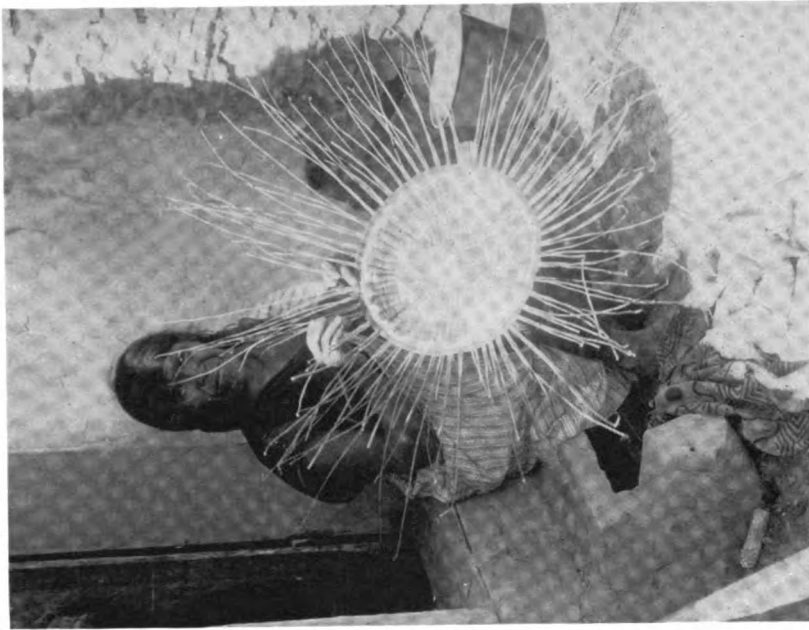
looked at the silver dollars regretfully, but instantly exclaimed: "I am sorry but I cannot make the basket." I then put down \$16.00 and repeated the request. The same answer was given with the query why could she not make the basket in the regulation style. I replied that I did not want the opening and must have the basket without it and if she would oblige me I would double the amount in payment. Suiting the action to the word I spread out another \$16.00, making \$32.00 in all. The answer was still a regretful refusal. I continued to make the request until the whole of my three hundred silver dollars was spread out in tempting array upon the table, but even with that dazzling temptation before her the good woman, aboriginal savage though she was and though this mass of silver was more than her wildest dreams had ever suggested might belong to her, she still shook her head regretfully and positively refused my request. I am afraid there are many white women to whom such a temptation to set aside their religion would have been accepted as quickly as offered, but here was a so-called degraded savage proving her inherent nobility of character and adherence to her religious belief because she was convinced that to yield to the temptation would be a circumvention of the will of the gods and would bring irreparable injury to herself and her possible offspring.

At another time in talking with a Navaho weaver about this very basket, she called my attention to the fact that it possessed a border stitch which I have since called the "Herring Bone" border, totally unlike the finishing stitch of any other tribe. In explanation of this border stitch she said it was a proof that the gods heard the prayers of faithful and true-hearted Navahos. In the long ago ages when the world was young and "the sun cast little shadows," one of the ancestral mothers of the tribe was seated under a juniper-tree praying. The burden of her prayer was to the effect that in the Navaho country it was difficult to secure good basketry material. The baskets were hard to make. Consequently when the top row of stitches was worn through and the basket began to fall to pieces it was a great hardship on the poor weaver whose time was already more than occupied in providing for the needs of her family. Therefore, would not the gods above in compassion teach her how to make a border stitch which should prevent the rapid wearing away of the top of the basket and thus materially prolong its usefulness. As she prayed there fell into her basket a twig of juniper. This she immediately took as the answer



Lomaland Photo. & Engraving Dept.

7. A CHIMEHUEVA BASKET-WEAVER



Lomaland Photo. & Engraving Dept.

8. A HOPI WEAVER AT ORAIBI



Lomaland Photo. & Engraving Dept.

9. HAVASUPAI MOTHER PROUD OF HER CHILD
(Copyright 1899 by George Wharton James.)



Lomaland Photo. & Engraving Dept.

10. MY LITTLE HAVASU FRIEND GOING FOR WATER
WITH A BASKET WATER-BOTTLE OR ESUWA



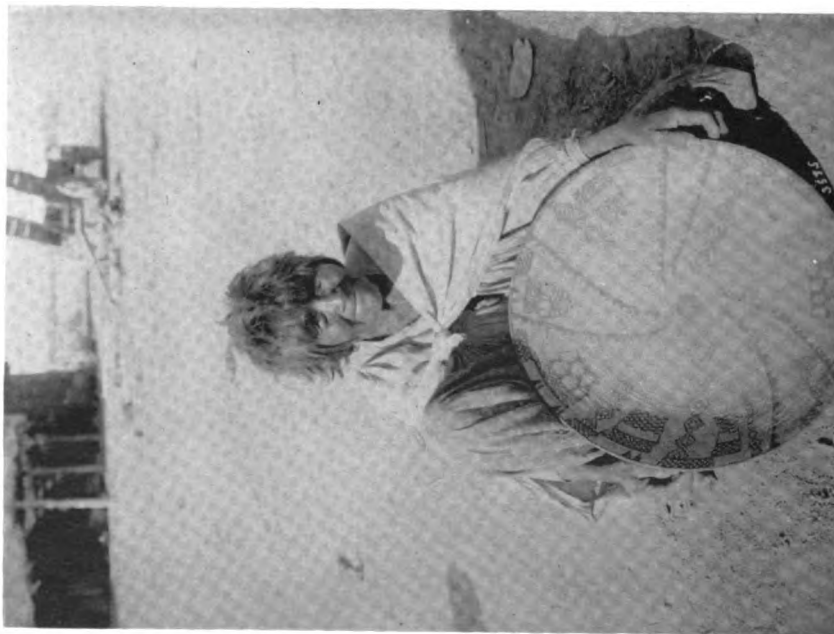
Lomaland Photo. & Engraving Dept.

II. A HAVASUPAI WEAVER WITH WATER-OLLA (ESUWA) BY HER SIDE, AND PLAQUE OF RADIATING WATER-DESIGN IN HER HANDS



Lomaland Photo. & Engraving Dept.

12. A TULE-RIVER (CALIFORNIA) INDIAN WOMAN CARRYING A BASKET HOLDING A GOOD BARROW-LOAD OF PEACHES AND FIGS



Lomaland Photo. & Engraving Dept.
 13. A PALOMAS APACHE WEAVER, AND LARGE BASKET
 IN MR. JAMES' COLLECTION



Lomaland Photo. & Engraving Dept.
 14. A HAVASUPAI WEAVER, BEGINNING THE
 WEAVE OF A WATER-OLLA

to her petition. Noticing that the twigs followed along the stem in the oblique herring-bone style, she picked up a splint and immediately began to work it upon the upper row of her basket in like fashion. The result was the discovery of this border stitch which henceforth became the valued possession of the Navahos. Later, when they taught the Paiutes how to make this basket this tribe became familiar with the "Herring Bone" border stitch, and still later as the Navahos came into close contact with the Havasupais in friendly relationship, the latter people also learned how to make this border stitch. But with these exceptions this stitch is elsewhere unknown.

One day while looking at this border stitch an old Navaho Shaman or medicine man, called my attention to the fact that the finishing-off point on this border stitch, which he called the *athatlo*, came directly opposite the Shipapu opening. He explained to me that this was a matter of tremendous importance to the Navaho. These baskets are prescribed for use in certain religious ceremonies that require from nine to fifteen days in their performance. Such ritualists are these people and so strictly conservative that they believe that the slightest deviation from the required ritual, at any point, is liable to be fraught with great disaster. In certain parts of the ceremony which occur in the darkest hours of midnight the basket must be raised by the Shaman and the Shipapu opening turned towards the East. How shall this be done in the dark? The making of an artificial light is forbidden, yet the Shaman must be absolutely sure, and he himself believes that he must know that the Shipapu opening is properly oriented. Gently running his fingers around the border stitch until they come to the *athatlo*, he lifts the basket with confidence and turns the opening towards the East, for the *athatlo* assures him of the correct location of the opening.

Again, the Navaho maiden would scarcely regard herself as properly married if this basket were not used in the ceremonial. Three or four times have I seen a marriage in which this basket played an important part. After many preliminaries some feminine relative of the bride fills the basket up to the top of the brown earth line with cornmeal mush. It is then handed to the Shaman who sprinkles a line of the pollen of the blue larkspur from one side of the basket to the other and another line at right angles, thus describing a simple cross on the surface of the mush. The Navahos believe that there are five world points each controlled by two sets of powers, the good and

the evil, all of whom must be propitiated — the good, that they may remain good, and the evil that they may become good.

Raising the basket with the *athatlo* turned towards the East, the medicine-man takes a small pinch of the mush from the division of the basket nearest the East. He breathes upon it. This is "placing his spirit upon it" and attesting his sincerity, and he sprinkles the mush to the powers of the East. In turn he does this to the powers of the North, the West, the South, and the Here. The basket is then given into the hands of the bride and groom who likewise propitiate the powers of the five world points.

The next part of the ceremony needs the explanation that the Navahos sexualize everything. The lightning is both male and female. So are the earth, the sea, the winds, the rocks, and the rivers. The cold, harsh winds come from the North, hence the North is the masculine part of the earth; the South winds are warmer and softer, hence the South is the feminine part of the earth. Therefore when the bridegroom begins his symbolical journey around the mush bowl, he works to the North, while his bride works to the South. This symbolic journey is taken as follows: The bridegroom takes a pinch of the mush and eats it, the next pinch he gives to his bride. She takes a pinch and eats it and then gives one to her groom. Thus, alternating, the one circling to the North and the other to the South they proceed until their fingers meet on the further side of the bowl when, having thus journeyed their own way and met they are regarded as duly married and the ceremony is complete. Yet, scarcely complete, for one more piece of pleasant ritual must be observed. Just as the white bride cuts her wedding-cake and gives a piece to each of the guests, the romantic of whom carry it home and place it under their pillows that they may dream of their own future prince or princess, so does the Navaho bride hand around the basket of mush, each one of the guests taking a pinch with exactly the same pleasant superstition in mind.

This same basket is used in a number of ceremonies by the Navahos. By the Apaches, too, it is regarded with reverence, and as the Navahos and Apaches are racial cousins, the fact that the basket is held in high esteem by the one has led the medicine-men of the other tribe to attach special significance to this basket in certain ceremonies that are supposed to be very efficacious in the healing of the sick. To describe these ceremonies would take many pages. Indeed I might fill a number of pages in recounting the laws pertaining to "Butts and

Tips " all of which have the purpose of requiring the careful and " religious " handling of the splints of which these baskets are made, so that, even in their very construction, nothing evil, improper, or unworthy may enter into them, but that everything may be done decently and in order.

Hence, it will be seen that when I look upon a basket of this weave and design it is no longer to me a mere piece of aboriginal weaving to be regarded solely from its physical appearance, but it becomes an object full of association, crowded with suggestions that bring before me a host of ideas, thoughts, and emotions connected with the intimate and inner life of a little known and much misunderstood people.

Having thus gained a clue to what seemed to be a great ethnological possibility, I never lost sight of it and determined at the first possible opportunity I would follow it up and see if other Indian peoples wove into the designs of their baskets any of these ideas that had been suggested to me as the result of my study of this Paiute-Navaho-Apache basket.

It was not until about twelve or fifteen years ago that a good opportunity arose to further my investigations. I then found it possible to visit the Saboba Indian Reservation, near to San Jacinto, California. I expected to have with me a former teacher of the Indian school at this place who had made a comprehensive study of the people, was familiar with their language and naturally seemed to be in a position to be the best informed person in the country as to their social, religious, and ceremonial life. I informed her of the object of my visit and asked if the Saboba Indians attached any special significance to the designs of their baskets. She replied that they did not; she was familiar with their habits, their work, and their most intimate thoughts, and the only ideas they had in weaving designs into their baskets was to increase their beauty, enhance their desirability, and thus, if they were to be sold, increase their commercial value.

Fortunately for me on the morning when we were to go together to test this matter, some friends of hers, calling in their own conveyance took her on ahead with the understanding that we were to meet later on. At the same time the physician of the Agency, Dr. C. C. Wainwright, expressed a desire to go with me, and, as he spoke Spanish, which most of the Indians understood, I gladly accepted his offices as interpreter.

(To be concluded)

FRIENDS IN COUNSEL

An International Theosophical Peace Congress: Its Place in World-History.

By Montague A. Machell, who will attend the Peace Congress as an English Representative of the Râja Yoga College, Point Loma, California, U. S. A.



HERE are few sincere thinkers who in the association with others are not imbued with the true spirit of brotherhood and a fondness for the study of natural phenomena; no matter how far removed from the realm of nature their theme may appear to be, they will in nearly every case be glad to profit by the limitless opportunities offered them to obtain striking illustrations of their arguments in nature's kingdom. But there is one feature of the natural world which, seen and realized by many, is much less frequently applied to the phenomena of human affairs. It is the idea of rationality and consistency which prevails throughout nature and which must necessarily reveal its laws in all the affairs of human life. If we could apply these principles of order, consecutiveness, and rationality which we see to be so unswervingly constant in nature, our analyses and investigations into many problems of human and national life would be greatly facilitated and the results at which we should arrive would be infinitely nearer the truth.

