

THE THEOSOPHICAL PATH

ILLUSTRATED MONTHLY

EDITED BY KATHERINE TINGLEY

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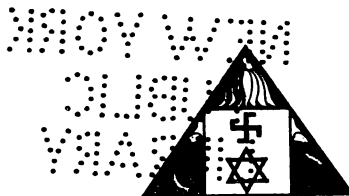
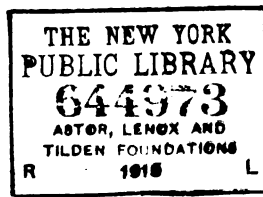
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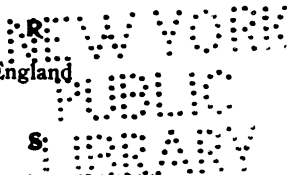
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The Theosophical Path

An International Magazine
Unsectarian and nonpolitical

Monthly

Illustrated



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

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

Let this, therefore, be a fundamental principle in all societies, that the Gods are the supreme lords and governors of all things — that all events are directed by their influence, and wisdom, and divine power; that they deserve very well of the race of mankind; and that they likewise know what sort of person everyone really is; that they observe his actions, whether good or bad; that they take notice with what feelings and with what piety he attends to his religious duties, and that they are sure to make a difference between the good and the wicked.

For when once our minds are confirmed in these views, it will not be difficult to inspire them with true and useful sentiments. ~~For what can be more true than that no man should be so madly presumptuous as to believe that he has either reason or intelligence; while he does not believe that the heaven and the world possess them likewise, or to think that those things which he can scarcely comprehend by the greatest possible exertion of his intellect, are put in motion without the agency of reason?~~

In truth, we can scarcely reckon him a man, whom neither the regular courses of the stars, nor the alternations of day and night, nor the temperature of the seasons, nor the productions that nature displays for his use and enjoyment, urge to gratitude towards heaven.

And as those beings which are furnished with reason are incomparably superior to those which want it, and as we cannot say without impiety, that anything is superior to the universal Nature, we must therefore confess that divine reason is contained within her. — CICERO, *On the Laws*, ii, 4. Trans. by Yonge

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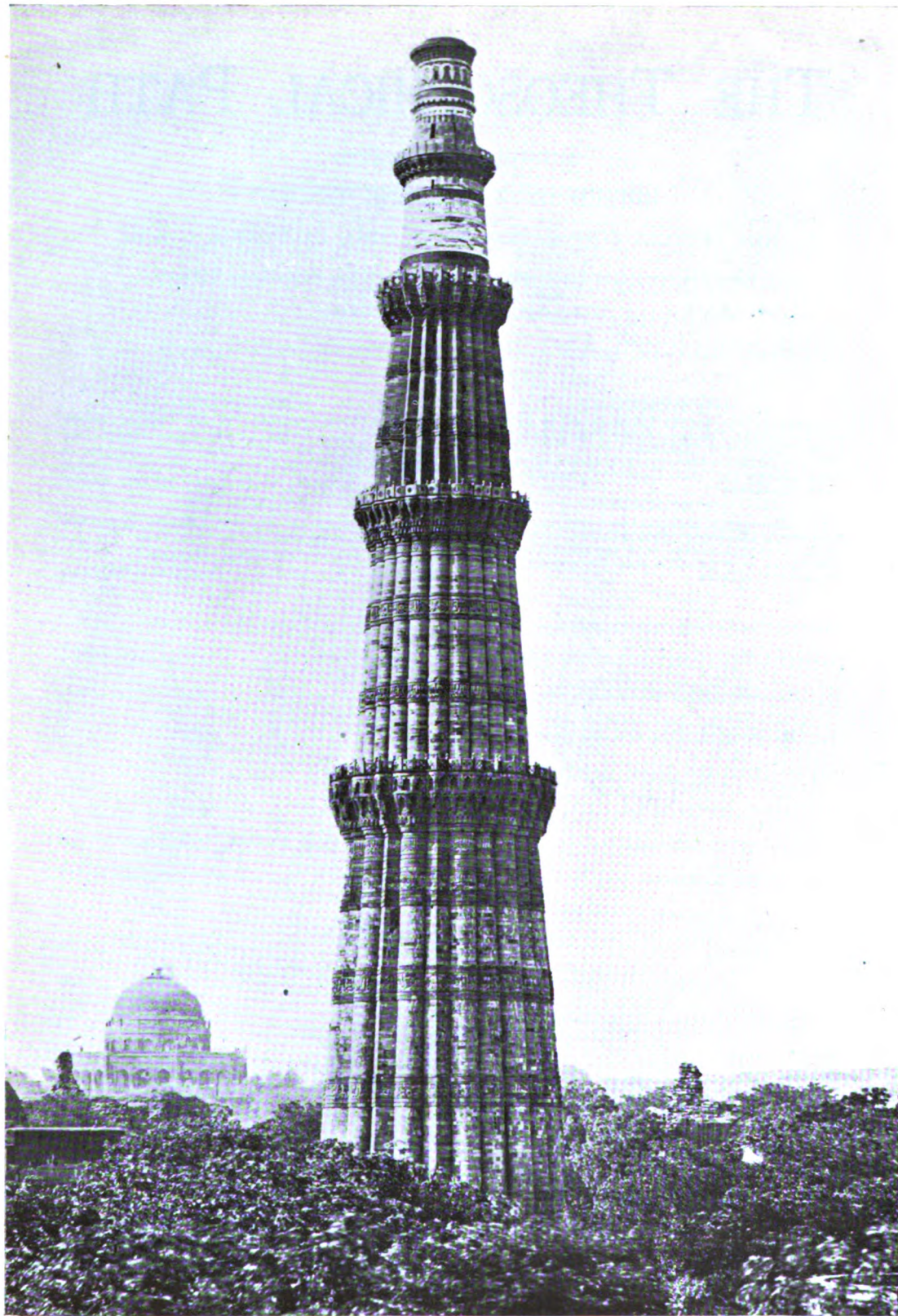
CLARK THURSTON, *Manager*
Point Loma, California

VOL. VII No. 1

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THE TOWER OF VICTORY, DELHI, INDIA
Date of erection given as 1206.

Announcement

Parliament of Peace
and
Universal Brotherhood



THE FIRST GREEK THEATER IN U. S. A.
BUILT IN 1900 BY KATHERINE TINGLEY

To be held in the Greek Theater
Point Loma, California
1915

PARLIAMENT OF PEACE AND UNIVERSAL BROTHERHOOD

*This preliminary announcement is made for the
consideration of all who desire the Peace of
the World and the Abolishment of War*



THE Parliament of Peace and Universal Brotherhood was founded as a permanent organization, March 3, 1913. The Parliament will convene in the Greek Theater, Point Loma, San Diego, California, in 1915, the year of the Panama-California Exposition at San Diego, and of the Panama-Pacific International Exposition at San Francisco. The announcement of the date of opening the Parliament will be made later.

While due recognition must be given to the splendid efforts of Peace Conferences and Peace Societies in different countries, we must all realize that there is much to be done before permanent results can be obtained in the cause for which they are working. The main efforts of workers for Peace have been directed so far towards the amelioration of outer conditions, and of the relations between governments in their political and economic aspects. These efforts have not, however, gone to the root of the matter though they have their place as rightful and most important factors in the Peace question.

If Peace is ultimately to be consummated, the truly progressive people of the age must find the key that will open the way to a broader conception of freedom and of their responsibility to their homes and their fellow-men. Do not the conditions of the world challenge and invite all lovers of humanity to a closer co-operation in this sacred cause of Brotherhood and Universal Peace?

While immediate appeals on behalf of Peace must necessarily be addressed to the men and women of our time, the results that follow will at best be only temporary unless the children of today and of succeeding generations are educated rightly on lines that shall make war and strife impossible both between nations and individuals. It is upon the children of today that will depend the Peace of the world tomorrow. Realizing that permanent peace was not possible until a sure foundation had been laid through right education of the young, it was my privilege in the year 1896 to found The School of Antiquity, regarding which I then declared that

"Although American in Center, this school is international in character—a temple of living light, lighting up the dark places of the earth.

"Through this school and its branches, the children of the race will be taught the laws of physical, moral and mental health and spiritual unfoldment. They will learn to live in harmony with nature. They will become compassionate lovers of all that breathes. They will grow strong in an understanding of themselves, and as they gain strength they will learn to use it for the good of the whole world."

As a department of the School of Antiquity, it was my further privilege in the year 1900 to organize the Râja-Yoga system of education, and found the Râja-Yoga College at Point Loma, California. One of the objects of this system is to inculcate the spirit of mutual respect, toleration and love between the children of all nationalities. The Râja-Yoga College has now some twenty different nationalities represented among its pupils.

That other workers for Peace are now coming to realize the importance of education as a factor in the Peace problem is evidenced by the announcement that "Education as a Method of Ensuring the Peace of the World is among the Agenda for Discussion at the Twenty-first Universal Peace Congress in Vienna in September of this year." Much still remains to be done along this special line of work, and the importance of education on higher lines as the prime factor in the establishment of Peace

will receive particular attention during the proceedings of the Parliament of Peace and Universal Brotherhood.

To assert that war is the normal state of mankind, and that Peace is but as it were a breathing time in which to gather new energy for fratricidal conflict, is to go in the face of all the nobler aspirations of the heart and mind. Human Solidarity, another name for Universal Brotherhood, cannot be held merely as a fiction of the imagination, or as a sentiment. On the contrary, it is the law of our being and the natural condition of an enlightened humanity. In the deeper sense Universal Brotherhood is a fact in Nature; humanity is fundamentally one; and all nations are indissolubly linked together. A truer spiritual insight and greater moral courage would lead nations as well as individuals, to realize that their best interests are served by the application of this great principle in international as well as in private concerns.

The Parliament of Peace and Universal Brotherhood presents therefore the following as its main purposes:

(a) To accentuate the basic principles upon which alone a true and lasting Peace alliance can be made between the nations of the Earth.

(b) To present for consideration the means whereby such principles may be made operative.

(c) To inaugurate such practical measures as shall make those principles effective.

(d) And in general to show the basic causes of war, and to proclaim and apply the remedy.

By reason of its world-wide extension and single-hearted aim this Parliament is peculiarly fitted to inaugurate and safeguard this effort to unite the people of all lands on newer and higher lines of practical co-operation in the interests of Peace.

Friends of progress and Universal Peace, is it not our duty to grasp this great opportunity?

KATHERINE TINGLEY

Point Loma, California, June 16, 1914

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. VII

JULY, 1914

NO. 1

You would not rightly call him happy who possesses much: far better does he claim the name of "happy man" who knows how to use with wisdom heaven's gifts, and how to bear the pinch of poverty; who dreads dishonor more than death. — Horace, *Odes*, iv, 9.

THE MEANING OF LIFE AND THE NATURE OF DEITY: by H. T. Edge, M. A.



IN the review columns of a daily paper recently appeared the review of a book on "The Meaning of Life"; and although we have not the original, there is enough in the quoted passages and the reviewer's remarks to furnish material for interesting comment.

The question, "What is the meaning of life?" is not exactly new and original, but it can truly be said that more people are asking that question today than ever before in the history of our present civilization; so greatly has the consciousness of our humanity become intensified in the rush of life. Moreover there is, as the writer of the book says, a reaction from the ignoring of the question.

Who will answer the question for us? asks the author. "Not the Pope, nor the Archbishop of Canterbury, nor the Chief Rabbi. They know no more about the matter than we do." The sciences cannot give it us either, he thinks; and suggests that we build our faith on philosophy. He points out that, great as are the victories of science in the material world, the processes by which these victories have been achieved are purely mental. Hence mind comes before matter; and he concludes, in words like those so often used by H. P. Blavatsky and her students of Theosophy:

Thought, spirit, mind, are the ultimate realities, not matter and the atom. . . . So far as I have any share in Reason and Intelligence, I belong to the spiritual order, and have some communion with the Divine Spirit. Therefore though my body decays, my soul does not.

Clerk Maxwell, that physicist and mathematician of unsurpassed

keenness and clearness of insight, is cited as having come to the conclusion, on scientific grounds, that there is intelligence controlling Nature, which shows, in our opinion, that he was to that extent a true man of science.

He said:

We may learn that those aspirations after accuracy in measurement and justice in action, which we reckon among our noblest attributes as men, are ours because they are essential constituents of the image of Him, who in the beginning created not only the heavens and the earth, but the materials out of which heaven and earth consist. — *British Association Address, 1873.*

Next come the author's difficulties about the nature of Deity, and the ancient problem of reconciling mercy with omnipotence. Says the author:

We can allow that He is all-benevolent; we can even say that He is omniscient, though with some necessary limitations. But there is one thing we cannot affirm. We cannot say that He is omnipotent. Over against Good stands Evil. Over against God stands the opposition of Matter.

This doctrine, according to the author, invites man "to help God . . . to accomplish something helpful to raise humanity to higher levels." And Dean Mansell is quoted as follows:

How is the existence of Evil compatible with that of an infinitely perfect Being? For if He wills it, He is not infinitely good; and if He wills it not, His Will is thwarted and his sphere of action limited.

On this we would remark that, since the author has invited us to consult philosophy, we would recommend him to take his own advice and to study more deeply the thoughts which the great philosophers of all ages have recorded on these subjects. He seems, however, to be discussing the subject *de novo*, which is rather common in these days when the thoughts that used to find expression in private diaries can so readily be put into print. Many books that see the light are really little more than students' daily records of progress or landmarks in the history of a mind's development. Still the system is not without its advantages, for the readers to whom such writings appeal are not those who have read the philosophers, and also the style of the writing is more on their own plane.

Of course mind and thought are prior to matter, for the contrary supposition is untenable. We must always start our philosophy with our own consciousness, for what else can we do? Are we to begin

with the assumption that matter has created the mind which philosophizes about it?

The chief difficulty about our attempts to conceive somewhat of Deity arises from our impatience to jump at one bound to a comprehension of a subject so vast, instead of being content to advance by steps and to remain content with partial knowledge pending the time when we can enlarge it. For instance, we do not know the full extent of our own mind and soul, or to what height it may be possible for man himself to attain. We see that the universe is directed by intelligent purpose, having ends in view which we can partially discern, but whose ultimate purport lies beyond our comprehension. We know that there is evil and that we have the power to overcome it. What the author says about "helping God" is very helpful here. If man has self-consciousness and the power of decision it would seem that he should use these faculties. The doctrine of the "immanent God" is now widely accepted, even in ecclesiastical circles. This maintains that Deity is present everywhere, and it is in fact merely a restatement of the idea of omnipresence. In this case, Deity is immanent in human nature, and the human conscience is a ray of the Divine Presence, seeking self-expression through man, who is thereby a Divine agent. We can best understand Deity, therefore, by acting as we believe Deity would act or would have us act.

In short, the way to attain a knowledge of Deity is by the path of Self-Knowledge.

As to the problem of evil, of the same kind is the problem of how to reconcile finity with infinity. When we push philosophy back to ultimates, we must postulate that Good and Evil merge into or proceed from one source; but the danger of stating this conclusion is that some people may seek to derive therefrom certain fallacious doctrines relating to human conduct. The fact is that, *for us*, Good and Evil are not indistinguishable or indifferent, but are diametrically opposed to each other; and this fact determines our duty and conduct.

The author states that the arguments against the freedom of the human will are very strong. This fallacy is due to the failure of many people to distinguish between the psychic and noetic elements in human consciousness, ignoring the fact that man is *self*-conscious as well as conscious. Man is limited in his actions precisely in proportion as he allows his volition to be swayed by psychic and physiological impulses,

sensations, and memories; but by devotion to certain *principles* and *ideals* he is able to obtain a freedom from those limitations and to draw upon a latent source of power in his own nature. This source is not physiological nor psychic nor hereditary; it is the immortal Seed in man; and man's will, so directed, becomes free from all conditions except those of conformity with Divine Law. The distinction between psychic and noetic action has been recently treated in a special article in this magazine, to which, and to H. P. Blavatsky's book under the same title, the reader may be referred. In that book, men of science are quoted in support of the freedom of the will, and the reason why other men of science have fallen into the fallacy of the opposite opinion is clearly shown.

As to the main question of the author — "What is the meaning of life?" it may be answered in many ways, and one is — *that we are here to learn*. So let us learn. Let us study human nature in ourselves and others; let us use the powers we have; let us trust that loyalty to principle will bring greater knowledge. Let us bear in mind that, besides To Do and To Know, there is To Be.

The life that we live is mainly composed of a continual effort to avoid silence and stillness. But it is only in the silence and stillness that the meaning of life is to be found. Continual activity, sensation, and diversion give us a false sense of existence that is hollow at bottom. When the Soul tries to speak, we are seized with horror and try to drown its voice. The life of our civilization, as a whole, is of this character; it is noisy and superficial. To find the meaning of life, we must seek the Real behind the unreal — seek it in the depths of our own nature. We cannot define the Real; it must be experienced.

Everyone believes in some deific power, some power greater than the human will or understanding. If a professed materialist, he will call it "natural law," or some such name, but he believes in it just the same. Each one conceives of Deity as best he can, according to his own understanding. If we follow conscience, we are on the right path; because we are then in reality following the law of our own higher nature, and it is told that our higher nature is God-like. There is no law against using the intelligence in an endeavor to understand more of the nature of Deity. The contrary assertion is absurd.

ART IN CHINA AND JAPAN: by C. J. Ryan

Part I



THE new book by the late Professor Ernest F. Fenollosa on Chinese and Japanese art* is so profoundly interesting in its revelation of the developments of the artistic consciousness in the Far East, and contains so many original impressions of the historical connexion between art and history, that one needs offer no apology for devoting some pages to its review. Professor Fenollosa, though born in the United States, was of partly Spanish origin. His father, a descendant of old families whose ancestors had fought beside Cortéz, was born in Málaga. He left Spain in his youth and settled in America. The son, our author, after a brilliant University career, became in 1878, professor of Political Economy, Philosophy, and Aesthetics at the University of Tokio, Japan. He had a practical knowledge of art gained by actual study under good teachers. After a most successful career in Japan, he was appointed Curator of the Oriental Department of Art at the Boston Museum of Fine Arts. The Japanese people called him "Daijin Sensei" — the Teacher of Great Men, and he received unusual and extraordinary honors from the Emperor, who said, when presenting him with the most exalted honor ever given to a foreigner up to that time: "You have taught my people to know their own art; in going back to the West, teach the people there also." Before he commenced his work in Japan the craze for everything Western was so great that the finest works of native genius could be purchased for almost nothing, pictures and statues that are now almost impossible to get even at the highest prices. Fenollosa nobly carried out the behest of the Emperor, and, in the magnificent work lately published, his thoughts and teaching will reach multitudes who never had the advantage of hearing his lectures. It is to be regretted that he never saw the book in print, but his devoted and accomplished wife has completed his life-work in an excellent manner.

The author treats his subject from a universal point of view, far removed from the usual limited one which considers art as something apart from the ordinary life of the world. He destroys the fallacy

* *Epochs of Chinese and Japanese Art; An Outline History of East Asiatic Design;*
by Ernest F. Fenollosa (London, W. Heineman)

that Chinese art stood at a dead level for thousands of years with only an occasional variation. He carefully explains the causes of the rises and falls in art, and the peculiar environments and beauties or weaknesses which render each distinct period as individual and as separate from one another as the better known phases of Mediterranean and north European art. He treats Chinese and Japanese art as branches of a single movement, almost as closely related as Roman and Greek art, and he analyses the various influences which modified the basic characteristics during the past four or five thousand years of authentic history in the most fascinating way. It will be quite new to many students of art to learn how powerfully Chinese and Japanese art were influenced by the Greek style of sculpture. Two thousand years ago or more an aesthetic wave from Greece swept in mighty volume across Asia to break at last on the eastern shores of Japan.

Above all, Professor Fenollosa treats Far Eastern art from a thoroughly human standpoint. The Emperors, the Mandarins, the Shoguns, the philosophers, and the artists themselves of whom he speaks, are living breathing persons as they step out on the stage of history. As one reads one feels that they are not curious, exotic, incomprehensible creatures, whose oblique eyes and straight hair, mysterious religions and strange costumes put them outside the region of our comprehension. We find them to be people very like ourselves, after all, with similar tastes and feelings though modified by local circumstances, and we have to admit that they have produced works of art quite equal — and perhaps more than equal if our author is to be trusted — to the best of their class in the West, in sculpture, painting, and decorative art.

Professor Fenollosa regards art as a manifestation of the human soul universal in its potentialities; he affirms that Oriental, Classic, Medieval, and Modern art are not separated things; he feels no antagonism between a Chinese bronze statue of Kwannon, the goddess of Motherhood and the patroness of sailors, and a Medieval Madonna or a Greek Venus. He looks upon all the well known styles of art as a few among the millions of possible ways of combining harmonious arrangements of line, color, and *chiaroscuro*. He claims to be the first writer who has treated his subject as a whole and in due relation to humanity as a unit, a true brotherhood. It is extremely

interesting to find a writer of such independent views pronouncing with conviction his belief that the only basis on which art and life can be reasonably understood is that mankind is a brotherhood, and that, however outer appearances may differ, the inner spiritual unity is undeniable.

To appreciate duly and properly to enjoy Chinese and Japanese figure-painting and sculpture, we must place ourselves mentally in the environment from which they come. We must remember that the physical types of the Far Eastern races are different from those of the West. In judging the merits of a Buddha, carved or painted by a Chinese artist, we must put aside our familiar surroundings. Then our criticism becomes intelligent, and we are in a position to appreciate differences in style which otherwise would seem unimportant. With great skill, our author helps the student to do this.

Creative art in China first becomes known to us by means of a few bronzes from the third millennium before our era; about 1800 B. C. and again in the twelfth century B. C. it rises to some power, still more so during the Han dynasty in the second century B. C. After that period it slowly and steadily climbs to its highest point in the Tang dynasty in the eighth century A. D., then to a second almost equally high culmination in the eleventh and twelfth centuries, under the Sung dynasty. After that it fell slowly, with few breaks, to its present low level of weakness. In the seventeenth century there was a great development in the art of porcelain; since then no creative art has appeared comparable with the splendors of the earlier ages.

