

THE THEOSOPHICAL PATH

ILLUSTRATED MONTHLY

EDITED BY KATHERINE TINGLEY

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

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International Theosophical Headquarters, Point Loma, California, U.S.A.

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*A stream of heavenly light from Phoebus flowing,
Veil'd in the clear breath of the purest air,
By soothing song and mystic spell allur'd
Falls like a glory round the prophet's head,
Pierces the delicate membrane of the brain,
Fills the soft coating of the inward frame,
Thence surging upward in hot stream returns,
And through the living pipe gains welcome voice.*

(Porphyry, *Of the Philosophy to be derived from
Oracles*, apud Euseb., *Præp. Evangel.*, 194 d.)

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IN THE ROTUNDA OF THE RÂJA YOGA ACADEMY BUILDING
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

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NO. 1

Through birth and rebirth's endless round,
Seeking in vain, I hastened on,
To find who framed this edifice.

O builder! I've discovered thee!
This fabric thou shalt ne'er rebuild!
Thy rafters all are broken now,
And pointed roof demolished lies!—*Jātaka*, I, 76

(Warren, *Buddhism in Translations*, Harv. Orient. Series, iii, 83.)

IMMORTALITY: by Magister Artium



WHO really knows anything about it? impatient people may ask; who can tell us anything definite and sure? What kind of information or enlightenment they expect, and what justification they have for their complaint, are other questions, which must also come in for consideration. The customary sources of religious information yield us doctrines and promises, vague, various, unconvincing. Philosophy speculates; but being uncertain both in its axioms and its logic, arrives at variable results. Science is pre-occupied, but offers us a provisional verdict of non-proven. Mysticism directs our hopes toward the attainment of internal enlightenment. Some impatient souls have adopted what may be called the experimental method, but neither their means nor their results satisfy the mind; whether spiritists or physical researchers, the evidence they have secured is not of a kind to raise our hopes.

It may be asked, "Can Theosophy tell us anything definite, or will it merely put us off with more vagaries and speculations?"

It may be answered that Theosophists have never undertaken to furnish the impatient inquirer with the kind of evidence which he demands and seems to think possible. They have only sought to guide people to the path of knowledge by directing their attention to Theosophy, which clears up so many difficulties even at the outset, and conducts the faithful student eventually to the terrace of enlightenment.

Since the mysteries of life and death cannot, by their very nature, be revealed to the understanding of the average man of today, the only thing that can be done towards clearing up those mysteries is to show the path that leads to understanding. This understanding pertains to *self-knowledge*.

All too often the obscurity of a problem lies in the vagueness with which it is stated, and many a question is answered by the mere process of editing the query. It behooves us, therefore, to consider first the terms of our inquiry — “Am I immortal?” — and to settle, if possible, what precise meaning to attach to the words “I” and “immortal.” This is essential, because no question is answerable if a fallacy or obscurity lurk in its terms.

Now what most people call “I” is a very complex thing, and it is conceivable that a part of it, but not the whole, may be immortal. It is certain that a great deal of that which goes to make up our personality or selfhood is not immortal. Yet the idea that the *whole* is perishable and limited by time is repugnant. The very fact of our being able to propound the question at all seems to suggest that there is an immortal element. No such question can be imagined as troubling the mind of a dog, nor does it occur to our own mind when we are engrossed with present interests. It is only in moments of reflection and introspection that there arises that painful sense of duality which convinces us that we are compounded of mortal and immortal elements.

And what is meant by the word “immortal?” For present purposes it will be advisable to define it as meaning “surviving death,” and to ask, Is there anything in man which survives his physical death and *which existed before he was born?* But in speaking about the death and life of the body, we may well ask, “How long *does* the body live?” Does not physiology tell us that the atoms of the body are constantly changing, so that in a few years they are entirely changed? If this be so, then the physical body only lives a few years. It is, in fact, dying all the time, and being reborn every minute. Death and rebirth are the constant process of our daily existence. What then is that which endures throughout the whole seventy-odd years? As it is not the physical body, it must be something within or beyond the physical body; just as the tree and its branches outlast all the changes of foliage, or just as a piece of muslin is within the patterns that may be embroidered temporarily upon it.

We thus get a new idea of the meaning of the words “life,”

“death,” “mortal,” and “immortal.” We see that some parts of our make-up have a very short existence, others a longer one, and so on.

Next comes up the question of *memory*. A distinction should be made, for present purposes, between memory and recollection. A thing may be stored in the memory and yet not be recollected; recollection is the act of bringing up something from the memory. At any moment, either awake or perhaps in a dream, there may flash across the mind some scene or event of years ago, that has not once been thought of since. We often try to recollect things which we know are in our memory, but fail; and perhaps succeed later on. These facts open the way to the surmise that our memory may contain much more than we can ever recollect — even that the memory may perhaps retain *everything* that we have ever experienced.

The next question is, What is the seat of the memory? Wherein do the stored up and registered impressions inhere? The answer would seem to be that there is no restricted seat of the memory, and memory is not a special faculty pertaining to the special functions of a particular part of our internal anatomy, but a general property of nature. It has been said that every *cell* has a memory, and that this cell-memory is connected with habit, causing the cell to repeat what it has been accustomed to do. There is one part of our mind which recollects tunes and insists on repeating them, independently of our wishes; there is another part that recollects odors; a special visual memory brings up scenes and faces; and so forth. Some memories are superficial, others deep, others deeper still. The memories of early life lie so deep that we can seldom bring them back at all. The important question in the present connexion is whether there is a memory that goes back beyond birth.

If there be a memory that goes back beyond birth, it is evident that this memory must be independent of the physical brain and every other part of our present physical anatomy. But this does not seem specially wonderful in view of the fact that we actually recollect experiences which must have taken place at a time when every atom in our body was different from the atoms which compose it now. In short, we know that memory is independent of physical structure, and that the new atoms which enter the body, to replace those which die or depart, accommodate themselves to a plan inherent in some structure that is *not* physical.

The problem of immortality is inseparably involved with several

other problems that we have not solved, and this is the reason why we remain in ignorance about it and cannot rightly expect to find a satisfactory answer until we have solved those other problems. You cannot explain the calculus to a person unfamiliar with mathematical conceptions; and every teacher is met with questions to which he can only reply by recommending further study. Such an answer is the only one that could be given us by any "powers or gods that be" to whom we might be supposed to apply for information. The knowledge must be won by self-knowledge. How could it be revealed to our present understanding? We should have to be able to imagine the condition of the disembodied and disenthralled Soul, the state of the Self when purified from its mortal attributes; in short, we require to have progressed farther on the road of self-knowledge.

One of the principal problems which we have not yet solved, but whose solution is plainly essential to the solution of the problem of immortality, is that of the meaning of personality or selfhood — the mysterious baffling relation and difference between "I" and "You," between myself and other selves. This is one of the problems that make our brain reel in our moments of deep reflection, when we try to pass in thought from the relative to the absolute, when we shudder with a sudden sense of the unreality of our existence and try to fathom the real. It is clear that our knowledge is limited in this direction and that if this problem were solved the question of immortality would present an entirely new aspect. If there is within us a knowledge that penetrates this mystery of personality, then to that inner understanding the questions of life and death may be clear. Intuitive glimpses of a higher understanding appear in cases where some one sacrifices his own life to save another, as though he found thereby a truer immortality than in saving his own life.

Another mystery is the mystery of time. In moments of deep reflection we are appalled at the attempt to fathom the mystery of eternity, and thus another limitation of our mind is disclosed. Time, as we know it, is some quality of our terrestrial consciousness; and so long as we think in terms of it we cannot reach a conclusion satisfactory to ourselves. It may well be that it is possible for a man to pass out of time into another state where time is not, and that then the problems of life and death would be plain to his understanding.

In ancient times there were the Sacred Mysteries, wherein truths were revealed to candidates who could pass the tests; and in all reli-

gions we have indications of a higher knowledge promised by the Teacher to his disciples on condition of their being able to lead the life. Such knowledge, too, was incommunicable, as it was in the nature of individual experience. The ordinary unawakened understanding has to be content with doctrines, which, however, may command belief by reason of their ability to explain the facts of life, thus giving us the faith that is the promise of knowledge to come. Such a doctrine is Reincarnation, the universal belief of antiquity, forgotten during the night of ignorance out of which modern Occidental civilization has arisen, and reintroduced by H. P. Blavatsky. This teaching, disfavored at first merely because it was unfamiliar, has quickly gained ground by reason of its inherent reasonableness. It is the logical inference from the facts at our disposal, and as such has no serious competitor. To a certain extent its acceptance is hampered by the prevalence of misconceptions as to its nature, but these will be cleared away as the spread of the true Theosophical teachings progresses. Reincarnation must be studied in connexion with the Theosophical teachings about the septenary constitution of man. The reincarnating Soul is the real man, the real "I," the true Self; but a period of forgetfulness ensues upon birth, the Soul being (as it were) entombed. "Resurrection" means the rising of the Soul out of this tomb — the gaining of Knowledge. During the period of a lifetime on earth, a false self is gradually built up out of the experiences and memories gathered since birth; this is not immortal as such, but contains the seed of immortality. The real "I" is immortal, but not the false "I." The destruction of the body would be a cataclysm sufficient to dissolve the false self.

It is evident from a proper study of Reincarnation that claims made by people to remember their past lives must be, in the vast majority of cases, of the nature of self-deception, but usually the fact of the delusion is patent enough to anyone with a sense of humor. No one really having such knowledge could, or would wish to, reveal it. This is an ancient and invariable rule.

In considering immortality, we are concerned with two aspects of the question — that of our own immortality, and that of the immortality of others. No one who has a proper sense of the importance of present duty would trouble himself much about his own immortality; but the question of bereavement might be brought home to him with force. The sorrows of bereavement find their best physician in the

healing hand of time, which blunts recollection and provides new interests and hopes; but a true doctrine like Reincarnation is very much better than a doctrine which is inherently untrue; and it is a fact that Theosophy has enabled the bereaved to turn even so great a trial as this into a blessing for themselves and their fellows.

To sum up these remarks. Immortality is the fact, and mortality a delusion. Whatever we may believe, or think we believe, we are bound to act as though we were immortal; which indicates that our judgment is at fault and our instincts correct. The most materialistic (theoretically) man continues to work for all time and all humanity, in a way that is perfectly inconsistent with his professed views; for we are all inwardly aware of our unity and of our eternity.

VELÁZQUEZ: by C. J. Ryan



VELÁZQUEZ, the greatest painter of the Spanish school and one of the masters in art, has only comparatively lately come into his rightful heritage of appreciation. For more than a century after his death his name was little known, and during most of his life he was officially ranked with the court barbers and inferior servants of the king, Philip IV. His royal master had so limited an understanding of the greatness of the genius of Velázquez in art — a genius which has immortalized the feeble personalities (the king's relations) otherwise forgotten utterly — that he wasted his precious time and wore out his energy by heaping on him all kinds of irksome duties in connexion with the business of the court and its elaborate ceremonials, and so reduced his production of pictures to the minimum. The story of Velázquez is almost one of the tragedies of art, but, fortunately, his works, though not numerous — only about ninety undoubtedly authentic ones are in existence — were executed in such a thoroughly sound manner that most of them have lasted in good condition to the present day. About thirty have disappeared, some destroyed by fire, and others lost in various ways; but we have not to regret, as in the case of Leonardo da Vinci, the loss or ruin of nearly all his finest works. About a century ago two distinguished painters, Sir David Wilkie of Scotland, and Rafael Mengs of Germany, called the attention of the world to the masterpieces of Velázquez, almost forgotten in the royal

palaces of Spain, and since then admiration has been growing steadily, until now it is safe to say that there is not another of the masters of painting who occupies a more secure position in the eyes of the art world. He is one of the few Old Masters, if we may properly call him so, who appeals to every one, to the critic and the uncritical alike, to the trained painter and to the budding art-student, yes, even to the dogmatic and self-satisfied art-student.

Although Velázquez lived nearly three hundred years ago, he was, in his art, and apparently in his general character, a modern of the moderns. After walking through miles of picture galleries lined with the miscellaneous pictures of the best painters of the earlier schools of art, admirable and interesting in their own way, the sight of a Velázquez seems to refresh one like a breath of fresh air. There is nothing conventional about him. His portraits and allegorical figures stand in simple and unaffected dignity amid natural surroundings and accessories; nothing is strained, and the sense of space and atmosphere is rendered with such skill that the illusion of life is perfect. But there is nothing commonplace or petty in his realism. While it is natural it is not photographic; it is the perfection of art which conceals its methods. Though Velázquez did not possess the invention of a Rafael, the titanic power or imagination of a Michel Angelo, or the gorgeous color of a Rubens, in his own line he was unrivaled. One of the most admirable modern critics, Don A. de Beruete, says:

What, then, constitutes the essence of this genius? It is, first of all, the constant perfection of drawing, it is the harmony and reasoned balance of the whole, and finally, it is the exquisite refinement of his aesthetic taste, thanks to which the likenesses of monsters and repulsive beggars interest and charm us, the extravagant coiffures and shapeless crinolines of the Princesses enter the domain of art; personages as odious as the favorite, the Count-Duke of Olivares, or as insignificant as Philip IV, become pleasing and even imposing; and finally, a scene as commonplace as that which is represented in *Las Meninas* becomes an incomparable masterpiece.

The great painter put his soul upon the canvas; he allows us to look through his own eyes at nature. It is customary to deny Velázquez the glory of being a great colorist. Truly his pearly grays and delicate gradations of blacks should not be compared with the gorgeous and sensuous compositions of Rubens or Tiziano. They are in a different key; but no one has excelled him in the harmony of the subdued tones in which he delighted. Within his own range of color he stands

supreme. To sum up his greatness, it may be said that his qualities are so wisely balanced that nothing prevails to the detriment of anything else. He has no mannerisms, and never showed a trace of decadence. Of how few of the "Old Masters" can we say so much!

The life of the great painter was not particularly eventful; he had no wild outbreaks of youthful passion to regret, nor do we hear of any tragedy. He moved on steadily to success. Unfortunately we have very few letters by him and little was written about him by his contemporaries or immediate successors from which we might glean a detailed knowledge of the forces which modified his character, or his opinions upon art and life. The *Memoir*, sometimes attributed to Velázquez, of the forty-one pictures taken from monasteries to the Escorial by order of the king, is of such more than doubtful authenticity that it cannot be trusted for accurate information. His father-in-law Francisco Pacheco, and Jusepe Martínez, painters, recorded some scanty facts respecting his life, but the first biography, mainly derived from their notes and from other miscellaneous manuscripts, was not published until 1724, sixty-four years after his death.

Velázquez was one of the most brilliant ornaments of the Augustan Age of Spanish literature and art. Born in June, 1599, the same year that gave Vandyck to the world, he lived through the larger part of the 17th century. Among his most distinguished contemporaries in Spanish painting were Ribera ("Il Spagnoletto") Zurbarán, El Greco, and Murillo (born 1618, died 1682). The immortals, Cervantes, Calderón, and Lope de Vega, belonged to the same wonderful constellation of contemporary geniuses. It is remarkable that during this glorious period of culture the political supremacy of Spain was declining. The Moriscos were exiled in 1609 and the population of the country rapidly declined until the end of the century, when it is estimated at not more than six millions.

Until shortly before the birth of Velázquez Spain had produced no artists of high rank; in the 16th century the works of the great Italians were largely imported, and the building of the Escorial attracted a crowd of second-rate painters from Italy with whom the rising school of Spanish painters came into contact. Flemish art also influenced the Spanish style to some degree. Rubens, on his first visit to the court of Spain in 1603, said he was astonished at the quality and quantity of the splendid works of Rafael, Tiziano, and other foreigners in the royal galleries, but that he saw nothing of special worth by Spanish



Lomaland Photo. & Engraving Dept.

PORTRAIT ATTRIBUTED TO VELÁZQUEZ
In the National Gallery, London.



Lomalend Photo. & Engraving Dept.

PORTRAIT OF INFANTE DON FERNANDO OF AUSTRIA
MADRID, PRADO MUSEUM



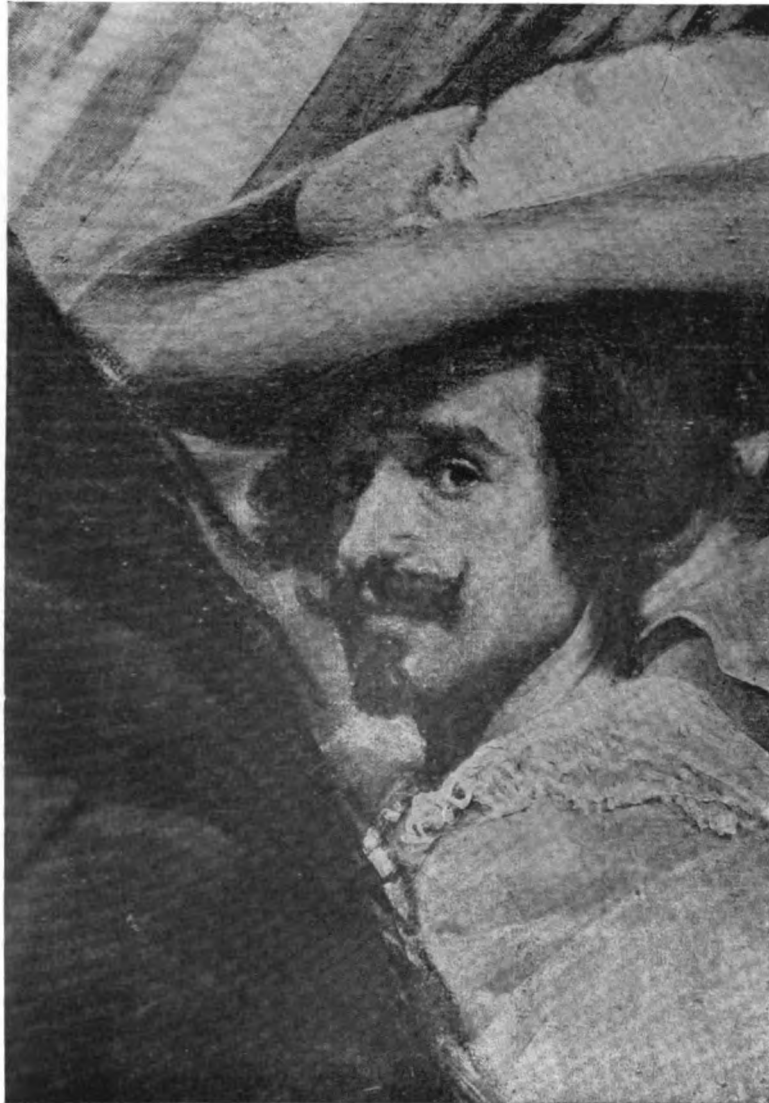
Lomaland Photo. & Engraving Dept.

THE INFANTA MARGARITA: MADRID, PRADO MUSEUM



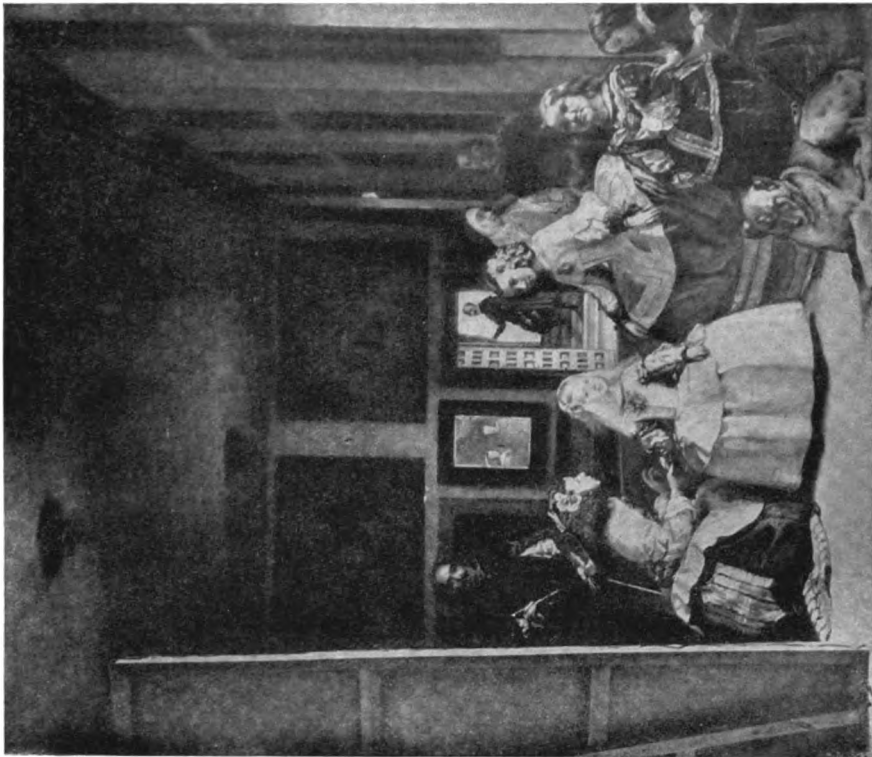
Lomaland Photo. & Engraving Dept.

SURRENDER OF BREDA (LAS LANZAS): PRADO MUSEUM
The greatest historical painting by Velázquez still existing.



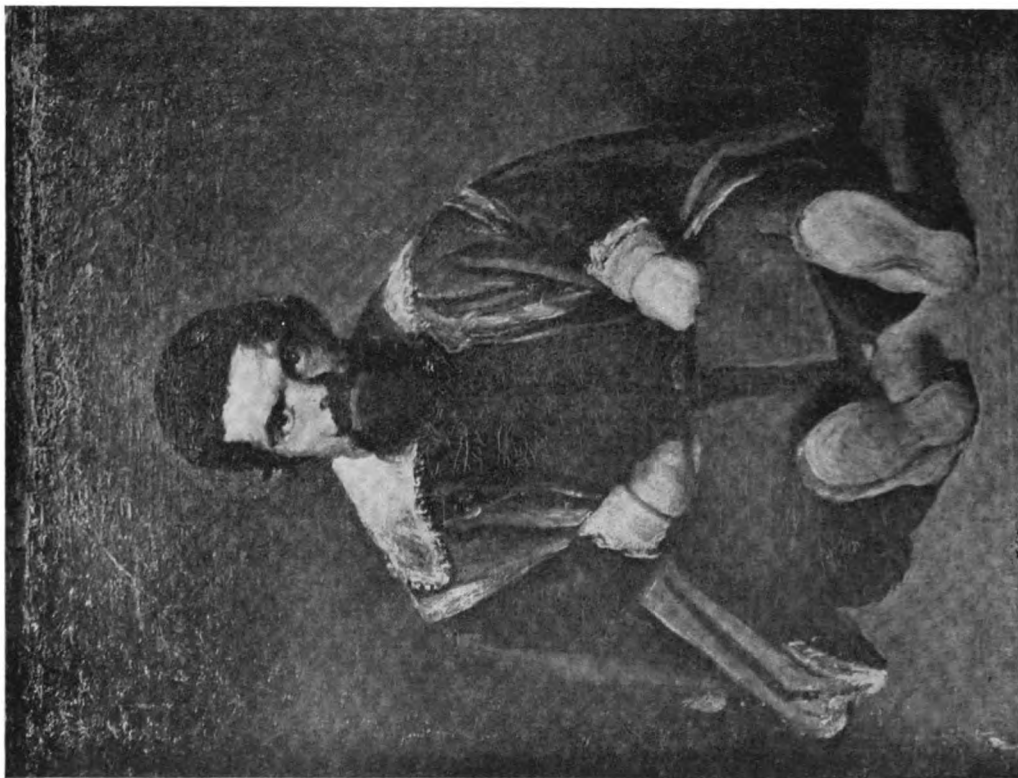
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PORTRAIT OF VELÁZQUEZ, FROM "THE SURRENDER OF BREDA"



Lomaland Photo. & Engraving Dept.

THE MAIDS (LAS MENINAS) : PRADO MUSEUM



Lomaland Photo. & Engraving Dept.

DON SEBASTIÁN DE MORRA : PRADO MUSEUM

painters. Still, if he had visited Seville or Toledo he would have been struck by some of the results of the new school of painting which was just getting firmly established in those centers.

Velázquez is said, by tradition, to have been born in the house numbered 8 of the Calle de Gorgoja, Seville, of which there is no trace today. His father was of an illustrious Portuguese family, the da Silvas, and his mother, Doña Gerónima Velázquez, was also well-born. He always signed himself Diego de Silva Velázquez. Very little is known about his early years. He seems to have had a healthy and happy childhood. His parents were fairly rich and gave him a good education. He had a great aptitude for the sciences, but his love of art overcame everything else, and, contrary to the experience of so many other budding geniuses, his parents threw no obstacles in his way but placed him at the early age of thirteen in the studio of the successful painter Herrera. He did not stay long there but soon went to work under the more distinguished Francisco Pacheco, a fine painter, a poet, and a man of wide culture and authority. Pacheco had the largest share in helping Velázquez to find his genius, and he was so well satisfied with him in every respect that he gave him his daughter in marriage before his pupil had reached man's estate. Pacheco writes about the marriage: "After five years of education and instruction I gave him my daughter in marriage, encouraged thereto by his virtues, his general bearing and fine qualities, and by the hopes which his happy nature and great talent raised in me." Pacheco had the intelligence to know that "education" means the drawing out of the best that is in the pupil, and so he did not cramp his marvelously gifted disciple with formal rules, but showed him how to follow Nature as his guide. If we did not know the date of some of the early works of Velázquez, painted while he was still with Pacheco, it would be difficult to associate them with that painter, for they are quite original in style. His *Water-Carrier of Seville*, one of his best-known pictures, now in London, gained him a great reputation in his native city. It is difficult to believe that such a masterly work could have been executed before the youth was twenty-four; yet it is so, for at that age he left home for Madrid on his second and successful attempt to enter the king's service. He was engaged at a salary of twenty ducats a month, and something extra for each picture. This seems to us a totally inadequate reward, even for a beginning; and the worst of it was that he had the greatest difficulty to get paid at all. Sometimes the plan was adopted, when the

arrears had mounted up to a large sum, to give him a new post with a larger nominal salary and to start afresh, ignoring the past!

We have now reached the period when Velázquez started upon his official career as court painter, which only closed with his death. A cultured gentleman of pure life and unselfish character, a happy husband and father, a genius in art, his patron one of the most powerful rulers of the world, Velázquez must have felt that the Fates were indeed propitious. Yet strange to say, some of his own best qualities were the means of preventing him from fulfilling his real life's work to the limit of his capacity, for his business ability was so considerable that many other responsibilities were added to his artistic labors, which were not apparently considered of primary importance by the obtuse king. His other duties were not the kind usually coveted by painters, who ought to be allowed to concentrate upon their particular work, and they were the cause of regret among the few who could appreciate his greatness. He rose through various grades of more or less humble service to the dignity of Grand Marshal of the Royal Palace (*Aposentador*), which carried a good salary (when it was paid) with a residence in the Alcázar. The duties were onerous; they included the supervision of the management and decoration of the royal residences, the arrangements for the frequent journeys of the court, and the formal receptions and fiestas of the most ceremonious court in Europe. The energy Velázquez had to give to these affairs, which should have been given to some ordinary man of good business capacity, resulted in his output of pictures being reduced to the minimum during the later period of his life, when his powers were at their highest.

A most curious problem is presented to us as to the real degree of estimation in which Velázquez was held by the king and court. By making him *Aposentador* and thus depriving him of the repose and time necessary for his real work, the king certainly showed great confidence in his administrative abilities and tact, but very little appreciation of his genius as an artist. In 1659 "*hidalguía*" was hastily conferred upon him, and he was made a Knight of the Order of Santiago after considerable difficulties had been overcome; but it must not be considered that this was on account of his artistic genius alone; in fact it is doubtful whether that had much to do with it. Velázquez was just then about to undertake some very special arrangements in his quality of *Aposentador* for the ceremonies during the stay of the Spanish and French courts at Irún concerning the marriage of the

Infanta María Teresa with Louis XIV, and the king evidently thought that his official position required some extra distinction in view of the importance of the occasion. His artistic fame was apparently not sufficient to weigh for much among the uncomprehending grandees that he would have to entertain. Again, even after fourteen years of service, during which he had painted some of his greatest pictures, we find his name enrolled among the list of the court dwarfs, buffoons, and barbers, who received low salaries and to whom "free clothes have been given"; and eleven years later his place at the bull-fights was in a back row among the servants. Yet, on the other hand, when he was sent to Italy in 1629, he had letters of introduction to the great people of the land; at Ferrara he was royally entertained by the Cardinal, and in Rome the Pope offered him the hospitality of the Vatican. Again, when Rubens visited Madrid in state as ambassador to conclude peace between Spain and England the king charged Velázquez with the entertainment of the magnificent Flemish painter, who was naturally delighted to have his society. Many other distinctions conferred upon Velázquez, inconsistent with his menial position in the official list and his poor salary, make it difficult to realize his actual standing at court; but his modesty, his patience, and the dignity with which he bore himself throughout all the events of his life, are abundantly clear. Not one incident is recorded to his discredit, and although at the beginning of his career there was some jealousy of his rising fame, even his rivals could find nothing to bring against him. He was also generous to a degree not always found in great geniuses; for instance, when Murillo, who promised to be a dangerous rival, came to Madrid in 1643, Velázquez behaved in the most affectionate way to him, and helped him as much as possible for the two years the younger painter remained in the capital. The wife of Velázquez, Juana Pacheco, was passionately devoted to him, and only survived him eight days. The portraits of the painter represent a strikingly handsome, frank, and kindly countenance, full of sympathy and energy.

Though the artistic career of our painter is divided by the critics into three styles, there is no sudden change in style at any time. He was himself all through. From the first youthful *Bodegones* to the triumphant *Meninas*, his main characteristics are well marked; and though in the later pictures there is an absence of a certain hardness that exists in the earlier — a common feature in the progress of the best painters — they are quite as firm and perfect in drawing and

modeling. Velázquez is rightly considered a "*naturaliste par excellence*," and the inspirer of modern art in its attempts to realize nature, yet he possessed to a large degree the indescribable quality which we can only call "classic." His most realistic works, though seemingly almost photographic representations of natural objects, animate and inanimate, in the most simple and ordinary positions, are really instinct with the spirit of the subject; the brilliantly vivid rendering of flesh, drapery, animals, and atmosphere, is but a vehicle for the inner essence which his penetrating insight saw and recorded. While apparently representing the whole — really an impossibility even if desirable — he actually selected the essentials only in order to give the strongest impression of truth.

Velázquez was one of the greatest and earliest of the "Impressionists," and he was without the affectations of many of the modern professors of that cult. When his "naturalism" is compared with that of most of his imitators it can easily be seen that his greatness depends upon something far beyond the mere representation of the externals of nature. His originality of style and independence of mind were so strong that even the commanding authority of Rubens when at the summit of his glory never induced him to change his course to any important event. In his portraits he has unveiled the very roots of the characters, you can read their souls; even his royal children seem to breathe and prophetically to show forth the latent elements hidden under their smooth faces. How deeply we must regret that instead of being almost confined to the representation of the weak and uninteresting royal personages and courtiers, he was not encouraged to paint the really great men who were his contemporaries in Spain and elsewhere! How priceless would be an authentic Velázquez of Cervantes or Calderón!

In striking contrast to the methods of most of the great painters, Velázquez seems to have painted his finished pictures without making preliminary sketches or studies, for we have not a dozen absolutely authentic pen or crayon studies by him. For this reason it is impossible to tell what were the compositions of the thirty or so lost pictures, to trace his process of study. A few charming little landscape studies in oil still exist. These were painted in Italy. One, a study of grays and greens in the Villa Medici, Rome, is wonderfully modern in treatment; it is considered a little masterpiece.

Velázquez passed away on August 6, 1660, aged 61, after a life

which we must admit to have been one of the most happy and honorable recorded in the history of art. None of what seems to us the extraordinary slights and difficulties he encountered in his non-artistic services to the king, nor the dazzling success in his art, nor the tardy honors of *hidalguía* and knighthood in the high Order of Santiago, either elated or depressed him unduly. He had the splendid quality of self-reliance, he was calm and full of trust that all would be well with him if he did his plain duty as best he knew how, whether it consisted in the transportation of the baggage of the court on one of its frequent journeys, the reception of some great ambassador, or the painting of an immortal masterpiece.

The church in which Velázquez' body was laid to rest, after a state-ly funeral, has been destroyed, and we therefore have neither his birth-place nor his tomb as a place of pilgrimage for his countless admirers.

ARCHAEOLOGY: by H. Travers, M. A.

THE SECRET DOCTRINE IN ANCIENT AMERICA



IT is the firm conviction of Theosophists that the historical teachings outlined by H. P. Blavatsky in her writings are true to fact, and that consequently scientific research is bound sooner or later to confirm them. To record and comment upon the doings of archaeologists is an important part of Theosophical literary work; for this work aims to show how Theosophy interprets the discoveries, and how the discoveries vindicate Theosophy.

In an account which *The Boston Transcript* recently gives of some recent researches and views on Maya art by Dr. Herbert J. Spinden of the Peabody Museum, we find both confirmation of H. P. Blavatsky's historical teachings and also illustration of the modifying effect which certain conventional ways of thought have upon the critical judgment. We subjoin the following quotation, which is given as a summary of the Doctor's views on the subject:

The unique character of Maya art comes from the treatment of the serpent. Indeed, the trail of the serpent is over all the civilizations of Central America and Southern Mexico. Any attempt to explain the origin of the serpent in Maya art must take note of the following facts concerning the religion and social organization of the Maya:

First: The belief in many animal gods, some being more powerful than others.

Second: The association of these powerful gods with natural phenomena.

Third: The marked progression of these animal gods towards anthropomorphism.

Fourth: A strong political structure almost amounting to theocracy.

Fifth: A ruling class, with careful regard for inheritance.

Sixth: The number and magnitude of public works of a religious nature.

All these conditions may be explained as direct indigenous outgrowths of generalized totemism. This is widespread among the American Indians as well as among primitive peoples in almost all parts of the world.

As to the Serpent symbol, whatever may be said of the Maya treatment thereof, the symbol itself is very far from unique; it would be difficult, in fact, to find a more universal symbol of the ancient Wisdom-Religion. The fact of its universal prevalence as a mystic symbol constitutes, especially when taken in connexion with the other universal symbols, convincing evidence of the truth of the proposition that the Secret Doctrine was the universally-diffused religion of antiquity. To treat this subject fairly, it would be necessary first to consider the meaning and function of such symbols in general, and then to deal specifically with the Serpent symbol. This would occupy far too much space and time, and a few brief remarks must suffice. The Serpent symbolizes Wisdom, and also Initiates or Masters of Wisdom. In the symbology of *Genesis*, confused and misunderstood though it is, the Serpent is represented as conferring upon innocent man the knowledge of good and evil, the power of choice. Man is at first led astray by his privilege and misuses the gift, wherein he offends Jehovah and becomes an exile from the abode of innocent delight. Yet it is the Serpent that ultimately becomes man's savior, so soon as man has learned through long experience to understand the mysteries of his own nature and to bring his rebellious faculties under the rule of Divine Wisdom. Respect for the Serpent seems to be characteristic even of the remote descendants of the ancient Americans; nor can they understand the white man's fear and destruction of the Serpent. To them he is their "Elder Brother," and can be subdued by the man who is not afraid. Of the curious theological perversion which has turned the Serpent into a symbol of evil or a representative of man's passions, it would take too long to speak here; but the subject has been frequently treated in Theosophical literature, especially in H. P. Blavatsky's work *The Secret Doctrine*. Our present point is that the prevalence and high estimation of this symbol among the Mayas affords strong evidence for the general diffusion of the Secret Doctrine among ancient peoples.

Next, as to the "animal gods"; these remind us of ancient Egypt; but there is no necessity on this account to propound a theory of race migration; for such a theory would not explain other cases of resemblance. Animal gods constitute a feature of the symbology of the Secret Doctrine and are found in many sources. An animal, as well as a flower or a geometrical figure, may be a symbol, and is in fact a very good symbol. The lion and the eagle, among others, are frequent in our own heraldry. The varying artistic tastes of peoples has dictated different ways of expressing the idea to be conveyed, ranging from what might be called anatomical monstrosities to delicate suggestions like the wings on the feet of Mercury. But in any case an "animal god" means some power of the human soul; and it is easy to understand what qualities are signified by the lion, the eagle, the bull, etc. Such symbols are now used by us without understanding and in deference to an antique feeling which we feel bound to obey; but this is all the more evidence that our ancestors attached a greater significance thereto. Perhaps a ritual, like that of Freemasonry, may assist the understanding, if we bear in mind that rituals, however formal they may be now, originated in something that had the spirit as well as the form. In fact, do we not see in these symbols of an ancient American race, the signs of the ancient Mysteries, made familiar to us from classical sources?

The association of the "animal gods" with natural phenomena is another indication of the Secret Doctrine — the synthesis of all religion, science, and philosophy. The same association of deities with natural phenomena is familiar to all systems which preserve the records of the Secret Doctrine; but there is no reason to invent a theory of solar myths or to suggest that the entire ancient world occupied itself with celebrating in pillar and poem the return of spring or the dawning of the day. This periodic rebirth of nature symbolizes rebirth in general, and rebirth or regeneration is an all-important idea in the philosophy of life.

As to "thirdly" in the list quoted, we must confess to a difficulty of comprehension due to a haziness in the expression. So we pass on to number four about the theocratic political structure. The ideal form of government is doubtless that which copies nature — the centralizing of power in a *head*. But the head must be competent and have the entire confidence of all the members. Real kings are unknown to history, so far as we can yet trace it; yet Homer indicates this idea

in his well-known saying that the rule of many is evil, and that there should be but one king — *him to whom Jove has given the scepter*. This points back to days when there were “divine rulers,” who were at once sovereign and teacher to the people, whose position was due solely to their competency to occupy it, and who continued to occupy it provided that they retained this competency — provided they remained loyal to truth. This ideal form of government would of course tend to perpetuate its structure even in times when there were no longer Sages to rule and teach, and thus we should get the various kinds of monarchy and theocracy familiar to our historical knowledge. Any body of people that are united in sentiment for a particular purpose can select a single man to represent and execute their united mind and will; and as long as he continues to discharge this function, he is their king in a real sense. But where today shall we find the *nation* sufficiently united in mind and will to be able to do this? Failing the right conditions, we have to govern ourselves by committee or some such device. The revival of the ancient Knowledge is needed ere such conditions of unity can again subsist among the people and humanity become a united family.

Article six, relating to the number of public works of a religious nature, reminds us of our own regrettable division of our life into sacred and secular. But in speaking of the union between sacred and mundane affairs, it is of no forced alliance between dogmatic intolerance and civil administration that we speak, but merely of a recognition of the fact that all things are sacred. The religion that enters into our public affairs must be the Religion of humanity, knowing nor dogma nor intolerance — the Religion that hallows man’s every act as an opportunity for the faithful discharge of his life’s duties. In that case, every public function would indeed be religious, but in the real sense of the word.

Finally we come back to convention and phrase when we get to the summing-up — that all these things are “direct indigenous outgrowths of generalized totemism.” Well, we can point to the flowers, leaves, and branches of some great tropical tree and say that all is the outcome of a little black nut, or that all sprang from the humble dirt below. We can call a man an animal and then say that he sprang from an animal; or we can call the whole earth and all that therein is a development of cosmogenesis. This is a matter of choice—and taste.

MYTHICAL MONSTERS

What has just been said about animal symbols finds further illustration in the report of a lecture recently delivered before a learned society on the subject of "Mythical Monsters: East and West." The first half of this title will be recognized as that of a book — *Mythical Monsters*, by Charles Gould, at one time Geological surveyor of Tasmania — from which H. P. Blavatsky frequently quotes in *The Secret Doctrine*. The lecturer showed by lantern slides "a remarkable correspondence between the grotesque and wonderful creatures imagined by mankind in the early stages of civilization in various parts of the world." Let us see how he accounts for this remarkable resemblance, and contrast his explanation with that of *The Secret Doctrine*.

He says that the myths of primitive man were no mere idle tales, but were attempts to materialize truths of nature: waves, rivers, and volcanoes being symbolized by monsters. This explanation takes cognizance of the fact that there is an analogy between the mythical monsters and sundry phenomena of nature, but it does not supply a motive sufficient to impel mankind in all parts of the earth to coincide in a persistent and extensive campaign of portraying natural phenomena by animal symbols. In plain language — *Why* should they do it? In our opinion the explanation is far from satisfactory, and it is necessary to seek further for the reason, not merely for the similarity of the symbols, but for the fact that such symbolism was used at all. Again, even though no further explanation should be needed in this particular case, it would be in other cases. The similarity of myths connected with cosmogenesis and anthropogenesis is far too close and universal to be explained by the theory that men will everywhere arrive independently at the same results. When we find ancient American races with traditions of a flood story, including the ark, the birds sent forth, and the other familiar details, we need further explanation; especially in view of such facts as that the Australians alone have the boomerang, some natives of New Guinea have a means of making fire by air-compression, some tribes know of the bow and arrow and others do not; and so forth. These facts seem to indicate that men do not everywhere arrive naturally at the same results, but learn mostly by copying; that they will remain in ignorance of a thing for indefinite centuries unless shown it, and then they will adopt it. This must surely be the case with regard to the mythical monsters.

One theory which we have seen advanced is that the monsters, in

some cases at least, may have been derived from antediluvian animals by men living at the same time as those animals and who transmitted their designs to posterity. This view is confirmed by the author of *The Secret Doctrine*, who states it positively as a part of the teachings which she deals with in her work. But this explanation, of course, does not interfere with the idea that the animals are symbolical. They can be both symbolical and copied. An artist needing a symbol would often prefer to find his model in nature rather than in his imagination; though we have instances of the latter method too, as where a man has an elephant's head or a dozen arms. Some of the mythical monsters are admittedly like Secondary fauna, the dragons and the plesiosaurs, for instance. It is stated by H. P. Blavatsky that man did exist contemporaneously with some of these extinct animals, and that he did take them for models and transmit the designs to later races.

The Dragon is a frequent symbol and is commented on by the lecturer, who says that it always has the form of a reptile and is the withholder of good things from man. In the Tropics it was the guardian of water, and in the Temperate zone it was usually the guardian of a young woman symbolizing the goddess of fertility — the earth. The Chinese Dragon had a dual capacity, as protector and destroyer; the Western Dragon was all bad. So says the lecturer; and in this Dragon we can see another form of the Serpent mentioned in the first part of this article. In fact, the Dragon typifies the human faculties, which are at once man's foe and his servant: his foe until they are mastered, his servant afterwards. It is this Dragon that keeps man from his goal and his prize; for man remains weak and enslaved so long as he is not master of his forces. Hence the Dragon stands guardian of Wisdom (typified by the Virgin and by Water), and is the champion of truth and purity. When legend represents the Dragon as killed, the story is not complete; the Dragon should be subdued and should then become the faithful servant of the Knight. In the same way the Dogs of War become leashed as faithful watchers, and the Eumenides or Furies turn into ministers of mercy. Is it not far more likely that this was the universal truth which the men of old so unanimously portrayed, rather than the mere forces of nature? What is there in the forces of nature, so regular and familiar, to cause men in every age and clime to celebrate them in pillar and poem? On the other hand, the solemn drama of the human Soul — what more momentous and absorbing topic could possibly engage the attention of mankind?

“BRIGHTER BRITAIN”: by the Rev. S. J. Neill



THE following is an extract from the “Book of Life,” and not from the *Imaginary Conversations* of Walter Savage Landor.

“You came from New Zealand, didn’t you?” “Yes, I came from there, but I came first of all from Ireland.” “New Zealand is a long way off?” “Yes, over six thousand miles.” “Is New Zealand part of Australia?” “No, New Zealand is not in Sydney, though it was once governed from Sydney; nor is it a part of Australia, though people who should know better often speak of Australia as including New Zealand; they should say Australasia, which does include Australia, Tasmania, New Zealand, and all the adjacent islands.” “Fine climate, I believe?” “Well, there are many kinds of climate. The northern part is semi-tropical, and I have never seen snow fall there; but in the southern part of the South Island it is often very cold during July and August — these you know are our winter months, for New Zealand is at the Antipodes, and the sun goes round by the north, not by the south.” “Well, that must be strange! And does it then rise in the West?” “Oh no! New Zealand is progressive in many ways, but it has not yet changed the place of the sun’s rising!” “You have the same moon of course?” “Yes, but we have not the same stars. Some of the northern constellations are visible in New Zealand, but some are never seen there, and I assure you, it was like seeing old friends when in crossing the Pacific we saw the Pole Star, the Plough, and other friends of twenty-five years ago.” “Do you have much rain in New Zealand?” (The question of rain is always uppermost in the minds of the people of California.) “Yes, we have plenty of rain, and as much to spare as would be very welcome in California. We have about fifty inches in the North Island, to one hundred and forty-five in some few parts of the South Island.” “Dear me! It must rain nearly all the time there, and the country must be very green!” “Not quite all the time, but every other day; and the country is almost as green as the ‘Emerald Isle’ — and as free from snakes.”

The above, in whole or in part, is an almost verbatim account of conversations held on more than one occasion; for New Zealand is a “strange land” and a “far country” to many people; and it is idealized as the “Paradise of the working-man.” For these reasons, it may not be out of place, therefore, to preface these remarks about New Zealand with a few words of a general but exact character.

First, as to the geographical position of the country. New Zealand stretches from $34^{\circ}25'$ to $47^{\circ}17'$ south latitude, and from $166^{\circ}26'$ to $178^{\circ}36'$ east longitude. The limits of the Colony have been altered by royal proclamation several times, in 1842, in 1887, and in 1901. And in 1907 the name was changed from "Colony of New Zealand," to "Dominion of New Zealand." This includes over twenty islands, and embraces a considerable portion of the South Pacific, putting New Zealand in the remarkable position of being at the same time the country which is "farthest west," and also "farthest east." New Zealand proper, however, consists of the North Island, once called New Ulster, and the South Island, formerly called New Munster, and the adjacent Stewart's Island. These have a coastline of 4330 miles. In this respect New Zealand stands in marked contrast to Australia, which has a generally unbroken coastline; whereas New Zealand is indented on both the east coast and the west coast with many harbors. This, again influences the grouping of population, for in Australia, the harbors being few, large cities such as Melbourne and Sydney have grown up around them. In New Zealand the harbors being numerous the population is not drawn to one or two places especially, but is more evenly scattered over the whole country. Climatic conditions have in all parts of the world and in all ages influenced the nature of the peoples subjected to them; and though Australia and New Zealand are only about 1200 miles apart, and both peopled largely from Great Britain and Ireland, yet, notwithstanding this, a national difference of type in the countries is already manifesting.

Geology. The Geology presents many interesting features. Australia and New Zealand are a remnant of the "Third Continent," as this term is used in Theosophical writings; in other words, the land which existed as the home of the Third Root Race, many millions of years ago. According to geologists, New Zealand has sunk beneath the ocean and risen again twelve or thirteen times during the vast geologic past. This is the reason why there are not only no snakes in New Zealand, but no native animals of any kind, unless, perhaps, a native rat, or lizard. During much of this vast geologic past Australia was sitting unmoved like a vessel in water, and more than half filled with water. The result of this is seen in the vast region of inland desert in Australia — the bed of an ancient inland sea. As sea water contains a certain percentage of gold, the gold mines of Australia are the result of this gold held in solution becoming deposited along with certain sub-

stances, such as quartz, beneath the surface of the desert, where was once the inland sea. This stationary condition of Australia through long ages is the reason why the fauna and flora of that country are so very ancient. Also, the aborigines of Australia are a degenerate remnant of what was once a mighty race, the Third Root Race.

Professor Gregory, of Glasgow and Melbourne, has written a very clear and compact account of the geology of New Zealand in the New *Encyclopaedia Britannica*, a few words of which may be quoted. He says:

New Zealand is part of the Australasian festoon, on the Pacific edge of the Australasian area. Unlike Australia its geologic structure is unusually varied, and owing to its instability, it includes for its size an unusually complete series of marine sedimentary rocks. It has, moreover, been a volcanic area of long-continued activity. . . . The Southern Alps, the backbone of the Southern Island, rest on a foundation of coarse gneisses and schists that are quite unrepresented in the North Island.

A glance at a geologic map of New Zealand will show how the country must have been subject to many violent disturbances. The archæan rocks that form the backbone of the South Island, not appearing anywhere in the North Island, has led Mr. Swess to suggest that part of this backbone has foundered, and is underneath the North Island.

Looking at New Zealand in its surface aspect we see a country abounding in forests and mountains and rivers and fertile plains. The vast range of the Southern Alps rises at Mount Cook to over 12,000 feet and is clad in perpetual snow. From these mountains many glaciers descend; some creep through the forests as low as four hundred feet above sea level. One of these glaciers, the Tasman, is perhaps the largest in the world, being eighteen miles long, and over two miles at its widest point. In some cases the mountains rise almost sheer from the edge of the sea to a height of 5000 or 6000 feet; and there is a waterfall near Milford, the Southerland, of 1904 feet. The Horseshoe and American Falls, Niagara, are respectively 155 and 163 feet, but they are much wider than the Southerland.

The rivers are numerous, but none of them are of any great length, as the country is narrow. In the South Island the Clutha is the largest, and though only eighty miles long it discharges nearly 1,000,000 cubic feet of water per minute. Through Christchurch, the capital of Canterbury, runs the river Avon, winding slowly among reaches of droop-

ing willows and forming one of the most charming pictures one can imagine. So level is the country about Christchurch that one may be often deceived as to which way water would flow, until its motion is actually visible. On the west coast are the Buller and Grey rivers, "the former justly famous for the grandeur of its gorges."

The largest river in the Dominion of New Zealand is the Waikato, in the North Island. It is navigable for about seventy miles, and has sometimes been compared with the Rhône. It flows through the volcanic region in the upper part of its course and in time of flood it is often covered with bits of pumice stone which float on its surface and gather in masses where there is a quiet pool. Some of these have been in use at Point Loma for years. At the town of Ngāruawāhia the river Waipa runs into the Waikato in its northerly course. The name of this town was once changed to Newcastle, for coal is found there, but the old Maori name, though somewhat difficult for foreigners to pronounce, has outlived the attempt to give it an English name. Some of the other rivers are the Thames, so named by Captain Cook, the Piako, flowing into the Frith of Thames, the Rangitaiki, Mokau, and the Wanganui. The latter, especially flows between "ferny and forest-clad hills and precipices, often of almost incomparable beauty," and is a favorite resort of the painter and photographer.

Though the North Island has nothing to compare with the Southern Alps, it has a number of mountains which on account of their isolation stand out in a very marked manner. Approaching the west coast at New Plymouth one sees Mount Egmont, an extinct volcanic cone rising to the height of 8260 feet and covered at the top all the year with snow, even when it is very hot near its base at New Plymouth. Its cone is said to be one of the most perfect in the world. Farther inland towards lake Taupo is Tongariro Mountain, which consists of several volcanic cones, the highest of which is Ngauruhoe, 7515 feet. These cones are still active and the vapors which they emit are charged with gases and acids which make it dangerous to approach too near. Some miles distant is Ruapehu, 9000 feet high. Within its funnel-shaped crater is a lake 500 feet in diameter and 300 feet below the steep snow- and ice-covered sides of the crater. The whole of this region northward to White Island in the Bay of Plenty is volcanic and contains some of the best-known hot lakes in the world.

The Hot Springs district extends for 5000 square miles, but it is round about Rotorua that the chief interest centers. This district has

been set apart forever as a national reserve by Act of Parliament and the Government maintains a well-equipped sanatorium near Rotorua. This can now be reached easily by train from Auckland, but those who lived in the old coaching days and knew the place before the great earthquake of 1886, will remember what charm there was around everything. Two ways were possible for reaching the place, one by steamer from Auckland to Tauranga, and thence by land to Rotorua, or by coach from Thames to Tauranga. The latter had many points in its favor: the lonely road through what is now one of the best-paying gold districts in the country, the Waihi district; the rest for the night at the little sleepy wayside inn, where nobody was in a hurry; and then the drive next day to Tauranga past fern-clad hillsides from which Californian quail peeped out without much sense of fear. They were then new to the country. At Tauranga you had to hire your own conveyance for the rest of the journey, one of the most picturesque journeys imaginable. The road lay through miles and miles of dense forest, called “bush,” and at noon a rest for horses and travelers was made under the shade of lofty trees and tree-ferns. Then on again round forest-clad mountain-sides rising high above you on the right and a precipice below you on the left. Late in the afternoon one got a glimpse of Rotorua or of some of the other lakes, and the delightful journey ended at Graham’s hotel, surrounded by pools of steaming hot water. At first you walk about very timidly, for steam issues from holes in the ground in many places; the crust seems very thin, and there is a smell of sulphur that calls forth dubious feelings. However, after an hour or so, not having “gone through,” and not having heard any rumbling, nor seen “Taipo” (the Devil), you return to the hotel very much braver, and ready to eat anything. An unknown friend has placed at your disposal his private bath. This bath consists of a whare, or little house, made of ti-tree (manuka) over which climbing plants have made a thick and lovely curtain. The floor of the whare is a bath almost large enough enough to swim in. It is empty now, but all you have to do is to raise a sluice at one end, and in a few minutes it is full of hot water. The charming part has yet to come: as soon as you have washed off the tiredness of travel, and become young again, you can, if you like, take about ten steps, and plunge into a stream of perfectly cold water. This makes you feel still younger. At any rate it has a very tonic effect, coming after the peculiarly soft, pleasant feel of the hot mineral water. This is one of the strange

things about Rotorua, that in some spots hot water, almost boiling, and cold water, are found within a very short distance of each other.

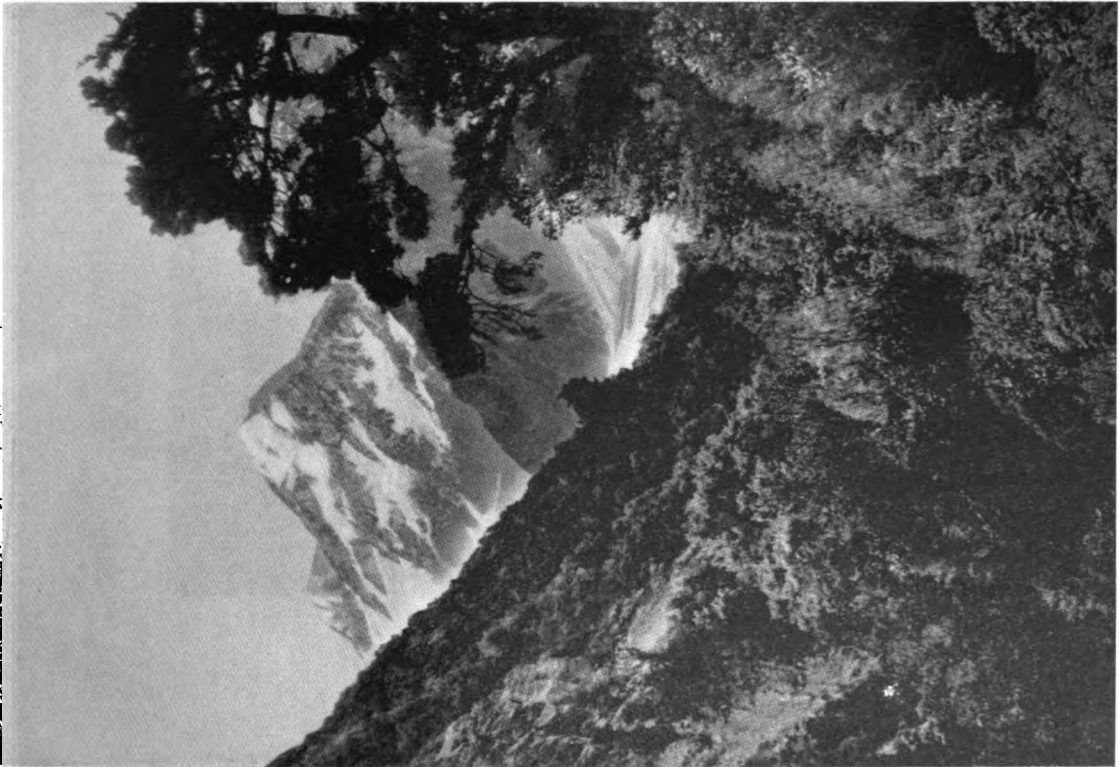
Several days may well be spent around Ohinemutu, the little township on the shore of lake Rotorua. One of the famous places, within easy walking distance, is Whakarewarewa. This is not such a difficult name to pronounce as it appears. The common way is, or used to be, whaka-rewa-rewa, this is the wrong way; try whakare-warewa and you will probably come pretty near to the right pronunciation. This is a spot for which the Maoris used to charge a special fee: though for that matter, it was fees all the time. You could not go anywhere or look at anything but it was such and such a fee. Indeed, it was to the tourists that the tribe owed its means of subsistence. Some of the special points of interest at Whakarewarewa were its hot water fountain that spouted out of the earth at an angle of about 60°, its hot mud baths, and its sulphur baths. Masses of sulphur lay around in an almost pure state, and the water had peculiar healing properties. It was and probably still is, one of the strange characteristics of the baths over this whole region, that you may find three or more baths quite near each other, but all different. One is good for rheumatism, another for some skin disease, another for something else. In another direction one came to a series of baths of sparkling water comfortably hot of a somewhat blue tinge. One of these was named the "Priest's Bath." It was said to have a special power to cure rheumatism, as some priest had long ago found out, hence the name. A very short dip in it was quite enough, for it made one as red as a lobster; and a silver coin put in it became dark in a few seconds. It is at this spot that the Government has built a beautiful sanatorium, and laid out a charming township to which people flock from all over the world. A considerable distance to the southeast is the Tikitire region where are many hot lakes from which bursts of steam issue forth most of the time. This has been named the "Inferno." Indeed the whole region has something of that character, and according to the violence of the boiling pool, or the violence of superheated steam issuing from it, or some other feature, the place got some such name as "Hell's Gate," "The Devil's Cauldron," etc. The latter place was a large and powerful steam-hole on the side of a little hill, which seemed to be peculiarly vicious, for if bits of wood or stone were thrown into it they were dashed out with a roar and splutter that suggested angry resentment.

The Waimangu geyser gives one who has not seen the place a pretty



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A MAORI BELLE



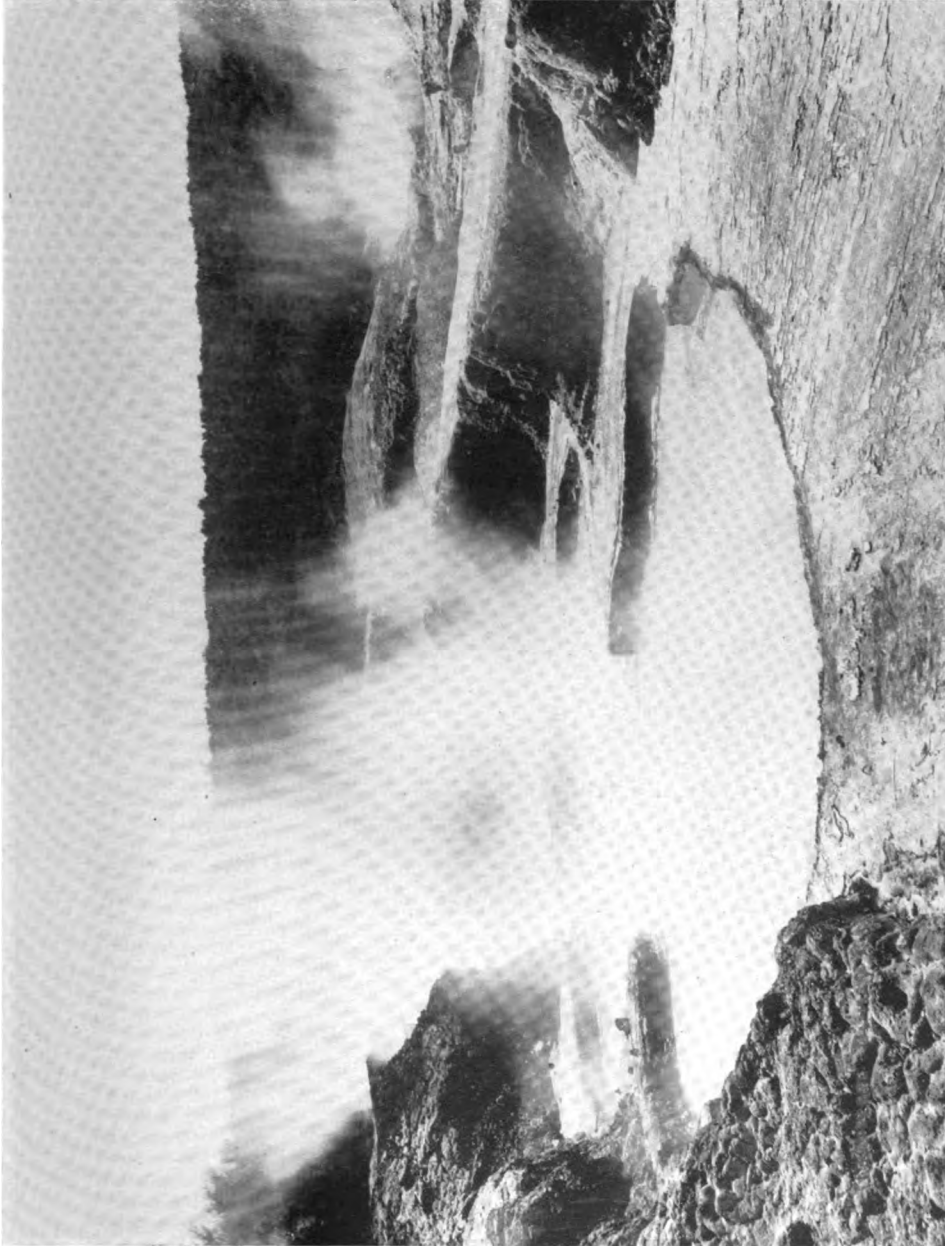
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MOUNT COOK (12349 FEET) : SOUTHERN ALPS, NEW ZEALAND



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STEAM CLOUDS RISING FROM WAIMANGU, NEW ZEALAND



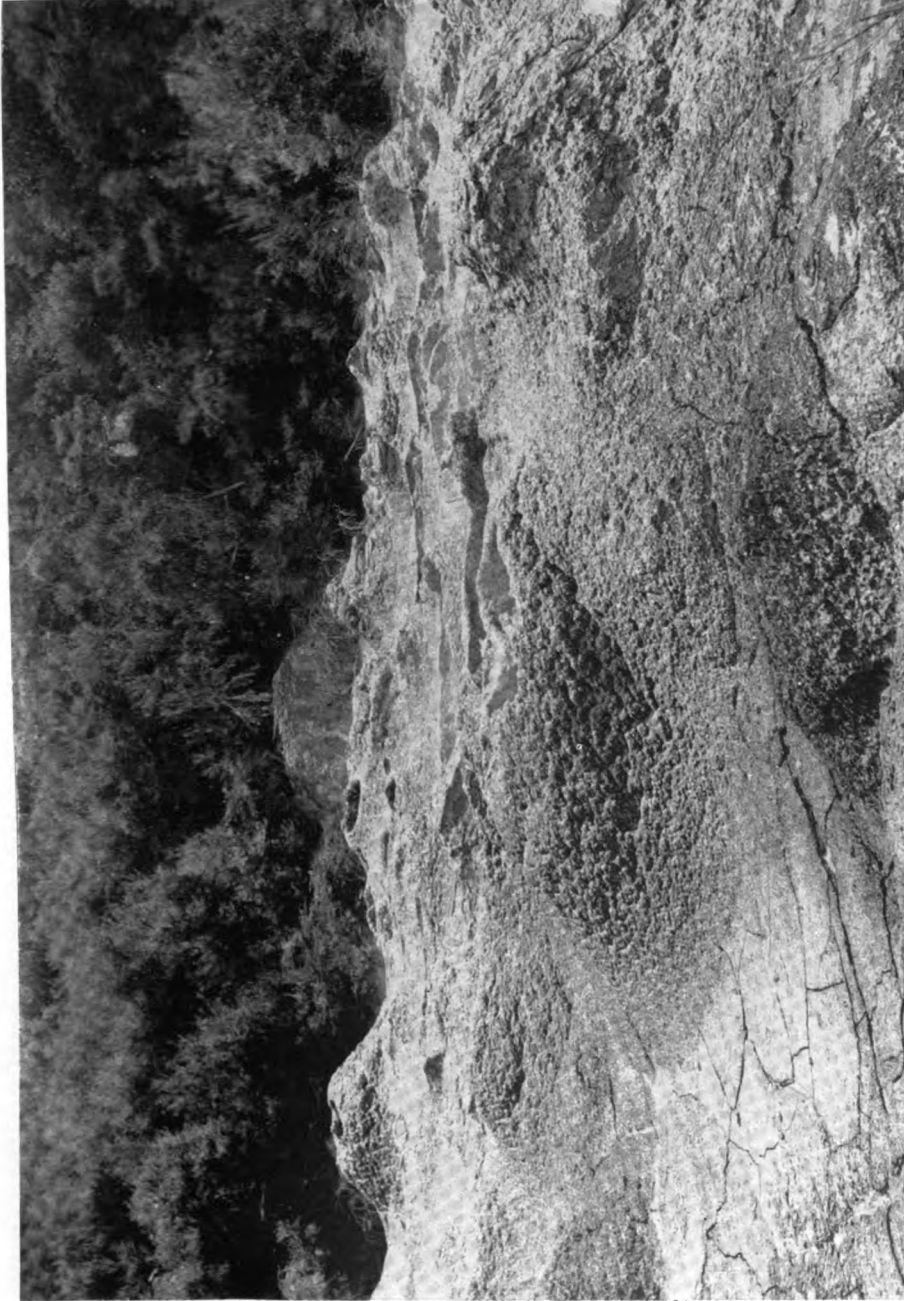
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HELL'S GATE: THE INFERNO, TIKITERE, NEW ZEALAND



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WAIMANGU GEYSER, NEW ZEALAND



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BASIN OF MUD VOLCANOES, WHAKAREWAREWA, TIKITERE, NEW ZEALAND



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BULLER GORGE, NEW ZEALAND



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REECE VALLEY, NEW ZEALAND

correct idea of some of the geysers, and especially of what the geyser at the top of the White Terraces was before the great earthquake destroyed both the White Terraces and the Pink Terraces, swallowed up the whole of Lake Rotomahana, and changed the aspect of the whole place. It is for this reason that the past tense is used in referring to some of these places which existed before 1886, but may not be found now.

The Terraces above mentioned were a world-wonder, and their destruction was not only the loss of a charming spot but was also a great financial loss to the country, in that it frightened away tourists from the place for years.

A description of these Terraces, and an account of the earthquake which changed the face of the whole region, will form the subject of another article.

EMERSON AS EXPONENT OF THE LAW:

by Katherine Richmond Green

EMERSON AS THEOSOPHIST



EMERSON speaks and writes from knowledge. He advances no theory of God or man, and has given to the world no opinion as to the relation of finite to the infinite, no philosophy which he promulgated and impressed as *his* philosophy. That he had spiritual knowledge is a fact which few will deny. To call his philosophy vague, would stamp the would-be critic unequal to his task.

EMERSON WAS A SEER

A Seer is one who sees. Sees what? Man's true relation to the universe, as co-creator with Deity; man the cause, causing manifestation; man the creator of all the inharmony, all the disturbances in the elements. From this disturbance and inharmony result all the pests, all loathsome poisonous insects. These facts the Seer knows and relates. It is not possible in a limited essay to give an exhaustive treatise upon what constitutes a Seer; yet enough must be outlined to support the statement as to Emerson's true place in evolution. A Seer is the result in the human of an extended and controlled development. A Seer has become — through experience and effort in the conquest of

selfishness. This attainment covers long periods of time, many births, many deaths, a patient and continued struggle with the lower nature, the personal wrestled with and overcome.

Emerson incarnated in a "pure and fortunate family." He was a graduate from Harvard College and the Divinity School. His development was independent of environment or scholastic endeavor. It was from within outward. He unfolded. He knew himself as the Ancient. Within his universe was enshrined all knowledge, all wisdom. From that shrine of the Soul, from that Holy of Holies, he gave his sacred message to the world. Every word of that message was for the redemption of man from the thralldom of the senses, to awaken him from his lethargy to a consciousness of his power and possibility.

No writer of modern times has placed before the world so comprehensive, so noble a perception of man, the mysterious efflorescence of the Soul; of man, the divine transmitter, than is found in his essay, "The Method of Nature."

The great Pan of old, who was clothed in a leopard's skin to signify the beautiful variety of things, and the firmament his coat of stars, was but a representative of thee, O rich and various man! Thou palace of sight and sound, carrying in thy senses the morning and the night and the unfathomable galaxy; in thy brain the geometry of the City of God; in thy heart the bower of love and the realms of right and wrong. An individual man is a fruit which it cost all the foregoing ages to form and ripen.

This tribute to man in its comprehensiveness is testimonial as to his Seership. The human race as we meet it does not seem to justify the enormous expenditure of means to end.

Yet while recognizing all man's imperfection, he admonishes us to leave behind us all that we have wrought and recognize our power in the present, to build better in the Now. And while inspiring hope and ever spurring us on to renewed effort so to build, the hope he offers is not a sentiment but is rooted in the Spiritual Law. In his poem *Wood Notes* he writes:

" There lives no man of Nature's worth
In the circle of the earth;
And to thine eye the vast skies fall,
Dire and satirical,
On clucking hens and prating fools,
On thieves, on drudges, and on dolls.
And thou shalt say to the Most High,

' Godhead! all this astronomy,
 And fate, and practice, and invention,
 Strong art, and beautiful pretension,
 This radiant pomp of sun and star,
 Throes that were, and worlds that are,
 Behold! were in vain and in vain; —
 It cannot be, — I will look again, —
 Surely now will the curtain rise,
 And earth's fit tenant me surprise; —
 But the curtain doth not rise,
 And Nature has miscarried wholly
 Into failure, into folly.'
 Alas! thine is the bankruptcy,
 Blessed Nature so to see.
 Come! lay thee in my soothing shade,
 And heal the hurts which sin has made;
 . . .
 I will be thy companion. . . ."

The process of the regeneration of man is in the Real; in the action of the Great Law; and obedience to it rends the veil of the mysteries; the lifted consciousness reveals to man his godlike possibilities and also the action of the Soul in matter.

" Quit thy friends as the dead in doom,
 And build to them a final tomb;
 Let the starred shade that nightly falls
 Still celebrate their funerals,
 . . .
 Behind thee leave thy merchandise,
 Thy churches, and thy charities;
 And leave thy peacock wit behind;
 Enough for thee the primal mind
 That flows in streams, that breathes in wind —
 Leave all thy pedant lore apart;
 God hid the whole world in thy heart. . . ."

This vision of the Seer was his estimate of man. He related him to all that is, and measured him by great cycles. The state of the human being, however low, however imperfect, never moved him from his equanimity, never stirred him to regret or blame. He offers no opinion, makes no suggestion as to cure or prevention from without. His comprehension of human life was as of the drama of the Soul. His message teems with provocation for man to arouse his inherent power, to quicken the mind to grasp its opportunity. Heroic in his

treatment of man, he never descends to meet a weakling, but fortifies him with his godlike possibilities.

We look too narrowly at life, to catch more than a hint of its meaning. The law of rebirth once rooted in the mind, liberates from opinion and petty conclusions. Thus the evolutionary process is aided in the development of the human towards man's final recognition of the Soul as Lord of the body, towards a full realization of human existence as the Soul's opportunities in matter. A true devotee, a Seer, is one who has arrived at such a state of consciousness. Emerson must remain vague to such readers as have not attained spiritual knowledge. In *Threnody*, sacred to the death of his son, he speaks of him as "having gone back in scorn, to wait another aeon to be born." This is a confirmation of his knowledge of the law of Reincarnation. The laws of Karma and Rebirth being basic, once accepted, open the higher mind, and this mental acceptance of the law places the devotee in Nature's council-chamber, and knowledge then is born. He speaks of this state of consciousness with the joy of a child. He yearns to impart it for the blessing it confers and frankly tells his attitude of mind amid the clash of opinion and obstruction all must meet who find and hold firmly to truth. "When the mind opens," is an expression recurring in his essays, lectures, and addresses. This phrase symbolizes a certain state attainable. It declares a cycle of manifestation, of evolution and involution, the awe-inspiring relation of man to the universe, the dignity, precision, and automatic action of the laws of Karma and Reincarnation.

In his essay "The Natural History of the Intellect," he says:

When the mind's eye opens, we become aware of Spiritual facts, of rights, of duties, of thoughts, a thousand faces of one essence. These facts are not new nor is this essence; they are old and eternal, but our seeing them is new. Having seen them we are no longer brute-lumps whirled by fate, but we pass into the council-chamber and government of Nature. In so far as we see them we share their life and sovereignty. The point of interest is here: that these gates once opened, never swing back.

A Seer, Emerson incarnated to do a specified work at a particular period, and when that work was done, the great one deserted the human temple, as one discards a worn and useless garment, and the world wondered.

The way to that state of perfectibility which is man's possibility, is found after many incarnations, after long struggles with life's mani-

fold experiences, after defeat and loss, and ever-renewed effort, until at last man is victor and the god-man is developed.

Yea! he is mighty, the living power made free in him, that power which is himself, can raise the tabernacle of illusion high above the gods, above great Brâhm and Indra. — *The Voice of the Silence*

This soul-consciousness is the at-one-ment with the omnipresent God. And this sacred destiny is man's.

In the eternal resurrection and rehabilitation of transitory persons, who and what are they? It is only the source that remains; the eternal mind, careless of its channels, omnipotent in itself, is continually ejaculating its torrent into every vein and veinlet of humanity. The senses minister to a mind they do not know.

FROM EMERSON'S ESSAY ON MEMORY

When we live by principles, instead of traditions, by obedience to the law of mind, instead of by passion, the Great Mind will enter into us, not as it does now in fragments and detached thoughts, but the light of day will shine backward and forward. Now we are halves; we see the past, but not the future; but in that day will the hemisphere complete itself and foresight be as perfect as aftersight.

“In the beginning was the word and the word was with God, and the word was God.” Number, sound, and color are the basis of the manifested universe, say the mystics. The veil of the mysteries which enshrouds man is not to be rent or lifted until man has achieved that victory over the lower self which makes him an instrument of the Soul. The discriminating faculty is above reason. The key to unlock and interpret is Spiritual Knowledge. There is no chair established in Academy or College to promulgate this knowledge, no prize is offered to stimulate its advance. It is a state of consciousness, which some time all must reach. At a moment in our history “the scales fall from our eyes.” “It is the pure in heart who shall see God.” The mystic key that unlocks the sacred shrine, is unselfishness; this blossom in the heart yields its perfect fruit. Spiritual Knowledge upsprings from such a center, as seeds germinate in a prepared soil. Slow and majestic is the sweep of the soul through a vast cycle of manifestation. The perfect flower of humanity, the bud, blossom, and fruitage of the tree of life, is perfected at a cost to Nature beyond man's power to compute. The god-man alone shall know. Man's higher consciousness lifts him beyond the tempest-tossed sea of opinion, beyond theory or speculation. This state is a perfect realization of Law; the mind so lifted rests in its changeless peace. From within, not without, man attains salvation.

Over one hundred years have passed since Emerson's birth. It is now nearly three-quarters of a century since his address to the Divinity students at Cambridge. This address, delivered in his thirty-fifth year, lives! It is not for a day or a period but for all time. It belongs to the changeless. It is a protest against all that obstructs the soul, and a potent plea for man to rise to his full measure of power, and quicken to the realization of his unity with the source of light and life. In 1838 the Divinity School was bigoted, limited, sectarian, conventional.

Tradition characterizes the preaching of this country; that it comes out of the memory and not out of the soul. That it aims at what is usual and not at what is necessary and eternal; that this historical Christianity destroys the power of preaching by withdrawing it from the exploration of the moral nature of man where the sublime is, where are the resources of astonishment and power. What a cruel injustice it is to that Law, the joy of the whole earth, which alone can make thought dear and rich; that Law whose fatal sureness the astronomical orbits poorly emulate! That it is travestied and depreciated, that it is behooted and behowled, and not a trait, not a word of it articulated. The pulpit, in losing sight of this Law, loses its reason, and gropes after it knows not what. I think no one can go into one of our churches with his thoughts about him without feeling that what hold public worship has had on men, is gone or going.

That which was then prophetic has been fully realized. Naught remains but a sentimental regret that humanity seeks other avenues, other paths in the attempt to find the light.

FROM EMERSON'S ADDRESS TO DIVINITY STUDENTS

The true Christianity, a faith like Christ's, is lost. None believe in the soul of man, but only in some man or person old and departed. They think society wiser than their souls, and know not that one soul, their soul, is wiser than the whole world. Yourself a new-born bard of the Holy Ghost cast behind you all conformity and acquaint man first hand with Deity. O! my friends, there are resources in us on which we have not drawn. The remedy of the deformity of the church is first, to preach and teach Soul, and second Soul and evermore Soul.

He concludes this address with these prophetic words:

I look for the new Teacher that shall follow so far those shining Laws, that he shall see them come full circle; shall see their rounding and complete grace; shall see the world to be the mirror of the soul. Shall see the identity of the law of gravitation with purity of heart; and shall show that the Ought, that Duty, is one with Science, with Beauty, and with Joy.

His exhaustless theme was man. Man's separation from the three

qualities, Passion or Desire, Indifference or Darkness, Goodness or Light. To this end, each essay was a stimulant to aid man to hold the right attitude of mind and follow it by right action. Here are some of his essays: Behavior; Character; Self-Reliance; Conduct of Life; Prudence; Experience; Worship; Over-Soul; Spiritual Laws; Compensation; Memory; The Natural History of the Intellect; etc.

That which shows God in me fortifies me. That which shows God out of me makes me a wart and a wen.

The man on whom the soul descends, through whom the soul speaks alone can teach.

FROM EMERSON'S "LECTURE ON THE TIMES"

Faithless, faithless, we fancy that with the dust we depart and are not, and do not know that the Law and the perception of the Law are at last one; that only so much as the Law enters us, becomes us, we are living men, immortal with the immortality of this Law.

During the roll of centuries, from the dawn of a great cycle to our particular period, race after race has arisen to states of civilization beyond our present power to comprehend; races whose awakened consciousness was the result of their obedience to the Spiritual Law. The exhumed relics of such civilizations attained by races long since extinct, are enigmas to the archaeologists. Among the Aztecs the excavated temples dedicated to the Unknown bear their testimony to the civilization of the period they represent. On their tablets of stone the ideographs and hieroglyphs tell of their aspiration, and give assurance of their knowledge of divine guardianship.

Man is the end of Nature. He organizes himself in every part of the universe. Cannot we screw our courage to patience and truth, and without complaint and even with good humor, await our turn of action in the infinite counsels?

When questioned I made reply: it is not to be denied that there must be some wide difference between my faith and thy faith. Mine is the result of certain brief experiences which surprised me on the highway, or in the market, in some place, at some time, whether in the body or out of the body God knows, and made me aware that I had played the fool among fools all this time, but that Law existed for me and for all; that to me belonged trust, a child's trust, and obedience and I should never be fool more.

FROM EMERSON'S ESSAY ON EXPERIENCE

(Wherein he gives us the result of the opening of the higher mind.)

Do but observe the method of our illumination. When I converse with a profound mind, or if at any time being alone I have good thoughts, I do not at

once arrive at satisfactions, as when, being thirsty, I drink water; or go to the fire, being cold. No! but I am at first apprised of my vicinity to a new and excellent region of life. By persisting to read or to think, this region gives further sign of itself, as it were in flashes of light, in sudden discoveries of its profound beauty and repose, as if the clouds that covered it parted at intervals and showed the approaching traveler the inland mountains, with the tranquil eternal meadows spread at their base, whereon flocks graze and pipers dance. But every insight into this realm of thought is felt as initial and promises a sequel. I do not make it; I arrive there and behold what was there already. I make it? Oh no! I clap my hands in infantine joy and amazement before this first opening to me of this august magnificence, old with the love and homage of innumerable ages, young with the life of life, the sun-bright Mecca of the desert. And what a future it opens! I feel a new heart beating with the love of the new beauty.

Amidst the downward tendency and proneness of things, when every voice is raised for a new road or another statute or a subscription to stock, will you not tolerate one or two solitary voices in the land speaking for thoughts and principles not marketable or perishable?

Soon these improvements will be superseded; these modes of living lost out of memory; all gone like the shells which sprinkle the sea-beach with a white colony today, forever renewed to be forever destroyed. But the thoughts which these few hermits strove to proclaim by silence as well as by speech, not only by what they did, but what they forbore to do, shall abide in beauty and strength to reorganize themselves in Nature, to invest themselves anew in other, perhaps higher endowed and happier-mixed clay than ours, in fuller union with the surrounding system.

The population of the world is a conditioned population; these are not the best, but the best that could live in the existing state of soils, gases, animals, and morals. The best that could yet live; there shall be, please God, a better.

Some sources of human instruction are almost unnamed and unknown among us; the community in which we live will hardly bear to be told that every man should be open to ecstasy or illumination, and his daily walk elevated by intercourse with the Spiritual world.

Grant all this as we must, yet I suppose none of my readers will deny that we ought to seek to establish ourselves in such discipline and courses as will deserve that guidance and clearer communication with Spiritual Nature.

The opening of the spiritual senses disposes men ever to greater sacrifices; to lend their signal talents, their best means and skill of procuring a signal success; their power and their fame; to cast all things behind in their insatiable thirst for divine communciation.

Plotinus and Spinoza and the immortal bards of philosophy, that which they have written out with patient courage, makes me bold.

No more will I dismiss with haste the visions which flash and sparkle across my sky; observe them, domesticate them, brood over them, and draw out of them genuine life for the present hour.

To feel the full value of these lives as occasions of hope and provocation, you

must come to know that each admirable genius is but a successful diver in that sea whose floor of pearls is all your own.

But when, following the invisible steps of thought, we inquire whence is matter and whereto? we learn that the highest is present in the soul of man, that the dread universal essence which is not wisdom or love or beauty or power, but all in one and each entirely, is that for which all things exist, and that by which they are.

One and not compound, it does not act upon us from without, that is in space and time, but spiriually or through ourselves.

Therefore that Spirit that is the Supreme Being does not build up nature around us, but puts it forth through us. Who can set bounds to the possibilities of man? Once inhale the upper air, being admitted to behold the absolute nature of justice and truth, and we learn that man has access to the entire mind of the Creator, is the Creator in the finite.

But when a faithful thinker, resolute to detach every object from personal relations and see it in the light of thought, shall at the same time kindle science with the fire of the holiest affections, then will God go forth anew into the creation.

Build therefore your own world. As fast as you conform your life to the pure idea in your mind, then will unfold its great proportions.

When? At such time and in such proportion as man shall realize his body as a sacred temple and shrine of the Holy Ghost, and by right attitude of mind, followed by right action, begin to put his house in order.

A corresponding revolution in things will attend the influx of the spirit. So fast will disagreeable appearances vanish. Snakes, spiders, pests, madhouses, poisons, prisons, enemies, they are temporary and shall be seen no more.

The kingdom of man over nature, which cometh without observation, a dominion now beyond his dream of God, he shall enter without more wonder than the blind man feels who is gradually restored to perfect sight.

In Emerson's Essay "The Natural History of the Intellect," he says:

I dare not deal with the element of mind in its pure essence. It is too rare for the wings of words.

Yet I see that Intellect is a science of degrees; and that as man is conscious of the law of vegetable and animal nature, so he is aware of an Intellect which overhangs his consciousness like a sky, of degree above degree, of heaven within heaven.

Every just thinker has attempted to indicate these degrees, these steps on the heavenly stair until he comes to light, where language fails him.

He rested in the Great Law. And he prophesied that the time would come when men would be born, as is already foreshadowed,

whose advent the law of rebirth assures, who shall enjoy their connexion with a higher life, with the man within man.

This trust will destroy all distrust. This will be reliance upon the Great Law which works over our head and under our feet.

Shall not the heart which has received so much trust the Power by which it lives? May it not quit other leadings, and listen to the Soul that has guided it so gently and taught it so much, secure that the future will be worthy of the past? I the imperfect adore my own perfect.

Love would put a new face on this weary old world, and it would warm the heart to see how fast the vain diplomacy of statesmen, the impotence of armies and navies and lines of defense, would be superseded by this unarmed child. Love will creep where it cannot go; it is its own lever, fulcrum, power.

The crown of his effort for the enlightenment of humanity is found in his immortal poem entitled *Initial, Daemonic, and Celestial Love*. From Love as an attribute, Love as instinctual, through the period of Love's prostitution to the senses, to the sure awakening of generic man to the recognition of Love as the celestial messenger that links the human to the divine, this mighty Law of Laws is here plainly writ. All in the order of man's evolutionary process, are these clearly defined periods, marked by selfishness and weakness, ignorance and crime. The old myth of Adam and Eve in the garden, he treats thus:

Daemonic Love

It was ever the self-same tale,
The first experience will not fail;
Only two in the garden walked,
And with snake and seraph talked.

.
Close, close to men,
Like undulating layer of air,
Right above their heads,
The potent plain of Daemons spreads.
Stands to each human soul its own,
For watch and ward and furtherance,
In the snares of Nature's dance;

.
And they that swiftly come and go
Leave no track on the heavenly snow.

.
So is man's narrow path
By strength and terror skirted;

.
The Daemons are self-seeking:

Their fierce and limitary will
 Draws men to their likeness still.
 The erring painter made love blind, —
 Highest Love who shines on all;
 Him, radiant, sharpest-sighted God,
 None can bewilder;
 Whose eyes pierce
 The universe,
 Path-finder, road-builder,
 Mediator, royal giver;

And ever and forever Love
 Delights to build a road:
 Unheeded Danger near him strides,
 Love laughs and on a lion rides.

But God said,
 "I will have a purer gift;
 There is smoke in the flame;

Another round, a higher,
 Ye shall climb on the heavenly stair,
 And selfish preference forbear;
 And in right deserving
 And without a swerving
 Each from your proper state
 Weave roses for your mate.
 Higher far,
 Upward into the pure realm,
 Over sun and star,
 Over the flickering Daemon film,
 Thou must mount for love;

Pray for a beam
 Out of that sphere
 Thee to guide and to redeem.
 Oh, what a load
 Of care and toil
 By lying use bestowed,
 From his shoulders falls who sees
 The true astronomy,
 The period of peace.

Love's hearts are faithful, but not fond,
 Bound for the just, but not beyond;

But to hold fast his simple sense,
 And speak the speech of innocence,
 And with hand, and body, and blood,
 To make his bosom-counsel good.
 For he that feeds men, serveth few;
 He serves all who dares be true.

As Seer, as Teacher, whose incarnation was dedicated to the benefit of humanity, we realize that every word from his lips or pen was giving to the world knowledge, and was fraught with compassion.

In cyclic order the races move onward, passing through epoch-making periods; each in turn recording progressive evolutionary states, each manifesting the Soul's work in matter. The period of differentiation of the senses, far behind us in the abyss of time, has been followed by the awakening of the lower mind, and to a great extent the lower mind has been enslaved by the senses. For long periods of time this riot of the senses has bonded humanity. And while this lower mind has proudly soared higher and higher, bearing with its expansion both arrogance and presumption as if self-born, it has failed to reach its source, the Soul. As Emerson says: "The senses minister to a mind they do not know." Extremes meet in our present condition. The worst and the best are manifest in all departments of human life. This discordance is due to ignorance of the unity that underlies all manifestation; mankind has lost its way and the race is struggling with monsters of its own creating. These monsters of selfishness, of greed, and lust, are the obstruction in the path of the Spirit. But the time has arrived when once again God has said, "Let there be Light"; and there will be light.

This mighty poem, dealing with the most sacred mysteries, casts its light back over the ages with their manifest prostitution of God's highest gift to man, and forward to that period when once more the Spiritual Law will work in man and he then will regain his lost Eden. We may congratulate ourselves that the vast period of preparation, with its follies, blunders, and shame, is passing, and that the race is slowly arousing the "higher mind."

The mighty symphony of human life, with its andante, allegro, scherzo, pastoral, its march triumphant and its solemn funeral dirge, resolves itself at last in the unity which is divine harmony, as the race completes its sixth Round; and not until that period has unrolled its long scroll will "earth's fit tenant" have arrived upon this globe.

Dimly discerned as yet are man's possibilities; remote is a comprehension of his future fully developed power. Emerson, poet and sage, grasped life's limitless meanings and led the way from lowest hell to highest heaven. Through the swamps and bogs of selfishness and ignorance we may follow beauty or the beast, demon or angel. The root of ignorance is selfishness, which is the cause of crime, the cause of woe. The seeds of war are sown by man in his weakness and blindness.

How long! O God! how long shall humanity people the earth with the offspring of selfishness and crime? How long, Lord of Hosts, shall the new-born inherit but a "mess of pottage"? When shall man awaken from the delirium of the senses and control his godlike potentialities, bringing to impoverished humanity spiritual incarnations, illumined and inspired.

This great Seer, this mighty poet, step by step unveiled the sacred mysteries. He disclosed the unity that is the binding force that is all and IN all; that knowledge of the Spiritual Law which destroys all the heresy of separateness and elevates the mind of man to an ever-growing perception of his relation to the Infinite. Thus a new and potent courage is quickened in man's mind, a courage to meet patiently and endure consciously his portion of the burdens of humanity, and ever strive to build better mansions for the Soul.

What is there nobler than to have left as Emerson did, such a heritage? and to have given such visions, not as mere hope, sentiment, or opinion, but as a correlation of facts, a presentation of changeless Law, a provocation to higher thought and nobler living! Such was the message of Ralph Waldo Emerson, Poet and Philosopher of the *Real*.

THE DAWN ON CADAIR IDRIS

by **Kenneth Morris**

Welsh Air: *Cadair Idris*

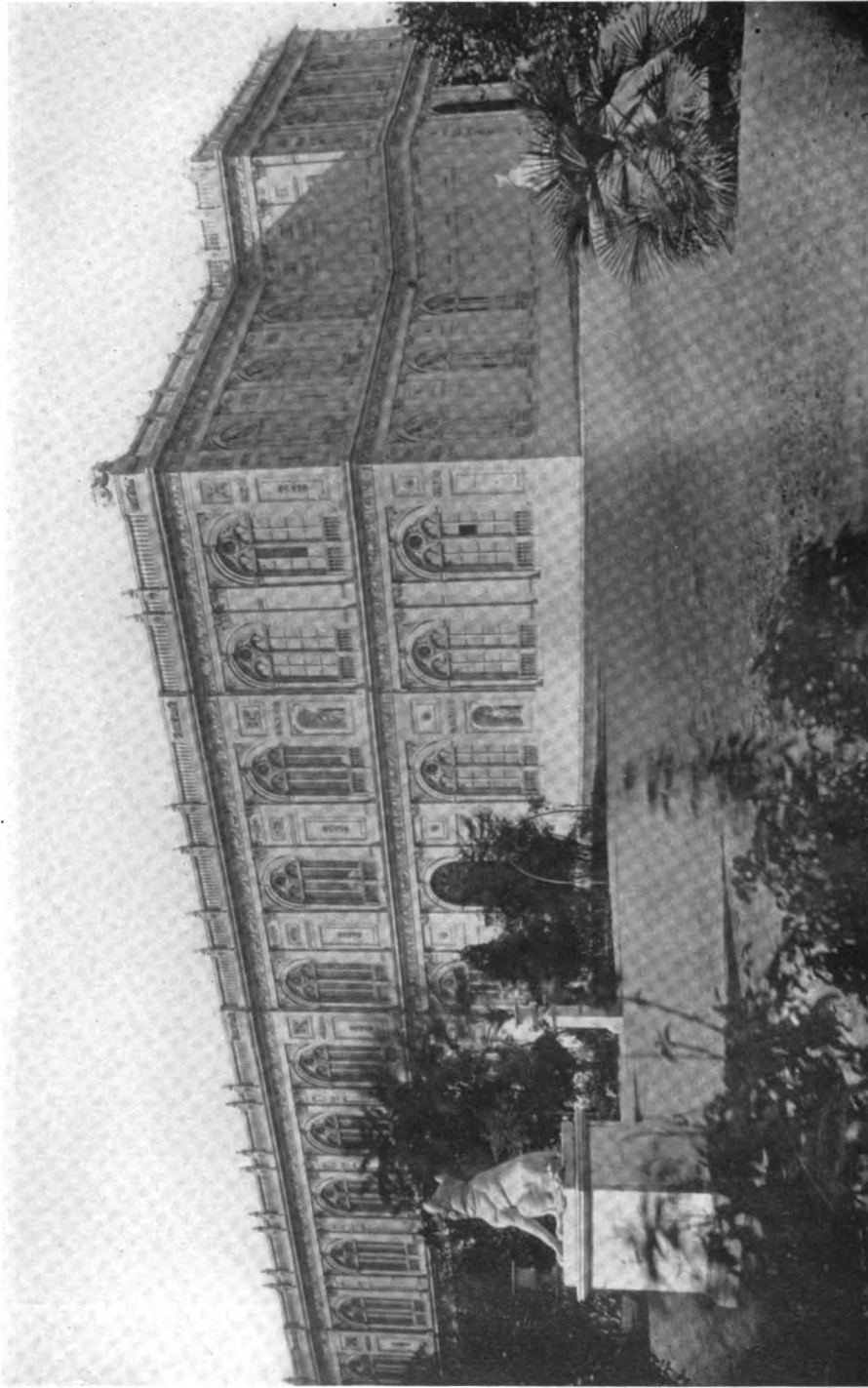
I HEARD your wild whisperings, O dawn-time and glory
Of morning with white beams o'ersilvering the bay;
O purple-rimmed blue hills, I heard the lone story
Ye were pondering when cloud roses bloomed from the gray.
Thou proud, plummy sea with thy laughing wave legions,
Though dim grow thy diamonds, thy laughers sunk low,
I know what bright hosting thy far arcane regions,
Grown glamorous with flame-feet wave-wandering there, know!
Give way, you that claimed this green earth for your own place
To cumber with dull dreams and whinings of prayer!
Give way, for your Conquerors are camped in their lone place,
And titan exultings endiamond the air.
And thou, Cadair Idris of sad, lofty glories,
Whence the Dragon Gods flamed forth world-guarding of old,
Thou art kindling again with the old hero stories,
Thou art wizard again with dawn violet and gold.
For lo now, their calm eyes unclouded with yearning,
Flame-mantled, flame-girdled, eternal, all-young,
The Bright Gods of old time by thousands come burning,
High peace shaken down from their star-wings forth-flung.
O wild moments pregnant with silent white wonder,
O secret proud World Heart, these ages o'ercast,
Behold now how birthward, how earthward dawned yonder,
The Hosts of the Immortals flame far down the vast!
Empyrean, empurpling the dawn-crimson mountains,
Enrobed in rose-ruby and opal-flame plumes,
They come; the whole firmament flows forth in fountains
Of liquid vermilion and saffron-bright blooms.
Come Doniaid, De Danaan, daedalian, victorious;
Come chanting, come flaming the warward Gods' choir.
And ah heart, my heart, how this wild world 's grown glorious,
And the dumb deep triumphant with music and fire!

*International Theosophical Headquarters,
Point Loma, California.*



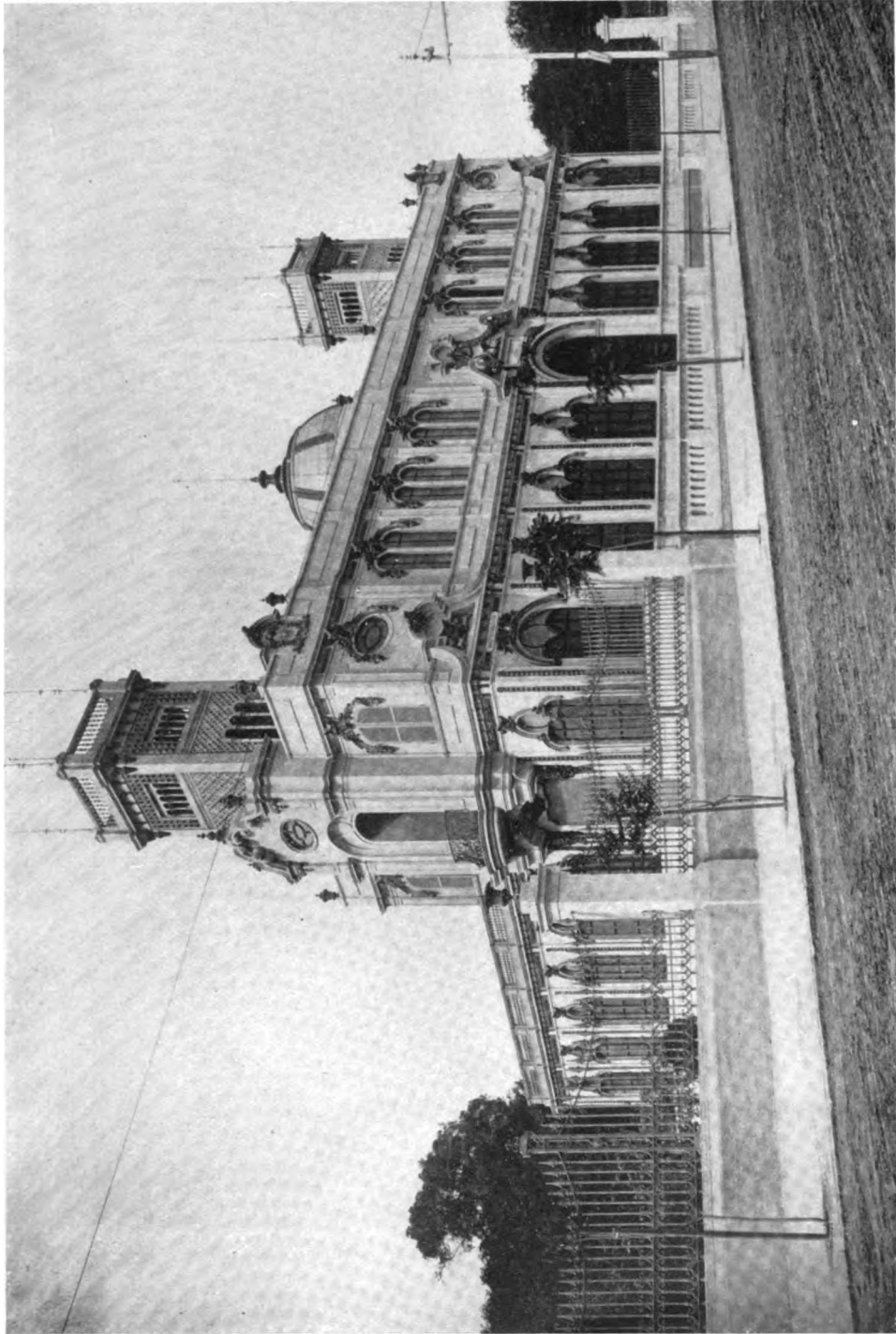
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THE SENATE HOUSE, LIMA, PERU

A STUDY OF "THE SECRET DOCTRINE":

by H. T. Edge, M. A.

(Continued from the June issue)

II



OUR first instalment included preliminary remarks as to the design of the work, the character and aims of the author, and the scope and plan of the contents, ending with a brief sketch of the doctrine of evolution as treated therein. This last was suggested by the introduction to the commentary on the Stanzas from the Book of Dzyan, which Stanzas, as stated, form the plan on which the work is arranged. We now continue on this commentary, but can scarcely hope to be able to epitomize it, as it is already replete with matter that cannot be condensed without leaving out important points. A few extracts, by way of sample, must therefore be given, and will serve to stimulate the inquirer to further study.

The profound ancient philosophy expounded in *The Secret Doctrine* goes back even beyond absolute Being — to non-Being; which is indeed necessary, since every positive affirmation implies its negation or privation. The first stage in the reawakening of the Cosmos to activity is the transition from non-Being to Being. This may be symbolized mathematically by the transition from Nought or no-number to number One. Next the One becomes the Two, thus also making the Three, which is One plus Two. The Two may be called Spirit-Matter, or by any pair of terms such as are used in philosophy to express a radical duality. This duality underlies all manifested existence and cannot be eliminated from our conceptions of anything. After this first Trinity of principles, we pass to other numbers, of which the most prominent is of course the Seven. Three is the number of Spirit, Four that of Matter, and Seven that of their union. The comprehensiveness and profundity of this philosophy is shown by the masterly way in which the author treats of all the great systems of philosophy, European or Asiatic, and shows the limitations of each and the way in which the master-philosophy embraces them all. Even in the Hindû philosophy, the fact is borne in mind that there are six different schools; and the system here outlined is the seventh and synthesizing system.

This first part of Volume I, then, treats generally and particularly of such things as Space and Time, Spirit and Matter, Mind and Soul.

The idea of God is one that comes at once to the mind of an inquirer, who naturally asks: "What does Theosophy teach about Deity? Is Theosophy atheistic, pantheistic, or what kind of -istic is it? To come to the essential thought in this query — Theosophy does not belittle the idea of God but greatly enhances it. It is not atheistic. Nor is it pantheistic in the usual sense of this term, though it is permissible to use the word in a much higher and wider sense so as to describe the Theosophical position. Both the ordinary theological and pantheistic conceptions of Deity are far too narrow and limited for the purposes of *The Secret Doctrine*, which has to begin by speaking of Infinite Being. If we make our conception of Deity too narrow, then it becomes possible to think of something that is beyond Deity — a God beyond God. We cannot even think of Deity as existing in any place or time without thereby making Time and Space external to the Deity, who is consequently not infinite and all-inclusive. Philosophically, we can only define the Infinite Being by negatives, since that Being must be ulterior and prior to all that we can conceive of as existing. Though we can of course not form the faintest idea of such a Being, we can nevertheless use philosophical language to convey such meaning as we are able to attach to the expression; and this is what is done in the preliminary chapters which treat of the earliest stages in Cosmic evolution. Practically speaking, however, we are not concerned with any such remote and recondite notions of Godhead; for the immediate sphere of our existence, the arena of conduct and aspiration, is far more restricted. To seek what is highest and best in our own nature, to endeavor to discover the Divinity in man, to approach God through our own Soul — to know the Father through the Son (in the language of the mystic Gospel) — this constitutes our practical duty. What is it possible for man to become?

The teaching that man is the highest manifestation of Deity *on this earth*, and that the immortal Soul of man is a spark of Divinity, is characteristic of Theosophy, and pervades *The Secret Doctrine*; and the way to know about Deity is to rise to the heights of our own possibilities and to study the Divine power as manifested in mankind.

The first Stanza begins:

THE ETERNAL PARENT (Space), WRAPPED IN HER EVER INVISIBLE ROBES, HAD SLUMBERED ONCE AGAIN FOR SEVEN ETERNITIES.

Parent Space is defined as the eternal ever-present cause of all — the incomprehensible Deity. It is the Soul, so to say, of the one in-

finite Spirit. The seven eternities are a period of 311,040,000,000,000 years, which, vast though it seems, is not too large to be set beside the figures which modern astronomy demands for the stellar distances. A universe so vast in space must surely be as vast in time. Yet even this vast period is merely that of one period of Pralaya or inactivity, and is both preceded and succeeded by similar periods of Cosmic life; for we can set no beginning, nor any ending, to the Eternal. During the Cosmic night, even Time was not, for Time is a creation. We cannot rid ourselves of the delusion of Time, for the act of thinking implies the succession of ideas, and succession is Time.

Nothing on earth has real duration, for nothing remains without change — or the same — for the billionth part of a second. . . . 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."

The meaning of the word "illusion," as used philosophically, is thus clearly defined:

Mâyâ or illusion is an element which enters into all finite things, for everything that exists has only a relative, not an absolute reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition. . . . Nothing is permanent except the one hidden absolute existence which contains in itself the noumena of all realities. The existences belonging to every plane of being, up to the highest Dhyân-Chohans, are, in degree, of the nature of shadows cast by a magic lantern on a colorless screen; but all things are relatively real, for the cognizer is also a reflection, and the things cognized are therefore as real to him as himself.

Another interesting quotation is the following:

Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings.
(p. 49)

This doctrine is characteristic of Theosophy, though the belief in the sentience of nature is very old and widespread. Modern science is finding it very hard to explain the workings of nature on any other hypothesis than that of intelligence; and indeed, if we deny intelligence, it becomes necessary to invent equivalent terms. At the same time we are cautioned against attributing to other orders of life our own particular form of intelligence. The relation between Spirit, Soul, Matter, and Life, is aptly and very concisely put in the following:

Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by Life, which pervades them all. — *Ibid.*

From this it is evident that what we call "matter" is not Matter as the word is used above; what we call matter is the union of Soul and Matter, and Matter itself is some substratum that we do not perceive. And it appears that even the forces which animate matter are themselves but the vehicles for still higher and finer forces.

Astronomy comes in for a good deal of attention in this part of the work, for one stage of cosmic evolution is the formation of worlds. Science is still speculating on this subject and changing its opinions from time to time. Last century the theories rested on the then-existing idea that physical matter was the only available material, and physical forces the only agents at work; but in this century we find ourselves equipped with super-physical matter in the shape of electrons, and with various electrical forces and machinery. These are being used by modern astronomers in their theories of world-formation, and thus science is coming more into line with what was stated so many years previously in *The Secret Doctrine*. For in this book it is taught that matter exists outside the bounds of our solar system in a non-physical condition, and that it condenses to the physical condition when it comes within the bounds of our solar system. At first it is very tenuous, forming "cometary matter," and gradually it condenses further into material for making planets. Thus matter itself grows and evolves, even the chemical elements being compound bodies pertaining to our solar system and not necessarily the same as the elements constituting other celestial bodies. In this connexion it is pointed out that the evidence that reaches us through the spectroscope is itself colored and qualified by the fact that the light has to pass through our space before it reaches us, so that we are without direct means of ascertaining its condition when it started on its journey from the distant orbs.

In this place, too, may be noted the facts concerning the moon and the earth; for facts they are, as science may any day find itself obliged to admit. The moon never was thrown off from the earth, as some modern astronomers think she was (some of them can even show us the hole she left). It is a picked-up satellite. Moreover she is the mother of the earth, though she did not transmit to her offspring her physical substance, but only her life-forces. The moon is now a dead

world, dragged around by the earth, upon which she exercises a baneful influence.

The following quotation from an Occult Commentary is also pertinent:

The Central Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines and finally to approach each other and aggregate. . . . Being scattered in Space, without order or system, the world-germs come into frequent collision until their final aggregation, after which they become wanderers (Comets). Then the battles and struggles begin. The older (bodies) attract the younger, while others repel them. Many perish, devoured by their stronger companions. Those that escape become worlds.

So that the speculations of modern astronomy seem to have been anciently anticipated.

As to the evolution of man, a good deal is said about that in this first part of Volume I. On pages 246 *et seqq.* we read:

The well-known Kabalistic aphorism runs: "A stone becomes a plant; a plant, a beast; the beast, a man; a man, a spirit; and the spirit, a god." The "spark" animates all the kingdoms in turn before it enters into and informs divine man, between whom and his predecessor, animal man, there is all the difference in the world.

In our book of *Genesis* there are two accounts of the creation of man, one in chapter one, the other in chapter two. In the second chapter the Lord God forms man out of the earth and makes him a "living soul" — the word for this being *nephesh* which means "animal soul." In the other account, the Elohim (spiritual beings, but translated in our Bible as "God") say: "Let us make man in our image." This is another creation, when the unintelligent man produced by the upward evolution of the Monad or Spark is informed by the Divine intelligence and free will.

Besides the material which will be needed for its future human form, the monad requires (*a*) a spiritual model or prototype, for that material to shape itself into; and (*b*) an intelligent consciousness to guide its evolution and progress, neither of which is possessed by the homogeneous monad, or by senseless though living matter. The Adam of dust requires the *Soul of Life* to be breathed into him; the two middle principles, which are the *sentient* life of the irrational animal, and the human Soul, for the former is irrational without the latter. It is only when, from a potential androgyne, man has become separated into male and female, that he will be endowed with this conscious, rational, individual Soul (*Manas*) "the principle, or the intelligence, of the Elohim," to receive which he has to eat of the fruit of Knowledge from the Tree of Good and Evil. How is

he to obtain all this? The Occult doctrine teaches that while the monad is cycling on downward into matter, these very Elohim — or Pitris, the lower Dhyân-Chohans — are evolving *pari passu* with it on a higher and more spiritual plane, descending also relatively into matter on their own plane of consciousness, when, after having reached a certain point, they will meet the incarnating senseless monad, encased in the lowest matter, and blending the two potencies, Spirit and Matter, the union will produce the terrestrial symbol of the "Heavenly Man" in space — PERFECT MAN.

Here in a few words is the essence of the Theosophical teaching. Natural evolution alone can produce but a perfected animal, the physical model for a man; the specially human intelligence has to be imparted by Spiritual Beings. These are they who in the Hebrew are called Elohim, and in the mystic works Dhyân-Chohans (Lords of Wisdom) or Pitris (Fathers). We see, too, that there is a twofold evolution, upward and downward, converging to make the complete man; and that not even two exhausts the number of different lines of evolution necessary to make him. The Theosophical teaching of the Seven Principles of Man must be studied in this connexion.

Passing now to another topic, we may quote the following as having been borne out to a considerable extent by the discoveries and admissions of men of science since *The Secret Doctrine* was written.

Science teaches us that the living as well as the dead organism of both man and animal are swarming with bacteria of a hundred various kinds; that from without we are threatened with the invasion of microbes with every breath we draw, and from within by leucomaines, aeroges, anaerobes, and what not. But Science never yet went so far as to assert with the occult doctrine that our bodies, as well as those of animals, plants, and stones, are themselves altogether built up of such beings; which, except larger species, no microscope can detect. So far, as regards the purely animal and material portion of man, Science is on its way to discoveries that will go far towards corroborating this theory. Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths. With every day the identity between the animal and physical man, between the plant and man, and even between the reptile and its nest, the rock and man — is more and more clearly shown. The physical and chemical constituents of all being found to be identical, chemical science may well say that there is no difference between the matter which composes the ox and that which forms man. But the Occult doctrine is far more explicit. It says: Not only the chemical compounds are the same, but the same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant and of the tree which shelters him from the sun. Each particle — whether you call it organic or inorganic — *is a life*. — p. 261

Here we may close this brief survey of the first part of Volume I.

SCIENTIFIC JOTTINGS: by the Busy Bee

THE DIVINING-ROD



HIS subject is introduced by the scientific writer of *The Illustrated London News*, who recounts that in Germany there exists a league for the study of the divining-rod; and that experiments in Hanover and German South Africa have proved that it was successful in nearly 80% of the cases in which it was used for mining purposes. The Ministry of Agriculture in France has appointed a sub-committee for the same purpose, whose report is awaited; but meanwhile the consulting chemist of the Paris Municipal Water Supply, aided by a Professor of Physics, and by an architect of Auxerre "whose character is above suspicion," has made experiments which gave interesting results.

This architect finds that just before the rod dips, he feels a disagreeable sensation such as he feels when a thunderstorm is in the neighborhood. This led the other experimenters to bury on a plot of ground an insulated wire carrying a current of four or five amperes and arranged so that the current could be made and broken without the dowser's knowledge. It was found that the rod dipped when the current was made.

Yet it has hitherto been found impossible to detect any electric current due to the movement of a subterranean spring. A fact discovered in Hanover comes in here: dowsers without knowledge of the geology were able to detect veins of sylvine in beds of rock-salt; and sylvine is a mineral which (in one of its forms) emits electricity on compression.

All this seems to connect the divining-rod with electricity, but in a new and strange way. It is admitted that only some people have the power; also that the rod may be made of other woods than witch-hazel, or even of metal, or of whalebone. The phenomenon is so marked that sceptics are unable to explain it away by impugning anybody's intelligence or integrity. Yet it is a singularly isolated phenomenon — it does not seem to connect up with anything else or to be related to any particular family of kindred phenomena. But surely science, in admitting so much, opens the way for many further admissions. Many of the so-called superstitions connected with ancient magic and divination may rest upon mysterious properties in the human organism and in nature, having as little apparent rime and reason about them (so far as we may see) as the divining-rod has.

SYNTHESIS OF MATTER FROM ENERGY

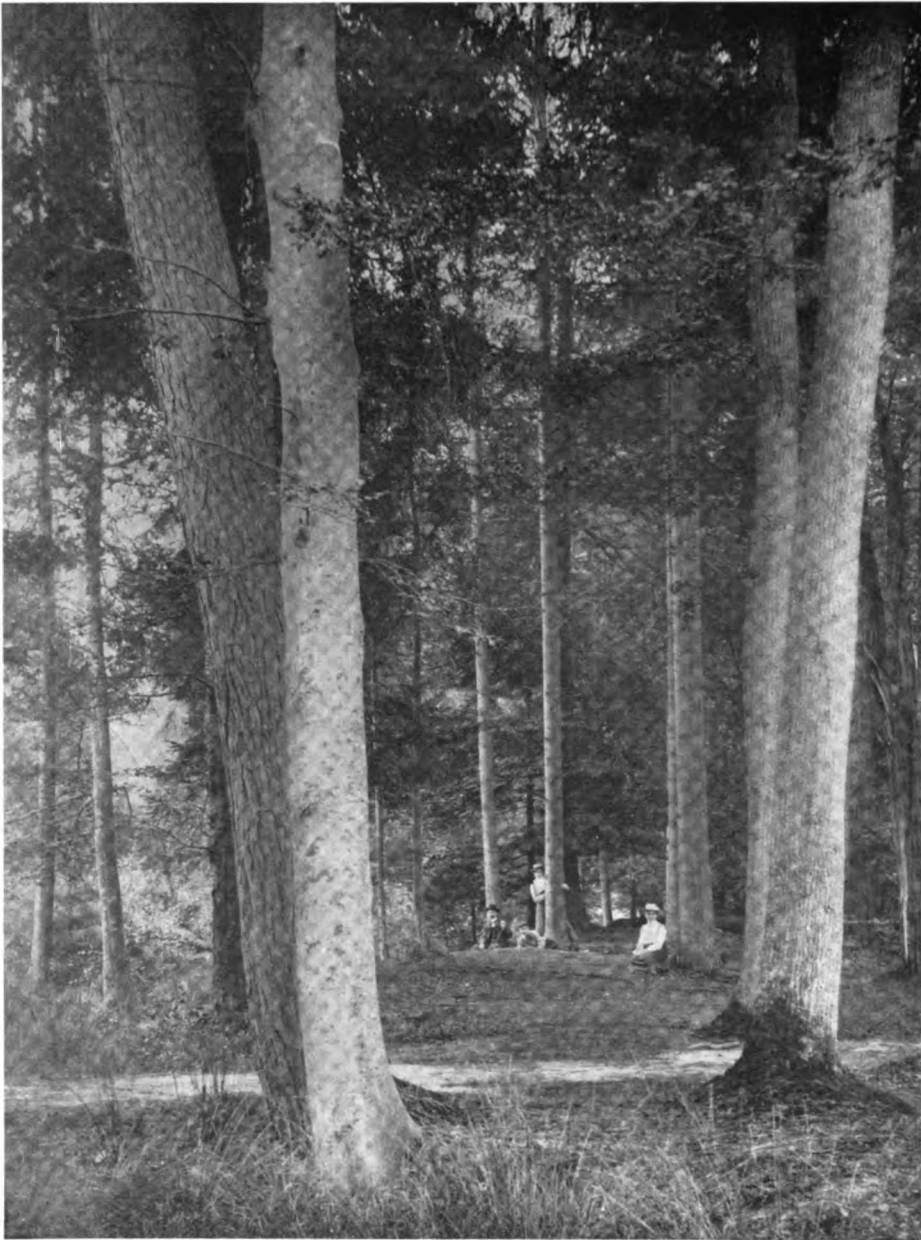
Recently two eminent chemists performed an experiment, repeated and confirmed by a third, in which a vacuum tube that originally contained nothing but a little hydrogen was found afterwards to contain neon and helium. After taking every precaution that skill could suggest to preclude all other possible explanations, the conclusion was reached that the neon and helium must either have been derived from disintegration and recomposition of the hydrogen atoms, or else have been produced from the *energy* of the electric current. Other chemists, however, have thought that there may be some other explanation, as, for instance, that gases were occluded in the glass or the metal of the electrodes. But however this may be, the matter is interesting as marking one stage in a general progress which science is making towards new views as to the rudiments of physical manifestation. We note particularly the suggestion that "matter" can be synthesized from "energy"; and the corollary that "energy," and not "matter," is the physical rudiment. For to what does this statement amount? It may well seem to many that the distinction between this "matter" and this "energy" is one of degree rather than of kind. Keen thinkers, in discussing the meaning to be attached to such terms as "matter" and "energy," as used by modern physicists, have argued that neither word represents a thing-in-itself, but that the ideas sought to be conveyed thereby are inseparable and mutually dependent. Our ordinary ideas of energy are certainly inseparable from the idea of mass, nor can we express energy quantitatively except as a function of mass. In this case, energy, considered apart from mass, becomes an abstraction. And the same can be said of mass when considered apart from the idea of energy: it becomes reduced to the mere property of *resistance* to force, and such resistance can hardly be conceived of except as being itself a force — opposed to the other force. Thus we get back to the ancient truth, which has been restated in modern language by H. P. Blavatsky and her pupils, that the rudiment of physical manifestation is neither energy nor matter — neither kinetic nor static — these (when considered severally) being abstractions, but "spirit-matter," *vis viva*, or whatever name one may use to denote a substance that is neither energy nor matter, but both (or the rudiment of both).

"Matter in motion" is what the physicists and biologists discover everywhere, but neither matter *nor* motion have they been able to find.



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WILHELMINA, QUEEN OF THE NETHERLANDS



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IN THE WOODS NEAR ARNHEM, HOLLAND

RÂJA YOGA IN EDUCATION

THE following five articles, which were read at the International Theosophical Peace Congress at Visingsö, Sweden, June 22-29, are printed in THE THEOSOPHICAL PATH by special request. It is to be noted that the writers have laid great stress on that aspect of Râja Yoga education which is especially concerned in training the child—probably because of its importance, for out of the child comes the man.

History of the Râja Yoga School: by Gertrude W. van Pelt, B. Sc., M. D.



THE Râja Yoga School was founded at Point Loma, California, by Katherine Tingley, in March, 1900, with five children. It would seem more like the fact to say it was created, for nowhere could be seen buildings or teachers trained for the work, or funds. No one but the Foundress had the least idea of what the school should be nor how it was to come into being; nothing was in evidence but five small children at the Point Loma Homestead, who needed to be taught. The first teacher chosen for this duty was an inexperienced young woman, who, however, had absolute faith in *her* teacher and was willing to give her life to the work and follow every suggestion.

From that moment to the present day the history of the Râja Yoga School reads more like a fairy tale than a record of actual facts as they ordinarily occur. This small seed, so small in appearance that the ordinary observer would not have given it a second thought, began to grow, to leaf, to blossom, and to flower, as if by enchantment; and today, after thirteen short years, though yet in its infancy, is a thing of beauty and power, wielding an influence all over the world whose extent cannot be measured; possessing a well-established conservatory of music, departments for all ages from infancy up to adulthood, affording endless opportunities for pursuance of all the usual educational and artistic studies, besides some unusual crafts not contained in the ordinary school curriculum.

What has happened in these eventful thirteen years, volumes could never relate, unless a sympathetic imagination should read between the lines. To find the secret of this phenomenal growth, of this unparalleled efflorescence of human life, it will be necessary to look beneath the surface. Suffice it to say that Katherine Tingley founded this famous Râja Yoga College on a knowledge of human nature, on a belief in its essential divinity, on a determination that not learning alone but character should be the basis, the foundation-stone of the whole structure; and that it was guided by a hand which knew the royal road to human perfection.

The five small children referred to above began to study Râja Yoga here at the International Theosophical Headquarters under the daily personal supervision of Katherine Tingley, who trained Miss Ethelind Wood, now the successful principal of the Girls' Department of the College.

In April 1900, small group houses were planned and construction begun immediately on a site about two hundred feet south of the Homestead. On August 4th they were formally opened with appropriate ceremonies, and a number of children were here to occupy them. There were six of these little homes at first, all circular, having dormitories around a central living-room, the roof of which ran up to a high point, giving a sense of expansion and freedom. They were built of wood, but for the first season, to save time, the roof was made of canvas. All

were simple, dainty, and artistic; modest but worthy vehicles of the body they were destined to contain. The children were carefully grouped for each home and placed in charge of a caretaker or teacher, all of whom were thoroughly instructed as to their duties and attitude towards their young charges; and every detail in connexion with the work of the school was foreseen and arranged for by Katherine Tingley. The whole was wonderfully organized and systematized before it was objectively active.

Such was the beginning of the Râja Yoga College, destined for the silent revolution of the whole system of child development and to be a mighty factor in the evolution of humanity.

The new system began to tell upon the child nature at once. There is a note in the school journal, made even so early as July 14th, before the formal opening, that a great improvement was noticed, one boy being so changed in his character for the better, that it was difficult to recognize him. From a heavy, irresponsive child who cried most of the time for notice, who was irritable and selfish, and whose mind was sluggish, he became pleasant, happy, and comparatively active, rarely crying. All the children noticeably improved, physically, morally, and mentally.

On January 15, 1901, the first play, entitled *Rainbow Fairy Play*, was given in the Aryan Memorial Temple, a small stage having been prepared for the children's dramatic work. On February 9th it was presented at the Fisher Opera House, San Diego, (now know as Isis Theater) and was greatly appreciated by the public. It was repeated there on April 8 and 9 with matinées, and every Saturday in the Aryan Temple, Point Loma, from February 9 to April 30, when it was opened to the public. This was the beginning of public dramatic work, which from six months after the opening of the school has gone on without interruption to the present day, resulting in numerous entertainments at the school and also many public performances.

In September 1901 extensive educational work for Cuba was begun. A delegation of three representatives of the Râja Yoga School was sent to Cuba and thirty-five boys and girls, from six to fourteen years of age, were selected and brought back to Point Loma. The history of this event itself might fill a book, so crowded was it with incidents which connected themselves with the past and the future. In the latter part of 1901 and in February and March 1902 there were public entertainments given in the Fisher Opera House, showing a great advance over the previous year.

In September 1902 another expedition was made to Cuba for the purpose of initiating work for the opening of schools there.

The history of the year 1903 is especially interwoven in the work for Cuba. Katherine Tingley visited the island in February with twenty-five Râja Yoga children. The object was to place the school already opened on a firm and workable basis. Children from Point Loma were the instruments under the guidance of Katherine Tingley to help to light the fires in Cuba; at the same time the whole expedition had for them an educational value which cannot be expressed and which indirectly has reflected back on the whole school here.

By 1904, although three new buildings had been added to the group homes,

the school had quite outgrown its accommodations; and as many of the pupils were passing into their teens the Rāja Yoga Academy was opened to meet the needs. On October 6th the building formerly known as the Homestead was taken for the use of the girls, the boys continuing to use the original buildings, where they still are.

This was a sudden expansion, and pupils came rapidly from all quarters of the globe to fill the places which had been opened. In about two years the school reached practically its present proportions, the students being counted by the hundreds and the entrance of new pupils being generally possible after that only when vacancies occurred.

The school has presented an enormous variety as to type and conditions of life. Representatives from very many nations, from the countries of Europe, from Japan, from the West Indies, and from South Africa have appeared. Many have come from wealthy homes where they have been indulged in all the material things of life, and others from homes where they had been deprived of these things through loss of parents and friends. The ranks have been filled from a vast variety as to hereditary tendencies, their parents being professors, writers, doctors, lawyers, inventors, artists, musicians, scientists, or men prominent in the business world.

It is this commingling of ideas, characteristics, and customs, this unity in diversity, which is such a marked feature of the school. Its international character broadens at once the intellectual outlook of all, and the diversity as to type quickens the sympathy as well as stimulates the desire to grow in new directions. The *world* is brought together in this unique center of learning. The narrow outlook resulting from association only with one's own particular city, state, country, or race, from one's own particular class in whatever country, is replaced by a horizon reaching to the ends of the earth, and by means of the general upliftment through high aims, becomes even a horizon of infinite expansion.

This intermingling has existed in a way not possible in large universities where also all nations and classes meet, because of the close and familiar relationships. Large as the school is, it is like one big family. While here, this is the home of all. All ages touch each other and grow to feel as brothers and sisters, and the sense of responsibility of the older for the younger is aroused.

The little children live the ideal, natural life, breathe the pure, sweet air of heaven, and grow as the flowers grow. They spend much of their time out of doors (as indeed do all) under the care of faithful teachers. In a health-giving climate, amidst beautiful and ennobling scenery, their little bodies grow. Never have they to be passed over to the hands of servants. Their training begins in their earliest infancy, and consists in guiding them over the pitfalls which all must meet, and in helping them to find their own strength to face and overcome the obstacles in their own natures. They are freed from those mental pictures of suffering, trouble, and disharmony, which are the result of daily occurrences in the cities. As they begin to observe, they are not forced to receive the reflection of domestic difficulties and worries. They live in an atmosphere where no inharmonious notes are sounded, and so they open their petals like flowers, in trust and confidence, and easily and rapidly assimilate and give out their fragrance.

The financial history of this school is as much a surprise as all the rest. It has never been endowed, has never appealed to the public for financial aid, nor received it, but on the contrary, has given much to the public. Yet since its opening it has entirely supported one hundred and fifty-two children for periods varying from one to thirteen years, and in part has supported seventy-two others.

As is well known, the teachers are unsalaried, receiving no financial remuneration whatever, and all that has been taken in has been given back directly to the school.

The musical activities form a story in themselves and are treated elsewhere; but so are they interwoven with the life-history of the school that no sketch of it would be complete without mentioning them. How they have grown to their present proportions from infinitesimal beginnings, out of air, so to speak, is a mystery even to those who have been present and watchful of the process. But these are a few of the facts; thirteen years ago there was only one teacher of music in evidence, a young woman who had come to Point Loma for her health. Today there are two orchestras, a brass band, soloists on almost every instrument ready for public work, several different choruses, and an established "musical atmosphere." With the possible exception of two or three, the pupils have learned all their music here. The development has progressed naturally, without any strain, and in no way has it interfered with school work in other directions. In perceiving the results one might imagine them to be the outcome of special training in a high-class conservatory where nothing else but music was undertaken; yet no pupil practises more than an hour a day on one instrument; it being Katherine Tingley's method never to allow the mind to grow weary, or specialized, but to keep it fresh and attentive to all duties of life, and to encourage concentration on the duty of the moment.

A true history of a school is more a history of the growth of the character and mind of the pupil than of the events which mark its years; yet these are impossible to express categorically. In addition to the fundamental aim of bringing out the highest altruistic possibilities, and in addition to the work along musical, artistic, and dramatic lines, and to training in the art of living, our pupils are well abreast of the work ordinarily undertaken in schools. From reports returned to us from those who have left the school, we find they are in advance of others of the same age and take higher classes in public schools.

The teachers who have been privileged to assist in this great work of education cannot too strongly insist that the remarkable spirit that Katherine Tingley has enthused into the work is the real secret of its success. Many educators, visiting Point Loma, ask, "What is your system?" and "How is it done?" It is impossible to give an answer in words, as it is the spirit of the work which really counts. That spirit we know is the *Theosophical life*, which is not a matter of system, but of actual knowledge, life, and conduct. The remarkable results that have marked the progress of the school have surprised the teachers as much as others. They can only be explained on the basis that the all-round conditions provided for the protection and care of the children are such that the smallest effort in the right direction bears fruitful results.

The children of the Râja Yoga School and students of the Râja Yoga College

are taught from the beginning the duality of their own natures: that in their being there are two forces, one the immortal, that can never support them in their weaknesses, and the other, the lower, the enemy of the truer and nobler part until conquered and controlled by the latter. In this way the utmost attention is paid to every fault and weakness displayed by the children, so that their correction will allow the higher forces of their natures room for expansion. These things, usually overlooked in ordinary education, have entailed long and patient work on the part of the teachers; and their gratitude to the Good Law for the experience they have gained through this training is very great; for they have learned through it that a large part of the evil in the world today could have been prevented if the seeds of wrong-doing had not been allowed to take root in early life. In human life as in nature every fault as well as every virtue has a beginning in some small act. It is the province of the Râja Yoga education to prevent the growth of unworthy characteristics in its pupils by proper correction of small faults, and encouragement of those higher moral characteristics which when grown strong and clean throw the whole weight of the pupil's activities on the side of true manhood and true womanhood. As a rule children are permitted to gratify every wish which arises in their minds so that the weeds of human life are allowed to develop uncorrected. This is not permitted in the Râja Yoga School; hence all the strength of childhood and youth is enlisted in necessary and worthy pursuits and the evil desires that usually accompany self-indulgence, not having opportunity for expression, gradually disappear from life. Thus the main stream of effort in the Râja Yoga Schools is towards a higher standard of character. That it is established upon the foundation-stone of human life is beyond all question, and it is our proud boast that the results already attained amply prove that the conditions under which the school has been developed are based on absolutely right principles.

The Râja Yoga System of Education: by W. A. Dunn



AT the Râja Yoga College, Point Loma, California, under the general direction of the Foundress, Katherine Tingley, Leader and Official Head of the Universal Brotherhood and Theosophical Society, a system of education is presented which solves, on true and rational principles, the much-vexed problem of how to prepare and instruct youth for the battle of life. It is a well-recognized fact that ordinary systems of education neglect, with very serious consequences, those important forces of human character upon which class-room study depends for its worth and usefulness.

The aim and purpose of the Râja Yoga system of education is to establish colleges and schools throughout the world wherein, in addition to the usual courses, students will be taught the simple laws that govern moral, mental, and physical health, to the end that such knowledge, truly applied in study and discipline, will lead them to be conquerors of themselves, with faculties awakened, and so balanced as to be harmoniously responsive to the control of the higher moral nature.

Humanity today cannot perform its full moral and spiritual duty because past education has neglected to provide the necessary conditions for the proper development of the moral nature. Hence we see in life men and women efficient along but few and specialized lines, to the exclusion and neglect of other forceful qualities of human nature whose unfoldment would have enriched their lives a thousandfold.

Experience that has grown out of past neglect indicates the lines along which present-day education must proceed if the coming generation is to realize the superb possibilities that are latent in our children. Pupils should be taught, by example and precept, *how* to work, think, and study so as to develop in harmony with the established laws of life and evolution, to the end that their matured characters will be living expressions of the greater and more forceful purposes of social and national existence, which a narrow and restricted education excludes.

It is maintained that the mind, although fully stored with academical learning, cannot of itself provide this forceful directive power. It is to the *moral nature* we must turn for qualities and motive force which give worth and meaning to our thoughts and actions. A developed moral character is an established focus of the higher life-forces which relates all knowledge and experience to its divine standard. Without such a moral focus at work in consciousness, the contents of the mind can but resemble "cosmic dust" devoid of a nucleus. Thousands of students, who have imbibed all that the schools can teach, and can pass oral and written examinations on many subjects, may yet be devoid of the healthy moral and mental creative power to originate and mature a vital thought of their own. In them the true creative purpose of life and the power to develop and use it for some great purpose, have never been felt nor awakened.

An educated memory, although a most useful and necessary faculty, is frequently found abnormally developed in weak and incompetent natures, bearing little or no relation to those living energies of the moral nature that alone make possible a life of sturdy growth and action.

The inefficiency and limitation of modern education lies in the fact that an artificial memory and restricted intellect are alone developed, to the frequent neglect of many more important energies that are present in human nature. The constant influx of thoughts and impressions, the imagination of the heart, the action of the will and the urge of desire — all these are living energies that must act in one direction or another, and it should be within the province of education to include the direction of these in its curriculum, so that they conform to the evolutionary law that governs the progress of human character in all its aspects.

This knowledge is to be found alone in Theosophy, which represents life in its fulness, as revealed through the example and teaching of the greatest minds of the race.

The chemist or scientist whose researches and work have brought experience, knows that complete obedience to nature's laws is the only possible condition of knowledge and progress. In whatever direction his work may proceed his *trust* never wavers as to the action of the law that governs chemical action and reaction. All theories and speculations that do not answer to nature's system are willingly discarded when more correct knowledge has been attained. This is true science.

Theosophy is just as certain as to the laws which govern human life, for they have been known and proved throughout the ages. The world has never been without teachers whose developed lives matched the total harmonies of nature.

The various elements that go to make human nature what it is are, like the active forces of nature, under the dominion and harmonizing power of the Law of Karma. This great moral law acts unceasingly upon man according to the nature and quality of his thoughts and deeds, as naturally as the forces in nature are regulated and adjusted. Every action, whether moral, mental, or physical, causes an *equal* reaction from Nature.

This leads us to the *central idea* of the Rāja Yoga system of education, which aims to unfold *balanced* men and women who will stand erect as nature designed them, conquerors of themselves, with all faculties awake and instantly responsive to the creative Soul.

The various powers and faculties of human nature may be compared to the notes of a musical instrument that must be *in tune with each other* before mass chords of harmony are possible. Rāja Yoga means "Kingly Union" of *all* the faculties in human life, attuned and directed in mass harmonies of the larger song of life.

Present-day conditions point to the application of wrong principles of education in the past. A truer comprehension is urgently needed of the demands of the human heart. We no longer can neglect the warning voice of nature. Crime, vice, incompetency, degeneracy, are increasing in every direction — it is obvious that the laws of life are being either violated or neglected.

The evil in our midst is clearly the result of past mistakes and omissions. Our children are being left untutored on the most vital questions of their being, their moral natures being neglected or allowed to be misdirected through subtle temptation and evil counsel; the bringing forward of their better natures, in too many instances, being left to blind chance. The responsibility of parents and guardians is so great that no longer can we avoid the problem that wrong conditions force upon us.

No one doubts that honesty and strength of character, a clean morality, and a well-trained mind, are necessary weapons for successfully coping with the various duties of life; and the system of education that brings these out in the children must necessarily be on true lines. Such energies, when awakened, make easy conquest of theoretical study and technical skill. A purposeful ideal, encouraged into a force of positive momentum, establishes healthy mental conditions that energize and strengthen the faculties, thus enabling them to perform the most thorough work.

Modern education is merely a reflection and perpetuation of present conditions which all right-thinking people deplore. The trend of science and philosophy is along analytical rather than synthetical lines of thought. The human being has been physiologically and psychically analysed into component parts, and the *synthetic* qualities of Soul and Spirit ruled out of the domain of knowledge as being unknowable. The unifying power of the heart has come to be regarded as a pleasant ideal incapable of application to the conduct of life. Not so does the horticulturist nourish the life of his plants. His whole occupation consists in estab-

lishing *conditions* whereby the vital energies of his shrubs and flowers will later on expand from within into outward luxuriant flora.

A botanist may be able to separate a plant into pieces, and attach names to its several parts (at the same time killing its life-principle), but he is utterly unable to imitate nature and readjust the parts and re-establish the *vitality* upon which their existence as *plants* depends.

That which we call "nature" we each perceive by virtue of an activity *first awake in ourselves. Like perceives like.* The mind is a mirror that reflects life in exact correspondence to its power of cognition and receptivity. So although it is a necessity to know the teachings of science, philosophy, and religion, we should never forget that the mind must enlarge its field of action if it would understand the causes that stand back of appearances. Nature remains *herself* always, unchanging while the endless procession passes on of those who gaze upon her outermost garments, utter conflicting opinions, and are gone.

The thought and work of any man is but an expression or putting forth of his character and his understanding. Thus our power of understanding nature depends upon what we first possess, and make use of, in and from ourselves. To partake of more and more knowledge, an active process *within* us is first required whereby we may approach nature more truly and nearly. Accomplishments and technical study alone, are inadequate. Faculties develop and grow strong according to the premium set upon them, and the *use* to which they are put.

That to which the mind reaches out, that shall the mind absorb; it becomes attached to and at one with that plane of life to which it has been constantly directed, or to which it has been allowed to stray. In other words, the mind absorbs and retains the moral energies which, through effort and aspiration, we pour into it from the stronghold of the soul.

The Râja Yoga system of education first awakens in its pupils a knowledge of their higher spiritual natures, and insists on *correct daily conduct* as the first condition for progress. The child, for example, is taught that no bad tendency can exist in the fire of a determined purpose to do right. It is natural for little children to follow this course when properly presented to them by capable teachers. It is truly the means most in accord with that which seeks expression through their lives, not as yet restricted by the limitations of perverted desire and personal ambition.

In the Râja Yoga Schools music is not only regarded as an accomplishment, but it is taken up and studied by the pupils as an essential part of their school life. Musical harmony is an exposition of Universal Brotherhood in the world of sound, and its deep study and practice along the highest lines awakens in children the noblest aspirations of life. Katherine Tingley states that "Music is not only one of the refinements of life, but part of life itself."

The germ of Universal Brotherhood is implanted within the heart of all. Every soul is in reality a focus of universal life. When aroused to action it becomes a positive energy of individual as well as universal potency. It is the *total life* of humanity operating, under proper conditions, through the awakened heart of each, unifying all faculties into harmonious and synthetic action.

Life and perception are from within, and we make passage for them by follow-

ing the path of royal endeavor. No man ever grew an inch by merely imbibing other men's ideas; each must create his own thought. The learning of the ages, uninformed by the light of self-knowledge, is but a mere accomplishment by itself.

Theosophy affirms that every man has an inner nature that identifies him with the stored-up experience of all humanity. Only his wrongly trained mind and lower nature remain separate because of improper conditions for growth. Neglect of the true laws of life has established a confusion that can only be straightened out by a true method of education. The human heart hungers for the living truth, and is weary of dead facts and man-made creeds.

In brief: the Râja Yoga system of education provides conditions that are necessary for the correct development of human character. It aims to unfold the manifold powers of mind and heart which perverse selfish conditions shut off from natural growth. Regarding desultory thoughts and feelings as but transient effects of limited desires and pursuits, it claims that these can be transformed into higher modes of useful action by teaching students to find their Higher Self, and from that superb stronghold regulate all energies of thought and feeling along lines of Spiritual evolution. Ideals attain material realization when urged by the Will into active channels, being thus translated from shadowy mental aspiration into accomplished deeds. When so changed from thought to deed, unworthy occupants of the human temple are routed from the inner shrine, giving place to the incoming Christ-Self — that Self which responded to every appeal we uttered in our aspirations to the ever-present divinity of life.

Râja Yoga Teaching in the Schoolroom: by H. T. Edge, M. A.



IN speaking particularly on this subject, it is necessary to bear in mind a fact which applies to the question of Râja Yoga teaching in general — namely, that there is no formulated system, such as could be communicated orally or by writing, and adopted by any teacher as a method in his school. The reasons for this are three: First, Theosophy is behind Râja Yoga teaching and is an indispensable factor thereof; next, the teachers must be Theosophists who endeavor to the best of their ability to make Theosophy a living power in their lives, and who have been specially trained for their work by Katherine Tingley, the founder of Râja Yoga teaching; and lastly, the teaching must be carried on under the supervision of the Theosophical Leader. These conditions render it impossible for Râja Yoga to be formulated and communicated like a categorical system. Nor are the conditions arbitrary; for experience and results show that they actually are indispensable to success. But no wise teacher will be disposed to deprecate such conditions, having regard to the fact that mere systems cannot teach anything. Education suffers from too much reliance on systems — probably because there is nothing better at hand on which it may rely. If Râja Yoga education succeeds where other kinds of education fail, its success must be due to some vital difference. This difference is that it does not rely upon system, but attributes primary importance to the character of the teacher. Again, it is fortunate that the system

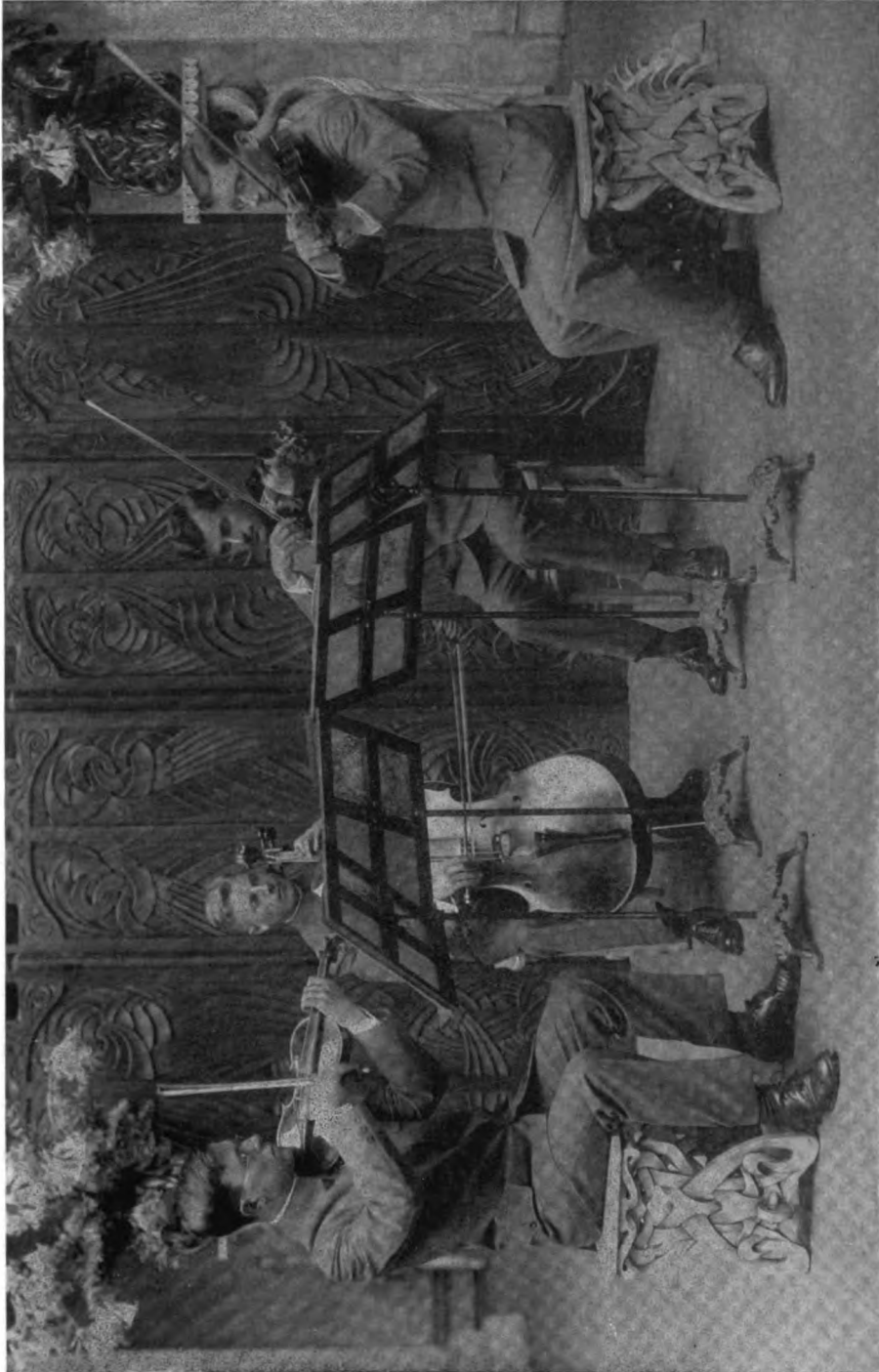
is thus incommunicable; for otherwise there would soon be many inferior imitations and substitutes, all sailing under the same colors and thus obscuring the truth and defrauding the public. For, apart from obviously unworthy imitations, the efforts of the best-intentioned people could not succeed in the absence of the above-named essential conditions of success. Râja Yoga is, in fact, *protected*; and it would be better if valuable knowledge were in every case better protected than it is, so that it might not be abused.

If the truth is to be stated, it must be avowed that not even earnest Theosophists of long experience could make a success in Râja Yoga teaching, were it not for the continued supervision and advice of Katherine Tingley, the founder. For, whatever the reason may be, she alone has proved able to adopt measures and give directions which always lead to successful results.

SUBJECTS TAUGHT

These are the ordinary subjects of the class-room: English, languages ancient and modern, mathematics, science, shorthand, book-keeping, etc. Arts and crafts do not come under this heading, being taught outside the schoolroom. The hours given to these studies are much shorter than in other schools, mainly because the pupils devote so much time to other occupations, especially open-air occupations and music. Yet the results achieved are in no way inferior, and in many respects decidedly superior, to those obtained elsewhere. The reason, however, is readily understood. The Râja Yoga way of up-bringing and mode of daily life renders the faculties of the pupil so much more alert, his disposition so much more facile, and his temperament so much more equable, that he can acquire knowledge and facility in a much shorter time. There are not the usual obstacles, due to ill-health, unruliness, distractions of street life, etc., to contend with. Again, the manner in which the subjects are taught is more productive of good results, because based on the clearer understanding which Theosophy affords of human nature and of the nature of education.

There is much discussion in educational circles about the proper form of the curriculum, and about what subjects should be taught and what not. Broadly speaking, one might say that the manner of teaching is far more important than the subject; that any subject is useful if properly taught and learned; and that no subject is useful if badly taught. Râja Yoga, therefore, does not attach so much relative importance to the form of its curriculum. But this is not to say that the question is disregarded; on the contrary, it is important, even though the importance be secondary. Now what is the essential of a good schoolroom education? Practically every one is agreed that a thorough grounding in reading, writing, arithmetic, the use of one's own language, and a general all-round facility and efficiency, constitute the essential basis. With such a grounding, any special subjects or training can be easily mastered at any time; without it, nothing else can be acquired. The reason why this basis, though seen to be so necessary, is found so hard to secure in ordinary schools, is to be found in the adverse conditions under which those schools have to work, and from which Râja Yoga is free; such as the lack of a free hand to the teachers, the absence of a clear



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THE RÁJA YOGA QUARTET

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

These four young gentlemen, all talented musicians, were part of a body of over thirty Theosophists and students at the Rája Yoga College, who attended the International Theosophical Peace Congress at Visingsö, Sweden, June 22-29, 1913.



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**THE RÁJA YOGA MILITARY BAND, ON THE PERRON OF THE RÁJA YOGA COLLEGE
All are students of the Isis Conservatory of Music, Point Loma.**

philosophy of life and understanding of human nature, infirmities of health and temper in the children, etc. But Rāja Yoga is able to impart this necessary basis of education, and does so successfully.

To be able to read clearly, so as to be distinctly audible to a large audience; to write well and clearly; to put one's thoughts into good English; and above all to command one's attention — matters like these constitute the essentials.

Discipline is, of course, of the highest importance. And here it is advisable to emphasize the distinction between self-command and command by somebody else. The pupils are taught to govern themselves. This does not mean that they are left to follow the lure of their own whims and propensities, as in the mistaken philosophy of some theorists, but that they are taught to control the lower nature by the higher. The teacher, even though he is teaching (say) Latin, must therefore consider himself as the helper and protector of the young and inexperienced human nature intrusted to his temporary care. And he must assist the will of the child by his own watchful attention and admonition. Thus he will secure the co-operation of his pupils, even though he may meet resistance from their lower nature; for the pupils understand what is being done and appreciate it. Deportment and bearing and self-control, therefore, constitute an important part of what is taught in the schoolroom, as elsewhere; and such matters as the pupil's attitude in sitting and standing — as vital as they are apparently trivial — must receive due attention.

In the opinion of the Rāja Yoga teachers — and indeed in that of not a few other teachers today — the alleged improvements in old-fashioned text-books and methods are not all improvements. While doubtless many mistakes of the old methods have been corrected, it is thought by many teachers that too much has been abandoned and that some of the improvements have been carried too far, so as to have become fads. For instance, the outcry against making demands on the memory of the pupil is not altogether justified by experience of the youthful mind. It is found that young children memorize with facility and pleasure. The inductive method of teaching has its advantages of course, but it can be carried too far. There is a good deal to be said for the theory that the process of assimilating data come first and the analytical and critical functions of the mind are developed at a later age. The reason why this point is mentioned here is that it bears upon the subject of discipline just referred to. The cultivation of the memory is an important part of the discipline of the mental faculties, and has also a powerful secondary influence on the moral and physical faculties. It is thought by many teachers, and with good reason, that learning is made *too* easy for the child nowadays, and that this has a pampering and weakening effect. But the qualities that will be needed in after-life, no matter what the calling, are those that can endure and persevere, those that can carry a man through dreary times. Hence it is important that the child should early acquire the power of concentrating his mind on a dull subject and should learn to make his faculties obedient to his will rather than subservient to his pleasurable impulses. Therefore, while learning is made pleasant to the Rāja Yoga pupil, the idea is not carried to the extreme of pampering and weakening. This is a topic much discussed in educational circles and need not be enlarged on here further than to show its bearing

on the Râja Yoga teaching and to bring out the fact that Râja Yoga can solve this problem with facility.

The co-operation of teachers and pupils is one of the most important features of Râja Yoga teaching, and one of the causes of its success. This co-operation can be secured to a far greater and more intimate degree than under the conditions provided by others schools. All Râja Yoga pupils understand that the main object of education is to enable the higher nature to control the lower; they understand that this is the secret of their well-being; the life they lead is such as to demonstrate to them the felicity that comes from self-mastery and the tribulation that comes from allowing the passions to rule. Consequently teacher and pupil are enlisted in a common cause and are working for the same end. The pupil knows that the teacher is helping him. Again, the fact that the teachers themselves are also striving for self-mastery, being sincere students of practical Theosophy, gives the pupils a much greater respect for them and trust in them than could otherwise be the case. In short there is sympathy between teachers and pupils. And what has just been said applies to the teaching of the ordinary subjects in the schoolroom, for the general idea of Râja Yoga is carried out in every detail of the school management.

In these days of special and vocational training, the true meaning of the word "education" is apt to be lost sight of. Education used to mean the training of a person in the use of his faculties, so that he can afterwards apply them to *any* required end, not to any special end alone. Everybody needs such a general all-round education to begin with; and if he wants to learn a vocation, he can do that easily and quickly at the proper time and place. Then again, too much fuss is made about having the pupil see *why* he is learning this or that, and about answering such questions as, "What good is this ever going to be to me?" It might be well said that if the object of the instruction were such as the young pupil could understand, that object would not be very comprehensive. Is it after all essential that our young charges should have the full and exact knowledge for which they sometimes impatiently ask? Is knowledge always pursued for the sake of some definite material end or practical application? If so, what becomes of the idea of knowledge pursued for its own sake and for the joy of acquiring it? And in experience it is found that children do enjoy their studies without concerning themselves much about immediate applications. And why? It is because the human Soul finds joy and satisfaction in the expression of its own powers, just as a bird finds joy in singing or a dog in running. Therefore, even if the pupil is a girl who will afterwards lead a domestic life and never open school-books again, nevertheless that Soul has fulfilled one of the purposes of existence. If we look only to the end and sequel, then only can we say that the education was wasted. But why must we look to the end alone? Why not regard the education as an end in itself — an end fulfilled?

The study of the classical languages finds strong justification in the above argument, but there is another important reason why they should be taught. Modern languages teach language in the concrete and particular; but by learning Latin and Greek, we study language itself in the abstract. The important thing about ancient Greek and Latin — that which renders them valuable — is that they are

not spoken. Their study gives us an understanding of the relation of words to thought and of the structure and mechanism of language in general. Pupils learning English grammar find great assistance from their Latin lessons, which give them an example of an inflected language and at the same time a side-view of their own language.

Of educational subjects in general, it may be said with apparent paradox that there are some that ought to be studied *because* they have no immediate and visible application. If the practical application is always made the object of learning, we lose the blessed motive of studying for love of study or love of knowledge. Many people have sought relief from a life of material aims in the pursuit of some "hobby," something which they *need not* do, something which has no other object than to interest them, something which will not bring them gain. It is possible to overdo the *utile* and forget the *dulce*. Even culture itself is often pursued in a utilitarian spirit as though it were a possession to be run after. Râja Yoga does not forget that man is after all mainly a Soul, and that this Soul calls for attention and food as well as the body and brain. So Râja Yoga provides food for the growth of the richer and more enduring qualities of the character, and never loses sight of the fact that all mental training is subservient to the main purpose of training a human being for the duties of life.

And what are the duties of life? Is life for pleasure, or to make money, or what? The unaided intellect cannot form an adequate idea of the purpose of life; that purpose is too vast, nor is it limited by the bounds of a single lifetime of the physical body. The real meaning of our existence is known to the Soul, whose consciousness penetrates but dimly to our mind; and the revelation of this meaning can only come through successive initiations as we develop and grow towards spiritual knowledge. Nevertheless we have certain sure guides to follow — conscience, duty, truth, honor, beneficence — these are from the Soul, and if followed will lead us towards the light and make our lives happy and successful in the true sense. Râja Yoga, therefore, always holds up before the pupil the ideal of a fuller self-realization in prospect, and bids him know that the path of duty will conduct him to knowledge of the real purpose, the real beauty of life.

The Need of Perfect Co-operation among Teachers, Parents, and Children: by Mrs. Winifred Davidson



ONLY upon conditions that provide for co-operation, are pupils received into the Râja Yoga Schools founded by Madame Katherine Tingley, Leader of the Universal Brotherhood and Theosophical Society. This co-operation is a just requirement, and numbers of parents and young folk have testified to its fruitful results. The full story of but a few examples of the consequences of genuine co-operation would occupy the pages of a large book; therefore, hints must here serve to call attention to the necessity for harmony between parents and teachers, if children are to be rightly educated.

Most surprising traits come out in human nature; and one who has lovingly

studied a child, any child, can hardly be sure that heredity gives the whole answer to all problems. According to Katherine Tingley, and the success of the Râja Yoga Schools proves the principle to be fundamental, the essential fact to be kept in mind by all is that human beings are SOULS. This being constantly remembered and acted upon, parents will gladly co-operate, teachers may be fully trusted, and children will grow.

There is the case of a child of refined family, born with every chance for noble unfoldment. Upon being placed in an environment better than his parents with the best efforts could give him, where he could not contact some of the world's objectionable methods, he exemplifies the fact that for the time being heredity has been set aside; that young as he may be, he is meeting his own past; and that he is carrying out here impulses that went uncontrolled in other lives.

In his wrong-doing does he not mightily challenge parent and teacher, crying to them for help? It would be the way of the world to condemn him; but he needs heartening instead. Now, Katherine Tingley says: "Who dares condemn him? Who will classify that child among the hopelessly evil?"

Whoever that be, it is not that Râja Yoga teacher, nor co-operating parents. Parents not theosophically instructed, if they had in their natures no traits corresponding to his weaker ones, might be the last to understand this strange being to whom they have given life. *My child untruthful! My child dishonest!* The disgrace attendant upon the fact and thought might actually cause them to forget the ancient ties that bind families into interrelated, interdependent units; and they might be the very first to forsake the erring one and hasten his ruin.

Katherine Tingley instructs the Râja Yoga teachers to study the nature of the child from a Theosophical standpoint; to realize that it has two selves: the lower self, and the Higher Self which is immortal. The Râja Yoga teacher never condemns an offender. She is not afraid to help him to uncover the most hidden weak place in his nature; and the reason for her fearlessness lies in her knowledge of how to help him. "Your real self never did this disgraceful act!" she says. The teacher is thinking of him as the *Soul* that he is, and letting him see that Nobler Self, untouched by wrong, that is ready to purify his whole life, if only he will try in willing purer thoughts and actions.

It is a happy child, then, whose parents can find strength to co-operate with the teacher whole-heartedly. Why, if his life contained no other great good than that one readjustment, that child to his dying day would gratefully bless the names of the creator of the Râja Yoga system and of those who worked with it; he would remember the time when he became heroic, when he learned never to equivocate, never to temporize with his weaknesses, never to be untruthful, insincere, or worse. Can he forget that time when he was made to see, gloriously shining behind all obscurations, the splendor of his own Self?

Sometimes very young children make strong personal demands upon their elders. Any teacher who forgets herself long enough to allow her own, or a child's, or a parent's, personality to dominate a situation, faces a serious condition in school-life. Many an inexperienced teacher has been beguiled into showing partiality to a child, whose parents, perhaps, were weakest along sentimental lines. It is one who seeks favors, plays for special attention, masks its cunning, and

seems only sweet and lovable ; eventually becoming " the teacher's pet." All know the result : the favored child is never helped, and injustice is done to all.

Such a condition cannot exist under the Râja Yoga system ; and that is a very good reason why parents trust and co-operate with it. Souls are souls, and equal in the sight of deity and discriminative man. It is only in our weaknesses that our inequalities come out. The wise Râja Yoga teacher responds to the child who asks undue notice by refusing to pay the personality a single tribute, showing that she cannot be deceived, and thus encouraging the throwing off of the veil of seeming, demanding to see the sincere, the real life of the child, its Soul-life. The sentimental parents may watch with anxious hearts the amazing growth of their weak darling ; then they too may later receive from it a bit of needed discipline, become more real themselves, and learn to face each other in the light of common-sense and honest helpfulness.

Among children a tendency to gossip is often inherited, often acquired. Now, to some, this may seem harmless ; but those who look upon the tearing-down of reputations as moral murder will rejoice to know that the gossiping tongue is absolutely silenced upon the training of Râja Yoga. Think of the lesson that goes home to the questioning older folk with the little child who has learned to control thought and speech ! The letters tell of awakenings that have come to such parents, now numbered among the staunchest supporters of the Râja Yoga system.

Talent, amounting in some children to genius, has been developed under the influence of this school, which otherwise might never have been discovered ; or, if revealed, might have been discouraged because of the absence from family records of any similar inclinations. One case is that of certain children of unmusical parentage, who, though seemingly tone-deaf, began the study of music. They were not apt pupils, but with the firmest gentleness they were held to their brief daily practice-period. These unpromising children have all attained marked musical success. They give every indication of becoming thorough musicians, showing a love and appreciation of the beautiful in music that is very real.

Can any one dispute the statement that this talent exists because the Râja Yoga system and the co-operation of parents uncovered it ? Some of these very parents, seeing what was being accomplished, have sought and found in themselves an understanding of music ; and thus, in an unexpected way, these families have in new bonds of unity had glimpses of wider horizons.

Co-operation is an essential to success in child-training. The child who is pulled between loyalty to his school's high ideals and the pitiful examples of weak-willed and selfish parents, will not move rapidly until he has grown to be a teacher in his own home. That happens often — always, shall we say ? For the smallest Râja Yoga tot does always carry his atmosphere of sweet straightforward trying, and thus teaches his little lesson every day.

The fortunate child who from the first gains steadily is the one who finds no conflict between school and home. From the perfect co-operation existing between his teachers and his parents, he catches the conviction that it is necessary for him also to co-operate. Then he finds his balance, fits into his place ; and then success, Râja Yoga, the " kingly union," has come.

The Need of Perfect Co-operation among Teachers, Parents, and Children: by Mrs. Marjorie Tyberg



THE Râja Yoga system has established a new standard of success in education. The aim has been to awaken in the pupils that Self which is above the personal mind and the body, which is the natural director of the personal and physical energies, and the harmonizing element which keeps all in due proportion and unity. Râja Yoga recognizes the warfare waged in human nature between this divine Self and the lower tendencies, and it calls out and strengthens the divinity, reinforcing the training given to mind and body by quickening the higher life which binds all right effort into a steady growth upward.

Râja Yoga teaches the child to recognize in himself these two selves and to invoke the Warrior, identifying himself with his better nature. Marvels have been accomplished by this method; but unless there is co-operation between the home and the school, unless in the house the child meets the same challenge to his higher nature as his school and his teachers offer, the splendid results of Râja Yoga training are weakened, and in some cases nullified, by those who should have the keenest interest in the pupil's progress.

What happens when home and school are not in full accord makes a sad picture of waste. The kingly self-control that is being built up by Râja Yoga training is weakened by the foolish fears and the lack of trust in the child's divinity felt by parents who will not face the duality in their own natures and hence have no confidence in the unspoiled strength of a child who is learning to conquer before he has failed again and again. If there is one lesson that parents can learn from Râja Yoga, it is that they know nothing of the moral strength there is in a child until it is tested as it is tested in this training in order to reveal, to the child himself and to a race who have lost the belief in the divinity within, the strength of Soul that lies in the youngest child, only too often all unrecognized, un-invoked, left to recede with the radiant light of childhood, when it might be made the guiding power of the whole life.

The secret is that Râja Yoga brings a new life not only to the children but to the parents; but this is not discovered unless the parents ally themselves with the best in the child's nature and experience with the child the joy of self-conquest. When they see, as companionship with Râja Yoga children helps one to see, that the presence of constant challenge to the Soul brings strength and joy, they learn the higher possibilities of their children and they themselves are stimulated to more sustained effort in perfecting their natures. The family life is thus nourished in a new way, it is united with the forward-moving life of the whole race in a way that enriches the consciousness of each member of the family and enables him to meet crises in his development with growing readiness and spiritual strength. Râja Yoga calls to parents to dare to let their children be as great in self-conquest as they may be, if in the home the Râja Yoga standard is trustingly raised and the same undaunted Divinity within is known as master of the life, as every Râja Yoga child daily learns to know as his better self.

STOP-PRESS CABLE

AS the last forms of THE THEOSOPHICAL PATH were leaving the presses, the following cable, signed by two distinguished Swedish gentlemen, Theosophists and officers of the International Theosophical Peace Congress, was received at the International Theosophical Headquarters, Point Loma, California:

Visingsö, Sweden, June 25th, 1913.

Yelgnit, Point Loma, Cal.

International Theosophical Peace Congress opened June twenty-third, Island Visingsö, Lake Vettern. Thousands in attendance. Enthusiastic audiences give Leader repeated ovations. Addresses by International Delegates, *Forerunners*, Music, *Aroma of Athens*, first day. Second day: Addresses continued, *Peace Pipe*, Ceremony Laying Cornerstone Visingsö Râja Yoga College. Swedish Delegates Jubilant. Many distinguished Swedes present.

HEDLUND, GREYERZ

The International Theosophical Peace Congress was convoked this spring by Mme. Katherine Tingley, Leader of the Theosophical Movement, the seat of the meetings and deliberations to be at Visingsö, an island of great historic and romantic interest, in Lake Vettern, Sweden. Delegates and representatives from other Societies and Bodies, favoring the noble cause of Peace and Human Brotherhood were invited to attend.

In the next issue of THE THEOSOPHICAL PATH will be given reports of the Congress, accompanied, it is hoped, with photographs taken on the spot, as well as a number of letters and greetings received from organizations working in different parts of the world.

The *Forerunners* mentioned in the above cable is a historical drama representing the principal countries of the world, and written by Mr. Kenneth Morris, the Welsh Theosophical poet. This was recited by the great Swedish actor, Anders de Wahl, the countries being represented in tableaux comprising celebrated historical characters in costuming of the period.

The *Aroma of Athens* is a Greek play founded on historical incidents of the Periclean age, and has been presented several times in the open-air Greek Theater at the International Theosophical Headquarters, Point Loma, California.

The cantata *Peace Pipe* (from Longfellow's *Hiawatha*) was composed for the occasion of the International Theosophical Peace Congress by Mr. Rex Dunn, a talented young Râja Yoga Student from Point Loma, attending the Peace Congress.



MIRROR OF THE MOVEMENT

**Letter from Katherine Tingley to the Members and Students at the
International Theosophical Headquarters, Point Loma, California.**

(Dictated at Gothenburg, Sweden, May 26, 1913.)

DEAR COMRADES :

We have been located here since the morning of the 22d, in the Grand Hotel, a first-class establishment equal to about the best in New York; and we seem to have full control of the hotel, with many extra privileges, as we had on the cars, at the Belmont in New York, and on the Steamer.

We have had two great public meetings with an expression of a new kind of enthusiasm, and applause, and appreciation of even a higher quality than I have ever met before. The Râja Yoga students held a musicale on the 24th, and that great audience applauded and applauded and encored and encored; and after the long entertainment they were called back again on to the stage with another rousing burst of applause.

Last night I spoke to a crowded hall, the Conservatory of Music, the largest in Gothenburg, with splendid equipments and colors and designs, and the Râja Yoga students gave three vocal and instrumental selections. My lecture in English lasted over an hour and then it took Dr. Sirén about an hour to translate; and those people stayed there, intent and restful.

A gloriously large and beautiful bouquet was presented to me at the beginning, and I was met with unusual enthusiasm and spontaneity. The time used for my work and that of the boys and girls and the encores included about three solid hours. Never was such a thing known in Sweden, for their programs are generally very short, as they are a restless people; and as Mr. Harris says, there was every evidence that they would have stayed indefinitely if our people had responded to the continuous encores.

Our Swedish Comrades' eyes are filled with tears and their joy is so great that they cannot speak. All Gothenburg is aroused. At the end of the meeting some one started the Swedish royal salute from the audience for myself and my helpers; and the audience rose to the occasion with amazing alacrity and unanimity; and then young Iverson stepped out and gave three cheers for the people of Gothenburg; and the audience had a chance to see all the Râja Yogas in their best smiles and enthusiasm. Oh! It was glorious. Splendid newspaper notices.

We leave tomorrow for Jönköping (several hours' ride) where the boys and girls give another public entertainment; and then they stay there all night, and

the next day at eleven o'clock they will speed their way along beautiful Lake Vettern in the morning light for Visingsö.

If I had several typists I could fill pages with all that has been done in preparation for that wonderful Peace Congress at Visingsö. All equipments are there, even down to trained servants and cooks — house furnished, electricity, and general arrangements simply grand, all this help coming from the different members from cities and towns near Visingsö. I am called off, so will have to say good-bye for the present.

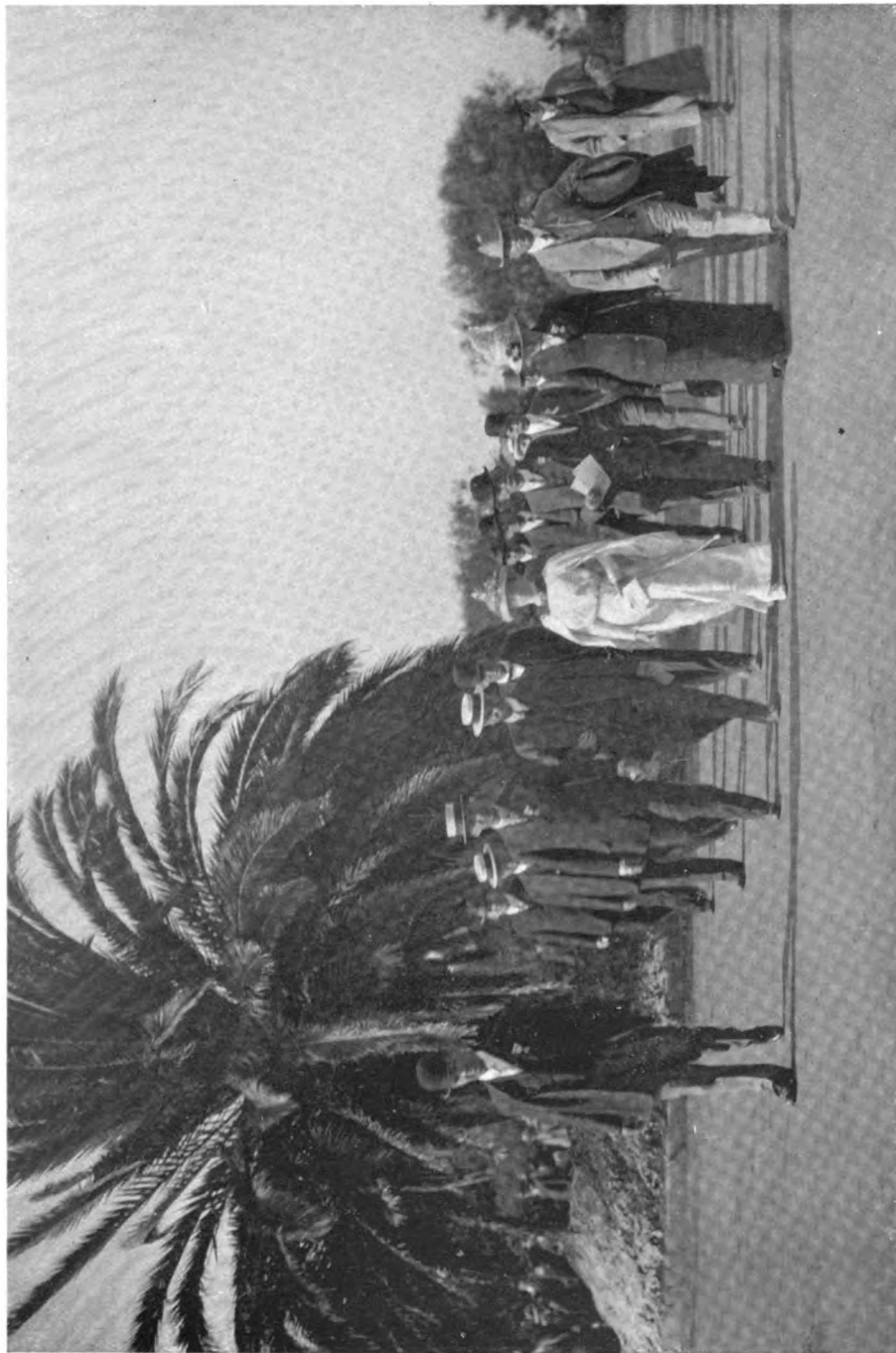
Yours ever faithfully,
KATHERINE TINGLEY.