Let us now take one aspect of natural phenomena and see what basic idea it may suggest that shall be applicable to the subject in hand. Few aspects of natural life are more fascinating to study than that of natural *growth*, the study of development from birth to death, the rise of an organism from embryo to an intelligent functioning entity, endowed with a hundred complex organs to fulfil the requirements of a hundred complex desires or demands which intelligence has made. Still more suggestive is this study if it be comparative, starting from the life of a one-celled organism and proceeding to that of the highly organized body of man. What such a study shall suggest must vary with various minds, but it seems impossible to escape one conclusion, namely, that *growth is the striving of intelligence to create order from chaos*. For we see that the higher the intelligence in any given form of life, the greater possibility is there of growth in that life, and the longer that growth goes on the more perfectly harmonious and orderly is the resulting organism. This must be so, since growth invariably involves the development of increased powers and organs, and as they increase so must the stringency of the laws of order be

increased that one organ may not conflict in its functions with others. So that while we find at the bottom of the scale a single cell endowed simply with the power to feed and reproduce itself, at the top of the scale we find an organism in which millions of cells are functioning, of which practically every one is intelligently concentrating its energies upon some particular duty for the welfare of the whole organism and yet doing that duty in such a way as to be always in perfect accord and harmony with every other cell and group of cells in the body. Here if anywhere order means growth, and disorder, dissolution.

Our words "barbarism" and "culture," though often misapplied, carry the same idea. The barbarian is the man who has not learned the laws of order in his association with his fellows, while the really cultured man (of whom, by the way, few examples exist), appreciates fully his absolute connexion with all his fellows, and the necessity for him to act in perfect harmony with them for the good of the state.

In a word, then, growth is order, and order is conscious, intelligent unity and interdependence. And if this is the case throughout nature is there any reason why it should be otherwise in the affairs of men? And if, again, the principle holds good in the affairs of the individual cells in an organism, and is allowed to apply in the case of individual men in the state, is it in any way inconsistent with the life of individual nations in their relations towards the greatest of all bodies politic, the World-State? It is not, and it would seem that the actual significance of all steps taken along the path of progress should be, and eventually will be, measured according to their power to bring about the true growth of our World-State, such growth being necessarily the outcome of world-unity and world-order.

Each of us can remember how in his early childhood he kept the household in a constant state of distraction with childish squabbles with brothers and playmates. He can remember also, probably, how as he grew in years such quarrels grew less common, till with approach of manhood he disdained the weakness of his childish years and appreciated the art of "fitting in" with his friends and relations and of "getting along" with others without friction. Apply this again to the larger family, the nations of the world. How long will it be before they are ashamed to reveal the characteristics of their youth by resorting to quarrels and fist-fights to settle differences; how long will it be before they disdain to have differences? Not, it would seem, till it is fully realized that peace is order, and order growth; that conflict

is disorder, and disorder dissolution, not necessarily of them as a nation, but of that grander and more sacred body, the human family of nations.

I believe it is because Theosophy teaches and has taught the doctrine of human solidarity throughout the ages, because it holds that all men are brothers and are bound into one great family by bonds infinitely stronger and more lasting than those of mere nationality, it is because of this that the Theosophical Leader is calling this International Theosophical Peace Congress. If all the phenomena of nature are not vain, if order is growth, and disorder dissolution, then a Peace Congress of any nature is a step towards true growth and deserves the united support and sympathy of every human being on this globe, since it is a presage of that day when the civilization and culture of this earth shall attain its full possibilities and in attaining these will be assured safety from the opposite fate, the dissolution which must come from universal competition and continued hostility and preparation for warfare; such is the significance, I believe, of *any* Peace Congress. But we are now considering the significance of a Theosophical Peace Congress. "Why make distinctions?" some may say. The answer is that Theosophy is another name for the Wisdom-Religion, that religion which is coeval with man himself and anterior even to the earth upon which he dwells; that a movement started by a Theosophical body is a manifestation of the forces of progress leading men forward towards a great destiny; that a Theosophical Peace Congress is an opportunity offered to men by the highest part of themselves to move upward and onward.

Theosophy is the Science of Life, and its teachings embrace all the secrets of human (and other) growth. This knowledge enables the Theosophical Leaders to get into much closer touch with the actual needs and demands of humanity than is possible in the case of ordinary bodies, and by this close connexion and understanding of the real requirements of our race, the Theosophical Leaders are able to perceive when a call is made by humanity for something higher. For despite all the discouraging aspects of life today, the hearts of humanity as a whole are hungering for something that shall lessen their burdens and show them some light in the darkness of materialism. Hence we may be confident that this Theosophical Peace Congress has been called because the time is ripe for it to be called; it is called in response to a *demand* made by men. And by the knowledge that is given by Theo-

sophy it becomes possible not merely to help humanity on its upward path, but to help it in the most efficacious manner. Therefore the International Theosophical Peace Congress is in the fullest sense the right thing being done at the right time in the right way.

What this Congress will mean to the world depends almost entirely upon the manner in which the world responds to this effort of the forces of progress to aid it in its ascent towards a divine destiny. That there are multitudes who will both see and feel what is embodied in such an effort as this is not to be questioned, and it is theirs to awaken the fire of their own enthusiasm in the doubting and faint hearted; theirs it is to enter into, to co-operate, to aid this effort with such positive ardor and sincerity that their very presence shall inspire confidence in the hearts of others, shall open their eyes and clear away the mists of doubt and indifference. This is no idle undertaking; it is the determination of our Leader to strike such a note in this Congress as shall send its reverberations to the very heart of the world and call out all the latent forces of good that have waited so long to be called into play on our planet.

And what shall be said of those who are privileged to participate in the preparation of this great Congress, the members of the Theosophical Movement? Theirs is truly a destiny grander and more sacred than has been the lot of man in many an age; theirs is a destiny which if unappreciated in this life, may not come again for ages. We are on the eve of mighty world-wonders, and those who are permitted to aid in this Congress are being allowed to add their mite towards the wave of progress upward which the guardians of our race are stirring into motion. We have been content for years to talk of the Brotherhood of man, but in this hour transpires that which shall bring that Brotherhood more visible existence, and we are permitted to be present at that divine birth!

The call has gone forth, let us make royal response! Let us take our allotted place in this world-pageant, and with heart linked to heart in an indissoluble union of unswerving loyalty to our ideals and to our Leader, let us labor as we have never before labored, and give to mankind its long-awaited birthright. We stand upon the verge of an epoch-making event, an event that shall, we fully believe, usher in a new cycle of world-history. Let us then be worthy of the hour!

The Significance of the International Theosophical Peace Congress

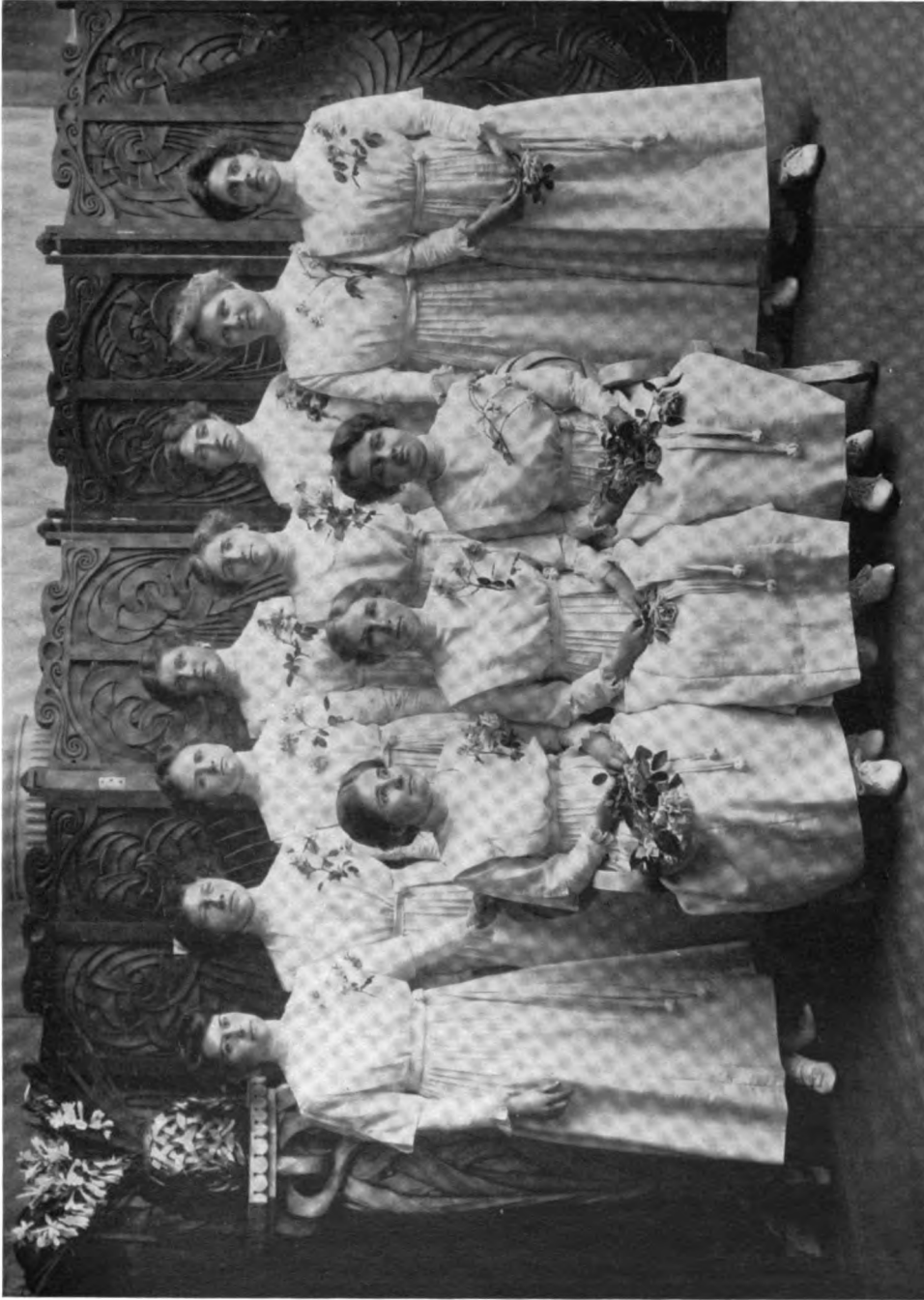
By Hubert Dunn, who will attend the Peace Congress as an English representative of the Râja Yoga College, Point Loma, California, U. S. A.

THE question of promulgating peace among the nations of the world has been the subject of many earnest deliberations between representatives of nations. The destructive wars which taint the pages of history have made it imperative that measures be taken to prevent further suffering from this cause.

The International Theosophical Peace Congress, planned under the direction of Katherine Tingley, strikes an entirely new note in the history of world-peace. In the first place, it is a Theosophical, not a political or sectarian congress. Secondly, it is an international congress; an effort to bring the nations of the world into closer union.

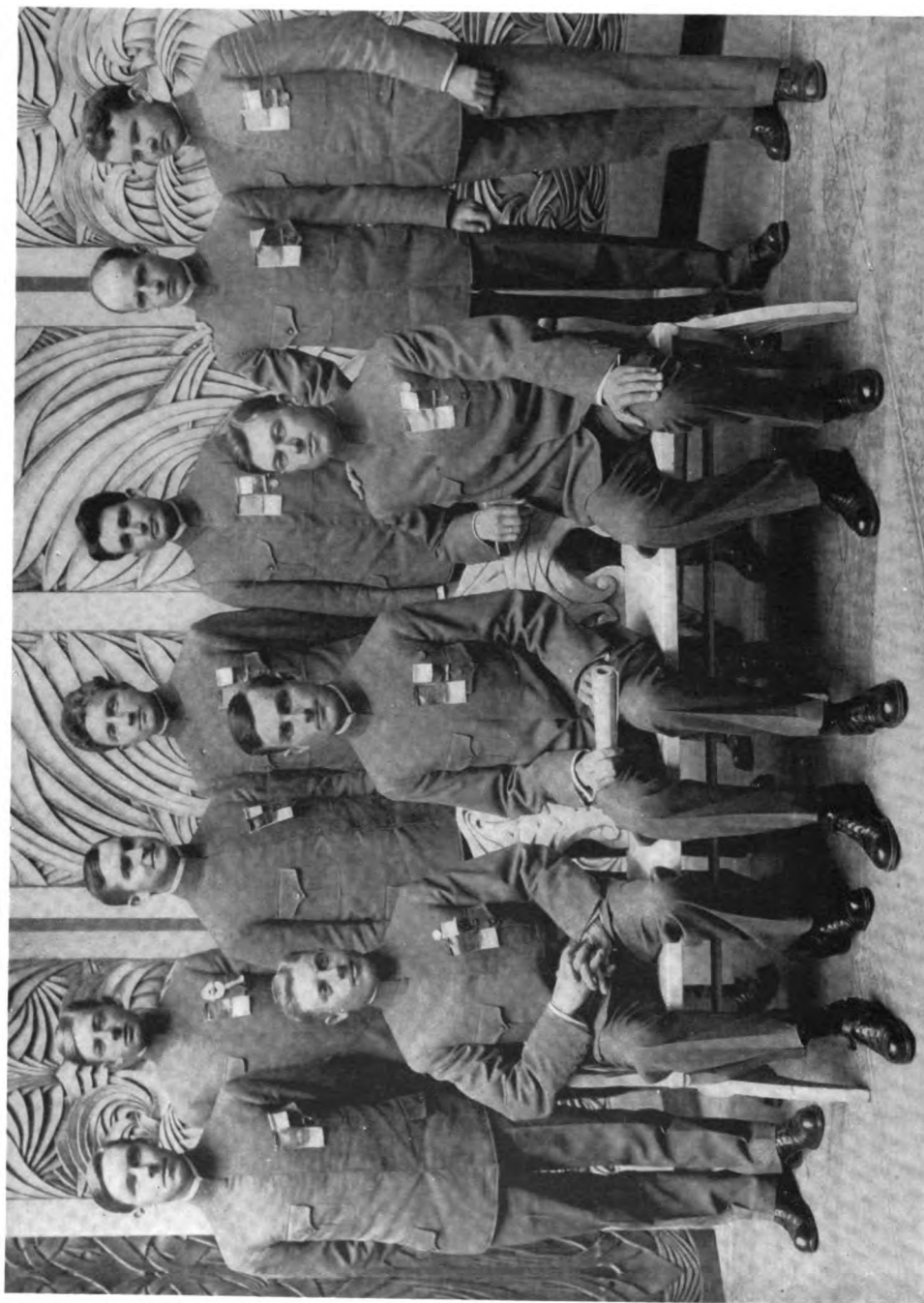
It is the Theosophical aspect of this congress that appeals most strongly to me. Thousands of treaties have been formulated (and broken) and hundreds of methods have been suggested to preserve peace. Theosophy, which deals with the causes of conditions, is the only instrument, in my opinion, that can finally bring about international peace, under the direction of our Leader and Teacher, Katherine Tingley. Theosophy teaches that to bring the best results the first steps must begin with the individual — in the home. It is the combination of the national units which give character to the nation. Therefore, in order to create international peace we must have harmonious conditions in the small communities.