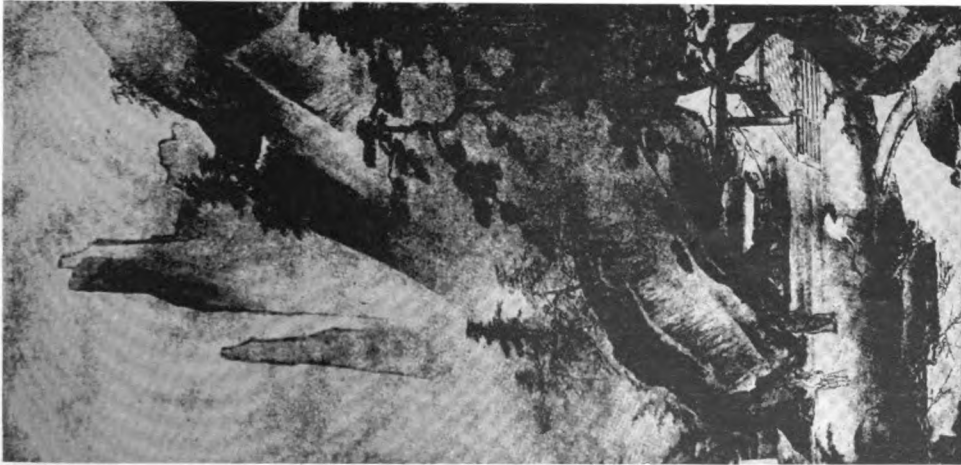
A daring and original hypothesis meets the reader at the beginning of the book; it is well worth attention both for its own sake and for the implications which follow. Professor Fenollosa states his opinion that the world's art can be separated into two great divisions: the Pacific and the Mediterranean, in general terms. A comparison of the characteristic decorative forms found in the region of the Pacific Ocean shows convincing resemblances as to the earliest known Chinese art of about five thousand years ago. The oblique eyes, the tattooing marks, the fish-dragons, and certain decorative patterns, all of which are found widely scattered from New Zealand to Alaska, occur in profusion in early Chinese bronzes; these and other Pacific types are found also in Japan.

The origin of the Chinese race is still quite unknown, says Profes-

sor Fenollosa. The earliest authentic glimpse we possess takes us back to B. C. 2852, when the Chinese were settled along the Hoang-ho river under their patriarchal Emperors. The close of the period of Pacific art came with the dynasty of Shin or Chin, (from whom we derive the name 'China') under which was formed a colossal empire out of what is now northern and central China; and the Great Wall was built. With the "Han" dynasty (202 B. C.), new forces entered into Chinese life and art. During the reign of Butei, the 6th monarch of Han (140 to 86 B. C.), Chinese envoys traveled far to the westward and established commercial relations between China and Rome, though they never reached the shores of the Mediterranean. China thus came into contact with the new and fertile ideas from Greece and Asia Minor which had spread as far as Bactria. Chinese records show that the Han people were acquainted with the appearance of the Syrian capital, Antioch. There is a curious ancient tradition among the important tribe of Druses in Syria that good Druses are reincarnated in China when they die! The Greek influence, however, made little mark upon the Chinese art of the Han period; its effects are seen later. The first foreign influence, which can plainly be traced in ornamental design, was that of Mesopotamia and Persia, much of which contained classical elements blended with the older Chaldaean ones. The second important stream of thought and art poured into China during the third and fourth centuries A. D.; this was the Buddhist influence. The Buddhist arch, the dome (which developed into the pagoda), the stone gateways, many designs of animals and plants, and, above all, the effigies of the Buddha and of other spiritual beings, gradually penetrated into the Flowery Land, until in Southern China, about the fifth century, art and poetry were entirely reconstituted. An important factor was the introduction of a fine-grained paper for writing and painting, and brushes and inks were greatly improved. The word for landscape was invented, "san-sui" or "mountain-and-water." Soon after this the influence of Greece, which had been gathering force in western Asia and slowly traveling across the continent, ultimately to reach the farthest confines of Japan, began really to be felt.

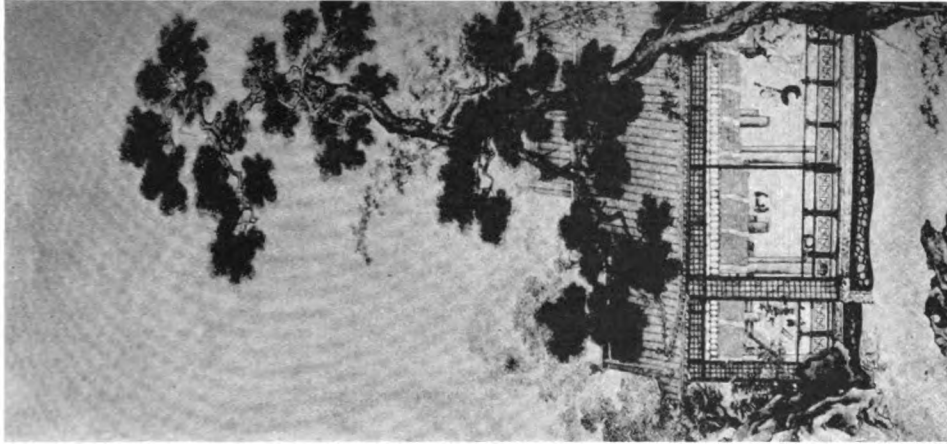
Professor Fenollosa says:

If we look at the graphic curve of the ups and downs of European art as a whole, drawn upon a single time-scale, we see that it piles into two great and



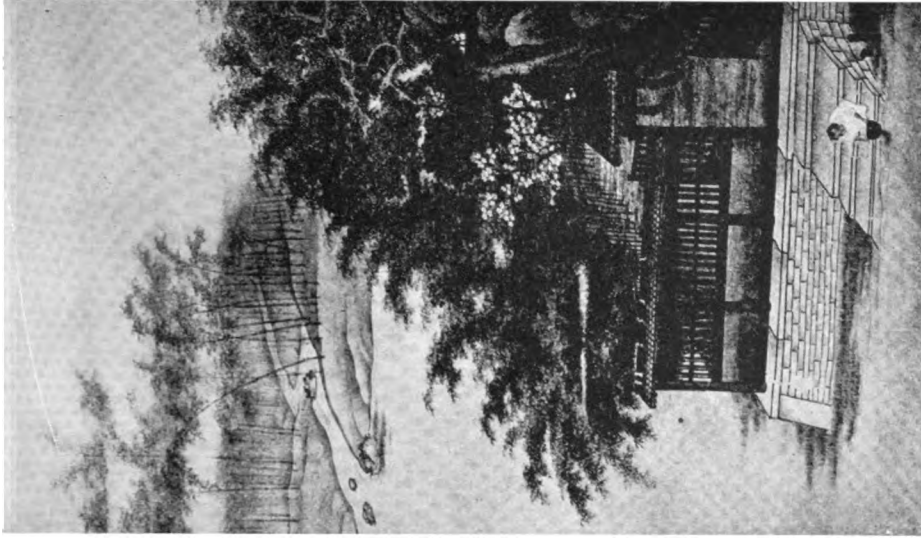
LANDSCAPE BY KAKEI

"The greatest landscape artist of China if not of all the world." "Kakei seems to us splendidly modern." "His style brings him into contact with western art and all that is best in modern Europe." 12th century A. D.



VILLA WITH PINE TREE

Painted by the Chinese artist Bayen (Ma Yuan) 12th century A. D.

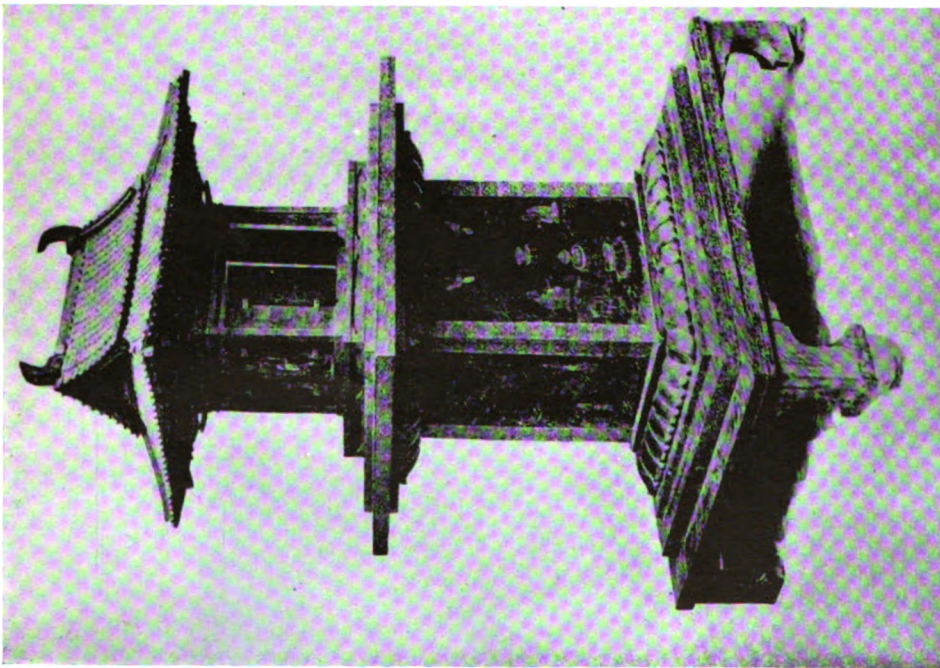


RIRIOMIN'S VILLA

Picture by the Chinese artist Ririomin (Li-lung-mien) "one of the world's greatest geniuses"; writer, painter, collector, and mystic. 11th century A. D.

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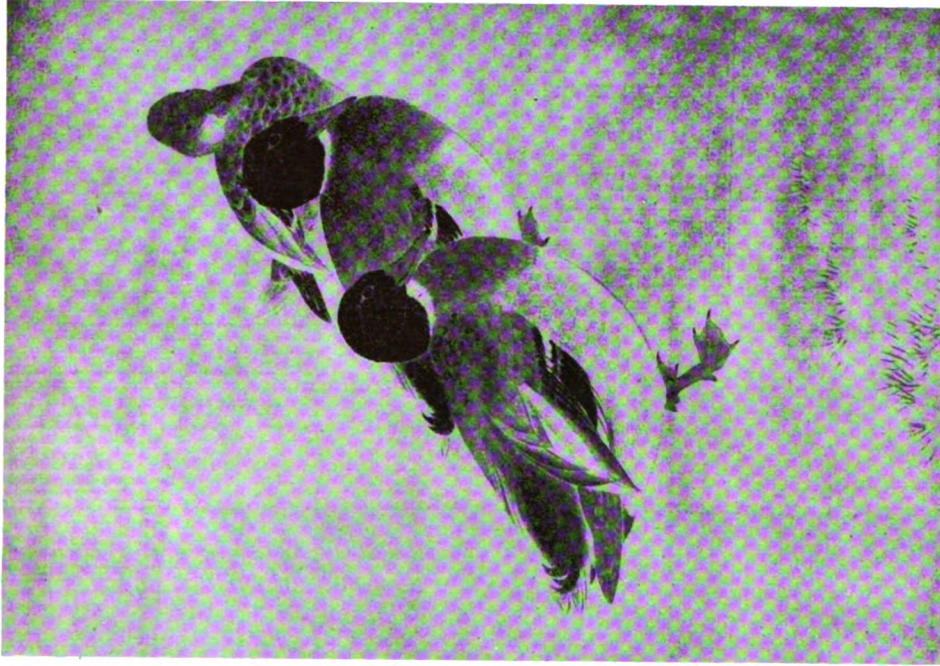
These, and the other illustrations accompanying this article, are from Fenollosa's work.



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THE TAMAMUSHI SHRINE FROM KOREA

Painted wood and bronze with fine proportions and delicate curves. Now at Horiuji in Japan. 6th century A. D.



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PAINTING OF THREE DUCKS BY MANJU

Chinese artist. 12th century.



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A RAKAN (ARHAT OR HOLY MAN)
IN MEDITATION, WITH SERPENT OF WISDOM
By Mokkei (Mu Chi) Chinese impressionist
painter. 12th century A. D.



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CHINESE GRÆCO-BUDDHIST STATUE OF BUDDHA
IN SOFT CLAY

Highly classical in design and detail. Now at
Udzumasa in Japan. 7th century A. D.

sharply-pointed waves whose summits are separated by a gigantic trough of 2000 years. Our pride is somewhat shocked to see that the great European mind has been stricken with aesthetic disease and decay during by far the largest part of its course. The long, tiresome, and apparently hopeless descent of classic art in both Europe and Asia filled more than a millennium. But upon inserting against the same time-scale the curves of Chinese and Japanese art, we see that their rise to culmination under remote classic influence in the seventh century, is contemporary with the moment of deepest depression in Europe. A specifically Christian art, the Gothic, rising from Greek ruins in the West, comes much later than a specifically Buddhist art rising from Greek ruins in the East.

Our author gives a large number of conclusive proofs of the former existence of the classic style in the Ghandara empire of North-Western India, which was created by a Scythian or Tartar tribe from Northern Mongolia. The Chinese Emperor Butei sent a commission in 120 B. C. to find the missing tribe, and gradually the vigorous Northern Greco-Buddhistic art — a new evolution “called forth by the necessities of the less metaphysical northern Buddhism,” spread its influence to northern China. Recent discoveries in the sands of Turkestan by a French expedition under M. Pelliot, Professor of Chinese language and literature at the French School of the Extreme Orient, Paris, have added greatly to our knowledge of Greco-Buddhist art. That part of Asia was the center for the spread of Buddhism into China. At the beginning of our era the Hindû religion started from the upper Indus river by way of the Pamirs and Karakorum to the limits of the Chinese Empire. Following this there was a corresponding spread of the Hellenistic forms of art then existing in northwest India. Part of the extensive collection of paintings and sculptures lately brought to France by the Pelliot expedition are now placed on exhibition in the Louvre. They show the close relation existing between the sculptors of Chinese Turkestan and those of the Ghandara empire in India.

The Greco-Buddhist contact with China was very short, and very soon purely Chinese elements became dominant. Twice, close communication between China and the western world of Greece and Rome was on the point of being effected; once about the beginning of this era, in the Han dynasty, and later, during the second great Chinese empire, the Tang, in the seventh century. But the trade jealousy of the Parthians blocked the first meeting, and the rapid spread of Mohammedanism in the Near East prevented the second.

The history of the world might, nay would, have been very different but for the singular circumstances which cut off the East from the West for so many ages.

The finest and most classic forms that have come down to us from the Greco-Buddhist periods of Chinese art are statues and tablets in marble and clay; one of the most typical examples is a soft-clay sitting statue of Buddha now in Japan (see illustration herewith). There is some question whether it is Chinese, Japanese, or Korean, but Professor Fenollosa has no doubt that it is the first. He says it is finer than anything existing in India, though not unlike some of the statues of the Ghandara Buddhas preserved in the Lahore Museum. It is not surprising that Korea should be mentioned in connexion with such a fine work, for Professor Fenollosa says: "Korea was, in some real sense, a link between Japan and China; and for a moment, about the year 600, her Art flared up into a splendor which fairly surpassed the achievements of her two chief rivals." The Tamamushi Shrine, of which we reproduce a picture, is a magnificent example of Korean art of that period. It is made of wood, handsomely decorated, and bronze; it has fine proportions and delicately beautiful curves.

The chapter on "Mystical Buddhist painting in China and Japan" is one of the most remarkable in the book. The author clearly understands the meaning of the much-abused word "mystical" in its proper and noble sense, and he shows that the Chinese did not separate mysticism from practical life, and that:

The opening of the inner eye to natural facts and spiritual presences that are veiled from lower forms is not the aim but the incident of discipline. It is this, however, which gives the accompanying art its vivid value and piercing imagination, etc.

It is quite impossible even to mention the technical qualities of the various styles which he describes with such profound knowledge and acumen, but it may be said, in general, that he proves that the periods of highest creative art coincide with those of the greatest intensity of the national consciousness. This is very noticeable in the "Tan" period, which was distinguished by the splendid results of the great school of Buddhist wisdom introduced from India about 640 A. D.

This great esoteric sect, which ascribes magical power and direct contact with spirit to the human soul, was called, from its central sect, the Tendai sect. The

mastery of self, the spiritual knighthood which it preached, its Bodhisattva vow, and the higher communion of the saints, awakened extraordinary enthusiasm. . . . But the mysticism of the Tendai sect went to a range of psychological analysis which dwarfs the neo-Platonist. It assumes the world to be real rather than illusory; striving, evolution; a salvation through process—a salvation to be achieved within the body of society and human law—a salvation through personal freedom and self-directed illumination—a salvation by renouncing salvation for loving work. . . . Far away from the capital, on beautiful Tendai mountain, the secret Buddhism of lofty rights and superhuman purification went on. . . . A peculiar art grew up in these sacred regions, which partakes of the general nature of Tang art, yet forms a special brand of it.

Professor Fenollosa compares the activities of this great Tendai school of wisdom with the enormous possibilities of the Theosophical Movement of today. The Tendai art included portrait painting, sculpture, mystical pictures of the Buddhas and Bodhisattvas and other spiritual beings, and hieratic altar-pieces showing the profound conceptions of the ancient teachers in pictorial form. Of the superlative beauty of several of the pictures of Kwanni Professor Fenollosa speaks in the highest possible terms. In fact he frankly expresses the opinion that some of the finest Chinese bronzes and pictures are in the highest qualities of art equal or superior to anything the Western world has produced. "Notan," or the skilful arrangement of light and dark, beauty of line, harmony of color, and wonderful spacing of the masses of form, are leading qualities in the best Chinese art. Stiffness and conventional formality are unknown except during inferior periods and in modern times.

The great Zen school of Buddhism, (which still exists) was another philosophic cult that powerfully influenced the art of China in the "Sung" dynasty (11th and 12th centuries). Kakki (Kuo Hsi), one of the greatest painters of this school was a master in landscape painting, the branch of pictorial art in which China particularly excelled. He was also a writer, and Professor Fenollosa says:

But perhaps the greatest service Kakki has done us, and one of the greatest which any one in the Chinese world could do for the whole world, is the writing of his great Essay on Landscape. It is hardly too much to say that, with the exception of some relatively dry portions, it is one of the greatest essays in the world. . . . It proves to us what an integral part landscape had come to play in Chinese culture and imagination.

In view of the idea so commonly held that Chinese culture has been at a dead level of uniformity for three or four thousand years

it is a revelation to read the words of Kakki such as "it is the very nature of man to abhor all that is old and to cleave to that which is new," and to learn that the whole period of Sung culture shows that the Chinese people for three centuries were full of new ideas and were building upon everything that we have been taught to believe un-Chinese. Landscape art became supremely popular, and the characteristic forms of things were held to correspond to phases of the human soul. The ideal of the Chinese Sung gentleman was to be "pure as a plum blossom, strong as a pine, free as a bird and pliant as a willow." Kakki says in his *Essay on Art*:

Wherein do the reasons lie of virtuous men so loving landscape? It is for these facts; that a landscape is a place where vegetation is nourished, where springs and rocks play about like children, a place which woodsmen and retiring scholars usually frequent, where monkeys have their tribe and storks fly crying aloud their joy in the scene. The noisiness of the dusty world, and the look-in-ness of human habitations are what human nature at its highest, perpetually hates; while, on the contrary, haze, mist, and the old spirits are what human nature seeks and yet can rarely see.

What a delightful thing it is for lovers of forests and fountain, and the friends of mist and haze, to have at hand a landscape painted by a skilful artist! To have therein the opportunity of seeing water and peaks, of hearing the cry of monkeys and the song of birds without going from the room. In this way a thing done by another will completely satisfy the mind. This is the fundamental idea of the worldwide respect for landscape painting; so that if the artist, without realizing this ideal, paints landscapes with a careless heart, it is like throwing earth upon a deity or casting impurities into the clear wind. . . .

The very fact of following one master only is a thing to be discouraged. Specialists have from the oldest times been regarded as the victims of a disease, and as men who refuse to listen to what others say. A great thorough-going man does not confine himself to one school; but combines many schools, as well as reads and listens to the arguments and thoughts of many predecessors, thereby slowly forming a style of his own; and then, for the first time, he can say that he has become an artist. . . . A true artist must nourish in his bosom kindness, mildness, and magnanimity.

The ancient sages said that a poem was a picture without visible shape, and a painting was poetry put into form. These words are ever with me.

Our space will not permit of the consideration of more modern periods; it must suffice to say that the author traces, with keen insight into the essentials, all the important movements of Chinese art in connexion with the changes in the national life. He follows regretfully the decay of Chinese art which succeeded the break between

China's past and present which took place in the 16th century. Since then, he says:

Roughly, and going back to our high standard, we may say there has been no great art in China since early Ming, except the late Ming and early Tsing (17th century) porcelain; and no *very great* art since Sung and early Yuen. (14th century)

Professor Fenollosa's treatment of Japanese art is fully as illuminating and original as that of Chinese, but the consideration of this must be left for another article.

EX ORIENTE

R. H. TITHERINGTON, in *Harper's Magazine*.

I AM the East, the immemorial East,
My stedfast spirit hath not changed or ceased;
As I have stood through countless ages past,
So shall I stand while sea and mountains last.

Earth's scourges all have wreaked their will on me.
War, famine, pestilence, the cruel three,
Have poured on me what woes they have to give;
Harried and vexed, yet changeless, still I live.

I look afar, and view my foe, the West.
Proud, eager, clamorous, scorning peace and rest,
She thinks me feeble, holds me in despite;
I heed her not; I know my hidden might.

Heathen she calls me, and idolater,
And yet the creed she vaunts I gave to her;
And knows she truly what the precepts mean
That Jesus taught, the lowly Nazarene?

In bygone centuries my patient eyes
Unmoved have watched her grandest empires rise
And fall, her brightest glories wax and wane;
What I have seen, that may I see again.

Her marching legions trample on my shore,
And in my ears her murderous cannon roar;
They come, they pass, and when their din has ceased,
Still I remain the immemorial East.

Careless she hurls her challenge forth to me,
Sure of her self-appointed mastery;
But who can read the unwritten page of fate?
Lo! silent and inscrutable, I wait.

THE PIRAEUS: by F. S. Darrow, M. A., PH. D.



THE history of the Piraeus, the sea-port of Athens, has always been closely associated with that of the more prominent city, which lies nearly in the center of an extensive natural amphitheater formed by the encircling hills, while the widely spreading plain opens on the south towards the sea. This water-front presents possibilities for pleasure resorts, particularly at the popular Phalerum, but offers little protection for shipping. Consequently, when, in classic times, Athens aspired to rise as a naval power, it was necessary to find a safer harbor for her merchant vessels and a more effective port for her navy.

About five miles to the southwest of Athens the rocky promontory of Acte, marked by the hill of Munychia, projects into the Saronic Gulf and forms three natural bays. These were improved and fortified to receive the new fleet, which was built from the surplus revenues obtained from the silver mines of Laurium, and became the important gateway to Athens. The city of Piraeus sprang up rapidly around these harbors, and from the early part of the 5th century B. C. the growth, prominence, and decline of the two cities followed a similar course.