Inauguration of the International Theosophical Peace Congress at Isis Theater

THE meeting held at Isis Theater on Sunday evening, May 4, was one of the most remarkable for scenes of enthusiasm that has ever been held in San Diego. It was conducted by students of the Râja Yoga College of Point Loma chosen by Madame Katherine Tingley to accompany her to Sweden to hold the forthcoming International Peace Congress on the island of Visingsö in Lake Vettern; but besides the speeches and musical items by the students, the large audience was favored by an address from Madame Tingley herself, extremely impressive and eloquent, dealing with some of the dangers arising from the lack of the spirit of brotherhood among the nations, and calling upon America to take her place as the first nation in the world for Peace; not merely peace as distinguished from war, but internal peace — in the individual self, in family life, and the life of the community — the peace that arises from a sane and wholesome balance of the faculties, such as is taught in the Point Loma Râja Yoga College. Madame Tingley's address was followed by the reading of resolutions passed by the Scandinavian Society of San Diego and vicinity, in which the local Swedes, Danes, Finns, Norwegians, and Icelanders, desired Madame Tingley to convey their greeting to their far away homeland; emphasizing also their knowledge from observation of the splendid work for human upliftment carried on by her at Point Loma and elsewhere, and expressing the profoundest hopes and trust for the future of her work in Scandinavia. These resolutions were

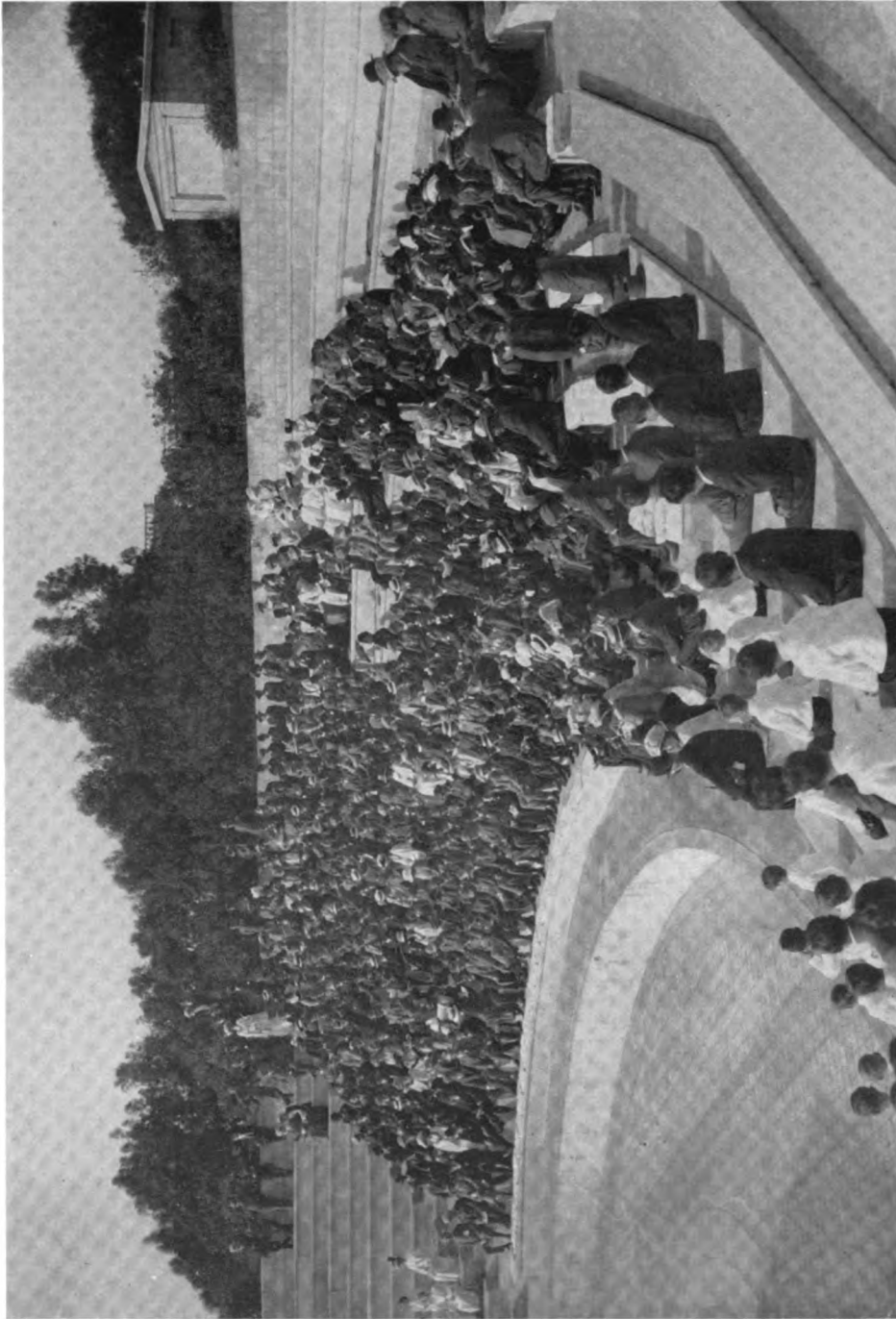
signed by Mr. Julius Engmark on behalf of the local Scandinavians, and were read by Mr. Engebretsen, the Norwegian Vice Consul at San Diego. Two local Scandinavian ladies then brought on the stage a huge and beautiful bouquet of roses for Madame Tingley. Attached to the bouquet was a card on which was inscribed "With Greetings from Scandinavian Hearts in San Diego to Katherine Tingley on the eve of her departure to our ever well-beloved Homelands. May success attend her mission of Peace."

Several most interesting and eloquent speeches were given by the Râja Yoga students who have since left for Sweden; of which one of the most notable was that of Miss Margaret Hanson, who told how she had met the late King Oscar II of Sweden at Drottningholm when accompanying Madame Tingley on her trip to Europe in 1907. King Oscar, as is well known, was profoundly interested in Madame Tingley's work; he attended a reception given to her in Stockholm in 1899; and on her second visit to Sweden in 1907, accorded her an interview at Drottningholm Castle during which he expressed the warmest satisfaction at her intention to establish a Râja Yoga College on the Island of Visingsö. Miss Hanson described most charmingly the beautiful surroundings of the royal palace and grounds; and of the king, to whom she was introduced, she said: "He was the most majestic man I have ever seen." Stirring addresses were also given by Miss Karin Nyström, daughter of a prominent member of the Swedish Parliament, Messrs. Hubert Dunn, Montague Machell, I. L. Harris, Jr., Thorley von Holst, and others. The following report is from the San Diego *Union*, May 5th. J. F.



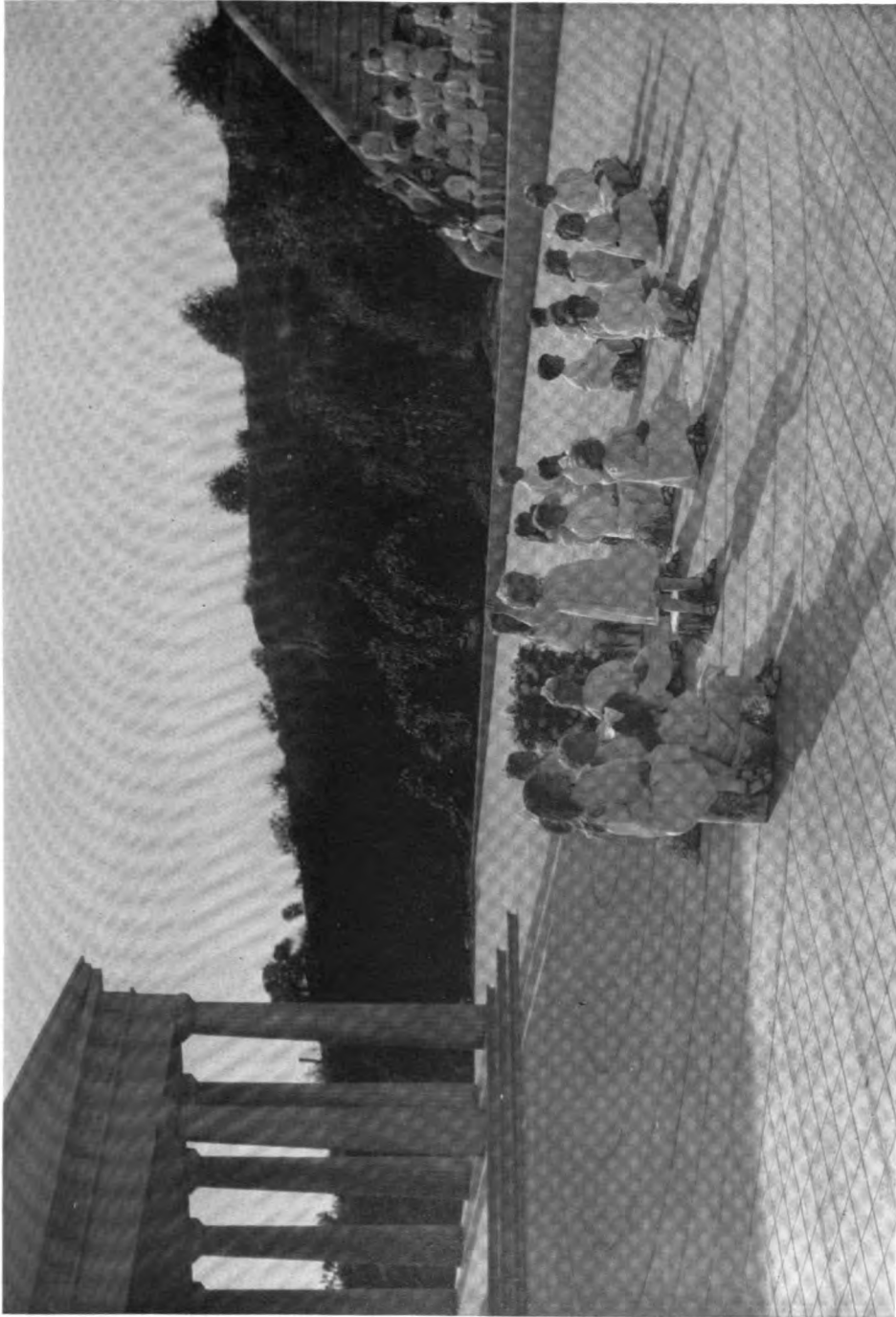
Lomaland Photo. & Engraving Dept.

RECEPTION GIVEN TO THE CALIFORNIA BANKERS' ASSOCIATION, MAY 15, 1913.
ON THE WAY TO THE GREEK THEATER



Lomaland Photo. & Engraving Dept.

THE CALIFORNIA BANKERS' ASSOCIATION
ENTERTAINMENT GIVEN IN THE GREEK THEATER, LOMALAND, MAY 15, 1913



Lomaland Photo. & Engraving Dept.

“THE LITTLE PHILOSOPHERS” IN THE GREEK THEATER, LOMALAND
ON THE OCCASION OF THE VISIT OF THE CALIFORNIA BANKERS’ ASSOCIATION, MAY 15, 1913



Lomaland Photo. & Engraving Dept.

RECEPTION GIVEN TO THE SCANDINAVIAN CLUB AND SCANDINAVIAN RESIDENTS OF SAN DIEGO, APRIL 17, 1913
ARRIVAL OF GUESTS AT THE MAIN ENTRANCE TO THE RÅJA YOGA ACADEMY

California Editors are Honored at Isis Theater

MEMBERS OF THE STATE PRESS ASSOCIATION ATTEND PEACE CONGRESS INAUGURATION

Address by Madame Tingley

SCANDINAVIANS PRESENT FLORAL TRIBUTE AND SEND MESSAGE TO NATIVE LAND

One of the most interesting and enthusiastic meetings ever held by the Universal Brotherhood and Theosophical Society took place last night in the Isis Theater. The occasion was the inauguration of the International Theosophical Peace Congress, called by Madame Tingley to be held on the Island of Visingsö, Lake Vettern, Sweden, June 22-29.

Among the audience were present a very large number of the Scandinavian residents of San Diego, who took the opportunity of the meeting to present Madame Tingley with a magnificent floral tribute and greeting. Vice Consul Engebretsen of Norway also read and presented to Madame Tingley resolutions which had been adopted by the Scandinavian Society of San Diego and on behalf of the other Scandinavian residents in the city. Nils Malmberg, Vice Consul for Sweden, was also present, and other Swedish, Norwegian, Danish, and Finnish residents. A large number of the members of the California Press Association also attended the meeting.

Seated with Madame Tingley in her box were Friend W. Richardson, president of the Press Association; Charles E. Jones, president of the Southern California Editorial Association, and Col. Charles E. Bleyer of Chicago. Another box was occupied by Mayor Charles F. O'Neill and party.

MADAME TINGLEY'S ADDRESS

In her address, Madame Tingley outlined in part what she hoped to do at the International Peace Congress. She said she could not tell all for that could be done only at the Congress. She said a new note must be struck if the many efforts for peace being made in so many quarters were to have effect. Never does Madame Tingley speak but that she brings out forcibly something new, and make appeal to the best and noblest in her hearers. Intensely patriotic and a lover of America, her own native land, she

yet shows a love that takes in all countries.

In an almost prophetic strain she declared: "We are not yet at war, but on the edge of things that point to difficulties most serious, and possibly war."

Madame Tingley is always optimistic, but showed herself most clearly as no extremist. "We cannot expect peace to come all at once. We must learn first of all to trust one another more. We must as a people broaden our views as to the real meaning of Brotherhood. We have much to learn.

"I was thinking today of all the splendid things that could happen to the world if only America could stand out in that royal quality of dignity that belongs to the true manhood of America and could disclose something new for the benefit of the whole world.

"It is not to be supposed for a moment that the humble efforts of myself and my comrades will bring about peace. No one presumes to say that; but we think that the efforts that will be made at the conference at Visingsö will begin to change the thought atmosphere of the world and will affect in no small degree the minds of many people who are calling for peace.

NEW PLANS PRESENTED

"There will be ideals, plans, and suggestions presented at that Congress that have never been brought into a peace congress before, and these will be given in such a way by delegates from all parts of the world, that there will be an expression of brotherhood that has never yet been brought out in any convocation for peace. It will be proved that Brotherhood is a fact in nature.

"We have great minds meeting yearly at the Hague, but with all its splendid work it has not reached a solution of the problem. We have men and women who are profoundly interested in the welfare of the people of the world. But, oh, the time that is wasted, the brain oil used, the best faculties of men energized to bring about a new order of things in the name of peace. Yet they have lost sight of the simple way to reach it.

"I am sure that when you hear the reports of the Peace Congress which is to be held at Visingsö, you will realize that a new step has been taken in a simple, conscientious, brotherly way for the establishment of universal peace."

As soon as Madame Tingley concluded,

amid long-continued applause, Vice Consul Engebretsen presented the following resolutions, reading first an extract from the minutes of a special meeting of the Scandinavian Society at which the resolutions were adopted:

EXTRACT OF MINUTES

"At a special meeting of the Scandinavian Society of San Diego, held for the purpose of preparing a message of greeting from the Society to the International Peace Congress to be held at Visingsö, Lake Vettern, Sweden, June 22-29, the following greeting and message was drafted and unanimously adopted. It was further resolved that the Scandinavian residents of San Diego in pursuance of the unanimous sentiment expressed at the reception accorded to them at the International Theosophical Headquarters at Point Loma on the afternoon of Sunday, April 27, be invited to join with the Scandinavian Society in sending this greeting and message, and that the same be presented to Madame Tingley with the request that she personally would convey the same to the Congress. On motion unanimously adopted Mr. John Engebretsen was requested to represent the Scandinavian Society and the Scandinavian residents of San Diego and to present this greeting and message to Madame Tingley.

"Julius T. Engmark, Secretary,
"Scandinavian Society of San Diego."

RESOLUTIONS ADOPTED

To the International Peace Congress convoked by Katherine Tingley to be held June 22-29 at Visingsö, Lake Vettern, Sweden. Greeting from the Scandinavian residents of San Diego, Calif., who attended the reception accorded to them by Madame Katherine Tingley at the International Theosophical Headquarters at Point Loma, on the afternoon of Sunday, April 27, 1913.

Availing ourselves of the opportunity offered by the holding of this Congress which has been convoked by our distinguished fellow citizen of San Diego, Madame Katherine Tingley, well known throughout the world for her humanitarian efforts for the welfare of all peoples and for world peace, we, the members of the Scandinavian Society of San Diego, natives of Sweden, Norway, Denmark, Finland, and Iceland, and American-born Scandinavians, send greeting to our native land and the land of our forefathers.

We ask you, Madame Tingley, to convey to the Congress and to the people of Scandinavia our undying love for our home lands which, though many of us have taken citizenship in the great republic of the United States of North America, can never fade from our hearts.

We feel, too, that this affords us an opportunity to express to you our most hearty co-operation in your efforts towards the bringing about of peace among the nations, and we not only trust but feel assured that great and successful results will follow your deliberations and that the holding of the International Peace Congress at Visingsö will mark the dawn of a new day for the whole world, a day of international amity and universal peace.

Signed on behalf of the Scandinavian Society of San Diego,

MARTIN OLLSEN, President.

JULIUS T. ENGMARK, Secretary.

On behalf of the Swedish residents of San Diego,

NILS MALMBERG, Vice Consul.

On behalf of the Norwegian residents of San Diego,

JOHN ENGEBRETSEN, Vice Consul.

On behalf of the Danish and Icelandic residents of San Diego,

CHAS. CHRISTENSEN.

On behalf of the Finnish residents of San Diego,

EDW. BLOMQUIST.

On behalf of the native-born Scandinavians of San Diego,

CHAS. W. HOLMQUIST.

MADAME TINGLEY'S REPLY

In reply to the greeting and resolutions, Madame Tingley said:

"To the Scandinavians, the natives of Sweden, Norway, Finland, Denmark, and Iceland:

"I wish to express my thanks for your confidence, and I can assure you that it will give me great pleasure to carry this message from you to the people of Scandinavia who will be present at the congress.

"There is still a greater pleasure: The fact that it comes from America, a country which you have chosen to live in.

"I believe that all that is noblest and best in your hearts for the best interests of this and other countries is between the lines of

these words; I shall try to approach the subject in such a way as to carry out my part with that dignity that I think will belong to the occasion."

The remainder of the program was conducted by the Râja Yoga students, twenty-five in all, who will accompany Madame Tingley and other officials from the International Theosophical Headquarters to Sweden.

The addresses given by the Râja Yoga delegates were received with most hearty applause and appreciation. Throughout the whole meeting there was a genial atmosphere as though it were a family gathering, so sympathetic was the audience.

Madame Tingley and party leave for New York by private car on the Owl train tonight. There will be a large gathering to bid them farewell at the Santa Fe depot at 9 p.m.

San Diego *Union*, May 5, 1913

Reception to the Scandinavian Residents of San Diego in the Greek Theater, Point Loma

THE surroundings of the Point Loma Homestead and Râja Yoga College were never more beautiful than on Sunday afternoon, April 27, when the Scandinavian residents in San Diego responded to an invitation to attend a reception and entertainment in the Greek Theater at Point Loma.

The invitation was extended by Katherine Tingley and the students in Lomaland to celebrate the approaching departure of Katherine Tingley and about thirty of the students of the Universal Brotherhood and Theosophical Society at Point Loma, to attend the International Theosophical Peace Congress which will be held at Visingsö, Lake Vettern, Sweden, from June 22-29, 1913.

The party arrived in autos and by special cars of the San Diego Railway Company, and assembled in front of the Point Loma Homestead where they were received by Madame Tingley and the members of the reception committee.

The weather was perfect, as it usually is at Point Loma, and the view of the City of San Diego across the blue waters of the bay, glittering in the sunlight, called forth many expressions of admiration. The well-kept and extensive flower-gardens and shrubberies which surround the College showed all the wealth of the gold and purple of early summer. Many of the visitors well remembered

the time, only a few years ago, when the site of all this beauty was nothing but a waste of sage brush, and the "only inhabitants," as one of them said, were "jackrabbits and rattlesnakes."

On arriving at the Greek Theater, the party was greeted by the officials of the Universal Brotherhood and Theosophical Society, including the professors and teachers of the Râja Yoga College, and a large number of the students, many of them in national costumes. The orchestra in the music temple on the hill played the national anthems of the Scandinavians, and a procession of little children in white costumes, carrying the flags of all nations, marched around and across the theater with admirable self-possession, showing plainly that each one was impressed with the importance and joy of the occasion.

The Chairman, Mr. Iverson L. Harris, Cabinet officer and Professor of Law at the College, then addressed the assembly in warm words of welcome from the twenty-six nations represented on the Hill. He said in part:

"It is my very great pleasure to extend to you an official welcome to our home. I speak as the mouthpiece of the representatives of more than a score of nations who are teachers and students upon this Hill, and also in behalf of our beloved and illustrious Leader.

"We all recognize that throughout the whole of time the relationship of guest and host affords an opportunity for the interflow of some of the sweetest of human qualities. We know that the feeling, the knowledge, and the aspirations which play through human nature, can only be developed in that friendliness which arises in social relationship.

"In extending this welcome to our home, which is so beloved by all of us, I will describe it by quoting from your Fritjof Saga: 'There dwelt once here a powerful nation and holy gods its marble temples graced.'

"Uppermost in our thoughts and most active in our hearts and moving in our very souls is this consciousness of you, the Scandinavian people, and of the lands that gave you and your forefathers birth. And added to this is the thought of Peace, Peace, Peace." (Great Applause)

Then followed responses from the repre-

representatives of various nationalities amongst the invited guests.

Mr. J. T. Engmark, Secretary of the Scandinavian Society of San Diego, said:

"On behalf of the Swedish citizens of San Diego, I wish to extend thanks to the Committee of arrangements and to Mrs. Tingley especially, for the welcome which they have given us this afternoon. It is appreciated from our hearts, and as you, the delegates old and young, are leaving this beautiful Lomaland for our native shores, I wish that you would take our heartiest greetings to our country.

"Tell the people in Scandinavia that we still have a warm place in our hearts for our people. You are going to Visingsö, the most beautiful spot in all Europe, and there you will place the corner-stone for another School like this. I hope that you will succeed in your great work and I wish you good speed on your journey." (Applause)

Responses were also given by Mr. John Engebretsen, Vice Consul for Norway; Mr. Nils Malmberg, Vice Consul for Sweden, Mr. C. W. Holmquist, an American-born Swede; Mr. Charles Christensen, for Denmark; and Mr. Edward Blomquist, for Finland, all speaking on behalf of their respective native lands, and sending their greetings back to the old country.

By special request the Symposium *The Little Philosophers* was then presented by the youngest class of the Râja Yoga School. These little people proclaimed with a depth of conviction that left no doubt that they very well understood the grand old truths of self-government and high ideal, which form the basis of the special teaching of Râja Yoga, as applied not only to persons of mature understanding, but also to the young souls who are just beginning to tread the pathway of life.

After some National Folk songs sung by the Râja Yoga Chorus, greetings to the assembled guests were given by representatives of some twenty different nations, resident students at the International Theosophical Headquarters. These were as follows: Mr. Axel Fick and Mr. Per Fernholm, for Sweden; Mr. G. W. Iverson, for Norway; Mr. Oluf Tyberg, for Denmark; Dr. Gertrude W. van Pelt, for Holland; Madame Olivia Petersen, for Greece; Mr. F. J. Dick, for Ireland; Mr. Cranstone Woodhead,

for England; Mr. Samuel A. Charpiot, for France; Mr. W. E. Gates, for the North American Indians; Professor Giovanni Andreini, for Italy; Mr. Kenneth Morris, for Wales; Mr. Walter Forbes, for Scotland; Mr. John Koppitz, for Germany; Rev. S. J. Neill, for New Zealand; Mr. V. T. Barboroka, for Bohemia; Dr. Hyman Lischner, for Russia; Mr. Maurice Braun, for Hungary; Dr. Lorin F. Wood, for the United States; Master Tetsuo Stephenson, a Râja Yoga student, for Japan; and others.

Katherine Tingley then spoke in words which sank deep into the minds and hearts of all present. She said in part:

"In greeting you, Comrades, I feel that I am meeting in a very true sense all the true hearts of the countries which you represent. Believing, as I do, in the divinity of man, in the Heart Doctrine, I necessarily feel myself, when thinking of the peoples of the different countries, not only in touch with the heart-life, but with the aspirations of the people, and their prayers; for I never can look at a country or its people from an exterior standpoint. In thought I always feel myself in the great pulsating life of human hearts.

"In my tours around the world, when publicly meeting people of different countries, I have found that wherever the heart-touch was accentuated, there was always a splendid response to the message of Brotherhood, a message of real freedom.

"And so you can imagine my delight on meeting you, the representatives of the different countries of Scandinavia, with your hearts attuned to all that is highest and best for them. I am very happy to have the opportunity to carry the message of your good will to your people, for we are meeting today in the true spirit of Brotherhood.

"Theosophy teaches us that Brotherhood is a fact in Nature; and so it is. If we could only take time to move away from the rush and whirl of human life, we should be able to realize that we have greater powers than we dream of, and that there is much more expected of us than we have ever imagined. The great duty to ourselves as individuals is to challenge our better natures; to bring out and accentuate the nobler part in human life, from the smallest duty to the greatest responsibility.

"When the people of different countries

realize that which they already know in a sense, but have not felt so very deeply, that they are a part of God's great human family, that they are united by this undercurrent, this undertone of true Brotherhood, then they will have new views of life, and of their duties to themselves and their countries.

"I hold that the first step towards peace is to startle the world with some new and uplifting ideas, and to present them in such a way, in the true feeling of Brotherhood, that the people will be aroused and begin to work for peace . . . peace in their own natures. Peace cannot come to the peoples of the earth until they have gained that balance that belongs to true manhood and true womanhood; until they have reached that point of discrimination that they know when to say 'yes' and when to say 'no,' when to act and when not to act.

"The startling message that we should give to our fellows today is that men should have a deeper view of life and its inner meaning, and look into their own natures, and begin to evolve the soul-life and the Christ-life, that they may become more Christ-like and more godlike and thus have a clear understanding of their obligations to mankind.

"Peace! Oh how soon it would come if we could change these conditions of difference between men in religion as well as in public affairs, if we could all unite in one pulsating life of effort, and realize that we are all of one family and are our brothers' keepers. Then would come that knowledge by which we could take another step, and then would follow arbitration. We cannot change the world, we cannot change humanity in a minute. That we know is impossible, but we can begin now to take the first step, and work towards that endeavor which means peace everlasting for the whole world.

"'Step by step we climb.' By beginning to understand ourselves we gain the knowledge that is necessary to see man's needs. Then we shall begin to work on lines of least resistance, and there will come more harmony day after day.

"I hold that there are many things that must be accomplished in the laws of our land and in the hearts of our people before we can have that peace which we hope for. If we never begin we shall never attain. So my hope is that the people may feel the

touch of this new time, and the present glorious opportunity. Well I know that the spirit of peace is the inspiration of all lands. I know that in the hearts of all noble men and women there is a call for peace. I know that the nations are suffering, and in their despair they are praying the higher powers for peace. But remember this can never be attained until the spirit of true Brotherhood is manifest in the hearts of men.

"Let us work to bring about an interdependence and unity of thought, a true love for one another, and ere long there will be such a tide of united effort all over the world that peace-congresses will be mere matters of past history.

"Yes, we must arise to a new view of human life, of what and who we are, and of the purposes of life and why we are here upon this earth plane and what our obligations are. When we reach that point we shall begin to eliminate the feeling that the people of one country is against that of another. The feelings of unrest and dissatisfaction, the prejudices of the past, associated with old trials in warlike times will be forgotten. And when we have become united in the spirit of Brotherhood, with the same love for our fellows that we have for our own children and families—then we shall begin to feel the nearness of peace.

"I have visited many countries of the world and in my study of different races I have not been able to remove from my mind the idea that man is very old; that they have had larger experiences than they now dream of; that they have taken part in great crises. In this you will see that I believe in the doctrine of Reincarnation: that man has lived many lives before; that the experiences of the past are still, to some degree, in men's natures. Is not this the time for us to learn from what source we have evolved, and whither we are going? If we could simply sustain the idea for a few hours that heretofore has been unknown to us, that we have lived before, we should find an indwelling force, love, aspiration, and strength, and knowledge, that we have never had before.

"'Man know thyself.' That is the great secret of human life. Let us know ourselves, and by knowing ourselves let us teach others to know themselves, and by the examples of our noble lives let us unite all the countries

of the world in a sweet and lasting bond of Brotherhood."

Mrs. Tingley's address was followed by an outburst of applause.

The members of the Cabinet and students of the Râja Yoga College who are going to Sweden as Delegates to the International Theosophical Peace Congress were introduced by Mr. Montague Machell.

A poem of welcome to the Scandinavians, written for the occasion by Mr. Kenneth Morris, was then recited by Miss Ruth Westlund of the Râja Yoga College.

Refreshments were then served in the Scandinavian style and the guests departed for their homes with unanimous expressions of pleasure at the reception accorded them, and of appreciation at the opportunity of taking part in the work of the coming Peace Congress. C. W.

Clipped from the Press

(From *Göteborgs Handels- och Sjöfartstidning*, May 24, 1913)

THE International Theosophical Peace Congress will be held at Visingsö, Lake Vettern, from June 22 to 29. It will be publicly opened on the morning of the Midsummer Festival, Monday, June 23. The most interesting feature of the entire proceedings of the Congress will be presented on Monday, June 23; Tuesday, June 24; and Wednesday, June 25.

Monday morning, June 23, will be devoted to the formal opening of the Congress by Katherine Tingley, Leader and Official Head of the Universal Brotherhood and Theosophical Society, who has convoked the Congress and will direct the same; to the introduction of the International Delegates and their responses; the reading of the greetings from different nations to the Congress; and to addresses by distinguished speakers.

On Monday afternoon there will be a grand International Pageant in which Swedes and delegates from other countries will participate. The Pageant will proceed from the center of the forest, along the roadway, past the ruins of Per Brahe's castle and on. Among the prominent characters who will be represented on that occasion are Earl Per Brahe, Jr., the Lord of Visingsö, who established a seat of learning in the fifteenth century; Erik Gustaf Geijer, the great philo-

sopher, writer, and educator, and one of the most brilliant minds of the last century; and Queen Margarita, "The Peace Maiden," "The Peace Bringer."

On Monday afternoon there will also be presented the historical symposium entitled *The Light-Bringers of the Nations*, written specially for the occasion by the famous Welsh poet, Mr. Kenneth Morris, a student at the International Theosophical Headquarters at Point Loma, California. This symposium is a grand congress in itself of great historical characters, who will represent in costume the different periods in which they lived and worked. Mr. Anders de Wahl, the celebrated Swedish actor, has been engaged to take part in the dramatic presentation and will recite the poem in Swedish. There will also be other features.

On Midsummer Eve, Monday evening, June 23, will be presented in English the famous Greek drama, *The Aroma of Athens*, which has been so successfully performed at the International Theosophical Headquarters at Point Loma, California, by Katherine Tingley and her students, assisted by the pupils of the Râja Yoga College. The numerous performances at Point Loma have been given in the open-air theater built by Madame Tingley in 1901, the first in America. The libretto will be furnished in Swedish.

On Tuesday morning will take place the ceremony of the laying of the corner-stone of the future Râja Yoga College at Visingsö, in which eminent representatives from different nations will take part.

Tuesday afternoon the members of the Woman's International Theosophical Humanitarian League in Sweden will give in pantomime scenes from Swedish home-life, illustrating different periods of Swedish history; namely, scenes from the life of Queen Margarita, "The Peace-Maiden," "The Peace-Bringer"; and an evening in the home of Erik Gustaf Geijer.

Tuesday evening there will be a concert by the older students of the Râja Yoga College at Point Loma. The principal feature of this concert will be a cantata entitled *The Peace-Pipe*, the music of which has been specially composed for the occasion by Mr. Rex Dunn, a Râja Yoga student from Point Loma, of unquestioned talent. The words are taken from Longfellow's *Song of Hiawatha*. This dramatic cantata will be per-

formed with appropriate scenery and costumes representing the life of the North American Indians.

Wednesday morning, June 25, will be the parents' and teachers' meeting.

Wednesday afternoon some of the vital questions of the day will be discussed from a Theosophical standpoint.

Wednesday evening will be devoted to exercises by members of the Boys' Brotherhood Club and the Girls' Club for Higher Education of Stockholm, and the Lotus children of Sweden, including children from the Lotus Groups of Stockholm, Gothenburg, Helsingborg, and Malmö.

The program for Thursday, Friday, and Saturday (June 26, 27, and 28), will be conducted solely for the benefit of invited guests, for the delegates, and for members of the Universal Brotherhood and Theosophical Society; and important questions for the expansion of the Theosophical Movement will be discussed.

The Theosophical Peace Delegates in Gothenburg, Sweden

(From *Göteborgs Handels- och Sjöfartstidning*, May 26, 1913)

THE entertainment in the great Concert Hall gave a beautiful and captivating picture of what the well-known Râja Yoga system is aiming at, and accomplishing. The large audience followed the very long program with the greatest interest and showed a growing enthusiasm for all the splendid and thoughtful performances of the young Râja Yoga students.

It was not as professionals that these young students of the Point Loma school appeared. The whole educational system (as is well known) is built on the idea that an extreme development of virtuosity—the tendency of our time—is by no means the highest and the best we should aim for in music, in other arts, or in life as a whole. The true altruism this system is evolving implies that the performers must subordinate their personalities to the work of art. Music is only one feature in the Râja Yoga education, but a very important one in the evolution of constant self-discipline and in the struggle against the lower forces in man's nature. Music, as well as other arts, is regarded by the teachers and pupils of this

school as an expression of their inner, nobler life, of their hearts' longing for a purer harmony.

That these beautiful theories really are applied in the daily life at Point Loma became quite evident last Saturday; the musical performances were evidently not a usual show of some special faculties in a certain field of art, but *an outflow of the whole life at Point Loma*. The performers did not wish to pose as artists; they preferred to show us how music has become a vital power towards the attainment of inner and outer harmony in their lives.

For those who did not know about this before, the influence of music in character-building was made clear by Mr. Montague Machell in a scholarly and convincing speech which was interpreted in Swedish by Professor Osvald Sirén, who holds the Chair of History of Art in the University of Stockholm.

The evening was opened with announcements by Director Torsten Hedlund and Lieutenant von Greyerz about the Râja Yoga system and about the coming International Theosophical Peace Congress at Visingsö at Midsummertime. After this the Râja Yoga orchestra, consisting of string instruments, clarinet, horn, flute, and piano, played Schubert's Overture to *Rosamunde*. Between this and the speech, the students read in English and Swedish some inspiring quotations by different authors, among them two from Swedish writings, indicating some leading features in the Râja Yoga education. Little Miss Inez Walker played a mazurka by Godard, Mr. Iverson Harris a clarinet concerto by Weber, Miss Karin Nyström and Miss Karin Hedlund, Swedish students from Point Loma, played together on the grand piano a dance by Brahms, and the chorus sang Balfe's *Excelsior*, and for an encore the *Stilla Skuggor* by Geijer, with English words.

After a short intermission the orchestra played Bruch's Introduction to *Loreley*, Mr. Hubert Dunn played the violin Romance by Svendsen, accompanied by strings, and an encore with piano accompaniment. The chorus sang two songs composed by its leader, Mr. Rex Dunn, and the string quartet performed Tschaiikowsky's *Andante Cantabile*. When Mr. Hedlund had expressed the thanks of the audience for the performance the evening was closed with a Wagner march.

The audience admired the different numbers very much; the admirable rendering of solos for violin and clarinet added greatly to the enjoyment which this evening afforded. The beautiful tone of the string instruments made by Mr. Hubert Dunn, one of the performers, aroused much favorable comment. It can be said of the performance as a whole that it was characterized not only by artistic execution and purity of tone, but also by an expression of unselfish devotion to the higher art of music, wherein each student expresses the soul of his art.

J. BRATT

(From *Göteborgs Tidningen*,
May 26, 1913)

A MOST interesting entertainment was given Saturday evening in the Concert Hall by the Râja Yoga Orchestra and the Special Chorus from the International Headquarters of the Universal Brotherhood and Theosophical Society at Point Loma, California. As is well known, an International Theosophical Peace Congress will be held next month at Visingsö, and it was some of the representatives to this Congress under the leadership of Katherine Tingley that gave the Gothenburg public some idea of the Râja Yoga system of education. The platform was beautifully decorated with green plants.

Director Torsten Hedlund first made announcements about the aim of the Râja Yoga system. Lieutenant W. von Greyerz then read a synopsis of the program of the Peace Congress which is to be held at Visingsö, June 22-29.

The musical entertainment was most enjoyable from beginning to end. It was refreshing merely to look at all these young men and women from Point Loma, dressed in white.

The first number was the Overture to *Rosamunde* by Schubert, played with life and feeling by the orchestra. Then the musical program was suspended for a while and short quotations by different authors were read by the students, first in English and then in Swedish. In connexion with this Mr. Montague Machell gave a short address on "The Influence of Music on Character in the Râja Yoga Education." He pointed out — explaining his viewpoints in a masterly way — that music has a great scope in form-

ing a well-balanced, harmonious man of the student. The sympathetic address was interpreted by Professor Sirén, who holds the Chair of History of Art in the University of Stockholm. Then the musical program was continued and all the performances gave evidence of fine musical education. An American pupil, little Miss Inez Walker, played a mazurka by Godard; Mr. Iverson Harris, another of the students of the school, played a clarinet solo, perhaps the finest of all the numbers; and the two young Swedish students, Miss Karin Hedlund and Miss Karin Nyström earned just and hearty applause by their performance of Brahms' *Hungarian Dance* for piano, four hands. After the mixed Visingsö Chorus had sung *Excelsior*, by Balfe, and as an encore, *Stilla Skuggor*, by Geijer, an intermission followed.

The latter part of the program consisted of Bruch's Prelude to the opera *Loreley*, played by the orchestra; a Romance for violin solo by Svendsen, interpreted by Mr. Hubert Dunn, whose violin, made by himself, had an unusually fine and expressive tone; two songs by Rex Dunn, the prominent musical leader of the school; and still another composition by the same.

After these numbers had been played, Director Hedlund appeared again and expressed the thanks of the audience to Mr. Dunn and all the other performers, an expression of gratitude in which the assembly joined with applause. Finally the orchestra played a march from Wagner's *Tannhäuser*, and the fascinating entertainment was over.

(From *Göteborgsposten*, May 26, 1913)

AN entertainment was given on Saturday in the Concert Hall before a large and most interested and enthusiastic audience. The beautiful and rich program consisting of songs and instrumental music, was rendered entirely by members of the Orchestra and Special Chorus from the Râja Yoga College, Point Loma, California, the International Headquarters of the Universal Brotherhood and Theosophical Society. Director Torsten Hedlund first made some announcements about the general tendencies and importance of Râja Yoga. He was followed by Lieutenant von Greyerz, the Secretary for Sweden for the International Theosophical Peace Congress. He gave a short synopsis of the



Lomaland Photo. & Engraving Dept.

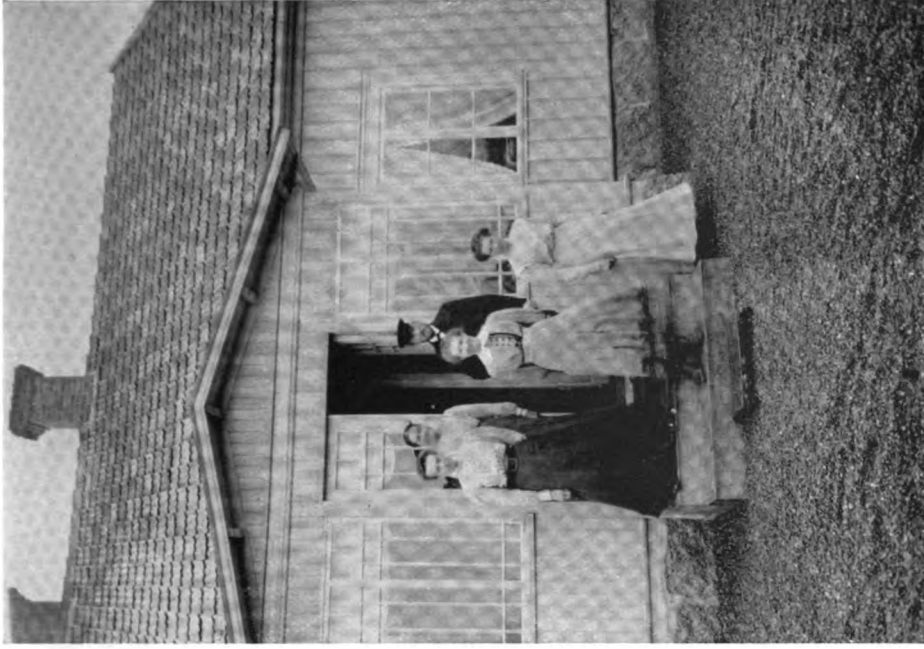
KUMLA CHURCH, VISINGSÖ, SWEDEN

It was on Visingsö that was held the Theosophical Peace Congress just ended, June 22-29. Recent issues of *THE THEOSOPHICAL PATH* have dealt at some length with the aims and hopes of this great enterprise.



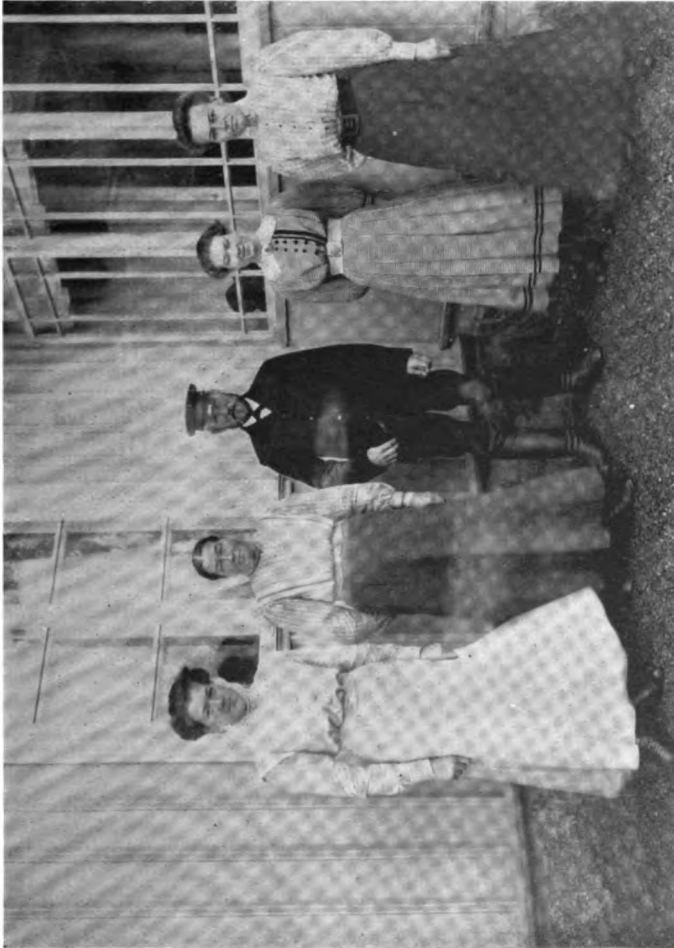
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ARCHAISTIC WOODEN CARVING REPRESENTING PETER
In the Brahe Church, Visingsö, Sweden.



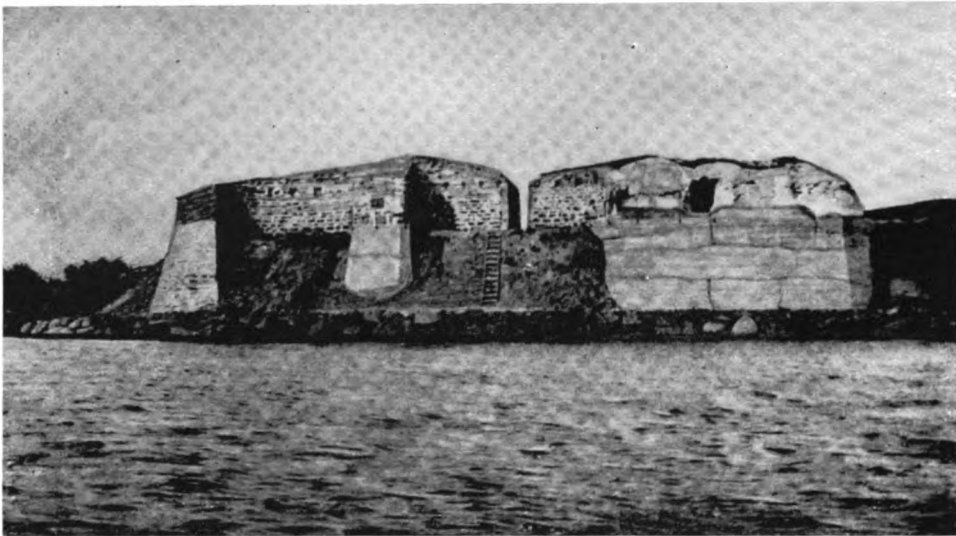
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ANOTHER VIEW OF THE PEASANT'S FAMILY
These people have held their land for centuries.



Lomaland Photo. & Engraving Dept.

A TYPICAL BETTER-CLASS VISINGSÖ PEASANT AND FAMILY



Lomaland Photo. & Engraving Dept.

RUINS OF MAGNUS LADULÅS CASTLE, NÄS, VISINGSÖ



Lomaland Photo. & Engraving Dept.

VISINGSBORG, VISINGSÖ: THE RUINS OF THE CASTLE OF VISINGSÖ

program for the Peace Congress at Visingsö, June 22-29.

The music then began with the overture to *Rosamonde* by Schubert, played by the Râja Yoga Visingsö Orchestra — piano, string instruments, flute, clarinet, and horn — with much feeling and life. As an introduction to the following address some short quotations by different authors — Katherine Tingley, Emerson, Erik Gustaf Geijer, and others — were read, first in English and then in Swedish by the pupils. Then Mr. Montague Machell, an English student, spoke on *The Influence of Music in Character-building in the Râja Yoga system*. The address was of a high character and delivered with warmth and in choice language. The principal points were the most prominent features of the educational system: to evolve spiritual harmony and self-discipline is a work in which music is of great importance. The speech was interpreted by Dr. Sirén, who holds the Chair of the History of Art in the University of Stockholm. The first soloist was little Miss Inez Walker, an American student, who played with great taste and power a mazaruka by Godard; and then Iverson Harris, Jr. aroused real enthusiasm with his clarinet solo. This performance was excellent not only for its skill but still more for its very sympathetic interpretation. Miss Karin Hedlund and Miss Karin Nyström, Swedish students, earned much applause by their rendering of the *Hungarian Dance* No. 8 by Brahms for piano, four hands, and Balfe's *Excelsior*, being itself too long to be repeated, called forth as an encore Geijer's fine song *Stilla Skuggor* with English words.

The usual intermission was not long. After this the Râja Yoga Orchestra played Max Bruch's Prelude to the opera *Loreley*, and then followed the well-known Romance for violin by Svendsen. Mr. Hubert Dunn, an English student, interpreted the beautiful composition in the most sympathetic way in regard to beauty of tone as well as noble and warm soul-expression. The Râja Yoga Girls' Chorus sang beautifully two songs, *I Know a Bank*, and *The Brook*, by Rex Dunn, the prominent leader of the orchestra and chorus. The *Andante Cantabile* by Tschaiakowsky was exquisitely rendered by the Râja Yoga String Quartet and elicited hearty applause. Before the final number the warmest thanks were expressed from the audience to Mr. Dunn

and all the performers, and the audience joined in this with loud and continued applause. The orchestra ended the concert with a march — but not from Wagner's *Tannhäuser* as announced. The singers and players, all dressed in white, made a wonderfully refreshing impression by their charming and dignified appearance.

Art Collection Given

RÂJA YOGA COLLEGE IN SWEDEN
ACQUIRES TREASURES OF GREAT ARTIST
Madame Tingley Speaks

Julius Kronberg, Sweden's great artist, has donated to the Râja Yoga College founded by Katherine Tingley at Visingsö, Lake Vettern, Sweden, the whole of his magnificent art-collection, the full contents of his splendid art-hall at Stockholm. The collection is worth many thousands of dollars.

The report was received by cable this morning at the International Theosophical Headquarters at Point Loma.

Other cabled news received at the Headquarters during the last few days announce the arrival of Madame Tingley and her party at Gothenburg, where they stayed at the Grand Hotel. A concert and entertainment were given by the Râja Yoga students in the largest hall in the city. The place was crowded.

The Point Loma students were given an enthusiastic reception. Madame Tingley and the students again received an ovation at a meeting, May 24.

After a week's stay in Gothenburg the party left for Jönköping, which is on the shores of Lake Vettern and the nearest place to Visingsö. Here another Râja Yoga concert was given. The success was phenomenal and the enthusiasm and applause exceeded even that in Gothenburg.

From Jönköping Madame Tingley and the party crossed over to Visingsö, where the International Theosophical Peace Congress will be held, June 22 to 29. Here Madame Tingley owns a large estate and, with appropriate ceremonies, she will lay the cornerstone of the International Râja Yoga College that she will establish there, similar to the world-famous Râja Yoga College at Point Loma.

During the journey across the continent

from San Diego to New York several concerts were given by the students in the observation car attached to the train and much interest aroused among the passengers. Concerts were also given on the steamer, the *Kronprinzessin Cecilie*, and the usual entertainment which is given during every voyage for the sailors' orphans and widows fund was given entirely by the students.

A meeting also was held at which the students spoke on the steamer, Sunday afternoon, May 18, and by special request, on the evening of the same day, Madame Katherine Tingley spoke to an audience that crowded the grand saloon, many standing during the whole time.—San Diego *Union*, June 5, 1913

From Our Special Peace Correspondent

In the English Channel,
May 19, 1913.

WE have just steamed away from Plymouth and are crossing over to Cherbourg where we are due at about five this afternoon, so, as we are beginning to reach the end of our journey so far as the *Kronprinzessin Cecilie* can take us, I thought that perhaps the members at home would be interested in knowing something of our experiences in crossing the ocean. In fact I do not believe I am overstating the matter when I express the opinion that you are just as much interested in our experiences as we each and all are in everything that is going on at Point Loma.

While we were in mid-ocean, for instance, and at the dining-table, the chief steward handed a wireless message to Mrs. Tingley. It is one thing to know that the wireless system is in such practical shape as to make it possible to overtake a passenger with a message from the shore when the ship on which he sails is fifteen hundred miles from land, but the actual receipt of such a message throws the matter into vivid realization. And then when the Leader told us that the message was sent from Point Loma on that very day, nothing more was needed to be added to our constant thought of you all to put us verily in your midst.

Mr. Herbert Crooke, Director of the Theosophical work in England, came aboard off Plymouth and was with us for about one half-hour. He brought flowers, letters, pa-

pers, greetings, lists of delegates who are going to Visingsö, besides various other communications which Madame Tingley is now busy looking through. It was a happy reunion for some of us, and to those who had never met Mr. Crooke it was more than a pleasure, for naturally it is a joy to know personally one who has stood unswervingly at his post and who has done all in his power to carry out the plans of our organization as indicated to him in the wishes, instructions, and suggestions of the Leader.

On leaving New York the wharf and ship presented the usual scene of multifarious activity that seems so inseparably connected with such an event.

It took a day or two for people to get settled. Great interest soon began to be manifested in our twenty-five Râja Yoga representatives and after many inquiries and urgent requests Madame Tingley consented that there should be given a Râja Yoga concert in the Grand Salon on Saturday evening from 9 p. m. to 10.30 p. m., the concert being announced as being for the benefit of a fund in the interest of the widows and orphans of sailors. While this object was accomplished in every way up to expectations—resulting in voluntary donations to the extent of about 1200 marks—you need not be told that an audience could not see and hear our Râja Yoga band of young comrades for an hour and a half without receiving elements into their natures which will remain and increase. Several accounts have been written home of the concert and several copies of the program have also been sent to you, so I will say no more than to tell you that the immediate outcome was a demand for a Râja Yoga meeting at which the young folks would give an exposition of the life in which they were participating. This was done the next afternoon, and for two hours the passengers listened to an explanation of Râja Yoga and a description of life at Point Loma that was evidently a revelation to the audience—a revelation not only of extraordinary powers of public speaking on the part of young men and young women, but also of a form and quality of life with which the hearers were totally unacquainted, except possibly in the form of day-dreams.

All during the week repeated requests for an address had been made on Madame Tingley, and in addition she had received many

verbal and written questions with most earnest but at the same time respectful demands for answers, but until Sunday she had given no positive assurance that she would address the passengers. After the Râja Yoga meeting the pressure increased, and the spirit of the demand was so genuine that it was announced that the Leader would speak in the drawing-room of the ship at 9 p. m., Sunday, May 18.

It was a most inspiring address. It was spoken very deliberately and every sentence seemed to have a specific purpose. It was wonderfully comprehensive and minutely complete although it only took forty minutes in delivery and it made a profound impression. Every seat was taken and the gay element that had scarcely been out of the smoking-room and café or from deck lounging and promenades stood ten to twenty deep in the entrances and remained to the last individual until her final word was uttered and the meeting formally dismissed. For an hour afterwards she was surrounded by distinguished people asking questions of her and manifesting interest in other ways.

Iverson L. Harris
Special Correspondent.

Grand Hotel Haglund,
Göteborg, May 24, 1913.

As you can see from the place where I am writing, we are getting very near to our destination. We have had a splendid trip. In a geographical sense we have been through a great variety of life, including the semi-tropical area of California, the arid regions of Arizona, the prairie lands of the Middle West, the highly cultivated area of the eastern States, the densely populated metropolis, the trackless water of the ocean, past glimpses of England and France, of Holland and Denmark, through the highly organized German countries—the homes of our Anglo-Saxon progenitors, and into the splendidly-wooded and mystical Sweden.

While the example of the students and the work to which I have referred falls far short of the true ideal, yet when it is compared with the average example set by those who have not enjoyed the benefit of life at the International Headquarters of the Universal Brotherhood and Theosophical Society at Point Loma, or at the other educational centers established by Katherine

Tingley, it seems to be splendid and perfect. And let me tell you it has had a tremendous effect on a great many people who happened to be our fellow-travelers. Some of these fellow-travelers were indifferent, some were friendly, and some were inclined to be hostile, but in almost every instance the conduct and discipline and self-control of our Râja Yoga representatives—to say nothing of their powers and accomplishments—have commanded always the respect and sometimes the enthusiastic applause of the outsiders.

All of this shows what can be done if we would only become in reality what we are so often taught to be—that is to say, personal illustrations of the great impersonal spirit of truth and divinity.

The young people are now rehearsing for a grand concert to be given tonight in the largest hall in the city. A charge is to be made for admission and I understand that many tickets have been sold; the proceeds are to be for the advancement of Râja Yoga work. Mrs. Tingley is to speak tomorrow evening and there can be no doubt that she will make a lasting impression. There is no telling at what moment the people of this part of the world will embrace Theosophy and Râja Yoga by companies and platoons, for it is assuredly true that in some ways the spirit of Point Loma is common to Swedish life.

We are scheduled to leave Göteborg for Visingsö next Tuesday morning, and all of us are looking forward to it as the real beginning of the trip. I gather from fragmentary information that in many ways we are to have a repetition of the great Congress on Point Loma in 1899 and of the establishment of the International Theosophical Headquarters at Point Loma in the year 1900. I predict that things will move even more rapidly at Visingsö than they did at Point Loma, for in the first place Theosophy has a much greater hold on the people now than then, and in the second place the Leader has quite a large nucleus which is able to respond to her plans without friction and with the added force of some understanding.

We have had a perfect trip except once where we had difficulties in getting railway accommodation, due to the fact that a private car which had been arranged for was

not provided, but all of us not only gained valuable experience from the difficulties which beset us, but with the aid of the Leader's inexhaustible humor and invincible spirits we learned actually to enjoy the trying situation. Iverson L. Harris.

Gothenburg, Sweden, May 26, 1913.

Dear Comrades:

You have already heard by cablegram as well as by letter of the progress of our work in this Swedish city, but no condensed cablegram could do more than convey the spirit of the success that has attended our efforts. Neither could a hurried letter paint a true word-portrait or do more than suggest the experiences we have enjoyed. Indeed it is doubtful if any one could perfectly describe the wonderful reception that has been given us and enable you, from the written description alone, to gain an adequate conception of the actual situation. I must ask you therefore to accept what I may say as being merely indicative of what has transpired, and to beg you as devoted comrades to give your imagination some exercise by allowing it to multiply details and to heighten color.

From the brief account you have already received of our tour it must be patent to all of you that this trip has developed extraordinary possibilities. It is undoubtedly true that all of the Leader's previous efforts and all of the unqualified support that various comrades have given, from the first moment she took command of the Theosophical cause to the present time, have been of equal dignity and power with the marvelously effective support that has been given her on this trip. It may even be truly said that the heroism displayed by many of the comrades through the stress of former years has been of even a nobler quality than any displayed by the chief actors in the world-drama being now unfolded; for on this trip it would seem that the public is ready and attentive, and how could this have come about save for the unselfish devotion which the loyal members have so constantly furnished through long years?

Do not be led into the false idea that the Leader has nothing further to do than to stretch forth her hand and gather the ripened harvest, for she still works with the same indomitable energy and is at once the most active as well as the inspirer of all.

We are then in large measure reaping the harvests from the labors of our comrades in former years, but you may be sure that we are sowing as well as reaping. I am no prophet, except in so far as the present furnishes an index, and therefore a glimpse, of the future; but from now on you must be prepared to hear and believe accounts of Theosophical progress that the most imaginative and optimistic of us have heretofore only thought to be a possibility of some indefinitely remote hereafter. If you had been present at the concert given by the Râja Yoga members of our party last Saturday evening in the chief concert hall of Gothenburg, you would begin to realize that I am tracing the words of sober truth; and if you could have been present at the public lecture given by the Leader last evening (Sunday), you would say that an adequate description of the occasion was impossible.

In listening to the music last Saturday evening it seemed, even from the standpoint of technique, to be so superior that I concluded the acoustics of the beautiful hall had the power to hide defects and to add virtues, but after reflecting I have come to the opinion that the acoustics are indeed of a high order, but that there was also an audible expression of that marvelous quality of Point Loma music which we all know and which we have been inclined to believe was of an intangible or spiritual nature only.

The audience paid for admission, some at high prices (the proceeds being for the furtherance of the Râja Yoga work), and yet plainly showed that they considered themselves the recipients of some unusual favor; they were at one moment hushed into breathless silence, only a minute later to burst into unanimous applause; and finally to express their appreciation in the most suitable manner they rose *en masse* and bowed first to the Râja Yoga representatives on the stage and then turned and repeated their bows and smiles and calls to Mrs. Tingley, who was sitting, as she thought, unobserved and unknown in the rear. It was therefore impossible for us to know if the audience intended their praises more for the actors in the musical rendition of Theosophy, or chiefly for the great Teacher who had furnished the inspiration for the exquisite and powerful presentation.

But if this first evening in Gothenburg was

so great a success, then what can be said of the Sunday evening meeting! After an opening explanatory address by Mr. Hedlund and a reading of the elaborate, mystical, and practical program for the Visingsö Congress by Lieutenant von Greyerz, the meeting proper was opened by the singing of the *Ode to Peace* by the Visingsö Chorus, and their work was again magical.

The great event of the evening was the Leader's address. In this she told in the most direct manner of the real origin of the Râja Yoga system, and by a clear as well as thrilling narration of the steps which led to her acquaintance with Mr. Judge, told her audience of the resources, consisting of hope, love, imagination, and will, from which had arisen the world-wide education known as Râja Yoga. All this she recited in such plain terms that any ordinary intelligence could plainly perceive that she meant to say that any one who was actuated by worthy motives could do the same things in ways and in measure that corresponded to the particular condition of the individual actor.

The address lasted for an hour and a quarter, the translation consumed about three-quarters of an hour; and through it all the audience listened not only attentively but with evident sympathy and endorsement, and also with manifest desire to enlist their personal power and resources in the same cause. So tremendous and sustained was the applause that the Leader found it difficult to withdraw. Together with the applause for the Leader's address, and its translation by Dr. Sirén in a happy and forceful way, and the orchestral selection which followed and the responses to the repeated encores, it was fully an hour before we were able to withdraw, and then only by deliberately bowing from the stage and leaving the audience standing and unsatisfied and still calling. It was a veritable ovation. And if this is the beginning in this old land is it too much to predict that the actual Peace Congress will be the beginning of a Theosophical and Brotherhood triumph which shall have no end until the curtain of the ages rolls up and the drama proceeds behind the veil of Time?

Fraternally, I. L. Harris.

P. S. Mr. Hedlund has just arrived with the morning papers. They contain many columns about the two meetings, including sev-

eral large cuts of the young musicians, also a very full report of the Leader's address and a criticism by one of the leading musical critics of Sweden, which criticism I understand is very eulogistic.

Among other features just added to the Visingsö program is a pageant, consisting of a progress about the island by Per Brahe as the host, and of various royal and heroic characters as guests. Among them will be included Queen Margarita, known as the one who united all the Scandinavian countries, and who was called also, if my memory serves me, the Semiramis of the North. These royal personages are to ride, some on horseback and some in coaches of the era in which they lived, and which are to be constructed for the occasion. We will of course have George Washington, Thomas Paine, Roger Williams, and John Alden with Priscilla. The town is alive with the activities of those who are being called upon to make the necessary preparations.

I believe I forgot to tell you that the audience at one time rose and gave the Leader and the musicians the Royal Salute, consisting of four huzzas. These were given with great effect. The multitude responded as with a single voice in four distinct and mighty waves of sound. The effect was tremendous, and the ability to unite so instantly in such a cause is doubtless symbolical of the harmony which lies in the Swedish people, and is also a clear indication of the unanimous recognition which is to be given to our Leader in a national way. It would seem to be that the Swedes are to march in the van as the world begins to sing the paean of peace and joy under the leadership of the Teacher. After this royal salute the Râja Yoga Chorus set the people wild by singing with great spirit a Swedish march which is the very favorite of the people of Sweden.

I must not send this off without telling you also of the magnificent flowers presented to the Leader just as she commenced her address. I must also tell you that she painted a glowing picture of the wonders of California when describing the environment which had made her work possible. Lastly she told of the greeting which the Scandinavians of San Diego had sent to the people of their native lands, and this naturally touched all hearts.

Again fraternally, I. L. H.

**Noted European Musician Gives
his Views on the Râja Yoga
System of Education**

Professor Daniel de Lange, Founder and Director of the Conservatory of Music at Amsterdam, and well known throughout Europe as one of the foremost musical authorities and critics, accompanied by Madame de Lange, recently made an extended visit to California with the expressed object of studying the musical training given under Katherine Tingley's Râja Yoga system at the Râja Yoga College, International Theosophical Headquarters, Point Loma, California. He writes the following letter, published in *Het Theosophisch Pad*, from which we translate.

San Diego, March 6, 1913.

Dear Sir and Friend:

Your letter of February 20th I received yesterday, at the moment we intended to go to Point Loma. I thank you cordially for it. Before referring to the subject of which I wish to write to you now in particular, I must again express here that with which my wife and I are completely filled: the ever-growing, and ever-enhancing interest in our innermost heart for the great work that is being done here. Gradually we are learning more and more of the wonderful extensive work of this center of refinement and development of humanity through unselfish endeavor. At every new acquaintance with another part of these activities, it seems to us that the spirit of simplicity, of sacredness, and of moral purity sinks deeper in us and brings us a new revelation of the divine power which Theosophy teaches dwells in every human heart, and which assures the highest felicity, the highest joy to all, great and small, the man of genius and he who is endowed with talents, provided that he learns self-control and to conquer the weaknesses of his lower nature, as is taught here in Katherine Tingley's Râja Yoga system. Another time I am going to write you more about that subject, for today I feel compelled to tell you something about one part of these extensive activities more particularly. And that subject is: Music.

It stands to reason that I as a composer and musician gave my particular interest to that part of the Râja Yoga system which Katherine Tingley has brought to such a

grand success along all lines. You know that my visit here had the purpose to see with my own eyes, to hear with my own ears, and to comprehend from my own observation whether in reality the musical art had, in the life of the young people and the children growing up here, that influence on their inner being which makes it, in my modest opinion, worthy to occupy a place in the life of humanity. It is necessary to dwell on this for a little while in order to elucidate the standpoint on which I wish to place myself. This standpoint is:

First: I did not come here with any idea that the outer side, the technique and the practice of music, had a higher achievement here than in the musical centers of Europe.

Second: I *did* have the intention to investigate very seriously whether through an education such as is given here, music can become a part of the inner life for every one.

As an explanation of these two points it may serve to say that as regards the first I am of opinion that at this moment the development of music has reached a point of virtuosity so high that it can with difficulty be surpassed. Whether one fixes his attention on composers, on directors, on singers, male and female, on instrumental soloists or on choir and orchestras, everywhere one finds such a degree of virtuosity that while listening one trembles with fear just as a spectator who watches the achievements of an acrobat on the trapeze. Nervous suspense, excitement, something like an intoxication is experienced when hearing. The musical art of today is the exact picture, the faithful reflection of the era through which we have passed. The art at Point Loma is the opening of the new school and destined to be the art of the future. "The day is breaking in the East," says an old song, but that daybreak in the East will come to us through the light that shines for us in the far West, over the beautiful hills of Lomaland. There it shines already in increasing glory, clearness, and purity.

And this leads as a matter of course to the explanation of the second point. While in the artistic development of the present time the personal, the egotistical element comes so much to the fore, in the future it will be necessary as Katherine Tingley says that pure altruism shall put the thought of one's own insignificant personality as com-

pared with humanity as a whole, completely in the background. She declares that only as one gains the knowledge to control the weaknesses in one's nature and follows highest ideals, can one begin to recognize and to feel art as one of the great factors in the existence of man.

And now in thought we return to the younger and older students and listeners at Point Loma. Listening there, performing there with the others, one realizes how music and all art is with them an expression of their inner life and the highest aspirations of their hearts, resulting in the harmony and unity of endeavor and action that is so manifest as the keynote of the life of the Lomaland students. For those who thus practise art it becomes indeed the language of the unuttered and the unutterable, for them art is the most pure, the most glorious manifestation of the divinity within. Or, again as Katherine Tingley says, it becomes a part of life itself. This statement I might defend with all kinds of instances from my own experience, but why? It is the teaching I bring with me from Point Loma.

It has become clear to me that no change or amelioration can or must be brought about in the technical teaching of music. What is needed is a new basis for education and general development of the student—whether adult or child—such as is to be found only in Katherine Tingley's Râja Yoga system. Only by providing such a basis can the missing link or, so to speak, the "Lost Word" in musical training be supplied—missing and lost, that is, from the modern musical world, even from the great musical conservatories of Europe, but supplied and taught in the Râja Yoga system at Point Loma. Only as the heart is made responsive to receiving higher impressions can the life of sensation and emotion begin to ask for the true glories of music; only then can the heart become ready to receive that which is at one with the Higher Self, that which indeed is one of the purest expressions of that Higher Self. There has been developed a quality of mutual sympathy and unity among both old and young at Lomaland which has made possible in the performance of music such results as highly gifted artists elsewhere seek in vain. There is some wonderful power being developed at this Râja Yoga Institution—the power of creating a

bond of true harmony without the sentimental and emotional expression which detracts from and inhibits the real.

It will be of interest to you, I feel sure, as it was to me, to learn that this truly remarkable development in musical art among the Râja Yoga pupils, as also on other lines, is the result of but a few years' training—since the founding by Katherine Tingley of the Râja Yoga system of Education and its establishment by her at Lomaland in 1900. Beginning with but five young pupils the number of students at the Râja Yoga College and Academy has grown to nearly three hundred. The first training of the pupils in music along Râja Yoga lines was given by Mr. E. A. Neresheimer, who enthusiastically took up Madame Tingley's methods and ably co-operated with her as the first director of the musical work. Later when Mr. Neresheimer was temporarily called away by urgent duties, his place as musical director was taken by Professor William A. Dunn, a musician of considerable note from London who resides with his family at Lomaland and whose enthusiastic and successful work with his pupils shows how well he has responded to and assimilated the principles of Katherine Tingley's system.

I count myself indeed fortunate in learning from Madame Tingley's own lips one of the secrets of the wonderful success which the Râja Yoga pupils show. It is character-building, harmonious development of the whole nature, conservation of energy, not only physical but mental and emotional, regularity of diet, balance of work and recreation. In this way the first step is taken for a true conception of music and art; balance and poise are gained and a responsive alertness of every faculty and power.

Another of the secrets that I have learned was that the teachers in this system have themselves received their training from Madame Tingley, and further that the secret of their being able to respond to the system and become successful teachers in their turn is in part to be found in the life they lead.

This is, dear friend, what my many visits to Point Loma have taught me, besides so many other things, about which I hope to write you another time.

With the heartiest greetings from my wife, believe me in warm friendship, Yours,
(Signed) Daniel de Lange.

Magazine Reviews**International Theosophical Chronicle***Illustrated. Monthly.*Editors: F. J. Dick, and H. Crooke,
London, England.

The April and May numbers contain important and valuable articles, among which are: "The Peace-Thread in the International Work of the Theosophical Society," "What the World Says about our Râja Yoga Institution" (by some of its pupils), "The Moral Education Congress at the Hague," "Theosophy in Ireland," "Archaeology in South America," "The Legend of Visingsö," etc.; with many views in Sweden, Peru, Bavaria, and Italy.

Den Teosofiska Vägen*Illustrated. Monthly.*Editor: Gustav Zander, M. D.,
Stockholm, Sweden.

The interesting account of Lake Vettern is continued in the April and May numbers, and a curious reason is given for the "tides" there. Dr. Maria Sirén contributes a good essay, "About Death"; and Dr. O. Sirén writes on the beauties of Tivoli. The Italian pictures are exquisite. "How Win Peace?" by Sophie Ahnström, is instructive. "Modern Science and Atlantis," "Copan," and other valuable articles complete the issues.

Der Theosophische Pfad*Illustrated. Monthly.*

Editor: J. Th. Heller, Nürnberg, Germany.

Hans Helferich gives us another of his most clear and cogent articles, "Religion and Science in the Theosophical Life." The ancient teachings which Theosophy brings — Karma, Reincarnation, the Divinity of man, etc. — are what is needed to clear away mists which prevent men seeing obvious truths. The sketch of H. P. Blavatsky's chief works, begun in the last number, is continued with an instalment on *The Secret Doctrine*. It is no easy matter to give a pithy review of such a work, yet the writer acquits himself in a masterly manner. Maria Sirén contributes a charming little sketch on a traveler's impressions of nature and folk at Visingsö, gathered during a visit years ago.

Het Theosophisch Pad*Illustrated. Monthly.*

Editor: A. Goud, Groningen, Holland.

Het Theosophisch Pad for May is largely a Peace Congress number, and is exceedingly well got out. Articles noted are "The Peace-Thread in the International Work of the Theosophical Society," "What the World Says about our Râja Yoga Institution," "Noah's Ark," "The True Story of Princess Helena." Professor de Lange writes of his surprise and pleasure in studying the Theosophical educational system at Point Loma, California.

El Sendero Teosófico*Illustrated. Monthly.*Editor: Katherine Tingley, Point Loma,
California, U. S. A.

The principal themes in the May and June numbers are: "Theosophy applied to Daily Life," "Rome," "In the Mountains of Hindûstân," (by H. P. Blavatsky), "The Age of the Nile," "Theosophy and International Peace," "Cagliostro and his Enemies," etc.; also a splendid series of essays, by Râja Yoga students on "The Significance of the International Peace Congress." There are many pictures from Turkey, Cuba, and Sweden; and those from Italy are magnificent.

Râja Yoga Messenger*Illustrated. Monthly.*

Conducted by a Staff of the Younger Students of the College.

The June Double Number of this unique school publication, issued specially for the occasion of the International Theosophical Peace Congress in recent session at Visingsö, Sweden, will prove of particular interest and value to all who are desirous of becoming better acquainted with the educational work inaugurated by Madame Katherine Tingley at Point Loma, California, in 1901. In this special number of 32 pages, illustrated with 44 half-tones depicting the everyday life at the school, the young editors and contributors take their readers fairly into their confidence, telling of their ideals and aspirations, and taking them into the midst of their school-life. The announcement is made that the July and August numbers will likewise contain special features, and an offer is made of 25c. for the three, or 10c. each.

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Lomaland Photo. & Engraving Dept.

THE WINGED VICTORY OF SAMOTHRACE
In the Louvre.

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. V

AUGUST, 1913

NO. 2

Gold must be tried by fire,
As the heart must be tried by pain.

From *Cleansing Fires*, Adelaide Ann Procter.

PEACE AND WAR: by J. H. Fussell



THE first International Peace Congress was planned in Boston and held in London in 1843. The second, held in Brussels was also due to an American, Elihu Burritt. Victor Hugo presided over the third, in Paris, in 1849; the fourth was held in Frankfort in 1850, and the fifth in London in 1851, the year of the first International Exposition.

No other Peace Congresses were held until 1889, since which time they have been held in many of the great cities of Europe and America.

The first Peace Society was likewise born in the United States, being founded by David L. Dodge in 1815. Three such societies were founded in that year. Today Peace Societies exist in almost every country of the world.

Looking back only three hundred years to see what has immediately preceded and led up to the efforts now being made, we find the names recorded of many notable advocates of Peace. Only a few can be mentioned here: Henry IV of France who conceived the "Great Design" as it was called, of bringing about the federation and peace of all Europe; Hugo Grotius, the Dutch author, a contemporary of Henry IV, who in 1625 published his famous work, *On the Rights of Peace and War*, denouncing the frequent quarrels of Christian Princes and pleading for arbitration; George Fox, the great founder of the Society of Friends; William Penn, another noble-hearted Quaker, who in 1693 wrote his memorable *Essay towards the Present and Future Peace of Europe*, and who in his treatment of the North American Indians and his recognition of inter-racial rights and responsibilities set an example of peace and just dealing that will shine through the pages of history

for all time. Had his example been followed, one of the greatest blots, of injustice to the Red Man, would not have stained the pages of American history.

We must mention too Queen Margarita of Sweden, the Peace Maiden, who united the Scandinavian countries; William Pitt, Earl of Chatham, whose counsels, if they had prevailed, would have kept united the English-speaking race throughout the world; Elihu Burritt, who, fifty years before the Czar's rescript, proposed a World Court; Jean de Bloch, born a poor Polish Jew, rising to eminence as economist, financier, and Russian Imperial Councillor, author of *The Future of War*, in which he scientifically demonstrates its futility; and Baroness von Suttner of Austria, whose story, *Lay down Your Arms*, and her unremitting efforts for peace won her the Nobel prize in 1905.

In August, 1898, Emperor Nicolas II issued his famous rescript which resulted in the Hague Peace Conferences, the first of which was held May 18, 1899; and in the establishment of a Permanent Tribunal of Arbitration in April 1901.

What is it that has been behind all these efforts throughout the ages? For though we have glanced back but three hundred years, could our sight pierce the dim vistas of the past, we should see a mighty army of torch-bearers, workers for the world's peace, for human freedom and enlightenment. Whence the divine urge, the impelling power that found expression in work for human welfare? Will it ever be known? It does not seem out of place to refer to the words of a great Teacher, whom, although unknown to the world, it is our inestimable privilege to know of and revere: "There never was a time within or before the so-called historical period when our predecessors were not molding events and making history, the facts of which were subsequently and invariably distorted by historians to suit contemporary prejudices. Are you quite sure that the visible heroic figures in the successive dramas were not often but their puppets? . . . The cycles must run their rounds." So consciously or unconsciously the great figures of the world's history serve in the fulfilling of the purposes of the Divine Law of human destiny.

Could we but read the true history of the world and look behind the scenes into the inner world of causes, we know from the teachings we have received that there would be found one mighty stream which has given rise to and supplied with force and energy every true effort for the elevation and freedom of mankind; that the great spiritual

teachers of the world, all true reformers, great statesmen and warriors — to the degree in which they have labored and fought for the upliftment and betterment of the human race and to the degree in which their motives have been pure and unselfish — have consciously or unconsciously received inspiration, help, and even guidance from that life-giving source.

Whoever by the example of his own life instils into the mind and heart of another a noble, unselfish ideal; whoever in the senate or the forum or the market-place, in the school-room or on the battle-field, sets the example of nobility of purpose, high endeavor, and uprightness of life; whoever fights against evil, and tyranny, for true freedom and against oppression, whether of mind or body; whoever puts into practice the principles of Universal Brotherhood, following the divine command, "Thou shalt love thy neighbor as thyself" — such a one, to that extent belongs to the Army of Peace and Light.

At the public inauguration meeting of the International Theosophical Peace Congress in Isis Theater, May 5th, Katherine Tingley said: "Splendid as have been the achievements of the Hague Conferences and other Peace Conferences, they have not yet reached a solution of the problem." She said further that the world needs to be startled by some new idea. We may not perhaps know definitely what that startling idea may be, or know fully what is the missing factor needed for the solution of the problem, yet I think we do know in part.

Arbitration Treaties, the establishment of a Permanent Tribunal of Arbitration, and Prize Courts to decide upon captures made in time of war; prohibition of bombarding or laying tribute on unfortified places; all these and many other agreements and achievements may be cited as eloquent witnesses to the Peace efforts of the present age. But how far are they effective? Are they effective at all? Are the great powers less jealous of one another, is there any surer ground for trust between them? Italy goes to war against Turkey; a few months later the Balkan Allies make war on Turkey. This is not the place to express any opinion on the rights or wrongs of these latest wars; I merely instance them in order to give point to the question: "How far, when it actually comes to the test, are the Peace achievements of the present day effective?" What binding moral power have they? If they had had any binding moral power on the great powers of Europe would these wars have taken place, could they have taken place? Would the former Balkan Allies be now at war among themselves?

Are we not justified in saying that the solution of the problem has not yet been reached?

Yet in spite of the failure of the Peace Propaganda and Peace efforts when the crucial test has come, the actual results have been and are great, and form an indispensable part of the great Peace Edifice that will one day stand as a World-Temple and common meeting-ground for the peoples of the earth. Splendid indeed are they, showing as they do the emergence of the Peace question into the arena of international and world politics, and as an educative factor that must demand ever increasing attention on the part of the peoples that compose the nations of the earth. But the incompleting edifice, beautiful as the part of it so far built may be, lacks foundation, the corner-stone has not been laid; however praiseworthy the achievements on behalf of international peace, there is still missing the prime factor which is essential for ultimate and permanent success.

What is the needed foundation? What is the missing prime factor? Where shall we find the corner-stone? Is international peace possible when there is no peace within the individual nations? Can a nation expect its efforts towards peace with other nations to be effective, if within its own borders there is injustice, rapacity, even what in some instances can only be described as civil war? And can there be peace within the borders of any country, or in any state or city, until there is peace, self-control, and self-knowledge in the individual men and women inhabiting that country, state, or city? This is where the beginning must be made if ever there is to be international and world peace. The corner-stone is the individual and home life; and this is the message that Katherine Tingley has brought to the world; this is the burden of the message that Helena P. Blavatsky and that William Q. Judge brought; this is the burden of Theosophy.

Only by recognizing this; only by ennobling the individual life, can the sure foundation be laid for effective peace propaganda; only by showing that it concerns every man in every walk of life, and by awakening all men to a sense of interdependence and brotherhood and individual responsibility, as well for the evil in the world as for the welfare and advancement of the world — only on this basis can the world at last attain to Universal Peace.

But we must go a step further. There is still another factor of the utmost vital importance. And if I were asked what I considered our Leader Katherine Tingley meant when she said the world needed to be

startled, I would say it was this: The International Theosophical Peace Congress is not only a declaration of Peace, but a declaration of War. The problem of Peace, whether international, national, domestic, or individual, has hitherto remained unsolved because the knowledge of the Art of Warfare has been lost. It is one of the lost arts, twin sister to the Lost Art of Peace which, however, will never be found until the Lost Art of War is regained. Time and again have there been those who have sought to restore to man the knowledge of this and other lost arts — all of them belonging to his true heritage. We have little knowledge of their efforts, little knowledge of those who through the ages have sought to restore them. Yet we have knowledge of some of the World-Helpers, though too often we have misunderstood their message. One such was the great Nazarene, whom his followers love to speak of as the Prince of Peace, but in whose name the bloodiest and most cruel wars of history have been waged, because his message was neither understood nor followed. But was he not equally and as truly “The Prince of War”? Did he not say, “I came not to bring Peace on earth, but a sword.” Aye, truly, he brought not peace but a sword, for each must take the sword and win peace for himself. No one, not even the greatest of the Sons of God can bestow Peace on another, each must win it for himself, and it can only be won by fighting.

So long as man is man, war in this sense is inevitable. War calls out either the noblest or the vilest qualities in human nature: the noblest if it is for the conquest of self, the vilest if for the conquest of others. If man will not learn the true art of warfare, the lost art, warfare against the evil in his own nature, warfare against the evil in the world, it is inevitable that war between man and man, and between nation and nation shall continue, all the efforts of Peace Societies and Courts of Arbitration notwithstanding. And should warfare between men and nations cease and the millenium come, would war cease? There is still chaos on the confines of space, and powers of evil outside of and beyond our present human ken, and such warfare as only the Gods can wage, noble service still to render and other worlds to conquer.

It is the knowledge of the dual nature of man, divine though he be in essence, one of the sons of God with all the potentialities of Godhood, that is the key-note of the Theosophical Movement. “Light and Darkness are the world’s eternal ways,” and there will ever be

war between the two. The abolition of war is a vain and futile dream; war there must be to the end of time. Yet what do I mean by "war"?

Do not misinterpret this statement. War between men and nations, one against another, must and shall one day cease. Our high destiny, the destiny of humanity, and the divine urge that is felt in the heart of every true man and woman towards brotherliness, friendship, and a recognition of our common humanity — these demand that we shall make every effort towards bringing about the Peace of the Nations and the Federation of the World; that we shall work unceasingly for the abolishing of the inhuman, fiendish slaughter of our fellow-men and for the eradication of all the causes of human strife: jealousy, hatred, lust, and greed, as well as bigotry, prejudice, and all forms of selfishness — all these must be eradicated and give place to their opposites. The noble efforts of the Peace Societies for disarmament and for arbitration, for a closer understanding and union among the peoples of the earth, in short, for the abolition of War (using this word in its most generally accepted meaning) call for and demand the support of all true-hearted men and women.

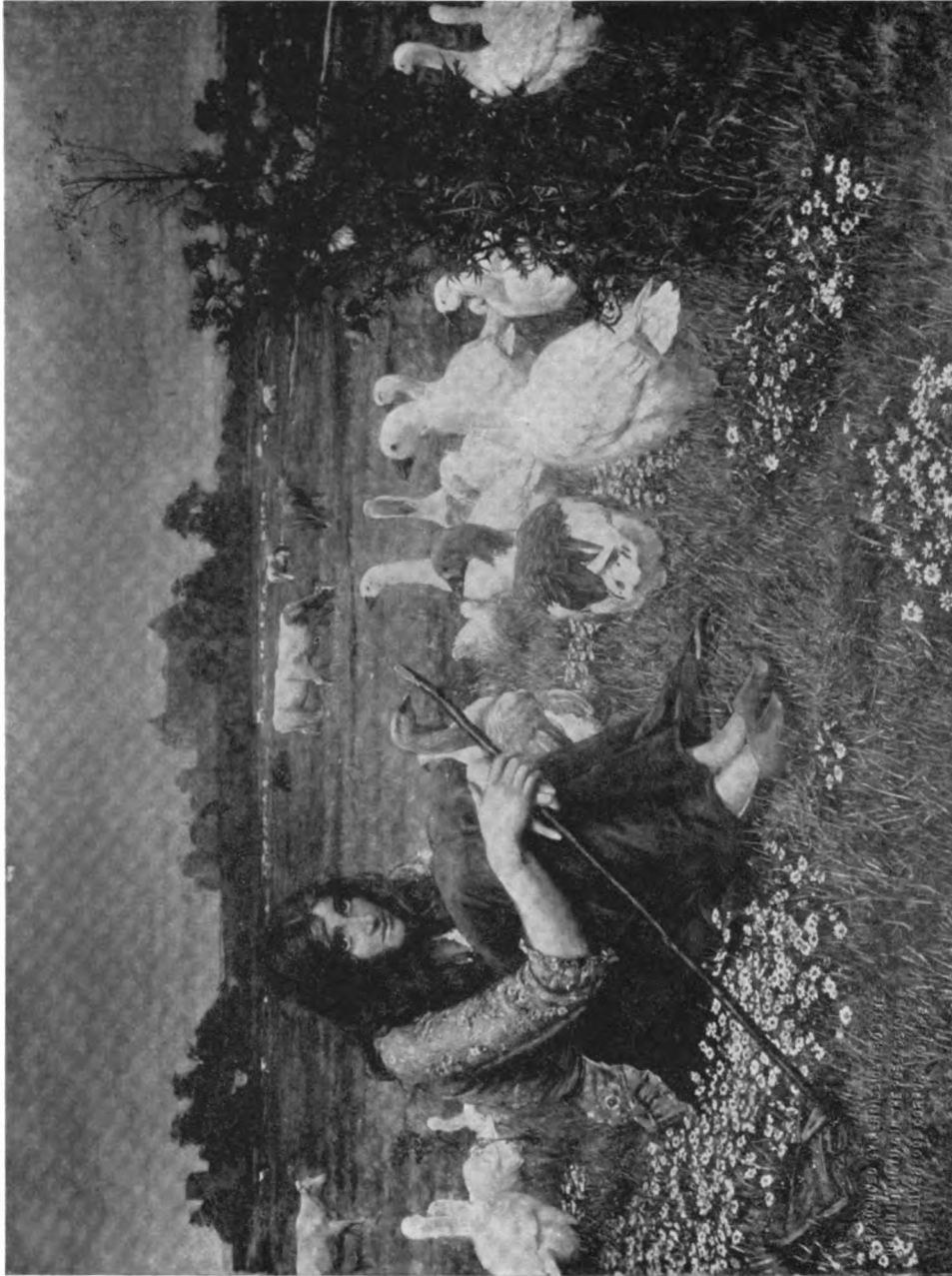
While giving due recognition to all of this, I have ventured to present to you another picture, that of the Lost Art of Warfare, knowledge of which I assert must be regained and put into practice if human strife and war of man against man are to cease. Man is a fighter, in his inmost nature he is a warrior, and therefore it is that I say, war there must be to the end of time; but we can choose whether it shall be the warfare of Gods or of demons. If he will not engage in the battle, *not* against men but against *evil* and in accordance with the Lost Art of Warfare, it is inevitable that he will engage in human strife and be party to human slaughter. The very nature of man compels him to engage. He may and does rightly desire peace, but that peace which is the only true peace, resplendent and Godlike, can be won in no other way save by knowledge of the Lost Art of Warfare, and be maintained in no other way save by continuous warfare.

When this is acknowledged, when this is practised, when man has conquered the kingdom of himself as he is bound to do, he shall achieve his destiny, he shall take his place among the high Gods; in his heart he shall find Gladness, Joy, and Everlasting Peace.



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FAITHFUL UNTO DEATH: SIR E. J. POYNTER, P. R. A.
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THE GOOSE GIRL; VAL C. PRINSEP, R. A.

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RUTH AND NAOMI: P. H. CALDERON, R. A.
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DANTE AND BEATRICE: HENRY HOLIDAY
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SOME ENGLISH PICTURES: by Carolus



THE British School of Painting has always had a leaning towards what may be called "anecdote" subjects; and the British public has always appreciated a picture with a story to tell. The four pictures herewith illustrated, from the Liverpool Corporation Collection, are highly typical in this respect. *Faithful unto Death*, by Sir E. J. Poynter, P. R. A., takes the spectator back eighteen hundred and thirty-four years to that dreadful day when Pompeii was blotted out of existence by the fires of Vesuvius, and commemorates the faithful sentry who would not desert his post without orders, and was overwhelmed. Sir Edward Poynter was elected President of the British Royal Academy of Arts in 1896, a post which he still holds. He was director of the National Gallery from 1894 to 1904, and among many notable achievements of his administration, the editing of the great illustrated catalog of the pictures, in which every example is reproduced, stands as an enduring monument to his skill and learning. For many years he was a highly successful administrator as principal of the Royal College of Art at South Kensington, and in addition to being well known as the painter of many oil pictures of classical subjects, he is celebrated as a decorative designer in mosaic, stained glass, pottery, fresco, etc.

Henry Holiday, whose *Dante and Beatrice* is the second important picture painted by this artist based upon the great Italian poet's passionate love for his ideal of womanly perfection, was a close friend of the "Preraphaelite Brotherhood," that school of painters to which Millais, Holman Hunt, and Rossetti belonged in the mid-Victorian period, and which aimed at a more faithful following of nature in detail than had been for a time popular, and of which Ruskin was the high priest. Henry Holiday was well known for his decorative work in mural painting, stained glass, and mosaic.

Ruth and Naomi, by Philip H. Calderon, a well known Royal Academician who died a few years ago, represents the parting of Naomi from her one daughter-in-law Orpah, when Ruth, the other, stayed by her and went out into a strange country to support her. The subject is taken from the curious and touching folk-tale, "Ruth," that has somehow been bound up with the more definitely historical or ethical books of the Old Testament.

The *Goose Girl*, by the late Val C. Prinsep, R. A., explains itself.

RHYS GOCH O DIR IARLL WILL REPAIR TO THE GREENWOOD TO LEARN DRUIDISM

By Kenneth Morris

*Oni ddol Mai glasai glosydd,
A gwyrddlen pen pob glwys irwydd? — Rhys Goch ab Einion*

I SHALL be sad the winter long,
And reft of song and all I love;
But now the May hours come, athrong
With woodland poems, I know a grove
That's bardic underneath the moon
With one that wields a druid's powers
To raise a druid wealth of tune
Through all the dark-blue, star-strewn hours,
Till night is wholly drenched and gleaming
With druid laughter, druid dreaming.

I know a dark green, winding lane
Where choirs of gray-winged poets hide;
And fain I am thereof, and fain
Of them that midst the oakleaves bide —
Skilled bards and builders, everyone —
None but with better skill than I —
In that green world of shade and sun
We'll hold our Gorsedd lone and high,
Growing more learned, day by day,
In the wildwood Druidism of May.

No one with sloven ways will come,
Nor sloven words be spoken there;
Harsh voices all are far and dumb,
And quarreling far and dumb, and care.
Where song hath many wandering words
That whoso will may learn, shall Rhys
Seek learning with the Gwyddon birds,
Amidst the green and dappled peace
Of sunbright and leafshadowed noon,
And night made bright with a druid moon.

A house of green boughs in the glade,
Skilfully built, shall be his home,
Where he shall dwell midst sun and shade,
And wander forth at dawn, to roam
By many a fern-deep, leafy track
The musing woodland races wander;

And he shall know no loss, nor lack
 Of unborn forest songs to ponder;
 Songs whispered on the forest breeze
 Through that wild Gorsedd place of trees.

The unlitteed floor is smooth and clean,
 And here with gentle shamrock glossy,
 Or deep in lady-fern, or green
 With hart's-tongue fronds, or soft and mossy.
 And here the gifted cuckoo sings
 His well-framed, even-metered song,
 Wandering on gray and viewless wings
 His oakleaf alleys all day long.
 He is no priest to whine and pray,
 And plague with prayers the druid May.

And here's a bard with speckled breast
 That pours pure Welsh along the wild;
 Five blue eggs are in his nest,
 Wealth more than any miser piled.
 Pure is his language, clean his speech —
 Tremulant melodies throbbing long;
 His house is high in the quivering beech,
 And the glory of summer fills his song
 Till the whole woodland wakes, a-hush,
 Heeding one brown-winged, bardic thrush.

From dawn to noon the skylark flings
 A million verses from the sky;
 There's some enchantment in his wings
 That hail so near the Trinity.
 And with the dusk, the nightingales
 Chant their pennillion down the grove,
 And half the secret lore of Wales
 In their rich assonance in-wove —
 Ay me, I must away, away
 To the wildwood, druid choirs of May!

International Theosophical Headquarters
 Point Loma, California.

“BRIGHTER BRITAIN”: by the Rev. S. J. Neill

(Continued from July issue.)



THE “Terraces,” in the “Hot Lake District” of New Zealand, which were once the pride of the country and one of the wonders of the world, have vanished for ever; even their exact location was a matter of uncertainty after the great earthquake. Not all the riches of the world could reproduce them. Some account of them and of the journey to reach them may therefore be of interest.

From the township of Ohinemutu, on the shores of Rotorua, a trip to the Terraces usually took at least two days. The distance was not so great, but it was part of the established order of things there that tourists should be shown everything. The native *hapu* at one place had advanced rapidly in civilization; there was a large board erected on which the various “charges” had been printed by order of the committee of the village. There was so much for a look at this mud hole, and so much for a visit to that pool of steaming hot water, etc., etc. But these are only items by the way. The main thing, the journey to the Terraces, was a subject of special legislation — a joint affair between hotel-owners and Maori guides, and it had to be carefully arranged beforehand. If there were very few tourists they had each the more to pay. If there were many tourists they were divided into two or more parties. Your party might include an ex-prime minister; and the other might boast of a French scientist. The journey along the first part of the way was charming, but very different from the grandeur of the usual New Zealand forest scenery. The road wound among trees that made one think of an English park more than anything else. After that one came to Roto Tiki Tapu or the Blue Lake, and to several other lakes, not very large, but set with exquisite charm among the surrounding hills. At last the shores of Lake Tarawera were reached, and a rest for the night had to be made at a little village, Wairoa. The native boys and girls soon gathered around, and there was no lack of entertainment, of a kind, until night cast her mantle over the lake and the distant range of hills — hills destined soon after to be the scene of a terrible earthquake. Next morning all are astir and two parties of natives ready to divide us between them and row us across the lake. The party of the ex-prime minister fell to Sophia. Sophia was no Gnostic Emanation, but a Maori guide, and it would have been difficult to imagine a more

splendid type of Maori womanhood. Tall, well formed, erect as a drill sergeant, and though a grandmother she was as lithe and active as many a woman of twenty. Of stately mien, as suave as a diplomatist, and as polished as a courtier, she had “guided” many of the most distinguished people from all parts of the world, and all carried with them wherever they went, the praises of Sophia. The other guide was Kate — not the one of that name who has lately been conducting a party of Maoris to England, and who has married a rather well-known Englishman. The Kate of ante-earthquake days was a different type of woman; and she had charge of the French scientists. In passing it may be noted here that Sophia was almost the only Maori in that region who survived the Great Earthquake in 1886. The others were swallowed up or covered by the eruption.

The two guides, Sophia and Kate, marshaled their respective parties to the boats that were drawn up on the shore of Lake Tarawera. There were the oarsman, the man at the helm, the man in charge, the guide, and there was also another person whose mission was not revealed for some time. He was a native policeman, whom the white tourists had to take whether they liked or not, and to pay him for watching them and seeing that they did not carry away any part of the Terraces or anything else. Who will say after this that the Maori has not a fine sense of humor? The fine large boats are soon half way across Tarawera and in full view of the range of hills of the same name. In the great earthquake and eruption it was said that this range of hills was rent asunder, and with terrific force a large stretch was blown right up into the sky with deafening sounds and belching flames — a great part to fall back again to plug up the rent that had been made; but a vast portion was blown over the whole country, and even far out at sea it covered the decks of ships several inches deep with a fine gray sand.

The Tarawera mountains are esteemed very sacred and are *Tapu*, perhaps to this day, as being one of the burial places of the powerful Arawa tribe which landed at the east coast long long ago from the famous “Haiwaiki,” the only name the natives have for the land of their origin.

In crossing Lake Tarawera a fine view is obtained of Mount Edgecombe in the distance. At Titaka Point is the Moria settlement. The journey is now nearly at an end, for the Kaiwarra creek is all that remains to be traversed. In the early tourist days Mr. Charles

Morton Ollivier, writing in 1871, says that this creek on the occasion of his visit was tapu tapu, and two guineas (£2. 2s.) was the fee demanded from each tourist who would pass along it in a boat. He and those with him got out and walked the short distance. But, he adds, "the tapu tapu is to be removed this year upon the occasion of the Duke of Edinburgh's visit, when a grand battue of ducks is to take place." In later days the tourists did not get out of the boat, but Sophia or her assistant steered it up the little creek till beautiful Rotomahana was reached. Then everybody got out and walked to the White Terraces. The Terraces were on the side of a little hill and were formed by the boiling water from a vast cauldron higher up pouring down over the slopes of the hill and depositing silica and other substances which coated the hillside with white enamel. Many basins of various shapes and sizes were formed, and the whole was a unique and beautiful sight. Mr. Ollivier declares, in his booklet above quoted, that not even "Walter Scott, nor Bulwer Lytton, nor that prince of romancers, Dumas, could have adequately described these Terraces, and they would have to admit that truth is stranger than fiction." The boiling cauldron at the top varied in its action very much. Generally it was quiescent, or nearly so, only a heaving to and fro of the steaming water, now retreating, now rising up, almost like the sea waves on a rocky shore. But at certain times it dashed up a vast column of roaring, steaming water to a great height. Happy indeed was the photographer who, having waited for hours, or perhaps for days, had his camera ready then. Many good photographs have been taken. One strange peculiarity of the White Terraces was the fact that the direction of the wind had a good deal to do with their color. At times they would be a dull white, and at other times very white, with walls of a blue color. Another strange thing was that on the sides of the big cauldron farthest from the Terraces, and about half way up, ferns grew in great luxuriance. How it was that the hot steam did not scorch them, nor bursts of boiling water splash on them was a wonder. They must have escaped somehow, for there they were.

The guide tells the tourist that it is time to cross the lake Rotomahana and see the loveliest sight of all, the Pink Terraces — Otu Kapu a Rangi. These Terraces have been formed in a manner similar to the White Terraces, but with the difference that the huge cauldron at the top, fifty or sixty feet in diameter, was always full of boiling blue water, much too hot to come very near to it. This boiling water

slowly trickled over the lovely pink basins that curved in almost a semi-circle and extended tier after tier down to the level of Rotomahana. Each basin was about four or five feet deep; and to sit up to the neck in that delightful bath and look over the lip of the basin eastward, was a sight and an experience never to be forgotten. To begin with, the chemical elements in the water made the skin feel like velvet, and produced such a consciousness of utter restfulness that surely if one had stayed there long Nirvâna would have been the result! The outlook over the rim of the beautiful smooth pink basin, with the blue heavens overhead, the manuka-covered hills all around like a vast amphitheater, and the huge depression in front with the lake Rotomahana at the bottom, visible only when you raised your head a few inches — this was a sight not to be found elsewhere, and now but a memory; for the terrific eruption swallowed up the lake, and blew the Terraces and all the surrounding ground to atoms, or buried them deep in the earth. They have gone; gone too the native hapu, only Sophia and one or two others escaped. That one terrible night must have seemed — like the sinking of Atlantis — to be the end of the world to the natives in that district. Next morning the *London Times* cabled a large sum, up to £10,000, it was said, to Auckland to the Press Association, to have full details cabled to London. The night before was a night of wonder, almost terror, for a hundred miles or more from the scene of the eruption. It was just a little after the time of the “Panjdeh scare”; before the *entente cordiale* was thought of, or in other words, when war between Russia and Great Britain was thought to be imminent owing to a movement of Russian troops towards Afghânistân, at Panjdeh. Not a few imagined that the booming sounds were the guns of Russian warships bombarding Auckland. There were no earth tremors at that point, and no one thought of an earthquake. But next morning from near Auckland one could see over one hundred miles south in an air line, pillars of white steam rising high in the air over the Hot Lake District, several miles high they were estimated to be; and they marked the tomb of a small tribe of Maoris (one hundred and one perished) and the place where one of the wonders of the world had been up till June 10, 1886.

It must not be imagined that the earthquake scare frightened people from Rotorua for very long. Seismic tremors are not so infrequent in some parts of New Zealand that they produce a deep and lasting impression. The Anglo-Saxon peoples all over the world, especially

in new countries, have the power of meeting difficulties, and rather enjoy them. Before long the New Zealand Government took steps to make the Hot Lake District both useful and beautiful. A German scientist, Dr. Wohlmann, was appointed to superintend the use of the baths. The district was made a public reserve, and a township laid out near Ohinemutu in which nothing is wanting to charm and delight the tourist, or invalid while he is being cured of his ailments. Dr. Wohlmann writes: "The Sanatorium gardens afford an endless feast of floral coloring. Here one takes one's tea *al fresco*, sitting at daintily-spread tables, and attended by Maori maidens in picturesque native dress, while a band discourses music, or if more energetically inclined may repair to the beautiful bowling-green, the tennis or the croquet lawns. Or here the lazy man or the contemplative may sit on a shady seat and smoke his pipe at ease, watching the shadows purple the woods of the ever-beautiful Mokoia lying like a jewel on the breast of Rotorua." Thus, where destruction once reigned we now have "broad, straight streets, planted with avenues of English trees, lined with little villas each surrounded by its own gardens, giving plenty of light and air and space, while the public gardens will more than bear comparison with the finest in the country." There are the usual public buildings, an excellent public library, electric light, a telephone exchange, and direct railroad communication with Auckland. Dr. Wohlmann, in the official year-book of New Zealand, declares that "there is no district in the world containing a larger number and greater variety of hot mineral springs than Rotorua. Their total number is enormous and practically impossible to estimate."

Before taking leave of the Rotorua district, a plateau 1000 feet above sea level, a few words about the island of Mokoia, which Dr. Wohlmann well represents as "a jewel lying on the breast of Rotorua," may be of interest. Mokoia will always be associated with Hine-moa. The story of Hine-moa is worthy of a place with the Hebrew story of Ruth, or the Hindû story of Râdâ and Krishna, or that of Hero and Leander. The story is too long to tell in full, but the following is a brief outline.

The great ancestor of the powerful Ngati-Whakane tribe was Whakane-Kaipapa; and his wife Rangi-uru was exceedingly lovely, with a sweet, soft *naïveté* that was very winning. Her son Tutane-kai resembled his mother. He was tall, with a free, manly bearing, bright laughing eyes, a cheerful smile, and cheeks that showed dimples

when he laughed. Whakane who had taken up his residence on the island of Mokoia, often had his sons to row him across the lake when there would be a council-meeting or sports on the mainland. At one of these meetings Hinemoa, the daughter of the great chief Umu-Karia, was present. So also was Tutanekai. The course of true love, it has been said, seldom runs smoothly. Hinemoa's family did not wish her to meet Tutanekai, and kept her under strict guard. In the meantime Tutanekai had tried to console himself with music. Nightly he and his friend Tiki sat together in a bower on the shore of Mokoia, and played, the one on his pipe, the other on his horn. Tutanekai was not without hope that when the wind was favorable, the sound of his horn might be carried across the water to Hinemoa. So it was, Hinemoa heard, or thought she heard the voice of Tutanekai calling her. Now her father had taken care to have the boats drawn up high on the beach so that when Hinemoa got there she found no means of crossing the lake. She was not to be discouraged however, so, being a good swimmer she plunged into the lake, and swam towards Mokoia. The distance is considerable, and once or twice her strength nearly failed, but at last she reached the island. There is quite close to the lake a hot bath, almost as regular as if built by man. It is about twenty feet long by ten or twelve wide, not very deep and at the sides are ledges of stone like masonry. It is delightful to lie in this bath, as the writer has done, and feel the ripples of cool water splash from the lake, or plunge one's hands therein across the low rocky wall which alone divides it from the bath. It was into this bath that Hinemoa crept when she reached the shore; and it was there, sometime later in the night that a slave who had come for water, found her and told his master, who proved to be no other than Tutanekai. Needless to say they were married and lived happy ever after.

Much has been written of the Maoris, and not a few erroneous statements have been made, and copied from one newspaper or magazine to another. Not long ago a New York paper had an article about "The dying Maori race." Even from New Zealand itself statements are not always correct. The most trustworthy source is the Government Year Book.

Maori population from the Government Year Book for 1903:

1874 (first census), 45,470; 1878, 43,595; 1881, 44,097; 1886, 41,969

In 1911 the figures given are those which are presented below:

Census year	males	females	Total
1891	22,861	19,132	41,993
1896	21,673	18,181	39,854
1901	23,112	20,031	43,143
1906	25,538	22,193	47,731
1911	26,475	23,369	49,844

The Maori census was formerly not a very simple matter, owing to the tribes, or some portions of them, oftentimes moving about a good deal. If the *Tangi* of a great Chief took place about the time of the census, many natives might not be enumerated, for all from far and near felt it a sacred duty to be at the *Tangi*, or funeral. The census of 1891 may have been unduly swelled for some reason. Whatever be the ultimate fate of the Maori, he is more than holding his own at present. A natural and steady increase from 39,854 to 49,844 in fifteen years will compare favorably with many other countries.

No doubt the Maori population at one time was considerable, but inter-tribal wars, especially after the use of fire-arms, and wars with the colonists, swept away many thousands. The great chief Hongi, who in the early days (1820) was taken to England and laden with useful gifts, on his way back at Sydney sold these plowshares and reaping hooks, and turned them into weapons of war! Needless to say that on his return to New Zealand, in 1821, he decimated — almost exterminated — tribe after tribe. It is said one-fourth of the people were slain. The use of intoxicating liquors and the change of clothing and habits, for many years, did not tend to Maori health or longevity. The native mats when made of feathers shed the moisture, but when the Maoris sat on the wet ground in a wet, steaming European blanket before a big fire, the seeds of pulmonary troubles were sown. Lately, however, the natives have pretty well succeeded in banishing intoxicating liquors from their own villages. More attention to health is being paid, and prospects are brighter.

Ample provision has been made for the education of Maori children, up to a High School and University course. There are Maori lawyers, Maori clergymen, and Maori members of Parliament who are elected by the Maori population. In 1872 two Maori chiefs were appointed members of the Upper House, or Legislative Council. At the time of the war in the Sudân and during the Boer war the Maoris volunteered to go and fight for the Empire.

There are very many things of considerable interest that must be passed over in silence in a short sketch like this. The population which



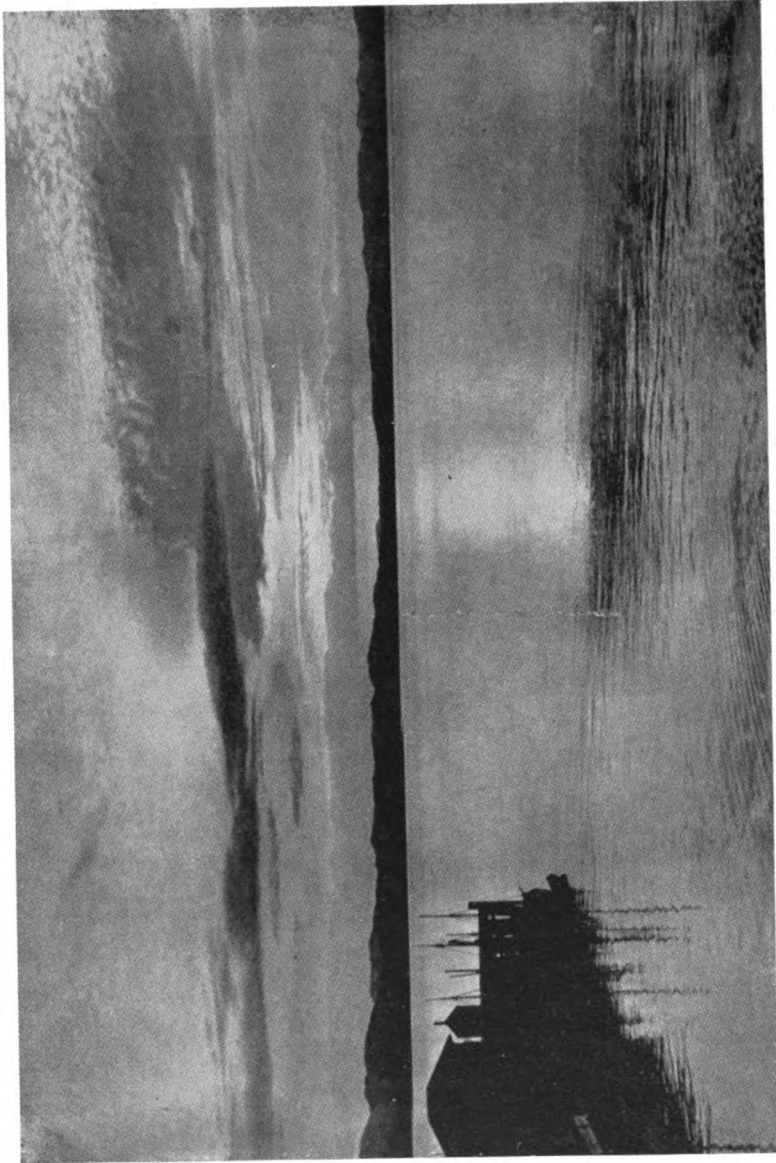
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KAURI LOGGING, WAIRUA FALLS: NEW ZEALAND



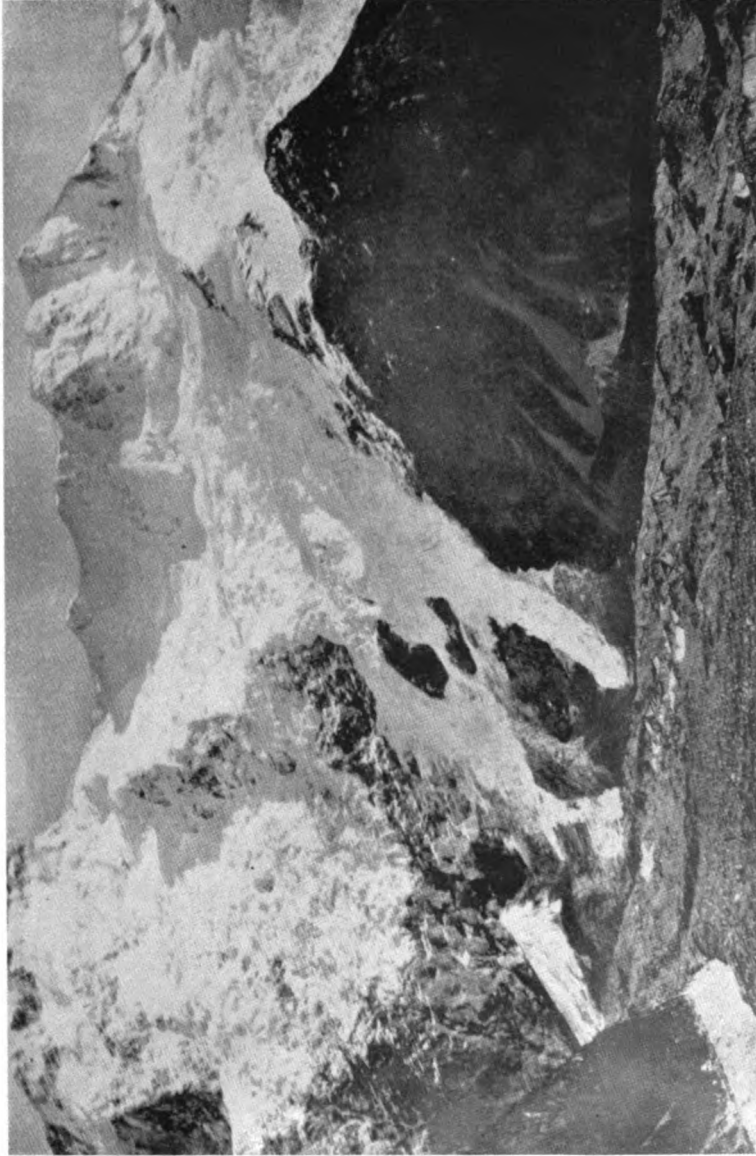
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THE REMARKABLES, LAKE WAKATIPU: NEW ZEALAND



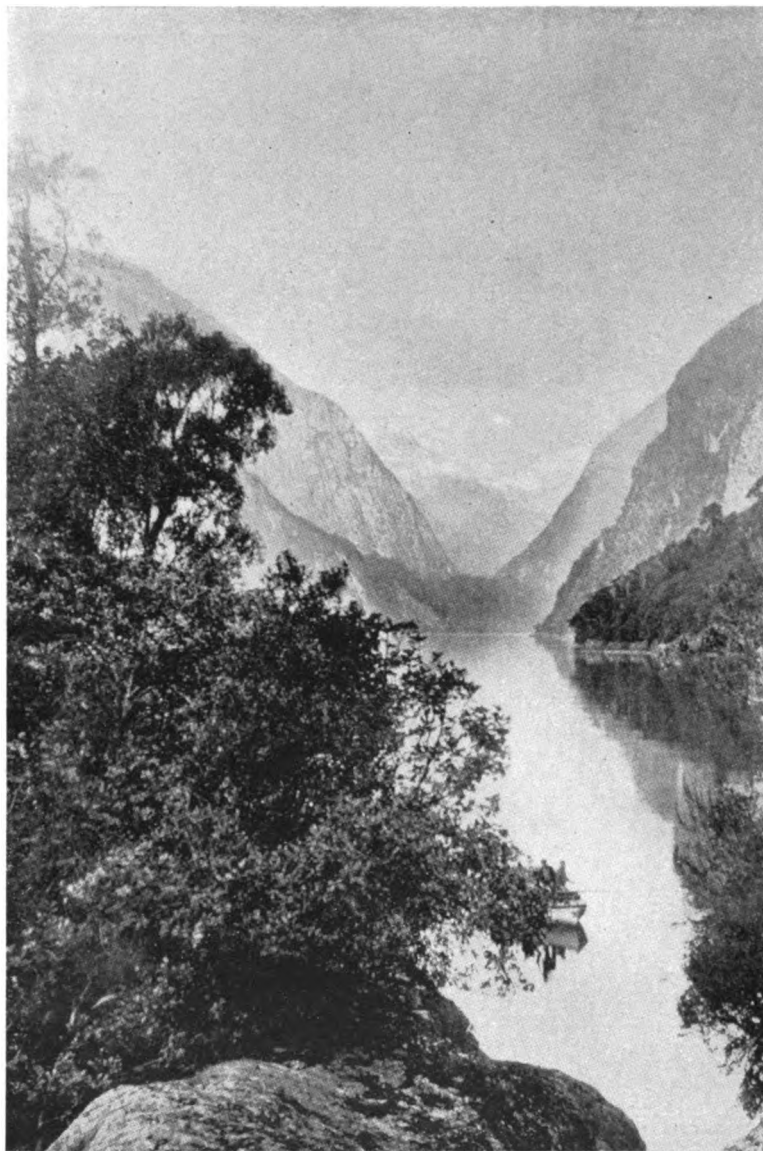
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BAY OF ISLANDS: NEW ZEALAND



Lomaland Photo. & Engraving Dept.

MT. SEFTON AND MUELLER GLACIER: NEW ZEALAND



Lomaland Photo. & Engraving Dept.

LOOKING UP MILFORD SOUND: NEW ZEALAND

at one time was Presbyterian in Otago, Church of England in Canterbury, and in the North Island a combination of Irish, English, and Scotch, is tending more and more to become cosmopolitan.

The “advanced legislation” of New Zealand is often spoken of, but it requires both careful and unprejudiced study to estimate its nature and influence justly. Settlers in a new country must borrow money in order to carry out necessary works such as railways, bridges, roads, harbors, etc. The money-lender must have security. In some countries he is given land and certain privileges to construct railroads, which he builds, owns, and operates. In other cases, as in New Zealand, the Government borrows the money on its own security, builds, owns, and operates the railways, and pays interest on the money borrowed, from the earnings of the railways. The Government, that is, the people of New Zealand, now owns and operates a great many things, such as the post office, telegraphs, telephones, railways, fire and life insurance, and other things. This of course makes the public debt seem very large, but as much of the money borrowed is paying a fair interest it cannot be considered to be in the same category with the unproductive debts of many other countries. New Zealand was the first country with which the United States of America instituted a parcel post; that was several years ago. The unity of interest and sentiment which has always been very close between New Zealand and America became much intensified by the visit of the U. S. Fleet to the harbor of Auckland when on a voyage around the world. So much was this the case that the Chief Justice, Sir R. Stout, declared that if New Zealand were in danger of passing from the sway of Great Britain, it would at once “run up the Stars and Stripes.” But while the two countries as a whole cherish mutually this kindly feeling, it is to be regretted that some individuals have maligned New Zealand very unjustly. One statement appeared in a paper last year, saying that New Zealand was “bankrupt,” etc. The High Commissioner for New Zealand in London, wrote and gave permission to use his letter, in which he says:

I may state however for your information, that so far as the statement that the country is in a bankrupt condition is concerned, it is on the contrary at the present time one of the most prosperous and thriving countries in the world. . . . The total excess of revenue over expenditure during the last sixteen years (1896-1897 to 1911-1912) amounted to £8,241,532, or an average annual excess of revenue over expenditure of more than half a million sterling. The moneys bor-

rowed by the country were and are to a considerable extent borrowed for industrial purposes and are interest-bearing.

It is not to be supposed that New Zealanders have been without the faults and failings of other peoples, but there can be no doubt that the "Dominion" occupies a peculiar position and has had a remarkable influence out of all proportion to its one million inhabitants. Almost unconsciously country after country has been affected by the attitude taken by this little nation. "Prevention rather than cure," might be used as the phrase to cover much of the legislative action of New Zealand. Of course this is easier in a young and small country than in older lands where things are hard to uproot. In one thing — a thing indicative of the progressive spirit — New Zealand stands alone in the world. For some years it has adopted "*Universal Penny Postage*," and has this on its postage stamp. The word "Universal" is indicative of the new age, and no doubt the other nations will follow in due time. Some groups have already done so.

The following are a few of the legislative measures lately passed in New Zealand. In 1910 Acts were passed to make "better provision for the erection of workers' dwellings." "Inalienable Life Annuities." "National Provident Fund." "Public Debt Extinction." In 1909, "To assist associations of private buyers to purchase freehold lands." In 1908, "Industrial Conciliation and Arbitration," etc., etc.

On May 22, 1903, "Mahuta Tawhiao Potatau te Wherowhero (formerly known as the Maori King) was summoned to the Legislative Council and sworn in as a Member of the Executive Council." Mahuta had an interview with Katherine Tingley in Auckland at the time of her crusade around the world. She gave him wise counsel; and it is to be noted that the increase in the Maori race has been continuous since that time! In *The Mysteries of the Heart Doctrine*, (p. 344, under the year 1897), we find the words, "Important Esoteric Center formed by Katherine Tingley in New Zealand."

There are many things connected with New Zealand which deserve mention, such as its Maori lore and traditions; its interesting history; the lives of some of its well-known men and women; but space forbids; besides, the steamer is leaving for Sydney to carry us across 1200 miles of the Pacific to the great Island-Continent, the Commonwealth of Australia — so large that correspondence for its eastern cities is sent by the Pacific, but for western towns by the Atlantic.

THE MODERN PLATONISTS AND THEOSOPHY:

by F. S. Darrow, M. A., PH. D.



THE interest of the student of Theosophy in the modern Platonists is due to the unmistakable fact that they belong to that "great and universal movement which has been active in all ages," of which the modern Theosophical Society is a part. This is easily established by calling attention to two of their cardinal tenets: that of the complete eternity and divinity of the spirit, and that of the superior reality of the inner spiritual world of thought as opposed to the outer world of physics. George of Trebizond, a man notoriously deceitful, vain, and envious, in a work composed before 1469, writes:

Lately has arisen amongst us a second Mahomet; and this second, if we do not take care, will exceed in greatness the first. . . . A disciple and rival of Plato in philosophy, in eloquence, and in science, he had fixed his residence in the Peloponnese. His common name was Gemistus but he assumed that of Pletho. Perhaps Gemistus, to make us believe more easily that he was descended from heaven and to engage us to receive more readily his doctrine and his new law, wished to change his name, according to the manner of the ancient patriarchs; of whom it is said, that at the time the name was changed they were called to the greatest things. He has written with no vulgar art and with no common elegance. He has given new rules for the conduct of life, and for the regulation of human affairs. . . . He was so zealous a Platonist that he entertained no other sentiments than those of Plato concerning the nature of the gods, souls, sacrifices, *et cetera*. I have heard him myself, when we were together at Florence, say that in a few years all men on the face of the earth would embrace with one common consent and with one mind a single and simple religion at the first instructions which should be given by a single preaching. And when I asked him if it would be that of the churches or that of Mahomet he answered, "neither the one nor the other, but a third which will not greatly differ from the religion of olden time."

This account is, of course, a slanderous caricature. It has, however, decided interest because it refers to the founder of modern Platonism, the restorer of the philosophy of the Academy in Europe, Georgius Gemistus usually known as Pletho, one of the most celebrated of Byzantine writers who lived in the latter part of the fourteenth and in the early part of the fifteenth century. Although probably a native of Constantinople he passed most of his life at Sparta in Southern Greece.

Such was the nobility of his character and the pre-eminence of his abilities that despite the fact that many enemies were aroused by the successful spread of Pletho's Theosophical teachings, these enemies were compelled, by the universal honor and respect in which he was

held, to remain silent throughout the century of his useful and untiring activity.

But scarcely had he died full of years and honors, than they gathered all their venom and found vociferous utterance for their abuse.

The Emperor Manuel Palaeologus appointed him in 1426 to one of the most influential of the offices of the Byzantine Court and in 1438 he was sent as a deputy of the Greek church to Florence where he was introduced to the famous Cosmo de' Medici, who, as a constant auditor at Pletho's lectures on Platonic philosophy, became so interested that he established the Florentine Academy "for the sole purpose of cultivating this new and more elevated species of philosophy."

It was also due to Cosmo de' Medici that we now know of Gemistus as Pletho. The word Gemistus is a Greek surname signifying "filled," given him not out of mere flattery, as is attested by his many writings, but because of his extraordinary knowledge in nearly every branch of science. The origin of the second surname Pletho is that the admiration of the statesman for the scholar suggested that Gemistus must be Plato come again, thereby causing him to be known by his now more familiar surname of Pletho, a synonym of Gemistus, jestingly bestowed because of its similarity in sound to the word Plato.

The lectures of Pletho at Florence attracted such widespread attention that he soon found himself the leader of a new school of philosophy in the west — a school, which numbered among its numerous disciples the celebrated Cardinal Bessarion and which continued to flourish even after its founder had returned to his native Greece.

Pletho wrote a surprisingly large number of able treatises, dissertations, and compilations, concerning geography, history, philosophy, and religion. Of these works his masterpiece was his treatise *On Laws*, of which the general title ran as follows: "This book treats of the laws of the best form of government and what all men must observe in their public and private stations, to live together in the most perfect, the most innocent, and the most happy manner."

It was divided into three books which have come down to us through the centuries only in fragments, for the treatise itself was condemned to the flames by Gennadius, the Patriarch of Constantinople, because, among other reasons enumerated by that ecclesiastical dignitary:

Pletho while speaking of the immortality of the soul argued to prove that in ac-

cordance with a system of reincarnation souls return to earth in new bodies, after certain definite periods of time.

Many Theosophical teachings are to be found in the writings of the Florentine Platonists and especially in those of the learned and honored Marsilius Ficinus, the translator of Plato and Plotinus, president of the Platonic Academy. In fact, the treatise of Ficinus *On the Immortality of the Soul*, contains perhaps more arguments proving the soul's indestructibility than any other single work in existence.

To treat our subject fully would require a study of the seventeenth-century Platonists at Cambridge, England; and the nineteenth century New England Transcendentalists and American Platonists, including such men as Dr. Hiram K. Jones of Jacksonville, Illinois, Dr. Alexander Wilder of New York, and Thomas M. Johnson of Osceola, Missouri; but the fact that we have on previous occasions already considered some of the Theosophical teachings as enunciated by Dr. Henry More of Cambridge and by Ralph Waldo Emerson and Amos Bronson Alcott of Concord, permits us to center our attention now upon one of the most prominent of the eighteenth century Platonists.

Therefore, in the words of H. P. Blavatsky:

We will recur to the untiring labors of that honest and brave defender of the ancient faith, Thomas Taylor and his works. . . . His memory must be dear to every true Platonist, who seeks rather to learn the inner thought of the great philosopher than enjoy the mere external mechanism of his writings. Better classical translators may have rendered us in more correct phraseology Plato's *words* but Taylor shows us Plato's meaning. . . . As writes Professor A. Wilder: "It must be conceded that Taylor was endowed with a superior qualification — that of an intuitive perception of the interior meaning of the subjects which he considered. Others may have known more Greek, but he knew more Plato." (*Isis*, II, 108-9)

And surely this is no small merit in the eyes of those who appreciate the golden words of Sir Philip Sidney: "I had rather try to understand Plato than waste my time in vain efforts to refute him." Words of warning indeed, that some verbal critics of modern times have been all too ready to disregard.

One of the best pen sketches which we possess of Thomas Taylor, the Platonist, is the following, which was written by his friend J. J. Welsh, and published when Mr. Taylor was in his seventy-third year:

He is of middle size, well proportioned and firmly put together; his countenance is regular, open, and benevolent. There is a dignified simplicity and unaffected frankness of manner about him which are sure to win the affections of all who have the pleasure of seeing him. In his dress he is simple and unpretending; in

his conduct, irreproachable. Among friends he is unreserved and sincere; a determined foe to falsehood; and always ready to make sacrifices when the end to be obtained is worthy of a noble mind. I verily believe that no man had ever a more passionate love of virtue, a loftier aspiration after truth, or a more vehement zeal for its diffusion. His manners . . . are peculiarly soft and graceful, alike destitute of pride, haughtiness, or vanity, which, together with his venerable appearance, never fail to inspire both love and reverence. Being gifted with a very extraordinary memory, he is not only enabled to retain the immense stores of knowledge which in the course of a long life, assiduously devoted to study, he has amassed, but to bring them into complete action at his will. Such is the comprehension and vigor of his mind that it can embrace the most extensive and difficult subjects; such the clearness of his conception that it enables him to contemplate a long and intricate series of argument with distinctness, and to express it with precision; an acute observer of men and manners, he possesses an inexhaustible fund of anecdote, so that the flow of his familiar chat, the cheerfulness of his disposition, and his easy communicativeness, are as attractive as his mental powers are commanding. Very rarely has an understanding of such strength and comprehension been found united with a heart so pure and ingenuous. . . . I have the honor to know him most intimately and can truly say that his whole conduct is in perfect harmony with the principles of his sublime philosophy; that his every thought is in accordance with the whole tenor of his blameless life and that his intentions are wholly unsullied by views of personal interest. . . . His very profound and extensive mathematical acquirements, his fine poetical taste and ready powers of versification, would have raised other men to distinction but in him are only the accompaniment of still higher gifts. . . . I do not think that I can more truly and concisely sum up the character of this great and good man, than by applying to him what Shakespeare's Mark Antony says of Brutus:

" His life is gentle; and the elements
So mixed in him that Nature may stand up
And say to all the world, This is a man! "

Taylor was in fact a poet of no mean talent, and in his Orphic hymns, as is justly declared by the same writer,

He has performed the very difficult task of translating them in a manner that reflects the greatest credit on his abilities, taste, and judgment. His ear for metrical harmony is exceedingly good and there is a rich yet varied melody in his versification which often suggests the happiest efforts of Pope.

The two leaders of the American Transcendentalists of Concord were both great admirers of Taylor and owed much to his labors. Thus Emerson says:

Thomas Taylor the Platonist . . . is really a better man of imagination, a better poet, or perhaps I should say a better feeder to a poet, than any man between Milton and Wordsworth.

And Thomas Wentworth Higginson states his opinion as follows:

He is certainly one of the most unique and interesting figures in English literary history.

Mr. Bridgeman wrote as early as 1804 of Mr. Taylor, that

It is to this gentleman that English literature owes the accession of some of the most valuable productions of ancient Greece, which are rendered doubly valuable by the elucidation and ample explanations which his intimate knowledge of the Platonic philosophy and laborious investigation of the early commentators have so so well qualified him to give.

Mr. Thomas M. Johnson declares enthusiastically of Taylor:

He had a profounder knowledge of the Platonic philosophy than any other man of modern times. . . . Today, amid the business, turmoil, and strife of this commercial age, Taylor's memory and character are revered and his monumental works studied and appreciated by hundreds of . . . philosophic minds.

Mr. Axon, the English biographer and critic, truly states:

Taylor's translations represent a side of Greek thought that but for him would be unrepresented in English literature. His books remain a mighty monument of disinterested devotion to philosophic study. They were produced without regard to and hopeless of profit. They are not addressed to popular instincts. . . . The gold that was in them the Platonist thought deserved the trouble of toilsome digging.

It must be acknowledged that a man who devotes himself to poverty and study in an age and country famous for the pursuit of wealth; who has the courage to adopt and the sincerity to avow opinions that are contrary to every prejudice of the time; runs the risk of persecution and imprisonment; a man who "scorns delights and lives laborious days" is entitled to our admiration and respect, and such was Taylor the Platonist, whose name should be remembered by all friends of learning and freedom of thought.

Thomas Taylor was born in London on the 15th of May, 1758, and died at his residence in Walworth on the first of November, 1835. His first essay was published in 1780, a pamphlet on mathematics, and his last work was a translation of some treatises of Plotinus, published in 1834. Therefore, it is evident that his literary activity extended over more than half a century.

While a mere boy his interest was aroused in mathematics by discovering that negative quantities when multiplied together produce positive ones, and this love of mathematics was fostered by a close study of the works of Dr. Isaac Barrow of Cambridge. As a youth Taylor was trained in accordance with his father's wishes for the Dissenting ministry, with the result that when the young man was prevented from realizing his father's plan both by aptitude and inclination he found himself compelled under the stress of parental anger to

struggle continuously for several years against the privations of utter poverty, during which time he was able to study only at night, and consequently for many years seldom went to bed before two or three in the morning. Nevertheless he persevered steadily in the study of mathematics and of Platonism amid the most adverse circumstances.

He began his acquaintance with philosophy by familiarizing himself with Aristotle and his Commentators, and then with Plato and his Interpreters. He paid the greatest attention to the ancient commentators, for he believed, as he was accustomed to say, that a man might as reasonably expect to comprehend Archimedes without first knowing Euclid, as to understand Aristotle and Plato, *who wrote obscurely from design*, without the aid of their ancient interpreters, and maintained that the folly of neglecting these invaluable storehouses of information was equaled only by the arrogance of such as pretended to despise them. In fact he believed so implicitly in the ancient Greek commentators that he contended that because of their neglect, the philosophy of Plato had not been completely understood for more than a thousand years.

Mr. Taylor soon turned to the study of the works of Plotinus and Proclus whom he admired in the highest degree; he often said that he had learned the Greek language from his knowledge of Greek philosophy rather than the Greek philosophy through his knowledge of the Greek language. In fact, he could read a philosophic Greek manuscript, in which the accents were unindicated, almost with as much ease as a book in his native tongue.

On December 12, 1788, Mr. Taylor received the following enthusiastic letter from the Marquis Valadi, then just of age. This eccentric nobleman was early filled with a love of liberty and philosophy, and went to England in search of simpler habits of life. This is the letter in an abridged form:

To Thomas Taylor, better named Lysis, G. Izarn Valadi, of late a French Marquis and Tanissaire, sendeth joy and honor:

O Thomas Taylor! mayest thou welcome a brother Pythagorean, led by a savior god to thy divine school. I have loved wisdom ever since a child, and have found the greatest impediments, and been forced to great struggles, before I could clear my way to the source of it; for I was born in a more barbarous country than ever was Illyria of old. My family never favored my inclination to study, and I have been involved in so many cares and troubles that it cannot be without the intervention of some friendly Deity that I have escaped the vile rust of barbarism and its attendant meanness of soul. My good fortune was that I met,

eighteen months ago, an English gentleman of the name of Pigott, who is a Pythagorean philosopher. . . .

I met with thy works but two days past. A divine man! A prodigy in this iron age! Who would ever have thought thou couldst exist amongst us in our present condition? I would have gone to China for a man endowed with the tenth part of thy light. Oh, grant me to see thee and be initiated by thee! What happiness, if, like to Proclus Leonas, to thee, I, who feel living in myself the soul of Leonidas, could be a domestic!

My determination was to go and live in North America, from love of liberty, and there to keep a school of Temperance . . . in order to preserve so, many men from the prevailing disgraceful vices of brutal intemperance and selfish cupidity. There, in progress of time, if those vices natural to a commercial country are found to thwart most of the blessings of liberty, the happy select ones, taught better discipline, may form a society by themselves—such a one as the gods would favor and visit lovingly—which could preserve true knowledge, and be a seminary and an asylum for the lovers of it. . . .

Music and gymnastics are sciences necessary for a teacher to possess—what a deep and various sense these two words contain—and I am a stranger to both. O Gods, who gave me the thought and the spirit, give me the means; for all things are from you.

Mr. Taylor, although he generously entertained the Marquis for several months in his own home, had but scant leisure to devote to such guests. He was never idle and his constant energy and steady perseverance enabled him to perform an amount of literary labor that has been equaled by but very few men. He published over sixty different works, or more than seventy volumes counting reprints, and was a frequent contributor to many English magazines. In 1791 he printed anonymously the first edition of his excellent and thought-stirring *Dissertation on the Eleusinian and Bacchic Mysteries*, which was very favorably received, especially by Continental scholars; but the greatest of his works—a translation of all the Dialogs and Epistles of Plato, with the bulk of their Neoplatonic Commentaries—did not appear until 1804. His translation of Aristotle, also entire, was the result of the incessant labor of six years. His translation of Pausanias was accomplished within ten months at the expense of his health, for during it he lost the use of his forefinger in writing. When, indeed, the task was undertaken, Mr. Samuel Patterson, the literary auctioneer, declared that “it was enough to break a man’s heart.” Whereupon the bookseller with whom he was conversing exclaimed, “Oh, nothing will break the heart of Mr. Taylor.”

Some days before his death the Platonist asked if a comet had appeared, and when told that it had, declared: “Then I shall die! I

was born with and shall die with it." And in fact he did die early on Sunday morning, the first day of November, 1835, "an exile straying from the orb of light for seventy-seven long and weary years."

His motto presents a striking similarity in thought with that of the present Theosophical Society. Compare: "My sire is mind, whose sons are always free," with: "There is no Religion higher than Truth." Both alike fearlessly challenge dogmatism in all its forms.

A true Theosophist, Mr. Taylor was ever a courageous defender of the oppressed, fearless in his avowal of his beliefs and in his censures of wrong-doing and of wickedness, although thereby he had to run counter to many of the most firmly established prejudices of his time. "He desired no other reward of his labor than to see truth propagated in his native tongue." He explains:

As an apology for the boldness with which I have censured certain modern opinions it may be sufficient to observe that to reprobate foolish and impious notions, where there is nothing personal in the censure, is certainly the duty of every honest and liberal mind.

And again:

As an apology for the freedom with which I have censured modern writers and modern opinions, I deem it will be sufficient to observe that, in the language of Socrates, "bidding farewell to the honors of the multitude, and having my eye solely fixed upon truth, I will endeavor to live in the best manner I am able, and when I die, to die so"; which can never be accomplished by him who is afraid to oppose what he conceives to be false and averse to defend what he believes to be true.

Within nine years of the commencement of his literary career he had boldly declared in print that he was

not ashamed to own himself a perfect convert to the religion of ancient Greece in every particular so far as it was understood and illustrated by the Pythagoric and Platonic philosophers.

This sincerity immediately stirred up a veritable tempest of abuse which lasted for half a century, or rather for much longer, since it did not cease with his death. Although thus subject to all the venomous shafts of intolerance and bigotry, Mr. Taylor usually maintained a dignified silence, content to let the nobility of all his actions refute the slanders far more completely than mere words, for as he truly and eloquently states:

My views have been liberal in the publication and my mental advantages considerable from the study of ancient philosophy. Amidst the various storms of a life distinguished by outrage and disease it has been a never-failing support

and inviolable retreat. It has smoothed the brow of care and dispelled the gloom of despondence; sweetened the bitterness of grief and lulled agony to rest. After reaping much valuable advantage from its acquisition I am already rewarded, though my labors should be unnoticed by the present and future generation. The lyre of true philosophy is no less tuneful in the desert than in the city, and he who knows how to call forth its latent harmony in solitude will not want the testimony of the multitude to convince him that its melody is ecstatic and divine.

“Untamed by toils, unmoved by spite,
Truth to disseminate I still shall write.”

My principal object has been to unfold all the abstruse and sublime teachings of Plato, as they are found dispersed in his works. . . . Let it be my excuse that the mistakes I may have committed in lesser particulars have arisen from my eagerness to seize and promulgate those great truths in the philosophy and theology of Plato, which though they have been concealed for ages . . . have a subsistence coeval with the universe, and will again be restored and flourish for very extended periods through all the infinite revolutions of time.

Truly an eloquent tribute to the truths of Theosophy, “wisdom old as time.” And again in speaking of the philosophy in accordance with which the ancient mysteries were developed, he adds:

It is coeval with the universe itself; and, however its continuity may be broken by opposing systems, it will make its appearance at different periods of time, as long as the sun himself shall continue to illuminate the world. It has indeed, and may hereafter, be violently assaulted by delusive opinions; but the opposition will be just as imbecile as that of the waves of the sea against a temple built on a rock, which majestically pours them back,

“Broken and vanquished, foaming to the main.”

Still another testimony to the wonderful help and comfort afforded by the truths of Theosophy, which were to him,

a source of the most solid consolation and incentive to disinterested endurance. They taught him to submit patiently to the will of heaven, to follow intrepidly the order of the universe and to abandon private advantage for the general good.

How accurately do the following words describe the unique peculiarity of the Theosophical philosophy, namely:

That it is no less scientific than sublime; and that by a geometrical series of reasoning, originating from the most self-evident truths, it develops all the progressions from the ineffable principle of things and accurately exhibits to our view all the links of that golden chain of which Deity is the one extreme and the body the other.

The true man is intellect [or Spirit] . . . the most excellent part of man, and the body is nothing more than the instrument of the rational soul, and exter-

nal possessions are, indeed, the good of the body but are totally foreign to the exalted good of the mind.

We cannot do better than end this sketch of the life of Thomas Taylor with a few extracts from his creed, which he says was intended to point,

a synoptical view of that sublime theology [or Theosophy] which was . . . promulgated by Orpheus, Pythagoras, and Plato, and unfolded by their legitimate disciples—a theology which however it may be involved in oblivion in barbarous and derided in impious ages, will again flourish . . . through all the infinite revolutions of time.

And in this creed we shall see that the teachings of Karma and Reincarnation occupy a most important place.

I believe in one First Cause of all things, whose nature is so immensely transcendent that it is even super-essential (i. e., beyond the realm of existence): and that in consequence of this it cannot properly either be named, or spoken of, or conceived by opinion, or be known or perceived by any being. . . .

I believe, however, that if it be lawful to give a name to that which is truly ineffable, the appellations of THE ONE, and THE GOOD, are of all others the most adapted to it; the former of these names indicating its transcendent simplicity as the Principle of all things, and the latter indicating that it is the ultimate desire of all things. . . .

I believe that man is a microcosm, comprehending in himself *partially* everything which the world contains divinely and *totally*. . . .

I believe that the rational part of man in which his essence consists is of a self-motive nature and that it subsists between intellect [or spirit], which is immovable both in essence and energy, and nature [or matter], which both moves and is moved.

I believe that the human soul as well as every mundane soul [every entity which is subject to birth upon earth] uses periods and restitutions of its proper life [i. e., is governed by the Cyclic Law].

For in consequence of being measured by time it energizes transitively [i. e., swings back and forth like the pendulum] and possesses a proper motion [i. e., a motion peculiar to its own being]. But everything which is moved perpetually and participates of time, revolves periodically, and proceeds from the same to the same. . . .

I also believe that the soul while an inhabitant of earth is in a fallen condition, an apostate from Deity, an exile from the orb of light, and that she can only be restored while on earth to the divine likeness and be able after death to reascend to the Intelligible [or spiritual] world by the exercise of the cleansing and theoretic virtues [namely, those which produce soul-insight], the former purifying her from the defilements of a mortal nature and the latter elevating her to a vision of true being. . . . [This refers to the pre-existence and rebirth of the soul and to the Theosophical teachings as to involution and evolution.]

I believe that the human soul *essentially* contains all knowledge, and whatever

knowledge she acquires in the present life is nothing more than a recovery of what she once possessed, and which discipline evocates [calls forth] from its dormant retreats.

I also believe that the human soul on its departure from the present life will [later] pass into other earthly bodies . . . but the rational part never becomes the soul of an irrational nature.

I believe that as the divinities are eternally good and profitable but are never noxious and ever subsist in the same uniform mode of being, that we are conjoined with them through similitude when we are virtuous, but separated from them by dissimilitude when we are vicious. That while we live according to virtue we partake of the gods, but cause them to become our enemies when we become evil; not that they are angry — for anger is a passion, and they are impassive — but because guilt prevents us from receiving the illuminations of the gods, and subjects us to the powers of avenging Spiritual agencies. Hence, I believe that if we obtain pardon of our guilt . . . we neither appease the gods, nor cause any mutation to take place in them; but by our conversion to a divine nature we apply a remedy to our own vices, and again become partakers of the goodness of the gods, so that it is the same thing to assert, that Divinity is turned from the evil, as to say that the Sun is concealed from those who are deprived of sight. . . .

I also believe that the soul is punished in a future for the crimes she has committed in the present life; but that this punishment is proportioned to the crimes, and is not perpetual; Divinity punishing, not from anger or revenge, but in order to purify the guilty soul, and restore her to the proper perfection of her nature.

THE RUINED ABBEYS OF ENGLAND: by Cranstone Woodhead



SURELY there is no greater charm for the visitor to ancient England from the shores of the newer western civilizations, than the remains of the Cathedrals, Castles, and Abbeys of the Middle Ages, which speak so eloquently of the ideas which permeated the society of England in the early centuries of her remarkable history. The Chronicles of those times have come down to us filled with records of struggles for power on the one hand, and for liberty on the other. Of the life of the people we know but little. Yet these ancient monuments still remain, as the graven witnesses of a vigorous and imaginative life of gentle deeds and noble concept, which *must* have filled the background of the blood-stained chronicle which is generally accepted as English history.

The cathedrals fortunately remain comparatively intact. Some of

them date back a thousand years. With care they have been repaired from time to time, and they bid fair to last for several centuries.

Many of the ancient feudal castles are in ruins, but a few still remain very much as they were built. Hardly any of the abbeys and priories, however, survived the struggle of progressive religious ideas in the sixteenth century, which destroyed the monasteries and revolutionized the life of the crowd of dependents of high and low degree which surrounded each one of them.

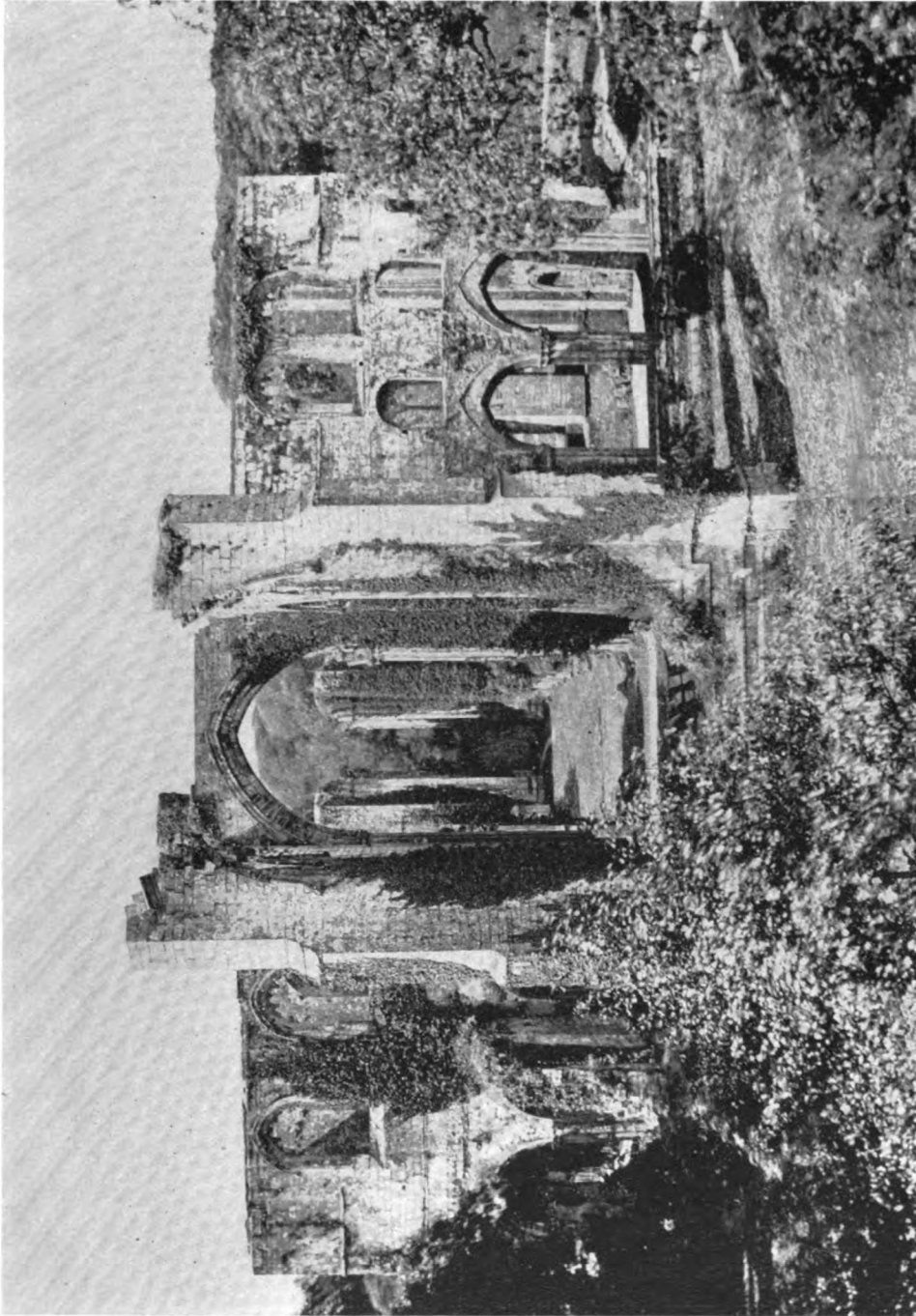
The Abbey of Furness was founded in 1127 by Stephen, Count of Boulogne, afterwards King of England. In consequence of royal patronage, and by many gifts, the Abbey became almost the richest in the kingdom, with a large income from its own domains, including mines, fisheries, mills, and saltworks. The abbot had almost absolute power over a wide area in the northwest of England, his position being confirmed by charters from twelve successive Kings of England, reinforced by divers bulls of the Popes.

In 1537 the Abbey and lands were surrendered to King Henry VIII, and the property finally became a part of the inheritance of the Dukes of Devonshire.

Bolton Priory is situated about the center of Yorkshire on the river Wharfe. The situation is one of the most exquisite in England. On a comparatively level space in a bend of the river, in a beautifully wooded and rock-covered valley, the ruins stand as a memorial of the taste and artistic sense of its founder, Alice de Romili, widow of William Fitz Duncan. She had two sons; the elder died young; the younger became the last hope of his mother. While hunting in the woods the boy came to a place about four miles from the present site of the Priory where the Wharfe suddenly contracts in width and rushes through a narrow opening between two rocks. Then, as now, the place was called the Strid, because adventurous hunters had often jumped from one rock to the other. The boy had a greyhound in leash, and in attempting to jump, the dog hung back and pulled his master into the stream and he thus lost his life. His mother, overwhelmed with grief, determined to found the Priory as near as possible to the scene of the accident, and this was done in 1151.

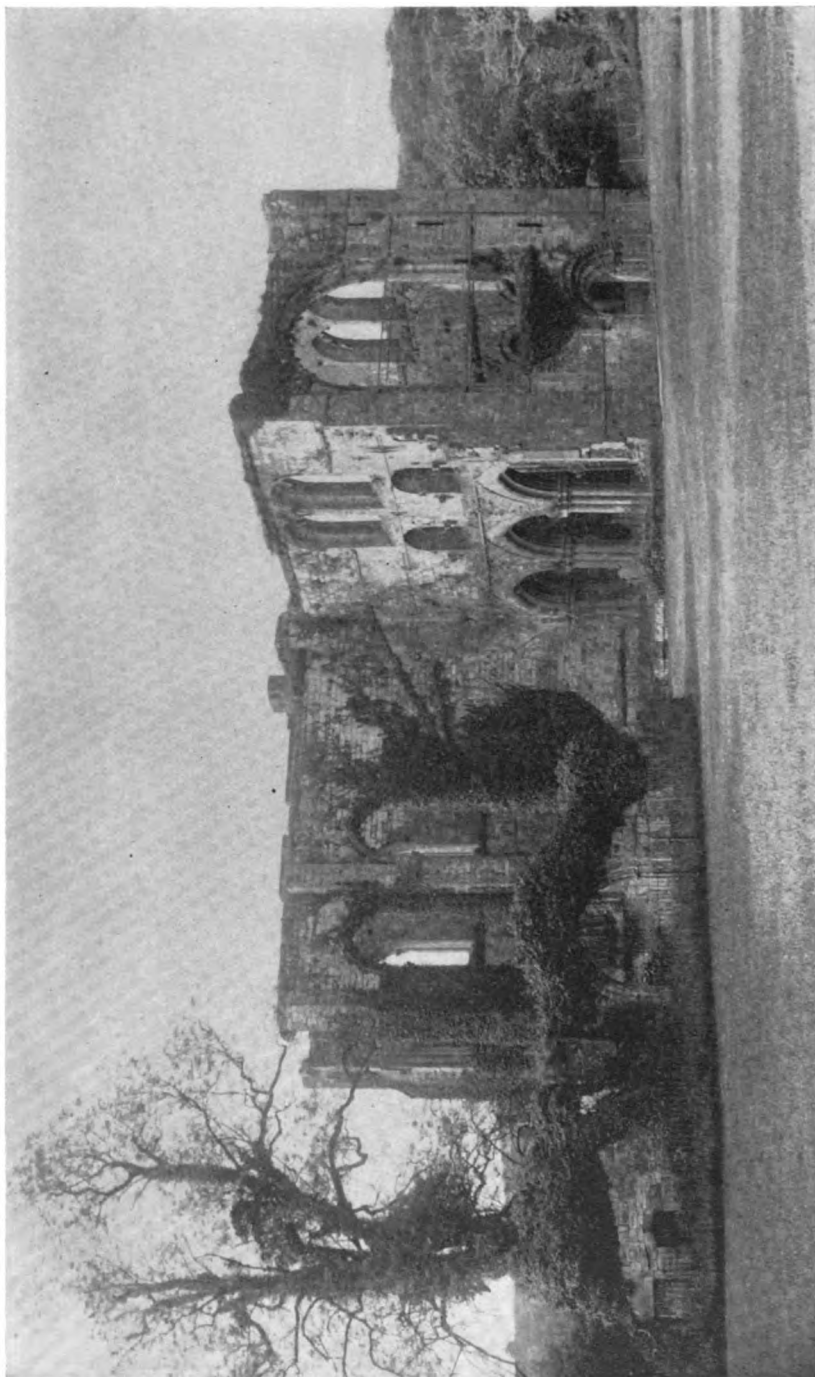
Wordsworth's poem, *The White Dove of Rylstone*, was founded upon another of the traditions connected with the Priory.

The establishment was sold in 1542 under the order for the dissolution of the monasteries, to the ancestors of the Duke of Devonshire.



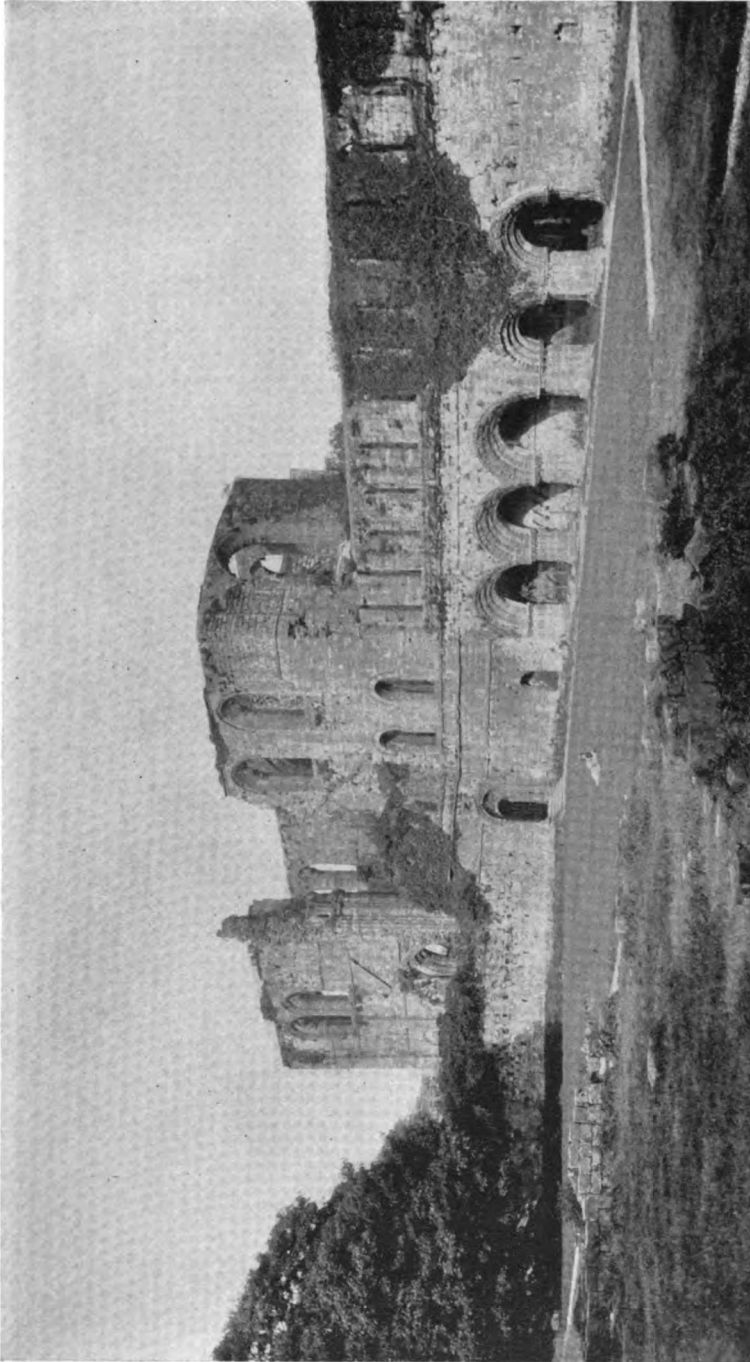
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FURNESS ABBEY, NORTH LANCASHIRE, ENGLAND



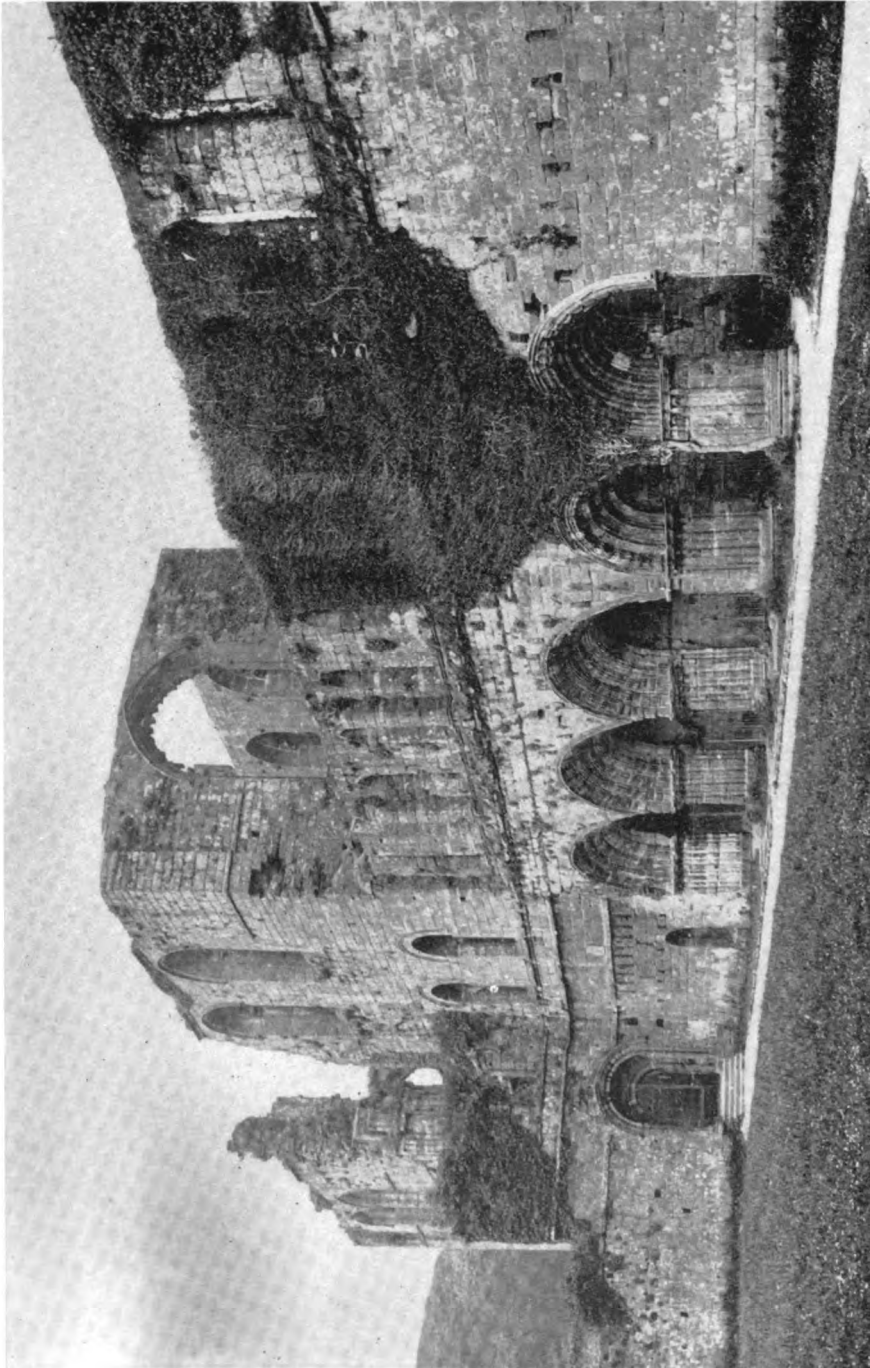
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NORTHEAST VIEW OF FURNESS ABBEY SHOWING RUINS OF CHOIR AND NORTH TRANSEPT



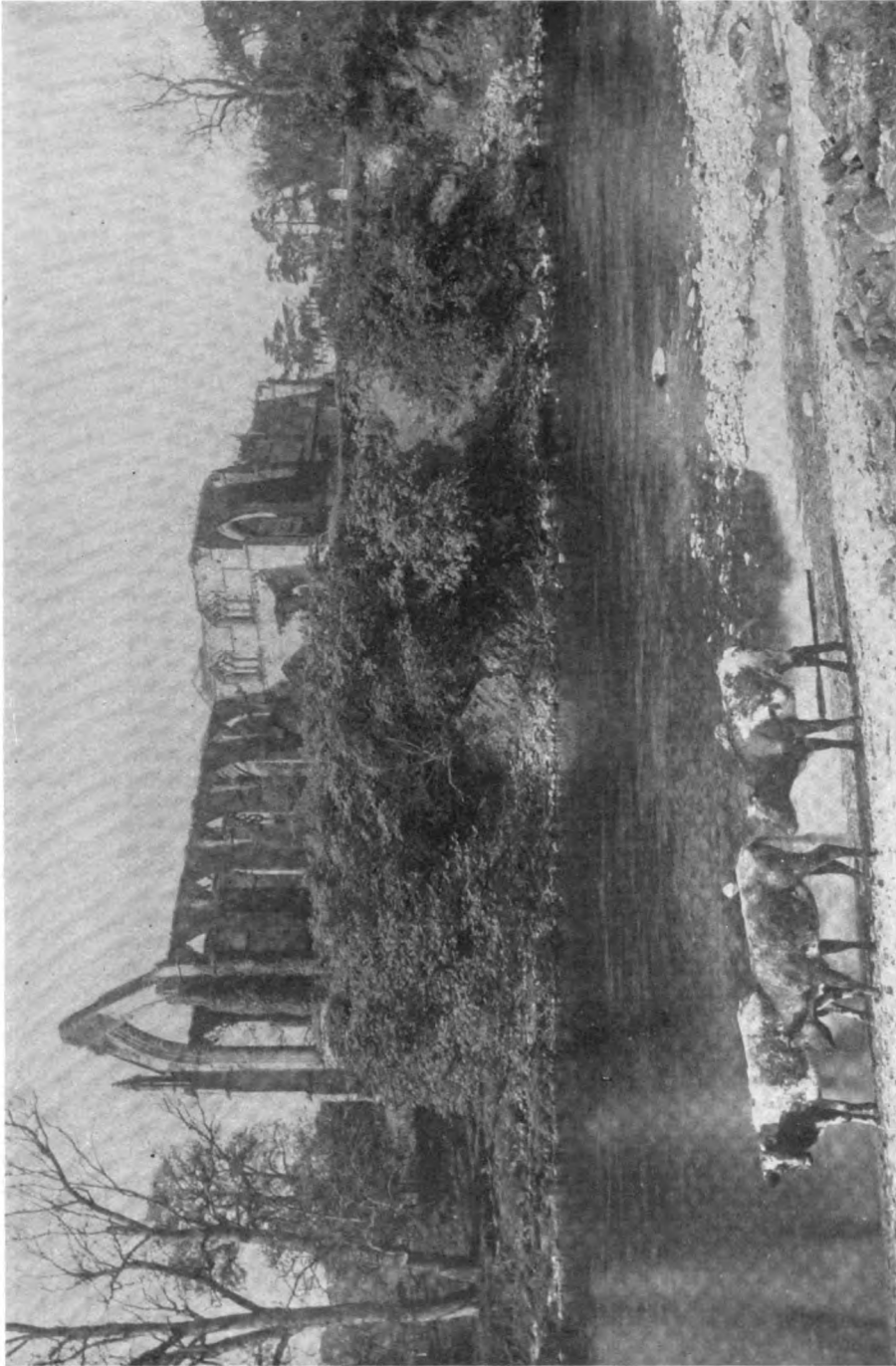
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FURNESS ABBEY FROM THE SOUTHWEST



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FURNESS ABBEY FROM THE SOUTHWEST, SHOWING THE CLOISTERS



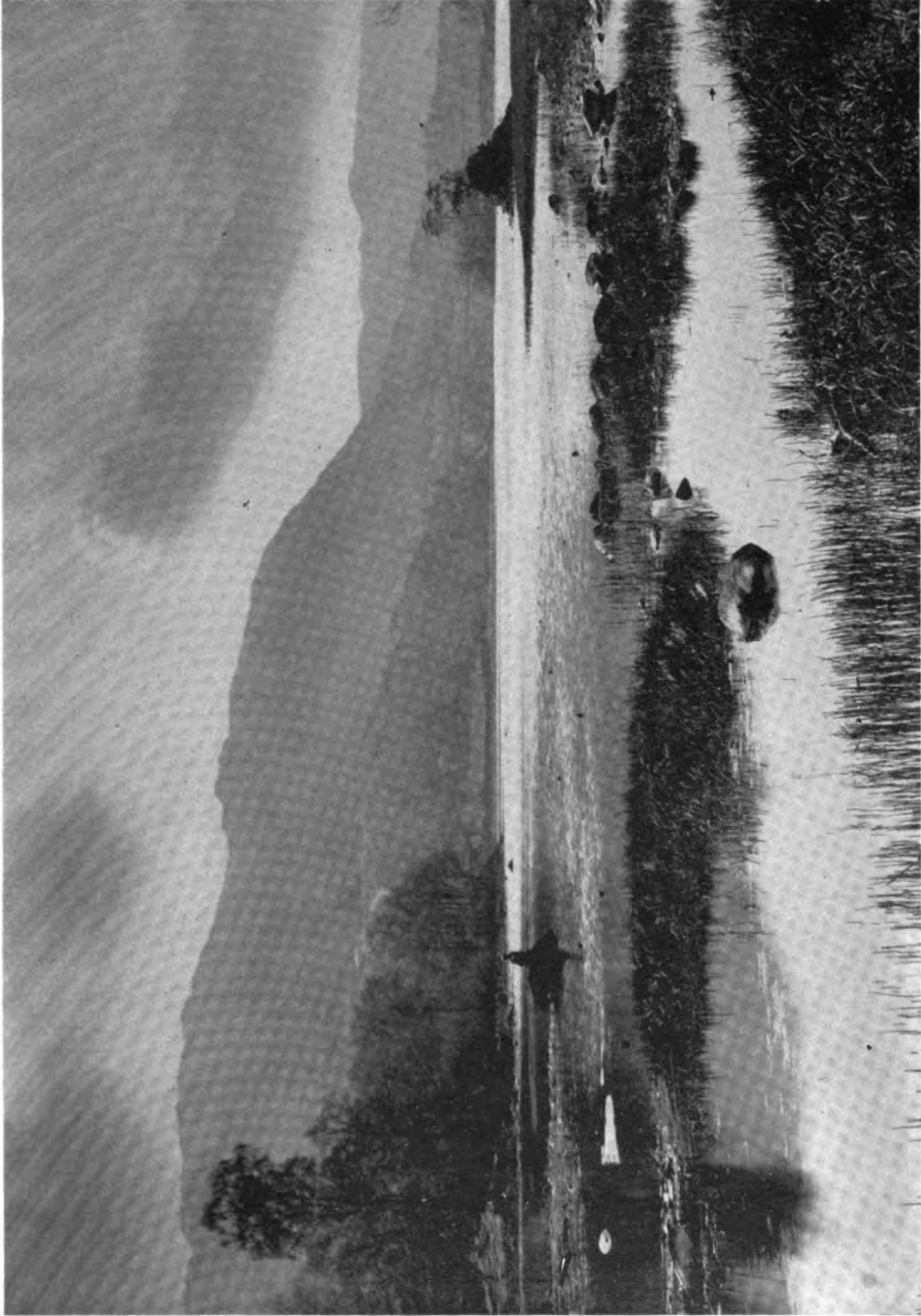
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BOLTON PRIORY, YORKSHIRE, ENGLAND, FROM ACROSS THE RIVER WHARFE;



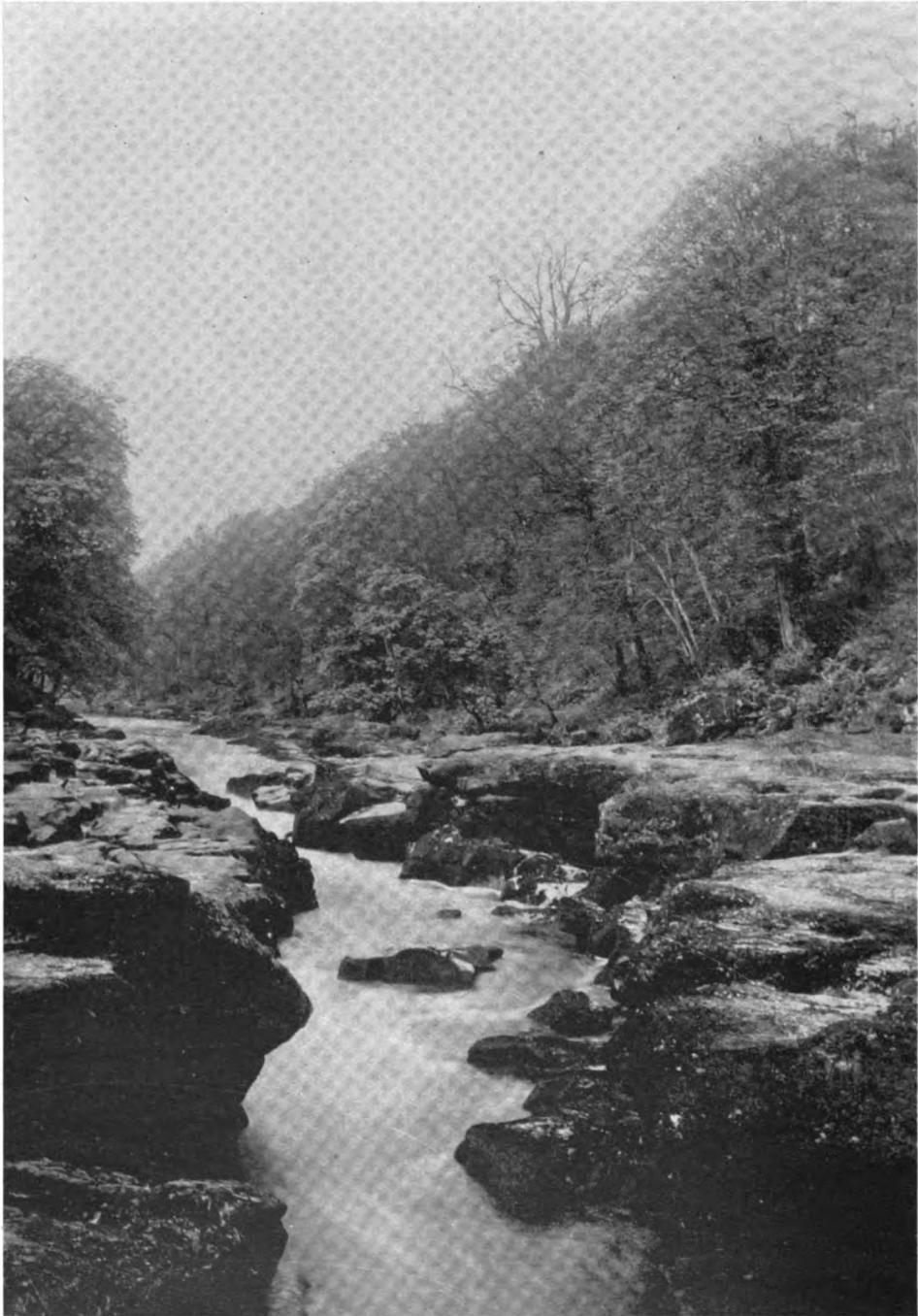
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RYDAL WATER: ENGLISH LAKE DISTRICT



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RYDAL WATER AND LOUGH RIGG: ENGLISH LAKE DISTRICT



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“THE STRID.” ON THE RIVER WHARFE, NEAR BOLTON PRIORY

J. H. ROSNY, ROMANCIER SCIENTIFIQUE:

par J. L. Charpentier (Rédaction de *La Vie*, Paris).



S'IL existe encore, à l'heure actuelle, une majorité dans le public et parmi la critique pour contester la grandeur et la beauté poétiques de *toutes* les œuvres qu'inspira la croyance scientifique, ce n'est qu'en se retranchant derrière le plus entêté refus d'admirer, qu'elle garde intactes ses convictions. Elle ignore ou veut ignorer.

Aussi bien, est-ce quelque chose qui déconcerte, que les qualités supérieures des romans de M. J. H. Rosny ne soient pas plus généralement reconnues et appréciées. Après Flaubert et Zola dont il continue la tradition en l'élargissant, M. J. H. Rosny est en effet, et à coup sûr, la plus prodigieuse intelligence et la plus vaste imagination artistique que les sciences modernes aient données à la littérature romanesque.

Tandis que Flaubert qui croit cependant et écrit que *le grand art doit être scientifique*,¹ méconnaît la valeur métaphysique de la science et que Zola n'en retient et n'en applique, surtout, que la méthode expérimentale, confondant le rôle du romancier et celui du physiologiste et même du médecin, M. J. H. Rosny, dès 1891, rêve d'un art "plus complexe et plus haut . . . d'une marche vers l'élargissement de l'esprit humain, par la compréhension plus profonde, plus analytique et plus juste de l'univers tout entier et des plus humbles individus, acquise par la science et par la philosophie des temps modernes." En 1887, au lendemain de *Nell Horn* et du *Bilatéral*, il avait rompu avec les naturalistes en lançant le fameux manifeste des *cing*, contre l'auteur de *La Terre*. Il ne reniait pas son effort, mais il le jugeait insuffisant; trop lentement et prudemment enquêteur; trop enfermé dans d'étroites limites, trop acharné à un point dans l'espace, pas assez élargi dans le temps. . . . Et c'est bien, en effet, par l'exigüité de sa formule expérimentale, par le terre-à-terre de son réalisme que pêche la littérature sociale de Zola. La connaissance de l'historien des Rougon-Macquart est fragmentaire. Elle est faite ou, plutôt, elle *se fait* à chacun de ses livres, des renseignements qu'il recueille au hasard, en se transportant d'un milieu dans un autre avec une sérénité un peu lourde et presque toujours pareille à elle-même. C'est faute d'une vision synoptique ou, si l'on veut, d'un fil conducteur, qu'il a laissé choir en un déterminisme fouriériste l'idéisation impersonnelle qu'il a tentée de la société future dans *Fécondité*, *Travail*, etc. . . . à la fin de sa carrière.

1. Cf. *Correspondance*: *passim*.

Au contraire, M. J. H. Rosny apporte une philosophie scientifique à son étude des sciences. Il ne chemine pas en aveugle, à travers elles, comme une taupe. Il les domine, de toute la hauteur de son intelligence spéculative; il les voit en largeur de synthèse et il enrichit de détails le relevé immense que son analyse en fait. Zola n'avait que le sens et la curiosité des sciences. M. J. H. Rosny en a l'esprit et en possède la connaissance. Elles ne se sont pas imposées à lui, par leur force même; il ne se les est pas assimilées péniblement; ils les a *prévenues*. Il est allé à elles spontanément, poussé par une irrésistible sympathie et il les a embrassées tout entières pour les assouplir aux exigences de sa sensibilité et de sa pensée.*

Cerveau lucide, attentif à tout, il a le goût de l'observation du savant, mais du savant qui serait tous les savants à la fois, c'est-à-dire qui ne s'interdirait pas de regarder chez le voisin, sous prétexte qu'il aurait assez, pour s'occuper, de ce qui ce passerait chez lui. Il n'ignore rien des hypothèses et des découvertes les plus diverses et il est au courant des plus récentes nouveautés.* En même temps qu'elle l'instruit, qu'elle fortifie ses convictions philosophiques, la science l'amuse et le passionne. Elle est pour son imagination une source débordante et intarissable, au flot multiplement coloré, d'émotions fraîches; un renouvellement des aspects de la nature et du "merveilleux." Le sentiment et la beauté mêmes — l'amour et la femme se refont avec elle et par elle un charme essentiel.