The principal object of the International Theosophical Peace Congress to be held at Visingsö, Sweden, this coming summer, is to establish a school in which the ideals which will lead to a better understanding between the nations will have a practical inception. It is a fact that all evils can be traced to wrong education. It was a knowledge of this fact which led Katherine Tingley to establish the Râja Yoga system of education at Point Loma, California, in 1900. The workings of that system, based on her invaluable experience, have proved beyond a doubt that children can be educated on more than intellectual lines alone. The school of learning which is to be inaugurated at Visingsö is another branch of the same work that has been carried on at Point Loma. When its influence begins to be felt in Europe the first steps will have been taken towards bringing the nations to a better understanding, for Râja Yoga touches the soul-life; and in time to come war and strife will be as foreign to the nations as the



Lomaland Photo. & Engraving Dept.

STUDENTS OF THE RÂJA YOGA ACADEMY WHO ARE DELEGATES TO
THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS AT VISINGSÖ, SWEDEN



Lomaland Photo. & Engraving Dept.

STUDENTS OF THE RĀJA YOGA COLLEGE WHO ARE DELEGATES TO
THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS AT VISINGSÖ, SWEDEN

knowledge of the fundamental principles of peace are to the world today.

The Significance of the International Theosophical Peace Congress

By Vredenburg Minot, who will attend the Peace Congress as a Dutch-American representative of the Râja Yoga College, Point Loma, California, U. S. A.

THE Peace Congress which is to be held by the Universal Brotherhood and Theosophical Society in the summer of 1913 at Visingsö, Sweden, will aim to represent most of the civilized nations of the world, and will include in its composition men and women from many lands. The Universal Brotherhood and Theosophical Society is composed of people who have thought deeply upon the great social problems of the day, people who have suffered and labored and have come to realize that the vital good of life consists not in the satisfaction of desire, but rather in the ability to dwell consciously in the realm of Universal Law and Order. By this realm of Law and Order is not meant the atmosphere of the modern law court, but the realm of spiritual law and order, the world of Ideas which dominate and guide all the phenomena of material existence. These people, further, know that every man is in reality a thinking rational entity, ever striving to elevate the baser things of the universe to the level of the more noble things, a knowledge which is bestowed upon them by a faithful study of Theosophy, the Wisdom-Religion. Therefore the members of the Universal Brotherhood and Theosophical Society have always striven to bring about a universal peace among the nations of the world first upon the plane of mentality and spirituality.

The masses of the civilized peoples today have become saturated with materialistic conceptions of life, because, in Europe, since the days of the glory of Athens when Plato and his peers were living, hardly a ray of light from the Wisdom-Religion has penetrated to them. Many many centuries back, India, Egypt, and the Continent of America shone forth, each for the space of time allotted to it by the law of Karma, in the splendor of Theosophical ideals; upon the respective thrones sat kings who were Initiates of the Mysteries. Hence the inner life of the peoples of these countries was guided along lines which were in harmony with the fundamental Laws that rule the Cosmos; and real peace of mind and spirit reigned over so much of the globe as was under the influence of these Initiate-Kings. The earnest work of many societies and bodies of peace-lovers today is a powerful factor towards the establishment of universal peace; but

judicial proceedings, conferences, and argumentations can be of no permanent avail, unless man realizes that he is in essence a Divine Soul, an inseparable part of the great Whole which was, is, and ever shall be.

Sweden is a particularly favorable locality at this time to hold such a Congress in, because it is one of the few modern civilized nations which has preserved in comparative integrity, in the form of myths and legends, one form of the Wisdom-Religion. Poets, philosophers, and scientists are today turning their gaze upon Scandinavian lore, in much the same way that the men of the early Renaissance turned their gaze upon Greek culture and literature. The festivals, dress, customs, and home-life of the Swedish people today, throughout all classes of society, show a spontaneity, charm, and vigor which spring from the hold that the nation has kept upon its ancient mythology. Thus it is a nation capable of demonstrating by the example of its own everyday life that inner peace of mind and spirit which is in accord with Universal Law.

The Island of Visingsö itself, the site of the Congress, lies protected in a marked degree from the discord of the world, situated as it is in the midst of a beautiful lake, a lake which lies in the midst of a restful, agricultural landscape. Also the inhabitants of the Island and those about the lake are, for the most part, such as have remained true to that steadfastness of mind which makes for stability of purpose.

Hence the Universal Brotherhood and Theosophical Society, guided firmly and unerringly since its inception in 1875 by the three consecutive Leaders, Helena Petrovna Blavatsky, William Quan Judge, and Katherine Tingley, is in the summer of 1913 to step forth to the world upon a stage of rare setting and consummate ordering as the herald of a new order of society, wherein the genius of modern science and commerce will be the instrument of Peace of Mind and Spirit, and wherein mankind will dwell together, as in one mansion exquisitely adorned and comfortably equipped, and as members of one great family.

The Significance of the International Theosophical Peace Congress

By Antonio Planos, a Cuban Student at the Râja Yoga College, Point Loma, Cal., U. S. A.

THERE have been many Peace Congresses of great importance, but we do not find in history that there has ever been a Theosophical Peace Congress. Therefore the world looks forward to the coming

Peace Congress to be held at Visingsö, Sweden, with mingled curiosity and hope. In time, when it becomes possible to hold a Theosophical Peace Congress in every nation of the globe, such a thing as universal peace, which at present is but mere theory, will be realized.

So long as men are not possessed of peace of mind, which can only come from a true knowledge of responsibilities and possibilities, it is impossible for such a thing as absolute peace among the people in their relationship with their neighbors to exist. Therefore it is an obvious waste of time to hold peace congresses where only results, and not causes, are dealt with. And this is where a Theosophical peace congress differs from an ordinary meeting for the promotion of peace, for in it the causes of war and disharmony among nations are pointed out and the remedies set forth. This will be apparent in the coming Visingsö Congress, and the latter will doubtless open new channels of action for those who have the welfare and the true peace of the nations at heart.

The Significance of the International Theosophical Peace Congress

By Alfred Young, who will attend the Peace Congress as a Canadian-American representative of the Râja Yoga College, Point Loma, California, U. S. A.

THE Peace Congress has been convoked by Katherine Tingley at a time when the world is in great unrest, when different nations are disputing over their so-called rights, when each is endeavoring to surpass the other on sea and land by spending millions of dollars in building battleships and in supporting great armies "for the preservation of peace!"

The Peace Congress will present to the nations a different aspect of things for consideration, and will show them that peace, true peace, is only to be attained by realizing and putting into act the principles of natural law as manifested in that Brotherhood which is a fact in nature. Then will they be able to overcome the disturbances of the world's peace.

May this Peace Congress succeed in promoting the establishment of a new order of things for the nations of the earth, by linking the different countries of the world into one loyal brotherhood.

The Significance of the International Theosophical Peace Congress

By Hildor Barton, a Swedish-American Student at the Râja Yoga College, Point Loma, California, U. S. A.

THEOSOPHY teaches that Brotherhood is a fact in Nature, and only

when Brotherhood is the keynote of international life can international peace really exist. Only when nations have fully realized the meaning of the word Brotherhood can they fully realize the blessings of peace.

Every nation, possessing as it does its own peculiar language and customs, and existing in its own peculiar environment, has much in its national life which it can impart for the benefit of other nations, but this is only fully possible when all are in perfect harmony.

An example of this can be seen in Lomaland, where the principles of brotherhood and co-operation are felt and applied in every undertaking, and where men and women of nearly every nationality work together in one united harmonious body, each giving what he can to benefit the whole, and each in so doing, receiving similar benefits therefrom. Before the inception of the work at Point Loma, such a thing was said to be impossible; why then should such a thing be impossible in international life — mutual understanding on a larger scale?

The Significance of the International Theosophical Peace Congress

By Narada Lund, a Danish-American Student at the Râja Yoga College, Point Loma, California, U. S. A.

I BELIEVE it quite evident that before international peace can be established, each country must have gained peace within its own borders. The unrest and travail of the world can never be done away with until each nation has so mastered the vital problems of its life that they bar its progress no more. By far the greater unrest of the two, physical and moral, is the moral. Even though a nation be on perfect terms with every other nation on the face of the earth, it can never be sure of permanent concord until it has mastered the evils which threaten the welfare of every citizen. It is this realization of inner truths, I think, that the International Theosophical Peace Congress to be held at Visnäsö, Sweden, June 22-29, 1913, can help to accomplish for true peace among the nations.

A Peace Congress like the one we have in view, is by no means a new departure of the Theosophical Society, for the name Universal Brotherhood is just another and better way of saying Peace, and some of the most prominent clauses in the Constitution of this Society are those referring to the relief of pain and suffering, and the establishment of a better understanding between the different classes of people and the different nations of the world. And this is greatly needed.

The Significance of the International Theosophical Peace Congress

By Wilbur C. Hiney, who will attend the Peace Congress as an American representative of the Râja Yoga College, Point Loma, California, U. S. A.

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries;
And we must take the current when it serves,
Or lose our ventures. — *Shakespeare*

GREAT opportunities are never open to those who are incompetent, who carelessly neglect the duties of the hour, and who are indifferent to their own true future. Our Teacher, Katherine Tingley, is most efficient, she never neglects the duties of the hour, and she cares for the future of all humanity. So, what seems to me the most significant feature of this International Theosophical Peace Congress, is not the Congress itself, but the time, the place, and the manner in which she works. When one cannot wield the greatest power, one waits until he can exert with the most effect what he does control. As said above, our Teacher, Katherine Tingley, strikes when her blow will have a decisive effect. That time is now. It is apparent to every one, surely, for as all see, the scales are evenly poised. One nation proposes disarmament, another increases its forces, menace answers menace, warning re-echoes warning. At the present time the influence of a Peace Congress can move the scales. This Congress is certainly opportune.

The International Theosophical Peace Congress

By Miguel Domínguez, a Cuban Student at the Râja Yoga College, Point Loma, Cal., U. S. A.

WHEN a Theosophical Peace Congress is announced we are sure of getting practical results. Nowadays a nation is considered self-sacrificing and magnanimous if it propose to stop building dread-noughts — for only one year though, and on condition that her rivals do the same.

“You stop first.” “No, you stop first, and if it works I’ll stop.” Most people object to large armaments not so much because it is a sign of distrust of their neighbors, as because it is too expensive a method of showing their distrust. Therefore even if a peace congress were to succeed in persuading the nations to disarm, the same unbrotherliness doubtless would take another form of expressing itself.

We believe that Katherine Tingley has convoked the Peace Congress in Sweden because the Swedish people are a peace-loving people.

None deserves more the name of "The Peacemaker" than their late king, Oscar II, and the title can also be extended to his people. It is natural therefore, that a peace congress of such importance as the International Theosophical Peace Congress should be held in Sweden.

The Significance of the International Theosophical Peace Congress

By Geoffrey Shurlock, an English student at the Râja Yoga College, Point Loma, Cal. U. S. A.

LIKE everything else undertaken by our Teacher Katherine Tingley, this International Theosophical Peace Congress at Visingsö, Sweden, June 22-29, 1913, is to be carried out on entirely new lines. Heretofore the various arbitration committees, while doing really magnificent work in stopping war itself, have not yet succeeded in removing the causes which led the nations to persist in maintaining a perpetual state of mutual mistrust and jealousy. Considering war as an epidemic, the various efforts made so far have been more along the line of treating individual cases; but the time has come to attack the root of the malady itself and weed it out. A most significant factor in this connexion is the fact that the call for peace today goes forth hand in hand with a great spiritual awakening. Theosophy, the essence of all religions and therefore the focus of all their spiritual power, has publicly stepped into the field. This is a direct culmination of the efforts made by the Universal Brotherhood and Theosophical Society during its existence to make Brotherhood a living power in the life of Humanity; and it is surely not too much to predict that as has happened with everything else taken up under the leadership of Katherine Tingley, the results will exceed the expectations of even the most enthusiastic.

The Significance of the International Theosophical Peace Congress

By Iverson L. Harris, Jr., who will attend the Peace Congress as an American representative of the Râja Yoga College, Point Loma, California, U. S. A.

TO MY MIND the greatest significance of the International Theosophical Peace Congress, which will be participated in by members of the Universal Brotherhood and Theosophical Society and representatives of many nations who are interested in World-Peace, lies in this: Not primarily that it will bring to the attention of the world the real importance and truth of the philosophical doctrines of Theosophy concerning human solidarity and incidentally all the other logical, scientific, and optimistic teachings of the Wisdom-Religion; but (what

I consider even more important) it will afford the world an opportunity of knowing what has been actually accomplished through the *application* of these doctrines to the education of the young and the instruction of the old, under the direction of Katherine Tingley.