The main harbor, which can be seen in the illustration, is situated on the western side of the peninsula, and early became the center of commercial interests, as it is again today, although we learn by an inscription that there was provision for 94 triremes here to protect the merchant vessels. The two smaller harbors of Munychia and Zea on the opposite coast nearer Athens were primarily the war harbors. The entrances of all three were strongly fortified and partly enclosed by moles which could be completely shut in by chains when desired.

The harbor of Zea, which is shown in the second illustration, probably takes its name from a surname given to Artemis, who was a favorite with the Athenians. It is a beautiful pear-shaped basin which is said to have accommodated 196 triremes 130 to 165 feet in length. In the three harbors can still be seen traces of stone ship-ways under the water, built for docking these vessels; they were separated from one another by pillars which supported roofs to form ship-houses. An extant inscription states that there were 372 of these ship-ways in all. A large slab of Hymettus marble found near the harbor of

Zea adds another item of assistance in restoring the picture of the old days, since this tablet records the contract for the building of a large arsenal which was to be 400 by 500 feet within, to serve for storing sails, rigging, and other furnishings for a thousand vessels. The contract also provides for the building of a large portico in front which was to be used as a promenade. This structure was probably built during the administration of the orator-statesman, Lysurgus, about 340 B. C., to replace a less pretentious one which had been previously destroyed.

Several slabs of Parian marble, which had eyes painted on them in bright red or blue, have been found in the water of the harbor. Large round holes in the center of the iris probably indicate that these slabs were inserted in the prows of vessels, as represented commonly upon vases and other relics, a custom which has survived to this day in some parts of the Mediterranean. A reference to them is found in the "Suppliants" of Aeschylus where Danaus at Argos exclaims —

"I see the ship, too clear to be mistaken:
The swelling sails, the bulwark's coverings,
And prow with eyes that scan the onward way."
(Plumtree's translation, vv. 714-716)

The most serious drawback to the natural security, which these cosy land-locked harbors afforded, protected as they were by the natural fortress of the hill of Munychia, was the fact of their location at a distance from Athens, so great that the intervening country was difficult to defend in time of invasion. Themistocles, to whom credit is due for raising Athens into a naval power early in the 5th century B. C., appreciated the strategic weakness of the situation, and planned and carried well forward to completion extensive outworks for the fortification of the whole peninsula. He caused massive walls to be built across the headland and around the harbors, which were 60 stadia ($7\frac{1}{2}$ miles) in circumference. These walls were continuous with the moles of the harbors, which formed gateways, as it were, in the walls, and were known as "closed ports." They were built only one-half the height planned by Themistocles although it is recorded that they were actually 60 feet high, and 14 or 15 feet thick.

Two carts meeting each other, brought stones, which were laid together right and left on the outer side of each, and thus formed two primary parallel

walls, between which the interior space (of course at least as broad as the joint breadth of the two carts) was filled up not with rubble, in the usual manner of the Greeks, (at this period), but constructed throughout the whole thickness, of squared stones clamped together with metal. (Grote chap. XLIV, Amer. Reprint vol. v, p. 250; from *Thucydides*, I, 93)

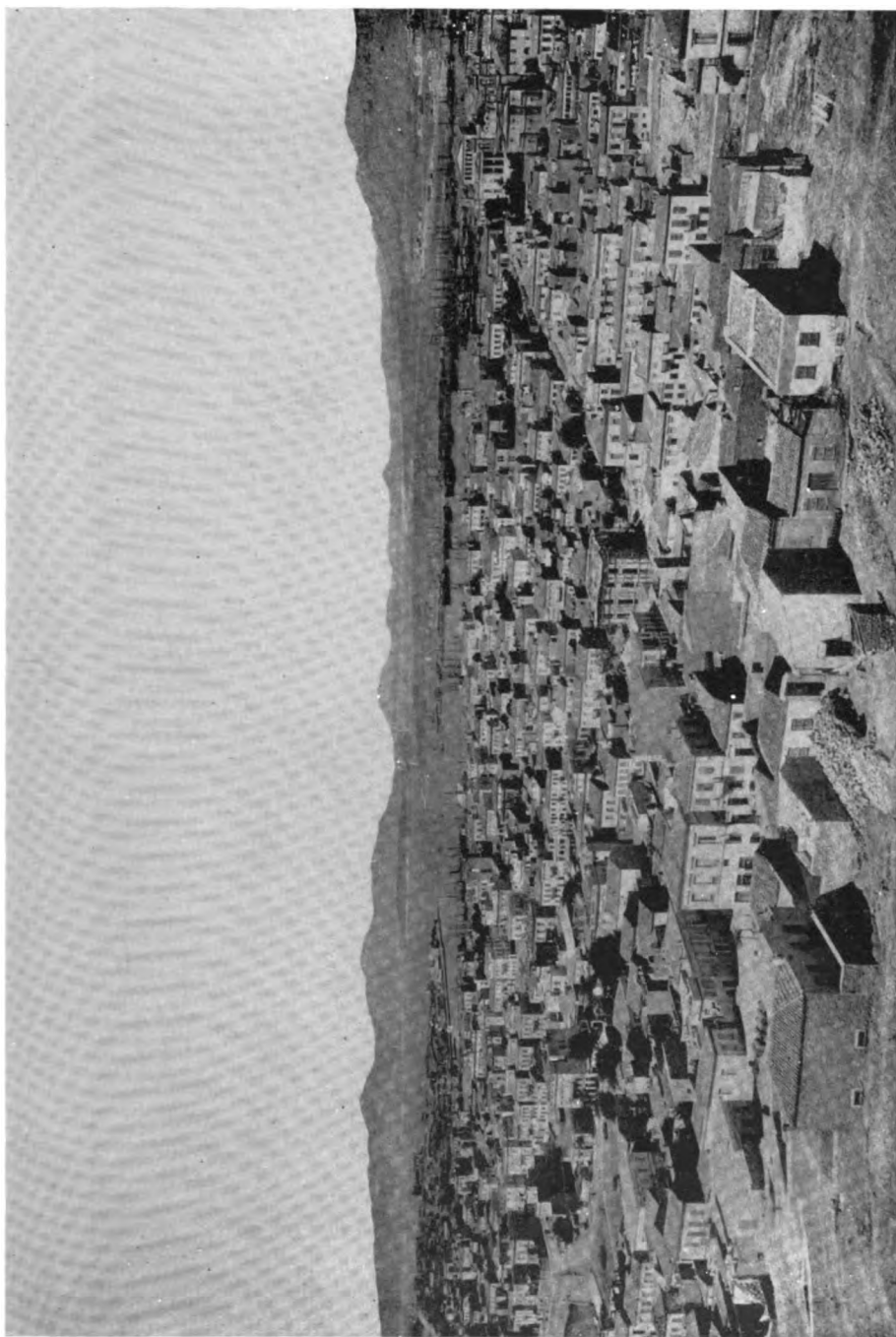
These walls, studded with look-out towers throughout their extent were eventually connected with the walls of the city of Athens by what were known as the "Long Walls." Thus Athens, to all intents and purposes, consisted of two circular cities, each 60 stadia ($7\frac{1}{2}$ miles) in circumference, joined by a street of 40 stadia, ($4\frac{1}{2}$ miles) in length. Between the two long walls there was a carriage road and on either side there appear to have been numerous houses in the time of the Peloponnesian war. In Xenophon is given an account of the consternation caused when the news was received of the defeat of the Athenian fleet at Aegospotami by the Lacedaemonians —

It was night when the *Paralus* reached Athens with her evil tidings, on receipt of which a bitter wail of woe broke forth. From Piraeus, following the line of the long walls up to the heart of the city, it swept and swelled, as each man to his neighbor passed on the news. On that night no man slept. There was mourning and sorrow for those that were lost, but the lamentation for the dead was merged in even deeper sorrow for themselves, as they pictured the evils they were to suffer. (*Hellen.* II, 2-3)

The walls were built double to ensure a safe communication between the two cities in time of war. The work of the fortifications was incomplete at the time of the Persian invasion. When the hostilities had subsided and after the following struggle with Aegina, Themistocles tried to induce the Athenians to rebuild their sadly dismantled city round the harbors of the Piraeus, but he was not able to persuade the people to desert the site of their sacred city which they had but so recently recovered from the ravaging power of the foreigner. The work on the walls was hastened although they were not completed at the time Pericles, addressing the assembly, urged the fulfilment of the plans of Themistocles, as related by Plato in his *Gorgias* —

Gorg. You must have heard, I think, that the docks and the walls of the Athenians and the plan of the harbor were devised in accordance with the counsels, partly of Themistocles, and partly of Pericles, and not at the suggestion of the builders.

Socrates. Certainly, Gorgias, that is what is told of Themistocles, and I



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VIEW OF MODERN PIRAEUS, THE SEAPORT OF ATHENS, GREECE



Lionel J. Photo. & Engraving Dept.

VIEW OF ANOTHER PART OF MODERN PIRAEUS, SHOWING THE ANCIENT WAR-HARBOR OF ZE.A

myself heard the speech of Pericles when he advised us about the middle wall. (p. 455, e)

It was during the administration of Pericles that the Piraeus became renowned for its beauty. The celebrated Hippodamus of Miletus was employed to lay out the city streets, which he did upon a rectangular plan, a method familiar enough in our cities today, but the Piraeus reserves the distinction of being the first European city to be built in that manner, a fact which excited considerable interest and comment at the time. The city rose to a position of prominence, with temples, theater, and beautiful buildings which clustered around the akropolis of Munychia. Many foreigners were attracted to the place by the various industries and formed a large percentage of the inhabitants. It was the Piraeus that Plato chose as a setting for the opening scene to *The Republic*, where Socrates tells of his visit to the city during the celebration of the festival of Bendis, the favorite goddess of the Thracian residents.

After the subjugation of Athens by Sparta in 404 B. C., one of the humiliating conditions imposed upon the city was —

That the long walls and the fortifications of Piraeus should be destroyed; that the Athenian fleet, with the exception of twelve vessels, should be surrendered; that the exiles should be restored; and lastly; that the Athenians should acknowledge the headship of Sparta in peace and war, leaving to her the choice of friends and foes, and following her lead by land and sea. (Xenophon, *Hellen.* II, 2-20)

The Athenians were forced to accept peace upon any terms, and after that, Lysander sailed into the Piraeus and the exiles were readmitted, but —

To demolish the Long Walls and the fortifications of Piraeus, was a work of some time, and a certain number of days were granted to the Athenians, within which it was required to be completed. In the beginning of the work, the Lacedaemonians and their allies all lent a hand, with the full pride and exultation of conquerors, amidst women playing the flute and dancers crowned with wreaths, mingled with joyful exclamations from the Peloponnesian allies, that this was the first day of Grecian freedom. (Xen. *Hellen.* II, 2, 23)

How many days were allowed for this humiliating duty, we are not told, but the work was not completed in the allotted time, a fact which endangered their title to peace. The interval seems, however, to have been prolonged, probably considering that for the real labor, as well as the melancholy character

of the work to be done, too short a time had been allowed at first. (Grote, chap. LXV, Am. Reprint, vol. VIII, 231)

Soon after the overthrow of the Thirty Tyrants under the leadership of Thrasybulus, both Athens and the Piraeus experienced renewed prosperity. Buildings and fortifications were rebuilt when —

In 393 B. C. Conon returned as a second Themistocles, the deliverer of his country, and the restorer of her lost strength and independence. All hands were set to work, carpenters and masons being hired with the funds furnished by Pharnabazus, to complete the fortifications as quickly as possible. The Boeotians and other neighbors lent their aid zealously as volunteers — the same who eleven years before had danced to the sound of joyful music when the former walls were demolished, so completely had the feelings of Greece altered since that period. By such hearty co-operation the work was finished during the course of the present summer and autumn without any opposition, and Athens enjoyed again her fortified Piraeus and harbor, with a pair of Long Walls, straight and parallel, joining it securely to the city. The third, or Phaleric Wall (a single wall stretching from Athens to Phalerum), which had existed down to the capture of the city by Lysander, was not restored. (Grote, chap. LXXV, Am. Reprint. vol. LX. 322)

In 86 B. C., the Roman army under Sulla severely punished both Athens and the Piraeus because of the aid that had been given by the Athenians to Mithridates the Great, King of Pontus. And for a second time the fortifications of the Piraeus were so systematically destroyed that the harbor's subsequent decline in prosperity and importance was very rapid, until in the course of time even its name was forgotten. A few straggling fishermen's huts scattered about the harbor were known for centuries as *Porte Leone*, a name given to it by the sailors on account of a familiar landmark which stood above the harbor, that of a marble lion, but even this was carried off to Venice in 1687, where it stands in front of the arsenal.

When Athens was chosen as the seat of government in 1834, the name was recalled, and the port became once more a necessary, thriving, commercial center to the New Athens. Over one hundred small factories are located here, while its harbor has become the first port of importance in Greece, having outstripped Patras within the last few years. The few traces of antiquity, including those of the fortifications already mentioned, the theater seats, and traces of temple architecture, are sadly mutilated.

The insistent claims of the active noisy life of the Piraeus of

today are likely to dispel the dreams of ancient greatness which stir the imagination of the traveler when he enters this historic harbor. As the vessel threads a passage between the picturesque sloops laden with cargoes of oranges, lemons, grapes, or fish, past the steamers crowded with parties bent on pilgrimages to the island churches, a mutual interest is created, but very soon the traveler's undivided attention is required to meet the vociferous attacks of the boat-men who swarm over the side of the vessel before it has even come to anchor. At all Greek ports it is necessary to land in small boats, often a formidable ordeal until one has become accustomed to Greek excitability and gained some experience with the language.

The beautiful outlook across the Aegean from the harbor, the scene of so many stirring events, will always create an intense interest. The undulating, barren outline of the island of Salamis is seen in the background of the illustration. Megara and Athens long disputed for the possession of this island, which finally fell to the power of Athens in 598 B. C., thanks to the persistent boldness of Solon, and which later proved a refuge for the wives and children of the Athenians in their hour of need, during the Persian invasion. The Greek fleet was stationed in front of the island while the Persians sailed out of the Piraeus and flanked the coast to the right and left. The small island of Psyttaleia, (which can be faintly discerned opposite the entrance to the harbor of the Piraeus), formed the center of the Persian forces. It was on this island that the Persians stationed about 600 of their picked men to prevent the return of any Greeks who should escape from wrecks or vessels driven ashore. Xerxes, confident of easy victory, is said to have been seated upon his throne on Mt. Aegaleos, further west on the mainland, overlooking the scene. To his dismay, the Athenians, joined by the Peloponnesians, who had hitherto been wavering, bore down in a body upon the Persian host with the mighty fearless shout of

O sons of Greeks! go, set your country free,
Free your wives, free your children, free the fanes
O' the gods, your fathers founded — sepulchres
They sleep in! Or save all, or all be lost.
(Browning's translation)

. in the end,
Each ship in the barbaric host, that yet

Had oars, in most disordered flight rowed off.
(*Persians* of Aeschylus — Blackie)

Aristides, who had been recalled from banishment to assist in the war, hastily collected a band of armed citizens and destroyed the 600 Persians left helpless upon the island of Psyttaleia before the very eyes of Xerxes —

The bloom of all the Persian youth, in spirit
The bravest, and in birth the noblest princes. (*ibid*).

INTERNATIONAL COURTESY: by Percy Leonard

"Having been ignorant of thy majesty, I took thee for a friend, and have called thee 'O Krishna, O son of Yadu, O friend,' and blinded by my affection and presumption, I have at times treated thee without respect in sport, in recreation, in thy chair, in private and in public; all this I beseech thee, O inconceivable Being, to forgive." — *Bhagavad-Gītā*, Chap. XI



It is generally conceded that the cultivation of certain graces of manner and the use of conventional forms of respect in our dealings with our fellow-men, are among the minor duties of life. Such small civilities go far to lubricate the wheels of social intercourse, and thus reduce the tension and the strain so frequently in evidence, wherever people meet. A lack of common courtesy existing between fellow-citizens is much to be regretted; but in the dealings of one nation with another its absence is even more to be deplored, for although the suffering and humiliation caused can scarcely be regarded as acute, yet in the aggregate they amount to a good deal.

Nicknames and abbreviated titles are doubtless quite legitimate when kept within their proper bounds, and Robert, William, and Richard have no very serious ground of complaint if during the intimacies which arise in daily life, they hear themselves alluded to as Bob and Bill and Dick; and yet it must occur to everyone at times to wonder whether such undignified diminutives are worthy titles of address for fellow-souls.

Contemptuous appellations and familiar curtailments are decidedly objectionable when indiscriminately applied to the citizens of foreign

states. If nations are regarded in a proper light we shall recognize in the least of them a something inexpressible which must at least compel our warm esteem, or even call forth feelings more akin to veneration. A nation's name denotes far more than the aggregate of its population. It represents a vast, collective consciousness comprising prophets and patriots, poets, statesmen, and philosophers; both those who live and move embodied on the earth, and those who labored in the past to make their nation great and whose heroic presence broods unseen but mighty yet to hearten and inspire their sons.

Belonging as we do to practical, commercial peoples, we must of course admit that "Time is money," from which it follows that elaborate ceremonials must result in actual, monetary loss. By always using the contraction "the Japs," for instance, we effect a saving in our precious time which may amount to several cents at the conclusion of the year. But getting money after all is not the object of existence, so let us take the necessary time for the pronouncing of the two concluding syllables, even although we find ourselves a little poorer when we come to make up our accounts.

By an exercise of the imagination (and in this case it would require a vigorous effort) let us as citizens of the United States imagine our feelings if on the streets of Tokio we heard a slighting reference to "the Ams.": or if the citizens of Greater Britain, how should we like to be alluded to as "Brits"? Now if discrimination in such matters is allowable at all, the Japanese of all people in the world are worthy of especial consideration on account of their conspicuous example in the art of dignified address. Even the commonest objects are thus ennobled in their ordinary speech. Everything is "honorable," and though to our less refined perceptions this usage may appear unduly ceremonious, yet may it not be traced to some dim recognition of the immanence of Deity throughout Creation? Zachariah looking forward to a golden age foresaw that the meanest objects would become exalted in the eyes of spiritually enlightened humanity; that the very bridles of the horses should be inscribed "Holiness unto the Lord," while "the pots in the Lord's house should be like the bowls before the altar."

Ignoble natures seem to fancy that every mark of deference rendered to another, by so much lessens their own dignity; but as a matter of fact he who renders homage where homage is due, pro-

claims his discrimination to all beholders, and thus while honoring another, he exalts himself.

A subtle, psychological effect must be produced in one who hears himself habitually addressed by an honorific title. A challenge or salute is sounded to which his nobler nature rises in response. The peerless dignity and priceless value of the human soul, is forcibly presented to his mind, and he is stimulated to conduct himself more worthily of his high origin.

If as Theosophists we hold that the body of man is the temple of God, should we continue to use the derogatory designations now so commonly employed?

Of course mere empty compliments and hollow titles insincerely used will help us not at all; but if we could succeed in rousing recognition of the hidden god that sits unseen within the secret places of the soul, the proper language to express the feeling would spontaneously rise, and every kind of human intercourse would undergo a glorious, unimaginable change.



THEOSOPHY teaches a belief in man's eternal, immortal nature.

H. P. Blavatsky

WHAT the Theosophist has to do above all, is to forget his personality.

H. P. Blavatsky

WE should aim at creating free men and women; unprejudiced in all respects, and above all things, unselfish. And we believe that much, if not all, of this could be obtained by proper and truly Theosophical education. — *H. P. Blavatsky*

TEACH, preach, and practise a life based on a true understanding of brotherhood. — *William Q. Judge*

HE who conquers himself is greater than the conqueror of worlds.

William Q. Judge

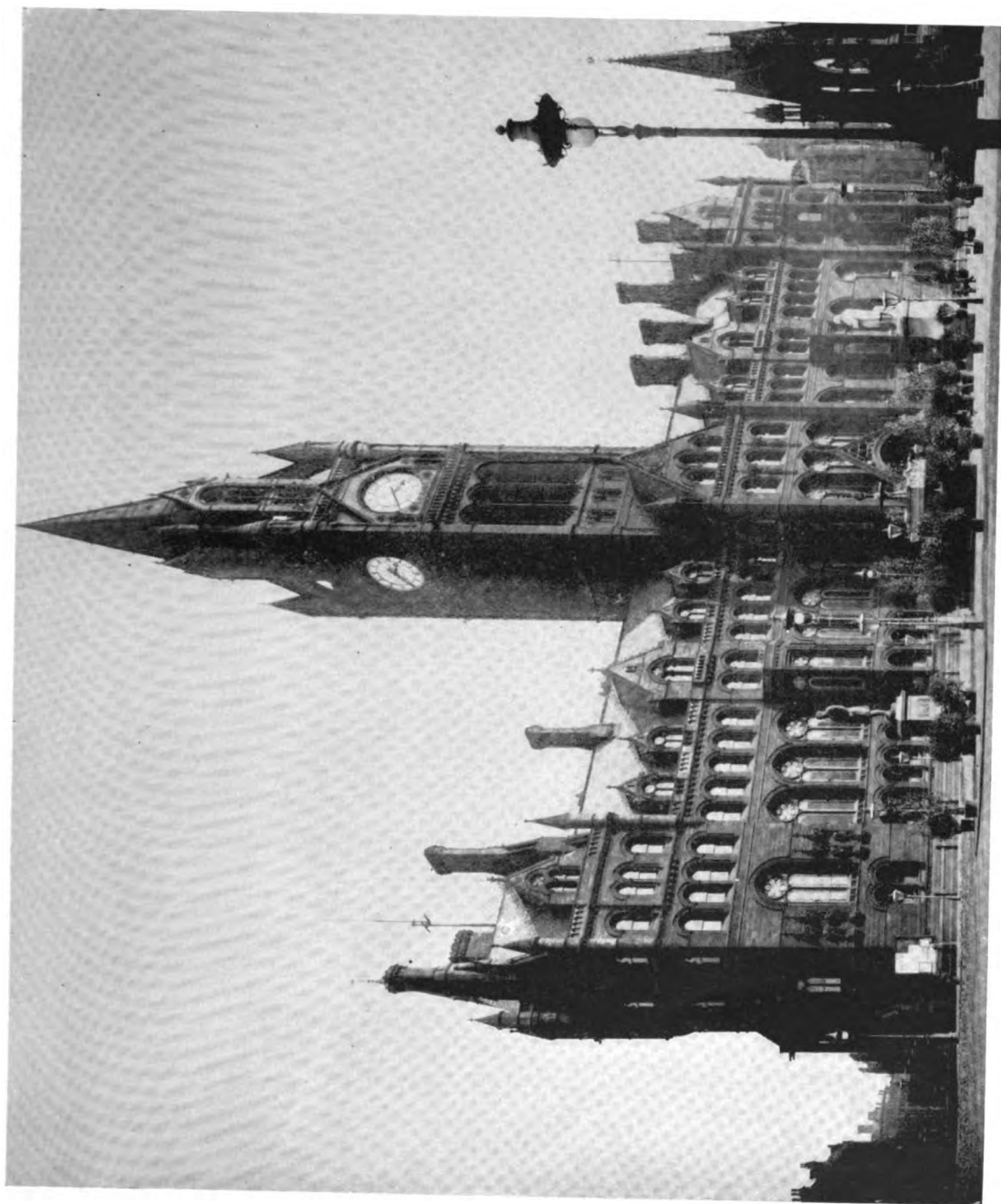
LET each moment of each day mark some great result achieved.