Entre les quelques interprétations étroites de notre pensée, divisées et pareilles à des îles perdues dans la mer de l'infini, c'est toute une compréhension inattendue du monde et de la vie qu'elle fait surgir ou, plutôt, s'ouvrir sur de vertigineuses perspectives. . . .

Dans l'œuvre de M. J. H. Rosny, en effet, le monde et la vie, par un renversement total de la théorie de la faute originelle dont, plus ou moins, les littératures classique et romantique sont tributaires, apparaissent, non comme un avortement ou une déchéance, mais comme un accomplissement et une gloire.

2. Il les aime à ce point qu'il voudrait — si une seconde existence lui était dévolue — ne la consacrer qu'à des travaux de laboratoire.

3. C'est ainsi qu'il a indiqué magistralement, il y a quelque temps, dans *Le Pluralisme* (F. Alcan, éditeur), une manière philosophique de penser en rapport avec les dernières données de la science.

De ce livre M. Jean Perrin, notre grand physicien, a pu écrire qu'il "abonde en aperçus originaux sur la physique. Ses vues sur le principe de Carnot avaient frappé Pierre Curie qui les a présentées à l'Académie des Sciences." (*La Vie*; 13 avril, 1912.)

L'homme auquel ses origines obscures sont rappelées, se souvient de toutes ses métamorphoses et s'en pare pour s'enorgueillir du plus âpre, du plus colossal et du plus triomphant des efforts. La nature plus douce, semble-t-il, d'avoir été domptée, l'enveloppe et le baigne en son mystère qui se rajeunit d'avoir conservé la plupart de ses attributs primitifs. Il replonge au passé, en s'entourant d'elle. En s'identifiant avec elle dans l'espace, il s'identifie avec elle dans le temps. Il s'en éprouve l'expression définitive en reconnaissant, par l'analyse comparée de sa beauté et de la sienne, que ses éléments variés éternisent les différentes formes par où il a passé — du minéral antique, au végétal et à l'animal plus jeunes — durant sa lente et pénible évolution. Toutes les richesses de la matière chimique dont il sortit, s'assemblent en sa force et en la grâce de sa compagne et concourent à l'harmonie suprême de leur union. Au sein de la nature, non point spécifiante, mais synthétique; au milieu d'une civilisation qui ne peut valoir que par le contraste avec la barbarie que l'a précédée, le couple — dans les romans de M. J. H. Rosny — cesse d'être ce qu'il fut toujours — une abstraction. Il devient l'anneau lumineux d'une chaîne qui s'enfonce dans la pénombre du passé et plonge au clair-obscur de l'avenir.

Dire, pour le romancier-savant, c'est donc aussi et tout à la fois, induire et prédire. Parler de la vie c'est l'étendre à tout, la voir partout — élargir et multiplier notre enivrement d'elle par l'affirmation de sa pérennité et la révélation de ses innombrables aspects. Elle est continue et devient. Mais d'où vient-elle? C'est à le chercher, c'est à pénétrer les secrets de l'évolution de l'humanité, de son long acheminement au travers d'inextricables entraves et au-devant des âges progressifs que s'efforce le beau transformisme de M. J. H. Rosny.

Comme Buffon, comme Humboldt, pour ne citer que des prosateurs, comme tous les savants dont une idée générale domine les recherches et qui sont par là et par-dessus tout des poètes, c'est à des investigations dans la préhistoire que M. J. H. Rosny se complait, presque exclusivement. La nuit qui entoure la légende des millénaires le tente et, hardiment, sans s'attarder aux hésitations trop prudentes de l'érudition, il se fie à son intuition pour exprimer les hypothèses les plus ingénieuses mais les plus vraisemblables et les plus suggestives sur les origines.

Sa curiosité éveillée, perspicace et patiente à reconstituer, son inspiration inventive, son imagination récréatrice leur consacrent plusieurs œuvres magnifiquement et puissamment évocatrices, d'une émotion et

d'une beauté incomparables.⁴ A des milliers d'années en arrière, sur la planète éprouvée par les refroidissements des zones septentrionales et en proie aux énergies hostiles des éléments et des bêtes, c'est aux luttes épiques des premiers hommes, des dolichocéphales blonds à la haute stature, pour la domination de l'Europe du pléistocène que M. J. H. Rosny nous reporte.

Sauvage, et toute parfumée de l'ardente jeunesse du monde, la brute humaine y déroule son histoire, celle de ses combats féroces et téméraires avec les grands fauves ou de ses tueries de tribu à tribu, de pleuplade à pleuplade, de race à race. En des paysages immenses et splendides où palpite la virginité du mystère et que déchirent les cris, traversent les élans souples des bêtes aux sûrs instincts, l'Ancêtre dresse sa forme verticale, armée du silex, et revit pour nous les angoisses et les appétitions de son âme obscure, s'efforçant à réaliser son destin, la beauté et la bonté natives de son corps et de son cœur. Esclave de fatalités inéluctables, d'ordre inférieur, dont il s'acharnera à se débarrasser mais qu'il ne parviendra qu'à remplacer par d'autres, plus élevées, sinon moins dures, une sympathie confuse l'anime à l'égard des espèces qu'il est dans la nécessité de tuer pour assurer sa survie. Une rêverie, qui l'incline à une admiration désintéressée, l'agite en présence des animaux mêmes qu'il a le plus à redouter et ce n'est jamais sans tristesse qu'il se résigne à les exterminer.⁵ L'altruisme qui est la compréhension intelligente de la vie, interdit au primitif les hécatombes inutiles. Mieux que nous ne nous le figurons, avec notre raison, il a dû éprouver combien les animaux les plus terribles sont utiles et quels collaborateurs ils peuvent être. Nous ne concevons guère que la domestication des bêtes. Il se servait d'elles autrement. Il les laissait, en toute indépendance sauvage, s'interposer entre les éléments surnois et son ignorance de leurs redoutables mystères. Il demandait à leur ouïe, à leur odorat plus subtils que les siens de l'avertir des périls contre lesquels il se sentait désarmé. Son intelligence, déjà complexe, mais encore insuffisante, s'émerveillait de leur instinct simple mais infailible et il épargnait le fauve, encore qu'il fût pour lui

4. *Vamireh* (Paris, E. Kolb, 1892). *Les Origines* (Paris, Barel, 1895). *Erymah* (Paris, Plon, 1897). *Amour étrusque* (Paris, Barel, 1898). *La Guerre du Feu* (Paris, Plon, 1911).

5. "Retourne là-bas, brave . . . si digne de vivre et de créer la grande race des Urus, si digne de pâturer longtemps encore les bonnes herbes de la plaine," dit Vamireh au taureau qu'il a dû blesser pour sauver l'un des siens. "Non brave . . . Vamireh ne frappera pas le grand Urus vaincu. . . . Vamireh regrette que la plaine soit privée du brave qui aurait protégé sa race contre le Lion et le Léopard." (*Vamireh*, p. 35)

un danger, afin de se préserver de dangers pires. Il n'était guère, au total, plus cruel que nous. Son énergie plus physique, plus simiesque ou plus animale que la nôtre, se dépensait certainement en des luttes morales moins âpres et affreuses. Inquiète, mais limitée à la satisfaction de ses besoins immédiats, elle le laissait goûter d'innocentes trêves. Aussi bien, est-ce, de la part de M. J. H. Rosny un trait de génie de vouloir que son activité offensive, sa rudesse farouche se poétisent et nous émeuvent d'être tourmentés de repos et de douceur et de prévoir quelle félicité serait en une contemplation apaisée du monde, en un abandon fraternel ou filial à ses harmonies et à ses rythmes.⁶ Le fort — qui n'est accompli que s'il a le sentiment de l'art et le goût de la connaissance — emploie sa supériorité à protéger. Sa psychologie, après les guerres meurtrières qui imposent les trêves et provoquent les réconciliations — s'éveille et s'anime à la *chaleur des solidarités*. Celles-ci s'établissent naturellement, par une action lente et logique, en tout conforme aux lois de la vie, et les premières morales en découlaient, sanctionnant peu à peu l'indéfectible inégalité des valeurs humaines et n'exigeant du légitime vouloir-vivre, du légitime vouloir-progresser des plus hautes aucune abnégation, aucun *renoncement* en faveur des faibles. Les détruire, par contre, serait vainement, stupidement cruel. Ils ont leur utilité, leur *force* qu'il sied que le tout-puissant épargne et à laquelle il sache aider en son évolution.⁸ Ainsi la sociologie s'éclaire à l'étude compréhensive de la préhistoire — trop souvent dénaturée — et des lois, en apparence les plus féroces, de la sélection. Le sage, qui est pour M. J. H. Rosny, le savant, s'affirme nécessairement bon d'avoir appris et compris d'être impartial, et il

6. "Les trois nomades s'exaltèrent; la retraite parut plus sûre; ils aspiraient délicieusement la nuit: ce fut un de ces instants où les nerfs ont plus de finesse et les muscles plus d'énergie; des sentiments sans nombre soulevant leurs âmes indécises, évoquaient la beauté primordiale; ils aimaient la vie et son cadre, ils goûtaient par tous les sens quelque chose faite de toutes choses, un bonheur créé en dehors et au-dessus de l'action immédiate." (Episode du *Lion géant et de la Tigresse*, extrait de *La Guerre du Feu*, Plon, 1911.)

7. L'homme du Moustier, le Solutréen (cf. *Les Origines*).

8. Il ne vainc un adversaire, il ne triomphe d'une nécessité que pour bander ses forces contre un adversaire, une nécessité plus élevées. En les dépassant il se dépasse. Mais il détruit le moins possible car, sur chaque nouveau plan où il évolue ses ennemis d'hier deviennent ses alliés de demain. Si M. Rosny fait dire à l'un de ses personnages (*Le Crime du Docteur*): "Je déteste en soi le sacrifice. Ce sacrifice c'est consentir au malheur," il entend que l'altruisme soit une force réglée par la volonté, l'intelligence mise au service de la générosité. La bonté, selon le titre même d'un de ses romans doit être "impérieuse." Elle est "une difficulté intellectuelle, un travail de toutes les délicatesses nerveuses," non un renoncement héroïque mais vain.

pratique la bonté rationnelle, la seule efficiente, celle que commande l'altruisme équilibré par l'individualisme.⁹ M. J. H. Rosny revient sans cesse sur cette intelligente sympathie qu'éprouve l'homme pour toutes les espèces et jusqu'aux inférieures de la planète et c'est ce qui fait la haute moralité de ses livres. En dehors de ses romans pré-historiques, dans ses contes purement scientifiques, il ne vise pas seulement, comme Wells¹⁰ à étonner et à amuser.¹¹ Il ambitionne de trouver "un élément de beauté en dehors des rêves de l'art pour l'art" et de faire de la bonté "une source de noble ambition et d'incomparable éducation esthétique et philosophique."¹² Outre qu'au contraire de Wells¹³ il aime à montrer l'homme vainqueur, en définitive, des forces qui se dressent contre lui pour lui disputer l'empire du monde et que, par là, il stimule sa volonté et ses énergies les meilleures, il lui enseigne la pitié dans le triomphe et qu'il faut en user, non en abuser.

Vainqueur des Xipéhuz,¹⁴ le sage Bakhoûn, le chef de la tribu nomade des Pjehou, déplore de n'avoir pu triompher autrement de ces êtres-éléments qu'en les exterminant. L'explorateur Algave, dans *Les Profondeurs de Kyamo*,¹⁵ tombant, par hasard, au milieu d'une colonie de gorilles noirs géants, assiste avec une curiosité émue à leur conseil. Il guette l'éveil de la pensée chez les anthropoïdes et gagne leur sympathie par la toute-puissance du génie mise au service de la bonté, en sauvant ceux d'entre eux qu'une crue a isolés dans une île. Le héros de *Un autre Monde*¹⁶ se sent pénétrer "d'un charme adorable" en étudiant les Mœdigen. . . .

9. En cela, la philosophie et la morale de M. J. H. Rosny me semblent réaliser la plus parfaite expression de la pensée française. Également distantes de l'idéal d'un Tolstoï et d'un Nietzsche, du fatalisme mystique et de l'individualisme outrancier, cette philosophie et cette morale ont, nonobstant, leur réalisme raisonné, noble, une séduction qu'ils doivent à la jeune ardeur de foi scientifique de leur interprète, à sa croyance en la bonté et la beauté de la vie, à la largeur de sa sympathie.

10. Les œuvres scientifiques de M. J. H. Rosny sont antérieures en date à celles de H. G. Wells.

11. Quand, encore, il s'abstient d'étaler son dogmatisme calviniste et son utilitarisme étroit (cf. *Anticipations*), où il divise l'espèce humaine en utiles et en inutiles. Il est essentiellement antiesthétique, au surplus.

12. Préface de *Daniel Valgraine* (Paris, A. Lemerre, 1891).

13. Dans *La Guerre des Mondes*, les Marsiens sur le point de triompher des Terriens ne doivent la mort qu'à un hasard. Dans *Place aux Géants* les géants finissent par dominer l'homme normal.

14. Société du Mercure de France (réimpression, 1896).

15. Plon-Nourrit, 1896.

16. *Ibid.*, 1898.

S'il est évident que M. J. H. Rosny joue avec la science en savant désintéressé, pour le plaisir qu'elle lui procure; si son imagination, qui se déploie à l'aise dans l'abstrait, s'enivre de son merveilleux, plus riche que celui de la fiction — il ne laisse pas, cependant, de lui demander de préciser sa conception de la vie et de l'être. Il ne va pas à elle avec cette humeur systématisante, ce parti-pris passionné qui viole les lois et les faits, mais il tente, avec succès, comme l'a dit M. Jules Lemaitre, de concilier ces deux esprits, trop souvent séparés chez nous: "l'enthousiasme de la science et l'enthousiasme de la beauté morale." S'élevant jusqu'à un positivisme humanitaire, au-dessus du pur savant, il apporte à son étude du monde une curiosité moins terre-à-terre, un sens plus aigu des rapports des actions et des réactions réciproques du physique et du moral et la subtilité et la complexité des détails dont il illustre son idée n'en rompent jamais l'harmonieuse synthèse.

Aussi bien, *toutes les sciences*¹⁷ se distribuent-elles ou se coordonnent-elles dans chacun de ses livres et de ses contes — en particulier — qui sont proprement des spéculations, pour procurer l'impression même de l'étroite union et du rythme où elles se généralisent à l'infini. C'est en dehors ou au-delà des classifications arbitraires, en dehors ou au-delà des règnes: minéral, végétal et animal que les éléments s'animent de par la fantaisie logique du savant-poète.

Quelle science se réclamera d'une autorité spéciale pour étudier ces "formes" qui menacèrent d'anéantir la race des hommes, quelques mille ans avant "le massivement civilisateur d'où surgirent, plus tard, Ninive, Babylone, Écbatane," et que Bakhoûn disait appartenir à un quatrième règne? (Xipéhuz). Sortes de cônes bleuâtres, translucides, ils glissent sur terre, se dirigent à leur gré, se disposent en triangle pour se reproduire, tuent les oiseaux en les attirant, non pour les consommer mais pour les réduire en cendres, et leur mort est une pétrification.

Extra-naturels ou supra-humains, comme les *Mædigen* fluides, magnétiques, développés seulement en longueur et qui traversent le végétal et l'animal mais non le minéral, ils habitent, sans doute, les incommensurables espaces que notre ignorance, due à nos sens bornés, a laissés vacants entre les quelques genres qu'elle a étroitement catégorisés. . . .

Ce que nous savons, ce que les sciences exactes nous permettent

17. "Mathématiques, astronomie, physique, géologie, biologie lui sont également familières." Jean Perrin (cité plus haut).

de dire que nous savons est si peu de chose qu'il faut — puisque c'est son droit et sa raison d'être — que l'imagination du poète brise leur cadre et s'en évade par l'intuition. L'intuition seule permet de pressentir de nouveaux phénomènes, d'en créer même et de déduire, d'expériences supposées, des suppositions fécondes.

Si le savant, qui se méfie des systèmes et des généralisations hâtives, ne veut toucher que les faits précis, constants, certains, pour les ranger prudemment dans des cases où ils seront sans relation, que le poète — procédant d'une "vue de l'esprit" — se hasarde à tâter les ténèbres, pleines de surprises, pour y effleurer, peut-être, des rapports nouveaux. Qu'il s'ingénie à révéler, par exemple, spéculant à la fois sur l'anthropologie et la physique, l'humanité amphibique (*Nymphea*) qui s'est probablement développée autrefois sur les parties du globe noyées par les eaux et qui s'est parfaite en souplesse dans l'art de la natation.

Qu'il analyse subtilement le phénomène que peut produire l'attraction électrique exercée par un passage d'étoiles au-dessus d'un bolide tombé jadis de l'une d'elles sur le plateau de Tornadres.¹⁸ Qu'il cherche, encore, en darwinien étonné et frémissant du hasard heureux qui nous a permis de devenir les maîtres du globe, si — parmi toutes les espèces connues ou inconnues qui le peuplent, l'ont peuplé ou *ont dû* le peupler — il n'aurait pas pu s'en trouver une, assez intelligente et assez forte pour nous disputer et nous arracher la suprématie. (*La Contrée prodigieuse des cavernes* qu'habitent les chauves-souris blanches, "un essai de la nature pour faire un homme-volant.")

Qu'il imagine, enfin, une hypothèse nouvelle — parmi toutes celles que l'on a hasardées sur la façon dont se terminera la vie des hommes sur la planète — et qu'il montre dans *La mort de la Terre*,¹⁹ les derniers de nos fils cernés par la sécheresse du désert, s'épuisant autour de quelques sources près de tarir, dans la lutte contre les ferromagnétaux. . . .

Mais il n'est donné qu'à de très rares esprits, assez sûrement équilibrés et imprégnés de science pour ne pas craindre de la trahir par leurs audaces, de pouvoir se livrer — sans cesser d'être vraisemblables — à des divinations qu'un tel halo de merveilleux entoure qu'elles ont un air d'invraisemblance. A cette hauteur où l'imagination et l'art l'élèvent l'intuition scientifique n'est que l'attribut du génie. Chez M. J. H. Rosny, elle devient d'autant plus surprenante et admirable

18. *Le Cataclisme* (Ce conte fait suite aux Xipéhuz).

19. Plon, 1912

qu'elle ne reste pas limitée aux sciences mathématiques, physiques et naturelles, mais qu'elle s'élargit à la psychologie, à l'étude du système du monde, des rapports de l'homme avec l'homme et avec la nature, c'est-à-dire à la métaphysique.

Une foi magnifique l'exalte; et s'il m'est impossible d'en démontrer ici la transcendantale puissance, on voudra bien me croire, cependant, si j'affirme que de toutes les hypothèses que M. J. H. Rosny émet, il n'en est pas une qui ne se défende et que ne défendent les lois scientifiques les plus rigoureuses.

Mais, à n'envisager ses romans et ses contes — indépendamment de leur valeur spéculative et de leur beauté morale — qu'au point de vue de la littérature même; à ne leur demander que les qualités propres aux œuvres d'art, on s'étonne de la perfection à laquelle ils atteignent. L'émotion supérieure que leur lecture nous procure et que nous apprécions d'autant plus qu'elle est plus nouvelle, se subtilise et s'affine, en même temps qu'elle s'amplifie, de l'éveil de tous nos sens — s'intensifie de toutes les curiosités de notre intelligence, de toutes les réminiscences de notre être et de toutes ses appétitions.

Le monde qu'évoque — en connaissance rigoureusement scientifique — la magie de la phrase nombreuse de M. J. H. Rosny, se révèle à nous, tout entier, avec ses couleurs, ses musiques, ses parfums, ses saveurs et ses impressions multiples. Une immense et sereine poésie l'enveloppe d'une lumière et d'une harmonie. Éternellement jeune, universellement eurhythmique, il déborde de vie et d'amour et l'amour y résume la vie en la refaisant. L'homme y est plus homme de rappeler l'humanité tout entière à chacun de ses gestes, à chacun de ses désirs et la femme plus femme de donner dans son baiser tous les baisers et d'être dans sa beauté une synthèse de la nature. . . . Mais pour apprécier plus convenablement la qualité exceptionnelle des dons de reconstitution et d'analyse d'un écrivain tel que M. J. H. Rosny, il faudrait une longue étude où on passerait en revue tous ses livres. Car, ceux mêmes qu'il ne consacre pas à proprement parler à la science sont encore d'un savant.²⁰ On ne divise pas, on ne décompose pas son œuvre sans la trahir. "J. H. Rosny, romancier scientifique," c'est J. H. Rosny tout entier. Il n'est pas artiste ici et savant là. Il est savant et artiste en même temps et toujours. De quoi que ce soit qu'il

20. Telle la dernière œuvre qu'il vient de publier, *Dans les Rues* — dramatique tableau de la vie aventureuse des Apaches parisiens où la jeunesse crapuleuse de nos faubourgs désire, agit, combat comme les hommes de l'âge de pierre.

parle, il en parle en homme dont des goûts, une éducation scientifique ont affiné la compréhension et la sensibilité, bien loin de les émousser.

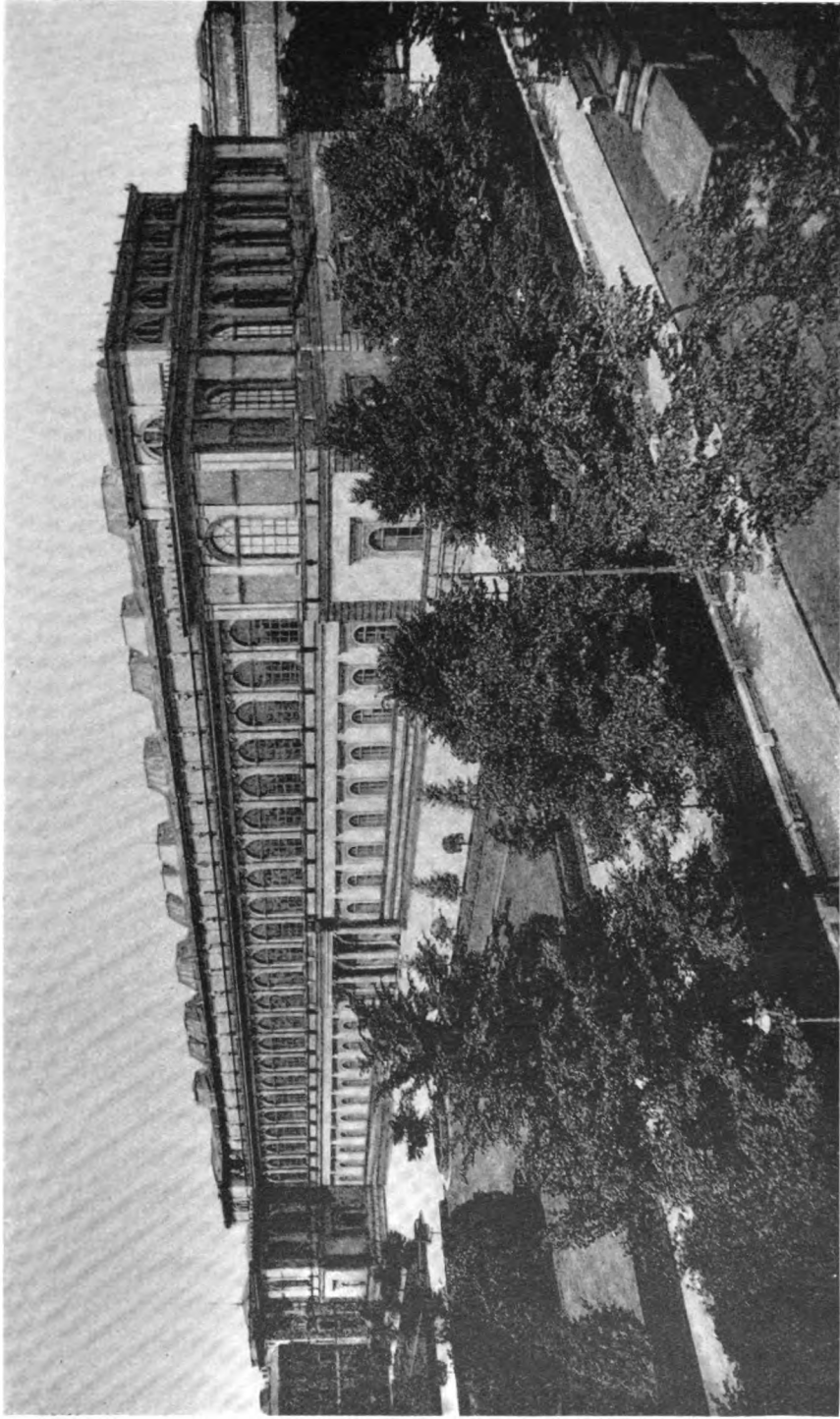
Nous parlons souvent en France de la décadence de notre littérature. C'est que " nous sommes injustes pour nos vraies gloires," comme le disait M. Rémy de Gourmont, à propos, justement, de notre auteur. . . . Nous ne les connaissons pas. . . . De quel émerveillement on se prive en ignorant l'œuvre de M. J. H. Rosny! de quelle incompréhension on fait preuve en ne l'exaltant pas!

Pour moi, je le lis comme je suppose qu'il devait se trouver des gens pour lire Rabelais, au XVI^e siècle: avec le sentiment joyeux et fort de me multiplier et d'assister à une aurore. M. J. H. Rosny me fait croire à mon époque et en être fier. Ses livres ne sont pas de ceux qui illustrent les siècles de décadence, mais de renaissance. Quelque chose ne s'y rassemble pas pour s'y résumer, mais quelque chose en jaillit pour se développer. Ils ont le caractère des immortelles peintures du palais Farnèse. J'entends qu'ils débordent, comme elles, de vie fraîche, qu'ils expriment, comme elles, le ravissement d'une vive intelligence en face de la nature retrouvée — avec quelle puissance de vision! avec quelle subtilité dans la découverte du détail!

Peut-être notre génération n'est-elle pas encore assez savante pour assimiler avec aisance les enseignements dont M. J. H. Rosny enrichit son émotion et, par conséquent, pour en jouir. Peut-être ses symphonies sont-elles trop nombreuses pour nos oreilles, habituées encore, pour la plupart, à des harmonies très simples et très facilement accessibles. Elles ne sont indéchiffrables pour personne, cependant. Ceux qui n'en pourront goûter la synthèse en aimeront l'analyse. Elle leur réservera les surprises les plus délicieuses. . . .

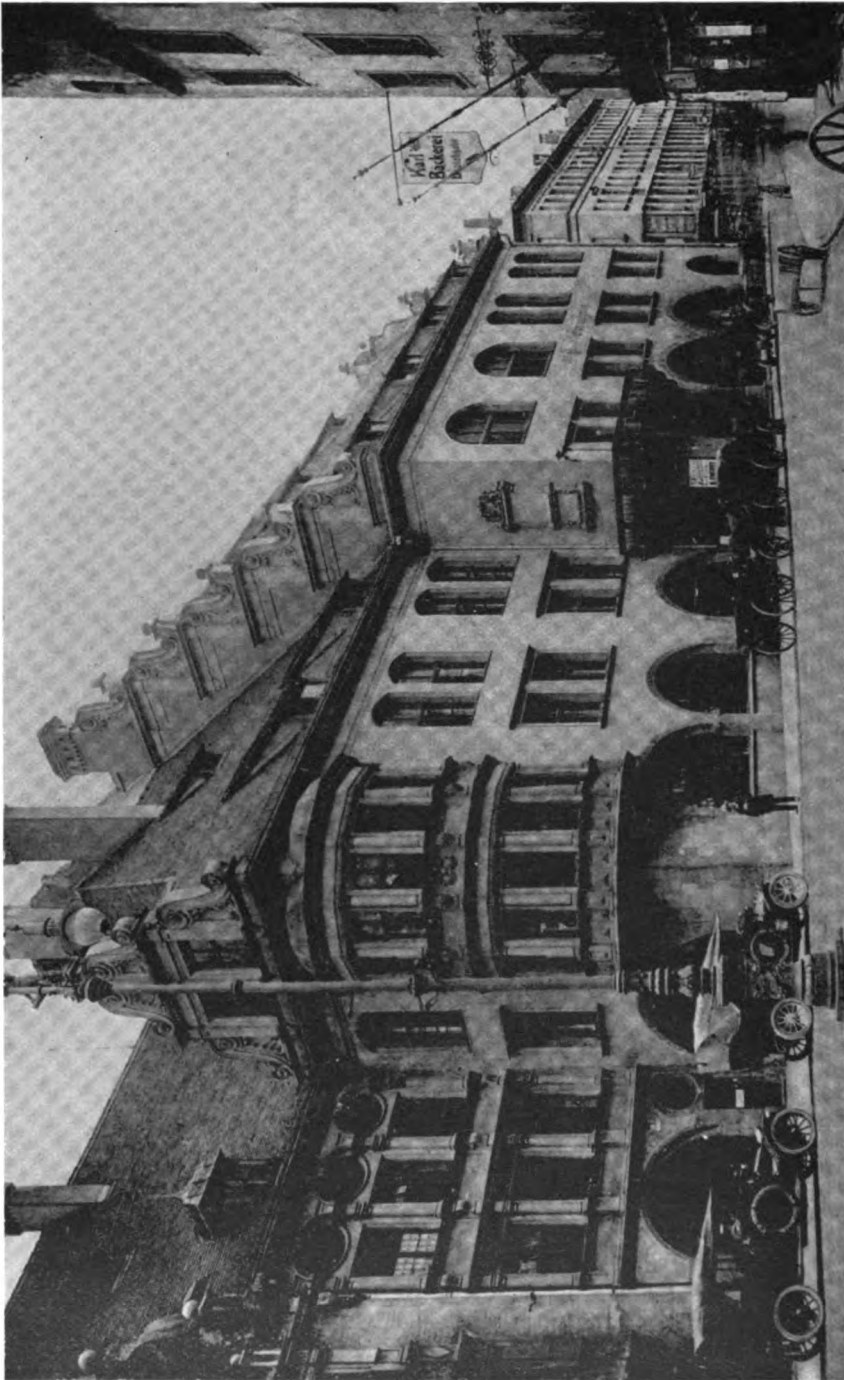
Il y a tous les artistes en cet artiste truculent et nuancé, pittoresque et précis, rude et tendre, amusé et apitoyé, goguenard et prophétique. . . . Il me rappelle Rabelais, disais-je; c'est Rabelais, oui — le Rabelais du XXI^e siècle — mais, c'en est aussi le Racine et le Leconte de Lisle. (M. Maurras comparait les types de jeunes filles créées par lui aux héroïnes de Corneille.)

Ah! qu'il serait intéressant et passionnant de l'étudier sous tous ses aspects! De le montrer décomposant la psychologie complexe d'un moderne ou recomposant la psychologie obscure d'un primitif; peignant d'un pinceau éclatant le nuage qui passe ou sculptant d'un ciseau dur la roche antique! Je voudrais avoir à le relire tout entier. . . . Puissé-je avoir donné, du moins, le désir de le lire!



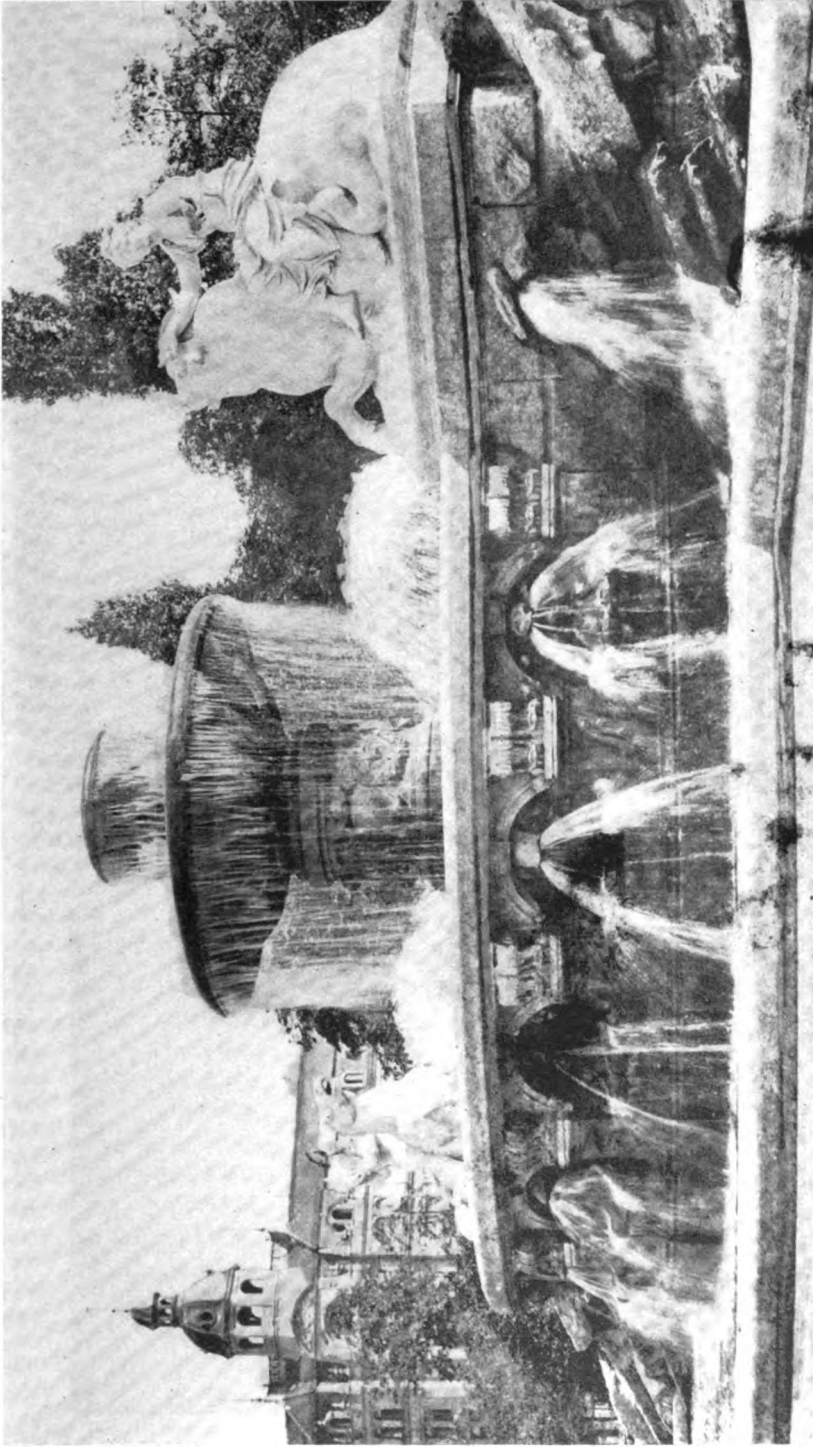
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THE OLD PINAKOTHEK, MUNICH, GERMANY



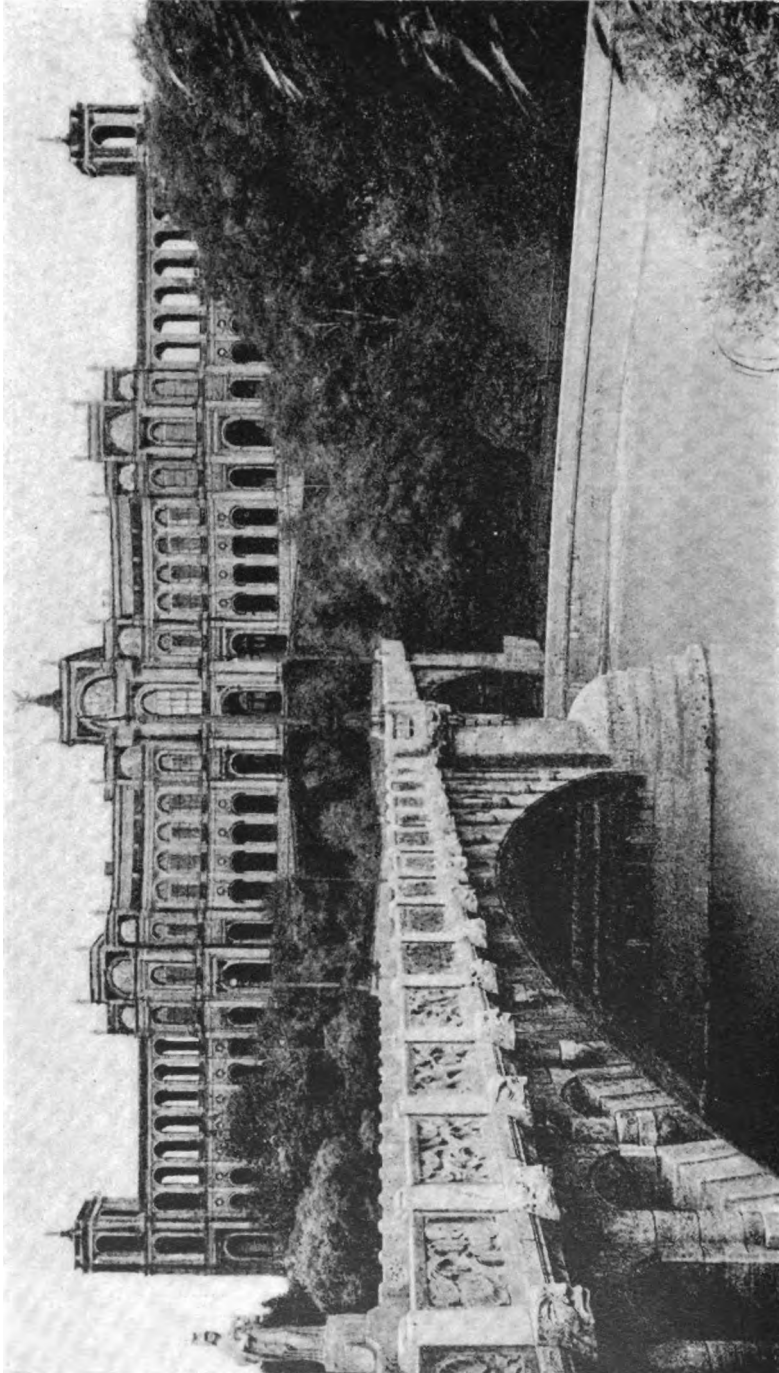
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THE HOFBRÄUHAUS, MUNICH



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PERSONALITY IN ART: by R. Machell



ONE of the most baffling mysteries of art is the charm that is exercised by the personality of the artist. There is a mystery in this, and its presence reveals itself in the paradoxes and contradictions to which it gives rise. On the one hand we have seen instances of artists whose nature was markedly free from egotism, vanity, or selfishness, men filled with the pure love of nature, seeking to give true expression to the voice of nature undiluted by any injection of personal bias, who yet stamped their work with the seal and signature of their personality so strongly that some critics have been led to suppose the artists had no other aim in view. In such cases the utter unconsciousness of the artist may have been the cause of the strongly personal note in his work. Had he been more self-conscious he would probably have made some effort to conceal his personality, which, thanks to his simple innocence, has overflowed as freely as the waters of a spring.

On the other hand we have two modes of egotism revealed in the works of those who, fully self-conscious in the lowest sense, that is to say completely absorbed in the admiration of their own artistic sensibilities, seek either to give the fullest expression to it, openly professing the cult of personality as their artistic creed, or else elaborately hiding it under cover of an assumed and laboriously cultivated style or method.

In ordinary life we may see the same thing in the personal manner of great egotists; on the one hand are those that openly and aggressively assert themselves, pushing to the front, seeking the limelight, trying to attract attention by loud talking or by noisy movements; while on the other hand we have the men of much modesty, no less bent on self-assertion, but seeking their object by stealthy means. They take the last place, knowing that it has been said, "the last shall be first"; they move silently and stand apart as the surest means of attracting notice when the disturbance caused by the assertive person has subsided. So too in art we find personality asserting itself under cover of academic formalism as surely as under shelter of a loud profession of independence and revolt.

But what a difference there is between the charm of the unconsciously expressed personality first spoken of and the over-conscious self-assertion of either of the other two. In trying to understand the reason of the difference one is forced to realize that personality is an essential part of life as we know it. Personality is universal in the

human stage of evolution. Man is a man by virtue of personality; yet he himself is an impersonal being. That is to say, the true self is universal, and the personal self is a temporary instrument.

So the true artist, rising to the height of his universal self-hood, feels the beauty and harmony of the divine life of the world, and seeks to give expression to his joy of life through the work of his personality trained for that purpose. Thus he may be sublimely unconscious of the peculiarities of his personal method, which are but the adaption of means to a higher object, while he is intently striving to give birth on the mental or material plane of existence to the harmony he perceives in that higher state in which his soul finds joy.

But the lower artist, who may be more skillful, more intelligent, more highly trained than the former, has never consciously risen above the level of his personality, and is possibly unaware of the very existence of any higher state of consciousness than that in which his brain-mind and senses hold him bound. But even here we find the mystery of impersonality, and indeed here in its most puzzling form.

Living in the world of merely sensuous experience, that is in the ordinary life of the world, an artist may be moved by the universal spirit of beauty and harmony to interpret the spiritual harmonies, that mentally he hardly understands. He may even deny the existence of a spiritual world, while devoting his whole energies to interpreting its harmonies in his work. He may be wholly egotistic, and yet impersonally so. For egotism is universal so far as man is concerned, and an artist may be man the egotist but in a universal impersonal way. He will be, as it were, a simple instinctual creature, not selfishly identified exclusively with his own personality, but living in the instincts and emotions common to all men of his kind. Such a man may have no high ideals that he is aware of, he may have no philosophy beyond the desire to experience the joy of life; and yet he may be impersonal, and his art may charm by the *naïveté* of his unconscious personality. He may be, as it were, the voice of the people speaking with the voice of humanity through one of its units.

But the selfish egotist, who makes a religion of his vanity, and who worships his own personality, is a pitiful object, usually a degenerate; for self-worship of the lower kind is the foundation of degeneracy. He is proud of his vices, and takes the title of degenerate as an honor. Any title is an honor to a man that seeks distinction; and vanity impels men to value distinction above all else. Self-worship is the expression

of the principle of disintegration, and its crown is separateness. To be apart from the herd; that is the ideal, often openly declared, of these self-deceived self-destroyers. And this fatal vice of vanity is quite compatible with a high development of mind and technical ability, by means of which it can make a place for itself and enjoy for a time a large share of public notice, which is the breath of life to its devotees.

Of course it goes without saying that the highest types of art are most rare; it must be so; but it is well for us from time to time to "sit up and take notice," lest we be caught in the stream of popular applause that may greet a display of low art. We are always in danger of losing sight of the goal, and of being "side-tracked" by these waves of popular enthusiasm; and, unless we have some solid basis of philosophy to stand upon, we may easily lose our balance, and fall from the high place the student of Theosophy is called upon to occupy in the ranks of those that work for humanity.

POETRY AND SYMBOLISM OF INDIAN BASKETRY:
by George Wharton James *

(Illustrated with Photographs by the Author and of Baskets in his Historic Collection.)
 (Copyright, 1913, by George Wharton James.)

II



THE first woman that we found was Juana Apapos. I had bought a number of baskets from her in the past few years and had no hesitancy in asking her to bring out anything she had for sale. She was busily engaged in weaving the basket shown in the center of Figure 15.

I bought two or three other baskets she brought to me, but this was the one in which I became the most interested. I had long ago learned, however, that in dealing with most Indians it was not a good plan to ask questions which, in themselves, seemed to suggest the answers desired. Too often the Indian's idea of politeness is that if you suggest an answer to your question that is the answer you desire.

* 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.*

Hence the vast amount of *misinformation* that people distribute among their friends as knowledge actually gained from the Indians. Consequently I asked no direct questions, but sat down upon the ground and using the sand to demonstrate upon, I explained to Juana that I had recently visited the Navahos, the great blanket-weaving Indians of New Mexico, and that they wove into their blankets a number of designs some of which seemed very similar to those that the Southern California Indians weave into their baskets. I then drew upon the sand several designs used by the Navahos, one of which was much like the conventionalized step design in Juana's basket, and I explained to her its Navaho significance. Almost immediately she replied, "But that was not what I meant when I put that design into my basket. You see where we live here there is no opportunity to see the majestic summit of Mount San Jacinto. I am very fond of that mountain. Up at Cahuilla, where some of my relatives live, one can see the whole glorious range of San Jacinto, with its steps leading higher and higher until you come to its broad flat top, over which the sun floods the country every morning in a scene of bewildering beauty. So, when my friends invited me to pay a visit to Cahuilla, I was glad to go, for I was really hungry to see the great mountain that I so much love. Every morning I used to get up early and watch the first gleams of the sunlight until the mountain slopes and the valleys as well were flooded with its light. Just before I came home I began to make this basket and thought I would put into it the steps that so reminded me of Mount San Jacinto and all it meant to me. Here are the steps you see (pointing to the design), leading from the mountain top into the valley where the earth is, which you see I have made, and under it running springs of water, which are also represented. Thus the basket gives me much pleasure in reminding me of the joys I had on that visit."

Here Juana ceased her narrative, without any explanation of the tree-like figures which overshadow her representation of the valleys. Accordingly I asked her to tell me what they meant. This, for a time, she refused to do under the plea that I would laugh at her. When, finally, I convinced her that I would not laugh, she explained as follows: "In some parts of the valleys are wonderful pine-trees which spread out their great branches in every direction. These, in the winter were covered with heavy snow. This you could certainly tell by the way in which the branches bent over. I wanted to put these trees into my valleys, but when I started to weave them I did not think

enough beforehand and so started to make them too big, so that when they were finished, the trees were bigger than the valleys. I do not like to see them." Then, with a quaint expression upon her face, she handed me the basket saying: "I think I will sell you this basket now." I did not waste any time but immediately asked the price and paid it, for it mattered much to me that Juana realized that her design was carelessly conceived and indifferently executed and therefore she was glad to get the basket out of her sight. I know many white workers who have not yet learned enough to be able to discern good from evil work, especially if it is the product of their own fingers.

The next weaver we visited was an almost blind old woman who was just finishing the large basket in the center of Figure 16. In speaking of this design the old lady reminded us that they lived in a region where the white man had stolen practically all the available water supply, the springs, etc., and that unless there was abundant rain their crops did not grow, the grass did not spring up, so that their flocks went hungry and that meant poverty and hunger to themselves. But the year before there had been much rain; the sky was filled with clouds and rainbows; and the constant falling of the rain filled the springs, watered the earth, gave them an abundance of crops, and made everything happy and prosperous. "So," continued she, "as I am only a poor old woman, nearly blind, and unable to do anything else, I am making this basket in order that I may take the sacred meal and sprinkle it at the shrine where I shall pray to 'Those Above' that they send us much rain this year, and to remind them of my prayers I put the rainbows into my basket that they may know exactly what my prayers are for." Then, with a pathos that was touching in its naïve simplicity, the old lady, raising the basket to her nearly blind eyes and peering at the rainbow designs that she had made, exclaimed, "I am an old woman and cannot weave very well and my sight is nearly gone, and I never attempted to make any rainbows before. They are not very good, but I think Those Above will understand what I mean, and I hope they will answer my prayers and send us rain."

The work thus begun interestingly continued all day and I got a vast amount of lore from the Saboba people suggested by the designs in their baskets, that filled a large notebook.

Figure 17 is of Pedro Lucero, one of the patriarchs of the tribe, whose wife was one of the most skilful weavers of her people. She had just completed the basket the old man holds in his hands. I pur-

chased it and with the aid of Bonifacio Cabse obtained from the old man and his wife the following legend of the advent of the Sabobas in Southern California :

“ Before my people came here they lived far, far away in the land that is in the heart of the setting sun. But Siwash, our great god, told Uuyot, the warrior captain of my people, that we must come away from this land and sail away and away in a direction that he would give us. Under Uuyot’s orders my people built big boats, and then, with Siwash himself leading them, and with Uuyot as captain, they launched them into the ocean and rowed away from the shore. There was no light on the ocean. Everything was covered with a dark fog and it was only by singing as they rowed that the boats were enabled to keep together.

“ It was still dark and foggy when the boats landed on the shores of this land, and my ancestors groped about in the darkness, wondering why they had been brought hither. Then, suddenly, the heavens opened, and lightnings flashed and thunders roared and the rains fell, and a great earthquake shook all the earth. Indeed, all the elements of earth, ocean, and heaven seemed to be mixed up together, and with terror in their hearts, and silence on their tongues, my people stood still, awaiting what should happen further. Though no voice had spoken they knew something was going to happen, and they were breathless in their anxiety to know what it was. Then they turned to Uuyot and asked him what the raging of the elements meant. Gently he calmed their fears and bade them be silent and wait. As they waited, a terrible clap of thunder rent the very heavens and the vivid lightning revealed the frightened people huddling together as a pack of sheep. But Uuyot stood alone, brave and fearless, and daring the anger of Those Above. With a loud voice he cried out: ‘ Wit-i-a-ko!’ which signified ‘ Who’s there; what do you want?’ There was no response. The heavens were silent! The ocean was silent! All Nature was silent! Then with a voice full of tremulous sadness and loving yearning for his people Uuyot said: ‘ My children, my own sons and daughters, something is wanted of us by Those Above. What it is I do not know. Let us gather together and bring *pivat*, and with it make the big smoke and then dance and dance until we are told what is required of us.’

“ So the people brought *pivat* — a native tobacco that grows in Southern California — and Uuyot brought the big ceremonial pipe

which he had made out of rock, and he soon made the big smoke and blew the smoke up into the heavens while he urged his people to dance. They danced hour after hour, until they grew tired, and Uuyot smoked all the time, but still he urged them to dance.

“Then he called out again to Those Above, ‘Witiako!’ but could obtain no response. This made him sad and disconsolate, and when the people saw Uuyot sad and disconsolate they became panic-stricken, ceased to dance, and clung around him for comfort and protection. But poor Uuyot had none to give. He himself was the saddest and most forsaken of all, and he got up and bade the people leave him alone, as he wished to walk to and fro by himself. Then he made the people smoke and dance, and when they rested they knelt in a circle and prayed. But he walked away by himself, feeling keenly the refusal of Those Above to speak to him. His heart was deeply wounded.

“But, as the people prayed and danced and sang, a gentle light came stealing into the sky from the far, far east. Little by little the darkness was driven away. First the light was gray, then yellow, then white, and at last the glittering brilliancy of the sun filled all the land and covered the sky with glory. The sun had arisen for the first time, and in its light and warmth my people knew they had the favor of Those Above, and they were contented and happy.

“But when Siwash, the god of earth, looked around and saw everything revealed by the sun, he was discontented, for the earth was bare and level and monotonous and there was nothing to cheer the sight. So he took some of the people and of them he made high mountains, and of some smaller mountains. Of some he made rivers and creeks and lakes and waterfalls; and of others, coyotes, foxes, antelope, bear, squirrels, porcupines, and all the other animals. Then he made out of other people all the different kinds of snakes and reptiles and insects and birds and fishes. Then he wanted trees and plants and flowers, and he turned some of the people into these things. Of every man or woman that he seized he made something according to their value. When he had done he had used up so many people that he was scared. So he set to work and made a new lot of people, some to live here and some to live everywhere. And he gave to each family its own language and tongue and its own place to live, and he told them where to live and the sad distress that would come upon them if they mixed up their tongues by intermarriage. Each family was to live in its own place and while all the different families were to be friends and live

as brothers, tied together by kinship, amity, and concord, there was to be no mixing of bloods.

“ Thus were settled the original inhabitants of the coast of Southern California by Siwash, the god of the earth, and under the captaincy of Uuyot.”

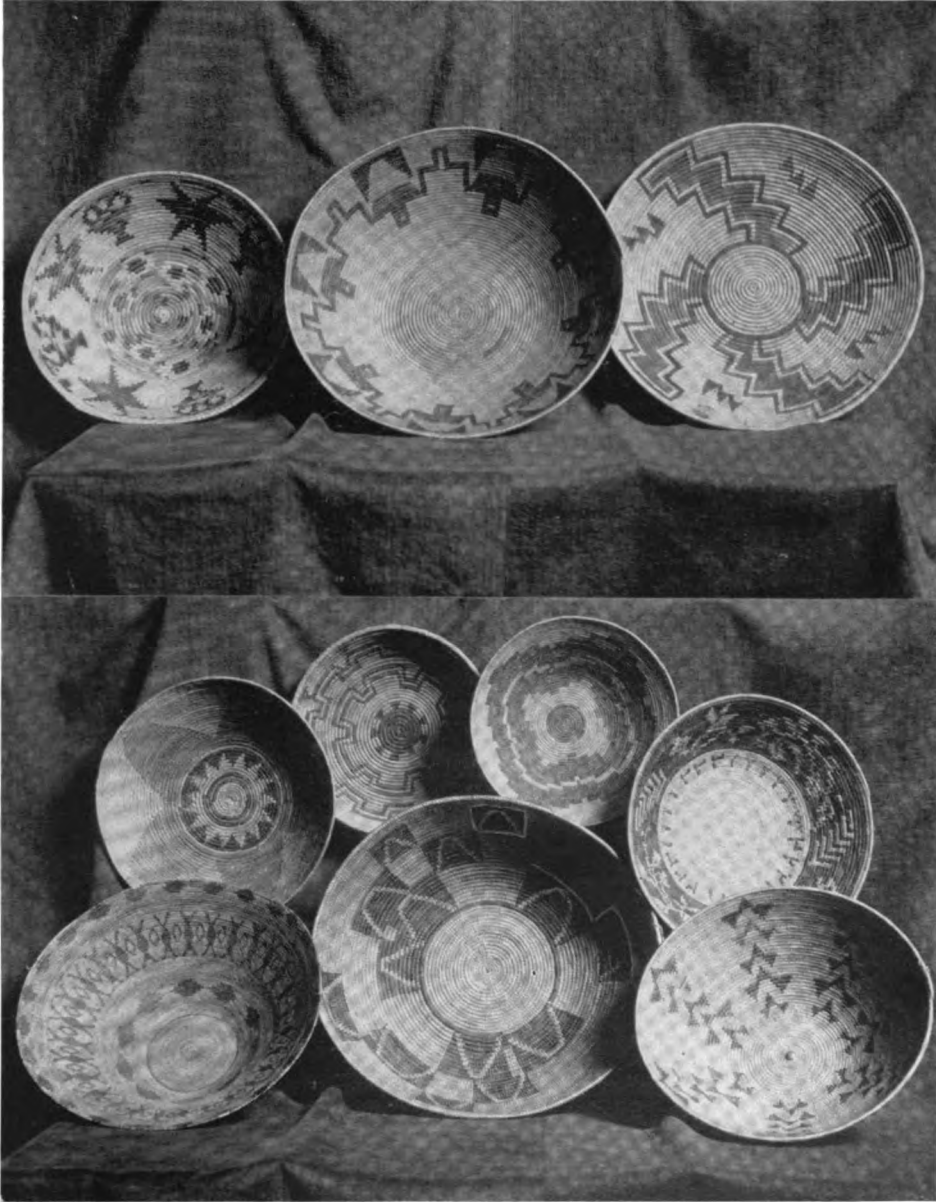
In the design of this basket the upper row shows the sun, moon, and stars shining through the openings in the mountains as related in the story. The bottom row represents the different villages of the people, each separate and distinct, yet each connected with the other by the bonds of kinship and affection.

Unfortunately this basket is no longer in my collection. While traveling and lecturing in the East the basket disappeared. Whether it was stolen or accidentally lost I have never been able to determine, but should it ever be seen, I give this public announcement that it was never sold by me; that it should be in the collection and that I should be very happy to see it returned there.

A few years after I gained this story from Pedro and his wife an earthquake visited Saboba and though the *temblor* was not a severe one, it shook down the old adobe wall under which Pedro and his wife, with several others, were sleeping. I then wrote the following true story which it is well should find a place here.

“ Everybody knew Pedro and his wife. They were a loving couple, though aged, wrinkled, and worn. ‘ Poor ’ was no name to describe the abject wretchedness of their lot, yet in each other’s love they were content, nay, even happy. But Pedro was blind. I never asked him whether he was born blind, or if it were the result of some later accident, but ever since I have known him he has been without the power of sight. His wife was a quiet, even-tempered, sweet-spirited, industrious old woman, one of the few remaining basket-makers of the Sabobas, and she would sit hard at work, day in and day out, shaping the pliant willow and tule root into the useful and pretty baskets that in these days we have learned so much to value.

“ They did not have much of what we should call intellectual intercourse. There were no chats on the latest operas, or novels, or poems, or pictures. They did not discuss the newest scientific theories and argue about the descent of man, or life being a product of ferment. One would have thought there was little to bind them closely together. Poverty is said to be ‘ grinding ’; and where one is ‘ ground ’ he does not generally feel loving and gentle. Still this couple were ever loving



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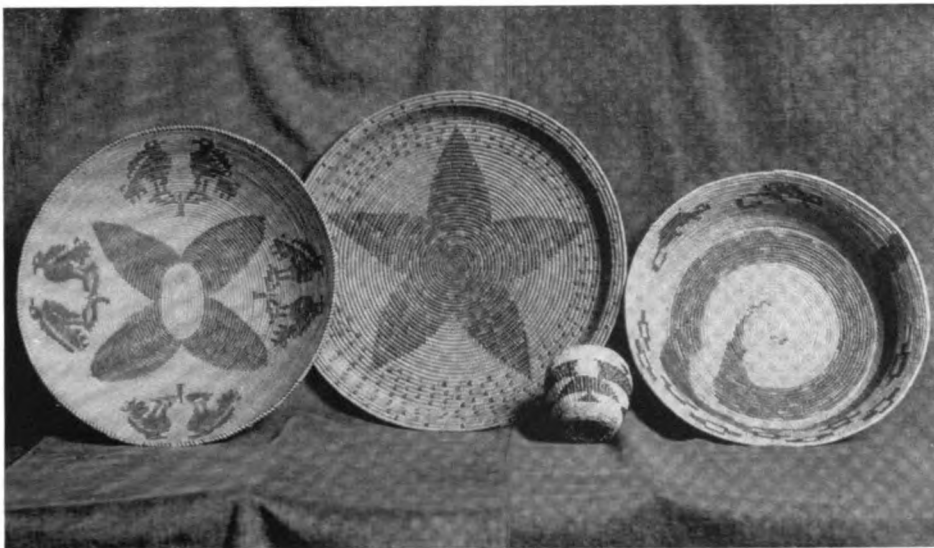
15 (TOP) AND 16 (BOTTOM). INDIAN BASKETS IN MR. JAMES' COLLECTION



Lomaland Photo. & Engraving Dept.

17. PEDRO LUCERO

With basket in which is enshrined the history of his people,
the Sabobas, of Southern California.



Lomaland Photo. & Engraving Dept.

18. INDIAN BASKETS IN MR. JAMES' COLLECTION



Lomaland Photo. & Engraving Dept.

19. ANOTHER GROUP OF BASKETS IN MR. JAMES' COLLECTION

and gentle one with another. The old woman would talk to the old blind man, and he would reply, and a look of content and peace would come over his face in spite of his sightless orbs. For they loved each other deeply, truly, faithfully, lastingly. Theirs no fair-weather love, while youth and good looks lasted; no formal tie to be severed at will for a younger man or woman, but a true union of hearts — Indian hearts though they were — and their ever-present reward was a conjugal happiness to be envied. Happiness is a relative term, and, as the Christ put it, it comes not from without. 'The kingdom of heaven is within you.' Poverty and squalor cannot affect it, for it is a state within. The 'diners on herbs' might enjoy it and the 'feasters on stalled ox' know nothing of its calm delights and perpetual inner banquets. These two loved, and in the gentle serenity of that never-failing devotion to each other the days passed in happiness and content, and one, seeing them as I did, could wish them nothing better than to pass out into the beyond together, thus loving and being loved.

"But the cyclone considers not the gamboling of the innocent lamb. The tornado sweeps with equally direful force over the happy as well as the wretched, just as the rain falls upon the just and the unjust. The stormy blasts of winter have no discernment of the poorly clad, and the disasters of the earthquake smite the deserving and the good as well as the undeserving and the bad. So it need not seem strange that when the earthquake of a few years ago shook up Southern California it slew the wife of Pedro as well as several other women, none of whom, perhaps, were as happy in conjugal bliss as she.

"Sad and bitter were the wailings when the mournful news of these tragic deaths was told. Assembled together in an adobe hut, asleep under its walls after a *fiesta* of celebration of the happy Christmas-time (and let us not be too censorious that their feasting was of the grosser kind), the *temblor de tierra* came, one of the walls fell, and the lives of the sleeping women were instantaneously dashed out, Pedro's wife being among the number.

"He himself was also a victim of the earth's unsteadiness. Leg and collar bone (I think it was) were shattered, and when the dead body of his wife was found and brought out into the sunlight, Pedro was lying in agony and pain, broken and shattered in body. Out of kindness he was not told of his aged companion's tragic death. The Indian agency doctor visited him and gave him all the benefit possible of his great skill and knowledge. Ever since Pedro had opened his

heart to the doctor, when he and I several years before had talked with him about the origin of his people, the physician had taken the deepest interest in this old blind man and his wife, so that now he needed no urging to do all that could be done to restore him to health. The fractures were reduced and the wounds treated, and the pure natural life of the old man aided the surgeon's endeavors so that he seemed on the way to speedy recovery. But all the time he kept asking for his wife. Where was his wife? Why didn't he hear her voice comforting and consoling him in his pain? That it might not retard his recovery the dreadful news was still kept from him, and he was left under the impression that his wife, like himself, was injured too seriously to come to him, but that she would doubtless soon recover. Tears rolled down his wrinkled cheeks from his poor, sightless eyes as he thought of his loved partner thus injured and of his inability to minister to her.

“ His distress was pitiable to observe, and it was only when the doctor urged self-control and speedy recovery for her sake that Pedro's agitation was overcome.

“ Those Above had stricken them with severe blows. Why was it? He could patiently have borne for himself, but his poor wife — she was so feeble, and so old. Could not she have been spared?

“ His broken bones began to knit and his wounds to heal. Speedy restoration to a fair degree of health was looked forward to, when it was deemed that the time had come to tell him the truth. The result was terrifying. In a few pathetic words this poor Indian exposed his whole inner heart.

“ ‘ And she is gone from me? Shall I never hear the gentle love-sweetness of her voice in my ears again? From youth to old age we have walked hand in hand together, and now she has left me alone. She has gone on alone. I need her — she needs me. Care for me no more, I must go to her,’ and straightway he turned his face away from all succor, refused all food, and in a few hours was again walking hand in hand, though now in the Indian spirit land, with the aged wife, who doubtless, with himself, had renewed her youth.”

To return to the symbolism of the baskets, the design in the basket to the left in Figure 15 is one containing the same motif of aesthetic pleasure in objects of natural beauty as revealed in the basket by its side. This weaver, living on Warner's Ranch, where there are many springs and many beautiful flowers and butterflies, conventionally

designated them all in this basket. In the center the small design represents springs and in the body of the design it will be seen that butterflies and flowers alternate one with another.

The basket in the upper row to the right of Figure 16 has the same motif. With nothing but the black and white of her splints the appreciative weaver expressed her joy and delight at the beauty of the trailing vines and flowers in this manner.

The large basket in the center of Figure 19 was sent to me by a Cahuilla weaver while I was lecturing in New York. At that time she and her family were camped some sixteen or eighteen miles from Redlands. Desirous of knowing the symbolism of the design and knowing that she was an intelligent woman and would answer correctly I wrote to a friend of that city if he would kindly go out and get the desired information. When he arrived the weaver asked him to come in the morning *before sunrise* and she would then show him what the design meant. My friend was wise enough to do as he was told and a full hour before sunrise found him at her camp. Taking him a little distance away she pointed to the ridge in the East, where, silhouetted against the beautiful clear white light of the early morning, a number of yuccas were to be seen. The white light of the morning shining through the dark spikes of the yucca afforded her so much pleasure that she wished to place them in her basket. The little groups in the design represent the flowers conventionalized. This was one of the baskets the coloring of which gave such delight to the master artist to whom I have above referred, but unfortunately, the engraving does not reproduce the rich and perfect harmonies of its color scheme.

Several of the baskets are prayer-baskets, carrying out somewhat the same idea that the old Saboba woman had when she put the rainbows in her basket — see Figure 16, for instance, and the basket to the left in Figure 19. When I first saw and purchased this basket, I could not conceive what its peculiar design could mean until upon inquiry the weaver showed me that the central cross design was a conventionalized representation of the four paws of a bear, showing their sharp claws, and that the other sharp pointed portions of the design represented the incisor-like and dangerous teeth of the bear. Instinctively realizing what the basket meant I asked her if I might accompany her when she took the basket to the shrine of prayer. In amazement she looked at me and asked me how I knew she was going to pray.

I made no reply, but simply asked that I might go and satisfied her that my desire was an earnest one and that I should sincerely unite my prayer with hers. She then took my request in the most matter of fact way and before long put a supply of prayer-meal into the basket and took me to the shrine where she knelt and prayed most fervently to the Powers Above. From her prayer I gathered that her husband and sons were working in a portion of the Sierras where a number of bears had been seen. She was afraid that these wild creatures might jeopardize the lives of her loved ones. According to her reasoning the bears were subject to the two great powers — one good, the other evil. This must be so, for all bears have equal power to do damage and injury, but only a few show the disposition to attack man. These, therefore, undoubtedly are under the domination of the evil power and she sought especially to propitiate this power in order that no injury would come to those she loved.

This same motif is found in the basket to the right in Figure 18. Here is clearly outlined a diamond-back rattlesnake, although in the engraving the head of the rattler is in the shade and is indistinct. The woman who made this knelt in my presence, and after sprinkling the sacred meal as is their wont when at prayer, petitioned the powers of good and evil that her loved ones might be preserved from the poisonous fangs of the rattlesnakes that abounded in the region where they were at work.

It will also be noticed that in this basket there is a figure that looks like that of a mouse or rat. There are two of these figures in the basket. I forgot to ask the weaver the significance of these, hence I do not know definitely what her idea was in placing them here. The assumption, therefore, is purely my own and may be erroneous, but it is not improbable that her thought was to suggest to the powers that controlled the rattlesnakes that if the gods would undertake to preserve from injury those she loved she would see to it that plenty of mice and other reptilian foods were forthcoming for these creatures.

The basket to the right of the lower row of Figure 16 is the well-known Bat Basket, the story of which has been told many times. When I first saw this basket the old weaver was busily engaged in its manufacture. As I chatted with her she told me that the design which she was weaving into it was that of the flying bat.

“Why do you put the flying bat into your basket?”

The answer came with a childlike confidence and simplicity that

were intensely interesting and pathetic. "For a long time when I have gone to my bed to sleep, the flying bats have come through that hole" — pointing to a small hole at the junction of the wall and roof — "*and sucked away my breath.* You see I cannot breathe very well, for they have taken away nearly all the breath I have." (The poor old creature was suffering from asthma — a very rare complaint with Indians.) "So I am going to pray to Those Above to keep the bats away from me. I am making the basket to take the sacred meal to the shrine" (mentioning a place where the old Cahuilla Indians go to pray as in the old days before priests and missionaries were known), "and I am putting the bats in the basket so that Those Above will know what I am praying about. I will sprinkle the sacred meal and then pray earnestly that the bats be kept away so that when I lie down to sleep my breath be no longer taken away from me."

Impulsively I placed my hand on her shoulder and exclaimed: "And when you pray will you remember that your white brother will pray with you?"

I took good care, however, before leaving, to close up the aperture through which the bats entered her hut to disturb her. It was nearly a year before I returned to Cahuilla, but one of the first visitors to my wagon was this old woman. She took my face between her hands and kissed me on each cheek, and shook my hands with cordial earnestness, while tears streamed down her cheeks. Almost her first words were: "You see I now have my breath. Those Above heard *our* prayers."

Her gladness almost touched me to tears, and they actually did flow when I realized the significance of the plural pronoun she had used: "*Our prayers.*" Here, indeed, was the recognition of the brotherhood of man and the fatherhood of God. Then she continued: "I told you if our prayers were answered I would keep the basket for you, and it is there on my wall waiting for you to come and fetch it."

The second basket from the left in the upper row of Figure 16 has an equally pathetic prayer connected with it. It was made by the squaw of Panamahita, a Havasupai Indian, who lives with his tribe in Havasu or Cataract Canyon, one of the tributaries of the Grand Canyon of Arizona. Their home is deep down in the Canyon some fifty miles west and south of El Tovar. Some months prior to my visit on the occasion of my getting this basket, there had been a severe cloudburst which had completely washed away the gardens of several fam-

ilies of the Indians and had done a great deal of damage to their peach and fig trees. Upon these vegetables and fruits the Indians depended for a large share of their subsistence during the year and all of these having been destroyed they were naturally in sad circumstances. I had ridden into the Canyon from Bass Camp and had just passed the school-house when I met the family leaving the village to visit a shrine some fifteen to twenty miles away where I doubt whether any other white man save myself has ever been privileged to go. This basket was in the hands of the weaver and in our conversation I learned that she had made it expressly for the visit they were about to make to this shrine. Before long the symbolism of the design was made apparent. According to their belief, with which I have been familiar for many years, the Havasupais believe that "Hackataia" is the great central power behind all cyclones, tornadoes, cloud-bursts, and destructive forces of this nature. They regard the roaring, turbulent Colorado River in the depths of the Canyon as a manifestation of Hackataia; the thunder as another manifestation. The destructive cloud-burst which had devastated their gardens and partially destroyed their homes was also an exhibition of his malevolent power. Accordingly, in the center of the basket the black part of the design represents the great Hackataia from which all the smaller Hackataias come, the latter being represented by the inverted pyramids which surround the central black design. It was to this god their petitions were to be addressed. Now, as I have explained, these people live in the region of deep canyons, surrounded by high plateaus. In the next circle of the design this country of alternating plateau and canyon is shown, and it will be observed that all symbols of Hackataia are absent. This was to be the chief burden of the prayers, that if it were the will of the gods, all this country, that they regarded as their home country, should henceforth be completely free from the ravages of tornado, cloud-burst, fierce storm, or other injurious power. Then, fearful of asking too much at the hands of the gods, the upper row of the design suggests a modification of the prayer, namely, that if Hackataia *must* come into this region, will it not be possible to confine him to the plateaus, so that when he reaches the edge of the canyon, instead of descending into it and bringing evil and misery and distress to the poor, hard-working Havasupais, he will jump across the canyon and continue his destructive work upon the plateau where there are no human beings with little children to be made to suffer.

In the basket to the left in Figure 18 will be seen four pairs of birds. The central portion of the design is a conventionalized flower or shrub near which these birds, the doves, were often seen by the weaver. She was a young maiden about to be married at the time that I found her engaged in the making of this basket. I had known her practically from her babyhood and we were exceeding good friends. She trusted me implicitly, hence when I asked the meaning of the design of the birds in her basket, she looked at me sweetly and shyly for an instant and then explained: "You know José and I are soon to be married. Every day when I am busy with my work I see the love-birds" — this is the name given by many Indians to the dove — "they are always cooing to each other and stroking each other's feathers down with their bills and showing how much they love each other, so I thought to myself I would pray to the god of the Palatinguas that not only before our marriage, but afterwards, and all the time, José and I may make love to each other and be as happy together as are the love-birds."

"But why did you put the four pairs of love-birds in your basket?" I asked.

"Oh, that was to represent all the seasons of the year, spring, summer, autumn, and winter, and thus represented, one year to represent all years," she replied.

When I asked, "Will you sell me the basket?" she replied, "No, I cannot sell it now, because if I were to sell it that might spoil my prayer."

It was some three years before I saw her again and when I did she was the happy mother of two beautiful and healthy children. The basket hung upon the wall. Immediately I saw it, the question instinctively sprang to my lips, "Are you happy, Juanita?" With a smile she responded, "Yes, I am perfectly happy and satisfied, and now if you want the basket I shall be very happy to have you take it."

Need I say that it now occupies an honored place in my collection?

On the small basket to the right in Figure 19, which was made by a Pima, will be seen that almost universal symbol, the swastika. Dr. Thomas Wilson, while he was Curator of Anthropology, National Museum, wrote a most learned monograph, illustrated with hundreds of engravings, giving the history of this symbol as found by him among the different nations of the earth, both civilized and uncivilized. While

he presented a few Indian designs and gave their explanation, he failed to present the interpretation that had been given to me some years ago by the Pimas and other tribes in Southern Arizona. These people live in a region where water is exceedingly scarce. Indeed, the chief burden of their prayers is that the "Reservoirs of the Above" (the rain-clouds) and the "Reservoirs of the Below" (the springs) may be kept perpetually full so that they may not be deprived of this life-giving fluid. One of their dances is a prayer of thanksgiving and also of petition to Those Above for this purpose. This dance is called the "Dance of the Linked fingers." The dancers stand two by two, one crooking his first finger from below and the other crooking his first finger, but holding it downwards as from above, and the two thus linking their fingers represent the meeting of the waters of the "Above" and the "Below." If the reader will kindly link the first fingers of his right and left hands, he will see that they make the design of the Greek fret. This symbol is found in infinite variation in the designs of the basketry of the Pimas and Apaches and other tribes of Southern Arizona.

Now, while the worshipers with their fingers thus linked dance to and fro, it is natural that by and by their fingers should slip from this position into the easier cross-linked position. When the weaver seeks to imitate this design, which to her mind is exactly of the same symbolic significance as the Greek fret, the exigencies of the art of basket-weaving force her to make it in the form of the swastika as shown in the basket in Figure 19. Here, then, we have the interpretation of these two symbols. They both mean the same thing — Thanksgiving to the gods above for the feeding of the reservoir of the clouds and the feeding of the reservoir of the springs.

While there are other baskets in the collection the symbolism of which I have not described, because I have not been able to learn it from the weavers of the baskets themselves, there is one more that must receive attention at my hands. It is the center basket with the star-design in Figure 18. The story of this basket is connected with the origin of that part of the story of *Ramona* which describes the killing of Alessandro by the Jim Farrar of the novel. This part of the story is literally true, the original Indian's name being Juan Diego, and the wife actually bore the name, "Ramona Lubo." It must be remembered, however, that this parallel of absolute truthfulness between the fact and the fictitious story of *Ramona* does not apply

throughout the whole novel, although every isolated fact of the story has its counterpart in actual fact.

Here is the story of the basket as I wrote it some years ago in my book entitled *Through Ramona's Country*: "Ramona Lubo is herself a fine basket-maker, but for many years she has not cared to exercise her art in this direction. One of the most highly-prized baskets in my collection was made by her, but was purchased by me in ignorance of that fact. The basket is an almost flat plaque, with a flange, giving it somewhat of the appearance of a soup-plate. In color it is a rich cream, with a large five-pointed star in the center and a host of small dots representing stars surrounding it, all worked out in stitches of deep brown of tule root.

"The manner in which I learned the meaning of the big star and the little stars from Ramona is as interesting as the story itself. It came about as follows. After hearing Ramona's story of the killing of her husband by Sam Temple, as recited in a former chapter, it seemed that it would be an excellent thing to preserve her story in the graphophone, told in her own way. Accordingly on my next visit to Cahuilla, I took a large graphophone with the necessary cylinders, and soon after my arrival set up the instrument in the wagon ready for use. Timid and afraid of everything new, as usual, it was difficult work to persuade Ramona to come into the wagon. Fearful as a doe she sat down, while I wound up the machine and adjusted the cylinder, on which was one of Nordica's songs. Our explanations of the mysterious powers of the graphophone only seemed to excite her fears the more, so that I was not surprised when the clear voice of the great artist burst forth from the horn to see a look of absolute terror come over Ramona's face, and the next moment to see her flying form darting through the wagon doorway. She fled incontinently to her little cabin, and it seemed as if our hopes of a record were doomed to disappointment. Mrs. N. J. Salsberry, the beloved teacher of the Indian school, and her daughter, Mrs. Noble, women in whose integrity Ramona had the highest confidence, united with me in persuasions to get her back to the wagon, but it was some days before she would consent.

"In the meantime I had wandered about the village, buying all the baskets I could find, and among others this one with the design of the large star surrounded by all the lesser ones in the firmament. In vain I sought to know something of the design from the Indian woman of whom I purchased it. She did not make the basket, and she did

not know the meaning of the design. "Who was the maker?" She refused to tell, and I had at last settled down to the thought that I must be content to be the mere possessor of the basket without knowing anything of its design or weaver, and had placed it with my other purchases in the wagon.

"At length Mrs. Noble's persuasions were successful and she and Ramona came again to the wagon. While preparing the graphophone I suggested to Ramona that she look at my baskets. With the child-like interest and curiosity Indians always display in one another's work, she began to examine the baskets and question me as to their weavers, when suddenly she caught sight of this star-basket. Seizing it with eagerness she exclaimed:

"Where did you get my basket?"

"It's not your basket, Ramona," I replied. "I bought it, and it is mine!"

"No, no! It is not yours," she excitedly answered. "It is my basket, my basket!"

"How can it be yours when I bought and paid for it?" I queried.

"Yes!" said she. "I know it is yours in that way, but that is not what I mean. It is my basket, mine! It belongs to me! I made it! It is part of me — it is mine!"

"Need I say that in a moment my keenest interest and profoundest curiosity were aroused?"

"Ah," said I, "I understand, Ramona; you made the basket. It is a part of you. Why did you put the big star and the little stars in your basket?"

"I will not tell you," was her reply, with the keen directness of an Indian.

"Surely you will tell me," was my response. "You often say you will not tell me things and yet you generally do. Do not say you will not tell me, for I want you to tell, and I think you will."

"I forbore pressing the question, however, at this time, as I saw it would be useless, but securing her promise to allow me to come down to her cabin, and there obtain more photographs of her, I determined to use that opportunity for further queries on the subject of the basket.

"In the meantime she told her story in the graphophone, and I now have the cylinder. Unfortunately she was so afraid of the machine that in spite of all my urgings her voice was low and timid, and did

not make much impression. It is clearly to be heard, however, when one is perfectly still, hence is a valuable record.

“ The following day when I went to her house, I took the basket along, and after I had set up my camera I handed her the basket. As I put my head under the focusing cloth, while she sat before me at the end of the little cabin, holding the basket in her hand, she voluntarily began her story, her son, Condino, acting as interpreter.

“ ‘ There are many times when I lie down out of doors, tired and weary, but I cannot sleep. How can I sleep? I am all alone, and as I roll and toss, all at once I think I can see that wicked man riding up to the top of the hill and looking down upon our little home, and I hear him cry, “ Juan Diego! Juan Diego!” Then I see my poor husband, tired and sleepy almost to death, stagger to the doorway, and that wicked man, shouting foul oaths, put his gun to his shoulder and fire, bang! bang! — two shots — right into the heart of my poor husband. And I see him fall across the doorway, and although the blood was oozing from his dead body, and I knew I had now no husband, that cruel, bad man pulls out his little gun and fires again, ping! ping! ping! ping! four more shots into his dead body.

“ ‘ When I see this, how can I sleep? I cannot sleep, and my face becomes wet with many tears.

“ ‘ Then I look up into the sky, and there I see the Big Star and all the little stars, and I think of what they tell me, that my husband, Juan Diego, has gone somewhere up there. I don’t understand, I am only a poor ignorant Indian, but the priest understands, and you white people understand; and he says that Juan Diego has gone there and that he is very happy, and that if I am a good woman I shall go there too, and I shall be very happy, because I shall be with him. And when I think of this, it makes me feel good here (putting her hand over her heart and body) and my head does not feel so dizzy, and I am able to turn over and go to sleep.’

“ ‘ So that was why you made the basket, was it, Ramona, that you might see the Big Star and the little stars even in the daytime, or when you were indoors, and it might make you feel good to see them?’

“ ‘ Yes,’ she replied, ‘ that was it.’

“ ‘ Then,’ said I, ‘ if the basket gave you so much comfort, Ramona, why did you sell it?’

“ As I asked the question such a look of despair came over the face of the poor woman as I shall never forget, and raising her hands with

a gesture of helpless hopelessness she exclaimed: ' I wait a long, long time, and I no go. I want to go many times, but I no go. I stay here and I no want to stay here. Nobody love me here, white people no love me, Indians no love me, only Condino, my little boy, love me and I heap tired! I heap tired! I want to go! I no go!'

" And then flinging the basket away from her in a perfect frenzy of fury, she shrieked, ' Basket say I go! I no go! Basket heap lie! Basket heap lie!'

" So that I see in this basket not only a beautiful piece of work, with dainty colors arranged in exquisite harmony, but I see the longings of a woman's soul to be again with her husband in ' the above,' her aspirations to be at rest, and alas! the sickness of heart that comes from hope long deferred — a woman's despair."

From these simple and pathetic stories it will be seen that far more human interest attaches to the basket of the Indian than we have hitherto conceived. No longer can they appear to us as mere pieces of aboriginal wickerwork with no other thought connected with them than their beauty of form, color, and design, and the use for which they were intended. Henceforth one can never look at a basket without realizing that the Indian weavers and people are human with ourselves, feeling all the emotions, enjoying equal hope and aspirations, and feeling equal wretchedness and despair as ourselves.

And if this brief and imperfect presentation of the subject leads my readers to feel even a small part of my own sympathy for and interest in the Indian, its recital will be more than justified and my labor abundantly repaid.



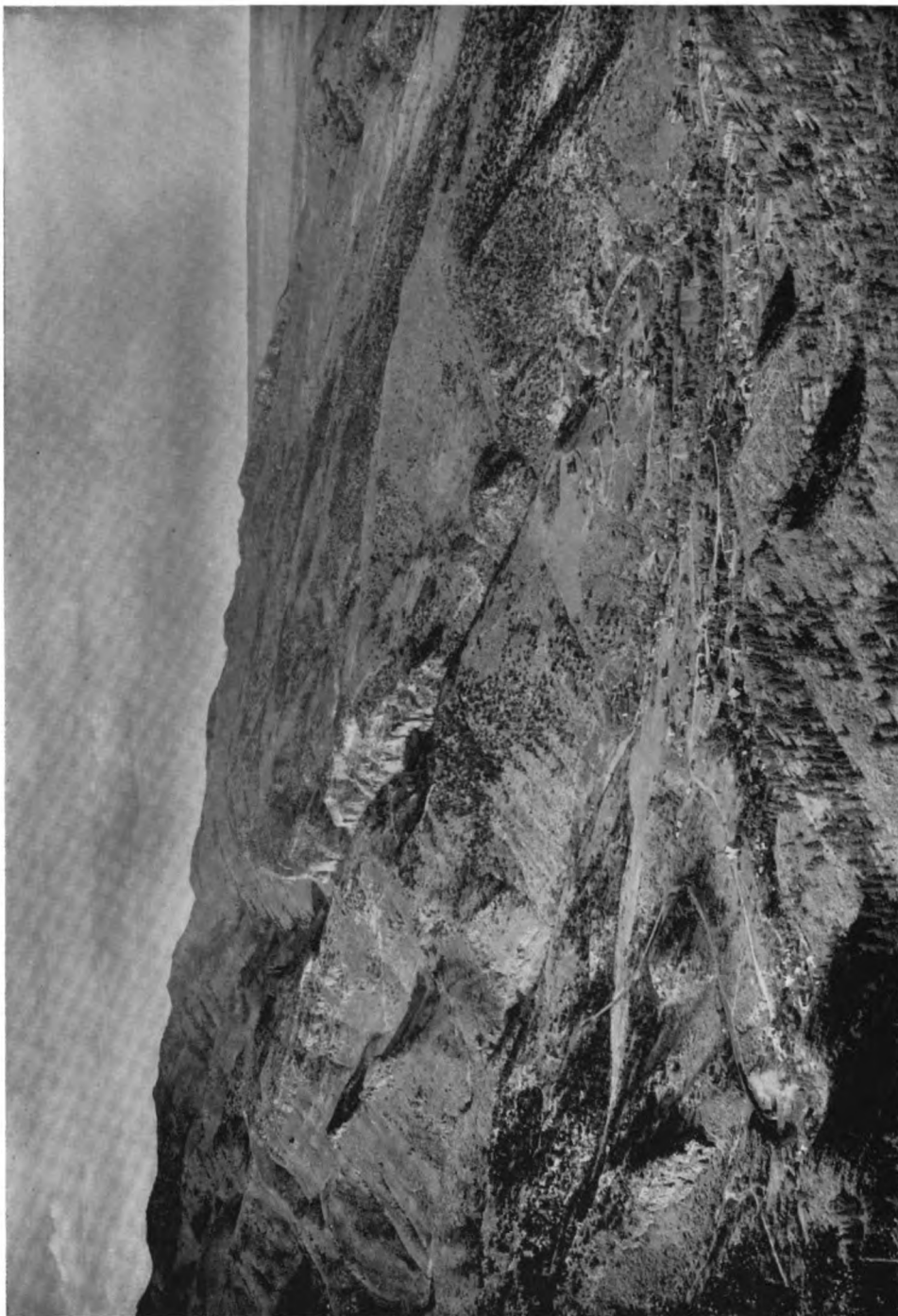
Sacrifice

WHY should we not rejoice
 When sorrow meets us,
 As 'twere an angel hither sent from Zeus;
 Why doubt the inner voice
 That ever greets us
 When trials descend in mortal life — for use?
 Like happy bird beneath
 A mother's pinions,
 Ah, dwell in peace within the higher will!
 Though death his sword unsheath
 And send his minions,
 The inner light shall gain the victory still.—*From the Swedish*—J.



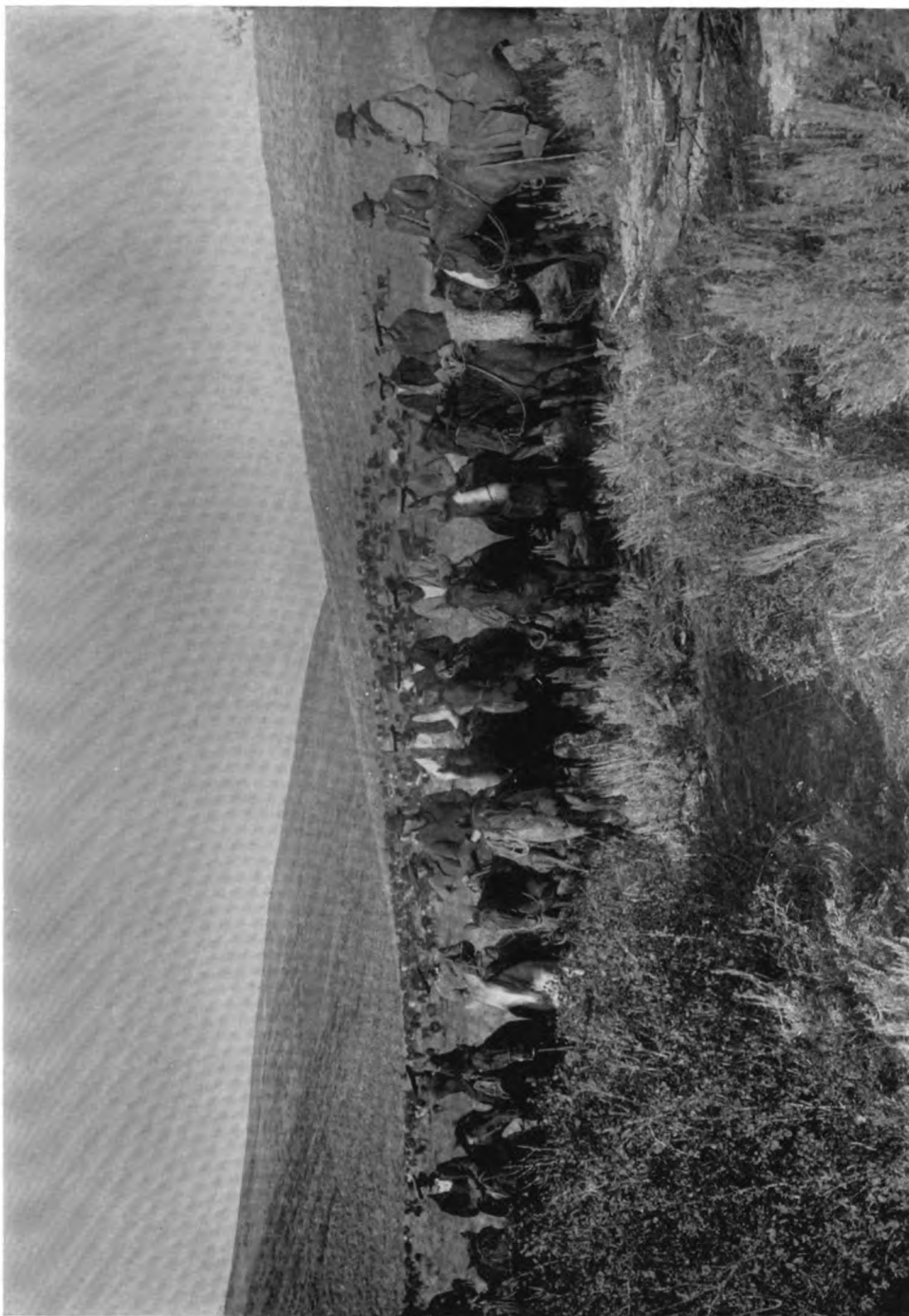
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WOODS LAKE: ON THE CONTINENTAL DIVIDE OF THE COLORADO ROCKY MOUNTAINS
(Photo. by McClure, Denver. Reproduced by courtesy of Colorado Midland Railway.)



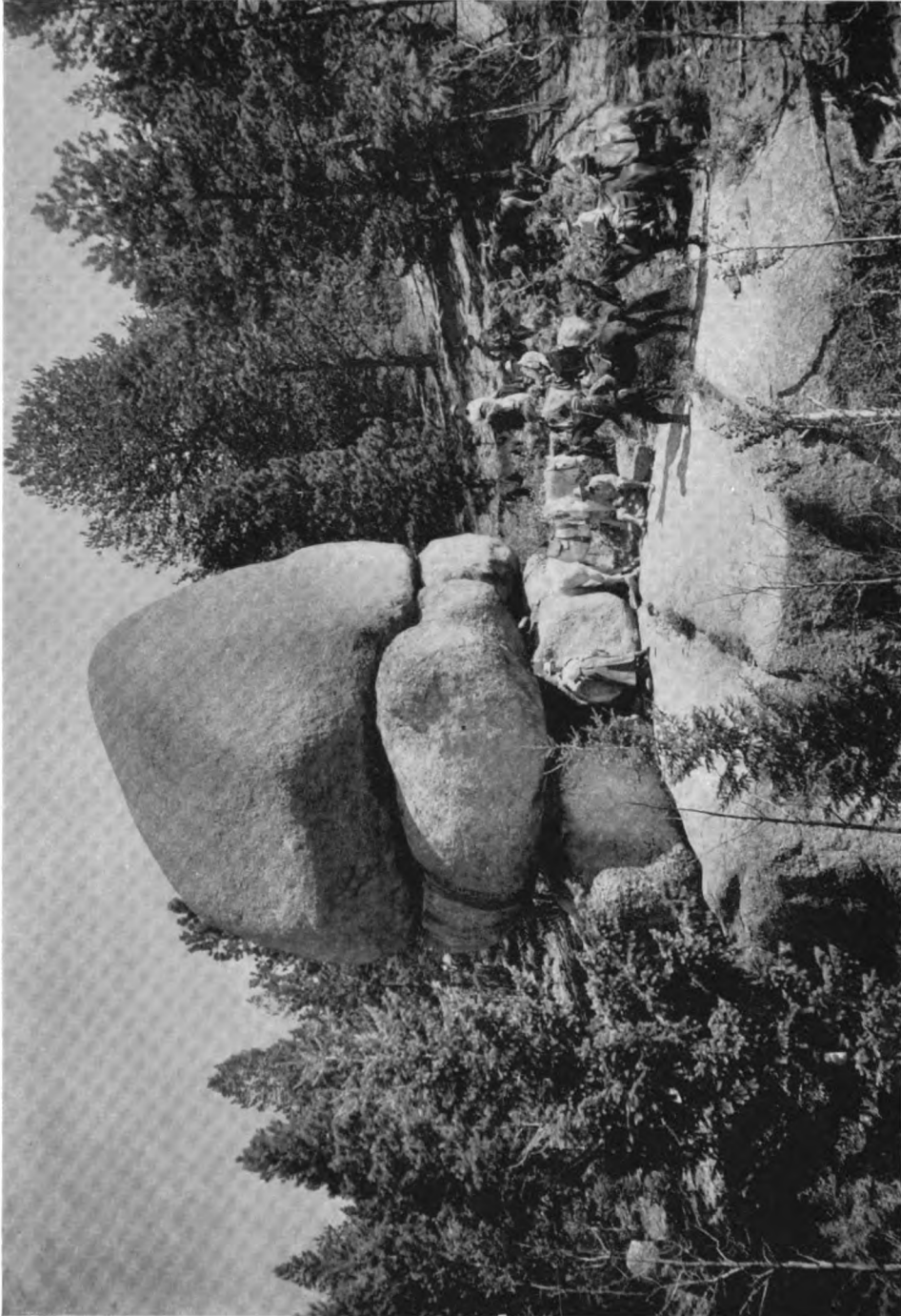
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MANITOU, COLORADO: A SCENE TAKEN FROM ABOVE THE TOWN, FROM THE CRYSTAL PARK AUTO ROAD
(Photo. by McClure, Denver. Reproduced by courtesy of Colorado Midland Railway.)



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COWBOYS (REAL ONES) ON A "ROUND-UP" NEAR RIFLE, COLORADO
(Photo. by McClure, Denver. Reproduced by courtesy of Colorado Midland Railway.)



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GRANITE BOULDERS ARE FOUND IN LARGE NUMBERS: SKELTON RANCH, NEAR WOODLAND PARK, COLORADO
(Photo. by McClure, Denver. Reproduced by courtesy of Colorado Midland Railway.)

PEACE: by Walter J. Renshaw



IN *Letters that Have Helped Me*, William Q. Judge says: "Use with care those living messengers called words." In studying words etymologically, i. e., as to the value and meaning of their roots, one is struck by the degeneration of words until they come to signify in common use something far away from, perhaps even contrary to, their original meaning, their living message.

The word "Peace" has suffered the degeneration inflicted on some of the noblest words of our language, and one has only to think of the word *pacify*, say in connexion with a spoiled child, to realize the extent of its degradation. The word peace comes from a root signifying to *bind* or to *unite*, as is seen in the cognate word *pact* — a contract or league.

The world, since a certain time, to be noted later on, is becoming full of cries of Peace! The war-weary world groans for peace. Many are running to and fro if haply they might find peace, crying, "Lo here, and lo there!" but peace cometh not.

While much good has undoubtedly been done by peace-advocates, very little impression has been made on the rampant militarism of the age, and it is becoming the fashion in certain quarters to sneer at their efforts, and to try to down them by the opprobrious epithet of *pacifists!*

War, militarism, spring from the ungoverned selfishness of the lower nature of man, the selfish, personal, animal side of human nature. In the absence of a true philosophy of life, of a knowledge of the higher, the Divine nature of man, the Soul (another word which has lost all its grandeur and become the plaything of sectarianism) — in the absence of true Soul knowledge, war is the inevitable result of the divisions of men. Each lower nature fights for itself. In the soul-life all mankind is one. Brotherhood is the law of life, and the unbrotherliness we see all around is, as Katherine Tingley has said, "the *insanity* of the age."

It is no good dealing with effects while their prolific causes remain unchecked. The lower human nature cannot be pacified. It is insatiable, all-desiring, all-devouring, and only limited (through a *merciful* provision of nature) by the weakness of man's frame and the shortness of his life. Removed for a while from the scene where he has destroyed all his spiritual powers and worn out his bodily frame

and its faculties long before their time, he returns, reaping what he sowed, hampered by disabilities of his own making, just so that he may learn he has been on the wrong path and begin the search for the right one, the path of brotherhood, the peace-path.

Nor can the lower nature of man be rationalized by "an enlightened selfishness," for it is essentially irrational. There is ever, as Carlyle says, "the cursed fraction" which eludes the nicest, most rational calculation —

The little rift within the lute,
That by and by shall make the music mute.

The lower nature of man can neither be pacified nor rationalized. It must be *spiritualized*; and to this Theosophy alone is adequate. And why? Because Theosophy alone makes true peace. Its philosophy is Universal Brotherhood; its whole grand effort is to form the nucleus of a Universal Brotherhood. No mere "Social Contract" is the aim of Theosophy; nothing less than a divine pact or peace between the souls of men and nations. To man and all his words and works it restores their ancient nobility, their root meanings, possibilities, and proofs.

We have everything by halves or by negatives. Virtue is taken to be the mere absence of vice, instead of being the presence of active life — *virility*. From the Theosophical standpoint every virtue is a potent spiritual power, the key to realms of nature closed to the inactive, the negative, however "virtuous" in the ordinary sense.

Theosophical peace is not the mere absence of strife. It is a positive, active, spiritual power. It is easy to gain an acquaintance with the terms, phraseology, categories of Theosophical literature — which is open to all. But as Madame Blavatsky said, "Theosophist is who Theosophy *does*." And the real mark of a Theosophist is that he is at peace: at peace in his own nature first, and at peace with his fellows. Until he is so he is not a Theosophist, however Theosophical his language and ideas may be. It is only in that divine virile peace that the soul can grow, and the man *begin to be* a Theosophist. A true Theosophist makes peace, gets the real knowledge of it; not the mere mental comprehension of it, but the spiritual apprehension, the taking hold of it and making it a living power in his everyday life.

Theosophy spiritualizes the word peace. As we have seen, virtue is commonly taken to be the absence of — *push*. But while there is one virtue of the immovable object, there is another virtue of the irre-

sistible force. We all remember the conundrum of our schooldays: "What happens when an irresistible force meets an immovable object?" Of course when one of these is posited the other is necessarily excluded. Perhaps the ordinary "pacifist" hinders his own efforts by thinking of what he is attacking too much as an immovable object — human nature as ordinarily conceived, without the spiritual illumination of Theosophy — and so he finds his force spent and very little, if anything, done.

The Theosophical idea of peace is that it is an irresistible force which knows no final obstacle. It is the mark of the awakened, divine, all-conquering soul of man, alive and advancing to its dominion.

Out from its birth-throes and growing-pains the Theosophical Movement has passed scatheless through the relentless, unceasing attacks of its mortal enemies, stronger and more triumphant because of those attacks. Lomaland, the International Theosophical Headquarters, is a synonym for peace: Theosophical Peace; International Theosophical Peace. Around its ceaseless Theosophical peace activities of Music, the Drama, Literature, Art, Business, Industry, it has gathered, and continues to gather in ever-increasing numbers, warm hearts, open minds, heroic lives; the cultured, the gifted, those who love their fellows, who seek peace and ensue it. All these, from its world-wide membership, it has gathered at the International Theosophical Headquarters, Point Loma, California, into an international unit of brotherly love and energy the like of which has been unknown in the world throughout recorded history — a royal body of Peace Warriors in the Great Cause of Human Perfection through Theosophy, the Divine Wisdom, whose advent in 1875, with the appearance in the West of Madame H. P. Blavatsky, marks the entrance into human life of the new Peace-thread. This is a matter of traceable history.

The lives and works of the three Theosophical Leaders and Teachers mark the path of this new Peace-thread in recent history and now, Lomaland, the creation of Katherine Tingley, the third Theosophical Leader and Teacher, is recognized as an impregnable center of world-peace. This is because here the Râja Yoga system of education is established. Râja Yoga means literally, "Kingly Union" (or Royal Peace), the spiritual peace and balance of the whole nature of man, all faculties working together in harmony with the evolutionary laws of nature and the soul towards the great end of human perfection.

In Râja Yoga the Theosophical ideal of peace is demonstrated to be no less than a new and higher order of life, in which all that is noblest, most beautiful, and most inspiring, is evoked and becomes a part of the daily life. Thus music and the arts, culture and craftsmanship, are spontaneous natural growths in this Theosophical atmosphere of brotherhood and peace.

From this ceaselessly active center of world-peace the spiritual energy thus evoked and concentrated is now led to another ancient home of peace, beautiful, legend-haunted Visingsö — “the Pearl of Sweden,” the land of the Viking, the Skald, and the Saga. If *their* hands and songs were war-red — it was theirs to cleave a way through a peace that had lost its virility, for the new peace that is to be.

Many have been the visions of poets, prophets, and seers, of a “New Order of Ages” — a divine “Republic,” a “City of God,” a “New Atlantis,” etc. Among the moderns Browning (in *Paracelsus*) and Whitman (in *Song of the Exposition*) have seen and stated it with the greatest clearness. Indeed Whitman seems to have had an intuition, startling in its fidelity of detail, of the new order of life actually obtaining at Lomaland. Before quoting this we may notice that in the *Song of the Redwood Tree*, which commences: “A California song . . .,” he sees in “The flashing and golden pageant of California” (thus fixing the site of the fulfilment), “the promise of thousands of years, till now deferred, promised to be fulfilled” . . . “The new society at last, proportionate to nature. . . . Clearing the ground for broad humanity, the true America, heir of the past so grand, To build a grander future.” And the burden of his “waking vision” is Peace:

Mightier than Egypt's tombs,
Fairer than Grecia's, Roma's temples,
Prouder than Milan's statued, spired cathedral,
More picturesque than Rhenish castle-keeps,
We plan even now to raise, beyond them all,
Thy great cathedral, sacred industry, no tomb, . . .
As in a waking vision,
E'en while I chant I see it rise, I scan and prophesy outside and in,
Its manifold ensemble.

Around a palace, loftier, fairer, ampler than any yet,
Earth's modern wonder, history's seven outstripping, . . .
Over whose golden roof shall flaunt, beneath thy banner Freedom,
The banners of the States and flags of every land,
A brood of lofty, fair, but lesser palaces shall cluster.

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

Here shall you trace in flowing operation,
In every state of practical, busy movement, the rills of civilization, . . .

In large calm halls, a stately museum shall teach you the infinite lessons of
minerals,
In another, woods, plants, vegetation, shall be illustrated — in another animals,
animal life and development.

One stately house shall be the music house,
Others for other arts — learning, the sciences, shall all be here,
None shall be slighted, none but shall here be honored, helped, exemplified. . . .

The male and female many laboring not,
Shall ever here confront the laboring many,
With precious benefits to both, glory to all,
To thee America, and thee eternal Muse. . . .

Echoed through long, long centuries to come,
To sound of different, prouder songs, with stronger themes,
Practical, peaceful life, the people's life, the People themselves,
Lifted, illumined, bathed in peace — elate, secure in peace.

Away with themes of war! Away with war itself!
Hence from my shuddering sight to never more return that show of blackened,
mutilated corpses!
That hell unpent and raid of blood, fit for wild tigers or for lop-tongued wolves,
not reasoning men. . . .

Humanity has long wandered through the blood-red valley of woe;
its feet have long been “washed in the blood of its heart,” and can
we not feel the nearness of peace even now?

“Peace be unto ye, O ye nations,” is heard on all sides; and peace
yet tarrieth. Nowhere has it yet been said to the nations: “*My
peace I give unto you.*” The International Theosophical Peace Con-
gress at Visingsö is the opening wider of the Gates of Life and Peace
for the nations, to whom the Theosophical Movement, through its
Leader Katherine Tingley, says:

*“All my works are Peace. Pleasant and Joyous is the Path of
Peace. My Peace I give unto You, O ye Nations. Peace to all Beings.*

Mathematics at the Râja Yoga College(From the *Râja Yoga Messenger*, July, 1913.)

SO many articles have appeared in newspapers and magazines about alleged discoveries of ways to trisect an angle, that it may be of interest to our readers to learn that the problem admits of a very simple, and purely Euclidean, solution. In Euclid's fourth proposition of the first book, he makes use of coincident planes, one triangle being supposed to be moved upon another, by translation and rotation, until they finally coincide. In either of the moving coincident planes, according to Euclid's axiom, a circle may be described from any center. And in the case quoted, it will be noted that the apices of the equal triangles having first been brought into coincidence, one of the coincident planes has to be rotated relatively to the other, around that point as a center, before the first pair of equal sides can be brought into coincidence. Calling one plane M, and the other N, and the point of rotation A, we see that the point A is common to the two coincident planes. Now suppose that in plane N there is a point B, the center of rotation of a third plane, Q, coincident with plane N; and that another point, C, is marked on plane Q, so that the distance BC on plane Q, equals AB on plane N. Then plane M remaining stationary, plane N rotates round A, while plane Q simultaneously rotates round B, so that point B describes a circle on plane M, while point C describes a circle on plane N. Thus there are two centers of motion only, and this is all that is needed to trisect any angle. The method in detail is simplicity itself, and was discovered by an Irishman in the middle of the last century, and when propounded in the Râja Yoga College here, as many as eight different Euclidean proofs were found by various pupils. A recent method discovered by a pupil in Philadelphia, employs ten centers of simultaneous motion. Like others, this problem may be said to belong to the Euclidean domain of kinematics.

A TEACHER

Earthquakes and Rainfall, etc.: by Student

IN the latest Bulletin of the Seismological Society of America, an article on earthquakes and rainfall infers that, so far as shown by incomplete data, there is a general agreement between the maxima-years of earthquakes and of rainfall. Water infiltration probably stimulates chemical change. Seismograph records show curious results regarding the rigidity of the Earth. The crust sinks and rises under high and low barometric pressures, as well as with the rise and fall of the tide. Would a globe of mean density $5\frac{1}{2}$, and of the rigidity of steel behave thus? It might, if a hollow shell; but then what about the mean density?



THE SCREEN OF TIME

The International Theosophical Peace Congress

AS announced in the Stop-Press Telegram of the last issue of *THE THEOSOPHICAL PATH*, it was hoped to present a fairly full report, accompanied with photographic reproductions taken on the spot, of the proceedings of the Peace Congress held June 22-29, on Visingsö, Sweden, but this has been found impossible. In accordance with telegraphic instructions from the Editor, readers of the *PATH* will in all probability have the opportunity of getting fuller and better reports in a supplement or supplements to *THE THEOSOPHICAL PATH* to be issued in due time. Meanwhile the following general summary supplies to some extent the place of a fuller notice.

It was stated in the stop-press telegram of last month that M. Anders de Wahl, the Swedish actor, recited the words of the historical drama, *The Forerunners*. This was an error, caused by misconstruing advices from Visingsö.

The International Theosophical Peace Congress, convoked and directed by Madame Katherine Tingley, and held in the island of Visingsö, Sweden, June 22-29, has proved one of the greatest successes in the history of the Theosophical Movement. Many thousands of delegates and visitors attended, most of the leading countries of the world being represented; every available steamer on Lake Vattern was chartered to convey the crowds from the mainland to the island, and the whole accommodation of the island itself for putting up guests was taxed to the uttermost. Every session was marked by unusual enthusiasm, and again and again Madame Tingley received ovations, not only from the accredited representatives of the Universal Brotherhood and Theosophical Society in the different countries of the world, but also from the many thousands

of visitors drawn to Visingsö by the desire to hear Madame Tingley, by the fame of the Râja Yoga representatives from Point Loma, and by the wish to become acquainted with the tenets and objects of Theosophy.

At this time of the year lovely Visingsö is at its loveliest. The air is sweet with the scent of lilac—"a pleasant smell withal," as old Pepys has it; the laburnum is in its full yellow glory; the turquoise waters of the lake—sister to Lake Lemán in its wonderful delicate color—are at their smoothest and sunniest; the birds are a marvel of music all day and far into the late twilight, and the night is given over to "Philomel with melody." Beautiful ruins of Visingsborg, Per Brahe's castle, set in the mysterious forest; the new, beautiful Greek Temple, built by Katherine Tingley, set on an eminence that makes it visible from far off beyond the lake; the open-air theater constructed for the two plays that were presented—there you have a few features of the exquisite *mise-en-scène* of the Theosophical Peace Congress.

On the first day, the international representatives gave addresses and greetings, and communications from Peace Societies and other public bodies all over the world were read. Then followed the presentation of an historical play entitled *The Forerunners*, in which characters took part representative of the various nations; and in the evening, the vast audience had the opportunity of witnessing, for the first time outside Point Loma and San Diego, the Greek play *The Aroma of Athens*, which has caused such a stir in dramatic circles and among the public on the Pacific Coast. The words of the former play, *The Forerunners*, were spoken in Swedish, the scenes being presented in the form of tableaux; *The Aroma of Athens* was given in English, most of the leading parts being taken by the Râja Yoga representatives from Point Loma.

On the second day, addresses by the international representatives were continued. The cantata *The Peace Pipe*, from Longfellow's *Hiawatha*, the music specially composed for the occasion by Rex Dunn, one of the Râja Yoga students from Point Loma attending the Congress, was given for the first time. The central feature of this day's proceedings was the laying of the corner-stone of the Visingsö Râja Yoga College with impressive ceremonies by Madame Katherine Tingley.

On these two days the sessions of the congress were open to the public, and in addition to the distinguished delegates from other countries, many prominent Swedish people were present. A very noteworthy feature of the congress was the exhibition of pictures by Swedish and foreign artists on view in the Greek temple. Madame Tingley had taken with her from Point Loma a large number of paintings by artists resident there, from which the visitors were enabled to get a splendid idea of the natural beauties of this favored spot, and also of the high principles which form the foundation of the work and life of the students. In the Swedish department there were pictures by Hilleström, Sandberg, Wallander, Hockert, Malmström, and other masters of bygone times, illustrative of native life and culture in the past, and portraits by Cederström, Carl Larsson, Stenberg, Tirén, Wilhelmsson, Alf Wallander, Zorn, and others. Julius Kronberg, whose magnificent gift to the Râja Yoga College at Visingsö has already been commented upon in these pages, was represented by his monumental painting *Eros*; and Ernest Hosephson by his richly and beautifully colored *Fawn and Nymph*. A few of the best works of Liljefors and Kreugers represent animal painting; while in landscape, such eminent names as those of Alfr. Bergstrom, Anna Boberg, Fjaestad, Bengt, Hedberg, Kallstenius, Reinh. Norstedt, Skanberg, Charlotte Wahlström, and others, were found. Throughout the exhibition an endeavor was shown not to let landscape painting take the precedence over portraits, as is so often the case at exhibitions of modern art. Several of the pictures exhibited will remain permanently at the Râja Yoga College at Visingsö; among these are Carl Larsson's cartoons made for the painting of the roof of the foyer of the Dramatic

Theater at Stockholm, which he has donated; and Julius Kronberg's magnificent donation, which includes the *Eros*. The exhibition was in charge of Professor Oswald Sirén, who holds the chair of the History of Art at Stockholm University, and who is perhaps the leading authority on this subject in Northern Europe. K. V. M.

From Our Special Peace Correspondent

Visingsö, Sweden,
May 31, 1913.

Dear Comrades:

This is the first line I have written from our new-old home. I take up the narrative where I dropped it in the letter written to you from Göteborg.

Tuesday, the twenty-seventh inst., at noon, we left Göteborg in a special car for Jönköping. At the station in Göteborg a number of the local members were assembled to bid us farewell and each member of our party was presented with flowers — large bouquets for the ladies and roses in quantities for the men. The Râja Yoga Visingsö Chorus sang several songs before boarding the car; and as the train pulled out, the sweet strains of their fresh, pure, young voices were wafted skyward on the sparkling air of a northern springtime. And with these aspiring notes from the shores of the Pacific were mingled responsive cheers born in the hearts of those who still echo the warcries of the Vikings.

No one could wish to see more ideally pastoral pictures than those which lined the road on either side from Göteborg to Jönköping; and so abstracted from time were we in contemplating the lovely landscape that the four-hour journey would have seemed but the dream of a moment had it not been that at every town with newspaper facilities through which we passed, a crowd had gathered, and in response to their smiling insistence, the Râja Yoga Chorus repeated those songs which on sea and land had been such a talismanic "sesame."

We only stayed one night in Jönköping, but if possible the triumph here exceeded that at Göteborg. Here the Leader did not address the audience, but even without this the response to our efforts was all that could have been wished for. The Leader as well as the performers were disinclined to ac-

knowledge encores save by courteous bows; but despite this disinclination, the audience fairly demanded encores, and so continued was the demand that the performers receiving an approving nod from the Leader, gracefully complied.

I must not attempt a detailed description of the incidents of the Jönköping evening; for if this were done for every day, I would not have time to participate in the crowding events that fill every waking hour, and I would not be able to make my narratives even approach the chronicle of our tour. I will say, however, that the Headmaster of the largest High School in Sweden gave us for the evening in question the use of the music hall in the college building and also offered as doorkeepers and ushers about a dozen of his young men fitted out in their cadet uniforms and decorated with sashes made of the Swedish colors, yellow and blue. Many of the young people were present, and so delighted were they, so gentlemanly, that the Leader introduced a number of them to our Râja Yoga representatives. In another moment a photographer was taking flashlight photographs of the stage-group with a portrait of Per Brahe in the background, and, intermingled with the Râja Yoga young people were a half-dozen of the cadets of the Jönköping College.

The next morning, Wednesday, May 28, our party embarked on the lake steamer *Per Brahe* for Visingsö. The day was perfect, the surface of the lake scarcely showed a ripple, the air was clear, and the hills and valleys on either side were clear; here and there a clearing covered with the green of agricultural industry; and as we neared the shore we could see the peasants in their quaint costumes and with their queer little wagons. We were soon breathing the fragrance-laden air from the land, and then saw its source to be in the abundant wild flowers and in the wealth of bloom on wild and cultivated fruit trees. As the boat steamed into the harbor, flying the School flag, we felt we were entering the port of another home.

Upon landing, after a photograph for our Point Loma comrades was taken, we moved at once toward our new quarters. Everything had been arranged before our arrival, and every one had been assigned to a particular place.

The activities of the day of which I am writing and of the three succeeding days resembled nothing in my knowledge except the first few days when, in 1900, the Leader took charge of the Homestead at Point Loma. The details you must imagine or get by a recital from the lips of those among you who were present in those eventful times.

On Friday and Saturday the Leader took several parties over to the grounds which are owned by her and on which it had been arranged to lay the corner-stone and ultimately to build the Visingsö College. During the same time she had managed to get various property owners to put on their real estate caps and to figure on prices. On Saturday morning *we* thought she had determined to purchase a new site, just east of the one now owned by her and which, unlike this latter, had a frontage on the lake; when lo, we were all called out to the grounds adjoining the hotel, were directed to bring compass, stakes, and measuring-tape, and to take part in ceremonially driving a post at the northeast corner of the new school site, adjoining the tourist hotel. So the corner-stone is to be laid on land that belongs to the Swedish Government and which the Leader holds by lease. This step seems to indicate a confidence in the future of the school that really amounts to a certainty of its success and popularity. This day, then, Saturday, May 31, 1913, is a most fitting day on which to make my first official report from Visingsö—it is the day when the school-site was actually traced out by the Leader's eye and outlined by her footsteps.

The stake was set, driven to steadiness by strokes from the Leader's hand, and then deeper set by seven strokes from each, in the order named, of the following: Torsten Hedlund, Dr. Bogren, Mr. Gyllenberg, Mr. Hageus, Mr. Harris, Mr. von Greyerz, Mrs. White, Mr. White, Mr. Wijkström (German Consul).

Today, Sunday, the first public meeting was held and was attended by quite a number of islanders and of visitors from Jönköping. It was held in the open between two monarch oaks and consisted chiefly of music. Lieutenant von Greyerz also announced in Swedish the various features of the Peace Congress program and told the audience that these meetings would be repeated at the same hour and place on each Sunday until the

Congress convened, and would be resumed and continued indefinitely after the Congress adjourned.

Before the meeting to which I have just referred began, the Leader called several of the members together beneath one of these fine old oaks and made an address in which she pointed out the significance of the gathering and the necessity for it. Among other things she said that in the inauguration and in the progress of the work in which we were engaged, we could not afford to be negative, for opposing forces were active, and if we allowed the moments to be unguarded, or if we neglected to fill them with creative images and invigorating thoughts, our best efforts would suffer.

The island is a nature gem, alike, and yet so unlike, Point Loma; the stillness and mystic-suggestiveness, as if the gods were near, is identical with Lomaland; but the forests of ash and fir and birch, poplar and pine, the great oaks in their tender new spring clothes, the lilacs tinting the many shades of green with their purpling blushes, and the rippling waters glinting through the openings amid the leaves, show another side of nature's shield. Yet we are at home; this proves to all of us that the deeper life is outside of time and place, and that visible nature is only the changeful garment which the spirit of the world puts on to hide its splendor; a veil woven in the likeness of the beauty it seeks to cover.

Iverson L. Harris,
Special Correspondent.

MAGAZINE REVIEWS

International Theosophical Chronicle
Illustrated. Monthly.

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

The June issue contains a number of splendid essays on the subject of International and Theosophical Peace, many of them by Râja Yoga students of the College of Point Loma, California, and they will well repay perusal. The reception given to the Scandinavian residents of San Diego in the Greek Theater, Lomaland, just before the departure of Katherine Tingley and students for the International Theosophical Peace Congress in Sweden, is described, including the speech then delivered by Katherine Ting-

ley. "The Power of Ideas" is an excellent contribution.

Den Teosofiska Vägen

Illustrated. Monthly.

Editor: Gustav Zander, M. D.,
Stockholm, Sweden.

The Theosophical Peace Congress, then about to be held in Sweden, together with its allied topics, naturally occupies a foremost place in the June number, the subject being approached from various standpoints in different articles of high literary and philosophic excellence; while the practical solution already achieved by the true educational methods of the Râja Yoga system is clearly outlined. Accounts of Katherine Tingley's present work in Sweden are given, with some of her public addresses.

Der Theosophische Pfad

Illustrated. Monthly.

Editor: J. Th. Heller, Nürnberg, Germany.

The June number is appropriately occupied with articles and addresses relative to the International Theosophical Peace Congress at Visingsö, and begins with a poem offering Germany's greeting to the Congress, in which Fealty, Courage, Song, and all the qualities of the Germans and the works of their heroes and thinkers are offered up on the altar of Unity. Then follows Kenneth Morris' fine article on "Theosophy and International Peace." Montague A. Machell, in a paper on the relation of the Peace Congress to History, draws the analogy between Nature and the history of mankind, and indicates that such movements as the Peace Congress, initiated by great Teachers, are important stages in human evolution. Grace Knoche gives an account of what Katherine Tingley has done in the cause of International Peace, especially by her crusades among the nations, relighting ancient fires, as among the Maoris and Samoans. Pictures of scenes in Visingsö and other subjects connected with the Congress lend attraction to this number.

El Sendero Teosófico

Illustrated. Monthly.

Editor: Katherine Tingley, Point Loma,
California, U. S. A.

The July number gives prominent place to valuable contributions dealing with the

Râja Yoga educational system and its history, à propos of the Peace Congress at Visingsö, Sweden. "Aphorisms on Karma," by W. Q. Judge, are continued from the previous issue. An article on eastern and western conceptions of justice forms an admirable study in an important aspect of comparative religion. Other contributions are: "The Latin-American Ideal," "The Castle of Sleep," etc. The illustrations from Tivoli, Italy, are as usual superb, while there are many others, from New Zealand, England, Sweden, and Colorado.

Râja Yoga Messenger
Illustrated. Monthly.

Organ of the Râja Yoga School, Point Loma, California. Conducted by a Staff of the Younger Students of the College.

The July number, the second of the three Special Peace Congress Numbers, is fully as interesting as the June Double Number and maintains the high standard set by that issue. Of particular interest in connexion with the recent International Theosophical Peace Congress at Visingsö, Sweden, is a two-page Supplement consisting of a beautiful picture of the central buildings of the Râja Yoga College at Point Loma, under which and within a decorative border is the "Greeting to the Assembled Delegates of the International Theosophical Peace Congress, Visingsö, Sweden," from the students of the Râja Yoga College. It is artistically printed in sepia and is worthy of being framed. The editorial and the leading article, "Universal Peace," and "Crusaders," are treated in that refreshing manner that is characteristic of the Râja Yoga students.

The arts and crafts, the forestry work, and the physical culture and out-of-door life of the students are instructively explained in separate articles, and a *résumé* of the events leading up to the Peace Congress, together with a letter from one of the Râja Yoga Correspondents now in Sweden, bring to a close a most interesting number of this entertaining school paper. There are as many as forty illustrations dealing mostly with the school life at the Râja Yoga College, one of which shows three views at the Aryan Theosophical Press where this and the other artistic publications of the International Theosophical Headquarters at Point Loma are printed.

East and West (Bombay, India)

We take pleasure in calling attention to *East and West* (Bombay, India) which takes a high place among the magazines of today, and always has articles of interest from leading writers, both Eastern and Western. The aim of this excellent magazine is expressed on its cover in the following quotation from Tennyson:

"And East and West, without a breath
Mixt their dim lights, like Life and Death,
To broaden into boundless day."

In the April issue the following articles are worthy of note: "Zaibunnisa: the Poet Daughter of Aurangzaib," by Syed Abdullah Brelvi, M. A. "This gifted princess, the eldest daughter of that most erudite though not the wisest of the Moghul emperors, Aurangzaib," was born in A. D. 1639. The article is of especial interest as throwing light on the position and influence of woman in those days. Several gems of thought from the writings of this brilliant princess are quoted in the article from which we cull the following:

"Wherever you see acute suffering in the world, seek to remove it by words as sweet as 'the song of the nightingale' and deeds as self-sacrificing as 'the burning of the moth' (in the flame of the candle)."

This calls to mind that exquisitely beautiful passage in *The Voice of the Silence* (by H. P. Blavatsky):

"Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

"Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye."

The story of the princess' life is charmingly told by the writer.

"A Humanitarian Ruler of India," by Mrs. Arthur Bell, is an interesting account of the Emperor Aśoka, the third ruler of the warlike Maurya dynasty who reigned in the third century B. C. Several extracts are given from the various edicts which Aśoka caused to be engraved on rocks, stone pillars, and on the walls of caves, many of which still remain. In the words of the writer:

"One and all breathe forth the spirit of true humanitarianism that only within the last few decades has begun to leaven the West."
J. H. F.

The Universal Brotherhood and Theosophical Society

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

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

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

MEMBERSHIP

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

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

OBJECTS

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

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

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

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

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

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

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

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

THE SECRETARY

International Theosophical Headquarters
Point Loma, California.

THE THEOSOPHICAL PATH

MONTHLY ILLUSTRATED

EDITED BY KATHERINE TINGLEY

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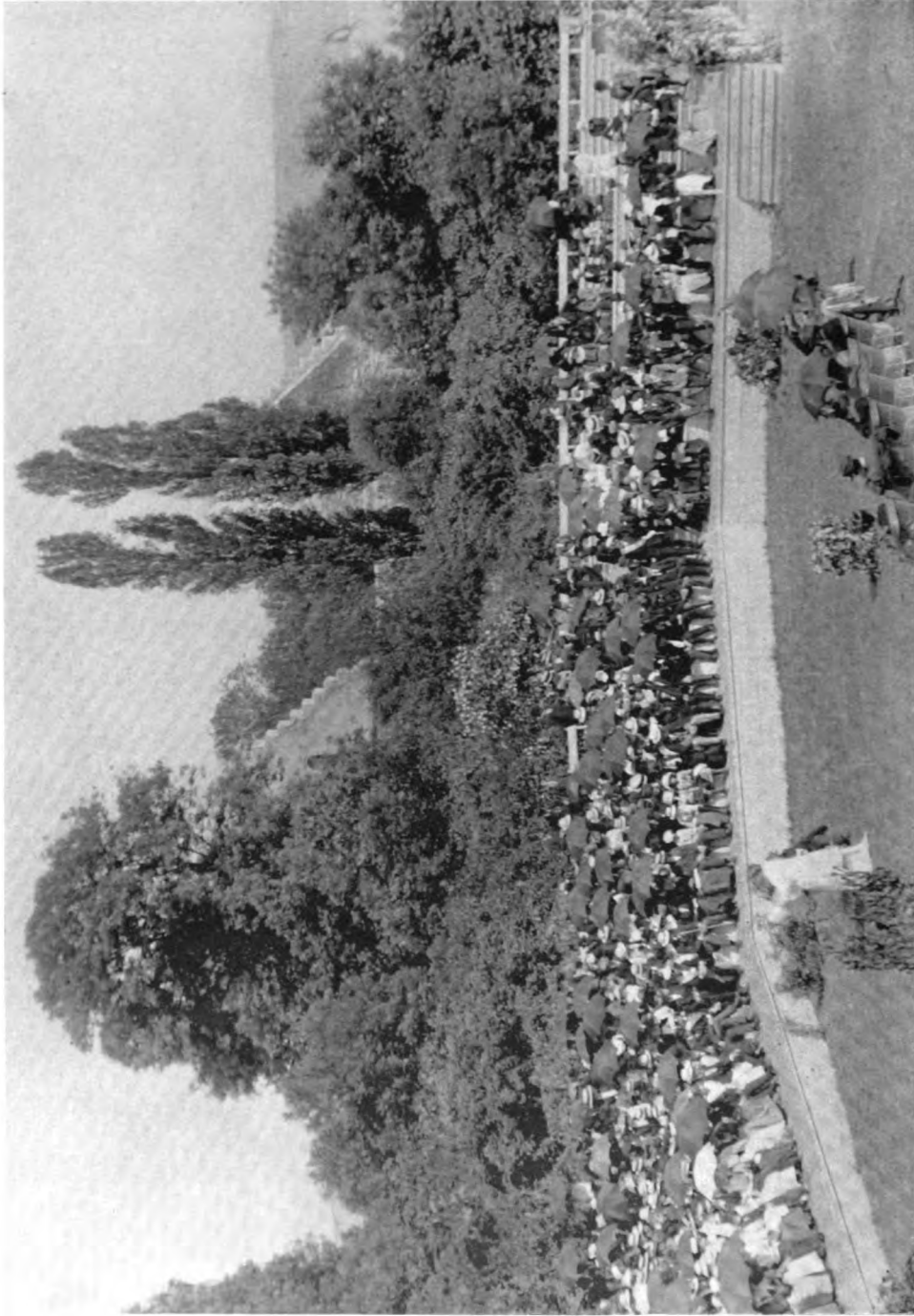
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**KATHERINE TINGLEY ADDRESSING PUBLIC MEETING IN THE OPEN-AIR THEATER, VISINGSÖ, SWEDEN
SUNDAY, JUNE 29TH, ON THE OCCASION OF THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS**

This view shows only about one-third of the theater and of the audience.

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. V

SEPTEMBER, 1913

NO. 3

If there be no reasons to suppose that we have existed before that period at which our existence apparently commences, then there are no grounds for supposing that we shall continue to exist after our existence has apparently ceased.

—*Shelley*

IS THE WILL FREE? by H. T. Edge, M. A.



“**D**ETERMINISM or Free Will” is a title that one reads at the head of discussions, which shows that people still love to debate a very old question — whether the will is bound or free. It might be as well to begin by defining the word “will,” with a view to arriving at a definition agreeable to all parties in the debate. Indeed, that would seem to be an indispensable preliminary, yet it is sadly neglected. The result of the neglect is what might be expected — endless confusion. It is like trying to solve an equation with too many unknown quantities; and too often also there are mistakes in the algebra, leading to such solutions as $2 = 3$, or $2 = 2$ — that is, to absurdities and truisms.

It is safe to say that that which is ordinarily understood by the word “will” includes factors which are bound and factors which are free; hence, according to this meaning, the will is both free and bound. But here we find it necessary to define the word “free” also. Free means unconditioned, and it would seem that only the Absolute can be free in this broad sense of the word, and that every being in the universe must be conditioned to a greater or less extent. In short, freedom is relative.

Our actions are determined by various incentives known as wishes, desires, passions, etc. If we cannot resist these desires, then our will is bound. If we resist them, we do so in obedience to some other and stronger motive. In this case we can claim that our will is relatively free, but yet it is conditioned. We must always act in accordance with some law; it is inconceivable that a being can act without incentive of any kind. Hence all action may be said to be conditioned. The

expression "freedom of the will" has therefore to be used in a relative sense. But this need not trouble the practical man, since the human will, conditioned though it be in a strictly philosophical sense, is nevertheless a great deal freer than the most ambitious man imagines.

As long as man remains subject to the desires and impulses arising from his lower nature, he is bound by a chain of cause and effect. But no man is so completely enslaved as that; his ability to propound the problem at all indicates the existence in him of another factor which alters the situation. Behind all the moving parts of our mind and emotions there is the stable center, the source of our identity or selfhood, which we often seek but fail to find. It cannot be an object of contemplation by the mind, its very definition precludes that possibility.

The practical question is how to free our faculties, our power of action, from the various attractions and repulsions set up by our desires and misunderstandings. As to the purely philosophical question, we may leave that to those interested in it, reserving for ourselves a faith in the axiom "*solvitur ambulando.*" The problem of motion is solved by moving; and perhaps the philosophical solution of the problem of the freedom of the will is consequent upon its practical solution.

Yet, when our power of action shall have become independent of the said attractions, how then do we propose to act? The answer is — in fulfilment of a higher law, in accordance with a clearer vision, in obedience to a diviner urge than that of mere desire — say, divine love, the feeling of harmony with all that lives.

In the above remarks the word "will" seems to have become equivalent to "power of action." It is our power of action that is bound — bound by our likes and dislikes. Hence we have to overcome our likes and dislikes, if we would be free from their bondage.

The word "will" frequently means a strong desire, as in the phrase "self-willed," or as when we say that Napoleon had a strong will. By contrast with this, Theosophical language uses the word "Spiritual Will" to denote a deeper power that may actuate us and enable us to act independently of our desires. This power is evoked by unselfish devotion to the highest ideals of truth and right which we can form. Its spell is "Not my will but Thine be done!" No doubt pious people have by their devotion evoked the aid of this power,

though without understanding its nature or source. It is existent in all men and can be evoked by devotion to truth and right and in no other way. It is a power that cannot be used selfishly or wrongfully or harmfully. There are lesser powers latent in the mysterious complex nature of man, and these can be summoned in various ways; but they are of the lower nature and can do mischief; nor do good intentions save the ignorant evoker from the consequences of his ignorant handling of unknown forces. Much danger threatens society at the present time from the prevalent dabbling in such forces, and one of the principal objects of Theosophy is to counteract that danger by indicating the true and safe path to emancipation.

Our original question, then, is thus answered: *the personal will is not free; the Spiritual Will is free* — free in all significant senses of the word.

How to summon to our aid the Spiritual Will constitutes the great Quest, the pursuit of wise men throughout the ages. It is this that the great Saviors and Sages have sought to teach; it was this that was taught in the ancient Mysteries. This is the eternal Way or Path, always the same, though with many approaches. We can all achieve relative freedom by sacrificing desires to higher aspirations. A service of love may wean a selfish man from his wretched crankiness. There is no limit to the extent to which the principle can be applied.

At the root of all motion we must posit a self-moving power; this is a philosophic axiom. And we are obliged to suppose the existence of such a self-moving power in ourselves at the end of the chain of causes and effects (if it be permissible to speak of an end in such a connexion). But there is no sense in trying to jump at one bound to the absolute or to sound the depths of infinity. The practical point is to find that center in ourselves which is independent of our states of mind; the question as to how far this in its turn is conditioned by still higher powers may well be postponed until a further point in our evolution has given us a new point of view. It is a mistake to expect to see the whole road from any given point on which we may be standing; and a still graver mistake to be pessimistic on that account.

There are great possibilities before him who undertakes to achieve this practical liberation of the will; but he must be able to distinguish between his will and his desires. It is for this reason that all true Occultism insists on the primary necessity of devotion to an impersonal object. If self-development be made a primary object, the

motive of ambition persists and ruins the results. Self-development is achieved incidentally to the primary object, which is impersonal. If this explanation seems inadequate, that is due to the inevitable confusion arising from the use of words whose meaning is ill-defined — such as the words “selfish” and “unselfish.” But such obscurities are generally due to making our philosophy too abstract, and they can be removed by bringing it down to practical life. So let us take one or two simple cases in illustration of the difference between personal and impersonal motives.

Suppose a valetudinarian, occupied with the care of his health or with attempts at self-culture, to become enthused on the subject of agriculture, so as to forget about his faults and virtues and failings and devote himself to the care of his plants. Or suppose a teacher interested in his pupils, or a mother in her children, or a father in his family, or any other such case that comes to mind. All these people are forgetful of self-conscious motives and are absorbed in the expression of a broader and more impersonal aspiration. Thus, in the study of Occultism, we seek to identify our interests with a broad and impersonal ideal; and in this way the little personal will is made to give place to the greater Will that inspires our disinterested actions.

In fine the Will is free in proportion as it is unfettered by desire.

“DE MORTUIS —”: by Kenneth Morris

*The evil that men do, lives after them;
The good is oft interred with their bones.*



THIS is true, in one sense, as W. Q. Judge states somewhere: the effluvia, psychically speaking, of evil deeds, being grosser and heavier, hangs about longer in the inner atmosphere than does the effluvia of good deeds; and thus it is easier to put a curse upon a place than to bequeathe it any real benediction; but there is another sense also, and perhaps a more important one, in which this passage may be read. Oh that the right-minded among mankind would fight as intelligently and persistently to uphold the good that is so often interred, as the wrong-minded fight to make the evil that men do persist!

Behind all the events of life a mighty warfare is stirring; the

rise of states, the fall of dynasties, treaties and battles and arbitrations — all these things are the shouts of victory heard by us from afar off, dimly; or they are the flashing of the swords and helmets of the gods moving battleward, that we catch glimpses of through the smoke and confusion of the conflict; or they are the glare and echoes of the lurid fires and thunders of the demons. The story of man is the most wonderful and enthralling of all stories; because it is a cipher, beneath which may be read all the secrets of the universe. Great Camlan endures; every day “the noise of battle rolls among the mountains by the wintry sea”; every day, perhaps, it is given to us to interpose a shield between the helm of Arthur and the traitor’s sword; or again, at any time we may be lending our strength to Medrod, and speeding the blow whereby the King is wounded again and again. Not of old only, but always and now, Odin opposes the demons: who will wait to see which army is victorious? Or who will fight for Odin whether he win or lose?

Who then are the Gods and demons that wage this warfare of the world? Small need to inquire, perhaps; so evident, will we but look for them, are their footprints and the marks of their battling through all human affairs. Are men souls, sparks of the Flame of flames; or are they mere clay impassioned and made crafty? Is their proper motion ascent, or to take the downward road towards hell? May we call for heroic deeds, compassionate lives, flaming aspirations; or must we only expect selfishness and mean ignoble mediocrity? Is it to be soaring or crawling with us? Where the bright conception is maintained, there behold the glint of the wings of the Dragon, the banner of the Gods; where they preach and insinuate the other, look for footprints of the hellions.

These thoughts invade one, in contemplating the fate of earth’s heroes and teachers. It is a sore thing for the demons, that the champions of their opponents here in the world should have a shining reputation unsullied. A great hero stands before mankind as an object-lesson in the divinity of the human soul: the grand and central truth of things, so far as concerns us souls embodied. Of such and such a one history says that he did great deeds: he flamed over half a continent, and broke the bondage of five nascent nations. Transcendent genius was there, surely, some lightning power that shone down from above, and was never evolved of the passions and the selfish thought that schemes for self-advancement. Now mark the

rumors that are to rise and go the rounds of the scandal-lovers, before a century or two shall have rolled over his grave. *A hero indeed? Divine light of the Soul? H-m! — he was a very ordinary human man, let me tell you! Why, all the world knows what he spent on scent — how many affairs of a certain nature he had — just why he went to such a place on such an occasion!* And the baser levels of our minds love to hear these things, and believe them eagerly; no proof is asked for; we will not examine or trace the thing to its source; glittering generalities (a putrescent glitter) shall serve us better than facts; of course it was so with him — are not we ourselves —? The meanest side of human nature is that which will not allow any one to have been better than oneself.

There is no heroism in the ranks of the demons; their warfare is wholly inglorious, a matter of backbiting, of throwing mud at everything bright, unsmirched, and splendid; of offering base, tasty explanations for noble deeds and lives; of libeling where there is no danger of prosecution: libeling the great living, and libeling the great dead. Anything and everything, so as to cast doubt upon the divinity of the soul of man. Immortal Voices spoke to Joan the Maid, and she went forth obedient and did the impossible — impossible, unless there be that great wizard, the Soul, utterly transcending all our petty possibilities. The whole world is indebted to Joan for saving France to the world; but infinitely more because she, of all historic persons, did so triumphantly flaunt the proof of our human divinity in the face of the world. If you can believe in Joan, then also you can believe in Baldur, Alawn, or Apollo; Hercules with all his labors will be but a trifle to you, and you may even conceive of some flamy, unstainable godhood slumbering within yourself. So the great thing will be at all costs to keep you from believing in Joan.

You do not believe in witchcraft, having been born a little late for it; in her own time, however, witchcraft was a cry that would serve well enough. Now, being scientific, we say *hysteria*, or we say *epilepsy*; we care not what far-fetched fools we make of ourselves, so we may but account for the Glory of God, as if it were one of our own diseases. Witchcraft then, hysteria now; yet it is always the same voice that is speaking, the same charge that is made. It matters not what she was, so long as her story shall suggest nothing hopeful to us, nothing to set the imagination free and soaring, to cut the mind from its moorings to drab, trumpery, unlovely, and commonplace

things. Always some new Barabbas of a theory shall be let loose, so that Christ the Soul may be again and again crucified.

Then there is Shakespeare: about him we do know practically nothing, but may know this much: within that personality the divine soul, stirring, found some responsive element; seized upon the mind (with its very moderate education) and utterly transcended it; giving out through that intellect more than many intellects might contain; tapping, you may say, the ocean. Here the man counts for almost nothing, the work counts for all. Let the latter have come from Shakespeare, the modest, unostentatious, businesslike, not over-intellectual nor highly educated, and you are bound to posit that it came through him from sources universal. Do but shout long enough, and tease texts with sufficient patience and ingenuity, and you shall get many to believe that it came not through or from Shakespeare at all, but had its whole source in the mere gigantic intellect of Bacon. And as we cannot yoke together the influences of the soul and meanness, speculation, and the accepting of bribes, behold what great work has been accomplished! We have insulted and degraded the grand dramas; we have accounted for the lightning of heaven with the flame of a farthing dip; we have blasphemed Poetry by fathering on it a merely clever mind; we have said *Tush! there is no ocean! All water is from the kitchen tap.*

Genius is the shining of the soul, the fruition of many lives of effort. Who would approach the soul, must travel on the road of stern morality with the ardent love of mankind to urge him onward. There are black imitations of genius; there are the incandescences of putrefaction; of these we do not speak. But where you find the true and splendid thing, there the effort, the love, and the purity have been. If they are not there any longer, then the light of genius in that man is destined to extinction—and that too happens often enough. The soul that has labored so long comes into a new body; before it has made its link with the young brain and flesh complete, before it has impressed upon these its mastery, they—sensitive, or that soul could never have chosen them—may have gone rioting after delight and satisfaction in strange quarters, and set up habits that the soul will never succeed in quelling. Intermittently it may capture the brain, and speak out a few words of its message for awhile; but in the end it must conquer and drive out the devils, or go. Such souls are Promethean: chained upon the Caucasus of the flesh, and

preyed on by vultures of passion. They defied Zeus the tyrant of old, and brought down fire from heaven for the sake of man. But they shall not bring more fire until Herakles has unbound them; and *we* shall not qualify ourselves to be fire-bringers, by giving ourselves up to be torn by the vultures. Sometimes we talk as if it were these very vultures that brought the fire.

This fact that some geniuses — many — have quenched their light with evil-living; that men have found the soul, and then fallen — is the molehill whereof the enemies of man have made their mountain. The reputation of no Helper of Humanity is safe from them; heaven knows how history may be twisted. By their fruits ye shall know these Helpers; that is the only safe criterion. If one has risen up and spent his life fighting on the side of the angels; if humanity is freer and nobler because of his toil and suffering, there surely will be whispered rumors against him; ten to one, specious evidence will be at hand to show that he was a blackguard. There is but one decent and gentlemanly course to take: scout the whole of it with contempt and indignation. We owe that much to the heroes.

THE ISLAND-CONTINENT: by the Rev. S. J. Neill



THE voyage from Auckland to Sydney takes about three days. Passing along the coast of New Zealand northward one may note several points of interest. The first is the Kawau, a most beautiful island a few miles from the mainland. It was for years the home of Sir George Grey, K. C. B., "England's Great Proconsul," as he was called. A headland, wooded to the water's edge, reaches out like a protruding arm round the most lovely and secluded harbor imaginable. The residence is visible among the trees, just a little way from a sandy beach. The wharf at which you land is of blocks of copper, or so it seems, but they are only the slag of copper smelting from the ore once mined on the island. Here Froude came to see Sir George; and here the High Commissioner for the Pacific was sent by the British Government to consult him on State matters. Though not always in agreement in former days with the Government in London, her late Majesty Queen Victoria always felt a deep regard for the great Statesman, and frequently wrote to him and sent him books; for had he not, humanly

speaking, been a most important link in saving India? — sending the troops which had arrived at South Africa, where he was Governor, to the relief of India, before the news of the mutiny, in those days, had reached England. His great influence in South Africa, where his name is still cherished, might have prevented no end of trouble had his advice been followed, and might have consolidated South Africa long ago, and thus have prevented the Boer war with its lamentable loss of men and money. It is well known that Sir George was a great book-collector. He gave his large library to form the Cape Town Library, as many years afterwards he gave another magnificent library to Auckland, New Zealand, known as “the Grey Collection.” It is not generally known that H. P. Blavatsky’s writings found their way to the Grey Library at the Kawau soon after their publication, and that he took a keen interest in the study of man’s higher nature. It is fitting to say a little about Sir George Grey in writing about Australia for he had been Governor of South Australia, and had during his exploration of West Australia been wounded in the leg by a native spear, a wound that never thoroughly healed.

As we steam along the coast northward the next point of interest is the Bay of Islands. Here on January 29, 1840, Captain Hobson read the Royal Commission which proclaimed New Zealand a British possession. The date is observed as the anniversary of the Colony. The famous “Treaty of Waitangi” between the natives and the British Government was signed February 5 the same year. But not long afterwards, on July 8, 1844, the famous Chief Heke cut down the royal flagstaff at Kororareka. It was near this place that the warlike Chief Hongi lived — he who had converted the presents given him in England into firearms, and had killed about one-fourth of the Maori race with these weapons.

At the extreme north as the steamer turns westward, steering now directly towards Sydney, we pass a most interesting rocky headland. It is Te Reinga, the extreme north of New Zealand, and the place according to Maori lore all spirits at death step off into the unknown. And there are some strange tales told among the natives of how in some cases, when a loved one lay long sick and then was seen to pass towards Te Reinga, this almost departed one was drawn back to live in the body again by the power of strong will and love.

On the voyage across to Sydney the Pacific is not always very deserving of its name. But the approach to Sydney makes one forget

even seasickness. It is fitting that our first view of the great Commonwealth, the Island-Continent of Australia, should be at the place where settlement was first made. The great navigator Captain Cook had been at Tahiti to observe a transit of Venus; from that place he came to New Zealand and then sailed westward in search of the great land known along its northwestern shores to the Dutch, and sometimes called New Holland. He came in sight of the Australian coast at that part known as Victoria, and sailed northward to a place called Botany Bay, near what is now Sydney. It was on April 20, 1770, that he discovered Australia. At Botany Bay Captain Cook landed and took possession of the country in the name of the British Crown. The favorable account given by Captain Cook of his Australian discovery led the British Government to send convicts to Botany Bay. No doubt it was thought that at such a distance the convicts were not likely to return or give any further trouble. But the only way of getting rid of convicts is by changing them into good citizens. In Great Britain the name of "Botany Bay," for a long time sounded as the term "Siberia" does to many in Russia. It was the very far-off land from which there was no return; and there were the "living dead." Before the close of the eighteenth century very many free settlers had gone out to Australia, and after a time convicts were no longer sent out to Botany Bay or Port Jackson. And so sensitive, and justly so, have the Australians been about keeping away the convict influence that for many years a bitter feeling existed between Australia and France over the latter country continuing to send convicts to the New Hebrides, an island which was not too distant from Australia to prevent some of the convicts escaping to New South Wales, where, it was said, they did not make exemplary citizens, any more than some of the British convicts of former years. In 1906 an agreement was come to between France and Great Britain for a joint occupation of the New Hebrides, but Australia was not taken into account, and the Anglo-French administration of the New Hebrides was bitterly criticised by the Australians.

Captain Cook fancied he saw a similarity between the coast of that part of Australia where he landed and the Welsh coast, and so gave it the rather long name of New South Wales, which has stuck to it ever since. If it is your good fortune to steam into the harbor of Sydney early in the morning, as the sun is rising behind you and lighting up the coast, your eyes rest on a panorama which it would

be difficult to match anywhere else in the world. It would truly appear as if Nature had in her own wonderful way laid out a harbor in which the useful and the beautiful are combined. There seems to be no end of little tongues of land stretching out into the harbor, no end of little bays, or coves as some of them are called; the land is often covered with trees down to the edge of the water, and the little islands that dot the harbor are a mass of foliage. On the right, as we enter a passage about a mile wide, are the North Head, the Quarantine Reserve, and Manly Beach. What is called the North Harbor stretches up to the suburb of Manly. To the left of that a long stretch of water is known as the Middle Harbor. Between this and the main harbor of Port Jackson is North Sydney and a great many small towns or suburbs. As we enter the harbor of Port Jackson the morning sun lights up headland after headland, and one little bay after another; and ever some new headland comes into view, or some little wooded islet seems to block the passage. It is charming, bewildering in its ever-changing variety and beauty. And the waters of the harbor make one think of the words in *Lalla Rookh*:

Like any fair lake that the breeze is upon,
When it breaks into dimples and laughs in the sun.

The main part of Sydney is to the left, or south. The River Parramatta flows into the harbor past Concord, Hunters' Hill, and Drummoyne. But no powers of description can give a true idea of the endless beauties of the harbor, which, though not so large as many other harbors in the world, is nevertheless unique in the points above described. But it may be well before saying more about Sydney, to view Australia as a whole.

Students of physiography are accustomed to regard the average bed of the ocean as a plain on which continents and islands are set. In some cases the land rises in terraces of more or less abruptness from this plain, while in other cases the ascent is more gradual. In the case of Australia, if we place ourselves in imagination to the south and look northward, before us will rise the Island-Continent out of the depths of the ocean. On the west of Australia is a ledge or terrace rising about 8000 feet above the ocean floor. This terrace is about 150 miles wide and slopes upward until it becomes dry land, as Western Australia. This terrace then extends southward and eastward towards Tasmania. Directly south of the great Australian

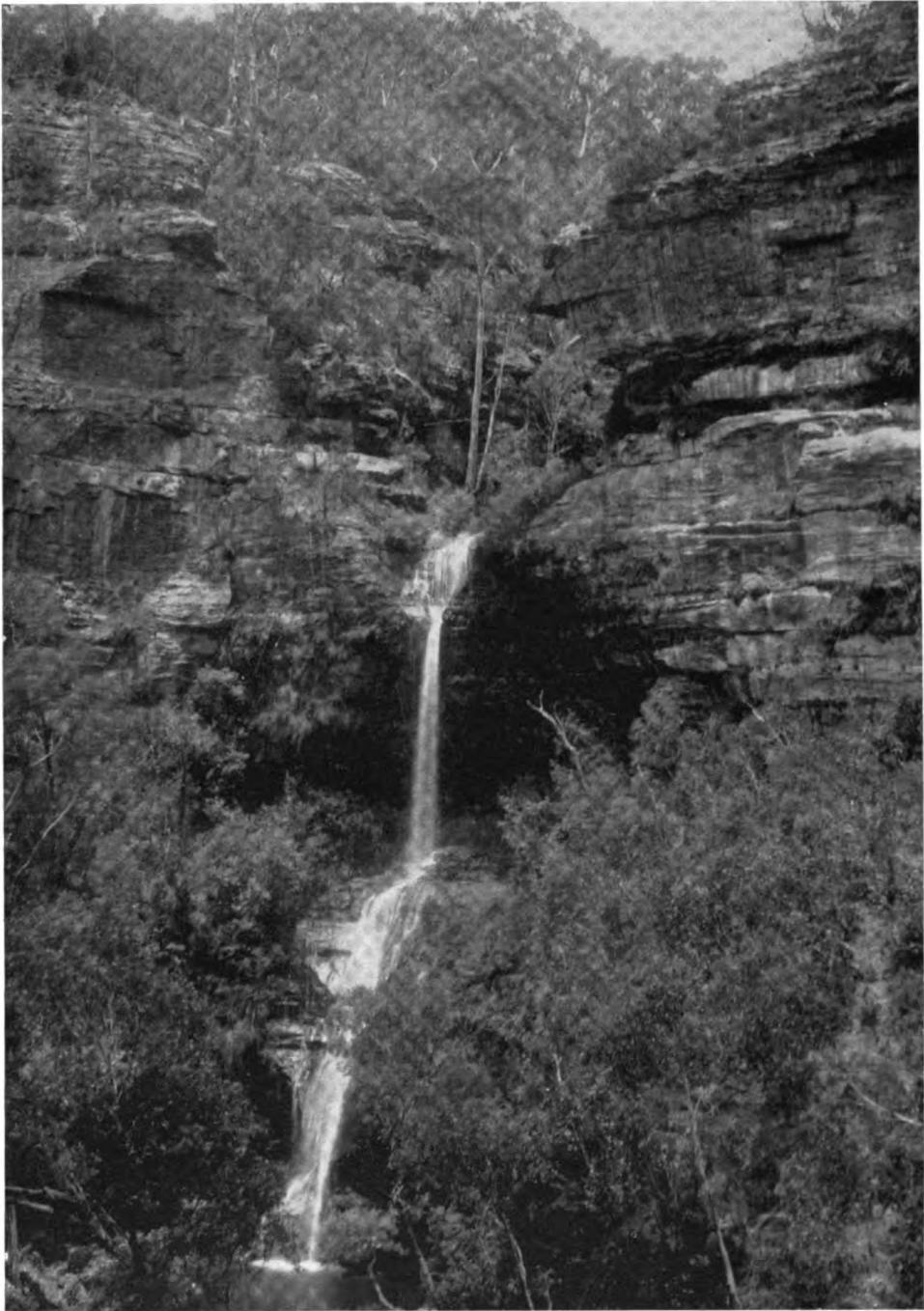
Right there is a considerable hollow in the floor of the ocean. The sea reaches a depth of about 17,000 to 18,000 feet. This "Deep" is almost in the shape of a human foot, the heel of which extends into the Indian Ocean beyond Western Australia while the toe reaches nearly to Tasmania. Roughly it is over 1000 miles long by about 300 miles in width in some parts. On the eastern side of Tasmania is another great ocean depression, known as the "Thomson Deep." This Deep extended more than half way to New Zealand on the east and runs up northward past Victoria and part of New South Wales; consequently the continent of Australia has a rather narrow ocean ledge on the east side for a considerable distance. And a little north of Brisbane is the "Patterson Deep," where, not far from land, the sea attains a depth of 15,000 feet, "with an abruptness rarely paralleled." North of that, however, is the great "Coral Sea," and the "Great Barrier Reef," which extends northward for 1200 miles, and is therefore the greatest of all coral reefs. The ocean bed is comparatively shallow along this great reef and continues to be so, connecting (underneath the sea) Australia with New Guinea, Timor, Java, Borneo, and other islands. To keep before the mind this general outline of Australia as it rises from the ocean floor, is an important element in determining certain matters regarding the fauna and flora of the Island-Continent.

Having obtained this view of the ocean buttresses of Australia, we may now glance at the continent as it rises above the sea. As to the size of Australia, authorities differ. Mr. J. A. Skene, the late Surveyor-General of Victoria, gives 2,944,628 square miles. The last edition of the *Encyclopaedia Britannica* gives 2,946,691 square miles. But in the New Zealand Year Book for 1911 it is said that "the following areas are taken from the latest official records: Queensland, 670,500 square miles; New South Wales, 310,372; Victoria, 87,884; South Australia, 903,690; Western Australia, 975,920; or a total of 2,948,366." From this it would seem that Australia is larger every time it is measured! If Tasmania, 26,215 square miles, is added, we have as the total, 2,974,581 for the Commonwealth of Australia. As figures often fail to give any very clear idea, a better notion of the size of Australia may be gained from the fact that "Austria, Hungary, Germany, France, Belgium, Holland, Denmark, Sweden and Norway, Portugal and Spain, Italy (including Sardinia and Sicily), Switzerland, Greece, Roumania, Bulgaria, Servia, Eastern Roumelia,



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LODORE FALL, VALLEY OF WATERS, WENTWORTH FALLS,
BLUE MOUNTAINS, NEW SOUTH WALES, AUSTRALIA



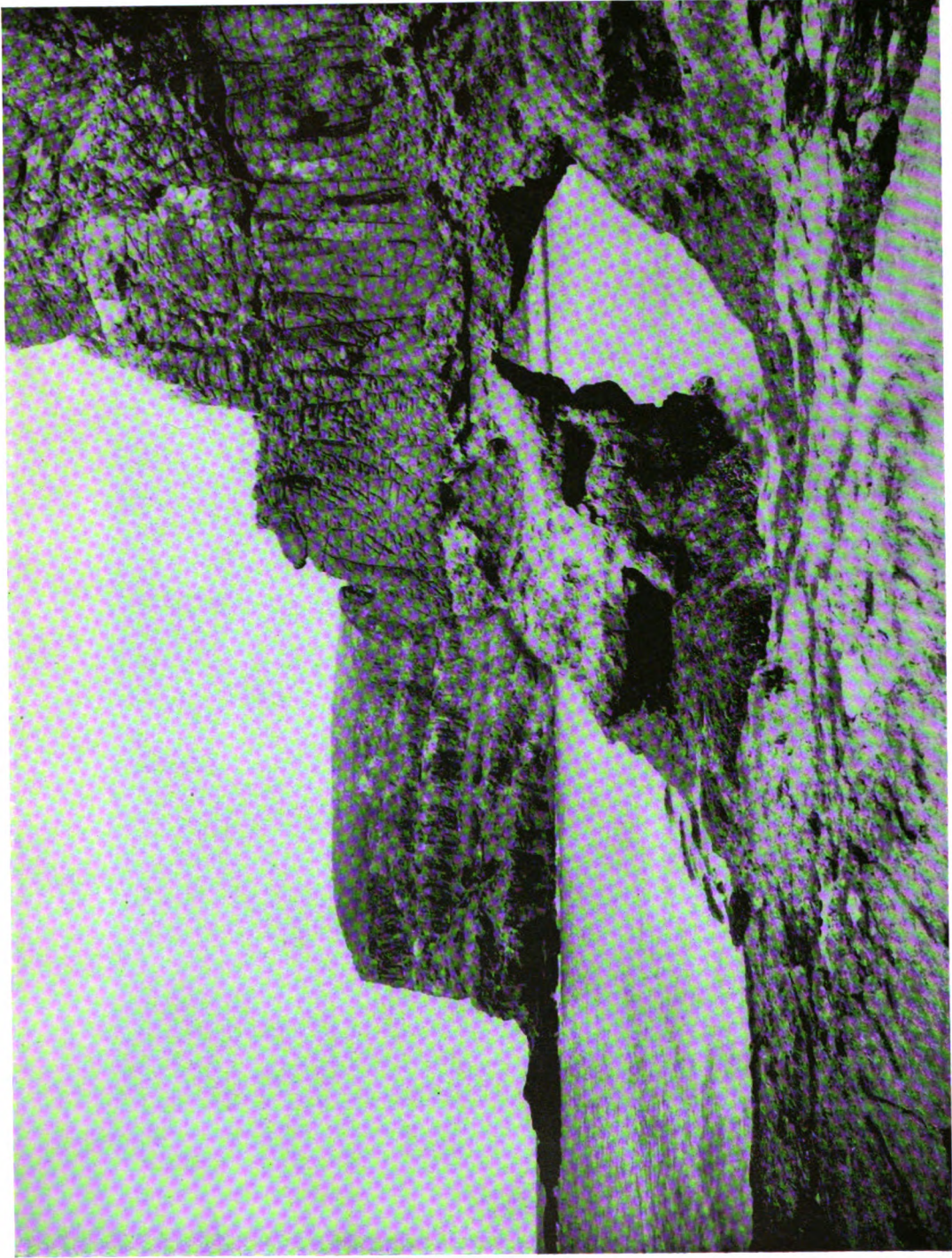
Lomaland Photo. & Engraving Dept.

MINNI HA HA FALLS, YOSEMITE PARK, BLUE MOUNTAINS,
NEW SOUTH WALES, AUSTRALIA; IN DRY SEASON



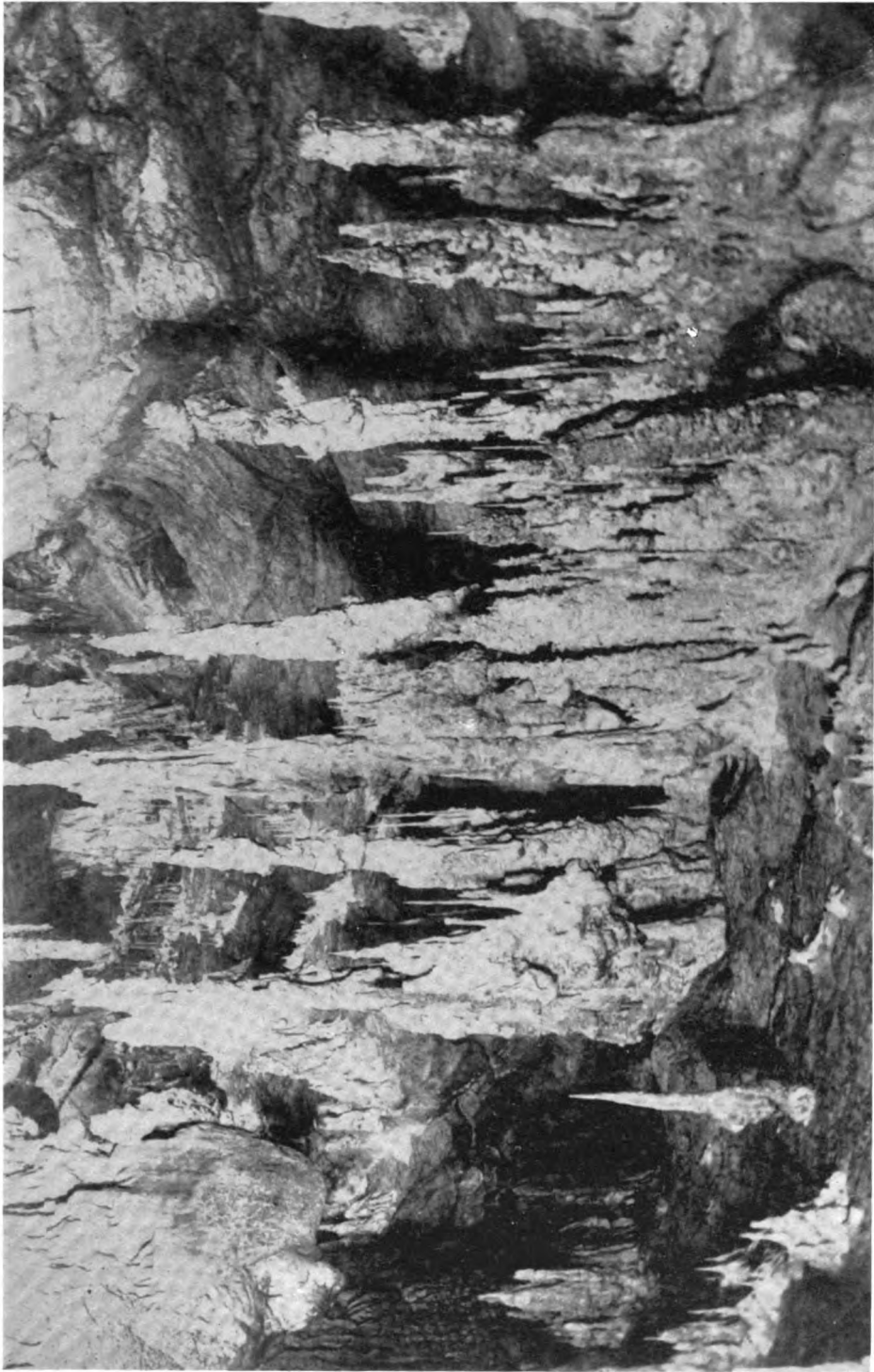
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THE PHANTOM FALLS, LORNE, VICTORIA, AUSTRALIA



Lomeland Photo. & Engraving Dept.

“THE ARCHWAY,” FLINDERS, COAST OF VICTORIA, AUSTRALIA



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ANOTHER VIEW IN THE JENOLAN CAVES



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“THE WILLOWS,” ONE OF THE CAVES IN THE JENOLAN CAVES
BLUE MOUNTAINS, N. S. W., AUSTRALIA

The geological formation of these caves is limestone, probably of the Lower or Devonian Age. It contains fossils of *Cyathophyllum*, *Heliolites*, *Orthoceras*, *Crinoids*, and bivalve shells; *Pentamerus Korightis*, *Paleoniso Brazieri*, *Noronen antiqua*. On the western side are Radiolarian shales and argillites capped by basalt. On the eastern side, below it, are Radiolarian shales, argillites, and coarse volcanic agglomerate with large lumps of *Favosites*, *Heliolites*, etc. The rocks on the west are intruded by basic dykes, and those on the east by felsitic dykes, more or less perpendicular.

(From Notes by Professor David, B. A., F. R. S., F. G. S., of Sydney University.)

and Turkey in Europe, containing on the whole rather less than 1,600,000 square miles, amount to little more than half the extent of the Australian Continent." Australia is not so large as the United States of America. According to "Bulletin 171, U. S. Geographical Survey, the area of the United States, exclusive of Alaska and outlying possessions, is 3,026,789 square miles." This makes Australia, not including Tasmania, 78,423 square miles less than the United States. But if the Alaskan Territory of about 586,400 square miles be added, the United States exceeds Australia in size by about 664,823 square miles. It may be noted here that the area of Canada according to the latest figures is 3,745,574 square miles, not including certain waters.

The greatest length of Australia is 2400 miles from east to west, and its greatest breadth 1971 miles. It is very compact. It is the largest island and the smallest continent. More than any other continent Australia illustrates the general fact noticed by geographers that continents have high borders round a depressed interior. The raised rim round Australia is most marked on the east side, on the west, and in parts of the northwest. The interior is generally flat, and some portions of it are below sea-level. Much of the interior is desert. Australia has few navigable rivers, and one peculiar feature of the country is lost before it can reach the ocean. Australia has no snow-covered mountains, and though it has no active volcanoes, it has one "burning mountain," Mount Wigen in the Liverpool Range. Its fires result from the combustion of coal some distance underground, and authorities say it has been burning for about eight hundred years.

According to geologists, "some of the most profound changes that have taken place on this globe occurred in Mesozoic times, and a great portion of Australia was already dry land when vast tracts of Europe and Asia were submerged; in this sense therefore Australia has been rightly referred to as one of the oldest existing land surfaces."

The principal mountain ranges are on the coast of western Australia, and on the east coast extending from Victoria northward through Queensland. The ranges on the west coast do not attain any great height, but the ranges on the east coast, near the borders of Victoria and New South Wales reach the height of 7328 feet at Mt. Kosciusco. The eastern range presents a great contrast between

its northern and southern portions. In the north the mountains rise out of a sea of tropical vegetation; but in the southeastern portion "the peaks look just what they are, the worn and denuded stumps of mountains, standing for untold ages above the sea, bare and lonely."

The coastal region of Australia is on the whole well watered with the exception of the Great Bight. As may be inferred from its mountain ranges, the east coast has many rivers, the Darling and the Murray being the most important. The Darling is one of the longest rivers in the world and is navigable part of the year for 2345 miles. This includes the Murray into which the Darling flows at Wentworth on the border of Victoria and New South Wales.

These two rivers, which are really the same stream, present some peculiar features. Usually rivers are said to drain a certain area, but here the area absorbs a great portion of the water in the rivers. A vast network of streams in the rainy season flows into the Darling. But in so doing they spread out, making the whole country like "a vast inland sea." At the town of Bourke the river Darling has only 10% of the rainfall of the country which it drains. Evaporation does not account for the loss of 90%, therefore a large portion of the water sinks into the earth, "in part to be absorbed by some underlying bedrock." "The Valley of the Nile and the Great Australian Plain have had, geologically, a similar origin."

The geology of Australia shows it to be a very old land. It is, according to Theosophy, part of the "Third Continent"; and in this matter scientific study confirms the teaching given out by H. P. Blavatsky. A great part of Australia is composed of Archaean rocks. Nearly the whole of Western Australia is of this formation; a considerable portion of South Australia and parts of North Australia. The same formation crops up in portions of northern Queensland, in part of New South Wales, and in Victoria. It underlies the ocean and again appears in Tasmania, and over 1500 miles distant in the Southern Alps of New Zealand. A breaking up of parts of this Archaean formation is said to have taken place in Cambrian and Ordovician times, and then a Cambrian sea extended right across Australia from north to south. Ages later in the Silurian period the sea began to retreat from what is now the Great Central Plain of Australia. With the various other geologic ages came fresh earth movements. Devonian earth movements raised high mountain ridges and prepared for the Carboniferous era. Then the mountains of what

is now New South Wales and Victoria "were snow-capped, and glaciers flowed down their flanks, and laid down carboniferous glacial deposits which are still preserved in the basins that flank the mountain ranges." Passing on to the Kainozoic period we find volcanic action all round the coasts of Australia. Huge domes of lava were piled up; and then great rifts in the earth poured out the older basalts. Gold-miners tell of sinking through many hundreds of feet of solid rock, and then coming upon the bed of an ancient river in which were bits of charred wood, and gold nuggets in heaps for the lifting. This finding of gold at the "lower levels" was what gave a new impulse to Ballarat, and Victoria generally.

In connexion with the geology of Australia may be mentioned the fact that by sinking through certain clays, sands, and drifts on the west of New South Wales, on the west of Queenstown, and other places, water rises to the surface in large quantities. This finding of water where it was much needed has been of great service in assisting the developments of central Australia. The "Blackhall Bore" is 11,645 feet deep, and discharges 291,000 gallons a day. Now there are about 600 flowing wells of this kind in Queensland, and they produce 62,635,722 cubic feet of water per day. The deepest of these wells is 5046 feet. New South Wales and South Australia have made similar wells and been rewarded with a large outflow of water. These wells were at first supposed to be artesian, but according to Prof. J. W. Gregory of Glasgow and Melbourne, they cannot be accounted for on this supposition.

The difference in level between the outcrop of the assumed eastern intake and of the wells is often so small, in comparison with their distance apart, that the friction would completely sop up the whole of the available hydrostatic head.

Professor Gregory believes that

the ascent of water in these wells is due to the tension of the included gases (the town of Roma is lighted with the natural gas which escapes from its well) and the pressure of overlying sheets of rocks, and some of the water is of plutonic origin.

The climate of Australia differs very much in different parts, as one might naturally expect from its size and from other conditions. The level interior, nearly one million miles square, is so vast that the colder and moister air from the ocean cannot reach the interior with any sufficient supply. Hence the rainfall in the interior is about an

average of 10 inches and in some places not more than 5 inches. The rest of Australia has a fairly good rainfall. In the north and north-west, the monsoon, from December to March, penetrates 500 miles, and sometimes sweeps across Queensland and New South Wales. All the east coast has a good rainfall, from 50 to 70 inches in the north, to 30 or 40 in New South Wales. Melbourne has an average of over 25 inches. Adelaide has about 21 inches. On the west coast, Perth has an average of 33 inches a year.

The temperature varies very much. In the Northern Territory most of the country has a mean temperature of about 90° , and is not suited to Europeans. Queensland is also very trying in its northern parts. At Brisbane, however, the average temperature in winter is about 60° and about 76° in summer. New South Wales is about the same, Sydney having a mean average of 62.9° , which is much the same as Barcelona in Spain, or Toulon in France. As a rule Australia exhibits less change during the 24 hours than places of a similar latitude in the northern hemisphere. In Victoria, which corresponds with Washington, or Madrid, the difference between summer and winter temperature is less than at those places named. The result of a long series of observations at Melbourne shows the mean temperature to be, spring 57, summer 65.3, autumn 58.7, winter 49.2. It is rare for the temperature in summer to rise above 85, or to fall below 40 in the daytime in winter, though 110.7 in the shade was once recorded, while the lowest record is 27. South Australia is very agreeable during the winter months, June, July, and August showing a mean average of 53, 51, and 54. In the summer, when the hot winds blow from the interior, the temperature rises to 100 in the shade. The country however is healthful, "no great epidemics ever visiting this State." Western Australia has two seasons, winter, which is wet and begins in April and ends in October. The rest of the year is generally dry. In the south parts, where there is most settlement, the average temperature is about 64; in the northern districts, however, the heat is often very great, but being dry it is not so oppressive as in most tropical countries.

A general survey of the geological formation of Australia prepares the way for a consideration of the questions that arise as to its fauna and flora. But these, with some notice of the aborigines, the products, the government, etc., must be deferred for another article.

A STUDY OF "THE SECRET DOCTRINE": by H. T. EDGE, M. A.

(Continued from July issue.)

III. UNIVERSALITY OF SYMBOLISM

THE second part of Volume I treats of symbolism, a most important subject, since it is the language whose interpretation gives the clue to so many mysteries. A preliminary idea as to the scope of this section will be afforded by a list of the headings, which are as follows:

- I. Symbolism and Ideographs.
- II. Mystery Language.
- III. Primordial Substance and Divine Thought.
- IV. Chaos, Theos, Kosmos.
- V. The Hidden Deity and Its Glyphs.
- VI. The Mundane Egg.
- VII. The Days and Nights of Brahmâ.
- VIII. The Lotus as a Universal Symbol.
- IX. Deus Lunus.
- X. Tree and Serpent and Crocodile Worship.
- XI. Daemon Est Deus Inversus.
- XII. Theogony of the Creative Gods.
- XIII. The Seven Creations.
- XIV. The Four Elements of the Ancients.
- XV. On Kwan-Shi-Yin and Kwan-Yin.

Thus two kinds of symbols are considered: emblems, such as the Tree, Serpent, or Cross; and allegories, such as the Falls of the Angels, the Lunar Myth, or the Redemption. Religious symbolism is so widespread and uniform that scholars have always found a difficulty in explaining its origin. A reference to any collection of the religious allegories of the numerous tribes of Red Men in North and South America will show that they have stories of Creations and of Deluges. How can we explain how these ancient peoples came to have the story of a Flood, a Vessel, a saved remnant, a bird sent forth from the Vessel, etc? We cannot explain it at all if we consider that particular fact by itself. We must make a general study of religious symbolism, not among the Red Men only, but among all peoples. This will show us that no conventional theory is enough to explain the similarity of these allegories and symbols wherever found.

Some have supposed that the stories were meant to symbolize natural events like the return of spring and the conquest of night by day. This is the "Solar Myth" theory. Then there is the linguistic fad,

in which people with a craze for philology have tried to explain everything by that. But these theories require too great a stretch of faith and imagination.

THE MYSTERY LANGUAGE

H. P. Blavatsky gives us the real reason, long suspected by the more intelligent scholars, from some of whom she quotes with approval; but it is evident that she possesses clues which they did not. There was in ancient times a symbolic language, independent of ordinary spoken and written languages, and understood by people of every nation provided they had the key. We can compare it to musical notation, for instance, or to chemical symbols; the signs employed in these tell their own tale to the initiated. Another point is that these same signs are a mystery to the uninitiated. It is so with this ancient symbolic mystery-language. In ancient times there were Schools of the Mysteries, wherein were taught the profounder truths concerning the nature of man and the structure of the universe. As this kind of knowledge confers powers on the holder, it had to be guarded by secrecy; hence it could never be written down except in allegories and symbols. In this way it was both preserved and concealed; for the uninitiated understood only the outer meaning, while the initiated understood the inner meaning.