Humanity will then have a practical demonstration of the efficacy of Theosophy in bringing about in the lives of its advocates, not merely the sentimental idea that peace and fraternity are very beautiful aims to strive after, but a deep-seated conviction that the only way to secure that peace and fraternity among nations is through the application, first of the ideals of Theosophy, and then of the philosophical doctrines which make these ideals tenable even under the most trying circumstances.

Any one who will take the trouble to investigate sincerely will admit that through Katherine Tingley's Râja Yoga system of education and her practical application of the spirit of brotherhood, there has been formed a real solid nucleus for a future Universal Brotherhood. At Point Loma, the International Headquarters of the Universal Brotherhood and Theosophical Society, is to be found already in embryo the model upon which the future World-State can be erected; let it not be supposed that it is a mere experiment; it is already an accomplished fact and an undoubted success. And it never could have been brought about without at least three factors: a philosophy of life that is impregnable, people sincerely striving to realize the ideals of this philosophy in practical daily life, and a Leader of the rarest wisdom, courage, and compassion.

At the International Theosophical Peace Congress, the world will have an opportunity of learning what the effect of Katherine Tingley's system has been on the lives of hundreds of young people who have had the benefits of her training, as well as on the thousands of older students who have partaken of the truths of Theosophy, and under the inspiration thereof, have striven to live outside of their own desires and have devoted more of their energy, their means, and their abilities, to the service of their fellows.

The International Theosophical Peace Congress will point the way to a more permanent and substantial practice of Universal Brotherhood than the world has known in historical times; and let us not forget that the world is waiting, and has been waiting for many ages, to have such a way pointed out. It shall be shown them.

The Influence of the International Theosophical Peace Congress

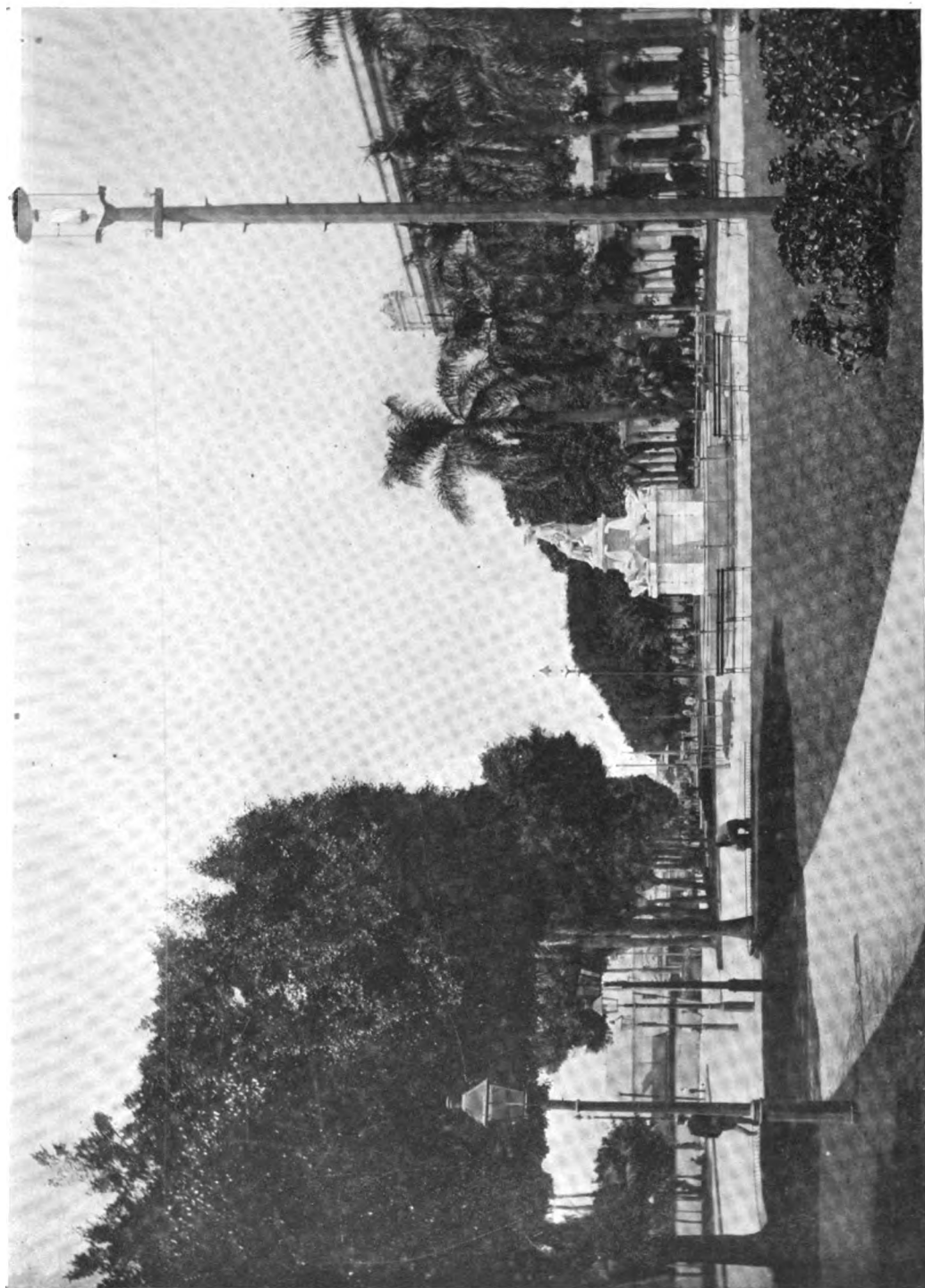
By Charles M. Savage, who will attend the Peace Congress as an English representative of the Râja Yoga College, Point Loma, California, U. S. A.

IT IS NATURAL that the last passed century should have witnessed a change of attitude of nations towards one another; for the present period is one of transition. Those nations that had incorporated into their life progressive ideals, were in a position a few decades ago for their tremendous energies, then mostly going into material advancement, to be influenced to turn into channels of higher progress. This was needed, to balance the scales and ward off catastrophe, which would inevitably follow upon over-development along solely material lines.

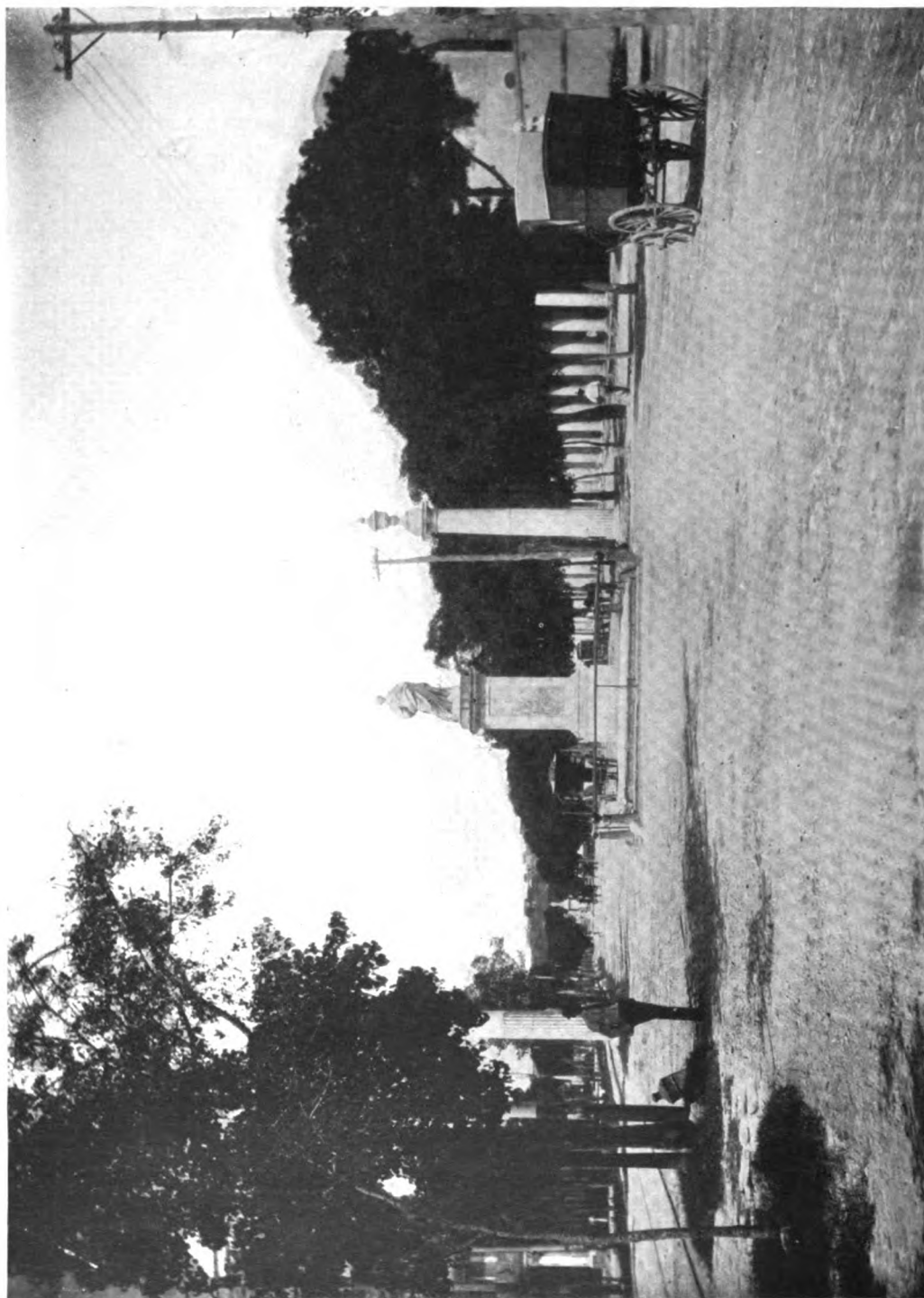
The imperceptible change into more friendly attitudes, which took place in the latter part of the last century and has been at various times more clearly accentuated in this, may have been a natural effect of advancement in the cycle of development. This change has undoubtedly been strongly influenced directly by different events and by the bringing of the nations into close contact through modern invention and commerce; but the more pronounced development in regard to the International Peace idea has taken place since the founding of the Theosophical Movement (unsectarian and non-political) and has acquired force almost *pari-passu* with the growth of this Movement.

After every significant event in the history of the Theosophical Movement, not only has public notice been attracted and a wider interest created, but the society has, as it were, taken a leap forward and gained in strength and influence. This has happened even after events which might have been regarded as retarding the real work.

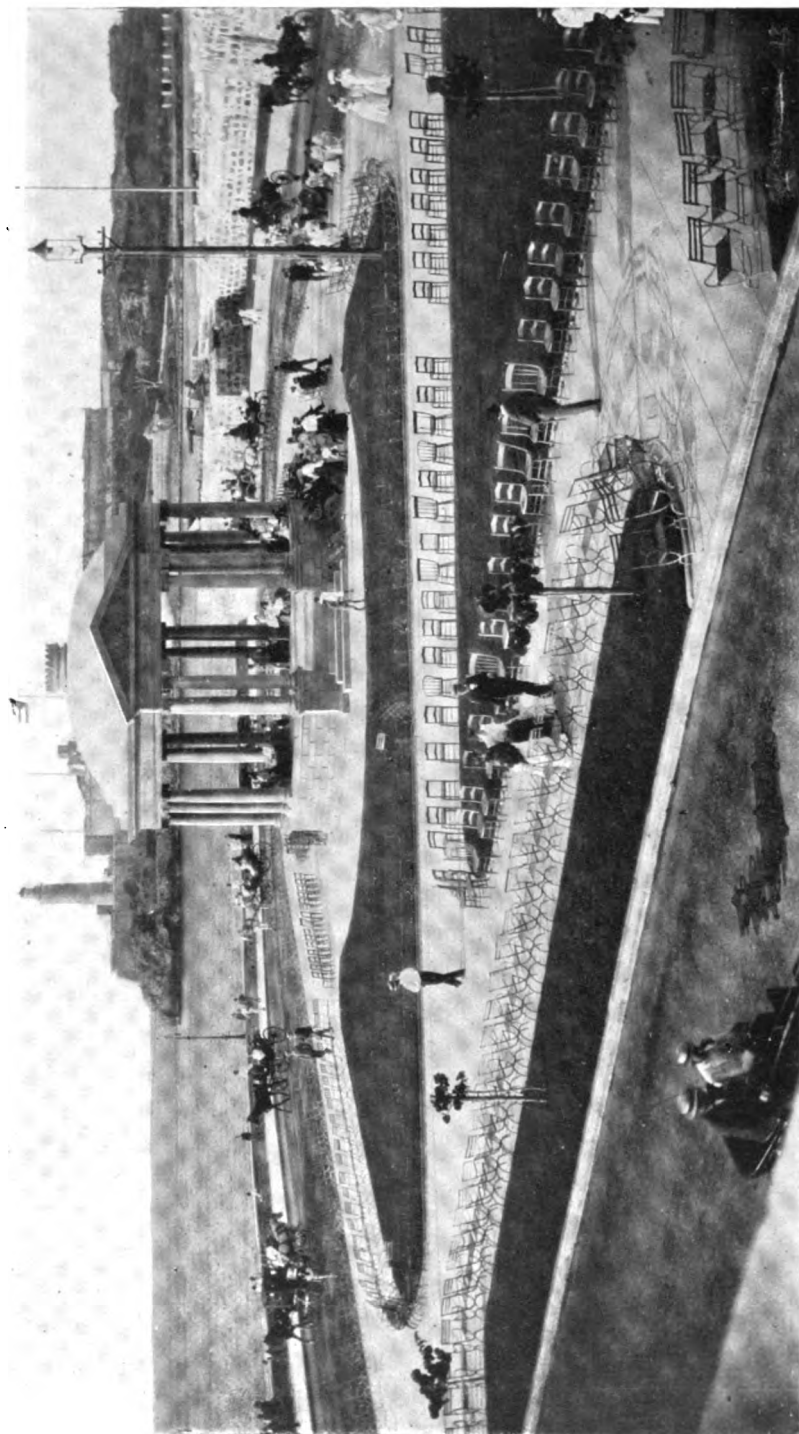
Without considering the objects of the Congress, the fact that delegates will assemble at Visingsö, Sweden, on June 22, from all parts of the world, to return later on to their respective countries, shows that the influence will be world-wide. This would happen through the meeting of any similar body, but when we consider the objects of this Congress, that it is one expression of a Movement whose whole work tends towards peace and is on behalf of real advancement, that the delegates not only have the object of working for peace in common but have a strong and unselfish purpose actuating each and every one, then indeed we get an idea of the possibilities there are of touching the nations in a new way, more than is possible under ordinary conditions, and by means more far-reaching and durable in influence.