Katherine Tingley

OUR light must so shine that our brothers who walk in darkness will seek our path. — *Katherine Tingley*

OUR hearts are pulsating every moment with the finer forces of Nature.

Katherine Tingley



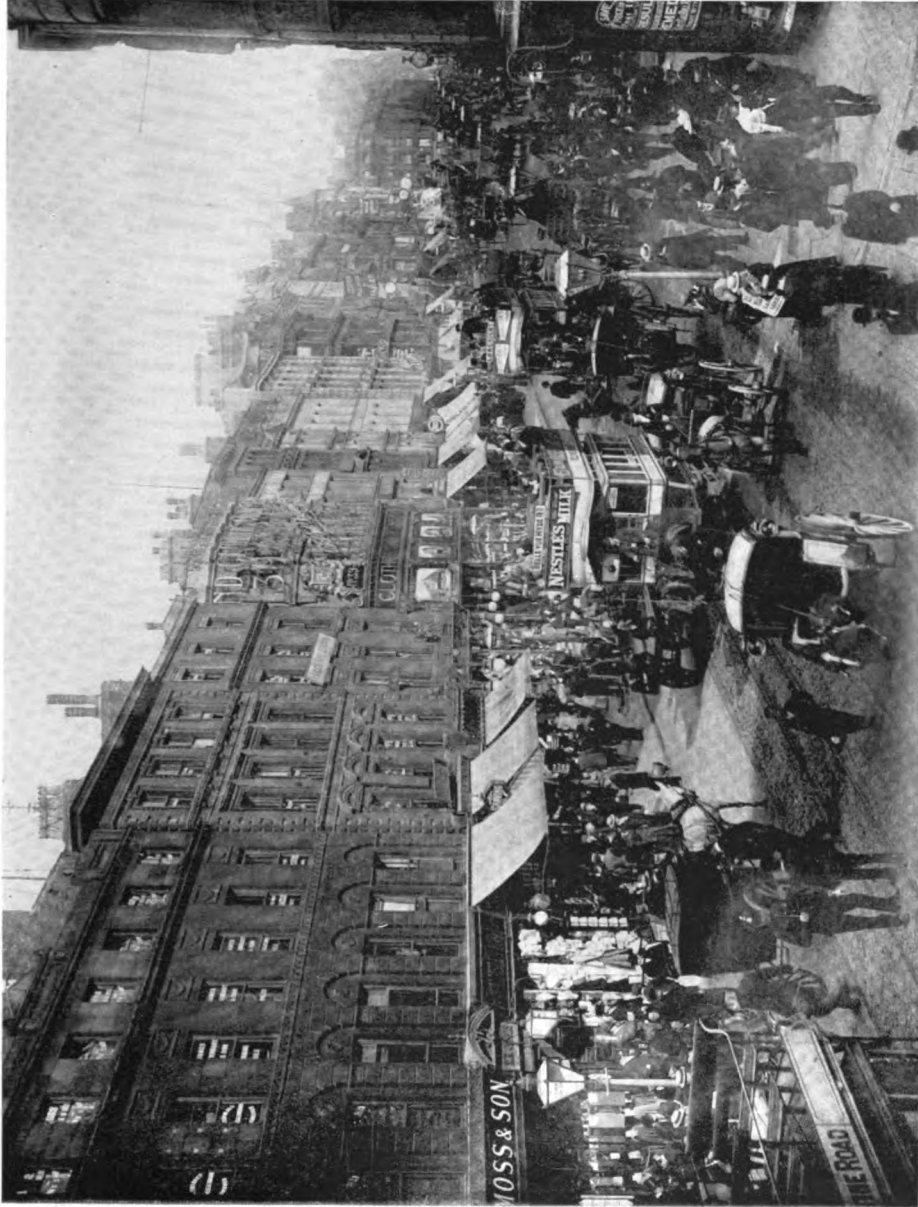
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TOWN HALL AND ALBERT MEMORIAL, MANCHESTER, ENGLAND



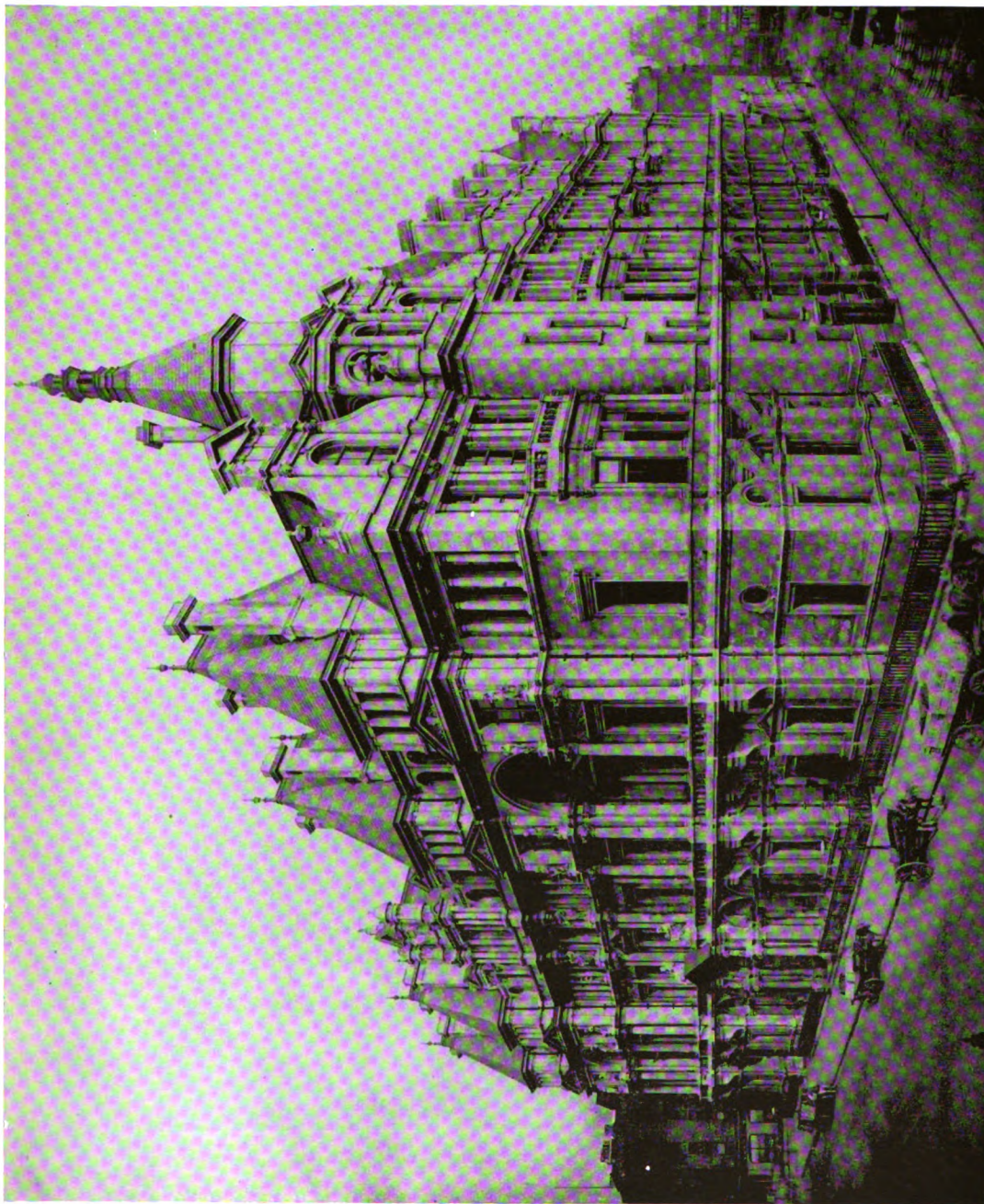
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GENERAL POST OFFICE, LIVERPOOL

MANCHESTER, ENGLAND

MANCHESTER is one of the largest cities in England, and is situated in a densely populated district of Lancashire which forms the great English cotton-manufacturing district. Owing to the enhanced value of land in recent years many of the cotton mills and workshops have been removed to the surrounding towns, leaving more room for the business of distribution in the city itself. There are numerous other industries in Manchester as well as cotton, principally wool, machinery, and chemicals. Manchester has always been a center of intellectual activity and of progressive thought. Many of the great English reforms of modern times had their origin there. The agitation for the repeal of the iniquitous Corn laws, which kept up the prices of bread, had its headquarters in Manchester, and the city has been noteworthy as a center of activity in temperance reform. Many famous men of science have been working members of the Manchester Literary and Philosophical Society, and the Manchester school of artists has produced a marked effect upon British painting.

As the importance of the city only dates from comparatively modern times it has few ancient public buildings; the only important one that dates from the Middle Ages is the Cathedral, which is, after all, only a large parish church. Of modern buildings the Town Hall is the most striking, though opinion is not unanimous as to its beauty. It was completed in 1877 from designs by Waterhouse, a prominent architect of that period. It is triangular in plan, and the tower is 260 feet high, containing a peal of twenty-one bells. The great hall holds a very fine organ. The Manchester people are noted for their love for music. Opposite the Town Hall there is a handsome monument to Prince Albert, the husband of Queen Victoria; unfortunately it is dwarfed by the great size of the neighboring building.

The Manchester and Liverpool Railway (1830) was one of the first railways ever built, and it marked a great advance in the growth of the city. About eighty years ago another remarkable engineering enterprise was proposed, i. e., the construction of a great Ship Canal connecting Manchester with the sea. This undertaking was finally carried out by the municipality about twenty years ago after great difficulties had been surmounted arising from opposing interests, and now the city is in direct communication with foreign ports.

THE AUGOEIDES: by A Student



N Bulwer Lytton's story *Zanoni* that one of the two heroes who gives his name to the book is represented as calling forth his own inner, higher, self, the Augoeides, in order to get counsel in his difficulties.

Lytton knew what he was writing, though few enough of his readers know what they are reading. For the majority the scene goes for what it is worth as pure imagination.

A contemporary, the English *Fortnightly Review*, in an issue towards the end of last year, printed an account of the early days of Elizabeth Blackwell, those days in which she came to the conclusion to break all precedent and qualify as the first woman doctor. In order to earn the necessary money she left her home and took up residence as teacher in a school eleven days' (then) travel away. The account says:

Upon the first evening of her new life Elizabeth Blackwell records an experience "unique in my life, but still (in old age) as real and vivid . . . as when it occurred." With "the shadow of parting" upon her, she had retired to her room and was gazing from her open window across the dim outlines of hill-ranges illumined by the light of countless stars, when a sudden terror seized her. "A doubt and dread of what might be before me gathered in my mind. In an agony of mental distress, my very being went out in a cry for Divine help. Suddenly the answer came. A glorious presence as of brilliant light flooded my soul . . . nothing visible to the physical sense; but a spiritual influence joyful, gentle, and powerful; . . . the despair vanished; all doubt as to the future, all hesitation . . . left me, and never in after life returned. I knew that my individual effort . . . was in accordance with the great ordering of the world's progress." So the vision passed, but its influence remained.

The curious gleaner of religious experiences can find hundreds of cases like this. Though most of them occur in the lives of religious reformers and enthusiasts, a fair proportion are found quite outside that field. Sometimes there is the sense or vision of a presence, sometimes an audible voice, sometimes merely a sudden and absolute clearing up of difficulties and perplexity.

What are we dealing with? Hallucination? Sometimes, assuredly. But always? The believer in human ensoulment should not say so. For if there be in each of us a divine something beyond personality, why may it not at some intense moment succeed in making its presence and guidance full clearly felt despite the blinding personality?

That might be granted; but how about the vision, the visible form of light? Yet a vesture to the soul ought not, even for science, once that soul is granted, be so very difficult a matter. Every smallest molecule is a compound of hundreds or thousands of radiant particles. A cloud of these, or perhaps of units still finer, seems not impossible as the vesture of a consciousness higher than that of the brain-bound personality.

For most men, conscience is a guide but imperfectly sensed. The workings of the physiological and sensuous nature, and of brain thought, are too vivid for finer perceptions and ideation to be felt and recorded. Yet if the soul be a real entity, a ray of the Supreme Light, such perceptions and ideation must be as unbroken a stream for it as ordinary perceptions and thoughts are for the personality. Is it impossible that a fixed real belief in the soul, a constant watchfulness for its guidance and verdicts, and a complete dominance over the ever intrusive lower nature, may lead on occasion to a full and conscious intercourse with the soul?

The man (says H. P. Blavatsky) who has conquered matter sufficiently to receive the direct light from his shining *Augoeides*, feels truth intuitionally; he could not err in his judgment . . . for he is *illuminated*. Hence, prophecy, vaticination, and the so-called illumination from above by our own immortal spirit

— a ray and very part of Supreme Spirit. (But that inerrancy of judgment is for him only who has *conquered* matter in very deed. Short of that — and how many are not short of that? — the divine communication will surely be mixed in its reception with all sorts of personal preconceptions and picturings, and especially with those resting on subtle forms of vanity.)

Man is an evolution from the brutes, says science; and they from vegetation; and vegetation from the inorganic. In other terminology the human monad, essentially divine, separated from the Supreme Light, loses its divine consciousness as it enters the lowest levels of matter and works its way up. Each is an emanation, not directly from that Light, but from some one of the conscious spiritual energies which are born from it at the dawn of activity and are its active manifestations. “So many men on earth, so many gods in heaven.” And this god, angel, is from the first the overshadowing guide of its emanation, the peregrinating monad. In man, or as man, the latter begins

for the first time to become conscious of its guide and source, conscience, the "Father in Secret," the Augoeides. The crown of human evolution is the reunion of the two; and the end of all evolution, so far as one epoch of it is concerned, is the withdrawal of the latter into absolute quiescent Light, the nirvâna of all things. In the Mysteries, each degree of awakening of the man to the presence of his overshadowing guide, was a degree of initiation. For this final touch he had to prepare himself by long preparation and self-discipline. For without that touch, and the teaching then imparted, his perceptions of the Augoeides were surely mixed with too much human matter to be dependable. And it is the loss of the Mysteries, the lacking in our day of that condition, that makes modern seership — from that of Swedenborg downward — so faulty, so unreliable, and so often dangerous.

STUDIES IN SYMBOLISM: by F. J. Dick, M. Inst. C. E.

II. THE GREAT PYRAMID



AMONG the sermons in stones of prehistoric antiquity scattered over the surface of the Earth, few, perhaps, afford to the student so many fascinating lines of inquiry as the Great Pyramid. And notwithstanding all that has been accomplished during the last century, it would seem that, far from having solved its many problems, we are only just beginning to understand what the problems are. The main clues to many of them, it may at once be said, are to be found in H. P. Blavatsky's colossal works, *Isis Unveiled* (1877), and *The Secret Doctrine* (1888). Since they appeared, the notable work previously done by Colonel Vyse, Piazzzi Smyth, and Flinders Petrie, has been supplemented in two books by W. Marsham Adams, *The House of the Hidden Places* (1895), and *The Book of the Master* (1898), in which the connexion between "Egyptian Theosophy" and the interior structure of the edifice is intuitively propounded, and the outline of what may have been an absolutely awe-inspiring ritual traced with reverent hand. One notes, however, a curious inversion of thought in the preface to the latter work, quite unconscious possibly, and which appears absurdly to color all modern speculation, archaeo-

logical or otherwise, whenever we seek to penetrate the mystery of our past. It is where the writer says we find the teaching of the gospels *echoed* by the Egyptian ritual; just as others, like Lundy and de Mirville, sought to show that antiquity *plagiarized by anticipation* certain (much misunderstood) teachings promulgated about 1500 years ago. Better acquaintance with Theosophical teaching, such as may be found in *The Key to Theosophy*, or even the *Theosophical Manuals*, would prevent the psychological influence of "superiority" from running away with one's pen; and such a sentence would then fall on its feet, and we should read: we find the teaching of the Egyptian ritual echoed by the gospels.

The Great Pyramid and its sentinel, the Sphinx, stand today, after tens of thousands of years, symbols of many noble elements belonging to the nature and destiny of man; not least, as symbols of his immense *civilized* antiquity, united to a mastery of various philosophies and sciences which, honestly examined, should convince anyone that the moderns, although placed on the ascending arc of another cycle, are as yet in several respects far behind the points reached by the designers and builders of them. Suppose, for instance, we decided to restore the original beautiful polished surface of the Great Pyramid, each stone fitted in place with accuracy more resembling the work of an optician than that of a mason, where should we look for artificers? Remember the structure is 480 feet high, and that the minutest error in the height, bed, joints, or face-slope of a stone would bar *Egyptian* accuracy of fitting.

Champollion wrote:

No people of ancient or modern times has conceived the art of architecture upon a scale so sublime, so grandiose as it existed among the ancient Egyptians; and the imagination, which in Europe soars far above our porticos, arrests itself *and falls powerless* at the foot of the hundred and forty columns of the hypostyle of Karnak! In one of its halls, the cathedral of Notre-Dame might stand and not touch the ceiling, but be considered a mere ornament in the center of the hall.

Adams gives in his second book a restored view of part of this hall.

In preparing our minds for a study, firstly, of the historical aspect of that symbol of man's antiquity, the Great Pyramid, we may glance at some matters bearing more or less directly thereon.

Denon, in his *Voyage en Egypte*, wrote, regarding Karnak:

One who views the objects themselves, occasionally yields to the doubt whether he be perfectly awake. These two edifices are selected as examples from

a list *next to inexhaustible*. The whole valley and delta of the Nile, from the cataracts to the sea, was covered with temples, palaces, tombs, pyramids, obelisks, and pillars. The execution of the sculptures is beyond praise. The mechanical perfection with which artists wrought in granite, serpentine, breccia, and basalt, is wonderful, according to all the experts animals and plants look as good as natural, and artificial objects are beautifully sculptured; battles by sea and land, and scenes of domestic life are to be found in all their *bas-reliefs*.

Savery, in *Letters on Egypt*, wrote:

The monuments which there strike the traveler fill his mind with great ideas. At the sight of the colossuses and superb obelisks, which appear to surpass the limits of human nature, he cannot help exclaiming, "This was the work of man," and the sentiment seems to ennoble his existence.

Every one of these stones is usually covered with hieroglyphics, and *the more ancient they are, the more beautifully we find them chiseled*. The obelisks have their inscriptions cut two inches, and sometimes more, in depth, and they are cut with the highest degree of perfection. The Arabs will occasionally climb to the very top of an obelisk by inserting their toes and fingers in grooves of the hieroglyphics.

Sir Gardner Wilkinson wrote that in Egypt he could trace no primitive mode of life, no barbarous customs, but a sort of stationary civilization from the most remote periods. Their art and their system of writing were perfect and complete from the very first. One has not space to refer to the lost arts of the Egyptians, but an account of some of them will be found in *Isis Unveiled*, I, c. 14, wherein, although the facts are pretty well known and have since been supplemented by further discoveries, the golden thread that unites them will repay study.

H. P. Blavatsky says Herodotus did not tell all, although he knew that the *real* purpose of the Pyramid was different from that which he assigns to it. Were it not for his religious scruples, he might have said that, externally, it symbolized the creative principle of nature, and illustrated also the principles of geometry, mathematics, astrology, and astronomy. Internally, it was a majestic fane, in whose somber recesses were performed the Mysteries, and whose walls had often witnessed the initiation-scenes of members of the royal family. The porphyry sarcophagus was the *baptismal font*, upon emerging from which, the neophyte was "born again."

But let us keep to the historical question. Figures in brackets

refer to volume and page of *The Secret Doctrine*, for the convenience of those wishing to study collateral points.