The history of the world and its peoples has thus been recorded, giving rise to these wonderful legends which have so puzzled the scholars. As often as not the scholars take the allegories literally and dub the ancients simpletons.

These legends are what H. P. Blavatsky interprets in this part of her work. And of course the Hebrew-Christian Bible comes in for a share of attention, along with the sacred books of many other peoples. And this reminds us of a remark she makes elsewhere, as follows:

No more than any other scriptures of the great world-religions can the Bible be excluded from that class of allegorical and symbolical writings which have been from the prehistoric ages the receptacle of the secret teachings of the Mysteries of Initiation, under a more or less veiled form. The primitive writers of the *Logia* (now the Gospels) knew certainly *the* truth, and the *whole* truth; but their successors had, as certainly, only dogma and form, which lead to hierarchical power at heart, rather than the spirit of the so-called Christ's teachings. Hence the gradual perversion. — *The Esoteric Character of the Gospels*

CHRISTIAN SYMBOLS

In Part I it was stated that the Deity in action is always considered in a twofold way — as the Divine Thought and Primordial Substance. The former is the origin and basis of all mind and thought; the latter, of all objectivity. And this is symbolized in all the sacred allegories as the Great Breath moving over the face of the Deep, or a great Bird hovering over the Sea and depositing therein the Egg from which the universe is born. Spirit is always connected with air or wind, as the etymology of the words in various languages shows; and Water is always connected with the primordial Matter. These things, too, have their geometrical symbols, the Spirit being a vertical line, and the Matter a horizontal one, whose union produces a Cross, which is an emblem of the created universe. The Cross is shared by Christianity with many other systems, mostly far older; for it is one of the symbols of the universal Mystery-language. But it is incomplete; it ought to have a Circle above it, because the Cross alone is considered as standing for material things, and the added Circle is intended to show that Spirit dominates material life. In Egyptian pictures representing initiation scenes, the candidate is seen holding such a Cross (the "ansated Cross") or sometimes a square with a circle above it, which means the same. The sign of the planet Venus is the same, and stands for the power of Divine compassion and harmony. Perhaps this may help to explain why the Cross in history has been so much associated with material progress and emulation.

This naturally leads to the subject of Crucifixion, on which again we shall find much of deep interest in the volumes. The Christian Churches themselves are at present busily engaged in pondering over the meaning of this symbol and in trying to derive from it something that will better meet the demands of the present age. But we must first recognize that this too is one of the universal symbols and not peculiar to Christianity. The Crucifixion of the *Christ* means the sacrifice and tribulation of the Spiritual Man when he puts on flesh and thereby becomes a human being in this world, as he does every time he incarnates. The Resurrection means the final triumph of the Spiritual Man over the forces of material life; and the same idea is also represented by the Redemption, for the Spiritual Man redeems the earthly man. We are all engaged in the endeavor to attune our outer life to our inner, to realize our higher possibilities, to travel

forward along the path of perfection; but it takes many incarnations — many great days with nights of rest between.

This again leads us to another fruitful topic of the volumes — the perversion of symbolism. How many mistakes in religion have come from wrong interpretations of sacred symbols! We all know that doctrines have been promulgated in the name of religion which cannot be squared with our sense of justice and mercy. Hence the importance of studying symbolism in its universal aspect, so that we may better understand our own religion. As to which the following is significant:

That which the Jews had from Egypt, through Moses and other initiates, was confused and distorted enough in later days; and that which the Church got from both is still more misinterpreted. (p. 32)

MAN'S DIVINE ANCESTRY

Theosophy, and with it *The Secret Doctrine*, is of course concerned with dissipating the mists of ignorance and superstition by turning on a beam of light from the Sun; and the doctrine that there never was any other kind of man on the earth except the present type and other still more dwarfed types who are supposed to have begotten him, receives scant mercy in these volumes. Universal symbolism speaks of *the evolution of races of men from gods*. The Platonic idea was that man is a dwarfed god, an exiled or entombed god. As shown in a preceding article, the Secret Doctrine teaches that natural evolution alone could produce no more than a perfect physical, but *mindless* man — not a man at all in the real sense; and man was completed by means of a line of evolution proceeding downwards — by the descent of those Spiritual Beings variously called Mānasaputras, Sons of Mind, Elôhim, etc.

Identical glyphs, numbers, and esoteric symbols are found in Egypt, Mexico, Easter Island, India, Chaldaea, and Central Asia. Crucified men, and symbols of the evolution of races from gods; and yet behold Science repudiating the idea of *a human race other than one made in our image*; theology clinging to its 6000 years of Creation; anthropology teaching our descent from the ape; and the clergy tracing it from Adam 4004 years B. C.!!

This was written in 1888, and times have changed since then in theology, and not a little in anthropology too.

“PERSONAL” GOD

The section headed “Chaos, Theos, Kosmos,” gives some ideas about the meaning of God which may be useful to many earnest in-

quirers, if we can judge by the report of a recent census of opinion taken by a clergyman from the prominent business men in his town. They all believed in God, but hardly any believed in the ordinary *personal* God. They recognized with Theosophists, apparently, that the conception of Deity is unduly limited by attaching such a notion to it. We do not know what is our own personality. The ancient oracle said: "Man, know *thyself*"; how else indeed can we hope to approach a knowledge of God? Yet it is not by self-inspection alone that we can gain knowledge, but also by action; we must *do*, we must *be*. Perhaps instead of expecting the Divine compassion to descend on us, we should manifest it ourselves, thereby proving our Divine rather than our zoological origin.

What we call our mind is a faculty belonging to some part of us still deeper within; so that we have not sounded the depths of our own mysterious being and can scarcely expect to be able to form a good conception of Deity. We can but trust in the infinite power of that unsounded depth of goodness which we feel within us. It is surely not so inconceivable that there may have been on this earth at a time, perhaps many times, in its history, races of men with more knowledge than we have now. Look at the records of geology, with the countless aeons of years they disclose, and see how nations rise and fall; then we may be helped to realize that our present race is still in its swaddling clothes.

EVOLUTION OF SUNS AND PLANETS

As regards the process of world-building — the nebulae, meteor swarms, comets, incandescent gases, nuclei, etc. — astronomers deal plentifully therein, and magnificent indeed is the picture they present us of all this vast cosmic machinery, hurtling to and fro, tumbling about in the vastness of the void; causeless, purposeless, senseless, ruthless, and in short bereft of practically everything that constitutes life. A powerful imagination, accustomed to deal with realities and not satisfied with abstract formulae, staggers aghast at the awful question of how all this cosmic dirt ever got where it is, and the still more awful questions of why and whereto. And indeed, as a dry matter of fact, the worlds do not build themselves, any more than the bricks in a house pile themselves up and spread their own mortar. There are *builders*. The idea of an almighty finger is crude. When H. P. Blavatsky mentions these cosmic Builders — called *Dhyân-*

Chohans in the teachings — she says: “ We are twitted with: ‘ You never saw them.’ ” But she asks who ever saw the atoms or the ether; and of course it is always necessary to postulate something which one cannot see, as the cause of those things which one does see. In the case of our own selves — the Microcosm or little world called “ man ” — we are aware of the existence of intelligence directing the movements of the parts; and we infer the same thing in our friends, both biped and four-footed. If we refuse to postulate intelligence as being behind every phenomenon, then we have to invent some other explanation — which is difficult, to say the least. The idea that the list of intelligent beings stops short at man and the animals is hardly adequate, whether we add a God to the list or not. Intelligence cannot be absent from any point or speck in the universe, and it is as actively engaged in the building of a crystal in a test-tube as in the building of a world in the ether of space.

SPACE AND PRIMORDIAL MATTER: THE VESTURE OF DEITY

In the section on “ Chaos — Theos — Kosmos ” we are told that:

SPACE, which . . . the modern wiseacres have proclaimed “ an abstract idea ” and a *void*, is in reality the container and *the body of the Universe* with its seven principles.

In other words, Space is the Supreme in one of its aspects; it is the ultimate substance. Science is obliged to postulate some substance as the basis of physical manifestation; hence we have the “ ether.” And the attempt to define the ether in terms familiar to physicists, merely makes it necessary to postulate still another primordial matter. In short, it is necessary always to imagine some unattainable and irresolvable kind of matter at the back of any kind of matter which we can analyse or define. Protyle is one of the names that have been given to this. But, given our protyle, the question arises: If protyle is not the supreme being, what is its source; and the philosopher finds it necessary to go back even beyond protyle. The Ether of modern science is, it would seem, merely the root of *physical* manifestation, so it is not the “ container of all,” nor the source of all. There is, for instance, the world of our mind, which is not physical nor related to physical space, but is very real for all that. In this world there play forces, and there is doubtless a mind ether, out of which the mental forces build up ideas. The ultimate substance must be the container of *all*, whether physical, mental, or what not. And the word Space,

as above used, must be a good deal more than what we call space in physics; for the latter is merely a quality of physical *objects*. Real space can have no relation to the extended space of geometry with its threefold system of rectangular co-ordinates (the so-called "three dimensions").

In this fundamental Space played Spirit, and thus out of Chaos was born Kosmos. Thus matter itself evolves and is a product of evolution; and this forms an important part of the subject of these volumes. Not only is physical matter, such as composes the worlds, the product of evolution from finer grades of matter, but there is no reason for assuming that matter had, at all stages of our earth's history, arrived at the same stage in its evolution. There may have been times when the earth was not physical, when man was not physical, when the animals and plants were not physical, and yet lived; when the stones and metals had not concreted to the physical state. And the Secret Doctrine states that there were such times; and this greatly modifies the view we must take of geology, astronomy, zoology, and anthropology in past times. Some of the earlier Races of mankind were not physical, say the teachings; and many of the animals whose imprints have been left in the older rocks, never lived in the physical state at all.

In Ohio is the Great Serpent Mound, representing a serpent in the act of swallowing an egg, and there are other serpent mounds in Ohio. On the banks of Loch Nell, near Oban, in the Hebrides, is a serpent mound with an egg-like circle of stones at the mouth. Strabo mentions such dragons and serpents in India. In several places, such as Avebury in England and the Morbihan in Brittany, there are rows of stones in serpentine lines; and in Algeria mysterious animal-shaped mounds are found. The serpent symbolizes the eternal deity Time, and the egg signifies rebirth.

Like the Hindûs, the Greeks and Romans (we speak of the Initiates), the Chaldees and the Egyptians, the Druids believed in the doctrine of a succession of worlds, as also in that of seven "creations" (of new continents) and transformations of the face of the earth, and in a sevenfold night and day for each earth or globe. (Vol. II, p. 756)

This quotation, though from the second volume, treats a subject which is amply dealt with in this part of Volume I. Tree and Serpent worship has much exercised the minds of students anxious to explain its prevalence by any acceptable theory. But the mystery vanishes

in the light shed by an acquaintance with universal symbolism and its object and meaning. The Tree, as thus used, is a variant of the Cross, and we are reminded of the Caduceus of Hermes and of the brazen Serpent lifted up by Moses. The Serpent has always been a most sacred emblem, and has a dual aspect — good and evil. In the former sense it means Wisdom or a Wise Man; but both meanings are reconciled by the fact that the Serpent stands for certain powers in our nature which may be very beneficent or very harmful, according as they are used or abused.

All these various symbols are surviving records of the great knowledge enjoyed by the Race which has split into so many diverse nations. For each Root-Race of humanity (as is shown elsewhere) is divided into seven sub-races, and each sub-race is subdivided into seven "family races," the duration of a family race being about 30,000 years. The earlier sub-races of our present Fifth Root-Race had great knowledge. But the symbol of the Egg, as just shown, indicates rebirth; and the law of cycles provides that there be a regaining of knowledge by the later sub-races. We are on the upward arc now, and are beginning to uncover the past and study its records. The people who carried blocks of granite as big as a cottage to the tops of almost inaccessible peaks in the Andes were no savages and no "primitive men." Nor were those who set up the dolmens and menhirs. *The Secret Doctrine* brings into juxtaposition and into their proper mutual relation all the facts which prove the antiquity of civilization and the existence of the Wisdom-Religion in ancient times. Such facts are often conveniently forgotten, or only pass before the mind severally and one at a time, so that their evidential value is lost.



A NOTE in a contemporary about earth-movements of the tectonic or fault-slip kind, causing permanent displacement of stations as ascertained by triangulation, suggests the thought that the cause of fault-slips is still in question. The theory of earth-cooling and shrinkage was a convenient explanation of geologic phenomena of this nature and of upheavals and depressions, but as the cooling is not proved, in the light of recent discoveries, slow changes in shape may have to be invoked. — D,

THE FLORAL ART OF JAPAN: by E. S. Stephenson

Professor in the Imperial Naval College, Yokosuka, Japan.



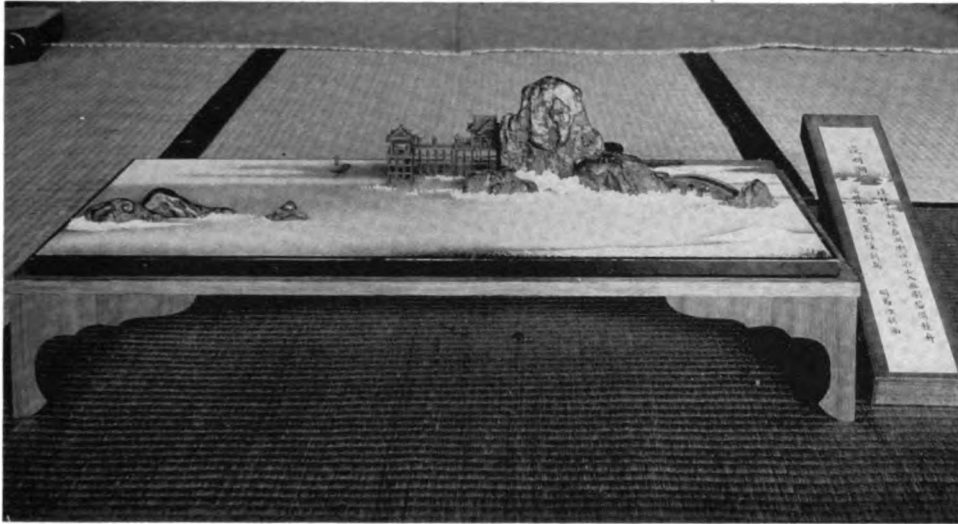
FOR over a thousand years the floral art known as *Ikebana* has held a prominent place among the refined arts of Japan. Not only ladies of the higher class, but also philosophers, literati, priests, statesmen, and nobles have been its enthusiastic votaries. Japanese writers on the subject trace its origin to Prince Shotoku Taishi (A. D. 571-621) who did so much to introduce *Mahâyâna* Buddhism in Japan, and as principal adviser to the government for about thirty years was of great practical usefulness to his countrymen in many ways. He was regarded as the *avatâra* of a great Indian teacher. Following the suggestions given by this enlightened prince, certain rules for flower arrangement were formulated by Ono no Imoko (commonly known as Ikenobo) and gradually developed by his successors in the school known as *kwa-dô* (literally the "Flower Path"). According to a certain Japanese authority on the subject, this *Ikebana* (literally "living flower") system was designed to typify the existence of the soul in the body, and was used to that end when instructing people in the art. The basic principles have been followed for upwards of fifty generations, and the following brief outline of them is translated from a Japanese book on the subject: "The main lines of the design always form or indicate a triangle, and these three branches or stems are called *Ten* (the superior nature, or heaven), *Chi* (the inferior nature, or earth), and *Jin* (man). *Ten* is regarded as positive, archetypal, and a circle or alternatively as a triangle. *Chi* is negative, has opposite sides, and is regarded as a square."

Two, four, or six subsidiary lines may be added to the basic three, making five, seven, or nine (always odd numbers). Various names are given to these lines in the old schools, such as benevolence, fidelity, wisdom, truthfulness, and courtesy. Or according to another classification, the sun, moon, stars, etc.; or earth, fire, water, metal, etc.; or sometimes colors: yellow, blue, red, etc. In the *Eushin* school the five lines of the floral emblem are called the heart, help, the guest, skill, and the finishing touch. A religious spirit, self-discipline, gentleness, and peace of mind are some of the virtues that follow the practice of this art, it is said. "The Flower Path," says another Japanese authority on the art, "simple as it is in its principles, is entirely in accord with the Path of Buddhism." It is, however, the older writers

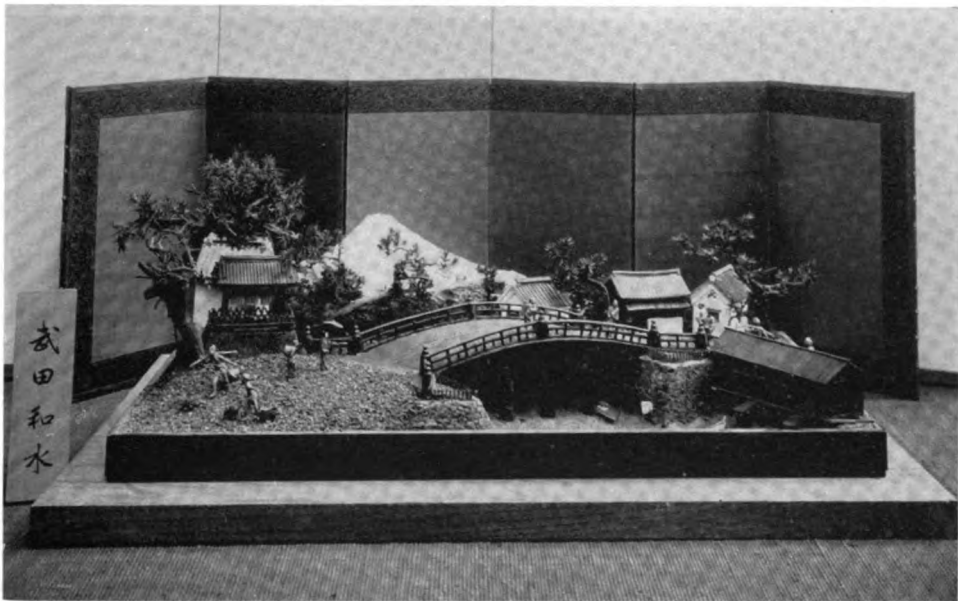
on the subject that deal more with these ethical matters: teachers and students of the present day have regard rather for the esthetic side alone in all their arts. "Morality has nothing to do with art," say some of the Japanese writers of today, whose ideas are taken from the West; but their ancestors thought otherwise. And many of their contemporaries also think otherwise, and are urging the revival and safeguarding of inner beauties of the national life that have become obscured. But this obscuration may be merely a passing phase — a mist of the earth that the Rising Sun shall presently dispel.

The lotus is given first place among flowers on the *tokonoma* (the alcove — the place of honor — in Japanese rooms), but is not used on ordinary occasions. In the arrangement of the design three leaves are used together with the flowers. One of the leaves is partly withered, the other is fully opened and vigorous, and the third is a curled leaf about to unfold. In this way the idea of past, present, and future time is deftly conveyed. Symbolical presentations of this kind are very numerous, and belong rather to what are called the *oku-gi* (literally, inner secrets) of the art. The reason for the precedence given to the lotus is on account of its sacred significance in Buddhism. The following translation gives the ideas of a Japanese writer on the subject. "The lotus growing out of the mud of earth puts forth its blossoms of purity and reveals to us *Busshin* [literally the Heart of Buddha, also used to express the spiritual consciousness in the heart of every man — union with which was the great object of *Zen*, the Japanese name for the Dhyâna method of meditation extensively practised in Japan]." "And not only the lotus," he adds, "but the other flowers also in their loveliness — do they not all reveal to us *Busshin*? Is it not fitting therefore that we should place flowers on the altars of our homes, and in our rooms both as offerings and to arouse the purer feelings of our hearts?"

The Japanese floral art on its technical side differs from that of the Western countries in that not merely the blossoms but the whole lineal character of the plant that produces them is set forth, showing especially the aspects of life and growth. In fact, as will be seen from the accompanying photographs (all of them of the *Ikenobo* three-line school) branches or leaves alone may be used. It should be noted, however, that the branches in all cases are separate pieces placed together by the student of *Ikebana* in conformity with the natural character and symmetry of the plant represented. This necessitates



A MINIATURE LANDSCAPE

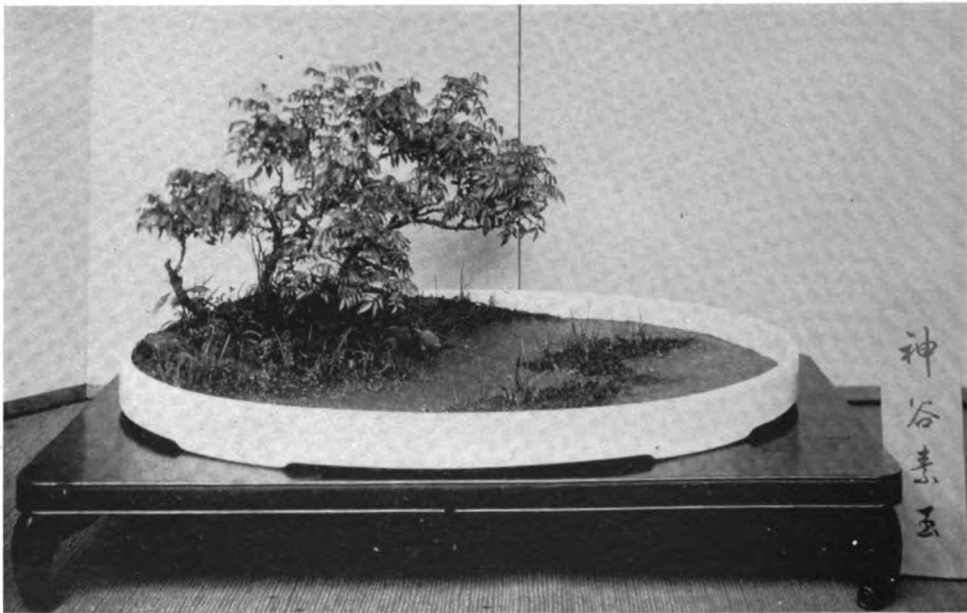
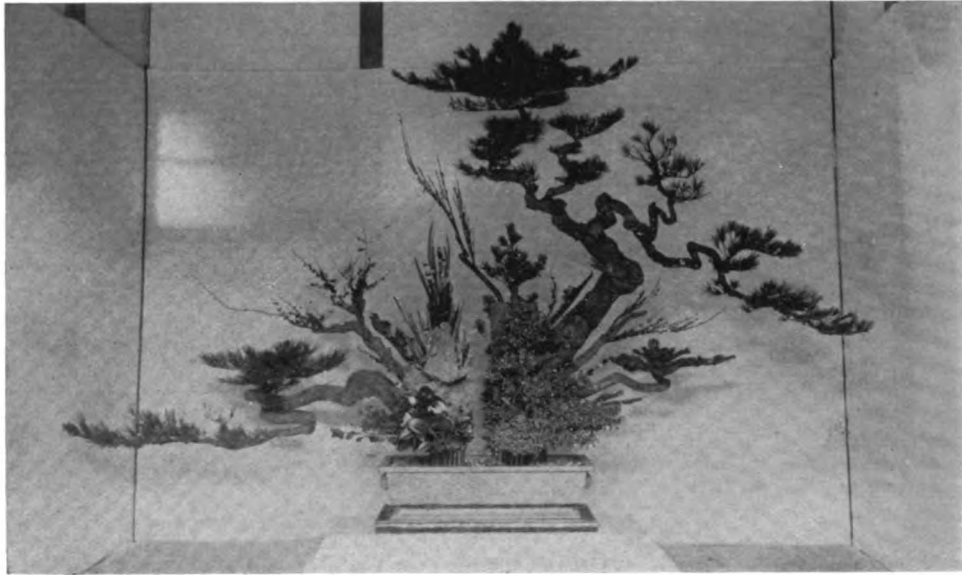


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ANOTHER MINIATURE LANDSCAPE

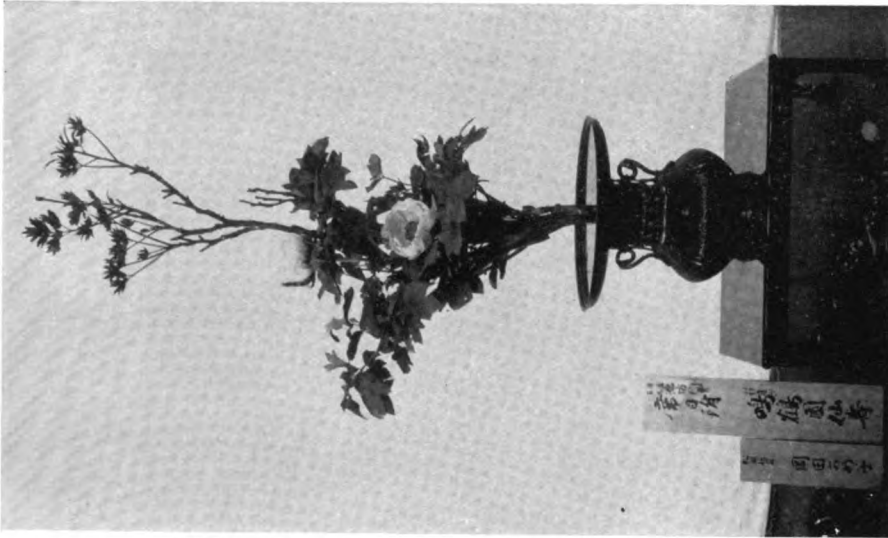
The tiny trees are all living with roots in the soil of the tray.

Mt. Fuji is shown in the background.

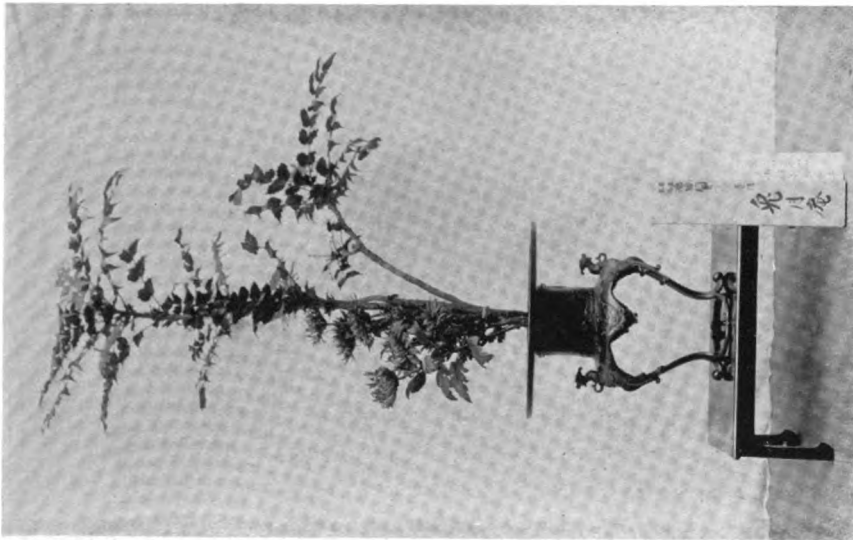


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OTHER EXAMPLES OF MINIATURE GARDENING .

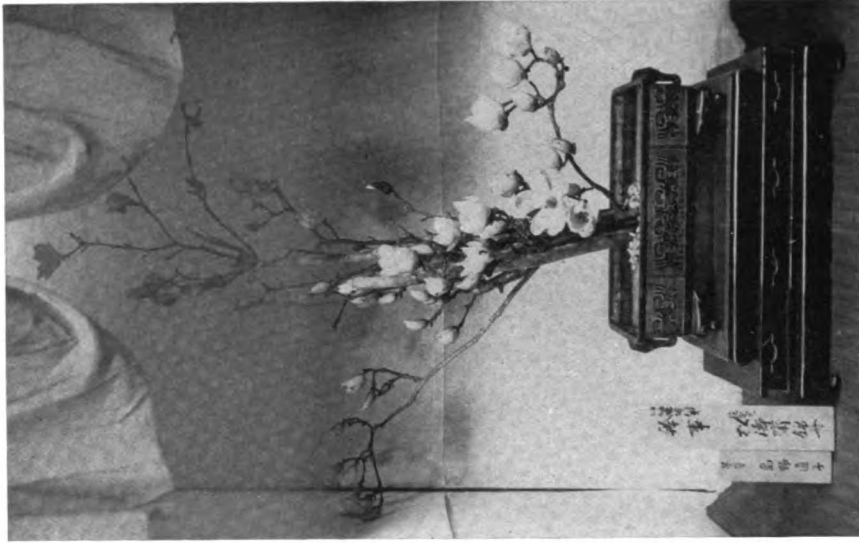


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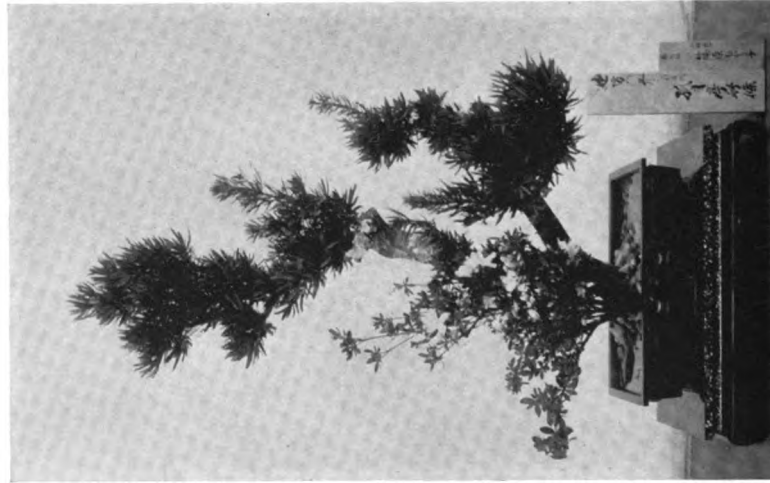


POT-GROWN FLOWERS

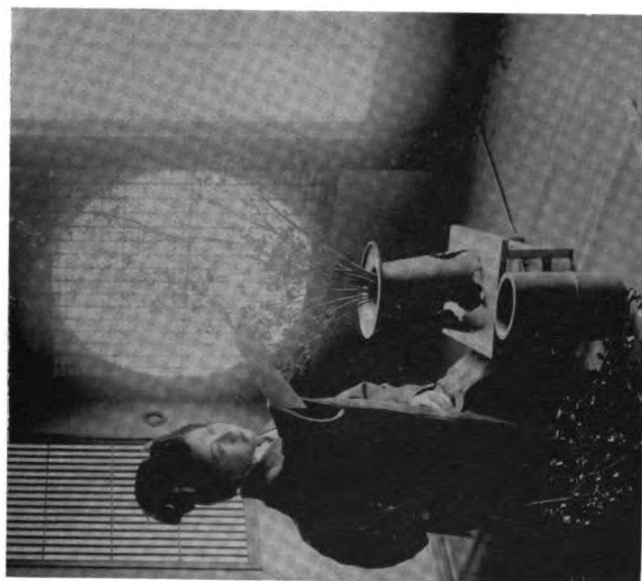
There is exquisite taste shown in these examples.



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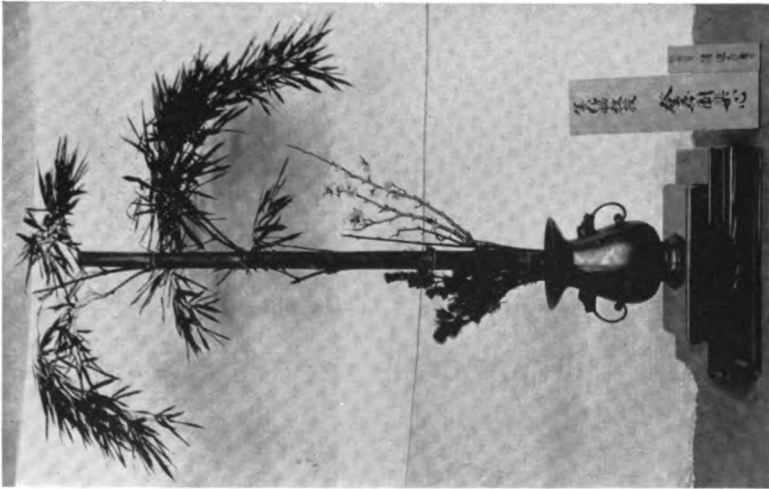


OTHER BEAUTIFUL SPECIMENS

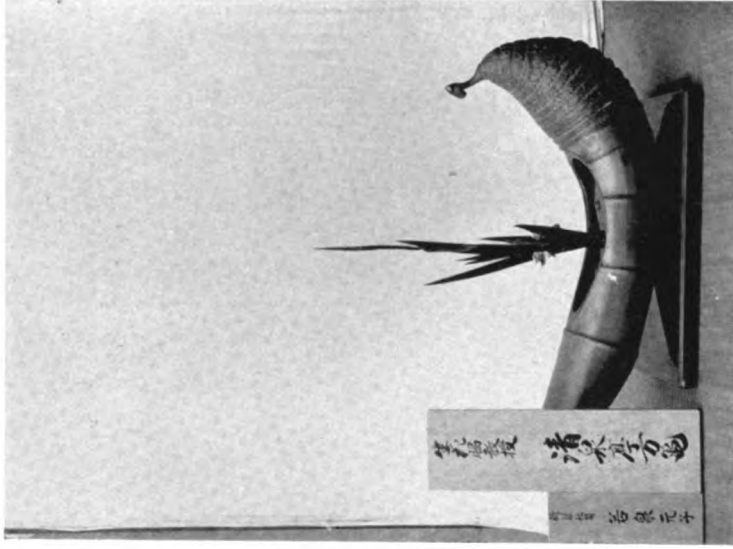


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A JAPANESE MAIDEN AT WORK, STUDYING AND ARRANGING
In Japan, the arrangement of flowers, both cut and growing, is an art and a science.

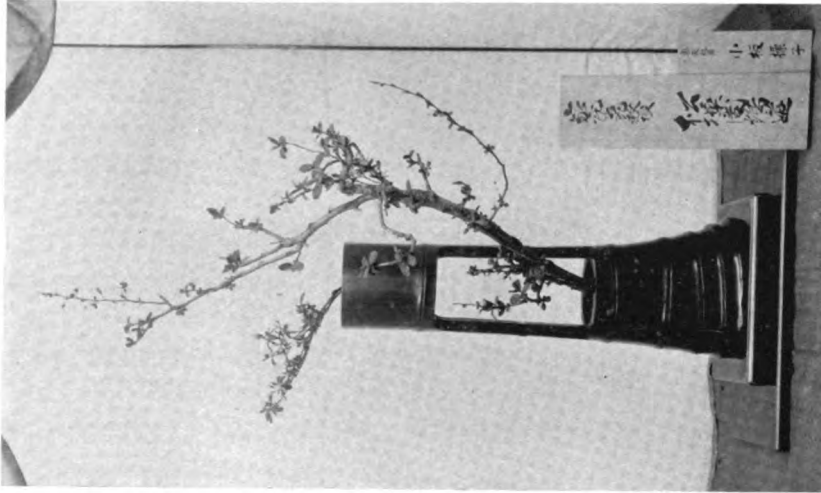
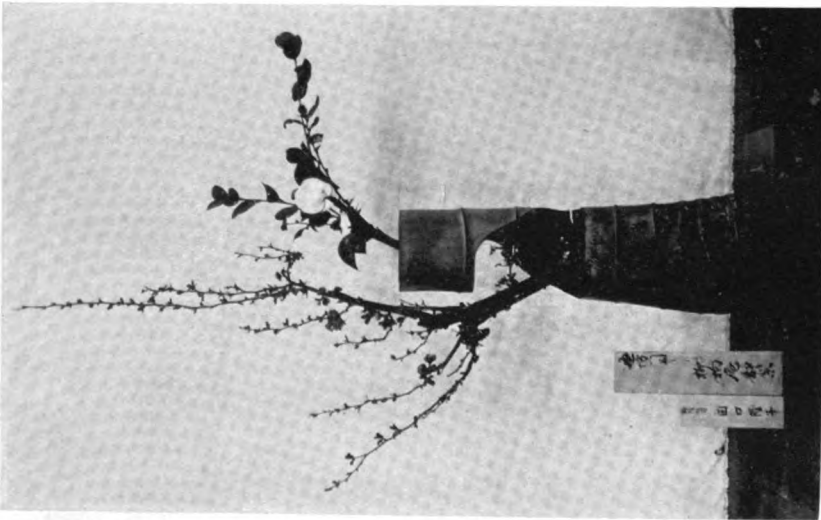


This design shows Pine, Plum, and Bamboo branches. This combination is used specially at New Year.



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The "pot" here is a bamboo stock.



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AS IN ONE OF THE PRECEDING ILLUSTRATIONS,
THE "POTS" ARE CARVED BAMBOO SECTIONS



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ANOTHER MINIATURE LANDSCAPE

thorough observation and accurate perception of the characteristic form of each plant dealt with, and in its way is thus an education in itself. But in addition to this, and without any breach of symmetrical conformity, the essential *Ikebana* touch must be given, and the triangular *Ten, Chi, Jin*, must fitly dominate the whole. How gracefully and effectively this is accomplished a little study of the photographs will show. It should also be observed that in this as in all the other arts of Japan, the symmetry aimed at is not the regular equal-sided kind, but the more subtle harmony of well-balanced differences in natural variety. In the other arts it is the materials alone that are different — the aesthetic principles are the same. Hence the music and the ancient *No* dramas and dancing of Japan should be interpreted according to the same standards. Instead of this, however, and in so far as they differ from kindred arts of the West, they are apt to be condemned by Western observers: thus some foreign specialists declare that the classical music of Japan is worthless. But are they really competent to judge? This hasty and prejudiced judgment may also have to be revised some day. In the meantime it is a significant fact that Japanese can learn our music much easier than we can learn theirs. In art as well as in theology the ideas of Christendom are taken to be superior as a matter of course, albeit they are apt to be more remarkable for militant self-assurance than for magnitude of breadth and depth. One finds more tolerance here in Japan and desire to understand the different points of view. Nor are critics here so ready to decry what does not conform to their own standards. Even where there is disapproval there is no shallow denunciation. A Japanese, for example, may prefer his own method of flower arrangement as an art to that of a mass of blossoms torn from their stems and crushed together into a vase. But he makes allowance for the difference in object and in taste on the part of the foreigner. And in fact he will duly appreciate the foreign way if the flowers are becomingly arranged.

The popularity of this most characteristic Japanese art shows no sign of diminishing. It forms part of the curriculum of all higher girls' schools, and is regarded as an indispensable accomplishment of princesses as well as of all other ladies. Teachers and students of the art may be found in every town and village, and the alcoves of innumerable homes throughout the Island Empire are brightened and beautified by the Nature touch of flowers in these meaningful designs.

THE ROMANCE OF THE DEAD: by Henry Ridgely Evans, 33° (Hon.)

Who knows the fate of his bones, or how often he is to be buried? Who hath the oracle of his ashes, or whither they are to be scattered?

— Sir Thomas Browne: *Hydriotaphia* (Urn-Burial)

I



ONE of the things that distinguishes man from the animal is his treatment of his dead. We dig up the burial mounds of earth and uncover the megalithic tombs of unhewn stone of prehistoric man, and find the dead interred with some sort of rude ceremonial. We discover ornaments, weapons, implements, and food placed in the sepulchers with the departed for their use in the next world — that land beyond the dark portals of the grave. But the animal quickly abandons its dead to the disintegrating processes of nature. It knows nothing, conceives nothing of a shadowy world of Amenti or of a realm of light and life in the abode of the divine Osiris. The animal is conscious being; man self-conscious being. Man lives in the past, present, and future. Who can forget the powerfully suggestive statue by Rodin, which stands before the palace of the Luxembourg, Paris, entitled *Le Penseur* — the Thinker — who broods upon the problems of life, death, and eternity.

The dead have their vicissitudes as well as the living. The body of a king may receive sepulture in a coffin of gold, hidden away in a pyramid, and finally be deposited upon a dunghill, or behind a glass case in some museum for curious persons to gaze at. As Shakespeare has it —

Imperious Caesar, dead and turned to clay
Might stop a hole to keep the wind away.

The remains of Napoleon I lie hermetically sealed in a gigantic sarcophagus of granite beneath the gilded dome of the Invalides. But some day, perhaps, that body may be torn from its shelter and thrown unceremoniously into a common trench with quicklime cast upon it.

To quote again the quaint lines of Sir Thomas Browne: “Who knows the fate of his bones, or how often he is to be buried? Who hath the oracle of his ashes, or whither they are to be scattered?” Alas, look at the fate of the mummies of Mizraim. In the Middle Ages they were actually sought for medicinal purposes. Says Browne:

“The Egyptian mummy, which Cambyses or time hath spared, avarice now consumeth. Mummy is become merchandise, Mizraim cures wounds, and Pharaoh is sold for balsam.”

It is my purpose in this article to study the subject. It is full of interest, a veritable romance of the dead. I must confess that the theme possesses a strange fascination for me. The sight of a mummy inspires me with awe, be it Egyptian or Christian.

I remember some years ago, going into a Gothic church in Europe, a very old church, the brazen bells of which had been blessed by a bishop centuries ago. Under the high altar reposed the bones of a medieval saint. Torch in hand you went down into a mouldy, shadow-haunted crypt, and there saw, in a great glass sarcophagus, all that was mortal of the man of God — a crumbling mummy black with age, clothed in gorgeous apparel. Cloth of gold, studded with precious stones, enshrouded the body; diamonds were inserted into the eyeless sockets of the skull, while rubies, amethysts, and pearls sparkled on the shriveled fingers — a ghastly travesty of Death. What a gruesome sight it was, to behold that skeleton figure in such splendid vestments, bedecked with flashing jewels. The dust lay thick upon everything, upon the mosaic floor, upon the crystal sarcophagus, even upon the hideous mummy that mocked at time and the grave.

II

In the ancient days there reigned in Egypt a mighty king whose name was Rameses II. He was great both as a conqueror and as a builder of temples to the gods. It was he who erected the vast Ramesseum, with its avenue of winged sphinxes, and the colossal images of himself that form the façade of the great rock-cut temple of Abu-Simbel. These four statues, each seventy feet in height, are the admiration of the world, and preserve for us eternally the features of a remarkable king — who is supposed by some to have oppressed the Children of Israel, “and made their lives bitter in mortar, and in brick, and in all manner of service in the field.” After a long and brilliant reign of sixty-seven years Rameses was gathered to his fathers, and the embalmers taking in care his royal body prepared it right royally for burial.

They swathed and bandaged, and then laid away the kingly clay in a hermetically sealed mummy case. This case was placed within another wooden receptacle, and the two into a third shell of some-

what similar construction, just like the nest of boxes which every juggler has among his paraphernalia. Indeed, these strange old embalmers, themselves jugglers with Death, had secret arts which are now forever lost in oblivion.

The mummy-cases of Rameses were gorgeously painted by the scribes with the most curious hieroglyphics. At last all was completed. The huge sarcophagus was placed on board of a funeral barge, and amid the lamentations of the people, the weird chantings of the priests, and clouds of incense, was floated up the Nile from Thebes to the place of royal sepulture — the far-famed Valley of the Tombs of the Kings. The door of the mortuary chamber was closed up, the Chief Priest affixed his seal thereto, and the body of Rameses was left in silence and in darkness. The Government inspectors of tombs made their periodical visits to the royal sepulcher to ascertain if all were well with the mummy, for even at that time there were organized bands of tomb-breakers. Several times sacrilegious hands were laid upon the royal remains. Finally for greater security the mummy of Rameses was removed, from time to time, to other places, until finally it was deposited in a subterranean vault near the great temple of Queen Hatshepsu, on the left bank of the Nile opposite Karnak. Centuries slipped away. The land of Mizraim saw many changes. Dynasty followed dynasty. Cambyses, the Persian, conquered the country; after him came the subtle-tongued Greeks, and a long line of Ptolemies sat upon the throne of the Pharaohs, culminating with Cleopatra the Great —

The laughing Queen that caught the world's great hands.

Then came the Caesars with their mail-clad legions, and Egypt was reduced to a mere outlying province of the Roman Empire. When the old Roman world embraced Christianity, Egypt became the coign of vantage for all the ragged anchorites of the primitive church. The Thebaid was haunted by them. Following the Christians came the Moslem armies, fierce fanatics, who tried to disembowel the Great Pyramid of Gizeh in their efforts to get at the treasures of the olden Pharaohs. One day the thunder of cannon announced the arrival of a young demi-god of the West — Napoleon Bonaparte, who communed with the Sphinx, and crushed the followers of Mahomet under his heel. But still the mummy of Rameses slept on in undisturbed repose. At last in the latter half of the nine-

teenth century a family of so-called "Theban Arabs," who made their living by plundering the sepulchers of the old Egyptians, chanced upon the last resting-place of Rameses the Great. How they discovered it remains a mystery to this day.

Says Miss Edwards ¹:

It is now about twelve years since certain objects of great rarity and antiquity, mostly belonging to the period of the Amenide Dynasty (priest-king) XXI, began to find their way to Europe from Upper Egypt. Foremost in importance among the said relics were four funereal papyri (consisting of extracts from the Ritual or "Book of the Dead") written for royal personages of the Amenide family. Concurrent testimony pointed to a family of Arab brothers, named Abd-er-Rasoul, as the original holders of these papyri; it was therefore concluded that the tombs of Pinotem I and of the Queens Notem-Maut and Hathor Hont-taui (for whom the papyri were written) had by them been discovered and pillaged. The eldest brother was ultimately induced to reveal the secret, and pointed out a lonely spot at the foot of the cliffs not far from the ruins of the great temple of Hatshepsu, on the western bank of the Nile, where the bottom of a hidden shaft opened into a short corridor, leading to a gallery seventy-four meters in length, at the end of which was a sepulchral vault measuring seven meters by four. The whole of this gallery and vault were crowded with mummies and mortuary furniture, as sacred vessels, funereal statuettes, canopic and libation vases, and precious objects in alabaster, bronze, glass, acacia wood, and the like. The mummies were thirty-six in number, including upwards of twenty kings and queens, from Dynasty XXVII to Dynasty XXI, besides princes, princesses, and high priests, all of which, together with four royal papyri and a miscellaneous treasure consisting of upwards of six thousand objects, are now in the Bulak Museum.

Among these mummies was that of Rameses II. The discovery of the remains of the great Sesostris of the Greeks was made on July 5, 1881, and forms a most romantic page in the history of modern archaeology. The unfolding of the mummy took place at Bulak June 1, 1886, in the presence of the Khedive and other distinguished men. There was no doubt as to the remains, for "in black ink, written upon the mummy case by the high-priest and King Pinotem, is the record testifying to the identity of the royal contents." Then "upon the outer winding-sheet of the mummy, over the region of the breast," the testimony is repeated. Professor Maspero conducted the ceremony of unwrapping the mummy, and reported as follows:

The head is long, and small in proportion to the body. The top of the skull is quite bare. On the temples there are a few sparse hairs, but at the poll the

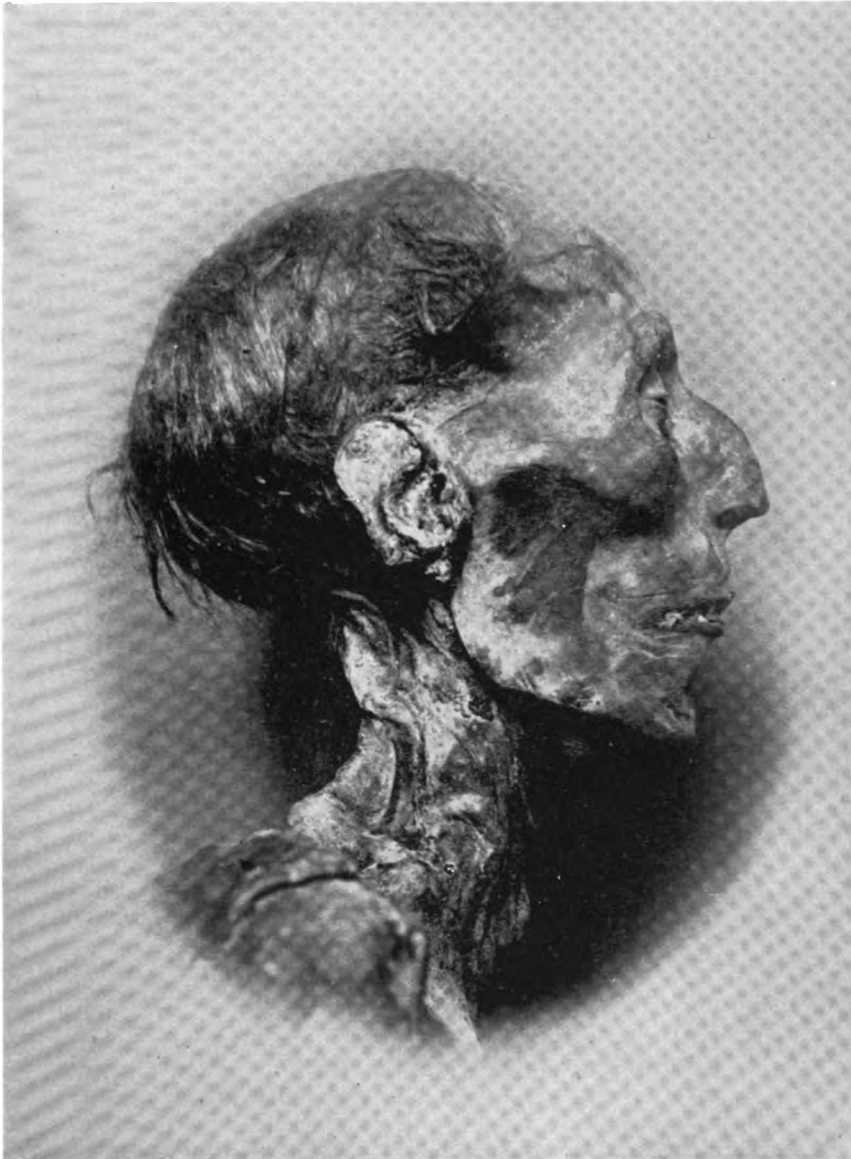
1. *Encyclopaedia Britannica*, 9th ed. 1884, Vol. 17, p. 22.

hair is quite thick, forming smooth, straight locks about five centimeters in length. White at the time of death, they have been dyed a light yellow by the spices used in embalment. The forehead is low and narrow; the brow-ridge prominent; the eyebrows are thick and white; the eyes are small and close together; the nose is long, thin, arched like the noses of the Bourbons, and slightly crushed at the tip by the pressure of the bandages. The temples are sunken; the cheek-bones very prominent; the ears round, standing far out from the head, and pierced like those of a woman for the wearing of earrings. The jawbone is massive and strong; the chin very prominent; the mouth small, but thick-lipped. . . . The skin is of earthy brown, spotted with black. Finally, it may be said the face of the mummy gives a fair idea of the face of the living King. The expression is unintellectual, perhaps slightly animal; but even under the somewhat grotesque disguise of mummification, there is plainly to be seen an air of sovereign majesty, of resolve, and of pride. The rest of the body is as well preserved as the head. . . . The corpse is that of an old man, but of a vigorous and robust old man. We know, indeed, that Rameses II reigned for sixty-seven years, and that he must have been nearly one hundred years old when he died.

The mummy of Rameses now reposes behind a glass case in the Bulak Museum, where it is stared upon by impertinent tourists. Alas, how the mighty have fallen! Think of the strange vicissitudes of this royal mummy. We can shut our eyes and see in imagination the famous King seated upon his throne, clothed in his royal robes, with his courtiers and slaves bowing before him. Or again we see him in the vestments of a priest offering incense to the gods, in one of the old dim temples of Thebes; perhaps offering incense to his own divine image, for in the wall-painting at Abu-Simbel he is portrayed under the twofold aspect of royalty and divinity — Rameses the king burning incense before Rameses the god. At Pithom his statue, in red syenite, is seated in an armchair between the statues of the two solar gods Ra and Tum. Rameses was the great builder. From the Delta to Gebel Barkal he filled the land with splendid monuments and temples, dedicated to his own glory and the worship of the Egyptian deities.

In this same Bulak Museum are exhibited the mummies of Rameses III, King Pinotem, the high priest Nebseni, Queen Nofretari, and Seti I, the father of Rameses II.

The ancient Egyptians were past masters in emblaming the dead. Thanks to this wonderful art they have preserved for us the forms and faces of the mighty dead of Mizraim. Embalming with such care and secreting the mummy so mysteriously in rock-cut cavern and pyramid had a profound signification. As the reader knows, it had



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THE HEAD OF THE MUMMY OF RAMESES II. BULAK MUSEUM



Lomaland Photo. & Engraving Dept.

THE MUMMY OF SETI I
BULAK MUSEUM



TWO EXAMPLES OF THE LATER
GRAECO-EGYPTIAN MUMMY-CASE PORTRAITURE

its origin in the Egyptian idea of immortality, the unique conception that the soul would return after cycles of probation, and make its home once more in the mummified body; or as E. Wallis Budge puts it in describing the funeral of the high priest Ani²:

His relatives ordered that his body should be mummified in the best possible way, so that his soul, *ba*, and his intelligence, *xu*, when they returned some thousands of years hence to seek his body in the tomb, might find his *ka*, or "genius" there waiting, and that all three might enter into the body once more, and revivify it, and live with it forever in the Kingdom of Osiris. No opportunity must be given for these four component parts of the whole man to drift away one from the other, and to prevent this the perishable body *xa* must be preserved in such a way that each limb of it may meetly be identified with a god, and the whole of it with Osiris, the judge of the dead and king of the nether world. The tomb must be made a fit and proper dwelling-place for the *ka*, which will never leave it as long as the body to which it belongs lies in its tomb.

The Egyptians may be said to have brought the cult of death to its highest pitch. And yet even in that age there were doubters who looked askance upon the religion of the temples. This is proven by the existence of such persons as "Tomb-robbers," for whom the horrors of Tartarus had no terrors. To rob a tomb and despoil a mummy was the height of sacrilege.

Says Miss Edwards³:

Most of the tombs at Bab-el-Molûk were open in Ptolemaic times. Being then, as now, among the stock sights and wonders of Thebes, they were visited by crowds of early travelers, who have as usual left their neatly-scribbled *graffiti* on the walls. When and by whom the sepulchers were originally violated is of course unknown. Some, doubtless, were sacked by the Persians; others were plundered by the Egyptians themselves, long before Cambyses. Not even in the days of the Ramessides, though a special service of guards was told off for duty in "the Great Valley," were the kings safe in their tombs. During the reign of Rameses IX — whose tomb is here, and known as No. 6 — there seems to have been an organized band, not only of robbers, but of receivers, who lived by depredations of the kind. A contemporary papyrus⁴ tells how in one instance the royal mummies were found lying in the dust, their gold and silver ornaments, and the treasures of their tombs, all stolen. In another instance, a king and his queen were carried away bodily, to be unrolled and rifled at leisure. This curious information is all recorded in the form of a report, drawn up by the Commandant of Western Thebes, who with certain other officers and magistrates, officially inspected the tombs of the "Royal Ancestors" during the reign of Rameses IX.

2. *The Mummy*, Cambridge, 1894.

3. *A Thousand Miles up the Nile*.

4. *Abbott Papyrus*, British Museum.

No royal tomb has been found absolutely intact in the valley of Bab-el Molük. Even that of Seti I had been secretly entered ages before ever Belzoni discovered it. He found in it statues of wood and porcelain, and the mummy of a bull; but nothing of value save the sarcophagus, which was empty. There can be no doubt that the priesthood were largely implicated in these contemporary sacrileges. Of thirty-nine persons accused by name in the papyrus just quoted, seven are priests, and eight are sacred scribes.

At Denderah is the temple of the goddess Hathor, the Lady of the Underworld. In the museum at Cairo is the mummy of "the lady Amanit, priestess of Hathor," who once walked this world of ours and ministered to the goddess in the great temple. Round her neck is a string of amulets, beads, and ornaments. Robert Hichens says of the mummy ⁵:

The expression of "the lady Amanit" is very strange, and very subtle; for it combines horror — which implies activity — with a profound, an impenetrable repose, far beyond the reach of all disturbance. In the temple of Denderah I fancied the lady Amanit ministering sadly, even terribly, to a lonely goddess, moving in fear through an eternal gloom, dying at last there, overwhelmed by tasks too heavy for that tiny body, the ultra-sensitive spirit that inhabited it. And now she sleeps — one feels that, as one gazes at the mummy — very profoundly, though not yet very calmly, the lady Amanit.

The dried and withered mummy, however, affords one but little idea how the individual really looked in life, when the rich blood coursed through the veins and passion swept the mortal frame. But under the Greek Ptolemies arose the custom of affixing portraits to mummies. The practice began in the second century B. C., and lasted until the fourth century A. D., when the Emperor Theodosius issued an edict forbidding it. These portraits have been discovered in the necropolis of the ancient city of Kerke (now called Rubaigat), about fourteen miles from the ruins of Arsinöe, in the Egyptian province of Fayûm. They were usually painted on panels of wood, some in encaustic, others in distemper. In encaustic the colors were laid on in patches, and then blended with the cestrum, which was an instrument resembling a lancet-shaped spatula, long-handled, with a curved point at one end, and a finely dentated edge at the other. The colors were mixed with liquid wax instead of oil. With the tooth-edge of the cestrum "the wax could be equalized and smoothed, while the point was used for placing high lights, marking lips, eyebrows, etc." Final-

5. *Egypt and its Monuments*, 1908.

ly the colors were burned in by applying a heated surface to the panel. Distemper-painting was accomplished with a mixture of water-colors, egg, fig-milk, or some other resinous compound beaten thoroughly together. The brush was used, as well as the cestrum. The paints were made from mineral substances, and produced the most brilliant results. Herr Graf, of Vienna, owns ninety of these remarkable portraits.

In the same sepulchers where the portraits were found were also discovered many labels containing funerary inscriptions. These labels evidently belonged to the mummies, but became detached. All of them are addressed to the soul or *Ba*. Here is one from the collection of Herr Graf: "*Alinee — also called Tenos — Herod's Daughter. Thou good one, a tender farewell. The year 10. Mesoreh 7th. Age 35.*" Centuries have passed since the gentle Greek lady laid down her life. Evidently she was well-beloved. Let us hope that Osiris and his forty-two judges in the Underworld dealt kindly with her. Says Budge⁶:

A remarkable example of a very late Graeco-Roman mummy, probably of the fourth century A. D., is British Museum No. 21,810. The body is enveloped in a number of wrappings, and the whole is covered with a thin layer of plaster painted a pinkish-red color. Over the face is inserted a portrait of the deceased, with a golden laurel crown on his head; on the breast, in gold, is a collar, each side of which terminates in the head of a hawk. The scenes painted in gold on the body are: 1. Anubis, Isis, and Nephthys at the bier of the deceased. 2. Thoth, Horus, uraei, etc., referring probably to the scene of the weighing of the heart. 3. The soul revisiting the body, which is attempting to rise up from a bier, beneath which are two jars; beneath this scene is a winged disk. Above these scenes in a band is inscribed, in Greek, "O Artemidorus, farewell"; and above the band is a vase, on each side of which is a figure of Maât.

Who was this Artemidorus whose mummy is so gaudily decorated in gold? His face stares at you from the painted panel, with eyes veiled in mystery. There is a world of affection and poignant grief in the two simple words inscribed upon the sarcophagus: "O Artemidorus, farewell!" There were gentle souls in sunny far-off Fayûm who deeply loved this sad-faced young Greek. Alas! poor Artemidorus, you are now but a number — 21,810.

The Greeks introduced many changes into the life of Egypt, but they succumbed to the awful fascination of the religion of the land.

6. *The Mummy*, Cambridge, 1894.

The shadows cast by the ponderous temples of the olden Pharaohs lay athwart their lives. The "black radiance" that issues from the tomb enveloped them, warning them of the day when they, too, should lie in their sepulchers and their souls journey into the Underworld of Amenti. As Heine puts it:

Everywhere death, stone, mystery. . . . You know Egypt, that mysterious Mizraim, that narrow Nile valley, which looks like a coffin.

Aye! even the very contour of the country resembled a coffin. The Greek conquerors mummied their dead, and so did the Romans who came after them. Says Budge: .

The Egyptian Christians appear to have adopted the system of mummification, and to have mixed up parts of the old Egyptian mythology with their newly adopted Christianity. Already in the third century of our era the art of mummifying had greatly decayed, and although it was adopted by wealthy people, both Christian and Pagan, for two or three centuries longer, it cannot be said to have been generally in use at a later period than the fourth century. I believe that this fact was due to the growth of Christianity in Egypt. The Egyptian embalmed his dead because he believed that the perfect soul would return to its body after death, and that it would reanimate it once more; he therefore took pains to preserve the body from all destroying influences in the grave. The Christian believed that Christ would give him back his body changed and incorruptible, and that it was therefore unnecessary for him to preserve it with spices and drugs.

III

Sir Thomas Browne speaks of the discovery of Theseus' remains and their translation to Athens, as described by Plutarch; also of Alexander opening the sepulcher of Cyrus, and Augustus opening that of Alexander. Plutarch says that the bones of Cyrus were unusually large and that beside them lay a sword and lance. Alexander was buried in a coffin of gold, but that receptacle of the mighty dead soon disappeared and was replaced by one of glass. Some centuries later Augustus saw it. Not content with gazing at the body through the glass, he passed his hand over the dead Captain's face whereupon the nose crumbled into dust. So reports Dion Cassius.

The bodies of those who died at Pompeii and Herculaneum have been wonderfully preserved for us. In the museum at Naples many of them may be seen. The catacombs of Rome kept intact the bones of the saints of the early Church.

And what about Charlemagne? The great sovereign died in 814

at Aachen, and was buried in the church of the Virgin. Tradition says that he was interred seated in a chair of state. His gold-hilted sword was girded to his side, and the Gospels in gold letters placed in his hands, like the Book of the Dead in the grasp of an Egyptian mummy. On his head was placed the imperial crown with a bit of the "true cross" inserted, and on his face a sudarium. Upon his lap was laid a pilgrim's wallet, and under his gorgeous royal robes a haircloth shirt. On the wall of the sepulcher opposite the sightless corpse were hung the gold scepter and shield which Pope Leo III had blessed. Charlemagne, the world's ruler when he lived, was decked out when he departed this life to rule the kingdom of the dead.

In the year 1000 A. D. Otto III opened the tomb. The corpse of Charlemagne showed no sign of decay except that the tip of the nose had disappeared. Otto "caused the disfigurement to be repaired with gold, and the body to be clad in white raiment." Doubt has been cast upon the story. All traces of Charlemagne's tomb have long ago disappeared.

William the Conqueror's coffin was opened some four hundred years after it was first deposited in the tomb, at the instance of a Bishop of Bayeux. The body was found entire. Before closing the coffin, the Bishop had a picture painted of the corpse. This picture was eventually destroyed. In the year 1562, a party of Calvinist soldiers opened the grave, and threw the bones of the Conqueror out into the Church. The monks, however, collected the remains and placed them under a new monument, which was destroyed during the French Revolution.

The body of Richard Plantagenet was buried at Fontevrault, his bowels were interred at Châlons, and his heart at Rouen. The latter, described in the epitaph as the "*cor inæstimabile*," was buried in the Cathedral, to the right of the high altar, under an imposing monument, at one time surrounded with a silver balustrade. In the year 1250, the dean, canons, and chapter of Rouen, desiring to contribute their quota to the ransom of St. Louis, who was a captive among the Saracens, seized upon the balustrade and melted it down. In 1842 the heart was exhumed. It was found entire, but withered and shapeless. At the present writing it is resolved into a pinch of dust, and may be seen in a glass box, in a museum of Rouen. So much for the lion-heart of the redoubtable Crusader.

The body of Edward IV who died in 1483, was exhumed in 1879.

It was found in a fair state of preservation. A lock of his long hair was cut off, and is now in the Ashmolean Museum.

IV

Charles V was the greatest sovereign of the memorable sixteenth century. Says William Sterling⁷:

The vast extent of his dominions in Europe, the wealth of his Transatlantic empire, the sagacity of his mind, and the energy of his character, combined to render him the most famous of the successors of Charlemagne. . . . He stood between the days of chivalry, which were going out, and the days of printing, which were coming in; respecting the traditions of the one, and fulfilling the requirements of the other.

In the year 1556 he abdicated his throne in favor of his son Philip II, and retired into the Jeromite monastery of Yuste, in Spain. He died on September 21, 1558, and was buried in the church of Yuste. On the 4th of February, 1574, Philip II had his father's remains carried to the Escorial, and interred in a vault in front of the high altar. Says Sterling:

Eighty years after, the repose of Charles was again disturbed by his great-grandson, Philip IV. For thirty-three years that prince was engaged in building the celebrated Pantheon begun by his father, Philip III, at the Escorial. On the 16th of March, 1654, the dust of the Austrian kings of Spain, and of their consorts who had continued the royal line, was translated from the plain vault of Philip II to this splendid sepulchral chamber. Each of the seven coffins was carried by three nobles and three Jeromite friars; the procession was headed by the remains of the fair Isabel of Bourbon, the first queen of Philip IV, and it was closed by the dust of Charles V. After infinite splendid ceremonies, they were borne round the church in procession and at last down the long marble staircase to their superb place of rest, which gleamed in the light of countless tapers and golden lamps, reflected from marble, and jasper, and gold, like a creation of Oriental romance. The grandees who bore the coffin of Charles were the prime-minister, Don Luis de Haro, the Duke of Abrantes, and the Marquis of Aytona. As the body was deposited in the marble sarcophagus, the coverings were removed to enable Philip IV to come face to face with his great ancestor. The corpse was found to be quite entire, and even some sprigs of sweet thyme, folded in the winding-sheet, retained, as the friars averred, all their vernal fragrance, after the lapse of four-score winters. After looking for some minutes in silence at the pale dead face of the hero of his line, the king turned to Haro and said: "*Cuerpo honrado*, honored body, Don Luis." "Very honored," replied the minister; words brief indeed, but very pregnant. . . .

7. *The Cloister Life of the Emperor Charles V.*

Once again, at the distance of four generations, the Emperor's grave is said to have been opened by the descendant of that despised Anthony of Bourbon at whose claims on Navarre Charles had scoffed, and whose posterity had wrested from the house of Austria the sceptre of Spain and the Indies. Mr. Beckford [the eccentric author of *Vathek*] used to relate that when he was leaving Madrid, Charles III, as a parting civility, desired to know what favor he would accept at his hands. The boon asked and granted was leave to see the face of Charles V, in order to test the fidelity of the portraits of Titian. The finest portraits of Charles, as well as his remains, were then still at the Escorial. The marble sarcophagus being moved from its niche, and the lid raised, the lights of the Pantheon once more gleamed in the features of the dead Emperor. The pale brow and cheek, the slightly aquiline nose, the protruding lower jaw, the heavy Burgundian lip, and the sad and thoughtful expression, remained nearly as the Venetian had painted them, and unchanged since the eyelids had been closed by Quixada. There, too, were the sprigs of thyme, seen by Philip IV, and gathered seven ages before in the woods of Yuste. . . . For this curious anecdote I am indebted to the kindness of Mr. Beckford's daughter, the Duchess of Hamilton. He had left, unfortunately, no note or memorandum of the fact, and therefore the date, and the names of the other witnesses of this singular spectacle, cannot now be recovered. His letters prove that he was at Madrid at the close of 1787 and in the spring of 1795. I have been unable to obtain any corroborative evidence from Spain, and therefore the story must be taken simply as told by Mr. Beckford.

Once more the sarcophagus of Charles V was opened, by the ministers of the Revolution, in 1869. Signor Palmaroli made a drawing of the remains, which showed the broad forehead, the crooked aquiline nose, and the under jaw "protruding so far beyond the other that the teeth could not meet."

The members of the Austrian House of Spain seemed to have a morbid penchant for things funereal. Juana la Loca would not surrender the embalmed body of her beloved husband; Philip II not long before his death had a skull brought to him, upon which he placed a crown.

V

Henry VIII of England (he of the many wives) was interred by the side of Jane Seymour in the vaults of St. George's Chapel, Windsor. Says Miss Strickland⁸:

She was undeniably the first woman espoused by Henry VIII, whose title, both as wife and queen, was neither disputed by himself nor his subjects. . . .

8. *Lives of the Queens of England.*

When George IV searched the vaults for the body of Charles I in 1813, Queen Jane's coffin was discovered close to the gigantic skeleton of Henry VIII, which some previous accident had exposed to view. As no historical fact could be ascertained by the disturbance of the Queen's remains, George IV would not suffer her coffin to be opened, and the vault where she lies, near the sovereign's side of the stalls of the Garter, was finally closed up. . . . Evelyn says that a parliamentary soldier had concealed himself for plunder in St. George's Chapel, during the burial of Charles I; and, in an incredibly short time, stole a piece of Henry VIII's rich velvet pall, and was supposed to have done some further mischief. . . . Sir Henry Halford, who examined the remains of Henry VIII, in his coffin, was astonished at the extraordinary size and power of his frame, which was well suited to his enormous armchair, said to be at Windsor. He resembled the colossal figure of his grandfather, Edward IV, who was six feet two inches in height, and possessed of tremendous strength.

Charles I was beheaded in the year 1648-9, on a scaffold in front of the palace of Whitehall, London. His executioner was masked. No one knows his identity. After some dispute the king's body was buried in St. George's Chapel, Windsor Castle. No monument marked his last resting-place. Finally, in 1813, his coffin was discovered. After removing the cerecloth and resinous matter, the head was seen. The muscles and skin were intact, the nose and one eye had sunken in, but the other eye was full. The hair was of a dark reddish-brown, streaked here and there with silvery gray. Among those present at the disinterment was Sir Henry Holford, who attempted to raise the body from its resting-place, when the head fell back, disproving the statement that it had been sewn on before burial. There was no doubt of the identity of the king. The features were easily recognizable from the splendid portrait of Van Dyck.

Edward the Confessor died in the odor of sanctity. His tomb was opened in the year 1163, when the body was found to be "lying in rich vestments of cloth of gold, having on his feet buskins of purple and shoes of great price." Allan Fea says ⁹:

Evelyn mentions the curious fact that when the scaffolding of the seats for the Coronation in the Abbey was being removed, one of the choir men noticed a hole in Edward the Confessor's tomb, and seeing something glitter, put in his hand and drew forth from the shoulder-bones of the deceased monarch a gold chain, two feet long, formed of curious oblong links, and joined by a massive knob of gold, set with rubies. Attached to it was a gold cross, richly enameled and hollow. . . . By James' order the broken coffin was enclosed within a new one. . . . The gold chain and cross that had been discovered in June, 1685, were

9. *James II and his Wives*, London, 1908, p. 129.

afterwards presented by the Dean of Westminster and the Archbishop of Canterbury to the King, and they descended to James' son, the Chevalier de St. George, and in 1715 were in charge of his wife, Princess Maria Clementina Sobieska, when the royal jewels were sent to Rome, as appears by the entry in the inventory: "A box with a cross and chain found in St. Edward's tomb in the year 1685."

Speaking of James II of England, let me tell of the strange vicissitudes that befell his remains. James took refuge in France, after the disastrous battle of the Boyne Water, and lived at St. Germain, on a pension paid him by Louis XIV. He and his family kept up the ghostly semblance of a court, which was distinguished for nothing in particular except its intrigues with the Jacobites of England. James died on September 16, 1701. His remains were embalmed, and sent to the English Benedictine monastery in the Rue du Faubourg St. Jacques, Paris. Dangeau, in his *Memoirs*, v. ii, p. 27, asserts that the body was not interred, because it was ultimately designed to have it conveyed to England and laid to rest in Henry VII's chapel, Westminster Abbey. James became very pious in his latter years, and was looked upon as a saint, as the following contemporary account will show:

The opinion of the king's sanctity was so great that now, at the opening of his body [during the process of embalming], a number of people came to get pieces of linnen dipped in his blood. The guards took their cravats from about their necks and did the same. The next day, after the deposition of the body in the aforesaid (Benedictine) Church, a vast concourse of people flocked thither, as they did for many days ensuing, for to pray for that faithful soul departed.¹⁰

King James was not buried, with the idea previously mentioned of finding interment in Westminster Abbey. But that day never arrived. For ninety-two years the coffin of James remained above ground. In the eighteenth century, before the "Red Terror," the royal coffin was a show sight of Paris. A tourist writes in 1776:

To a church of Benedictine friars on purpose to see the corpse of James II — who lies buried on a stand about six feet from the ground. . . . He is there ready to be shipped off to be buried in Westminster Abbey when any one of his family shall mount the English throne.¹¹

The Earl of Mount Edgecombe makes an entry in his diary, eight years later, to the effect that the chapel was getting in a very dilapi-

10. *Hist. MSS Com. Rep.* 10, App. 5. See also "Posthumous Vicissitudes of James II," *Nineteenth Century*, Vol. 25, p. 105. 11. *Notes and Queries*, 9th Series, Vol. VIII, p. 45.

dated condition, and the "ornaments falling to rags." The casket bore the following inscription: "*Ici est le corps du très-haut, très-puissant et très-excellent Prince, Jacques II, par la grâce de Dieu, Roy de la Grande Bretagne, né le 24 Octobre, 1633, décédé en France, au Château de St. Germain-en-Laye, le 16 Septembre, 1701.*" In the same church was preserved a waxen face of James, taken from his dead countenance and on the eyebrows were fixed the very hairs of the dead king.

A correspondent to *Notes and Queries*, in 1850, gives the following curious description by an old Irish monk, who was living at Toulouse ten years previously when he visited that town:

I was a prisoner in Paris, in the Convent of the English Benedictines, in the Rue St. Jacques, during part of the Revolution. In the year 1793 or 1794, the body of King James II of England was in one of the chapels there, where it had been deposited some time, under the expectation that it would one day be sent to England for interment in Westminster Abbey. It had never been buried. The body was in a wooden coffin, enclosed in a leaden one, and that again enclosed in a second wooden one covered with black velvet. That while I was a prisoner the *sans-culottes* broke open the coffins to get at the lead to cast into bullets. The body lay like a mummy bound tight with garters. The *sans-culottes* took out the body, which had been embalmed. There was a strong smell of vinegar and camphor. The corpse was beautiful and perfect. The hands and nails were fine. I moved and bent every finger. I never saw so fine a set of teeth in my life. A young lady, a fellow-prisoner, wished much to have a tooth; I tried to get one out for her, but could not, they were so firmly fixed. The feet also were very beautiful. The face and cheeks were just as if he were alive. I rolled his eyes; the eyeballs were perfectly firm under my finger. The French and English prisoners gave money to the *sans-culottes* for showing the body. They said he was a good *sans-culotte*, and they were going to put him in a hole in the public churchyard like other *sans-culottes*, and he was carried away, but where the body was thrown I never heard. King George IV tried all in his power to get tidings of the body but could not. Around the chapel were several wax molds of the face hung up, made probably at the time of the King's death, and the corpse was very like them. The body had been originally kept at the Palace of St. Germain, from whence it was brought to the Convent of the Benedictines.¹²

There are various accounts that the remains of James were subsequently recovered, but none of them have been authenticated.

John Goldworth Alger, the author of *Paris in 1789-94*, London, 1902, says:

12. Written at the narrator's dictation to Mr. Pitman-Jones, and published in *Notes and Queries*, 1st Series, Vol. II, p. 244.

James' body was in all probability thrown into a sewer or pit. . . . The late Monsignor Rogerson possessed a glove-box made from a piece of the coffin carried off by a spectator of the desecration.

In his interesting appendix on "Profanation of Tombs," Mr. Alger records the fate of other potentates, princes, and great men, as follows:

The Jacobins, who had so little respect for the living, were not likely to show more for the dead, especially when lead was urgently required for bullets. Military exigencies and fanatical iconoclasm went hand in hand. On the 1st of August 1793 the Convention decreed that on the 10th, the anniversary of the fall of the monarchy, the royal tombs at St. Denis and elsewhere should be destroyed. The organist of St. Denis has left an account of what happened there on the 11th of October.¹³ The bodies of fifty-two kings and notabilities, whether in stone or lead coffins, were taken up and interred in one grave at the cemetery. The remains of Princess Louise, Louis XV's daughter, at the adjoining Carmelite Convent, shared the same fate. A temporary foundry was established in the cemetery to melt down the lead. Henry IV and Turenne were in such preservation as to be recognizable. Three of Du Guesclin's teeth were pulled out and presented to the organist, who continued in office when Christian services had been superseded by *Décadi* gatherings.¹⁴

At Sens the bodies of Louis XVI's parents were taken up, "recalling them after their death," as a deputation on the 3d June 1794 told the Convention, "to an equality unknown to them in their lifetime." The deputation preserved the hearts, together with several crowns and sceptres found in the tombs. The lead was used to kill the country's enemies.

The Paris municipality in October 1793 ordered a search of tombs for jewels, gold, silver, bronze, or lead. Alexandre Lenoir saw Cardinal Richelieu's remains exposed to view at the Sorbonne chapel, and he had reason to remember it, for on his objecting to the profanation, a national guard pricked his hand with a bayonet, producing a permanent scar. The body was like a mummy. The skin was livid, the cheeks puffy, the lips thin, the hair white. A man cut off the head and carried it away. It passed through several hands, and one owner sawed it in two lengthwise. The rest of the body was removed with the tomb to Lenoir's Museum. Under the restoration it was replaced in the Pantheon, and in 1867 the head was restored but simply placed in a cavity. On the 25th June 1895, in the presence of the Princess of Monaco, a representative of Richelieu's collateral descendants and owner of his castle and relics, the skull was sealed up. M. Hanoteaux, the Cardinal's biographer, was one of the spectators.

13. *Cabinet Historique*, v. 21. 14. In 1815 search was made for the remains, but as quicklime had been thrown over them very few bones were found. These were reinterred in a vault in the Cathedral, with an inscription stating that they are the remains of eighteen kings (from Dagobert downwards) and ten queens. The body of Louise, queen of Henry III, which in the Capuchin chapel of Paris had escaped profanation, was placed with them.

In December 1793 the district of Montelinar [Montélimar?] (Drôme) ordered a search for plate, copper, or lead in the church of Grignan. Among the tombs consequently opened was that of Madame de Sévigné, interred there in 1696. Her hair was entirely detached. The mason Fournier cut off a lock, as also a piece of the dress. Pialla, the magistrate, sawed the skull in two, and sent the upper portion to Paris. He also appropriated a tooth. Veyreuc, a notary, received a rib. In February 1897 a piece of the dress was included in the sale of Baron Pinchon's curiosities. In 1870 during repairs to Grignan church, the lower portion of a skull was found, and this is believed to be the portion left in 1792, albeit the Dominicans of Nancy possess an entire skull which they hold to be Madame de Sévigné's.¹⁵

Buffon's tomb at Montbard was destroyed for the sake of the lead. His son induced the Education Committee of the Convention to request the municipality to place a small stone on the grave. This implies that the body had been re-interred.

Madame de Maintenon, as has been aptly said, was treated as a queen by the Jacobins. In January 1794 her embalmed body was brought out from its tomb at St. Cyr Chapel, stripped, dragged to a cemetery, and thrown into a hole. In 1802, St. Cyr having become a military college, the director, Crouzet, rescued it and buried it in the court, but his successor, General Duteil, resenting such honors, exhumed it in 1805, and it was consigned to an old chest in a garret. There many of the bones disappeared. In 1836, however, another director, Baraguey d'Hilliers, placed the remaining bones in a marble tomb in a side chapel, where they are not likely to be again disturbed.

Louis XIV had very bad treatment indeed. His body was but "a black, shapeless lump" when exhumed. What a base condition for the splendid "Sun King" of Versailles! His engraved coffin-plate was utilized by some ingenious *sans-culotte* as the bottom of a dripping pan. It was discovered not many years ago by the Director of the Cluny Museum. Louis XV, who died of small-pox, was a mass of putrid corruption. The Jacobins who disinterred the remains only just missed being infected. When the "Well Beloved" died his corpse was rolled up hastily in the sheets of the bed, and thrown into a triple coffin of oak and lead. On May 12, the coffin was placed on a large coach. Says the Baron de Besenval:

A score of pages and fifty mounted grooms, carrying torches, but like the carriages, not dressed in black, composed the entire procession, which set off at full trot at eight o'clock in the evening, and arrived at Saint-Denis at eleven, amidst the gibes of the curious spectators on either side of the road, and who, under cover of the darkness, gave full scope to jesting, the dominant characteristic of the nation. They did not confine themselves to that; epitaphs, placards, verses, were scattered broadcast, aspersing the memory of the late king.

15. *Figaro*, 19th April, 1897.

The body was promptly buried, and forgotten until the Great Revolution.

The body of Henri IV, the superb Gascon, was found to be in an excellent state of preservation. Says Lamartine: "Placed in the choir, at the foot of the altar, he received, dead, the respectful homage of the mutilators of royalty." Lenoir tells us that a soldier cut off a long strand from the king's beard, and exclaimed: "I too am a French soldier. Henceforth I will wear no moustache but this." He placed the strand on his upper lip, and boastfully shouted: "Now I am sure of conquering the enemies of France! I shall march to Victory!"

Marie Antoinette and Louis XVI were buried like paupers in the old cemetery of the Madeleine. A royalist who lived next to the graveyard observed where the bodies were interred and marked the places. His name was Pierre Louis Olivier Desclozeaux, a lawyer by profession. After the Terror, he bought the burial-ground. In the reign of Louis XVIII the remains were exhumed and buried at St. Denis. A beautiful expiatory chapel was raised over the original site of the graves. Says G. Lenôtre¹⁶:

If the historians of Marie Antoinette are to be believed it was not until a fortnight after the Queen's death that her remains were buried. (The 11th Brumaire, year II, or Nov. 1st, 1793. See *Historie de Marie Antoinette*, by Maxime de la Rocheterie.) What became of her body during these fifteen days? No doubt it was thrown down upon the grass in some corner of the Cemetery of the Madeleine, to await further orders that never came; and so it was forgotten. At last the grave-digger Joly took it upon himself to dig a hole, to place in it the remains of the victim, and to submit this bill for funeral expenses to the authorities for their approval:

The Widow Capet, for the coffin 6 livres.

For the grave and grave-diggers 15 - 35.

And this is the only document we have relating to the Queen's burial.

Quicklime had been thrown over the remains of the King and Queen, but it only partially did its destructive work. The heads of the royal pair were discovered and some of their bones when the graves were opened in the year 1815. The Sieur Sylvain Renard, formerly senior curate of the Madeleine, who conducted the funeral services of Louis XVI, has left us an interesting account of the affair, which M. Lenôtre quotes in full. Among other things the Senior Curate says:

16. *The Last Days of Marie Antoinette*, London, 1907.

When we reached the cemetery the body was handed over to us. . . . His Majesty was dressed in a waistcoat of white piqué, with breeches of grey silk, and stockings to match. His face was not discolored, his features were unaltered, and his open eyes seemed to be still reproaching his judges for the unspeakable crime of which they had just been guilty.

An eye-witness of the exhumation of the Queen's remains says:

When the grave-diggers produced one of the Queen's stockings, her elastic garters, and some of her hair, the Prince de Poix burst into tears, uttered a cry, and fell fainting to the ground.

The remains of the royal pair were placed in leaden coffins. On the king's, upon a plate of silver-gilt, was the inscription:

Here lies the body of the very high, very puissant and very excellent prince, Louis XVI, of the name, by the grace of God King of France and Navarre.

Upon the queen's:

Here lies the body of the very high, very puissant and very excellent Princess Marie-Antoinette-Joséphine-Jeanne de Lorraine, archduchess of Austria, wife of the very high, very puissant and very excellent prince Louis XVI, by the grace of God King of France and Navarre.

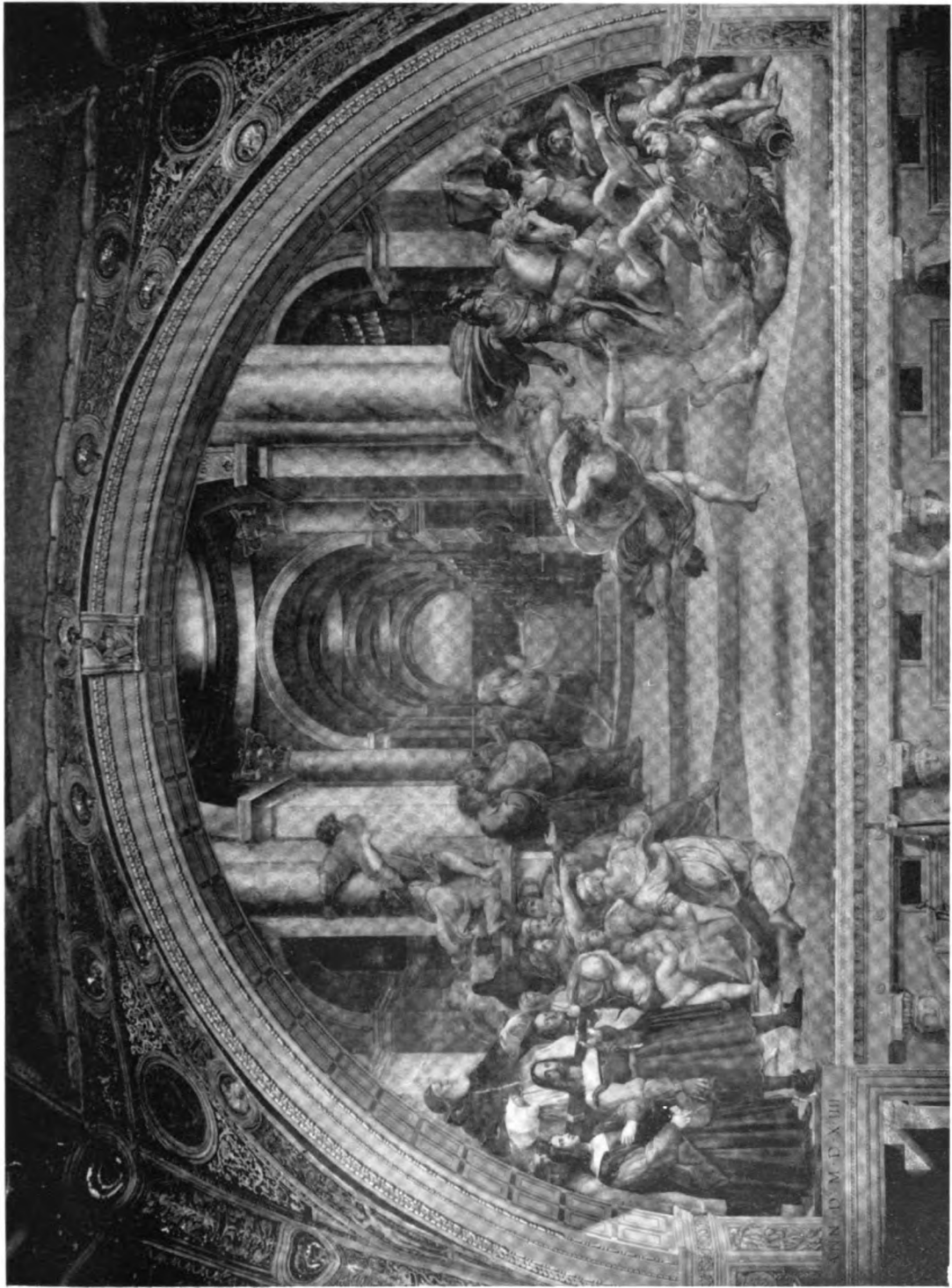
Says Lenôtre:

On January 21st, 1815, the twenty-second anniversary of the king's execution, the remains of Louis XVI and Marie Antoinette were solemnly conveyed from the house of M. Desclozeaux to the Church of Saint-Denis. . . . By a coincidence that was perhaps designed, the road from the Madeleine to the Porte Saint-Denis, which Louis XVI's body followed that day, was the same road by which the condemned king had traveled in the opposite direction, on the same day and at precisely the same hour, two and twenty years before.

The coffins of the unfortunate Louis XVI and his wife repose in the vault under the choir of the basilica of the church of Saint-Denis. In this gloomy sepulchral chamber are also buried Louis XVIII, the last Bourbon king of France, and several members of his family. The coffins of King Louis VII, of Louise de Lorraine, Henri III's wife, and of two princes of the house of Condé, which escaped violation in 1793, were also placed here.

The body of the great Turenne, which was interred in Saint-Denis, was exhumed by the *sans-culottes* in 1793. Desfontaines, the famous botanist, saved it from destruction, by passing it off as a French mummy worthy of preserving in the interests of science. Napoleon I, when consul, had the remains of Turenne interred in the Invalides.

(To be concluded)



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"EXPULSION OF HELIODORUS FROM THE TEMPLE": FRESCO PAINTING BY RAPHAEL. STANZA D'ELIODORO, VATICAN, ROME



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"MOUNT PARNASSUS," OR "POETRY": FRESKO PAINTING BY RAPHAEL. STANZA DELLA SEGNA-TURA, VATICAN, ROME



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" JURISPRUDENCE " : FRESKO PAINTING BY RAPHAEL. STANZA DELLA SEGNATURA, VATICAN, ROME



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THE FOUR SIBYLS: FRESCO PAINTING BY RAPHAEL. CHIESA DELLA PACE, ROME

FOUR PICTURES BY RAPHAEL: by C. J. Ryan



IN 1508 Raphael was called to Rome by Pope Julius II to aid in the adornment of the famous suite of apartments in the Vatican known as the *Stanzi* (rooms), and of the gallery leading to them, consisting of thirteen compartments or *Loggi* with small cupolas. In the brilliant assembly of painters called together at this time from Tuscany, Umbria, and Northern Italy, Raphael quickly took a leading position. His fame was then so great that Julius II swept away the paintings on the walls of the *stanzi* in order to make room for the designs of Raphael, though many of them were by famous painters and were in a more truly decorative style than his. One vault, the work of Perugino, the master of Raphael, still exists in good preservation, and is a highly skilful piece of work.

The Expulsion of Heliodorus from the Temple, a subject taken from *2 Maccabees* iii, is the principal fresco in the third room, and was painted entirely by the maestro, in symbolic allusion to the struggles for temporal power between Louis XII of France and Julius II. The portrait of the Pope is introduced at the left, and the group of figures surrounding him is rightly considered one of the finest pieces of painting and design executed by Raphael. Giulio Romano, the illustrious pupil of Raphael, is seen as an attendant immediately to the right and behind the Pope. The sixteenth century saw no incongruity in the introduction of these contemporary figures into a composition representing incidents supposed to have occurred nearly two thousand years before.

Mount Parnassus or *Poetry*, is painted on the wall above the window in the central room, the "Stanza della Segnatura." It represents a group of poets and musicians surrounding Apollo, and contains many heads of great beauty, including those of Dante and Petrarca. Raphael had a deep admiration for the great poet of Italy, whose portrait he introduced in another fresco. The figure of Dante is easily recognizable in the upper left hand side, next to that of the blind Homer. *Jurisprudence* is one of four allegorical figures adorning the four medallions of the vault. It is a noble example of the great painter's mastery of grace and beauty.

SCIENCE NOTES: by the Busy Bee

LIGHT: THE CONSTRUCTIVE AGENT



ONE of the most pervasive and prolific symbols is that of the circle, a figure representing the path of a point which at first recedes from its origin and then returns thereto. This represents the course of evolution, and the formula is applicable to any kind of evolution, whether on a large scale or a small. If we take *time*, for instance, we see the principle manifested in the small cycle of a solar day, which begins in darkness, proceeds to maximum light, and then shades off to darkness again. The larger cycle of the year carries us through phases that grow out of each other and yield the perpetual alternation of the seasons. Man passes from childhood to second childhood, and it would be easy to give many more instances of this universal law.

In the progress of science a similar course is being run; for there is a notable tendency to recede from the mechanistic view of the universe and to approach the spiritual view; and this has come about not through a reaction or retrogression, but by *pushing onward*.

In chemistry attention is now being directed towards synthetic processes, as distinguished from analytic; or towards building-up processes, as contrasted with destructive. This is well illustrated in a recent address by Professor Giacomo Ciamician to the International Congress of Applied Chemistry, which appeared in *Scientia* for November, 1912. It was on "The Photo-Chemistry of the Future." He points out that plants, under the influence of light, reverse the process of combustion, freeing oxygen from carbon, instead of combining it; and wonders whether science will be able to do this on a large and efficient scale. The important point here is that in place of a destructive process attended by fire, we have a constructive process brought about by light.

Photography is the most familiar example of photo-chemistry, but its purpose is not that of furnishing supplies of useful material. There are, however, numerous other instances of the use of light in chemical reactions, and the professor cites some of these. Under the influence of light, the reactions that take place between substances in organic chemistry are different from those which take place under ordinary circumstances. The ultra-violet rays are especially capable in this respect, and sometimes the actions that take place under their influence differ from those which take place under less refrangible rays. The practical question reduces itself to a suitable choice of

rays and of "catalyzers" — substances which receive and transmit the power of the rays.

The action of these rays of light would seem to be constructive rather than destructive, building up more complex compounds from the more simple, and yielding substances more or less resembling those produced by plants under the action of sunlight. By pursuing this line of research, we are starting on the upward arc of the cycle of evolution in chemistry; and there is promise that our science may in future become less destructive and wasteful, and that it may actually increase the stores of nature instead of consuming them. Of course the source drawn upon is sunlight; and the professor shows that the energy of the sunlight that falls upon the earth exceeds enormously that which could be derived from the coal stored in the crust. Perhaps some of this energy can be utilized directly as heat, by means of solar power plants; but the science of photo-chemistry offers a way of using it to better advantage than by the direct production of heat.

Light is evidently something very much more than a mere medium for seeing with; it is one of nature's greatest forces. And it is constructive force. Consuming fires may well be taken as the symbol of man's destructive passions, and light as the emblem of his wisdom.

INTUITION IN SCIENCE

"WHY the Intuition is Superior to the Reason in Making Great Discoveries," is the title of an article in the May *Current Opinion* which quotes from an article in *The Popular Science Monthly* by Professor James Byrnie Shaw of the University of Illinois. The articles, though containing no unfamiliar ideas, are noteworthy as illustrating the general trend of thought away from mechanicalism and formalism towards more living and creative methods. The writers point out that while the patient accumulating of facts enlarges the boundaries of scientific knowledge, this process does not insure a good use of the facts so accumulated. The mere collecting of stones will not build a cathedral. To make the fabric,

it is necessary to have the end in view prophetically from the beginning. This implies a power of the mind which the late Poincaré called intuition. It is that power which enables us to perceive the plan of the whole, to seize the unity in the matter at hand. . . .

The great educational problem of today is the problem of the development of

the intuition. . . . Too prolonged adherence to the methods of rigid reasoning leads to sterility. In mathematics, at least, both logic and intuition are indispensable. One furnishes the architect's plan of the structure, the other bolts it and cements it together.

Poincaré and J. J. Thomson are cited as examples of the use of intuition in mathematics and science. The modern extension of physics is described as largely due to the intuitions of Thomson.

It has often been pointed out that the way in which we actually discover truth is neither by the deductive nor the inductive method of reasoning, but by employing both methods and all methods in arriving at a result which satisfies our sense of *consistency*. (See, for instance, Poe in his *Mellonta Tauta*). Yet such a definite recognition of this higher faculty of the mind, intuition, would have been thought very unorthodox a few years ago. Not the least important of the points brought up in what we have just quoted is that which refers to the whole and the parts. The mere aggregation of the parts does not constitute the whole, any more than the stones constitute the cathedral. Obvious as this is, the principle has nevertheless been largely ignored in many of our scientific speculations, and also in other kinds of speculation—sociological, for example. We had grown familiar with the idea of a universe built out of atoms, of organisms built out of cells, of a society built out of individuals, and so forth; and these things were often spoken of as though the mere aggregation of the parts were equivalent to the whole.

To what extent can the intuition be developed? Having gotten so far in admitting its existence and power, scientific men can hardly stop short at any definite limit. Let us compare the various human faculties to various animals. Here, we will say, are a bird, a squirrel, and a beetle, all engaged in testing the qualities of some scattered bread-crumbs. The beetle does not see far; his knowledge is confined to one small crumb; later on he may, or he may not, discover other crumbs. The squirrel can take in the whole prospect at a glance. The beetle is the plodding reasoner, the squirrel is the man of intuition; but what of the bird? He is superior to either.

VEGETABLE MEAT AND MILK

ALL interested in the question of doing without animal food will be glad to hear of any discovery that makes a meat-free diet easier. The *American Review of Reviews* for April has an article on "Vege-

table Milk and Vegetable Meat," which says that the heaviest expenditures for food in a family are for milk, milk-products, and meat. Moreover these foods are difficult to procure, difficult to transport, and difficult to keep. *La Revue* (Paris) is quoted from in reference to artificial milk from the seed of the soy bean, otherwise Chinese pea and *soya hispada*, a native of the warm regions of Asia.

From these beans, by a process still secret, a synthetic milk is prepared; or, more exactly, a chemical product having the same nutritive value as natural milk. The invention has been introduced almost simultaneously in France and Germany. The parts of the plant are crushed mechanically, then triturated chemically and reduced to a lactescent substance which costs much less than cow's milk and takes its place perfectly.

A cow takes forty *ares* of pasture besides a certain amount of fodder. She converts 53% of her food into effective nourishment, and 5% of it into milk. The soya grown on eight *ares* gives an equal quantity of artificial milk. The labor employed in preparing it is incomparably less than that necessitated by the cow.

A Belgian chemist named Effront has invented a substitute for meat, made from surplus brewer's malt, and called *viandine*.

A workman, usually ill-fed, who found 200 grams of butcher's meat an insufficient daily ration, put on weight, with more appetite and better health on the same amount of *viandine*.

WAR

[The following paper was read at the International Theosophical Peace Congress, held June 22-29, at Visingsö, Sweden, by Colonel Charles E. Bleyer, American representative.]



It is my privilege today to meet you as a representative and Delegate of the American members of the Universal Brotherhood and Theosophical Society, of which Katherine Tingley is the Leader and Official Head. It affords me great pleasure indeed to visit this grand country, Sweden, and to meet a people apparently so contented in their national peace. They seem to be too busy to consider the possibilities of war and too brotherly to encourage it. Well chosen indeed is this beautiful spot, Visingsö, for a Peace Congress, where there shall go forth from the hearts of the people gathered here a message, a message of Brotherhood and Sweet Compassion to the whole world, such as Christ so exemplified in his life.

The twentieth century bears record of great progress in the human family on intellectual and material lines; but in my opinion, as long as there remains one country not prepared to proclaim peace to all people, there is yet much to be learned by its people.

It may interest some of you who are not familiar with the results of warfare

from the early days, to hear the following statistics, showing that since the beginning of authentic history, fully fifteen billions of human lives have been sacrificed upon the altar of "the God of War." The nineteenth century alone shows the loss of lives to have been fully fourteen millions; and the cost in money alone of Napoleon's nineteen years of military conquests involved an outlay of fifteen billions of dollars. Added to this we have the Crimean War, our Civil War, the Franco-Prussian War, the Spanish-American War, and the later Russo-Japanese War, and the records show that the total amount of money wasted upon this warfare reached the stupendous sum of *forty thousand millions of dollars*—enough to build schools for higher education in almost every city in the world.

The annual appropriation for the United States Army is over eighty-three millions of dollars, and for the United States Navy the sum of one hundred and two millions of dollars—an increase during the past fifteen years of over four hundred and seventy-two millions of dollars for the army and over six hundred millions of dollars for the Navy, a total increase of over one billion of dollars, and all for the purpose of "only preparing for war."

The Franco-Prussian War cost approximately five millions francs a day for each contestant, and this did not include the indemnity exacted by Prussia. The Transvaal conflict cost the British Government one million dollars a day; the Russo-Japanese War cost from three million to five million dollars per day.

Now we must reckon with the next deadly destroyers whose field of action will be the upper air; I refer to the aeroplane, the new aerial fighter which will soon demonstrate the futility of naval fleets, fortifications, and armies; and the slaughter of human lives, the horrible destruction of property that must follow can better be imagined than described. England has already one hundred and six military aeroplanes; France and Germany several hundred each.

Though we may read of the horrors of war, yet we sometimes forget the awful sacrifice of human life, in expressing our joy over our national conquests. Yet only those who have taken part in these battles can tell the true history. Here is one of the many pathetic descriptions of cruel warfare which should appeal to our inmost souls and create in our hearts and minds a determination to do our part in the future in nobly espousing the cause of peace and discouraging at all times and under all circumstances, war.

The sound of Russian bullets was like the sweeping of ten thousand night-hawks, a terrific flash, a blast of dust, burnt powder, filings, sickening gases, and that which a moment ago was a dashing young captain, with upraised sword, was now wet rags and dripping fragments of pulp; the result of the terrible "shrapnel" spreading death among hundreds upon hundreds before my very eyes.

Surely this is no exception in the history of warfare; for every war has had its terrible horrors. I now recall that the records show us that in the siege of Moscow out of eighty thousand men engaged, only twenty thousand lived to return to tell the horrible story!

So with these memory-pictures before us, is it not easy for us to contemplate with gladness, with joy unspeakable, the possibilities of ultimate peace among

all the nations of the world? For this great end we should work with all the energies of our nature, that ere we close our eyes in this life, we may leave to posterity a glorious heritage, the heritage of peace among the nations of the world.

There are many organizations in America and Europe that are nobly working for peace; and among them stands out as one of the most forceful bodies of that kind, the Hague Tribunal. We all know that several serious international complications have been satisfactorily settled by the Hague Convention. One of them was our old difficulty concerning the Newfoundland Fisheries. The Hague Tribunal also settled the troubles between Russia and England, when the former fired upon some English fishing boats, sinking them, mistaking them for Japanese. Yet, in spite of the fact that it afforded England a magnificent opportunity for revenge, it was settled without bloodshed.

You will also remember the great work accomplished by former President Roosevelt in bringing Japan and Russia together, thereby ending one of the bloodiest of wars and clearly showing international conciliation at its best.

Is it not a fact that at the close of the War of 1812 between Great Britain and the United States, they bound themselves to maintain no navy on the Great Lakes, and is it not a fact that this agreement has ever since been religiously adhered to by both countries?

We have Supreme Courts to settle civil cases. Why not submit all international questions to a Higher Court — an International Court? Possibly some day there will be a tribunal made up of men who have a larger view of the true spirit of Brotherhood, and consequently more ability to serve the nations of the world.

Over ten years ago a number of foreign and native students in the State of Wisconsin, representing all nationalities, founded an international club, in which representatives of every nation were to meet on a basis of equality and brotherhood. This organization grew and prospered and today it numbers nearly one hundred such clubs spread out in twenty different countries. These societies united with many similar organizations in the United States have formed themselves into a league or brotherhood, and will soon encompass the entire civilized world. They appreciate the fact that they are all *members of one great family, which we know has always been the teaching of Theosophy.*

As Katherine Tingley says: "Let the peoples of all nations once find themselves accentuating in their daily personal and public lives the spirit of Brotherhood; then will come the knowledge that will sustain them in meeting all troublesome questions of national and international life."

In closing, I would pay tribute to His Majesty, the late King Oscar, whose memory is revered in every land because of that broad international spirit, which he manifested under some of the most trying circumstances of human life.



**The International Theosophical
Peace Congress**

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LÉGATION DE DANEMARK
Washington, D. C.

1605 22d Street, N. W.
May 23rd, 1913.

Mr. Joseph H. Fussell, Secretary,
The Universal Brotherhood and Theo-
sophical Society, Point Loma, California.

Sir:

I beg to acknowledge the receipt of your letter of May 14th and request that you will be so good as to express to Mme. Tingley my best thanks for the handsome souvenir album which she has so courteously placed at my disposal, and say that I cordially wish her success in her efforts for promoting international peace through an International Congress at Visingsö, in Sweden, during this coming summer.

Believe me,
Very truly,

C. Brün
Danish Minister.

✽
HOUSE OF REPRESENTATIVES
Washington, D. C.

May 31, 1913.

Mme. Katherine Tingley,
c/o Hon. Torsten Hedlund,
Gothenburg, Sweden.

My dear Madame:

It is my desire to express to you and, through you to the Conference, my well wishes regarding your noble mission of peace, especially since it comes at a time when we have in the United States a secretary of State who is working along these lines. There can be no greater work under-

taken or accomplished by any one than the work of love and peace. I wish again to say that I hope the Convention will be successful and will send out a message to the world of "peace on earth, good will to men."

Yours very truly,

William Kettner

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STATE OF OREGON
EXECUTIVE DEPARTMENT
Salem

May 28, 1913.

Mr. Joseph H. Fussell,
Point Loma, California.

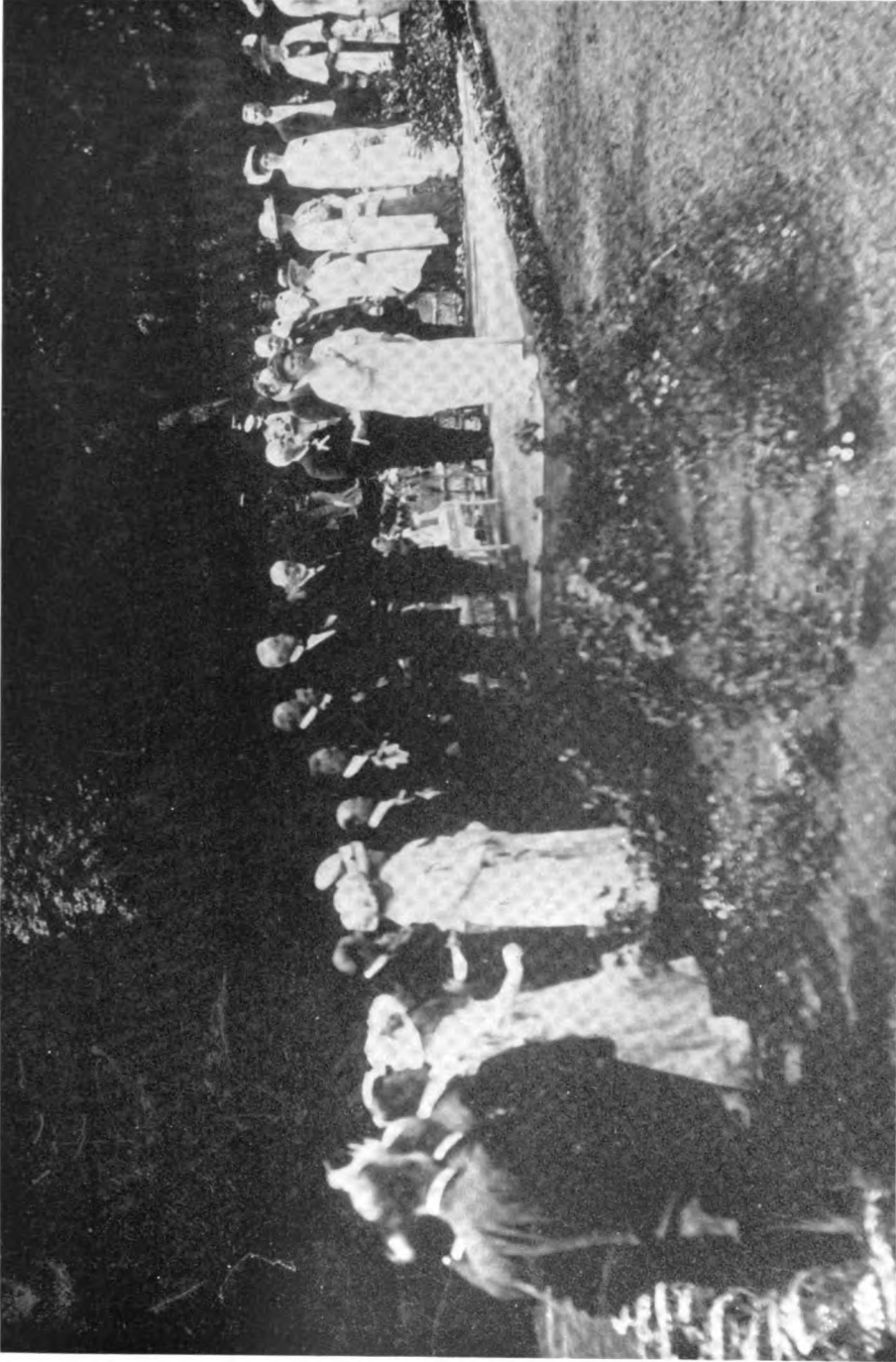
Dear Sir:

It has come to my attention that there is to be an International Peace Congress held at Visingsö, Sweden, June 22-29, 1913, by the Universal Brotherhood and Theosophical Society.

In view of the fact that I am in close contact with some of the members of this Society in the work which I have been endeavoring to accomplish in Oregon, it seems most fitting that I should voice my appreciation of the principles which are supporting this congress.

In these days of international discord, it is indeed gratifying to note that an effort is being made to promote peace on natural lines and that special attention is being called to the fundamental law of co-operation and to the fact that happiness and prosperity depend upon international harmony.

Recognizing the fact that the same principles that govern the family govern the State and the Nation, we have introduced into our penal institution humanitarian treatment; we have called attention to the innate manhood of every prisoner and for brutality and punishment have substituted kindness



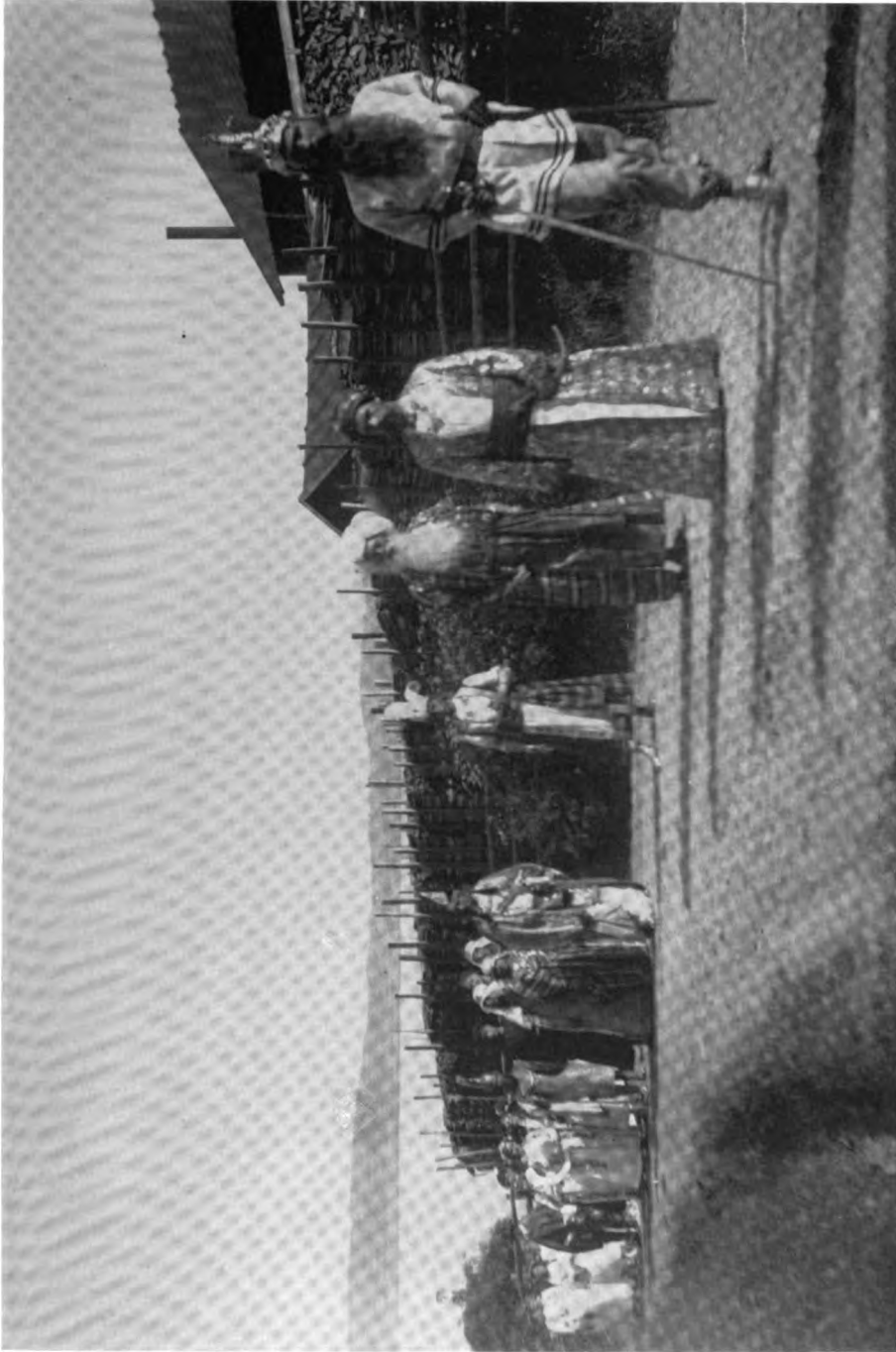
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INTERNATIONAL THEOSOPHICAL PEACE CONGRESS, VISINGSÖ, SWEDEN, JUNE 22-29, 1913
PUBLIC OPENING, MONDAY, JUNE 23, 1913, BY KATHERINE TINGLEY, LEADER AND OFFICIAL HEAD
OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, WHO CONVOKED AND DIRECTED THE CONGRESS



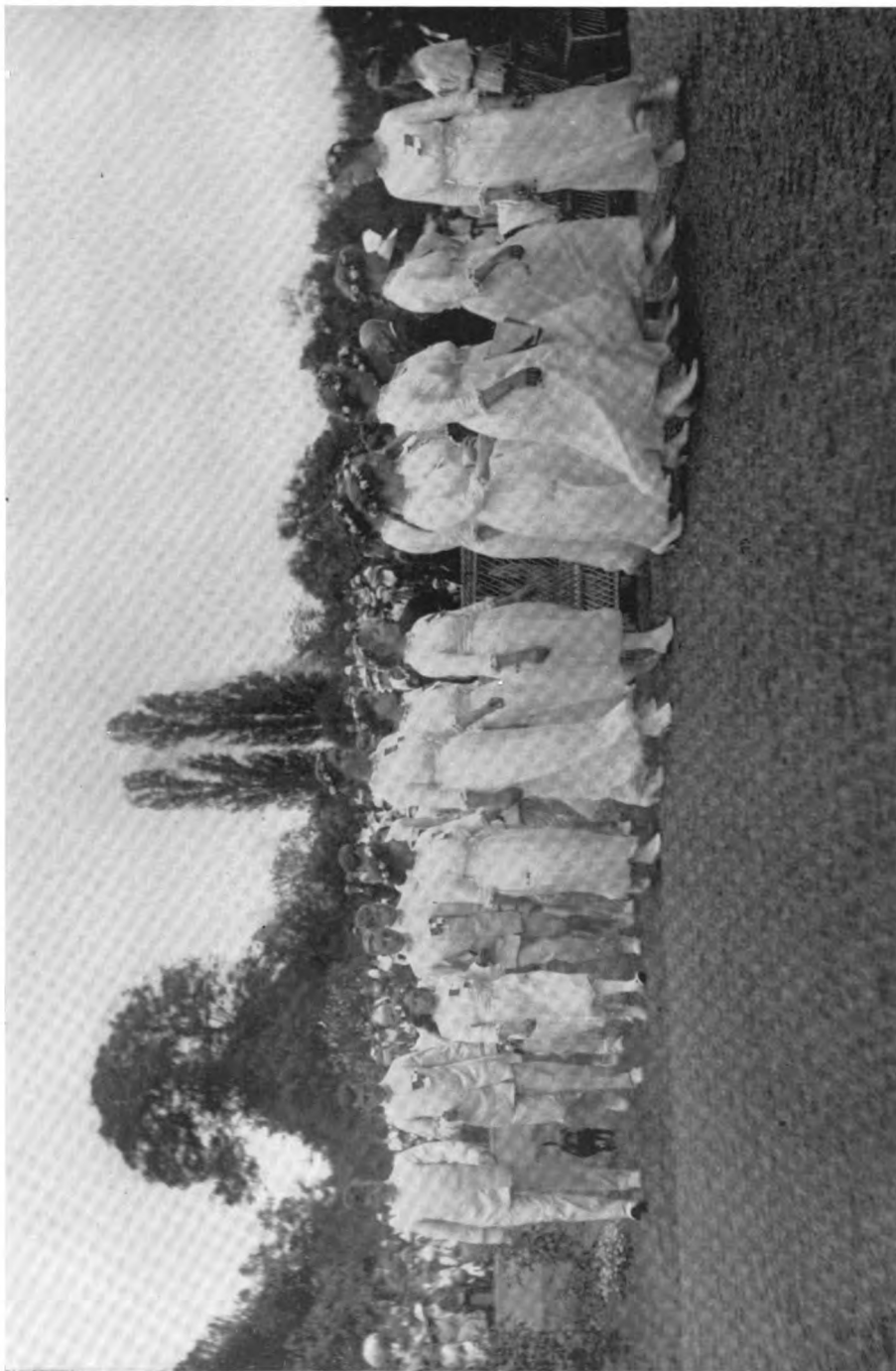
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INTERNATIONAL THEOSOPHICAL PEACE CONGRESS, VISINGSÖ, SWEDEN, JUNE 22-29, 1913
MORNING SESSION, JUNE 23. CROWDS WAITING TO BE SEATED



Lomaland Photo. & Engraving Dept.

INTERNATIONAL THEOSOPHICAL PEACE CONGRESS, VISINGSÖ, SWEDEN, JUNE 22-29, 1913
REAR OF THE INTERNATIONAL HISTORICAL PAGEANT ON THE WAY TO THE OPEN-AIR THEATER



Lomaland Photo. & Engraving Dept.

INTERNATIONAL THEOSOPHICAL PEACE CONGRESS, VISINGSÖ, SWEDEN, JUNE 22-29, 1913
THE RÁJA YOGA STUDENTS FROM POINT LOMA, CALIFORNIA, U. S. A.
LEAVING THE OPEN-AIR THEATER AFTER SINGING ONE OF THEIR SONGS

and co-operation, with the result that such wonderful changes have been wrought with the men that the people of our great State have come to recognize their responsibilities and their duties to their fellow-men. In our efforts, we have been greatly inspired and assisted by Mrs. Tingley and her co-workers, who by gaining the confidence of the prisoners enabled us to bring about long-needed reforms. Mrs. Tingley's whole-hearted devotion in humanitarian work, her wide experience and the wonderful results which the practice of brotherhood accomplishes, peculiarly fit her to present the problem of International Peace in a way that will greatly aid towards the solution of the problem.

To the people of Sweden I extend greeting with the hope that through their efforts harmony may result.

Yours sincerely,

Oswald West.
Governor.

THE GOVERNOR'S OFFICE
State House
Phoenix

April 21, 1913.

Dear Sir:

I desire to acknowledge receipt of your printed circular letter of recent date, setting forth the facts regarding the effort being made by the Universal Brotherhood and Theosophical Society, for the attainment of universal peace among the different nations of the world.

I have read your letter with interest, and assure you that I am fully in accord with the movement in behalf of universal peace.

I thank you for providing me with such valuable information concerning the International Theosophical Peace Congress, and commend highly the aims and purposes of the approaching gathering.

Very sincerely,

Geo. M. P. Hunt.
Governor of Arizona.

Mr. H. A. Fussell,

Chairman, Committee of Arrangements,
International Theosophical Peace Congress,
Point Loma, California.

THE PROVINCIAL GOVERNOR
of
Pinar del Río.

Pinar del Río, Cuba, May 3, 1913.

Mrs. Katherine Tingley,
Point Loma.

Honored and distinguished friend:

Permit me, through this letter, to confirm and reiterate my cable of today containing salutations and the expression of my heartiest accord regarding the important International Theosophical Peace Congress, which, springing from your noble ideals of brotherhood, love, and human progress, will be held in historic Visingsö, in the month of June.

The mayor of this city, Sr. Alfredo Porta, has also expressed to me his intention of immediately sending you a cablegram in recognition of this event, as has also Congressman Juan Maria Cabada. . . .

I reiterate my heartiest desire that complete success may crown your efforts in that country (Sweden), that you may return victorious, and that you will not forget that here in Cuba there are many hearts that love you.

With deepest respect and admiration, I remain,

Yours cordially,

I. Sobrado
Provincial Governor.

EXECUTIVE DEPARTMENT
City of San Diego, State of California
Charles F. O'Neill, Mayor

May 9th, 1913.

International Theosophical Peace Congress,
Visingsö, Lake Vettern, Sweden.

Greetings :-

As Mayor of the City of San Diego, State of California, U. S. A., I extend heartiest congratulations to your Society and best wishes for the successful attainment of Peace throughout the world.

The Theosophical Peace Congress, having for its object universal peace, commends itself to every humanitarian. I believe that convocations of this kind, held by representative bodies, will hasten the disarmament of nations. War is a relic of barbarism, and it is high time nations, calling themselves civilized, should recognize that fact, and sub-

mit all disputes to tribunals for arbitration.

Congratulating your Society for its efforts towards universal peace, and wishing you every success, I beg to remain,

Yours very respectfully,
Chas. F. O'Neill,
Mayor of the City of San Diego,
California.

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EXECUTIVE DEPARTMENT

Alameda, California, May 28th, 1913.

International Theosophical Peace Congress,
Visingsö, Lake Vettern, Sweden.

On behalf of the City of Alameda, located on the eastern shore of San Francisco Bay, and its 25,000 citizens, I express the hope that the deliberations of the International Theosophical Peace Congress, on the subject of Universal Peace, may yield most fruitful results and may materially help to achieve that most desired boon for the human race.

Frank Otis,
Mayor of the City of Alameda,
State of California.

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THE AMERICAN PEACE SOCIETY
Hon. Theodore E. Burton, President
Benjamin F. Trueblood, Secretary
George W. White, Treasurer
120th St. and Broadway, New York.

June 3, 1913.

Mr. H. A. Fussell,
Point Loma, Cal.
My dear Sir:

I am in receipt of your very interesting circular announcing the International Theosophical Congress to be held in Sweden in June. I am very glad indeed that such a Congress is to be held and trust that it may be most successful. I believe that some of the smaller nations, like Sweden, which are not so directly involved in the political complications of Europe can render a great service in exerting their influence for world peace. I regret that I cannot be in Europe in June. I hope to attend the International Peace Congress at the Hague the latter part of August.

Respectfully yours,
Samuel T. Dutton,
Representing the Department of
New York and New Jersey.

OFFICE OF THE MAYOR
Santa Clara, Cuba.

Santa Clara, May 9, 1913.

Mrs. Katherine Tingley,
Grand Hotel,
Gothenburg.

Distinguished Madam:

Interpreting the sentiments of the inhabitants of this Municipal District which I represent, I congratulate you and the distinguished persons taking part in the present International Peace Congress in that country. I am in sincere accord with everything that may be done for the sake of universal peace.

I remain yours with every consideration,
León Figueroa.
Alcalde Municipal. (Mayor)

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LA SOCIÉTÉ POLONAISE DES AMIS DE LA PAIX
à Cracovie
(Pologne-Autrichienne)

Cracovie le 20/6, 1913.

Monsieur le président:

La société polonaise des amis de la Paix à Cracovie en vous remerciant pour votre aimable invitation a l'honneur de vous prier d'exprimer nos salutations et félicitations cordiales à l'occasion du Congrès sous votre égide. Veuillez agréer, monsieur, l'assurance de la haute considération.

Pour le Comité,
Salomé de Chivatowa,
Secrétaire.

✽

THE BROTHERHOOD LEAGUE
AND WORLD'S PEACE PROPAGANDA
President: Principal J. Estlin Carpenter,
M.A., D.D., D.LITT.
Treasurer: Daniel Warde, Esq.
Hon. Sec. and Director: Chas. Garnett, M.A.
London, England, May 9, 1913.

Dear Brother Fussell:

In reply to your very interesting circular letter with reference to the International Theosophical Peace Congress to be held at Visingsö next month, I am glad that the officers of your Society are making such arrangements as should result in a most successful gathering, and only regret that I

am not in a position to participate in the same. Otherwise, I should have been prepared to assist by reading a suitable paper, and taking part in the discussions, or in other ways as might be considered desirable.

You will see from the papers I enclose herewith that our League is based on the same fundamental principles and is working for the same objects, namely, International Peace through Justice and World Harmony through the practical recognition of our underlying spiritual unity and moral solidarity. We approach the problem of World Peace from the standpoint of the Universal Brotherhood involved in the Fatherhood of God as taught by Jesus Christ, which is the central truth of the Christian religion as we understand it; and while insisting on the divinity of humanity and the interdependence of Nations, we attack the causes of war, chief of which are aggressive militarism, increasing armaments, economic ignorance, and National pride—all rooted in the selfishness that divides and destroys.

I am always, with compliments and cordial regards to Mrs. Tingley,

Yours fraternally,
Charles Garnett.



SOCIETY FOR INTERNATIONAL PEACE
(Unione Lombarda)
Portici Settentrionali, 21
Milan, Italy.

May 20, 1913.

To the Secretary,
International Theosophical Peace Congress.

Dear Sir:

In reply to the invitation which was sent to me by Mr. H. A. Fussell (Chairman of the Committee of Arrangements) in a letter dated April 22d, I send you felicitations for the International Theosophical Peace Congress which will assemble at Visingsö, Sweden, June 22-29, 1913.

The program presented me by Mr. Fussell is ideally magnificent; if merely the directors of political and social life (I do not say all men), but if these alone made it the rule of their own conduct, world-peace would be quickly realized.

To advance this ideal it is necessary that patriotism, as it is now understood by much

of humanity, should be purified from unworthy elements, such as haughty national pride, the hate of one's neighbors; it is necessary that this patriotism should continue to be the strongest link between the people of one nation, that it should foster an immense love for one's own country, but also a love of other countries; it is necessary that each nation should see the grandeur not only of working for its own prosperity, but further of co-operating in the work for universal welfare; it is necessary that the jealousy, which has nearly always existed among the different nations, should be replaced by a keen sympathy which would allow us to rejoice in every progressive conquest by other nations; it is necessary that respect for political, religious, and social ideas of those believing differently from ourselves should become a practical rule in the life of all men of good standing; it is necessary that to the understanding which has always existed among men of science, should also be added an alliance between individual members and political parties as a whole in each country.

If, as I believe to be the case, the International Theosophical Peace Society seeks this goal, it will merit the gratitude of the whole civilized world.

Sir, you and your honored Colleagues have the assurance of my sincere sentiments.

E. T. Moneta,
President,

Society for International Peace.



Paris, May 14, 1913.

Mr. H. A. Fussell,

Chairman of Committee of Arrangements
for the International Theosophical Peace
Congress,
Point Loma, Cal.

Mr. Chairman and dear Sir:

I am happy to learn from your kind circular letter that your important body, "The Universal Brotherhood and Theosophical Society," has decided upon the organization of a Peace Congress, the first sessions of which will be held at Visingsö, Lake Vettern, in the picturesque and hospitable country of Sweden.

Our "International Medical Association against War" is happy to place on record

this new and precious aid brought by your sympathetic Society to the common efforts of the different Peace Societies for a better humanity. You have our very best wishes for the success of the International Theosophical Peace Congress, and for Sweden, and we shall approve all your efforts in this noble work of propaganda which will be of the utmost service to the great cause of peace.

With these thoughts, and renewing our best wishes, I beg you to accept my kindest regards,

Dr. J. A. Rivière,
[Chevalier de la Légion d'Honneur. Président de l'Association Médicale Internationale pour aider à la Suppression de la Guerre. Rédacteur en Chef des Annales de Physicothérapie.]

Maison de Santé,
15, Boulevard de la Madeleine.
Etablissement Médical,
25, rue des Mathurins,
Opera, Paris.



GERMAN PEACE SOCIETY

Stuttgart, June 20, 1913.

Secretary, International Theosophical Peace Congress, Visingsö.

In appreciation and acknowledgment of your efforts to arouse and intensify in man the consciousness of purposeful enfoldment of his higher nature, and to lead him to a full life of harmony with his fellow-men, and to show, as to man individually, also to the nations, that you work in your methodical manner by the removal of hindrances: ignorance, suspicion, etc., for the thought of peace amongst the peoples, we send you our feelings of sympathy and best wishes for a successful work of the Congress.

German Peace Society,
Stuttgart,
Secretary, Dr. Westschal.



Santiago de Cuba, May 8, 1913.

Mrs. Katherine Tingley,
Sweden.

Distinguished Friend:

As soon as I received your esteemed letter of the twenty-third of last month, I hastened to telegraph to you that I might

not see Cuba lose the honor of representation in the Peace Congress you are about to direct and that I might have the satisfaction of seeing my name linked with a work of such high purposes.

Be assured that we shall be in heart present with you at Visingsö and that, should it be necessary for the attainment of your aspirations that we turn our thoughts towards you, be convinced that it shall be a hymn to "Peace" which we shall direct towards your supreme success.

I believe the earth is passing through a destructive period; tears and pain on all sides; a cruel and barbarous struggle everywhere; inordinate appetites taking hold of man and society.

Pray to God that you may be enabled to light a spark for the future happiness of mankind.

As ever, your sincere friend,
Emilio Bacardi



Lilla Skuggan,
Värtan, Sweden, June 1, 1913.

Mme. Katherine Tingley,
Highly Honored Madam:

Most heartily I thank you for the very friendly letter, which, in the midst of the extreme activity now going on at Visingsö, and of which you are the center, you have nevertheless, in your kindness, taken the time to honor me by writing me.

It has for a long time been a precious hope to me that some work of mine might have a place in the building of which you, Madam, are soon to lay the foundation; at the time, as well as by means of the beneficent Peace Congress convened by you and to be held on Visingsö.

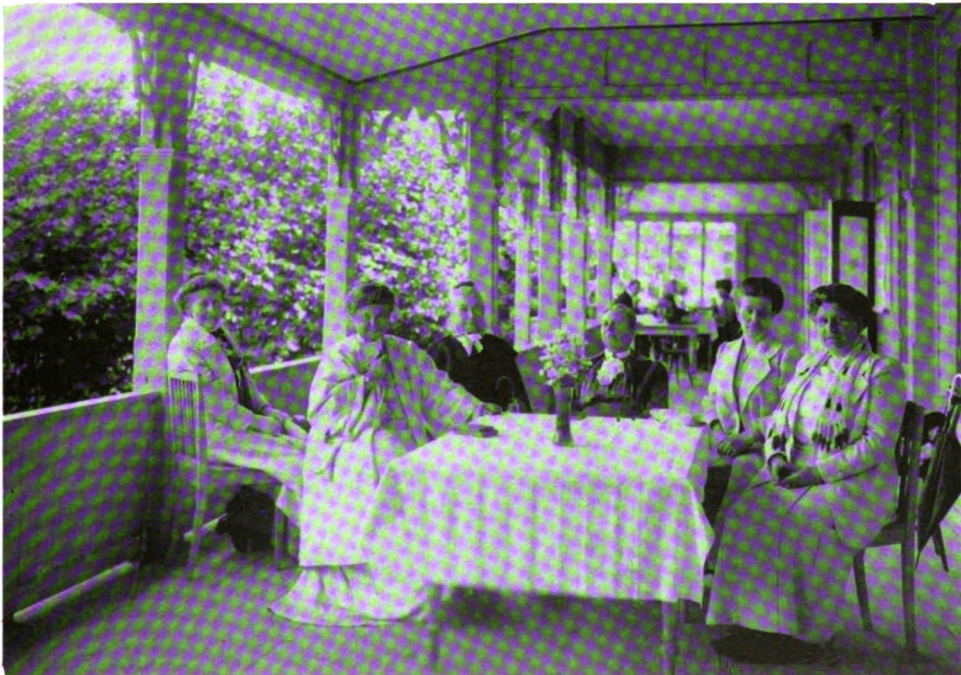
Heretofore I have had no precise idea of what the nature of my contribution should be, but after receiving your letter, I seriously put to myself the question: How can I fittingly respond to the opportunity which Mme. Tingley offers me to participate in her work? Then, in a flash, the answer came; which, being enthusiastically endorsed by my wife, I at once adopted as my decision; and now submit it to you:

I respectfully tender to you, Madam, for the future Râja Yoga institution at Visingsö, my picture entitled *Eros*, also the complete collection of sketches and studies by my



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OFFICIALS OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
ATTENDING THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS



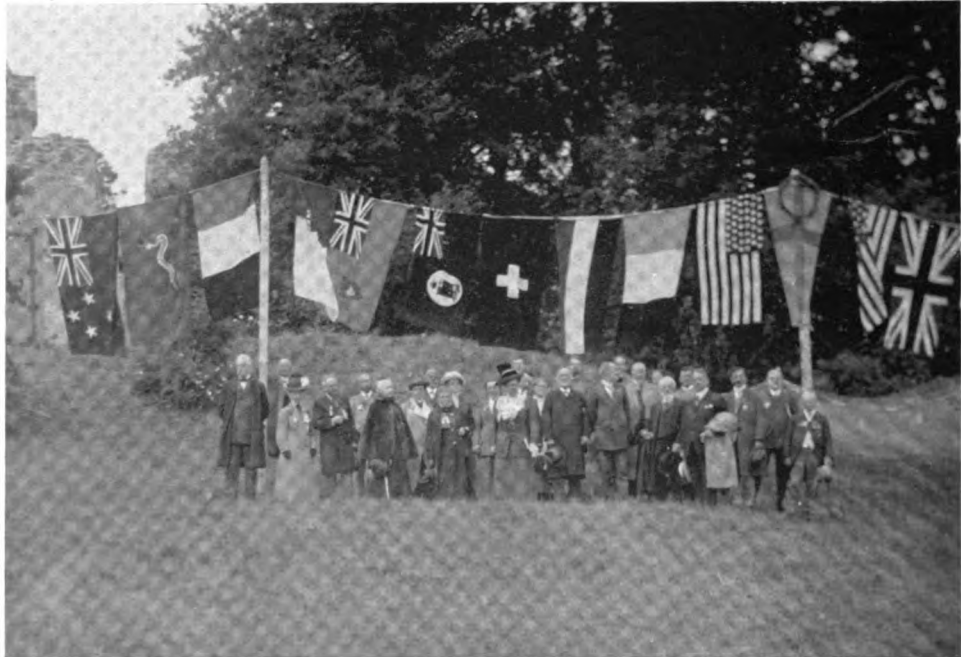
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ON THE PORCH OF THE INTERNATIONAL HEADQUARTERS AT VISINGSÖ



Lomaland Photo. & Engraving Dept.

PUBLIC MEETING IN THE OPEN-AIR THEATER, VISINGSÖ, JUNE 24TH
This view shows less than two-thirds of the Audience.



Lomaland Photo. & Engraving Dept.

A GROUP OF INTERNATIONAL REPRESENTATIVES
ATTENDING THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS



Lomaland Photo. & Engraving Dept.

SCENES FROM "A MIDSUMMER NIGHT'S DREAM," GIVEN DURING THE PROCEEDINGS
OF THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS, VISINGSÖ



Lomaland Photo. & Engraving Dept.

THE ART HALL (AS YET INCOMPLETED) BUILT BY KATHERINE TINGLEY ON VISINGSÖ, LAKE VETTERN, SWEDEN,
TO HOUSE IMPORTANT ARTISTIC AND HISTORIC WORKS AND DATA

Erected just preceding the International Theosophical Peace Congress, June 22-29, 1913.

hand, all of which are at present in one of my studios here at Lilla Skuggan. In this offer I also include the art furniture, embroideries, and oriental rugs—all antique—with which the room in question is furnished.

In advance I beg to express the desire that this collection may be held intact, to the end that it may, when in position, again express approximately the same characteristics and produce the same atmosphere as when in my possession.

When learning of the acceptance of my offer and that you at Visingsö are ready to receive the several articles and works of art, I will myself supervise the packing, transportation, and replacing of the same. . . .

My wife and I cannot resist your friendly and sincere invitation to attend the Peace Congress, although it will be impossible for us to remain at Visingsö during the whole period of the Congress. . . .

With greatest respect,

I am, very sincerely,

Julius Kronberg.



Far End, East Preston, Sussex.
England, June 17, 1913.

To Madame Katherine Tingley.

Dear Madame:

I salute your Peace Congress as a ray of hope in the darkness of our era of blood and iron. Though not a Theosophist, I feel bound to say there is more help in the Theosophic conception of Peace than in all the arbitrations of the Hague. Arbitration is a purely external counteractive to war—it may give us peace, but never spiritual peace. But the notion of a world-brotherhood works from within, it saps the very foundation of war. In such a change of heart is the only guarantee of peace. All other cures are quack remedies. With the most cordial good will to your labors, therefore,

I am, yours sincerely,

Israel Zangwill.



NEW YORK ANTI-VIVISECTION SOCIETY
"The Open Door."

To the Universal Brotherhood and Theosophical Society,

Greeting:

The New York Anti-Vivisection Society most earnestly responds to your call for uni-

versal peace and the universal welfare of nations and men, with the fullest realization of the importance of awakening the consciousness of humanity to the Allness of God and the Oneness of all Life.

To understand that to hurt one member of our Cosmos hurts the whole, even as a suffering member of the human body injures and depresses the proper development and expression of the entire being, is at once to include among our personal and impersonal solitudes, not only the lowliest of the humans, but the sub-humans as well.

It is not possible, then, to ignore their claims to an unquestioned recognition of their rights: the rights to Kindness and Justice, which embrace for these patient, faithful creatures, intelligent and thoughtful physical care, as well as the more subtle expressions of considerateness to which these lower animals are particularly susceptible and of which they are keenly conscious.

Accept our highest wishes and a hearty God-speed to your endeavors, under the guidance of your great Leader, Katherine Tingley, to awaken in the hearts of all mankind a noble and perfect comprehension of the Unity of all Life, which will prove the Mother of the Beauty of Unselfishness, and of that Peace which Passeth understanding.

Faithfully yours,

Diana Belais, President,
New York Anti-Vivisection Society.



JAS. MCLACHLAN

Attorney

Suite 435-40

Title Insurance Building
Los Angeles, California.

May 3, 1913.

Joseph H. Fussell,
Point Loma, Cal.

My dear Sir:

Your letter to me containing a circular letter setting forth the purposes of the proposed International Theosophical Peace Congress, to be held in Sweden in June, was duly received.

It was my privilege to be present at the reception given to the Scandinavian residents of San Diego, at the Greek Theater last Sunday, and I was very deeply impressed by what I saw and heard as the hopes and aspirations of those interested in that move-

ment were developed in all the speeches made there.

I shall watch for the results of that memorable gathering in June next with a great deal of interest, as I can conceive of no line of human effort more laudable or more pregnant with possibilities for the betterment of humanity.

Very sincerely yours,

Jas. McLachlan.

[Note. Judge McLachlan was for eight years a Representative of California in Congress at Washington, and also for several years District Attorney of the City of Los Angeles, California, and now has an extensive law practice.]

OSKAR BERNADOTTE LODGE

of

I. O. G. T.

Boston, U. S. A.

Cambridge, Mass., June 14, 1913.

To the International Peace Congress convoked by Katherine Tingley, to be held June 22-29, 1913, at Visingsö, Sweden.

Availing ourselves of the opportunity offered, we ask you, Madam Tingley, to convey to the Congress and to the people of Sweden our undying love for our home land which, though many of us have taken citizenship in this great Republic, can never fade from our thoughts.

We feel too, that this affords us an opportunity to express to you our most hearty co-operation in your efforts for universal peace, and we not only hope but feel that great and successful results will follow your deliberations.

Sincerely for the Lodge,

Wm. Mortenson, Secretary.

LOGEN SKANSEN, No. 99

Vasa Orden, af America

Waltham, Mass., June 10, 1913.

Mme. Katherine Tingley,

Grand Hotel,

Gothenburg, Sweden.

Dear Mme. Tingley:

At our last meeting, June 5, we were in receipt of your favor of the 31st of May. The undersigned Committee was appointed with instructions to answer same.

Availing ourselves of the opportunity, the SKANSEN LODGE, No. 99 ORDER OF VASA ask you, Mme. Tingley, to convey to the Congress and to the people of Sweden our heartiest greetings.

We feel, too, that this affords us an opportunity to express to you our most hearty co-operation in your efforts toward the bringing about of peace among the nations, and we not only trust, but feel assured that the great and successful result will follow your deliberations, and that the holding of the International Peace Congress at Visingsö will mark the dawn of a new day for the whole World—a day of International Amity and Universal Peace.

Signed on behalf of the Skansen Lodge 99, Order of Vasa,

Hjalmar Uhlin

Martin Holmberg

Oscar B. Kristinsson

Committee

GREETINGS FROM IRELAND

To the International Theosophical Peace Congress at Visingsö, June, 1913.

The Irish members send their heartfelt greetings to their comrades assembled from many lands, and desire to add their good wishes to those of ye all for the success of the Congress in its great work for the healing of the Nations.

We feel it a great honor and a privilege to be associated in however small a way with these memorable proceedings and that it is fitting that our Country, the birthplace of the second great Leader of the Theosophical Movement—William Q. Judge, the trusted friend and helper of H. P. Blavatsky—should stand shoulder to shoulder with its sister Nations in this work for the spiritual uplifting of the human race.

A new feeling of mutual help and brotherhood is abroad amongst the peoples of the earth, a spirit which, under wise guidance will go far to bring about that larger brotherhood that we all so ardently wish for—the Brotherhood of the Nations—but, as is admirably shown in Selma Lagerlöf's wonderful story *The Miracles of Antichrist*, it is a sentiment that is liable to be sidetracked if not guided by true motives, and used in the service of man's higher nature.

We look to the Congress to give a lead

to humanity in its present need and to sound a note that will eventually gather and blend into one great harmonic chord all the scattered forces for good that are in the world.

In an especial manner we greet our Swedish and Danish comrades, as our poets and bards have left it on record that in the olden times Scandinavia and Ireland were very closely in touch with one another, and although the visits to our shores of our Scandinavian neighbors were sometimes unexpected, and the receptions which we accorded them frequently of a lively and strenuous character, yet after many such experiences the sterling qualities of each nation came to be fully appreciated by the other and a good understanding was arrived at between them which has subsisted up to the present day. An earnest of this happened a few weeks ago when two training-ships from the Swedish fleet visited Kingstown, a few miles from Dublin, and the officers and cadets on board were entertained right royally by the chief citizens of the place, and now it is Ireland's opportunity to send this message of good will and congratulation at the inauguration in your country of a Râja Yoga College, another link in the chain that is being forged by our beloved Leader Katherine Tingley, a chain that in time will circle the world, and will demonstrate beyond question the power of Theosophy in practice to solve all the problems which confront humanity.

Comrades all, once more we greet you.



GREETINGS FROM WALES

We the members of the Cardiff Center (No. 1 Wales) of the Universal Brotherhood and Theosophical Society send our warm and fraternal congratulations to our Leader and her comrades assembled at the International Peace Congress at Visingsö, Lake Vettern, Sweden, and assure her of our unabated fidelity to the Theosophical Movement throughout the World and the great cause of human progression and national upliftment promulgated by H. P. Blavatsky, continued by W. Q. Judge, and now continued and guided by Katherine Tingley.

And we also send our warm and fraternal greetings to the great Swedish Nation—ever foremost in the arts of peace and wise living—on the great event about to be consum-

mated in his beloved land, viz., the laying of the corner-stone of a Theosophical Râja Yoga College which will be a beacon-light of fraternal peace and kingly education to the whole of Europe and bring about a renaissance of the Ancient Wisdom and the Golden Age.

And we also send our warm greetings and sincere congratulations to the great Swedish Nation because of the first Theosophical Peace Congress being held on Swedish soil and championed by Swedish hearts, and because this Congress will light a fire of peace which will in no long time burn brightly in Europe and disintegrate war with all its attendant horrors.

And lastly we record our love and trust in our Leader Katherine Tingley and affirm our certain conviction that the natural outworking of the great principles projected into human life by the first two Leaders and sustained by Katherine Tingley will in no long time bring about "Truth, Light, and Liberation to discouraged humanity."

John Morgan	A. Dobbin
W. H. Lee	R. G. Norton Rose
Louisa J. Williams	J. H. Taylor
F. J. G. Cornish	W. R. Lee
M. E. Lee	Mary E. Thomas



Denver, Colorado, U. S. A.
April 22, 1913.

To the International Theosophical Peace Congress, Visingsö, Sweden.

To Mr. Ross White,
Sec'y International Committee,
Point Loma, California.

Dear Comrade:

I ask that you would express to the delegates from the International Theosophical Headquarters at Point Loma to the International Theosophical Peace Congress to be held at Visingsö my complete satisfaction at the intention of Katherine Tingley, the Leader of the Theosophical Movement throughout the world, to enter the field of effort in the cause of International Peace.

This fact alone invests the subject with sufficient encouraging significance to warrant the ultimate acceptance of a *true basis* on which so momentous an undertaking should be founded, namely: the recognition of the absolute moral solidarity of mankind. Con-

firmed in this wider perspective, when applied to this great project, the possibilities of attaining to more practical results than have been accomplished by previous endeavors in this cause, are greatly enhanced.

There being no dominant religious or ethical thought of a universally convincing nature to guide the majority of people in these days, a certain disregard for the collective welfare of humanity has crept into the organized *body politic* of nations; in consequence of this a rational apprehension of a *true basis* of the question, why international peace should be adopted or why the same is in harmony with the laws of nature, is not to be expected from that official source. Though the task of calling forth a return to high ideals be ever so arduous, or however remote the complete success thereof, yet, the call must be made with loud and convincing power, lest the omission should increase the darkness of the present world-confusion and hinder this God-encircled world and mankind from ever coming into its own.

To this end, no more efficient means could be conceived than Katherine Tingley's call for the present International Peace Congress, in which, though individuals may hold different views in regard to details, there will nevertheless be the harmonizing influence of the one grand ideal connected with international welfare.

The masses of the people look to their leaders; it is human nature to reverence them and to seek to follow in their course; hence also the great responsibility with which you have invested yourselves as representatives of this important assembly.

I am speaking of my native country, Germany, as an example, when I call your attention to the immense output of human energy, good will, and effort, which is involved in maintaining a continuous state of preparedness for defense of national rights and territories. Not to mention actual destruction of human life in war, to maintain active preparedness alone with its endless ramifications requires a great part of the labor of the people of a nation. When to this vast number who are directly engaged in employing their energy in this direction must be added another vast number of those actively engaged in military and naval service, both officers and men, then it may be judged to what extent the energy of the people at

large is taxed in order to produce the necessary amount of food, shelter, clothing, fuel, and every other legitimate and useful requirement for all those as well as for themselves. Nor does this obtain only in Germany, but in practically every country in the world.

In maintaining this condition of preparedness for war are not certain vital factors as to the interdependence of nations and individuals continually overlooked which if understood would remove the burden of the vast armaments which now weigh so heavily upon the shoulders of the people? Believing this to be the case and that a solution of the problem will result from your deliberations, I look forward with expectant hope to the results of the International Theosophical Peace Congress. For if Madame Katherine Tingley meets this question as she has other vital questions in the past, I am assured that the way will be made clear by which International Peace may be attained.

I am certain that all classes of society throughout the world will look upon your deliberations with great expectations and abiding trust, believing that your emphatic enunciation of the fundamental Spiritual Unity of Humanity is the real key-note with which such a mighty object as International Peace can be understood or even successfully approached.

The measures which will result from a deep consideration by your constituents of this chief and primal truth, will not only have a lasting practical influence on the future Peace of the World, but it will also be fruitful in pointing the direction in which the many issues opening up in human life may be successfully dealt with.

Greeting,

E. A. Neresheimer



Lomaland, California, April 29, 1913.

A Greeting to the Parents, Teachers and Children of the Swedish Lotus Groups and the Children of all the Lotus Groups throughout the World.

My dear Comrades, Old and Young:

Our beloved Leader, Katherine Tingley, honors me with an invitation to be present at this important Congress, and I regret exceedingly that unavoidable circumstances

will prevent my attendance. I shall be with you in thought all the time.

Sweden is wonderfully favored in being chosen by our Leader as the first country to hold an International Theosophical Peace Congress, and I believe the faith of the Swedish parents, the devotion of the teachers, and the loyalty of the children to the principles of Theosophy have created conditions which have made this Peace Congress possible, and which will become one of the most illuminating events in Sweden's history. Its effects will be felt in many countries throughout the world.

The establishment of the Visingsö Râja Yoga College opens to you children of the North a pathway to the highest planes of peace, wisdom, and service to Humanity. Thus the hope of Helena P. Blavatsky will be realized, the noble life of William Q. Judge be commemorated, and the courageous, untiring efforts of our dear Leader and Teacher, Katherine Tingley, be recognized.

With sincerest greetings to all, from
Elizabeth C. Spalding,
General Superintendent of the Lotus Groups.



A MESSAGE

To the Parents of Scandinavia, from the Parents of the Children in the Râja Yoga School, Point Loma, California, U. S. A.

We who have seen the results of the Râja Yoga training in our children, and who bless the day we brought them to Point Loma, wish that all parents, in all nations, might share the benefits of Râja Yoga. We have seen the weight of harmful hereditary tendencies lifted from our children, leaving the Real Child untrammled in its vigorous growth and harmonious unfoldment. We have learned that this is possible precisely in that degree in which parent and teacher co-operate in their efforts to awaken the children's higher possibilities and evoke their strength of Soul.

Many of us, like some of you, have known the pain of fruitless search for light to guide us in the training of our children. Today we know that the light you seek exists and that the help you need is offered by Râja Yoga.

In the young Students whom Katherine Tingley is bringing to your shores, we

send you a living message. They are all the witness you need to the power which Râja Yoga has to awaken the Divinity in Man.

We call upon you to bethink yourselves of the greatness of your present opportunity and of your grave responsibility as Guardians of the children who, in the long Pilgrimage of the Soul, have been entrusted to you for this life. Although they are yours now, they are also of the ages, and only by rising to a fuller realization of Soul-life can you, as parents, make them truly your own.

Act for them now as Souls, that they and you and all the nations of the North may find a new door of life open to you.

From our hearts we assure you that a new family life is born from the renunciation of the selfish feeling which often passes for love but which really fetters the Soul.

Parents and children at Point Loma know the joy of that Higher Love which finds its happiness in giving, and frees in the youngest child the heart-force that sweetens and inspires. Thus, daily, life draws nearer to a true and high ideal.

The time calls you, Parents of Scandinavia, to have the courage to challenge your children by giving them Râja Yoga training. But if that is not possible, then we would urge you to study Theosophy, build its principles into your lives, and strive to create a Râja Yoga atmosphere in your home. For Râja Yoga is simply Theosophy *put in practice*. It applies to you, as Parents, as well as to your children. It is the Science of heart-wisdom and of self-control.

Your children's Souls are pleading with you for the truth that lifts the veils from their eyes, that frees the heart in loving service to all the world, that gives them in turn the power to challenge you, whom they love best, to rise to the full dignity of spiritual fatherhood and motherhood.

Committee of Parents at the International Theosophical Headquarters, Point Loma, California, U. S. A.

Cranstone Woodhead, Chairman	
Elizabeth Spalding	A. G. Spalding
Cora Lee Hanson	William A. Dunn
Laura A. Bonn	S. G. Bonn
Marjorie Tyberg	Durand Churchill
Rose Denton Lloyd	Paul Franklin
Stella F. Young	H. B. Young
Grace Knoche	R. Machell

THE BOYS' BROTHERHOOD CLUB
H. P. B. Center.

8 Harl Street, Bloomsbury,
London, England.
June 22, 1913.

The Members assembled here this morning send Greeting to you, and love and loyalty to their Leader and Commander in Chief at Visingsö, Sweden, with hearty enthusiasm for the success of the Theosophical Peace Congress.

On behalf of the members,
I am yours faithfully,
Ernest Clark,
Gov.
All's well.

TELEGRAMS

Boston, June 22, 1913.

Katherine Tingley,
Visingsö.

Welcome to universal peace and brotherhood.
Välgång
Boston.

Nürnberg, June. 22, 1913.

Yelgnit, Visingsö.

Gladly realizing the great importance of the congress for the welfare and development of humanity the members and probationers of Nürnberg send their heartiest sincerest wishes and greetings to the Leader and the assembled comrades. Hail to Râja Yoga. Hail to Sweden.

Katherine Tingley, Visingsö, Sweden.
Greetings Australia.

Thomas.

Point Loma, California, June 22, 1913.

Katherine Tingley,
International Theosophical Peace Congress, Visingsö, Sweden.

To you and assembled delegates greetings in behalf of International Peace. You are relighting the ancient fires of Sweden and we rejoice at the opportunity given us to quicken the sacred fires in Lomaland. We work with you heart and hand in this great

effort to promote the brotherhood of nations and universal peace. May your counsels prevail amongst earth's people and victory crown your efforts.

Home Peace Congress.

Dublin, June 23, 1913.

Yelgnit, Visingsö.

Ireland sends heartiest good wishes to Leader and Congress.

A MESSAGE TO THE SWEDISH WOMEN'S UNION
AND TO
ALL THE WOMEN OF SWEDEN
FROM

THE WOMAN'S INTERNATIONAL THEOSOPHICAL
HUMANITARIAN LEAGUE, POINT LOMA, CAL.

At this moment of glorious promise in the North, we send you our salutations from the home of the Universal Brotherhood and Theosophical Society in the far West. On one of Earth's Sacred Islands the echoes of ancient wisdom-teachings are gathering into a clarion call of Brotherhood and Peace to the nations; and here in the West a watchlight has ever been burning, wherefrom shall be borne to all parts of the Earth the Torch that is to kindle in the heart of Humanity a new spiritual energy.

From the three great Light-Bringers, Helena Petrovna Blavatsky, William Quan Judge, and Katherine Tingley, we have heard of those memorable moments in the lives of men and nations when all the wisdom of ancient ideals may be known again, may shine forth again from the Soul. For there, in the Soul, abides all the good that has been, awaiting but its time to live again and point the way to heights of perfection yet to be won by aspiring human hearts. Brave Souls in every land these Teachers sought: men and women great of heart, in whom the high ideals of the past might live again, bringing to life new heart-forces and bearing the nations onward to the fulfilment of their sublime destiny. Such a memorable moment comes to Sweden with this year's Midsummer; may the magic of the heart unite with the magic of nature at this time, that human souls be awakened!

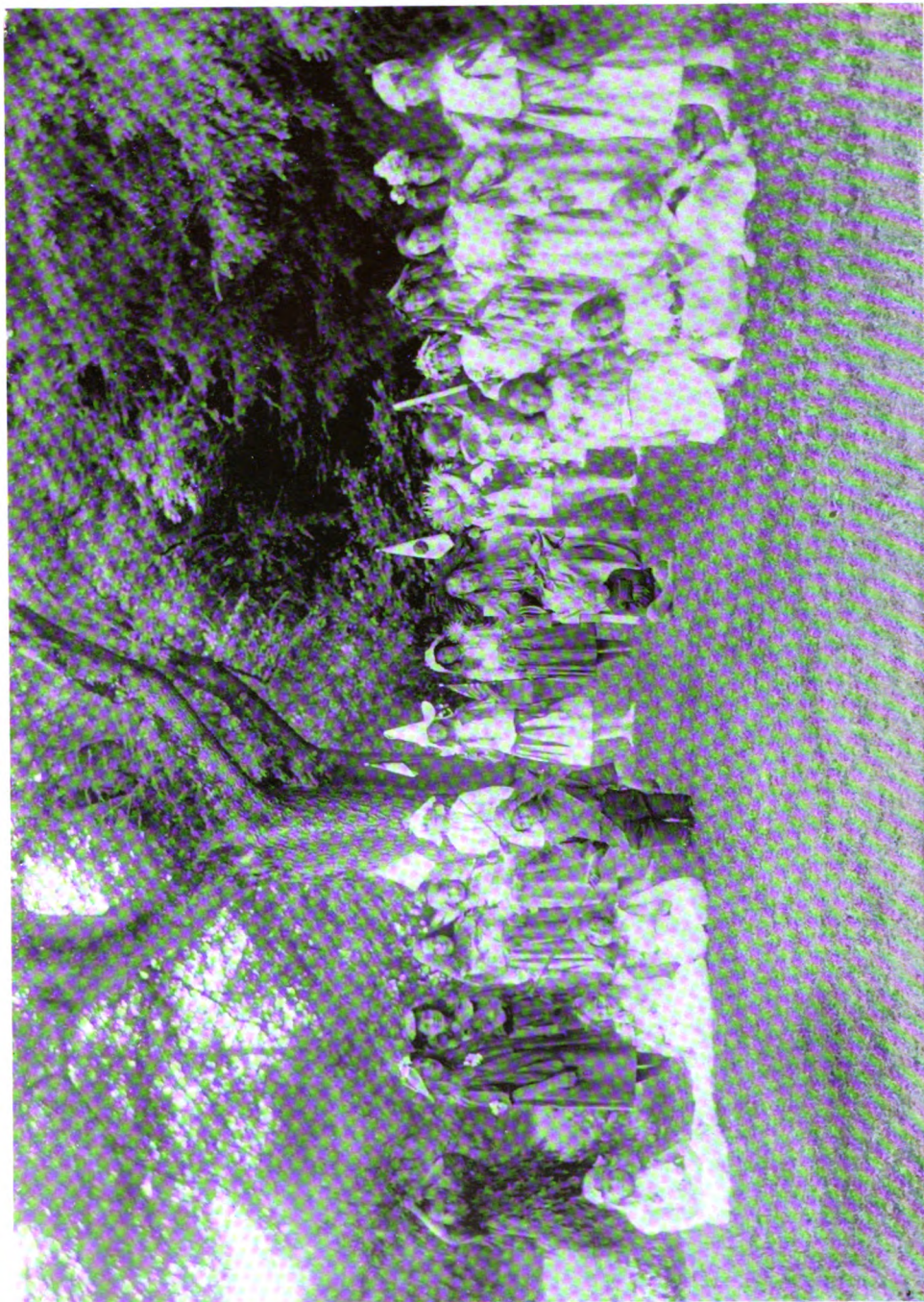
We women of Lomaland, hearing and opening our hearts to the call of the Teach-



Lomaland Photo. & Engraving Dept.

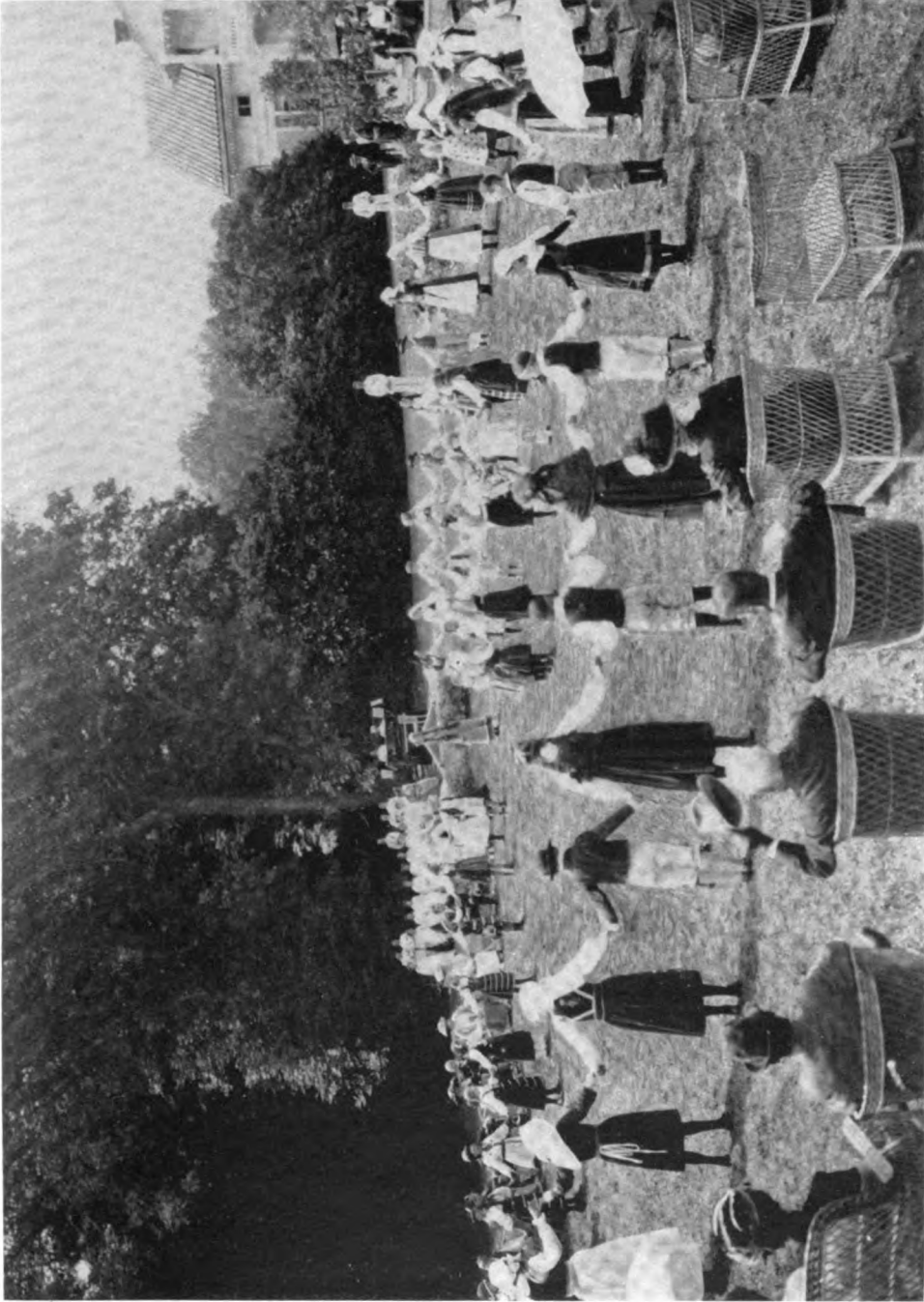
COLLECTION OF PAINTINGS AND SCULPTURE IN THE TEMPORARY ART HALL, VISINGSÖ

The large painting in the background is Professor Julius Kronberg's noted work *Eros*,
donated by him to the Råja Yoga College at Visingsö.



Lomaland Photo. & Engraving Dept.

“THE SUN QUEEN ”: SYMBOLIC PLAY BY SWEDISH LOTUS BUDS. CHILDREN'S DAY



Lomaland Photo. & Engraving Dept.

A SWEDISH DANCE BY CHILDREN OF THE SWEDISH LOTUS GROUPS. CHILDREN'S DAY



Lomaland Photo. & Engraving Dept.

NATIONAL DANCES BY CHILDREN OF THE SWEDISH LOTUS GROUPS. CHILDREN'S DAY

ers of Theosophy, send you tidings of the new spirit that has entered all our work; a spirit born of our united loyalty, a spirit that has lifted our endeavors to a higher plane. Thus have we gained a new power of appeal to all seekers for Truth, and from them have won response unknown before. Before hearts united, and thus responsive to the Leader's touch, have opened long wished-for paths of helpfulness. Rejoice then with us, and trust that in the work of our League is revealed anew Theosophy's power to bring Truth, Light, and Liberation to discouraged Humanity.

Words cannot tell that which we know, that women thus united in loyalty can mend the ills that mar homes, cities, nations, calling forth the soul, revealing a new way of life. In such service Art has found its lost ideal; to Music its crowning glory has been made known; true to its sacred origin, the Drama once more is a Teacher. In public speech, in familiar discourse, wherever Theosophy is proclaimed, a new spirit of love and compassion has gone forth from our harmony, moving the hearts of all, reaching even those who have sunk to the depths. Press on, press on, in daily service, that the light of the Soul may reach the lives of all!

Women of the North! Ye who in olden time, in your queenly wifeness, were peace-weavers between nations—Women of the North! armed with the Soul-Knowledge bestowed of Theosophy, be warriors now! With the weapons of wisdom and compassion conquer every foe that robs Humanity of its heart's peace!

"Nothing can affect one nation or one man, without affecting all other nations and all other men."—*H. P. Blavatsky*

"Nothing is trifling; all is a clue; no time is lost unless I will it so; every hour, every change, is a new opportunity."

—*William Q. Judge*

"In our love for poor Humanity, let us salute the Higher Law in warrior-like spirit, and let us call forth from our hearts a new breath, breathing itself into a new tone of silent, calm effort for peace and light everywhere. Let it be a radiation of the diviner life in ourselves, and a link binding us to the New Order of Ages which we have chosen to build."—*Katherine Tingley*

FROM

THE MEN'S INTERNATIONAL THEOSOPHICAL
LEAGUE OF HUMANITY

LOMALAND, CALIFORNIA

TO THE INTERNATIONAL THEOSOPHICAL PEACE
CONGRESS AT VISINGSÖ

Time has its mountain peaks as well as its prairies; its moments when huge vistas are revealed, as well as its long and arduous periods of struggle upward. The Theosophical Movement has known such journeying over level leagues; has fought its way, too, skyward over the crags of difficulty and danger; twice before in its history it has stood, as now, upon some high summit, and looked forth over vast regions unimaginable before. When, in the year 1895, the Theosophical Society in America, at its Convention in Boston, elected William Quan Judge President for life; and when in 1898 our Movement dared to affirm its faith in the existence of the Higher Things, and in human perfectibility, when at Chicago, and again in London, it cast aside old worn-out forms and merged itself into the great Organization of Universal Brotherhood, founded by Katherine Tingley. On those two occasions we stood upon the peaks; on those two occasions, we affirm, some thrill of triumph must have been felt by our Champions of Humanity that have passed out of the visible, H. P. Blavatsky, and William Q. Judge.

And now again we are on the crest of long effort, on one of the peaks of time. Now publicly, as never heretofore, Theosophy challenges the world; sounds out its bugle-call to the nations; proclaims to the world the existence of this force capable of their redemption. In the vista that is opened before us now, we see—is it near at hand, is it far off?—yet we do see the time when the Great Message of Universal Brotherhood shall have reached the ears and hearts of all men; when the Great Arbitrator shall have His will with the nations; when no war shall be, save the endless war of right against wrong, and when all humanity shall be ranged on the side of Peace and Good Will.



GREETINGS

FROM THE

JEWISH STUDENTS OF POINT LOMA

The Jewish Students of the International

Theosophical Headquarters at Lomaland, representing no one country or nation, speak for the ancient people to which they belong, in whose racial consciousness has been preserved the world-ideal of peace among the nations, in whose hearts the hope has never died that the time will come when the peoples "shall beat their swords into plowshares and their spears into pruning hooks; when nation shall not lift up sword against nation, neither shall they learn war any more"; whose forefathers have taught that "by three things is the world preserved: by Truth, Judgment, and Peace"; into whose soul the suffering of centuries has burned the horror and wrong of injustice and oppression, hatred and prejudice. Speaking for this people, we, the Jewish Students of Lomaland greet you, representatives of the nations and peoples of the earth, our hearts vibrating in harmony with the message your hearts bring to the world, sharing with you in the joy and promise for humanity that this epochal Congress holds out to the peoples weary and sick to the heart of strife and contention; and assuring you that the heart of the Jew all over the world is with you at this time, pledged by his history, his character, and his ideals to the unceasing support of Universal Peace.

How fitting it is to quote at a Theosophical Peace Congress those words of Solomon: "Out of the heart come all the issues of life," and to point out that the Hebrew word "Sholom," peace, signifies not alone the idea of peace as opposed to war, but the peace of mind and heart as opposed to the unrest and dissatisfaction caused by evil and wrong; "The name of God is Peace," is a teaching of the rabbis and sages of old, and they affirm that the "Torah"—the Law, that has been the preservation of the Jewish people through the centuries of dispersion—"The Torah exists only for the sake of Peace."

Among the Jews is preserved a race memory of the Secret Doctrine, the Wisdom-Religion of Humanity, and everywhere among the masses is to be found reverence and respect for those who have knowledge of it. Though they, like so many other peoples in the conditions of modern life and under the crushing influence of a material civilization, have lost intimate touch with this

higher spiritual knowledge for the time being, can we not see that under the illuminating and vivifying teachings of Theosophy, the Jew is destined to take his place among the nations of the earth, and bring again the force of his spiritual ideals to the service of mankind? Worldly success has not deceived him, nor has it extinguished the fires of his spiritual heritage; the Jew finds himself represented in this Congress by virtue of the aspirations and ideals he has kept alive in his heart throughout the ages, under conditions of oppression, hatred, and persecution which have crushed other peoples to the earth. By virtue of this persistent fidelity he feels himself now an integral part of the universal movement of great Humanity towards the consummation of one of those ideals to assist in the eventual realization of which the Jew feels his history and experience have peculiarly prepared him.

Saved by his dispersion among the nations from the national selfishness which is the shadow, the dark shadow, of national integrity and selfhood; allied to the nobler forces of human life by his traditions of the sacred knowledge of Theosophy, the Mother of all Religions; we feel that at this crucial time in the world's history, the Jew is one with the purposes and ideals of this Congress, and that he will add the force of his heart-life to the stream of regenerative life you are now sending forth into all the corners of the earth.

And in the Râja Yoga system of education, born of the Wisdom of Life and Katherine Tingley's extraordinary knowledge, the Jew will be reminded of the supreme importance he attached to true education in his own historic past. "Because of neglect in the education of the children, Jerusalem was destroyed," is a Talmudic saying. The Jew knows that the saving of a nation is in its children, and in the establishment of the Râja Yoga School at Visingsö he therefore sees the symbol and means of the preservation of Peace, as he sees in this Congress its inauguration.

The salutation among Jews upon meeting is "Sholom Alechem," "Peace be with you." Through this Congress the Jewish people send their greeting to the nations, and their salutation "Sholom Alechem," "Peace be unto you."

MRS. TINGLEY
and the
INTERNATIONAL PEACE CONGRESS

Greetings, noble Leader! Greetings and sincerest wishes from Trinidad for this grand step in your magnificent work!

The world already tingles with the vibrating wires which radiate from the heart of Theosophy! That the International Peace Congress will be the great all-embracing hand to control and organize those currents is unquestionable; that it may be the harbinger of a not far-distant time when Universal Brotherhood will link the world into one grand chain, the unalloyed chain of Theosophy, is the deep-felt hope of all who have come into contact with you. Such a Peace Congress, coming as it does when Europe is jarred by discord, cannot but still the tumult and inspire a deeper and fuller realization of true living.

To those who seek to fathom the depth of the world's wretchedness it would seem that people were asleep to the Truth. It is not ignorance alone which keeps men in darkness, for the light grows brighter every day. Surely it is because men and women lack the will to dare to act. To dare to act as you and your Society have done and will continue to do forever! In achieving such action you have found your great strength to lie in renewed faith in Charity, whether applied to units or nations. Sovereigns, parliaments, and diplomats seek to strengthen the naval, military, or aerial defense of the country, while they deem the fortifications of brotherly love impractical. It is impractical only because they have forgotten how to use its stupendous power. Again Theosophy proclaims the Truth! It reinstates Brotherhood, as a supreme fact in nature, to its full influence.

Those unable to be with you will see you, in thought, surrounded by the living examples of your never-ending efforts, holding your Peace Congress in beautiful Sweden, so fit a setting to so true a cause! Now once more your bounty is given, not as before to lands of Southern waters, but to majestic Sweden, a land of great promise.

We, your Râja Yogas in Trinidad, greet you!

EXTRACTS FROM LETTERS WRITTEN TO
MR. J. TH. HELLER
DIRECTOR OF THE UNIVERSAL BROTHERHOOD
AND THEOSOPHICAL SOCIETY IN GERMANY

(From a noted philanthropist, Mrs. Marg. N. Zepler, Obermenzing b. Munich.)