" PARQUE DE LA INDIA," HAVANA, CUBA, LOOKING TOWARDS THE PRADO
Allegorical statue representing Cuba in the foreground.



CARLOS III AVENUE, ONE OF HAVANA'S FAVORITE DRIVES



THE "MALECÓN" (SEA-WALL), HAVANA
SHOWING EL MORRO FORTRESS AND LIGHTHOUSE AND THE NARROW HARBOR ENTRANCE



Lomaland Photo. & Engraving Dept.

A TYPICAL LANDSCAPE IN THE OPEN COUNTRY, CUBA: MIDWINTER



MIRROR OF THE MOVEMENT

The Aroma of Athens presented again
in the Greek Theater, Point Loma

THAT remarkable dramatic conception and extraordinarily artistic production which has been so well called *The Aroma of Athens*, was put on again, on April 12th last, in the Greek Theater at the International Theosophical Headquarters, Point Loma, California. If the two former presentations were considered good, this last one was even better; the participants in the production were *en train* perhaps as never before, and the applause from the audience, bursting forth as it did time and time again, added the touch of popular delight necessary to make the thing seem perfect.

Surely these open-air Greek dramas will inaugurate something new in the line of plays; for one who has seen them, whether under the sparkling stars and the pale silver of the moonlight; or with the afternoon sun casting its mellow golden sheen over the hillsides, can never again forget the magic beauty of it. The stuffy theater may be all right enough when nothing else can be had, or in climates so inclement that the open-air presentation is impossible; but it is safe to predict that when the remarkable advantages of the open-air Greek theater are known, wherever it be possible Greek theaters will be built. It was for no minor cause that the ancient Greeks invariably favored the open air for their public (and mystery) plays.

It was curious to watch the audience, for although the drama was given at night, yet much could easily be seen; and interesting to listen to those faint but perceptible sounds which indicate the temper and spirit of a crowd. There were moments when the breath of the great multitude sitting on the long tiers of seats seemed to cease, and they sat like folk entranced, as the stately subject (there is no "plot" in this beautiful thing) opened itself out.

The following letter to Katherine Tingley, from a prominent educator of California, tells what one competent observer thought of *The Aroma of Athens*.

UNIVERSITY CLUB
San Diego

April 16, 1913.

Madame Katherine Tingley,
Point Loma, Cal.

My dear Madame:

Permit me in behalf of my wife and myself to thank you for the opportunity of witnessing the performance of *The Aroma of Athens* in your Greek Theatre. The title of "Aroma" was well bestowed on this beautiful conception. Aside

from the beauty and magnificence of the presentation, the drama and pageant are symbolic of a movement which I am most glad that you and such institutions as yours are consciously promoting, viz. the "Renaissance" of that which was true and beautiful and good of the culture of the past.

If the world continues to deal in spirit and in act, only with the immediate, the temporary, the finite, as seems sometimes to be the case, civilization will decay, and the end will be a barbarism far worse than that which the Greeks so despised.

While we may continue to build temples to mammon shall we not also build temples to our souls?

I congratulate you on the splendid and artistic performance.

Sincerely yours,

(Signed) W. F. Bliss,

Dean of the Normal School.

One only wishes that this play were better known. The drama as such exercises a tremendous influence on the people, for good or for ill, and thus offers a powerful means for raising popular ideals to nobler ends. G. —

Misstatements about Theosophy

THE *Sacramento Union* of March 2 prints a paragraph dated from Chicago, which contains some most misleading statements about Theosophy and Point Loma. The first is the heading, which runs, "Point Loma Theosophist's Writings Win Thinkers." From the fact that the International Headquarters of the Universal Brotherhood and Theosophical Society are situated on Point Loma, the natural inference would be that the Point Loma Theosophist referred to is a member of the Universal Brotherhood and Theosophical Society, and such inference will most likely be made by ninety-nine people out of every hundred of the general public who read the statement. Further, because the International Theosophical Headquarters are situated on Point Loma, many people think that the Theosophical Headquarters and Point Loma are identical. This however is an erroneous assumption as will be seen when it is fully understood that Point Loma is a peninsula some ten miles long and in some places over three miles broad. The International Theosophical Headquarters, although occupying a large tract of land, does not by any means include the whole of Point Loma, other parts of which are being rapidly covered with beautiful villa residences. On the bay side there is the fishing village of La Playa, and Roseville, where is situated the Point Loma Postoffice, distant about one and a half miles from the International Theosophical Headquarters, and at the extreme northern end of the Point on the ocean side is the rapidly growing resort of Ocean Beach, while at the northern end on the bay side is the fine villa tract known as Loma Portal. In all these places there is a rapidly increasing population; and it is therefore not correct to identify the Theosophical Headquarters with, or as being responsible for, all that is included in the term "Point Loma."

Regarding the authorship of the book referred to we assert that the author does not reside at the International Theosophical Headquarters, nor is he a member of, nor in any way connected with, the Universal Brotherhood and Theosophical Society; and further that the book as described does not present the

teachings of Theosophy, nor is it in accordance with them, nor can it be regarded as having been written by any one who has acquired a grasp of the real teachings of Theosophy and their relation to life.

Thoughtful-minded people, and least of all Theosophists, do not estimate the value of a book by the extent to which it is read, nor are "thin intense soulful women" — to quote from the newspaper report — to be generally found among the genuine students of Theosophy who, to the extent that they are true students, are commonsense people with love of their fellow men and high ideals — balanced and normal in the best sense. It is not for the sake of Theosophical readers that we refer to this; so far as it concerns them alone, they would pass it by with a smile; but it is for the sake of those among the public who know little or nothing of Theosophy except from what they may have read in the daily press, which too often prints what it calls news without any reference to accuracy of fact or adequacy of viewpoint.

At the same time, be it said that we do not think there will be many who will take the article in question seriously, for every year a larger number of the general public are becoming acquainted with the sane commonsense of genuine Theosophy, and are able to that extent to distinguish between the true Theosophy as taught and exemplified by H. P. Blavatsky, William Q. Judge, and now being taught and exemplified by their successor Katherine Tingley, and the pseudo-Theosophy with the fads and fanaticisms, such as reading the mind of the Logos, or visiting the planet Mars, or the proclaiming of Coming Christs by self-appointed would-be apostles that with some people pass for Theosophy, but for which no warrant can be found in the writings of H. P. Blavatsky.

Theosophists cannot prevent any one from using the words "Theosophy" and "Theosophist" in wrong senses; but they can and must protest against the misuse of these terms and the connecting of them with the teachings of Madame Blavatsky and the International Theosophical Headquarters at Point Loma, California. These words, in their modern meaning, were introduced by H. P. Blavatsky, and their meaning can be ascertained beyond a doubt by referring to her own explicit definitions. They are still used in the same sense by the Universal Brotherhood and Theosophical Society which carries on the work founded by H. P. Blavatsky and has no connexion whatever with any other body or person using the name Theosophy. Such things as are stated to be the subject matter of the book referred to are far indeed from the meaning and purpose of Theosophy.

STUDENT

CLIPPED FROM THE PRESS

European Master Comes Here to Study Music

ROYAL DIRECTOR AT AMSTERDAM PRAISES POINT LOMA METHOD

DAN DE LANGE is royal director of the Conservatory at Amsterdam, Holland, but when it comes to methods of musical instruction he comes to Southern California to learn. He is in Los Angeles after having spent four months at the Theosophical Institute at Point Loma, and is enthusiastic about the system of musical training in vogue there. The royal director says he intends

to introduce it in the Conservatory at Amsterdam and as far as possible in all the schools of Holland.

At Point Loma music occupies a position in the curriculum of equal importance to reading and writing, Mr. de Lange says. He believes that a thorough study of music should be an essential, not an optional, element of education. In order that children later may listen understandingly to music, it is Mr. de Lange's opinion that they should be given practice in musical composition as well as in English composition, as he says is the case at the Point Loma Institute.

The royal director from Amsterdam has decided views on the subject of music itself, as well as on methods of teaching.

DOESN'T KNOW RAGTIME

"Ragtime? I do not know what you mean. I have never heard of it.

"Syncopation? All modern music, practically, is full of it. Debussy, Strauss — all the great composers of today — constantly make use of syncopation. In the old Italian school it was frowned upon as bad taste. Bach first made free use of syncopation. Beethoven also employed it freely, and Verdi, too, in his later works.

"Is syncopation objectionable? The syncope is like seasoning on meat. One man likes lots of pepper, another none at all — it is entirely a matter of personal taste. Each is entitled to help himself to what he prefers. Some people shudder at syncopation. Ugh! they cannot bear it. Very well, then. Let them listen to something else.

"Do I object to popular music? Why should I? There is none being written today.

"What do I mean by popular music? These street songs and those of the stage that are sung today and forgotten tomorrow — that is not popular music. It is not worth bothering about. But this," and he hummed a strain of the prison song from *Il Trovatore*, "that is real popular music; it goes into the heart of people and becomes part of them." — *Los Angeles Tribune*, April 15, 1913



RECENT issues of *The Theosophical Path* (Katherine Tingley, editor, Point Loma, Cal.) have set for this magazine a high standard, fully maintained in the March number, which, in addition to its valuable articles on Theosophy, Science and Art, is one of the most superbly illustrated numbers that have yet appeared.

Louisville Times (Ky.), March 21, 1913

What the Râja Yoga Institute at Visingsö will mean for Sweden and the rest of Europe

(From the Special Peace Congress Edition of *The Râja Yoga Messenger*, June, 1913.)

RAJA YOGA, Kingly Union, are words which at the present time are known all over the world as the name of the system of education that Katherine Tingley is carrying out in her Râja Yoga Schools. The center of learning at Point Loma was founded several years ago and has now reached a truly high stage of development. It is no longer an experiment but an assured success. Thousands of people recognize the greatness of the work being done, and realize that this is an ideal school and college. It is such an institution that Madame Tingley is about to start at Visingsö, the island-pearl of Sweden; and many have long been awaiting the establishment of this school. Among these is the well-known Consul Hjalmar Wicander who, after his recent visit to Point Loma, wrote an account of his sojourn there. From this article the following extract has been taken to illustrate the general feeling of the Swedish people:

The Leader of the International Theosophical Society, which has departments, centers, and members, all over the world, is, as mentioned 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, for I am firmly convinced that it will be of great and beneficent significance for our land and people.

Already applications are being sent from people all over Europe who wish to place their children in the school at Visingsö; yes, from the whole of Europe, for this school, although it is situated in Sweden, will, like the one at Point Loma, be international in character.

It will here be interesting to note that Earl Per Brahe, the ruler of Visingsö during the greatest period of Swedish history, founded there a school remarkable for its aims and constitution. Music was one of its principal subjects, and it was the only school in Sweden to admit girls as pupils. The Earl himself directed the work during forty years, but after his death it fell into neglect. A hundred years ago it was dissolved by Parliament and its property was divided between two other schools. Nevertheless it exists in the memory of the inhabitants of Visingsö, affectionately called by them, "Per Brahe's Thought." These faithful followers of the Earl have never lost their hope that some time this beautiful thought will again be brought to light. The 20th century has been found the opportune time, and Visingsö will now become the center of learning which that "friend of the people" intended it to be.

In the Râja Yoga School and College the youth will be taught that there are two forces at work within him, namely the higher Self and the lower self, and that the first step on the long way to perfection is to overcome his lower self by means of his higher. He will learn that he is an immortal soul, born on this earth to gain experience and to have the opportunity of improving himself, thus approaching the goal, which is the full development of all the faculties. The

teachings of Karma and Reincarnation will answer all his questions as to what he is, whence he came, questions that are asked by every child, and cannot be answered satisfactorily but by Theosophy. Through these divine teachings the child will learn to eliminate all that is low, deceitful, and selfish in his nature, thus bringing into play his noblest qualities.

This Râja Yoga School at Visingsö will certainly be a great example to all schools in Sweden, as well as to those of other European countries. The improvement and progress, not only mentally and physically, but spiritually and morally as well, of the children in that school, will be evident to all. As Katherine Tingley says: "The real secret of the Râja Yoga system is rather to evolve the child's character than to overtax the child's mind; it is to bring *out*, rather than to bring *to*, the faculties of the child. The grander part is from within."