According to Theosophical teaching, and one is obliged to plunge *in medias res*, our present Fifth Root-Race has already been in existence about a million years. Each of its Sub-Races, the four prior to the present main one, lasted approximately 210,000 years. The knowledge of the foregoing, and the correct division and subdivisions, formed part and parcel of the Mysteries, where these Sciences were taught to the disciples, and where they were transmitted by one hierophant to another. The home of the Fourth Root-Race was the "Atlantean" Continental system, (covering many parts of the Earth besides the Atlantic), mainly destroyed during Miocene times, and the principal later remains of which, the Island Continents Ruta and Daitya, were mostly submerged some 850,000 years ago, the cataclysm which lives in the universal memory as The Flood. The parts of Ruta and Daitya that remained were in turn submerged some 250,000 years ago, leaving, in the Atlantic, but the well-known island of Plato, who while repeating the story as narrated to Solon by the priests of Egypt, intentionally confused the continents, assigning to the small island which sank last all the events pertaining to the two enormous continents, the prehistoric and the traditional. (II, 263-71)

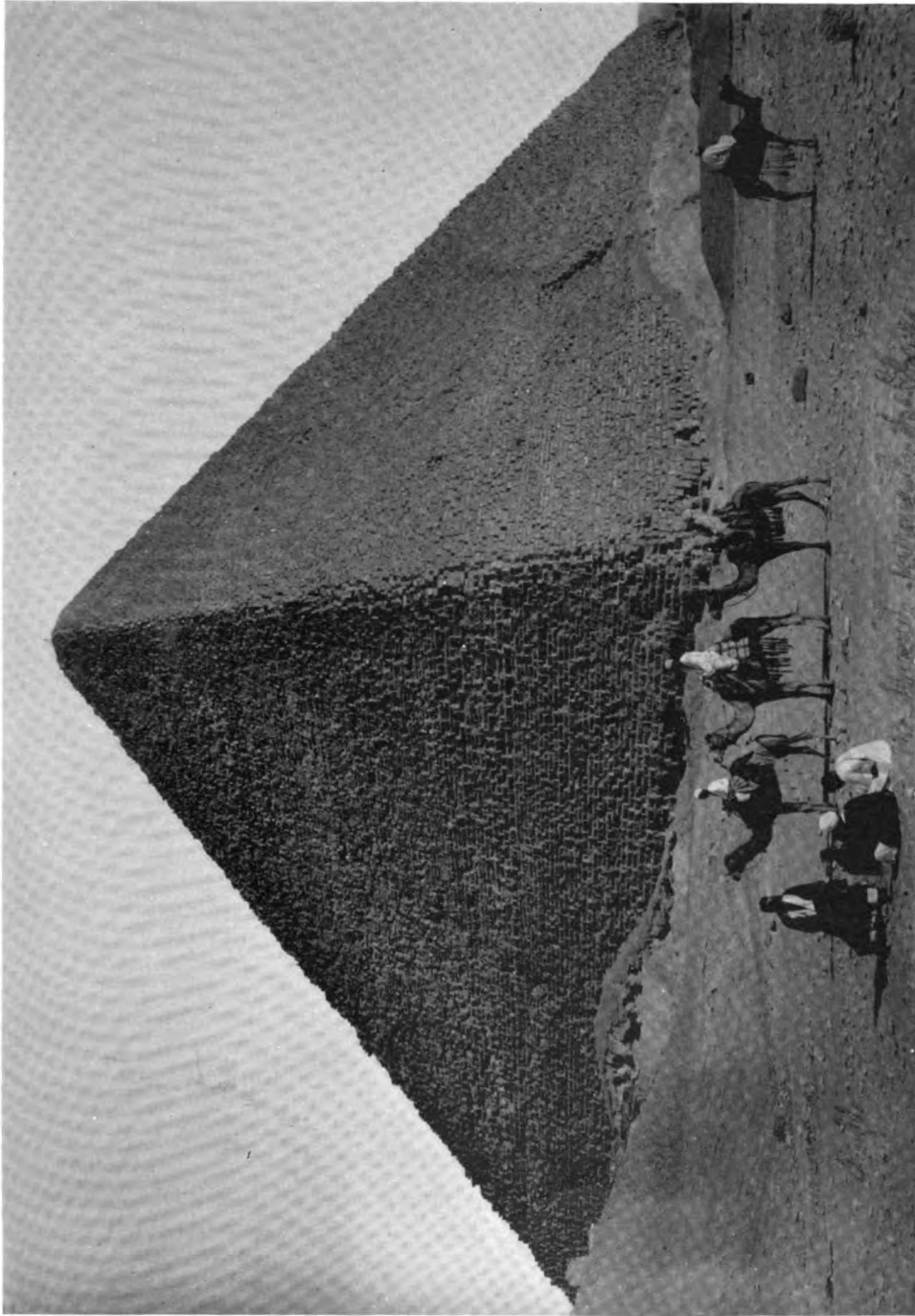
Among other arts and sciences, the ancients, as an heirloom from the Atlanteans, had those of astronomy and symbolism, which included the knowledge of the Zodiac. For the whole of antiquity believed, *with good reason*, that humanity and its races are all intimately connected with the planets, and these with Zodiacal signs. The whole world's history is recorded in the latter. In the ancient temples of Egypt this was proved by the Dendera Zodiac; but except in an Arabic work, the property of a *Sufi*, H. P. Blavatsky never met with a correct *copy* of these marvelous records of the past, as also of the *future*, history of our globe. Yet the original records exist, most undeniably. (II, 431; I, xxiii-xxxi) The original temple of Dendera appears to have been erected about contemporaneously with the Great Pyramid, and since its zodiac shows a lapse of more than three precessional revolutions, the Great Pyramid must have been built more than 78,000 years ago.

It must be admitted that any attempt to fix the date of the Pyramid is surrounded with difficulties, and what follows is but an outline of a

method in which some important facts given out for the first time to the moderns in *The Secret Doctrine* are employed to obtain an approximate result.

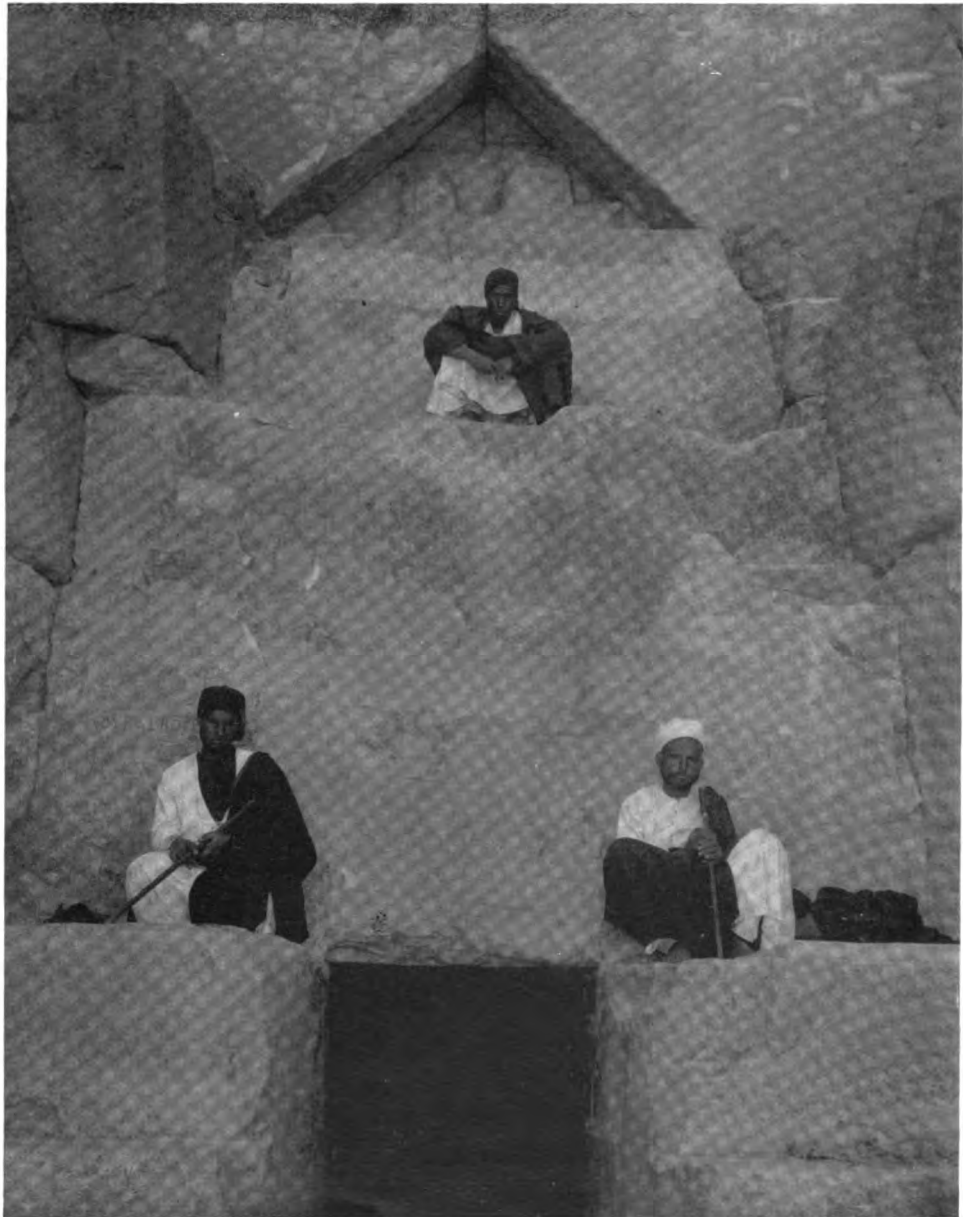
These facts are: (a) The Mighty Ones perform their great works, and leave behind them everlasting monuments to commemorate their visit, every time they penetrate within our mâytic veil; (b) they appear at the beginning of Cycles, as also of every precessional year; (c) thus we are taught that the great pyramids were built under their direct supervision, when Polaris was at his lowest culmination and the Pleiades looked over his head; (d) the first pyramids were built at the beginning of a precessional year; (e) every precessional year the tropics recede from the pole *four degrees* in each revolution from the equinoctial points, as the equator rounds through the Zodiacal constellations; (f) the Egyptians had various ways of indicating the angle of the pole (of the ecliptic); (g) 23,000 years ago the obliquity was rather more than 27 degrees; (h) the central (invisible) Sun of our particular system is in Hercules, not far from the stars ϵ and π ; (i) the Pleiades, the sacred sidereal septenate, is the focus from which, and into which the *divine breath*, MOTION, works incessantly during the Manvantara; (j) "he who understands the age of Dhruva, who measures 9090 mortal years, will understand the times of the pralayas, the final destiny of nations, O Lanoo"; (k) it is 70,000 years since the pole of the Earth pointed to the further end of Ursa Minor's tail. (II, 435; I, 331; II, 360, 408, 551, 768)

The result may be briefly epitomized, assuming a sidereal year of 25,900 years, on the average — not a wholly satisfactory assumption, because it tends to shorten as the obliquity of the ecliptic increases, and *vice versa*. It would appear to have been decreasing for about 35,000 years, when it was probably somewhere about 29 degrees, while nearly 78,000 years ago the pole was just at the *extreme* end of Ursa Minor's tail, and it missed that position by a few degrees on the two subsequent revolutions. The 35,000 year period seems to correspond roughly to one swing of the "secular" variation, which masks the main variation of four degrees per sidereal year, causing the diminution to appear slightly less at present. The main variation is of course due to other causes than those assigned to the secular one in *our* imperfect astronomical physics. Thus the double period is 70,000 years back, when the obliquity was probably close to its present value.



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THE GREAT PYRAMID, CALLED THE PYRAMID OF CHEOPS



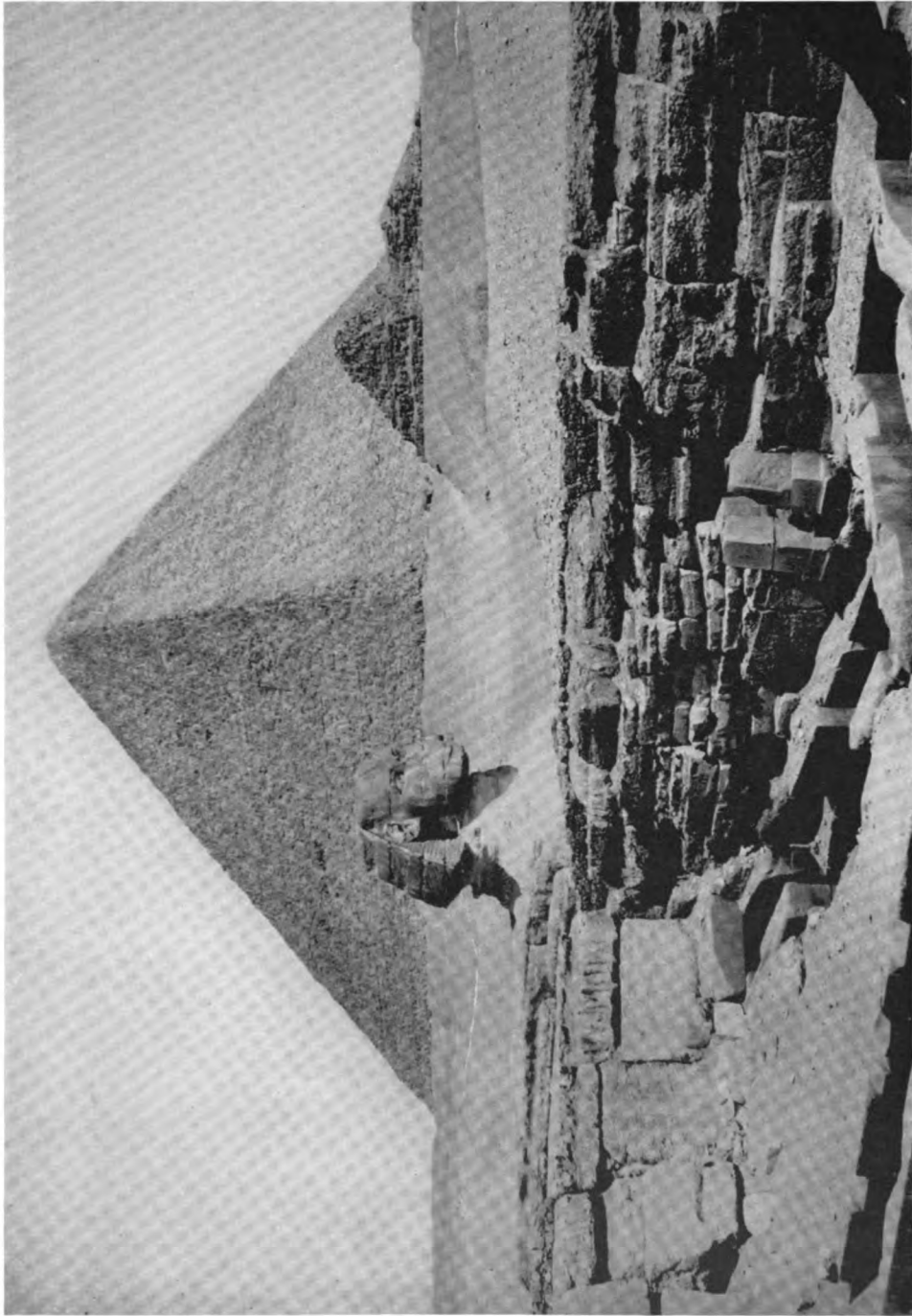
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THE ENTRANCE TO THE GREAT PYRAMID



Lowland Photo. & Engraving Dept.

THE SO-CALLED STEP-PYRAMID OF SAKKARAH, EGYPT



Lomaland Photo. & Engraving Dept.

THE GREAT PYRAMID, THE SPHINX, AND THE SO-CALLED TEMPLE OF THE SPHINX

Just about 9090 years prior to 1888 the solstitial colure passed through Alcyone and Polaris. Adding three sidereal years we reach a date, in round numbers, 87,000 years ago, for the building of the Great Pyramid, "at the beginning of a sidereal year, when Polaris was at his lowest culmination and the Pleiades looked over his head." The obliquity would then be just $26^{\circ}7'$, which happens to be the inclination of what Marsham Adams calls the Chamber of the Orbit (or "the grand gallery," as usually styled), of the Great Pyramid, as well as the latitude of the temple of Dendera, where the sun would then have been vertical at the summer solstice.

The descending passage of the Pyramid never pointed to any polestar, and it is really surprising how so obvious a fallacy gained currency. It has pointed to thousands of circumpolar stars. To those unfamiliar with astronomy we may say that the angle of elevation of the pole at any given place remains practically stationary. What does change is the angle between the celestial pole of the Earth's equator and the celestial pole of the Earth's orbit. And this criterion, combined with their Zodiacs, was the one employed by the prehistoric ancients in fixing the dates of important structures designed to defy the hand of time, *for Zodiacs change also!*

The beautiful conception of "the Grand Horizon," described by Marsham Adams, namely, a person standing on the equator at an equinox, seeing *all* the ranks of stars rising vertically and simultaneously, falls short of its full meaning in failing to recognize that there was a time when the two poles *coincided*, and that the obliquity of the ecliptic is connected mysteriously in some way with human Karma. (See THEOSOPHICAL PATH, Feb. 1912)

With regard to the date given above for the Great Pyramid, we have the following direct statement in *The Secret Doctrine*, namely, that the Egyptians have on their Zodiacs irrefutable proofs of records having embraced about 87,000 years (while those of the Hindûs include nearly thirty-three precessional revolutions). (II, 332)

An interesting point arises regarding (g), (h), and (i) above. 23,000 years ago, *Cor Leonis* was near an equinox, while the solstitial colure passed through Alcyone *and* the central Sun of *our* system, so that the Earth's axis pointed towards the latter, at a distance of 27° from the ecliptic pole. As special attention was drawn to it in connexion with Poseidonis and Ceylon, it is probably an important key position. Those who like mnemonics, and know something of

mathematics, will find it curious that a remarkable little formula discovered by Euler epitomizes this Astronomical Cross oddly. It is $e^{i\pi} = -1$.

Translated into English we might read it: a certain harmonical progression whirled at right angles gives rise to a retrograde motion. The "solar apex" being to the east of the central Sun the motion is what is called retrograde in astronomy. The progression which forms the base of hyperbolic, or "natural," logarithms has the well-known symbol, e ; the exponent i turns things through a right angle; π denotes the rotation, and -1 the retrograde revolution; while e and π are the stars in Hercules in the direction of which our central Sun is probably located!

Now there is another point corroborative of the date given for the Pyramid, which was neither built by anthropoid apes nor by savages. The earliest Egyptians had been separated from the latest Atlanteans for ages upon ages; they were themselves descended from an alien race, and had settled in Egypt some 400,000 years before, but their initiates had preserved all the records. Even so late as the time of Herodotus, they had still in their possession the statues of 341 kings who had reigned over their little Atlanto-Aryan Sub-race (II, 750). Man's size was reduced to ten or twelve feet, ever since the Third Sub-race of the Aryan (about 350,000 years ago), born and developed in Europe and Asia Minor under new climates and conditions — had become European. Since then, it has been steadily decreasing (II, 753). The interior length of a porphyry sarcophagus, used for the particular purpose intended, would probably not exceed the average human height at the time, and taking the present average height of the southern races, at one end, and ten feet at the other, it must have been just about six and a half feet 87,000 years ago — the inside length of the sarcophagus in the upper chamber of the Pyramid.

Since the preceding paragraph was written, we learn that Professor Naville has discovered what he believes to be the most ancient building yet known in Egypt, at Abydos — probably that referred to by Strabo, who wrote:

Below the Memnonium is a spring reached by passages with low vaults consisting of a single stone and distinguished for their extent and mode of construction. This spring is connected with the Nile by a canal which flows through a grove of Egyptian *thorn-acacias*, sacred to *Apollo*. — xvii, ch. i, 42.

It is an underground reservoir, ninety feet long by sixty wide, and surrounded by a wall eighteen feet thick. The construction is Cyclopean. A canal runs right round the building under a roof supported by enormous pillars of granite, with a narrow stone towing-path along the sides. The professor says:

Up to now the temple of the Sphinx has been considered the most ancient edifice in Egypt. . . . The reservoir of Abydos, of a wholly analogous construction, *but built of much vaster material*, has a character still more archaic. . . . If we have before us the most ancient Egyptian building which has been preserved, it is curious that it is neither temple nor tomb, but a reservoir, a great hydraulic piece of work. That shows us that these ancient peoples knew very well the movement of subterranean waters and the laws which govern their rise and fall. It is quite probable that this reservoir played some part in the cult of Osiris. The cells along its sides are possibly those that appear in "The Book of the Dead." . . . It may be that sometimes the boat of Osiris floated on the waters of the reservoir, hauled by priests on the path that runs along the side; for the Solar Bark, as one sees it depicted in the tombs of kings, journeys always at the end of a tow line. Who would have thought, a few months ago, that thirty feet below the earth one would be able to see a building such as this, which surpasses in grandeur the most colossal of the Cyclopean edifices?

There may be still more important discoveries awaiting us.

The further consideration of the symbolism must be deferred to another time.

THE LOST ATLANTIS: by Carolus



AN eminent archaeologist lately said that the finding of numerous cases in which ancient traditions have been proved to be true is rapidly altering our attitude towards their authors, and that we are now recovering from a positive mania of incredulity. Archaeological discovery, in fact, is demonstrating what common sense always considered probable — that on the whole the ancient historians were trustworthy as to the main facts of events that happened far nearer to their own time than ours. Much the same thing is taking place in science; recent researches are vindicating many obscure phenomena which materialistic bias had rejected and called superstitious. One of the formerly disdained traditions of antiquity is that a great continent once existed in the Atlantic Ocean, inhabited by civilized man. The truth of this is a matter of peculiar interest to students

of Theosophy, for such a civilization, preceding the Stone Ages in Europe, is a necessary factor in the great scheme of world-evolution outlined in the records brought to the attention of the world through the devotion and self-sacrifice of H. P. Blavatsky, the pioneer of Theosophy. Until these clues were brought forward, no student of ancient lore, however learned, could have harmonized the apparently disjointed fragments and allegories of the ancient races.

Far back as we can go we find legends of vanished countries, once inhabited by cultured peoples, and finally overwhelmed by the elements. The story of Noah's Deluge is, of course, the most familiar one to us, but there are many variations, the best known being the Chaldaean account which created such a sensation when it was translated about forty years ago. Within the last few months a far older version has been found in tablets brought from Nippur in Mesopotamia to the University of Pennsylvania. This one is at least four thousand years old, and it is claimed by scholars to be more than a thousand years older than the Biblical account. It gives many details corroborating H. P. Blavatsky's teachings, and in one remarkable passage it gives the names of several of the Antediluvian cities, two of which it states were not drowned in the Flood! China has a similar story of the submersion of the primeval land in consequence of the wickedness of its inhabitants, and the escape of Peiru-un, the Chinese Noah, with his family. India has, of course many traditions of the same event in her sacred books; the followers of Zoroaster have also a few. In the West we find the legend, with variations, in the Scandinavian writings, in Ireland, in Britain, in the traditions of the Seven Cities of Portuguese romance, and, above all, in Greece, where Homer makes several references to the Atlanteans and the island of Ogygia, and where Plato gives a circumstantial account of part of Atlantis which he says he derived through Solon, from the priests of Saïs in Egypt. It would take more time than we can spare merely to recite the names of the *sixty-four* separate legends of the kind which an industrious German scholar, Schwartz, has collected. H. P. Blavatsky says in *The Secret Doctrine*:

Had not Diocletian burned the esoteric works of the Egyptians in A. D. 296, together with their books on Alchemy; Caesar 700,000 rolls at Alexandria; Leo Isaurus 300,000 at Constantinople (eighth cent.) and the Mohammedans all they could lay their sacrilegious hands on—the world might know today more of Atlantis than it does.

The name Atlantis comes from Plato's account, and it is highly significant that, while the words Atlantis and Atlas have no satisfactory etymology in Greek or other European languages, there are numerous similar words in the Mexican Aztec language. A city named Atlán existed near Panamá when the Spaniards reached this continent. The Aztecs had colonies as far as Venezuela.

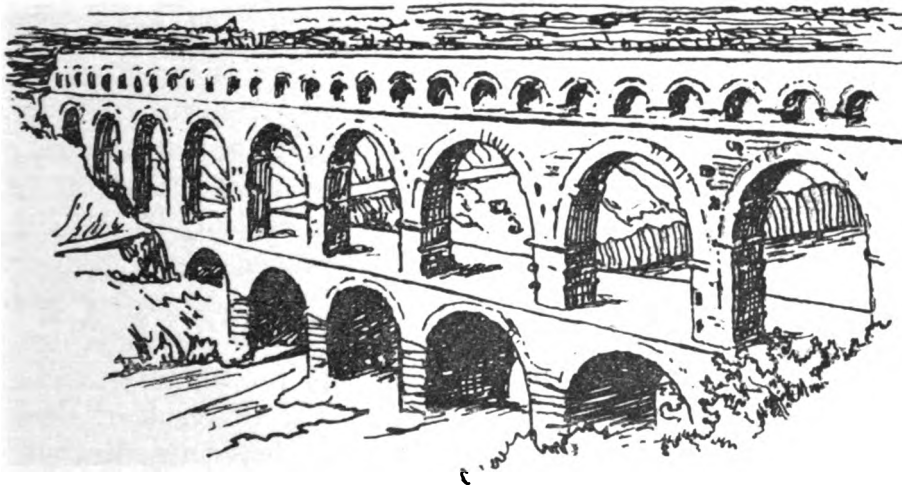
The possible existence of a former continent in the Atlantic Ocean has attracted much attention since H. P. Blavatsky spoke of it, and the great body of scientific opinion, then generally adverse, has so largely changed that her students have the satisfaction today of seeing yet one more of her teachings regarded as more than probable in orthodox scientific quarters.