"Dear Sir:

How fervently I should like to attend the Congress in Sweden. All my hope is there. Repeatedly I have experienced the charm of this beautiful country from the depths of my heart; and I have expressed much of it in word and writing. Surely the aspirations for the Peace Congress will be benefited in the beautiful atmosphere of Visingsö."

(From Justizrat Dr. Sigmund Held, Nürnberg.)

"It is with great interest that I have read the particulars of the coming Peace Congress at Visingsö. I wish it the greatest success."

(From Dr. Wilhelm Arminius, Professor.)

Weimar, May 25.

"Very esteemed Sir:

Though finally prevented from attending the International Theosophical Peace Congress at Visingsö, yet I am interested in it in the highest degree. I am rejoicing that there are aspirations of this kind for International Peace and I wish all the best of success.

Yours with great respect."

✽

(From *Göteborgs Handels- och Sjöfartstidning*, Göteborg, Sweden, June 30, 1913.)

THE UNIVERSAL BROTHERHOOD AT VISINGSÖ

THE Peace Congress of the Universal Brotherhood and Theosophical Society has come to its end, and its permanent result is the foundation of a Râja Yoga School for Europe after the pattern of the School at Point Loma, and also of a branch of the Headquarters of the Pacific Coast, for Sweden and Europe. The undertaking has been performed with American splendor of advertising in the formations, to which we Swedes are not accustomed. In the surging life beyond the Atlantic Ocean, everything which is intended to attract people's attention must be executed on a large scale. And the same method was applied here. At Visingsö some parts seem to have been peculiarly charming and magnificent, while other parts have been

less successful. It is but just that the former remains in our memory more than the latter, nothing is done except for its merit.

The fact that American Theosophy has secured a central location in our country, seems to have caused some anxiety among church-people as well as among dissenters. The clergy of the *Vista Kontrakt* (several parishes united under a chief rector) assembled at the noted meeting at Grenna, showed by their resolution that they were in this case very unwise. The highly artistic work at Point Loma, of which one received such a good impression through the performances of the Râja Yoga pupils in Gothenburg, is very little affected by what the clergymen said about the "darkness and superstitions of paganism." And the contempt expressed in the final part of the resolution about "Christian Europe, which used to send missionaries to the pagans, and now runs the risk of receiving missionaries in the interest of paganism," does not seem to recognize the fact that this feeling is altogether mutual. Surely the devotees of the old highly developed Eastern religions do regard the Christians as pagans, and to them the endeavors of the Christians to spread their darkness and superstitions must seem at least alike meaningless and unwarranted. If we should draw a line between Christianity and paganism in the same way as they did in Grenna, then we fear that our missionaries would have enough to do in their own country. *Svenska Morgonbladet* fears even, that the Liberal Government has been captured by the "miserable arrangement" at Visingsö.

We believe for our part, that we can give hospitality to worse spiritual movements than this one. The weakness of modern Theosophy is its ambiguous origin and its esoteric speculation mostly borrowed from India. Its bright side is its firm belief in man's immortality; its teachings regarding Karma, which resemble the present scientific views on similar subjects, and which can give consolation to an unfortunate or wasted life; the rejection of the dark teaching of original sin, in the place of which Theosophy forcibly teaches that the divine spark is indwelling in every man, even the most dejected one, and can bring about his redemption.

It is quite ridiculous to condemn this as "paganism." All devoted followers of religious creeds hold that their belief will save

the world. There is nothing unusual in this. It lies in the nature of a modern society to secure to every one his right to assert his opinions. In this free competition the valuable will remain, and the slag will by degrees show its true nature and vanish.

The buildings for the Râja Yoga School at Visingsö will probably soon be erected, and then the school will be opened. How the education and the teaching will be carried on in such a school, we can scarcely clearly imagine in our country. That the method does not contain drudgery and that it mainly aims at self-activity we may conclude from what we have heard from Point Loma, which is the pattern.

One can also see, that much importance is laid upon the forming of good and firm characters, and that this school is pervaded by a high-spirited enthusiasm, and that great efforts are made to fill the children with the sense of beauty and joy. The difficulty is to bring all this about without endangering the simplicity of the nature of the children. It is true that the Youth from Point Loma, which played and sang at the Concert-hall in Gothenburg, produced a strong impression of purity and freshness. And from many American school-inspectors there are very favorable reports. A near future will reveal to us what the school at Visingsö will have to give. Swedish teachers of both sexes will without doubt attentively follow its career, and while, not neglecting to criticise the faults, they also will to the best of their ability imitate that which they find good and worthy of imitation. In this case, it is only the facts and the results which have any right to speak.

It has been said that the school will be placed too near Visingsborg, the venerable, ancient monument of Visingsö. This of course must be avoided. But it would seem peculiar and contrary to the dignity of our country, if some paragraphs in our law, established for quite other purposes, should be applied in order to hinder the Theosophists from acquiring property in Sweden or from realizing their principles concerning teaching and education in their school. In this case there is no danger of any ecclesiastical-political propaganda of the Roman Catholic pattern, and one has not to fear any invasion of foreign capital to the detriment of our own interests. When the Salvation Army

has the right to own real property in Sweden according to the law of the country, it is only fair that Theosophists should have it.

These matters belong to the spiritual sphere and there only spiritual weapons should be used.

✽

STATE NORMAL SCHOOL
SAN DIEGO, CAL.

July 28, 1913.

Mr. Frank Knoche, General Manager,
Point Loma Homestead, California.

Dear Sir:

The student body of the summer session of the State Normal School at San Diego wishes, through us, to express to you and to the teachers and students of your school the appreciation of all who visited the Homestead on the ninth instant, with special reference to the remarkably interesting demonstration given of the results of the training afforded by the curriculum of the school and the environment of the children, including the thorough training by competent instructors.

The whole afternoon was most interesting and helpful and the contribution made to it by your very cordial and generous reception of us, with the added exhibit of the finished work of the classes of your students, made the whole occasion one not to be forgotten.

Kindly accept for Mrs. Dunn, the assistants and the students, as well as for yourself, our best wishes. We shall appreciate it very much if you will send our greetings to Mrs. Tingley.

Very sincerely yours,

Student Body Association.

Chas. D. George, President.

A. Brundin, Secretary.

✽

GLIMPSES OF THE INTERNATIONAL
THEOSOPHICAL PEACE CONGRESS

THE GENUINE INTERNATIONAL SPIRIT

ANY work in which many nations are represented or participant may be termed "international," yet there are many degrees in which the international spirit may be manifest. The mere assembling of delegates from any nation to discuss or consider some matter of common interest is one form of international work, and while truly helpful and progressive it may be greatly lacking in real international spirit. For in such a gath-

ering it is possible for each representative to feel still that he comes but to represent solely *his* particular nation, to see that *his* nation has a fair showing in the activities in hand, without any idea of entering otherwise into the activities of his fellow delegates.

In the great International Theosophical Peace Congress recently held at Visingsö, Sweden, the international spirit went much farther than this. In the first place, the Congress was convoked by one who has traveled in all parts of the world, studied all phases of international life; one who from earliest childhood has regarded the world as a family rather than an aggregation of powers with separate aims and conflicting interests. In the second place, the work of preparing for this congress as directed by the Leader was carried on by members of the Theosophical Society of all nations from the Baltic to the Mediterranean, from the shores of Europe to the most distant shores of America. And these workers were inspired by the same world interest that inspired the Leader of the Theosophical Movement, so that they worked for a World-Congress which should be of benefit to the globe and not merely to a stated number of represented nations. In the third place, the delegates who came to that Congress to represent the various countries, inspired as they were with this larger world-interest, felt that the representation of their own country was but a small part of their privileged duties. They came to do honor to their fellow-men of all nations and climes, to meet them, to catch a glimpse of life from their standpoint, to revivify the fires of their own national ardor with the flames that burned in the hearts of their comrades of other lands. Thus each left the Congress, enriched by the contact he had enjoyed, the German with the Englishman, the Swede with the American, the Dutchman with the Italian, and each again with another in endless and harmonious combination.

What then, made possible this harmony of international intercourse and relation? One thing, and one thing only—the presence of an object greater and grander than even national advancement and national glory, namely, the realization of a glorious ideal—the ideal of Universal Brotherhood, a Brotherhood which shall enable every nation

not only to work out her highest destiny and cope with her own life-problems, but also by each fulfilling her own part, bring about the sure growth and evolution of a glorious sisterhood of nations. Such was the ideal which, inspiring the representatives who attended this Congress, in no wise lessened the intensity of their individual national patriotism or interest in their own countries, but broadened, enriched, and hallowed that patriotism with the light of a liberal understanding of their true obligations to humanity at large.

Such was the nature of the "Congress Spirit," if I may use the term; but this broad patriotism penetrated much farther than mere sentiment or feeling. The brilliant pageant which signalized the first afternoon of the Congress was a visible symbol of the general international character of the work. But most strongly was this felt when the Râja Yoga representatives came forward and rendered the songs composed for the occasion and representing fifteen nations.

These songs symbolized a true offering of genius to all nations of the earth. The words, written by Mr. Kenneth Morris, the Welsh Theosophical poet of Lomaland, spoke of the heart and to the heart of each nation to which they were dedicated—now the ardor and enthusiasm of Scandinavia, now the deathless national valor of Switzerland, then the gently pathetic love of the Emerald Isle, then a glowing couplet to the martyred Maid of France, and a hymn of praise to the mighty England of Elizabeth; then they sang bardic Wales and Vedic India, and so on and on, each race and people uttering its soul through the soul of this gifted poet whose genius has been enkindled by the limitless scope and glory of his theme.

But how should such a bard find singer who might fairly sing such songs? Well might one ask the question, for such lines as these were music in themselves and might not be set to notes save by one who could catch their fire and hear their minstrelsy. But as Theosophy had inspired the poet, so had Râja Yoga given birth to the minstrel who could lend the might of song to the magic of word, and in the creation of kindred genius could yield an utterance from the heart of each nation. Of such work and of such art is true and lasting international amity born; such art it is that sows the

seeds of world-concord, for here the heart of the nations is reached.

All of these things, because of the intense and earnest spirit which inspired them, mean much in the great movement for international peace and international understanding; for they breed this spirit of peace and good will, and the very work of their preparation is a cementing of strong friendship among all peoples. If we really and truly desire world-peace we must enlarge our views of the world in which that peace is to be born; we must see it is a family of brothers where we have been wont to view a host of competing nations. MONTAGUE MACHILL

[Student at the Râja Yoga College, Collegiate Dept., Point Loma, California, and Representative of the College at the Peace Congress, Visingsö.]



Correspondence

To the Editor of THE THEOSOPHICAL PATH.
Madam:

I write to ask your permission to publish the following statement with reference to a passage in one of my articles which has been misunderstood by a reader and may possibly be misunderstood by others. It is in the May number, on page 308, and runs as follows:

"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."

This has been taken by the reader in question to mean that I claim the possession of occult powers. I should not have thought it possible that any one should so misunderstand the passage; but in order to prevent all mistake, I wish to say that I neither possess, nor claim to possess, any occult powers whatever. The passage would have been better written as follows:

"If I could make a book come across the room . . . I should merely be using my own natural powers . . . and the only difference between me and other people would (in that case) be that I should know how to do it and they wouldn't."

Yours truly,

"MAGISTER ARTIUM"

MAGAZINE REVIEWS

El Sendero Teosófico*Illustrated. Monthly.*

Editor: Katherine Tingley, Point Loma, California, U. S. A.

The August number opens with five reproductions of the symbolic drawings and text of the "Song of Memnon" from *The Mysteries of the Heart Doctrine*. The significance of this pictured awakening of the human soul will be appreciated by many. "The Legend of Visingsö," Lake Vettern, Sweden, follows, giving the origin of the words Vise and Vette in form of a *mythos*.

An interesting account of the recent history and present possibilities of Bolivia draws attention, among other things, to the ruins of the ancient, highly civilized, and great city of Tiahuanacu, now in a climate, owing to its elevation, too severe for such a center, and undoubtedly belonging to a time when it was either temperate or torrid at the place. This gives a good idea of the immense (pre-Inca) antiquity of these ruins.

"Noah's Ark" is a study in symbology, of unique force and poetic insight. "The Castle of Sleep" is continued. This is an excerpt from a forthcoming work which may probably be admitted to rival the Mabino-gion, giving, as it does, many important clues to a remote past; and as to the manner of the telling!—well, one need not anticipate verdicts. Notes on Theosophical activities, etc., complete a fine number, not forgetting many views in Sweden, Lapland, Bolivia, and Japan; there are also reproductions of some notable pictures in the Art Gallery of the Liverpool Corporation, England.

Der Theosophische Pfad*Illustrated. Monthly.*

Editor: J. Th. Heller, Nürnberg, Germany.

The July number is full of matter pertaining to the recent International Theosophical Peace Congress at Visingsö. It opens with a fine paper on "International Theosophical Peace" by Walter J. Renshaw, the leading idea of which is that peace is not a negative condition but an irresistible force arising from the unity of men in whom the spiritual nature dominates the selfish nature; "My peace I give to you" is the Theosophical message to the nations. In "An Appreciation of the Râja Yoga System of Educa-

tion," Professor G. de Purucker, the writer, says that Râja Yoga is Theosophy in practice. We cannot find out what Râja Yoga really is by merely studying the Indian books thereon; "in ancient days, what later became known by the name of Râja Yoga in Hindûstân was a full science, profound and most difficult in its wider reaches, albeit based on certain fundamental principles which are so simple in their grandeur and so great in their simplicity that even a child may understand the rudiments of it." "From Days of Gold" is an enthusiastic tribute paid by a participant in the Congress to its spirit.

Râja Yoga Messenger*Illustrated. Monthly.*

Organ of the Râja Yoga School, Point Loma, California. Conducted by a Staff of the Younger Students of the College.

The last of the three Special International Peace Congress Numbers, the August issue, is undoubtedly the best of the three, at least from the general artistic point of view; for it would be impossible to excel the literary standard set by the June issue, in which the young editors express in unison the very *esprit de corps* of the Râja Yoga scholars.

The number opens with a "Birthday Tribute" to the Foundress of the Râja Yoga College, which is followed by a description of the spirit of "Higher Patriotism" with which the Fourth of July is commemorated in Lomaland. Then comes a Symposium entitled "Significance of the International Theosophical Peace Congress," contributed by a number of the students of the College.

Inasmuch as more than half of this superb number is devoted to Sweden, it might appropriately be called a Special Swedish Number; and for like reason, the two previous numbers were essentially Râja Yoga Numbers. The three together constitute what is undoubtedly one of the best expositions of Râja Yoga and the life at the Point Loma School and College that has so far been published, for therein the young students have spoken of that whereof they know for a certainty—the Râja Yoga life. It is to be hoped that these valuable articles will some day be perpetuated in book form for the convenience of those wishing an intimate acquaintance with this unique educational institution. As long as the editions last, these are available at 25c. for the three.

The Universal Brotherhood and Theosophical Society

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

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

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

MEMBERSHIP

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

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

OBJECTS

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

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

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

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

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

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

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

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

THE SECRETARY

International Theosophical Headquarters
Point Loma, California.

THE THEOSOPHICAL PATH

MONTHLY ILLUSTRATED

EDITED BY KATHERINE TINGLEY

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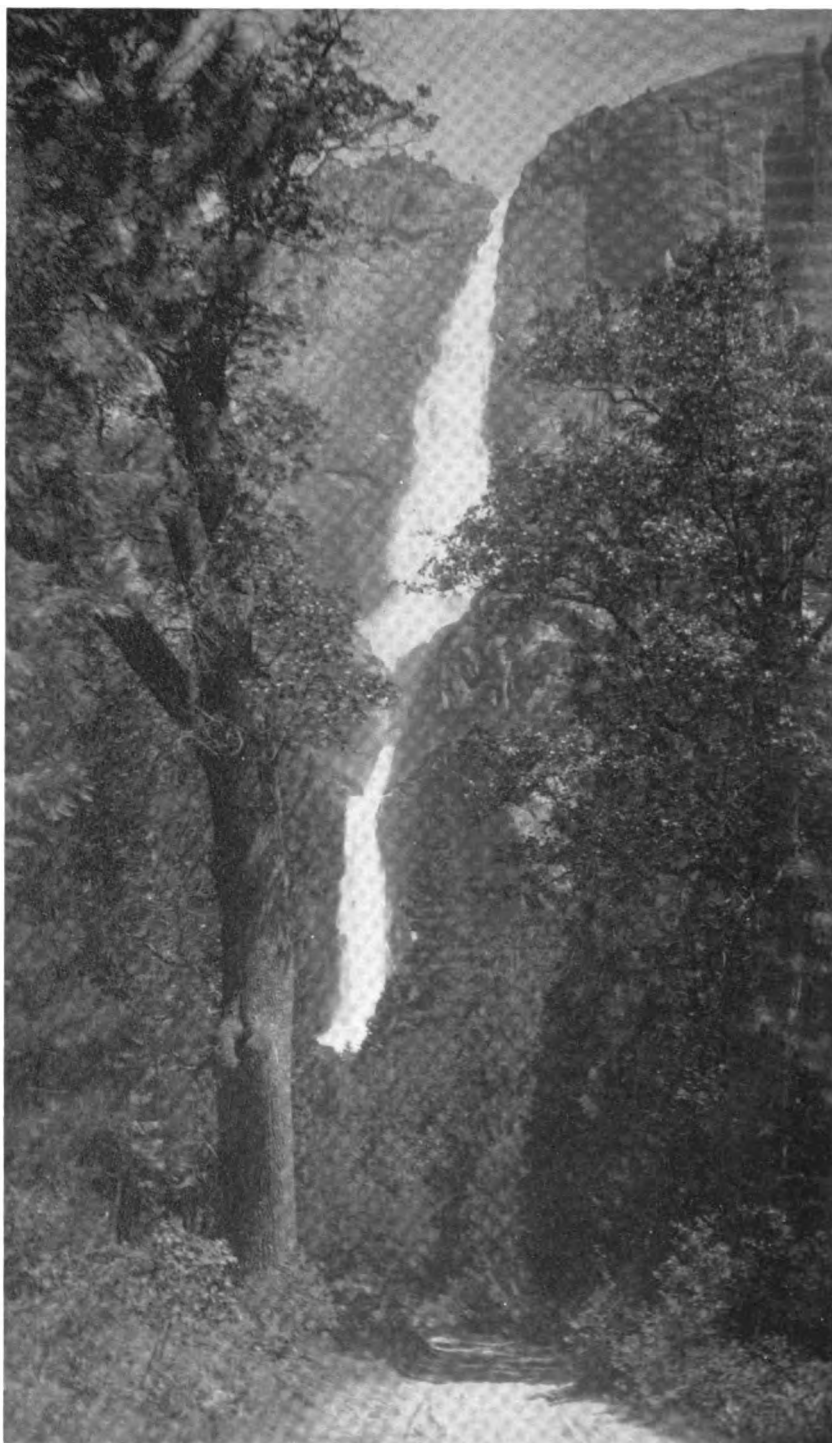
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Lomaland Photo. & Engraving Dept.

THE YOSEMITE FALLS, YOSEMITE NATIONAL PARK

The Indian name "Yosemite" means "Large Grizzly Bear." There are three distinct divisions to these Falls: the Upper one has a descent of 1600 feet; the Middle one is a series of cascades with a total descent of 600 feet; the Lower one is a straight plunge of 400 feet, making the total fall 2600 feet.

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. V

OCTOBER, 1913

NO. 4

To THE true believer, truth, wherever it appears, is welcome, nor will any doctrine seem the less true or the less precious, because it was seen not only by Moses or Christ, but likewise by Buddha or Lao-Tse. — *Max Müller*

THE ESSENTIAL TRUTH OF CHRISTIANITY: by a Christian and a Theosophist

In the degree that men study their being and penetrate into their inmost spiritual nature, they discover the same altar, recite the same prayer, aspire towards the same end. — *Auguste Sabatier*. (Prefixed to *The Moral Unity of Religions*, by Gaston Bonet-Maury.)



ONE of the great needs of the time is a deeper sense of the true meaning and import of Christianity. It is the failure to live up to its demands in individual and national life that is at the bottom of the great problems that confront us men and women of the XXth century. We Christians are judged by the records of wellnigh two thousand years. It is a long period, viewed from the standpoint of one short human life, but it has not been long enough for the regeneration of mankind. "The kingdoms of this world have not yet become the kingdoms of the Christ."

The history of Christianity, or, more strictly speaking, of the dogmatic forms it has assumed in the various Churches, has been largely a record of dissensions, heresies, and persecutions. What was destined to be a unifying power in human development has been changed by intellectual pride, personal ambition, and self-aggrandizement into a most powerful instrument of discord and intolerance. Even in Apostolic times there were "envying and strife and division" among the brethren, and St. Paul, in rebuking them, reminded them that they were "yet carnal." Sincere Christians are among the first to recognize these facts, which, while they are a dishonor to Christendom, are not to be charged against Christianity itself (nor against the reputed teachings of Jesus) for they have happened in defiance of its express teaching — "all ye are brethren, and one is your master, even Christ."

But there is a brighter side to the picture. There have never been lacking men and women who have worked for unity, and have striven to counteract these disruptive forces that spring from the activity of the lower self. The inner history of Christianity has yet to be written, that penetrative power of the Spirit of Christ which has been slowly leavening the world, and — in the truest sense — regenerating it, silently and unobtrusively, amid all the glittering and damaging compromises that loom so large in Ecclesiastical History, and which, if they have resulted in a gain of temporal power, have nearly always been accompanied by a loss of spirituality.

It would require a separate article to treat of the spiritual forces that have been and are silently transforming the world. They are ever active, but at certain times — at the beginnings of great cycles, for instance, and during great crises of the world's history — their effects are more noticeable. Such a time was the beginning of the Christian era, when, not so much new truths, as old forgotten truths, became once more operative in the world. It was said, for instance, of Christ, that he brought "life and immortality to light through the gospel" (2 *Tim.* I, 10). That is what always takes place at the epoch-making periods of the world's history: there is an "unveiling" of truths once known, but which have been lost sight of amid the increasing materiality of a descending cycle.

Now it seldom happens that the majority of mankind, at any given period of the world's history, realize the full import of the events that are taking place around them, and in which they may even be implicated. And this is still more true if, instead of events, we speak of the *causes* that are at work behind the scenes and really "making history," as we say. Very, very few of Christ's contemporaries realized the true import of his coming and of his teaching — his immediate disciples even did not at first. It is the same today. There is much unrest, economical, political, social, and religious, even as then. Men everywhere are looking for something to appear, waiting, seeking, knowing that they have not yet got the key to the enigmas of life. And, just as at the time when Christianity was nascent, they fail to recognize that what they are seeking is already at hand, nay, among them. They are unaware that they are actually living in the dawn of a new era — the commencement of a new cycle.

The new — new only in the same sense in which Christianity was new, namely, that the truths it brought to light were forgotten truths

— the new unifying and life-giving spiritual force is Theosophy. Let us then take up what we must regard as the essential truths of Christianity, and see how they are transfigured in the new light that is dawning upon the world.

One of the most remarkable phenomena of the present age is the widening of man's horizon, no matter from what standpoint we view it. But along with the growing complexity of the problems that confront us, a simplification of issues is taking place, if we will only look deep enough. Hence the effort, apparent on every side, to get at the fundamental truths.

Consider, for a moment, the effect of the Comparative Study of Religions, something quite new and unprecedented. To get anything like a parallel we should have to go back some eighteen hundred years to Ammonius Saccas, who in the beginning of the third century A. D. sought to reconcile all systems of religion and philosophy, by proving their common origin and the identity of their ethical teachings. Today the Comparative Study of Religions is showing us that what are justly considered the essential truths of Christianity are taught alike by all the great religions of the world. Does this belittle Christianity? By no means. It ennobles it and raises it to a higher potency by taking it up into a higher unity, where it is seen to be indeed part of the Divine Purpose of the universe. The sincere Christian will rather rejoice that so much "saving truth" has been vouchsafed to those who still, in some quarters, are erroneously referred to as "the poor benighted heathen."

A short time ago there appeared in *The Nineteenth Century* (October 1912) a most interesting study entitled *Christianity in Hinduism*. The author, S. M. Mitra — a Hindû, be it remarked, and this shows how earnestly some "heathens" are studying Christianity — purposely omits all reference to the *Rig-Veda* and the *Bhagavad-Gîtâ*, because parallels between these books and Christianity have been drawn so often.¹ He bases his comparisons on the religious lessons inculcated in the *Mahâbhârata* stories, which are "matters of common knowledge to all Hindûs, learned and unlearned," and shows how like these les-

1. "Although the *Bhagavad-Gîtâ*," says Mr. Mitra, "is embedded in the *Mahâbhârata*, I have made no use of it, because so much controversy has raged about the date of its composition. . . . I particularly wish to emphasize the fact that the passages I quote are not solitary instances of agreement with Christian doctrine, but the same ideas are found repeated constantly throughout the great epic, as if to impress them solemnly on the very heart of the people."

sons are to the Beatitudes and the Decalog. Referring to the fourth beatitude, "Blessed are they that do hunger and thirst after righteousness," he quotes from the *Sânti-Parvan* (xcii, 6, and clxvii, 7-9), "Do thou observe righteousness. There is nothing greater than righteousness. . . . Therefore man should live with soul controlled, seeking virtue above all else, and doing with every creature as he would unto himself." "Here in these last few words," continues Mr. Mitra, "we have almost the equivalent of 'Thou shalt love thy neighbor as thyself.'" And we would do well to remember the saying of the Apostle (*Acts* x, 35) that "in every nation he that worketh righteousness is accepted with him" (i. e., God).

To quote again from this truly large and tolerant article:

The Hindû sages, many centuries before the advent of the Messiah in Palestine, laid the foundations of a moral code in India similar to that of Christianity. . . . The highest law of morality taught by Christ was, no doubt, "Love thy neighbor as thyself," though why one should love one's neighbor as one's self is not explicitly stated anywhere in the Bible. But the Hindû Rishis, who about twenty centuries before the Sermon on the Mount likewise enunciated that great precept, gave also the reason underlying it. In the words *Tat tvam asi* ("That thou art") they told the native of Hindûstân that he must love his neighbor because he himself is his neighbor. "Lift up the veil of illusion" (*Mâyâ*), they said, "and thou shalt see that thou *art* thy neighbor."

This brings us to another essential truth of Christianity — the solidarity of mankind. God "hath made of one blood all nations of men for to dwell upon the face of the earth" (*Acts* xvii, 26). "In reality there is no such things as 'Separateness,'" says Madame Blavatsky, and "no man can rise superior to his individual failings without lifting, be it ever so little, the whole body of which he is an integral part. In the same way no man can sin, nor suffer the effects of sin alone." . . . "As all men have spiritually and physically the same origin . . . and are essentially of one and the same essence, and that essence is one . . . nothing can affect one nation or one individual without affecting all other nations and all other men" (*The Key to Theosophy*, pp. 200, 42). As St. Paul expresses it, "No one of us liveth to himself, and no man dieth to himself." . . . "We are members one of another." . . . "If one member suffer, all the members suffer with it; if one member be honored, all the members rejoice with it" (*Rom.* xiv, 7; *Ephes.* iv, 25; *1 Cor.* xii, 26).

Another essential feature of Christianity is that it takes account of the existence of evil and that its main purpose is to eradicate it.

It is above all else a *redemptive* religion.² So are Hindûism and Buddhism. All true religion and philosophy is a Striving after Unity — unity within the individual, with others, and with the Deity; and the realization of this unity finds its religious expression in the doctrine of the Atonement (At-one-ment). The antithesis of Matter and Spirit, of Good and Evil, must be overcome before true peace can be found. Of all Christian writers, St. Paul — and Theosophists regard St. Paul as an Initiate — is the typical example and exponent of the duality in Nature and in Man. “For the earnest expectation of the creature,” he says, “waiteth for the manifestation of the sons of God. . . . For we know that the whole creation groaneth and travaileth in pain until now” (*Rom.*, viii, 19-22). Theologians are far from realizing the tremendous import of this passage. It is only Theosophy that can shed light upon it. “The doctrine of the coming of the ‘Sons of Mind,’” says a student, “into nascent humanity is one of the greatest revelations of Theosophy, for it explains the presence of the Higher Ego in us; and it is found in more or less veiled hints in all the world-religions. . . . One of the leading features of Theosophy, which opens up a line of inquiry new to modern thinkers and without which they must continue to struggle to explain natural phenomena by means of inadequate materialistic hypotheses, is that humanity and all things progress by responding to stimuli which arouse latent qualities into activity” (*Theosophical Manuals*, No. xviii, *Sons of the Firemist*, pp. 33, 34). It is the Higher Ego, *Manas*, called in Christianity, the Logos, who is the Redeemer of the World, through whom matter is spiritualized and evil and darkness overcome (*The Key to Theosophy*, pp. 180, 187).³

More within the consciousness of every one is the duality of human nature. All, who have earnestly striven against sin, have re-echoed

2. Though it is the mission of Christianity to redeem the world, it furnishes no key to the problem of evil. It is not possible from the Christian point of view to account for the presence of evil in a universe created by One who is represented as being All-wise, All-powerful, and All-good. For a solution we must turn to Theosophy, which alone can throw light on this problem which has baffled the greatest minds known to us in the history of philosophy. For a complete treatment of this subject the reader is referred to *The Secret Doctrine*, by H. P. Blavatsky; published by the Aryan Theosophical Press, Point Loma, California.

3. *The Theosophical Manuals* and *The Key to Theosophy*, also published by the Aryan Press, are specially written to meet the needs of inquirers, and open up a new line of study of religious and philosophical as well as social questions. They are eminently practical.

St. Paul's cry, wrung from the very depths of his soul, "O wretched man that I am! who shall deliver me from the body of this death? The good that I would I do not, the evil which I would not, that I do. . . . I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (*Rom. vii, 19-24*).

We do not need to go very deep into our own hearts before we come upon that "demon in human life" our lower nature. It represents the evil in ourselves and in the world, hence our warfare with it is both within the soul and outside in the world. Prompted by lust and selfishness, it is the creator — in the most literal sense of the word — of all that makes life hideous and degrading. But for it we should have no more use for our prisons, wars would cease, and we should no longer relegate the "Golden Age" to the realm of myth and fable. Over against this demon, however, stands "the Angel — the Divine Self." Man the thinker, the actor, the conscious part of us, stands between these two opposing forces, and it is he — and he alone — who determines on which side victory will be.

This great conflict is the central theme of Christianity, the reason for the incarnation of the Lord Jesus Christ. Because of the evil of mankind in former ages God is represented, in the Old Testament, as having destroyed the world. But in the New Testament it is said, "God sent not his son into the world to condemn the world; but that the world through him might be saved" (*John iii, 17*); and that "God was in Christ reconciling the world unto himself" (*2 Cor. v, 19*). It is part of the condemnation of evil that it makes us lose faith in the power of goodness — the goodness of God and also of our neighbor. As regards the latter, we are afraid to be good and to do good, lest we be taken advantage of, and in regard to the former, we have yet to learn the redeeming power of Divine Love. Theosophy teaches us that we, too, like the Christ, may become, *if we will*, World-Saviors. When we have become one with our Higher Self, we shall learn that we, too, incarnated to take part in this great conflict of Good against Evil, to inform Matter with Mind, and to make both a fitting vehicle of the Spirit, though most of us are, for the time being, unmindful of our high origin and disloyal to the cause for which we came into the world. When, for the individual, this conflict is ended, and the soul stands forth redeemed and glorified, "Compassion speaks and saith:

Can there be bliss, when all that lives must suffer? Shalt thou be saved and hear the whole world cry?" (*The Voice of the Silence*, p. 90). And those who obey that Voice remain "unselfish to the endless end, obedient to the law of love eternal."

It has also been claimed for Christianity that it is the only religion that recognizes the "worth of the individual." This is an exaggeration, due partly to the extremes to which philosophic individualism has been cultivated among Western Nations. An idealistic individualism could hardly esteem more highly the worth of the individual soul than does the Yoga system in the Upanishads, which teaches the identity of that soul with the Supreme or Universal Soul.

To return, however, to Christian teaching. "Why," asks Professor Royce of Harvard, in *The Christian Doctrine of Life*, "Why is there more joy in heaven over one sinner that repenteth than over ninety and nine just persons that need no repentance? Why is the lost sheep sought in the wilderness? Because the individual soul has its infinite meaning in and through the unity of the Kingdom. The one lost sheep found again — or the one repentant sinner — symbolizes the restoration of the unity of the community." Being of divine and immortal essence, each soul has infinite value, and in Christianity everything is subordinated to it. "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (*Matt. xvi, 25*). Patañjali affirms this even more strongly, for according to him "the universe exists only for the sake of the soul" (*Yoga Aphorisms*). Theosophy teaches that every man is a ray of the infinite, "an incarnation of his God," says Madame Blavatsky; and as such represents some particular aspect of the Divinity, which is the *raison d'être* of his being. As has been finely said: "We live to unfold the unmanifested potentialities of the universe. . . . The higher life — the germ of which exists in every man — is adequately represented by no man." Each and all are needed to show it forth fully. "In the mind of God there exists, we believe, a picture of what each man or woman might do with his or her life: each character different, but all in one way or another beautiful, so that perhaps we may fancy that every hue of His πολυποίκιλος σοφία — His 'many colored wisdom' — might be reflected by some one of his innumerable creatures" (*Faith and Knowledge*, by the Rev. W. R. Inge, M. A.).

Ethically considered, Christianity may be thus summarized:

1. It promises *recompense* — or retribution — for every thought,

word, and deed. "Whatsoever a man soweth, that shall he also reap" (*Gal. vi, 7*).

2. It demands *purification* of the heart — regeneration. "Except a man be born again he cannot see the kingdom of God" (*John, iii, 3*).

3. *Love* of God and one's neighbor. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself" (*Matt. xxii, 38, 39*).

4. A continuous approach towards *perfection*. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (*Matt. v, 48*).

Theosophy also teaches these great moral truths, but, in addition, expounds them as parts of a complete philosophical system, which seems to many to be lacking in the Christian presentation of them. The fundamental principles of this philosophy are: "Universal Unity and Causation; Human Solidarity; the Law of Karma; Reincarnation. These are the four links of the golden chain that should bind humanity into one family, one Universal Brotherhood" (*The Key to Theosophy, p. 229*). Taking these principles in the order indicated in the brief summary of Christian moral teaching given above:

1. *Recompense*: or "Karma gives back to every man the *actual consequences* of his own actions, . . . he will be made to atone for all the sufferings he has caused, just as he will reap in joy and gladness the fruits of all the happiness and harmony he had helped to produce." Karma has been defined as "the Ultimate Law of the Universe, that Law of adjustment which ever tends to restore disturbed equilibrium in the physical, and broken harmony in the moral world. . . . All pain and suffering are the results of the want of Harmony, and the one terrible and only cause of the disturbance of Harmony is *selfishness* in some form or other. . . . Belief in Karma is the highest motive towards effort to better the succeeding rebirth" (*The Key to Theosophy, pp. 198, et seqq.*).

2. *Purification*: Hence Theosophy teaches man "to control and conquer, *through the Higher, the lower self*; to purify himself inwardly and morally" (*Ibid. p. 236*); for it is only through the subjection of the lower nature that true progress, individual as well as collective, can be made. Man is indeed "the temple of God," but "both by heredity and by our own acts it is a desecrated temple,"

and our first duty both to ourselves and to the race is to purify it.

3. *Love*: "So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one teacher, the sons of one sweet mother" (*The Voice of the Silence*, p. 64). "He who does not practise altruism is no Theosophist," says Madame Blavatsky. Theosophy also requires absolute trust in and loyalty to the Divinity which is in every man, even the most depraved, if he will only let it shine forth; and to this indwelling Divinity we are taught to commit all that we are and do, for, as is said in the *Bhagavad-Gitâ*, "by his grace thou shalt obtain supreme happiness."

4. *Perfection*: And thus shall man attain to perfection. Even Christianity admits that this is not possible in our short earthly life, and Theosophy adds the consoling teaching that whatever our failures here, we may attain "other heights in other lives," returning to earth as often as it is necessary to reap the reward of our actions, and to learn life's great lessons. "Reincarnation is the promise of human perfection." Truly Karma and Reincarnation are the twin doctrines which unlock the difficult problems of heredity, and explain the seemingly capricious way in which poverty and riches, suffering, joy, and pain, are allotted to man on earth. They solve the knotty problems of necessity and free-will, and show us that far from being creatures of Necessity, we are, in all truth, makers of Destiny.

In conclusion, the Churches have, for centuries, been engaged in trying to interpret their formularies in accordance with the demands of the changing, ever-widening thought of mankind, and have been driven back upon what seemed an ever-decreasing residuum of religious truth. And the end is not reached yet. If there is at present less direct attack upon the Churches, it is because the conviction has been gaining ground that they stand largely outside the main current of human thought. There is, it is true, more vital interest in religion itself, but much less in creeds and dogma. The endeavor to get at essential truth by studying what underlies the various historical presentations of it, is favorable to Theosophy, which may be defined as the quintessence of religion. Theosophy, by its insistence upon the Descent of Spirit into matter, provides a new and firm basis for the doctrine of the Ascent of life from lower forms; for everything in nature tends towards the Human, and thence onwards towards the Divine. Though the Churches still count, and doubtless will continue to count many earnest believers, an ever-increasing number of Church

members dissent from large portions of the theology contained in their formularies. This is partly due to the fact that scientific and historical errors have been incorporated into religious dogmas. No wonder, then, that with the increase of more exact methods of research, there is a reaction against dogma, and that thoughtful people should endeavor to separate what is transitory from what is abiding in religious truth.

At a time like the present a knowledge of Theosophy is all important. Possessing a complete system of philosophy, of spiritual as well as mental psychology, and in possession also of *facts* as to the evolution of life on our planet, which are being continually borne out by archaeological and anthropological discoveries, we have no hesitation in calling the attention of all thoughtful men, who have the advancement of knowledge and the welfare of humanity at heart, to its study.

It must be evident to all who know anything of Theosophy that it has the key to the enigmas of life, for, unlike the Churches, it is able to point out *causes*, and, instead of fossilizing its teachings into dogmas, gives them with their reason and explanation. Theosophy does not seek to make men all of one pattern; unity is only possible if there is diversity. It makes a man a better Christian, a better Buddhist, and teaches to the members of every religion the essential truth which that religion contains. If they do not recognize the truth that is in their own religion, how shall they recognize the truth that is in the others? Just as a man learns as he advances in knowledge and experience to regard himself as a member of a family, then of a nation, of humanity; so he may also be a member of a particular church, of a particular religion, and finally a believer in and a doer of that Truth which is Universal, and which is mirrored in part, but never wholly, in each of these.



THE trinity of nature is the lock of magic, the trinity of man the key that fits it. Within the solemn precincts of the sanctuary the SUPREME had and has no name. It is unthinkable and unpronounceable; and yet every man finds in himself his god. "Who art thou, O fair being?" inquires the disembodied soul, in the *Khorda-Avesta*, at the gates of Paradise. "I am, O Soul, *thy good and pure thoughts*, thy works and thy *good law* . . . angel . . . and thy god." Then man, or the soul, is reunited with ITSELF, for this "Son of God" is one with him; it is his own mediator, the *god* of his human soul. — *Isis Unveiled*, II, 635

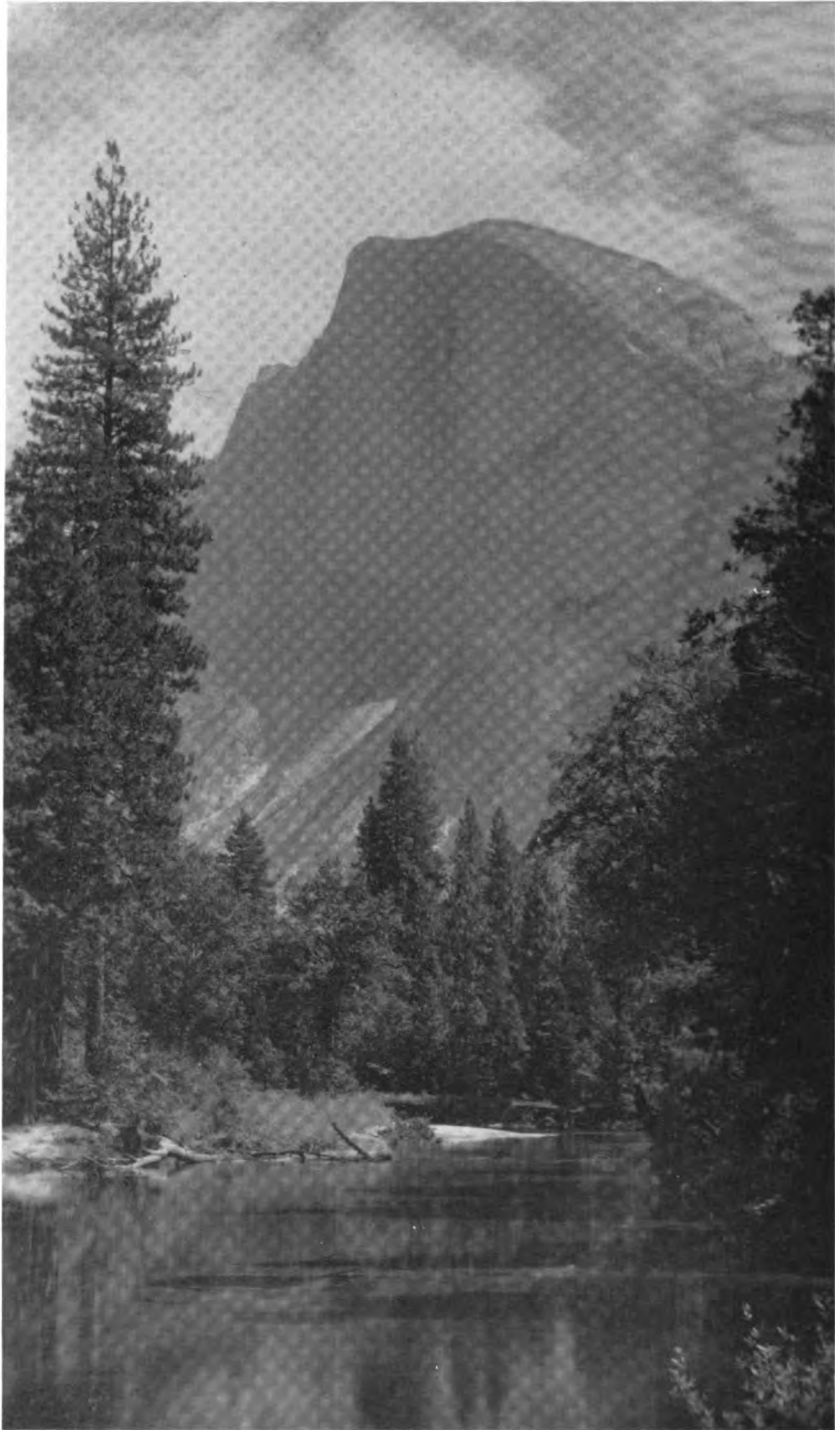


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SOME OF THE DOMES OF THE YOSEMITE VALLEY

To the left, North Dome (3725 feet), and just below it, Washington Column (2000 feet).

To the right, Half Dome (5000 feet). The Merced River is in the foreground.



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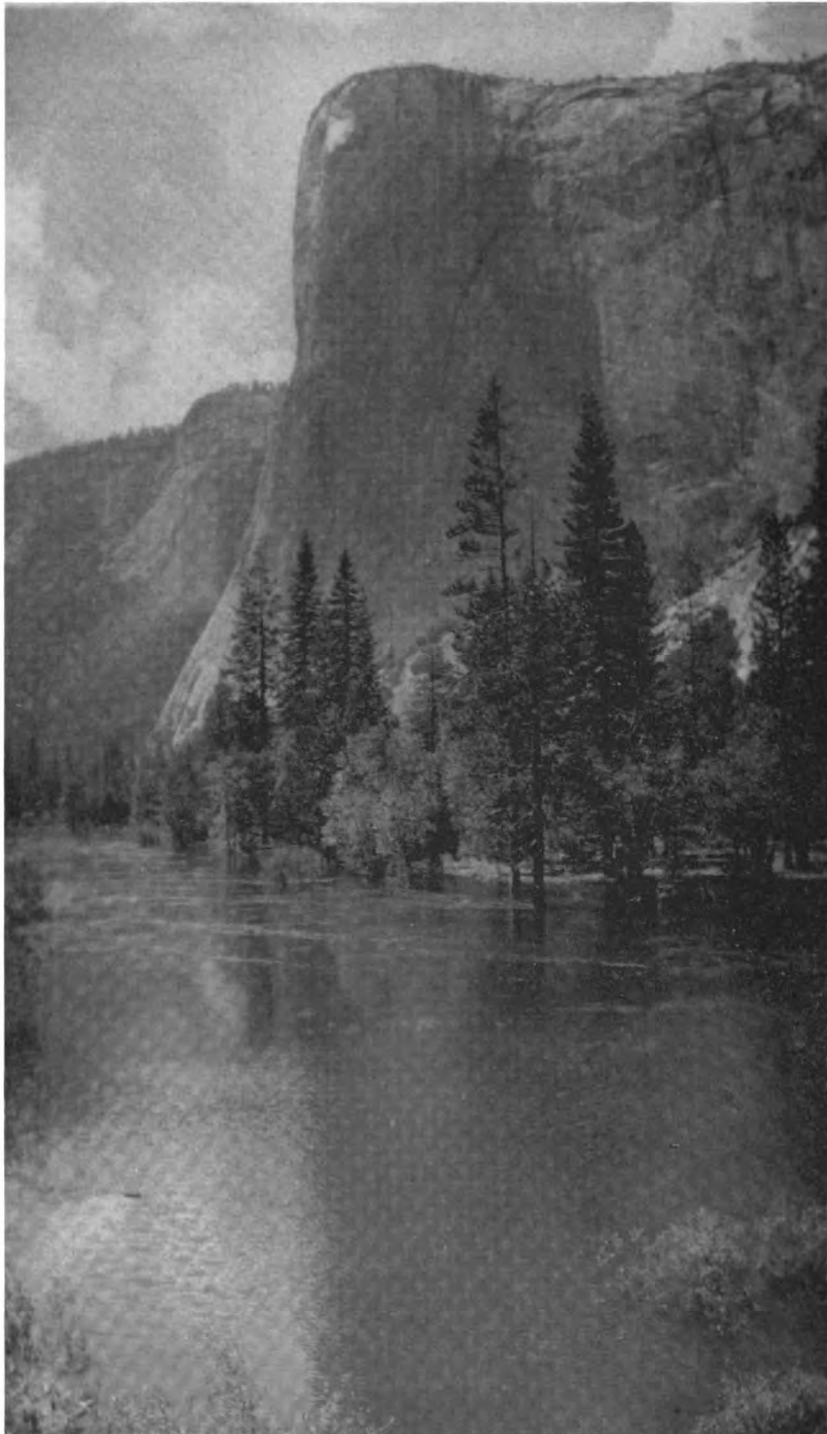
HALF DOME, YOSEMITE NATIONAL PARK

This dome, given on the preceding page, whose height is 5000 feet, appears as if cleft in twain by some mighty cleaver. The Indians called it "Tis-sa-ack" or "Goddess of the Valley."



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THE THREE BROTHERS, YOSEMITE NATIONAL PARK
Called by the Indians "Pom-pom-pa-sus" or "Falling Rocks."
Eagle Peak, the highest, is 3900 feet.



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EL CAPITÁN, YOSEMITE NATIONAL PARK

The summit of El Capitán is 3300 feet above the Merced River seen below, and it is said to be one of the most massive rocks in the world. The Indians called it "Tu-tock-a-nu-la," or "Great Chief of the Valley."

JAMES MACPHERSON AND THE POEMS OF OSSIAN: by P. A. M.



THE fury that raged round the publication of the poems of Ossian in the eighteenth century has now been forgotten, but its moral perhaps is still with us, in the opinion of those who think that many old priceless scriptures would now belong to the public had their custodians found the "five righteous within the city" to deserve, respect, and utilize them for, instead of against, the interests of civilization. These wonderful Highland Scotch poems possessed no religious or philosophical value; they were merely a collection of strangely beautiful nature poems, tribal legends, heroic chants, bardic songs of the far north. But of such stuff are the chains made that bind a nation together and weld the parts of the body national. They were therefore an excellent test of the degree of receptivity to which the people of Britain had arrived at that period; and the result was not encouraging.

Macpherson declared that he had gathered and translated these rarely beautiful poems from Highland sources; and he was accorded the highly complimentary discourtesy of being accused of inventing them. It is not the first time such a boomerang accusation has been made, implying greater capacity and genius than ever the writer claimed or the detractors were willing to grant.

It is amusing to see an old volume with the poems of Ossian occupying about a quarter of the book in which they are printed, while the remainder is padded out with ponderous, dreary, dull, after-dinner dissertations of "learned critics" as to how much of a "fraud" Macpherson was. They took themselves very seriously, those solemn critics.

Macpherson himself, after a few protests, said nothing, which was probably the best thing he could do. This gave his detractors ample opportunity to call him sour, ungracious, rough, and other "names," but he just kept on saying nothing.

It was in the year 1775 that the Swedish Professor Jacob Jonas Björnsthåhl, of Lund University, made the passing acquaintance of Macpherson in the course of his European "grand tour." What the professor says is interesting.

On the 20th May we were at Mr. Macpherson's, the publisher and first translator of Ossian's Poems; he told us that these songs were first sung by the bards, and later were written down. Mr. Macpherson has seen manuscripts

of these poems on parchments, which were 300 to 400 years old, and others on paper, which, however, were not so old as the former. Some of them had been quite beautifully written, with gilded illuminations and beautiful miniatures, all in Anglo-Saxon characters. So the generally accepted opinion that these poems were never committed to writing before Mr. Macpherson took them down from oral tradition, falls to the ground. These verses are in their original tongue (which Mr. Macpherson thinks is Celtic), flowing and rhythmical; they consist of six or nine measures; some have rimed endings. The Highlanders do not sing them but they are intoned as a sort of recitation. Mr. Macpherson has not made the slightest alteration or addition to them, but only set them in order.

These poems have certain variations, but their publisher thinks the recited verses are more correct than the written ones. The language in which they had been originated is Mr. Macpherson's mother-tongue, and he spoke no other in his childhood until he was twelve years old. He says that the Germans of whom Tacitus writes were Celts or Gauls, who had passed over the Rhine and afterwards entered into Britain. For instance, the Catta [? Catha] came to Scotland, where there is to this day a district called Catta. He showed us a map of Scotland, made on the spot; the names are there exactly as in Ossian's poems; he promised to send the map to M. the Marquis de Saint Simon, with whose French translation of Ossian he is quite delighted. He told us that there was a story in his family to the effect that a Macpherson fled from Scotland and entered the service of King Gustav Adolf in Sweden, so that the family of the Counts of Fersen are his descendants. In Scotland there are many of the name, poor and rich, living together in one part of the country, descendants of the same ancestor.

It is rare to find illuminated manuscripts actually destroyed, and it would be interesting to learn where these old Gaelic parchments are to be found. If, as some suppose, there is actually a Bardic Hierarchy in existence, though perhaps small in numbers, is it not reasonable to think that there may be even in Britain other manuscripts or traditions of far greater value which an enlightened science might be very glad to have? Might not a readiness to respect the gift and the giver be much more productive than the eternal desire, born of ignorance, to criticise and throw mud?

The immense unwritten (and perhaps written) "literature" of the Celts, the Druids, if we knew how to obtain and appropriate it, would teach us much as to our place, our mission, our duty in the world, and perhaps give us a higher ideal to strive after than the Tempting Serpent coiled round the Eden Tree hieroglyphed by us as the \$ mark! The following extracts will give an idea of this literature.

A LAMENT FOR OSSIAN

FROM "THE SONGS OF SELMA."

The Old Highland Chief Alpin laments the passing of the ancient glory and the bards of Caledonia. All the poems of Ossian are rich in the nature-touch, but the time appears to be too recent and too much influenced by the sadness of the new religion from the South for them to retain the hopeful note of all really ancient poetry that implies or indicates the "return of the golden age."

The Chief Ryno speaks:

The wind and the rain are past; calm is the noon of day. The clouds are divided in heaven. Over the green hills flies the inconstant sun. Red through the stony vale comes down the stream of the hill. Sweet are thy murmurs, O stream! but more sweet is the voice I hear. It is the voice of Alpin, the son of song.

Alpin:

. . . Often by the setting moon, I see the ghosts of my children. Half viewless, they walk in mournful conference together. Will none of you speak in pity! They do not regard their father. I am sad, O Carmor, nor small is my cause of woe!

Such were the words of the bards in the days of song; when the king heard the music of harps, the tales of other times! The chiefs gathered from all their hills, and heard the lovely sound. They praised the voice of Cona! the first among a thousand Bards! But age is now on my tongue, my soul has failed! I hear, at times, the ghosts of bards, and learn their pleasant song. But memory fails on my mind. I hear the call of years! They say, as they pass along, Why does Ossian (the Voice of Cona) sing? Soon shall he lie in the narrow house, and no bard shall raise his fame! Roll on, ye dark-brown years; ye bring no joy on your course! Let the tomb open to Ossian, for his strength has failed. The Sons of Song are gone to rest. My voice remains, like a blast, that roars, lonely, on a sea-surrounded rock, after the winds are laid. The dark moss whistles there, the distant mariner sees the waving trees!

There is a wild beauty in this which thrills the mind of the reader.

IS THERE A HELL? by H. Travers, M. A.



WELL-KNOWN London firm of publishers has issued a book in which sixteen prominent clergymen answer the question, "Is there a Hell?" Of course there is the usual conflict between reason and authority, one clergyman going so far as to say that, if the Bible teaches Hell, so much the worse for the Bible, as we simply cannot believe such a teaching.

A safe and sane thing to do, to begin with, is to broaden the base of our information and to trace the doctrine of hell, not merely through Christian history, but throughout universal history and religion in all lands and times. Thus we shall pool the world's best thought and save ourselves from going over much old and well-trodden ground.

The consensus of opinion thus gathered will be found to indicate that the higher class teaching about hell is that it is a state of retribution and painful readjustment brought upon man by himself in consequence of mistakes; very much like the horror of dementia that follows a course of alcoholic indulgence. The ancient philosophical doctrine of Karma, or the law of cause and effect as applied to conduct, provides an explanation for such retribution; for we know that man often perpetrates deeds or indulges in habits whose logical sequel can only be some correspondingly painful state of retribution and readjustment. Hell may therefore be described in general as any state of retribution so brought about. In that sense, we may frequently be in Hell while on earth, and many people actually do live long periods, or even whole lives, in conditions as bad as, or worse than, any that can be imagined. Again, there are parts of man's make-up which survive the decease of the body, but which nevertheless are not his immortal Soul; and it is taught in most religious systems that these elements may undergo such a painful retribution and purgation while in a disembodied state. The teachings of H. P. Blavatsky, especially in her book for inquirers, *The Key to Theosophy*, will be found useful on this point; they will also serve as an antidote to speculations. H. P. Blavatsky gathers together many ancient teachings and presents the gist of them in a way that challenges the reader's intelligence and makes no demand upon his credulity or blind faith.

Another thing that will be found is that in all times the better-class doctrine of hell has been converted into something very like a threat held over the heads of sinners. This is the dogmatic stage of the doctrine, whether seen in a savage tribe or a so-called civilized nation. This is what people are rebelling against. As the Bible is

not all of one date or authorship, we may very well find in it traces of the doctrine in several different stages; and there are some passages in the New Testament about hell which are admittedly spurious.

In her book just alluded to, H. P. Blavatsky says, as many will be glad to hear, that it is preposterous to suppose that a life on earth — at best but a sorry experience for the Soul — should be followed by an even worse state. The weary Soul, however, passes to the state of rest and bliss known in Tibetan as *Devachan*, and probably answering fairly well to “heaven”; whence it can re-enter life with a new light in its eyes and strength to take up a new task. Was it God or poor man who invented the doctrine that poor human creatures, erring largely through other people’s faults, shall be tortured beyond the grave? A Teacher like Christ may point out to wrong-doers that they are pursuing a path that leads to trouble; and all Teachers and great philosophers have urged the truth that he who follows Desire shall become its slave. This is but a pointing-out of the truth, not a threat.

The disciplinary value of hell is a doctrine that now finds favor with many clergymen; and it is certainly more merciful and more intelligent than the purely retributive doctrine. Yet even here we should bear in mind that we are our own disciplinarians, bringing upon ourselves the logical consequences of our actions.

The discussion of this topic is likely to pursue an endless round and be comparatively barren of useful results unless we study the whole question. We need to know more about the nature of man and the meanings of the word “Soul,” before we can settle the other points.

Another important point is that we should not make such a private and personal affair of it. To be always calculating our chances and wondering whether we can sin without being punished for it, is to take a mean and mercenary view. A man should have other and better reasons for behaving. Why not stand erect in the strength and purity of his own better nature and trust in Divine Law to adjust matters equitably? Sin is an ugly disease, from which Nature would fain purify us. Fortunately there is coming over society a wish to believe in the strength and efficacy of human good-feeling and sense of right; and if this were aided by knowledge and saner views about human nature, it would be our salvation from dogma and speculation.

SUNLIGHT: by R. W. Machell

Oh Thou that givest light and sustenance unto the Universe,
Thou from whom all doth proceed, and to whom all must return,
Unveil the face of the true Sun now hidden by a veil of golden light
That we may know the truth and do our whole duty
As we journey towards thy sacred seat.



THE sun is shining again after a long spell of foggy weather, and as I bask in the glorious radiance I realize more clearly than ever that there is something real in me that wakes up in answer to the call of the sun, something that sings in my heart and vibrates in the ether that penetrates my brain; and beyond this there seems to be an influence more subtle and more intense that glows in the inter-etheral spaces and revivifies my soul.

Heat and light may be had from an oil stove and the body may be comforted and stimulated by such a contrivance, but the sunlight has qualities that transcend the vibrations of heat and light; or rather the heat and light of the sun seem to be the awakening of those forces on all the planes of nature, whereas the oil stove seems able to operate on one plane only and that the lowest.

Fire is one of the great mysteries; it is the transformer that destroys and revivifies; it converts visible matter into invisible gases, and invisible gas into visible flame. The mystery of fire is veiled to us in the cloak of familiarity, that most impenetrable of all disguises. And in like manner the sun is veiled from our perception by his familiar radiance.

What is this joy that awakes with the return of the sun? What is it but a witness to the supersensual nature of man, that pines in the shadows of life and breaks into new activity when the clouds and fogs disperse. When the first sunshine bathes the world again after a period of gloomy weather there is something that is neither a stimulant nor an intoxicant in the radiance, but that seems to be able to liberate the very soul of man from the fetters of pessimism, to have power over the melancholy moods of the mind, which in turn oppress the functions of the body producing physical lethargy, but which under the spell of the sunlight let go their hold on the nerve centers in the body and allow the blood to flow freely through the whole system. And as the body responds to the release of the mind, so it makes possible greater mental activity; and the restored mind is then able to sense and to record some of the impressions of the soul, that like an inspired bard chants songs of joy and hymns of praise to the boundless source of Life.

The whole process is from within outward; as in all nature, the nearer we approach to the origin and source of life, the further we recede from the visible, tangible, material forms of things. For the universe is essentially spiritual, and when the sun shines we know it, and we smile at the dogmatic negations of some, who have stifled their souls with the heavy fumes of the incense they burn continually on the altar of egotism.

There is no egotism in the joy of life, there is no joy in egotism. The consciousness of Self that vibrates in the Soul when bathing in the Sunlight of Life is the echo of the divine Self-consciousness of the Universal Soul vibrating in the Light of the Spiritual Sun.

That which men too often call the joy of life is but a gross and very limited enjoyment of the act of living, and is about as near to the pure joy of life as the heat of an oil stove is to sunlight.

When the clouds are thick and the days are dark and cold, we light the oil stove gratefully enough and take what we can get of comfort from it. And when we see the masses of mankind shut in by clouds of ignorance and egotism, we light the lamp of practical philanthropy and offer them the comfort of good laws and economic reforms.

But when the true sun breaks through the clouds once more then the light of Theosophy shines out from behind the fog banks of ignorance and prejudice and men feel its beauty in their souls and know once more the meaning of the Joy of Life. The fires, that seemed to make life bearable, but which by their smoke and smell perhaps but made the obscurity more dense, are left to die, for everyone is anxious to be out in the sunlight again.

Such times are coming to the world, the Spiritual Sun is driving back the fog banks of materialism, pessimism, and ignorance, and the first thrill of the New Sunlight is penetrating the shadows that have hung so heavily upon the hearts of men.

Hear now the words of Brunhilda the Wise:

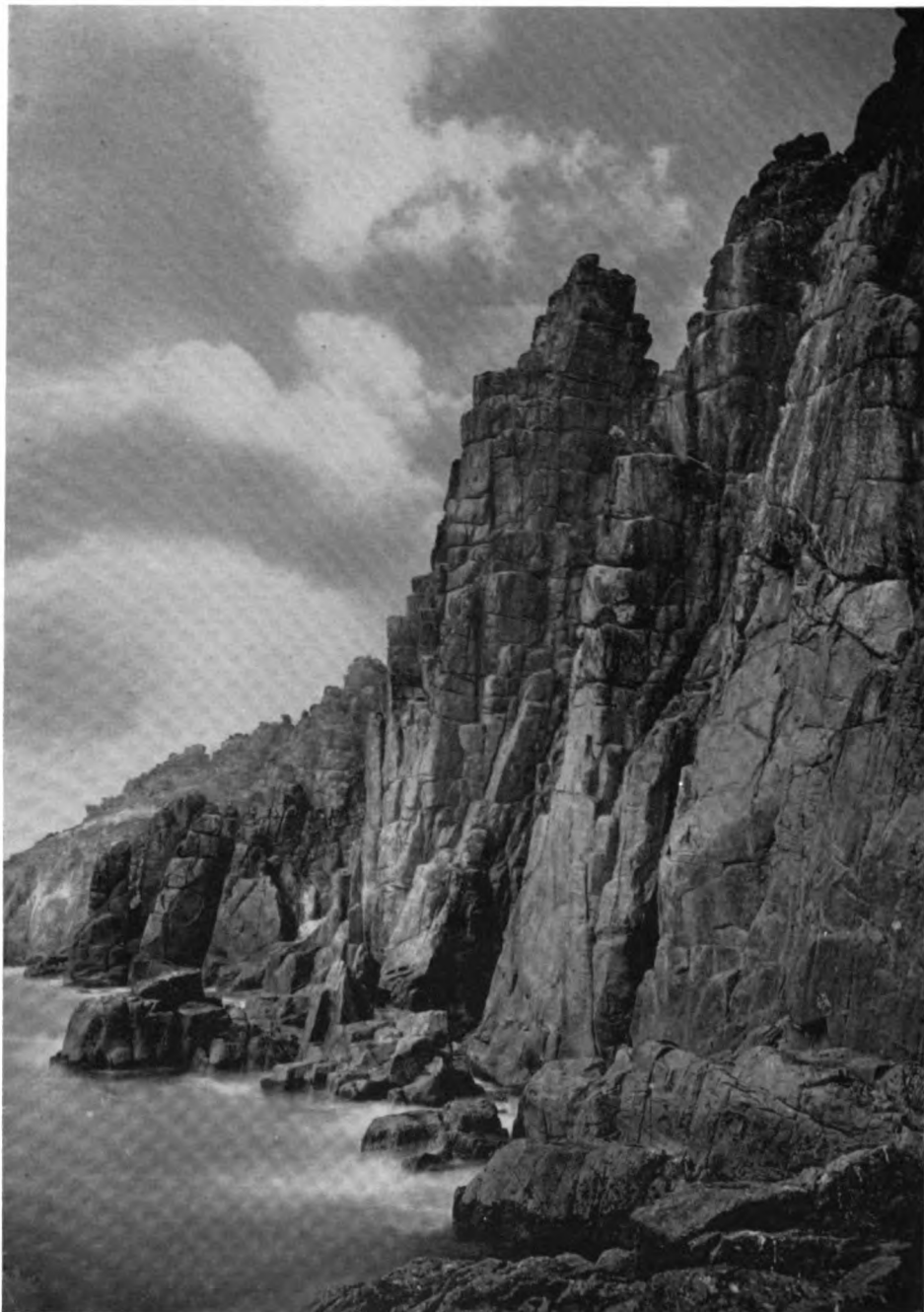
Oh Sun in the infinite heaven look down upon us this day
 As we wend the ways of men-folk, and hearken as we pray:
 Give us, thy worthy children, the blessing of wisdom and speech
 And the hands and hearts of healing, and the lips and tongues that teach.
 (From *Sigurd the Wolsung*.)

LAND'S END, ENGLAND: by C. J.



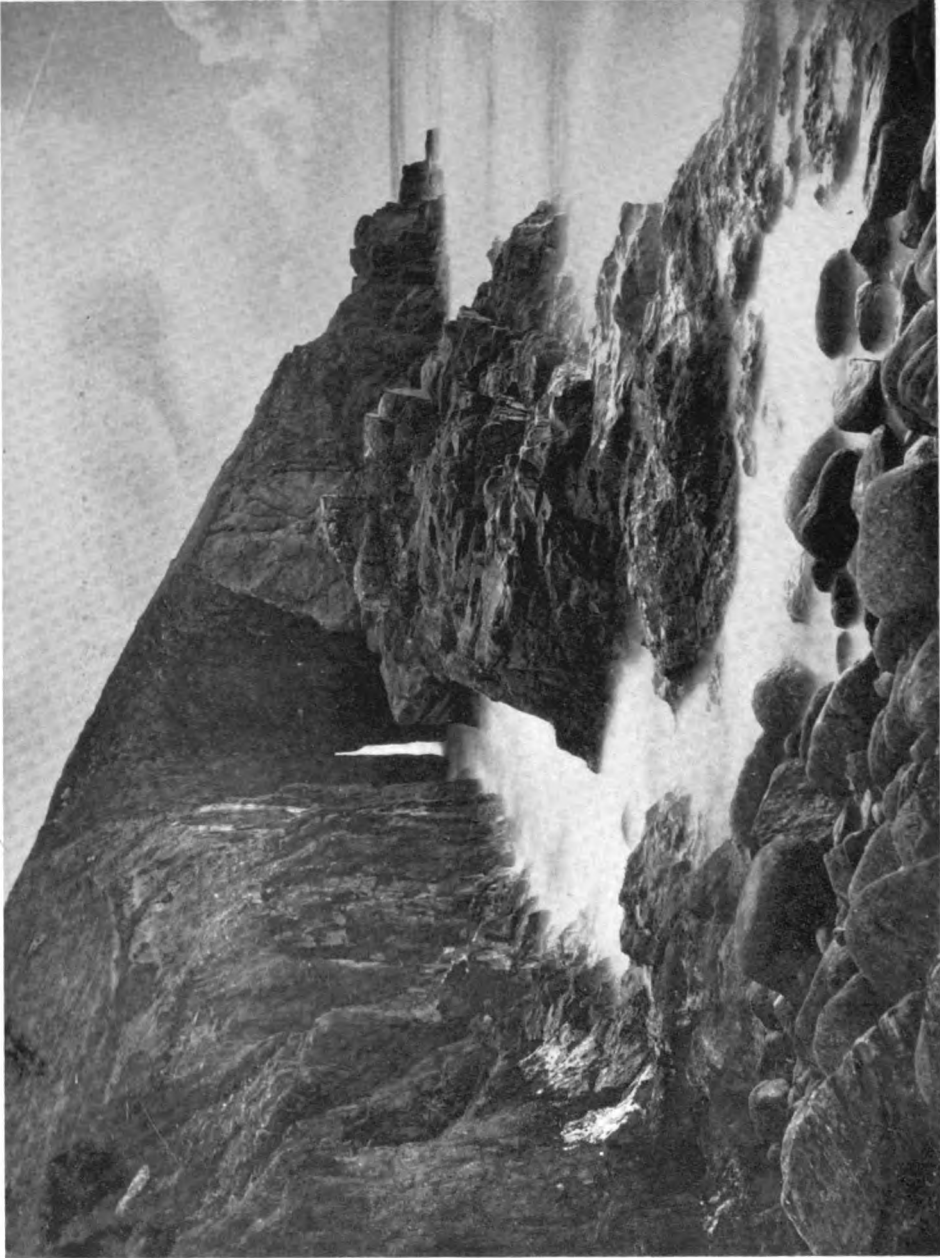
LAND'S END, the extreme southwestern extremity of England, is one of the most romantic parts of the ancient Celtic land of Cornwall, which as a whole possesses a special character not found elsewhere in England. Cornwall was part of the ancient British kingdom of Damnonia, and preserved its independence until the eighth century. It was not completely united with the rest of England until the time of William the Conqueror, when he bestowed it upon his half-brother. Its importance was so great that it was always governed by one who could be trusted by the crown, and in 1336 it was given to the Prince of Wales. All succeeding Princes of Wales have received the revenues and held the title of Duke of Cornwall. The Cornish language ceased to be spoken a little over a century ago, but there is still a Cornish literature extant. The vocabulary of the country-folk still contains many of the ancient Celtic words, and the names of places enshrine the quaint and melodious accents of the former tongue, which closely resembles Welsh.

The cliffs at Land's End are wild and rugged, though not very high, and the wild wastes of furze and heather which it guards from the advance of the ocean are hallowed by the gigantic stone circles, standing stones, and other monuments of a long-forgotten race, whose relics are one of the mysteries of archaeology. In the gray, melancholy cottages and farmhouses of the westernmost parishes many legends, traditions, and weird stories of prehistoric folklore have been kept alive. The cliffs only rise to a height of about two hundred feet, but they have been so wonderfully fashioned by the hand of time into giant columns and crags, and the promontory is so romantically diversified by caverns, bays, and picturesque inlets, that the element of great size is not missed. Particularly in stormy weather — which is very common to this exposed coast — is Land's End a spot to make a strong appeal to the imagination of the nature-pilgrims who seek old Bolerium, as it was called by Ptolemy. The Scilly Islands, the ancient land of Lyonesse, can be seen in clear weather, lying towards the southwest. On a rock about a mile from the shore there is a lighthouse, the Longships, whose lantern, though placed at least one hundred and twenty-three feet above the level of the sea, is often damaged in stormy weather by the titanic force of the huge Atlantic rollers.



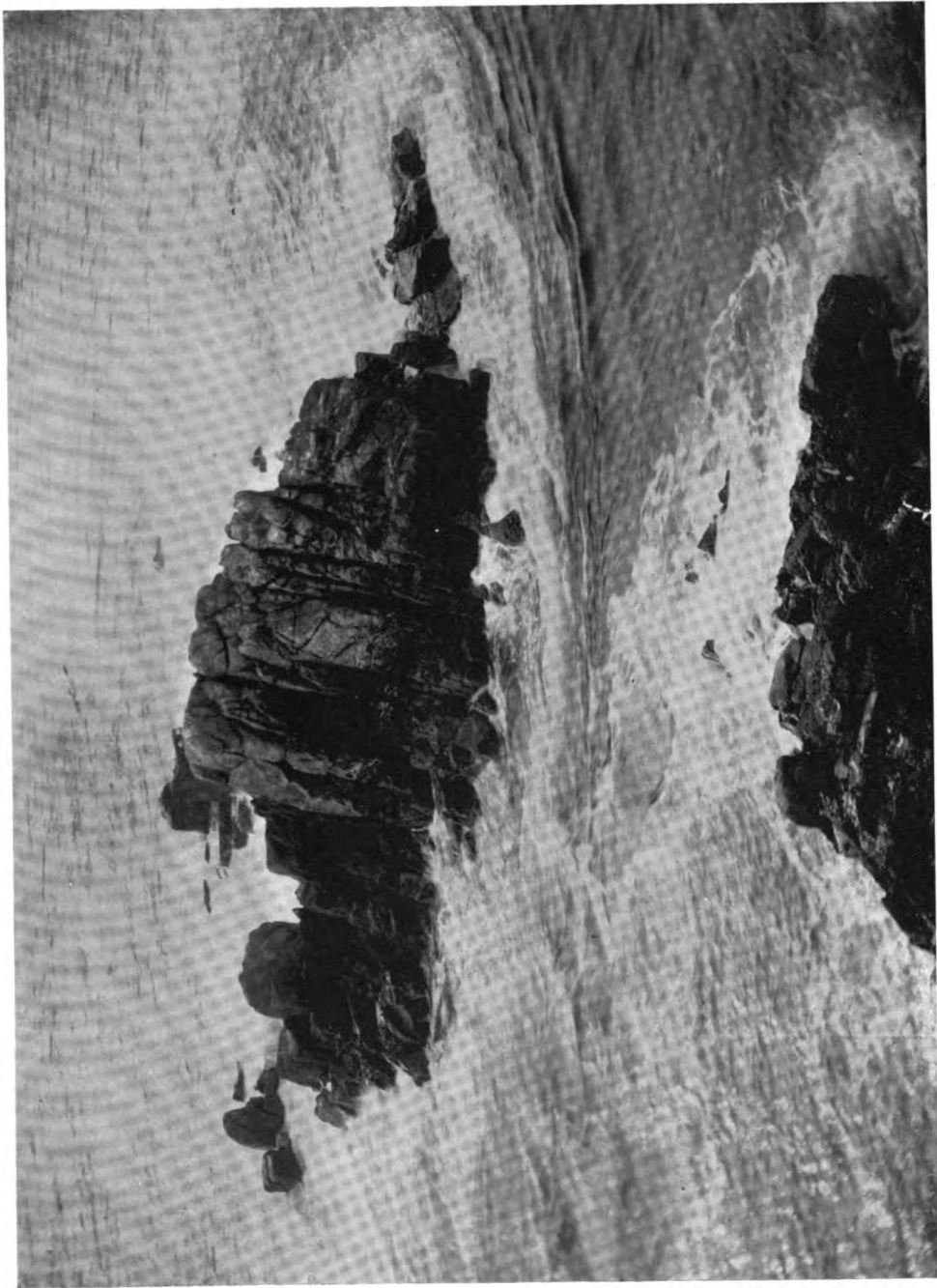
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ON THE COAST OF CORNWALL, NEAR LAND'S END, ENGLAND



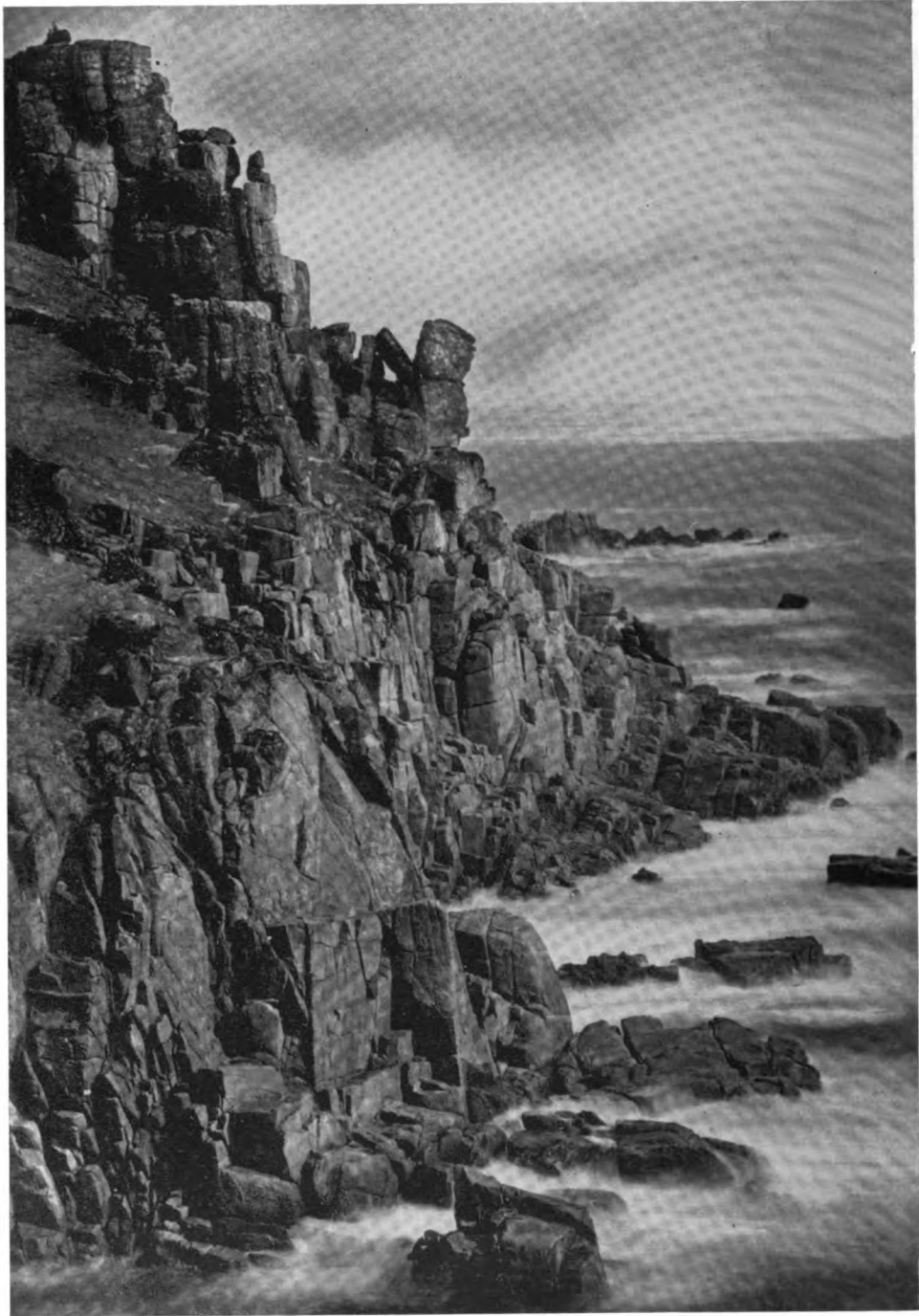
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NAN JIZEL, LAND'S END



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AT THE LAND'S END



Lomaland Photo. & Engraving Dept.

PORDENNACK POINT, LAND'S END

THE ROMANCE OF THE DEAD:

by Henry Ridgely Evans, 33° (Hon.)

(Continued from the September issue)

VI



BUT we must go to Italy to behold mortality in all its hideousness. A pilgrimage to the vaults of the Capuccini at Rome and Palermo will repay the lover of the grotesque. The walls and ceilings of the crypts are decorated with skulls and bones, arranged in the most fantastic patterns, interspersed here and there with skeletons clothed in the robes of the Capuchin monks. In the crypt of the Capuccini at Palermo, the dead of both sexes are mummied. You walk down the long vault at Palermo, and upon both sides of you are the dead in boxes and cases, with rows of ghastly mummies lining the walls. Here is the place to ponder upon the transiency of life. The painting by M. Cortegiani of the funerary chamber at Palermo is wonderfully weird and awe-inspiring. It is worthy of the bizarre imagination of an Edgar Allen Poe. Beside it, the awful horror of "The Fall of the House of Usher" pales into insignificance. The coffin of one newly dead has been brought in and placed upon the stone floor. Flowers decorate it. One can almost inhale the perfume of the roses. Prostrate beside the casket, her head reclining on the lid, is a woman. Her attitude is one of profound grief and despair. Even faith in the Resurrection cannot assuage the sharp pain she feels on parting with the beloved one. Above her is a group of withered mummies, garbed in the robes of the Capuchins. One of them looks down at her with compassion, while two other hideous figures, seemingly discuss the affair with mocking visages, as if to say, "Soon he will be one of us, ghastly, withered, covered with dust, and forgotten."

The Norman sovereigns of Sicily are buried in massive tombs of granite in the cathedrals of Palermo and Monreale. In the year 1871 the coffin of Frederick II was opened, and the body was found in a state of wonderful preservation, clothed in three rich tunics, one above the other, which had been presented by Saracens of Sicily to Otho IV in 1211.

The Aragonese dynasty of Sicily are mostly deposited in leather-bound trunks and chests, which are ranged on shelves in the sacristy of San Domenico Maggiore. These receptacles of the kingly dead are covered with dust, shabby and abandoned-looking. They form a strange contrast to the stone sarcophagi of the Norman monarchs.

The tombs of the Medici have not escaped the prying eyes of the curious. Catherine dei Medici's father and the murdered duke, Alessandro, when their coffins were exhumed, were found reduced to dust and bones. The bodies of Cosimo I, Eleonora di Toledo, and Francesco I were discovered well preserved.

VII

I now come to Napoleon I. If he had died at the head of the Old Guard at Waterloo, he would have gone down to posterity as the Great Captain, but he was banished to the lonely rock of St. Helena and became a demi-god about whom the most fantastic legends cluster. St. Helena was his apotheosis. He became in the eyes of the world a great martyr. In December 1820 the death of his sister Eliza was announced to him, whereupon he replied: "You see, Eliza has just shown me the way. Death, which had forgotten my family, has begun to strike it. My turn cannot be far off." His prognostication about his end proved true. On May 5, 1821, he died. The very elements of Nature conspired to make his taking-off dramatic. A terrific storm raged over St. Helena. The roar of thunder assailed the ears of the dying man, and evidently in his delirium he thought it to be the noise of cannon. In imagination he was back again on the battlefield. He cried out, *Tête d'armée!* What visions rose up before those dying eyes? Was the Great Captain surrounded by the phantoms of the veterans of the grand army, who perished on so many battlefields? Napoleon dearly loved his Austrian wife, Marie Louise. Seven days before he died he said to Antonmarchi: "Have my heart removed after my death. Put it in spirits of wine, and take it to my beloved Marie Louise at Parma." Says Frederic Masson¹:

Hudson Lowe was well advised when he forced Antonmarchi to place the silver vase containing Napoleon's heart in his coffin. It would have been an embarrassing gift for M. de Neipperg's mistress.

Napoleon was buried in a valley of the island beside a spring he loved. No monument but a willow-tree marked the spot. In his last testament he wrote:

It is my wish that my ashes may repose on the banks of the Seine, in the midst of the French people, whom I have loved so well.

In the year 1840, during the reign of Louis Philippe, the citizen king, the English government was petitioned to permit the remains of

1. *Napoleon and the Fair Sex*

the illustrious Captain to be exhumed and brought back to France. The request was granted. The Prince de Joinville, with a distinguished party of gentlemen, among whom were those who had been with Napoleon at his death, sailed for St. Helena. The flag-ship of this funereal expedition was the *Belle Poule*. The disinterment was begun on October 15th, 1842, being conducted by a party of English engineers. A ponderous stone slab which covered the grave was removed. This gave access to a vault fourteen feet deep, six feet wide, and ten feet long, partially filled with earth. Under this earth was a layer of Roman cement, and beneath that a layer of heavy stones bound by iron clamps. It required five hours to remove these stones. When the labor was accomplished, the stone sarcophagus, which contained the coffins, was disclosed. This was lifted from the grave by means of a crane and carried by a party of soldiers of the 95th regiment to a tent erected nearby. The Abbé Coquereau read the services for the dead. Amid a deathlike silence the four enclosed coffins of mahogany, lead, mahogany, and tin, were opened, and the white satin veil covering the body was raised. The remains of Napoleon were exposed to view. Over nineteen years had elapsed since the interment. Death and the grave had dealt with comparative lightness with the corpse of the Little Corporal.

Some of the eyelashes still remained. The cheeks were a little swollen; the beard had grown after death, as had the nails of the fingers and toes. The hands had preserved the colors of life; a burst boot had allowed the toes of one dull foot to escape. The nose alone had decayed, but only its lower part. The uniform of the Chasseurs of the Guard was easily recognizable, though the epaulets had lost their brightness, as had some of the small decorations placed on the breast. The two vases holding the heart and entrails were also found intact and perfectly preserved.²

So affected were some of the party at the sight that they burst into tears. All were visibly moved. The inspection lasted only two minutes, after which the coffins were closed, resoldered, and placed in an ebony sarcophagus brought from France, upon which in letters of gold was the single word *Napoléon*. Within it had been placed a leaden casket upon which were engraved: *Napoléon, Empereur et Roi, mort à Sainte Hélène le V Mai, MDCCCXXI*.

A procession was formed, and the coffin borne over the hills of St. Helena to the quay. Says the Prince de Joinville:

2. Wouters' *Annales Napoléoniennes*

We were all deeply impressed when the coffin was seen coming slowly down the mountain side to the firing of cannon, escorted by British infantry with arms reversed, the band playing, to the dull rolling accompaniment of the drums, that splendid funeral march which English people call the *Dead March in Saul*.

At the head of the quay the Prince de Joinville and the officers of the French vessels were waiting to receive the remains of the emperor. The prince continues:

The scene at that moment was very fine. A magnificent sunset had been succeeded by a twilight of the deepest calm. The British authorities and the troops stood motionless on the beach, while our ship's guns fired a royal salute. I stood in the stern of my long-boat, over which floated a magnificent tricolor flag, worked by the ladies of St. Helena. Beside me were the generals and superior officers. The pick of my topmen, all in white, with crape on their arms, and bareheaded like ourselves, rowed the boat in silence, and with the most admirable precision. We advanced with majestic slowness, escorted by the boats bearing the staff. It was very touching, and a deep national sentiment seemed to hover over the whole scene.

When the coffin reached the French cutter, mourning changed to triumph. Flags were unfurled, masts squared, drums set a-beating, and salvos poured forth from forts and vessels.

Three days later the *Belle Poule* sailed for France.

The second funeral of Napoleon has been related so often that it is needless to rehearse the story. The latest and best account is contained in W. H. P. Phyfe's *Napoleon: the Return from St. Helena*, published in 1907. Napoleon's body rests in a ponderous sarcophagus of red Finland granite, beneath the gilded dome of the Invalides. It weighs sixty-seven tons, and is the gift of Czar Nicholas I. In the crypt, in "a cold and cheerless" room known as the Imperial Sanctuary, are to be seen the following Napoleonic relics: the sword he wore at Austerlitz, December 2, 1805; the hat worn at Eylau, February 8, 1807; and the collar, cordon, and star of the Legion of Honor used by him on state occasions.

VIII

George Washington and John Paul Jones — the first General of the American army, and the first Admiral of the American navy — these are names to conjure with, to excite the admiration of youth, and fill the heart of the patriot with enthusiasm.

When Washington died his remains were first laid in the old family vault at Mt. Vernon. This dwelling of the dead was about three

hundred yards south of the mansion. Therein the body of the celebrated patriot remained in undisturbed repose for thirty years, when "it was removed," says Lossing, in his *Pictorial Field-Book of the Revolution*,

to a new tomb, erected in a more secluded spot, in accordance with directions in Washington's will. The construction of this tomb was delayed until many years ago, when an attempt was made to carry off the remains of the illustrious dead. The old vault was entered, and a skull and some bones were taken away. They formed no part of the remains of Washington. The robber was detected, and the bones were recovered. The new vault is on the side of a steep hill, on the edge of a deep wooded dell leading towards the river. . . . In the ante-chamber of the tomb are two marble sarcophagi, containing the remains of Washington and his lady. That of the patriot has a sculptured lid, on which is represented the American shield suspended over the flag of the Union; the latter hung in festoons, and the whole surmounted, as a crest, by an eagle with open wings, perched upon the superior bar of the shield. Below the design, and deeply cut in the marble, is the name, WASHINGTON. This sarcophagus was constructed by John Struthers of Philadelphia, from a design by William Strickland, and was presented by him to the relatives of Washington. It consists of an excavation from a solid block of Pennsylvania marble, eight feet in length and two in height.

This sarcophagus was set up in the new family vault in the autumn of 1837, and Washington's remains were placed in it and sealed up. Mr. Lossing gives an interesting account of the exhumation and reinterment of the body, in a footnote to his entertaining work, mentioned above, as follows:

Mr. Strickland wrote an interesting account of the transaction. While the sarcophagus was on its way by water, he and Mr. Struthers repaired to Mt. Vernon to make arrangements for the reception. On entering [the old tomb] they found every thing in confusion. Decayed fragments of coffins were scattered about, and bones of various parts of the human body were seen promiscuously thrown together. The decayed wood was dripping with moisture. "The slimy snail glistened in the light of the door-opening. The brown centipede was disturbed by the admission of fresh air, and the mouldy cases of the dead gave out a pungent and unwholesome odor." The coffins of Washington and his lady were in the deepest recesses of the vault. They were of lead, inclosed in wooden cases. When the sarcophagus arrived, the coffin of the chief was brought forth. The vault was first entered by Mr. Strickland, accompanied by Major Lewis (the last survivor of the first executors of the will of Washington) and his son. When the decayed wooden case was removed, the leaden lid was perceived to be sunken and fractured. In the bottom of the wooden case was found the silver coffin-plate, in the form of a shield, which was placed upon the leaden coffin when Washington was first entombed. "At the request of Major Lewis," says Mr. S., "the fractured part of the lid was turned over on the lower part,

exposing to view a head and breast of large dimensions, which appeared, by the dim light of the candles, to have suffered but little from the effects of time. The eye-sockets were large and deep, and the breadth across the temples, together with the forehead, appeared of unusual size. There was no appearance of grave-clothes; the chest was broad; the color was dark, and had the appearance of dried flesh and skin adhering closely to the bones. We saw no hair, nor was there any offensive odor from the body; but we observed, when the coffin had been removed to the outside of the vault, the dripping down of a yellow liquid, which stained the marble of the sarcophagus. A hand was laid upon the head and instantly removed; the leaden lid was restored to its place; the body raised by six men, was carried and laid in the marble coffin, and the ponderous cover being put on and set in cement, it was sealed from our sight on Saturday, the 7th day of October, 1837. . . . The relatives who were present, consisting of Major Lewis, Lorenzo Lewis, John Augustine Washington, George Washington, the Rev. Mr. Johnson and lady, and Miss Jane Washington, then retired to the mansion.

The romantic career of John Paul Jones is known to all readers of American history. He has been called the "Wrathful Achilles of the Ocean." The wonderful sea-fight between his flagship, the *Bonhomme Richard*, and the English vessel, the *Serapis*, will live forever in naval annals. It borders on the heroic, and needs a second Homer to do it justice. John Paul Jones, the humble master's apprentice, rose to the command of victorious squadrons. Louis XVI knighted him; Catherine of Russia made him an admiral in the Russian navy, after the war between Great Britain and America was over; the King of Denmark pensioned him; and Congress voted him a medal. He was the most elegant and chivalrous gentleman at the court of France. He died in July 1792, in Paris, on the eve of the "Red Terror," and the National Assembly accorded him a state funeral. He was buried in the Protestant cemetery of St. Louis, in Paris, which was soon afterwards abandoned, and built over with houses of an inferior grade. A century went by and the very name of the cemetery was forgotten. The name of John Paul Jones lived in history, but the place of his sepulture was unknown to his countrymen, as it was to Frenchmen. Finally in the twentieth century, the American Ambassador to France, General Horace Porter, began to stir up public sentiment in the United States on the subject of the great admiral. For a number of years he prosecuted his researches, until finally his labors were rewarded with success. He communicated the fact to President Roosevelt, who, on February 13, 1905, sent a message to Congress, asking for an appropriation to recover the remains of

John Paul Jones and bring them to the United States for interment. His message read as follows:

To the Senate and House of Representatives:

For a number of years efforts have been made to confirm the historical statement that the remains of Admiral John Paul Jones were interred in a certain piece of ground in the city of Paris then owned by the Government and used at the time as a burial-place for foreign Protestants. These efforts have at last resulted in documentary proof that John Paul Jones was buried on July 20, 1792, between 8 and 9 o'clock p. m., in the now abandoned cemetery of St. Louis, in the northeastern section of Paris. About five hundred bodies were interred there, and the body of the admiral was probably among the last hundred buried. It was incased in a leaden coffin, calculated to withstand the ravages of time.

The cemetery was about 130 feet long by 120 feet wide. Since its disuse as a burial-place the soil has been filled to a level and covered almost completely by buildings, most of them of an inferior class.

The American Ambassador in Paris, being satisfied that it is practicable to discover and identify the remains of John Paul Jones, has, after prolonged negotiations with the present holders of the property and the tenants thereof, secured from them options in writing which give him the right to dig in all parts of the property during a period of three months for the purpose of making the necessary excavations and searches, upon condition of a stated compensation for the damage and annoyance caused by the work. The actual search is to be conducted by the chief engineer of the municipal department of Paris having charge of subterranean works at a cost which has been carefully estimated. The ambassador gives the entire cost of the work, including the options, compensation, cost of excavating, and caring for the remains, as not exceeding 180,000 francs, or \$35,000, on the supposition that the body may not be found until the whole area has been searched. If earlier discovered, the expense would be proportionately less.

The great interest which our people feel in the story of Paul Jones' life, the national sense of gratitude for the great service done by him towards the achievement of independence, and the sentiment of mingled distress and regret felt because the body of one of our greatest heroes lies forgotten and unmarked in foreign soil, lead me to approve the ambassador's suggestion that Congress should take advantage of this unexpected opportunity to do proper honor to the memory of Paul Jones, and appropriate the sum of \$35,000 or so much thereof as may be necessary, for the purposes above described, to be expended under the direction of the Secretary of State.

The report of Ambassador Porter, with the plans and photographs of the property, is annexed hereto.

In addition to the foregoing recommendation, I urge that Congress emphasize the value set by our people upon the achievements of the naval commanders in our war of independence by providing for the erection of appropriate monuments to the memory of two, at least, of those who now lie in undistinguished graves — John Paul Jones and John Barry. These two men hold unique posi-

tions in the history of the birth of our Navy. Their services were of the highest moment to the young Republic in the days when it remained to be determined whether or not she should win out in her struggle for independence. It is eminently fitting that these services should now be commemorated in suitable manner.

Theodore Roosevelt.

The White House, February 13, 1905.

The appropriation was made, and General Porter went to work to explore the former cemetery of St. Louis. Shafts were sunk in the ground and galleries dug in every direction by the French engineers. Success crowned the work. I shall quote as follows from the address delivered by General Porter at the commemorative services held at Annapolis, Maryland, April 24, 1906:

In life John Paul Jones was perhaps the most conspicuous personage in two continents, and yet the moment he was placed beneath the ground some strange fate seemed to decree that he was to be snatched from history and relegated to fiction. No inscription was engraved upon his coffin, no statue was erected in his honor, no ship was given his name, no public building was called after him, It required six years of research to find the apartment in which he had lived in Paris and held his brilliant salons, which were attended by the foremost celebrities of the period, and as long a time to discover his unmarked and forgotten grave. When finally his exact place of burial had been definitely located by authentic documents and other positive evidence, the ground exhibited so repulsive an appearance that the aspect was painful beyond expression. There was presented the spectacle of a hero who had once been the idol of the American people lying for more than a century, like an obscure outcast, in an abandoned cemetery which had been covered later by a dump pile to a height of fifteen feet, where dogs and horses had been buried, and the soil was soaked with polluted waters from undrained laundries. As busy feet tramped over the ground, the spirit of the hero who lay beneath might well have been moved to cry, in the words of the motto on his first flag, not in defiance, but in supplication then, "Don't tread on me." No American citizen, upon contemplating on the spot those painful circumstances, could have shrunk from an attempt to secure for his remains a more deserving sepulcher.

When the body was exhumed, April 7, 1905, it was fortunately found perfectly preserved, with all the flesh intact, in consequence of having been buried in a leaden coffin filled with alcohol—the usual method of embalming in those days. There were only five leaden coffins in the entire cemetery, four of which were identified as those of strangers. While the features of the body in the fifth coffin were easily recognizable when compared with the accurate busts and medals of Paul Jones, while his initials were found upon the linen and the identity was convincing from the first, yet it was deemed prudent, on account of the importance of the subject, to submit the body to a thorough scientific examination by the most competent experts in the profession of anthropology, in order that the

proofs might be authoritatively established and officially placed on record. The most eminent scientists of France, to whom we owe a lasting debt of gratitude, contributed their efforts to this task in the presence of the members of the American embassy and the consulate and the highest officials of the municipality of Paris.

The identification was rendered easy and was established with absolute certainty by reason of the authentic busts and medals obtainable for making the comparative measurements, the abundance of accurate information in existence descriptive of the dead, and the excellent state of preservation of the body, which enabled the scientists to perform an autopsy that verified in every particular the disease of which it was known the subject had died.

Twelve American or French persons took part in the identification, and after six days passed in the application of every conceivable test, their affirmative verdict was positive and unanimous and was formally certified to under the official seals of their respective departments, as may be seen from their reports filed with the government, both in Washington and in Paris.

After the anatomical analysis by the French *savants* was concluded, the body was deposited in the vault of the American church, at Paris, incased in the original coffin, a leaden casket, and an oak coffin, to await the arrival of an American squadron to convey the remains to the United States. The funeral services in Paris were held in the American church. The coffin was afterwards taken to the *Esplanade des Invalides*

and placed upon a catafalque erected beneath a tent of superb construction, the material being a rich royal purple velvet, hung with gold fringe, the front ornamented with swords, shields, cuirasses, and other warlike devices. Here the troops filed by the remains and rendered the highest military honors to the illustrious dead.

From Paris the body was taken to Cherbourg, and from thence conveyed to America in a warship. Funeral services were held over the remains at Annapolis, Maryland, in the Chapel of the U. S. Naval Academy. The Grand Lodge of Freemasons of the District of Columbia was represented by the Grand Master and members of the Grand Lodge, to pay due honors to the great admiral who had received the degrees of freemasonry in France. Subsequently the coffin, containing the mummified body, was deposited upon a couple of trestles under the staircase of Bancroft Hall of the Naval Academy, and there it remained undisturbed for seven years. Finally on January 25, 1913, it was placed in a sarcophagus in the crypt of the Naval Academy chapel. Congress had made an appropriation of \$75,000 to construct this handsome crypt. The *Baltimore Sun*, describing the place, said:

The crypt, which is beautiful in design, is built of marble and bronze. The marble used is what is known as Grand Antique, with veins of black and white, taken from the Pyrenees Mountains. The crypt is about nine feet high. The main base is a large marble slab, upon which is mounted, in heavily wrought bronze, figures of deep-sea fish and other scroll work. Upon it rests the main body of marble, in which the casket is encased. The lid is of marble, upon which are carved oak leaves.

A circle of marble columns is about the crypt. As one enters the basement, the first thing that catches his eye is a large bronze tablet on the wall telling of the finding of Jones' bones in an unknown grave in France after more than one hundred years, and the debt the country owes to General Porter in locating the casket and establishing the identification of the great hero.

The ceremony of reintering the body of Paul Jones took place in the presence of many distinguished persons, including the French Ambassador, J. J. Jusserand; General Thomas Shryock, 33°, Grand Master of Masons of the State of Maryland; Rear-Admiral G. W. Baird, 33° (Hon.), etc. The funeral sermon was preached by Chaplain Pierce of the U. S. Senate, a freemason. Upon the casket was a laurel wreath and the sword carried by the famous sea-fighter in active service.

(To be concluded)

MYRDDIN EMRYS MUSES IN THE ISLANDS OF THE BLEST. . . .

By Kenneth Morris

THESE little tracts of land and sky
 So strangely strewn with stars and flowers,
 I would not lightly leave, not I,
 In quest of loud and scarlet hours
 Wherein flaunt passion swells and cowers
 'Midst langorous blooms that shine and die;
 And ruin mocks, from their own towers,
 At tinselled victories mincing by.
 I would not lightly leave, not I,
 For these, this realm of stars and flowers.

For whatso dreams are brooded here
 In the wizard silence, shall not cease:
 The opal flame of insight clear,
 And the pearl-fires of perfect peace—
 The west wind bears them forth, I wis,
 And strews their sweetness far and near;
 And earth-bound spirits find release

From doubt and hate and leaguering fear
 With whatso dreams come dropping here
 From the pearl-fires of perfect peace.

And, when the dragon dawn comes forth
 And spreads his glory o'er the hills,
 And his wings flame from south to north,
 And all that half the heaven he fills
 With apricots and daffodils
 And tulip-glory, brought to birth
 By the proud, compassionate things he wills
 To inflame and overflow the earth,
 He keeps no counsel of his mirth,
 Nor stints his glory o'er the hills.

And earth is dumb to catch the word
 Of arcane wisdom dropped from him,
 And the inarticulate things are stirred
 By leagues of singing Seraphim
 That flame along the mountain rim
 Enroyalled eastward; and unheard
 Are all sad voices, and grown dim
 The memories of wherein we erred,
 And the inarticulate deeps are stirred
 With arcane wisdom caught from him.

He that hath ears to hear, may hear
 Celestial whisperings, and the sound
 Of starry harpings high and clear,
 And music rumored underground,
 And the whole earth a dream profound
 Of bright battalions gathering near,
 Auxiliaries immortal, bound
 To sweep the terrene fields of fear;
 He that hath ears to hear, may hear
 Their music rumored o'er the ground.

And whatso labor meets his hand,
 What common task soe'er to do,
 Come shining hosts at his command
 To run and gleam his doing through;
 And all things suddenly made anew
 Shine spirit-wise; and rising, fanned
 By winds from out some inward blue,
 Plumed, wavering, flaming squadrons stand
 O'er whatso labor meets his hand,
 To run and gleam his doing through.

THE THEOSOPHICAL PATH

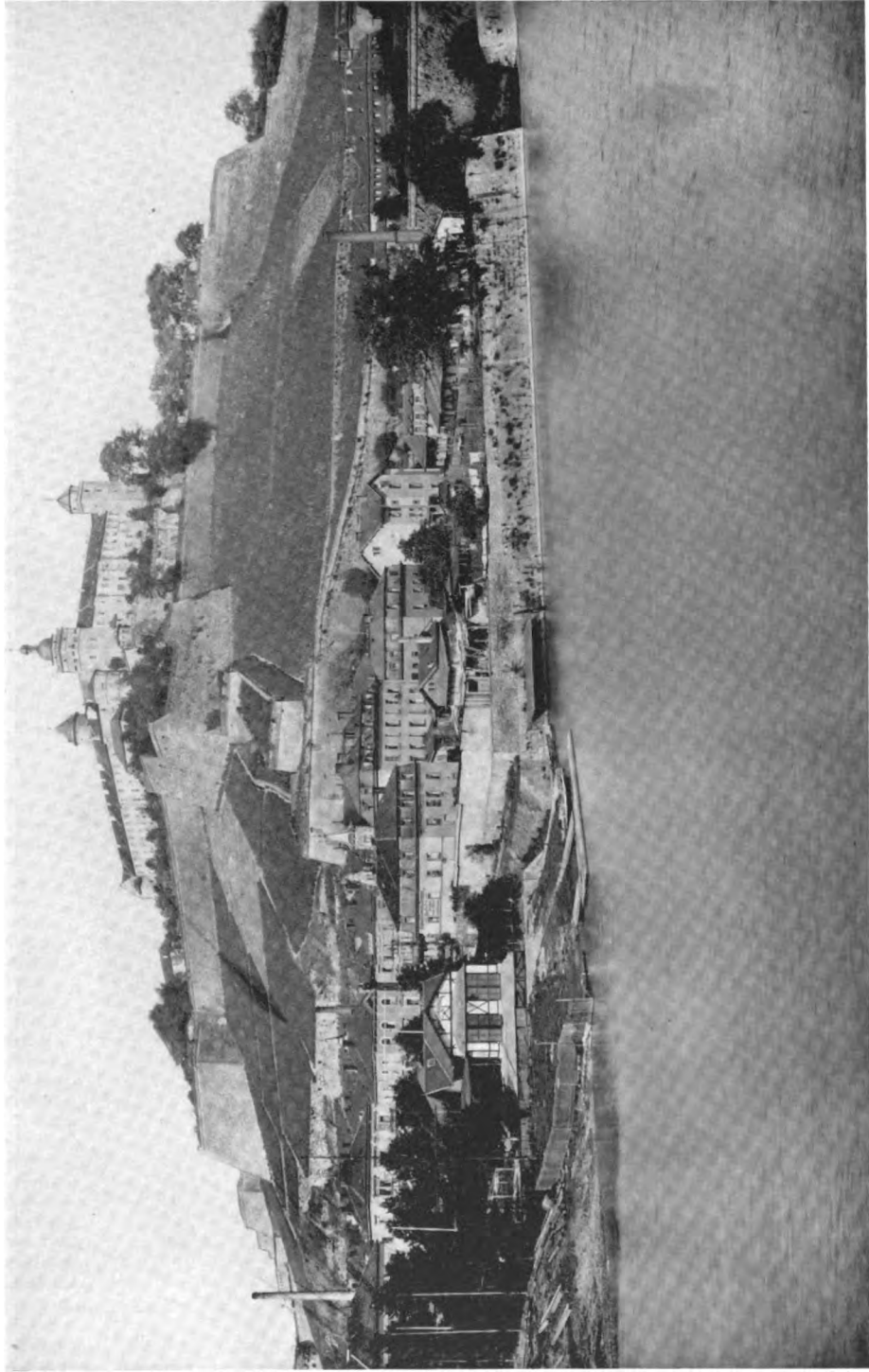
And if he, garbed in menial wise,
 Do menial duties, lo, a-shine
 On his poor tools from secret skies,
 Immortal beauty, and the sign
 Of kinsmanship with hosts benign;
 And such light shines before his eyes
 As makes his common task divine,
 An high, heroic, stern emprise —
 On his poor tools from secret skies
 Such wild and deathless beauties shine.

Him and the world through all his days
 Compassion laps and wraps around;
 He seeketh nought of spoken praise,
 Who heareth in the deep a sound
 Of Them that make the light abound
 In the world's elsewhere desert ways —
 Her uncouth regions unrenowned
 Wherein would men, grown beastlike, graze —
 He seeketh nought of spoken praise,
 Who feels such kinship wrap him round.

And every green and flowering thing
 Hath her own secret tale to tell,
 And whirl out far in glimmering showers
 And fills with druid whispering
 The ears of him that listeneth well;
 And many a sooth and subtle spell
 On all the winds of heaven they fling;
 They are in league at war on hell,
 And potent muniments they bring
 Of sooth and druid murmuring,
 And their own secret tales to tell.

And when the sunset fills the sky
 Above the sea with rioting powers,
 Flamboyant hosts that surge and fly
 Round momentary, glamorous towers
 That melt and topple and lie by,
 Of clear, carnelian jewelry
 Liquescent, wrought in wizard hours
 By riotous, flamboyant powers
 That wake when sunset fills the sky —
 I would not lightly leave, not I,
 This wonder-realm of stars and flowers!

*International Theosophical Headquarters,
 Point Loma, California.*



Lomland Photo. & Engraving Dept.

FORT MARIENBERG, WÜRZBURG, GERMANY



Lomaland Photo. & Engraving Dept.

THE FRANCONIA-FOUNTAIN, WÜRZBURG



Lomaland Photo. & Engraving Dept.

THE OLD CITY HALL, WÜRZBURG



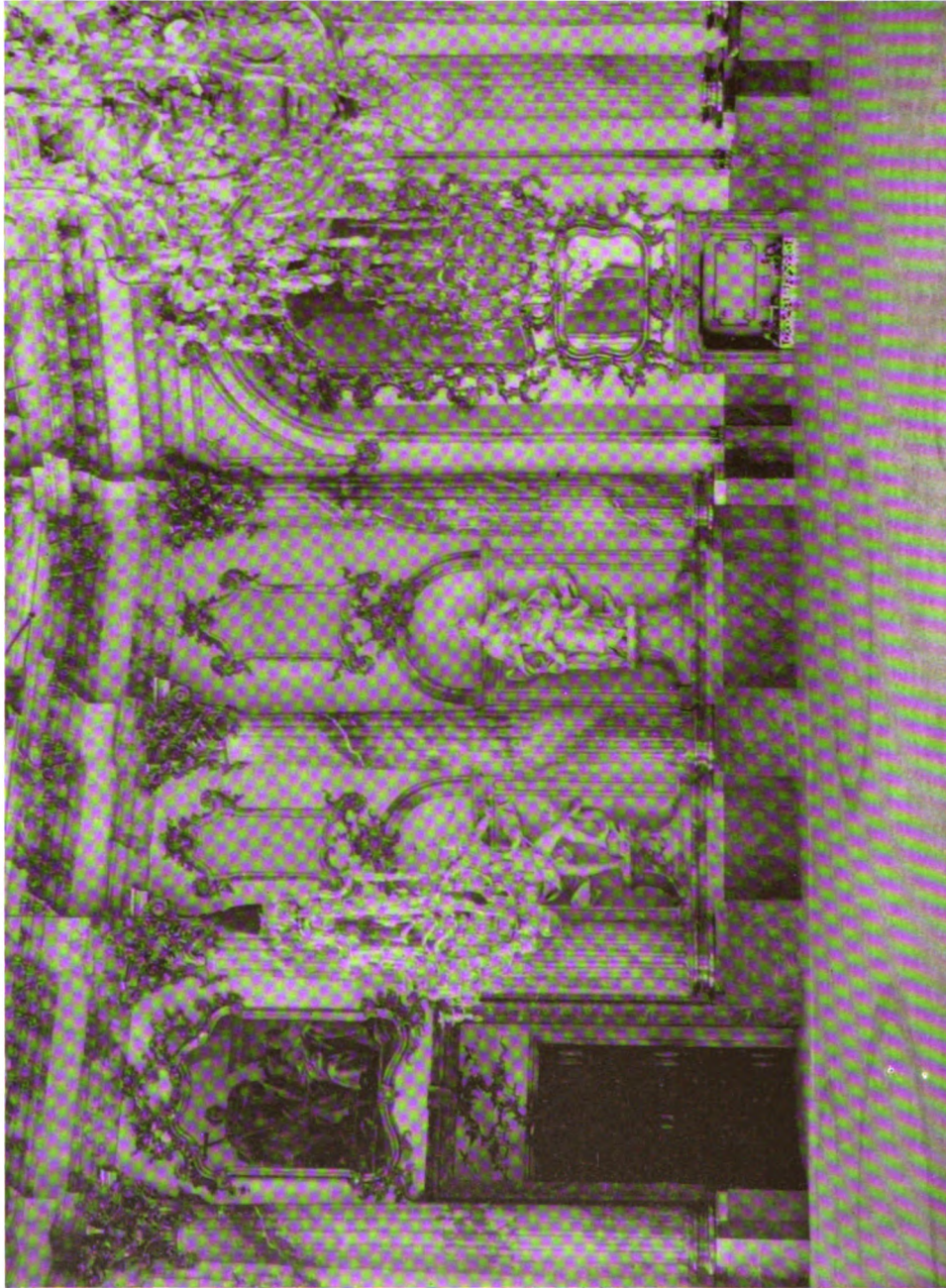
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THE CENTRAL PART OF THE FAÇADE OF THE CASTLE, WÜRZBURG,
AS SEEN FROM THE GARDEN



Lomaland Photo. & Engraving Dept.

THE STAIRWAY IN THE CASTLE, WÜRZBURG



Lomaland Photo. & Engraving Dept.

A CORNER OF ONE OF THE SPLENDID APARTMENTS IN THE CASTLE, WÜRZBURG

MAN'S GREATER SELF: by H. T. Edge, M. A.



VERY man, whatever his beliefs or professed beliefs, is compelled to fulfil the laws of his own being, just as much as the animals and plants and even the chemical elements and compounds fulfil the laws of their own being. And the law of a Man's being compels him to speculate and aspire, to search restlessly for knowledge and self-realization.

And surely the greatest of the mysteries upon which he desires knowledge is the question, "What am I?" Nor can any man above the level of a clodhopper avoid speculating on this question at least sometimes.

The personality of a man is a very small thing compared with the vastness of its surroundings; a mere flash on the rolling screen of time, a mere point both in time and space, so that the great majority of personalities are born and die without the world ever knowing of their bare existence and without leaving the faintest memory behind. Yet we feel that we are something more than this; the very power to speculate on the question at all seems to prove that we are greater than our personality.

Every man is a partaker in the universal life, just as much as an animal, a tree, or a stone; and if he is nothing in himself, he is great enough in his family and kinship. The question arises, How is each man related to that universal life? Does he for ever lose all share in it when the time comes for him to execute the natural function of dying? And did he have no share in the universal life before that equally natural, yet mysterious, event called "birth"?

Theosophy answers the intuitions of the heart by declaring that the Soul existed before birth and exists after death. But what is the Soul? It is the real "I." For that which we habitually call "I" is but a phantasmagoria at best, an uncertain, shifting thing, that knows not what it is, whence it came, or whither it goes. It cannot be the real Self; it thirsts after a knowledge which it cannot reach.

It is evident that the self in man is of a dual character; it is compact of ignorance and knowledge. If it were entirely ignorant, man would be like the animals, who do not speculate about their nature and origin; or he would be an idiot. Therefore man has in him the germ of knowledge. But he has not knowledge itself; it is there as a seed, as a possibility.

Man cannot be entirely mortal or entirely immortal. One part of his self must be temporary, belonging to his period of life on earth,

but the other part must be superior to this and must survive death and be independent of corporeal existence and its limitations of time and space.

Eastern philosophy speaks of the real Self of man as the "Knower." We all have this Knower in ourselves; we are conscious of something deep within that knows and to which we vainly strive to reach. But we are also painfully conscious that we are restricted to the use of an as yet imperfect mental faculty.

It is a commonplace that man can enlarge his sense of life by sharing in the life of others — not on a thieving principle, of course, but on the usual give-and-take principle of mutual intercourse. And the converse of this is equally familiar; namely, that a man, in proportion as he becomes selfish and self-centered, contracts his sphere of conscious life. It is a fact that in proportion as we thus expand the sphere of our life by moving away from the center of selfishness, so do we begin to share in the universal life of which we are a part. To this extent we have actually achieved immortality, for immortality is not merely a question of after death — it can have but little to do with what we call "time."

Such reflections as the above are getting to be more common today, for the race-consciousness is deepening and men are everywhere moving on toward a new level of attainment. But there is great need for an arranging and methodizing of these reflections; men need something that can interpret to them their own intuitions. And this is where Theosophy proves so helpful. There are everywhere people who are just ready and waiting for Theosophy, but have never heard of it, or else have been put off by meeting with some travesty of Theosophy. It is right that everybody should know of the existence of the original teachings of Theosophy, which H. P. Blavatsky brought to the attention of the world in 1875, and which are still taught and promulgated by the "Universal Brotherhood and Theosophical Society." It is all the more important in view of the regrettable fact that various futile doctrines are being promulgated under the name of Theosophy, thus misleading inquirers and keeping them from that which would help them.

The teachings of Theosophy are not new, but are as old as man himself. It teaches the Path of Self-Knowledge — the Great Quest that has always engaged the attention of man. But Self-Knowledge does not consist in listening to the lectures or reading the books of

some self-appointed teacher or adept, who claims mysterious knowledge and offers to show us how to develop our psychic powers, etc. Neither does it consist in isolated self-contemplation. The book of life has to be studied among living men, and no man can know himself except by seeing himself reflected in the mirror of other men. This is why the Path of Self-Knowledge, as taught by Theosophy, involves a life of active and useful endeavor. To overcome the limitations of personality we must get away from self, and that can only be done by becoming interested in something impersonal.

One of the ancient teachings taught by Theosophy is that Knowledge comes from unselfishness. This was the teaching of Jesus, as it was also of the other World-Saviors. It was the teaching of Plato and his school, who held that the Soul was a Divine prisoner in the body, and that it possessed innate Knowledge, which was obscured by incarnation. In short, this is a universal teaching — one of the fundamental truths. But Theosophy renders this teaching more serviceable and practical. The teaching of Jesus, that Knowledge comes from unselfishness, has been overlaid by dogma and stale custom until it has lost its force, and few if any really believe that they will attain Knowledge by practising the teachings of their religion.

The answer to our original question, "What am I?" might run as follows: "Something very great and glorious, beyond your utmost expectations." But how to realize it? We cannot jump to Self-knowledge at a bound, but we can start on the way, and we shall meet encouragement at every step.

Such a teaching as that ancient one of Reincarnation can do much to remove from men's minds the obstacles that stand in the way of their realizing their possibilities. For want of this ancient truth, we have the most unsatisfactory ideas as to the nature and destiny of man, and are accustomed to view every problem in the light of a single earthly existence. But what if the mind of man had been accustomed for unnumbered generations to think of itself as an eternal existence, and to regard the present life as only an episode in a great drama? Then the teachings of Theosophy would come far easier than they do to people who have been born and bred in ignorance of the nature and destiny of man; then the facts of life as we find them would not seem to contradict our beliefs.

Theosophy may thus claim to be a reasonable interpretation of the facts of life, and its appeal can rest on the conviction which it brings

to our reason, and not upon dogmatic authority. Man's instinct to act unselfishly is explained by the fact that his real Self is not shut up in his personality; his unselfish acts may be described as acts performed in the interest of his real Self. It is the feeling of oneness with his fellow men that prompts him to act so. In the same way a man of fine feeling will not wantonly destroy a flower or play the vandal in Nature's domain, because he instinctively feels the unity of the life in which he shares.

The question, to what extent can we develop the sense of oneness and of immortality, is but a question of degree. A selfish man can become more and more selfish until his sphere contracts to an unendurable degree of narrowness; and on the other hand it is possible to enlarge our sphere and increase the scope of our conscious existence by attaching our interests to things impersonal and universal. It is therefore evident that the self can grow large or small within certain recognized limits, and there is a reason for fixing the limits. The idea that man is an imprisoned God becomes easier to understand, for we see how great is the power of self-delusion. The *awakening to knowledge* is a phrase that fitly describes the aspiration which man feels; he knows that he is under delusion, he knows that the delusion cannot last for ever. At death, the "great release," veils will be removed; but it is man's destiny to remove those veils while on earth — in this or a future incarnation. Who shall say how often this has been achieved before?

We are all destined by our nature to seek satisfaction in personal delights, and to find it not; and thus we are ultimately driven to seek it where alone it can be found, and duty becomes the law of our life.

Man fails to understand the contradictions and frustrations of life because he imagines that it is his personality that is leading the life; whereas it is the Soul, the real Self, that is leading the life, and its purposes are wiser and more far-reaching than those which the deluded mind entertains. Following desires, we pursue purposes that are not in conformity with the purpose of the Soul; and so we meet frustration. But we should try to understand the purposes of the Soul and to fall in with them. We should say: "Thus have I willed."

The practical summing-up of these somewhat discursive reflections is this: that any man can from this moment face about and take a new attitude towards life, an attitude of greater confidence in himself, greater confidence in the good that is in him. If he has been brought

up in the atmosphere of religious or scientific pessimism, he can step out from that atmosphere. He can know that within him lies a power ready to unfold if encouraged, a power that will bring light and the power to be of use. And in thus seeking to render his life more worthy he will find the Theosophical teachings very helpful; and in any case they are only offered on approval.

THE ISLAND CONTINENT: by the Rev. S. J. Neill

II



HAVING glanced at the general formation of Australia, we may now proceed to a study of the various forms of life, vegetable and animal, to be found in this ancient land. In a rough way the study of a country's geology, its plants and animals, including the *genus homo*, may be compared to a study of man anatomically, physiologically, and spiritually. In the case of Australia the evidence from geology, from the flora and the fauna, and from the aborigines, all points to a very ancient time. The matter is of great interest not only to Theosophists but to all thinking people, for here, quite as much as in regard to the ancient Atlantis, the teaching of the "Secret Doctrine" has been very much confirmed by science, and will, no doubt, be more and more confirmed in the not far distant future. Later, some of the definite teaching of the "Secret Doctrine" will be quoted, but for the present it may be briefly stated that according to the Ancient Wisdom, there are seven great world-periods or Rounds, in each of which are seven Root Races with their seven sub-races. We are now in the Fourth Round, or great world age, and the more advanced nations belong to the Fifth Root Race, and to the fifth sub-race of it. In America and in some other places the sixth sub-race of this Fifth Root Race is now springing into existence. Corresponding to these Root Races, the Ancient Wisdom taught that there were great world-changes, and that the land above the sea at the time of the First Race was called the First Land, or First Continent. In like manner the Second Race and the Second Continent corresponded; the Third Race and the Third Continent, which has been called Lemuria, and of which Australia and New Zealand and some other places are fragments. Also it is taught that the aborigines

are degenerate remains of a portion of the Third Root Race. When a large portion of this land sank, where is now the Pacific, many, but not all, of its inhabitants sank also. Long before that the more advanced units of this Third Root Race had become the Fourth Root Race in the Fourth Continent. This Fourth Race reached a high state of intellectual development on that portion of the Fourth Continent where now the Atlantic rolls. As the Third Continent, i. e., all the dry land of that age, was broken up by internal fires, so in time the Fourth Continent in part sank under the waves, the last part to go down being Plato's "Island of Atlantis." Before this took place colonies of that ancient civilization had found a home in North Africa, Egypt, and in other places, and the ancient Wisdom was preserved by the most advanced of those who became the Teachers of the New Race, the Fifth Root Race. This Wisdom was never lost though often withdrawn for a long time owing to the danger of giving knowledge, which is power, to tribes and peoples steeped in sensuous life. So much was this wisdom hidden that it is said the real history and geography of the earth as outlined above, was communicated only to the advanced. Hence the Ancient Wisdom, which embraced what we would call science, philosophy, and religion, has been called the "Secret Doctrine." That portion of it given by H. P. Blavatsky deals mainly with the development of the earth and of man from the time of the Third Continent, Lemuria, and from the time of the Third Root Race, down to the present.

With this very hasty and necessarily imperfect outline of a vast subject, we may look more intelligently at Australia. Geologically we have seen that it is a very old portion of the earth; and there is a general agreement among scientists that at one time, long, long ago, a continent extended from the East of Africa, of which Madagascar is a fragment, to India, and to Australia, and eastward across the Pacific. Some have thought that it extended far southward, right across the South Pole, and joined South America. The geological evidence is strongly reinforced by the evidence from plant life and animal life. There are, it is true, certain points not yet settled, and perhaps some that will have to be resettled in another way; but on the whole a study of the geology, and also of the flora and fauna shows a wonderful agreement with the Ancient Wisdom.

First there was noticed an abundance of certain primitive types of plants in South Africa and in Western Australia. There was also

noticed a likeness among "birds and other vertebrates, invertebrates, and among plants on all the lands stretching towards the South Pole." This led to the theory that once the region towards the south pole, like that in the north, must have possessed a mild climate. Much support was given to this theory from the discovery in South America of primitive forms of animals now found in Australia, the Marsupials. As these Marsupials are more abundant, in kind, in Tasmania than in Australia, this was supposed to indicate their migration northward from some other land. At a much later stage, it is supposed, forms of flora and fauna entered Australia from the north. But it is one strange peculiarity of the scientists that the flora or fauna of *any given place* are always supposed to come from *somewhere else*. Scientists do not imagine that plants and animals, from a vast region like Australia may just as well have gone north at Torres Strait, as vice versa. It is worthy of note here that the geographical limits of marsupials are very remarkable. "Except the opossums, no single living marsupial is known outside of the Australian zoological region." The very peculiar manner in which animals are sometimes restricted to a certain region, when there are no apparent obstacles preventing their spreading farther, may well make us pause before being too dogmatic as regards certain theories of animal or vegetable distribution. For instance, at the Lesser Sunda Islands we find what is called the "Wallace Line" after the name of the eminent naturalist who discovered it, and that though the strait is very narrow between the island of Bali and Lombok, only fifteen miles wide, yet it marks the division between Asia and Australia. Even birds do not seem to cross this line. While India has many woodpeckers and pheasants, Australia has none. On the other hand, the honey-suckers, cockatoos, and brush-tongued lorries of Australia are not found in India, nor anywhere else in the world. There must be some other reason for this than difficulty of access. But we need not wonder at this sharp division between Asia and Australia, for even in the same country birds will confine themselves to certain regions, avoiding others. There are about one hundred and ten species of Marsupials in Australia; and in very ancient times some of the kangaroos, as we learn from fossil bones, must have been twice or thrice the size of those now living. This is another corroboration of the Secret Doctrine, which teaches that there has been a considerable diminution in the size of animals as well as in the human species (and indeed in all Nature) since the time of the Third Root Race.

The bushy-tailed ant-eater, about the size of a squirrel, is said by Mivart to be the "survival of a very ancient state of things." "Its ancestors flourished during the Secondary epoch." Tasmania and Australia possess two strange animals of the non-placental kind, the *echidna*, or spiny ant-eater, and the *platypus anatinus*, which is like a water-mole with the bill of a duck. "Australia has no apes, monkeys, or baboons, and no ruminant beasts"; but it is rich in snakes, having about one hundred kinds, and most of them are poisonous. The death-adder, the brown, the black, the superb, and the tiger snakes are especially dreaded as no antidote has been found for their deadly poison, though in some cases strychnine has been helpful.

Australia has two kinds of fishes which are of much interest, the "mud-fish" of Queensland (*Ceratodus Fosteri*), and the Port Jackson shark (*Heterodontus*). These belong to the order known as the Dipnoi, "only a few species of which have survived from past geological periods." They are interesting, for "they show a distinct transition between fishes and amphibia."

The flora of Australia like its fauna is indicative of very great age. No satisfactory hypothesis has yet been brought forward to explain the origin of the Australian flora. A certain similarity has been noted between South African, Australian, and Antarctic flora. "One thing is certain," says the *Encyclopaedia Britannica*, "that there is in Australia a flora that is a remnant of vegetation once widely distributed. . . . Another point agreed upon is that the Australian flora is one of great antiquity. There are genera so far removed from every living genus that many connecting links must have become extinct."

Among trees the Blue Gum or Eucalyptus, of which there are more than one hundred and fifty kinds, is well known. The name Blue Gum has been given to the tree on account of the gum-like resin (kino) which exudes from the bark of the tree. Many valuable things, such as tannic acid, gallic acid, wood spirit, acetic acid, essential oil, eucalyptol, and other things are produced from the Blue Gum. Some of the various kinds of Eucalyptus are very remarkable for their specific gravity, for their resisting the action of the teredo in water, and for their power to resist a breaking or rupture stress. The specific gravity of at least six kinds of these trees is from 1.12 to 1.25, while that of the Ash is .753, and of British oak .99. And the resistance to stress of Gray iron-bark (Eucalyptus), with a specific gravity of 1.18, is 17,900 lbs per square inch, as compared with 11,800 lbs per square

inch of British oak. After long testing (45 to 50 years) it has been found that the iron-bark remained unaffected by the teredo and perfectly sound in sea water. The turpentine-tree also is not affected by the teredo. The jarrah resists almost everything except fire. In Western Australia 14,000 square miles are covered with this valuable tree. Among shrubs, the salt bush, blue bush, and cotton bush, are very valuable as food; and the wool-product of Australia in certain districts is in a large measure owing to these shrubs.

When we come to a study of the aborigines of Australia and Tasmania we are confronted with problems of great interest. Here is a vast portion of the earth's surface, nearly as large as the United States, which has been severed from the rest of the world for countless ages. And here in this vast island continent, in this ancient, unknown land, lived the remnants of a race which had seen its prime before Europe existed. History knows nothing of this ancient land, nor of the tribes inhabiting it. The aborigines have no legends of their own origin. They are, seemingly, as much severed from the rest of humanity as if they belonged to another planet. First, let us get some idea of these fragments of an ancient race as early visitors have described them, or as they are today. Then we may consider the guesses of authorities; and lastly the hints given us in *The Secret Doctrine*.

In early accounts of Australia as given in Blackie's *Gazetteer*, we find that the Australian was supposed to belong to the Papuan negro race. This is not the opinion of authorities today. The natives were described as of a sooty brown or chocolate color, about 5 ft. 4 in., to 5 ft. 7 in. high, the head small, the trunk slender, the arms and legs round and muscular. "The most remarkable feature, however, of the Australian savage is the eye, which is large, full, penetrating, and singularly eloquent, expressing the emotions and workings of the mind with vivacity and energy."

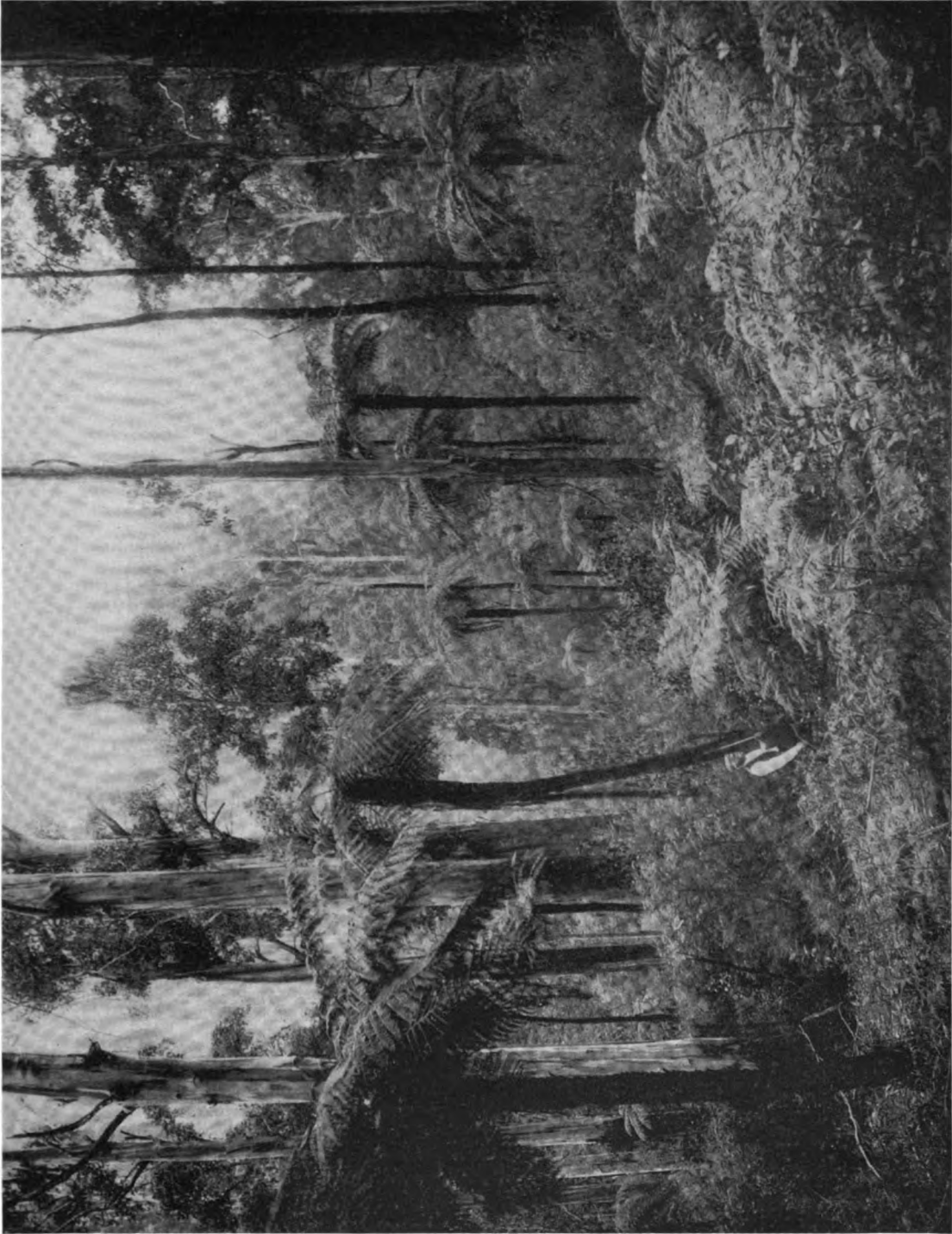
In his movements the Australian native is swift and graceful. According to Count Strzelecki, when the native is seen "in the posture of striking, or throwing his spear, his attitude leaves nothing to be desired in point of manly grace."

Captain Stokes, who circumnavigated Australia and came into contact with many tribes in different parts of the country, gives it as his impression that some of the natives possess higher powers than are usually attributed to them. He tells a story to illustrate this:

We had just completed our surveying operations when two of the boat's crew came to report a visit from one of the natives; they said their sable visitor came to them without any enticing, no offers of red or blue handkerchiefs, or some gaudy bauble that seldom fails to catch the eye of the savage, and without the slightest indication of fear. We hurried down to see this marvelously confiding native, who we found coming up the hill; he met us with all the confidence of an old acquaintance. His first act of civility was to show Mr. Tarrant and myself an easy road to the beach; and I shall never forget, as he preceded us, or rather walked by our side, yielding the path, with natural politeness, to those whom he seemed to consider his guests, how wonderful was the agility he displayed in passing over the rocks, sometimes coming down the face of one almost precipitous without the least apparent effort. His height was about 5 ft. 8 in., his forehead was remarkably high, his perception very quick, and his utterance gentle and slow. His extraordinary confidence in us commanded the respect of us all.

One of the most interesting of the beliefs obtaining among the aborigines is that white people were their fellow-countrymen in a former state of existence. There is the record of a party of natives who visited a white settler twice a year because of his likeness to one of their deceased relatives. To do this they had to journey about sixty miles, and part of that distance was through an enemy's country. From this we may reasonably infer that they held to this belief very strongly.

When first discovered the natives of Australia lived in a state of "prehistoric simplicity." When they wore anything it was only in cold weather, or as a protection in traveling through the bush. They did not cultivate the soil, but lived on animals, roots, and seeds. They made rude axes and spears and boomerangs, but had no bows and arrows. They had no permanent dwellings, but erected a shelter of branches wherever they wished to remain for a short time. Women were held as property, but strange to say, name-inheritance was reckoned through the mother, "thus the sons inherited their father's hunting-ground, but bore their mother's name, and therewith the right to certain women for wives." The only sense of morality evidenced among them was in regard to *property*. The husband would beat his wife for unfaithfulness, "but he had no scruple in handing her over for a time to another man." Thus we see that the status of any people has in all ages everywhere been marked by the position which woman has held among that people. According to this criterion the aborigines of Australia stood low, perhaps lower than any race of people. It would be interesting to have an Australian's views on this subject.



(C) N. J. Cairé

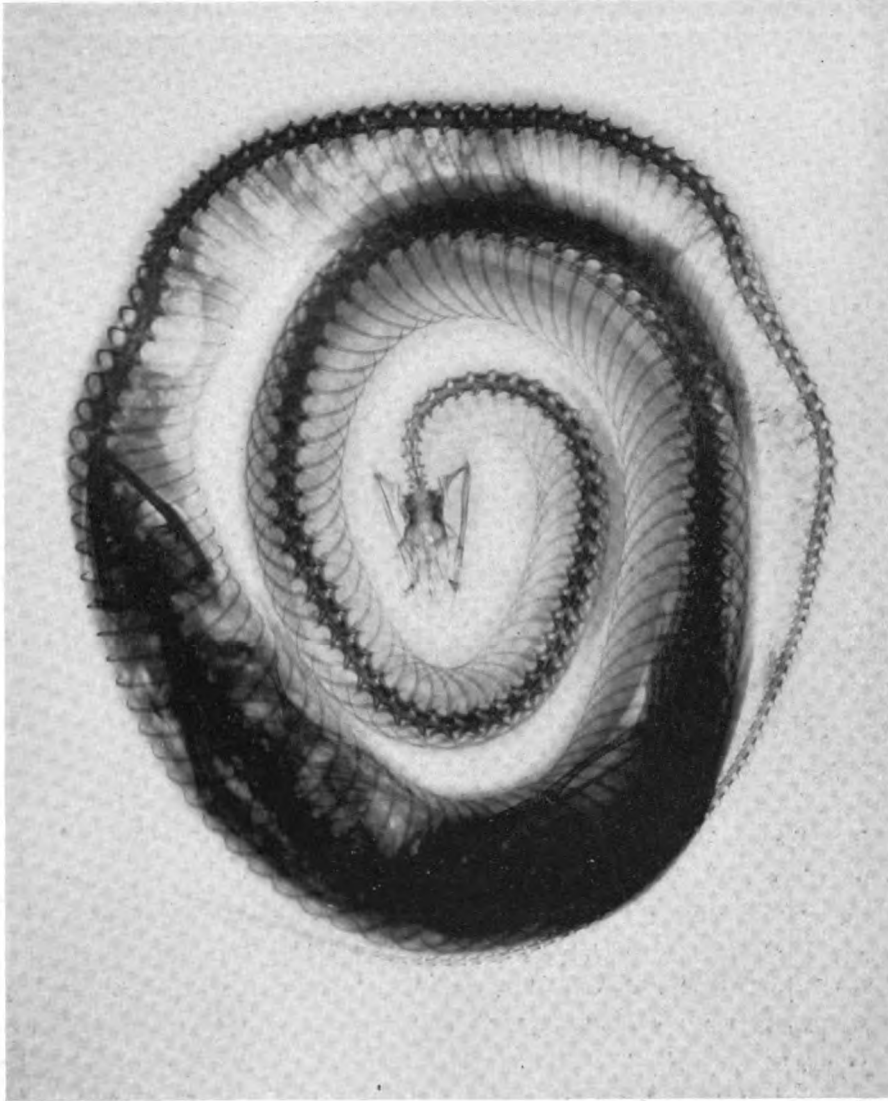
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BLACK SANDS GULLY: YARRA JUNCTION, VICTORIA, AUSTRALIA



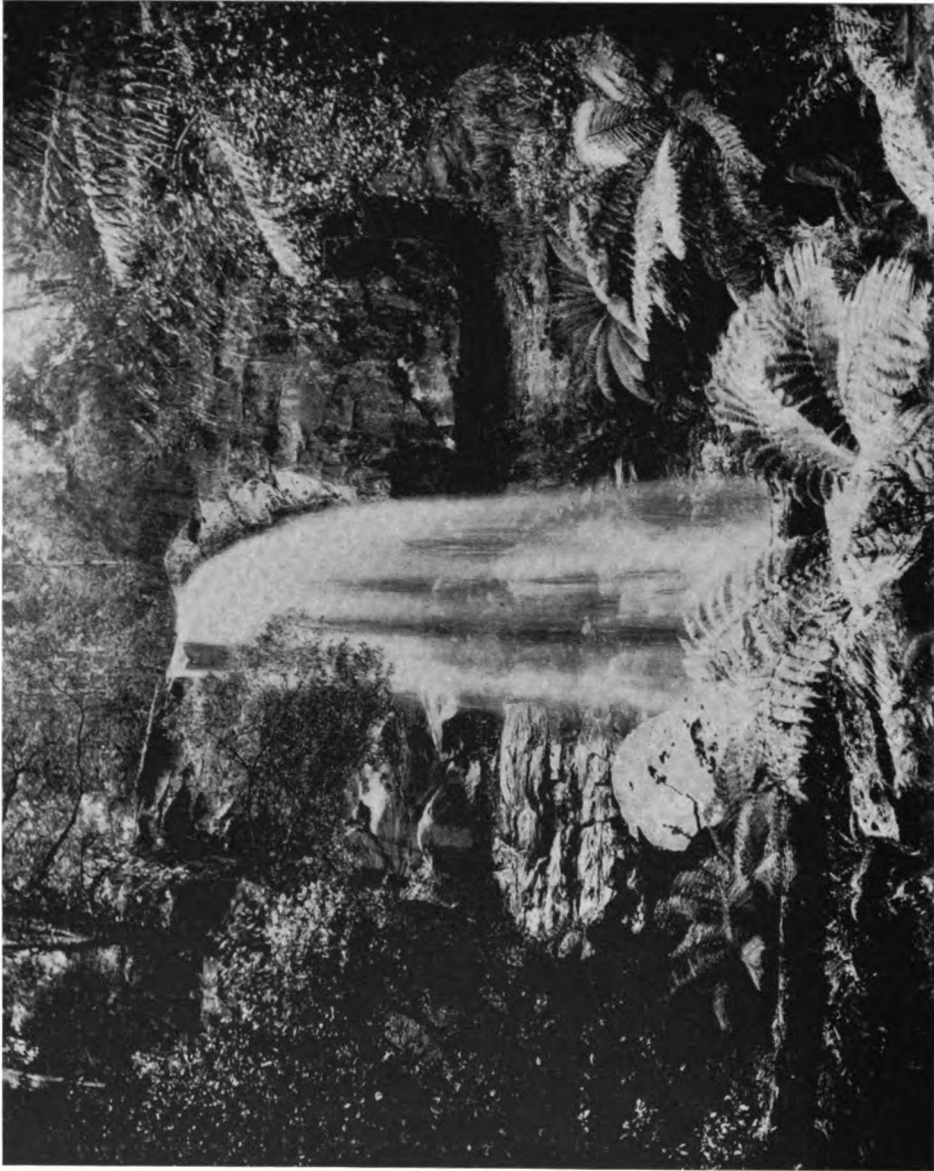
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GIANT TREES, THREE HUNDRED FEET HIGH
CUMBERLAND RD., MARYSVILLE, VICTORIA, AUSTRALIA



Lomaland Photo. & Engraving Dept.

AN X-RAY PHOTOGRAPH OF A DEATH ADDER
This reptile is said to be the most poisonous snake in Australia.
Note the recently swallowed lizard.



Lomaland Photo. & Engraving Dept.

UPPER LEDGE, KALIMNA FALLS: LORNE, VICTORIA, AUSTRALIA

In regard to language the native of Australia presents peculiarities which are not a little perplexing. He counts one, two, and three; four is two-two. Yet his language, according to the writer in the *Encyclopaedia Britannica*, "possesses in its grammatical structure a considerable degree of refinement. The verb presents a variety of conjugations, expressing nearly all the moods and tenses of the Greek. There is a dual as well as a plural form in verbs, nouns, pronouns, and adjectives."

As to religion, authorities differ very much. Some maintain that the Australian native has really no religion, and no belief in a Supreme Being. Other writers hold that there are among the natives certain traces of religion, and a belief in a Great Being. For instance, some of the tribes believe in "Baime, a gigantic old man lying asleep for ages, with his head resting on his arm, which is deep in the sand. He is expected one day to awake and eat up the world."

A great deal has been written about the initiation ceremonies among the aborigines. The first was at about the age of ten when boys were covered with blood drawn from the veins of some of the older men. The next initiation was at twelve or fourteen, and consisted either of circumcision, or the youth had a front tooth knocked out. The third was at puberty when gashes were cut in the breast and back. Girls at puberty had a tooth knocked out, and were scarred in a manner similar to the youths. This ceremony of knocking out a tooth was accompanied by a very strange and interesting sound, viz., the booming of the "bullroarer," about which much has been written.

Nearly every country in the world has some traces of the "bull-roarer." In New Guinea, Ceylon, Sumatra, among the North American Indians, in Brazil, Africa, and elsewhere, it has been traced. It is said that "there is no doubt that the *rhombus* which was whirled at the Greek Mysteries was one." The British Museum has a specimen of a Maori "bullroarer." This very sacred instrument was never seen by boys or girls before initiation. It consisted of a flat strip of wood, through a hole in one end of which a string was passed, and when swung round rapidly a peculiar humming sound was produced. This, when performed in the dark, was supposed to be the voice of the "Great Spirit," and naturally caused great awe in those who were being initiated.

Having taken a hasty glance at the conditions which existed, or which still obtain among the aborigines, we may proceed to examine

some of the scientific statements in regard to them. For some time, up till about the middle of last century, it was supposed that the aborigines of Australia were Papuans, but that view has been abandoned, though in the extreme northern territory it is possible there may have been some mixing from a Papuan element, but closer examination has served to manifest the differences between the Australian, Papuan, Malay, and other races. Physically the Papuan differs very much from the Australian. Also the Papuan tills the soil, builds houses, makes pottery and bows and arrows; the Australian does none of these. Besides all this, the Australian is without any folk-lore or traditions. From all these things the scientists rightly conclude that "the first occupation of the Australian continent must have been at a time so remote as to permit of no traditions." And again: "They must be considered as representing an extremely primitive type of mankind, and it is necessary to look far afield for their prehistoric home." One may ask, Why so? Why look far afield? Why always feel bound to look *somewhere else* for everything? Why should not this very ancient land be the home of a very ancient people, a people so ancient that the present worn-out remnants have preserved no records, no memories of their ancestry?

The fact that the Australian presents several contradictory elements is one main puzzle, causing one authority to imagine one theory, and another a quite different theory. For instance, A. R. Wallace regards the Australians as "really of Caucasian type, and more nearly allied to ourselves than to the civilized Japanese or to the brave and intelligent Zulus." Dr. Klaatsch of Heidelberg is of much the same opinion, only he would date the ancestry of the Australian aborigines very far back. He thinks they are survivals from a very ancient Antarctic Continent which joined South Africa, South America, and Australia. But the Tasmanian problem is supposed by other scientists to be impossible of explanation on this theory. The Tasmanian problem is to this effect. Tasmania was once joined to Australia, but has been separated from it by Bass Strait for a vast geologic period. How, and when did the native Tasmanian get there? Was it before Bass Strait was formed? If after, how *could* he get there, seeing he was without any knowledge of boats? The Tasmanian natives (who became extinct in 1876, the newspapers of that year containing a photo of the last Tasmanian man and woman) is said to have had distinct traces of Papuan origin. How could he get to Tasmania after Bass Strait

was formed, seeing he knew nothing about boats? And if he came from Papua all across the Australian continent before Bass Strait was formed, how is it that no Papuan traces have remained in Australia? This is the problem. The fauna and flora of Tasmania and Australia apart from geologic evidence, show they were once united. The fact that Tasmania is richer in types of the Marsupial than Australia is supposed to point to the South as the home from which the flora and fauna came, by way of Tasmania. All this points to the theory of a great Antarctic continent joining Tasmania and Australia with South America and South Africa. This theory is said to have "advanced from the position of a disparaged heresy to acceptance by leading thinkers." The Tasmanian native is the only trouble. If he had been like the Australian there would have been no difficulty, but his being of a Papuan type — how then can he be accounted for? The theory which is said to meet the difficulty best is that once, *very* long ago, before Bass Strait was formed, the Australian continent was inhabited by a Papuan stock some of which passed on to Tasmania and stayed there after the formation of Bass Strait. Afterwards, but still aeons ago, a Dravidian race from the hills of the Indian Deccan migrated to Australia, in time driving out or killing the Papuan stock which they found there.

This is the state of knowledge or theory at the present; and it seems far from satisfactory. Why go so far afield, to Indian hill tribes? Why should those Dravidians choose such a far distant, and partly desert country as Australia? Above all, why should they clear out the Papuan inhabitants of Australia, and yet leave all the rest of the Papuan peoples in the islands north of Australia? Again, if they ever came from India why should there be no legends, no trace of any kind remaining of such a land and such a migration?

It is but fair to state that there are said to be certain points of likeness between the Dravidians and the aborigines of Australia. Yet these statements should be received with caution, for external likenesses are sometimes more imaginary than real. The Tasmanians may not have been so nearly Papuan as was supposed. And in like manner the external similarities between Australian and Dravidian may not be very great. And even if not due to overstatement they might be accounted for in quite another way than the rather unlikely migration of Dravidians to Australia.

"The Dravidian and Australian are both of good physique, and

far removed from the ape." This does not prove much. And when Dr. C. Pickering speaks of the noble type of the Australian, and compares his head with that of an old philosopher, we cannot help wondering how it is that no pictures of Australians have a very "speaking likeness" to the bust of any old philosopher. Yet it was on the strength of Dr. Pickering's statements that Huxley concluded that "the Deccan are indistinguishable from the Australian races."

The other evidence of similarity consists in what Bishop Caldwell says about certain words being alike in Dravidian and in Australian; and in the fact that the boomerang is known to the Australian and Dravidian, and to no other races, "with the doubtful exception of ancient Egypt."

A few words in conclusion may now be given from the teaching of the Ancient Wisdom, the "Secret Doctrine," which, having been preserved by the proper Custodians for ages upon ages, has, in part, been given out in these latter days through H. P. Blavatsky. Regarding the Continent called Lemuria a Teacher says:

Lemuria . . . should no more be confounded with the Atlantic Continent than Europe with America. Both sank and were drowned with their high civilizations and "gods"; yet between the two catastrophes a period of about 700,000 years elapsed, Lemuria flourishing and ending her career just about that lapse of time before the early part of the eocene age, since its Race was Third. Behold the relics of the once Great Nation in some of the flat-headed aborigines of Australia.

H. P. Blavatsky gives quotations from Haeckel, Professor Seemann, and W. Pengelly to show how closely they substantiate the Secret Doctrine. Again she says:

It must be noted that the Lemuria, which served as the cradle of the Third Root Race, not only embraced a vast area in the Pacific and Indian oceans, but extended in the shape of a horseshoe past Madagascar, round "South Africa" (then a mere fragment in process of formation), through the Atlantic up to Norway. The great English fresh-water deposit known as the Wealden — which every geologist regards as the mouth of a former great river — is the bed of *the main stream which drained Northern Lemuria in the Secondary Age.*

In another place, H. P. Blavatsky, after quoting Haeckel, says:

It certainly was a gigantic and continuous continent, for during the Third Race it stretched east and west as far as where the two Americas now lie. The present Australia is but a portion of it, and in addition to this there are a few surviving islands strewn hither and thither on the face of the Pacific, and a large strip of California, which belonged to it.

Again, speaking of the race of that early Continent, she says:

The present yellow races are the descendants, however, of the early branches of the Fourth Race. Of the Third the only pure and direct descendants are, as said before, a portion of the fallen and degenerated Australians whose far distant ancestors belonged to a division of the seventh sub-race of the Third. The rest are of mixed Lemuro-Atlantean descent. They have since then entirely changed in stature and intellectual capacities.

As any one who gives a little thought to the subject will perceive, all the races were not equally developed on the Australian Continent, or elsewhere. Some had made progress, others had gone backwards. In a note in *The Secret Doctrine*, H. P. Blavatsky says:

Of such semi-animal creatures, the sole remnants known to ethnology were the Tasmanians, a *portion* of the Australians, and a mountain tribe in China, the men and women of which are entirely covered with hair. They were the last descendants in a *direct* line of the semi-animal latter-day Lemurians referred to. There are, however, considerable numbers of the mixed Lemuro-Atlantean peoples produced by the various crossings with such semi-human stocks — e. g. the wild men of Borneo, the Veddahs of Ceylon . . . most of the Australians, Bushmen, Negritos, Andaman Islanders, etc. The Australians of the Gulf of St. Vincent are *very hairy*, and the brown down on the skin of boys of five or six years of age assumes a *furry appearance*. They are, however, degraded *men*; not the closest approximation to the “pithecoïd man” as Haeckel so sweepingly affirms.

Many more interesting passages might be quoted, but enough has been given to point out two things: The way the Secret Doctrine has been corroborated by Science; and the way the scientific problems about Tasmanians and Australians can be solved. Lemuria was vaster than most of the scientists suppose. And there were elements of both degeneration and progress not dreamed of. Both Australia and the tribes inhabiting it are an example of the working of the law of retardation; for

environment develops *pari-passu* with the race concerned. The survival of those later Lemurians, who escaped the destruction of their fellows when the main Continent was submerged, became the ancestors of a portion of the present native tribes. Being a very low sub-race, begotten originally of animals, of monsters, whose very fossils are now resting miles under the sea-floors, their stock has since existed in an environment strongly subjected to *the law of retardation*.

Elsewhere we are told that the “sinking and transformation of Lemuria began nearly at the Arctic Circle (Norway), and the Third Race ended its career in Lankâ,” of which the present Ceylon is but the northern highland.

It will thus be seen that a study of Australia and of its aborigines

is one of surpassing interest. It links us in thought with a long-forgotten past. It also serves to direct the attention of thoughtful men to that wonderful source of knowledge, a small portion of which has been given to the world in *Isis Unveiled*, and *The Secret Doctrine*.

ASTRONOMICAL AND OTHER NOTES: by Helios



THE *Scientific American* for July 5 publishes what the editor rightly calls one of the most remarkable communications that paper has had to place on record, and one which is of great interest to students of H. P. Blavatsky's teachings in *The Secret Doctrine* and *Isis Unveiled*. Students of Theosophy will recollect that she wrote in many places of the importance of recognizing that magnetism plays a far greater part in the economy of the solar system than scientists were willing to admit. The recognition of magnetic or electric forces as leading principles in the structure of the solar system may be a stepping-stone to the recognition of something higher, i. e., Intelligence. In *Isis Unveiled*, H. P. Blavatsky says:

It is by their magnetism that the planets of the solar system have their motions regulated by the still more powerful magnetism of the sun,

and also that:

It is the sun-fluids or emanations that impart all motion and awaken all into life in the solar system. It is attraction and repulsion, but not as understood by modern Physics.

Again, speaking of sunspots, she positively disagreed with the ideas current as to their causes and nature. She wrote that they are not due to the absorption exerted by the vapors issuing from the bosom of the sun, nor are the spots formed by the heated gaseous matter itself which the eruption projects upon the solar disk.

For fuller teaching on this question, Section VIII, Part III of *The Secret Doctrine*, and chapters v and VIII of *Isis Unveiled* should be read; there is not space enough here to give extensive quotations. H. P. Blavatsky, writing in 1877 in *Isis Unveiled*, says, in regard to the sun being "but one of the myriad *magnets* disseminated through space," and so forth, that science will learn this and much more which

Theosophy has brought to light, "but, until then we must be content with being merely laughed at, instead of being burned alive for impiety, or shut up in an insane asylum." We have now the satisfaction of finding that a large number of the scientific assertions based upon real knowledge, not assumptions or guesswork, given out by H. P. Blavatsky as the mouthpiece of her Teachers, are either fully accepted by the whole scientific world or by many of the highest authorities, and that those yet unrecognized are still quite in dispute and seemingly unsolvable on the old materialistic lines. Research is now admitting that it cannot proceed much farther without calling in the aid of philosophy and metaphysics.

Professor Birkeland is one of the most original and daring astrophysicists of the day, and in his article in the *Scientific American*, which is translated from his communications to various European learned bodies, he claims to have made extensive discoveries of fundamental importance toward the understanding of solar phenomena and the evolution and movements of the celestial bodies by means of experiments in the action of electric discharges upon special apparatus. In a large vessel with glass sides for observation and exhausted of air, he suspends a globe to represent the sun. Passing electric discharges through this he finds that *when it is magnetized*, disruptive discharges resembling sunspots, (which had been more or less uniformly distributed over the globe *before* it was magnetized), arrange themselves in two opposite zones parallel to the magnetic equator, and the more strongly the globe is magnetized the more nearly the "spots" approach the equator. In fact, the electrical discharge-spots behave exactly like the mysterious sunspots, which are well known to appear first in high latitudes and gradually to approach the solar equator, though rarely if ever reaching it. As the zones of sunspot outbursts move towards the equator they become more numerous but smaller and gradually disappear till the next cycle of about eleven years when the sun has recovered from what Professor Birkeland calls "a period of fatigue;" then the phenomenon repeats itself. He considers that the eleven-year periodicity is, at least in part, explained by the hypothesis that the relatively more powerful eruptions in high latitudes give rise to strong induced currents which increase the magnetism of the sun, and judging by the analogy of the laboratory experiment with the magnetized globe, cause the spots to appear in zones. The electrical discharges on the magnetized globe rotate in a manner closely

resembling the vortex motions recently discovered by Professor Hale of California in the hydrogen and calcium vapors surrounding the sunspots. In reflecting upon the significance of the observations of Professor Birkeland we must remember that no one assumes to offer the slightest explanation of what electricity and magnetism are in themselves. Those words are names given to unknown causes. Theosophy is the only system of thought which can set the student on the way to real knowledge, because it is not materialistic, because it looks for intelligent causes back of the outer phenomena, because it knows that the Cosmos is not a blind machine, but is the manifestation of innumerable forms of consciousness.

One quotation from Professor Birkeland proves how true H. P. Blavatsky's words were. He says:

We shall now learn how our experimental analogues lead us to the conception that in each solar system, still in evolution, electro-magnetic forces must be present of the same magnitude as the forces of gravitation — magnetic forces which act upon the corpuscles of matter carrying electric charges. It may be imagined that the planets, having orbits almost circular and situated in the same plane, could be formed around our sun by the co-operation of all these forces. Around these planets, satellites and rings are formed and even in the very depths of space, these same co-acting forces give birth to ring-shaped and spiral nebulae.

Professor Birkeland has obtained radiations from his magnetic globe which present perfect analogies to the various types of the solar corona at the different sunspot periods, and has also caused a ring of electrically charged particles to collect round the globe in such a form as perfectly to resemble Saturn's ring. His theories and their practical demonstrations are based upon what he says "at this late period" is now beyond dispute, i. e., that the sun is a magnetic body. When he or some other leading physical astronomer combines his discoveries with others recently made about the solar radiations, H. P. Blavatsky's teaching that the sun is the pulsating heart of the solar system will have to be acknowledged, and the way will be opened to a higher understanding of the framework of the universe. The true synthesis even of the facts already known has not yet been reached, and there is much to be learned which will compel a readjustment of the present point of view. Some evidence has been brought forward to demonstrate that the sun rhythmically expands and contracts during the eleven-year period, but further observations are required to prove this heart-like systole and diastole beyond the possibility of a doubt.

STUDENTS of Theosophy who are following with interest the gradual movement of the intellectual world away from the former crude materialistic notions of dead matter and blind force will find in the third part of the first volume of H. P. Blavatsky's masterpiece, *The Secret Doctrine*, a large number of arguments in support of the teachings of Theosophy concerning the real nature of the forces which are working throughout the universe and in man. In Section III she discusses the problem of the ether, and shows that a complete revolution in its point of view will have to be made by modern science before positive knowledge can be obtained. Speaking of the mutually destructive hypotheses of the ether prevalent at the time when she published *The Secret Doctrine*, and which have not been harmonized yet, she says :

Thus, whether the followers of the Royal Society choose to accept Ether as a continuous or a discontinuous fluid matters little, and is indifferent for the present purpose. It simply points to one certainty: Official Science *knows nothing to this day of the constitution of Ether*. Let Science call it Matter, if it likes; only neither as Ākāśa, nor as the one sacred Aether of the Greeks, is it to be found in any of the states of matter known to modern Physics. It is Matter on quite another plane of perception and being, and it can neither be analysed by scientific apparatus nor appreciated nor even conceived by the "scientific imagination," unless the possessors thereof study the Occult Sciences.

Now what is the present position of scientific thought after all these years of investigation? Here is a paragraph from the February number of the *Monthly Notices of the Royal Astronomical Society* (England) taken from an article on "The Theory of Radiation."

One of the phenomena of modern thought is the rapid growth of the school now comprising many of the foremost German physicists, who find reason for disbelieving the existence of the ether. . . . There occurs the question whether the universe ought justly to be regarded as a mechanical system at all. . . . The Newtonian standpoint, which views all material phenomena in terms of forces, accelerations, etc., may not be the only legitimate standpoint—indeed may not be a legitimate standpoint at all. It may be that the solution of the present difficulties is to be found by approaching the study of Nature from an entirely different direction . . . the near future will demand an extensive revision of our ideas of the nature of time and space.

The key is to be found, of course, in the study of Nature from the standpoint of Consciousness, and from within. Once man begins the study of the marvelous and mysterious depths of his own nature, totally unexpected and illuminating revelations of the perplexing

problems of life and external Nature present themselves. This is the great yet simple secret of Theosophy. The development of the Intuition is the next important step to be taken. H. P. Blavatsky gave clues and struck keynotes for the coming age. For a long time we have been living under the pressure of materialistic misconceptions of evolution; a narrow and distorted interpretation of which has been responsible for a set of social theories of purely unmoral tendency based upon the claim that what is called the spiritual nature is the result of purely physical forces, and that moral accountability is a myth. The unmoral and immoral plays and novels of the day, in which the characters are glorified for "living their own lives," irrespective of the principle of self-control, are the offshoots of such teachings. Though the more abstract principles of materialism can be understood only by the comparatively few, they soon penetrate in the potent form of the play or the novel through the masses of the people. Theosophy, now being brought to the attention of the world through the undeniable blessings of the Râja Yoga system of education — Theosophy in action — is what is needed to strike the keynote of the new time. Its scientific teachings once seen to be the quintessence of common sense by the most intelligent minds, it will, in various simple forms suitable to practical needs, replace the crude materialism which is so largely responsible for the social conditions which every right-minded man deplors today in what we assume to be the most civilized countries.

WHAT is the cause of the luminous flashes of light called shooting-stars, and are they all of the same nature as the lumps of meteoric iron that sometimes fall to the ground? is a question that is again agitating the correspondents in one of the scientific papers. It is indeed a puzzling one. The general hypothesis is that the meteorites are ignited by their rapid rush through the air, and that the heat generated is so great that they are quickly vaporized and therefore very seldom reach the ground except in the state of very fine dust. The great difficulty in the way of accepting this explanation is that the air in the upper reaches of the atmosphere is so extremely rare that the thickness of the actual amount of matter passed through by a shooting-star during its journey of, say fifty miles, would, if compressed, be hardly as much as that of a piece of tissue paper. How, therefore, could that produce friction enough to cause the mass of iron to be

completely consumed in the course of a few seconds? There are other difficulties in the way of the generally accepted views on "shooting-stars" which prove that our theories may have to be totally reorganized.

SOME months ago there were a number of terrible earthquakes at Guadalajara, the second city in Mexico, which did enormous damage, but which have not resulted, as seismologists expected, in the breaking out of a volcano in the middle of the city. A very curious phenomenon was noticed before and during the period of shocks. Parrots are very common in the houses of the people, and three or four days before the earthquakes these birds showed the greatest restlessness and gave forth loud and peculiar cries. During the prevalence of the earthquakes the inhabitants were able to anticipate and to prepare against the severest shocks by observing when the parrots squalled particularly noisily. A great exodus of rats also took place from the threatened city. Premonitions on the part of animals have also been noticed in many other well-authenticated cases, such as at Messina before the last terrible catastrophe. What is this "sixth sense" that animals of various kinds possess, and which warns them of the proximity of the danger? It can hardly be that they perceive tremors imperceptible to our coarser senses, for their excitement often precedes the extremely minute tremors recorded by delicate instruments. The problem seems to be something of the same nature as that of the water-diviners, who are no longer considered to be frauds or even self-deceived.

THE EARTH AS A HOLE IN SPACE

IN the science pages of a magazine we read an account of a new mechanical system of the universe, wherein the "ether" or "space" the two words being used loosely and interchangeably — is stated to be ten thousand times as dense as water — that is, has a mass ten thousand times that of water. This statement is agreeable to some of the demands long ago made of the ether by mechanistic theorists who required it to be very dense, and also very rigid, to suit their theory of the propagation of the waves of light. The idea in this present theory is that the ether (or space) consists of (or is filled with) ultimate particles lying close together, instead of separated by relatively large spaces as they are in the atoms of matter. These ultimate

particles are smaller even than the electron, being to the electron what the electron is to the atom. We have already heard that the atom is now conceived of as being a kind of planetary system of whirling electrons. According to the new theory, physical matter is something like a hole in the ether — a place where the ultimate particles lie far apart from each other. Space or ether, therefore, is the real substantiality, and the planets are like bubbles floating around in water. Planets do not attract each other, but are driven by the pressure that subsists among the ultimate particles of space or ether. The theorist shows, by the analogy of piled shot, that if a heap of spherical particles lying in their most densely packed array be distorted by pressure, it will expand, because the spheres are thereby forced into a less close order. On this fact he bases his theory of gravitation, the details of which are too mathematical and technical for the magazine from which we draw our information.

In this theory we get an illustration of an old maxim of Occultism about the “voidness of the seeming full and the fulness of the seeming void.” It amounts largely to an interchanging of positive and negative terms. We note the following inconsistency (in the account at least): while it is admitted that the properties of the supposed ultimate particles cannot be the properties of matter, since it is these particles and their properties which give rise to the properties of matter; yet at the same time the whole theory seems to rest on the notion that these particles are spherical in the ordinary geometrical sense, and that they have the familiar threefold extension pertaining to matter. In short it is a mechanistic theory pure and simple. To quote:

It becomes clear, therefore, that any fundamental atom must be considered as something outside — of another order than — material bodies, the properties of which [atom] are not to be considered as a consequence of the laws of motion and conservation of energy in the medium, but as the prime cause of these laws.

This is like a statement in *The Secret Doctrine* to the effect that

Atoms fill the immensity of Space, and by their continuous vibration *are* that MOTION which keeps the wheels of Life perpetually going. It is that inner work that produces the natural phenomena called the correlation of Forces.—I, 63

In this mechanistic theory we are still left at the mercy of the illusions produced by our corporeal sense, and the idea of space is confounded with that of extension. If extension is a property of physical

matter (or of that phenomenon which we call physical matter) then it is wrong to attribute this property to space and to imagine space as if it were a very large room filled with air. Matter is measurable, but space cannot be measurable. The theory under discussion amounts to supposing another grade of physical matter, which is called indifferently ether and space, and which is extended and measurable. This leaves us in face of the old problem — what would be left if this new kind of matter were taken away? or what is this matter *in*?

As to the teachings of *The Secret Doctrine* on space, it is pointed out that what is ordinarily so-called is a delusion, a phenomenon pertaining to our bodily senses, and transferred by us ideally to the realm of our imagination; but that there is a real Space, which however has nothing to do with the physical properties of extension and measurability. This real Space is, as it were, the Root-Mother of the universe, and its correlative is Motion; but neither this Motion nor this Space can be conceived of in terms familiar to the present limitations of our minds. Space is that which contains. We cannot, if we are to think at all, exclude from our thoughts the notions of place and time; everything must be *somewhere* (or *somewhen*). The best idea we can form of abstract Space is emptiness, darkness, or unconsciousness; we must try to conceive it by negative attributes. It is fallacious to imagine everything as taking up room in Space, or as filling part of Space, for Space must be boundless and infinite. Bulk is a property of the objects, not of the Space.

As a final word about mechanistic theories, we call attention to the extreme limitation of their scope and sphere of interest. They tell us nothing whatever about mind and consciousness, about our own identity, and the ends and aims of existence. Consequently they are very exotic. We are left in contemplation of a vast universe consisting of nothing but infinitesimal particles jiggling perpetually about; and even if the theory be true within its limits, we feel that there are oceans of room in that universe for matters of more vital concern. We continue the quotation from *The Secret Doctrine* (Vol. I, p. 663, as above):

Only, at the origin of every such "force" there stands the *conscious* guiding nomenclon thereof — Angel or God, Spirit or Demon — ruling powers, yet the same.

The mechanistic theory does not tell us what sets the atoms a-jiggling, nor why they jiggle. Perhaps it never intended to tell

us, yet we would like to know, all the same. In trying to conceive what motion is, we allow ourselves to be deluded by the properties of our physical senses, and we think of motion in relation to physical extension, location, and measurement. Eliminate these ideas, and what becomes of motion? We may suggest that *thought* is a mode of motion, and thus we may get an idea of motion apart from extension or geometrical position. We have to base our philosophy on consciousness, not on a supposed dead matter.

SOME of the views recently advanced by Professor Jaumann, at the Polytechnic College of Brünn, well illustrate the transitional stage through which scientific speculation is passing, regarding cosmic phenomena and gravitation. Regarding various well-known anomalies in planetary and cometary behavior, one has to admit that unknown forces, as foreseen by Kepler and others, act on celestial bodies, tending to compensate etheric frictional effects. He says:

Among the questions at issue is that of the nature of light and of the cathode rays. The new theory of gravitation is derived from this struggle. . . . The anomalies of the field of gravitation would be adjusted, in cosmic space, according to a law analogous to that which controls the irregularities in the distribution of temperature in the interior of a thermal conductor. . . . Now the planetary movements cause perturbations, of the nature of accumulations, so to say, in the gravitational field in front of these bodies, giving rise to new gravitational forces, additional to the Newtonian forces. . . . These new gravitational forces impart, moreover, . . . a physical stability of a kind that might be called illimitable. They tend to conserve the actual forms of the planetary orbits, not only in spite of the considerable frictional resistance of the cosmic ether, but in spite of enormous accidental perturbations. . . . The frictional resistance of cosmic ether is seen to be a stabilizing factor in the planetary orbits. The greater the resistance, the greater the new gravitational forces, and the more the orbital forms tend to persist. . . . The new differential form of the conservation of energy leads us in a different path from the old one. The indefinite constancy of the Sun's temperature appears as the consequence of the differential law of gravitation combined with the law of flux of energy and the differential law of the conduction of heat. . . . The increase of temperature in the deep strata is explained by this effect of spontaneous heating without employing the hypothesis of radium deposits. . . . The Sun, one sees, yields no energy to remote regions on the confines of space; whatever it radiates in the form of energy is recovered in the flow of energy in the field of gravitation. The radiation of the Sun becomes stabilized, and the progressive evolution of humanity can continue for an illimitable period.

HIRAM AND AN APPLE-TREE: by Old Louis



It was fourteen years ago this March that Hiram Abuffy came to "the States." From the turmoil of the back streets of Dublin to the reek of the alleys of an American city, Hiram felt himself not so much transferred as translated. His value was unchanged, it seemed. He meant the same in the blurred brogue of his companions of the old place as in the crisp slang of his intimates of Lily Alley and the Water Front, and that was next to nothing at all. He might have been raised at once to a high significance, as now he has been; for the means to that end met him at the beginning. There were three elements at work upon Hiram. First, there was something in himself; then there was something in the old blossoming apple-tree; and after that, something in me, through my ability to see the white and clean soul of a human being behind almost any sort of rags and rascality. That's why they call old Louis "the delineator of the God-forsaken."

That's Hiram up there — the wiry little man at the third barred window on the right. How old do you suppose Hiram was when he was fourteen years younger than he is now? Guess! Forty-five? That's poorly done, my friend. Hiram is twenty-eight as he stands there today. Fourteen years of the old sod's disregard of him, added to another fourteen of this land o' liberty's disdain of him, have summed up middle age for Hiram.

You want the whole story or none? All right. You sit and smoke while I piece it together. It isn't very long and you might write it up for the *Morning Bugle Call*; but I suppose you'll have to make it into a conventional sentimental appeal that will do Hiram more hurt than help.

Hiram's the smartest little Irishman you ever saw; and he always was, just that — what America calls smart, you know — quick to see a point without assistance; the first to snatch a joke from between your teeth and the cleverest at embellishing it as he ran away with it. He's just the kind who ought this day to have recently emerged with honors from some big university, and be getting ready to settle down into an important official position. Poor Hiram was early settled. At seven he picked his first pocket, he tells me.

I had been long studying the metamorphoses of foreign types, when I caught sight of this boy the day he landed. What time do you think it takes us European-born to become Americanized? Sometimes less

than a year. Well, Hiram was one of those who assimilate rapidly. He is American throughout today, in spite of all the marks of Ireland that you will find written upon him. They were many and openly announced the day he came tottering up out of his steerage bunk. He had not money to buy himself a cup of tea or a place to sleep in. I was led to offer him help because all the keen sense of delight that makes me an artist awoke in my breast at the first sound of his soul's voice coming out of his beautiful stern mouth, and at the sight of his soul's surprise looking out of his laughing Irish-sky eyes.

"Will you do so much as that, sir, for the likes of me?" he asked, and, with a wink, continued in his impudence, "and what'll you be needin' that I've got an' you haven't?"

We explained our positions and our motives to each other; and Hiram consented to have his portrait painted. He was to run errands and receive a weekly wage, and be *straight*; for I saw the rogue he was, too, even at the very time I was seeing that wondering soul in him. You can't fool old Louis on the doubleness of human character. No, sir! No one's all white and no one's all black. We most of us are like a daubed palette — no color defined — a blend, a mixture, a running together.

Well, I started in on Hiram's picture. There was in its composition an old apple-tree in full blossom standing at the top of an ancient burial mound; this young laughing boy with the surprised soul on view, just as I had seen at first; and there were little winds blowing at evening among the grasses. It was the renewal of life that I was thinking of there. In a golden sky there was a sliver of moon, and that was to complete my thought with the grand cosmic symbol of the everlasting making-over of the old into the new.