At Visingsö all Europe will see the practical side of Theosophy, the principles of Theosophy actually lived out. The unselfish life of every one working there, not for his own good, not for worldly possessions, but for humanity, will spread an atmosphere of Brotherhood far and wide. The teachers will be living examples to the children of what is noblest and best in men's characters. The children too, when visiting their homes, will impart to their parents and to all with whom they come in contact, a share of the sweetness and happiness of their lives as Râja Yoga children. Those who have their homes far away, and are not able to see their parents, will send messages of Râja Yoga in their letters, proving that true pleasure in life comes not from selfish desire or self-interest, but from living for others.

Thus the children in this Râja Yoga School at Visingsö will become messengers of truth and peace to Europe, and in their endeavors to unite all people of this earth into one glorious Brotherhood, they will gain an added strength from the co-operation of their parents.

(Written by a committee of the Swedish girls of the Râja Yoga Academy, Point Loma, California, consisting of Karin Nyström, Karin Hedlund, and Aina Leverin.)

What the World says about our Râja Yoga Institution

(From the Special Peace Congress Edition of *The Râja Yoga Messenger*, June, 1913.)

OUR great American philosopher, Emerson, once said that nothing great was ever achieved without enthusiasm. As any reader of our paper *The Râja Yoga Messenger*, especially of this Peace Congress Edition, must realize, we Râja Yoga students have boundless enthusiasm for our college, because we know how great is the work it is accomplishing.

But to show that we are not alone in this feeling, and that we have good cause for our enthusiasm, we have prepared for our readers extracts from the writings and sayings of eminent writers, educators, business men, journalists, professional men, and men holding high civic positions, who have visited our institution and who have expressed themselves concerning it. This idea we have conceived and carried out ourselves without the suggestion or assistance of any of the directors or teachers of the institution. We desire that the world should know what our

college affords, and what students of the coming Râja Yoga School at Visingsö, Sweden, may also expect.

At this season our thoughts turn naturally to Sweden; and so we first present to our readers a short extract from an article entitled "A Sojourn at Point Loma," written by Consul Hjalmar Wicander of Stockholm:

My desire to see Point Loma came from the knowledge I had of the Theosophical Movement in Sweden, which had attracted my interest, though I am not a member. . . . 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.*

Next shall come a few opinions from representatives of different nations and callings the world over; though the great difficulty has been to know what to choose from the great mass of commendatory material at hand.

. . . . We visited the Temple of Music and Drama, where we were the witnesses of an expression of art such as only the pupils of the Râja Yoga College are able to give. . . . And this it is that impresses one so deeply—more than one can describe: *Truth* is here the first and last word. These young students in their simplicity, in their sincerity, are greater in their art than many great artists with great talent. They do not know what is vanity, what is selfishness. . . . (From a letter written by Professor Daniel de Lange, Founder and Director of the Conservatory of Music at Amsterdam, Holland, December 23, 1912.)

My dear Mrs. Tingley: I wish to put myself on record regarding what I have seen of the Râja Yoga system of training and the Râja Yoga School at Point Loma. . . . At different times since the Point Loma School was established, I have had the opportunity of seeing the details of the life and work of the children, and of witnessing their class-work. Their bright faces, betokening health and happiness, their interest in their studies and in their school life, the absence of any self-consciousness, their dignity and self-possession, all point to the most thorough training and the tenderest care. In addition to all this, in the high standard of excellence, and moral character, the school will compare favorably with any, and takes its rank among the highest. The Râja Yoga system seems to strike a new note in education, and I regard as fortunate indeed those boys and girls who have this training.

(Signed) Hugh J. Baldwin,

Superintendent of Schools for the County of San Diego, California.

. . . . Teachers, students, children, and directors of this Râja Yoga institution, greetings! We have come, we have seen, and we are conquered! We are ready now to surrender. We had all of us heard something of this institution from the press and from other sources, but I am sure that not until we had ascended this hill and looked around, had we the slightest idea of what was going on at this place. . . . We heartily appreciate the efforts of Mrs. Tingley and her staff of teachers. We are in truth your humble servants. . . . These children have conducted themselves so beautifully. It seems everything is easy for them. I have never seen a body of children so happy. During these long exercises they have been just as they ought to be. . . . I desire to see this institution again; to learn more of it. . . . We will carry the most cordial recommendation of this work wherever we go. (From an address delivered by Mr. G. M. Kirk, California State Superintendent of Schools, November 21, 1906.)

. . . . Madame Katherine Tingley: You should be congratulated on the noble work you have done, for you have erected a human and living temple. These children and their children's children will for generations to come honor and bless you for the noble work you have done for them and humanity.

(From an address by Andrea Sbarboro, Esq., Chairman of the California Promotion Committee, December 17, 1906.)

If the theory of Luther Burbank, the plant wizard, that with children as with plants, environment is the most important factor in their training, growth, and development, be a correct one, then Point Loma should produce some wonderful human plants. (From an article entitled "Point Loma's Râja Yoga," published in *Sunset*, August, 1909, by Karl Heinrich von Wiegand.)

On what other spot on earth can you choose the seat of such an institution, as on this southern extremity of the United States, favored with such climatic influences; so beautiful in temperature that roses and oranges bloom throughout the year? *It seems to me that you have the ideal spot; but I of course wish that you had placed it on the other side of the Pacific instead of on this side.* (Baron Kanda, of the Honorary Commercial Commission of Japan, speaking to the Directress, Faculty, and Students, of the Râja Yoga College, Point Loma, California, November 22, 1909.)

The following are a few extracts from the official report of our institution by Hon. Frank P. Sargent, Commissioner-General of Immigration of the United States, who visited our school in 1902:

The appearance of these children was refreshing. They were bright, clean, and healthy-looking. One point which impressed all was their open and frank countenances. When you asked them a question, be it a boy or a girl, no matter what their age might be, in answering they would look you squarely in the eyes. There was an entire absence of timidity. They seemed to be free and self-reliant, yet one could see that the discipline maintained was perfect.

. . . . The arrangement of the school-room is perfect. There is plenty of light and air.

. . . . They went through their reading, spelling, and mental arithmetic exercises. The work of these children . . . was astonishing.

. . . . The first house visited was the one used for the children whose ages ranged from six months to about four years. The arrangements here were found to be, from a health and comfort standpoint, ideal.

. . . . The alimentary department is all that could be desired. . . . The location of the institution is ideal.

. . . . The fact that there is not a sick child on the grounds should be sufficient to prove that their system of training and care is correct. . . . There is an entire absence of skin and eye disease so frequently found in institutions for children. Health and physical vigor is in evidence on all sides.

In 1909 a newspaper in Santiago de Cuba made an attack upon the Point Loma institution; but paid dearly for it, the editor being sent to jail and being ordered to pay a heavy fine. But while the attack was going on Katherine Tingley demanded an official investigation of her school from the Cuban Government. As a result, Sr. Don César A. Barranco, Chancellor of the Cuban Legation in Washington, made an investigation and reported most favorably. This was what we all expected, for all he had to do was to state the facts as they were. His report, written in Spanish and sent to his Government, was a complete refutation of all charges made against Katherine Tingley and her institution. We submit to our

readers an extract from a personal letter written to Madame Tingley by Chancellor Barranco, dated September 18, 1909, Legación de Cuba, Washington, D. C. It needs no comment.

Dear Madam: Having received a vote of thanks from the State Department of Cuba on my report of the Râja Yoga School at Point Loma, . . . it now becomes my pleasant duty to extend to you my personal hearty congratulations on the good work you have done at Point Loma, *in establishing an institution where children receive the highest moral, intellectual, and physical training.* . . . It is indeed very gratifying to see the extraordinary education you are giving these little countrymen of mine. . . . May you continue your good work for many years to come; and again congratulating you on your success, well-deserved, I beg to remain, with high consideration,

Yours very truly,
César A. Barranco.

We shall now continue with other miscellaneous extracts:

. . . . The wonderful institution of Point Loma is the greatest living and visible reality that the heart and mind of Katherine Tingley have brought to light. . . . The world has never seen anything like it before; here the harmonies of life seem to have surpassed even the harmonies of philosophy. (From an address delivered by Professor G. Andreini, former editor of *L'Attualità Illustrata*, Rome, Italy, at Point Loma, February 10, 1913. Translation by a Râja Yoga Student and approved by Professor Andreini.)

. . . . Here is the celebrated Râja Yoga Academy. . . . Here is the last word in the proper education of youth. . . . The results of Râja Yoga training cannot be denied when one sees and talks with the pupils, or when one comes in contact with the teachers. (From an article entitled "Visit to the International Theosophical Headquarters," by Johnston McCulley, published in a contemporary, January 1, 1912.)

In a few words, I desire to voice my appreciation of the Râja Yoga system of training at Point Loma and San Diego.

My heart is filled with joy and gladness when I think of the many . . . souls receiving this glorious education that cannot be excelled anywhere; and filled with sadness when I think of the many boys and girls who do not know of the Râja Yoga system, and cannot have the opportunities that the training affords; for in this age of unrest the child needs to be taught self-control as well as arithmetic and geography. Râja Yoga means the perfect balance of all the faculties, physical, mental, and spiritual; and under Mrs. Tingley's supervision this is being developed in the children in her schools, which are conducted in a truly marvelous way.

Compare the Râja Yoga children with the public school children! The former are not only advanced in studies, but they have that higher knowledge which comes from the heart.

Mrs. Tingley is, indeed, a great worker for humanity, and the day will not be long before the world's people will proclaim the fruits of her great efforts for the young folk. (Hon. D. C. Reed, Ex-Mayor of San Diego, California.)

. . . . Love seems to shine out in all things at Point Loma. It is an atmosphere of loving kindness and gentleness. In the classroom there was such a wonderful bond of sweet sympathy between teacher and pupil as to impress itself upon the most casual observer. . . . Precept and example seem to move the small world in an admirable manner.

I read a book once, called *The Demi-God*, where is told how careful selec-

tion for generations brought about a man Godlike in his attributes. After spending two half-days at Point Loma, the thought is insistent that here lies such a possibility, could this educational idea be carried out to its ultimate conclusion. (From "A Study of Râja Yoga at Point Loma," by Dr. Clarence E. Edwards Chief, Publicity Bureau, Counties' Committees of the California Promotion Committee. Published in the *San Francisco Chronicle*, January 6, 1907.)

The next extract is from an article entitled "The Theosophical Institution at Point Loma, California," written by one of the best-known and most able magazine writers in the United States, Mr. Ray Stannard Baker. It was published as an editorial in the January (1907) issue of *The American Magazine*, one of the largest, most widely read, and highest class monthlies in the United States.

... So many things were surprising about this school! ... From the moment I went into the school I was conscious of one peculiar and predominant impression—of difference from ordinary schools—which at first I could not quite identify. At last it came to me: it was the unusual repose of the pupils. The girls sitting at their tables sat with singular quietude, even the little children gave the appearance of absorbed occupation. I discovered that repose of demeanor represents an essential part of the training. They call their school Râja Yoga (literally Kingly Union), signifying the perfect balance of the faculties. Proper training of the body, proper food and sleep, an outdoor life, neither too much nor too little study, they believe, produce a balance of development which leaves no room for that nervous excitability which so often expresses itself in confusion and disorder. And the result certainly, is a remarkable repose, a repose of discipline and good health. ... The discipline, indeed, partakes in some degree of the sternness of the old Greek training. A father of one of the boys told me with pride how his own son when on duty recognized him only with a salute. ... Fine-looking boys they are, too. I think some of them might be depended on to carry a message to Garcia.

Dr. W. W. Boyd, writing in *The National Home Journal*, December, 1908, under the title of "A Labor of Love," said:

I have been up and down the world a good deal during the last few years, studying all sorts of institutions, philanthropic and otherwise, and the most unique organization I have met with, illustrating in its ideals the true spirit of Christmas, is the Râja Yoga Academy at Point Loma, California ... one of the best equipped institutions of learning in the United States.

Never have I seen a location for such an institution, the natural advantages of which were superior, taking them all in all. Its climate is ideal, varying scarcely ten degrees in a twelvemonth and permitting the children to live out of doors the year round. Its picturesque beauty is superlative. ... Oh, it is beautiful for situation, the joy of the whole earth! Here, if anywhere, may be found the fountain of life.

The following extract shall be the last one cited. It is taken from a long article entitled "Editorial Visit to Point Loma, Home of Theosophy," by L. P. Hathaway, published in *The Citizen*, Palo Alto, California, Sunday, January 30, 1910. After a visit to Point Loma, Mr. Hathaway sent his two children to our institution to be educated.

Day by day while at Point Loma we grew to understand ... that a child entrusted to the Râja Yoga system becomes a child of the most perfect guardian

that wisdom can produce—a guardian that has no whims, no prejudices, selfishness, malice, or inordinate desires, that gives its child only Good. . . .

Everywhere was a manifestation of an active and happy life. Who, seeing it as we were privileged to see it, could fail to be impressed with its wonderful results? Who shall say that here in this Râja Yoga system of education, which Katherine Tingley has introduced into the turmoil of the Twentieth Century for the benefit of Humanity's children—who shall say that here is not the greatest hope for the future? . . .

Fortunate the parent who is able to have his children admitted to Lomaland! Happy the child who becomes a part of this admirable and world-famous Institution!