We are living in an age of quick changes of thought. The time is not far removed when the traditions of the Minoan civilization of Crete — now acknowledged to be of great importance — and the very existence of Pompeii and Troy were looked upon as baseless; when nothing was known of the magnificent monumental structures of Ceylon, of Cambodia, or of Central America and Peru. Comparatively speaking, it is only yesterday that the Egyptian hieroglyphics and the Babylonian cuneiform inscriptions were deciphered; and even today the records of the great Hittite empire cannot be read. What do we really know of the Etruscans? It is hardly likely, therefore, that much detailed information of submerged civilizations that flourished ages before the earliest of the known empires, and whose remnants perished not less than 9000 years B. C., would be easily accessible to us, particularly when we consider that owing to the incredulity of investigators no systematic search has been made for it. It is a marvel that there is anything to work from. But today, in addition to the clues to the meaning of certain remains and to the references in the old manuscripts given by H. P. Blavatsky, another door has opened to us in the recent researches of science. Geology, oceanography, biology, anthropology, linguistics, and archaeology are all providing us with arguments in its favor. The new facts are so conclusive in regard to a former land connexion between America and Africa that geologists are confidently building theories on that hypothesis. Opinion is not quite so unanimous respecting a continental area in the North Atlantic, but even the most skeptical authorities agree that there were once large islands or a great extension of Europe to the westward where there is nothing now but a waste of waters.

In response to a preliminary announcement, widely disseminated in America and Europe and of which we are awaiting further particulars, of the claim that Dr. Paul Schliemann, son of the discoverer of Troy, holds his father's position and undeniable proofs of Atlantean civilization in tangible form, a number of the most eminent scientists, geologists and others, including the names of Sir Norman Lockyer, Professors Hull, and Scharf, have lately written and published their opinions in favor of an Atlantic continent having existed in the Tertiary period. Dr. Hull, F. R. S., President of the Royal Geographical Society of Ireland, etc. has traced the continuation of many of the European river-beds far out under the ocean, and has made a critical examination of the submarine gorges through which they descend, and of the great submarine mountain ranges, some of whose summits appear above water in the shape of islands. He perfectly agrees with the other geologists who point out that these inequalities could never have been formed under water, but must have been carved by agencies acting above sea-level. Dr. Scharf, Director of the Natural History Museum, Dublin, holds that the distribution of plants and animals along the borders of Europe and America can only be explained on the hypothesis of a central continent from which their ancestors radiated. Among a number of similar examples he mentions one of a snail, *Helix hortensis*, which is now found commonly along both shores of the Atlantic and which could never have traveled by water. The study of the present-day animal life in the islands of the Atlantic, and of the fossil remains of the past in the strata of Europe and America has convinced many other scientists of distinction, English, French, and German, such as Edward Suess, Marcel Bertrand, and Louis Germain. M. Pierre Termier, Member of the French Academy of Sciences and Director of the Geological Survey of France, lately pointed out in a lecture on the North Atlantic Ocean (in which he definitely admitted an Atlantean continent) that grappling irons had brought up lava from a depth of 10,200 feet in a vitreous condition, that is to say, in a condition which can only be formed under the ordinary atmospheric pressure, and could not have been formed under water. This lava was found far out in the Atlantic, five hundred miles north of the Azores.

All this, and far more than can be even mentioned in the briefest way, proves that Theosophical students cannot be regarded as fanci-

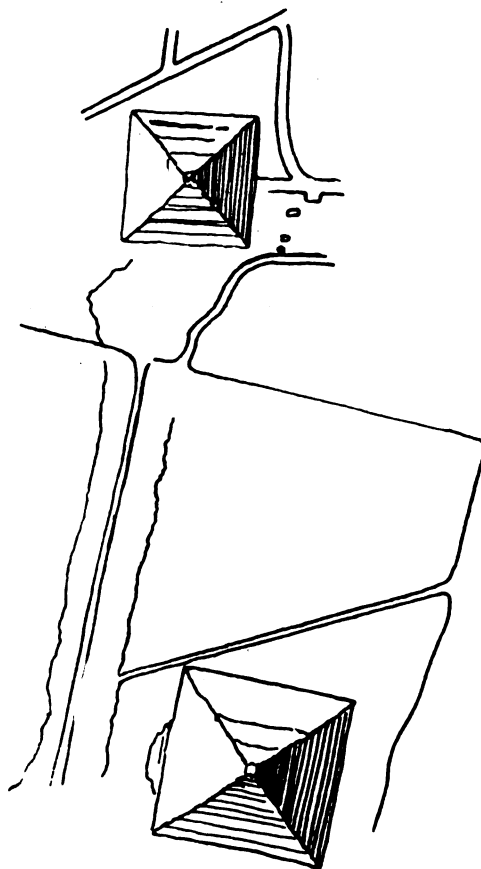
ful in taking seriously the story of a former Atlantic continent. The question of its human habitation, however, is a deeper and more difficult one, but we have, fortunately, no longer to meet the objection that man was not created 11,000 years ago. It is not long since it was dangerous to claim that mankind may have been on earth more than 6000 years. It was dogmatically asserted that the whole Christian scheme of salvation would be upset if it could be proved that man was living twenty or thirty thousand years ago. We were assured that the extremely recent appearance of Jesus could not be explained on the basis of such a vast gulf of time between him and the first man, and so forth. But the orthodoxy of the early nineteenth century is not the orthodoxy of today, and the irresistible pressure of discovery has brushed such arguments aside. We are now discussing whether certain human skulls are — not five or six *thousand years* old, but five or six thousand *centuries* old, or more! and the mystery of the recent appearance of Jesus is beginning to be explained on a broader view of the possibilities of divine justice. The divine Christos Spirit has always been present, even from the beginning of the world, and humanity had not to wait till the birth of Jesus for the first in-



Roman Aqueduct-Bridge, the Pont du Gard, Nîmes, France

carnation of that Spirit in human form. As the acknowledged great antiquity of man destroys at one blow the effete arguments, we have, therefore, now only to look for what scraps of evidence we may hope to find testifying to man's presence in Atlantis. It is remarkable

that there should be any remaining when we consider the action of Nature's destructive forces during long periods of time, and the barbarism of man that has destroyed nearly every record of even moderate antiquity. A distressing outrage that has just occurred in Honduras is an example of the risks that even solid stone monuments run. One of the priceless treasures of prehistoric American civilization, a wonderfully carved obelisk or stela of great size at Copán, has been barbarously chopped to pieces and burnt for lime, notwithstanding the supposed protection of the National government. The French government has just barely succeeded in saving from destruction the great aqueduct at Nîmes, one of the finest examples of ancient Roman engineering and art. It is to be feared we are not altogether free from the same spirit of vandalism in this country, though a distinct improvement is taking place.



Pyramids of San Juan, Teotihuacán, Mexico

Still, notwithstanding the assaults of Nature and man, there are a few tangible remains that point straight in the direction of the lost Atlantean civilization. We have seen that science requires the existence of the continent to explain the numerous coincidences in regard to modern and ancient forms of life on the two opposite coasts, coincidences which are far too many and too exact to be the result of chance. Precisely the same demand is made by us from the archaeological point of view. We find certain forms of design in art, certain traditions among the aboriginal peoples, on both continents, which call for a common origin. How can the extraordinary resemblance between the Egyptian pyramids and those of Mexico be explained on the basis of chance? especially when we find such characteristic Egyptian

made by us from the archaeological point of view. We find certain forms of design in art, certain traditions among the aboriginal peoples, on both continents, which call for a common origin. How can the extraordinary resemblance between the Egyptian pyramids and those of Mexico be explained on the basis of chance? especially when we find such characteristic Egyptian

forms as the Sacred Tau, the pre-Christian Cross, the Winged Globe, the Serpent of Wisdom, the Cynocephalus, and others reproduced in American monuments of unknown age. A very curious



Egyptian Winged Circle

pyramid, closely resembling the Stepped pyramid at Sakkara in Egypt, is now being explored, in Peru. It is supposed to be a mausoleum of enormous anti-

quity. The leopard skin, used to clothe certain of the officials in the Eleusinian Greek as well as the Egyptian Mysteries, is duplicated in the carvings of the sacrifices before the altars in Central American temples. The cross, with a dove or some other bird at the top, the symbol of Spirit overshadowing Matter, a widely distributed world-symbol, is found in Central America. There are also striking architectural resemblances between the buildings of Oriental lands and some of the American ones, even in certain details of interest to Masons, but we cannot linger here even to mention them. Though we have, unfortunately, no monuments in this country or Canada of such interest or beauty as those in the South, we have some structures of great sig-



Winged Circle from Ocosingo
Guatemala, Central America

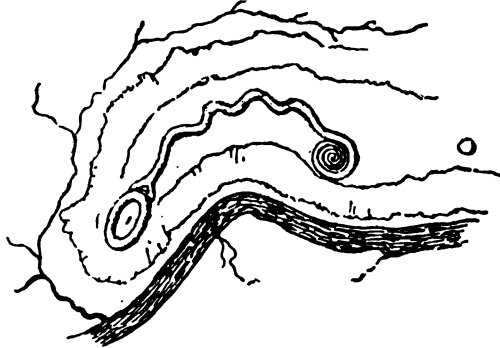


Assyrian Winged Circle

nificance in our present inquiry. One of these is the Great Serpent Mound, Adams County, Ohio, an immense effigy more than thousand feet long representing a snake swallowing an egg; another is the Serpent Mound in Warren County, Ohio, which is

a little larger than the former but minus a head, owing to the encroachment of a stream. Both of these are in commanding positions and well placed for any ceremonies conducted upon or around them to be seen. They would not attract our special attention if they were

the only specimens of their kind, but when we find the serpent-and-egg symbol — which represents the ever-advancing Cycles of Time periodically swallowing the manifested universe — widely distributed throughout the ancient world, and that on the opposite side of the Atlantic, in Argyllshire, Scotland, there is precisely such another



Great Serpent Mound, Adams County, Ohio

Serpent Mound, though smaller, their presence here becomes a strong link in our argument.

When we consider the resemblance — even the identity in some cases — of many of the historical, philosophical, and religious legends, and of some of the customs of many of the peoples living on either side of the Atlantic, in connexion with

the other evidences, the conclusion that there was a common origin is strengthened. Not only do we find in America allegories of the Creation of the World, and of Man, and the Flood story with the destruction of the wicked, in various forms, but all show a likeness to the Oriental allegories. As in ancient Europe and Egypt and in ancient and modern Asia, the belief in the immortality of the soul through reincarnation was widely spread in America. In some districts the native traditions so closely resembled the Bible stories that the Spaniards were at a loss to find a reasonable explanation and fell back upon very quaint theories, it being even suggested that Christian saints must have reached America before Columbus! Theosophy clears up this difficulty. It teaches the Brotherhood of religions, not their antagonism. It shows that the striking likeness between the fundamentals of so many religions in different parts of the globe is due to their common archaic origin, to the time when the illuminated sages taught openly and when religion and science were united. In *Isis Unveiled* H. P. Blavatsky says:

There never was nor can there be more than one universal religion, for there can be but one truth concerning God. Like an immense chain whose upper end, the Alpha, remains invisibly emanating from a Deity — *in statu abscondito* in every primitive theology — it encircles our globe in every direction; it leaves not the darkest corner unvisited, before the other end, the Omega, turns

back on its way to be again received where it first emanated. On this divine chain was strung the exoteric symbology of every people. . . . Thus it is that all the religious movements of old, in whatever land or under whatever climate, are the expression of the same identical thought, the key to which is the esoteric doctrine.

And in *The Secret Doctrine* she says:

The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great Adepts, exist today in the secret crypts of libraries belonging to the Occult Fraternity all these exist, safe from spoliating hands, to reappear in some more enlightened age.

While this paper was being prepared two highly significant items of news were received. One tells of the sensational and unexpected discovery of implements and other relics of Tertiary man in Argentina; and the other is the preliminary announcement of the contents of the Navajo Indian archives, nearly two thousand years old, which have just been sent to Pennsylvania University. The report says "these records upset all the theories of the experts who have spent lifetimes in the study of Indian history, and contain facts startling in their revelations and of tremendous importance to ethnologists." It will take several years to analyse thoroughly the records, but it is announced that enough has been deciphered to discredit the theory that the Indians came to America by way of Behring's Straits, an unnecessary one in view of the former existence of Atlantis.

It is the belief of at least one of the most learned students of American languages that unless the Atlantean origin be accepted there is no possibility of a reasonable explanation of their peculiarities.

Though it would be interesting to examine more closely the various lines of evidence briefly sketched, we must pass on to a short consideration of the Atlantis legend in its general relation to Theosophy. And here it is proper to speak of the way a student should proceed who desires to follow up the subject. H. P. Blavatsky gave a broad outline which she had received from her teachers, under the expectation that those who were interested would use it as a sketch whose details might be filled in by new scientific discoveries along the lines we have been considering. This is a rational method for us, and it has proved highly interesting and profitable. Attempts such

as we occasionally hear of on the part of indiscreet amateurs in so-called occultism, of persons who do not seem to recognize the un-wisdom of their course, to investigate the astral pictures on the psychic planes with their delusions and dangers, are not in harmony with good sense.

One of the fundamentals of Theosophy is that natural processes take place according to periodic laws; in larger or smaller cycles of time. These laws cover the growth and decay of a solar system as well as the life of a butterfly. Science, and even ordinary observation provide us with many examples. In astronomy, for instance, new periodic laws are constantly being discovered. In ordinary life the alternations of sleep and waking and other physiological phenomena are so common that most people take them without a thought of the hidden causes. Physiologists assure us that the mystery of sleep is not fathomed; it is not merely the result of fatigue in the body. The influence of the moon's changes acting on the mind and the body is perfectly well recognized by many physiologists who generally avoid the subject however, apparently for fear of being thought superstitious. Oriental philosophy has studied the subject of cyclic processes in man far more deeply than Western. It is of profound importance and interest.

Among the cyclic periods there are some which are difficult to recognize owing to their length; the larger history of mankind belongs to these. From the wider view of Theosophy the smaller periods of human history are seen as a succession of rises and falls, in which nation after nation climbs its hill of attainment, stays for a while on the heights, and then descends the inevitable path to the next valley. But not empty-handed; in each case something has been learned and impressed upon the deeper consciousness of the component egos. The human soul learns, as a rule, very slowly; it needs long experience of different conditions of earth-life to become fully conscious of its powers. During the progress of its evolution the smaller national cycles are included or covered by the greater racial periods of evolution. One of these was that of Atlantis, and during our life there we gained experience which no other conditions could provide, and which is locked up within. Under unusual circumstances a flash of this latent knowledge is evoked. Call it ancestral memory if you will, or intuition, this knowledge can only be



ANCIENT MONOLITHIC MONUMENT FOUND IN GUATEMALA



Lomaland Photo. & Engraving Dept.

SERPENT MOUND, LOCH NELL, NEAR OBAN, SCOTLAND

logically explained by the fact that something within us has lived before. Without reincarnation the Evolution principle is incomplete and practically meaningless. Another problem is unsolvable without reincarnation, i. e., the problem of Divine Justice, which faces every religious man when he thinks of the multitudes of unfortunate children who are born into the world with hereditary diseases or handicapped in other ways.

From the scattered legends that have come down to us, the Atlanteans must have attained a high development in arts and sciences. In some of their astronomical records, preserved in the *Sûrya-Siddhânta* and other Hindû sacred writings, we find calculations of planetary movements given with such extreme accuracy as must have required long ages of careful observation to attain, and which have deeply impressed every modern astronomer who has studied them. In Egypt traces of ancient observations are found in the zodiac of Denderah, which indicates the position the constellations occupied long before what we know as ancient Egypt existed. The Atlanteans are recorded in the Indian books to have made many scientific inventions of an advanced type, even including flying-machines of a dependable kind. They were also more skilful than we in the art of war, if we may trust the stories of their terrible weapons of destruction. Towards the close of the Atlantean period that decline of virtue took place of which we read in so many ancient legends, and which is said to have angered the gods. Strife arose between the good and the evildoers, until at last Nature took a hand, so to speak, and mankind was preserved from utter degradation by the reconstruction caused by the breaking up of large portions of the continent, and its ultimate disappearance beneath the waters. The last islands vanished about B. C. 9000, as Plato relates. Long before this, refugees had fled to the lands of our cycle, which were assuming something of their present conditions in the later Tertiary period. While a nucleus of civilization was preserved under great difficulties in Central Asia, the larger part of the newly-formed continents was inhabited by very primitive races who had lost most of the wisdom of their remote Atlantean or Lemurian ancestors, and who had to struggle for life against the ferocious animals and the rigors of the Glacial periods. We are now finding a few relics of these low types in the caves and gravel-beds of Western Europe. Some of them are so ape-like in

certain features, such as the jaw, and yet have such large and human brains, that biologists are puzzled how to place them. H. P. Blavatsky says that the long period of savagery that we call the Stone Ages was due to the heavy karma of the evildoers of the later Atlantis, who were unable to progress until they had reaped the harvest of their former wrongdoing. Modern civilization, which properly came in with the Aryan race, had a hard battle to reach even its present imperfect state.

In connexion with the assertion that Stone Age man was not really primitive man on the upward way, but a decadent, which may seem a very remarkable and revolutionary one, it is worthy of note that while no leader in science will deny the *possibility* of an extremely remote civilization in Atlantis, and while many think it not improbable, at least one, Professor F. Soddy, F. R. S., lecturer in chemistry at Glasgow University and a high authority on radio-activity, in speaking of the enormous power locked up in radium, seriously offers the suggestion that the world may have been plunged into barbarism at some remote age by the misuse of the terrific power of radio-activity. Speaking of the possibility of a similar fate happening to us, if we learn how to release that titanic force and are not able to properly control it, he says:

The relative positions of Nature and man as servant and master would become reversed, so that even the whole world might be plunged back again under the undisputed sway of Nature, to begin its toilsome way upward through the ages.

In a measure something of this kind did happen in Atlantis, but the decline of civilization was not due to chance, for the hour of cyclic change had arrived, and the age of the Aryan race was at hand.

The story of Atlantis brings to our attention the fact that the law of cycles cannot be ignored. The practical importance of this law as well as its theoretical interest is enormous, for if we know something about the cyclic periods in our own lives and in the larger life of humanity we shall be able to reinforce the desirable ones and minimize the bad ones; forewarned is forearmed. An understanding of the periodic laws permits us to see something of the ideal framework of the universe, some little glimpse behind the veil of material illusion that will help us in our efforts to step out into a larger life. We have passed in joy and suffering through many strange life-cycles, and,

by analogy, we may expect that the future of mankind as a whole will be governed by the same periodic law; but we need not ignorantly linger on the way, once we have realized our true position. Theosophy teaches that the purified man, the one who has fully realized his own divine nature, needs no further incarnation for his own sake, but, having gained self-knowledge — knowledge of the Christos Spirit within — through life after life of unrelaxed effort to destroy the snake of selfishness, needs only to return to help those who are less advanced. It is said that there are many who have gladly chosen this path of renunciation, for the sake of others — the perfection of Brotherhood. To arouse the slumbering souls of those who are not aware of the beauty of the life of Brotherhood, and to call them to unselfish, practical work for others on the most efficient lines, to purify human life, is the purpose of the Theosophical Movement.

SAINT-GERMAIN: by P. A. M.

VII



WHAT was really Saint-Germain's business in Holland? We find him in '45 getting out of a tight corner in which he could neither defend himself nor accuse another, namely the Prince of Wales, by pretending to be "mad and not very intelligent." He was actually the most intelligent man in Europe at the time.

So now we must suppose that his apparent frankness was often his best disguise. Perhaps d'Affry was quite right in supposing the financial business was all jugglery. Perhaps it was genuine, but unimportant compared with his real work. Perhaps it was important. There are several questions which may arise in any of these cases. We are told in the London article that he was everywhere what he chose to be, to the very limit — in London a magnificent musician, in Germany a first-class chemist, in France a dandy. Whatever he was in Holland we can be sure he was that in a high degree.

Considering the French and Dutch records we find a strange confusion between the financial scheme he was supposed to be carrying out and the Peace he certainly was endeavoring to bring about over Choiseul's head, and in the name of the King personally. It is well enough to have the correspondence of the ministers in black and

white, but it is by no means everything. For one thing, we know that Choiseul used the King's name deliberately without the King's consent and against himself. Afterwards, since the whole Kingdom was hidebound in official etiquette, Choiseul publicly told the King what he had done in his name and challenged him to disapprove it, by saying that he knew the King could not have acted otherwise. The King, as he had to be, was a stickler for the prevailing etiquette which demanded that a minister should be supreme in his own department, blushed, and hung his head, thus completely giving Saint-Germain into his enemy's hand. But Saint-Germain was no fool. It seems quite probable that he had a complete understanding with the King that in such circumstances he was to be disavowed and left to find his own way out of the tangle. He always emerged with good success as far as he was personally concerned. But this makes us cautious and shows us clearly that we must make our own careful deductions from the official correspondence. What Choiseul had once done he would do again. His official letters were capable of all being quite untrue, mere expedients, in fact.

This Saint-Germain knows well; and he does not hesitate to say so in the right place. He even goes so far as to suggest that Choiseul stole a letter from him to Madame de Pompadour. Even if this is so, we are still on uncertain ground, because the Marquise knew enough to correspond, if she wished, with Saint-Germain in a disguised manner, just as much as the King did. And she knew that he was absolutely to be trusted. He would make himself look like an utter fool — he often did so. He would tell the most outrageously exaggerated yarns to amuse people whose minds must be kept off his business. He would run unheard of personal risks — but he never gave any one else away but himself. They knew this and relied on it. If we realize it, we may have more than one important clue to his real purpose.