"*Youth Makes a Promise?*" Yes, that's it. I've just made a little fortune on it, as the papers said. Douglas Sterne has bought it for his Waxton place. Yes, that's all true in the newspaper story — but you please wait till I fill in the gaps. The picture, as I have said, was begun fourteen years ago. I finished it last month. For six weeks I painted daily in Hiram Abuffy's narrow cell.

I began that canvas with great enthusiasm. I tell you, if ever I saw a soul waiting for right directions along the way of life, it was there when young Hiram stood gazing upon that old-young tree. His joy at the sight of it was so intense that it showed like a prayer in his face. He had never before been close to anything beautiful growing

up like that out of the ground. I was lifted out of all knowledge of myself and of the world and the meanings of life; and yet somehow could see more plainly ahead. I knew that if I could catch that look of silent worship, and surround the child with suggestions of the renewed season; show something of the mystic explanations that I could read there in the blending of age that has knowledge of death with youth that is finding new knowledge of life; I was sure of being able to remind humanity of a great truth that it had lost and was seeking.

Well, that black little rascal stole forty dollars and ran away from me before I had touched the features; for somehow I had held back on that part of the work. I knew just how every stroke would be put in, but I dared not try too soon for that wonderful expression. It seemed I must more perfectly understand my own message before I tried to pass it on. Then, all at once, I had no message.

When he left I was helpless, disgusted, wearied of my own trial flights into the grander heights. I stowed away the unfinished picture and tried to forget it and its subject. As you know, all these years my simple little sketches of the people of the back alleys have brought me in much good money and a little popularity. I am the "artist of the God-forsaken," — am I not, now?

About three months ago I found where my Irish Hiram was. He was within twenty minutes' ride of my own lodgings. To find him again was to go back to my picture, of course. I consulted with the prison authorities, visited Hiram, got his consent and went to work again. Yes, sir. My best picture is finished and paid for and hung where many a thoughtful man and woman will come to learn the lesson that the eyes of a trapped soul are there teaching.

A small fortune? Yes, but a big one would have seemed not so much when you consider what had to happen to Hiram in order to produce what is admired in my *Youth Makes a Promise*. But listen, this is whispered — no newspaper publicity in this — Hiram's coming out in June and I want you to watch Hiram grow. He has really made a promise to himself and it's all right. Hiram's been studying hard these ten years out of books and in them; and he and I are going to have our hands full in our little school; and when the old apple-tree blossoms next spring Hiram and I expect to hold classes in full view of its beauty. You know the sale of this picture has enabled us to put a fence around the place where the apple-tree grows, and call

it ours; but Hiram says that "ours" is a big word, for it takes in even those poor souls we love so much and understand so little, whom the world calls "old Louis' God-forsaken."

U. S. GEOGRAPHIC BOARD: by F. P.



THIS Board was constituted by order of President Harrison on September 4, 1890. It is the only official scientific body which is broadly interdepartmental, its personnel consisting of representatives from the various Executive Departments. Of course it is absolutely non-political, each member serving without pay, being appointed by the President because of his training and experience in geographic matters.

The board passes on all unsettled questions concerning geographic names which arise in the departments, as well as determining, changing, and fixing place names within the United States and its insular possessions. The decisions of the board are accepted by all the departments of the Government as standard authority.

Advisory powers were granted the board concerning the preparation of maps compiled, or to be compiled, in the various offices and bureaus of the Government, with a special view to the avoidance of unnecessary duplications of work; and for the unification and improvement of the scales of maps, of the symbols and conventions used upon them, and of the methods of representing relief. All such projects as are of importance are submitted to the board for advice before being undertaken.

The personnel of the Board is as follows:

Chairman: Henry Gannett, Geographer, U. S. Geological Survey, Department of the Interior.

Secretary: Charles S. Sloane, Geographer, Bureau of the Census, Department of Commerce and Labor.

Frank Bond, Chief Clerk, General Land Office, Department of the Interior.

Andrew Braid, assistant, in charge of office, Coast and Geodetic Survey, Department of Commerce and Labor.

George F. Cooper, Hydrographer, Department of the Navy.

David M. Hildreth, Topographer, Post Office Department.

Frederick W. Hodge, Ethnologist in Charge, Bureau of Ethnology, Smithsonian Institution.

John E. McMahon, General Staff, Department of War.

William McNeir, Chief Clerk, Department of State.

C. Hart Merriam, Department of Agriculture.

John S. Mills, Editor of Publications and Assistant Chief of Division, Department of the Treasury.

Fred G. Plummer, Geographer, Forest Service, Department of Agriculture.

George R. Putnam, Commissioner, Bureau of Lighthouses, Department of Commerce and Labor.

Charles W. Stewart, Superintendent, Library and Naval War Records Office, Department of the Navy.

Harry W. Zeigler, Chief of Proof Section, Government Printing Office.

ORIGIN OF AND CHANGES IN GEOGRAPHIC NAMES

With the exception of the names of political subdivisions, geographic names in this country have not, as a rule, been bestowed by any formal authority. The names of natural features—rivers, lakes, mountains, capes, etc.—and of unchartered bodies of population have received their names originally from explorers, surveyors, and early settlers, and these names have been perpetuated by common consent. The names of states, counties, and municipalities of all classes, on the other hand, have been applied either by legislative enactment or charter, and therefore possess some degree of formal authority.

Differences of usage exist to a large extent, not only in the names of natural features and unincorporated places, but even in those of organized bodies of population whose names have been bestowed by formal authority. These differences have originated in numerous ways.

In the unsettled parts of the country different exploring expeditions, ignoring the work of their predecessors, have given new names to features already named. As elsewhere noted this difficulty has often occurred in Alaska, which has been visited in recent years by numerous expeditions.

The transliteration of Indian names has everywhere been a fruitful source of differences in spelling, inasmuch as no two persons understand alike or render into the same English characters the obscure sounds of Indian names.

It often happens in the case of the larger geographic features, such as extended mountain ranges, rivers, etc., that different names have been applied locally in various parts and these names have become well settled in usage.

It frequently happens that railroads adopt names for their stations different from those of the towns or villages in which they are situated and thus divide usage. To a much greater extent, however, than the railroads has the Post Office Department confused the nomenclature of the smaller towns and villages by attaching names to the post offices not in accordance with those in local usage. Indeed, an examination shows that there are in this country thousands of cases where the name of the post office does not conform to the local name of the place in which it is situated. These differences are very confusing to those using the postal service, and it seems desirable to reduce their number so far as practicable,

at the same time recognizing the necessity of having no post office name duplicated in a state.

By far the greater number of differences in usage, however, have their origin in carelessness or ignorance on the part of those making use of the names. Such errors appearing in print are frequently perpetuated, especially in popular works, and often supplant the original name in usage.

Originating in these diversities of spelling there is distinctly traceable a development of geographic nomenclature which is, on the whole, proceeding in a beneficial direction. Its tendency is toward the discarding of objectionable names and the adoption of pleasing ones, and toward the simplification and abbreviation of names, particularly as shown in the dropping of silent letters. The Board, recognizing this course of development, deems it to be within its power to guide it, and even to forestall it, so far as its future course may be foreseen.

The extent to which geographic names have been modified without being radically changed is scarcely appreciated. A large proportion, probably a majority, of the names of natural features have undergone alterations in spelling to a greater or less extent since they were first applied, while of the names of political divisions, although established by formal act, a considerable proportion have also changed, and such variations have, in thousands of cases, become firmly established. Therefore, the position assumed by some persons, that we should revert to the original forms of names, would, if carried out, result in changing the names of a large proportion of our natural and artificial features.

POLICY OF THE BOARD

The Board clearly recognizes that the importance and value of its decisions depend upon their general adoption. To change corrupted forms back to pure forms, after the corrupted form has been established, is to make a decision which will not be followed. Such decisions are not merely useless; they are positively harmful. They tend not to settle, but to unsettle usage. To restore such names as Port Townsend to Port Townshend, Pysht to Psyche, Ozan to Aux ânes, Low Freight to L'eau frais, Sitka to Shitka, Possum to Opossum, is not always possible, however desirable. The aim, therefore, of the Board is to discover and support by its decisions the forms in use in all cases, except those where specific and positive objections thereto are found to exist. That it should always succeed in this aim is obviously impossible. Changes are constantly occurring. The Board can not if it would, and would not if it could, oppose change.

The Board considers it desirable to depart from local usage in certain cases in order to effect reforms in nomenclature. Among these departures approved by the Board are the following:

- (a) The avoidance, so far as seems practicable, of the possessive form of names.
- (b) The dropping of the final "h" in the termination "burgh."
- (c) The abbreviation of "borough" to "boro."
- (d) The spelling of the word "center" as here given.
- (e) The discontinuance of the use of hyphens in connecting parts of names.

- (f) The omission, wherever practicable, of the letters "C. H." (Court-House) after the names of county seats.
- (g) The simplification of names consisting of more than one word by their combination into one word.
- (h) The avoidance of the use of diacritic characters.
- (i) The dropping of the word "city" and "town" as parts of names.

SCOPE OF ITS FUNCTIONS

From the wording of the Executive order creating the Board it has uniformly maintained that its function is limited to the consideration of names as to which there is diverse usage. Under the Executive order of January 23, 1906, there was added to the duties of the Board, the duty of determining, changing, and fixing place names within the United States and insular possessions. It does not give names to features, though frequently called upon to do so. It does not, though frequently appealed to, deal with the question of pronunciation. It does not determine the generic character of the feature whose name is in dispute. It does not determine whether a stream is a creek or a river; whether a body of water is a lake or a pond; whether an elevated tract is a hill or a mountain.

The Board does not attempt wholesale reformation of corrupted names nor seek to restore original forms or pure forms, nor does it attach much importance to priority. It would be idle to attempt to now introduce New Amsterdam for New York, Lake Frontenac for Lake Ontario, Cat Lake for Lake Erie, Ouisconsin for Wisconsin, Ojibway for Chippewa, Konza for Kansas, or Ke-kan-masuk-sepe for Kalamazoo. Whatever diverse usage may be found in print, whatever departures from or corruptions of old forms are involved in such names, any attempt to restore first forms would not contribute to establishing uniform usage. These old names are of interest to the antiquarian and scholar, but a stumbling-block in the path of the man of affairs who wants to know the name *now* and how it should be spelled. As a rule, names are dealt with individually. If it appears that present practice is fairly consistent or established as to any name, that form is, in general, adopted.

PRINCIPLES FOR SPECIAL APPLICATION IN FOREIGN COUNTRIES

(1) Geographic names in countries that use Roman characters should be rendered in the form adopted by the country having jurisdiction, except where there are English equivalents already fixed by usage. In cases where the English equivalent is so different from the local form that the identity of the latter with the former might not be recognized, the English form should be adopted, but both forms may be given.

(2) The spelling of geographic names that require transliteration into Roman characters should represent the principal sounds of the word as pronounced in the native tongue, in accordance with the sounds of the letters in the following system.

An approximation only to the true sound is aimed at in this system. The

vowels are to be pronounced as in Italian and on the Continent of Europe generally, and the consonants as in English:

- a** has the sound of a in father. *Examples:* Java, Banana, Somali, Bari.
- e** has the sound of e in men. *Examples:* Tel el Kebir, Medina, Peru.
- i** has the sound of i in ravine, or the sound of ee in beet. *Examples:* Fiji, Hindi.
- o** has the sound of o in mote.
- u** has the sound of oo in boot. *Examples:* Umnak, Unga.
- ai** has the sound of i in ice. *Examples:* Shanghai.
- au** has the sound of ow in how. *Example:* Hankow
- ao** is slightly different from above. *Example:* Nanao
- ei** has the sound of the two Italian vowels, but is frequently slurred over, when it is scarcely distinguishable from ey in the English they. *Examples:* Beirut, Beilul.
- e** is always soft, and has nearly the sound of s; hard c is given by k. *Example:* Celebes.
- ch** is always soft, as in church. *Example:* Chingchin.
- f** as in English; **ph** should not be used for this sound. Thus, not Haiphong, but Haifong.
- g** is always hard (soft g is given by j). *Example:* Galápagos.
- h** is always pronounced when inserted.
- j** as in English; **dj** should never be put for this sound. *Examples:* Japan, Jinchuen.
- k** as in English. It should always be used for the hard c. Thus, not Corea, but Korea.
- kh** has the sound of the oriental guttural. *Example:* Khan.
- gh** is another guttural, as in the Turkish: Dagh, Ghazi.
- ng** has two slightly different sounds, as in finger, singer.
- q** should never be employed; **qu** is given by **kw**. *Example:* Kwantung.
- b, d, l, m, n, p, r, s, t, v, w, x, and z:** as in English.
- y** is always a consonant, as in yard, and should not be used for the vowel i. Thus, not Mikindany, but Mikindani.

All vowels are shortened in sound by doubling the following consonant. *Examples:* Yarra, Tanna, Jidda, Bonni.

Doubling a vowel is only necessary where there is a distinct repetition of the single sound. *Example:* Nuulua.

Accents should not, generally, be used; but where there is a very decided emphatic syllable or stress which affects the sound of the word it should be marked by an acute accent. *Examples:* Tongatábu, Galápagos, Paláwan, Saráwak.

In order to secure uniformity in so far as possible in the matter of transliteration of Chinese place names and in order that the system adopted may conform to what is apparently to be the standard in American publications, it is recommended that the following rules be adopted for observance, viz:

(1) The spelling generally shall follow the Wade system, but no attempt shall be made to modify established foreign local usage, and the English form of a name as printed in the Imperial Maritime Customs Trade Reports shall be conclusive as to local usage.

(2) The diacritical marks used in the Wade system shall be omitted.

(3) Names shall be printed as single words.

(4) Forms sanctioned by long usage in standard publications in the English language shall be retained.

[From the "Report of Board on Geographic Names."]



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THE MEMBERS OF THE U. S. GEOGRAPHIC BOARD



Photograph by *Hrør 8 Dag*

Lomaland Photo. & Engraving Dept.

INTERNATIONAL THEOSOPHICAL PEACE CONGRESS, VISINGSÖ, SWEDEN, JUNE 22-29, 1913.
Opening of the first public session, Monday morning, June 23d. Dr. Gustaf Zander,
President of the Universal Brotherhood and Theosophical Society in Sweden, receiving
Katherine Tingley and the International Delegates at the Open-air Theater.
(The building to the right is a Government house.)



THE SCREEN OF TIME

The Theosophical Peace Congress at Visingsö, Sweden.

REPORTS, cables, and letters received at the International Theosophical Headquarters, Point Loma, California, concerning the International Theosophical Peace Congress held at Visingsö, Sweden, June 22-29, constitute a voluminous record of the proceedings — far too bulky in volume to find place in these columns. Readers of the PATH, however, have been given a very good general résumé of the Congress in the matter which has been recently printed on these pages, which includes the photographic reproductions of noteworthy events and scenes. So much interest has been aroused by this Theosophical Peace Congress, both in Europe and America, and indeed in Australasia and the Far East, that it is very likely that a pamphlet will in time be issued containing a history of the Congress and at least succinct reports of the proceedings and of the agenda.

After the Congress itself on Visingsö had ended its work, and the greater part of the Delegates from different countries and visitors had dispersed, the large Theosophical party of more than thirty individuals from Point Loma, including the Theosophical Leader, spent a number of days in Holland, during which period flying trips were made by members and groups to other countries, notably that of the Râja Yoga String Quartet, consisting of four young men, Delegates from the Râja Yoga College at Point Loma to the Peace Congress, who are talented musicians as well. The unusual interest they aroused in Germany, in Nürnberg especially, was, to judge from reports, significant of the fact that people only need to know something of Theosophy to desire to know more. There an address was given by one of the four young men during the rendering of an evening's musical program.

The Theosophical Leader had been an-

nounced to speak at the Twentieth World Peace Congress at The Hague, at which the members of the Theosophical party who composed the Choir sang a number of selections, the music of which had been in part composed by one of the students from the Râja Yoga College, a young man whose musical compositions have excited favorable comment. This must have cast a new glow of life and enthusiasm over the deliberations of the great Congress, as the beauty and freshness of the music echoed through the great hall.

But perhaps the activity which aroused the greatest interest were the splendid addresses delivered by the Theosophical Leader in Amsterdam and Arnhem. Accompanied by the members of the Theosophical party not absent, including Director Daniel de Lange of the Amsterdam Conservatory of Music, Mr. and Mrs. Ross White of the International Theosophical Headquarters, Point Loma, California, and others of importance or prominence, the Theosophical Leader, after speaking in Amsterdam to a crowded house in the huge Concert Hall and rousing interest to a high pitch, went to Arnhem, the aristocratic, quiet city on the Rhine, and there secured a success that has been rarely equaled even by that gifted speaker. The following is a part of the address given at Amsterdam. It will be noted that the Theosophical Leader has followed her usual method, in mixed audiences, of speaking simply and directly to the heart and understanding of her hearers. G.

An Address by Katherine Tingley in the Great Concert Hall of Amsterdam, Holland, August 15, 1913.

FRIENDS: It affords me a great deal of pleasure to again meet an audience in Holland, representative of Amsterdam. I have

visited your city several times within the last ten years and I have had the pleasure of meeting some very interesting people, not only at our public meetings, but socially; and so I confess myself quite at home. My only embarrassment is that I cannot speak your language. If I could do this, I am sure we should very soon become acquainted; and then I dare to believe that you would better understand and appreciate my mission.

You know that the effort made by the young students present and myself is of a character that sometimes provokes considerable criticism; for people often wonder what is the real meaning of our mission, before they investigate it. I admit, it is rather a new thing to the world to find people traveling from country to country, asking nothing from the public but their attention. And as this is such an exceptional method, I can readily understand that it must be quite a study to many people who are not familiar with the principles of Theosophy and who do not know that all its teachings are presented free—that no admission is charged to any of our meetings.

Theosophy is based upon the principle of brotherhood. So the real spirit of brotherhood is what all true Theosophists are endeavoring to evoke in human life. We declare that if the spirit of true brotherhood were manifest in our national and civic life, as well as in our international life, we should soon face a new order of the ages—something new and splendid for the upliftment and salvation of the people. At heart we all know that we are brothers, and if we stop to think we must also know that in the divine part of our natures we are not divided. But in our exterior life the spirit of brotherhood is not manifested to the extent that it should be. Surely no one will contradict the statement that down the ages nation has been against nation, people against people, and these shocking, very pitiful divisions in human life have marked and do mark a distinctive separateness.

With this picture before us, how can we view human affairs with equanimity or be satisfied with the world's life? Let me ask you: Are there many people in the world who are really satisfied?—satisfied with their lives or satisfied with the conditions that surround them?—satisfied with their civic and

national life? I ask again: How many in truth are there? Surely not many, if any. Indeed, it is my belief—the result of close observation and much experience in dealing with human nature—that if one declares himself satisfied, he is sleeping so far as spiritual knowledge is concerned—only half awake to the needs of his fellows, and separated from the real Inner Life by a false sense of certainty. He who follows this course may be said to be on the path of delusions, where, in the course of time, he will learn his lessons through bitter experiences and later awaken.

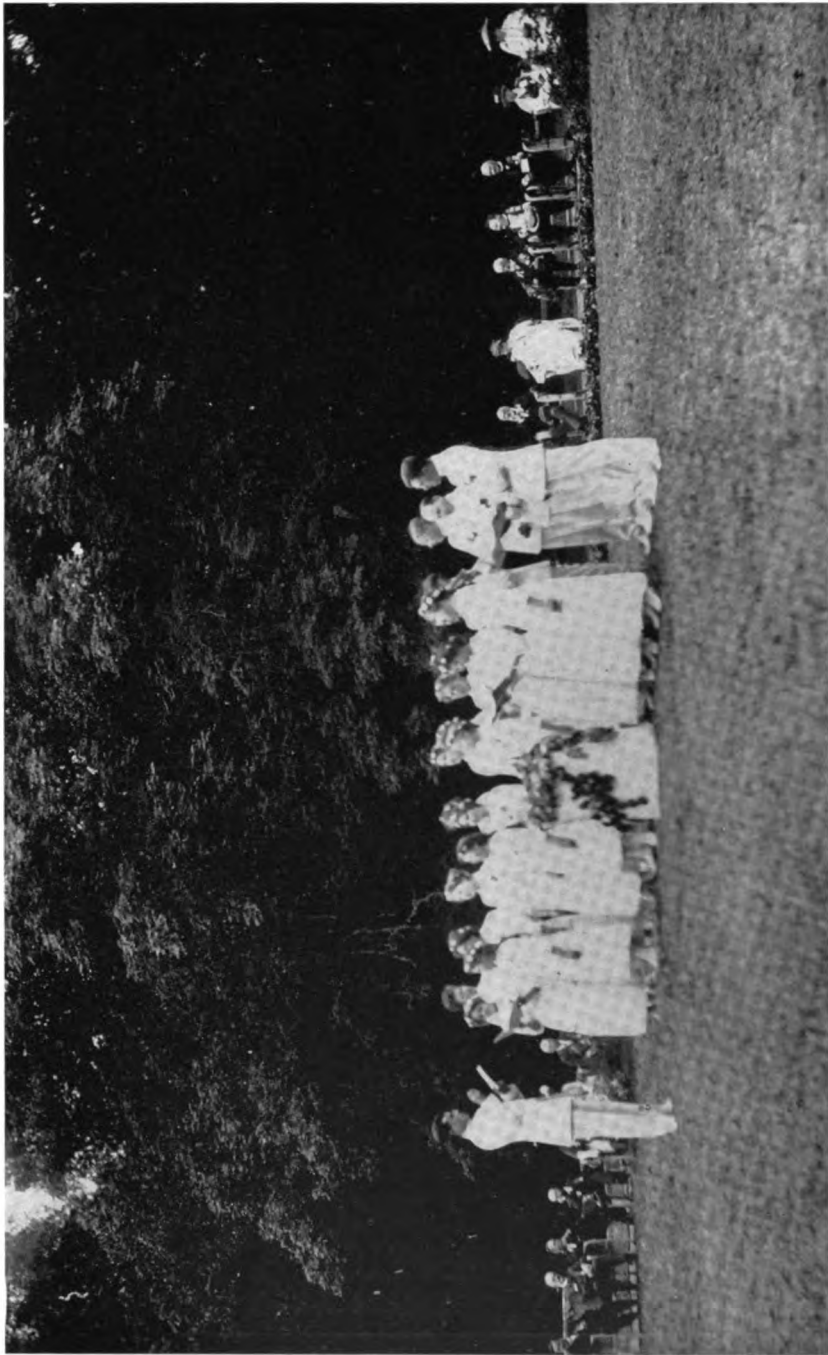
There are numerous systems of thought in the world, but many of them are delusive, because they are based almost entirely on brain-mind efforts, though behind them there may be the truest motives. It is not enough in this world to have grand ideals: one must have the knowledge to apply these ideals to life. This is Spiritual Knowledge.

The human family, if it could pause and turn its mind away from worldly interests and pleasures, even for a day, would, through that effort alone, take a new view of life, and begin to move away from the psychological confusion of the age.

So not until men live as brothers, conscious of their essential Divinity, of their higher natures, can they feel the nearness of that inspiration which should move every human soul. Because of this lack of insight, I presume to say that the human mind has not been able to fully interpret the real truths of Christianity. Man, to know *himself*, must become a forceful expression of the Divine Life in inner thought and outer action.

Let us reason together for a moment. If this inner state had been the fact all down the ages, if man had been living closely to the Light, to the Godlike life, we should not have such distressing and discouraging conditions in all walks of life. There would be inner knowledge affecting reason powerfully; there would be higher motives and consequently nobler results; there would be a real spirit of unity in family, national, and international life. We would all be in the truest sense, "children of the Father."

Now, these principles which I have referred to are inculcated into the minds of the students of the Râja Yoga School and College at Point Loma, California. The Râja Yoga system endeavors to fashion the lives of



Photograph by *Hear & Dag*

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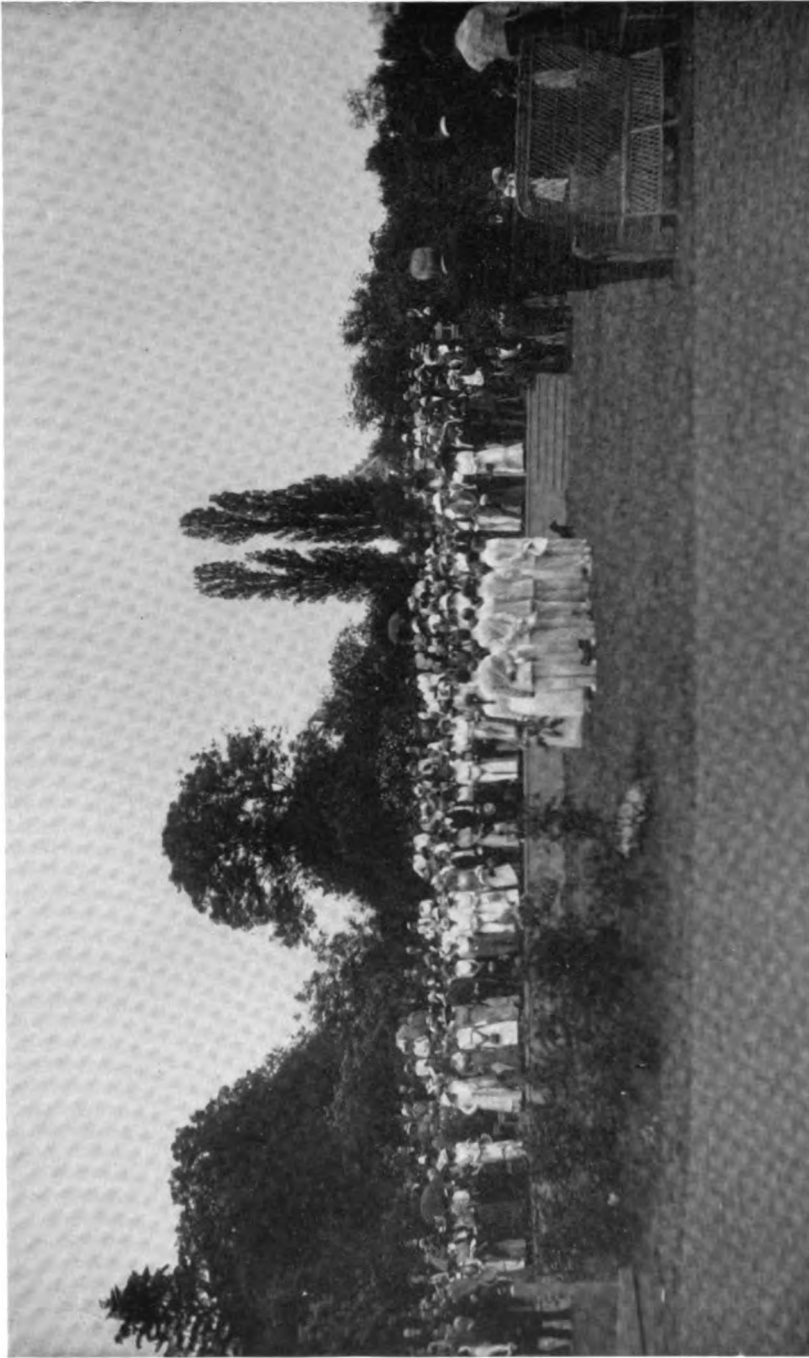
INTERNATIONAL THEOSOPHICAL PEACE CONGRESS, VISINGSÖ
Rāja Yoga students from Point Loma singing in the Open-air Theater.
Katherine Tingley and the International Delegates in the rear.



Photograph by *Hvar & Dag*

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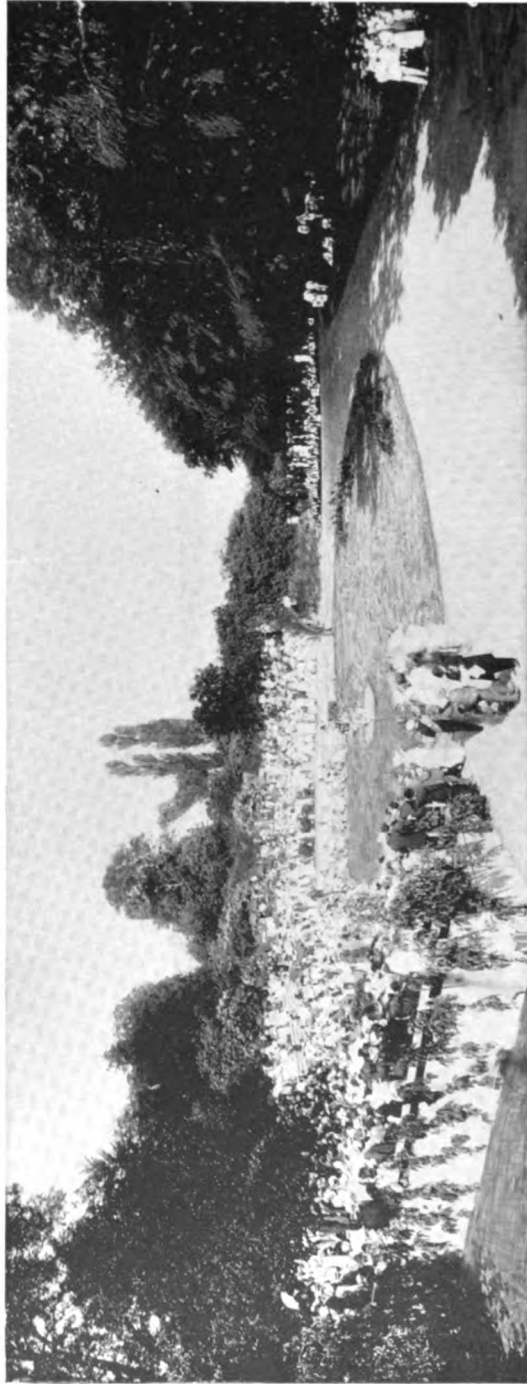
INTERNATIONAL THEOSOPHICAL PEACE CONGRESS, VISINGSÖ
View of Katherine Tingley and some of the International Delegates.



Photograph by *Hvar & Dag*

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INTERNATIONAL THEOSOPHICAL PEACE CONGRESS, VISINGSÖ
The Råja Yoga students from Point Loma, California, U. S. A., singing the Swedish
National Song, at the close of the morning session, June 23d. 1913



Photograph by *H. Kar & Dag*

Lomaland Photo. & Engraving Dept.

INTERNATIONAL THEOSOPHICAL PEACE CONGRESS, VISINGSÖ

Another view, showing the audience, and the "stage" beneath the trees to the right.

youth more in consonance with these higher principles of Christianity—which is Theosophy—that thus they may gain that power of self-control which enables them to avoid the temptations menacing all young lives. And the Râja Yoga system is not an experiment. It has proven its power for many years past, and is pronounced a thorough success by all educationalists who know it, though it was only inaugurated in 1900.

I declare that if the older folk, the mothers and fathers, can become imbued with the teachings of Theosophy, they are not only fortified, but actually inspired to assist the youth.

I cannot help but say that we may organize and reorganize systems of thought, and found Societies and Associations for the betterment of humanity; but these do little permanent good because there is lacking a *universal* system in the education of youth. I would not presume to make this statement, which I fancy many of my listeners will consider severe criticism, if it were not for my belief that the teachings of the Râja Yoga system, which are based on the principles of Theosophy, can alone meet the needs of the family. Some of you may think this is presumptuous on my part, but a tree is known by its fruit, and the famous Râja Yoga College at Point Loma, California, which was established thirteen years ago, is proving the theory that if youth is given from early childhood the opportunity to know and realize the duality of human nature—the Divine Higher Nature which is immortal, and the lower, personal, animal nature, which is impermanent—then it is at least prepared through environment and example to meet life's battles with clear perception.

It should be well understood that this system cannot be applied to youth until the teachers themselves are not only students of Theosophy, but are living examples of it. With this picture before me, it will be easier for you to understand my enthusiasm.

A Theosophist, who believes in the essential Divinity of his nature and also in its duality, in the power of the Divine to overcome the lower self and to illuminate the mind, accepts naturally the doctrines of karma and reincarnation; and with these truths become a part of his life, he is equipped for great victories.

In meeting educationalists, among the many

questions they ask is: "How is it that the Râja Yoga College at Point Loma has become so famous throughout the world? Explain this remarkable success with youth in the short space of thirteen years." My answer comprises the principles which I have stated, and also the fact that this educational work is sustained by the splendid co-operation of the members of the Universal Brotherhood and Theosophical Society throughout the world.

The world is cursed with too many doctrines and beliefs set forth in the name of religion, offered without that knowledge which Christ and the many great Teachers before him taught, that knowledge which comes from the Christos-spirit within. Can you not picture the inspiration there is in seeing little children growing up under the Râja Yoga system, conscious, to a degree at least, of their divine natures, not merely *believing* that they are divine, but *knowing* that they are, and being able to discriminate between the Higher Nature and the Lower? They have at so early an age that touch of knowledge (simple as it is) that works through the heart and mind and assists the beginning of the real life by self-control, by power of resistance to evil, by finding touches of the Godlike spirit within.

Is it difficult for you to believe that the old can learn from the young, when these latter are equipped as the Râja Yoga students are? or that the parents of these children find inspiration in their young lives? . . .

If the history of the life of each of the three hundred students at the Râja Yoga School and College at Point Loma could be revealed, it would prove a really wonderful and interesting story; for each student of course has his individual marks of heredity and good and bad karma. . . .

One may ask: What are your hopes in connexion with this teaching of Theosophy and the principles of the Râja Yoga system? I answer it is that these teachings may be ingrained into the mind and heart of every human being, that they may become living ideals, and that all our fellows may acquire the power to adapt their lives to the teachings, and to make Theosophy, true Brotherhood, a living power in the world.

We had, long before the teachings of Theosophy were met with in modern times, grand ideals; but alas! the key that opens

the door to true practice had been lost. But when Theosophy, which is often called the Wisdom-Religion, was brought again to Humanity by H. P. Blavatsky nearly forty years ago (for remember it is as old as the ages) then the great opportunity was offered again.

"Man, know thyself!" It is indeed a poem and a sermon, an inspiration and a divine power, this sentence. "Man, know thyself!" The teachings of Theosophy engrave these words in every human life. I say: "Do not be satisfied with simply faith and the hope that is born of faith, but gain knowledge. Know thyself; become acquainted with thy divinity and follow the path of righteousness unafraid." It is this power, the power of the divine consciousness, that we must arouse in human life before we can think rightly or live rightly or interpret the meaning of Christ's teachings, the meaning of brotherhood, before the peoples of the world can begin even to consider the true meaning of peace—I mean real peace, genuine peace, that peace that the heart of man craves, that indescribable touch of the spiritual life that touches all of us at our most optimistic moments. Yes, man is calling for and suffering for the want of that kind of peace—peace in the heart, in the mind, in the soul. Man may have the ideals, the aspirations, the ability, the genius; but without that key of spiritual knowledge which Theosophy gives, peace cannot be found....

My picture of man's possibilities are surely not too far-fetched or unbelievable. Why is it that there are not more true Theosophists in the world? Though the Universal Brotherhood and Theosophical Society is large, yet it seems only a small body of people in comparison with the millions of men and women who are indifferent to it. The reason why people who have become acquainted with even the simplest teachings of Theosophy do not all accept it, is that it demands something—new efforts, higher efforts, determined efforts. It exacts a clean, pure, unselfish life.

Theosophy teaches that human life as we know it, of seventy-five or one hundred years, is but one school among many schools for human development, and that man's worldly interests, which must be met in a sensible way, are not the greatest in the world; that many things that man considers

his truest possessions or power are impermanent, and that only the spiritual life is permanent. It is easy to see that ideas such as these would not coincide with the aims of the great masses of people who live indifferent to spiritual things. Nor would it appeal to even those who are satisfied with beliefs only. The worldly life is a selfish life; the spiritual life is an unselfish one.

It is plain that that class of people who are indifferent to spiritual things, who are satisfied with mere beliefs, live in a world all their own; and in spite of their hopes and prayers and touches of happiness, they are held in a great ocean of pessimism. Think of how many who live in this self-made world fall by the wayside.

So the human race is moving along two paths: the optimist's and the pessimist's. How often we see the latter living in dread and fear! It is a common thing to find a certain class of humans beginning before they are fifty years old to think about death; that is, to encourage the idea until it becomes powerful in the life, a real hypnotic power. Some old religious views which are almost obsolete now, have accentuated this, and one of the objects of Theosophy is to lift the veil and to let the timid and discouraged and pessimistic people see their possibilities....

I am daring to look ahead, or in other words to bring a picture of future years closely to your attention—the picture of humanity no longer dreaming, no longer sleeping, but awake, aroused in the spiritual sense, living the true life, walking unafraid day by day with an affectionate devotion to duty and right action, and the whole world feeling a revelation of spiritual life. Surely Theosophy does lift the veil and open the way and point to the path of true endeavor. And more, it pictures noble possibilities for man.

There should be no criticism for those who have failed along life's journey, for the cause can be readily discerned—ignorance, not real love of evil. How could humanity do better than it has done when it has not understood its responsibilities or its possibilities? It has scarcely acquired the power to discern the difference between the true and the counterfeit in human life. Poor humanity has had to endure, through lack of knowledge, impositions all along the way—im-

positions in the name of Christianity, and impositions in the name of Theosophy. I often meet the latter kind in my travels. . . .

If Jesus were to come among us, he would give to the multitude the inner life of his teachings and he would build for a great reformation. He would not only confirm the inner teachings that he put forth, which are the same as Theosophy, but he would attract the attention of the world to the grand doctrine of reincarnation; for he himself was an inspiring example of this. He lived and suffered and passed through many schools of experience, many lives, but returned each time to live and work. He gained the power to be a living example, a true image of the Divine, through his many lives. And I believe he would tell you now, as he told you then: "Greater things than these shall ye do."

Good Friends, if you are inclined to make an effort to take any suggestions from me, study Theosophy and apply it in your lives. Ere long your influence will affect the great body politic and break down the barriers raised by brother against brother, and will bring together the hearts of men. It would unite them in grand purposes. Then we could hope for unity among the nations. God speed the time, I say! May the study of Theosophy lead all despairing hearts to the knowledge that shall purify human life and ennoble it! May all find the path that ultimately will lead not only to peace and happiness for themselves, but for all their fellows! Thank you!



CLIPPED FROM THE PRESS

The following has lately appeared in English newspapers.

Summer Holidays for Poor Children in the New Forest

THE LATE AUBERON HERBERT'S OLD HOUSE
THE SCENE OF GLAD DAYS

A few years ago, soon after the death of the late Hon. Auberon Herbert, the press announced that his charming domain in the very heart of the New Forest had passed into the possession of Madame Katherine Tingley whose reputation as the Foundress of the International Brotherhood League

had already preceded her advent to this country. One of the important objects of this League is to "educate children of all nations on the broadest lines of Universal Brotherhood and to prepare destitute and homeless children to become workers for humanity."

It was Madame Tingley's intention to at once establish a school on the plan that has been so successfully worked at Point Loma, California, at Santiago de Cuba and elsewhere, and which is so widely known as the Râja Yoga system. But after spending a considerable sum in renovating and reconstructing some of the buildings, it was found desirable to postpone the inauguration of the school until further extensive alterations could be made to counteract the climatic conditions at certain seasons of the year, and also until Madame Tingley could herself attend to give personal supervision at the inauguration of the work. Other centers of educational activity called for prior attention. Her many duties as Leader and Official Head of the Universal Brotherhood and Theosophical Society have made many demands on her time both in Europe and America. These culminated about a month ago in the convocation of the International Theosophical Peace Congress which was held on the island of Visingsö, Lake Vettern, in Sweden, where a numerous body of delegates from many countries assembled, and where Madame Tingley has secured freehold and leasehold property in the most beautiful parts of the island for her educational work in that country.

As a preliminary to her work in England Madame Tingley has arranged for a portion of the buildings that surround Old House to be devoted to a summer vacation school where poor children from the East End of London may be taken and comfortably lodged and cared for under the supervision of trained teachers and a trained nurse. The first party went down last week and are now reveling in the glorious sunshine and under the shade of the great beech-trees that stand like mighty guardians around the Old House estate. When one remembers that most if not all of these children have never been in the country before, one can realize what a joy such a holiday must be to them. To play in a spacious meadow with

the smell of new-mown hay about it, to ramble on the moors amongst the purple heather, and to scramble in the dense under-wood midst bracken shoulder-high and waving in places like a veritable sea of golden greenery—all this is indeed heaven for these poor children, and the joy that sparkles in their eyes tells its own story.

I was curious to know how a party of children like this could fit into the conditions of an ideal country life. Lifted as it were bodily from the sordid surroundings of the grimy London streets, where their only bird friends were the city sparrows or an occasional imprisoned canary, they were planted among the birds and bees and flowers in the clean, pure, life-giving air of the forest. I had the privilege to be a guest for a day or two and there learned something of the secret of Madame Tingley's success. Although she herself was not present, some of the teachers were there who had been fortunate enough to see the plans worked out which this noted educationalist had adopted at the recent gathering of children and adults on Visingsö island in Sweden. They had also received special suggestions and instructions and thus were prepared for what is at best a difficult problem—that of caring for these poor children from day to day—in unusual surroundings, though none the less delightful task of love.

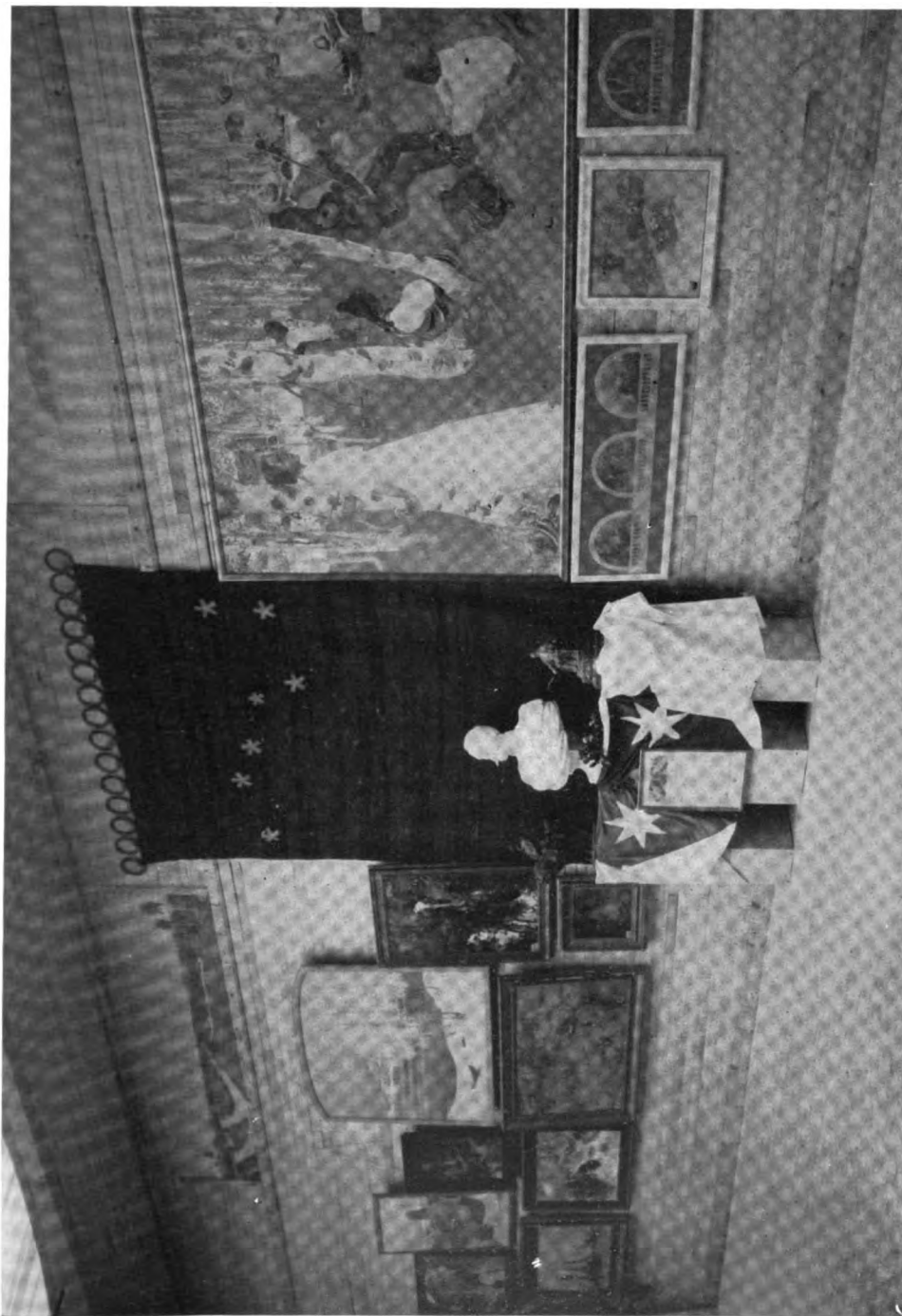
I found that while there was ample freedom and nothing of the nature of methodical repression, every hour of the day was carefully mapped out. The children were taught in household duties, to care for their own persons, their belongings, their little cottage homes. At an early hour the bell sounded to awake them, another signal was given for an assembly on the small green in front of the school-house, where a lofty flag-staff carried the international flag that has been specially designed by Madame Tingley as the Râja Yoga School flag. This flag with a delightful and impressive ceremony is hoisted every morning and replaced every evening at sunset by a light which in its turn is quite a beacon in the dark forest around, shedding its mellow rays all over the grounds. Then another signal calls them to the beautiful and spacious lawn in front of the large house where they are drilled in marching and with wand and dumbbell exercises. Thence they go to breakfast with

healthy appetites and enjoy the simple yet generous fare prepared by a capable cook who is herself a mother and a devoted worker in the service of one of the lady teachers.

After breakfast the more ordinary school duties begin. These are undertaken in small group classes graded according to age and intelligence. Reading and music and singing are taught by teachers who hold high honors in their respective subjects. Then there are gardening duties, and for the boys, carpentry. Then, in the afternoon there are delightful rambles until 5.30 when the evening meal is taken. After that other house duties for the bigger girls, baths for the little ones, and so to dreamland as the hour of eight strikes.

The peace, the harmony, and the orderliness of this large and well-managed family are indeed lessons to the onlooker. One thinks of the endless opportunities for such work in every land; of the thousands upon thousands of uncared-for children, friends of the city sparrows; of the hundreds of delightful spots within a few miles of our over-crowded cities that might be devoted to such work, and of the scores of generous-hearted souls who would gladly give their time and means to promoting such healthful and happy gatherings—and yet, how few there are who have the necessary training, the insight into the character and real needs of our children which are absolute essentials to the successful working of such a plan! Let a few people be gathered together for but a short week, children or adults, and soon we see individual tendencies cropping out that like ugly gourds would shut out the light of heaven and make the most fairy-spot a place of heart desolation and consequent detestation.

The secret of Katherine Tingley's system of Râja Yoga training that has now been at work for over thirteen years at Point Loma, California, as discovered by a more or less intelligent observer, is that she understands the natures of men and women and even the smallest child and is able to arouse in them a certain power, a capability, which makes for harmony and so prepares the way for a real education that lifts the child or the man to a far higher plane of intelligence than is possible by ordinary educational methods.



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A GLIMPSE OF THE ART HALL AT VISINGSÖ, SWEDEN

In the center a bust of King Oscar II; on the wall behind it is a rare thirteenth century rug. None of Julius Kronberg's paintings are to be seen from this side. At the top, to the right, is a rare painting of Point Loma, by a Point Loma student, Mr. M. Braun, whose work is now receiving recognition at the Academy of Art, New York City.



Lomaland Photo. & Engraving Dept.

A SWEDISH DANCE BY CHILDREN OF THE SWEDISH LOTUS GROUPS



Lomaland Photo. & Engraving Dept.

THE DANCERS AWAITING THE ARRIVAL OF THE STEAMER



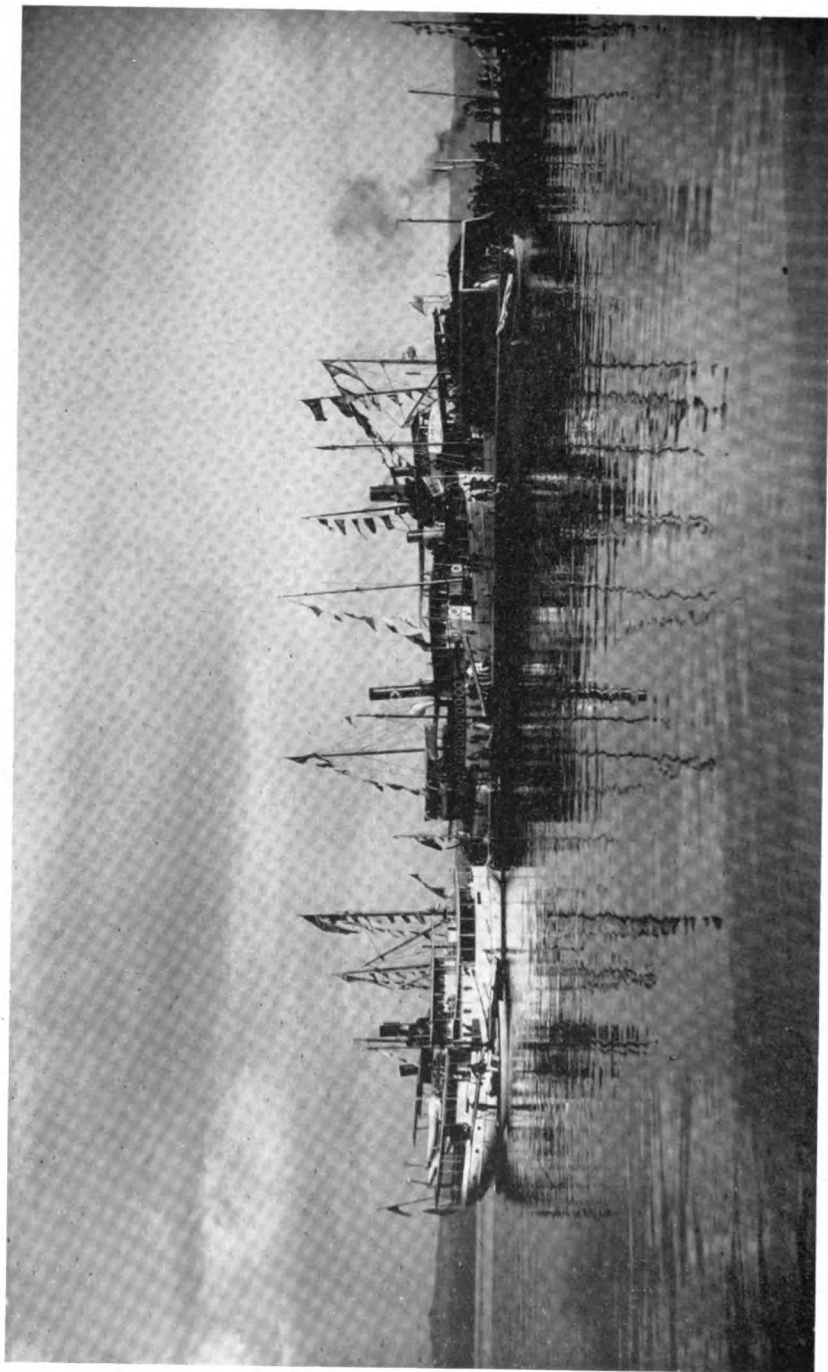
Lomaland Photo. & Engraving Dept.

A GROUP OF THE INTERNATIONAL THEOSOPHICAL DELEGATES
WHO ATTENDED THE CONGRESS



Lomaland Photo. & Engraving Dept.

SWEDISH HISTORICAL PLAY, AT VISINGSÖ
Tuesday afternoon, June 24, 1913.



Photograph by *Hear & Dag*

Lomaland Photo. & Engraving Dept.

INTERNATIONAL THEOSOPHICAL PEACE CONGRESS, VISINGSÖ

A glimpse of the harbor during the Congress.

Katherine Tingley Conducts Public Meeting in Amsterdam, Holland, Assisted by the Râja Yoga Students.

In the Râja Yoga School at Point Loma, California, where the International Theosophical Headquarters are situated, music is regarded as one of the principal factors in education. When one takes into account that these Râja Yoga musicians are not exclusively students of music, but are simply the most all-round educated students, one cannot help but be astonished at the finish they showed in the musical selections rendered by them last evening.

Director Daniel de Lange introduced the Râja Yoga students with some warmly spoken words. The audience immediately showed an appreciation and much enthusiasm and close attention, all of which increased when Katherine Tingley appeared on the platform, which was beautifully decorated with flowers.

This remarkable woman, who recently convoked and directed an International Theosophical Peace Congress in Sweden, spoke with great conviction, sustained by glowing eloquence. She told us that at Point Loma, the International Headquarters of the Universal Brotherhood and Theosophical Society, Theosophy is put into *practice* for the benefit of all humanity.

The student there learns self-control through self-knowledge. First one is imbued with the knowledge of the existence of his higher and lower nature, and learns subsequently to make the latter subservient to the higher, in order to progress. Through the continual co-operation of the members of the Universal Brotherhood and Theosophical Society, Brotherhood is made a fact. This is generally found to be absent in the world.

Whoever is conscious only of his lower nature, lives in *fear*. That in its turn leads to *pessimism*. The higher nature should be aroused. Hope and faith are not enough for man's welfare; conscious power is required. This brought the speaker to Karma and Reincarnation. The criminal should not be condemned to capital punishment. Only one's lower nature can condemn. We must establish conditions which awaken the higher nature of men. Whoever succeeds in conquering his lower nature, can and must reach out his hands in helping others.

So the education at Point Loma aims especially, besides mental and physical development, at a moral uplifting.

As has been said above, the musical art is in this work one of the principal factors. Four small choral selections were omitted from the program yesterday evening, because the students desired to spring a surprise on Director Daniel de Lange by performing one of his choral works, which, under his own direction, was very beautifully rendered.

After that a cantata was sung, composed by Rex Dunn, a student of the Râja Yoga Institute and member of choir and orchestra. The cantata is entitled *The Peace-Pipe*, a fragment from Longfellow's *Song of Hiawatha*. It is an Indian story; The Great Spirit, standing on a pipe-stone quarry, is calling the people together and commands them to do away with their hatred and strife and to make a peace-pipe from reed and clay. The musical composition contains much that is very attractive and original. It was wholly in keeping with the theme, through the use of Indian forms of music; and it was splendidly performed. Though written for choir and orchestra, it was accompanied by the piano, (in a very exquisite way) because of one of the two orchestras of fifty members at Point Loma, only a third part was present.

Notwithstanding this, those present played an *Andante* of Tchaikowsky (String Quartet) and the *Valse Triste* of Sibelius. Especially in the latter were we touched by the same dignity and repose which had so delighted the audience while listening to the cantata. Indeed, what was accomplished by these young students was well worth hearing. This soulful music came straight from the heart, and touched all by its intrinsic worth. Above all, nowhere was one reminded of superficial technical effort or affectation.

It was really a great success, and the large audience was gratified to the utmost.

[From *Het Nieuws van den Dag*, Amsterdam, Holland, August 16, 1913]

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The Concert of the Râja Yoga String Quartet

(Translated from the *Nürnberg Zeitung* of Friday, August 29, 1913.)

The String Quartet of the Râja Yoga College at Point Loma in California gave yesterday in the Hall of the Künstlerhaus

remarkable proofs of the artistic educational efforts of the Râja Yoga College and the Isis Conservatory affiliated therewith. For this interesting entertainment we have to thank the Universal Brotherhood and Theosophical Society of Katherine Tingley, Headquarters for Germany. The program which was opened with introductory remarks in English, contained significantly as its first number Anton Dvorak's Quartet *From the New World*. The players, who have all been trained in the above-mentioned musical institution and who occupy a high place as musicians there, are highly respectable artists in whose ensemble playing is displayed intelligence and finish coupled with a delightful unity. It is true that in Dvorak's quartet they did not quite equal the Bohemian Quartet as regards pregnancy of expression and temperament. Nevertheless, the thundering applause which the rendition received was justly merited. Then followed an half-hour address in English on "Some of the Vital problems of the Day from a Theosophical Standpoint." The remaining musical selections, *Romance* of Grieg, *Serenade* of Haydn, *Träumerei* of Schumann, Boccherini's charming *Minuet*, and at the close *Finale* from Eb Quartet of Schubert, were admirably suited to the players, who showed in their rendition marked taste and feeling. Their soft singing tone, their pleasing purity and unrestrained ensemble-expression are highly commendable qualities of this quartet of artists and certainly assure for them everywhere success as thorough as that attained in this city.

(Translated from the *Nürnberger Stadtzeitung* of August 29, 1913.)

The Universal Brotherhood and Theosophical Society arranged yesterday in the Künstlerhaus a concert of the Râja Yoga String Quartet of Point Loma, California. The young artists, students of the College there, have reached a high degree of musical proficiency and have attained a very fine ensemble. The quartet of Dvorak, *From the New World*, which charmed one strangely, showed a fine conception of the composition, the first three parts of which were especially well worked out. As in the "Lento," the "stimmung" was expressed plastically, and it bubbled silver-clear from the strings in the "molto vivace." The following num-

ber, the *Romance* by Grieg, was well played. In the *Serenade* of Haydn, the first violinist rendered a little piece of Chamber Music. The sweet *Minuet* of Boccherini, and Schumann's *Träumerei* evoked much sympathy. The audience gave hearty applause.

The Râja Yoga String Quartet in Nürnberg

The Râja Yoga Quartet arrived here Wednesday evening. As the hour was already advanced, we had to confine ourselves to a short reception at the hotel. Thursday morning, several points of interest were visited in old quaint Nürnberg, especially the German Museum. In the afternoon there was a short private meeting at Mr. Heller's; and then further points of interest were visited in the town; after this the party went to the hotel.

The concert was held in the Künstlerhaus, in the beautifully painted Festhall. It began Thursday evening at 8.15. The program was a fine one, and one of the newspaper music critics told the writer that this was his first opportunity of hearing Dvorak's quartet, *From the New World*; he could never hear it elsewhere. The hall was crowded, and many were visitors who came from all strata of society. Fine flower decorations and trees increased the effect of the whole.

The meeting was opened by Mr. Hubert Dunn, whose sympathetic speech was then translated by Comrade Heller, who also introduced our guests to the audience. Then followed the performance of the Dvorak quartet, all parts of which were splendidly played. This piece is said to be of immense difficulty on account of so many small pauses, the syncopation, etc. The wonderful "lento" will remain in our memory for all time.

Mr. Montague Machell then spoke on "Some of the Vital Problems of the Day from a Theosophical Standpoint." An eloquent speaker he was, with very clear and fine pronunciation. All that he said was so genuine and so natural, so free from the affectation of the average speaker, that every one must have been touched by the truths expounded. As the time was already advanced, the interpretation of the address had to be postponed to the next public meeting.

Then followed the *Romance* by Grieg, which, played in a masterly manner, earned thundering applause. No. 5 of the program

included the *Serenade* by Haydn, *Träumerei* (Reverie) by Schumann, and *Menuette* by Boccherini, all wonderfully played and interpreted in the highest spiritual sense. Whoever hears this kind of music will never forget it. It is a revelation of the most extraordinary kind; it stands beyond criticism, and, like all spiritual things, its true spirit cannot be expressed in words.

Boccherini's *Menuette* inspired one with the vision of a dancing fairy, and its rhythm was simply charming; also the *Träumerei*. Haydn's *Serenade* was splendidly rendered and Rex Dunn gave proof of his brilliant technical attainments and the mild yet powerful sound of his instrument.

These three pieces received great applause. No. 6, the last piece, was the *Finale* from the quartet in E♭ by Schubert. It was masterfully played, notwithstanding the many remarkable technical difficulties this work offers. The concert closed with spontaneous applause from the enthusiastic audience, and we may proudly say, "It was a complete success!" This conviction was confirmed by many outsiders and people of musical ability, who said that it was the first time that they had heard anything like it.

The instruments give a warm and powerful sound, and Mr. Hubert Dunn may be proud of his creations. Sometimes one had the impression of *hearing a full orchestra*, and fully forgot that it was only a quartet.

After the concert, there was a meeting for the Râja Yoga representatives and members only, with Mr. Heller.

Friday morning at 9.20 the party started for Holland, and Comrade Heller accompanied them as far as Würzburg.

A MUSIC LOVER

MAGAZINE REVIEWS

El Sendero Teosófico

Illustrated. Monthly.

Editor: Katherine Tingley, Point Loma, California, U. S. A.

"Outer Circumstances," by W. Q. Judge, is the first theme in the September number, wherein is simply explained how these should be regarded, philosophically and ethically. "The Secret of the Unknown" portrays in four dramatic scenes from succeeding lives of one who had been king, conqueror, bard, and slave, the approach

made to the great secret of true living—won finally while steadily carrying out the tasks of a slave.

"The Warrior of God" is one of H. P. Blavatsky's remarkable articles (originally published in the *Russki Vjestnik*), full of the subtle charm characterizing much of the imaginative life of India. The account of the *sikhs* and of a chief among them who entertained the party, is fascinating. He arrived with some wonderful flowers (*Hibiscus mutabilis*) which are white in the morning, pink after midday, peony-red in the afternoon, and but a knot of green leaves at night. There is a story about them.

Other articles are "Fontainebleau" (illustrated), "Psychic Epidemics," "Literary Talent in the Royal Family of Italy," "Callophobia," etc., while "Echoes of the Theosophical Movement" deals with the Râja Yoga system of education and matters connected with the recent International Theosophical Peace Congress in Sweden, of which there are fourteen capital illustrations.

Râja Yoga Messenger
Illustrated. Monthly.

Organ of the Râja Yoga School, Point Loma, California. Conducted by a Staff of the Younger Students of the College.

The September number of the *Râja Yoga Messenger* is equally as interesting as the three Special Peace Congress numbers for June, July, and August. The editorial, "Harvest-Time," dwells on the importance of daily sowing the right seeds if a successful harvest is desired.

An enthusiastic endorsement of the Râja Yoga education is contained in "A Message to the Parents of Scandinavia from the Parents of the Children in the Râja Yoga School at Point Loma."

"Glimpses of the Râja Yoga School" shows how important a factor kindness may become in a child's life. "Architectural Styles and their Meaning," the sixth of a series, is a most instructive and delightfully written article on Egyptian architecture. Especially interesting is a description of a Lomaland Fourth of July.

The number concludes with a "Peace Congress Letter," by a Râja Yoga Correspondent, briefly describing the principal events of the International Theosophical Peace Congress held in Sweden last June.

The Universal Brotherhood and Theosophical Society

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

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

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

MEMBERSHIP

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

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

OBJECTS

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

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

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

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

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

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

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

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

THE SECRETARY

International Theosophical Headquarters
Point Loma, California.

THE THEOSOPHICAL PATH

MONTHLY ILLUSTRATED

EDITED BY KATHERINE TINGLEY

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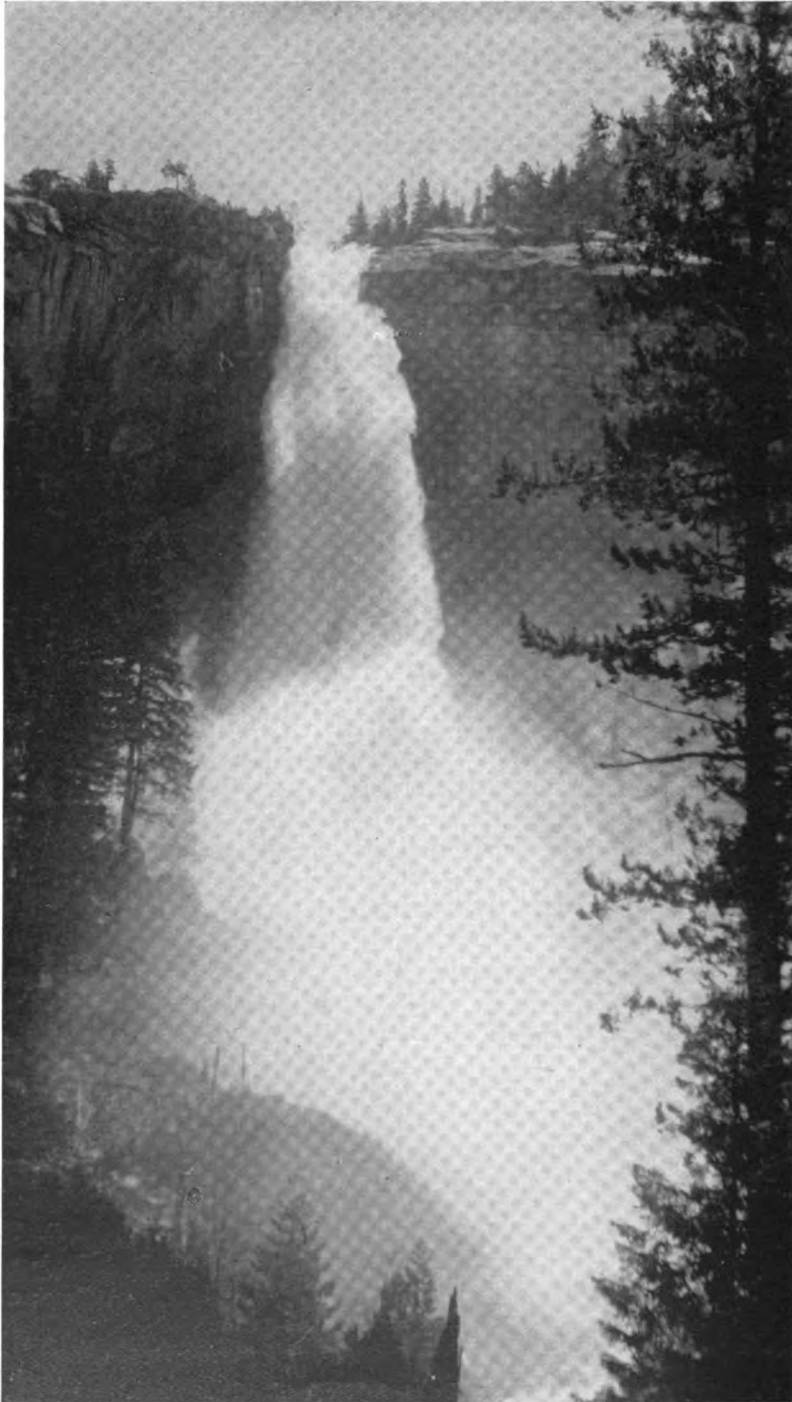
CLARK THURSTON, *Manager*
Point Loma, California

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THE NEVADA FALLS, YOSEMITE NATIONAL PARK
The Indians called these Falls "Yo-wi-ye," meaning "Meandering."
Their height is 605 feet.

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. V

NOVEMBER, 1913

NO. 5

SPACE has no greater depths than our own natures, nor are there stars of greater brightness than the flashes which illumine the soul when looking inward.

A. P. D.

HELENA PETROVNA BLAVATSKY: by H. T. Edge, M. A.



SELDOME, if ever, do those whom the world numbers among the truly great gain recognition as such during their lives. Their work is on a large scale and consists chiefly in ground-breaking and seed-sowing for a future harvest. As reformers, they must often be in conflict with the fixed ideas of their day. Absorbed in their duty, they have neither time nor inclination to cultivate the arts of popularity; nor indeed would it suit their purpose if men should revere the personality of the teacher rather than his teachings. If we feel disposed to censure their contemporaries for blindness, and at the same time avoid the charge of being equally blind ourselves, it behooves us to exercise our perceptions upon our own times. It is the main thesis of these remarks that in H. P. Blavatsky we have an instance of a real Teacher, whose husbandry, though destined to yield a rich harvest, has passed unnoticed by her contemporaries.

Nothing would be easier than to write a panegyric on this theme; but what need is there for such a device where a plain statement of facts is sufficient?

H. P. Blavatsky was the founder of the modern Theosophical Movement, whose title is "The Universal Brotherhood and Theosophical Society"; consequently it is to her that we must give credit for inaugurating what this movement has accomplished and will accomplish. The work under its present Leader, Katherine Tingley, has already won the attention of the pioneers of thought and progress; for the teachings of Theosophy, as brought by H. P. Blavatsky, are seen applied to daily life in the Râja Yoga system of education and in the multifarious expressions of Theosophical principles in literature,

arts, and crafts. In years to come, when this work shall have achieved fruition, and historical perspective given a just and comprehensive view of the influence of Theosophy upon human progress, men will recognize H. P. Blavatsky as one of those Great Souls or Messengers who, appearing at rare intervals, have profoundly changed the world.

The writings of H. P. Blavatsky constitute a phenomenon — a twofold phenomenon, that of their nature, and that of their reception by the world. Scholarship and criticism seem to have decided to let them alone; and this circumstance will doubtless afford something for historians of the future to exercise their minds upon, as well as ground for some Bacon-Shakespeare theorist of posterity to assert that H. P. Blavatsky's works were not extant in her day. An adequate or even a passable review of *The Secret Doctrine* is still awaited and would be much welcomed by Theosophists, and an invitation is hereby extended to any genuine scholar who is willing to read that work and give a candid opinion upon it. Theosophists, however, have much positive evidence (of kinds that can easily be guessed) that *The Secret Doctrine* is actually a great force in the world of literary expression and intellectual speculation; and it may be claimed of books, as of Teachers, that those which gain ready approval and those which achieve results are usually in two different classes.

THE SOURCE OF HER GREATNESS

The influence of this real Teacher is thus seen to be vast and far-reaching, and we are led to inquire into the source of so much power. No such influence can be wielded by any one whose purposes and ideals are merely personal. History provides us with instances of great men who have identified themselves with a great impersonal purpose and have thereby achieved great results; but who, falling into some snare of personal ambition or pride, have forthwith sped to rapid ruin. H. P. Blavatsky never fell; impersonal, universal, her purpose remained while she had breath; and the work she founded has not failed, nor will ever lack of workers devoted enough to prevent it from failing.

Devotion to a high and impersonal ideal is thus one of the reasons for H. P. Blavatsky's power. But an ideal alone can accomplish nothing; behind it must stand an Individuality, a Soul — what ordinary language calls a "great personality." And H. P. Blavatsky was truly a great Individuality. In her we see a personality of far more than

ordinary strength, subdued and turned into an obedient servant by the still greater power of an awakened Spiritual Will. She was an example of the truth that he who rules himself can rule the world.

If the history of her life should be written in chapters, the titles might run as follows: (1) Compassion — for humanity's plight; (2) the search for Knowledge; (3) the finding of the Light; (4) self-devotion to the office of Light-Bringer to Humanity; (5) achievement and triumph, won for humanity by services faithfully discharged. Here, then, we have an epitome which sums up her life and explains it; such was the secret of her power.

Every Soul enters corporeal life with a definite purpose to be fulfilled, a written destiny to be unrolled. But how few of us are even dimly conscious of the purpose of our Soul! In rare flashes of intuition, perchance, the inner Light may reveal as much of itself as the wandering mind is able to reflect; we may know that we have been face to face with our very Self; or we may fancy we have had a visit from some divine personality. But apart from such rare illuminations, our mind is the theater of many a passing scene; and perhaps only at the moment of death, when the liberated Soul casts up its accounts, can the real purpose of the life be discerned. Nevertheless the purpose is there, though we know it not; and our life is guided by it and not by our whims and wishes.

Like other people, H. P. Blavatsky entered life with a purpose; but she was more prescient thereof. Like other strong souls, she soon found out the bitter contradiction between life as it is and life as it can and should be. But her dauntless energy brooked no compromise; she started forthwith on her pilgrimage in quest of the Light, thus entering at once on the fulfilment of her life's purpose.

HER QUEST OF KNOWLEDGE

Finding Western civilization still in the crudeness of youth, she turned, as others have done, to the older nations, whence there ever proceeds the aroma of an ancient sacred lore. She traveled in the Orient, but found there far more than falls to the lot of the ordinary traveler or scholar. For, unlike them, she bore passwords that could open doors and unseal lips closed to those unable to give the challenge. And what are these passwords? Courage undaunted by every obstacle; manifest devotion to the Sacred Cause; sympathy; appreciation; docility. The oracle of the East vouchsafes to all suppliants

that for which they ask: to the curious, learning; to the covetous, gold; to the ambitious, fame; to the sceptical, a confirmation of his doubts; to the scoffer, something to scoff at. To the searcher for Wisdom, in like manner, the Oracle gives what is asked; and he who asks for the Truth receives the Truth. H. P. Blavatsky was treated like the rest; and if she won more, it was because she asked more, dared more.

She discovered that there were in the East (and in the West) Teachers whose only condition was the presence of a disciple — of a disciple willing to learn, ready to observe the conditions of Knowledge, able to sacrifice all of lesser worth. If at this point any should ask why such Teachers do not court the favor of the world's acquaintance, let the world's reception of H. P. Blavatsky be his sufficient answer. They seek nothing of the world; and their one purpose, to help the world, they know best how to fulfil. Compassion being the dominant note in her character enabled her to fulfil the conditions of discipleship.

Besides traveling in the East, she also visited the West, the Americas; for the West is the home of the New Race that is to inherit and carry on the ancient lore of the East. These extensive travels gave her an intimate and comprehensive knowledge of human character in all its phases; especially as her journeys did not follow the paved roads of tourists but penetrated into the byways and intimacies of the national life.

This brief outline may serve to account for the power of her individuality, the beneficence of her purpose, and the vastness of her knowledge. Yet, as to the last, it was from no mere accumulation of garnered lore that she drew, but from an inexhaustible and ever-accessible source. For all the knowledge contained in human minds or recorded on scrolls of memory or of parchment is accessible to him whose inner senses are opened; and this may explain H. P. Blavatsky's strange power of being able to write erudite works, full of quotations from recondite sources, without the aid of libraries and literary research.

Knowledge of the human heart, the Teacher's power to discern character, must be included in the number of her attributes. In order to estimate the efficacy of this power, we have only to reflect a moment on the feebleness of our own resources in this respect. Our hearts and minds are sealed books to each other; instead of perceiving the minds of others, we see but the image of our own prejudices;

our own familiar friend may take his life in the depth of his despair, and we none the wiser till the deed is done. Sympathy is the key to knowledge; not sentimental self-indulgent sympathy, but the strong and fruitful kind.

ENTRY UPON HER WORK

With such a character and such a mission, it is not surprising that H. P. Blavatsky produced remarkable effects among men wherever she went. She was like a center of electrical energy, to which many lesser bodies are drawn, hovering to and fro, or gyrating in more or less distant orbits around the source of power. Her primary purpose was to form a nucleus from which might grow an organic body. She was like the potency of germination entering the soil. As she herself has said, she had been intrusted with a handful of seeds to sow.

The methods adopted by her to fulfil this purpose were those best suited to success; so it is not surprising that they differed considerably from the stereotyped methods which ordinary people would have adopted. Such a difference was indeed necessary if her methods were to succeed where other means have failed. Had H. P. Blavatsky followed well-meant advice, instead of following the Light within, she might have created a fashionable body or a literary cult, or, worse still, a psychic craze, instead of the nucleus of a Universal Brotherhood founded on a common recognition of eternal truths. But she declined to make principles bend to the alleged necessity for propitiating predictions. Theosophy was not to be for any body of elect or select. She carried her message wherever it was needed, and held aloft the Light that all who would might follow.

As in every age there are those who work unseen for the preservation of the Truth, so there are those who work behind the scenes for its destruction; history tells us this. These latter powers, at all events, recognized H. P. Blavatsky for what she was; her mission they both understood and feared. A determined attempt was early made to bring that mission to an end by ruining its leader. The world knows but the visible machinery by which such attempts are carried out; the powers behind the scenes it knows not. But though in most ages the resources of conspiracy and calumny are well-nigh invincible, they could not succeed against the Messenger of Truth; a few half-hearted disciples fell away, but the Teacher found enough loyal disciples to enable her to establish living centers of Theosophy in many lands.

In accordance with present-day conditions, the activity was mainly literary; for literature provides the great channel of intercommunication. Hence the magazines, books, and pamphlets. Lectures, public meetings, and receptions by the Teacher, afforded other means of spreading the message.

The essential difference between H. P. Blavatsky and the founders of sects and cults was that instead of offering a theory, religion, or philosophy to the approval of the world, she *pointed out the way*. This is characteristic of all real Teachers. They do not theorize or philosophize; they point out the Truth. Columbus dared the trackless ocean, found a new world, and brought back tidings. "Believe me not, but go and see!" Newton demonstrated that his generalization of the law of gravity explained the dynamics of the solar system, and Copernicus offered the heliocentric system to the approval of observation and common-sense. H. P. Blavatsky directed attention to certain *facts*, restated in modern terms certain ancient truths, appealed to observation and common-sense. She was a revealer.

THEOSOPHY A GREAT MORAL FORCE:
"THE VOICE OF THE SILENCE"

Morality is not a code of manners, as some try to make out, but it rests on Spiritual truths or facts. Hence great Teachers are always uplifting powers in the world; they remind men of the eternal Spiritual facts upon which morality rests. The true destiny of man, his full self-realization can only be achieved by the road of compassion and self-denial; or, to put it philosophically, by transcending the limits of personality. The first steps in Occultism must consist of lessons in this principle, otherwise the aspirant would be treading a path that deviates toward delusion and tribulation. Thus in Theosophy the ethical element is paramount; and any system (even though the name of Theosophy should be claimed for it) from which this element is absent or in which it is secondary, is not Theosophy. H. P. Blavatsky was a great *moral force*. One of her chief works is *The Voice of the Silence*, and the above statement needs no more for its proof than a reference to this book, which was written specially by her for the guidance of her pupils in Theosophy.

The Voice of the Silence, like *The Secret Doctrine* as mentioned above, is a work upon which the opinion of competent scholars would be much valued. Whether they admit that the precepts are derived from the source claimed by the author, or whether they say that she

composed them herself, the result is equally remarkable and significant. In either case these precepts constitute a most exalted, and also a profoundly philosophical, code of moral principles and practical instructions. But internal evidence alone is more than sufficient to vindicate the prefatory statements of the author as to their origin. That these precepts are indeed those of a genuine and actually-existing school of the ancient Wisdom admits of no doubt from a candid and competent reader. To quote from the Preface:

The following pages are derived from "The Book of the Golden Precepts," one of the works put into the hands of mystic students in the East. The knowledge of them is obligatory in that school, the teachings of which are accepted by many Theosophists. Therefore, as I know many of these Precepts by heart, the work of translating has been relatively an easy task for me. . . .

The Book of the Golden Precepts — some of which are pre-Buddhistic while others belong to a later date — contains about ninety distinct little treatises. Of these I learnt thirty-nine by heart, years ago. To translate the rest, I should have to resort to notes scattered among a too large number of papers and memoranda collected for the last twenty years and never put in order, to make of it by any means an easy task. Nor could they all be translated and given to a world too selfish and too much attached to objects of sense to be in any way prepared to receive such exalted ethics in the right spirit. For, unless a man perseveres seriously in the pursuit of self-knowledge, he will never lend a willing ear to advice of this nature. . . .

In this translation, I have done my best to preserve the poetical beauty of language and imagery which characterizes the original. . . . "H. P. B."

Following this, a few quotations from the book itself may be made; which, inadequate though they must necessarily be, may serve both to reveal its character and to invite further study. The book is divided into three parts, entitled respectively: "The Voice of the Silence," "The Two Paths," and "The Seven Portals." In the first title, the Silence referred to is that which ensues upon the mastery of all the senses, both external and internal, which distract the mind and prevent it from mirroring the light of the Soul — the Knower. Herein we see the practical application of that universal principle of Philosophy — that the *mind* is a mirror which reflects either the fires of passion or the tranquil light of the Knower (the Spiritual Soul), the latter being the real source of knowledge. Explanatory of this theme, then, we find the following:

Before the Soul can see, the Harmony within must be attained, and fleshly eyes be rendered blind to all illusion. . . .

Before the Soul can comprehend and may remember, she must unto the Silent

Speaker be united, just as the form to which the clay is modeled, is first united with the potter's mind.

For then the soul will hear and will remember.

And then to the inner ear will speak —

THE VOICE OF THE SILENCE

The following maxim will be recognized as pertaining to the groundwork of truth common to all religions:

Give up thy life if thou wouldst live.

This sentence is explained by a note as follows: "Give up the life of physical *personality* if you would live in spirit." Subjoined are other quotations, needing little or no comment:

If through the Hall of Wisdom, thou wouldst reach the Vale of Bliss, Disciple, close fast thy senses against the great dire heresy of separateness that weans thee from the rest. . . .

Ere thy Soul's mind can understand, the bud of personality must be crushed out; the worm of sense destroyed past resurrection. . . .

Let thy Soul lend its ear to every cry of pain, like as the lotus bares its heart to drink the morning sun.

Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

Before that path is entered, thou must destroy thy lunar body,* cleanse thy mind-body and make clean thy heart. . . .

Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well these thoughts will overpower and kill thee. Beware, Disciple, suffer not, e'en though it be their shadow to approach. . . .

The pupil must regain *the child-state he has lost*, ere the first sound can fall upon his ear. . . .

Search for the Paths. But, O Lanoo (disciple), be of clean heart before thou startest on thy journey. Before thou takest thy first step learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-Wisdom, the "Eye" from the "Heart" doctrine. . . .

Mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek, O Beginner to blend thy Mind and Soul. . . .

Self-Knowledge is of loving deeds the child. . . .

To live to benefit mankind is the first step; to practise the six glorious virtues is the second.

* The astral form produced by the *Kâmic* principle: the *Kâma-rûpa*, or body of desire.

Sufficient has now been quoted to show that the chief importance of this book is in distinguishing between the true Path of Occultism — Divine Wisdom — and those false roads that lead towards destruction. The true Path is characterized by compassion and the absence of personal desire. It is the Way spoken of by all religious Teachers, and leads to the Peace; its follower benefits all human-kind. The false roads are those by which the deluded one strives to obtain knowledge and power without first cleansing his heart and mind. He falls victim to his weaknesses, which he has not overcome but merely sought to evade. H. P. Blavatsky never flattered the desires of those who sought knowledge from curiosity or any interested motive; but never denied it to those who could fulfil the conditions under which Teachers must teach. A few who have tried to evade these conditions have lost their way in wildernesses of folly and self-deception; but the cause of true Theosophy has even been protected by the wisdom and firmness of H. P. Blavatsky.

“THE SECRET DOCTRINE”

The Voice of the Silence has been mentioned in connexion with the ethical aspect of the Teacher's message, but in truth it is difficult to divide that message under headings. For the Wisdom-Religion or Secret Doctrine, of whose existence and significance she reminded the modern world, is a synthesis of Knowledge, and such distinctions as Ethics, Philosophy, Science, etc., pertain rather to the limitations of our minds than to the nature of Knowledge. Since, however, these limitations have to be recognized, we can pass on to a mention of *The Secret Doctrine* as a work dealing more with the philosophical and scientific aspects of the great question. And in *The Secret Doctrine* again we have a piece of evidence that cannot be refuted and can only temporarily be ignored.

The main thesis is to demonstrate the actual existence of that ancient and universal body of Knowledge described as the Wisdom-Religion of the Secret Doctrine and to reveal its character. As a demonstration, and not as an assertion, the book therefore appeals to the unprejudiced judgment of scholars, which is all that the author asks of them. She states in her Preface that

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.

It is not possible within the limits at our disposal to give even an adequate summary of the contents of these two large volumes. The scope is vast and indeed infinite, and any one of the fifteen hundred pages that may be selected at hazard will be found replete with details, hints, and points of departure for side issues not followed up. Still a rough outline may be attempted.

Volume I treats of Cosmogogenesis, and Volume II of Anthropogenesis. Herein we have a major twofold division of the subject into the Universe and Man. As indicated by the titles, each of these topics is treated as a *process*—an evolution, in fact. Yet how immeasurably does the word “evolution,” as thus used, transcend the meaning given to it in modern science!

The main thesis of the book may be described as a demonstration of the actuality of that body of knowledge called the “Secret Doctrine,” and sometimes the “Wisdom-Religion,” or “Occult Science”; of its identity in all ages and lands; and of its preservation in the records, symbolical, religious, etc., of all races and times. In the accomplishment of this task the author has evinced an erudition and scholarship which must surely be a marvel to the candid reader; for she quotes from a multitude of sources, many of them rare and almost inaccessible. In the extent of this erudition, as well as in the colossal intellectual power manifested in its arrangement and interpretation, we can but see the results of that training and instruction which, as said above, H. P. Blavatsky’s single-minded devotion enabled her to receive at the hands of her Teachers. Or, in other words, *The Secret Doctrine* is standing evidence of the claim that such devotion is the gateway to an illimitable knowledge and capacity.

Each volume is subdivided into three parts; the first part in each case being devoted to the interpretation of certain stanzas from the “Book of Dzyan,” an ancient work on the Esoteric Philosophy, not contained in European libraries, but whose teachings may be found, in more or less altered and veiled form, scattered throughout Tibetan,

Sanskrit, and Chinese religious and mystical writings. These Stanzas describe in symbolic language the evolution of Cosmos and of Man. They must be judged by internal evidence; and it is sufficient that, with the explanations and commentaries of H. P. Blavatsky, they actually afford that light and instruction which is the sole object of the true student. The second part of each volume treats of universal religious and mythological symbolism; and the third part contrasts the teachings of Occult Science with those of modern science.

A further idea of the contents may be given by an abbreviated list of contents, as follows:

Volume I, Cosmogogenesis.

Part I, Cosmic Evolution. Seven Stanzas from the Book of Dzyan.

- Stanza I. The Night of the Universe.
 II. The Idea of Differentiation.
 III. The Awakening of Kosmos.
 IV. The Septenary Hierarchies.
 V. Fohat: the Child of the Septenary Hierarchies.
 VI. Our World: Its Growth and Development.
 VII. The Parents of Man on Earth.

Part II, The Evolution of Symbolism in its Approximate Order.

- I. Symbolism and Ideographs.
 II. The Mystery Language and its Keys.
 III. Primordial Substance and Divine Thought.
 IV. Chaos — Theos — Kosmos.
 V. The Hidden Deity, Its Symbols and Glyphs.
 VI. The Mundane Egg.
 VII. The Days and Nights of Brahmâ.
 VIII. The Lotus as a Universal Symbol.
 IX. Deus Lunus.
 X. Tree and Serpent and Crocodile Worship.
 XI. Daemon Est Deus Inversus.
 XII. The Theogony of the Creative Gods.
 XIII. The Seven Creations.
 XIV. The Four Elements.
 XV. On Kwan-Shi-Yin and Kwan-Yin.

Part III. Science and the Secret Doctrine Contrasted.

- II. Modern Physicists are Playing at Blind Man's Buff
 III. An Lumen Sit Corpus nec non?
 IV. Is Gravitation a Law?
 V. The Theories of Rotation in Science.
 VIII. Life, Force, or Gravity?

- IX. The Solar Theory.
- X. The Coming Force.
- XI. On the Elements and Atoms.
- XV. Gods, Monads, and Atoms.
- XVII. The Zodiac and Its Antiquity.

Volume II deals with Anthropogenesis and is subdivided on the same plan as Volume I. Herein we learn about the evolution of the first four great human Races, the evolution of the animals and their relation to Man, the Fall of Man, the gift of Intelligence to mindless Man by the Sons of Mind, the Human Races with the Third Eye, Lemuria and Atlantis, the Builders of the Dolmens, the Divine Instructors of Man, the Interpretation of *Genesis*, Anthropoid Apes and Darwinism, etc., etc.

This work, together with *Isis Unveiled* and other writings, has been the source of great advances in several distinct fields of speculation. Nobody has done more than H. P. Blavatsky to reinstate Religion by demolishing the case for dogma and sectarianism. Her expositions of religious symbolism have demonstrated the common source of all systems and taken away the last supports of dogmatism. Through her initiative we now find representative theologians openly avowing doctrines for which she was condemned in her day; and the Mystic Christ, the immanence of the Deity, and the salvation of man by his own inner Divinity, are now almost commonplaces in our advanced religious thought. In science, it will be found on reading *The Secret Doctrine* that the lines since taken by biology, chemistry, physics, and astronomy were forecasted; and this should claim our attention for this book in view of the future of science. But it is in archaeology, ethnology, and anthropology that the greatest confirmations of her teachings and forecasts have occurred. The ancient teachings as to the antiquity of civilization have been attested by modern discoveries and admissions in a remarkable degree. But a further consideration of this point must be reserved for a special writing on that subject.

We must briefly refer to *The Key to Theosophy*, written in the form of question and answer for the express purpose of meeting inquirers; as this work (in so far as it goes into the subject) constitutes accessible evidence as to what Theosophy really is and what H. P. Blavatsky's teachings actually were, those who wish to know what Theosophy is and what it is not can therefore use this touchstone.



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A GENERAL VIEW OF THE YOSEMITE VALLEY FROM INSPIRATION POINT

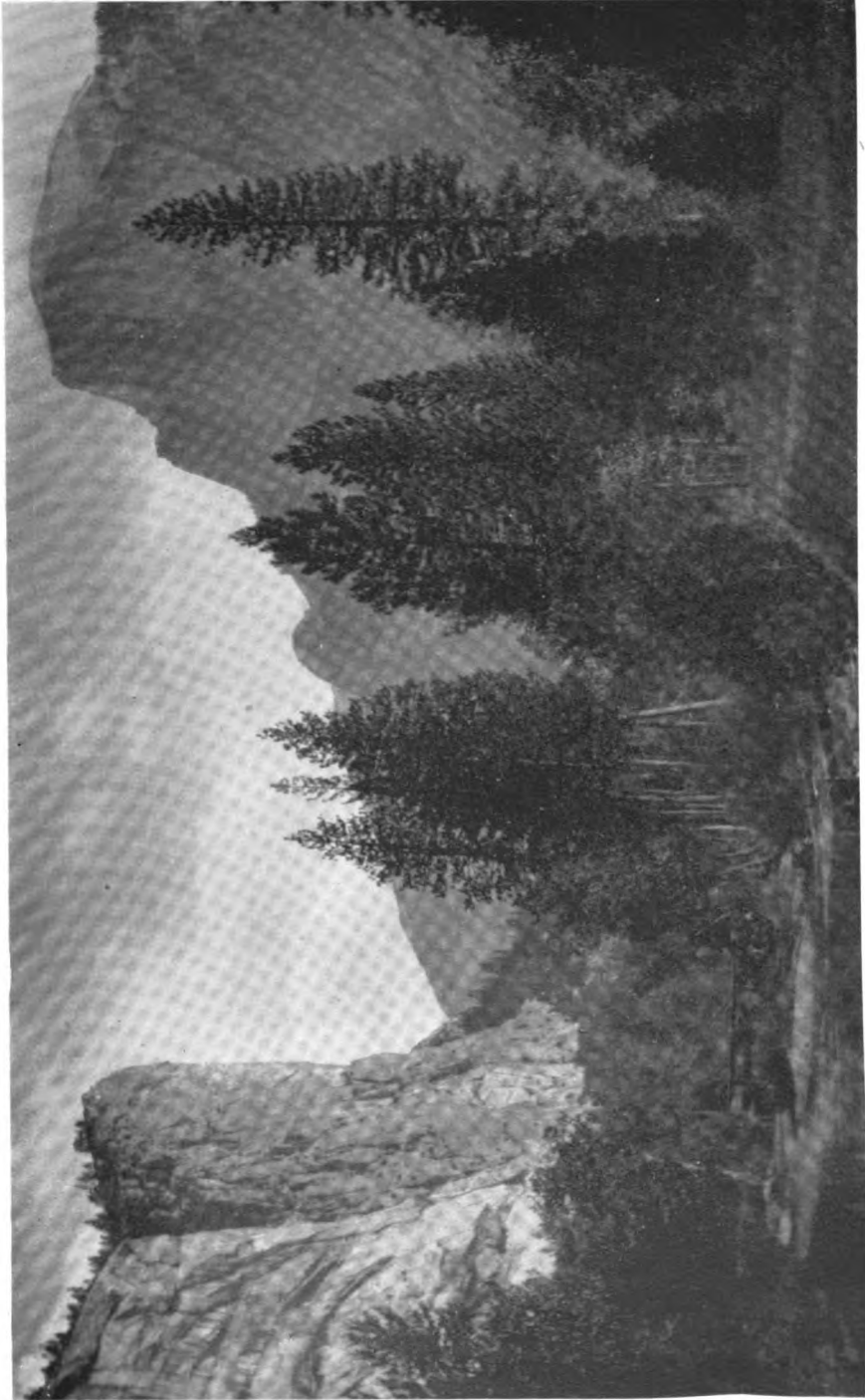
To the left is El Capitán; to the right are the Bridal Veil Falls, while in the distance can be seen Half Dome.



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ANOTHER VIEW OF THE DOMES OF THE YOSEMITE VALLEY

To the left, North Dome (3725 feet), and to the right, Half Dome (5000 feet).



Lomaland Photo. & Engraving Dept.

A VIEW OF A PART OF THE YOSEMITE VALLEY

To the left, Washington Column (2000 feet), and to the right, Half Dome (5000 feet).



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A WINTER SCENE IN THE YOSEMITE NATIONAL PARK

THE MYSTERY OF SILENCE: by R. W. Machell



SILENCE is the soil in which the seed of great things must be sown, and there in the darkness the germ of life must gestate until it is freed from the form that imprisoned it. Then it is ready to take on a body suited to its needs, fit for the expression of its purpose. Not till this is accomplished does it emerge from the silence and the darkness into light and open activity. For this reason, those who wish to create a new thing, that is to say, to give a new form to an eternal idea, must find a quiet place to work in. This place of peace may be in the depths of their own nature, and they may all the time be going about among men apparently engaged in all the distractions that make up the life of those about them. But for most men it becomes almost a necessity to have also a place in which to work, where no other person can disturb the atmosphere which the worker creates there for his own use. This is considered by others as a mere fancy, a piece of self-indulgence perhaps, but it is based on a necessity of nature, the need of silence.

If we consider that the mind is like a bath of mercury or "quicksilver," which, when at rest, is a perfect mirror, but which is so easily disturbed as to be useless for that purpose unless the most perfect quiet can be established, then we may see why the ancients, who were more occupied with psychic and spiritual science than with speculations and experiments, built the massive pyramids that are found all over the world, where natural caves of silence in the mountains are not available. We find caves of mystery for religious rites established in every country among the degraded remnants of great nations, whose religion is forgotten and whose sacred mysteries have been replaced by rites suited to the degenerate people that still linger on the earth as a withered trunk may remain to mark the site of a noble forest.

To the ordinary mind silence appears naturally as a suspension of sound, just as darkness appears to the mind as absence of light. But to those who think and feel more deeply, there comes the conviction that silence is no mere negation, but that on the contrary it is a positive condition; it is perhaps the point of balance on which the beam oscillates; or it is to be compared to a doorway that we must pass through; or it is like the smoothness of the mirror that enables it to give a true reflection.

When the surface of the quicksilver or of any other reflecting fluid

is disturbed, the images reflected there are multiplied and mixed, broken and confused, distorted beyond recognition. But when the surface is at rest the reflection is perfect, and the picture becomes intelligible. If the liquid in the bath is used as a reflector for an ordinary "camera obscura" in which the spectators may get a general idea of the aspect of the star-studded heavens, the degree of stability required is of course much less than it would be if it were desired to serve as a means of studying the constitution, character, or rotation of a planet. So too with the mind, which may be steadied without much effort sufficiently to allow it to reflect clearly thoughts of an ordinary kind; though even this demands study and self-control. But when it is desired to get a clear picture or conception in the mind, of some deep idea that is not yet formulated into a thought, it becomes necessary to shut out all distracting influences, and for this it is found practically necessary to have a place in which some degree of silence can be secured. Then if we go further and imagine that within the ordinary mind of man there is another, more delicate, more volatile, and more sensitive medium in which, when at rest, may be reflected the very soul of the idea, which latter may be called the soul of a thought, then we can see the necessity for a place in which not only audible sound of the usually known kind can be excluded, but also the subtler vibrations of feelings. Then we see that the mind of the man himself must be silenced, just as previously the outer sounds have been excluded.

Such a complete mental silence must appear to a spectator of the ordinary kind as death, trance, sleep, or unconsciousness, whereas it is but the intensified consciousness of the inner man freed from the distractions of the confusion of material existence and prepared for the perception of pure ideas.

This condition may be induced by artificial aids, and in this lies the explanation of the rites, rituals, and ceremonies, which are practised, generally, in a mutilated and degraded form by religious and mystical orders. This also explains why every student seeks seclusion for his study, and this is the key to the mysterious use of the vast temples whose ruins astonish the world today. All are temples of silence. For, as the greatest power of all is inertia, so the greatest of the gods is Silence.

The lower mind dreads silence as the ordinary man fears death; and as the enlightened man looks for death as a release from material life, so the higher mind seeks in meditation to establish the silence

which is a liberation from the torment of the senses and the jar and jangle of the brain-mind.

But this introspective effort is only concerned with the preparatory stages of the birth of an idea. Next comes the clothing of the idea in thought; this also must be accomplished in the silence. Then comes the clothing of the thought in an outer form. This is like the budding of the plant, and even at this stage the "infant" must be guarded and shielded from bad influences because it has emerged from the darkness and silence. Every "creator" knows how necessary it is to keep his first sketch from the destructive handling of curious and critical minds, just as a gardener forbids the visitor from pulling up the young plants to look at the roots. So even at this later stage the creator will, if he be wise, not talk of his invention or creation; he will maintain the outer silence until the new work is ready to bear the test of meeting the conditions of life in which it is meant to take its place.

In all this there is another mystery apparently ruling the whole process — the power of Time. If silence is necessary, so also is patience, and as silence is hateful to the ordinary mind, so is patience repugnant to the desires of man. The world wants "results" and wants them "at once." So it tumbles over itself in its eagerness to accomplish results, which prove to be no more than a changing around of the old obstacles to its own progress. Patience is but a recognition of natural law. Yet we all are apt to chafe at the long endurance of evil conditions; we are all too ready to despair of the harvest before the time is ripe for the appearance of the crop.

Men die broken-hearted because their work has not been recognized by their own generation, for lack of knowledge of the natural order of the seasons that rule in the mental and moral world as they do in the material, that control the work of the artist, the reformer, the teacher, even as they do the work of the farmer and the gardener.

Between the first expression of a new idea and its final recognition and acceptance by the world, lies a space of time necessary for the second birth and growth of the new idea in the public mind; it may be that this time is long or short, just as the time that seeds lie in the ground varies with the nature of the seed, the soil, the climate, or the season. This, however, is a matter that few men understand, and so they have little or no philosophy of patience to support them in the exercise of a virtue that to many otherwise very well-meaning people must appear a superfluous, or at best, rather an ornamental quality.

The greatest minds seem to be able to foresee and to predict results; and from this it must be surmised that Time is indeed, as said by H. P. Blavatsky, "the great deluder." It would seem that the result is inherent in the cause, as the full-grown plant is inherent in the seed; but between the formulation of the cause and the manifestation of the result lies a time-period that few are able to measure in advance. The recognition of this law of nature is the foundation of patience, just as the belief that the result is inherent in its cause is the basis of trust; and both are prompted by the inner man, the soul, who dwells in the silence and secrecy of the heart, in touch with the world of pure ideas and beyond the delusions of Time.

When these things are recognized as essential truths, it becomes easy to understand why Teachers of Wisdom make silence one of the first and most imperative conditions of training for their disciples, who are in pursuit of spiritual wisdom; without it there is no progress possible beyond the limits of the most elementary and preparatory stages of discipline. The student of spiritual science is a student in a school of transcendental art, and the work of art he seeks to create is the rebirth of his own soul. All the other arts are but faint echoes of the great art, but they serve as preliminary training for that which is the ultimate destiny of all humanity.

THE COMMONWEALTH OF AUSTRALIA:

by the Rev. S. J. Neill



IN the two former papers something was said of the land, of Australia: of its geological formation, climate, etc. Then a brief account was given of its products, of its flora and fauna, and man. In this paper a short sketch will be attempted of the present state of the country. According to H. P. Blavatsky the "law of retardation" was operating in Australia for vast ages, and this was in harmony with the presence of a retarded fragment of the ancient Third Root-Race which found a dwelling in the land. Man and his dwelling-place evolve together. She also says that the country must have the touch of a new race in order to evolve, or progress. That touch came when Australia was discovered and began to be inhabited by a new race from Great Britain and Ireland,

and other countries. How long it will be before the "law of retardation" will *fully* cease in its effects in Australia and a new life become distinctly manifest for the country as well as for the inhabitants, it would be rash to say. Most likely, judging from analogy, the land is now changing, and in the future, if the human beings in the country progress as they should, the country will evolve *pari passu*. Man creates his home. Much of the interior of Australia at present is very unpromising. It may not be always so. There may come about changes that will make the desert blossom like the rose. Some changes in that direction have already been made, and they are probably only a faint hint of what may be, of what shall be if man is only faithful to himself. In that "law of retardation," written so clearly, a divine voice is speaking to Australia, and to every other land. "He that hath ears to hear let him hear."

The Commonwealth of Australia is bigger than Australia. It is a never-failing trait of the Anglo-Saxon, wherever he is, gradually to extend his borders. In a former paper we saw that the Dominion of New Zealand had thrown its protecting arms around the isles of a considerable portion of the Pacific. In like manner Australia, since it became "The Commonwealth," has enlarged its borders once or twice! In the formation of the Commonwealth, Tasmania was included. Some hoped that New Zealand would also join the new nation, but its statesmen believed that it would be better for the "land of the Moa and the Maori" to follow its own destiny. Besides, being 1200 miles distant formed something of a barrier. In 1905, four years after the founding of the Australian Commonwealth, part of New Guinea (Papua) was made a Territory of the Commonwealth. In 1909 a part of New South Wales was made Federal Territory so that on it a capital for the Commonwealth should be built. This is following the plan of America in making the District of Columbia, on which Washington, the Capital, stands, Federal Territory. In 1910 that vast tract of country, over half a million square miles, sometimes known as Northern Territory, was made Federal Territory. Formerly this had been under the administration of South Australia. Having mentioned these changes a word or two concerning them will not be out of place before speaking of the other Great States of Australia.

The island of Papua or New Guinea is German on the northeast, Dutch on the northwest, and English on the south, adjoining Australia. This southern portion of about 90,540 square miles was taken

over by the new Commonwealth. It was the first attempt of the new nation to govern another land and the tribes of a different race. Report says the Australian Government is aware of its responsibility and is determined to govern the Papuans wisely and kindly. This is found to be no very simple task. The Papuans, like the natives of Australia, are divided into a great many tribes more or less hostile to each other and speaking different dialects. But this is not all. In order to get the natives to do something there must be some impelling cause for work. In many parts of the earth hunger is a great civilizing agent, for it makes men do something in order to live, and to live in comfort. The wants of the Papuan are few, and easily met by the abundant vegetation everywhere. Where bananas, sweet potatoes, bread-fruit and such things abound, and also fowl, pigeons, geese, turkeys, quail, snipe, etc., etc., no one needs to work much to live. There was no duty on tobacco, each man could produce and smoke as much as he choose. A man could get a new suit of clothes when he liked by beating out the bark of the paper-mulberry and bread-fruit-tree. The Papuans did not need to work much to live, and they did not see why they should. This was the problem that faced the statesmen of Australia. It is pretty warm in New Guinea, within less than ten miles of the equator, so Europeans could not work, at any rate in the lower parts, and the natives, like most of the inhabitants of the Pacific, had an aversion to hard work. It was thought that they should be *made* to work either for the Government, for private individuals, or for themselves. "The Government vetoed the proposal." The sugar plantations of Fiji have in a large measure to be worked by industrious laborers from India. But the Australian Government said: "No, we will keep Papua for the Papuans." This people that did not want to work and did not need to work, how were they to be "civilized"? Much of our so-called civilization consists in what Ruskin trenchantly calls "increasing our wants as much as possible." This happy plan is to be tried with the Papuan. He may be led into the paths of industry by creating in his mind a desire for the white man's cloth, steel, etc. About eight thousand natives were reported as being at work of some sort or other, two years ago. Cocoanut-trees and rubber-trees grow well. Coffee, sisal, cotton, and tobacco are also grown. As the climate differs very much according to altitude, very many European vegetables, such as tomatoes, beans, cucumbers, cabbage, beet-root, turnips, etc., grow well in the higher parts. Maize,

arrowroot, ginger, and a fine kind of China-tea have been found to grow easily. High up on the mountains, grasses, buttercups, daisies, and forget-me-nots are to be found. At an altitude of 3000 feet the climate is mild. At 5000 feet it is cold at night. At 10,000 there is ice in the mornings and the grass is covered with hoar frost. Pearl-shell is found along the whole southern coast-line; and alluvial gold to the value of £44,881 sterling passed through the customs in 1911-12. The world will watch with interest the way the Australian treats the Papuans, and develops Papua. The number of natives is variously estimated: the Australian year-book (1913) gives Europeans 1064, colored (other than Papuans) 405; Papuans (estimated) 270,745. The Encyclopaedia Britannica year-book (1913) gives "white population about 1000, and the native population about 500,000." The Government does not sell the land, but rents it out for a long period for a small sum, about sixpence per acre!

Tasmania, including the adjacent isles, with an area of about 26,216 square miles, and a population of 191,211, is another addition made to the Commonwealth. It was discovered by the Dutch navigator Tasman in 1642 and named by him Van Dieman's Land, after his patron the Dutch Governor of the East Indies. He thought it part of the mainland of Australia; and so did Captain Cook who visited it in 1769. It was not until 1797 that Mr. Bass, a surgeon in the British Navy, in a small boat, made the discovery that it was an island. His name has rightly been given to Bass Strait that separates Tasmania from Australia. The name Van Dieman's Land for a long time was given to the island; and after it became a convict settlement in 1803 the name meant "a place for convicts on the other side of the world." In 1853 transportation to Van Dieman's Land ceased (transportation to Botany Bay, New South Wales, had ceased in 1840), representative government was introduced, and the name was changed to Tasmania, after its discoverer. It goes without saying that the name "Van Dieman's Land" did not prove an attractive one to would-be colonists; and in 1835 the population was only 40,172, of which about one third were convicts. Whatever of a drawback the convicts were, they left their mark for some good in the road across the island made by them from Hobart to Launceston. In the early days the settlers were sometimes on the point of starvation, and flour sold for £200 per ton! Then there were fightings with the natives; for this it is said "the white settlers were entirely responsible." The

original estimate of the natives was about 5000. In 1842 there were only forty-four. In 1849 there were twelve men, twenty-three women, and one male child. In 1854 they had diminished to sixteen; and in 1876 the last Tasmanian native died at the age of seventy-six. There are said to be a few persons of more or less aboriginal blood still living on some of the islands of Bass Strait.

Tasmania possesses many features which give it a charm peculiarly its own. It abounds in ranges of hills, some rising to a height of over 5000 feet. These ranges constitute a table-land of about 4000 feet; and this rests on a more extended table-land averaging from 1200 to 2000 feet. There are many lakes; the Great Lake is thirteen miles by eight, and others range in area from 17,000 acres to 8000. These lakes, and the many rivers that rise in the mountains, give evidence of Tasmania being well-watered. Its climate is one of the most healthful in the world. The average temperature of the hottest month, January, at Hobart is sixty-eight degrees, and for midwinter, July, is forty-five degrees. The rainfall on the eastern side of the island averages about 22 inches and for the western side, from which the prevailing winds blow, is 37.55. In the summer-time Tasmania is a great resort for the people of the mainland of Australia, the distance being about 150 miles.

And yet, with all the charm and natural advantages it possesses, Tasmania does not progress as much as some other less favored places. It should be clearly understood that while Europe has poured out many of her teeming millions to the United States of America, to Canada, and to South America, in a great measure because of their nearness, the long distance to Australia and New Zealand has formed, and perhaps always will form, a great handicap. The time and expense of the voyage, and the slight chance of ever seeing the "old country or the old friends again" acts powerfully against the far-distant lands of the South. Even when the Government of Australia or New Zealand has offered free or assisted passages to induce settlers to go south, the response has not been so very great. In another way the drawback may be a blessing in disguise, for the difficulty of getting there has tended to prevent crowds of not very desirable people from some parts of Europe or Great Britain from going there. The distance which goods have to be sent to market is also some drawback. Of course there have been counterbalancing advantages. The output of gold and other minerals in Australasia has been very con-



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BARRON FALLS, KARUNDA, NORTH QUEENSLAND, AUSTRALIA



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MT. OAKLEY, FORTH GORGE, TASMANIA
(Photo. by Spurling.)



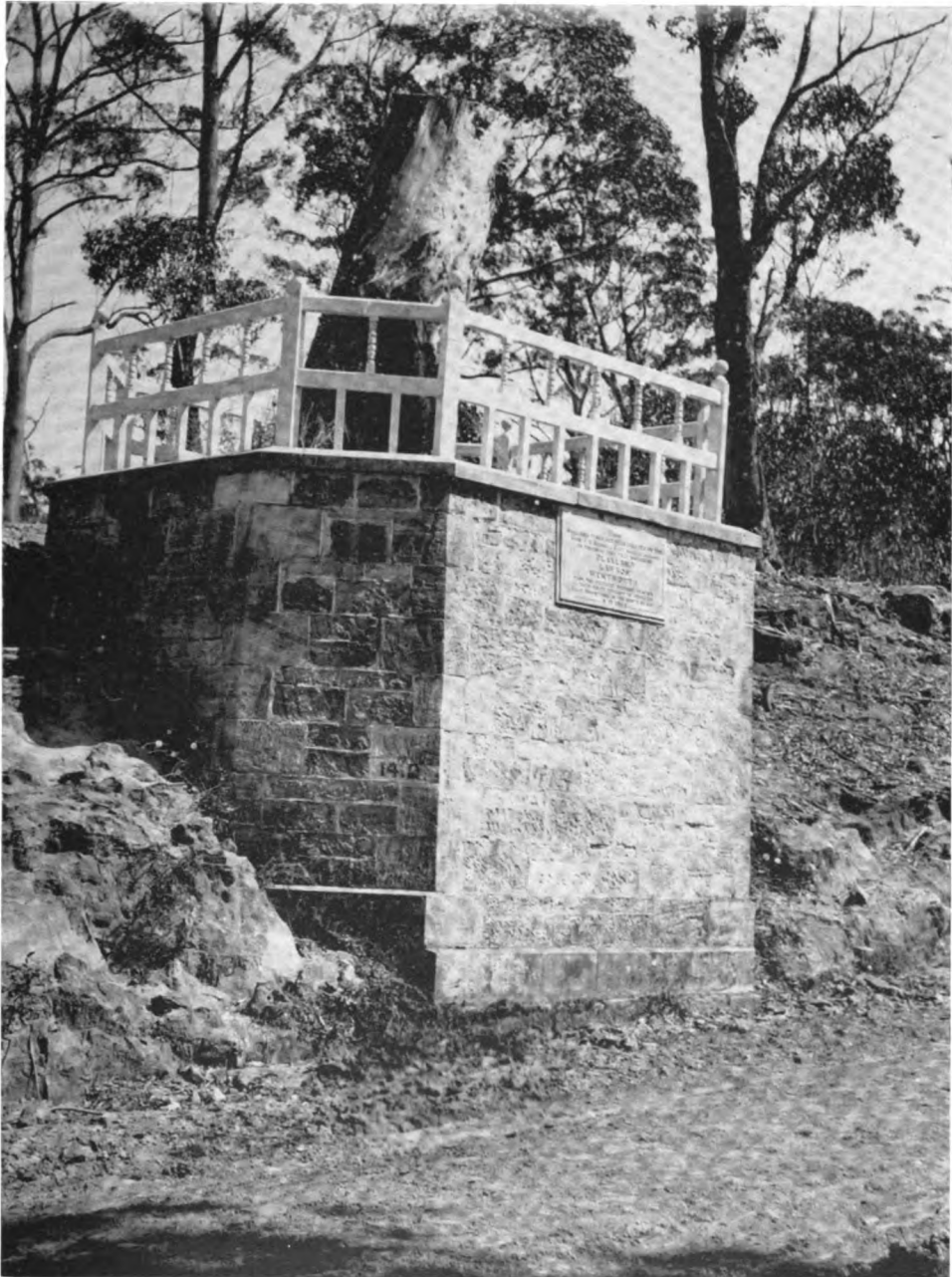
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MT. OAKLEY, MOLE CREEK TRACK, TASMANIA
(Photo. by Spurling.)



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STONEY CREEK FALLS IN FLOOD
Seen from the Railway to Karunda, near Cairns, North Queensland, Australia.



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“ THIS WALL AND FENCE HAS BEEN ERECTED BY THE HON. J. S. FARNELL, ESQ.,
MINISTER FOR LANDS, TO PRESERVE THIS TREE MARKED BY
BLAXLAND LAWSON WENTWORTH
BEING THE FARTHEST DISTANCE REACHED IN THEIR FIRST ATTEMPT
TO CROSS THE BLUE MOUNTAINS IN THE MONTH OF MAY, A. D. 1813 ”



Lomland Photo. & Engraving Dept.

HERBERTON RANGE, ATHERTON, NORTH QUEENSLAND, AUSTRALIA

siderable. The fruits of these southern lands ripen when it is winter in America and in Europe. The products of the land in the shape of frozen mutton, beef, cheese, butter and other things have found, or are finding, their way everywhere.

Tasmania has been called the "garden-orchard and small culture-farm of the mainland." Tasmanian apples for flavor and keeping quality would be difficult to excel or even equal. A ready market is found for the produce of the island in Victoria, New South Wales, and in New Zealand. A considerable quantity is sent to London. In the matter of railways, Tasmania does not compare favorably with Australia. Last year the Tasmanian Government railways paid 2.15 per cent on the cost of construction. And even this was an improvement on former years. The fact is the country is so well supplied with carriage by sea at various points that the railways are not so much used as on the mainland. Then the total population of less than 200,000 does not give railways very large scope for paying expenses. On the mainland everything is different. Railway communication with the interior is an absolute necessity, and the lines of the various states, according to the Government year-book for 1913, pay on capital invested all the way from a little over four to over six per cent. The comparatively few railways still owned by private companies are those connected with mines, or some special industry. It may be news to most people that while the United States is generally held up as an example of railway enterprise it does not equal Australia! According to the census of 1910 the United States had twenty-seven miles of railway for every ten thousand inhabitants, whereas Australia last year had thirty-nine and a quarter miles for every ten thousand inhabitants. But the railways in Australia labor under a considerable drawback in not having anything like a uniform gage. New South Wales, following the advice of Gladstone, then Secretary of State for the Colonies (1846), adopted the 4ft. 8½in. gage. Victoria has the 5ft. 3in. gage because at the time of construction two private companies had indented for large quantities of rolling-stock for that gage.

Some of the other States, as a matter of convenience or cheapness, have adopted the 3ft. 6in. gage. An evident evil of this variety of gages is that when the transcontinental railway begun last year, connecting Perth on the Indian Ocean with Queensland on the Pacific (5000 miles), is completed, "there will be four breaks in the gage between Perth in Western Australia and Queensland. It is, however,

anticipated that this evil will be overcome by the adoption of a uniform gage on the trunk lines in the first instance."

Before concluding these remarks about Tasmania and about railways, it may be well to note that the products of the island are not confined to the results of agriculture, considerable as these are. Tasmania has produced in dividends from one tin mine (Mount Bischoff) £2,362,500. Copper and silver mines are credited with £2,762,574 in dividends; while from the gold mine of Beaconsfield £772,671 have been paid in dividends.

Passing on to the mainland a brief survey will now be made of the principal States which are now all merged into the Australian Commonwealth; before this took place there was no end of trouble, some of the states having adopted the principle of Free Trade, while others carried Protection to extreme limits, almost everything being "Protected." When the well-known American, Henry George, visited New South Wales, the chairman of a public meeting which Henry George addressed, presented him with a handsome diamond breastpin, "hoping that when the recipient crossed the border into Victoria he would not be obliged to pay duty on it."

The welding together of all the Australian States into one Commonwealth in 1901 was an event of great importance. It was done for internal reasons chiefly, almost solely, but it made the Island Continent stronger every way — less liable to attack — and gave it a good standing financially before the world. These material things, though a very evident gain, were not, perhaps, the greatest gain; the impulse from separate and often conflicting aims, towards unity, solidarity, harmony was something worthy of the new age which had just begun. It was following the example of the United States of North America so long ago. When we talk of Peace there is seldom, if ever, any thought given to this bit of solid work; or to that other more recent and if possible even more important unification of peoples in United South Africa. These two mighty events taking place in the Southern Hemisphere, the one on the east, and the other on the west of the Indian Ocean, are but signs and harbingers of what will be accomplished in the New Age.

It will make our outline of the different States of Australia more easy to follow and to remember if we begin with Queensland on the northeast and pass round by New South Wales, Victoria, and South Australia, to the west.

Queensland, it is supposed, was known to the Portuguese "nearly a century before Torres in 1605 sailed through the straits called after him, or before the Dutch landed in the Gulf of Carpentaria." The State is 1300 miles from north to south and its greatest breadth is about 800 miles from east to west. The main dividing range of mountains extends from north to south and is continued through New South Wales and Victoria. This range in some places rises to about 5000 feet and has many spurs extending from it to the coast. The valleys between these spurs are well adapted to the growth of sugar, maize, and similar products. The climate of southern Queensland is said to resemble that of Madeira; and though some of the northern portions are warm there are no hot winds such as visit other parts of Australia.

There is a good average rainfall — too great sometimes, for in that year of financial depression, 1893, there fell in the month of February 109 inches at the head of the Brisbane river. "Several vessels, including the Queensland Government gunboat, were washed into the Brisbane Botanic Gardens, and left high and dry when the water subsided"! This was unusual, for the average rainfall at Brisbane during the last thirty-five years has been only 50.01 inches. The chief mineral products are gold, silver, copper, and tin. The mineral output for 1905 was £3,726,275. "In Mount Morgan Queensland possesses one of the chief gold mines of the world." Wheat, maize, and sugar-cane are grown, but there has been much trouble in the sugar-cane districts owing to the "labor problem," and imported Kanaka workers. Stock-raising is the principal industry of the State. "The population has increased 21.62 per cent during the last decade and now numbers 505,813. Queensland and New South Wales have adopted a vigorous railway policy; but unlike all the other States of Australia, Queensland has developed its railway system from several maritime towns and not from the capital only.

It is one of the strangest features of Australasia that the birthrate tends to decline in these new lands. The birthrate in Queensland has declined from 43.07 per thousand in 1861-65 to 26.60 in 1901-05. The deathrate has also declined from 21.06 per thousand in 1861-65, to 12.80 in 1891-95.

Education is free, unsectarian, and compulsory. Where an average of twelve children can be got, a school is formed. The religious census shows that 37.5 per cent are Church of England, 24.5 Roman Catholics, 11.7 Presbyterian, 9.5 Methodist, 2.60 Baptist, and other

churches and bodies, 12.3 per cent; Pagan and Mohammedan 4.43 per cent.

All the colonies show a steady increase in public indebtedness. In 1861 Queensland had a total debt of only £70,000; in 1905 it stood at £39,068,827. A great part of this, however, has been expended in railways, which of course are valuable assets. Much of Queensland is still unalienated land. Out of the total area of the State (427,838,080 acres) 411,793,786 remain unalienated.

Politically Queensland has been a stronghold of the Labor Party, but for some years the trend of thought seems to be more Conservative. And some have attributed this, in part, to the advent of woman suffrage in 1907.

Besides gold, of which nearly 18 million fine ounces have been produced in the state, Queensland has a valuable asset in her coal measures which extend over a large portion of the eastern seaboard, and which have hardly been touched yet, though 902,166 tons of coal were produced last year.

Notwithstanding floods, labor disputes, sugar disputes, and many other drawbacks, it is some proof that Queensland has advanced in spite of everything, in that she has 4266 miles of railway open and 1638 under construction. Also that the amount of savings in the Government Savings Bank increased from £4,543,104 in 1906-7, to £7,342,811 in 1911-12. There has been a slow but steady increase of population, though as yet there are not so many people in the whole State as there are in a single town of New South Wales or Victoria.



MAN has not been taught to be the master of his own divinity; he has been taught to live on faith; he has been taught that heaven is a place and that hell is a place. I say that heaven and hell are conditions on earth. Theosophy teaches the duality of man — the higher and the lower natures. The higher belongs to the divine and the lower to the body. Man for centuries has been taught to fear. Think how the whole world is hypnotized today with fear. A man should have nothing to fear except himself. — *Katherine Tingley*

THE ROMANCE OF THE DEAD:

by Henry Ridgely Evans, 33° (Hon.)



MICHAELANGELO'S body was stolen away from the provisional tomb in the church of SS. Apostoli, where it had been placed pending the construction of a fine mausoleum in St. Peter's. The body was enclosed in a bale of wool and taken secretly out of Rome. In St. Peter's rests Charles Edward, the "Young Pretender," whose romantic and desperate efforts to recover the throne of his ancestors are familiar to all students of English history. He lives in the songs of Scotland. One cannot read the story of the Rebellion of 1745 without a feeling of admiration for the gallant young Prince. His battles; his marvelous escape; the devotion of his adherents, are themes for the pen of the romance writer. Charles Edward died in Florence on January 30th, 1788, the anniversary of the execution of his great-grandfather, Charles I of England. His body was removed to Frascati, the episcopal see of his brother, and afterwards interred in St. Peters at Rome, where a monument by Canova marks the spot. A "*recognitio cadaveris*" was performed before this last entombment. Says Lanciani:

The body was found clad in a royal robe, with the crown, scepter, sword, and royal signet-ring; there were also the insignia of knighthoods of which the sovereign of Great Britain is the grand master *de jure*. The Cardinal [his brother] did his best to obtain a state funeral in Rome; but the Pope refused, on the ground that Charles Edward was never recognized as a king by the Holy See.¹

An urn, containing the heart of the Young Chevalier, is deposited in the Cathedral church of Frascati, with some lines inscribed on it by the Abbate Felice.

Stout old Oliver Cromwell died in 1658 and was buried in Henry the Seventh's chapel in Westminster Abbey. After the Restoration, on the first anniversary of King Charles the First's execution, in January 1661, Cromwell's body was taken from its resting-place, drawn on a sledge ignominiously to Tyburn and hung on a gallows. The body was afterwards buried at the foot of the gallows tree, but the head was stuck on a pike and set up in Westminster Hall. What became of this head? In the Ashmolean Museum at Oxford is a skull purporting to be that of General Cromwell. There is another in the possession of the Rev. H. R. Wilkinson, who claims that it is genuine.

1. *New Tales of Old Rome*, 1901, p. 318.

At a meeting of the Royal Archaeological Society of Great Britain at Burlington House, London, in April 1911, an investigation was made into the authenticity of the two skulls. The weight of opinion seemed to favor the relic owned by the clergyman, whose great-grandfather became its owner over a century ago. Tradition tells a curious story as follows: An obscure actor named Samuel Russell (who was related or claimed relationship with the Cromwell family) one hundred years after the impalement of Cromwell's head upon a pike, exhibited at a place in Clare Market, London, the identical skull now in the possession of Mr. Wilkinson. Russell said that one night the head was blown down and fell at the feet of a sentry, who picked it up, put it under his cloak, and carried it home with him. He hid the relic somewhere in the house, and kept the fact secret. On his deathbed he informed the members of his family all about it, and they sold it to an ancestor of Samuel Russell. After it had been exhibited, it was bought by James Cox, the proprietor of a museum, and was by him shown to visitors in Meade Court, Bond Street, in 1793. After the death of Cox, his niece fell heir to the skull, and she disposed of it to a Dr. Wilkinson, the great-grandfather of the present possessor. Flaxman, the sculptor, saw it, and declared that he discovered in it all "the characteristics that any one would expect to find who was familiar with the contemporary portraits of Cromwell."

The hair-covered head is transfixed by a spike on the broken end of a pole. There is a quantity of hair on the face. The spike protrudes about half an inch from the top of the cranium. The wood of the pole is old and worm-eaten.

Sir Henry Howorth, chairman of the Archaeological Society, after listening attentively to the evidence adduced by Mr. Wilkinson, pointed out the fact that embalming was an extremely rare process in England in the seventeenth century. Certainly the body of a common malefactor would not be embalmed, and the fact that this was the head of a body that had been embalmed showed that its owner must have been interred with peculiar honor and afterward treated with indignity. This would hardly have happened, except in the case of Cromwell, and Sir Henry laid some stress on the fact that at the time the head first came to light it was not known, as it is at the present time, that Cromwell's body really was embalmed.

Vittoria Colonna was an exquisitely lovely and learned lady of the sixteenth century — the glorious age of the Renaissance. She

was deeply versed in the classics, and wrote with equal grace in Italian prose and verse. Her poems were first printed at Parma in the year 1538, under the title of "Rhymes of the *divine* Vittoria Colonna." She was held in great veneration by her countrymen. Vittoria was born in 1490, and in her sixteenth year married Francis Ferdinand d'Avalos, marquess of Pescara, "generalissimo" of the armies of the Emperor Charles V. Pescara died at Milan on December 2, 1525, and was buried in the church of San Domenico Maggiore at Naples. Vittoria Colonna mourned her gallant husband faithfully to the day of her death, and expressed a wish to be buried near him. She was a patron of the great sculptor Michaelangelo, and was beloved by him as Beatrix was by Dante. The beautiful Colonna advocated the reformation of the Roman Catholic Church which at that age was very corrupt. Says the famous Italian archaeologist Lanciani:

Vittoria desired an amelioration in the moral condition of the Catholic world, to be brought about by the Church itself, not by those who defied its authority, or had enlisted among its enemies; at the same time she displays in her correspondence a spirit of toleration towards the dissenters that seems at least three centuries in advance of her age.

She died on February 25, 1547, at the convent of Sant' Anna di Funari. She and many of her associates had become the nightmare of the Inquisition. Says Lanciani:

Such was the cowardly fear which seized all those who had been associated with the deceased lady, lest the Inquisition should involve them in the disgrace with which her memory was threatened, that the coffin was abandoned in a corner of the chapel [of the Church of Sant' Anna di Funari], without any display of those impressive ceremonies with which the Catholic Church is wont to honor its dead. . . . The body was enclosed in a wooden coffin coated with tar, and left on the floor of the church, against the left-hand side of the wall, until the fifteenth day of the following March.

Then the coffin mysteriously disappeared. It was the opinion of some that it had been thrown into the common fosse under the nave of the church, or had been secretly removed from Rome to avoid desecration before or when "the posthumous trial against the marchesa was instituted by the Inquisition." In the year 1896, Dr. B. Amante went to Naples and searched the sacristy of the church of San Domenico Maggiore, and there he discovered the coffin of Vittoria, lying not far from that of her husband, the illustrious captain of Charles V. In the long-lost bier, which was coated with tar, was

revealed the skeleton of the once lovely lady. It was partially "enveloped in a shroud of coarse linen, also besmeared with tar. . . . The hair, unmistakably blonde, was covered by a silk hood."

The coffins of the most cultured lady and of the most valiant knight of the sixteenth century still lie half forgotten in the sacristy of San Domenico Maggiore.

Alas! there are none to do them honor now. Modern Italy has lost the recollection of many of her famous children of the past. Professor Amante deserves credit for his interesting discovery. He was led to search the old church at Naples, knowing that Vittoria Colonna had expressed her desire to be buried near her beloved husband. He reasoned that some of the lady's friends must have taken her coffin from the Roman chapel. The most reasonable place to deposit it was undoubtedly at Naples. And as Vittoria Colonna lies near her warrior husband the mystery is cleared up.

And how fared it with the great apostles of liberty — Jean Jacques Rousseau and Voltaire? Rousseau died suddenly at Ermenonville, France, on July 2, 1778. He was living at the time in the house of the Count de Girardin. His death was certified to be natural, the result of apoplexy, by the surgeons called in by his host, the kind-hearted nobleman, and yet there grew up a legend that Rousseau had committed suicide by shooting himself. This story was circulated shortly after the philosopher's death, by Grimm, editor of the *Literary Correspondence*. Rousseau and Grimm had once been warm friends, but had become bitter enemies. In October 1774, the body of Rousseau was brought to the Pantheon at Paris and interred there not far from the remains of Voltaire.

Voltaire died on May 30, 1778, at the house of M. de Villette. The old mansion still stands in Paris, on the corner of the Quai Voltaire and the Rue Beaune. The body was placed in a carriage and conveyed out of the city by stealth to the Abbey of Scellières, about one hundred and ten miles from Paris, where it was hastily buried in a rough coffin of fir. Permission to inter the remains was obtained through a subterfuge. Voltaire's relative the Abbé Mignot, and his friends, feared interference on the part of the ecclesiastical authorities, hence the unseemly haste in transporting the remains out of Paris. The body of Voltaire, habited in a dressing-gown, with a night-cap covering the head, was placed in a reclining position upon a seat in the coach, "as if it were a night traveler asleep in his carriage." A

manservant rode with the body to keep it in position. Says Parton ²:

When it was noised abroad over Europe that it had been necessary to convey the body of the patriarch of literature by stealth and in the night from his native city, and to procure by stratagem a decent burial for it, the narrative roused the deepest indignation.

Frederick the Great and the Empress Catherine of Russia wrote letters eulogizing the dead poet, and denouncing his enemies. Says Parton:

For thirteen years the body of Voltaire remained in the vault of the village church in Champagne. All had then changed in France, or was swiftly changing. The Revolution was in full tide. On June 1, 1791, the King of France, the same ill-starred Louis XVI, but then a king only in name, signed a decree of the National Assembly, which ordered that "the ashes of François-Marie Arouet de Voltaire be transferred from the church of Romilli to that of Sainte-Geneviève in Paris" — the church that was to be styled thenceforth the Pantheon of France.

The funeral procession equaled that of Napoleon I. The funeral car was a lofty structure, drawn by four horses caparisoned in violet. On the front of the car was inscribed: "To the manes of Voltaire"; along one side: "If man is created free, he ought to govern himself"; upon the other: "If man has tyrants, he ought to dethrone them." The sarcophagus was placed for one night upon a stone altar erected upon the site of the Bastille, upon "the very spot where the tower had stood in which Voltaire had twice been confined." On the side of the altar, which was built out of the stones of the demolished prison, was the inscription: "Upon this spot, where despotism chained thee, Voltaire, receive the homage of a free people." All Paris turned out to pay tribute to the remains of the illustrious advocate of spiritual and political freedom. After reposing in state until three o'clock the following afternoon, the sarcophagus was placed upon another car "of vast size and height, supported on four great wheels of bronze, and adorned in every part by allegorical figures and decorations from the designs of David." It was forty feet high, and was drawn by "twelve white horses, four abreast, led by grooms dressed in the manner of ancient Rome." The sarcophagus was deposited in the Pantheon near the last resting-places of Descartes and Mirabeau.

When the Bourbons were restored to power, protests were made by a few ultra-royalists against the bodies of Voltaire and Rousseau being permitted to remain any longer in the ancient church of St.

2. *Life of Voltaire*, vol. I, p. 617.

Geneviève. According to the story in circulation at the time (May, 1814), the remains of Voltaire and Rousseau were taken out of their leaden coffins, placed in a sack, and carted outside the city, where they were ignominiously thrown into a pit and covered with quicklime. Parton, in his life of Voltaire credits the story. In the year 1864, according to Parton, the sarcophagus of Voltaire was opened and found to be empty. Finally on December 18, 1897, a commission was appointed by the French Government to examine and report whether the bodies of Rousseau and Voltaire were still in the crypt of the Pantheon. The coffins were accordingly opened. The commission reported that there had been no profanation of the tombs of the great philosophers of the old régime. Only the skeletons remained.

M. Berthelot, the eminent chemist, who presided over the affair, published a report of the proceedings in *Science et Éducation*, pp. 321-329. On January 23, 1905, he made the following statement in reply to inquiries addressed to him by the Society of J. J. Rousseau of Geneva:

The coffin of Rousseau was enclosed in two others, the one of oak, the other of lead, neither of which had been opened since the day of sepulture. It bore the inscription: "1778 — Here lies the body of Jean Jacques Rousseau." The skeleton reposed at the bottom of the casket, in a good state of preservation. The cranium had been cut with a saw in order to make the original autopsy. I took the two separated pieces in my hands, in the presence of a dozen persons, and I stated with the certainty of my knowledge of anatomy, that I could find no evidence of mutilation, perforation, fracture, or abnormal lesion.

This report would seemingly set at rest the legend that Rousseau shot himself. But it did not, for the commission "did not make a scientific identification of the alleged Rousseau skeleton," as has been charged by Dr. Julien Raspail. The day after the report was rendered, Dr. Hamey, professor of anthropology at the Paris Museum of Natural History, published an article in a newspaper expressing his doubts as to the authenticity of the skeleton found in Rousseau's tomb. Two French medical men of eminence, Drs. Cabanès and Fabien Girardet, however, have written essays on the subject, pronouncing in favor of a natural death. Dr. Raspail who owns the death-mask of Rousseau made by the sculptor Houdon, shows that it contains the impression of certain wounds on the forehead, nose, and face. He comes to the conclusion that the great philosopher was assassinated. By whom? Suspicion points his common-law wife,

Theresa Levasseur, a woman of low origin and lower instincts. She was the only person who saw him die. Her life at Ermenonville was a public scandal. Rousseau had violent quarrels with her, and was seriously contemplating breaking-off all relations with her forever, just before his death. The learned doctor thinks that the mystery will never be cleared up until a scientific examination be made of the skeleton in the Pantheon, and comparisons drawn between the skull of Rousseau and the Houdon death mask.

Mirabeau, the famous Tribune of the French Revolution, received a superb state funeral. He was the first of all the great Frenchmen to be buried in the Pantheon. But the orator's body was not destined to remain long entombed. Acting on a report by Joseph Chénier, the Convention,

deeming that there is no great man without virtue, decrees that the body of Mirabeau shall be removed from the Pantheon and Marat's transferred there.

"The sentence was carried out," says Georges Cain,³

pitilessly and coldly during the night, and what remains of Mirabeau lies in some obscure corner of the tragic cemetery of Clamart, where the bodies of those who perished in the September massacres were tossed pell-mell.

Marat, his virtuous supplanter, had his turn of glorification. David himself designed the triumphal car which bore his friend's corpse to the Pantheon. The body was so terribly decomposed that the face had to be made presentable with paint and rouge. For it was the actual body of the popular Tribune which Paris saw carried by, covered with blood-stained linen, an arm "holding an iron pen," hanging outside the coffin. A howling crowd followed, weeping the death of their "divine hero." Three months more and the aforesaid Marat was "depantheonized" in his turn, and thrown probably into the *fosse commune* in the little cemetery attached to *Saint-Étienne du Mont*.



THE word *Occultism* is of deep meaning, and is very often misused. It is a natural tendency of some people to love the mysterious, and they are fascinated by this word *Occultism*, which has been used again and again by persons comparatively ignorant, as a bait to those whom they have thought to be an easy prey. An unselfish and sincere student of Occultism who had the faintest conception of its true meaning would hesitate a long time before he would attempt to influence people by its use. — *Katherine Tingley*

3. *Walks in Paris*, 1909, p. 4.

LIMA, THE CITY OF THE KINGS: by C. J. Ryan



O those who know the history of Latin America the name Lima brings up a flood of recollections. A glance down the pageant of the centuries shows Pizarro with his band of adventurers, after performing feats of daring, establishing the foundations of the city in 1535. Then comes the period of the Viceroy, a time of royal splendor and luxury; this is followed by the arousing of the spirit of independence and the attainment of nationhood; and after long years of disturbance and unrest, the disastrous war with Chile in 1881. Recent years have been for peace and for restoring prosperity, and the development of the country is now proceeding rapidly.

The capital of Peru was for two centuries and a half the center of administration for half the continent and the capital of New Castile, the vast empire won for Spain by Francisco Pizarro. Lima, whose name is derived from Rimac, the river upon which it stands, but which was originally called the City of the Kings in honor of the "three wise men" who visited Bethlehem, was the seat of vice-regal magnificence and Spanish dignity, and she does not forget it. Lima still appears what she really is — the most ancient and most Spanish of South American capitals. It would hardly seem out of place today to see the streets and plazas decorated with silks and flowers awaiting the stately procession of a newly-arrived Viceroy on his way to the palace. The tone of the city is strongly aristocratic, and it preserves with considerable dignity the spirit of a great past. While the conveniences of modern civilization have been assimilated, such as the telephone and the electric light, the mad rush for wealth, the restless and ruthless turmoil of most of the great cities of the world, is not conspicuous. Here, at least, something of the glamor of the past still lingers. Her political supremacy is gone; she is no longer the center of the Spanish dominions in South America, but one of many sister-capitals of independent Latin-American nations. But Lima is a phoenix city, rising quickly from the ashes of the past, taught by the strenuous experiences of four hundred checkered years, and with a great future as the political, commercial, and educational center of an immense territory of unbounded wealth and promise.

The City of the Kings, with its 150,000 people, lies on a great plain about 430 feet above sea level, and fifty miles from the snowy peaks of the Andes. Electric and steam railroads carry the traffic from the ocean port of Callao in about half-an-hour; the bathing-resort of



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THE BOLOGNESI MONUMENT, LIMA, PERU

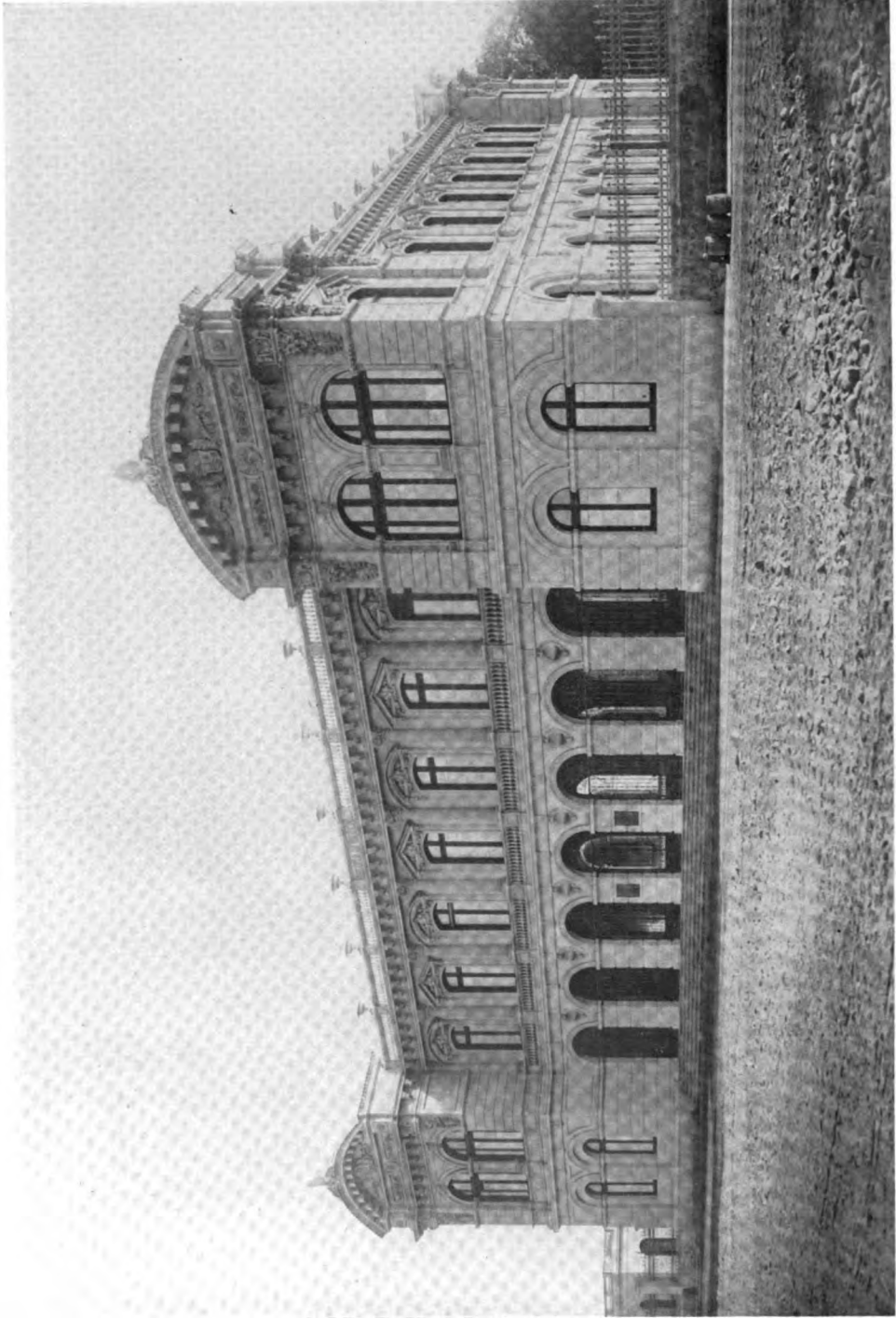


Lomaland Photo. & Engraving Dept.

THE POST OFFICE, LIMA

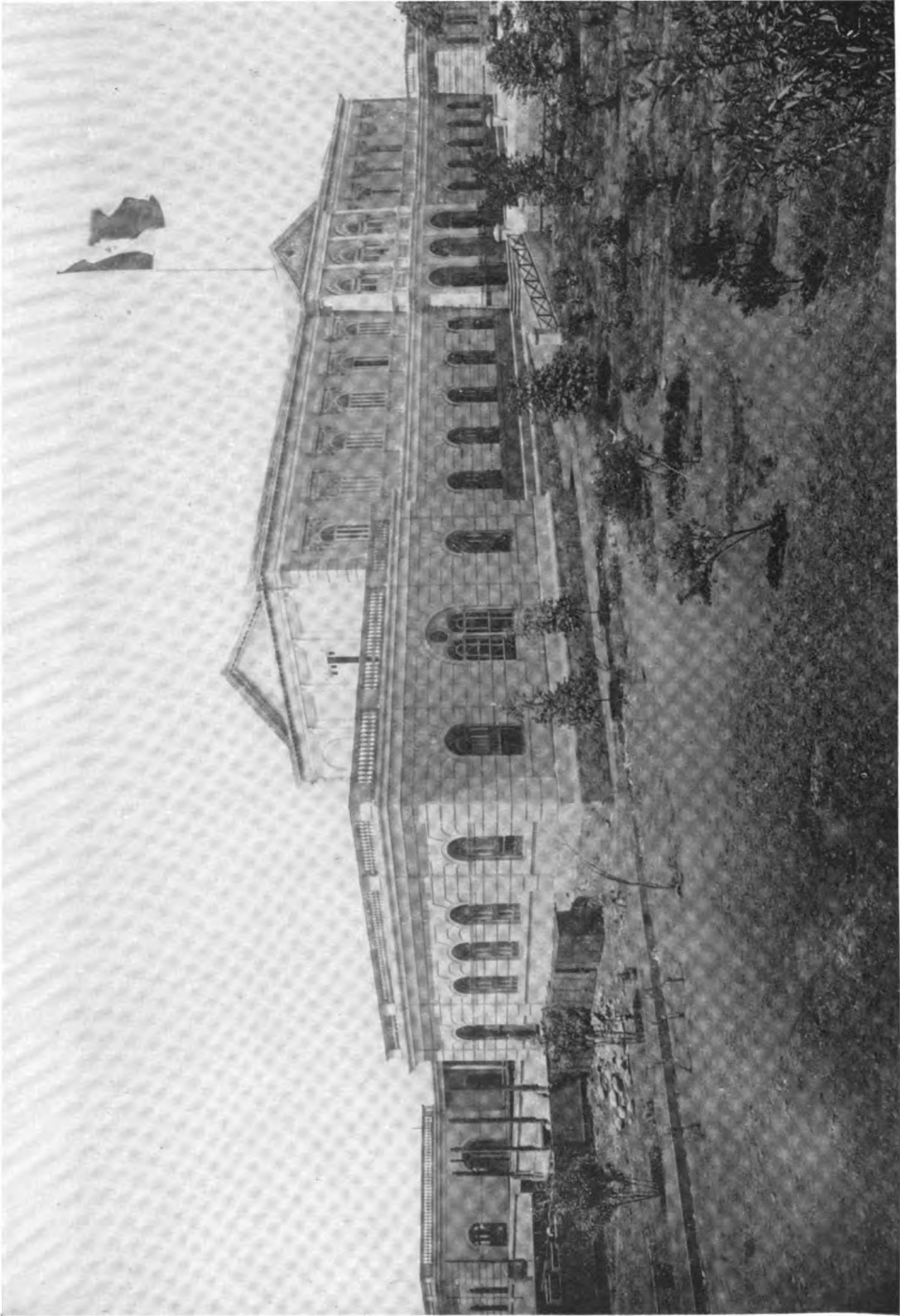


THE HOUSE OF TORRE TAGLE, LIMA



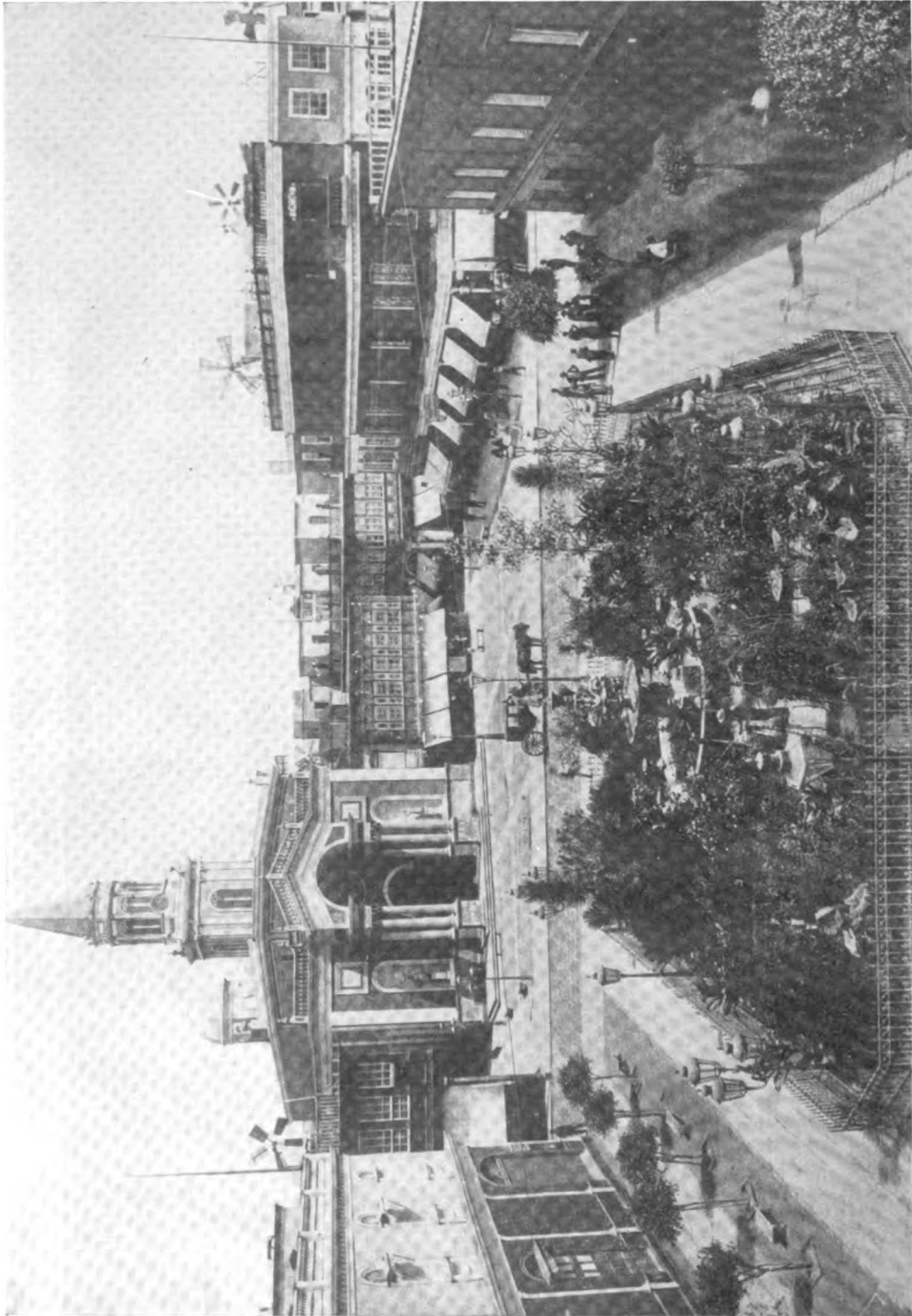
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SCHOOL OF MEDICINE, LIMA



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SCHOOL OF ARTS AND CRAFTS, LIMA



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THE PLAZA, CALLAO

Ancón is about an hour distant. A new railroad is now being built by the government to Chilón, a small fishing village on the coast towards the south, partly for strategical purposes and partly to develop the valleys in that direction. The Central Railroad is to be prolonged from Huancayo to Ayacucho, about 300 kilometers, and then to the ancient Inca capital, Cuzco, 400 kilometers farther. This will establish railroad communication between Lima and the whole southern portion of Peru, at present only reached by boat to Mollendo, and will also form an important link in the projected Pan-American Railroad. A wireless telegraphic system has recently been established between Lima and Iquitos, 630 miles away on the distant Amazon.

Lima is seen at its best in summer when it is flooded with sunshine, for in "winter" there is a good deal of cloudy weather and even some wet fog, though it rains so seldom that a child may live to middle age without seeing a real shower. As the city is only twelve degrees from the equator, and lies at a low level, the summer season is hot, though cooled to a certain extent by the sea-breezes from the Pacific. It is a clean and elegant city with handsome streets of modern stores and fine residences. There are thirty-five plazas in the city, and street-cars run everywhere. Many of the public buildings are magnificent examples of late Renaissance architecture, more picturesque and ornate than pure in design perhaps. At almost every step the visitor may imagine himself in Andalucía. The early writers likened the city to Seville, but today it is as the capital of a progressive republic more active than its dreamy prototype in Spain. The old style of house has only one, or at most, two stories, the lower of adobe, the upper of cane and plaster, but the modern buildings are often of three or four stories and are made of brick or concrete, sometimes reinforced with iron. The frequency of earthquakes does not encourage the building of very high structures. The adobe houses are skilfully plastered and painted, and present a picturesque appearance, and owing to the dryness of the climate these flimsy buildings last a long time. If they were in the wetter parts of Peru they would be reduced to complete ruin by one tropical rainstorm. Many of the older houses, such as the ancient mansion of the family of Torre Tagle, are enriched with far-projecting balconies, closed in so as to form a half-open chamber of carved and perforated timber, a very picturesque Moorish feature. Very characteristic too are the large tenement houses, each surrounding a patio, where every doorway gives entrance to a separate family.

The cathedral was founded by Pizarro in 1536, but the present building is not the original, which was destroyed by the earthquake of 1746. On account of the earthquakes the towers are built of wood covered with plaster and, owing to pieces of the casing having fallen off in places there is an air of decay about the exterior. It contains some fine woodcarving in the choir, and among its treasures is a painting by Murillo, *La Verónica*. A singular relic is a skeleton, said to be that of Pizarro, which is exposed to view in a glass-windowed sarcophagus. The Cathedral stands on the Plaza Mayor, the heart of the original Lima founded by Pizarro in 1535 and mapped out by him on a scale far exceeding the necessities of his sixty-nine followers who were prepared to make it their home, but designed with foresight in view of the coming greatness of the Empire City of the New World. Thirty-six houses were built and lots divided, one of which pieces of ground is still in the possession of the descendants of the original owner. The Government Palace, the City Hall, and the principal social clubs are also in this plaza. In the former a block of marble marks the spot where Pizarro was assassinated. Close by is the old Inquisition building with its terrible memories of "man's inhumanity to man" in the name of the compassionate Jesus. In the high-domed and paneled room in which the "Holy Office" formerly sat, the Senate now holds its sessions, and the laws of the republic are signed on the same table from which the warrants for the *auto-da-fé* were issued. The former torture-chamber is now a cloak-room. The Inquisition was introduced into Peru in 1570, and abolished in 1813. After the declaration of Independence the Plaza of the Inquisition was called the Plaza of Bolívar, from the statue of the Liberator which stands in the center — a significant change of name.

At the head of the Peruvian system of education stands the fine old University of San Marcos, founded in 1551, nearly a hundred years before Harvard University received its charter, and before there was a single house in New York. Elementary education is well provided for, and there are many excellent modern technical schools supported by the government. English and other foreign languages are spoken by most of the educated classes. H. W. van Dyke, a very well-informed traveler and close observer, writes of the Limeños:

Too much cannot be said of the charm of Lima's culture and refinement. . . . The Limeños have fallen heirs to the courtly grace and *savoir faire* that made the Knights of Alcántara famous among the first gentlemen in Europe four centuries

ago. From the Lima home of today the visitor will take away with him recollections of hospitality, kindness, and old-world dignity, lightened by a pronounced keenness of wit. They have the reputation of being generous and hospitable, if inclined to extravagance, and of forming warm and lasting friendships. Ardent imaginations and brilliant intellects lend a charm to conversation with the men, only less than that which the world-famed beauty, intelligence, and kindly courtesy of the women lend to theirs.

A magnificent street, the Paseo Colón, one hundred and fifty feet wide, runs through the fashionable residential district, and connects the Plazas Bolognesi and Exposición. It is shaded with trees and beautifully laid out with flower gardens, containing pillars, monuments and fountains. It is here that the "*gente decente*" walk and drive, and the social eminence of Peru is here seen at its best. A fine series of boulevards runs in an almost uninterrupted line around the city from the river and back. They were built on the site of the old walls, torn down in 1870. The Exposition Building, on the Plaza of that name, contains the National Museum, long directed by Dr. Max Uhle, an eminent archaeologist. It houses a magnificent collection of prehistoric Incaic, and Colonial Peruvian specimens, and some paintings of great interest, including Montero's *Death of Atahualpa*, and many portraits of the Spanish Viceroy.

The Biblioteca Nacional was created by a decree of General San Martín in 1821, and now has over 50,000 volumes and many valuable manuscripts. Its nucleus was the old library of the Jesuits, who were suppressed in 1767, and it has passed through many vicissitudes. Thousands of books were carried off by the Chileans in 1881, when Lima was occupied by their conquering army; but the venerable librarian, Don Ricardo Palma, has recovered nearly 9000 of them.

The capture of Lima by the Chileans was the greatest calamity in its history. Though it escaped the disastrous fate of Miraflores and Chorillos, it suffered greatly during the two years and nine months of the occupation, at the close of which the invaders carried off three thousand wagons filled with plunder. But the natural buoyancy and energy of the Peruvians in the years of peace that have succeeded the war, have wiped out most of the evidences of past troubles, and though there is still a good deal of poverty, the country is well on the way to great prosperity. The finest monument in Lima is that to Colonel Bolognesi, who fought with the greatest heroism to the death in the defense of Arica, and whose memory is cherished with passionate enthusiasm along with that of Admiral Grau, who was blown to the

winds in his battleship, the *Huascar*, after many unforgettable deeds. There are also handsome monuments to Colón, Bolívar, San Martín, and others.

Lima has a large cosmopolitan element; its inhabitants include many foreigners from Europe and North America, and there is a considerable Chinese colony. Most of these are engaged in commerce, and with the opening of the Panama Canal, the increase in business is certain to be immense.

It is impossible to close this brief account of the beautiful and interesting city of Lima without mentioning two features that are not in harmony with the great strides it has made in recent years. These are the official recognition of the lottery system which encourages the spirit of gambling, and the existence of the bullfight, which is now abolished in several of the other progressive Latin American Republics.

A SPECIAL OCCASION: by Percy Leonard



WHAT strenuous efforts are called forth on the occasion of a visit from some eminent stranger to a city! Each citizen feels called upon to do his best to disguise the unsightly, to remove the offensive, and to enhance the beauty of the more presentable aspects of the neighborhood, so that the most agreeable effect shall be produced. At the departure of the city's guest the strain relaxes and the life of the community proceeds very much on the old lines. Nuisances are endured until they become intolerable, and are then abolished. Good order and cleanliness are again enforced with only moderate zeal and a persistence not too pressing.

In the same way a sudden, urgent crisis in an individual's life in almost every case provokes a prompt and vigorous response. It seems as though a man reacts to pressing circumstance by a law almost automatic and mechanical. The challenge of the pain and suffering rouses our latent fortitude. Impelling need for instant action awakes the sleeping will, and common men illuminated by a momentary flash of intuition, achieve a notable success at one swift master-stroke. For one brief instant they have lived the life of gods. The crisis passed, they lapse again into the heavy stupor of the body. The bright illumination of the Higher Mind suffers eclipse behind the dull, laborious reasoning of the brain. The inspired hero of the moment sinks to the level of the multitude, and becomes again one of the "common herd."

It may of course be urged that while special efforts are proper for special occasions, the ordinary moment calls for no more than a moderate degree of exertion. But is there an "ordinary moment"? — a single instant that is not fraught with tremendous possibilities for good or ill? Is not each fleeting moment unique, and special of its kind? There is a service to be done for humanity at this precise moment, which was impossible yesterday, which will be impossible tomorrow. Endless future moments will confront us, yet each of these will no more than suffice for the appropriate duty of that moment. Lost opportunities never recur.

But we need not imagine that those moments are idly squandered which are not occupied in some work of evident practical utility. Bodily activity is not necessarily constructive work, for a man may be employed in laying bricks and yet be all the while engaged in tearing down the social fabric by his envious thoughts. Another man, absorbed in leisured contemplation of the rising sun, may be vitally active in welding humanity together by the warmth and vigor of his morning meditation.

Each moment not only provides an opportunity for thinking right thoughts, but affords an exercise for strengthening the will by repelling thoughts of an opposite tendency. The present fleeting moment is a pivotal crisis and we may truly say that our entire future will be influenced for good or evil according to the use we make of it. The whole of Futurity is actually controlled by each common moment as it flashes into and out of our view like a lightning stroke. Is it not therefore "a special occasion," demanding our most careful judgment, our most determined effort.

Constant vigilance and a continually sustained endeavor must appear to many as an intolerable strain; and yet they are quite compatible with cheerfulness and mental calm. Painful strain and anxious effort are two of the main factors which go to make up the hell of the man who varies long spells of careless living with occasional bursts of reform.

Those dull, sad fragments of our days we spend in waiting for a car; those barren intervals between our duties; the unavoidable waste spaces of our time may be made to yield a golden harvest. We may actively combat depression and resentment. We may stir up the dying embers of the fire of aspiration and thus radiate a spiritual force for the uplifting of every one in our company. And it is felt by them.

THE AUSTRALIAN "BLACKFELLOW": by Carolus



THE native tribes of Australia are generally considered to be at the bottom of the scale of humanity, and to stand with the Veddahs of Ceylon, the Andaman Islanders, and the primitive people of the Amazon region, and probably to be inferior in mental development to many of the "stone-age" inhabitants of Europe in prehistoric ages. Yet they have every right to be considered men. *The Encyclopaedia Britannica* says:

An examination of the details of savage life shows not only that there is an immeasurable distance between the rudest man and the highest lower animal, but also that the least cultured savages have themselves advanced far beyond the lowest intellectual and moral state at which human tribes can be conceived as capable of existing, when placed under favorable circumstances of warm climate, abundant food, and security from destructive influences. The Australian black-fellow, or the forest Indian of Brazil, who may be taken as examples of the lowest modern savage, had, before contact with whites, attained to rudimentary stages in many characteristic functions of civilized life. His language . . . is the same in essential principles as the most cultivated dialect, only less exact and copious. His weapons, tools, and other appliances . . . are the evident external analogues of what still remain in use among Europeans. His structures, such as the hut, fence, stockade, earthwork, etc., may be poor and clumsy, but they are of the same nature as ours.

In the simple arts of cooking, clothing, hunting, plaiting, personal ornamentation, the savage differs in degree not in kind from civilized man. The domestic affections, the care of the young and the aged, the principles of mutual defense, the authority of the elders, the respect for traditional customs and religious observances, are more or less marked in every savage tribe that is not falling to pieces or quite disorganized by contact with the evils of civilization. It is well known that in many African tribes the standard of sexual morality is very high, higher than in countries where "white slavery" is rampant.

The reason why certain races of men such as the Australian aborigines have not progressed from their savage condition, although they have had ages and ages in which the biological working of the "Survival of the Fittest" and of "Natural Selection" have had every chance to raise them to civilized conditions, is not possible to be understood without the aid of Theosophy. Even the contact with civilized white people, instead of bringing about a rapid evolution in such races, has acted in the opposite way. In some, the Tasmanians for instance, it has resulted in complete extinction, not by simple extermination, but through the loss of fertility, an effect which puzzled Darwin, who

found no explanation. Many of the simple inhabitants of the South Pacific Islands are diminishing in numbers at the present day without any apparent explanation. They seem to have lost interest in living, so to speak. The Australian natives are now supposed to reckon about 180,000, but this number is liable to considerable latitude of error. They are certainly far fewer in numbers than at the time of their discovery, and are being driven back into more and more limited areas.

What has Theosophy to say upon the question? Simply that the principle of Reincarnation — the reappearance of the individual ego many times upon earth at periodic intervals — clears away the difficulty. The Egos who are utilizing the environment and bodies of savage tribes are those who have not had the experience which creates the necessity for civilized conditions. Nature works very slowly, though very surely, and there are all degrees of advancement in the evolution of human souls, each of which needs certain conditions for progress, without which the soul would be incomplete. Some have to remain in the more elementary classes for a longer time than others, and some have started much later on their evolutionary career in human form.

But although the individual Egos living in savage conditions may generally be considered to be comparatively youthful ones, it does not follow that the primitive *races*, i. e., the physical bodily stocks, are newly evolved, or are even on the upward grade. Many, nay most, of the simpler races are degenerated descendants of higher cultural stocks whose Egos have passed on to still more advanced conditions; for races, sub-races, and nations, have their periods of infancy, growth, and old age. Of those races which are rapidly disappearing and for which there are no suitable egos, H. P. Blavatsky says:

The tide-wave of incarnating egos has rolled past them to harvest experience in more developed and less senile stocks, and their extinction is hence a Karmic necessity.

Though many of the lowest races of men are relics of stocks which were once much higher in civilization, certain of the Australian natives are not, according to *The Secret Doctrine*, though their origin is traceable to an immense antiquity. They come directly from one of the lowest sub-races of the Third Root Race which occupied the lost continent of Lemuria, now mainly submerged beneath the waters of the Pacific and Indian Oceans. Australia is one of the oldest lands now above water, and parts of it belong to the continent which broke

up before the appearance of Atlantis. It will produce no new types except by the help of foreign races, artificial breeding, etc. It is an acknowledged scientific fact that "there has been less change in Australia than elsewhere in the types of the flora and fauna, which are to a large extent Oolitic." In Australia everything reminds one of a previous and richer age. The fossil kangaroos, for instance, are gigantic in comparison with those of today.

Ethnologists are inclined to believe that the fact that human remains are not found in the Australian deposits that contain the fossil bones of the dingo or Australian dog, the only domestic animal of the savages, is good proof that the Blackfellows migrated into the country from Malaya or beyond at some not very remote geological period, but according to Theosophical records, this only applies to a portion of the native races. While some of them probably have descended from Malayan or Papuan ancestors, and are, therefore, of mixed Atlantean and Lemurian origin, a considerable proportion are direct representatives of the most degraded Lemurian sub-race, and are, consequently, of great interest in a historical sense. They belong to a race which had perverted the pure and spiritual "magic" or science of wisdom and life, of which they had a certain share, and so their physical descendants were burdened with a karma which prevented much development, and only provided bodily vehicles suitable for unprogressed egos. The Aryan races and their like, trace their descent from the more spiritual "Sons of Wisdom" in Lemuria; and yet, as H. P. Blavatsky points out, though many savages have reasoning powers very little above those of the animals, and are "the latest arrivals among the Monads who were *not ready*" to incarnate in earlier periods and have to "hurry up," they are more fortunate in some respects than the greatest geniuses of civilized nations, because they had no karma to work out when they were first born as complete man. *The Secret Doctrine* contains some very significant and novel information upon this subject, which, though familiar in its outlines to the Eastern philosophers, is not understood in the West.

Though infantile in their intellectual development, the Australian natives are thoroughly human, as can readily be seen by the cubic measurement of their brains (accepting this as one standard), 99.35 inches, as compared with that of the gorilla, 30.51 inches. They have no pottery, neither do they use bows and arrows, but they possess that extraordinary instrument, the boomerang, which requires great skill

to make and to use. The boomerang is found in a few other parts of the world, but the ability to make it return to the feet of the thrower is confined to Australians.

It is an error to think they have no kind of religion. Modern research has proved that no tribe on earth is so low as to have no sense of religion. The Australian native religion is very simple, of course, and crude, and possesses a mythology relating largely to corporeal, not distinctly spiritual beings. Their gods do not appear to be the spirits of the dead but to be a sort of magnified magicians. Yet they believe in the spiritual existence of the dead; and in their use of divination to find out the cause of a death, they will try to raise the spirit of the dead person to give the required information. They also believe in Reincarnation, and women who do not desire children pretend to be old and unattractive so that the hovering spirit that desires incarnation will pass her by!

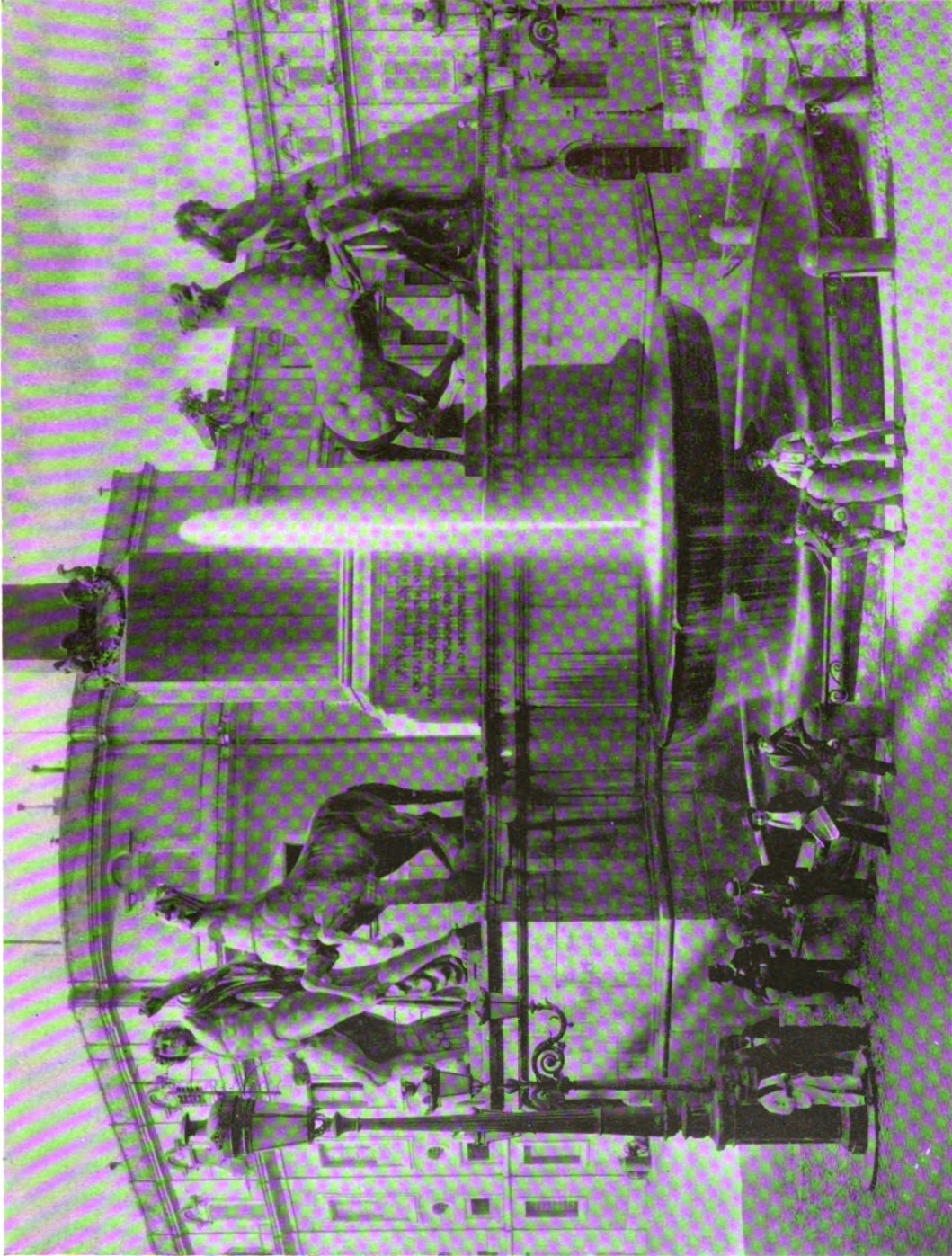
The ceremonies in the initiation of native boys into full tribal membership are very elaborate and strongly suggest the fact that these primitive savages were once members of a more complex state of society. The following quotations, which give some interesting information about the ceremonies, are from an article by Mr. A. R. Brown, M. A., F. R. A. I., of Cambridge University, England, a high authority upon the subject, in *The Customs of the World* (Hutchinson and Co., London).

Among the ceremonies and customs of the Australian aborigines some of the most important are those relating to the period between childhood and manhood or womanhood. The customs are more elaborate in the case of boys than in that of girls. From a fairly early age a boy has to submit to a whole series of customs . . . until at the end of all he can claim to be regarded as a full-grown and fully initiated member of the tribe, and is entitled to take part in the secret religious ceremonies from which all women and uninitiated men are rigorously excluded, and to have a voice in the camp council. . . . Over a great part of eastern Australia there is considerable resemblance in the different tribes with regard to the ceremonies by which youths are initiated into the secret customs of the tribe. . . . The plan of the "Bora" (the name for the ceremonies in some of the tribes of New South Wales now generally adopted for convenience by scientists) ground in its most usual form consists of three parts. The first is a large circular space, carefully cleared and smoothed, and surrounded with a low embankment of earth. The second is a pathway, often of considerable length, leading away from the large circle into the bush. The third is a smaller cleared circle surrounded by a low embankment, at the farther end of the pathway. Women are allowed to visit the larger circle, but no woman or uninitiated person may see the pathway or the

smaller circle, under penalty of death. Along each side of the pathway various drawings are made on the ground; these are either raised mounds of earth, or outline drawings made with a tomahawk. They mostly represent different kinds of animals, such as kangaroos, emus, snakes, and so on, but sometimes geometrical patterns are made. . . . At some point along the path or at the smaller circle there is often a mound of earth shaped into the resemblance of a human being, which represents a mythical being whose name in some tribes is Baiame, and whom we may speak of as the "god" or "demon" of the Bora ceremonies. . . . The first part of the ceremony takes place in the large Bora ring, and in this the old women take a part. From the rest of the proceedings the women are excluded. The boys are taken to the smaller circle. The drawings on the ground and on the trees are shown to them and explained by the older men, who act as their guardians throughout the ceremonies. The men perform magical tricks and pantomimes, which the boys are told to watch, and these are then explained. The boys then see for the first time in their lives a bull-roarer. This is a piece of wood of a pointed oval shape, to one end of which is attached a string. When the instrument is swung round it makes a humming noise. . . . In some of the tribes an important part of the ceremony consists in knocking out one of the front teeth of each boy. In some tribes the boys have to undergo a sort of ordeal by fire. . . . During all these events the boys are watched most carefully, to see if they are behaving properly. If any of them disobeys the orders of his guardians he is killed.