It would be impossible to quote from all those who have visited our schools and expressed their delight at the work being done. Let the following names suffice, without their words, lest our article assume the dimensions of a book: Madame Theresa Carreño, the great Spanish-American pianist; Maud Powell, the celebrated American violinist; William Shakespeare of London, unexcelled as a vocal master; Frederick Ward and Minnie Maddern Fiske, who need no introduction; General A. W. Greely, U. S. A., noted Arctic explorer; Admirals Goodrich, Swineburne, and Thomas, U. S. N.; Hon. Emilio Bacardí, Ex-Mayor of Santiago de Cuba; Dr. Luis Rovira, one of the most prominent citizens of Santiago, and an able lawyer; and Sr. Don Ernesto de Moya, also of Santiago de Cuba (the children of these three Cuban gentlemen and patriots have all received or are still receiving the benefits of the Râja Yoga training); Governor Indalecio Sobrado, of Pinar del Río, Cuba, whose son is also a Râja Yoga student; Homer Davenport, world-famous cartoonist; Admiral Adigard, of the French Navy, who lost his life in the explosion on the *Jéna* at Toulon, France; Sir Henry Knight, former Lord Mayor of London, and the Hon. Auberon Herbert; Professor Naruse, President of the largest women's college in Japan; Sr. Dr. Rafael Altamira, of the University of Oviedo, Spain; John Hubert Greusel, reckoned the best interview writer in the United States; Edward H. Ozmun Esq., late American Consul-General at Constantinople (deceased December, 1910), whose two children are Râja Yoga students; Dr. Wharton James, student and writer on Indian life; Henry James, eminent author; and others *ad infinitum*.

Did ever school have better endorsement? Do you wonder that we are enthusiastic and grateful for the opportunities that have been afforded us through Katherine Tingley's devotion to the spiritual mental and physical education of the youth?

"THE RELIGION OF THE ANCIENT CELTS": *

by J. A. MacCulloch, Hon. D. D. (St. Andrews), etc.

THIS is one of the many good books upon the subject of Celtic mythology, early history, etc., which are seeing the light these days; it is characterized—as are they all (almost all)—by great learning, patient collation and arraying of evidence; but, for lack of some illumining ray of intuitive knowledge, inability to arrive anywhere with such evidence after collecting and setting

* Edinburgh, T. and T. Clark.

it forth. We find varying conclusions arrived at in these works; one authority will prove to you that the Druids were a pre-Celtic order, the magicians of a race the Celts conquered; another will prove to you that they were strictly Celtic; this one will bring the Celts from this place, that one will bring them from that other place, and so on. All of which ought to teach us that the evidence at hand is not sufficient to prove any materialistic theory on the subject, and that you are not bound to believe the authorities when they tell you, as Dr. MacCulloch does for example, in the face of the evidence of all classical authors, that the Druids had no esoteric teachings; or as all these modern writers do, again in the face of all classical evidence, that the Celts did not believe in reincarnation. We have yet to see this subject treated in a better way than was done in a work recently reviewed in these pages, *The Faery Faith among the Celtic Peoples*, by Dr. Evans Wentz of Rennes University; an authority whose learning is at least equal to that of any of the investigators of Celticism, and who does not happen to be psychologized by certain foundationless dogmas of the day, as, at least for the most part, the rest of them are.

To do anything profitable in this field, you must start out with the knowledge that the human heart and the human soul are to be met with wherever you meet with humanity. Dr. MacCulloch has glimmerings of this idea, but they serve him to little purpose; as soon as he gets to work on the evidence, he carefully lays them aside. Thus he says:

We try to rebuild Celtic paganism and to guess at its inner spirit, though we are working in the twilight on a heap of fragments. . . . Yet from these fragments we see the Celt as the seeker after God, linking himself by strong ties to the unseen, and eager to conquer the unknown by religious rite or magic art. For the things of the spirit have never appealed in vain to the Celtic soul, and long ago classical observers were struck by the religiosity of the Celts. They neither forgot nor transgressed the law of the gods, and they thought that no good befell men apart from their will . . . all Celtic regions have been characterized by religious devotion, easily passing over to superstition, and by loyalty to ideals and lost causes.

And then, a little later, he says:

The Celts had a savage past, and conservative as they were, they kept much of it alive.

The first passage quoted is certainly true: all history bears it out, and no one would dispute it (one would think). Of the second we may say that there is not a shadow of evidence to show that the Celts, or any other Aryan race, had a savage past. That statement rests solely on such evidence as this: "Oh well, of course they had, they must have had." It is simply a foolish dogma of the day, that your unwary investigator accepts without question. So everything that is said in favor of the Druids by classical writers must be rejected *a priori* — they were of course deceived by false analogies, how could they know? — and so forth; but everything that is found in such authors derogatory to the Druids, such as the human-sacrifice myth, cannot be questioned for a moment. The Druids had no philosophy, no learning, in spite of the fact that the learned and philosophic Greeks held that they had, and respected them for it. But of course they were

cruel, bloodthirsty, and murderous wretches, because their arch-enemies, the Romans and the Greeks with their intense racial pride that always tended to see barbarism in the "barbarians," said so. They did not believe in reincarnation, because . . . because . . . Well, we have never quite discovered why they are not allowed to have believed in reincarnation, in spite of the fact that all the evidence shows that they did believe in it, and that reincarnation has been the darling belief of mankind, the belief of the majority of mankind in all ages.

Now let us suppose that in classical times the Druids were all that the classical writers say they were: at once the teachers of a high and severe code of ethics and morality, and of an esoteric philosophy; and on the other hand, practisers of human sacrifice, etc. "The analogy of religious evolution in other faiths," which Dr. MacCulloch says should help us in reconstructing that of the Celts, shows clearly that a religion starts by being pure and ennobling, and becomes corrupt with the ages. The conclusion would be that the ethics, the morality, and philosophy of the Druids, were the fundamental and original part of the teaching and practice, and that the abuses, if they existed, were a late growth, and not widely spread enough, at that, to obscure from the eyes of the classical authors the philosophy and elevated teachings which still existed and were still perhaps predominant. But such a simple, reasonable, and we would say obvious explanation of the conflicting classical evidence does not seem to occur to many scholars.

We venture to contribute this theory, based on Theosophic teaching, and which has the virtue of reconciling all known facts. The primitive Aryans were a highly cultured people, spiritually advanced; in their sacred mysteries were taught the truths of the spiritual nature of man and the universe, which we, under the influence of religious and materialistic dogmatism, have forgotten. The half-memory of these truths, preserved by the intuitive and conservative Celtic peoples, accounts for the innate leaning towards spiritual things conceded to be a characteristic of these peoples. With the ages, the primitive spiritual impulse given to the Aryans by the first leaders and teachers of the race — Initiates of the Mysteries, as we say — waned away, and civilization declined with it, until it reached its lowest point in the Middle Ages of our own era. It is a fact that the rise of a race from stone-age barbarism to civilization is unknown to history; even the stone age savage, as we find him in the wilds of the world in the present day, retains the tradition of a great and civilized past of his race. On the contrary, we find in China, India, Persia, Greece, Rome, and America, the record or tradition of civilizations that declined and lost their primitive glory — in some cases to give place to actual savagery. Rise and fall are Nature's course, certain, unvarying.

INTERNATIONAL THEOSOPHICAL PEACE CONGRESS, VISINGSÖ, SWEDEN: HANDBOOK OF INFORMATION (*Illustrated*) *

THIS handy pocket-book, or pamphlet, printed in large, clear type suitable for perusal in car or steamer, affords not only general information regarding the forthcoming Congress at Midsummer in Sweden, but also gives a succinct synopsis of the manifold activities of the Theosophical Movement throughout the world, during the past forty years or more. Many artistic illustrations, and the variety of the subjects treated, yield a vivid impression of the expansion of these activities. The brochure, intended primarily for those who will attend, or who are interested in the work of the Congress, should nevertheless prove invaluable to all beginning seriously to inquire what Theosophy really does mean, what it is doing, and what it has accomplished.

The Handbook is prefaced by *An Ode to Peace*, which imparts a note of rare distinction to the production. For this ode will surely rank as a gem of literature. Specially written for the Congress, it has been set to music by a student of the Râja Yoga College at Point Loma, and this will be rendered for the first time at Visingsö.

A general statement of the circumstances surrounding the Congress is followed by a brief account of the nature and activities of the Universal Brotherhood and Theosophical Society, succeeded by an outline of its history. Then there is an illuminating sketch of the educational work in the Râja Yoga College at Point Loma. Next "Hospital Work among Soldiers," and "Work in Cuba," portray some of the well-nigh incredible humanitarian work actually accomplished by the International Brotherhood League. Very many activities are, however, not referred to, simply owing to lack of space.

The section devoted to "Theosophical Publications" is a mine of information, and affords so many glimpses of vital truths as to constitute a veritable *vade mecum* for the inquirer. "Work in Prisons" reveals another extensive and surprising line of practical work accomplished. With the next section, "The Isis League of Drama," one enters a different world of effort and ideas. Here is to be found much of the highest moment, and especially a memorable utterance on the Drama, from the lips of Katherine Tingley. The next theme is "The Woman's International Theosophical League."

A description of beautiful Visingsö, an island in Lake Vättern, Sweden, follows, with allusions to medieval and legendary history, including a striking local prophecy about Peace. General and detail maps are appended, showing the site of the new Râja Yoga College, the foundation-stone of which will be laid during the Congress. A brief chronology of some important events in the history of the Theosophical Movement throughout the world is added, followed by a list of books recommended for inquirers.

Altogether, the booklet breathes the life of a NEW ORDER OF AGES. F. J. D.

* Aryan Theosophical Press, Point Loma, California, U. S. A. Price 25 cents, postpaid.

VOL. IV NO. 1

JANUARY 1913

The Theosophical Path



Rd. 586799

Copyright by Katherine Tingley, 1910

SINGLE COPY (Domestic) 20c. (Foreign) 25c. or 1s.

Digitized by Google
POINT LOMA, CALIFORNIA, U. S. A.

The Râja Yoga College

Point Loma, California, U. S. A.

(Non-Sectarian)

KATHERINE TINGLEY, Foundress and General Directress

The Râja Yoga system of education was originated by the Foundress as a result of her own experience and knowledge. Râja Yoga is an ancient term: etymologically it means the "Royal Union." This term was selected as best expressing in its real meaning the purpose of true education, viz: the balance of all the faculties, physical, mental, and moral.

The Building of Character

One of the most important features of this system is the development of character, the upbuilding of pure-minded and self-reliant manhood and womanhood, that each pupil may become prepared to take an honorable, self-reliant position in life.

In the younger as in the older pupils, the sense of individual responsibility and personal honor is aroused.

The Pupils

The Râja Yoga College comprises two general departments of instruction: (1) The Râja Yoga Preparatory School and Academy, for boys and girls respectively (separate buildings). (2) The College proper, for students following the collegiate courses.

The Studies

The studies range from the elementary to those of a university course, including the following: Literature, Ancient and Modern Languages, Mathematics, Physics, Chemistry, Surveying, Mechanical Electrical and Civil Engineering, Law, the Fine Arts, Music, Industrial Arts, Practical Forestry and Horticulture, Domestic Economy, etc.

The Teachers

The staff of teachers is formed of men and women specially trained for their duties by long experience in scholastic work, and is composed of graduates of European and American Universities, and of specialists in other lines.

DIRECTORS:

REV. S. J. NEILL

GERTRUDE W. VAN PELT, B. Sc., M. D.

ASSISTANT DIRECTORS

PROF. W. A. DUNN

MRS. W. A. DUNN

Headmaster of the Boys' Department

Head Teacher of the Girls' Department

H. T. EDGE, B. A. (Cantab.), M. A.

MRS. W. A. DUNN

For Information, Address

THE SECRETARY

Râja Yoga College, Point Loma, California.

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.**

Raja Yoga College Meteorological Station, Point Loma, California

Summary for April, 1913

TEMPERATURE

Mean Highest	62.70
Mean Lowest	51.93
Mean	57.31
Highest	77.00
Lowest	46.00
Greatest Daily Range	23.00

PRECIPITATION

Inches13
Total from July 1, 1912	5.53

SUNSHINE

Number Hours, actual Sunshine	293.20
Number Hours Possible	390.00
Percentage of Possible	75.00
Average number of Hours per Day	9.77

WIND

Movement in Miles	4842.00
Average Hourly Velocity	6.72
Maximum Velocity	20.00



A. G. Spalding & Bros.



The World's Leading Manufacturers and Retailers of Official

Athletic Supplies

You Don't Pay for the Name

when you buy a Spalding athletic article, as some dealers who are after a bigger profit on athletic goods would have you infer. You pay for, *and get*, honest workmanship and material. The name—as evidenced in the Spalding Trade Mark—is put on as a guarantee of what you pay for.