Let us now examine some of the correspondence that exists. D'Affry is the Ambassador at the Hague. The Duc de Choiseul is the Minister of Foreign Affairs in Paris and his superior. The King is nominally free to act as he likes. Actually he is a puppet in the hands of the cast-iron etiquette of the French Court and of Choiseul who commands power in its name over his nominal master, the King. We must note that the King had often employed Saint-Germain's

kindly offers of his services in many a diplomatic mission which lay buried in profound secrecy. Choiseul desires to continue the disastrous war against England and Prussia, partly because he is influenced by the great Maria Theresa, Empress of Austria, and partly because it is otherwise profitable to him. The King desires peace, as do the whole country and the English. But France is worsted and her credit is gone; she must sue first. Probably Saint-Germain, who is a philanthropist first and foremost, was willing to see what he could do to make peace behind the backs of the Ministers and the war clique.

In any case we find d'Affry reporting his presence in Amsterdam. Saint-Germain was a business man and he advertised as business men do. He attracted attention to himself in many ways, both by his peculiarities of manner and his extraordinary tales. That he did this purposely we may infer from the fact that when he wished, he buried his existence in utter oblivion, for years. D'Affry reports his extraordinary talk about the French finances and the Ministry, and a mission he has in hand of a financial nature on behalf of France. Dates are important, so we will note that this occurs on Feb. 22, 1760, and 2d of March, 1760.

On March 10th d'Affry reports a visit from Count Saint-Germain on 8th March. The way was well prepared by his seeming gossip, and d'Affry heard much of the same tenor as he had already reported. Saint-Germain added a little more, just enough to keep up the ambassador's interest. He proposed by a royal marriage to restore the finances. But, as usual, when he wanted to do so, he talked like an inveterate chatterer. This would give him opportunity to take d'Affry's measure. Saint-Germain showed the Ambassador two letters from the Marshal de Belle Isle as tokens of good faith.

D'Affry did just about what we should expect. He said he could not quite understand Saint-Germain's scheme. Saint-Germain said he must have explained it badly and offered to come and repeat it more fully the next day. He explained his presence in Holland by saying that his object was to secure the credit of the principal bankers for France, but he did it in a way that suggested this to be little more than a colorable excuse.

The next day, 11th March, Saint-Germain communicated the scheme. In a report, dated 14th March, d'Affry describes it in general. He disclaims any power to interfere in such a matter without

express orders from his superiors. It is not quite impossible that Saint-Germain perfectly well knew his lack of authority and was playing with him for other reasons. Saint-Germain said plainly that he came to Holland solely to form a company for the control of such funds as might be raised, and that if such control were left to the Paris brothers, they would soon control the finances of the whole kingdom. To d’Affry this appeared no more than the desire of a promoter to keep in his own hands a profitable business, but Saint-Germain was no mere promoter.

It appears that Saint-Germain tried to bring M. Bentinck van Rhoon into closer relations with d’Affry, but the latter distrusted Bentinck on account of his reputation for a partiality towards the English and for lack of patriotism. Saint-Germain told d’Affry that Bentinck had assured him that he was more French than d’Affry believed, but the latter evaded the question with non-committal remarks.

It seems so evident that there is much more behind the apparent business in hand that we may permit ourselves to ask if this whole business was not largely a scheme for bringing Bentinck into favor with d’Affry, for some purpose in the background.

On 11th March the same day that he had told his plan to d’Affry, Saint-Germain wrote to the Marquise de Pompadour a letter in which he speaks of making his devotion to the welfare of France visible in all its purity and sincerity. He speaks of staying with Bentinck van Rhoon “with whom I have close connexions. I have had such success that I do not think France has any friend more judicious, sincere, and steadfast. Be assured of this, Madame, *whatever you may hear to the contrary.*” The insistence on this last phrase seems to point out that he expected all sorts of strange rumors to reach the Favorite’s ears, perhaps set on foot by himself, but that the real truth would be concealed in any case.

Saint-Germain goes on to speak of Bentinck as being perfectly sincere, a man much respected in England and in Holland. He says that she may rely on him as on Saint-Germain himself, which is a strangely complete recommendation, for there were few men who could be relied upon so implicitly as Saint-Germain.

A sentence comes which seems much more weighty than all the talk about financial schemes. He tells Madame de Pompadour that she can give peace to Europe without official red tape. She can write,

care of van Rhoon at the Hague, or Thomas and Adrian Hope at Amsterdam, with whom he stays when in that city. He asks her commands. In other words he wants her authority to take the next steps in his delicate mission, whatever that is. In a postscript he asks her to interest herself in the trial in regard to the capture of the ship *Ackermann* in which he has an interest of fifty thousand crowns. This little investment shows that he can hardly be the penniless adventurer which it is the custom to accuse him of being when it is inconvenient to point out that he was a man of many millions, and for that reason equally reprehensible. When a man has enemies anything he does, or has, or has not, is a crime.

This letter came into the hands of Choiseul probably soon after he had received d'Affry's of the 14th March or even on the 19th March and he sent it to d'Affry with some very severe comments. The Ambassador is to send for Saint-Germain and tell him that Choiseul does not know what the finance Minister will say, but that if he catches him interfering in the remotest way with his department, politics, he will have him put in an underground dungeon for the rest of his life.

D'Affry is told to assure Saint-Germain that Choiseul is quite serious in his threats, and is to forbid "this insufferable adventurer" to set foot in his house, also warning the public, the diplomatists, and the bankers of Amsterdam against Saint-Germain.

D'Affry rejects the advances of van Rhoon de Bentinck with some very sharp sneers, if not insults, always speaking of him as though he were a traitor, selling his Dutch patriotism for the favor of the English. To make the matter worse, the French Ambassador told others about what he had done and said and was assured by Bentinck's enemies that the latter was only trying to work up some kind of credit with him for purposes of future schemes of gaining power. Choiseul, under the King's name, approves of d'Affry's course, enjoining strict courtesy towards Bentinck, who was the President of the Council and very powerful in Dutch affairs.

Saint-Germain is always ready to bear the brunt of all that happens and d'Affry is soon able to report to Choiseul that Bentinck is ready to throw him over on finding that he cannot use him longer or more successfully. Bentinck is made to say that Saint-Germain amused him and that is the only reason he continues to see him. But

it is clearly understood that he would have been glad enough if Saint-Germain had succeeded in bringing about a rapprochement between them.

This report of d'Affry's of 14th March is paralleled by a report made on the same date by General Yorke to the Earl of Holderness. It is worth giving in full, as it clears up much that would otherwise be obscure.

My Lord:

My present situation is so very delicate, that I am sensible I stand in need of the utmost indulgence, which I hope I shall continue to find from his Majesty's unbounded goodness, & that your Lordship is convinced, that whatever I say, or do, has no other motive but the advantage of the King's Service. As it has pleased His Majesty to convey to France his sentiments in general upon the situation of affairs in Europe and to express by me his wishes for restoring the publick tranquillity, I suppose the Court of Versailles imagines the same channel may be the proper one for addressing itself to that of England. This is at least the most natural way of accounting for the pains taken by France, to employ anybody to talk to me.

Your Lordship knows the History of that extraordinary Man, known by the name of Count St. Germain, who resided some time in England, where he did nothing; and has within these two or three years resided in France, where He has been upon the most familiar footing with the French King, Mad^e Pompadour, Mⁱ de Belleisle, &c. which has procured him a grant of the Royal Castle of Chambord, and has enabled him to make a certain Figure in that Country; If I do not mistake I once mentioned this Phœnomenon to your Lordship in a private Letter. This Man is within this Fortnight arrived in this country.

He appeared for some days at Amsterdam, where he was much caressed & talked of, & upon the marriage of Princess Caroline alighted at the Hague; the same Curiosity created the same attention to him here. His Volubility of Tongue furnished him with hearers; his freedoms upon all subjects, all kinds of suppositions — amongst which his being sent about Peace, not the last.

Mo^r d'Affry treats him with Respect and Attention, but is very jealous of him, for my Part I took no Notice of Him, and did not so much as renew my acquaintance with him. He called however at my Door. I returned his Visit, and yesterday he desired to speak with me in the afternoon, but did not come as he appointed, and therefore he renewed his application this morning & was admitted. He began immediately to run on about the bad State of France, their Want of Peace, & their Desire to make it, and his own particular ambition to contribute to an Event so desirable for Humanity in General; he run on about his predilection for England and Prussia which he pretended at present made him a good Friend to France.

As I knew so much of this man, and did not choose to enter into conversation without being better informed, I affected at first to very grave & dry, told

him that those affairs were too delicate to be treated between persons who had no Vocation, and therefore desired to know what he meant; I suppose this Stile was irksome to him, for immediately afterwards he produced to me, by Way of Credentials, Two Letters from Marshal Belleisle, one dated the 4th, the other the 26th of Febry. In the first he sends him the French King's Passport *en blanc* for him to fill up; in the second he expresses great impatience to hear from him, and in both runs out in Praises for his Zeal, his Ability, and the Hopes that are founded upon what he has gone about. I have not Doubt of the authenticity of those Two Letters.

After perusing them, & some CommonPlace Compliments I asked him to explain himself, which he did as follows. The King, the Dauphin, M^e Pompadour, & all the Court & Nation, except the Duke Choiseul and M^or Berrier desire peace with England. They can't do otherwise, for their interior requires it. They want to know the real sentiments of England, they wish to make up Matters with some Honour. M^or d'Affry is not in the secret, and the Duke Choiseul is so Austrian that he does not tell all he receives, but that signifies nothing, for he will be turned out. Mad^e Pompadour is not Austrian, but is not firm, because She does not know what to trust to, if she is sure of Peace, she will become so. It is She, & the Mⁱ Belleisle, with the French King's knowledge, who send St. Germain as the forlorn hope. Spain is not relyed upon, that is a turn given by the Duke Choiseul, and they don't pretend to expect much good from that Quarter. This, & much more, was advanced by this Political Adventurer. I felt myself in a great Doubt, whether I should enter into conversation; but as I am convinced that he is really sent as he says, I thought I should not be disapproved if I talked in general Terms. I therefore told him that the King's desire for peace was sincere, and that there could be no Doubt of it, since We had made the Proposal in the middle of our success which had much increased since; that with Our Allies the affair was easy, without them impossible, & that France knew our situation too well to want such information from me; that as to Particulars we must be convinced of their Desire, before they could be touched upon, and that besides I was not informed; I talked of the dependence of France upon the two Empresses, and the disagreeable Prospect before them even if the King of Prussia was unfortunate, but declined going any farther than the most general tho the most positive Assurances of a Desire of Peace on His Majesty's Part.

As the Conversation grew more animated; I asked him what France had felt the most for in Her Losses, whether it was Canada? no, he said, for they felt it had cost them 36 millions & brought no Return. Guadaloupe? They would never stop the Peace for that, as they would have sugar enough without It. The East Indies? That he said was the sore place, as it was connected with all their money affairs. I asked him, what they said of Dunkirk? made no difficulty to demolish it, & that I might depend upon It. He then asked me what We thought about Minorca? I answered, that We had forgot it, at least nobody ever mentioned it; that, says he, I have told them over & over again, and they are embarrassed with the Expencc.

This is the material Part of what past in the course of three hours' Conversation which I promised to relate: he begged the secret might be kept, and he should go to Amsterdam, & to Rotterdam, till he knew whether I had any answer, which I neither encouraged, nor discouraged him from expecting.

I humbly hope His Majesty will not disapprove what I have done, it is not easy to conduct Oneself under such Circumstances, though I can as easily break off all intercourse as I have taken it up.

The King seemed desirous to open the Door for Peace, and France seems in great Want of it; the Opportunity looks favourable, & I shall wait for Orders before I stir a Step farther; a General Congreess seems not to their Taste, and they seem willing to go farther than they care to say, but they would be glad of some offer; and H. M. C. M. and the Lady are a little indolent in taking a Resolution.

I have &c

J. Yorke.

The reply to this is dated Whitehall, March 21st, 1760.

Sir: I have the Pleasure to acquaint You that His Majesty entirely approves your Conduct in the Conversation You had with Count St. Germain, of which you give an Account in Your Secret Letter of the 14th.

The King particularly applauds your Caution of not entering into Conversation with him, till he produced Two Letters from Marshall Belleisle, which you rightly observe were a Sort of Credential; as You talked to Him only in general terms, & in a way conformable to Your former Instructions, no Detriment could arise to His Majesty's Service were every thing You said publickly known.

His Majesty does not think it unlikely that Count St. Germain may really have been authorized (perhaps even with the Knowledge of his Most Christ^a Majesty) by some Persons of Weight in the Councils of France, to talk as he has done, & no matter what the Channel is, if a desirable End can be obtained by it;—But there is no venturing farther Conversations between one of the King's accredited Ministers, and such a person as this St. Germain is, according to his present Appearance. What you say will be authentick; whereas St. Germain will be disavowed with very little Ceremony whenever the Court of France finds it convenient; And by his own Account his commission is not only unknown to the French Ambassador at the Hague, but even to the Minister for Foreign Affairs at Versailles, who, though threatened with the same Fate that befel the Cardinal Bernis, is still the apparent Minister.

It is, therefore, His Majesty's Pleasure that you should acquaint Count St. Germain that in answer to the Letter You wrote me in consequence of Your Conversation with Him, you are directed to say, that You cannot talk with Him upon such interesting Subjects unless He produces some authentick Proof of his being really employed with the knowledge & consent of His Most Christ^a Majesty. But at the same time You may add, that the King ever ready to prove the Sincerity and Purity of his Intentions to prevent the Effusion of

Christian Blood, will be ready to open himself on the conditions of a Peace, if the Court of France will employ a person duly authorized to negotiate on that Subject; provided always, that it be previously explained & understood, that in Case the Two Crowns shall come to agree on the Terms of their Peace, that the Court of France shall expressly and confidentially agree that His Majesty's Allies, and *nommément* the King of Prussia, are to be comprehended in the *accommodement à faire*. It is unnecessary to add that England will never so much as hear any *Pourparlers* of a Peace which is not to comprehend His Majesty, as Elector.

I am, &c.

Holdernesse.

With this letter was sent another under separate cover to General Yorke giving the latter directions to the effect that he is at liberty to read the letter to Count de Saint-Germain as often as he desires it, and even to let him take such precautions as he may think necessary to assist his memory in order to avoid all mistakes in communicating the purport to the Court of France.

These letters are acknowledged by General Yorke on 25th March, and he says that he has sent without delay to Amsterdam to inform Saint-Germain that he has a communication to make to him.

On 28th March General Yorke wrote a long letter to Lord Holdernesse describing the result of his interview with Count Saint-Germain, which he opened on the lines indicated by his instructions. Saint-Germain availed himself of the permission to make a note of the English King's communication. So far all is simple. We will continue in General Yorke's own words.

Thus far We went in Consequence of my Orders, but as an Incident had happened since my last Letter in Relation to Count St. Germain, which Mo^r d'Affry (who knows Nothing as yet of his conversation with me) had talked of very freely, I was desirous to know how he told the Story, which is as follows. On Sunday, Mo^r d'Affry received a courier from the Duc de Choiseul with Orders to say, that Mo^r St. Germain was charged with Nothing from the Court of France & that He (d'Affry) should let Him know, that He should not frequent His House & even forbid Him to come there.

This Mo^r d'Affry acquainted St. Germain with, on Wednesday, upon his waiting upon Him in the Name of the French King; but upon the latter's desiring to see the Order, because He could not imagine it came from His Most Christian Majesty, Mo^r d'Affry retracted that part and said it was not absolutely from the King, but from the Duc de Choiseul, as Secretary for Foreign Affairs. This was accompanied with great Protestations of Regard, & at the same time, a Desire to have some further Conversation with him the next day, which St.

Germain declined, as unwilling to expose the Ambassador to a Second Breach of Orders, which he had already broke thro', by letting Him in. Mo' d'Affry let drop, that this Order was occasioned by a Letter St. Germain had wrote to Made. de Pompadour, & which, as he phrased it, *Lui avoit fait una Diable d'Affaire à Versailles*, tho' He denied knowing anything of the Contents of the Letter. St. Germain appealed to the Proofs he had given him upon his first arrival, of his not being unavowed, declared his being perfectly easy about the Effect of any Letter he had wrote, & in a Manner set the Ambassador at defiance, and took Leave of Him abruptly; notwithstanding which, Mo' d'Affry sent after Him again yesterday, and exprest His Uneasiness at not having seen Him, fearing He might be indisposed; — Whether He has been there since, I don't know. — This new episode in the Romance of the Count St. Germain did not much surprize me, nor should I wonder, tho' he pretends to fear Nothing, if some time or other a powerful French Minister put a Stop to his Travelling; I was, however, curious to know what He proposed to do, in Consequence of it, & in what manner to proceed, in the Business He had undertaken; Here I think, for the first time, I caught Him wavering a little; whether that proceeded from any Apprehension of the Duc de Choiseul's Resentment, or from what He pretends, the Indifference for Business on the Part of the French King, & the Indecision of the Lady, I won't pretend to say. But I found Him in some Doubt, whether he should not work to bring the Duc de Choiseul Himself, into the System he supposes to be rivetted in the Breasts of those, in whose name He speaks. It was not my Business to lead Him in such an Affair, & therefore I only threw out, that that seemed to me a delicate Affair at a Distance, & might embarrass those who protected him. I pushed Him after that to inform me in what Manner He intended to make Use of what I had Leave to show Him, and whether He intended to go Himself to Versailles. This He declined for the present, as He said, He might be sent back again immediately, & should only give more Umbrage; But he would send a servant of his with Three Letters, one to M^{de} de Pompadour, One to Marshal Belleisle, & a third to the Comte de Clermont, Prince of the Blood, whom he mentioned for the first time, as His intimate Friend, & as one who had the French King's Confidence, independently of His Ministers, & who was a fast Friend to the coming of an immediate Accommodation with England. To remove all Suspicion of his deceiving me, He did, in Reality, produce a Letter from that Prince to Him, of the 14th inst., wrote in the most friendly & cordial Terms, lamenting his Absence, and wishing strongly for His speedy Return. From the Two last mentioned Persons he made no Doubt of receiving Answers; from M^{de} de Pompadour, He did not, he said, expect it, because it was a Maxim with Her, not to *write* upon State Affairs, tho' it was absolutely necessary to inform Her, that She might be strengthened, & able to work on Her Side.

All this is very plausible, but the Effect is still to be proved; In the mean-Time, it is plain, that these French Ministers counter-act Each Other, & consequently are in different Systems; which is to prevail, don't depend upon us, but it can't be detrimental to His Majesty's Service, that his Sentiments should

be known to the Court of France, by any Channel they think fit to receive them thro'; Mo^r d'Affry's Compliments, after His acquainting St. Germain with the Duc de Choiseul's Orders, are as extraordinary as the rest, especially as he knows very well his Connexion with Marshal Belleisle, and had seen the French King's Passport to Him. All this Mystery will be unravell'd by Degrees, & I shan't fail to inform your Lordship of the further Lights I can collect; I let Mr. St. Germain know that He or any other Person, duly authorized, was equal in England, the chief Objection We had at present, & what stopt the whole, Was the Want of a proper and Sufficient Credential.

I have the Honor to be &c^a

Joseph Yorke.

On the same date that the above letter left the Hague, 28th of March 1760, a letter to General Yorke was sent from Lord Holder-nesse from Whitehall giving the English view of the whole question. The English King is of opinion that the Duc de Choiseul, on account of his adherence to the alliance with the House of Austria and his subjection to the influence of the Empress Maria Theresa, is the least inclined of any of those accredited at the French Court towards making peace; but that finding the peace party too strong to ignore, he has authorized d'Affry to make certain proposals. On the one hand if peace is made, this will give Choiseul a hand in the making, and on the other the steps he proposes are such as will most likely delay or prevent peace being made. For this reason it seems that he proposed to send an Englishman, Mr. Dunn, to treat of the matter, after waiting two months for a Mr. de Fuentes to arrive in France, a mere excuse for delay. He knew well that Mr. Dunn was not, and could not be, acceptable to the English; the King would never consent to one of his own subjects treating with him as negotiator for an enemy. At the same time the English King is so desirous of peace that he wishes to encourage d'Affry in every acceptable overture. It is decided to reply in the same way to d'Affry and Saint-Germain.

It still appears to His Majesty probable enough that Count St. Germain was authorized to talk to You in the Manner he has done, & that his commission is unknown to the Duc de Choiseul; But as that Minister will, in all likelihood, communicate the answer returned to Mr. d'Affry to a formal Proposal, made, by Order of his Court, to those Persons who have employed St. Germain, His Majesty thought proper that there should be an exact uniformity in the Answers given to both; as it is not the King's Intention to neglect either of these Channels. . . .

On April 4th, 1760, General Yorke wrote another long letter to

the Earl of Holderness mentioning that Saint-Germain is still at the Hague, but that Choiseul was taking every means to discredit him, and that without more authentic credentials he himself thought it prudent to let Saint-Germain alone. Yorke declares that Madame de Pompadour is not pleased with Saint-Germain for his insinuations against d'Affry and that either from inclination or apprehension she has acquainted the Duc de Choiseul of them.

Says Yorke of Saint-Germain:

So that he has acquired an enemy more than he had.

And adds:

M^r Belleisle, too had wrote him under Mo^r d'Affry's Cover, but in civil terms, thanking him for his zeal and activity, but telling him at the same Time, that as the French King had an Ambassador at the Hague in whom he placed his confidence, he might safely communicate to Him what he thought was for the Service of France; the turn of M^r Belleisle's letter shews that he had been more connected with St. Germain than the Duc de Choiseul, who is outrageous against Him and seems to have the upper hand.

Yorke expresses his own opinion that as Choiseul has got the better of Saint-Germain in one instance, he will do so in all others. He says also that a person of Consequence gave him this account, having been shown the letters by d'Affry.

The latter added:

Who knows what he may have said to Mr. Yorke, as I know he has been to wait upon Him. Mo^r d'Affry told this Person, likewise, that He was fully authorised to receive any Proposals from England, & that France having the worst of the Quarrel could not make the first Proposals; That He had opened Himself to me as far as could be expected at first, but that, as I had taken no Notice of Him since, They imagined England went back.

I won't pretend to draw any other conclusion from all this, nor from the general conduct of France, except that they seem still cramped with the unnatural Connexion of Vienna which the Duc de Choiseul has still Credit enough to support, & consequently as long as that prevails, We cannot expect any thing but Chicanes and Delays in the Negotiation; They have been repeatedly told that His Majesty cannot & will not, treat but in Conjunction with His Ally the King of Prussia; and yet they are continually harping upon a Method of treating, by which the King of Prussia is to be excluded, from whence it is reasonable to conclude, that They will try their Chance in War once more, tho' those, who govern, seem inclined to keep the Door open for coming back again, if necessary.

I have the honor to be, &c.