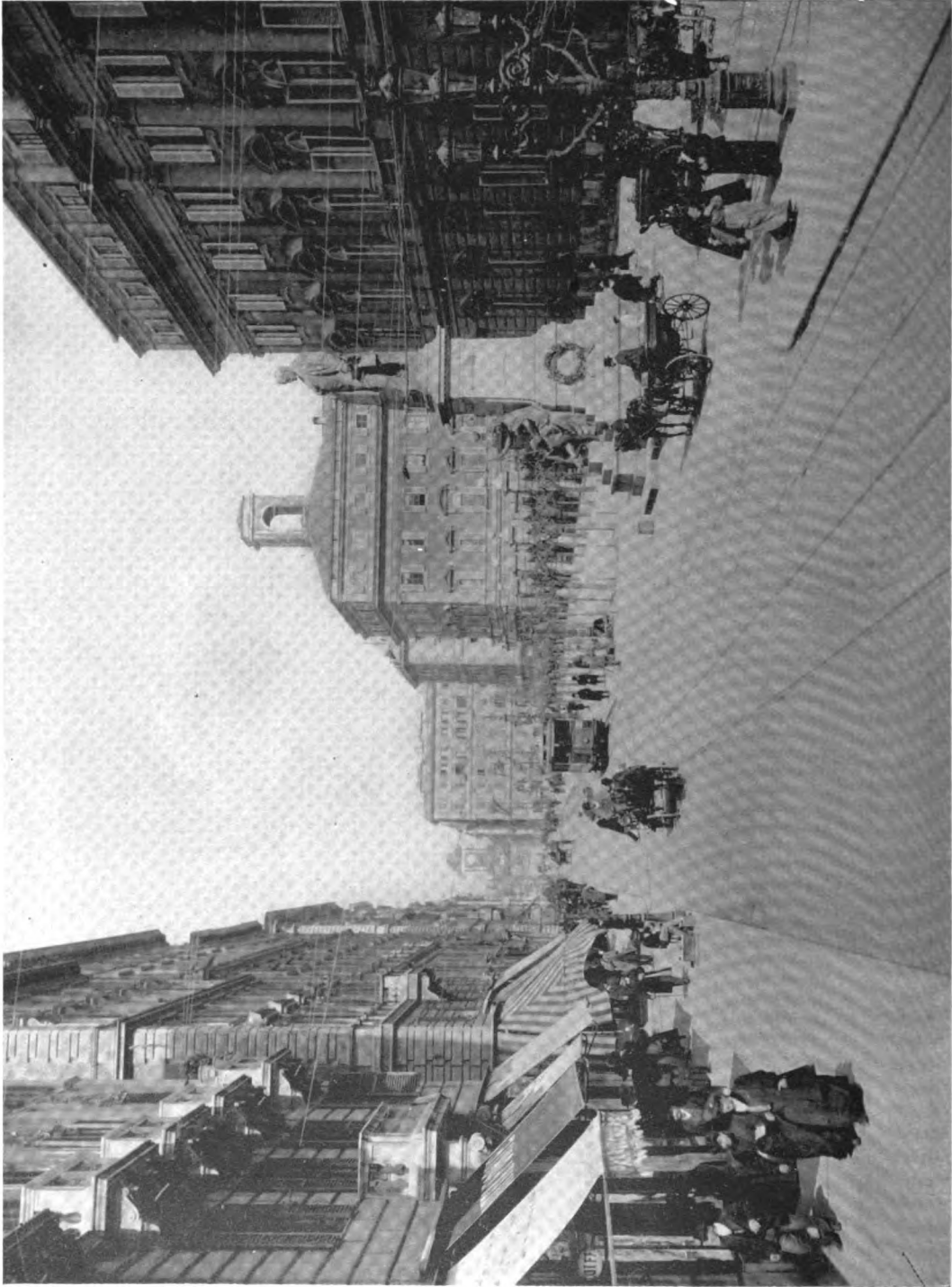
THE HIGHER PATRIOTISM

THEOSOPHY, the bearer of celestial light, seeks no less than to express itself and to be expressed through man; to bring on earth the beautiful life of the soul; to clear away the nightmares of disease, and establish the life of law, order, and harmony. This must ever be a distant dream, so long as nations stand arrayed against each other and forget their common bond. The picture is not only full of horror but absurd, and though familiarity with it may have obscured its incongruity, yet the bright light of truth will reveal it. Imagine the notes of the musical scale refusing to work together, asserting their interests were separate! Imagine the members of a family secretly attempting to absorb for themselves whatever of value enters the household; yet the same policy is applauded in that member of the human family termed a nation. It is even confused with the sentiment of patriotism, and paraded as a virtue. But a larger conception of life shows that whatever arguments may be used to sustain it, it is belittling and a drag upon national growth. In thus seeking its own interests, it loses them, by cutting itself off from its natural channels of help. — *Gertrude W. van Pelt*, B. SC., M. D.



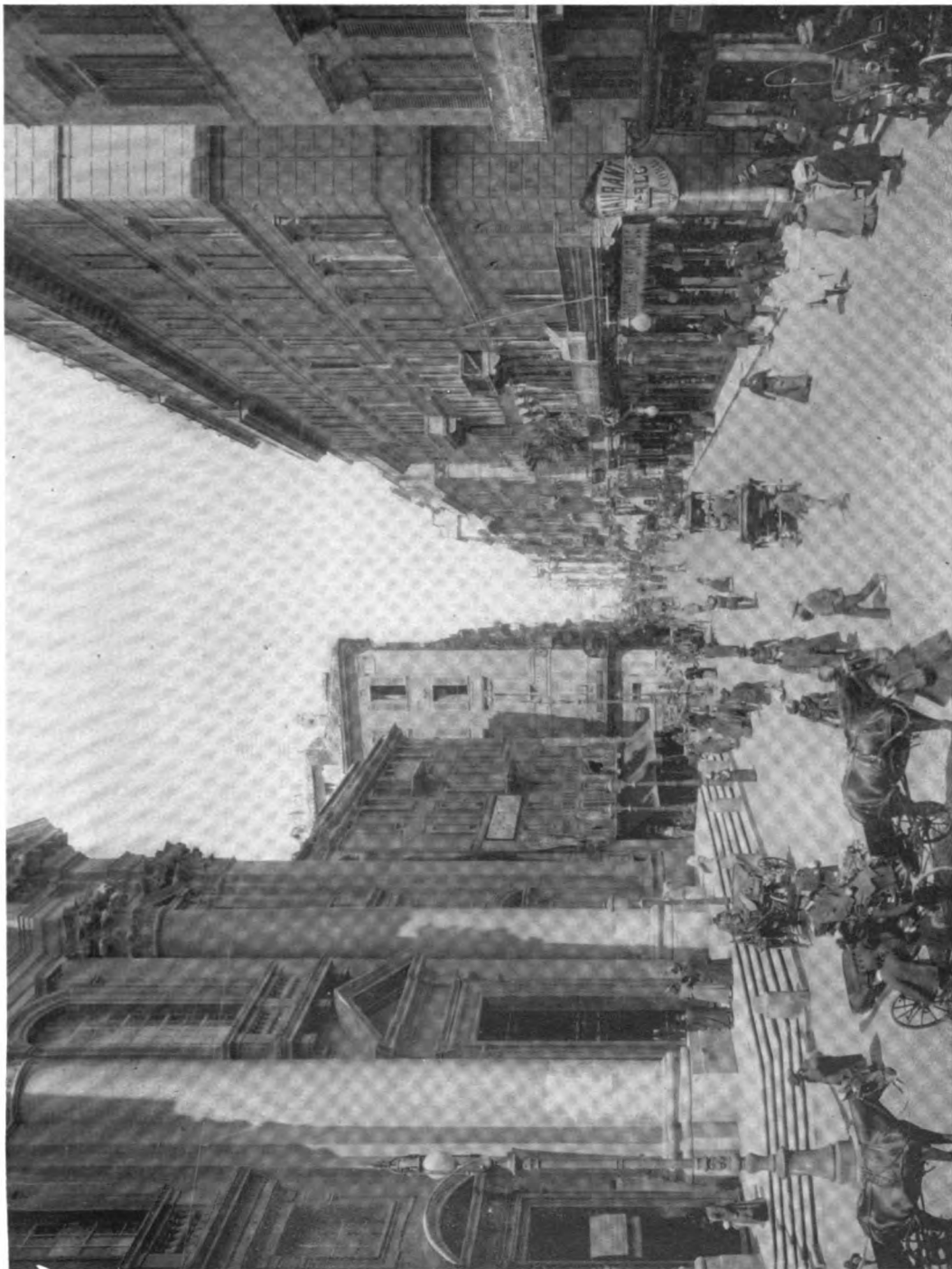
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THE COLOSSAL STATUES OF MONTE CAVALLO, ROME, ITALY



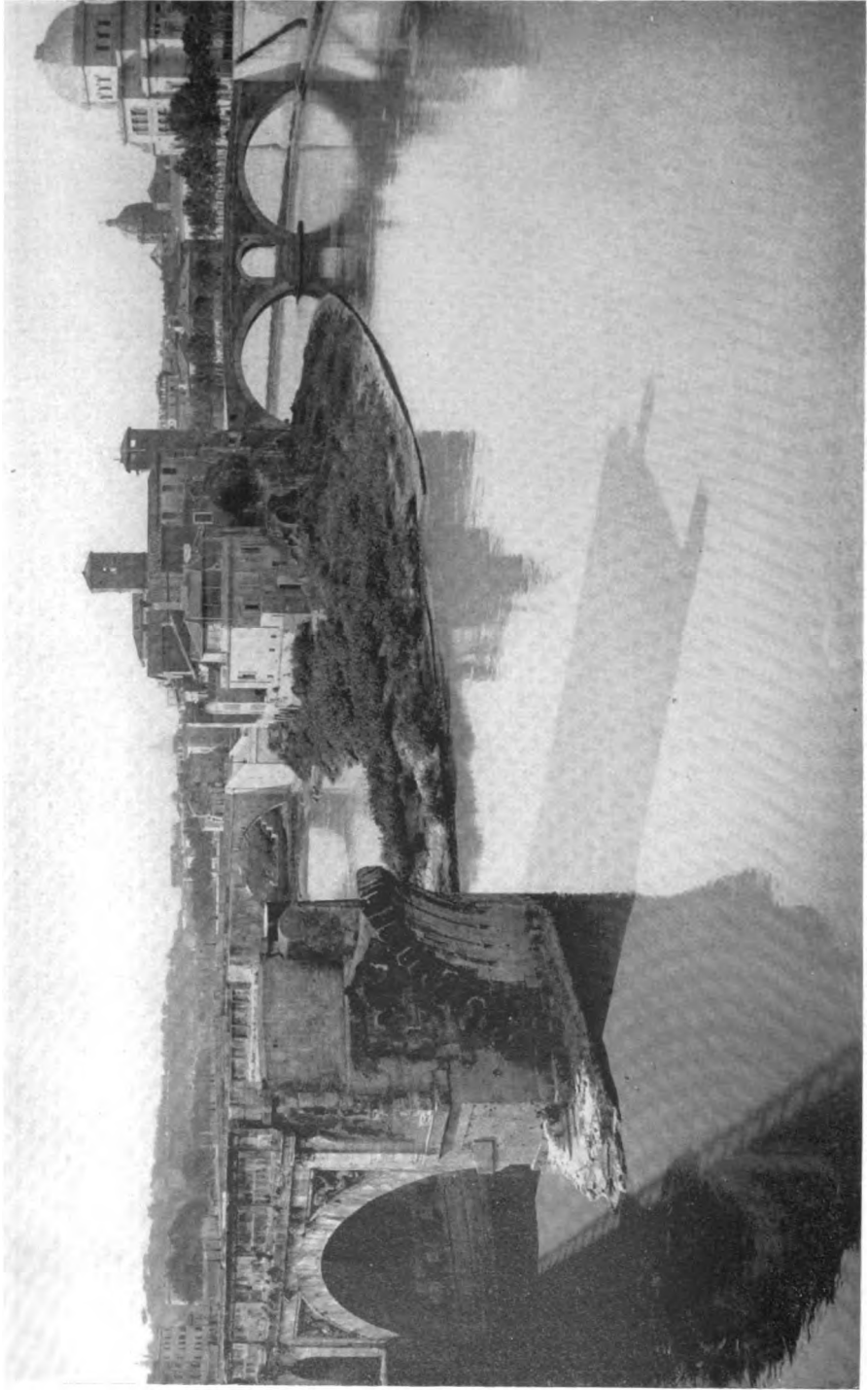
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VIA XX SETTEMBRE, AND THE MONUMENT TO QUINTINO SELLA, ROME



Lomaland Photo. & Engraving Dept.

VIA DEL CORSO, NOW CALLED CORSO UMBERTO I, ROME



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A VIEW OF THE TIBERINE ISLAND, AND A PART OF THE "BROKEN BRIDGE," ROME

THE PRESIDENTIAL ADDRESS AT THE BRITISH ASSOCIATION: by T. Henry



ONE could scarcely find a better illustration of the extent to which Theosophy has influenced the general mental atmosphere than the presidential address at the recent annual meeting of the British Association for the Advancement of Science. Nor can there be any doubt as to the relation of cause and effect in this matter; at least, not for a student of Theosophy who has closely followed the history of the Theosophical movement for upwards of a quarter of a century, who has followed the developments in contemporary thought during the same period, and who is familiar with the writings of Helena Petrovna Blavatsky. Consequently this review must begin with a tribute to the great Theosophical teacher, to whom the present age is heir, and whom generations yet to come will acknowledge to have been a pioneer.

The influence of Theosophic thought on the president of the British Association is apparent; as is also its influence upon his world-wide audience, whose progressive mental attitude rendered such an address acceptable. One could easily take *The Secret Doctrine* and from its pages select parallel quotations to nearly all of those which have aroused most attention in the President's address. In a word, we can say and prove that the criticisms and strictures passed on materialism by H. P. Blavatsky, the acknowledgments which she made to science, the predictions she made as to its future course, and many of the hints she gave — have all been reproduced on a public and officially accredited platform. The main body now stands where the advance guard fought and struggled a quarter of a century ago.

The president occupied a serviceable position midway between conservatism and liberalism; and his appeal was consequently far more forceful than would have been the case had he been either more conservative or more liberal. He also combines in a notable degree the qualities of progressiveness and sureness and thus commands the confidence of his audience as a safe guide. Yet, great as is the pleasure with which a Theosophist sees truths proclaimed, he cannot be expected to feel quite so much enthusiasm as do those to whom the said truths are less familiar; for he cannot forget that H. P. Blavatsky, and others with her, fought strenuously for these truths against a very different public atmosphere than that which greeted the president. But it is always thus. Some people are pioneers who blast out the way in

which others follow; and the pioneer, though unrecognized, need not complain, so long as his motive was impersonal.

The address has been well described as a protest against dogmatism. Hence we may expect to find in the address itself ample justification for what we may have to say about it. The speaker also pleaded for a due conservatism; in which again we quite agree with him. Who can deny to H. P. Blavatsky, the great vindicator of the experience of the ages, a due regard for conservatism? The President himself says, referring to one part of his remarks:

This is not an appeal to the mob as against the philosopher; it is an appeal to the experience of untold ages as against the studies of a generation.

This might have come straight out of *The Secret Doctrine*. But anybody who speaks common-sense is likely, at the time of doing so, to parallel *The Secret Doctrine*.

The title of the address was "Continuity," a word whose meaning is sufficiently vague and multifarious to defeat any attempt to catch its exact meaning apart from the context. But it is more than sufficiently explained in the address. Its opposite is discontinuity, for which another word is atomism. In physics this antithesis is between atomic theories and theories of continuity. We see that matter is continuous; we analyse matter into atoms separated by spaces; we fill up the spaces with ether; then perhaps we make the ether in its turn atomic, and have to invent another ether to fill up the spaces in that; and so *ad infinitum*. Thus we vary between atomism and continuity. The lecturer applies this idea to a large number of cases, and it evidently underlies the whole domain of our intellectual speculations and is a fundamental problem. For example, he wonders whether *time* is atomic. And this last gives us another opportunity of vindicating the ages (of which the president will doubtless be glad, since he is himself such a champion of the "experience of untold ages"). In short, a very ancient scientific treatise, one on astronomy, written when the world is supposed to have been young, and giving the revolutionary periods of all the planets, and other of their elements, with unrivalled accuracy, begins as follows:

Time is the destroyer of the worlds; another Time has for its nature to bring to pass. This latter, according as it is gross or minute, is called by two names, real and unreal. That which begins with respirations is called real; that which begins with atoms is called unreal. — *Sūrya-Siddhanta*

So this ancient writer recognized two kinds of time, one of them atomic. Another hint for modern science. Judging from what this address contains about the uncertainty and variability of supposed physical constants, modern science in its onward sweep must be coming round to an orbital point near to where these ancient thinkers revolved. One begins to speculate whether, after all, there may not be some truth in the notion that most of these difficulties have occurred to man before, and perhaps been settled. It does not take a very lively imagination to suppose that the ancients could have been as brainy as we are, and even brainier; and if our intellect is only *one* of our wits, as the president seems to hint, perhaps these ancients had the others!

Professor Schuster was quoted to the effect that:

In many cases the student was led to believe that the main facts of nature were all known, that the chances of any great discovery being made by experiment were vanishingly small.

And this is the text for remarks on what we may call the uncertainty of certitude. The universe was a neat box packed quite full of machinery, all in perfect order. Yet there has been found plenty of room for more. Anything looks full provided you overlook the gaps. And the president gives a list of the new things added by this latest century. And doubtless there is still plenty of room. But how often have we had occasion to make such remarks as this from the text of H. P. Blavatsky's writings!

The possibility of there being a scientific dogmatism as galling as the old theological dogmatism, is also a theme, and this again is one of H. P. Blavatsky's most insistent points. But he rightly calls attention to the danger of going to the opposite extreme, throwing off all shackles, abandoning all land-marks, and plunging into intellectual libertinism. This is a tendency which, in the domain of what are called moral philosophies, affords consolation for those who feel themselves crowded or persecuted by the facts of life, or who for some reason or other require an elastic philosophy which will accommodate itself to occasions. But whether in morals or in physics, such an attitude is the result of ignorance—mental sloth. And there are of course those who after reading a dish-up of this presidential address will think themselves warranted in saying that modern science has gone into the waste-basket. The president rightly drubs such people.

Science has cautiously put forward an exploring foot; but it has not taken the other off *terra firma*. We quite agree with the lecturer that it is accurate scientific *knowledge* that is the true inspirer of an open-minded attitude. Undue conservatism is the protective armor of imperfect knowledge.

Something is said in the address about the function of the intellect; whether it is a faculty whose function is the ascertaining of truth; and it is mentioned that there is one kind of scepticism which doubts whether we possess any faculty at all for apprehending truth. There can be no doubt that we use the intellect largely for purposes to which it is unsuited, and that we do so in default of some better-suited faculty which is dormant or latent in us. It would seem that the function of the intellect (one should rather say, of that which we *call* the intellect) is to arrange ideas and adapt them to physical needs. In short, it is an organizing function, not an intuitive function. And, in fact, whence come the bright ideas which play the principal part in discovery and invention? If this be so, then the mere circumstance that the intellect cannot arrive at a solution and doubts many things which are obviously true — this circumstance ought not to worry us so much. In this connexion may be mentioned the definitions given by the speaker, of the function and scope of science, in which again he most ably and faithfully represents the advanced mental attitude which the work of H. P. Blavatsky and the influence of Theosophy have given to the world. He recognizes that science is divided into departments, and that each department purposely limits its horizon in order to get a more concentrated view. And he shows that while such a narrowing of the field of view is legitimate for that purpose, it must not be allowed to interfere with liberty or to give rise to denials and dogmatism. He puts forward a strong plea for the recognition of certain elements as essential to life — such things as beauty, honor, sentiments, etc. In all of which it is scarcely necessary here to follow him, since the theme is so well-worn and has been so often treated in Theosophical writings.

A good deal is said about the “theory of relativity,” and the growing suspicion that everything is in a state of flux instead of being fixed and rigid. And it is also shown that very often the things which have changed, becoming plastic and variable where formerly they were fixed and rigid, are merely formulas or equations. We now say that *mass* is not constant but varies with the velocity; yet it would seem that the

question whether it is fixed or variable is not so much a question of fact as a question of taste; and the late mathematician Poincaré is quoted to similar effect. In short, we have been measuring the universe with rules and scales which were divided into equal divisions; and now we are trying to find some better way of representing it, or defining it to our imagination, than by measurement.

The ether comes in for a good deal of consideration in this connexion. It has not so far been found possible to stand sufficiently aloof from the ether to be able to scrutinize and measure it. It is too omnipresent. It gets into both pans of the balance, so to say. We "can't see the wood for the trees." The ether is in our eyes, in our teeth, in our hair, in everything. It is something like time and space. We cannot measure time and space, but only the objects which they contain. To measure time and space, we would have to stand outside of them — and then where (and when) would we be! But the ether is a little more tangible than time and space. It has certain (more or less) physical properties. It can transmit undulations which can be measured and otherwise experimented upon. The lecturer said it was material but not matter. Then there is the puzzling fact which the Michelson-Morley experiment brought out. The circumstance that we are traveling through the ether does not seem to produce any effect on the transmission of light. In other words, the experimental evidence goes to show that we are not moving with relation to the ether. It is this dilemma which has set so many scientific minds thinking and has given rise to theories of what might be called "transcendental" physics, such as the theory of "relativity." The idea that two planets can both sweep through the ether, now approaching each other, now receding, and yet do not move with respect to the ether, is certainly startling. One is almost reminded of passages in the *Bhagavad-Gîtâ*, like this:

All things exist in me, but I do not exist in them. Nor are all things in me; behold this my divine mystery: myself causing things to exist and supporting them all but dwelling not in them.

We do not mean to suggest, by this quotation, that the ether is the divine speaker (Krishna). Far from it; yet is not the supreme reflected in what is below, and may not even the lowest ether be one of the vestures of Deity?

We shall find a great deal about ether in *The Secret Doctrine*,

enough to make us suspect that these problems have occupied the attention of minds in those "untold ages" of which the president speaks. There are many grades of ether, and the ether which science is after is the one most proximate to the physical. It certainly shows properties which link it with the physical world and which yet are not those of the physical world. It is of course absurd to try to define it or measure it in physical terms; by doing so we should defeat our own purpose in postulating it. Ether bears a relation to physical matter somewhat like the relation which water bears to wetness. Water is the only thing in the world which cannot be wet; for it is wetness. Might we not then be justified in saying: "Ether cannot be material; for it is matter"? Is not ether, in short, the very root of physical matter, physical matter in its unitary state, physical matter with none of the physical qualities developed?

Another passage we have marked, as being a restatement of *The Secret Doctrine*, is this:

There are not new laws for living matter, and old laws for non-living, the laws are the same.

Students of H. P. Blavatsky's works are sufficiently familiar with this statement, which she insisted on so strongly in face of the then opposition. Speaking of life, the lecturer went on to deal with the influence of mind or consciousness and used the apt illustration that "no astronomer can measure the orbit of the common house-fly." Life introduces an incalculable element into the calculations. *The Secret Doctrine*, of course, has this for its main theme when dealing with science. It is encouraging to find the idea growing so orthodox, especially after the presidential address of 1912.

As to the limitations and proper sphere of science, again, the lecturer was in accord with H. P. Blavatsky and with common-sense. Specialists may properly limit their sphere (always remembering, however, to discount possible errors due to so doing); but science itself knows no limitations. With the remainder of the lecture we do not propose here to deal at length. It has been much quoted and commented on. It had more of the character of a lay sermon and so appealed strongly to the public, which is more concerned about the problems of life than about the family affairs of pollywogs. We might say that academic science has fortunately come to recognize the demand of the public for a wider and higher interpretation of science.

The remarks about immortality and the possibility (!) of disembodied intelligence, aroused wide interest. Here was Science publicly endorsing the public faith in such matters. "Yes — well, yes — it is quite possible we are immortal." And the public was glad; for it is not clever enough to argue and dreads adverse decisions.

The worst of such a position as that of the President is that (if we may use an expressive vulgarism) he may have "bitten off more than he can chew." In other words, once you start making admissions, where are you going to stop? And what about the logical consequences of your admissions? For it is to logic that you have appealed; and logic will not stop just where you may want it to. Theosophists maintain that admissions such as were made at this meeting conduct logically up to other teachings, to be found in *The Secret Doctrine*, but perhaps a little too much for Science just at present. What about Rebirth, for instance? Or what about the law of Karma?

The whole matter, so far as Theosophists are concerned, sums itself up in this: that all who sincerely seek for truth are bound to vindicate Theosophy, for Theosophy is simply the truth, and is self-consistent. This of course does not imply arrogance on the part of humble students of Theosophy; it only means that Theosophy is a great ocean of truth, which is accessible to all in proportion as they are successful in devotion to truth. But any Theosophist, however ignorant, can compare the writings of H. P. Blavatsky, published in 1888, with the address of the President of the British Association, delivered in 1913; and can see that the one is a prophecy, the other a fulfilment.

PEACEFUL AMMUNITION: by D. J.

THE latest improvement in warfare is the narcotic bullet, which contains a small dose of morphia, carried in small holes on the steel surface of the bullet. The person or animal wounded simply goes to sleep, and if seriously wounded is nevertheless insensible to pain before reaching the hospital.

This idea will doubtless be expanded in the near future. The first improvement will probably be in the direction of minimizing the wound, until finally there will be no wounding. The missile will surround its victim with a concentrated chloroform aroma, when he will lie down and sleep. At stated intervals — say every fifteen minutes — hos-

ilities will cease, to enable opposing generals to keep tally of the sleeping. After a day's engagement — all who have wakened having been sent to the rear — the general who finds his percentage of sleepers the lesser, will be adjudged to have won the battle. This will, among other things, lead to immense economies in the army hospital department. Some practical difficulties present themselves, but they are not insuperable. In order to avoid a wound, steel would be dispensed with. The shell would be possibly compressed chalk, with its internal hollow filled with liquid mercury, in order to impart a certain necessary weight to the projectile, which would be fired from guns using compressed air. The advantage of the chalk is obvious, as it would greatly facilitate the rapid count of all who are, or should be, asleep after being hit. In the case of maritime warfare the chalk-marks would be a great convenience, and no cessation of hostilities would be needed until an ordinary working day of eight hours had elapsed. The admiral scoring the greatest percentage of hits would of course have won the day's battle. Percentages would be needful, because it is unlikely that there would be time to arrange for the opposing fleets or armies having equivalent numerical strength. Similarly, the details of aerial warfare could be readily adjusted. The tabulated results of a week's hostilities would then be sent to the Hague for adjudication. Business would thus remain uninterrupted, and a slight adjustment of financial and other details would end every war harmoniously and easily.

THE MYSTERY OF GLASS: by a Student

LET us consider for a moment what civilization would be without glass. Would life in cold climates be endurable without transparent windows? Or again, if you wish to get some idea of domestic lighting in the ancient world before the invention of glass lamp-chimneys, the following experiment is recommended. Take a teapot full of oil, and inserting a wick into the spout, set it alight. As you watch the smoky, flaring and unsteady flame, a feeling of compassion for your ancestors will mingle with a lively gratitude to the inventor of the modern glass chimney. Astronomy without glass for the lenses of telescopes would be in a very rudimentary stage, and our knowledge of cell-life and the structure of plants and animals could never have been obtained without the microscope. A chemical laboratory without glass tubes and bottles is almost unthinkable, and the

aquarium of the naturalist with no transparent walls would be of little interest or value.

And now for the mystery. Glass is made by melting together silicate of sodium and silicate of calcium, two white powders easily soluble in water, and yet when combined by heat, they fuse and form an entirely new material which will not dissolve in water, is very hard, and yet one of the most perfectly elastic substances known.

Glass allows free passage to light, and is capable of being tinted with an almost infinite variety of colors with hardly any diminution of transparency. A window glowing with all the colors of the rainbow will defy long centuries of weather, and yet it owes its origin to two white powders and some few metallic salts which a single heavy rain would carry underground. Are these curious and valuable properties the result of blind chance, or are there benevolent designers, who, foreseeing human needs, invented and impressed these laws (or habits) on the nascent atoms at some early epoch of the evolution of the world?

✽

Do THOU thy breast prepare,
And the mysterious mirror he set there
To temper his reflected image in
Clear of distortion, doubleness and sin,
And in thy conscience understanding this:
The double only seems — the One is.

Thy self to self-annihilation give,
That this false two in that true one may live.
For this I say, if looking in thy heart
Thou for self whole mistake thy shadow part,
That shadow part indeed into the Sun
Shall melt, but senseless of its union.
But in that mirror if with purgèd eyes
Thy shadow thou for shadow recognize,
Then shalt thou back into thy center fall
A conscious ray of that Eternal All.

(From *The Bird Parliament*)

THE ART OF WRITING GOOD ENGLISH:

by a Teacher



ONE of the most important accomplishments of a good general education is the ability to write good English. Much teaching is done on this subject, but the results are not satisfactory.

The art of literary composition is the art of expressing our thoughts in language. Between thoughts and words there is action and reaction: vagueness of thought leads to vagueness of expression, and vagueness of expression leads to vagueness of thought.

Many of the wild theories and fads of today are largely due to illogical thinking favored and concealed by faulty writing. One can dissect a flowery piece of such writing and unmask the fallacies by merely analysing the sentences.

Elementary textbooks on composition teach simple rules which are nevertheless habitually violated by the writers of much-used books on history and other subjects. These books can be used profitably, however as a quarry for examples of faulty style to be set as exercises for students of composition.

The writing of books is an art which has to be learned like other arts; but some people seem to think otherwise. They think that all they need is a knowledge of their subject; and the reader is left to discover their mistake. The writer of a book knows what he intends to say, and for this reason his sentences seem clear to him. But the reader, not having this foreknowledge, has to pick the meaning out of the words; and often the words mean other things besides what they were meant to mean.

This is not the place to give rules for composition, so our remarks on this point must be brief. The several claims of clearness, force, brevity, beauty, and other qualities, have to be adjusted; the precise use of words is insisted on; the various kinds of sentence, the position of clauses, and many other details, have to be considered. But most of the writing of today ignores these rules and is consequently obscure, ambiguous, ungainly, and often meaningless. Yet it is not difficult to learn to write well.

It may be argued that in this rapid age there is not time to write well. This is the sort of argument which the teacher is wont to hear from his bad pupils, and it is an excuse that will not hold water. One might as well say that in this rapid age there is no time to walk straight.

It takes less time to do a thing well, whether it is writing, walking, or what not — provided you know how ; hence it is better to know how. If good writing were second nature, it would be as easy as careless writing and much better in other respects.

The fact is that careless composition is part of a general slipshod condition that prevails and that manifests itself in careless speaking and many other careless actions.

It may be that the reason why it is so much easier to teach good composition in the Râja Yoga schools, than it seems to be in other places, is that an atmosphere of discipline and general efficiency prevails in the Râja Yoga schools.

Good writing is desirable from a utilitarian point of view, but also from an aesthetic point of view. The love of producing good work is a powerful incentive; we should not rest satisfied with a slovenly production.

Home-Life and School-Life from a Theosophical Standpoint

[A paper read by Miss Kate Hanson, a young student of the Râja Yoga Academy, Point Loma, California, at Bechstein Hall, London, England, on the evening of September 3, 1913. A public meeting was then and there held by the Theosophical Leader and the party of students — older and younger — from Point Loma, who had attended the International Theosophical Peace Congress convoked by the Theosophical Leader to convene at Visingsô, Sweden, June 22-29, 1913.]



IN presenting my subject tonight, I must ask you to remember that a young student can do but little justice to such subject in the short time allowed; yet I shall try to express some of the ideals that have grown up with me from my childhood, through thirteen happy years spent at Point Loma. These ideals one naturally looks up to, for the great family at Point Loma, where all try to make their lives bear out their teachings, constantly seeks to make the ideal life the life of the world. Never, without conscientious endeavor to live rightly, to follow the glorious examples of our great teachers, can a Râja Yoga student make its principles of any value. And a book of revelations is opened to him by the lives of those who are leading the true Theosophic life — yes, the true Theosophic life, for in Theosophy, as in everything else, there are the true and the counterfeit, and the one only brings real happiness.

From personal contact with the Leader who originated this great system, I have learned to love it, and have realized how Theosophy becomes a living power in the lives of those who teach it from the knowledge they have gained from

putting it into practice. Katherine Tingley says often that only by being what we declare ourselves to be are our professions of any value. For the Râja Yoga students, who are just beginning to look out on life understandingly, and who attempt to look beneath the surface, Theosophy, in the depth and scope of its great teachings, leaves no important question of the day untouched, and the vital problem of home- and school-life is one that is most beneficially illuminated by the Theosophical interpretation of life. Rightly does Theosophy make the home the basis of national life, and this at once shows the necessity of making that basis firm and enduring, for no superstructure, however dazzling and imposing, especially that of national life, can resist the inroads that human life is subject to, unless reared on a foundation of lasting strength.

In studying history, and seeking to investigate the causes that have led to the downfall of nations, it may often appear that some outside force has tainted and corrupted the virility and freshness of an entire country; but as we understand Theosophy, it would be impregnable to such deleterious influences unless a degrading current had already been at work within, impairing its moral fiber, and thus rendering a country susceptible to outside evil of a nature similar to its own.

The only way to purify the nations so that one cannot injure another morally, and to render each immune to the other's failings, is to purify it at its well-springs, at the very source of its life, in the homes, as is done in Rajâ Yoga, and this suggests what part the home plays in the drama of human existence. Why should the home have such power to mold and fashion the lives of the future citizens? Because it shapes the characters of the little ones during their tenderest years, when the mind is most receptive, and can easiest be impressed with examples and precepts of right or wrong.

Humanity at large largely ignores the sacredness and the responsibilities of married life. How many ever think seriously to themselves such thoughts as these: What right, what qualifications, have I to start a home? Am I able to teach my children wisely? Can I assure them an atmosphere of uprightness and happiness? Do I dare bring another soul into this world of sorrows, and perhaps add to its Karmic burdens by my ignorance of my own nature, and the laws that govern life? Can I say with confidence that I can even give that soul a fitting vehicle to work in, instead of a body weakened by hereditary failings at the outset?

Suppose all young men and women would consider a while like this, would they not pause before taking upon themselves responsibilities of whose nature they know nothing? Would there not be nobler marriages? Certainly we should have more true homes, and less suffering would be our lot, and the homeless and neglected children would decrease, and sickness and insanity, and crime and social evils would disappear, because they would have no food on which to prolong their ghastly existence.

It needs little thought to see that if right principles and ideals prevailed in all homes, if mothers and fathers knew the true relations between themselves and their children, they would have in their hands the power to start the little ones along the path to self-mastery. More harm, probably, is done to children in their early years, by faulty examples in the home-life, than can be overcome

in twice as long a time under right training. The earlier an influence is brought to bear on a child's character, the greater its effect and power. Whether these conditions exist through ignorance, or carelessness, or indifference, they are a serious offense against the Higher Law, and the failure to meet these sacred obligations must result in sorrow and affliction.

Whence come the inebriates and the criminals, the insane and the immoral, who haunt our cities and make them blots upon the earth? Is it not from undisciplined homes, and from conditions so deplorable that we shudder to think of them? And what of the atmosphere, the psychology of these things, that surround the lives of the children and filter into their minds and natures with the very air they breathe. For when children are not taught to control their small desires, to master their own thoughts and acts, how can they ever resist the temptations of the world, or evoke an opposing power that thwarts them, without succumbing to the all-powerful rush of desire from within?

On the other hand, a home of the type that Theosophy recognizes as a real home, is a veritable heaven on earth. For indeed, "There is no heaven or hell except that which man makes in himself," and for himself. The true home is a benediction to all who come within its influence. It protects and guards the beauty of the children's lives, and eradicates the faults that, undisturbed, would overshadow the good. Not only that, but a real home answers one of the most unsettled questions of our times — Woman's place. An ideal home gives a woman her noblest and most dignified position, and enables her to play her natural part in life as nothing else can, for there alone is she in place, and as Theosophy says, "Let woman take her rightful place, and man will come into his." Nothing but discord and misery result when even one individual is out of place; and when a large body of the human family is all out of tune, and cannot find peace and joy in the opportunities and duties belonging to its sphere, such a clash of jarring elements results, that the race is lifted off its feet, as it were, and all balance is destroyed.

Some nations have met their downfall because, among other causes, woman was degraded, and the nations of today could easily lose their way if the women are again out of place through their own ignorance and rashness. But the pendulum must swing both ways before equilibrium is attained.

The real home is a temple, with an altar-fire of truth and sincerity which it is a mother's glorious right to protect and keep burning. Let women make their homes their worlds, and bless them with all the inspiration, all the knowledge, all the culture they can garner. By fulfilling their duties, and making their position one of refinement, they purify their own natures, and work in consonance with the laws of life, and thus their evolution proceeds in harmony with the Universal Plan, and unknown sources of light and knowledge are revealed and developed within their own hearts.

The world has learned that the broadest ideas of education are not too broad for a woman's mind and heart. Why? Theosophy teaches that the same divine life is incarnated in each one and that the changing physical garment through which the soul gains experience life after life, has little or nothing to do with

limiting or expanding the essential possibilities of the real Self within. That depends upon the use we make of each life as we live it and what virtues or unconquered faults remain with us. The possibilities of a Divine Soul are not shut in because it is enshrined in a woman's form, but are rather on a different plane.

So Râja Yoga gives all the advantages possible to the young women at Point Loma of what is called the higher education for women, as well as the most thorough training in practical everyday housekeeping and domestic experience, for its aim is to produce a balanced character and an all-round education.

But Râja Yoga gives them something vastly better than that. It does not stop at equipping them merely to meet the material side of life. Being based on character, as it is, it ensures the spiritual and mental development of the children as nothing else that the world has ever known. The teachers have made Theosophy a power in their lives, and this gives them an insight into human nature that enables them to point out to those in their charge, for whom they labor day and night, faults that others may never know exist. For Râja Yoga goes deeper than the surface, and the very thought-life of the pupil must be clean and pure if the mind is to be alert and bright, able to receive and hear the guiding voice of the soul.

If all the schools and colleges made character-development part of their work, the general status of the youth today would be vastly different. But as it is, these latter only too often waste the most precious years of the sowing time of life and the ground either lies fallow, or worse than wild-oats are sown. Parents need to consider with care to what influence they are exposing their children in allowing them to go to schools where they do not know what conditions they may meet. And the teacher's duties are far greater than teaching the lessons out of the text-book.

Not only this, but harmony and co-operation, similarity of ideals — how often does it exist between parents and teachers? One cannot do her part if the other does not assist by ever keeping before the children's minds, ideals and aspirations that tend to upbuild the Soul-life. Because the teachers must be trained, must also *live* Theosophy before they can take the position of guardian in a Râja Yoga School, the Râja Yoga system cannot be taught by theory or book. It is a system that fits each child and each circumstance. It grows with the days and expands to meet the growing needs, mental and moral, of those who seek its light. The perfect love and confidence that the children have in their teachers does not exist elsewhere, because it does not have the basis on which to thrive.

Few can realize what a wonderful thing the Râja Yoga School is, or what it means to those who live there. It has given us our conceptions of family life through the love and protection our devoted guardians have given us. Nowhere else do the children learn so easily and under such pleasant circumstances, for by keeping the mind clean it more readily grasps what is presented to it, and makes its own way into the higher realms of thought and inspiration. To us it seems to foreshadow the Golden Age, and reminds us of times long past when the Gods walked on earth, and taught men wisdom. That Age is returning. A School with the Wisdom-Religion of the Ages has been founded. Theosophy

has given us glimpses of what a spiritually illuminated home is. The day is coming when each will be the other, and one will be both. The Gods have promised this to the Children of Earth, and have sent their Messengers to work these marvels. For, Theosophy says, *The Gods do not forget.*

Theosophy and Modern Problems

[Translation of the address given by Dr. Arnaldo Cervesato at the International Theosophical Peace Congress, Visingsö, Lake Vettern, Sweden, June 22-29, 1913.]

Ladies and Gentlemen:

I have the honor and pleasure of bringing to you, Madame Tingley, as well as to all the members of this Congress, accredited from every country, a cordial greeting of welcome from Theosophists of Italy.

They hope that from this Congress — which does not take place by chance in the heart of Sweden, (the nation which marches in the vanguard in the matter of education and in the realization of the doctrine of arbitration between nations) — that from this Congress may come the lofty utterance which shall demonstrate once more to what a degree the ties which exist between Theosophy and the noblest causes of civilization have been strongly drawn.

It is only when it is dedicated to great ideas, by which man is truly ennobled and by which he recognizes his divine origin, that Theosophy can be in the sight of all, that which it is: a force, the greatest force of our time; and that is why we are grateful to our distinguished Leader, Katherine Tingley, for having placed it in direct contact with the principal problem of our age, that of Peace, in order to show the influence that it exerts towards a positive solution.

Only in this way can Theosophy, by withdrawing from dogmas and from superstitions (which can only make of it one of the "new little religions") as well as from all fanaticism and from every form of authority founded thereon, occupy the place which is due it in the spiritual history of humanity and point out the path of perfection and that of individual and social harmony. This might be defined as the "formation of the new man," and consequently, of a "new society."

The appeal that Theosophy, so understood, makes to the higher powers of man that these latter may bring a more distinct contribution to the great social questions (before now too often left at the mercy of forces, passions, and antagonisms of wholly inferior character) — such an appeal has this advantage over all others of the kind made before this time: it is purely scientific, being neither rhetoric nor mere sentimentality, but founded on the deepest knowledge that can be had (as we can avouch) of man and his physical and psychic construction; of the forces that are within him and which need only to be, so to speak, awakened, to manifest with amazing certitude.

These are forces which, developed, make real in each of us the rule of the

higher over the lower; and so it is that the development of these forces permits us to realize above all peace in ourselves and then peace among all; to recognize that they alone can guide us in our mutual relations as well as in our individual conduct. The result of such an education is, then, peace; the highest end towards which man and humanity may aspire; and the one who attains such results sees that clearly — as you, Madame Tingley, have so well expressed it.

And besides the moral viewpoint of the question, have we not the latest investigations in economy and sociology to show the unprofitable character of modern conquest? The modern conqueror can no longer make slaves of the inhabitants of an entire nation, but on the contrary, he must respect all individual rights.

An English writer, Norman Angell, has published a book on this subject which has been justly rated the most important book of the time. It is entitled *The Great Illusion*, and I am happy to say that I have had it translated and presented to the Italian public.

The "Great Illusion" is, to Norman Angell, the idea still prevalent among many people that military power is the principal source of a nation's prosperity. He shows in an irrefutable manner the fatuous character of such an idea, and that not only are some of the small nations, almost without military power, much more prosperous than some of the great states militarily very powerful; but also, that what he calls the "economic interdependence" between the different parts of the civilized world is so intimately formed that if, for example, England went to war with Argentina and for that reason the wheat harvest of Argentina should be lost, the British victor would experience perhaps more detriment from it than conquered Argentina, since he depends largely upon her for his bread.

Disregarding, then, the injury that the conqueror may bring upon himself by conquest, it is a fact that today, in the present stage of civilization, the subdued territory is not and cannot be a prize, but only an administrative zone: a success quite inadequate to counterbalance the inevitable sacrifices arising from any military expedition whatsoever. "All the fine theories about the advantage of conquest, of territorial expansion," writes Angell, "the boundless value which the modern statesman attributes to conquest — all this absurd competition with the object of mutual plundering of territory — will be disclosed to the minds of the future as grotesque illusions, really shown to be such by the simple fact that the subject of a great empire is in the same condition as one of a small state.

"A like verifying which presents no complex or incomprehensible side, will demonstrate obviously how a government of our day may be henceforth an administration simply, and how one tribe cannot derive any great benefit from annexing others, any more than London would derive profit from the annexation of Manchester. These truths will not require any special arguments to make them convincing to the youth of the future. It is true that many of the aids to such an advancement will be indirect. In the degree that our education becomes more rational in other spheres will it co-operate in their elucidation, and gradually the visible factors of our civilization will each render more manifest the unity and mutual dependence of the modern world, and the attempt to separate therefrom the 'interdependent activities' by means of superficial dividing lines will be ever

more unavailing. Every step forward in human co-operation is a step forward in civilization and aids in their enterprise those who work for international relations. Yet, I believe I should repeat once again, 'The evolution of the world does not happen of itself, but by the agency of men.'

That is why Theosophy, true Theosophy (which knows that its task is to measure itself with the greatest human problems in the name of *human solidarity*, which is the great scientific principle on which it is based) makes an appeal to men before all, and to the higher forces which are within them, for the perfect fulfilment of the union of humanity according to the law of supreme understanding of the universe; that is, of its supreme harmony.

This law was clearly perceived, will you allow me to say, by a great Italian, by Giuseppe Mazzini, who was a great religious mind, a Theosophist in the highest and deepest sense of the word. The characteristic of Mazzini was, as I think, that which is possible to the highest altruism: to be impressed by all things, a true universal love, worthy in all of St. Francis and of Shelley; that which my illustrious friend, Edouard Carpentier, truly calls the "cosmic consciousness," the consciousness which, in short, assimilates itself with the world; consequently the joy and sorrow of other men are its joy and sorrow. We need not be astonished then that the doctrine of G. Mazzini is a Theosophical doctrine, which is not yet very well known even to the Italians; still he who wishes to make a proof of it has an embarrassment of choice in the thousands of pages in his works.

The principle of "reincarnation" is certainly the foundation of his religious and philosophic faith; it is affirmed repeatedly in his writings. In one of his youthful works he had already written, "This life is for us only the childhood of another life"; and in another, "Our present existence is but an imperceptible part of Existence."

And in his reply to the encyclical letter of Pius IX he declared: "The earth is but a step among the numberless steps of the great staircase that we ascend, the seat of one of our existences; and it is given us in order that in it we may prepare for another.

"The necessity of self-purification from mistakes made and from temptations to evil which are the condition of our liberty, lives in us and will follow us everywhere and in all development to come of the life of the Self. We must fulfil our mission by its aid and with the means of the work that it gives us. Let us bless it as a point of possible purification. In the widening series of worlds, the column of steps on the path of the long pilgrimage of the Ego, the earth also has its place; the cradle, too, within the present confines, of the ideal; an incarnation in time and space of the eternal Word; a token of the great unity which embraces and harmonizes all creation, and an essential link in the chain which connects the universe with the throne of God."

In an article on the destiny of man, he added: "We are beings placed on the earth, not to undergo there expiation for a sin which is not ours, but perhaps to make atonement for mistakes committed at some stage of a former life, which at present we do not recollect, but which one day we shall remember."

I could, as I have said, continue to cite many such extracts.

The deep import of the old religions of India and of ancient Italy, as well as

the Pythagorean, interested him profoundly and powerfully, and it seems certain that at London, with the old Italian poet, Rossetti, the father of the painter, he came to be one of a private Italian society which recognized Dante as the spiritual father.

Therefore, it is not to be wondered at that by many people who are ignorant of the origin and teachings of Theosophy he is today (particularly in England, Poland, and the Indies) considered the founder of a new religion. In his "Credo," by which he wished to synthesize his faith, the harmony between these two principles is admirable: that of human evolution by rebirths, and that of human solidarity, which is the sign (for those who have understood and put it into practice) that such evolution has consciously and worthily commenced.

I will give an idea of this "Credo": "We believe that what opposes human progress, liberty, equality, solidarity, is evil; what favors their development is good. We believe that it is the duty of each and all to strive unceasingly in thought and deed against the evil while recognizing the good in and for others; we believe that no one can obtain salvation except in work for the salvation of his brothers; we believe that selfishness is the sign of evil, sacrifice that of virtue; we believe that it is the duty of each to work to keep it holy, seeking therein whatever possible of the law of Deity; and from this faith we shall draw our philosophy." From all this, his conclusion: "Among the ever-living tenets which are found more or less hidden at the bottom of every religion, that of human solidarity is found in the first rank; so, if the chain which guides all created things to God, today broken to our eyes, exists, there exists also, joined by a series of invisible links, this solidarity of the beings of the earth. The attainment of the divine ideal demands the efforts of all Humanity, the total of all the faculties given to it by God. Co-operate as intimately and as fully as you can. The only way to progress is co-operation. In co-operation the Christian principle of charity is spread and perfected. The co-operation of all for the common good is the spiritual motto of our era."

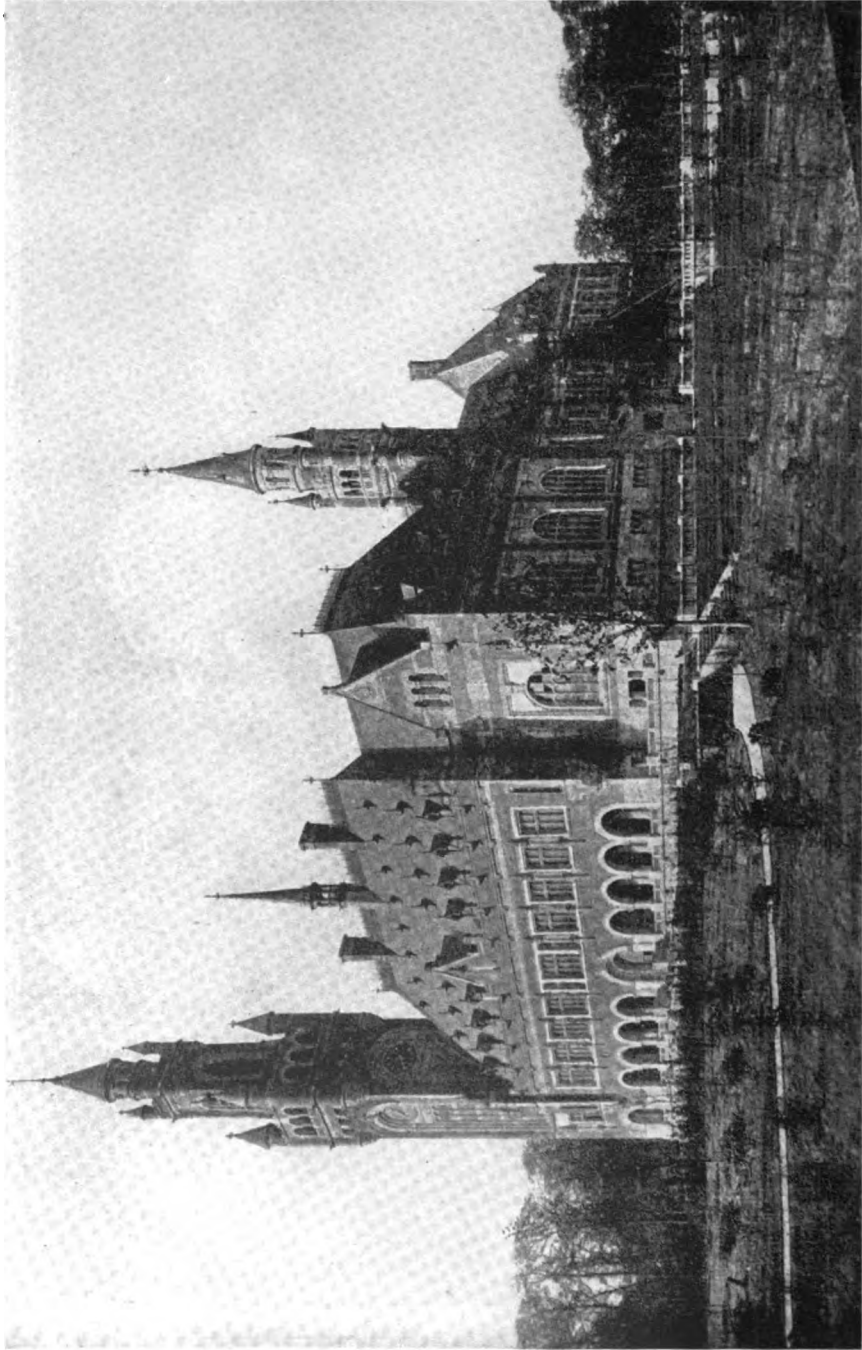
Humanity is the association of countries, the alliance of nations, the organization of peoples, free and equal, to march untrammelled with mutual aid, each learning from the toil of others, to the progressive unfolding of the Thought of God. The principle governing the common law will no longer be "the weakening of others, but the improvement of all by the deeds of all, the advancement of each in behalf of others."

Thus it is that the word of Giuseppe Mazzini (far from being only a political word or one of philosophic investigation, as some would have it believed) is above all a spiritual word. It can have a great influence on the Italian mind! and that is why Italy is found today facing Theosophy (true Theosophy) which imparts and spreads Brotherhood among all living beings, in a truly privileged position.



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ENTRANCE TO THE RIDDERZAAL, "THE KNIGHT'S HALL,"
IN WHICH WAS HELD THE 20TH UNIVERSAL PEACE CONGRESS
Rāja Yoga students leaving the hall after singing at the close of the first session of the
Congress. Behind them are delegates and members of the Congress.



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THE NEW PEACE PALACE AT THE HAGUE



Lomaland Photo. & Engraving Dept.

STUDENTS OF THE RÂJA YOGA COLLEGE IN THE GARDEN OF THE HOTEL DES PAYS-BAS,
ARNHEM, HOLLAND

(Photo. by E. v. d. Kerkhoff, Arnhem.)



Lomaland Photo. & Engraving Dept.

STUDENTS OF THE RĀJA YOGA COLLEGE, IN FRONT OF THE HOTEL DES PAYS-BAS
ARNHEM, HOLLAND

(Photo. by E. v. d. Kerkhoff, Arnhem.)



THE SCREEN OF TIME

MIRROR OF THE MOVEMENT

Return of the Theosophical Peace Delegates

September 23d has passed into history as a memorable date in the annals of the International Theosophical Headquarters at Point Loma. On the evening of that day our Leader, Katherine Tingley, with the delegates, and twenty five Râja Yoga Students who had accompanied her to the International Theosophical Peace Congress, convoked and personally directed by her at Visingsö, Sweden, once more set foot within the gates of our beautiful Lomaland. It was a joyous homecoming, both for the returning party and for all those who had remained at home. A triumphal arch had been erected in front of the main entrance to the Râja Yoga Academy, from which streamed the flags of all nations. The interior was beautifully decorated with palms and flags, and the whole building was brilliantly illuminated. As the automobiles containing the party entered the Grounds through the main gateway they were greeted by a fanfare of trumpets, immediately followed by strains from the Râja Yoga Military Band, which was stationed on the upper veranda above the entrance to the Academy. On entering the Rotunda between long files of the Junior boys and girls of the Râja Yoga Academy, the party was greeted with an outburst of applause, a veritable ovation from the throng of students and residents that filled the great hall. This was followed by the Râja Yoga Commencement Song in which all the Râja Yoga pupils joined. Then came an address of welcome by Mr. Clark Thurston, followed by greetings from two of the Râja Yoga Students particularly addressed on behalf of their schoolmates to the Râja Yoga Students who had accompanied the Leader. A most delightful feature of the homecoming was

that before the returning Râja Yoga Delegates entered the Academy Rotunda they sang one of the songs that so captivated their audiences in Europe.

This last visit of Madame Tingley and party to Europe has been a memorable one throughout. From the first day of their leaving Point Loma, May 6th, until their return September 23d, everywhere they went, crossing the continent, on the steamships, at the International Theosophical Peace Congress at Visingsö, in the cities visited in Sweden, as well as in Germany, Holland, England, and on the way home — everywhere the attention of the public has been drawn to Theosophy, Râja Yoga, and Katherine Tingley's work in general, as never before.

The International Theosophical Peace Congress held at Visingsö at the time of the Midsummer festival, is memorable not alone for the message of peace that was there sent out to all the world, or for the distinguished delegates that attended from many lands, or for the numerous greetings that came from many countries, societies, and people prominent in the world's work — memorable it was for each and all of these, but more because of the new note struck by Katherine Tingley in relating the problems of the world's peace to the daily home-life and the problem of education. For the first time in the history of the Peace Movement which is demanding attention in so many quarters, art, music, the drama, even the festivals of children, were all shown to have a bearing upon and to be important factors in the solution of this vital question. In other words, Madame Tingley struck a new keynote in calling attention by practical demonstration to the necessity of the cultivation of the arts of peace along new lines, far removed from self-seeking and ambitious desire for personal fame and aggrandizement, marring

both civic and natural life by the canker of selfishness which is the very root of all strife and the fosterer of all war.

A notable feature of the Visingsö Peace Congress was the magnificent art exhibit contributed to by the greatest artist in Sweden, and including not only paintings, but rare tapestries, antique rugs, etc. Foremost among the exhibitors was Professor Julius Kronberg, who donated his magnificent painting *Eros*, and the whole of the contents of his studio at Lilla Skuggan to Katherine Tingley for the Râja Yoga College at Visingsö, the cornerstone of which was laid by Madame Tingley with appropriate ceremonies on Midsummer Night. This collection contains in addition to a large number of most valuable paintings and sketches, many rare old tapestries, valuable sculptures, and other art treasures. Other noted exhibits at the Congress were by Hilleström, Sandberg, Wallander, Höckert, Malmström, and other masters of bygone times. There were portraits by Cederström, Carl Larsson, Stenberg, Tirén, Wilhelmson, Alf Wallander, Zorn, and others. Ernest Hosephson was represented by his richly and beautifully colored *Faun and Nymph*. Liljefors and Kreuger were represented by some of their best examples of animal painting, while in landscape such eminent names as those of Alfred Bergström, Anna Boberg, Fjaestad, Bengt, Hedberg, Kallstenius, Reinhold Norstedt, Skänberg, Charlotta Wahlström, and others, were to be found.

Among the musical features was the production of several original compositions by Mr. Rex Dunn, a Râja Yoga Student, and conductor of the Râja Yoga Orchestra. Special mention should be made of *The Peace Pipe*—the words being taken from Longfellow's *Hiawatha*—and *The Fore-runners*, containing songs of the nations, the words written by Mr. Kenneth Morris. Mr. Hubert Dunn, Director of the Râja Yoga Chorus, was highly complimented upon his splendid work.

In addition to the holding of the Peace Congress on the Island of Visingsö, Sweden, Madame Tingley with the Râja Yoga Students visited Stockholm, Jönköping, Gothenburg, Helsingborg, and other cities, where she lectured to crowded houses, the Râja Yoga Students rendering musical selections. Before leaving Sweden, an invitation was re-

ceived by Madame Tingley for herself and party to attend the Twentieth Universal Peace Congress at the Hague, and the Râja Yoga Students were invited to sing at the close of the first morning session. This they did, striking again a new note in the history of the Peace Movement, and being received with the greatest appreciation and most hearty applause. While in Holland, Madame Tingley lectured at Amsterdam and Arnhem, to audiences that overflowed the largest halls.

From Holland, Madame Tingley sent the Râja Yoga String Quartet to give a concert in Nürnberg, Germany. An address was also given by Mr. Montague Machell, one of the young students, on "Theosophy applied to the Problems of Everyday Life." Their music was received most enthusiastically. The Râja Yoga String Quartet is composed of Mr. Rex Dunn, the young composer and Director of the Râja Yoga Orchestra, (first violin), Mr. Charles Savage, (second violin), Mr. Hubert Dunn, Director of the Râja Yoga Chorus, (viola), and Mr. Montague Machell, ('cello). The foremost musical critic in Nürnberg, writing in the *Nürnberg Zeitung*, said of the Quartet that "their ensemble playing displayed intelligence and finish coupled with a delightful unity." "It is true," he continued, "that in Dvorak's quartet they did not quite equal the Bohemian Quartet as regards pregnancy of expression and temperament. Nevertheless, the thundering applause which the rendition received was justly merited." Such a criticism is of special interest in view of the reputation held by the Bohemian Quartet as the most famous in Europe. In fact the Râja Yoga String Quartet carried high honors all along the way, and not alone for their music, but also for their general Theosophical work.

From Holland turning their faces homeward, Madame Tingley and party made a brief visit to London, where the Râja Yoga students gave a concert in Bechstein Hall which, although anticipating the musical season by fully a month, and London being deserted by all who can get away to their country homes or abroad, drew a full and most appreciative audience. The Manager of the Concert Hall said, "I have never before seen such an attentive audience. Even with our best artists, and we have all the

great artists here, some in the audience are often restless; but tonight you held them in such a way that they were attentive and appreciative throughout. The whole evening was a very great success." The Quartet he said affected him very much, and was a splendid combination. As to *The Peace Pipe* he said it is a great work, and he hoped it would be heard in London again with a large chorus and full orchestra.

The journey across the Atlantic homeward was made on board the steamer *Celtic* of the White Star Line. With the exception of two days in New York, but one more stop was made, viz., at Boston, where Madame Tingley lectured in the Grand Hall of the magnificent Copley-Plaza Hotel, with a seating capacity of two thousand.

Throughout her tour admission to Madame Tingley's lectures was by invitation, for Madame Tingley will not lecture for money, or permit payment to be made, or charge admission to those who wish to hear the sacred teachings of Theosophy. It was a select and most appreciative audience, including many prominent club women. Many were present who traveled all the way from Maine, New Hampshire, New York, and even Philadelphia, to hear Madame Tingley, as this was the only time on her present trip that she intended to speak.

One of the happiest days for the Râja Yoga students, a veritable red-letter day in their lives, was that on which they accompanied Madame Tingley to her old home "The Laurels," at Newburyport. It was here that she had her dreams of what she would do to help to lift the sorrow of the world. It was here she first planned the beautiful white city that someday she would build in a land of gold, and which has found its realization in our beautiful Lomaland. Never to be forgotten was that visit of the Râja Yoga girls and boys to that lovely spot, hallowed by so many childhood memories. But the date had been set for the journey home, the train was due to start, and they could not linger among those happy scenes. On September 19th Madame Tingley and party left Boston on the private car "Biondello" traveling over the Boston and Albany Railroad to Chicago, and from there via the Santa Fe to San Diego, thence by a half hour's auto ride to Lomaland and home.

RECORDER

ADDRESS BY ARIE GOUD, ESQ., Director of the Universal Brotherhood and Theosophical Society in Holland, delivered on June 24th, 1913, at the International Theosophical Peace Congress, Visingsö, Lake Vettern, Sweden, June 22-29, 1913.

Greeting from Holland to the classic land of Sweden, to the International Theosophical Peace Congress, to Katherine Tingley its illustrious originator and Leader, and to the great, strong people of Sweden! Looking back through the histories of our countries — Sweden and Holland—I am proud to state that important links exist between our forefathers and the valiant peoples of the Northlands, the land of the Vikings and of the Frithiofs—the links to which our languages still bear witness.

Descended from a mightier past of which the giant mounds on the ancient hills are now the sole records, we see after a period of which no records exist, our country as the battlefield of a constant struggle between the Forces of Light and Darkness; and we descry a great procession of men who stood through the long ages for freedom, which, as we all know, represents the true principle of peace.

In the sixteenth century the Forces of Light were centered in our great National Hero, William the Silent, Prince of Orange, the Father of our Country. He it was who established our national unity, and through the force of his lifelong work and martyrdom we could wage the longest battle for spiritual liberty known in the annals of history. And since that time, though we have our share of dark spots in the records of our country, the Forces of Light never have left us; and they attracted to our country the brightest minds of the age—refugees, persecuted by the Church, who found shelter there, and contributed no little to the place in history which we held in the sixteenth and seventeenth centuries.

The same spiritual freedom for which William the Silent and his brothers and so many unknown heroes fought, is still active to this day, stirring the hearts of the best people of Holland. I wish I had time to read to you some of the thoughts appearing in the papers and in pamphlets, showing that the old fires are still burning and only wait to be rekindled into greater activity. And

this it is that I expect from the present Peace Congress; not of course for Holland alone, but for all countries; namely, that it shall give the spiritual touch for which the best minds and hearts of all countries are waiting. And I know the Congress has the power to do this.

When I recently read the report of the Inauguration of the Peace Congress in Lomaland, read the speeches of the Leader and of the students, and caught the spirit of that meeting, the feeling of responsibility, of high attainment, so strongly evinced by those who remained behind at the Headquarters, as well as by those who went forth into the world, I realized what a tremendous force is being liberated from Point Loma. This same force may in the future go forth from Visingsö. The Lost Mysteries of Antiquity, of which so much has been spoken and surmised, are absolutely manifest in the feeling, the atmosphere which surround the speeches I have referred to. And it is this indescribable feeling, which was also manifest in the beautiful Greek play *The Aroma of Athens*, which we witnessed last night, which we need in all countries to really establish lasting peace among the nations. It is for this that the nations are waiting, and for this that the best of them are crying.

Now most of you are aware that this was all brought about by the one we love to call our Leader. Undoubtedly she required the necessary material to work with; but had it not been for her, nothing would have been accomplished. And though those present may be as conscious of this fact as I am, I would we were able in Holland to be so mindful of the real situation, so strong in harmony with her, that we could impress the people, without causing any misunderstanding, with the great opportunity we have now in having this Leader with us—an opportunity such as never has existed since written history, and one which may never come again.

I feel that for our country this is the real important point. As I do not stand alone in being conscious of great awakening in our country for the better, I hope the Light of Visingsö may rekindle the spiritual fires in my native land, as well as in all other lands.

ADDRESS BY PROFESSOR DANIEL DE LANGE, Founder-Director of the Amsterdam (Holland) Conservatory of Music, delivered at the International Theosophical Peace Congress, Visingsö, Lake Vettern, Sweden, June 22-29, 1913.

When for the first time one meets the lofty teachings of Theosophy, one finds one's self in a new world of thought and endeavor. The revelations of these teachings seem at first to be of the same nature as the metaphysical subjects of which the religions speak; but, when the heart begins to move, when the mind is illuminated, when the soul is uplifted, when the Higher Self awakens, then the question of man's nature is answered. In everything the grand Soul-Life is recognized, the great Unknown becomes the great Known.

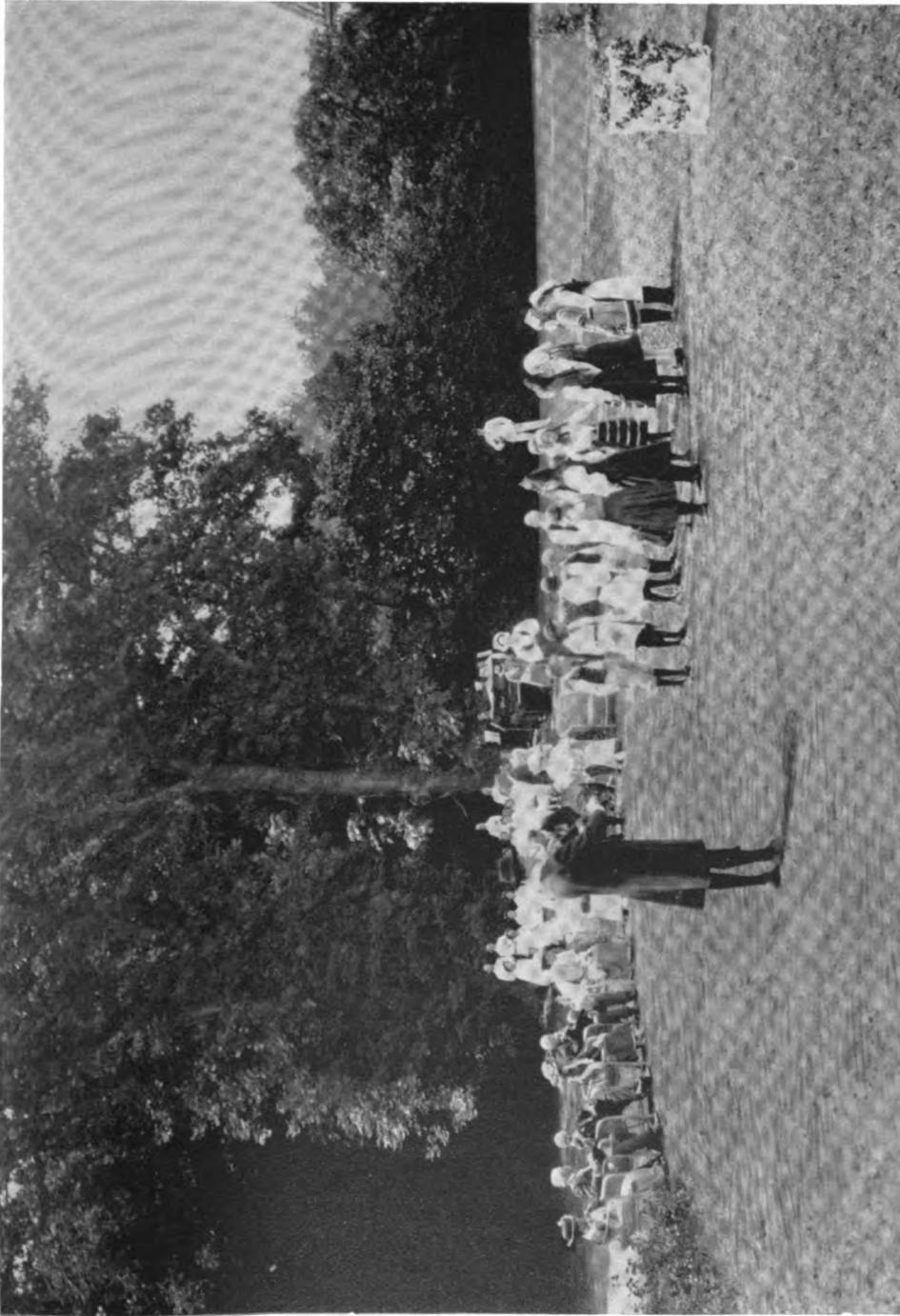
And it is this that Theosophy teaches us. To feel and know this great fact it is only necessary to study Theosophy, to learn what is the Religion of true Wisdom. In order to see that true Wisdom, we must examine that most beautiful system of Râja Yoga founded by Katherine Tingley, and then the powerful organization of the Universal Brotherhood and Theosophical Society and its grand effort. These all point to a revolution of thought and feeling and to a new path for all humanity.

When we look on Madame Blavatsky's immense work, we immediately recognize that she was one of the Great Teachers of Humanity. Without her work nothing could have been done. She brought to the twentieth century the garnered truths of all religions.

When we look on the great work of William Q. Judge, we understand that this great-hearted thinker was the natural successor of that other great teacher, Blavatsky.

And after him came Katherine Tingley. With her foresight and the inner eye of the heart, she felt and recognized wherein Theosophy alone, the religion of true Wisdom, could reach the heart of Humanity. It was she who led us to understand that grand commandment of Jesus which says: "Love God, the God within, and your neighbor as yourself." She knew that only by educating the children's hearts in such a belief would it be possible to secure to all this love for humanity.

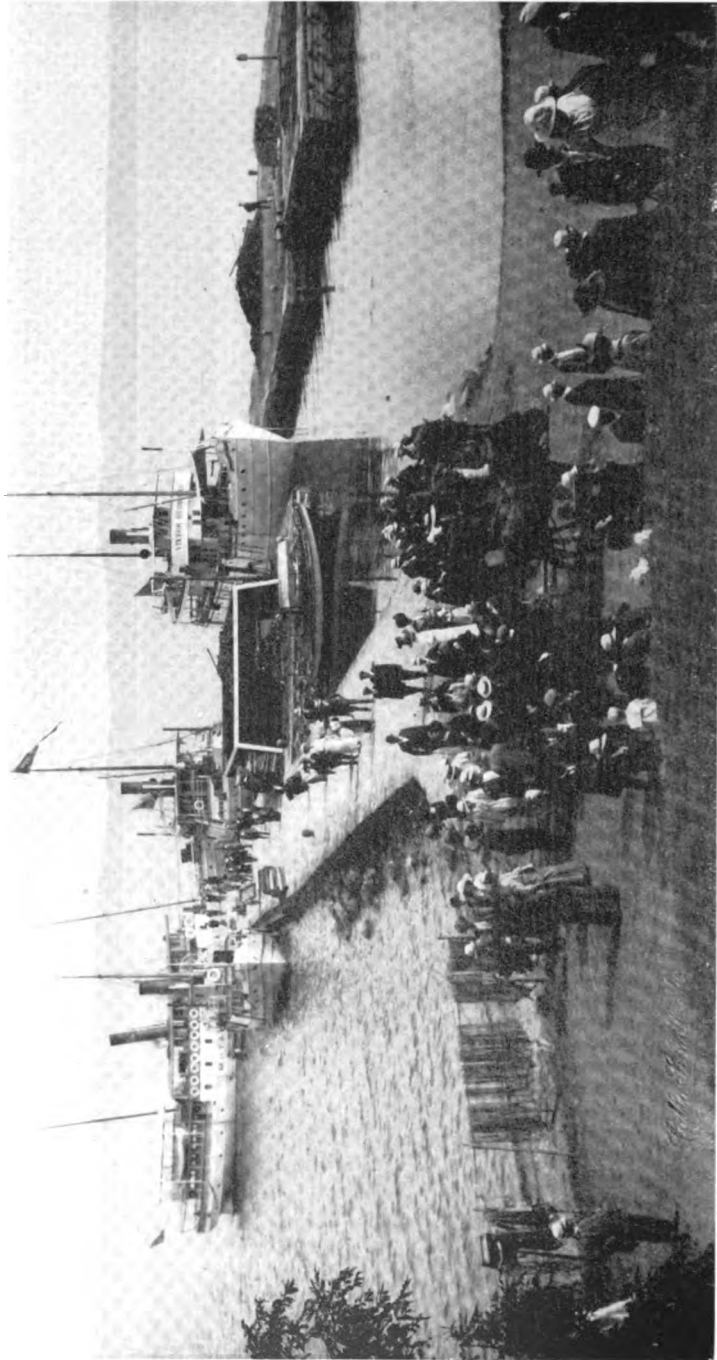
From the far west, in beautiful Lomaland,



Lomaland Photo. & Engraving Dept.

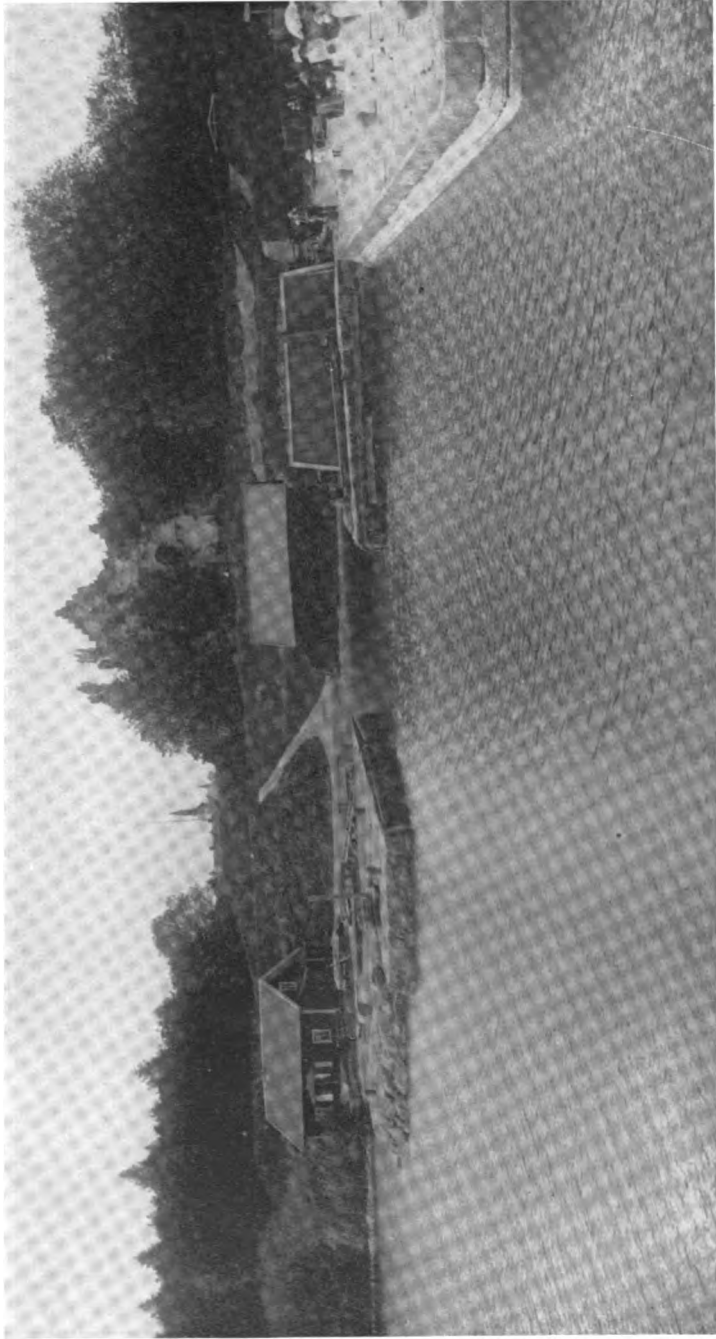
“ CHILDREN’S DAY ” OF THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS, VISINGSÖ, SWEDEN
OPENING OF THE AFTERNOON (THE THIRD DAY OF THE CONGRESS), JUNE 25, 1913

Beginning of the Folk Dances: the fiddler calling the children together. This is the first group. Before he had finished his music there was a large crowd of Swedish children in costume gathered about him. In the center of those seated is Madame Katherine Tingley. On her right are Dr. Zander, Countess Ahnström, Professor de Lange, Mr. and Mrs. Nyström. On her left: Mrs. Wicander, Baroness Leijonhufvud, Lieut. von Greyerz, Mrs. Ross White.



Lomaland Photo. & Engraving Dept.

VISINGÖ HARBOR



Lomland Photo. & Engraving Dept.

THE WHARF AT VISINGSÖ



Lomaland Photo. & Engraving Dept.

IN THE GARDEN OF DROTTHINGHOLM PALACE, NEAR STOCKHOLM, SWEDEN
 To the right of Madame Tingley are the Honorable Torsten Hedlund, and Dr. Osvald
 Sirén, Professor of the History of Art, University of Stockholm. On the left is
 Mr. Ross White. Behind are Mrs. Ross White and Mr. Harris.



Lomaland Photo. & Engraving Dept.

A SNAPSHOT BEFORE STARTING TO THE RÂJA YOGA SCHOOL SITE, VISINGSÖ
 Seated on the *rammalag* (the native Swedish conveyance) are Madame Tingley,
 Mrs. Wicander, and Countess Ahnström. In front, standing, are Dr. Arnaldo Cervasato,
 Delegate from Rome; Mr. H. A. Hentsch, Delegate from London; Herr J. Th. Heller,
 Delegate from Nürnberg; John Morgan, Jr., Delegate from Wales; and Lieutenant
 W. von Greyerz. To the left of the picture are Mr. Herbert Crooke, Director of the
 Universal Brotherhood and Theosophical Society in England, Delegate from London;
 and Dr. Alfred Winell, Delegate from Finland.

the International Theosophical Headquarters, the Light appears focused here in the north. Its beams are shining. In every part of the world the great truth of love and wisdom is being revealed. The great teachings of this wonderful philosophy can never die; they are eternal.

As the members of the Universal Brotherhood and Theosophical Society are here assembled from many parts of the world as delegates; and as we have with us our beloved Leader, Katherine Tingley, who has made Theosophy a living power in the lives of thousands, I trust that it may be the pleasure of this great audience to rise with me and greet this noble worker for humanity.

Clipped from the Press

In the new Concert Hall, "Musis Sacrum," a public address was given yesterday by Mrs. Katherine Tingley, the Leader and Official Head of the Universal Brotherhood and Theosophical Society, which has its headquarters at Point Loma, California. She was assisted by the Râja Yoga Choir and Orchestra. The Hall was crowded, and the platform had been magnificently decorated with palms.

After a short introduction by one of Mrs. Tingley's students, which was translated into Dutch, concerning the aims and purposes of the above-named Society, and wherein it was emphatically stated that this Society has no connexion with other so-called "Theosophical Societies," the Choir sang *In an Old-World Garden*, which the audience greeted with thundering applause.

Mrs. Tingley then delivered a brilliant address in English. As many of those present were not able to understand that language, the address will later be published in Dutch. Mrs. Tingley was enthusiastically greeted by the audience and a beautiful bouquet was presented to her when she appeared on the platform.

The choir then sang *An Ode to Peace*, which song had been rendered at the opening of the World's Peace Congress at The Hague. Two other songs, *Holland* and *America*, were also given by request.

Following this the Râja Yoga String Quartet played a *Romance* by Grieg; and for the closing number the whole orchestra performed Schubert's Overture to *Rosamunde*.

But a surprise yet awaited the audience. The Râja Yoga Choir sang in Dutch *Wilhelmus* (the National Anthem of Holland) which made such a deep impression on the audience that they demanded an encore, in which they joined with the choir. This evening was a grand success for Mrs. Tingley and her Choir and Orchestra. At the close of the meeting it was announced that Mrs. Tingley would again speak in the same hall next Sunday evening, and the choir and orchestra would render another program. (Translated from *Arnhemse Courant*, Arnhem, Holland, August 27, 1913.)

Madame Katherine Tingley, the Leader of the Universal Brotherhood and Theosophical Society, spoke last evening in the new Concert Hall of the Musis Sacrum. She was accorded a very hearty reception by the people of Arnhem. The Hall was crowded even to the last seat in the galleries. The frequent and deafening applause bespoke the audience's appreciation of her address and also of the music rendered by her students who form the Râja Yoga Orchestra and Choir. The platform was decorated with plants and flowers in a most artistic manner.

Professor Daniel de Lange, Director of the Amsterdam Conservatory of Music, introduced Madame Tingley. He said in part that Madame Tingley had been visiting Sweden with her students and had there directed the International Theosophical Peace Congress on the Island of Visingsö. He further pointed out that the Universal Brotherhood and Theosophical Society has its headquarters at Point Loma, California. The Society was founded by Madame Blavatsky and at present Madame Tingley is the Leader.

The Râja Yoga Choir then rendered a song entitled *In an Old World Garden*, composed especially for them by Professor Daniel de Lange, who directed the same in person. Thundering applause greeted this very melodious selection, so beautifully was it interpreted by the clear voices of these young ladies and gentlemen who were all dressed so simply and yet so becomingly.

Then the great moment of the evening arrived when Madame Tingley appeared on the platform. She was greeted with a tremendous outburst of applause. (Madame

Tingley visited Arnhem some years ago and it was quite evident that her powers of oratory had not been forgotten.) On this occasion, too, she knew how to move her audience, who listened with rapt attention to her eloquent address. Her majestic gestures and her imposing appearance in her light-tinted robes falling in elegant folds, also contributed to the success of her lecture.

The climax of her speech was reached when she told of the institution at Point Loma, California. It is in the school at Point Loma that the true principles of Christianity are put into practice. There the children learn to live their lives differently from the way in which life is generally lived. This life of theirs is the result of self-control. They are made familiar with the twofold nature of man, his higher and his lower nature. And they are taught to make the lower nature subservient to the higher.

In all things there is co-operation, with the result that one finds there at Point Loma the brotherhood that is in the soul of each made a living reality. The children at Point Loma also become imbued from early youth with the idea of immortality. Faith alone is not sufficient: conscious power must be acquired. And for this, the teachings of Karma and Reincarnation are needed. Theosophy is the open door to a joyful conception and explanation of life.

At the close of her address, the speaker pointed out the good results which come from the Râja Yoga system of education. Deafening applause reverberated throughout the hall at the close of Madame Tingley's glowing address, although it was delivered in English.

During the remainder of the evening the Râja Yoga Choir and Orchestra rendered choice musical selections. Most beautiful was the song *An Ode to Peace*, composed especially for the Twentieth World Peace Congress at the Hague by Mr. Rex Dunn, a student of the Râja Yoga College.

The Râja Yoga String Quartet earned loud applause by their rendition of a *Romance* by Grieg; and the Râja Yoga Orchestra enjoyed the same experience with its performance of the Overture to *Rosamunde* by Schubert.

Clamorously enthusiastic was the applause when at the end of the program the Choir sang in faultless Dutch, *Wilhelmus*. [*Wil-*

helmus van Nassouwe is the Dutch National Anthem.]

We can give notice that Madame Tingley will speak again next Sunday at Musis and her students will give musical selections. Undoubtedly the interest will again be great. Those who did not attend the meeting yesterday which contained so many splendid features, are hereby advised to go and hear Madame Tingley and the Râja Yoga Choir and Orchestra.

(Translated from *Nieuwe Arnhemische Courant*, Arnhem, Holland, August 27th, 1913.)



Diplomat Visits Madame Tingley

SPANISH MINISTER IS GUEST OF HONOR
AT RÂJA YOGA COLLEGE

Last evening Señor Juan Riano y Gayangos, the Spanish minister to the United States, who came as special representative of His Majesty King Alfonso to the Carnal Cabrillo celebration in San Diego, was entertained by Madame Katherine Tingley and her officers and students at the International Theosophical Headquarters.

There were also present Mayor O'Neill of the city of San Diego and Mrs. O'Neill, Attorney General Bullard of Arizona and Mrs. Bullard, and P. N. Davey of San Diego.

Señor Riano and the other guests were met by Mr. Ross White, a member of Madame Tingley's cabinet.

The entrance to the main building was gorgeously decorated with a triumphal arch adorned with palms and flags of all nations, those of Spain and America being draped together in the most conspicuous place. The Râja Yoga military band played as the autos ascended the avenue of palms leading to the entrance, and the junior boys of the Râja Yoga school stood at salute as the distinguished guests alighted.

The "Royal March of Spain," played by the full Point Loma orchestra of fifty pieces, greeted the guests as they entered the brilliantly lighted Rotunda of the Râja Yoga College. Mr. Clark Thurston, a member of Madame Tingley's cabinet, made a cordial speech of welcome, to which the minister replied.

Mayor O'Neill made an address dwelling largely on Madame Tingley's work for international peace. Attorney General Bullard

then spoke in behalf of Governor Hunt of Arizona, paying a tribute to the work being done by Madame Tingley and her society.

During the meeting Madame Tingley referred in glowing terms to the esteem in which she had always held King Alfonso.
San Diego Union, Sept. 28, 1913



An Acknowledgment

Many of the interesting photographs reproduced in the September and October issues of the *PATH* illustrating the International Theosophical Peace Congress, recently held at Visingsö, Sweden, should have been acknowledged to the courtesy of the publishers of *Hvar 8 Dag*, Göteborg, Sweden. Through an oversight due to pressure of work, it is regretted that due credit was not given to *Hvar 8 Dag* in connexion with the illustrations published in the September issue. This opportunity is taken of calling to the attention of readers of the *PATH* the fact that the reproductions between pages 206 and 207, on the second and third pages between pages 210 and 211, on the second, third, and fourth pages between pages 216 and 217, and the frontispiece, are made from photographs which were received from the publishers of *Hvar 8 Dag*, with permission of reproduction.



Le Mirage de la Vertu

ALBERT BAYET (Armand Colin, Paris.)

In this excellent and interesting work M. Albert Bayet unveils with delicate insight and gentle irony — though at times he strikes a sterner note — the inconsistencies of many of our moral judgments, the paradoxes of religion, and the anomalies of our social system. The "Satisfied," the "Resigned," the "Seekers," as well as the "Good simple Folk" who live decent lives, do their duty according to the light that is in them, and have no understanding for the subtleties and the self-deception which their betters practise — all receive their share of criticism or approval.

Many beautiful and noble passages remind one of some of the sayings in those gems of Theosophical literature, *The Voice of the Silence*, and *Light on the Path*. "Virtue, we are told," our author says, "will open

heaven to us: but if it does not open it to those around us, shall we care to enter? It will give us inward peace: but what coward would desire this peace if he alone is to enjoy it, if his friends are still in the thick of the fight? Human or divine, what is Paradise that is not a Paradise for all?" This surely is an echo of the voice of Compassion when it saith: "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?"

M. Albert Bayet also recognizes that truth may be spoken in jest, and in this guise penetrate the deeper, and be heard in quarters where a drier and more serious treatise would be laid aside. The book may best be described as a series of inimitable stories drawn from ancient and medieval sources, interwoven with subtle moralizing, which is, however, as far removed from "preaching" as are Aesop's or La Fontaine's fables. Nevertheless, here and there occur little dissertations containing the profoundest truth — truth so obvious that the wonder is that it is not practised.

It is the fate of truth in this our age that it should receive intellectual recognition and yet be inoperative in the heart and life. And herein lies our condemnation: that capable of recognizing truth we yet put it aside, as an inconvenient thing necessitating too radical a change in our lives, did we but honor it. Preferring to continue in a whirl of pleasure, we prostitute our divine powers to money-getting, deadening them amid the enjoyment of the senses, yet keeping strictly within the letter of the law; we would not lose our respectability, for if we did not stand well with the world, farewell to our enjoyments.

We must stand well with ourselves too, so we pride ourselves upon having accomplished some good actions, forgetful of the low motives that prompted them. Ambition, vanity, pride, the desire to make an impression, urge us sometimes to outward acts of goodness which are barren of spiritual results; just as, on the other hand, the desire to do good may, through ignorance, fail of its object. As M. Albert Bayet well says: "In our inordinate desire for self-admiration, what we most admire in ourselves is our worst disgrace and the infirmity of our nature."

We translate the following fragment from this most delightful book—a well-known tale, told in all simplicity and therefore with power—in order to give our readers some idea of its beauty and nobleness.

THE THIRD WAY
(*La troisième Route*)

Chorus:

As he promised the son of Alcmena has returned to Pherae from the cold regions of Thrace, bringing Eurystheus the horses of Diomedes. See him approaching the palace. Hail! great Zeus' noble son, the best and the most virtuous of heroes.

Hercules:

Old men, inhabitants of Pherae, may the gods be favorable to you. Lead me to king Admetus, but do not give me names which beseem me not.

Chorus:

Admetus is away hunting. Sit down among us while the attendants announce your coming. I called you the most virtuous of heroes: does not this name belong to you?

Hercules:

Wherefore do you deem it ought to belong to me? I make no claim to it.

Chorus:

Did not you prefer virtue to pleasure? At least more than one poet has sung of it.

Hercules:

There are skilled singers in Greece, but many do not speak the truth.

Chorus:

If we have been deceived do not leave us old men in error.

Hercules:

Know then that I saw Virtue and Pleasure together; but I followed neither.

Chorus:

That is a startling saying and worthy of explanation.

Hercules:

One evening, when I was pursuing the hydra, I sat down on a stone where two roads met, overcome with fatigue. Then suddenly, without my being aware of their approach, Virtue and Pleasure appeared, one on my right, the other on my left. To

avoid a long story I will not describe them to you. First Pleasure smiled and held out her arms to me: "Son of Zeus," she said, "follow me. For companions you will have pleasure, love, and joyful laughter. He is a madman who prefers sorrow to joy and a laborious life to quiet days." As for me, why deny it, I saw that this woman was beautiful, and I was about to get up and follow her. But then I suddenly thought of all the wretched beings my arm ought to save, and especially of those whom the hydra with the thousand heads was daily devouring. And I turned my eyes away.

Chorus:

Noble scion of Perseus, it seems to me that I was right when I called you virtuous.

Hercules:

Hear the end of my story. After Pleasure, Virtue spoke. She praised me for having resisted the allurements of effeminacy, and, in her turn, she added: "Follow me; for to those who are worthy I give the desire to be perfect and the means of becoming so. We spend our time in defining the Supreme Good and in fashioning our lives in accordance therewith. Assured of being both good and wise, our sole care is to become so more and more; we thus enjoy imperturbable happiness and a peace a hundred times greater than the joys you despise." Again I was about to get up and Virtue had almost got hold of my hand; but a hiss was heard, and, a stone's throw in front of me, I saw the hydra, its hideous heads swaying above the marshy grass. I seized my bow. "Son of Zeus," cried Virtue, "what are you troubled about? Leave that monster, you will not overcome it, and even if you should, what is one monster less on the earth? Follow me and let us pursue more precious prey." But my arrow was already adjusted. Shooting it, I seized my club and, after a long struggle, the monster fell at my feet. In the hot venom I dipped the arrows that were to serve me later to kill the three-bodied shepherd of Erythia. Then I turned round, but it was in vain that I looked, nowhere in the plain could I see the women who had spoken to me. And I bethought myself that perhaps the body of the hydra was lying as far from the path of Virtue as from that of Pleasure. It occurred to me then—rightly or not, I do not know

—that perhaps Hera had sent them both to beguile me and turn me away from my task. However, I scarcely gave it a thought, but hastened to set out to fight the army of the Centaurs. That, O inhabitants of Phærae, is what you were desirous of knowing.

Chorus:

I thank you for having spoken; yet perhaps it would be better for me to ignore what you have said. Could it be possible that Virtue should entice you from the right path? And is it not reasonable to seek happiness in perfection?

Hercules:

I do not know. It is true, however, that those who seek perfection despise humble though useful tasks; and if they believe they possess it why should they come to the help of other men?

Chorus:

But ought they not to help them in order to raise themselves to her?

Hercules:

Many are the sufferings of men. He who begins to relieve them will see, I believe, his days close before he has finished his task.

Chorus:

All men respect virtue. What path have you chosen in preference to that which she showed you?

Hercules:

After killing the hydra and fighting the Centaurs, I set out in search of the wild boar of Erymanthus, then of the brazen-footed hind. I have been to the borders of the Stymphalian marsh, and to the shores of Crete. I have crossed the cold regions of Thrace, the home of king Diomedes. Tonight I will rest under the roof of the noble Admetus. Tomorrow I will set out to pierce with my arrows, Cycnus, the murderer of strangers, the inhospitable host of Amphaneus.

Chorus:

And then?

Hercules:

I will undertake some other similar work.

Chorus:

What work? And why will you undertake it?

Hercules:

It will be a useful work; that is why I shall select it.

Chorus:

Everybody cannot kill the hydra or the minotaur.

Hercules:

There is no lack of other tasks which are not less useful.

Chorus:

What tasks? Will you not mention them?

Hercules:

What is the good? Those you do not see let others perform. Those you do see do not neglect.

Chorus:

Am I bound to succor all whom I see suffer? It is not my fault if they are unhappy.

Hercules:

It is not I who caused the hydra to be born. But being able to kill it and not killing it would have been as if I had caused it to be born.

Chorus:

Do you desire to kill yourself with your labors? Virtue, at least, renders a man happy.

Hercules:

He who will act rests betimes; having conquered, one can rejoice at a victory that benefits all. But would you be entirely satisfied, while all around you others are unhappy?

Chorus:

It seems to me that at least one can be satisfied with one's own merit; is not the good man superior to the wicked?

Hercules:

Yes, if he cures him of his wickedness; but then they become alike.

Chorus:

Let us stop this discussion. I see Admetus coming towards us. He has seen the guest who is dear to him, and he is hastening. Soon the wine will laugh in the goblets, and the altars be wet with the blood of numerous victims. I too, son of Alcmena, wish to honor you. However, I shall not cease to venerate Virtue: it is hard to believe no longer what one has believed for a long time, and the wise man respects what is respected.

H. A. FUSSELL

MAGAZINE REVIEWS

International Theosophical Chronicle
Illustrated. Monthly.

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

The July, August, and September numbers are devoted almost entirely to matters connected with the recent International Theosophical Peace Congress at Visingsö, and its cognate subject, the Râja Yoga system of education. The articles and addresses and correspondence on the subject of peace are of unusual interest and importance, because based upon a true and thoroughly practical philosophy of life.

There are numerous appropriate illustrations.

Den Teosofiska Vägen
Illustrated. Monthly.

Editor: Gustav Zander, M. D.,
Stockholm, Sweden.

The July-August issue, a double number, is especially noteworthy, filled as it is not only with many details relating to the recent International Theosophical Peace Congress, but containing likewise the trenchant reply uttered by Katherine Tingley on June 29, to a protest meeting against Theosophy held in a church at Grenna on the shores of Lake Vettern, Sweden. Time may show this reply to have been a turning-point in history.

There are many valuable articles and addresses on the significance of the Congress and on the true meaning and object of the Râja Yoga system of education, à propos of the founding of a Râja Yoga College on historic Visingsö, Lake Vettern. Among them, that by M. F. Nyström voices well the enthusiasm which the program of events aroused throughout Sweden, and expresses also the general recognition of the fact that better educational methods are a crying need of the times.

There are twenty-three capital illustrations of scenes and events connected with the Congress, including the Art Hall, the historic and prehistoric ruins, the children's national dances, the historic pageant, and numerous events in the open-air theater, with its rich background of oak and beech.

Der Theosophische Pfad
Illustrated. Monthly.

Editor: J. Th. Heller, Nürnberg, Germany.

The number for August-September opens with an article on the Path by a Student, who, quoting the words of Jesus, "I am the Path," adds the quotation from *Light on the Path*, "Each man is to himself absolutely the way." The next article is on the significance of Theosophy for Christian theology, and shows very fully and in masterly fashion how that theology can only be properly interpreted by means of the keys afforded by Theosophy; for Theosophy, in comparing all the great religions of the world, is able to point out the common truth in all of them. God is not, as in the exoteric interpretation, a deific power external to man, but in fact the cosmic source of the essential *I* in man himself. Many Bible texts are interpreted in the light of Theosophy and of H. P. Blavatsky's commentaries. Walter Renshaw gives an interesting account of the Aryan Theosophical Press at Lomaland, its history and work. In "Peace and War," J. H. Fussell recounts the various historical and contemporary movements and conferences in the cause of peace. Asking why the efforts are not more fruitful, he answers the question by pointing out that peace must begin in the home-life of man ere it can supervene on the large international scale. Noble as are the efforts of the Peace Societies, they need the help which Theosophy can give. Then follow articles on the Râja Yoga education, and many news items concerning Theosophical activities, especially in connexion with Katherine Tingley's recent tour. The number is richly illustrated.

El Sendero Teosófico
Illustrated. Monthly.

Editor: Katherine Tingley, Point Loma,
California, U. S. A.

The October issue contains a finely illustrated article on Lima, the beautiful capital of Peru, giving a sketch of its checkered history, and affording a vivid picture of the refined atmosphere of the city at the present day. One notes, as a sign of the times, that the laws of the Republic are now ratified on the very table whence once issued inhuman edicts for the *autos-da-fé* of the Inquisition. "The Maoris and their Legends" is the

first of a series of articles dealing with this remarkable race. Radical differences are pointed out between the natives of Australia and New Zealand, the latter having a known history coupled with an extensive mythology, cosmogony, etc. They are shown to be a race not only of splendid physique, but possessing high intelligence, capabilities, and attainments.

"Brain, Mind, and Self," commenting on current strata of opinion and belief, points out that Duty and Conscience are the bed-rock facts in life. "The Secret of the Alchemists" throws a powerful search-light on the true nature of some of these misunderstood scholars. Roger Bacon, Lully, St. Germain, Cagliostro, and others are mentioned. The works of an imaginative French scientist are reviewed by the editor of the Paris magazine *La Vie*, in an interesting way, affording one of many indications that science is approaching an appreciation of the truths given to the world in H. P. Blavatsky's *The Secret Doctrine* in 1888.

Under "Echoes of the Theosophical Movement" will be found, among many other items connected with the recent International Theosophical Peace Congress in Sweden, the address given by Katherine Tingley in the Concert Hall, Amsterdam.

Râja Yoga Messenger

Illustrated. Monthly.

Conducted by a staff of the Younger Students of the Râja Yoga College, Point Loma.

The October number opens with a thoughtful editorial dealing with the importance of "little things," an idea that is familiar to all in that trite saying, "There is nothing great and nothing small in the Divine Economy," a truism which the young editorial writer otherwise expresses in these words. "For the apparently little things are seeds that will grow into something big, while the great things in life are but the accumulation or expansion of little things." The central idea of this article is the importance of guarding our thoughts. "We little realize of what vital importance are these apparently little things, mere thoughts!" we are told; for, "As the thoughts, so are the acts."

Following this, one of the youths who attended the International Theosophical Peace

Congress at Visingsö, Sweden, last summer, as a representative of the Point Loma Râja Yoga College, interprets the "Congress Spirit," as he calls it. The genuine international spirit that prevailed throughout this Peace Congress, says he, was largely due to the fact that the delegates "felt that the representation of their own country was but a small part of their privileged duties. They came to do honor to their fellow-men of all nations and climes, to meet them, to catch a glimpse of life from their standpoint, to revivify the fires of their own national ardor with the flames that burned in the hearts of their comrades of other lands." In doing this, they "in no wise lessened the intensity of their individual national patriotism or interest in their own countries, but broadened, enriched, and hallowed that patriotism with the light of a liberal understanding of their true obligations to humanity at large." The writer hits the very crux of the peace problem in his last sentence: "If we really and truly desire world-peace, we must enlarge our views of the world in which that peace is to be born; we must see it is a family of brothers where we have been wont to view a host of competing nations."

Two additional articles of interest in connexion with the International Theosophical Peace Congress and Crusade are, "Memories of the Open-air Theater in the King's Garden, Visingsö, Sweden" and "With the Râja Yoga Students in Holland." The latter tells of the Theosophical Peace Crusaders' successful work in Holland, particularly their singing at the close of the first day's session of the Twentieth World Peace Congress at The Hague. *An Ode to Peace*, one of the songs they sang there, and a picture of the new Palace of Peace, dedicated while they were in Holland, accompany the article.

"Glimpses of the Râja Yoga School" is continued, this chapter being devoted to the musical life of the young pupils. A description of a Lomaland Polly and a story about a discontented city girl's visit to a cousin in the country and the happiness she found there, complete four pages of interesting reading matter for the little tots.

The seventh instalment of articles on Architectural Styles deals with Assyria and Babylonia; while a description of some of the wonders of glaciers brings a most interesting number to a close.

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.

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

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

OBJECTS

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

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

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

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

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

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

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

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

THE SECRETARY
International Theosophical Headquarters
Point Loma, California.

THE THEOSOPHICAL PATH

MONTHLY ILLUSTRATED

EDITED BY KATHERINE TINGLEY

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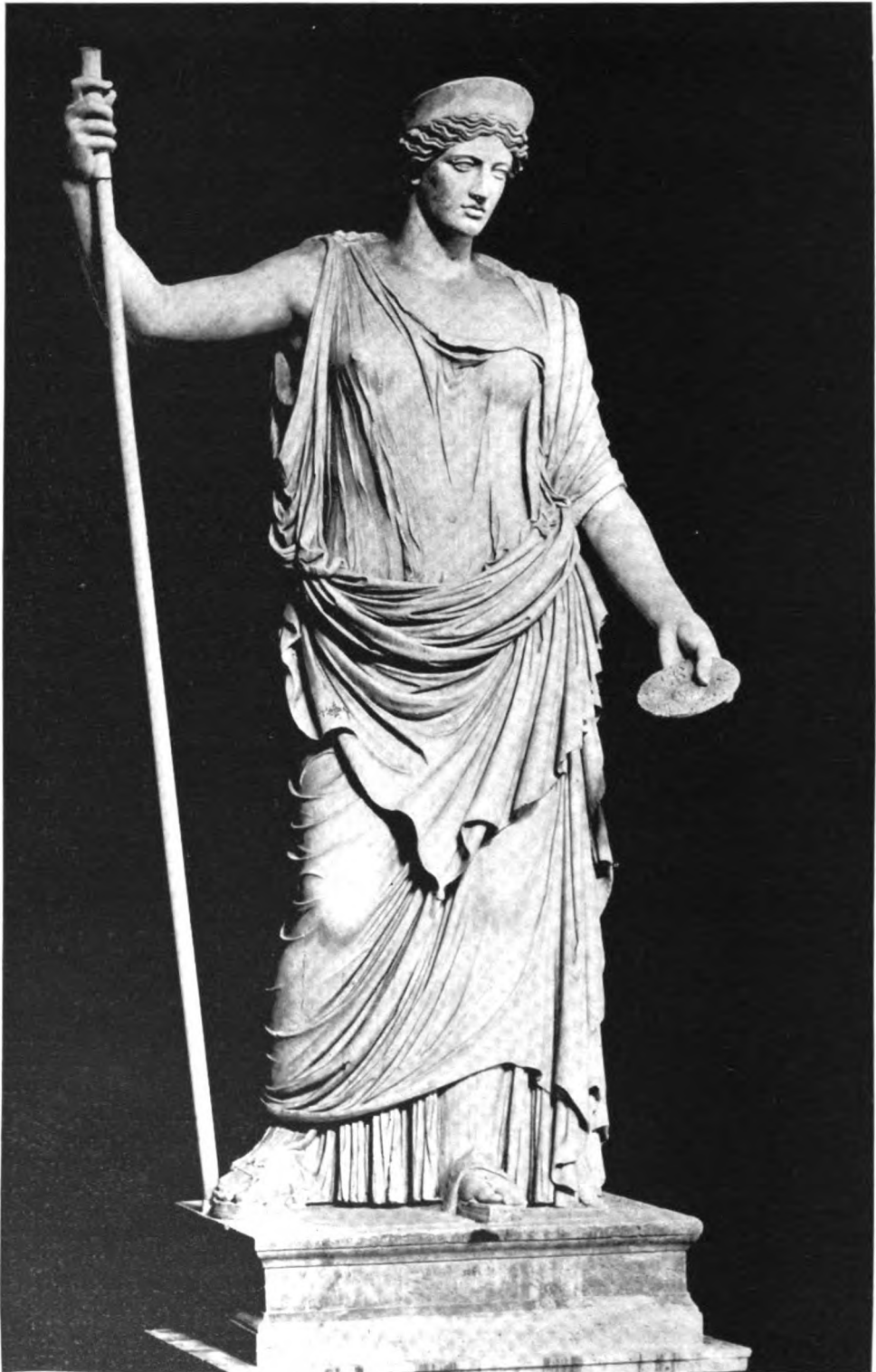
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THE BARBERINI JUNO, VATICAN MUSEUM, ROME

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. V

DECEMBER, 1913

NO. 6

MAIS revenons à la réincarnation, et reconnaissons, en passant, qu'il est fort regrettable que les arguments des théosophes . . . ne soient pas péremptoires; car il n'y eut jamais croyance plus belle, plus juste, plus pure, plus morale, plus féconde, plus consolante et, jusqu'à un certain point, plus vraisemblable que la leur. Seule, avec sa doctrine des expiations et des purifications successives, elle rend compte de toutes les inégalités physiques et intellectuelles, de toutes les iniquités sociales, de toutes les injustices abominables du destin.

Maeterlinck: "La Mort," p. 169

CONTINUITY OF EXISTENCE: by H. T. Edge, M. A.



THE recent presidential address at the British Association annual meeting has aroused new interest in the discussion as to whether there is continuity of existence — in other words, life after death; and many are the comments and lay sermons which have appeared in the papers on this topic. The idea of continuity of existence hinges on to the idea that there is in man a deeper consciousness — a soul or spirit — which does not share in the mortality of his body and of his personal make-up.

But for the most part those who discuss the problem omit to sufficiently eliminate the idea of *time*. Immortality is always spoken of as if it came *after* mortal life, the two being joined end-on and lying separate from each other. But why should this be so? Are we not, in thus reasoning, putting into the problem too much of our narrow conventional notions? If there be an immortal substratum in man, must it not be existent at all times, both during and after life? If this be so, then the question of immortality becomes a question of the present and not of the future alone or particularly. And see the bearing which this consideration has on the question of attempts to communicate with the souls of the departed. Why should we expect to be able to communicate with a disembodied soul better than we can communicate with an embodied soul? What do we know or appre-

hend of the immortal part of those now living? And if we cannot recognize or discern the soul of a living person, how could we fare any better in the case of a deceased person?

It would seem likely that the so-called evidences of immortality, derived from experiments in spiritism and psychic research, have little if any bearing on the problem, and that all these experiments have proved is the existence of certain phenomena or properties of nature that have no particular connexion with the question of immortality. To be searching about in postmortem regions for evidence of the existence in man of an immortal Self seems after all a misdirected and futile attempt; and we are more likely there to find — what in fact we do often find — evidences of the temporary and partial survival of some of his mortal vestures.

Again, we carry into these researches the same mental limitations with which we are accustomed to approach problems concerning mundane and physical affairs; and consequently we make the same mistakes. Instead of looking for evidence of an immortal life, we expect evidence of a continuation of mortal life; as though the disembodied and emancipated soul lived the same kind of life as the imprisoned ego lives while on earth.

To solve the question of immortality we must evidently pursue a different line. We must pursue the line of clarifying, enlarging, and elevating our understanding. We must aim rather to approach to a knowledge of the immortal Self while in the body, than look for traces of it after death. Nor can we solve such a question by itself alone; for it is intimately mixed up with many other questions, all of which are comprised under the general head of Self-Knowledge.

It is said in newspaper comment that “occultism is everywhere and stares us in the face wherever we turn.” But what kind of occultism is this? It merely reflects the real hunger for knowledge that lies deep in the common heart. People really do desire definite knowledge about the mysteries of their own nature and the meaning of life, and are weary of statements, hypotheses, and assertions. But there is a plentiful scum of folly and superstition to be waded through. Yet the march of current thought slowly but surely follows the lines long before marked out by the pioneers; and such events as the aforesaid presidential address mark a definite wave-front of current opinion.

In speaking of the possibility of man's attaining greater knowledge while on earth, we broach the subject of *self-development* —

an idea prominently in the public mind, and the subject of much folly and futility. In speaking of immortality we cannot avoid speaking of self-development.

The most important thing to remember in this connexion, as Theosophists from H. P. Blavatsky onwards have so often said, is *the distinction between self and Self*, between the real, enduring Self in man and the numerous and varying personal selves which he creates by his thoughts and desires. What self do we propose to develop? If we are to develop any personal self, then the meaning is that we shall simply intensify vanity, self-love, ambition, desire, or some such undesirable and woe-bringing force. But the teaching of the Wisdom of the Ages is that no such personal factor is permanent or a possible source of happiness. However strong a delusion may become, however fondly it may be cherished and however enduring it may be, it has not the quality of immortality and it must end in disillusionment and beginning again. Hence the true self-development cannot mean the developing of any mere personal desire whatever. Yet is not this personal development the very thing that many popular teachings aim directly at?

To dispel the illusion that there is any value in this kind of self-development, it is only necessary to think of other people. The desires of different people do not harmonize, and the individual hopes and wishes of any particular person count very small indeed beside the interests of humanity or even those of any considerable section of humanity. How, then, can the development of personality make for harmony and wisdom? True, a man may argue that the interests of humanity are too large for him and that he will therefore restrict his efforts to a more contracted sphere. But then, in that case, he must also limit his intellectual ambitions and be content to remain in ignorance and perplexity as regards many problems. In short, Wisdom is not to be had for the mere asking, but must be won. There is no bar to man's attainment of knowledge, except the barriers which he makes himself; but he cannot expect to remain in a lower sphere and at the same time to possess the knowledge belonging to a higher sphere. In other words, if he desires knowledge about immortality, he must *win* it, *earn* it.

Of course it is our mental limitations that keep knowledge from us. And what are these? First of all, there is the limitation of personalism, which every religion teaches is the great cause of ignorance.

Personalism, we are assured, is an illusion; that is, it is a false notion, a temporary state of mind, which must disappear before the light of truth. And experience teaches us how uncertain and fluctuating the mere person is. It is evident that so long as we fail to grasp the great mystery of the difference between *I* and *Thou* — the difference between my own self and other selves — we stand helpless before a fundamental problem. In view of this helplessness, it is not wonderful that we fail to solve other problems. This question of immortality and of the existence in man of an immortal Self must be involved in the mystery of selfhood.

Personalism has been very strongly accentuated in the present order of civilization, and consequently there is a corresponding difficulty in grasping essential problems of life. The problems we aspire to solve are to a great extent concerned with the life of Man as a race, not with the life of units.

If there were not such a strongly developed personalism among us, we should not be so much impressed with the supposed importance of our own particular existence, nor so much troubled about our fate after death. We should be more conscious of the oneness of life; we should feel more that we cannot die. This feeling gains the predominance in moments of exaltation when people act "heroically" — or, shall we say? "naturally." Now consider this point: May it not be possible that the light which now comes only in rare moments of exaltation could be with us all the time? In that case, we should be able to act *naturally* on ordinary occasions; that is to say, we should be able to act in accordance with the actual facts of our existence, instead of under the influence of false notions.

The question, "Shall I live after death?" or the similar questions, "Have I lived before?" and "Shall I be born again?" can not be even stated or formulated so long as we have failed to find a definition of the words "I" and "self." It will be admitted that most questions are stated vaguely and without proper definition of the terms, and that this is the usual reason why they lead to fruitless verbal quarrels. It will be admitted too that the prudent man insists on having his question accurately stated. Many go so far as to say that a question accurately stated is its own answer. This certainly seems as if it might be true in the present case. Could I define to myself the word "I," the whole question of immortality might be solved without further inquiry.

Something lives again, but what? The meaning of human life

seems incomprehensible except on the hypothesis that man is a union of permanent and impermanent elements. The problem to be solved is: Which are the impermanent elements, and what is left over after these have been subtracted?

The answer to this question is not left to the decision of our fond desires or imperfect conception of what is desirable and just. In our innermost Self we are wise and undeluded. Our habitual consciousness knows not the end and purport of our life; and its little plans, not being in harmony with the real purpose of that life, "gang aft agley." No doubt we think it would be very desirable that our precious personality should persist, in its present habiliments, purified perhaps from the griefs and pains and a few of the more inconvenient sins, but in full enjoyment of the pleasanter weaknesses. Yet we should think far otherwise, could we in a moment of awakening become aware of the fatuity and feebleness of that precious personality when seen in the light of a ray from the Wisdom within. We pray to be washed clean when we die, but what do we expect when we offer that prayer?

The passage of the Soul from life on earth to its state of liberation after decease must be of the nature of a bright awakening from a troubled dream. That gaining of light, about which we sometimes talk when we say that at death we shall know all — what does it mean? We know that in our present state we could not bear such an illumination, we could not understand a revelation, should it be vouchsafed. We must first pass to a larger sphere of consciousness. Death is a liberation from the illusions of embodied life, the chief of which is the person — a necessary limitation, doubtless, necessary for our evolution, but still a bar to the knowledge toward which we aspire.

And those friends who have gone beyond our ken — died, as we say — we knew them not when they were here, else perchance we should know them now. It was only the outer man that our dim eyes discerned, and that has faded from our vision. The mystery of bereavement should serve to lift us nearer the light of knowledge.

Theosophy comes to tell men they need not dwell for ever in the mists of ignorance, for they possess the light within them and need but to seek it. This has always been the teaching of the Helpers; but men have made for themselves formal religions with doctrines that obscure the light. The Saviors say that man can save himself by acknowledging his own Divinity; but after them come other teachers who tell man that he is a helpless sinner. It is upon man thus weakened

that the trickster then plays, deluding him with bogus philosophies and freak religions. And it is not surprising that there is much doubt and confusion in the world and that people cannot tell the true from the false.

The world will not realize for a long time what a priceless boon was conferred on it by H. P. Blavatsky, the restorer of lost ideals, which the world so cherishes, but which were in danger of being stifled under a load of despair and cynicism. To her efforts is due the great awakening that is now stirring the world in its uneasy slumbers. It is as though a new spirit had been infused. People talk of coming Christs and do not discern the signs going on around them. Mankind is awakening to a fuller consciousness. And we all know that its watchword is "Brotherhood," and that nothing which cannot give this password will pass muster. Here then is the way to distinguish the true from the false. Who is working for humanity and who not? Or which teachings make for Brotherhood and which not?

Immortality is an ideal to be sought after in the present — not longed for after death. We should aspire to reach that in us which is immortal. And this we can achieve in proportion as we can get away from our selfish limitations.

SIR ANTHONY VAN DYCK: by C. J. Ryan



AN DYCK was born in Antwerp on March 22, 1599, the same year that produced another great master in portrait painting, Velázquez. Forty-two years was the short span of his crowded life, in which he reached the pinnacle of fame and earthly honor, but in which he does not seem to have attained much peace and happiness. In contrast with his teacher and colleague, Rubens, or with his illustrious contemporary, Velázquez, Van Dyck possessed an excitable and passionate nature which led him into devious ways. He lived in the style of his patrons, the rich. To keep this up he had to paint innumerable portraits for high prices, more than any one man could have produced without assistance. He employed an army of students who painted in the draperies, the backgrounds, and sometimes a good deal more. The master went over their work, retouching it where necessary and painting the heads



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PORTRAIT OF HIMSELF BY VAN DYCK



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TWO ENGLISH GENTLEMEN: VAN DYCK
(Windsor Castle Collection.)



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MARÍA LUISA DE TASSIS: VAN DYCK
Lichtenstein Gallery, Vienna.



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CHILDREN AT PLAY: VAN DYCK
Pinakothek Museum, Munich.



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CHARLES THE FIRST: VAN DYCK

and sometimes the hands. Of course there are many portraits which are entirely his own work, and some which are partly his and partly that of Rubens. He seems to have been a very amiable character, with a refinement plainly visible in his work; but his indiscretions and irregular mode of living, combined with overwork, hastened his death at the very early age of forty-two. Like so many of the greatest masters in painting he attained proficiency very early in life. At the age of ten he was apprenticed to Henry Van Balen, a good painter. At sixteen he was well known and had pupils of his own. At nineteen he was a full member of the Antwerp guild of painters. In 1620 Van Dyck was working with Rubens, and so famous had he become that he was soon sent for by King James I of England and appointed one of his majesty's servants. Early paintings by Van Dyck executed in London at this period are still existing, some of them wrongly attributed to Rubens. Feeling the need of some close study of the great Italian painters, he went to Italy in 1623, where he painted many fine portraits and some religious pictures. In Genoa he developed a style which has been called his "Genoese" manner: it is distinguished by richness of color and decorative magnificence, and is probably due to his recent study of Titian and the other great colorists of the Venetian school. In Italy Van Dyck found a splendor of living, a richness of costume, and an opulent beauty in nature, a wealth of marble terraces, ornamental gardens and stately pillars, very different from the dulness of the gray north. But however greatly he was influenced by Titian and the others, he never lost his own individuality. Van Dyck returned to Antwerp and England about 1627, and soon came again to be associated at intervals with Rubens.

At this period the Netherlands were recovering from the disasters of the previous century and the devout were eager to adorn the churches, which had been despoiled of their treasures, with the finest works of art available. There was, therefore, no lack of work for both Rubens and Van Dyck and their numerous pupils. In 1632 Van Dyck once more visited London, where he was so well received by the king and the nobility that he made it his permanent residence, very rarely returning to his native country for visits. Towards the end of his life he married Lady Mary Ruthven, a union said to have been promoted by his friends to save him from the consequences of his irregular way of living. King Charles I of England, whose por-

trait he painted many times, conferred the honor of knighthood upon him, but as Bode says:

Never an entirely independent talent, accustomed from his youth to follow greater masters, Van Dyck's artistic isolation in England could not but have an unfavorable effect upon his work, all the more so as the position which King Charles gave him about his person took the artist away from his profession. His enormous revenues melted away in the dissolute life of the English court. His delicate health received a mortal wound. The brilliant, outward success, the honors and wealth heaped upon him in England, had a harmful effect upon his character, upon his sensually excitable, sensitive nature. Hurrying from one enjoyment to another, with an insatiable thirst for gold and honors, exhausted in mind and body, the spoilt child of fortune was dissatisfied and at war with himself; he became arrogant and disobliging, his pretensions knew no bounds.

In the last years of his life he returned to Antwerp to make a claim to complete the commissions given to Rubens, whose death had just taken place, but his overbearing manner and excessive demands for payment put success out of the question. He then went to Paris with his wife and a large retinue, but was again disappointed in an expected commission from the French king. He returned to London where he died on December 9, 1640. He was buried in Old St. Paul's Cathedral which was burnt down twenty-six years later, during the Great Fire of London.

Van Dyck's fame rests chiefly upon his portraits, though he painted many religious pictures, particularly in the earlier part of his career. In the Prado Gallery at Madrid there are copies of two of Van Dyck's greatest pictures, the *Mocking of Christ* and *Christ taken Prisoner*, which were bought by King Philip IV in 1641 at the sale of Rubens' collection. Van Dyck's royal English patrons did not encourage him to paint imaginative works, though a suggested series of pictures illustrating the history of the Order of the Garter for the Banqueting Hall in Whitehall was projected, but the excessively high price asked by the painter, and, possibly, other reasons, caused the plan to fail. Comparing Van Dyck with his master Rubens, Dr. Bode says:

It was just the limitations of Van Dyck's talent which made him a better portrait painter than his teacher. Rubens' creative and exuberant fancy involuntarily led him into conventionality, into generalizing and exaggerating the forms when his intention was simply to render the model, the person before him. The pupil's simpler, less original talent not only compelled his dependence upon the great masters under whose influence he happened to be, but at the same time also his happy dependence upon nature, upon the personality he had to portray. This

truth to nature, this reverence, sure grasp, and ardent rendering of the individuality, united with rare taste and dignified conception are the qualities which have made the artist one of the greatest portrait painters of all times. Van Dyck is not merely a bald copyist of his model as are so many of his contemporaries in the Spanish as well as the Dutch provinces: the forms of the persons he has painted tell us of their spirit, and to their individuality he has added a piece of his own nature, and of the best he had to give, that aristocratic, chivalrous touch which constitutes the charm of his portraits.

Velázquez, his equally great, or perhaps greater, contemporary, had to wait for his due recognition till the nineteenth century; Rembrandt was also forgotten for almost as long; but Van Dyck immediately became the popular idol and a model for numerous painters of the seventeenth and eighteenth centuries. This was owing to the elegance and refinement of his style which harmonized so perfectly with the luxurious polish of the court life of those periods.

THE IMPORTANCE OF THEOSOPHY FOR CHRISTIAN THEOLOGY: by W. A. H.

(Translated from the German Theosophical Review, *Der Theosophische Pfad*, for August, by H. A. F.)



IN the religious philosophy of the Hindûs, the Upanishads are accorded the same estimation as is given by us to the New Testament in the Bible. This analogy is not merely superficial and accidental but very profound, and is founded upon the laws that govern our spiritual development. The great importance of the Upanishads for the spiritual life of the West was intuitively recognized by Schopenhauer, an opinion which he expresses very clearly in *Parerga*, II. par. 185. Houston Stewart Chamberlain also, in his valuable little work, *The Aryan Conception of the World*, shows most plainly his high estimation of the Wisdom of the East. The following quotation from Professor Dr. Paul Deussen will show the position of that eminent pioneer of German Sanskrit scholarship in regard to the question which occupies our attention. In the preface to his translation of the *Sixty Upanishads of the Vedas*, he says:

The New Testament and the Upanishads, these two highest products of the religious consciousness of mankind, are nowhere in irreconcilable opposition

(provided that one does not cling to externals), but explain and complete one another in the most beautiful way.

After showing by an example how valuable the teachings of the Upanishads are for the rounding out of Christian consciousness, and a reference to the categorical imperative of Kant, Professor Deussen continues:

But what do these timid and groping attempts signify in comparison with the fundamental conception of the Vedânta which appears on every page of the Upanishads, that the God who alone is the author of all that is good in us, is not, as in the Old Testament, a separate being external to us, but rather — and notwithstanding that he is entirely different and opposed to our depraved, empirical self (jiva) — our very own metaphysical Ego; that, throughout all the aberrations of human nature, he is, in unclouded holiness, our enduring, eternal, blessed, divine Self — our Atman.

This and many other things we may learn from the Upanishads — we shall learn, if we will only bring our Christian consciousness to its logical and complete development.

When one of the foremost investigators in the domain of philosophy, such as Professor Dr. Paul Deussen is, and one of our greatest authorities, speaks in this way of the significance of the Upanishads, his words ought not to pass unheeded by progressive Christian theology. The value of the philosophical systems of the East for the deepening of Christian spiritual life can hardly be overestimated, and great indeed is the help that all receive who study them with an unprejudiced mind. There is offered here to modern theology a field of work that will yield a rich and unexpected harvest. Surely we can never forget that both the Old and the New Testament originated in the East, which has given the world all the great religions, and we must make ourselves familiar with the spirit of its philosophy before we can hope to comprehend the true meaning of the Mystery-language of the Christian Scriptures.

The official Theosophical school, the Headquarters of which are at Point Loma, California, has for some decades past emphasized the great importance of the comparative study of the different religions of the world for the seeker after truth. Moreover it has always drawn special attention to the fact that transcendental teachings, which, however, have been lost in the course of time, underlie all the great religions and philosophical systems of antiquity — including Christianity. It is more than probable that only a small fragment of the sublime teachings of the great Nazarene have come down to us. Can

we really believe that during the time of his preaching Jesus taught his disciples nothing about the "Mysteries of the Kingdom of Heaven," except the few fragments which are contained in the Gospels? We would advise those who are really interested in answering this question, to take up the study of the teachings of the Point Loma school.

We have just spoken of transcendental teachings which are common to all religions, and which also, in all probability, formed the foundation of primitive Christianity. Parts of these transcendental or esoteric teachings have been discovered in an old Coptic MS., *Pistis Sophia*. In *The Secret Doctrine*, II. 566, H. P. Blavatsky says:

Pistis Sophia is an extremely important document, a genuine *Evangel* of the Gnostics, ascribed at random to Valentinus, but much more probably a pre-Christian work in its original. A Coptic manuscript of this work was discovered by Schwartze, in the British Museum quite accidentally, and translated by him into Latin; after which text and (Latin) version were published by Petermann in the year 1853. In the text itself the authorship of this Book is ascribed to Philip the Apostle, whom Jesus bids to sit down and write the revelation. It is genuine and ought to be as canonical as any other gospel. (n. 1206.)

This important document has in the meantime been translated by Dr. Carl Schmidt and published in German by J. C. Hinrich, Leipsic. The publication was ordered by the Commission on the Church-Fathers of the Royal Prussian Academy of Sciences.

A study of *Pistis Sophia* will convince every unprejudiced investigator that the disciples of primitive Christianity, who are known by us under the name of Gnostics (that is, "those who know"), were men who were familiar with the highest metaphysical ideas and in possession of a system of thought, the lofty spiritual contents of which compel our admiration. The sublimity and wide sweep of their thought remind us irresistibly of the wonderful *Âtma-Vidyâ* of the Hindû Aryans. In reference to it H. P. Blavatsky says in *The Secret Doctrine*, II. 569:

Let the student read *Pistis Sophia* in the light of the *Bhagavad-Gîtâ*, the *Anugîtâ* and others, and then the statement made by Jesus in the Gnostic Gospel will become clear, and the dead letter blinds disappear at once.

And further, *Ibid.* II. 566:

The Upanishads have passed entirely into Gnostic literature, and a Brâhman needs only to read *Pistis Sophia* to recognize his forefathers' property, even to the phraseology and similes used.

We must, however, remember that later the Gnostics attempted to

alter the esoteric teachings of Jesus, so as to make them subserve sectarian purposes. H. P. Blavatsky refers to this in *The Secret Doctrine*, I. 577.

Pistis Sophia, which the greatest modern authority on *exoteric* Gnostic beliefs, the late Mr. C. W. King, refers to as "that precious monument of Gnosticism," — this old document echoes, while distorting it to sectarian purposes, the archaic belief of the ages.

But in what relationship does it stand to the original Gnosis in its pure, unadulterated form, "the archaic belief of the ages" just referred to? Whence came this teaching, and what was it? What was the real meaning of the word Gnosis? In the Glossary to *The Key to Theosophy*, p. 321, we find the following explanation:

GNOSIS. Literally, "knowledge." The technical term used by the schools of religious philosophy, both before and during the first centuries of so-called Christianity, to denote the object of their inquiry. This spiritual and sacred knowledge, the *gupta-vidyâ* of the Hindûs, could only be obtained by initiation into spiritual mysteries of which the ceremonial "Mysteries" were a type.

In order to understand the connexion of the above with the following explanations, it is necessary to bear in mind that the *true Gnosis* is essentially one and the same with *Gupta-Vidyâ* or *Âtma-Vidyâ*. "Gupta-Vidyâ" means "knowledge of that which is hidden," namely, the hidden side of Nature, while "Âtma-Vidyâ" means knowledge of Âtman, the World-Soul, or Divine Wisdom. "Âtma-Vidyâ" is the practical knowledge of the formative forces that are active in the Microcosmos and the Macrocosmos. It treats of that sublime, transcendental *knowledge and wisdom* which permits the divine Seer to contemplate first causes. This divine wisdom can only be attained through a special training; it is not inherited. We quote here a saying of the apostle Paul, which indicates very clearly the nature of this transcendental wisdom — whether we call it Gnosis, Gupta-Vidyâ, or Âtma-Vidyâ, for divine truth is *one*:

The Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of a man, which is in him? Even so the things of God none knoweth, save the Spirit of God. But we have received, not the spirit of the world, but the spirit which is of God. . . . Now the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; and he cannot know them, because they are spiritually discerned. But he that is spiritual judges all things. — 1 Cor. II. 10-15

The Spirit searcheth all things, even the depths of the Godhead.

Is it the "created spirit" that is meant here, which does *not* penetrate "into the inner side of Nature," as Goethe says in *Faust*? No! It is not the "created spirit," that is to say, the earthly, concrete brain-mind that can understand the secrets of Nature, the depths of Divinity, nor first Causes; but the Divine Spark in man can, when, through the development of the spiritual will, it is awakened to positive, conscious activity, and it will raise the inspired Seer into Eternity and make him a partaker of Divinity. The Mystery-Temples of Antiquity were conversant with a spiritual and transcendental system of training — we call it Râja-Yoga — which led to these lofty spiritual heights.

But let us return to Âtma-Vidyâ and see what explanations the official school of Theosophy has to give us in regard to it. In *Studies in Occultism*, Vol. I, there is a reprint of H. P. Blavatsky's very instructive article: "Occultism versus the Occult Arts," from which we quote the following:

ÂTMA-VIDYÂ, a term which is translated simply "Knowledge of the Soul," *true Wisdom* by the Orientalists, but which means far more.

This last is the only kind of Occultism that any Theosophist who admires *Light on the Path* and who would be wise and unselfish, ought to strive after. All the rest is some branch of the "Occult Sciences," that is, arts based on the knowledge of the ultimate essence of all things in the Kingdom of Nature — such as minerals, plants, and animals — hence of the things pertaining to the realm of *material* Nature, however invisible that essence may be, and however much it has hitherto eluded the grasp of Science. Alchemy, Astrology, Occult Physiology, Chiromancy, exist in Nature, and the *exact* Sciences — perhaps so called because they are found in this age of paradoxical philosophies the reverse — have already discovered not a few of the secrets of the above *arts*. But clairvoyance, symbolized in India as the "Eye of Śiva," called in Japan "Infinite Vision," is *not* Hypnotism, the illegitimate son of Mesmerism, and is not to be acquired by such arts.¹ All the others may be mastered and results obtained, whether good, bad, or indifferent; but *Âtma-Vidyâ* sets small value on them. It includes them all, and may even use them occasionally, but it does so after purifying them of their dross, for beneficent purposes, and taking care to deprive them of every element of selfish motive.

The teaching that we have just quoted defines the position of the official Theosophical School in regard to the question of Occultism.

1. The above-mentioned kind of clairvoyance has nothing to do with the clairvoyance which is occasionally seen in the case of sensitive and mediumistic people. Âtma-Vidyâ relates to that sublime form of purely spiritual and transcendental perception which was peculiar to the great Seers of Antiquity. This divine faculty can only be attained through a life of self-control and the most thorough-going altruism.

The public has, for the most part, very erroneous views on this question, especially as many false ideas concerning it have been spread abroad of late.

Âtma-Vidyâ [literally "Self-Knowledge"] is the Sanskrit term for that noble and sublime transcendental science which was practised and honored in the Mystery-Temples of Antiquity — in Greece, Egypt, Chaldaea, and India — and taught to specially prepared disciples. It was considered to be a *holy, divine* science, of which the greatest thinkers only spoke with veneration. It was unattainable by the profane and the materially-minded, and was for them an impenetrable secret. H. P. Blavatsky has rendered everlasting service to humanity in lifting once more the veil which has hidden the secrets of the ages. The world owes her eternal gratitude.

Âtma-Vidyâ (Gupta-Vidyâ) was the common spiritual possession of the Initiates of all nations. It is the primeval knowledge of the human race, and even though it was known in different nations under other names, it still remained identical in essence. Âtma-Vidyâ is the highest religion, the highest philosophy, and the highest science combined. All the truly enlightened thinkers of antiquity were either its immediate disciples or had received its teachings from those that were. They were frequently paid divine honors, as, for example, Jesus, Buddha, and Krishna: people spoke of the divine Plato, the divine Pythagoras.²

Âtma-Vidyâ is the only esotericism that deserves the name. "False" esotericism has been excogitated out of the human brain, and has been colored by the dogmas of the different churches, and made to conform to sectarian preconceptions; but "true" esotericism is based upon practical knowledge of the eternal truths of universal Nature; upon the spiritual and intuitive observation of those majestic, divine laws, which determine its existence; and upon the definite searching out and penetration into the nature of Kosmic first causes. Such is the knowledge which is offered us in works like the Gnostic *Pistis Sophia*, or the Aryan *Books of Dzryan*.

But how can such divine knowledge and wisdom be attained? How is it that the present generation, in spite of all its great achievements in other respects, possesses so little positive knowledge in spiritual things?

The Mystery-Schools of Antiquity knew a special system of psy-

2. Eminent men were called gods by the ancients. (*Isis Unveiled*, I. 24.)

cho-spiritual training, which included the physical, intellectual, and moral nature, and led to the attainment of higher perceptive faculties. In every human being there is latent the spark of divine genius, waiting to be stirred into activity and fanned into a bright flame. This divine spark is the privilege of the human race, the hope of its redemption from the bonds of matter — our true, immortal Ego. Men, nowadays, are accustomed to identify themselves with their bodies, their wishes and desires, their brain-mind. They erroneously consider the modifications of the latter, the ever-changing stream of their thoughts, as their true self. The disciples of the Temple-Schools of Antiquity were far better taught in regard to psychology than are our modern scholars. They understood the meaning of the precept: "Man, know thyself." They knew that only he could attain to true self-knowledge, that is, to a practical knowledge of his transcendental being, who had first learned through systematic self-control and the subjection of his brain-mind to an enlightened spiritual will, to awaken the immortal, spiritual part of his being into conscious positive activity. The seeker after such Wisdom must attain absolute command of his mind and *psyche*. Then — and not till then — will he understand that the truly spiritual is independent of the bodily and psychical, for then — and not till then — will he comprehend the magnificent, limitless possibilities of the spiritual will, and of concentration upon spiritual things. Then, too, he will begin to realize what spiritual immortality, which is the continuance of the spiritual center of consciousness, *really* means.

This system of training was known to the Sages of Greece, Egypt, Chaldaea, and India, and indeed, of the whole of antiquity. But owing to the suppression of the Schools of ancient Wisdom and the fanatical persecution of the Initiates at the beginning of the Christian era, it was lost for the West. But like the phoenix it was destined to rise again from its ashes. For, although it was possible, through the persecution of the Gnostics, or "those who know," to deprive Christianity of its esotericism, that transcendental, psychological key to the Mysteries, those religious fanatics were not able to reach the sacred Wisdom in the distant East and to suppress it. It was reserved for H. P. Blavatsky, the pioneer of the Theosophical School, to bring again to the present generation that spiritual transcendental system, which contains the keys to the Mysteries of the great world-religions. This key is Râja-Yoga, that wonderful system of training for child-

ren and adults, which leads to the highest spiritual knowledge, to Gupta-Vidyâ, which is the last word of all religious knowledge.

Râja-Yoga and Gupta-Vidyâ are universal in their nature. The former is a spiritual transcendental system of training, the latter is the practical knowledge of first causes, the divine laws that govern the universe. It is *inspiration* in the highest spiritual signification of the word. The Theosophical teachings, as they are presented at the official School at Point Loma, are not offshoots of Buddhism or Brâhmanism, nor are they a mere eclecticism, as people too often believe, but they are the religious and philosophical presentation of Râja-Yoga and of Gupta-Vidyâ. They have a basis all their own and are independent of any modern religion, philosophy, or science. Just as the monism of the present day is the philosophical aspect of modern science, so the Theosophy of Point Loma is founded upon the knowledge of Râja-Yoga and the results of Gupta-Vidyâ.

But although, considered in themselves, these teachings are entirely independent of all modern religious systems, it is most important to remember that Râja-Yoga and Gupta-Vidyâ are alone able to lift the veil which hides the origin and the true nature of Christianity. The Christian religion is full of mysteries, and the allegorical language of the Gospels, of the Epistles, and of the Apocrypha, appear to us in quite a new and far loftier meaning when considered in the light of the higher knowledge of Theosophy. The independent investigator can have no doubt that Jesus was most probably an Initiate of the Egyptian Mystery-Schools. The recently discovered and published Benan epistle, may, in so far as it is authentic, be regarded as a justification of this supposition. The secret teachings of the Egyptian Temple-Schools were identical with those of the other nations, for they were all (of necessity) based upon the same facts of the Microcosm and Macrocosm. The student should read, for example, *Pistis Sophia*, and judge for himself. This book also proves the correctness of the Theosophical teaching in regard to the identity of Aryan and Christian-Gnostic esotericism. In the light of Theosophy, Jesus no longer appears as a mere well-meaning philosopher and a sentimental friend of humanity, but as the true "son of God," the great Initiate, knowing the secrets of life, who, through the power of his spiritual concentration has overcome the attraction of the world, and obtained a new consciousness, a new power over Nature, and who has attained divine knowledge (Theosophia). For us, Christos is the Victor, who

crushes the head of the serpent of Materialism, unmindful of the wounds which, according to the verse in the Bible, he suffers. All who are courageous enough to study the Christian Scriptures in the light of esoteric psychology will find it the greatest help to a right understanding of them. But we warn investigators to hold to the authoritative writings of the Point Loma School, for not all who sail under the flag of "esotericism," know what true, universal Esotericism is.

The real students of esotericism teach that only those can attain to union with the Divine who, through the Promethean fire of the spiritual will, have purified the "lower self" and have realized the ideal of the highest perfection. It is said in *Revelation*, III. 12, "Him that *overcometh* will I make a pillar in the temple of my God, and he shall go no more out"; and this overcoming of our lower tendencies demands a powerful, active will, and no common self-sacrifice. Psychic practices do not lead to the goal, but are rather an actual hindrance to the development of the truly spiritual. And just as there exists a pseudo-Theosophy today beside real Theosophy, so there existed in the time of the apostle Paul, beside true Gnosis or spiritual knowledge, a "false" gnosis also, against which he warned his disciples. Speaking of the true Gnosis or knowledge, he says:

Howbeit we speak wisdom among them that are perfect: yet not the wisdom of *this* world, nor of the princes of *this* world, that come to nought. But we speak the wisdom of God in a mystery, even the hidden wisdom [Theosophia], which God ordained before the world unto our glory. . . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God.

1 Cor. II. 6-8, 9-10

From this confession it follows that Paul was more than a mere zealous religious preacher. His own words express clearly that he was an Initiate, one who had been entrusted with the secrets of Divinity. The psychological mystery that underlies the development of the Initiate can only be understood by the students of Râja-Yoga. It would be very much in the interests of religious progress if theological students would make themselves thoroughly acquainted with the teachings of Râja-Yoga. Thanks to the efforts of the official Theosophical School authoritative works on the subject are accessible to all. Here we can only allude to the recension of the *Bhagavad-Gîtâ* and the little treatise on the *Culture of Concentration* by William Q. Judge, and to

the priceless *Yoga Aphorisms of Patañjali*,³ which give the practical key to genuine, universal esotericism. In the light of these Aphorisms the student recognizes the deeper meaning of many texts and sayings in the Bible which formerly appeared obscure and contradictory to him, but of which he now sees the full significance. In fact, *The Yoga Aphorisms of Patañjali*, a key, unique in its kind, to the psychological and metaphysical Mysteries of *all* the great world-religions and philosophies of antiquity, is also the touchstone by which to prove the various systems of modern thinkers.

Without a knowledge of the psychology of the ancients (Râja-Yoga), modern theology will never succeed in discovering the essential truths of the religions of the East — in the number of which we place Christianity. Without this knowledge the student will have to content himself, more or less, with the dead-letter and external meaning. Râja-Yoga teaches us, first of all, *how to form the Christos within us*, in conformity with the words of Paul to the Galatians (iv. 19), “I am again in travail until Christ be formed in you”; in other words, how to fan the Divine Spark that is in us into an undying flame, that we may become one with the Christos, the Logos, or Cosmical Consciousness.

The great importance that H. P. Blavatsky attaches to the Aryan Sage, Patañjali, appears from the following remarks:

Patañjali's Yoga is, however, more definite and precise as a philosophy, and embodies more of the occult sciences than any of the works attributed to Yâjñavalkya. (*The Key to Theosophy*, p. 356.)

As to the antiquity of Râja-Yoga and Gupta-Vidyâ, she expresses herself as follows:

Yoga, a school of philosophy founded by Patañjali, but which existed as a distinct teaching and system of life long before that sage. . . . The Upanishads are much later than the *gupta-vidyâ*, or the “secret science,” which is as old as human philosophical thought itself. (*Ibid.* pp. 354-5.)

The origin of Gupta-Vidyâ, or transcendental knowledge and wisdom, is lost in the night of time. It is the Mother, from whom all religions originated; to go back to it is to advance.

If progressive theology were to lay aside its prejudices and become conversant with the teachings of Râja-Yoga and Gupta-Vidyâ, both of which form the basis of Theosophical teaching, the world would witness a mighty renaissance of the religious consciousness of man-

3. These works are published by the Aryan Theosophical Press, Point Loma, California.

kind. Then Christianity would reappear in its pure and original form, the apparent opposition between religion and science would disappear, and spiritual knowledge would take the place of blind faith. The Christian world would realize that the truths contained in its Scriptures are far greater, loftier, more comprehensive, than has been hitherto supposed, and that many precious treasures, whose existence was not even suspected, are only waiting to be brought forth. The great Nazarene would be transfigured again and his glory would enlighten us; he would stand forth as a triumphant announcer of divine wisdom, and would show discouraged humanity once more the path to knowledge and spiritual power. Such is the aid that Theosophy can and does afford.

MAORI LORE AND LEGEND: by the Rev. S. J. Neill

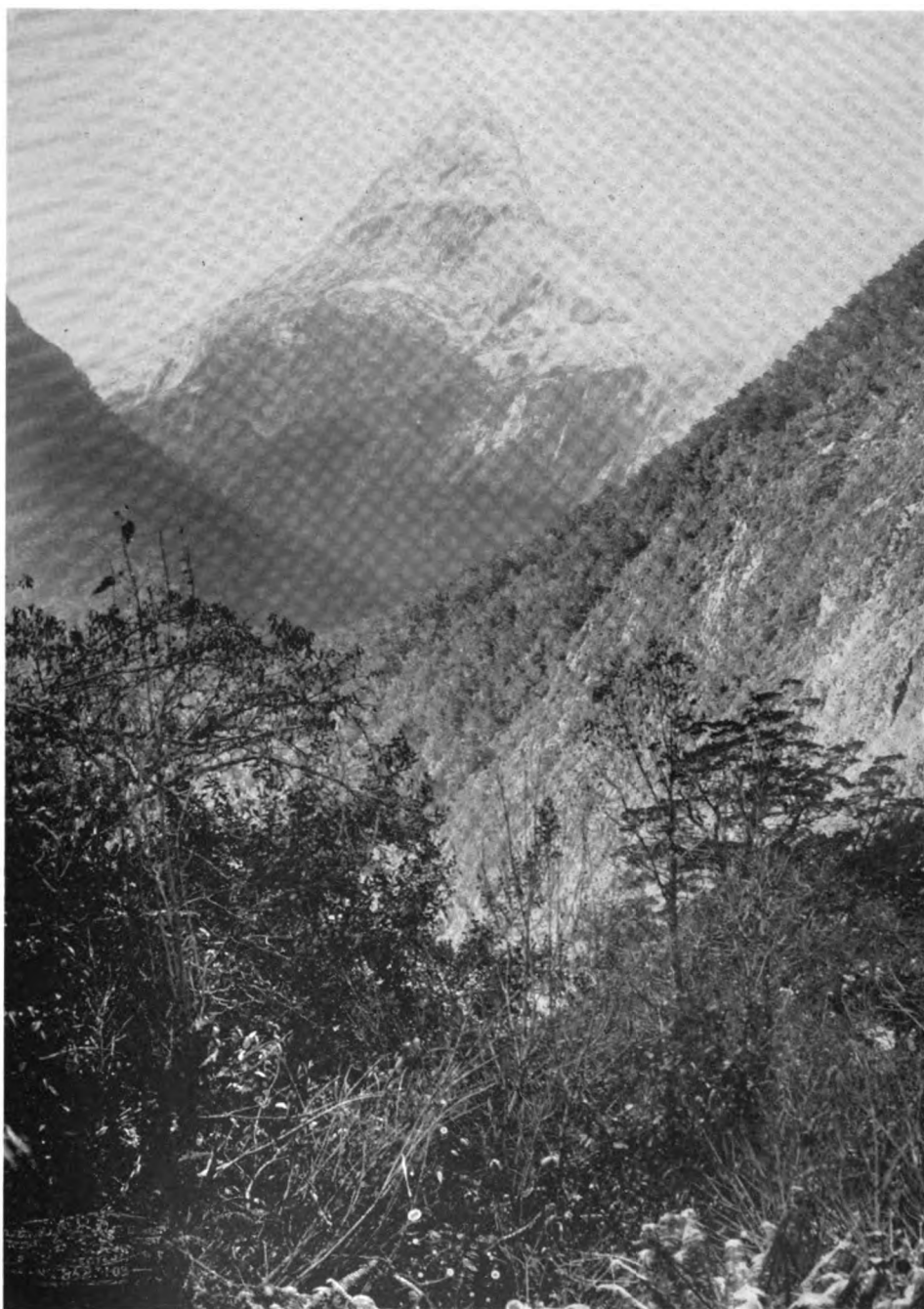


THE two countries now known as the Commonwealth of Australia and the Dominion of New Zealand are only about 1200 miles apart, but they are separated from each other in more ways than by a strip of ocean 1200 miles wide. From a very distant past they have had a very different history. According to geologists New Zealand has been many times below the ocean, and up again, while Australia, during much of this time, has been "like a vessel half filled with the water in which it sits." The Archaean, the very old rock formation of the western half, and of some other parts of Australia, it is true, reaches across beneath the ocean and crops out on the West Coast of the South Island of New Zealand, but how many changes, and what aeons of time followed from then until the more recent geologic periods! The very long separation of New Zealand from Australia, and the very different geologic fate of the two countries, are reflected in their fauna and flora. While there are no serpents in New Zealand, and no marsupials, except those brought there during the last century, and no tribes the remains of a very ancient past, all these are to be found in Australia. The whole past of the two countries seems to perpetuate itself in making and keeping them unlike still. While the continual intercourse between Australia and New Zealand tends to bind them together commercially; and while they are almost wholly peopled from the same "old country" — Great Britain and Ireland,

yet there remains an inexplicable something which separates and distinguishes them quite as much as we sometimes notice in the same family one brother differing from another brother. But in nothing, perhaps, do they differ half so much as in the aborigines that inhabit them. The Maori of New Zealand is but a late arrival comparatively — only a few hundred years, while the Australian native has been in the great Island-Continent during a period so vast that the imagination cannot grasp it. The Australian native has no legends, no native lore, no talent for cultivating the earth, etc.; the New Zealand native has made considerable advance in many ways, he can make boats and is a good seaman. He can carve in wood as all know; and as to legends and ancient knowledge he will compare with any ancient people. The Australian native has no notion of the past of his race; the Maori has distinct accounts of where his ancestors came from, what were the names and commanders of the boats they came in, and where they landed. This old home of the Maori is known as Hawa-iki, and is generally supposed to be Samoa and Tonga. The distance from these islands to New Zealand is about 2000 miles, and it is estimated that the journey could have been made inside one month without any great danger, the sea being often placid, and the trade winds favorable. Anyhow, the Maori tells of how some of his ancestors visited New Zealand, returned to Hawa-iki and again, with others, made the voyage to Aotearoa, New Zealand, so called from the name of one of the boats.

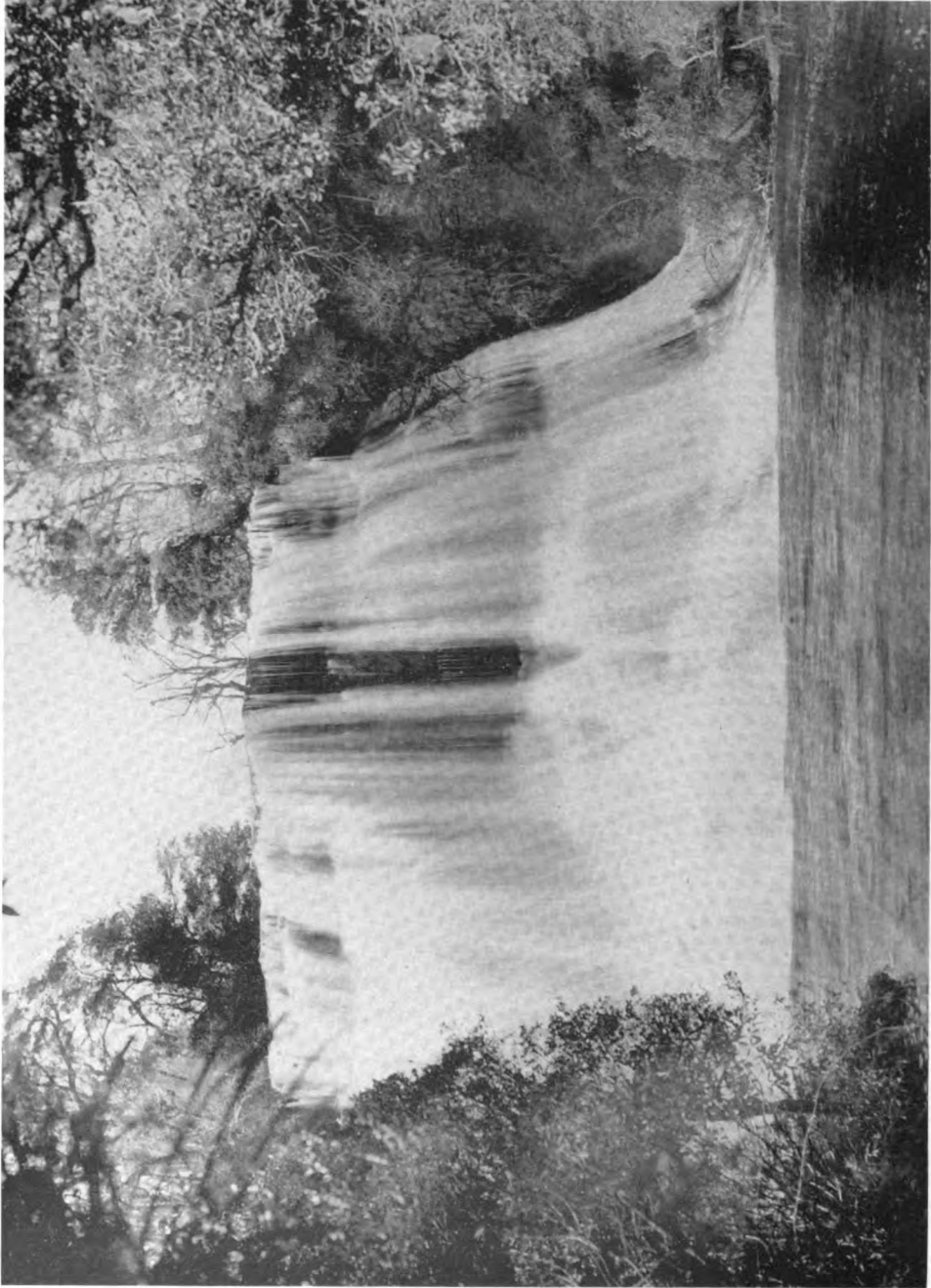
The lore and legends of the Maoris were in danger of passing into oblivion, for the Maori had no written records, and all tradition and ancient teaching had to be passed on by word of mouth, by trained teachers, to prepared pupils in the *Whare-kura*. This danger was averted by the Governor of New Zealand, Sir George Grey, gaining the confidence of the Maori Chiefs and acting as the recorder of their ancient wisdom. This was done in 1855, and the second edition appeared in 1885. As it is now difficult to procure either edition a new edition has been issued by the Government of New Zealand, having been compiled by Mr. James Izett. The compiler says of Sir George Grey:

No man ever stood in New Zealand who more greatly possessed the power of influencing the minds and thrilling the hearts of his hearers. What infinite power of expression was his! Biting sarcasm, flashes of humor, tenderest sympathy, in turn he could pour forth. A man naturally of the most tender and



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MOUNT BALION, MILFORD TRACK, NEW ZEALAND
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PAPA-O-KORITO FALLS, LAKE WAIKAREMOANA, NEW ZEALAND



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LANDING, ARTHUR RIVER, MILFORD SOUND, NEW ZEALAND
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MAORIS AT WAAHI-KAINGA, NEW ZEALAND



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LOOKING ACROSS TO HARRISON'S COVE, MILFORD SOUND, NEW ZEALAND



Lumaland Photo. & Engraving Dept.

NORTH FJORD, LAKE LE ANAU, NEW ZEALAND
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affectionate disposition, yet he put all his great powers aside so that the world should have the legends of the Maori simply as the Maori told them.

Mr. Izett has departed from the severe primitive simplicity of the original form, and given us the old legends in what he believes to be a more readable form. He has also added a few legends from other sources.

In a short article like this it will not be possible to do more than give a few items of the lore and legends of the Maori.

The Maori lore was handed down orally by the teachers in the *Whare-kura*, sacred college, esoteric school, masonic lodge, or whatever it may be likened to. The *Whare-kura* in New Zealand was no doubt a faithful copy of the *Whare-kura* in the old home, *Hawa-iki*. The manner of building and dedicating it was somewhat as follows. The priests built it of materials given by the people. During the building the priests abstained from food each day until the work was finished, so that the *Whare-kura* might be "unstained by any exhibition of mere animal grossness." At each stage of the building sanctificatory rites were performed; and when completed, a sacrifice in front of the building was offered. While this was being offered outside the building "a sacred fire and an *umu* (oven) had been lighted within the building. At the close of day another fire was lighted in the courtyard where food was cooked and eaten by the sacred men."

The *Whare-kura* being now ready, the candidates had to be made ready also. Twenty or thirty youths of the highest rank were chosen and led to a stream or lake near by. While the youths stood in the water the priests dropped some water into their ears from a stalk of *toe-toe*. Then the priests entered the water themselves; ladled it several times over the candidates, and repeated the proper incantations. This will at once remind one of the ancient rite of baptism. Water represents truth, as we read: "Sanctify them in the truth: thy word is truth"; and, "Now ye are clean through the word which I have spoken unto you." The touching of the ears with a little water was no doubt symbolical of opening the mind to understand knowledge. All the other parts of the ceremony were also full of meaning, to those who understood. One of the strangest parts of this ceremony of initiation was the use of fresh sea-weed which priests and candidates took, and having repeated over it incantations, threw it from them as they came out of the water, and proceeded to the *Whare-kura*. This is thought to have some reference to a "flood" legend which

was thus kept alive in the memory of Maoridom. It may have been so, or it may have been a symbolical representation of something else, for the Maori has several "flood" legends which appear to stand out apart from this initiation ceremony.

Another strange thing was that the only female permitted in the Whare-kura was an aged woman. This woman was supposed to have power by incantation to ward off all evil influences. As in the case of ancient Egypt, those engaged in the sacred College lived in the college and therefore apart from their families during the time of instruction. All things in and around the Whare-kura were tapu or sacred, and woe to the person who invaded the sacred place. All food had to be prepared at a distance, and left at a given place from which appointed persons brought it to the Whare-kura. The teaching began at sun-down and lasted till midnight. All slept from then till dawn. For a pupil to become drowsy during the time of instruction was a grave offense. The students had to repeat the teaching verbatim. This repetition lasted for a month so as to fix it for ever in the minds of the pupils. The scope of instruction, the curriculum, as we would say, extended over many things, especially incantations; a knowledge of the gods; the histories of the race; songs; the powers to procure death or to cure the sick, and many other things.

When the time came to close the Whare-kura a test of the power imparted to the pupils was made before the whole tribe. Even in comparatively recent European days Maoris have been said to die just when they made up their minds to die. That the *tohungas*, or priests, and those whom they trained, obtained some powers not common is pretty certain. They seem to have obtained a knowledge of the power of vibrations, the power of concentrated will, and other things now fast dying out. One of their incantations called *Hiki* was said to be able to change the polarity of objects — "to make heavy things light," as we read in the legend when Maui drew up the islands of New Zealand from the depths of the ocean.

A very peculiar closing ceremony was performed by the chief *tohunga* before the door of the Whare-kura was closed, not to be opened again till the following year. This ceremony consisted in a small mound of earth in the shape of a lizard being made before the Whare-kura. The *tohunga* placed a foot on either side of this heap of earth in the shape of a lizard, and reciting a certain incantation he would crush the lizard under foot. Pupils attended the Whare-kura

for several years — from three to five — before they were regarded as duly instructed.

Besides the "Sacred School" there were other schools open to all, to men and women, all except the priests and their pupils of the Whare-kura. There was the school which gave instruction in agriculture; which told about the care of the kumara, taro, and other vegetables; and all about fishing, and snaring, and spearing. There was the astronomical school, for the Maoris had some knowledge of the heavenly bodies, for which they had names. This school was also very sacred and only those of the highest rank belonged to it. The scope of the school of astronomy, among other things, included much that we still find in some almanacs. It considered the time to plant and sow; the time for gathering in crops; for fishing and catching birds; for visiting, and many other things. The Maori belongs to the great Polynesian stock, and some parts of this interesting stock, such as that of Hawaii, seem to have excelled the Maoris in respect to the elaborateness of their ancient lore, and the different degrees of initiation. The priesthood of Hawaii consisted of ten sacred colleges, the sixth of which was devoted to medicine and surgery. The fifth was devoted to the science of divination, and the transference of the spirit which had just departed, "from the dead to a living body." The name *Uli*, in Hawaii standing for the Great Supreme — the Highest, the Eternal God — was the god invoked in the sacred schools. Among the Maoris the name *Io* was given to the same god. He was the unseen, incomprehensible One. That the Polynesians had descended from a people whose initiates, at least, possessed a very great knowledge, is evident from many things that have come down to us. It is not possible here to give at any length an account of Maori lore in regard to Nature, using this term in its most comprehensive sense. All that can be given is to repeat a few names with their meanings; and to leave a comparison of the Maori, Oriental, and other systems to those who make a study of Comparative Religion, or Comparative Philosophy.

As the Oriental postulated *Being* as prior to all manifestation, so the Maori taught that *Kore* was at the back of all things. It is not very clear if *Uli* or *Io*, the Great Supreme, the Eternal God of the Polynesian, was the same as *Kore*; when we deal with the Infinite we must of necessity find difficulty in expressing our ideas. *Kore* seems to have been the Void, the *thohu vabohu* of the first of *Genesis*,

the limitless space. It may have been the Maori form of designating "The Eternal Parent, wrapped in her ever-invisible robes," etc., which we read of in the first Stanza of *The Book of Dzyan*. For Kore, although the "void (the ethereal space, absolute nothingness), it nevertheless contained the elements and forces of all things that were to be, that were still unborn. From *Te Kore* (absolute no-thing-ness) were evolved in ever descending degrees nine other kores: the First Void; the Second Void; the Great Void, etc.; and lastly, the Fast-bound Void (*Te Kore tamaua*), and the Black Void (*Te Mangu*). *Te Mangu* is said to be the son of *Te Kore-tamaua* — the proper name is alleged to be *Maku*, signifying moisture. And from the union of *Te Mangu* with *Mahorahora-nui-a-rangi* (the Vast Expanse of Heaven) sprang the four supports of the heavens."

The time-aspect of the Cosmos, looking along the evolutionary path upward, extended from the lowest forms of life to time illimitable. Omitting the Maori terms we have the following: "Void; darkness; seeking; following on; conception of thought; enlarging; breathing or godly power; thought; spirit-life; desire; Holy Spirit, or supernatural power; form of beauty when in the Spirit-Glory; Love in force, coming into Good; Possessing; Delightful; Possessing Power; and lastly *Atea* (Space, Void, Nothingness). The aspect downwards was tenfold, the last being *Meto* or *Ameto* (Extinction). The heavens were tenfold. The fourth of these, counting upwards, was "*Te wai-ora-a-Tane*, the water of life of Tane; from this water comes the spirit of the child about to be born. The seventh is *Autoia*; or the heaven in which the soul is created. The tenth and highest is *Naherangi*, or *Tuwharea*, the Supreme Temple of the Heavens, inhabited by the great gods. Here *Rehua* is the chief and ruling power."

The above is but a brief outline of the teaching. There were others. According to one genealogy, "God is alleged to have commenced His chant of the order of Creation at *Te Po* (the Darkness) and sang: *Te Po* begat *Te Ao* (the Light), who begat *Ao-marama* (Daylight), who begat *Ao-tu-roa* (Long standing Light)," etc., etc.

The stories of the gods were no doubt attempts to explain to the pupils in the *Whare-kura* various aspects or ways of contemplating the Cosmos, some being much more metaphysical than others. When we come to the personification in Nature we see that the human mind, whether under the Southern Cross, or in Greece, or Rome, or India, fashions the legends of its divinities in much the same way. *Rangi*

(heaven) was of course not the first god; indeed, he was the ninth in order of descent from the Supreme God; and everything about him was known, not only his genealogy, but all the things he did, very much after the fashion of the Greek Zeus. *Te Reinga*, the heaven or place of departed spirits, should not be confounded with *Te Rangi*, the sky.

The children of *Te Rangi* were numerous. By his wife *Pokoharua-te-popoko* he had four children, and afterwards twelve. "These twelve constitute the family that dragged mankind down to earth; they are they who first persisted in following evil courses, through which resulted the appearance of confusion, sorrow, anguish, in the world. By another wife *Rangi* had seven children who dwell with him in the sky." By still another wife, *Hotu-Papa*, he had twenty-nine children and they became "the progenitors of the human race which now inhabits the earth." These numbers might, in the eyes of those critics who see an astronomical meaning in everything, be made to represent the year in its four seasons, and twelve months with twenty-nine or thirty days in each month. This is fanciful, and the Maori probably gave the story a much deeper meaning. Another tradition may be mentioned, if for nothing else than the fact that it tells us the Maori has the same name for the sun which we find in the old Egyptian. It will be remembered that from the last *Kore* (*Te Mangu*) and *Mahorahora-nui-a-rangi* sprang the four supports of heaven. From one of these called *Rangi-potiki* descended four children, the last being called *Haronga*, from whom sprang *Ra*, the sun, and *Marama*, the moon.

There were many other gods, some of whom were of human form. The war-god, among a fighting people like the Maori, held a place of special honor. His full name was *Tu-mata-uenga*, but he was generally known as *Tu*.

A very important god was *Tane Mahuta* (Mahuta is one of the names of the present "Maori King"), the god of the forests. It was Tane who fastened some of the constellations on the breast of *Rangi*. He also prepares the living water in which the moon renews herself. It is from the waters of Tane, the fourth heaven, that the soul is sent to animate the human child.

There is another story which reminds us of Egypt and the judgment of Osiris and the forty-two assessors. The Maoris, according to one story, believed that there were two great giants which every

man had to pass at death. If he were bright and gay he could pass in safety, but if he were heavy and clogged he was promptly destroyed. The moral of which is, "Go to rest with a smile."

Some of the other gods were: *Tangaroa*, the god of the ocean; *Ru*, the god of earthquakes, whose full name was *Ru-wai-moko-roa*. He was said to be the son of earth (*Papa*) and sky (*Rangi*). *Tahu*, the merry god, presided over feasts and everything pertaining to food. A mighty god was the god of tempests, *Tawhiri-matea*. It was owing to a great contest between this god and his brother that part of the earth sank. It will be remembered that the presiding deity in the tenth heaven was *Rehua*. It says much for the spirit of Maori lore that this deity was represented as Goodness, Compassion itself. The heart of the universe is goodness. One is reminded of the words in *The Light of Asia*:

"The heart of it is Love, the end of it
Is Peace and Consummation sweet — obey!"

It is impossible to mention here half of the stories, and their variations. Those who have given to them much study confess that a great difficulty exists in unraveling the various legends, which, in some cases are at variance with each other, and in other cases dovetail into each other. Probably in the teaching of the Whare-kura all was made plain; but, as is so often the case, in the exoteric form there is much which is perplexing, if not misleading.

It would not be fitting to conclude even such a brief account as this of Maori lore without mentioning the name of *Tiki*. His fame is known throughout Polynesia. Some say he was the original man, others that he created man. It is important to remember that *Tiki* himself was created by the Supreme Deity, the Eternal, whose name is *Io* or *Uli*. When woman was created the name given to her was *Io-wahine*, thus connecting her with the Supreme Deity, surely a very noteworthy thing in Maori lore. The name of the place where she was made is said to be *Tapu-tai-roa*, or *Kura-waha*, which of course is situated in *Hawa-iki*.

The legends of Maoridom are numerous; some of them are evidently allegorical, others are stories probably founded on facts. Of the allegorical kind we may mention the legend of *Maui*, who went out with his brothers to fish and drew up New Zealand, known as "the fish of *Maui*," from the depths of the sea. "Then *Maui* said: 'This fish which I so fortunately have been enabled to bring to the surface

was in ages past the source of much disturbance. It was constantly roaring as if distracted with pain, and vomiting as if suffering from long-continued sickness. Then it was wounded grievously, and so it sank to the bottom. There in its agony it writhed and twisted and trembled so as to be still a source of annoyance to the world. Knowing of these things I have brought you here so that I might raise this fish again to a new life.' " etc.

Now according to geologists, New Zealand has been several times beneath the ocean and raised again. But how could the Maori of New Zealand know this, a teaching of the geologists during the latter part of the nineteenth century? The legend of Maui is clearly a New Zealand legend, not one from Hawa-iki, and it appears to refer very plainly to a teaching of geology of recent date. How did the Maori get the idea? Was there in the teaching of the Whare-kura more than the *pakeha* (white man) supposes? One can only wish that H. P. Blavatsky, who threw so much light on the teachings of the East, had also taken up the lore of the Maori; then, no doubt, we should see the ancient legends in a new light, and perceive that they do not stand alone, but have a more or less intimate connexion with the mythology of other ancient peoples.

THE POOL THAT LOST ITSELF: by Percy Leonard



LITTLE pool among the boulders on the beach lay warming itself in the sunshine. A gentle breeze rippled its surface, and tiny wavelets softly lapped upon the margin of the basin where it lay. "Here is my little kingdom," thought the pool every time one of its wavelets broke upon its boundary line. Other pools lay in sight and it was pleasant to compare its ample size, its graceful contour, and its flashing surface, with the lesser attractions of the neighboring pools. Far down the beach lay the ocean; a vast pool which seemed to have no boundaries and whose immeasurable range terrified the timid little pool lying in its petty isolation, behind the guardian ramparts which protected it from all association with its kind. "Here in solitary splendor I shall lie forever," it mused, "shielded from all contamination with inferior pools and widely separated by a sloping stretch of sand from that appalling ocean whose rhythmic murmurs sound so faint and far away."

Small fish and gray shrimps darted to and fro about its shallows,

and it was pleasant to feel itself the patron and protector of these small fry, and to reign as a monarch without a rival in its little kingdom. The sun grew hotter, and mounted the blue arch overhead, while the murmur of the distant waves grew louder as the time went by. "What would become of me if the waves should ever flood the beach?" thought the little pool. "My beautiful, clear water would be mixed with the other pools, and one and all would be engulfed in that vast ocean whose waves sound louder and louder."

The tide was surely creeping up the beach. The long, blue breakers glided to the front and broke in thunder thereon. The liquid ruins were drawn back over the rattling pebbles; but always rose again with added volume and a louder roar. The pool trembled at the thought of its approaching destruction, until at last one towering billow breaking loose from the tossing multitude fell headlong with a sounding roar, poured its white cataract of boiling foam into the pool, and floated it away to mingle with the mighty deep.

No longer capable of thinking as a pool, an exultant surge of feeling soon drowned all sense of separated life. Its outlines melted in immensity. It had become the boundless sea itself. The petty throbbing of its individual life took on the grander rhythm of the ocean's giant heart. The breaking up of the limits of personal existence was the moment of its triumphant entry into the larger life, just as the man who loses himself in serving his fellows, grows suddenly great, and finds himself one with the Soul of the Universe.

COLOMANDY ARCH, MOLD, FLINTSHIRE, NORTH WALES

THIS arch stands at the boundary of the Welsh counties of Flint and Denbigh, near Mold, a busy town in the south-east of Flintshire. Mold is the center of a great coal and lead mining district, and is the assize town of the county. An interesting discovery has lately been made at the Fferm Farm, near Mold, which is four-hundred years old. In repairing an ancient fireplace workmen discovered a revolving stone, which, when moved revealed a hitherto unknown secret chamber in which were antiquated oak furniture, firearms and the remains of a meal. Many old houses were provided with such hiding-places in the troublous times of religious persecution, but it is remarkable that this one should have been unknown so long.



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COLOMANDY LODGE, NEAR MOLD, NORTH WALES
WITH BOUNDARY ARCH BETWEEN DENBIGHSHIRE AND FLINTSHIRE



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GARDNER'S ISLAND, FERMOY, COUNTY OF CORK, IRELAND



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THE CALF OF MAN: ISLE OF MAN



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PORT ERIN, FLESHWICK BAY, ISLE OF MAN

TWO VIEWS IN THE ISLE OF MAN

THE Isle of Man is a highly picturesque island lying about equidistant from England, Ireland, and Scotland, in the Irish Sea. The Calf of Man is a tiny islet at the extreme south of the island, and Port Erin is close by on the mainland. Near here traditions say that many ships from the Spanish Armada were wrecked, and the southern extremity of the Isle of Man is called Spanish Head, in consequence. The Isle of Man is a favorite resort for tourists, and constant communication is kept with Liverpool and other ports in Great Britain and Ireland by steamer. The representative branch of the Island Legislature, the House of Keys, is one of the oldest legislative bodies in the world, but has only been elected by the people since 1866. The governor, the council, and the House of Keys, constitute the "Tynwald," which is the governing body. The Isle of Man is largely independent of the British Parliament, but the approval of the British Sovereign is essential to every enactment. The laws of the island retain many of their ancient peculiarities. The writings of Hall Caine have brought the life and customs of the people of the Isle of Man before a wide public in a very interesting way.

MEMORY AND MIRAGE: by Lydia Ross, M. D.

Thy shadows live and vanish; that which in thee shall live forever, that which in thee knows, for it is knowledge, is not of fleeting life; it is the man that was, that is, and will be, for whom the hour shall never strike. — *Voice of the Silence*



IN a far-away forgotten past, so long, long ago that even the world was younger, there was a fair, beloved homeland, safe and warm upon the sunlit breast of mother earth. The vivid blue sky above was reflected in the winding river that refreshed and gladdened the thirsty ground. Golden-hearted water lilies, resting amid their rounded leaves, drew the changing light and warmth into their own disks of sunny beauty, and breathed out again a magic fragrance. In the soft clearness of the air, dark outlines of regal palms in the broad landscape seemed etched into the deep blue background of horizon. All nature was vibrant with generous, joyous, untainted life; and the sun shone over all with near and tender glow as if it loved the smiling earth.

The men in those days who were close to nature, repeated her

rhythmic note of noble purity and simple grandeur in their works. Their temples, of massive and lofty simplicity, glowed with an exquisite life of color and carving that has survived the withering touch of unmeasured time. Only a sacred sense of unity between the man within and his world without could have created the builded wonders that still hold in their ancient ruins a sentient air of peace and beauty and mystery, though the human hearts that lived and loved then are ages deep in dust. So vivid a reality haunts these old monuments of silent power, that restless, skeptical man seems in their majestic presence, like a jaded phantom of uneasy dreams.

As the ancient spirit of the dignity and sweetness of life still lingers round the ruined temple stones, so the old home memories live in the souls that left this land to travel long and far, seeking initiations in many another temple of human dust. Like the caravans of draped pilgrims that join in journeying over desert wastes, the enveiled souls move in groups across the unknown sands of time.