Spalding's 1912 handsome illustrated catalogue will aid you in making your selection

A. G. Spalding & Bros.

New York	Chicago	Denver	San Francisco	Newark	Baltimore
Columbus	St. Paul	Boston	Washington	Detroit	Los Angeles
Philadelphia	St. Louis	Milwaukee	Seattle	Pittsfield	Kansas City
Indianapolis	New Orleans	Buffalo	Cincinnati	Louisville	Atlanta
	Syracuse	Cleveland	Minneapolis	Dallas	
		Montreal, Canada	Toronto, Canada		
		Edinburgh, Scotland	Sydney, Australia		
		London, England	Birmingham, England	Manchester, England	





DRAWING
PAINTING
SCULPTURE
ETCHING

SEND FOR
PROSPECTUS

SAN DIEGO ACADEMY OF ART

DESIGNING
ILLUSTRATING
OUTDOOR-
SKETCHING

1515 BLDG
SAN DIEGO
CALIFORNIA



Please mention THE THEOSOPHICAL PATH

**COPPER PLATE
ENGRAVING — EMBOSSED
MONOGRAMS TO ORDER**

Drawing Materials

**CRANE'S STATIONERY
IN POPULAR SHADES
SEALS AND WAX SETS**

Books in all Languages: Classical, Educational, Fictional

We will Order for you any Book Wanted

Loring & Co. - Stationers

Booksellers - - School and Office Furnishers

Dealers in Spalding's Tennis, Golf and Baseball Goods

762 Fifth Street, San Diego, Cal.

**ANSCO PHOTO GOODS
FILMS, CAMERAS
DEVELOPING PAPERS**

**Visit our Big Toy
Department
on 2nd Floor**

**ROYAL VISIBLE TYPEWRITERS
WATERMAN FOUNTAIN PENS
ARTISTS' MATERIAL**

Studies in Occultism

A Series of Reprints from the Writings of H. P. Blavatsky

✽

Pocket size, cloth; each35
Set of six volumes1.50

- Vol. 1. Practical Occultism. Occultism *vs.* the Occult Arts. The Blessing of Publicity
- Vol. 2. Hypnotism. Black Magic in Science. Signs of the Times
- Vol. 3. Psychic and Noetic Action
- Vol. 4. Kosmic Mind. The Dual Aspect of Wisdom
- Vol. 5. The Esoteric Character of the Gospels
- Vol. 6. Astral Bodies. Constitution of the Inner Man

✽

FOR SALE BY

THE THEOSOPHICAL PUBLISHING CO., POINT LOMA, CALIFORNIA

Please mention THE THEOSOPHICAL PATH

Handbook of Information

International Theosophical Peace Congress
Visingsö, Lake Vettern, Sweden :: :: June 22-29, 1913

THIS handbook, which contains salient points in the history of the Theosophical Movement, a review of the Theosophical work, a Chronology and a number of illustrations of Sweden and of the International Theosophical Headquarters, Point Loma, California, and also a sketch map of Sweden, is a useful thing to have and to hand on. Not only does it set forth what the Peace Congress is, but really covers a whole territory of information that any one interested in Theosophy and religio-scientific questions ought to know.

Price per Copy, 111 pp., 25 Cents

A Souvenir of the Theosophical Peace Congress, to be held at Visingsö, Lake Vettern, Sweden, June 22-29, 1913

A Proclamation in Symbolism

THIS is a most remarkable and a most beautiful symbolic study. The fine drawings have been specially prepared and refer to mysticism in many lands: Egypt, ancient America, old Scandinavia, etc. Profound sayings from the three Theosophical Leaders are also included and are well worth reflection.

This beautiful product of thought and the printer's art is limited in quantity as not many have been struck off.

PRICE 25 CENTS

Order from

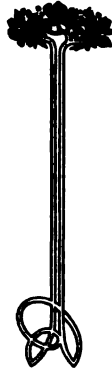
The Theosophical Publishing Company, Point Loma, California

Please mention THE THEOSOPHICAL PATH

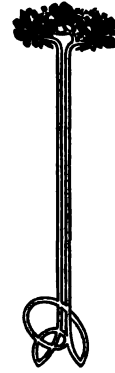
Souvenir Peace Album

Point Loma, California

Visingsö, Sweden



THIS work of art, especially got out to commemorate the holding of the International Theosophical Peace Congress at Visingsö, Sweden, June 22-29, 1913, is one of the finest specimens of printing and engraving work yet issued by the Aryan Theosophical Press. The first part of the Album contains exquisite views of the International Theosophical Headquarters, at Point Loma, California, and the latter part a number of historical and nature views of the island of Visingsö. The size of the Album is roughly $9\frac{1}{2} \times 12\frac{1}{2}$. Every one should have one.



PRICE, POSTPAID, ONE DOLLAR

The San Diego Union

ESTABLISHED 1868

THE PIONEER NEWSPAPER of Southern California

DAILY, 75c. per Month; SUNDAY, \$2 per Year; WEEKLY, \$1.50 per Year

What NEWSPAPERDOM says:

"The San Diego Union, the acknowledged family newspaper of its home town, covers that city and surrounding territory more thoroughly than is done by any other newspaper in the West. It charges more than twice as much in subscriptions than any of its contemporaries—and has a larger circulation than any of them."

YEAR	Postoffice Receipts	Bank Deposits	Bank Clearings	How Buildings	No. of Permits
1901	\$26,181	\$1,830,823		\$ 122,285	282
1902	41,720	2,334,778	CLEARING	482,140	127
1903	46,000	3,092,772	HOUSE	710,123	267
1904	66,392	3,723,223	ORGANIZED	914,957	508
1905	64,190	5,384,818	IN	1,195,170	716
1906	74,360	6,844,572	1906	2,761,288	826
1907	86,776	7,084,322		2,237,918	1061
1908	103,570	7,151,378	37,771,149	2,359,540	1236
1909	113,632	8,566,534	52,084,921	2,832,100	1820
1910	140,208	11,016,000	66,706,874	4,006,900	1986
1911	181,808	15,805,764	96,724,333	5,708,805	2699
1912	228,058	19,613,916	131,884,007	10,001,415	4559

Please mention THE THEOSOPHICAL PATH

Marine National Bank

SAN DIEGO, CAL.

CAPITAL AND SURPLUS: \$150,000.00

✽

Officers and Directors

G. W. FISHBURN, President

F. A. GARETSON, Vice-President

O. L. SELLERS, Cashier

B. P. CHENBY

C. H. WAGNER

J. E. FISHBURN

✽

Interest Paid on Time Accounts

Isis Conservatory of Music



*Art Department of the Universal
Brotherhood and Theosophical Society*



For full particulars apply in
first instance by letter to
Prof. Wm. A. Dunn, Director
Isis Conservatory of Music
International Theosophical Headquarters
POINT LOMA, CALIFORNIA

AUTOMOBILES FOR HIRE

U. S. Grant Auto Livery Co.

STAND AND OFFICE: . U. S. GRANT HOTEL
SAN DIEGO, CALIFORNIA

PHONES: HOTEL EXCHANGES OR

HOME **1441** SUNSET

When in San Diego, by hiring one of our cars, you can visit the International Theosophical Headquarters, Point Loma, and other points of interest in a most comfortable manner and at a minimum of time and expense. B. K. GILLESPIE, Manager.

Please mention THE THEOSOPHICAL PATH



FROM OR TO

CALIFORNIA

GOING EITHER WAY

Los Angeles Limited

SOLID BETWEEN
Chicago and Los Angeles

Will be found very Satisfactory. Runs Daily via North Western, Union Pacific and Salt Lake Route, through Salt Lake City.
Less than three days en route in a palatial train. Connects at Los Angeles to and from San Diego and Point Loma.

Information at any ticket office or SALT LAKE ROUTE OFFICES:
UNION BUILDING, SAN DIEGO; 290 BROADWAY, NEW YORK
142 SO. CLARK ST., CHICAGO; 601 SO. SPRING ST., LOS ANGELES

Do You Want to Live in ? California
the Best Place in the World

Do You Want to Live in the ? San Diego
Best Climate in California

IF you want the best all-the-year seaside home you will buy that home in **La Jolla, San Diego**, from me. Electricity, Gas, Water, Sewers, Excellent Transportation, only thirteen miles from the heart of San Diego.

All Kinds of Insurance

Communicate with

W. F. LUDINGTON

P. O. Box 96 1130 Fifth Street, San Diego, California

Please mention **THE THEOSOPHICAL PATH**

P & O

(Under Contract with H. B. M. Government)

Passenger Services

Egypt, India, Ceylon, Straits, China, Japan,
Australasia and all Eastern Ports

Frequent and Regular Sailings from and to
London, Marseilles and Brindisi

P & O

Pleasure Cruises

Throughout the Year According to Season
Around the Coasts of Europe, Norway and
the Mediterranean

Programme on Application

For Passage, Freight and all Information, Apply
Peninsular & Oriental Steam Navigation Co.

122 Leadenhall St., E. C., or Northumberland Av.
W. C. London ; or

Thos. Cook & Son

245 Broadway, 264 Fifth Avenue, 2389 Broadway
553 Fifth Avenue

New York
and American Branches

P & O

Round-the-World Tours

Please mention THE THEOSOPHICAL PATH

Speed's the Thing



When you hear
of it in connection
with a typewriter
it means the

Underwood

It's the world's champion for

SPEED and Accuracy

Holds every record since tests began

"The Machine You will Eventually Buy"

Underwood Typewriter Company

(Incorporated)

Underwood Building, New York

Branches in all Principal Cities

Please mention THE THEOSOPHICAL PATH

California to Chicago and Chicago to California



Through the most interesting part of the
Great South West

You see the Ancient Indian Pueblos

You can stop over and visit the Petrified
Forest and Earth's Scenic Wonder:
The Grand Canyon of Arizona

"Comfort and Service" is the watchword
on Santa Fe Trains

Our picture folders will interest you

JNO. J. BYRNE, A. P. T. M.
Santa Fe Ry.
Los Angeles, California

W. J. BLACK, P. T. M.
Santa Fe Ry.
Ry. Exchange, Chicago, Ill.

Santa Fe

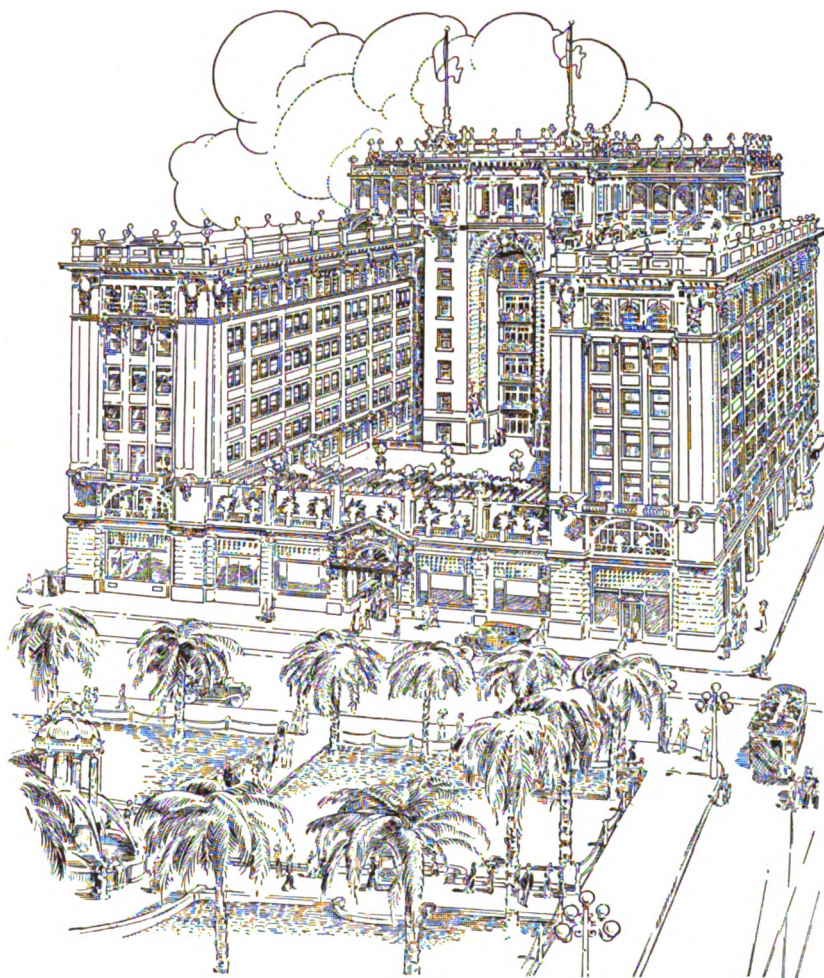
Please mention THE THEOSOPHICAL PATH

U. S. Grant Hotel

San Diego, California

Fireproof

European Plan



500 Rooms — 350 with Bath

Cuisine and service unexcelled. Complete system of
Turkish baths and warm salt water plunges

Tariff \$1.50 per Day and Upward

James H. Holmes, *Managing Director*

Alonzo P. Lee, *Assistant Manager*

The Râja Yoga College

Point Loma, California, U. S. A.
(Non-Sectarian)

KATHERINE TINGLEY, Foundress and General Directress

The Râja Yoga system of education was originated by the Foundress as a result of her own experience and knowledge. Râja Yoga is an ancient term: etymologically it means the "Royal Union." This term was selected as best expressing in its real meaning the purpose of true education, viz: the balance of all the faculties, physical, mental and moral.

The Building of Character

One of the most important features of this system is the development of character, the upbuilding of pure-minded and self-reliant manhood and womanhood, that each pupil may become prepared to take an honorable, self-reliant position in life.

In the younger as in the older pupils, the sense of individual responsibility and personal honor is aroused.

The Pupils

The Râja Yoga College comprises two general departments of instruction: (1) The Râja Yoga Preparatory School and Academy, for boys and girls respectively (separate buildings). (2) The College proper, for students following the collegiate courses.

The Studies

The studies range from the elementary to those of a university course, including the following: Literature, Ancient and Modern Languages, Mathematics, Physics, Chemistry, Surveying, Mechanical Electrical and Civil Engineering, Law, the Fine Arts, Music, Industrial Arts, Practical Forestry and Horticulture, Domestic Economy, etc.

The Teachers

The staff of teachers is formed of men and women specially trained for their duties by long experience in scholastic work, and is composed of graduates of European and American Universities, and of specialists in other lines.

DIRECTORS

REV. S. J. NEILL GERTRUDE W. VAN PELT, B. SC., M. D.

ASSISTANT DIRECTORS

PROFESSOR W. A. DUNN MRS. W. A. DUNN

Headmaster of the Boys' Dept.

Head Teacher of the Girls' Dept.

H. T. EDGE, B. A. (Cantab.), M. A.

MRS. W. A. DUNN

For Information, Address

THE SECRETARY

Râja Yoga College, Point Loma, California.