Too often the largeness of life and the great purpose that links the single journeys are forgotten in the passing day's round of cares and pleasures. Few have the faith and courage to face themselves and find the truth. Sometimes a sleeping soul awakens in the luminous hush of a starlit world to hear the faint music of earth's heart-beat, patiently singing to soothe the old, old hurt of wayward children of men. Sometimes a fleeting vision of the brave, delicate face of unveiling dawn calms the fever and fear in beclouded eyes. Rarely, in the steady noonday blaze a pilgrim forgets the whole caravan as he looks out over smooth seas of yellow sand to where the curtained sky shuts in earth's rounded stage on every side. He stands alone at the center, without human cue to his lines, or the foil of another figure to soften his defects. The all-revealing sun overhead leaves his naked soul not even the familiar shelter of its little shadowing personality. The air is charged with Truth's challenge to play his part nobly and well. Nothing else matters; and the delusion that anything outside can make or mar him is gone. The caravan is mere stage setting, to be left behind with his worn-out traveling garb. Alone he will join new groups, to play other parts. Tragedy and romance, drama and farce, are all one to the masked soul learning the whole human play to regain its birthright to act worthily with its divine kindred. Alas! that its real sense of home should be so often lulled to sleep or stupefied by pain or pleasure, or even by the droning bigot's call to prayer.

In the dear old homeland two pilgrims journeyed together as the father and the child. Strongly linked together by great love and tender trust from other lives, they had no eyes for mutual faults. It was a kinship like nature's own unity of elements that forms deep roots and grows upwards to expand and flower upon the parent stem in the joy of fragrant fulfilment, unquestioning and satisfied. The father, busy with affairs of state, saw the young girl grow strong, free, beautiful, clear-eyed and unspoiled by admiration, wealth, and power. His love left no wish unanswered; but in the satisfying rest and comfort of this strong, unselfish tie, it was forgotten how young life must needs have its part to play, its duty to perform, its puzzle to work out. Idle as a flower, free to come and go, she heard fragments of the endless story of human affairs. With impartial mind she read the hidden motives that puzzled even seasoned courtiers.

What did it all mean? The question brought a vague unrest, an unnamed longing to the home-nest where untried wings ached to test their own strength. One day, alone but for the inner Sphinx claiming an answer, the awakened soul looked out and felt the challenge of the sunny desert. All the luxury and easy freedom of her place in the caravan became as nothing to the sacred dignity of her real part. The meaning of the great mystery-play of life must be learned, alone and unprompted. Not even a father's fondest love could do that for her.

It came to pass that this well-sheltered child strayed into strange, unhappy paths, seeking to read the larger word of life. Somehow she lost her way and wandered ever deeper into cruel tangles of events, poisoned and wounded by rank and thorny growths of evil, all too rich in the lessons she had been spared.

The sad father left the homeland, and he too lost his way. Again and again he traversed the weary desert by different routes, and ever more deeply disguised in matter that obscured his vision even of fellow travelers who also sought the reality in many a promising mirage. At last a great Chief who had learned all the ways of men looked into his eyes and knew him and showed him the path that led to the old-time peace. Wise with past pain and with growing faith, he traveled on this path, slowly and with clearing vision, and one day he and the lost child met. Both had journeyed so far and were so weary with suffering and numbed with chill homesickness that they did not know each other. They had been apart so long, so long; and now they bore

strange names and wore unfamiliar garbs, all travel-bested with bitter wrongs and doubts. But the soul knew its own; and though it was unheard in the day's discord, it waited for the night wind to carry its message across the purple plains of peace.

To the restless, doubting mind the truth was only a beautiful dream. Then the hand of soul memory swept over the muted heart-strings and awoke forgotten tones that had long quivered into silence. The everyday air was stirred with strange currents of unbearable discord, bitter heartache, minor notes of grieving and sickening longing, with faint, far-off tones of harmony and freedom, and with rare touches of such peace as the angels know as "home." At times the sluggish heart throbbed with such vivid sense of an age-old, buried past that the present faded into blurred shadows of unreality. Never did the great desert lure with more glowing and subtle mirages; the only safety was to follow in the path of the Chief. The father's love poured out around the lost that was found. To the chilled and fainting child it was like the grateful, tender warmth of the sun that shone on the dear homeland, when the soul's fresh touch on the unspoiled earth made life sweet with trust, and the world was young.

THE EGO AND ITS PERSONALITY: by R. Machell



GOING and coming on one's daily path one often falls into a train of thought that makes one oblivious to all that is to be seen or heard on the way; oblivious in so far as ability to recall the details of the picture or the incidents of the journey, and yet apparently not so inattentive to these things as to incur the danger of falling over an obstacle, of running into passers-by, or of being one's self run over in crossing streets; nor is one so far removed from the normal plane of consciousness as to be deaf to the sound of one's own name if pronounced unexpectedly within range of hearing. This kind of semi-abstraction is even more marked in sleep, when we are just so far asleep as to be under the delusion of a dream and yet sufficiently awake to know that we are in our own room. Sometimes one may even be aware that we are not quite awake, and yet be unable to waken ourselves completely.

These familiar experiences ought to convince us that it is possible to change the plane on which our consciousness functions, without any

loss of individual identity. Furthermore these experiences ought to convince us that there is a difference between the knowledge that I am I, and the belief that I am a person called X. For, while most people have the assurance that "I am I" through all the changes of surrounding conditions, it is extremely rare for any one to lose that kind of fundamental egoity and to be conscious of being merged in a larger being as a drop of water in the ocean.

While this latter experience must be very rare, the loss or confusion of personal identity is very common. Sometimes a dreamer will see his own body in bed; sometimes he will be aware of having a different body; but in all such cases he retains a clear conviction of his own egoity; his "I am I" is not lost, and in fact it would seem as if he retained enough of the personal self-consciousness to be able to make a comparison between his proper person and his assumed one. Now if he had really lost all knowledge of his normal personality he would not know that the dream-body was not his own proper person. So it is evident that in these cases there is only a partial loss of or separation from the body and personal attributes of character, costume, name, belongings, etc., and this temporary abstraction is even slighter in the cases of waking absorption in some day-dream.

If at birth we could at once have control of the new brain, and be able to think clearly and to express our thoughts intelligibly, it might be that we should have just the kind of shock we get on waking suddenly from a vivid dream; and we might ask, "Where am I? How did I get here? Why am I in this body?" But I cannot think that we should have any doubt as to our egoity, that sense of "I am I," that seems to be the very essence of individuality. But fortunately the memories that go to make up one's personality are inherent in some subtle substance, of which the brain mind is the active center, and only those essential elements of personal memories that have been absorbed into what we call our character would seem able to cling to the individual ego through the change we call death, and through the after-death states which precede the reappearance of the ego in a new body. The new body can hardly be called a personality until it has gained some personal experiences of its own; but the character of the individual that inhabits it is almost immediately apparent to one who can observe intelligently the conduct of the new-born babe. It seems clear that the individual ego has brought over from former lives not only his sense of "I am I," but also all the main peculiarities of character

that will modify the as yet undeveloped personality as it grows up.

This long process of growing up is really the building of the personality in conformity with the character of the indwelling individual; and this work may be helped or hindered, or indeed almost entirely prevented, by education.

Unfortunately, the true philosophy of life having been so long forgotten, our educators too often devote all their energies to the obliteration of individual character, and to the building up of an artificial personality that is likely to be quite unable to respond to the needs of expression of the individual ego.

As a reaction from this old system of "prison building" a new method has sprung up which aims at allowing the growing personality free play for all the instincts and desires which it is the task of the individual to control. That is to say these new educators, unable to distinguish between the impulses of the lower nature and those that come from the higher (the true self), are really adding enormously to the difficulties that lie in the path of every soul that incarnates on this earth. For the Soul or Ego, with its own tendencies to deal with, has not only all the forces of the lower animal nature playing through the new body, but it is like the half-sleeping person, partially awake, really helpless and dependent upon its nurses and teachers to enable it to know what is harmful and what is harmless in its new surroundings. It does not yet know how to impress its own will upon the new brain and body, and has to rely largely at first upon those who undertake its education.

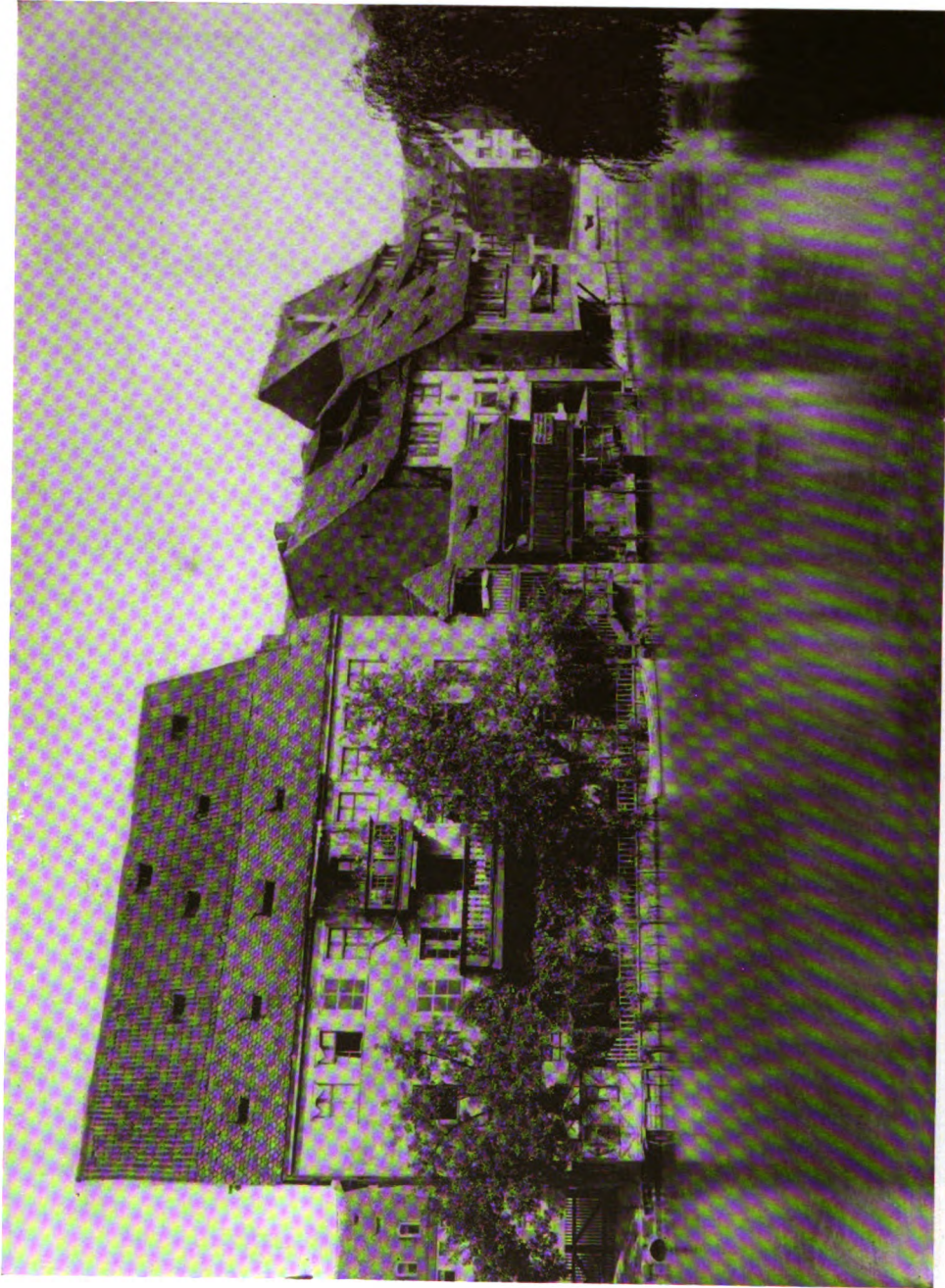
To suppose that a child's every impulse is good is only possible to one who is completely ignorant of the dual nature that clearly exists in all human beings; and to allow it to gratify every impulse or desire is to betray the confidence the new-born ego necessarily reposes in its teachers. Never was the need of Theosophy more apparent than today, when such systems of education can find adherents.

The old rigid methods were bad, but there was in them an ideal of discipline and duty that could prove helpful, and that did not throw such difficulties in the path of a noble soul incarnating in a sensual body, as are deliberately developed by the new methods of total suspension of discipline. Whereas the self-indulgence, thus encouraged, makes ultimate self-mastery almost impossible for this incarnation, and it renders extremely probable the total loss of a life destroyed by the abuse that follows indulgence of caprice, emotion, or desire.



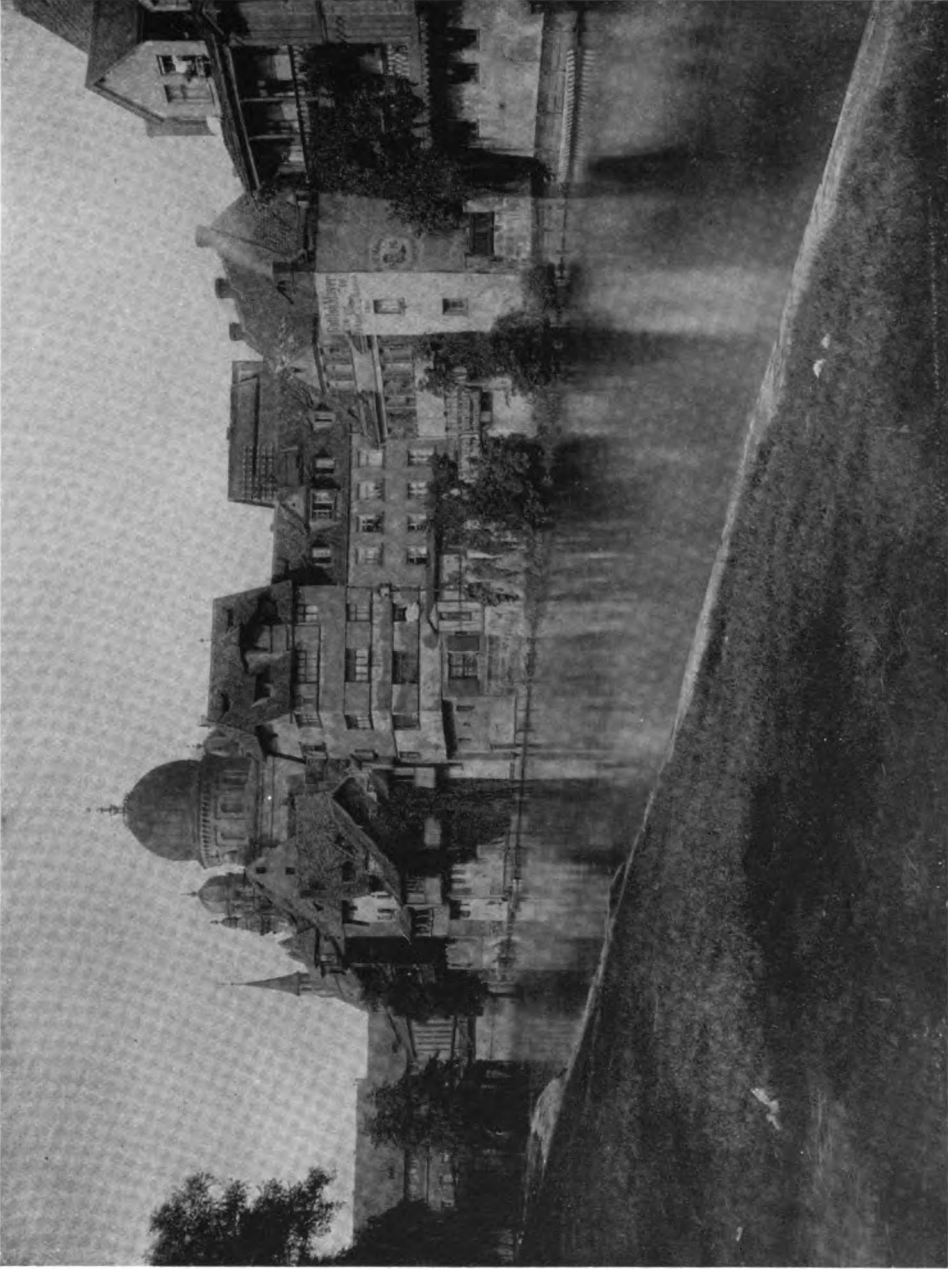
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THE APOLLO FOUNTAIN, NÜRNBERG, GERMANY



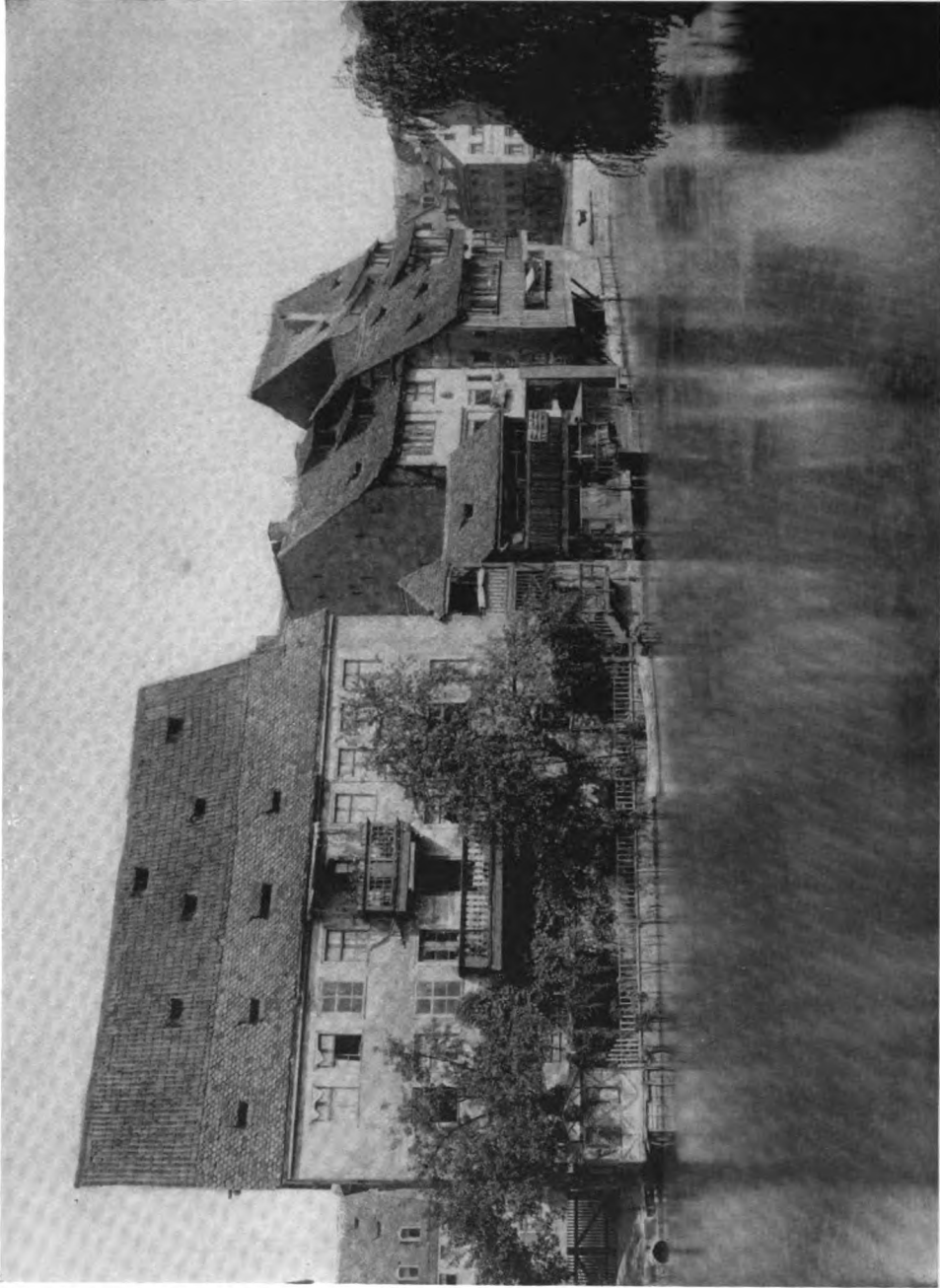
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AN INTERESTING VIEW OF THE RIVER, NÜRNBERG



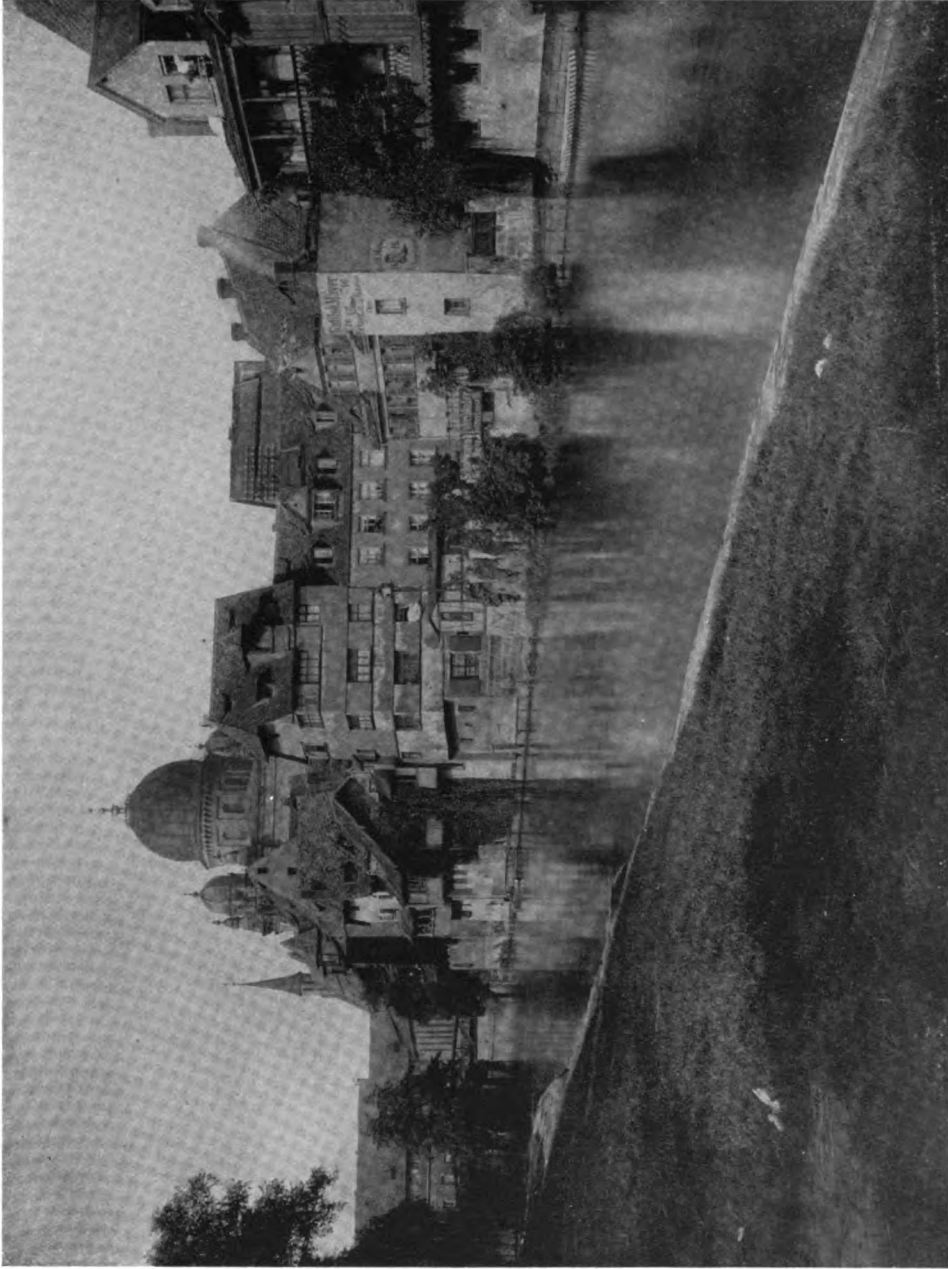
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ANOTHER VIEW OF THE RIVER, AS SEEN FROM SCHÜTT ISLAND



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AN INTERESTING VIEW OF THE RIVER, NÜRNBERG



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ANOTHER VIEW OF THE RIVER, AS SEEN FROM SCHÜTT ISLAND



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THE MONUMENT TO EMPEROR WILLIAM, NÜRNBERG

WHAT IS "LIFE"? by H. Travers, M. A.



It is admittedly the function of physical science to examine, analyse, and classify the processes which take place in Nature, with a view to systematizing the information thus obtained and thereby applying logical methods to the discovery of principles and new facts. It is also admitted that individuals have sometimes gone beyond these limits and have elaborated philosophies of life having for their starting-point the data obtained through the physical organs. In pursuance of the latter policy they have, by a logical confusion, substituted the phenomenon itself for its cause, thus giving rise to what may be called a reign of abstractions. It is thus that the word "life," for instance, has been used. The word may denote either the group of phenomena manifested by living beings, or else the unseen cause of those phenomena. These two meanings have usually been confused, and statements have been made equivalent to saying that the phenomena of life are the cause of life.

A speaker at the recent meeting of the British Association said, as reported, that the elementary processes in living organisms

were not thrown together without order in the living body; they were united by an invisible string or chain, and this invisible chain or force that maintained the order among the elementary processes represented the true difference between life and any event in lifeless nature. He called it the "Lebensprinzip." The single processes were accessible to physiological analysis; not so the Lebensprinzip. Therefore the elementary processes formed only one part of the living creature; the Lebensprinzip formed the other part. By the latter the former were united to a living unity, an individual, and it could continue the individual in its offspring.

Unfortunately, however, the speaker seems to make the familiar mistake of "reifying a concept," or giving reality to an abstraction, for he goes on to say that

The Lebensprinzip was the ordered connexion of the elementary mechanisms within the living body; its ordered efficacy excluded an accidental aggregation of the elementary mechanisms in the body of plants and animals. . . . The Lebensprinzip was no force or power: it was a principle of succession, of order, of regulation, of harmony.

The last sentence seems to contradict what precedes it; for how can a mere principle of order accomplish anything? Apart from this last confusion of thought, the speaker's "Lebensprinzip" answers fairly well to that which in the Theosophical enumeration of the Seven

Principles of Man is called Jîva or Prâna or the Vital Principle. Or rather it corresponds to the *two* principles, Prâna and the Linga-Sarîra; and perhaps we should also add as a third, the Kâma-Rûpa. The inquirer will find these described in No. 2 of the "Theosophical Manuals."

It is evident, however, that we need on similar grounds to postulate something of the same sort in the mineral kingdom even. For why should we suppose that chemical combinations and crystalline aggregations occur by haphazard and not by the direction of some ordering power? True, there is a difference between the mineral kingdom and the vegetable, or between what is called inorganic and what is called organic; but this may mean that the latter has in addition something which the former has not. In short, all matter is living, but the life in the different kingdoms is at a different level of evolution. The speaker does not appear to have made a break between the vegetable and animal kingdoms; but it is evident that there is a great difference between them; the animal kingdom has a still higher order of life; more principles are developed in it than in the vegetable kingdom.

But after all, a "life-principle" is a mere abstraction, unless the word be used as equivalent to a *living being*. What, after all, *can* be real but a being, a living conscious being? Everything else is merely a quality, or attribute, or function, pertaining to a being. Even mind is only the attribute of some being; a being can be conscious, but consciousness is an abstraction (unless the word is used as an equivalent to a conscious being). So it comes to this — that plants are in some way the manifestation of living beings. In the case of animals we the more readily believe this, for the reason that they are more akin to ourselves. It is still easier to believe that our fellow-men are living beings. When we get down to the stones and chemical substances, whose life and being is so different from our own, we are apt to deny them any individuality, and to invent special terms to describe their nature. But this is not very logical. The problem which many thinkers set themselves is this: Given that a living thing is dead, to explain why it is alive. Thinkers should begin by accepting as a primary postulate that natural objects are living beings, and then proceed to analyse the various manifestations and modes of manifestation of their life and consciousness.

The assumption we have thus suggested may perhaps be called

unwarranted. If so, then why do so many make that other assumption — that the natural objects are *dead*? One assumption is as good, or as bad, as another. We must begin by assuming or accepting something. Some may prefer to postulate "matter" as the starting-point. But what is matter? we may ask. You may start with matter (whatever it is) and from it build up mind; and I may start with mind and from it build up matter. You may start with the percepts of the physical senses as your primary data; and I may start by postulating *myself* as the starting-point of my philosophy.

The trouble about beginning with "matter" is that matter itself is found to be resolvable into something very imponderable and very lively; so it is not a good starting-point.

And what is "force"? What better definition can be given than that it is the visible manifestation of *will*, which *will* is in some way connected with the presence of an idea in a mind? Apart from this, force becomes reduced to a mere abstraction; we cannot conceive how it originates or is set in motion. And what are the laws and properties of matter but plans and ideas in process of being carried out by beings, living and conscious?

If we are to study realities, then, we must study mind and will; and it will be convenient for biology and physics to accept these as axioms and to study their effects in nature. A higher branch of science may occupy itself in studying mind and will as they manifest themselves in the human being.

There was another speaker at the same congress, who seemed to think that because he could produce by physical and chemical means certain complex compounds which are also produced in living matter, he was therefore on the track of a possible artificial synthesis of life. In this case, however, the wonder is no whit diminished, since we must then attribute to the said chemical and physical forces all the marvellous attributes which hitherto have been attributed to beings endowed with intelligence and volition.



THE universe being one and not diverse, and everything within it being connected with the whole and with every other thing therein, of which on the higher planes there is perfect knowledge — no act or thought occurs without each portion of the All feeling and noting it. — *W. Q. Judge*

THE IMMEMORIAL ROAD: by G. K.

A road there is and a road it is of the blessed Gods,
And by those whom the Gods love will that road be traveled.

Fragment of the *Oracle of Apollo at Delphi*

Whether one sets out to the bloom of the East or the chambers of the West,
without moving, O holder of the bow, is the traveling on that road.

Krishna, in the *Jñāneśwari*

Things Divine cannot be realized by those whose intellectual eye is directed
to the body. But only those can succeed in possessing them who, stript of their
garments, hasten to the summit. — From one of the *Chaldaean Oracles*

Remember thy journey's end, whilst thou travelest. For when souls return
to the light, they wear as hideous scars upon their ethereal body all the sins
of former lives, which they must wash away by returning to earth.

An Orphic Fragment

There is a road . . . and it leads to the Heart of the Universe.

Helena Petrovna Blavatsky

. . . Knowing the prize at the end of time, and not deterred by the clouds,
the storms, the miasms, and the dreadful beasts of prey that line the road.

William Quan Judge

The wrong way is miscalled the "easy way." In reality, it is the hard way.
The true Path, the Path of Self-conquest, is really the easy way, if you travel
it as you should, remembering your purposes, conscious of your Divinity, and
obeying the rules. For the rules are your protection.

Katherine Westcott Tingley



THE sun was just setting over the ocean, a great gold-orange
disk, living and luminous. As its lower rim touched the
horizon, it became, through an optical illusion frequently
noted in Lomaland, strangely jar-shaped, at first angular,
then with a softening of the contour, until it hung, for a
few moments' space, a great translucent *amphora*, as if piercing the
far mid-Pacific with unseen conical base, as if brimming with the
Oil of Sacrifice Celestial or the Wine of a Diviner Life. Set in the
amethyst-pink of the twilight sky, a jewel with heart of fire, it threw
across the purpled waters, landwards, a long narrow path of sheen
and light.

Nor did this light-path fade, as customarily, when the sun sank
out of sight. Instead, it added silver to the gold, and then I saw
that the light upon it came from a far distant mountain, which rose
in the heavens where the sun had been, and towards which the gleam-
ing pathway led, straight as an arrow.

Clear of outline through the enveloping purple haze, it bore upon
its summit a Temple of some rare design, magnificent in its contour

and strange in the simplicity of its plan. Before this stretched lovely gardens, and before these, in turn, rose a gateway, narrow, strait, rich, adorned, and lofty. Surmounting the Temple was a dome which glowed with an inner light and served as a beacon. And I saw that the light which now illumined the narrow path came from the Temple itself, streaming through the door and outward through the pillars of the lofty gate.

The road thus lighted was clear and defined and beautiful; but lining it on either side were quagmires, precipices, pitfalls, slimy pools where large things and small fought and crawled; there were serpents, wild beasts, quicksands, traps, and nets. But, cleverly arranged so as to conceal these horrors as far as possible from the travelers on the narrow road itself, were luscious fruits, piles of gleaming gold, and all the myriad things of glamor belonging to the false in art, in music, in philosophy, in beauty, in intellect, in womanhood, and in love. At intervals, gray, hideous Hags of Pessimism waited and mumbled and crouched.

There were travelers on this road. All save one were scarred, in some degree, all save one were wrapped and fettered by grotesque and ill-fitting garments. Many clung to these garments, though a few stripped them off as they felt the bondage of them. Many tried to conceal their scars, but a few fearlessly exposed them to the light which seemed to have some curious power to dissolve them or to heal.

All along this path were guide-posts bearing warnings, signs, and rules. Their evident purpose was to protect the traveler by enabling him to avoid being drawn out of the path, where alone lay safety, into the bedlam of horrors that lined either edge. One traveler, as said, was unscarred and free of all wrappings save a single garment that was white and without seam; and this traveler repeated in earnest tones, again and again, the rules and warnings on the guide-posts. While a few listened, many others rebelled at the injunction to keep within the narrow strip of light, the margins of which the savage beasts and miasmatic horrors of the outer tract, it appeared, had no power to cross. Even the poisonous air, that seemed at times to try to sweep across the lighted way, lost its power to kill, the moment it touched that narrow road. Within its borders all was safety, all was peace: the goal was ever undimmed and to reach it the only thing necessary was to keep right on.

But very, very few seemed to be willing to follow the warnings

and the advice. I questioned why; and then I came to see that some strange inner connexion existed between the scars and garments, and the horrors just over the edge. Indeed, at times the garments seemed to have a life and will of their own, fearful, demoniacal, as if of their own weight they would drag the unwary out of the road and into the pitfalls beyond.

Here was one who was pulled aside to grasp at the piles of gleaming gold — that turned to dust at his touch and left him a maniac, pursued by the Hags of Pessimism until the mire closed over his altered form. Another was drawn, by garments coarse and red, to grasp at the luscious fruits so temptingly near — and he risked and dared, thinking to step outside the path for only a moment and still keep foothold *on* it; but the fruits dissolved into ashes, and the quicksand sucked him down.

Still another, pulled by his wind-blown rags to the edge until blinded by glamor, rushed over it, thinking to find love, happiness — and I saw him the victim of vampires, sucking his blood. Many, indeed, seemed to be those who believed they could walk the path and *also* take occasional little excursions over the edge of it. Nearly all such were lost, though some were finally saved through the efforts of their fellows — if to be pulled in and laid aside as wreckage, albeit in harbor, is to be *saved*.

All felt the pull and the glamor and the lures upon their garments, and the pull of the garments upon themselves. Their fate depended wholly upon whether they believed these garments to be an actual part of themselves, necessary to their very existence, or whether they knew them for what they really were — the shreds and dangling rags of desires, *no part of the Self at all*.

All felt the heat and burning ache of their scars whenever they turned their faces to the right or to the left, for the outer miasms were as fire and deadly gases in power, and though these could not cross the line of light of themselves, something in the old scars, as in the garments, *crossed over to them* and made, as it were, an unseen bridge. A few, wiser than the many, turned their faces only to the light and bathed in it these scars of old sins until they were no more; they stripped off the coarse rags as they ran. But why only the few? It was so much easier. Were the many simply irrational? were they stupid, not sane?

Young and unwearied, though leagues were left behind by their

flying feet, were the few who followed the simple laws that ruled the world of that narrow light-path. Harassed, old, bent, strained, and afraid, the many still journeyed slowly on, pulled to danger's edge by the garments which they *would* not throw away, their nerves shattered with the burning scars they *would* not uncover. The few were as though winged of Joy; the many — aye, what weights are ever so leaden about the feet, so heavy, so cruel, as regret? And again and yet again the tender pleading voice of the One who had traveled the same path ages ago, and had now returned to render aid, spoke out its warnings in compassion. Still and still there were those who would not heed!

Slowly the sunset picture faded from view. It passed and the night sky shone out in stars. But on the Screen of Time its mighty record will gleam and glow and live adown the ages, and one day shall come a humanity able to read its message, able to understand.

It is all so simple, so clear. Within the gleam of that narrow line of deathless light, *Duty*, the traveler is safe — but nowhere else. It is all so easy — one has but to go right on, turning neither to the right nor to the left, ever the goal in sight, following the simple *Duty*. No faintest breath of horror can cross that magic marge. Abandon it — disillusionment and horror await you, destruction in the end.

But the garments of desire pull one. Strip them off, then. Others have done so; it can be done again. But the old scars sting and hurt, and shame us to keep them hid. Uncover them, that the healing light may make you whole. Others have had the courage to do this: so it can be done.

But the horrors of old Karma — they crowd in, they crush, they threaten. Nay, they have no power whatsoever over one who looks neither to the right nor to the left.

Few perhaps are those who can follow unflinchingly this high course. But all can essay it. What is the testimony of those who know, those who have traveled the path before, and now, in compassion, sound the old warnings anew? Upon the desk lies open one of the priceless writings of William Q. Judge:

I do not say that you must attain to that calm now or give up seeking the way; but I do say that you must admit that such an attainment must be absolutely tried for. For of such is the trial, and why should we care?

It is all a delusion. It is only one consequence of our past Karma now burning itself out before our eyes. The whole phantasmagoria is only a picture

thrown up against the Screen of Time by the mighty magic of Prakriti (Nature). But you and I are superior to Nature. Why, then, mind these pictures?

Beside it lies the latest Theosophical magazine, and, like a breath of fragrance, the joy and optimism, the wisdom and the tenderness and the truth of the last address given by Katherine Tingley during her recent journey to Holland and the Hague, waft their sweetness into my questioning heart and fill the very room with answerings and with light:

“Man, Know Thyself.” The teachings of Theosophy engrave these words on every human life. . . .

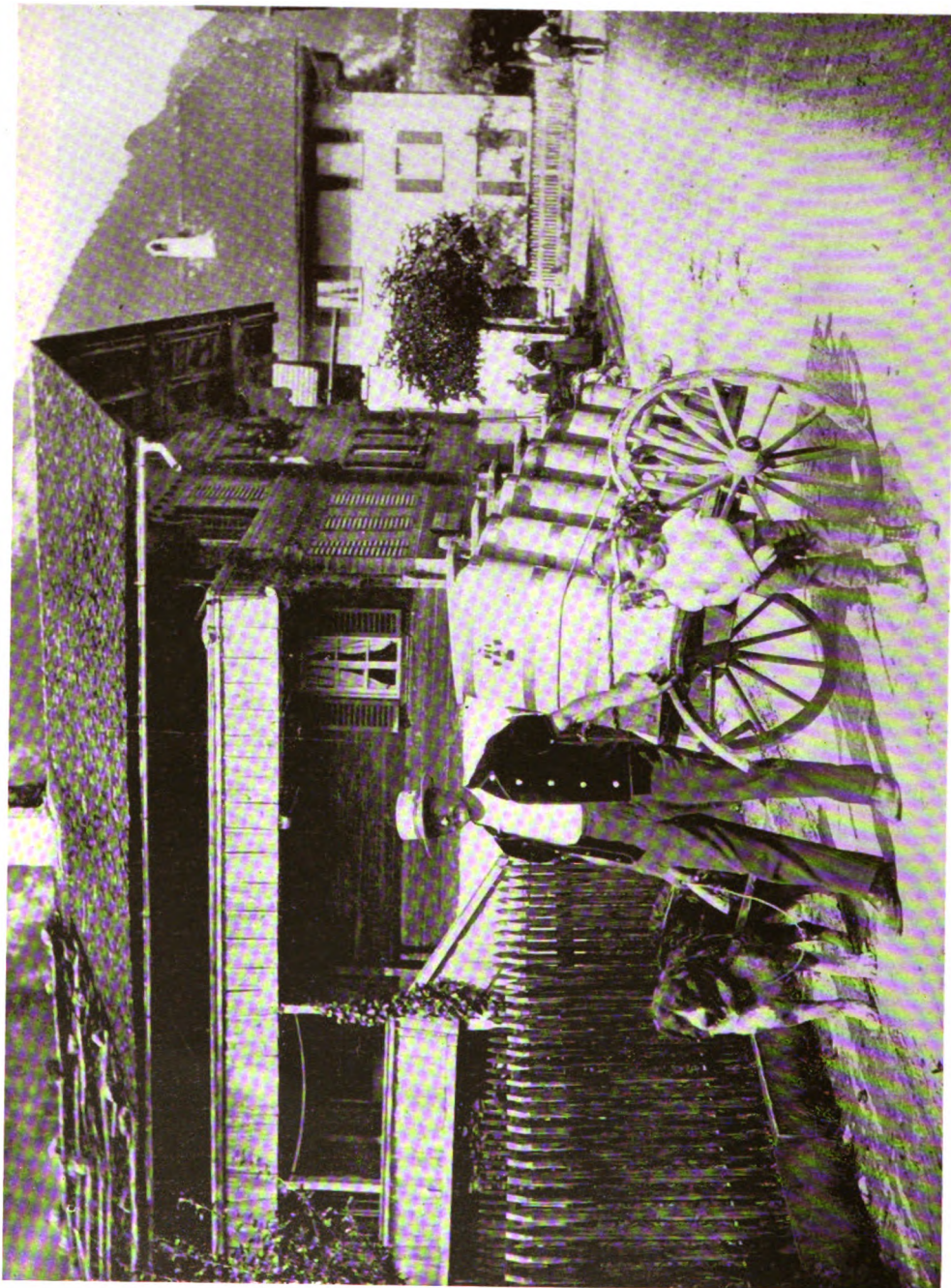
I am daring to look ahead, daring to bring to you a picture of future years—the picture of humanity no longer dreaming, no longer sleeping, but awake, aroused in the spiritual sense, living the true life, walking unafraid with an affectionate devotion to *duty and right action*—the whole world feeling a revelation of spiritual life.

MR. DUROISELLE, of the Burma Archaeological Survey, says that six enormous volumes of inscriptions found in that province have already been transliterated into modern Burmese characters and issued, and they must throw a flood of light on the political and religious history of the country from the eleventh to the nineteenth century. About a century ago a Burmese king collected from all parts of Upper Burma more than seven hundred inscriptions and placed them near a pagoda at Amarapur, and a large number of them have been deciphered. But epigraphy appears to be still in its infancy in Burma, and the local Government has decided to recommend the appointment of a special epigraphist for the province. The history of Burma before the eleventh century is involved in much obscurity. The ministers of the cult which prevailed in Upper Burma before the introduction of Hinayana Buddhism by King Anawratha in the eleventh century are called Ari, but nothing definite is known about the character of their beliefs and worship. Then again, nothing is known about a people called Pyus, who, according to an inscription, formed part of the army of a king in the twelfth century, and have since completely disappeared. Their name is forgotten and their language, in which a dozen of the inscriptions as yet found are written, is not understood by any one; only about forty words are believed to have been interpreted, and yet the Pyus must have been an influential tribe in a part of Burma up till the twelfth century. Clay votive tablets are said to have established the existence of active intercourse between Burma and northern India before Singalese influence began to predominate.—From *Indian Spectator*



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**PART OF THE FALLS OF THE GIESSBACH
BERNESE OBERLAND, SWITZERLAND**



Lomaland Photo. & Engraving Dept.

A SWISS MILKMAN — A TYPICAL VILLAGE SCENE

THE MIRROR OF LANGUAGE: by H. Coryn, M. R. C. S.



HABAIÐEÐEIMA is a Gothic word simply and fully translated by our *had*. *Habaiðeðeiwa*, *habaiðeðeiþ*, *habaiðeðeits*, are likewise Gothic words, also completely rendered in *had*. There are fifteen of these shrapnel charges, accomplishing what we do with our one little bullet. They are inflections of a verb, various moods, persons, numbers. Modern languages move towards brevity and simplicity, not sacrificing clearness. What did the older ones gain by this elaborate inflecting?

What are the inflections? It is generally taught that they were originally separate words which gradually got fused on to elemental roots. "In the beginning" each word, root, had meaning only; relation was indicated by the position of the words in the sentence. *John's hat* would be expressed by *John — hat*. Chinese is a language of this kind; it is supposed to be still "in the beginning."

In the next stage two roots would be stuck together to indicate relation. A root meaning something like *ownership* would be made to lean up against *John*. *John's hat* would be *John-owner hat*. This is agglutination, such as we see in Finnish.

The relational word now becomes smoothed out and worn away into a mere inflection — we have an inflectional language, say Gothic or Sanskrit or Latin.

In the fourth stage the inflections have mostly disappeared, as in English.

But if this has really been the course of evolution we must find it curious that no inflectional language is visible in its earlier stages of agglutination and isolation. We have the passage of the third stage into the fourth, but not that of the second into the third or the first into the second. And as to most of the inflections, it is not known what they are.

The roots have been favored with several theories of origin. There is the *bow-wow* theory — imitation of sounds made by animals; the *natural* theory — just as any natural object when struck gives out a sound peculiar to itself, so primitive man, *struck* metaphorically by the sight of anything, emitted a sound which henceforth became the name of that thing; the *pooh-pooh* or emotional ejaculation theory, not so very distinguishable from the previous; and the *yo-heave-ho* theory, according to which primitive man, engaged in

occupation, emitted certain rhythmic sounds comparable to those of sailors winding the capstan or grooms cleaning a horse. These characteristic sounds became the name of the action or of the things acted upon or worked with.

Modern language expresses concrete *thought*. To make it express *emotion* is a rather difficult work almost peculiar to poets. Poets have two methods. (1) They arrange the words so that the vowel and consonant sounds acquire a special musical quality. (2) They select words that have emotional associations — for example, ocean, moonlight, dove, star; or such few words as directly indicate emotion — for example, moan, weep, majestic.

And this leads naturally to a new theory of the origin of language as a whole, the theory of Jespersen the Danish philologist.

Men *sang* out their *feelings*, he says, long before they were able to *speak* their *thoughts*. In other words, language was originally the chanted expression of feeling or emotion, not of thought. Early man voiced the pulse of the life-current, not for communication, but because he could no more help it than a bird can. He did human-wise, and therefore very complexly, what the bird does very simply. Jespersen draws a parallel, as respects their evolution, between the arts of speech and writing:

In primitive picture-writing, each sign meant a whole sentence and even more — the image of a situation or of an incident being given as a whole; this developed into an ideographic writing of each word by itself; this system was succeeded by syllabic methods, which had in their turn to give place to alphabetic writing, in which each letter stands for, or is meant to stand for, one sound. Just as here the advance is due to a further analysis of language, smaller and smaller units of speech being progressively represented by single signs, in an exactly similar way, though not quite so unmistakably, the history of language shows us a progressive tendency towards analysing into smaller and smaller units that which in the earlier stages was taken as an inseparable whole.

In the beginning, then, the chant was a continuous stream, a natural expression of feeling. As the feeling would change with the changing phenomena of nature, sunrise, rain, wind, and so on, so would the chant change. At first it would perhaps be unconscious; then conscious; and finally a mode of communication. Then the continuous flow was broken into something corresponding with sentences, each "sentence," as evoked by some definite and limited natural event, constituting a sort of description of that event. Then verbs — that is, the doings — and nouns — the things doing the doings — would

separate out. The verbs would express a good deal of doing, would be quite lengthy pieces of chant, gradually shortening *pari passu* with accurate understanding of what was being done. Finally they would stand as elaborately inflected forms, each form containing, as in the known inflected speeches, a notice of the person or things acting, the nature of his action, and the action's relation to time past, present, or future. In certain languages the verbs also contain notice of the sex of the person speaking and the sex and number of the persons addressed.

Chanting continued down to Greek times. The Greek word was intoned, was a phrase of music; the sentence was a melody. Now in our day and speech, the inflections are nearly all gone, the word being shortened to its comprehensible minimum; song has separated from speech and pure music from song; whilst song has mostly divorced itself from dance or bodily motion. The poet, the dancer, the speaker, the singer, and the player, are five persons instead of one.

We may speculatively add more to Jespersen's theory, for it may be quite harmonizable with the usual one. In chemistry it does not follow, because we know only of the breaking down of heavier elements into the simpler ones, that there was no period of putting together. Though neither does it follow that radium was built by the putting together of those very elements into which it breaks down.

Speech may at first have been a chanted flow of open vowels. The first consonants would doubtless have been those which permitted the chant to go on unbroken: m, n, l, r, th, v, z, ng, zh. Then each definite bit of phrase might, we may suppose, have been closed by one of the other consonants, p, b, d, and so on. As ideas sharpened, short roots would evolve, each with its one vowel opened or shut, or both, by a consonant, each root corresponding with one thing or one doing. Then a thing root, a doing root and a form of one of the three time roots, might be agglutinated together. Lastly would come inflections proper. And yet the whole might be encased in a matrix of song, persisting down to Greek times, a long inflected verb being admirably suited for the chanted feeling perfusing it.

The deduction of all which would be that we brain-think far more than early man, and sense far less. Let us hope that history may not have to record a stage of gabble and clack succeeding to speech as speech succeeded to intonement and intonement to song.

Theosophy makes primitive man spiritual in origin and essence.

And it sees in sound, audible and aerial or inaudible and ethereal, the fashioning-force of the universe. Behind sound lies the guiding will. Primitive man was a part of that guiding Logos, gradually losing most of his power as he became negative to — because increasingly desirous of — the sensations of matter. He lost spirituality in brain-mentality. He passed from creative spirituality to emotionality and sensuality. Now, after childhood, the enfeebled life-pulse no longer suffices us; we have to stimulate it in various ways to give us the intensity we want.

All of which history is reflected in the history of language.

DAWN: by Annie P. Dick



SUMMER had taken a lingering farewell, and the life of the drooping leaves in the woodlands ebbed slowly away. The unseen presence of autumn slowly approached. Her magic breath tinged with glory the forsaken leaves, and she tenderly weaved over them a mantle of gold and red and bronze. Through the woodlands a winding pathway led to a secluded and lonely glade. The branches of the trees intertwined overhead, and through them the morning sun shone brightly, transforming the withered leaves into shining golden flakes as they fluttered to the ground.

There a woman paced to and fro. Suddenly she raised her arms as if in mute appeal to the swaying boughs above her, then stood with breath stilled and eyes intent. As from afar came a voice sternly rebuking. "Dost thou hope for victory in times of peace? Hopest thou to conquer life's mighty waters while sailing on a tranquil lake? Thy bark thou must guide on troubled waves, with calmness as a beacon-light and courage as a helm."

The woman stood with bowed head, then with a look of despair on her pale face, she walked towards one of the trees and leaning against it remained motionless. Now and again around her fell a withered leaf. Hush, hush! The quivering soul sways in anguish. Hush, hush, ye fluttering leaves, be still! Over her head is a bud of light struggling to open its petals. Its leaves slowly unfold. Its fragrance wafts a cooling breeze and peace gently falls.

A circle of golden mist obscured with its dazzling light all else

that lay beyond. Near her stood a marvelous green font of crystalline transparency. Awed and entranced she gazed, for softly from its beauty there rippled in continuous radiations a wondrous joy, and in her heart was the tremulous flow of awakening spring. Bending over it she gazed into its clear waters, then stooped and drank a deep draught. And lo! she stood a glorious being in whose eyes burned the steady flame of eternal youth. The golden mist lifted its shining veil.

Far, far in the past she saw herself — a dreamlike self — joyous with the happy freedom of youthful hope and trust. Ideals, untried by experience, clouded her vision on life. Slowly shadows crept across her path. Startled and surprised she anxiously tried to thrust them aside, but thick and fast they fell. Her despairing cry arose to the heavens. Her shattered ideals lay in burning fragments in her bleeding heart. Hope and trust faded from her eyes. But while the anguish pierced and wounded, far above a star appeared, growing brighter, shedding at times a mild ray which softened the wounds and brightened the weariness and gloom. Again the shadows fell, making denser the darkness.

Yet onward came the dream-form, through despair, hope, joy, and grief, swaying this way and that, ever onward, following unknowingly the light from the star above.

A bright ray pierced the gloom, and the shadows disappeared as mist in a sunbeam. The dream-form stood bathed in a soft glow of light. Hope and trust once more dawned in her eyes. Courage! brave dream-form. On the horizon appeared a cloud black as night, rolling like a mighty wave. Nearer, nearer. It wraps the dream-form in its mighty folds.

Forms swarm around her, peering from the darkness with mocking eyes. The light from the star shone dimly — fainter, fainter. All grew dark.

The mocking shapes faded away. Beautiful forms appeared, offering gifts of joy, love, and happiness. With her hand she waved them aside, and overcome with weariness stumbled and fell. All was still in a great silence.

Suddenly a faint light glimmered through the darkness. A spark in the heart of the dream-form.

With lightning swiftness there burst from the star above a shaft of flame. Through the gloom it flashed, and kindled the faint spark

into a brighter glow. A glittering thing lay by her side. A shining sword. Grasping it the dream-form arose, and stood with head erect, majestic.

The light shone from her heart, and as it fell on the forms in the blackness they shrank away. Sometimes with greater courage they returned, and as they approached, the light from her heart ran like lightning along the uplifted sword, burst into tongues of flame, darted like arrows encircling the forms of her foes, and as they darted here and there soft music filled the air. Onward, onward came the dream-form, the dark shapes ever approaching, the flames ever flying from the sword.

Lo, the darkness is vanquished, the gloom is lost in the light from the darting flames. The bright star above her paled; it disappeared. The light from the darting flames grows brighter, brighter. It breaks into a dazzling radiance.

The star and the dream-self are one in its glorious depths. All vanished in a volume of music and song.

The golden mist dropped its shining veil.

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Some withered leaves fell, and as they rustled to the ground the woman raised her head, the eyes filled with wondrous depths.

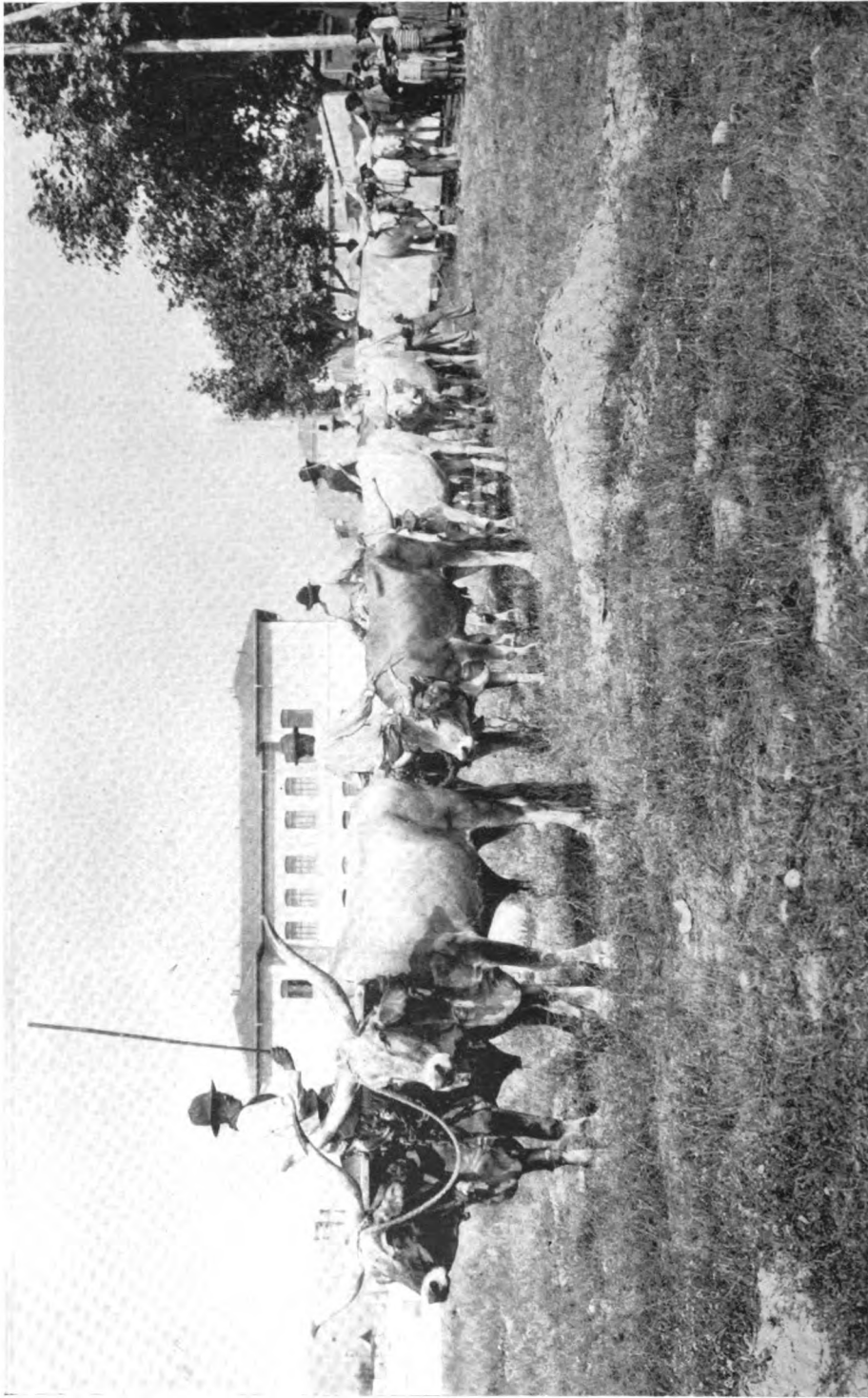
Slowly memory returned, with quivering arrows awakening the anguish in her heart. Again the bell-like voice fell on her ears. "The fleeting thou must leave behind if thou art to become and know that which thou hast now been. By aspiration thou shalt draw into thy being a breath of the changeless from the brilliant star ever shining above thee. Through its rays thou shalt see the beautiful. Sometimes a radiance will descend on thee and thou shalt feel its peace. The radiance will fade; only a memory shalt thou keep. Listen well and remember. Hold fast even to the shadow of its memory. Be strong, be true in the darkness. Only in the darkness can *thy* star begin to shine." The voice grew faint. All was silent.

Hush! music falls softly on the air. Something white gleams in the distance. A white bird, with plumage like sunlit snows. Swiftly it flies on motionless wing. Lo, it comes! It nestles in her heart.



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OLD OLIVE-TREES OF CARRARA, ITALY, ON THE HIGHWAY TO MASSA



Lomaland Photo. & Engraving Dept.

HOW THE FAMED CARRARA MARBLE IS TRANSPORTED TO THE COAST

THE FETISH OF HEALTH: by E. D. Wilcox, M. D.



FOR many years there lay within the outskirts of an inland village, a bowl-shaped hollow, rimmed by wooded hills and fertile upland fields, with its depth of marsh and dark pooled center, lonely and untenanted save by its varied water-life and feathered flocks. Not even the hardy urchins of the town would venture down to its stagnant, green-scummed edges, and the adjacent farms showed unkept fields and abandoned dwellings. The village history told of many lives laid low by fever, until no one would buy the land or even approach its poison-laden shores. Pieces of rusty pipe scattered about the hollow gave mute testimony to efforts made to drain the swamp, yet had each attempt proved fruitless as though the pool were fed by unseen springs.

At last a former owner, wiser grown, returned and bought the place, and to the wondering questions raised, gave answer that he had learned that all who had tried, had worked the wrong way. The swamp is full of mire because its waters had grown stagnant from disuse. He should turn it to the service that it can give, that it might bear its fruitful part in the autumn's harvest.

Soon, in the length and breadth of the hollow, cutting the center pool, extending out to where the shores grew steep towards the upland meadows, deep trenches measured off the swamp in even squares upon whose surface were planted thick the moisture-loving cranberry, and the vines spread and throve so that as the year went by the fame of their fruit made a demand too great for the hollow's area to produce, while the farms around awoke once more to the sound of the plow and the human voice.

We may pick up any paper or listen to the conversation of those about us, whether in public or private, and in most cases we shall find both permeated by the subject of health, how to be well, how to do away with the outer symptoms of our diseases, our discomforts; how to hide from our consciousness the effects of our misdeeds or of our stagnant faculties, because disuse as well as misuse fouls the field of our outer and our inner nature. We may deny our responsibility, we may seek to drain it away and perhaps succeed for a time, or finally we may flee from it; but to make use of our ill-health, to transform it into rich, fruit-bearing soil, *that* we do not try to do.

In the great crises in life, in moments of danger when death suddenly looms large before us, we expect bravery, and in most cases, we find it. If we do not, in all the tales of human tragedy there is scarcely

a sadder one than the daily life of him who has failed in courage at the crucial time, because henceforth he dwells judged and shunned by his fellows.

We are not only hero-worshippers but we demand the heroic in the great moments of life to whomever such may come, however meager the character or humble the life he may have lived heretofore.

If we demand a forgetfulness of self in service to others in the great events of life, why should we not exact a like response in each day's living?

It is because we do not, it is because we are content to be cowards in the humdrum monotony of daily tasks that the field of our human endeavor is green with the stagnant swamp of selfishness. We rebel at the fever of discontent which it causes, we seek to oil it into acquiescence by fresh interests, or drain it away through new channels of desire. Failing all these, we run away to seek the opportunity which we believe another environment will afford us.

Where we scorn the man who tramples another to save his own life, in our inconsistency we accept as a part of our human right the equal cowardice which we show in a selfish sacrifice of others to our demand to be well.

However far we may travel in a mad rush for a false health, the day will come when we shall return to the abandoned field of our troubles, where, squaring our fever swamp by deep trenches of service to others, letting into the under-soil the warmth and sunshine of unselfishness, we shall succeed in growing rich crops of fruit for the public, and a truer well-being for ourselves.

EARTH-IMBEDDED: by W. D.



WE cannot fly away at will to the star of our predilection. We are earth-imbedded. We call ourselves mortal; and this means that the real being we say "I" about is liable to lose its present strong interest in mundane concerns. In plain words, we acknowledge that our bodies have a tendency to die. Many times we have gone away, old, bitterly wise, and very weary of the ways of life; and often we have come back ready to begin all over again; eager to learn, and oh, so very truly trailing our glory-clouds. What a pity it is that the real immortal "I" should

ever again become earth-imbedded, covered over with worldliness!

A continuing general disregard of the facts of our immortality makes our lives meaner than we know. We work for time. We feed our appetites. We think into our pocket-books. Our strong, downward-groping roots of cares and wants pierce deep into the subsoils of our earthly consciousness. Often they go below that consciousness; and we stand fixed, rigidly upright, or stiffly inclined, apparently immovable. Earth-imbedded, we vegetate.

Earth-imbedded? Yes; but there are two ways of answering the accusation. To look with the eyes of the modern poet * who wrote ancient wisdom into the lines,

Even the dust that blows along the street,
Once whispered to its love that life was sweet,

we must think of the substance of the earth with a degree of awe. Our bodies, surely enough, are earth-born and earth-fed. Who, then, denies that there may be a possibility, even in his quiet days, to be often working over the leavings of his old lives, with their old thoughts, old desires, and old aspirations, so characteristically his very own that they determine now the exact rate of his evolutionary progress?

Our bodies are out of the earth; nourished and renewed in it; part of the street-blown dust. They, our so-high, so-heavy, so-fine, so-ugly bodies, cannot leave earth; not even when they die. They are world-stuff; they belong here; and being needed in the economical utilization of all waste products that is a part of the general world-arrangement, they are not to be taken away. They are not the personal property of those who inhabit them. Living, they co-operate with that temporary resident in changing a very little the aspect of the globe; dead, they shall not cease to contribute to its transformations.

It is small, the earth; and advancement upon it and with it is slow. However, it is a well-regulated little sphere; and now and again it is our place. It affords us periodically an opportunity to grow. It is probably one of the most fortunate of evolutionary events to become earth-imbedded; to be up to our ears (physically, and — if we have acquired them — our mental and moral ears, too) in the difficulties of living.

* Richard le Gallienne, in his translation of parts of the Rubaiyat of Omar Khayyam.

Earth-imbedded? Well, only they who wish need to call that fact a sad one. We are like any other planted thing, and have taken our foothold here in order that we may more securely draw down from the sun. When we were out somewhere in space and had not this perfectly glorious chance, we must have missed something of this *terra firma* security. We may have wished often through those thousand years of waiting for a good sound body, equipped with a good, clear brain, and that body standing with good firm footing in a place of its own on the green earth. Karma working now in daily obligations is the answer, no doubt, to some such wish. We demanded the right again to direct a part of earth's affairs, and our demands were satisfied. Are we not here, planted in our own old places once more?

As there is an invisible, covered-over force that lifts every rooted thing in the ground at least a short way towards the sun, so at the center of our will to grow there is a something, an inspirer, a force pushing onward, subtle and swift and terrifically strong. However deeply imbedded in the earth it might become, it would always shine through. It opens ever outward and upward, drawn towards the higher currents of life and light. Fire-o'-gold, it flashes out of the black depths into white bloom. Dead and buried though it might seem, it is the imperishable flaming flower of the ages. It can never die.

SCIENTIFIC JOTTINGS: by the Busy Bee

EVOLUTION OF CHEMICAL ELEMENTS



IN *The Secret Doctrine* H. P. Blavatsky speaks of the chemical elements as having been developed or concreted out of cosmic matter, the process taking place within terrestrial regions. Especially in connexion with comets and cometary matter does she mention this point; and elsewhere she quotes some remarks of Professor William Crookes on protyle and the genesis of the chemical elements therefrom. The statement has been confirmed, both in the realm of astronomy and chemistry; for the electronic theory has provided astronomers with a convenient means of reducing their surmises to scientific language. What more natural than that interplanetary regions should be the workshop where

uncondensed matter, existing as electrons, is concentered into elements, thereby forming comets, nebulae, and finally worlds?

Mr. Frederick Soddy, speaking at the Chemical Section of the British Association, said that the chemical analysis of matter is not the ultimate analysis. In certain parts of the periodic table of elements the evolution of elements is still proceeding; and in these parts, instead of single elements having atomic weights fitting into the numerical scale, we find groups of elements, with atomic weights near together, which groups, taken together, represent the single elements which are required to make the scale complete. From this he infers that the other elements too — the ones that do fit into the scale — may really be groups of elements, the alleged atomic weight not being a real constant but a mean value. This certainly provides a means of accounting for the fact that the atomic weights usually approximate closely, but without ever coinciding, with the calculated weights. It also indicates, as the lecturer remarked, that we may have been making too much fuss about these atomic weights after all — they are of much less fundamental interest than has hitherto been supposed. He also suggested that the discrepancies in the periodic table being thus conveniently accounted for, the problem of the atomic constitution of matter may also be thereby simplified.

This verification of the fact that the chemical elements are in a state of evolution is replete with suggestions. It illustrates the general law of evolution, as defined in *The Secret Doctrine*. The chemical elements are, as it were, stages or stopping-places in a continuous progress, and in this respect are analogous to the animal and vegetable types which we find occupying the earth in any given age. Biologists have always had a difficulty in understanding how the process of evolution goes on. They feel that there is such an evolution, that the types form links in a continuous chain; and yet these types seem so constant and unchanging. In the same way, we do not find iron turning into copper by gradual transformation through intermediate stages. Yet the chemist of today has shown us the actual process of chemical evolution — carried on, however, upon a different plane, upon the plane of radio-active matter. This is similar to what H. P. Blavatsky declares of biological evolution. The causal changes proceed, for the most part, on a plane other than the physical; on the physical plane life appears in a gradation of forms, discontinuous, with gaps between, just like the chemical elements in Mendeleeff's

table of atomic weights. And just as chemists, while they remained ignorant of radio-active matter, were at a loss to define the relations of the elements to one another, and formulated various theories to explain the significance of the atomic weights, whereas now these theories are rendered unnecessary by the discovery of the new facts; — so the biologists speculated as to the manner in which one animal type is derived from another, and formulated sundry theories of heredity and transmission, gradual or by saltation. And similarly, the discovery of new facts may enlighten the biologists and facilitate their labors; for it may be found that causal biological evolution, like chemical evolution, is carried on upon a plane other than that whereon the ready-formed species appear.

We have spoken of the evolution of chemical elements, but is this an accurate expression or only an expression used for temporary convenience? Is it the elements that evolve? Or is it not rather the radio-active matter out of which they are formed that evolves? It is this finer grade of matter that is continually moving on and changing, while the elements remain constant — constant for long periods of history, at all events. And the plant and animal types remain constant for long periods. It is the Life-Monads that are evolving, as they pass in their continual progress from one form of manifestation to another. This is the general law of evolution. But it requires to be studied carefully and not made the subject of unrestricted speculation; otherwise we may be led into strange theories about transmigration and so forth.

The difficulty is that biologists have not taken into their calculations the existence of any other plane than the physical. No wonder they were handicapped — trying to solve a problem whose mere statement implies conditions which they will not accept. For is not all motion relative, and does not all evolution imply two factors — one static and the other moving? A child evolves into a man, yet remains the same person. It is the individual that has grown, and the child and the man are his successive states. So the lead and the gold are the successive states of ultra-physical matter; and the different types of living organisms are successive stages attained by the universal life-impulse that is circling around its wheel of evolution.

But the subject of evolution is vast and complex, needing, as said, much careful study. The impatient mind of the student is all too prone to seek small and circumscribed theories, regardless of the vast

scale on which cosmic nature must necessarily work, and of the multitude and diversity of her concerns. Just as animals are divided into groups, and plants into groups; so organic nature is divided into those larger divisions called kingdoms. The teachings speak of Vegetable Monads, Animal Monads, Mineral Monads, etc., and these have to be kept distinct. But this is not our present subject, and enough has now been said to show how these new discoveries in chemistry bear out H. P. Blavatsky's teachings and illustrate the general law of evolution.

But the types themselves, though relatively fixed, are not changeless. In bygone times, as the strata show, there flourished types now extinct. What, then, of the chemical elements? Have they always been the same? It seems impossible. Hence in the remote days when those extinct monsters trod the globe with their ponderous feet, they may have trod quite other elements than we have now, breathed other air, sailed on their pinions through another atmosphere. What boots it that the soil which bears their imprint is *now* composed of familiar earths? It does not follow that it was so composed *then*, nor would the theory even lead us to expect that matter pertaining to another age would survive into an age to which it did not belong.

This hinges on to what H. P. Blavatsky says about the testimony of the spectroscope as applied to the light from distant orbs. That instrument is of the earth, earthy; and speaks to us in an earthly language that we can understand. In other words, the light which reaches us, and which we analyse, *may or may not* have been the same when it started. Our knowledge as to what there is on these far-off globes is only inferential. And H. P. Blavatsky definitely states the teaching that the matter on these globes is not *in toto* composed of the same lot of elements as is the matter on our own globe; but that the light is altered when it comes into terrestrial regions.

MAN AND APE

Notwithstanding the marked changes that have come over scientific views, there are still some views advocated which sound like reminiscences of an older day. The ape-theory of man may be said to be making a last stand in some quarters. Speaking of this, perhaps we shall be scolded for using the term "ape-theory," and shall be told that this is not the right word; man was not derived from the ape, but man and the ape were both derived from a common ancestor.

Very well, but how about the following, clipped from the (London) *Times* report of the British Association meetings:

He said man's evolution from the ape had essentially been a mental evolution.

There seems no mistake about this. The column is headed: "Evolution from the Ape." The lecturer went on to say that in order that an advance in intelligence might increase the chance of survival, the individual must be endowed with the means of turning it to practical account. Only a being possessed of prehensile hands, capable of giving effect to the dictates of mind, could evolve into man.

This seems to conflict with the theory that man, and also the apes, descended from an animal without prehensile hands. The trouble with these theories is that there are too many of them. It is a case of "How happy could I be with either!" The next sentence is verbatim from the report:

An oyster endowed with the mind of a Newton would in no way be advantaged in the struggle for existence.

True; and we pity that unfortunate bivalve. Besides, as he would probably be in an estuary, where there are no apple-trees, how could he discover the law of gravitation? He might formulate various laws of motion, but what would be the use, and he without any legs or the gift of speech? But then might not the oyster *evolve* prehensile hands? If he could not evolve them, how did the ape evolve them? It would certainly appear that the evolution of prehensile hands came *before* that of intelligence, according to this theory. Or perhaps enough intelligence is evolved to enable the creature to develop prehensile hands, and then he develops more intelligence and becomes a man. The theory is pretty but we doubt very much whether it is correct.

But to proceed. The ape abandoned his tree-climbing habits, it seems; why, we do not know. But he did; he hungered for animal food and descended to the ground to find it. But not being endowed with claws and teeth, like his brother the tiger, he had to use his wits; hence intelligence developed, being a useful quality and thus tending to survive. We give the words of the report:

It was the abandonment of an arboreal for a terrestrial life, in the search after animal food, which determined man's evolution from the ape. While the carnivorous mammal was a perfect butchering machine, endowed with the necessary instinct for scenting and stalking its prey, and the necessary equipment of muscle, tooth, and claw for seizing and destroying it, the pre-human ape, lacking these endowments, but gifted with hands and no small degree of intelligence, was

obliged to rely upon these in hunting his prey; for blind instinct he had to substitute strategy; for natural weapons, weapons made by hand. Intelligence thus began to count in the life struggle, and mental evolution was correspondingly accelerated. The first employment of crude weapons by the few created a new standard of mental fitness, and (by the elimination of those incapable of attaining it) compelled a leveling up of the entire species to that standard.

The address concludes with the remark that intellectual evolution has ceased, not because it has reached its possible limit, but because supernormal intelligence no longer promotes survival. On the other hand moral evolution is proceeding by the survival of superior moral types.

Man, in short, would tend to become better, if not cleverer.

Our mind cannot help speculating about that "possible limit" of intellectual evolution. This raises the whole question as to what defines the *possible* limits, if there *are* any possible limits. It would seem as though the whole plan had been thought out beforehand. This idea relieves the mind greatly, as it always was difficult to understand any creature evolving intelligence before there was any intelligence to evolve. We can understand a man climbing a ladder; but the orthodox evolutionists would have us believe that the ladder itself grows, rung by rung, in front of the climber, as he plants tentative and experimental feet in the empty air. Lord only knows what may evolve in the future; something quite unexpected, very likely. Where is it all going to stop? It is surprising that man has not evolved a coat of Krupp armorplate, as that would surely enable him to survive.

The next speaker announced, according to the report, that his object was to try to explain why man has a chin. Passing lightly over the suggestion that it was due to sexual selection, owing to its being considered an ornament by the other sex, he concluded that the chin was due primarily to the need for speech; and his remarks were directed to showing how important this organ is in speaking.

In the discussion after the papers, a professor said he thought it was perfectly clear that man had evolved from the ape because a certain branch of the higher anthropoid apes had been exposed to difficulties. So here again we find justification for saying that some scientific men hold that man descended from the apes. The growth of the brain, he said, had been the primary factor in the evolution of man, "though it seemed to be a heterodox opinion among archaeologists that the brain had had anything to do with it." We are not

sure what the quoted sentence means, but think it means that the archaeologists do not agree with the professor on this point. There is almost a smack of predestination in this view; what is the use of working one's wits, when all depends on whether or not one's brain happens to grow? If my brain should start growing, I would become more intelligent; if it refuses to grow, I cannot become more intelligent. How does this idea agree with that of the previous speaker? One says the ape developed intelligence by his desire to kill animals for food; the other says he developed intelligence because his brain grew. There seems to be a good deal of liberty in the matter.

This speaker evidently had the brain "on the brain"; for, in criticising the theory about the chin, mentioned above, he said that he thought that human beings had learned to speak because of certain changes in the brain. A parrot could speak, yet where was the parrot's chin? This speaker again was taken up by another, who disagreed with him.

It is interesting to note that *The Secret Doctrine* teems from cover to cover with remarks on these differences and contradictions in theories of human evolution; and that consequently very much trouble might be saved by reading that over first.

The whole outlook upon this question of evolution is colored by the over-emphasis laid upon the material and animal nature of man. When a theorist of this school of thought says "Man," he thinks apparently of the animal body and but little else. But what is Man in reality? What is he primarily and essentially? Surely he is a living Soul, a Thinker. The essential feature in Man is his marvelous reflective self-consciousness. The animal equipment with which, for special and temporary purposes, he happens to be furnished, is quite subsidiary. This animal equipment has striking analogies with those of the beast creation. This is but one of man's vestures; and to say that it evolves intelligence sounds like speaking of man's hat as evolving his head. Intelligence pre-existed, and animal bodies have furnished vehicles therefor. The dog on my stoop and the bird hopping over my floor are (for me at least) primarily intelligent beings, with feelings, able to appreciate love and attention; companions, aware of me, as I am aware of them. Also these fellow-creatures have bodies, and the bodies very likely have been evolved in a particular way. But the bodies certainly did not evolve the beings.

Man was man long before he became endowed with a "coat of

skin," as *Genesis* calls it. The evolution of mind is quite another thing from the evolution of matter. And in Man, as the essential feature, there is *that* which makes him the self-conscious being that he is — a potential God. The *conditions* of evolution are not the *causes* of evolution. It is not the friction that makes the train move, nor the obstacles that make the man evolve. It is not evolution that makes man develop, any more than it is motion that makes the train move. Where is the viewless vapor that actuates the machinery of organic growth? Where again is the engineer whose mind directs the process, and the designer from whose brain the whole originated? According to these theories, the engine itself evolves its own steam, its own engineer, and its own builder.

It is absolutely necessary to admit that living beings can exist in supersensuous realms, and from thence enter into physical life and depart from it; otherwise the data for solving the problem of evolution are wanting. Growth and evolution mean nothing except as the product of the interaction of two factors, one of which is evolving, the other involving. Anything which grows fills out a ready-formed pattern. The idea of intelligence being evolved, without having been previously existent, is monstrous; but the idea that mind was an existent reality, and that certain living creatures have come in contact with it, absorbed it, acquired it, is understandable.

We cannot in the brief space at our disposal sum up what is said in *The Secret Doctrine* on the subject of evolution; to attempt that would be to handicap the case by inadequate presentment. We can only touch on the chief headings and refer for details to the source. The law of evolution is true, but modern science has so far discerned only a fragment of it; the element of truth lends color to many absurdities. What is needed is to sift the truth from the error. This can only be done by accepting the principles outlined by H. P. Blavatsky; and these principles will surely be accepted, bit by bit, for it is inevitable. *Causal* evolution in the lower kingdoms is in large part carried on upon ultra-physical planes of existence; and this is surely in accord with observed facts, for we do not see the process going on, but discern only its results. It is the same with the chemical elements. As elementary physical substances, they are discrete and of definite and fixed atomic weight; yet we are assured by science that the one can pass into the other during a state which is not that of ordinary physical matter. It is obvious that the evolutionists have suffered from the

lack of this detail, and that there is an apparent contradiction between the facts and the theory.

All the kingdoms of nature, from the mineral upwards, are animated by *monads*, atoms of the Universal Life, living and conscious souls. Though the monad contains the potency of all intelligence, it is only partially manifested in the lower kingdoms; in the mineral kingdom least, more in the vegetable, and still more in the animal. In man the latent potencies are much more fully manifested, though many are still latent. But it is most important to bear in mind that *animal evolution alone cannot produce man*. This is a cardinal tenet of the Wisdom of the ages, and is symbolized in religious allegories, where there is always described a stage at which the gift of self-consciousness was bestowed upon the hitherto "mindless" man. The teachings speak of a time very far back in the history of this world-cycle, when natural evolution had produced a perfectly adapted physical form, needing only to be ensouled; and man, already existent as a Spiritual being, took on robes of flesh and became the divine-human progenitor of present races.

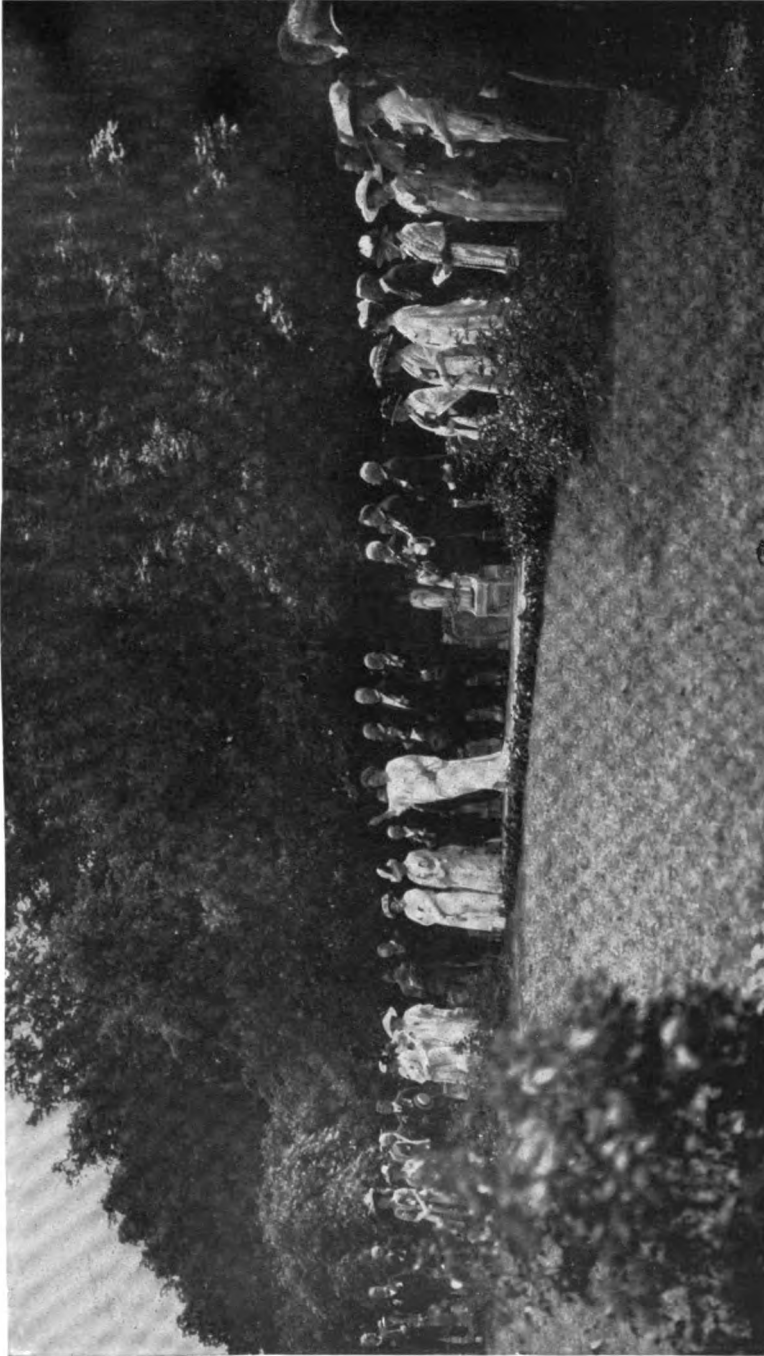
As to the higher anthropoids, they are, as not a few scientific men suspect, by-products of evolution, not links in the chain.

The study of evolution is of absorbing interest and importance, when carried out on an adequate scale. Science has discovered a vast number of valuable facts, but these need marshaling, and this can only be done in the light of Theosophy.

A word might be added on the future evolution of man. What is he to become? He is gifted with self-consciousness and is thereby enabled to be aware of the Divine power within him and to reflect upon it. He has reached the stage where he can progress by his own efforts — and *only* by his own efforts. His further evolution depends on his recognition of the Divine spark that is striving to be manifested through him. His task is to subordinate the animal to the Divine.



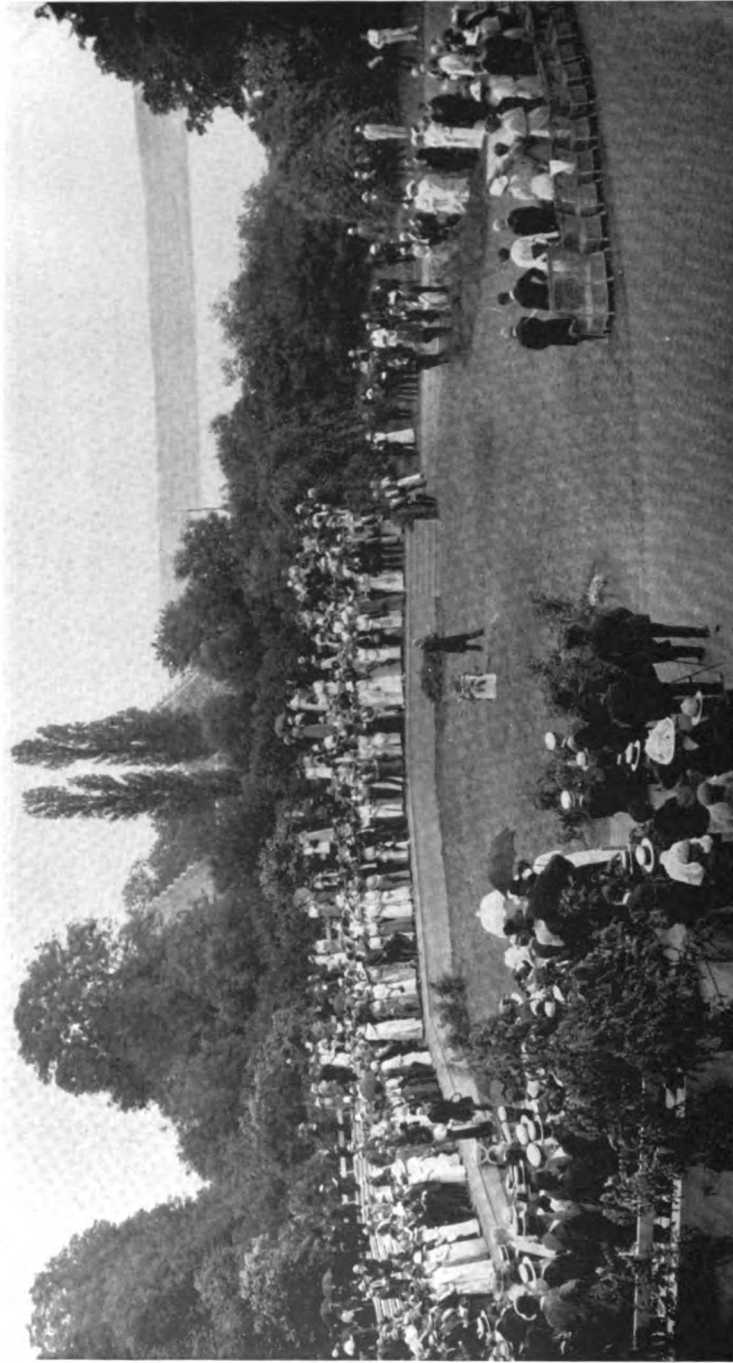
THE September bulletin of the Seismological Soc. Am. contains a record of the east-west displacements, for thirteen years, of a Milne horizontal pendulum, which indicate that, apart from barometric, tidal, solar, and other forces, certain annual or secular movements of the Earth's crust "appear to be controlled by several mysterious forces of different periodicities." Is the Earth alive? J.



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KATHERINE TINGLEY OPENING THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS
 VISINGSÖ, SWEDEN, JUNE 23, 1913

On the right of Katherine Tingley are Mr. E. A. Gyllenberg, Director of the Malmö Center; Mrs. Anna Wicander, President of the Woman's Theosophical League of Sweden; Baroness Leijonhufvud; Professor Alfred Winell, Director of the Universal Brotherhood and Theosophical Society in Finland; Mrs. Hedlund; Dr. Oswald Sirén, Professor of the History of Art in the University of Stockholm; Mr. Herbert Crooke, Director of the U. B. and T. S. in England, and other prominent Delegates. On Madame Tingley's left are the Hon. Torsten Hedlund, Director of the Gothenburg Center; the Hon. M. F. Nyström, former Member of the Swedish Parliament; Dr. Gustaf Zander, Director of the Royal Conservatory of Music, Amsterdam; Mr. Carl Ramberg, a leading Swedish author and journalist; Miss Ellen Bergman and Mrs. Cederschild, two of the pioneer members in Sweden; Mrs. Ross White, Representative of the Woman's International Theosophical Humanitarian League of Lomaland; Countess Ahnström; Mme. von Greyerz; and other noted Delegates and guests.



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THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS, VISINGSÖ, SWEDEN
GUESTS AND DELEGATES ARRIVING TO TAKE PART IN ONE OF THE SESSIONS



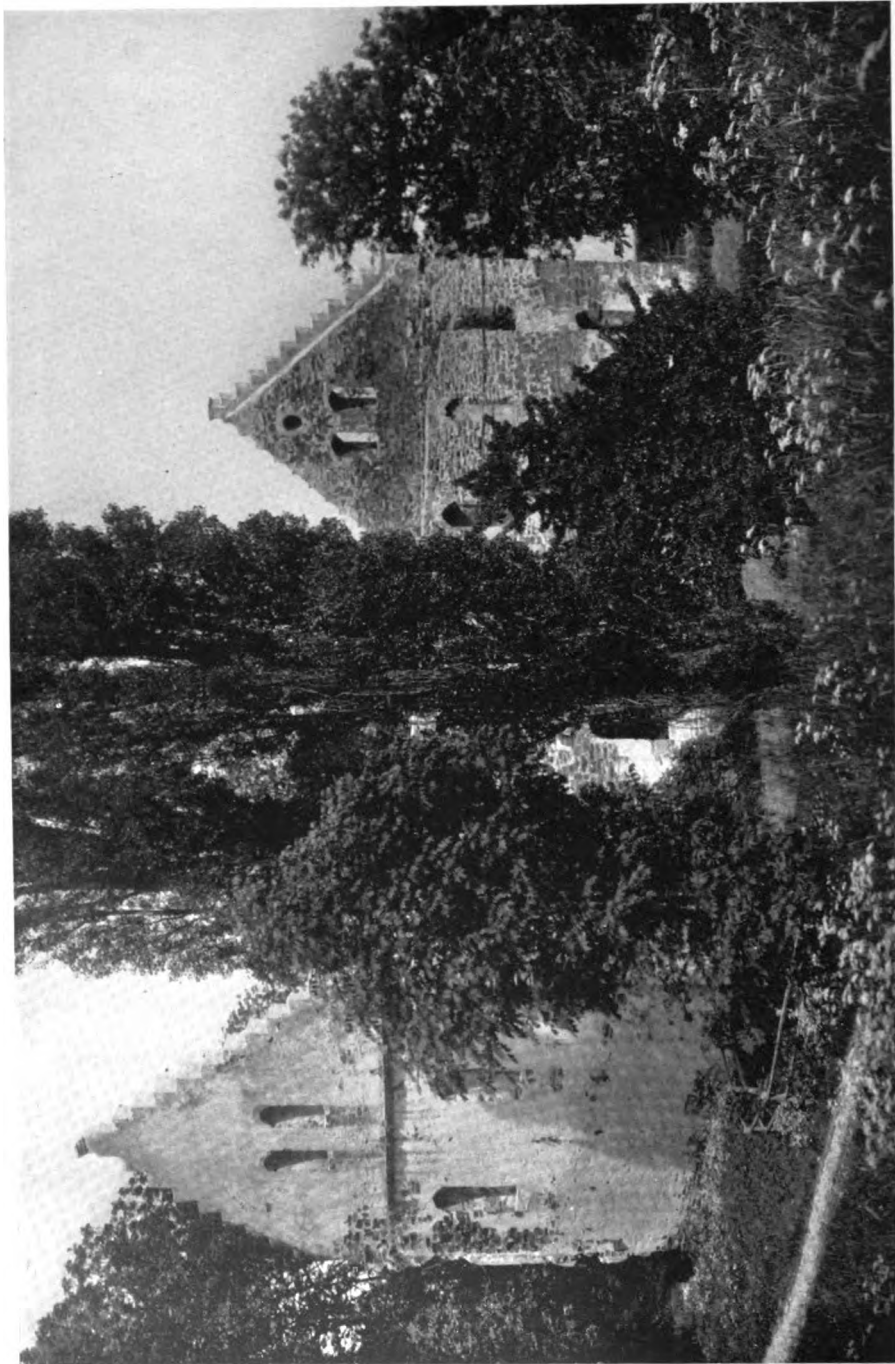
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A VISINGSÖ ROADWAY



Lomaland Photo. & Engraving Dept.

DELEGATES LEAVING VISINGSÖ AFTER THE CLOSE OF THE
INTERNATIONAL THEOSOPHICAL PEACE CONGRESS



Lomaland Photo. & Engraving Dept.

RUINS OF PER BRAHE'S CASTLE, VISINGSÖ

FRIENDS IN COUNSEL

THE NEGATIVE VIRTUES: by A Student



THE "Christian" virtues are seven. They are the theological three — Faith, Hope, and Charity; and the cardinal four — Prudence, Justice, Fortitude, and Temperance. If one has not inherited, absorbed, or by practical cultivation acquired one or another of these qualities, he cannot be said to be a good man. Yet many people do pass for good who seem to have none of these seven virtues. There is a real disinclination towards their opposites, the "seven deadly sins," on the part of many who have no conscious possession of the Christian virtues. They are negatively good, this kind of people. They stand neither with the saints nor with the sinners, but are like lookers-on at a play — as if life were a representation of what is good and bad. They are really, as far from the right path that they admire, as that great distance which they imagine intervenes between them and the wrong one that they abhor.

The number of negatively virtuous people is not limited to a few; but the best of workers among us is only intermittently positive in motion and execution.

If all were positive, consciously determined to do, to build, considering how short is life and how slow a process is the making-over of character, every event would ascend in the scale of importance; and as the athlete who upon discovering his weakest point brings all his attention to the strengthening of that one defect, so he who found in himself undeveloped moral muscle would begin to exercise that part of his nature. He would cultivate Charity if Charity were the lacking virtue. Out of every experience he would extract something to count towards the accumulation of strength in that one positive quality, the need of which had begun to embarrass him.

Theosophy counsels all, old and young and the middle-aged, to know their own treasure-house of character. This is wise advice; for we ought to know whether the predominance in us is with the good or bad, exactly as a business man is bound to keep himself informed about the amount of his expenditures and his income. As the man of affairs gets rid of all his worthless documents, even the fairest-looking stocks and bonds if they are valueless, so the earnest and practical student of Theosophy would know where to put his pretty little negative virtues, and that would not be on the same page with his moral assets.

For robust natures the negative virtues are not enough. For the workers, the winners of the Bread of Life, the helpers-on of others, there must be one sure and certain, one positive, steady, advance towards Right. For them it will not do to say as many others may and do: Faith, Hope, and Charity we may not possess fully, but at least we are not unbelievers in Right, we do not wholly despair, we are not cruel. The other virtues we may not have but at least we are not altogether unjust or imprudent; surely we are not intemperate, and we are not conscious of cowardice. There is no reason for concern about *us*. You may go further and meet worse than *us* any day."

Proverbs xxx. 12, says:

There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.

Not being washed from one's filthiness may be a strong way of expressing the condition of those whose only title to goodness lies through these smug negatively not-bad qualities. Not to be bad is certainly not to be in the fairest sense good.

When there sounds a call to arms, there are two ways of response. One is the fighter's; the other is the coward's. If a person openly followed the line of an army's march, carefully to conceal himself whenever danger presented itself, that would parallel the acts of a person who set himself up for a model of virtue simply because he had done no wrong. He who merely has done no wrong has been hiding. We need the positive act for Right. The sight of a scarred and mutilated veteran is sweet to those who have also, like him, dared and won *and lost* in actual fight; the one who came out unhurt has several explanations to make — to himself and to others.

What should strike a student of the Christian Scriptures very forcibly is the positive attitude that Jesus Christ took when giving instructions. There are those two little rules of his, so simple to read, so hard to follow: whom we should love, and how, and why. Are they not positive, precise, clear? They contain, as he said, the whole law. An understanding of the difference between these virtues that Jesus exemplified, the acquisition of which he very definitely taught, and the negative almost-virtues that the average worthy person is content to possess, may be approached by contrasting the methods of study followed by a thorough student and a dull one.

The eager young person recognizes first that he is confronted by

something of which he is ignorant. When he opens his thought to the new lesson, it is strange to him, no part of his life. His work is to master it, take it into his own experience, learn it by mind and by heart. Determined to conquer, he examines its intricacies, compares it to other facts that are like it, or contrasts it with those that are unlike, and thus enters his field of battle by the shortest route. He will not let escape him any part that he can possibly make over into his own thinking. He is, indeed, like a terrible fighter such as you read about in old tales: he will attack and fall back, rise and continue striking, until he has gotten a victory.

The other kind of scholar, though often he too really thinks he wishes to know the thing, constitutionally is able to make but a feeble attack. It is not in him to fight and he, of course, experiences none of the pleasures of conquest. He does not even know that he has not learned his lesson. He may absorb something that is in the proposition; but all the new knowledge he gets out of it is his almost in spite of himself.

Some of us are good in spite of ourselves. We cannot help it. Goodness is in the air and we refrain from doing wrong somewhat as we should refrain from committing a barbarism or solecism in conversation. What attack has been made towards the learning of any positive goodness; towards the acquiring of a little positive prudence, a little positive faith?

It seems reasonable to think that we can gain knowledge of life in the way that we learn our other lessons. There was a time when we did not know or had forgotten the multiplication table; we did a certain amount of repetition first upon belief and then upon knowledge, and we have gained now a place for our mental selves in the infinite realms of mathematics. Two and two do always make four for us and the knowledge is ours for the rest of our lives. In the same way we shall get knowledge of the other things we need to know, shall we not?

You may be the most imprudent person imaginable. You may do and say much that advertises your deplorable lack of the virtue of prudence; but is there any reason why you, even at your age, cannot begin now to learn it? Others have learned more difficult lessons than that. The whole matter will rest upon the quality of your scholarship. You will fight for mastery or you will try to let this very desirable virtue sink in, hoping that you may be able to absorb it. It

is possible that you absorbed the multiplication table; but if so — now answer quickly! How much is seven times eight? Well, some day when prudence might have saved a critical situation you will remember the opportunities for studying prudence that were once at hand.

To strong natures it seems as if this sinking-in process would require aeons for accomplishment; and this idea alone would lend spurs to the heels of the thorough scholar in life, the determined rider-at-arms who sallies forth with a definite idea of where he is going and what he is to attain.

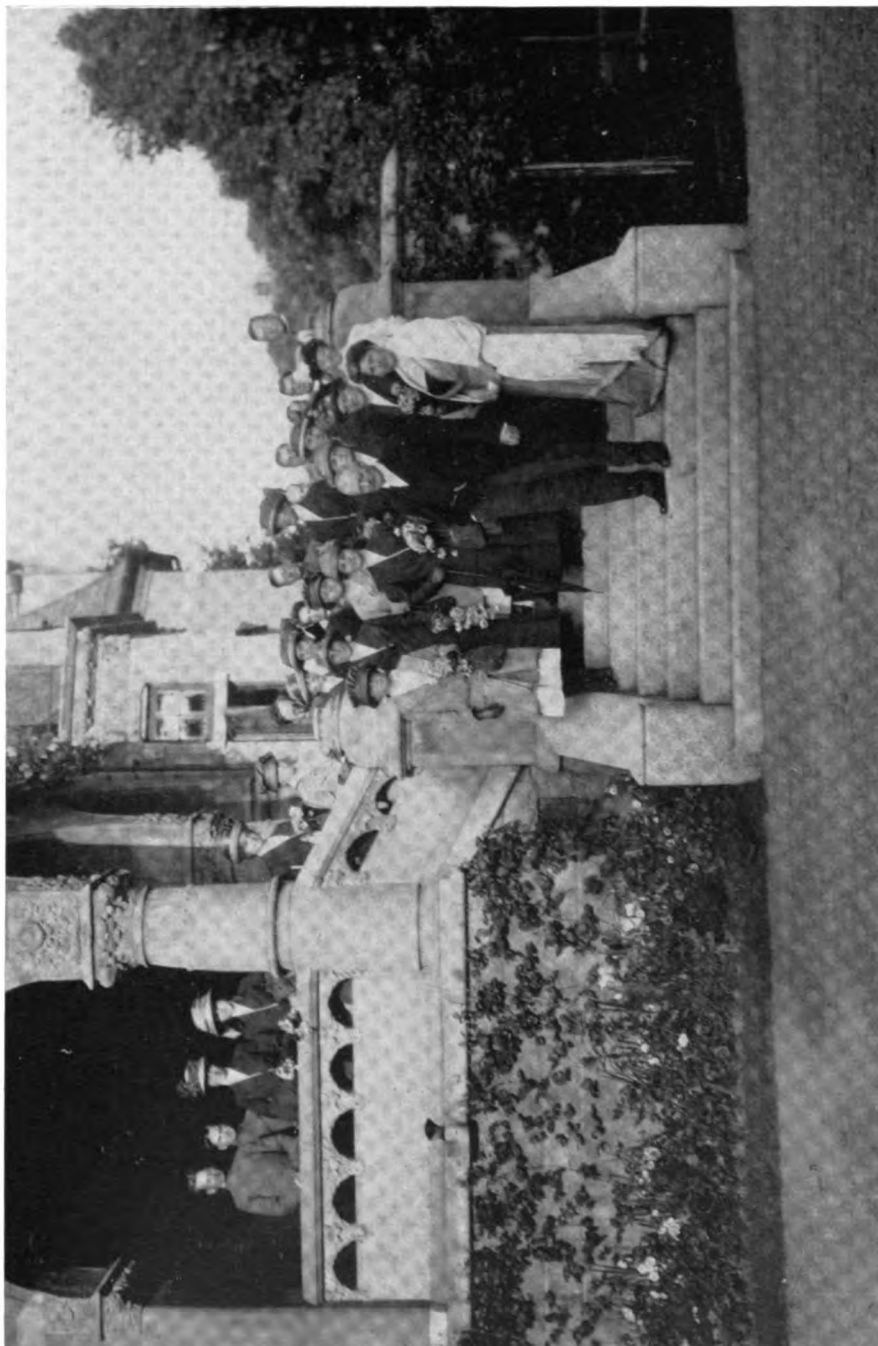
The average person is endowed from birth with at least one virtue. Surely our own particularly-appointed fairy godmother had the responsibility of fastening upon our baby brows that one pure gem, Hope, the indestructible, the everlasting.

We may lack all the other positive six virtues; we may be living in a fool's dream of virtue, imagining brilliance in the disordered heaps of our negative tawdry goodnesses; but our one living, light-radiating jewel of Hope shines on. Perhaps it is an heirloom, this Hope, of glorious kingly lives wherein all the virtues were ours; when we *were* these positive qualities; when we embodied, expressed them. Hope is often pictured as a star; and it *is* a star. Beaming eternally upon our inner lives, it points out to us the way to go. Facing its clear and steady shining, we must get courage from somewhere to push through the veil of our negative virtues towards the full light of perfect Faith and Love and of all those other radiances that shall lead us to our hereditary mansions.



18. The Universe, including the visible and the invisible, the essential nature of which is compounded of purity, action, and rest, and which consists of the elements and the organs of action, exists for the sake of the soul's experience and emancipation.

20. The soul is the Perceiver; is assuredly vision itself pure and simple; unmodified; and looks directly upon ideas. — *Yoga Aphorisms of Patañjali*



Lomaland Phot. & Engraving Dept.

AWAITING THE ARRIVAL OF KATHERINE TINGLEY
Reception given to Katherine Tingley and the Raja Yoga students by Consul and Mrs.
Wicander, at their Villa, Stockholm.



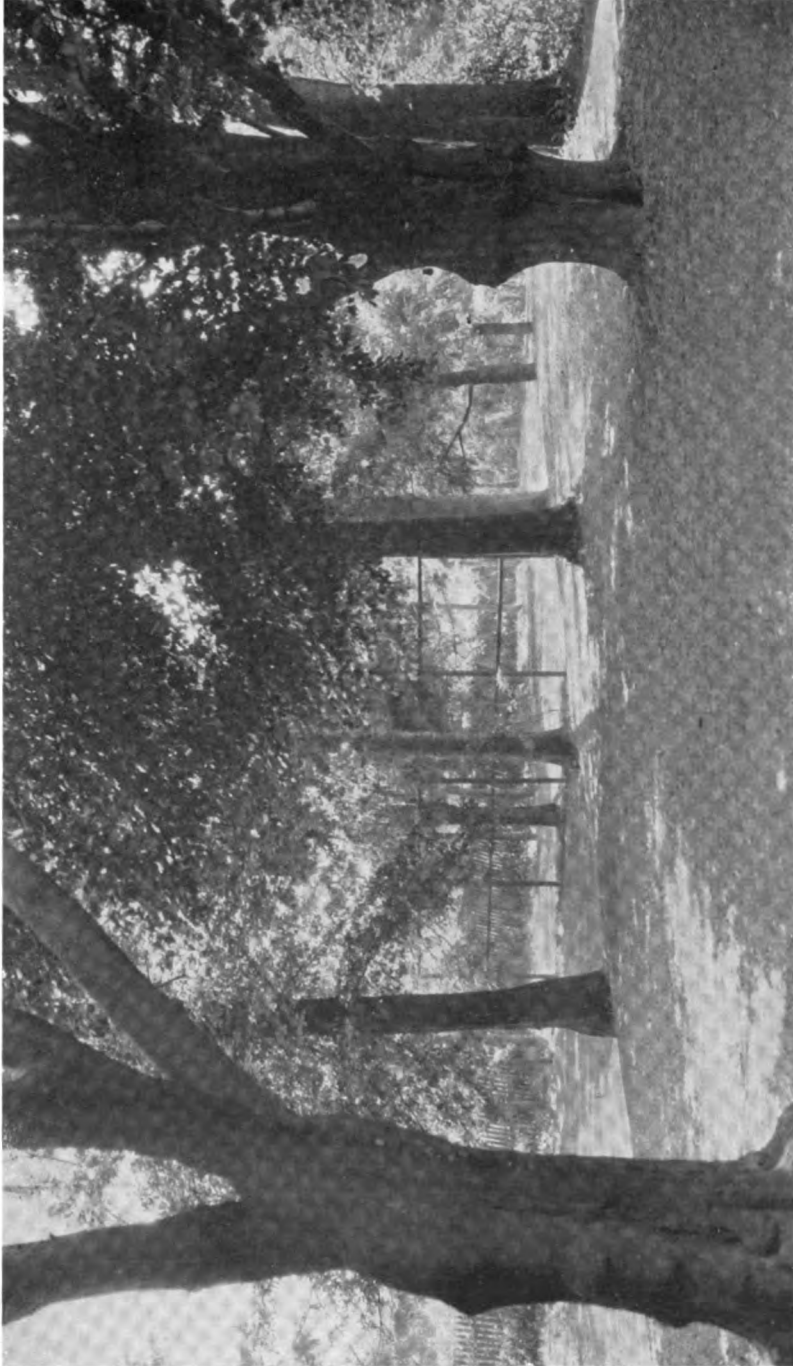
Lomaland Photo. & Engraving Dept.

Katherine Tingley's first visit to the grounds of the future Râja Yoga College at Visingsö; negotiating with the owner for the purchase of the property. The other people seated are Direktör Torsten Hedlund, Dr. Erik Bogren, and Mrs. Ross White. Standing, are seen Ingeniör Per Fenholm and the owner of the property. Lake Vettern to the left.



Lomaland Photo. & Engraving Dept.

Râja Yoga students on their way to their hotel after singing at the Twentieth Universal Peace Congress at The Hague, accompanied by Professor Daniel de Lange (on the left).



Lomaland Photo. & Engraving Dept.

IN THE GARDEN AT "LAUREL TERRACE."

THE THEOSOPHICAL LEADER'S HANDSOME ESTATE IN NEWBURYPORT, MASSACHUSETTS
Katherine Tingley has conducted an extensive Theosophical propaganda from Laurel Terrace.



Lomaland Photo. & Engraving Dept.

Râja Yoga Military Band and Râja Yoga Cadets at the entrance to the International Theosophical Headquarters grounds, Point Loma, California, paying honor to His Excellency Señor Don Juan Riano y Gayangos, Spanish Ambassador at Washington and Personal Representative of the King of Spain, and to Congressman Robert Lee Henry (Texas), Personal Representative of the President of the United States, on the occasion of the dedication ceremonies for the Cabrillo Monument, Point Loma.



THE SCREEN OF TIME

The Aryan Theosophical Press by a Member of the Staff.

The Aryan Printing Press was established in New York by W. Q. Judge, with one small press, in 1889, two years before the death of H. P. Blavatsky. Three years previously, in 1886, Mr. Judge had founded *The Path* magazine, which, under several changes has continued on into the present monthly *Theosophical Path*, the official organ of the Universal Brotherhood and Theosophical Society.

As this magazine, *The Path*, is the seed from which so much has sprung, it will be well worth while to recall a few things in connexion with it. At the time of its formation Mr. Judge was practising law for his livelihood. In addition to this he was conducting Theosophical activities in every State of the Union, organizing Lodges, lecturing to large audiences, and conducting an immense correspondence. In 1884 he found time for a visit to India in connexion with the "Coulomb scandal," returning to America in 1885. The following year *The Path* was founded. After days of ceaseless toil "the Chief"—as his associates lovingly called him—would sit out the nights writing for his magazine. *His* magazine; for often it was almost entirely filled by himself, over different pen names, with priceless articles on ancient philosophy; lucid expositions of modern Theosophy; luminous discussions of problems of the day; wonderful mystical stories; answers to correspondents, etc., etc. As if this were not enough he wrote numerous expositions of Theosophy for the newspapers some of which were later published in book form.

The growing need for a Theosophical Press resulted in the establishment by Mr. Judge of the Aryan Press, as stated, in New York, in 1889, and also of the Theosophical Publishing Company. Through these activi-

ties were published, besides *The Path* magazine, many valuable pamphlets, W. Q. Judge's own writings: *Letters that Have Helped Me*, *Echoes from the Orient*, and *The Ocean of Theosophy*; the invaluable series of "Oriental Department" papers started by Mr. Judge, in which the sacred writings of the East were translated and presented to the western world; and many other Theosophical works.

In April, 1900, the offices and departments of the Universal Brotherhood and Theosophical Society, with their respective staffs, were transferred from the old New York Headquarters to Point Loma by Katherine Tingley who succeeded to the Leadership of the Movement on the death of W. Q. Judge in 1896, as he had done on the death of H. P. Blavatsky in 1891. The Aryan Theosophical Press, however, was temporarily housed in San Diego as the facilities for a printing business did not then exist so far away from the city.

In May, 1906, the Aryan Theosophical Press building having been erected on the Headquarters grounds at Point Loma, the business was installed in its permanent home, the transfer being marked by the acquisition of the then most improved pattern of Linotype machine equipped for the great increase in composition in many languages which soon followed.

Once established at Point Loma the Aryan Theosophical Press began to grow rapidly. Two years later (1908) the first extension of the building was made, a Bindery being added so that the entire work of making a book could be done at the Press. The following year (1909) it was found necessary to double the space of the "Stone Room" (for hand composition, imposing, and job-work) and also of the Press Room, a new and much larger printing-press being installed in the latter. Having with these additions grown beyond the capacity of the

gasoline engine which had hitherto done service, the Press was connected with the City electric supply and new electric machinery was put in, each machine being driven by its own individual motor, insuring safety, cleanliness, and noiselessness. In 1910 another new printing press was added.

In 1911 the third extension of the Press building was made by the addition of new offices and proof-reading rooms. This allowed the inclusion of the mailing department in the Press building, resulting in a great economy of time and labor, as the periodical literature now leaves the building in the U. S. mail. Later in the same year a large power-cutter and a folding-machine were added to keep ahead of the increased output largely due to the publication of *The Theosophical Path* and the Spanish magazine *El Sendero Teosófico*. Owing to the great increase in traffic due to this continued growth, it was found necessary to make more convenient approaches to the Press and the road thereto was graded and oiled in the most approved manner.

A word should be said here about the increase in equipment. All the new machinery is not only larger in capacity, but each machine is the highest class and most expensive of its respective kind. In mere numbers alone the machine equipment has been doubled since coming to Point Loma. In value and capacity it has been increased perhaps ten- or twelve-fold. When it is said that the composition, the paper-cutting, and the folding were all done by hand previously, the great advance made will be apparent. The adoption of machine composition, however, has not displaced hand composition, which is steadily increasing all the time. Indeed, notwithstanding the great "labor-saving" effected by the up-to-date machinery, the growth of the output may be measured by the fact that the working-force of the Press proper (i. e., exclusive of the mailing department, proof-reading, and electrical staffs) has been tripled. And it must be borne in mind that the Aryan Theosophical Press does no outside work. All its work is in connexion with the activities of the International Theosophical Headquarters, the international character of which is reflected in the many nationalities represented among the workers on the general staff of the Aryan Theosophical Press.

Separate mention must be made of the main branches of the Press work.

Both branches of composition—hand and machine—are equipped not only for a wide range of artistic job-work, but to execute works in many languages, the following being among the regular work turned out: English, Spanish, Swedish, Italian, French, and German. It has not been considered necessary to name the items of our work; they are represented in the complete "Book List."

As to the work of the press-room—the Aryan Theosophical Press of Point Loma is becoming famous in the printing-trade not only for the excellence of its typography, but also for the beauty and finish of its illustrations in half-tone, line-engraving, and three-color process. It may not be out of place here to mention that a copy of our last "New Year Album" of Lomaland Sea Views having been sent to the manufacturers of the paper used (one of the largest paper-makers in this country) the Press received a letter of acknowledgment saying that the manufacturers were proud that their paper had been used for such superb work, and asking for extra copies for exhibition in a traveling demonstration.

Though a bindery was not added to the Press building until 1908, book-binding had been carried on in another building for a year previously. In its new home the Book-binding department was thoroughly equipped to execute all branches of that craft, and there issues from it a steady and increasing stream of Theosophical literature—pamphlets, magazines, Theosophical Manuals, up to the large works of H. P. Blavatsky and others. Besides this regular work there is a considerable volume of departmental and other work done: the binding of music, papers, albums, and books for the various libraries at Point Loma, and also handsome presentation volumes in full leather, morocco, calf-skin, etc., gilt-edged, ornamented, and tooled inside and out—artistic products of the book-binder's craft.

Though housed in its own buildings, adjacent to the Press, the Photo. and Engraving Department is included in the Press activities. Here, with an up-to-date equipment containing some unique features of its own, are made all the blocks, cuts, and plates for illustrating our publications, besides other

work not coming under the head of Press activities.

It will be seen from the foregoing that the Aryan Theosophical Press affords a comprehensive training in all branches of the printing and publishing business for such pupils of the Râja Yoga School and College whose aptitudes lie in that direction, and many have received and are now receiving such training, under conditions that obtain nowhere else in the world. In the preparation of books, their illustration, illumination, cover-designs, etc., to their printing and binding, all is carried out at the Aryan Theosophical Press. And to the students taking the Râja Yoga University Course, our magazines, with their chain of affiliated European "Theosophical Path" magazines, afford a unique opportunity of journalistic training of the highest class.

Passing mention has already been made of the conditions under which all this work is carried on, and which obtain nowhere else in the world. Visitors to the Aryan Theosophical Press include world-travelers, editors, writers—journalist and other—practical printers, business men, etc. One and all are struck not only by the ideal situation, the cleanliness, the order, the quietness, and other apparent features, but by a unique something which charms them and makes them remember their visit. Perhaps this will be best shown by a few extracts from an article written by a writer on the staff of *The Pacific Printer* for their issue of April 1910. He says, in part:

"It is doubtful whether there is anywhere in the world a printing-house with such magnificent scenic settings, such ideal surroundings, and such calm, one might say placid, peaceful, and pleasant working conditions. The very place with its buildings of unique and artistic architecture and beautifully laid out grounds, is a picture itself, set in nature's own framework. . . . Here, on the very topmost ridge, amid the semi-classic surroundings of the buildings of the International Headquarters of the Universal Brotherhood and Theosophical Society, a glimpse of which reminds one of the glories of ancient Greece and of Egypt and of India, is situated the Aryan Press. . . .

"Over it all is an atmosphere of peculiar charm and peace, and one feels that here must be the spot where 'Cost Methods' do

not trouble the printer's mind, the 'Overhead Burden' does not weigh heavily upon him or disturb his dreams when the soothing lullaby of the ocean sings him to sleep, or 'Competition' engrave deep furrows on his brow.

"A glance at the various kinds of work in the printing departments of the Aryan Press quickly reveals that it is as intensely practical as it is unique and ideal. Every department is strictly up-to-date, both in regard to the best machinery and also as to arrangements. There are cleanliness, order, and method that are not always found even in the best commercial print-shops. Not a few of the arrangements are quite original and scientifically evolved to the point where the minimum of labor will give the most and best results. . . . It not only is a printing-house, but also a school for printers, and a course in printing and its allied branches can be taken as part of the curriculum of the large educational center maintained by the organization at Point Loma. . . .

"The building is constructed along lines embodying some of Katherine Tingley's ideas for a printing establishment, and it is well adapted to the convenience and comfort of its workers. The rooms for the different departments are built around an open court, which is used as a flower garden. On all sides is plenty of light and pure air, and from the windows of the different rooms there is a view of hillside, canyon, and ocean that is unequalled. The rooms are so arranged and related to each other that the work passes from one to another in the regular order of its progress at a minimum expenditure of labor. . . .

"While the quality of the work done at the Aryan Theosophical Press is of the best, it is not, however, in this alone that it is unique. . . . it is the underlying spirit of unity of purpose on the part of the willing workers that makes it distinctive.

"It is now generally recognized that while good work requires skill and intelligence, to get the best results there must be enthusiastic co-operation, and this is one of the fundamental principles of the work at the Aryan Theosophical Press. Actuated by high ideals of what real work should be, and with that understanding of life that comes from the knowledge and practice of Theosophy, the workers are enabled to lift their work

above the plane of ordinary output and to eliminate that element of drudgery which so often prevails. As a part of an educational center, the purpose of whose existence is the upliftment of humanity, where music and art enter into the lives of all, and where hundreds of happy students are being educated on broad and healthy lines, the Aryan Theosophical Press affords its workers conditions born of this environment, which make it possible for them to combine the ideal with the practical and to give the printing the touch of true craftsmanship."

This writer has caught, as do all who visit it, something of the true spirit animating and pervading the Aryan Theosophical Press, and has expressed it happily. It only remains to add that this all-pervasive spirit which the Press shares in common with all the activities at Point Loma, is the living presence of a Leader and Teacher coordinating and guiding human aspirations and efforts into a new and grander expression of the possibilities of human life based on the practical application of Theosophy to daily living.

Not only does the Aryan Theosophical Press form a part of the Râja Yoga School and College in its general statement—a place where the young may receive training in many branches of business and craftsmanship—but the older students engaged there (all workers at Point Loma being "students") recognize in it a great School of Life, calling out unknown powers, hidden qualities of one's own nature, affording a real discipline, evoking the joy of co-operation in a true brotherly sense. In short, as Katherine Tingley has said more than once: "The Aryan Theosophical Press is a great School of the Mysteries." Here are no mere "hands" or "employees." Without sentimentality, each, in his place, feels in a deep sense that he is indeed "his brother's keeper"; and all are unsalaried, voluntary workers (many of them of independent means or high professional training) receiving education in "the mysteries of life" which are hidden in the common things greatly done, but which are overlooked when the "cash-nexus" is the chief or only bond of effort—as it must be when a business is run for what can be got out of it instead of for what may be put into it. The former kind of business is necessarily dominated by

the formula which is so frequently heard: "Do you suppose that we are in this business for philanthropic reasons?"

The Aryan Theosophical Press is pure philanthropy—on the strictest business basis. Its workers are unsalaried; all profits from its publications are devoted to the general Humanitarian work of the Universal Brotherhood and Theosophical Society.



Clipped from the Press

The Japanese Commercial Commission, whose members visited the International Theosophical Headquarters at Point Loma on November 22, 1909, has just met at Kyoto and passed the following resolution:

"Resolved: that we write to our friends whose acquaintance was made on that memorable trip [through the United States] and assure them that we still cherish the memory of all the happy relations formed on that occasion, and that, conforming to the spirit of that mission of peace we are making every effort to bring about a better understanding and to strengthen the ties of friendship between the peoples of the United States and Japan."



BOOK REVIEWS

Tales of Destiny: by Edmund Mitchell; (Constable & Co. Ltd. London.)

Eight tales make up the contents of this charming volume. The scene is laid in India in the days of the great Mogul emperor Akbar, famous as much for his edicts of religious toleration as for his enlightened jurisprudence.

Eight men gather together one quiet summer night in the year 1580, "just without one of the massive bastioned gates of the city of Fathpur-Sikri," and while the moonlight floods the court of the caravanserai where they are, these eight men narrate tales of "destiny," and the eight tales are only told when the sun darts his rays over the eastern hills, and the trumpet calls to duty. The eight men are: a Râjput Chief; a Tax-Collector; an Astrologer; a Merchant; a Fakir; an Afghan Officer; a Physician; and a Magistrate. Hindûs and Muslims, they vie with each other in recounting some strange happening for which they themselves

can vouch; and strange indeed some of these tales are. Sudden death, murder, plot and counter-plot, deeds of self-sacrifice, tread closely on the heels one of the other. Certainly, the reader's attention is closely held. Mr. Mitchell is a delightful story-teller, and his sense of local coloring is sufficiently good to almost give one the impression that the author had lived long years in the romantic surroundings he describes so graphically. G.



MAGAZINE REVIEWS

International Theosophical Chronicle

Illustrated. Monthly.

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

The October number begins with a thoughtful article entitled "If a man die, shall he live again." The subject is so well handled, and so trenchantly reasoned, that one wishes it could reach every one. Let us be thankful, at least, that such articles as this stand on record amidst the superb literature of the Theosophical movement, and are therefore available for future generations, whose minds will probably be less under the lethal shadows of false teaching than are the unthinking multitudes of our day.

The fine address given at the International Theosophical Peace Congress at Visingsö, Sweden, last June, by Dr. Arnaldo Cervesato is reproduced, translated from the Italian. It is filled with inspiring thought, and his references to Norman Angell's *The Great Illusion*, and to Mazzini and his teachings, will be read with keen interest. Mazzini, in his reply to an encyclical letter of Pius IX declared, "The Earth is but a step among the numberless steps of the great staircase that we ascend, the seat of one of our existences." Again, he wrote, "We are beings placed on the Earth, not to undergo there expiation for a sin which is not ours, but perhaps to make atonement for mistakes committed at some stages of a former life, which at present we do not recollect, but which one day we shall remember."

Other addresses of great interest are also given, of the delegates from Holland, England, and Wales, with other matter bearing on the work of the Congress, including an interview with Katherine Tingley published

in the London *Daily News and Leader*.

Articles on "The Joy of Change," "The Small Things of Life," reviews, and a number of Congress scenes, and others in Holland, complete the issue.

Den Teosofiska Vägen

Illustrated. Monthly.

Editor: Gustav Zander, M. D.,
Stockholm, Sweden.

The September number opens with the essay on Peace and War, which was read at the Home Peace Congress last July. Herein it is pointed out that we have to learn the lost art of war in the midst of peace; war against the lower elements of our nature; and that true peace can only be attained by continuous warfare against all that is ignoble, selfish, and degrading—a warfare that should be maintained, first and foremost, in the home-life.

An open letter by Katherine Tingley, published in the Swedish press last August, is reprinted, wherein a reply is given concerning certain attacks proceeding from ecclesiastical sources. "Never before had I understood why the youth of Sweden stream in their thousands to America. . . . But now the reason has become plain to me; for although the Swedish laws make for spiritual freedom, they have nevertheless been so interpreted that many Swedes have realized themselves deprived of that freedom, and have accordingly left the country."

Interesting and lengthy accounts of the Theosophical Peace Congress proceedings at Visingsö are reproduced from the columns of the Swedish press, as well as a report of some events of the recent crusade in Holland.

In the section devoted to the work of the Women's International Theosophical League in Sweden we find a description of recent activities on Katherine Tingley's property in the New Forest, England, where effective work has been accomplished in providing happy and extended summer outings for poor city children from London. "The Leaves" is a fine childrens' story, wherein the idea of doing one's duty, as a soul-leaf of the world-tree, is well brought out.

The illustrations include reproductions of paintings by Val Prinsep, Calderon, Poynter, and Holiday, a fine picture of the "Rāja-Yogas" in the Concert Hall of Gothenburg, and a number of urban scenes in Holland.

Der Theosophische Pfad*Illustrated. Monthly.*

Editor: J. Th. Heller, Nürnberg, Germany.

The abundantly illustrated October issue of *Der Theosophische Pfad* contains not only a series of valuable essays, but also the newest reports of the public work of the official Theosophical School. Miss María Castillo writes on Râja-Yoga, its ideals and attainments. Her ideas deserve the attention of parents and educators. The question "Are We Responsible?" is answered by a student of Theosophy. He points out that we must not close our eyes to the present deplorable social conditions, as every one is responsible in some degree. "Râja-Yoga, the Light of the World," is the title of a collective essay by Miss Hazel Oetl and Miss Frances Savage, both students at the Râja-Yoga College. They show that an education which teaches a man how to recognize his own inner divinity, and shows him also that the source of all temptation is within, gives him a basis as of solid rock for the temple of wisdom. Self-control and self-knowledge are the keys to success. The Brownie Botany Class writes an article about "Wild Flowers in Lomaland." Interesting and of practical significance are E. H. C.'s meditations on the Law of Cycles, a law the importance of which has been pointed out by Dr. Swoboda at the recent congress of natural investigators and physicians at Vienna. Then follow four very fine reproductions of famous English paintings. The issue closes with a German translation of Mr. Montague Machell's thoughtful address on the occasion of the concert by the Râja-Yoga string quartet at Nürnberg, and with several reports of Katherine Tingley's recent work in Holland, England, and America.

El Sendero Teosófico

Editor: Katherine Tingley, Point Loma, California, U. S. A.

The November issue contains a brief account of the life and work of the Cuban patriot, José de la Luz Caballero, in whose memory the Cuban people have lately erected a beautiful statue. Born in 1800, he traveled both in North America and Europe during times when political and moral revolution prevailed. He returned finally to Cuba in 1831 and adopted for the remainder of his

life the teaching profession. By his pupils he was held in the highest esteem. "Be not deceived," he would say, "no other effective way exists of inculcating right habits than the force of example; no better way comes from book-study, lacking honorable and able preceptors. To expect one without the other would be to substitute effect for cause, to expect the harvest without plowing the land or sowing the seed. It were better absolutely, to found no schools, than to place children in charge of unmoral or incapable people." Thus his college became the center of a new spiritual, intellectual, and moral life.

"The Hamlet of Shakespeare" is the first part of an invaluable contribution to interpretative literature, and affords us a key by means of which the true purport of the best dramatic works, whether by Shakespeare, Aeschylus, Goethe, or others, may be penetrated. The key is simple, yet how often overlooked! "Hamlet is the story of one who has taken that vow which is the challenge to mortal warfare thrown to his lower nature: the story of that warfare and the victory—"; but for the victory, we must await the interpretation given to Fortinbras.

"Primitive Man" discusses a recent lecture by M. Camille Jullian in the College of France on this subject, from the standpoint of Theosophy and *The Secret Doctrine*. Some of M. Jullian's remarks show well by how much French thought takes the lead of certain other places. ". . . the Mid-Palaeolithic period . . . 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?*"

"The Maoris and their Legends" contains a mine of information regarding the customs and beliefs of this remarkable people and shows that they possess, or possessed, metaphysical conceptions of a higher nature than the narrower anthropomorphic kind prevalent in some quarters of the earth.

"Some Scottish Scenes" is an article accompanied by an exquisitely toned view of Edinburgh Castle from the Princes Street gardens, with the classic National Gallery and Museum in the middle distance; as well as by other views in Scotland.

In "Echoes of the Theosophical Move-

ment," we notice an account of the return from Europe to Lomaland of Katherine Tingley and party; also of Lomaland receptions given to Sr. D. F. Pezet, the Peruvian Minister at Washington, D. C., and to Sr. D. J. Riano y Gayangos, Minister of Spain.

Other articles are "Peace and War," "Van Dyck," "The Love of Art," "Lies," "The International Work of the Theosophical Society in promoting Peace and Human Solidarity." Some splendid views in Würzburg, Bavaria, in New Zealand, and of Peace Congress events at Visingsö, and in Stockholm, complete a remarkably good number.

Râja-Yoga Messenger
Illustrated. Monthly.

Conducted by a staff of the Younger Students of the Râja-Yoga College, Point Loma.

The reading public is offered a real treat in the Christmas number of the *Râja-Yoga Messenger*. In commemoration of their recent visit to Holland the Râja-Yoga students have prepared an all-Dutch number as a Christmas issue. The high quality of the paper is especially adapted to the deep brown tone here employed, and the effect of such treatment of the numerous excellent half-tone illustrations makes this issue one of exceptional beauty.

In the editorial, "Guard the Dikes for Evermore," the writer holds up the great example of the sterling qualities of national enterprise and persistence of the Dutch. This is followed by an article tracing the life-history of "Father William," the Prince of Orange, founder of Dutch liberty and the most revered of Holland's heroes, which is illustrated with a rare portrait of the Prince, as well as one of his illustrious mother, and one of his youngest descendant, little Princess Juliana, the latter reproduced by special permission to the *Râja-Yoga Messenger*.

In "Princess Willemyntje," some charming anecdotes of the present Queen's childhood are told for the little folk. Following this is an article on the resources and industries of the Dutch people, with illustrations of scenes in Amsterdam.

Two specially contributed articles add greatly to this all-Dutch number. First, one of the professors of art at the Râja-Yoga College has kindly contributed a most interesting and instructive article on "Art in

the Netherlands," illustrated with portraits of Rembrandt and Van Dyck, together with reproductions of famous pictures by Hals, Metzsu, and Hobbema. As a second attraction, Dr. Gertrude van Pelt—of Dutch-American descent, and one of the Directors of the Râja-Yoga College—has written a most interesting account of "The Dutch in America," in which she describes the various tides of colonization from Holland to America and the wholesome leaven which this influx imparted to the American nation.

Dutch poetry is represented by two selections, one by Dirk Coornhert, and the other by Maria Visscher, whose charming poem "*The Nightingale*" is given here. A delightful picture of Van Dyck's childhood is drawn in the poem "*The Boy Van Dyck*."

Il Monitore Californiano

Illustrated. Fortnightly.

Editor: Dr. Arturo Spozio, San Francisco.

A new publication has appeared. It is published in the Italian language and the opening issue is interesting. Among the contributions are an editorial upon the recent action of the San Francisco School Board in introducing the romance languages (French, Italian, and Spanish) as subjects of study in the city schools on an equal footing with German, a step due to the efforts of an Italian member of the Board. The issue contains valuable articles on educational, agricultural, hygienic, commercial, and literary subjects, and a book-review column. Among the contributors are both American and Italian authorities, among them Hon. Edward K. Adams, Professor Bioletti of the University of California, Professor Reggiori the author, and Dr. Arturo Spozio who is also the editor.

The magazine will undoubtedly have great influence among the growing population of the State, besides serving to make California and the United States known in Italy. Much space is of course given to subjects à propos of the opening of the Panama Canal which will unquestionably deflect Italian emigration California-wards; and also to the Exposition of 1915.

The magazine is non-political in tone and happily devoid of the sectarian flavor that limits the efficiency of so many otherwise very good and useful papers that are intended to reach a special class. It is well printed.

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.

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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.

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THE SECRETARY

International Theosophical Headquarters
Point Loma, California.

Raja Yoga College Meteorological Station, Point Loma, California

Summary for May, 1913

TEMPERATURE		SUNSHINE	
Mean Highest	64.97	Number Hours, actual Sunshine	243.90
Mean Lowest	55.03	Number Hours Possible	429.00
Mean	60.00	Percentage of Possible	57.00
Highest	67.00	Average number of Hours per Day	7.87
Lowest	48.00		
Greatest Daily Range	16.00		
PRECIPITATION		WIND	
Inches	0.18	Movement in Miles	4458.00
Total from July 1, 1912	5.71	Average Hourly Velocity	6.00
		Maximum Velocity	20.00



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

Progress is

*The late of life, 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 all mankind alike is perfected,
Equal in full-blown powers — then, not till then,
I say, begins man's general infancy.
Then shall his long triumphant march begin,
Thence shall his being date — thus wholly roused,
What he achieves shall be set down to him,
When all the race is perfected alike,
As man, that is. All tended to mankind,
And, man produced, all has its end thus far.
But in completed man begins anew
A tendency to God. Prognostics told
Man's near approach; so in man's self arise
August anticipations, symbols, types
Of a dim splendor ever on before
In that eternal circle life pursues.
For men begin to pass their nature's bound,
And find new hopes and cares which fast supplant
Their proper joys and griefs; they grow too great
For narrow creeds of right and wrong, which fade
Before the unmeasured thirst for good; while peace
Rises within them ever more and more.
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.*

ROBERT BROWNING, in *Paracelsus*.

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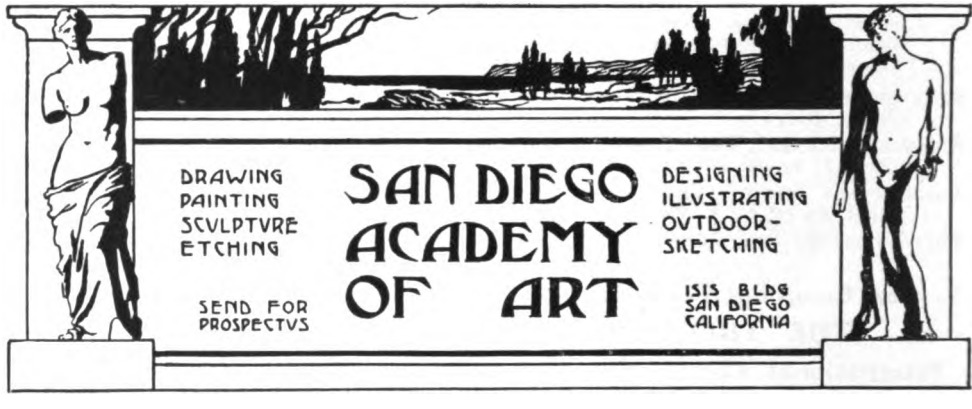
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Râja Yoga College Meteorological Station, Point Loma, California
Summary for June, 1913

TEMPERATURE		SUNSHINE	
Mean Highest	66.83	Number hours actual sunshine	182.10
Mean Lowest	57.70	Number Hours possible	428.00
Mean	62.26	Percentage of possible	43.00
Highest	73.00	Average number of hours per day	6.07
Lowest	56.00		
Greatest Daily Range	13.00	WIND	
PRECIPITATION		Movement in miles	3590.00
Inches	0.16	Average hourly velocity	4.99
Total from July 1, 1912	5.87	Maximum velocity	15.00



ADEN is to have a water-supply if possible, and deep borings are being put down in the Abdali country. At present all the water is condensed from the sea, and hence the salt industry. The water, as drunk by Europeans, costs three shillings a hundred gallons, but this is quite beyond the Somalis and Arabs. They drink water brought by caravan from Lahej, which is brackish, but costs only 1s. 8d. (33c.) per 100 gallons. The water of Calcutta is free to the public, and its cost amounts to 4c. per 1000 gallons or thereabouts. Probably half is wasted.



Conversation

CONVERSATION is a give and take, where, as in a game of tennis, the ball is thrown backwards and forwards with more or less force and accuracy, and in which the speakers are able to gauge the worth of their own ideas and to learn what are the ideas, tastes, and experience of the other players of the game, and in its essence it is no doubt part of the wider and deeper art of giving pleasure. To take up what others say in easy comment, to give something which will please or inform or stimulate in return, to lead without seeming to do so when a leader is required, to follow the chances of the moment — this is the framework necessary to good conversation.

Evelyn March Phillips, in The Nineteenth Century and After



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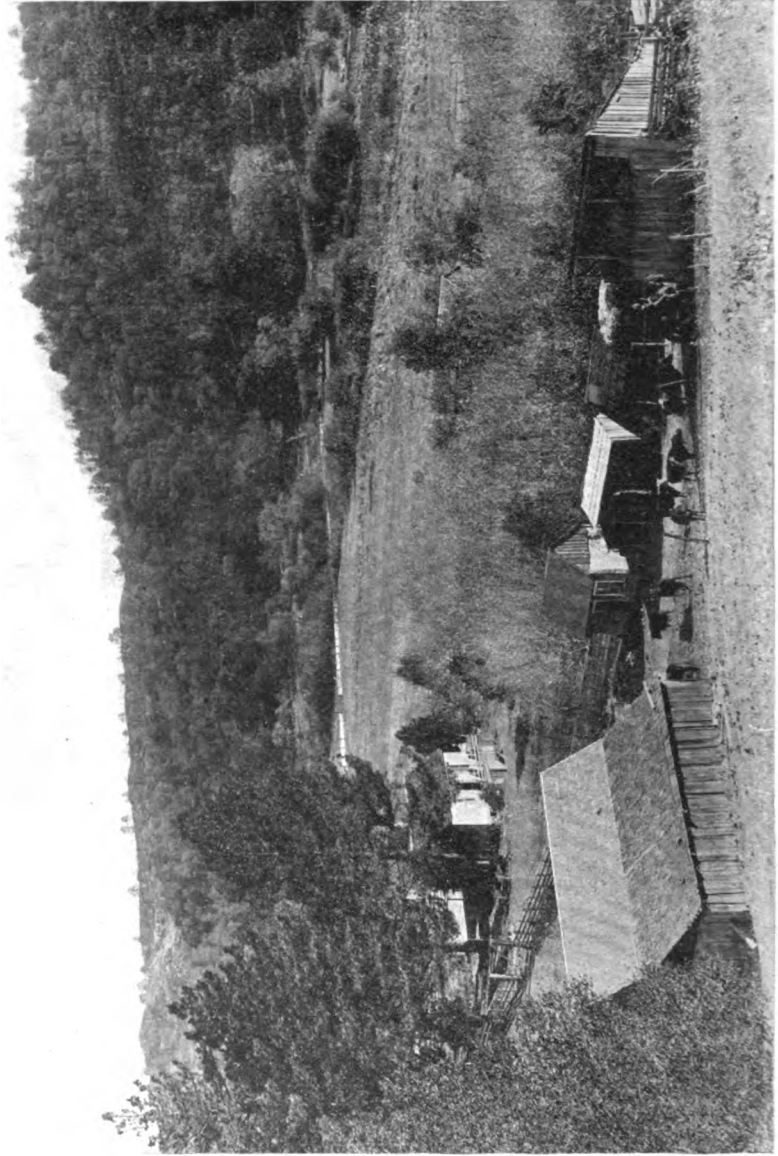


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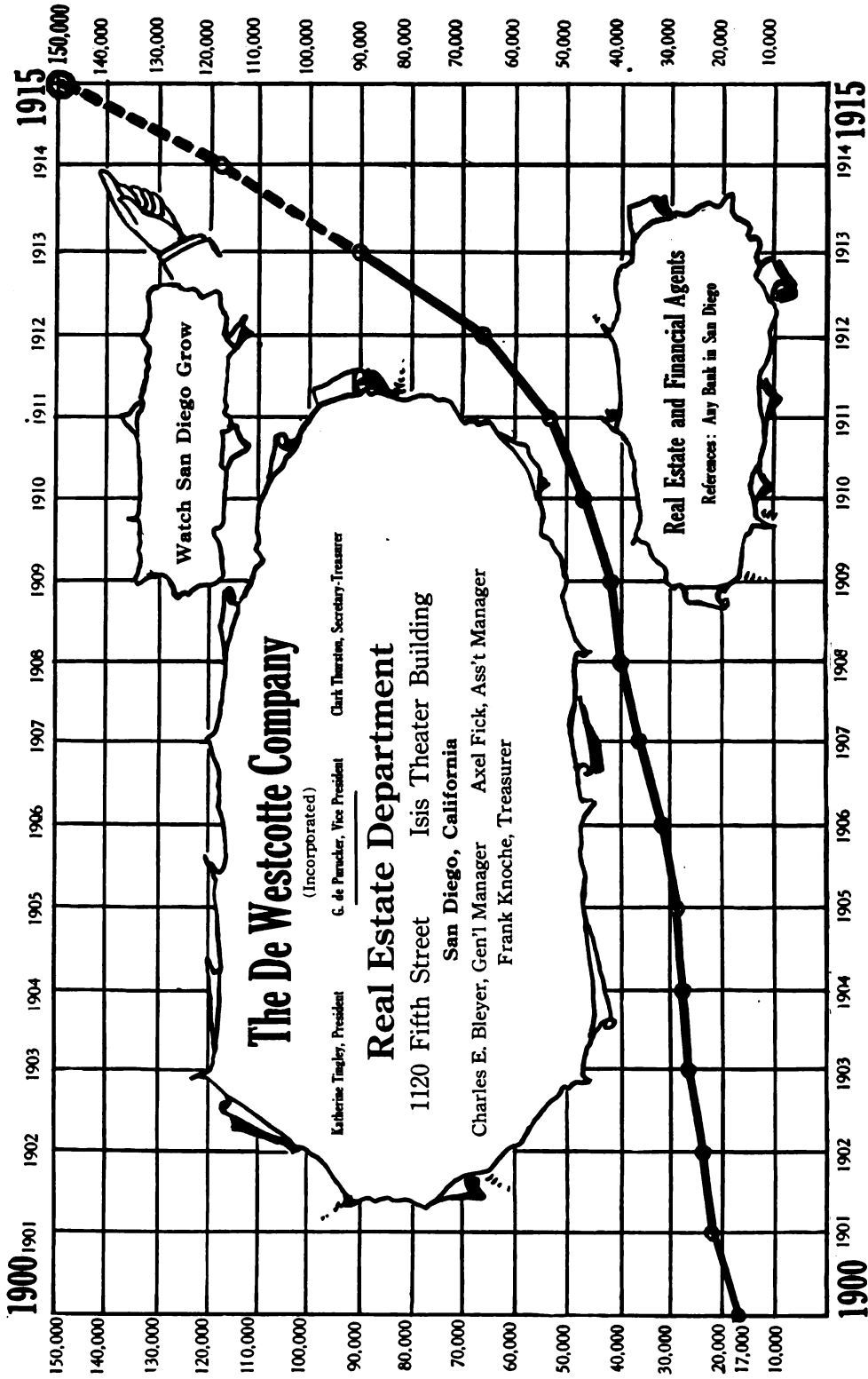
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1902	41,720	2,336,778	CLEARING	432,140	127
1903	46,000	3,082,772	HOUSE	710,123	267
1904	56,392	3,729,223	ORGANIZED	914,967	508
1905	64,190	5,388,518	IN	1,193,170	716
1906	74,350	6,948,972	1906	2,761,285	836
1907	89,776	7,028,322		2,297,915	1051
1908	103,570	7,151,375	37,771,149	2,383,540	1209
1909	113,632	9,565,634	62,094,521	2,632,100	1520
1910	140,208	11,016,000	66,708,874	4,005,200	1995
1911	181,805	15,605,764	86,724,333	5,703,605	2999
1912	228,058	19,613,918	131,894,087	10,001,415	4559

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From the Land of Mystery

MUCH interest and curiosity has been aroused in London by the arrival of a party of Tibetans for the purpose of studying Western ways and acquiring Western culture. Not many perhaps grasp the full significance of this visit to England of these strange folk from the Roof of the World, as Tibet was anciently named. The object of this visit, so far as concerns the juvenile members of the party is a course of English school education, the others, among whom is one woman, having come to watch over the young people and to make themselves acquainted with Western methods. The Tibetans are all in native dress, a very wide gown nearly six feet long, with sleeves of great length. The gown is tightened at the waist and gathered up so as not to fall below the ankle. The material is wool, and the young members of the party are all attired in dark red. The Tibetan officer wears a distinctive blue cape, whilst from his left ear there hangs a series of colored beads, which serve the purpose of indicating his rank. The headgear of the visitors differs very considerably, and while some disport fur hats, others are wearing those made of a closely woven straw of varied hues. The visitors are very much struck by everything they see.

A SILVER inkstand owned by Torquemada, the originator of the Spanish Inquisition, which, by a strange irony of fate, formed part of the collection of a wealthy Protestant family at Louvain, Belgium, was sold recently for \$800. The proceeds will be devoted towards the erection of a Calvinistic school.

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IX

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

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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 $9\frac{1}{2} \times 12\frac{1}{2}$. Everybody should have one.

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Legal

The day was drawing to the close. Judge, jurors, witnesses, and lawyers, all were growing weary. Counsel for the prosecution was examining the defendant. "Exactly how far is it between the two towns?" he asked at length.

For some time the man remained thinking; then, "About four miles as the cry flows," came the answer.

"You mean as the flow cries?" retorted the man of law.

The judge leaned forward. "No," he remarked suavely; "he means as the fly crows."

And they looked at one another, feeling that something was wrong somewhere.

Medical

Pompous Practitioner: "Modern medical science is—er—inclined to admit—er—the possibility of a subjective origin of—er—disease."

Nervous Patient: "Is it possible?"

P. P.: "Of auto-infection, in short."

N. P.: "Dear me! Even where one is very careful to have one's auto sprayed at frequent intervals?"

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Few of us have any knowledge of the former squabbles of the Balkan States, but a writer in a contemporary recalls a curious episode of 1862, when Belgrade was bombarded by the Servians, some of whom swore not to shave till they could shave in Belgrade. In 1867 the Servians captured Belgrade and the survivors of those who swore marched through the streets with immense beards, preceded by barbers each with a razor in his hand, and having entered the fortress had their beards removed.

Theosophical Manuals

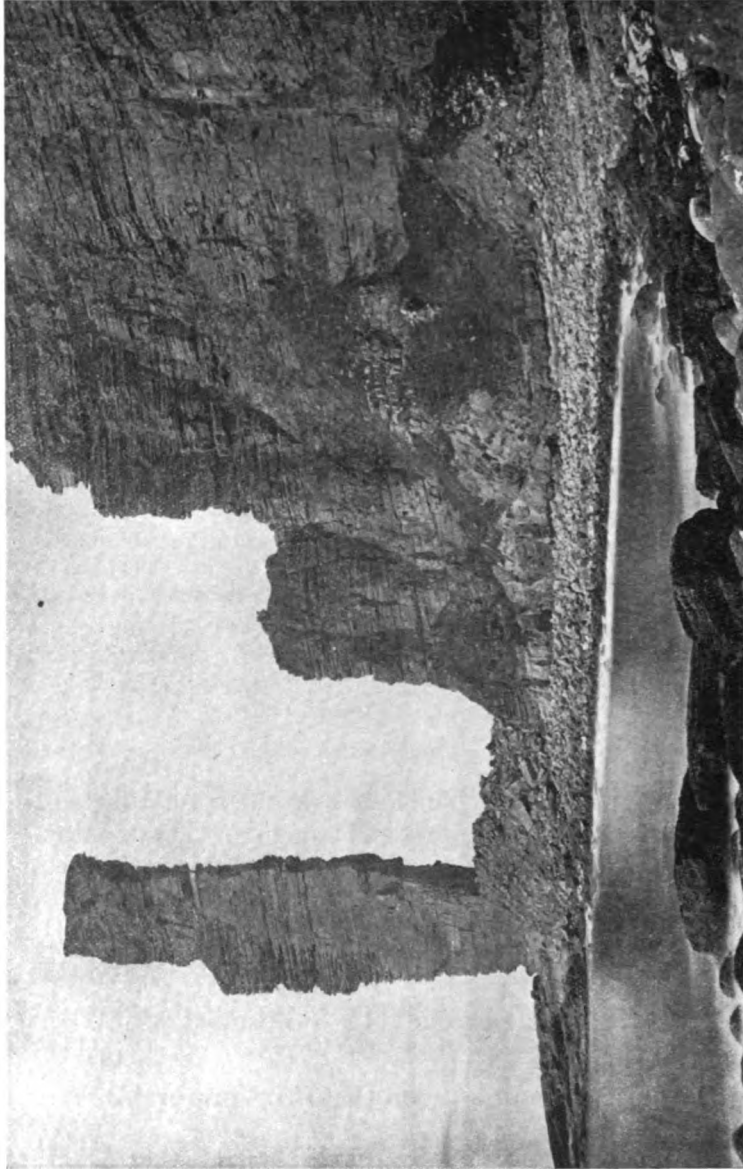


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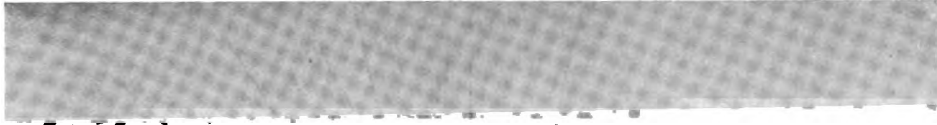
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XVII



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AVENUE OF ROYAL PALMS, BRIDGETOWN, BARBADOES, BRITISH WEST INDIES



The Theosophical Path

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Monthly

Illustrated



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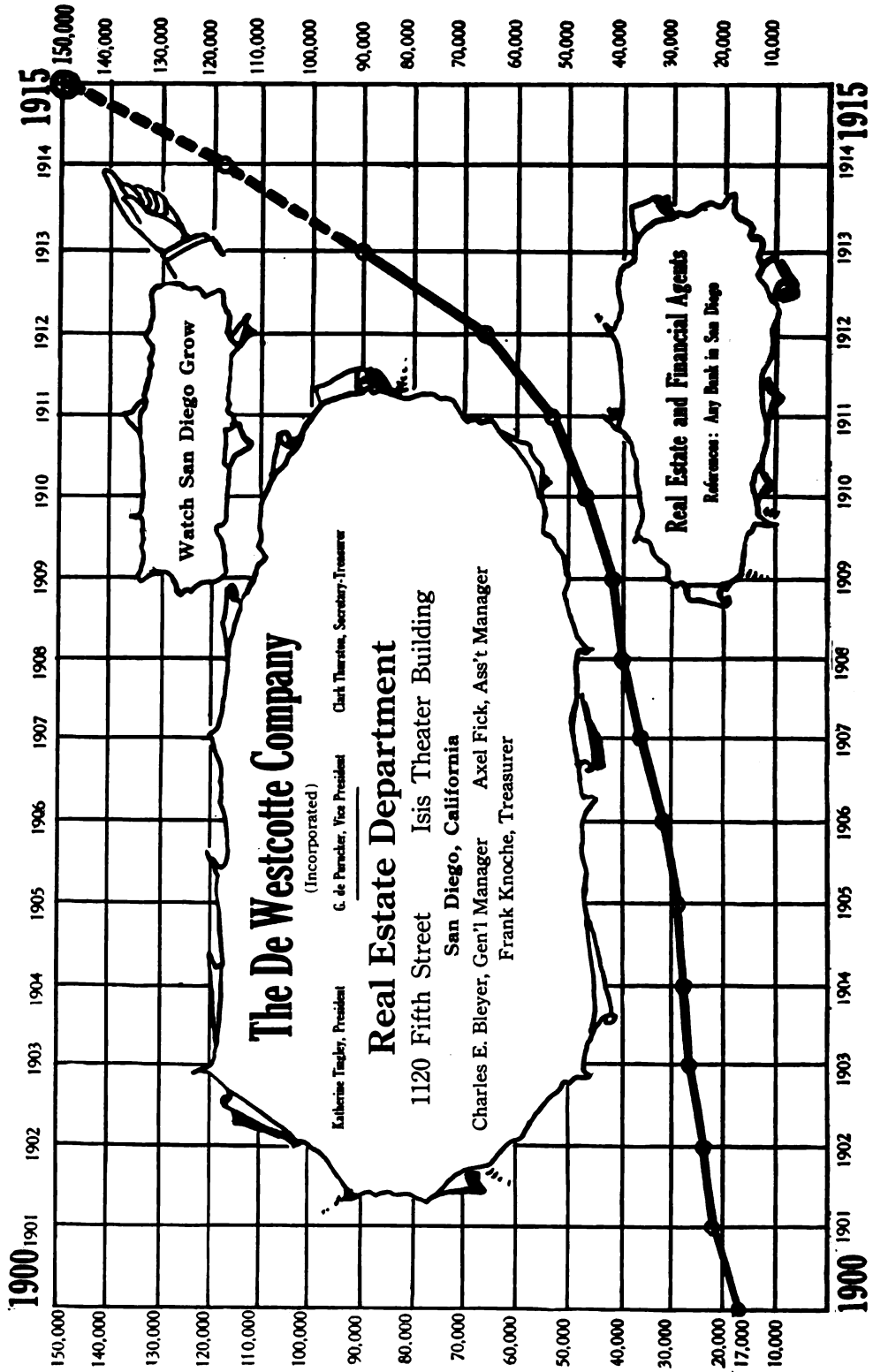
Edited by Katherine Tingley
International Theosophical Headquarters, Point Loma, California, U.S.A.

The ancient doctrine of transmigration [reincarnation] seems the most rational and most consistent with God's wisdom and goodness; as by it all the unequal dispensations of things so necessary in one life may be set right in another, and all creatures serve the highest and lowest, the most eligible and most burdensome offices of life by an equitable rotation; by which means their rewards and punishments may not only be proportioned to their behavior, but also carry on the business of the universe, and thus at the same time answer the purposes both of justice and utility. — SOAME JENYNS



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Diamonds and Other Gems Mined in the United States

Gems and precious stones were produced in the United States in 1912 to the value of \$319,722 according to Douglas B. Sterrett, of the United States Geological Survey. The kinds of precious stones found in the United States are many, ranging from diamonds of fine quality to low grade stones such as agates, but as is seen from the total value of the output, there are no really large operations.

The principal gem mineral mined in the United States during 1912 was Montana Sapphire, of which there was a large output for use both as gems and in mechanical applications.

The development of the opal deposits of Humboldt County, Nevada, was attended with much success, and a quantity of magnificent gem material was obtained. The opal is of an unusual type, consisting of dark, translucent mineral with a variety of rich colors. The deposits promise to supply a gem equal if not superior in beauty to the opal from Australia.

Prospecting and mining at the emerald mine in North Carolina were attended with only partial success.

The tourmaline output of southern California was small, but some magnificent specimen crystals were obtained. Especially fine gem crystals of kunzite were found and brought good prices. The production of turquoise was very small compared with some previous years.

Beautiful amethyst was found in Warren County, N. C., and some fine gems have been cut from sample crystals. A few fine specimens of golden beryl were obtained from prospects in Alexander County, N. C.

No great advances are reported in diamond mining in Arkansas during 1912. Several dozen diamonds were found and several diamond-washing plants were constructed for operation in 1913. It has been practically impossible to determine the quantity and value of the diamonds found in the Arkansas field since the first discovery in August, 1906, as most of the stones are still held by the mining companies.—*U. S. Geological Survey Press Bulletin.*

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VII



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The Professor

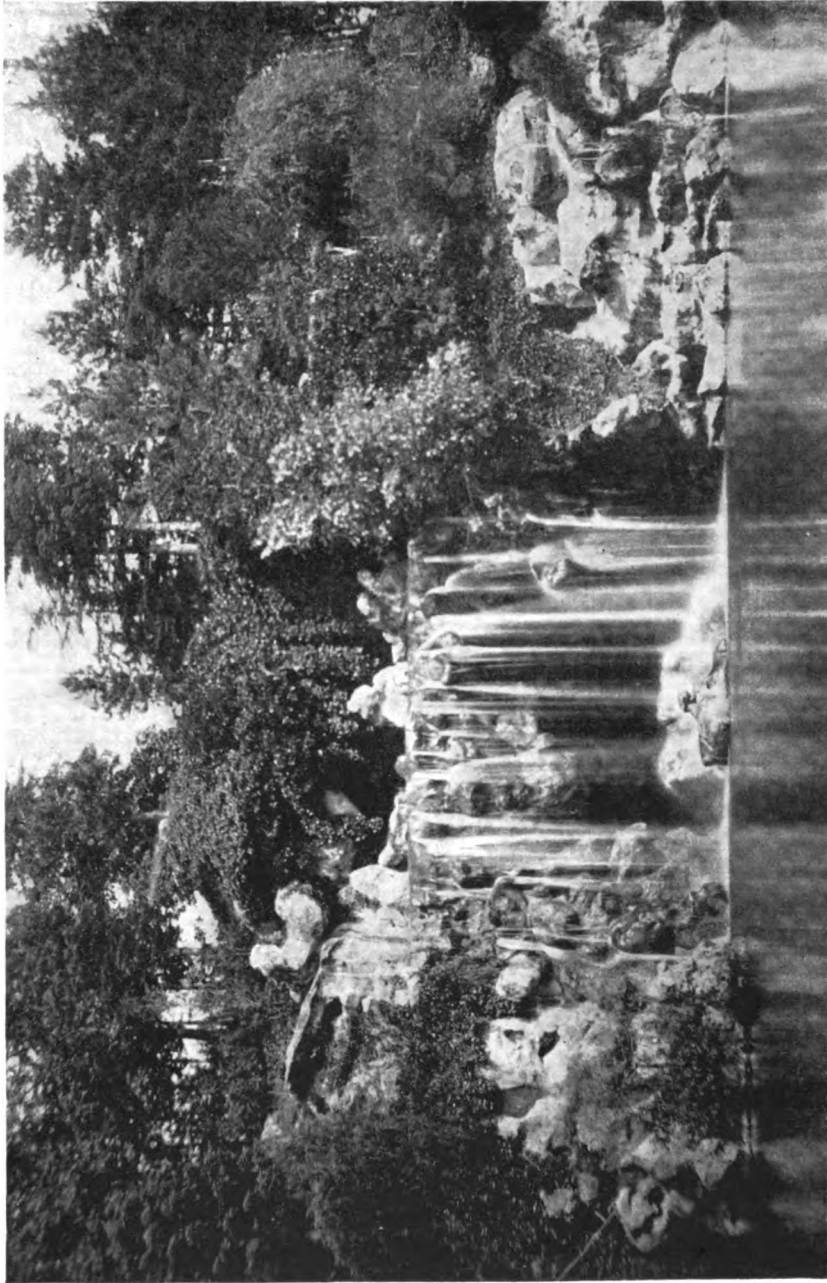
It is said that Professor Blackie often told this anecdote "on himself." This old professor used to form a very picturesque feature in the Edinburgh streets. He was a wiry old patriarch, with handsome features and hair falling in ringlets about his shoulders. No one who had seen him could possibly forget him. One day he was accosted by a very dirty little bootblack with his "Shine your boots, sir?" The professor was impressed by the filthiness of the boy's face.

"I don't want a shine, my lad," said he; "but if you'll go and wash your face I'll give you a sixpence."

"A' richt, sir," was the lad's reply. Then he went over to a neighboring fountain and made his ablution. Returning, he held out his hand for the money.

"Well, my lad," said the professor, "you have earned your sixpence. Here it is."

"I dinna want it," returned the boy with a lordly air. "You keep it and get your hair cut."



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Current Items

During the summer most practical work in helping women of the poorer class was done on the recreation piers in New York City, in the cooking lessons given twice a week with the object of teaching how to get the best food at the lowest price. Women of all nationalities attended the classes and profited by means of an interpreter when they did not know English. The instructor showed them how to reduce the butcher's bill without loss of nourishment, how to make fireless cookers of their own, and how to cook many wholesome dishes. The women tried the receipts given them and reported progress. The interest shown was very great and is a hopeful omen for the family of every woman who attended the class.

For lovers and protectors of wild bird-life, the passage of the Tariff Bill, with its clause pertaining to plumage, skin and feathers, is a well-earned triumph. The Bill prohibits in the United States and all territories belonging to it, traffic in these three commodities that has meant torture and extermination to the bird species. Not only this but importation is absolutely forbidden. This is the result of a long agitation in behalf of birds. Zoological Societies, womens' clubs, leagues for animals and other merciful organizations were reinforced by individuals throughout the whole country and the combined influence secured the passage of the clause, free from any restricting amendment. This triumph will be followed by a campaign with the object of securing like legislation in other countries.

Few have forgotten the horrors last year revealed in connexion with labor in New York tenement houses. A recent enactment provides that no article of food, no dolls, no children's or infants' clothing can be made in tenements. Another protective measure is that requiring a medical examination of all children between 14 and 16, who apply for work in factories.

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School Lunches

Miss Alice C. Boughton, who superintends the lunches in the elementary schools of Philadelphia, gave the Buffalo International Congress of School Hygiene some startling figures in respect of the cost of feeding school children.

The children in New York City schools spent 71,200,000 pennies for food at the morning and noon recesses last year. The children of Boston, New York, Philadelphia, St. Louis, Cleveland, Pittsburgh, Baltimore and Chicago spent \$1,564,000 during the nine months from September to June. Speaking of her own Philadelphia, Miss Boughton said \$300,000 a year was spent there by school children. Over \$1,000 a day goes into the hands of those who provide these lunches. She gave these figures as the basis for a plea to have luncheons served under the direction of the school authorities. She has discovered that the street vendors patronized by the children are none too scrupulous as to the character of the wares they sell and also that the youthful stomach when undirected is more partial to pretzels, pop-corn rolls, licorice sticks, all-day suckers and other delicacies of that order than to substantial food. She argued that buying lunches in school rather than on the streets means a saving of 65 cents out of every dollar spent by the children.



In the State of California the highest paid woman in the State's service is Mrs. Edward Hyatt, Deputy Superintendent of Public Instruction. Next to her, as regards salary, come the women who have been named to administer the new mother's pension law. One of these has been appointed, Miss Lillian Matthews, who has been a teacher of economics in the University of California. There are to be two others, and these three women will have the control of the \$860,000 appropriated for mothers' pensions, as well as the forty-five orphanages in the State and the 7000 children who are in private homes but require State assistance for their support.

Exclamatory Rheumatism

Martha, the colored washerwoman, was complaining of her husband's health to one of her patrons. The Christian Register reports the dialog: "He's ve'y po'ly, ma'am. He's got dat exclamatory rheumatism." "You mean inflammatory, Martha. Exclamatory is from ex-claim, which means to cry out." "Yes Miss," answered Martha with conviction, "dat's what it is. He holler all the time."

Prize Winner

Another one has started, and promises to become a worthy successor to "How much wood would a woodchuck chuck if a woodchuck could chuck wood?" Many heretical versions of the new teaser are at large, but the true form is as follows, and must be strictly adhered to by the faithful:

Bill had a bill-board and Bill had a board bill, and Bill's board bill bored Bill till Bill sold Bill's bill-board to pay Bill's board bill, and then Bill's board bill no longer bored Bill.

New York Tribune

Increased Valuation

"How much do you want for that dog?" "Twenty-three shillings, guv'nor." "But you asked me one pound yesterday?" "Yus, but 'e's gorn and eaten a chicken since then!"

A Physical Impossibility

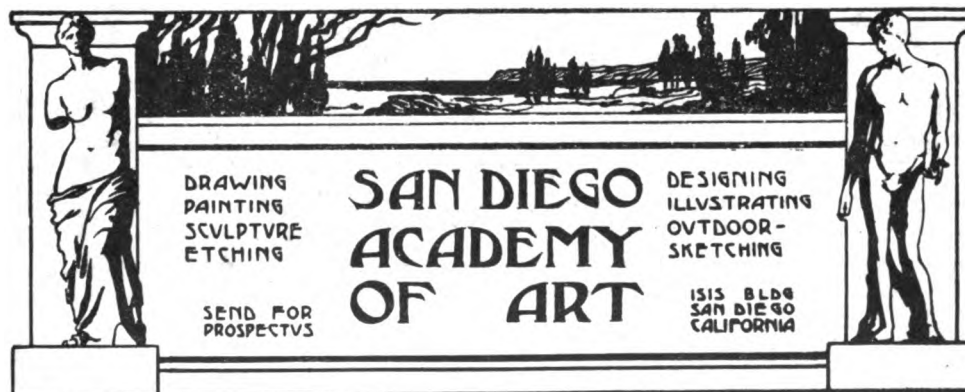
Mike (to druggist): The doctor said: "Take one of these pills three times a day." I took wan of thim wanst, but the man doesn't live that kin take wan of thim three times.

Medical Standard

Râja Yoga College Meteorological Station, Point Loma, California

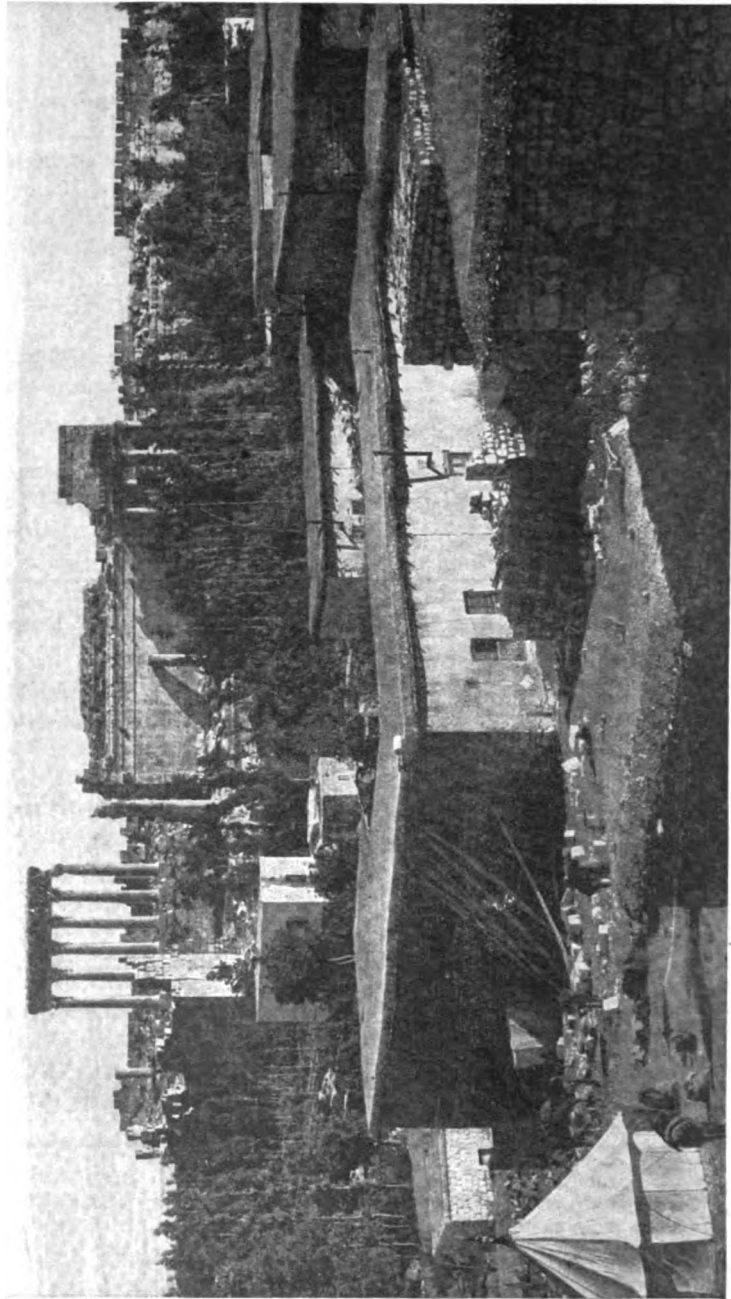
Summary for October, 1913

TEMPERATURE		SUNSHINE	
Mean highest	70.87	Number hours actual sunshine	272.80
Mean lowest	59.87	Number hours possible	351.00
Mean	65.37	Percentage of possible	78.00
Highest	84.00	Average number hours per day	8.80
Lowest	54.00		
Greatest daily range	22.00	WIND	
		Movement in miles	4057.00
		Average hourly velocity	5.45
PRECIPITATION		Maximum velocity	18.00
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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 was, but really covers a whole territory of information that any one interested in Theosophy and religio-scientific questions ought to know.

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A Souvenir of the Theosophical Peace Congress, held at
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Noted Echos

Among the most noted echoes is that heard from the suspension bridge across the Menai Strait. The sound of a blow from a hammer on one of the main piers of the structure is returned in succession from each of the cross-beams that support the road-way and from the opposite pier at the distance of 576 feet, in addition to which the sound is many times repeated between the water and the roadway at the rate of 28 times in five seconds. Outside the Shipley Church, in Sussex, is an echo which repeats twenty syllables in the most remarkable manner. The famous echo at Woodstock, when awakened, answers no fewer than fifty times. In the Whispering Gallery of St. Paul's Cathedral the faintest sound is faithfully conveyed from one side of the dome to the other, but cannot be heard at any intermediate point. In Gloucester Cathedral a gallery of an octagonal form conveys a whisper 75 feet across the nave.

A Notable Example

A notable example of the use of personal prestige to further needed reforms was seen in President Poincaré's action during his recent visit to King Alfonso in Madrid. As is customary in Spain, a bull-fight was included in the list of entertainments offered the visitors; but President Poincaré, who is well known for his advocacy of mercy to animals, declined to be present. This is a salutary reminder to less distinguished visitors in foreign lands not to relax their principles because they have crossed the boundary from one country to another where love of life does not include the kingdoms of nature a degree below man in the scale.

Cost of Running a Great City

The expenses of the City of Boston for the year 1913-1914 amount to \$13,708,740.79. In the year 1909-1910 the total amount was \$11,102,996.14 or an increase of over \$2,000,000 in five years.

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THE PATH

THE illustration on the cover of this Magazine is a reproduction of the mystical and symbolical painting by Mr. R. Machell, the English artist, now a Student at the International Theosophical Headquarters, Point Loma, California. The original is in Katherine Tingley's collection at the International Theosophical Headquarters. The symbolism of this painting is described by the artist as follows:

THE PATH is the way by which the human soul must pass in its evolution to full spiritual self-consciousness. The supreme condition is suggested in this work by the great figure whose head in the upper triangle is lost in the glory of the Sun above, and whose feet are in the lower triangle in the waters of Space, symbolizing Spirit and Matter. His wings fill the middle region representing the motion or pulsation of cosmic life, while within the octagon are displayed the various planes of consciousness through which humanity must rise to attain to perfect Manhood.

At the top is a winged Isis, the Mother or Oversoul, whose wings veil the face of the Supreme from those below. There is a circle dimly seen of celestial figures who hail with joy the triumph of a new initiate, one who has reached to the heart of the Supreme. From that point he looks back with compassion upon all who are still wandering below and turns to go down again to their help as a Savior of Men. Below him is the red ring of the guardians who strike down those who have not the "password," symbolized by the white flame floating over the head of the purified aspirant. Two children, representing purity, pass up unchallenged. In the center of the picture is a warrior who has slain the dragon of illusion, the dragon of the lower self, and is now prepared to cross the gulf by using the body of the dragon as his bridge (for we rise on steps made of conquered weaknesses, the slain dragon of the lower nature).

On one side two women climb, one helped by the other whose robe is white and whose flame burns bright as she helps her weaker sister. Near them a man climbs from the darkness; he has money-bags hung at his belt but no flame above his head, and already the spear of a guardian of the fire is poised above him ready to strike the unworthy in his hour of triumph. Not far off is a bard whose flame is veiled by a red cloud (passion) and who lies prone, struck down by a guardian's spear; but as he lies dying, a ray from the heart of the Supreme reaches him as a promise of future triumph in a later life.

On the other side is a student of magic, following the light from a crown (ambition) held aloft by a floating figure who has led him to the edge of the precipice over which for him there is no bridge; he holds his book of ritual and thinks the light of the dazzling crown comes from the Supreme, but the chasm awaits its victim. By his side his faithful follower falls unnoticed by him, but a ray from the heart of the Supreme falls upon her also, the reward of selfless devotion, even in a bad cause.

Lower still in the underworld, a child stands beneath the wings of the foster mother (material Nature) and receives the equipment of the Knight, symbols of the powers of the Soul, the sword of power, the spear of will, the helmet of knowledge, and the coat of mail, the links of which are made of past experiences.

It is said in an ancient book: "The Path is one for all, the ways that lead thereto must vary with the pilgrim."

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of
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