Joseph Yorke,



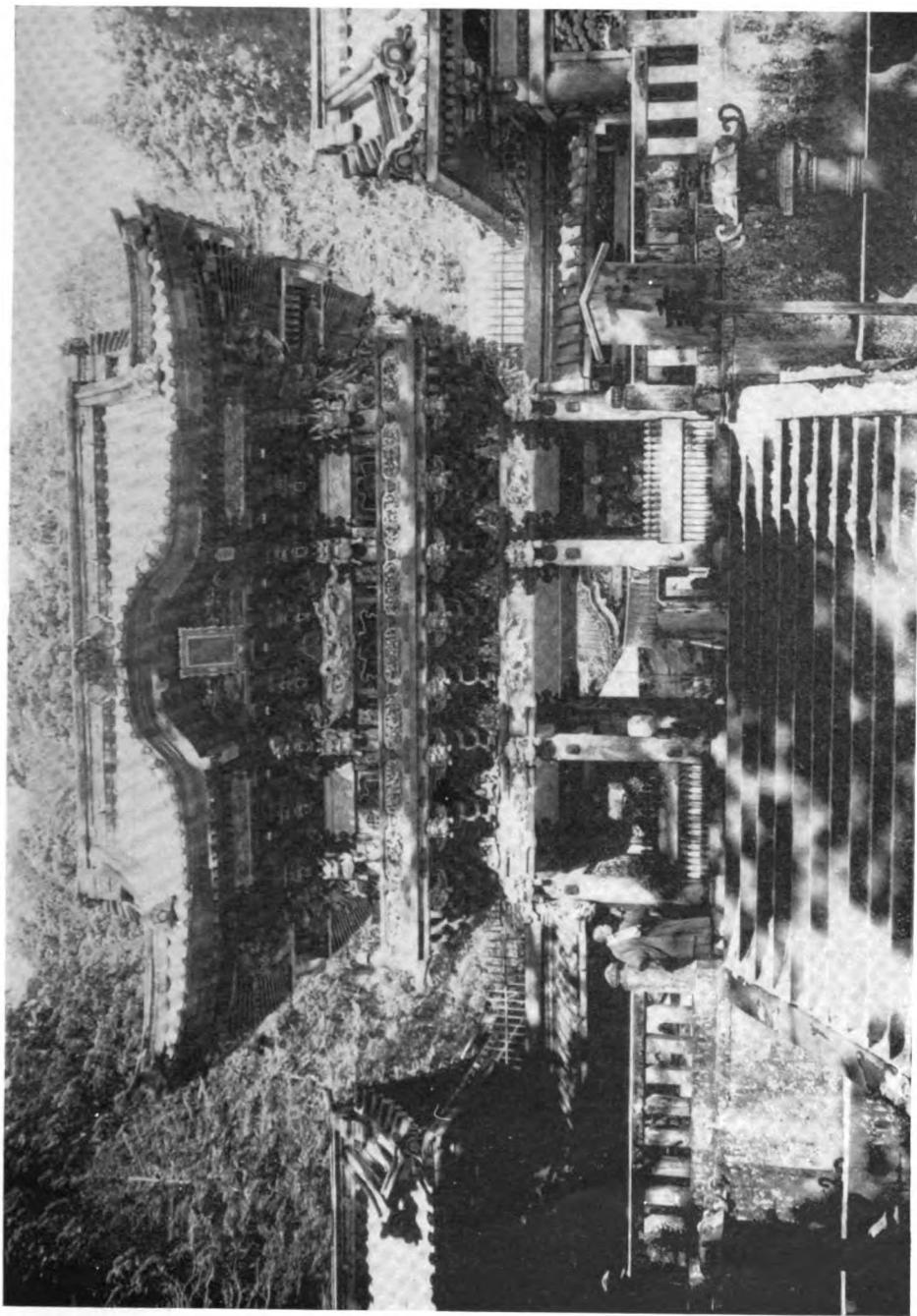
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THE FAMOUS DAIBUTSU ("GREAT BUDDHA"), 59 FEET HIGH, KAMAKURA



Lomaland Photo. & Engraving Dept.

FLIGHT OF STEPS AND GATEWAY TO HACHIMAN TEMPLE, KAMAKURA



Lanaland Photo. & Engraving Dept.

GATEWAY TO TEMPLE OF IYAYASU, NIKKŌ

Notice the wealth of detailed carving.



Lomaland Photo. & Engraving Dept.

FIVE-STORIED BUILDING, NEAR IYEYASU TEMPLE, NIKKŌ

JAPAN: by Barbara McClung



IT was a great change from the summer islands of Hawaii to the wintry weather of Japan, and the wind seemed to get sharper and sharper as the dim coast grew more distinct, and the tiny gray fishing hamlets became discernible on the shore. We were a long time pulling into the harbor of Yokohama, and had plenty of time to observe the numerous small boats that came out to welcome us. Some carried bands of music, others let off repeated blasts of gunpowder to attract our attention, and hoisted enterprising "ads," calculated to allure the unseasoned tourist. After tedious formalities in the way of being examined by Japanese doctors, the big boat was finally swung into its berth alongside the dock, the great gangplank was hoisted by nimble little dark men in huge mushroom hats, and we were allowed to set foot on Japanese soil. At the end of the dock, hundreds of rickshaws waited, with their patient smiling little blue-clad coolies, waiting to tuck us in, like so many babes in perambulators, and go trotting off between the shafts. How delightful is the gentle easy motion, punctuated by the bobbing of the mushroom hat in front, and a pair of flying soles flung backwards, right and left, with ceaseless regularity! The rickshaw man never walks; he can go faster or slower according to need, but he moves invariably in the peculiar trotting gait of a horse.

Never to be forgotten is that first ride through the shop-lined streets of Benten-Dori and Honcho-Dori followed by men, women, and children with babies on every back — thousands of babies — all cheerful, friendly, smiling and polite. We had been warned not to expect much real Japanese flavor in Yokohama — a commercialized European town, all the books of travel said — and maybe it was so, but it seemed deliciously strange and foreign to us. The never-ending line of shops, all entirely open to the street, with enchanting glimpses of busy little people within, kneeling at their work, was suggestive of an Exposition back at home; the simplest signs, painted in strange characters on strips of cloth were fascinating, and the articles for sale, hanging on strings or reposing on stalls outside of shops, tempted one to stop every minute.

We were struck with all absence of bright color on the streets, save in the costumes of some of the children. The houses were of unpainted wood — gray in tone and satin-soft to the touch, and seem-

ing to last indefinitely without any varnish or other protection against the weather — the roofs were covered with tiles of the same dull gray shade. The men and women wear dark kimonos, chiefly brown or slate-gray, also short split-toed white socks and wooden clogs, *geta*, which make a gentle musical sound against the stones.

We climbed a hundred steps to a Shinto temple on a hill, overlooking the city's low flat roofs: it was a plain unpainted building, more like a great wooden shed than a temple, and this simplicity is a characteristic, it seems, of Shintoism. A few plum trees were in bloom, in spite of the biting cold, and in the spread of their snowy sprays against the ancient gray walls, we saw the origin of many a design on print or vase or screen. Crowds of children, each with the inevitable little brother or sister on back, played around the shrines or up and down the steps, and we learned then and afterwards, that the temple grounds were playgrounds as well. They were happy looking youngsters, polite in spite of their curiosity, and they played so gently together. There was an absence of noise and scuffling, and a kindness and patience towards the younger ones, that was amazing. Never once did we see harshness shown to a child the whole time we were in Japan, and very seldom heard one cry.

Darkness fell over the city, while we were in one of the shops, and when we came out, each rickshaw had a long colored paper lantern swinging from it, such a pretty unexpected sight, that we exclaimed aloud with pleasure! We had to depend on our rickshaw men to recognize us, as they all looked and dressed exactly alike, and they never failed to do so. They would come forward and beckon their passengers with smiles and bows, conduct us deferentially to the rickshaw and tuck the rug around us carefully; we never had anything but the utmost courtesy from them, and when one thinks of the exceeding cheapness of their charges, the hard long hours of work, and their scanty clothing in the coldest weather, one wonders more than ever at their apparent contented cheerfulness and politeness.

The next morning, we started early for Kamakura, buying our tickets from a demure Japanese lady behind the window, and mingling with the stream of strange little people, evidently commuters, in their clattering shoes, pouring out of a local train. We found it surprisingly easy to travel, as all the signs in the stations were in English as well as Japanese, and almost anybody we accosted could speak a

little English. In one train the conductor distributed leaflets, which contained a number of common questions and answers, such as one might wish to ask in traveling, printed in English with the Japanese equivalent opposite, for the benefit of American tourists. In the trains it was most interesting to watch the Japanese passengers, and they doubtless found a similar interest in us, though they were too courteous to appear to notice us, much less to stare. Many of the coaches had seats down the sides, as in old fashioned street-cars; the natives on entering would invariably slip off their shoes (of wood or straw) the first thing, leaving them on the floor, then kneel sideways on the benches. Evidently a sitting posture is extremely uncomfortable to one not used to it.

The short trip from Yokohama to Kamakura gave us our first notion of rural Japan, and very charming we found it, with flashing glimpses of tiny gray thatched villages and wayside shrines, of tea terraces and flooded rice fields, all ridged with ice this cold morning. On the highroad and along the canals moved peasants drawing clumsy carts, such as would require two horses in this country, or bearing heavy baskets, slung on two ends of a pole balanced over the shoulder.

The chief sight of Kamakura, of course, is the great bronze Daibutsu, or image of Buddha, in the grounds of the Kaihin-In Monastery. It is a colossal seated figure, 59 feet high, with a beautiful benignant expression, as if saying "Never mind, just wait, it will come out all right in the end." He has had three temples destroyed over him, two by earthquakes and one by a tidal wave, but he still sits serene and unmoved in the open air. There was a shrine inside the figure, which we entered and climbed up some stairs into the head, but the icy cold soon drove us out. There is a lovely inscription over the gate of this monastery (in English) which every irreverent tourist would do well to read and reflect upon. It runs as follows:

STRANGER, WHOSOEVER THOU ART, AND WHATSOEVER THY CREED,
WHEN THOU ENTEREST THIS SANCTUARY REMEMBER THAT THOU
TREADEST UPON GROUND HALLOWED BY THE WORSHIP OF AGES. THIS
IS THE TEMPLE OF BUDDHA AND THE GATEWAY TO THE ETERNAL, AND
SHOULD THEREFORE BE ENTERED WITH REVERENCE.

Our next stop was in Tokyo, the fifth largest city in population in the world, a city of amazingly broad streets, and substantial stone

and concrete buildings, even sky-scrapers. Yet in these up-to-date streets were no sounds of traffic save the street-cars; there were no horses, but the heaviest truck carts were drawn by toiling coolies, pushing and pulling in quiet patience, and streams of jinrickshaws jogged back and forth in endless throng, so silently as not to drown the musical click of the ceaseless wooden clogs on the pavement. One is surprised to turn a corner from these Europeanized streets and come suddenly into swarming lanes of purest untouched Japanese life, as foreign and antique in appearance as they might have been before the days of Commodore Perry. There are a number of parks in Tokyo, which are said to be marvels of loveliness during cherry blossom season; and best of all is the Mikado's palace — which we saw only at a distance however — surrounded by five moats and three miles of stone wall. The rich dark green of the pines drooping over the gray walls above the moat was a sight long to be remembered.

We went one evening in Tokyo to the theater, one of the largest and handsomest that we had ever seen, and well patronized by family parties from all classes of citizens. To our surprise and amusement the play, or rather opera, was Engelbert Humperdinck's *Hänsel and Gretel*, rendered into Japanese. It was odd to see the chief actors dressed to represent German peasant children, with flaxen wigs and powdered complexions, setting oddly with their slanting eyes and oriental features. But they were excellent little actors, (though so much could not be said for their singing), and after the first disappointment of not seeing something truly Japanese, we enjoyed it.

The shops in Tokyo were fascinating, especially the small ones, but our guide, with his pride in the modern progress of his people, insisted on taking us to the largest department stores. The cleanliness of Japanese stores, like their houses, is something exquisite. As we descended from our rickshaws at the entrance of every shop, a crowd of boys would spring forward and down upon their knees before us, to tie up our feet in felt or linen coverings before allowing us to step over the threshold. We did not escape so easily as this in many places, especially the temples and private homes, but were deprived of our shoes entirely and forced to enter in stocking feet, no slight penance in the bitter winter weather. It is second nature with the Japanese, of course, to step out of his shoes and leave them at the threshold, and I suppose one could tell at a glance how many

of the family were at home from the number of shoes at the door, and their exquisite floor mattings and spotless houses are more than a justification.

But to return to the shops, one is almost embarrassed at the effusive welcomes and low bows from every side, and before proceeding to such a vulgar thing as business, one is presented with a tiny bowl of tea, and next with a present! Then, feeling hopelessly compromised, one proceeds to shop. The merchant, unlike our own, brings out his commoner goods first, and it is not until the last, when he sees that you really have discrimination and are a customer to be respected, will he produce his dearest treasures. In most of the modern shops, they are supposed to adhere strictly to fixed prices, but this is a custom very repugnant to Japanese taste, for they love to bargain. Ordinarily, the merchant expects you to pay about half of what he first asks and the process of gradually approaching the agreement point is a very deliberate matter. We found all the shops that we patronized very trustworthy indeed. Packages were delivered, free of charge, to the ship, and in some cases the merchant would take them to the train himself; yet we never heard of a single case, among five hundred people, where goods that had been bought and paid for failed to be delivered.

Much has been said of dishonesty, but in our own experience we never met with a single instance of it, and on the other hand, we had several instances of the most scrupulous and unusual honesty. In the matter of bargaining, the Japanese or any other Oriental, does not consider it dishonest to ask an exorbitant price in the first instance for his goods: he does not expect it to be accepted, and he and his customer, provided the latter is like unto himself, find the keenest pleasure in haggling over the sum until it reaches the point where each of them is satisfied. Of course, if a foreigner is too innocent to understand this, so much the worse for him.

It snowed while we were in Tokyo and was exceedingly cold. Steam heat seems to be unknown, even in the best European hotel, and we were fortunate if we could get a room with a tiny grate and a few spoonfuls of coals to hover over. The native houses have no means of being heated whatever, save by copper braziers full of charcoal, and when one considers the thinness of their walls and glazed paper sliding screens, which is all the protection they have from the

outside air, one wonders how they stand it. Their sole resource seems to be putting on one kimono over another until they are so bunched they can hardly walk. The Japanese houses have no windows, and no doors either, properly speaking, but sliding screens that can be opened or closed at will. The entire front of the shops are slid open every morning and closed up tight at night.

The most beautiful place in Japan, both from the standpoint of Nature and Art, is the sacred city of Nikkō. Here in the tombs of the great Tokugawa Shoguns, and the exquisite temples and shrines that have grown up around them, is the goal of every pilgrim and the fine flower of the religious ideals of the people, expressed in a noble antique hero-worship. We arrived after dark, at the little station high among the hills, and found an army of rickshaws awaiting us, each with its long narrow paper lantern in front, (suggesting hallow'een festivities at home), and two men for each passenger, one to pull and one to push. We rode in a long procession of bobbing lights up the steep, cryptomeria-lined avenue, and then through the climbing streets of the little town, hearing hundreds of delighted children's voices calling to us out of the dark, "Ohayo, Ohayo," and breaking into soft bursts of musical and friendly laughter. We were glad to get to the hospitable Kanaya Hotel after our freezing ride and to feast on red-hot curry, with dainty little Japanese maidens to wait upon us. Too much cannot be said of the charm of the waitresses in almost every hotel where we stopped, so demure and pretty and daintily clad, so quick and deft and unobtrusive in service, so smiling and friendly in manner, rather inclined to be coy, but never bold. The standard of comfort in the best Japanese hotel, aside from the absence of heat, is very high; on going to one's room for the night, the guest finds a big warm double kimono folded at the foot of the bed, and a pair of new straw bed-room slippers, set at exactly the right angle for the feet to be slipped into before his arm-chair in front of the fire, and on getting into bed, his feet come in contact with a warm bed-stove full of hot ashes. The kimonos were the greatest comfort, being very warm and thick, of dark woolen material, with a freshly laundered white cotton one slipped inside it.

We woke to a brilliant cloudless morning, gleaming on snow-capped mountains, which ringed the village above the solemn cryptomerias. These were the most majestic trees we had ever seen, some-

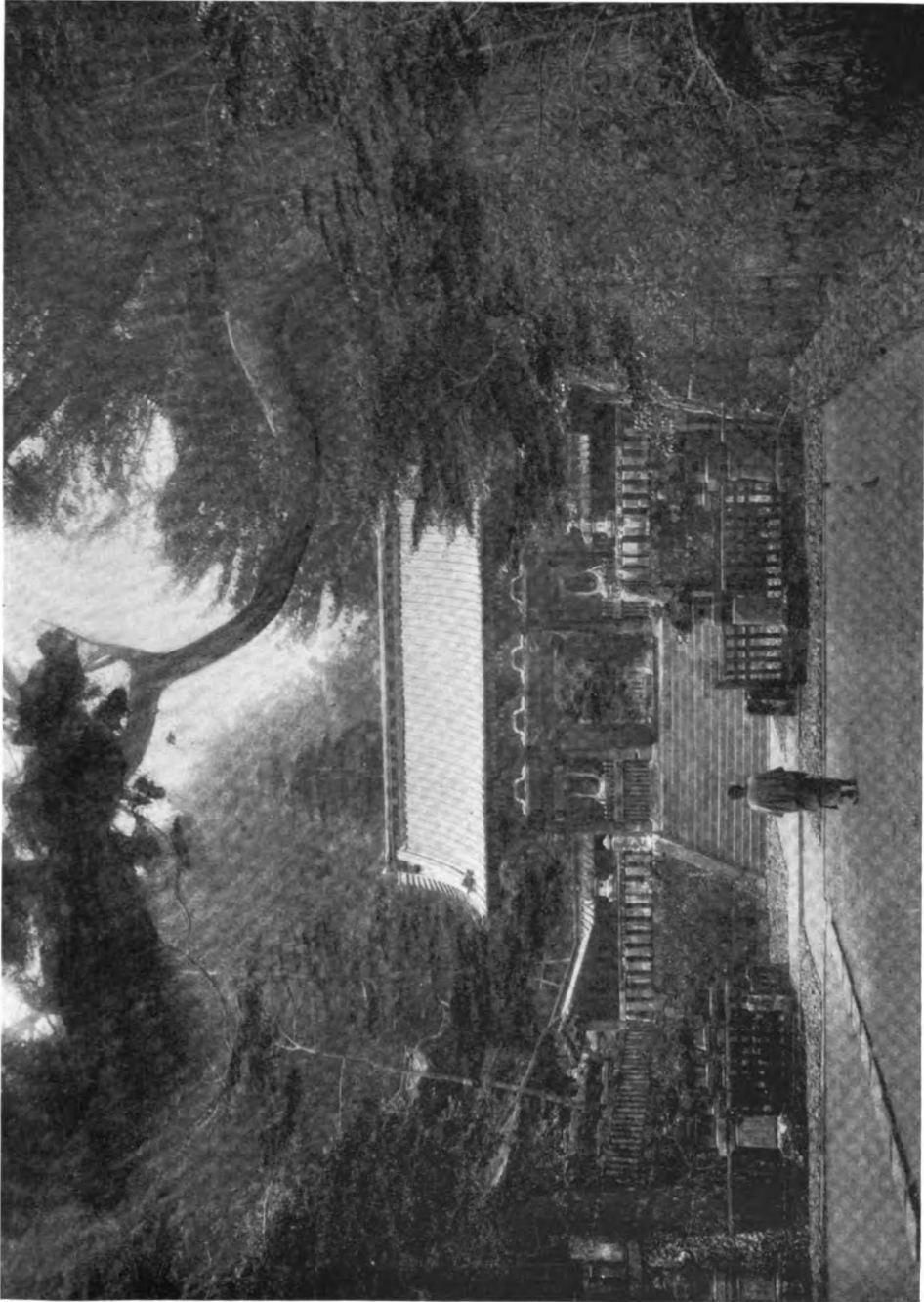
what resembling our mountain hemlocks and red woods, and reminding one irresistably of the words of the psalmist, "the cedars of Lebanon which Thou hast planted." We crossed the tumbling mountain stream that divided the village from the sacred groves, and saw opposite us, the beautiful red lacquered bridge, whose photograph one sees in every collection of Japanese pictures. It is so sacred that none but the Emperor may cross on it. The story goes that General Grant was offered permission to do so when he visited Japan, but he wisely refused to accept this almost divine honor, and doubtless won the greater respect of the nation by this simple admission of humility. The tombs so revered here are those of Iyeyasu, the first and greatest of the Shoguns, and his no less illustrious grandson, Iemitsu. The Shoguns were the generals-in-chief of the Imperial Army (a hereditary office), and the virtual rulers of the Empire for about 200 years, the emperor being ruler in name only. Iyeyasu, the first Shogun, lived in the 17th century, and his counterpart in European history might be traced in Charles Martel, the Major-domo of the Merovingian kings, who wielded all the power of a sovereign without the name. There is this striking difference however, that Charles' son, Pepin, claimed and appropriated the title of king, whereas the Shoguns were content to remain merely military heads during their entire dynasty. It was not until the time of the present Mikado's grandfather, that the Emperor shook off his passive rôle and became actual head again of affairs, deposing the Shoguns from office. The newspapers reported only a short while ago the death of the last of the Shoguns, a very old man, who had been residing quietly as a private citizen for many years in Tokyo.

Iyeyasu and Iyemitsu are regarded as divine, and their tombs are visited by thousands of pilgrims yearly. Deep in the cryptomeria forest they lie, approached by long winding isles and ascending steps, with ancient stone balustrades, leading up to the sacred heights. Around them have grown a great number of religious buildings, such as monasteries, store-houses, stables, bell-sheds, and libraries for sacred manuscripts, besides temples and pagodas and wonderful gateways, all lacquered in gorgeous colors and carved in exquisite designs of flowers and birds and beasts. Chrysanthemums and peonies bloom in soft undying brilliance from doorways and cornices; snow-white wild ducks and cranes seem in full flight below the eaves,

monkeys and dragons and other grotesque animals peer from corners, and fish with gleaming scales seem swimming along the lower panels of wall and screen. All the richness of color and the perfect fidelity to Nature that is so much admired in the finest prints, are seen here in these wonderful carvings. It is as though the artist tried to express the Buddhist conception of the Unity of Life — that all living and growing things were a part of one great Plan and manifestation of one universal Consciousness. Among these carvings are the best works of the great artist, Hidari Jingoro, of whom it is said that when his enemy out of jealousy cut off his right hand, he immediately learned to carve as well with his left. There was a Shinto shrine on the place, presided over by a queer wrinkled little priestess, swathed in folds of voluminous white like a nun. Whenever the passer-by dropped a few pennies before her in offering, she would rise from her motionless posture and go through a curious turning dance, like a galvanized automaton, waving a fan in one hand, and an object something like an Egyptian sistrum in the other.

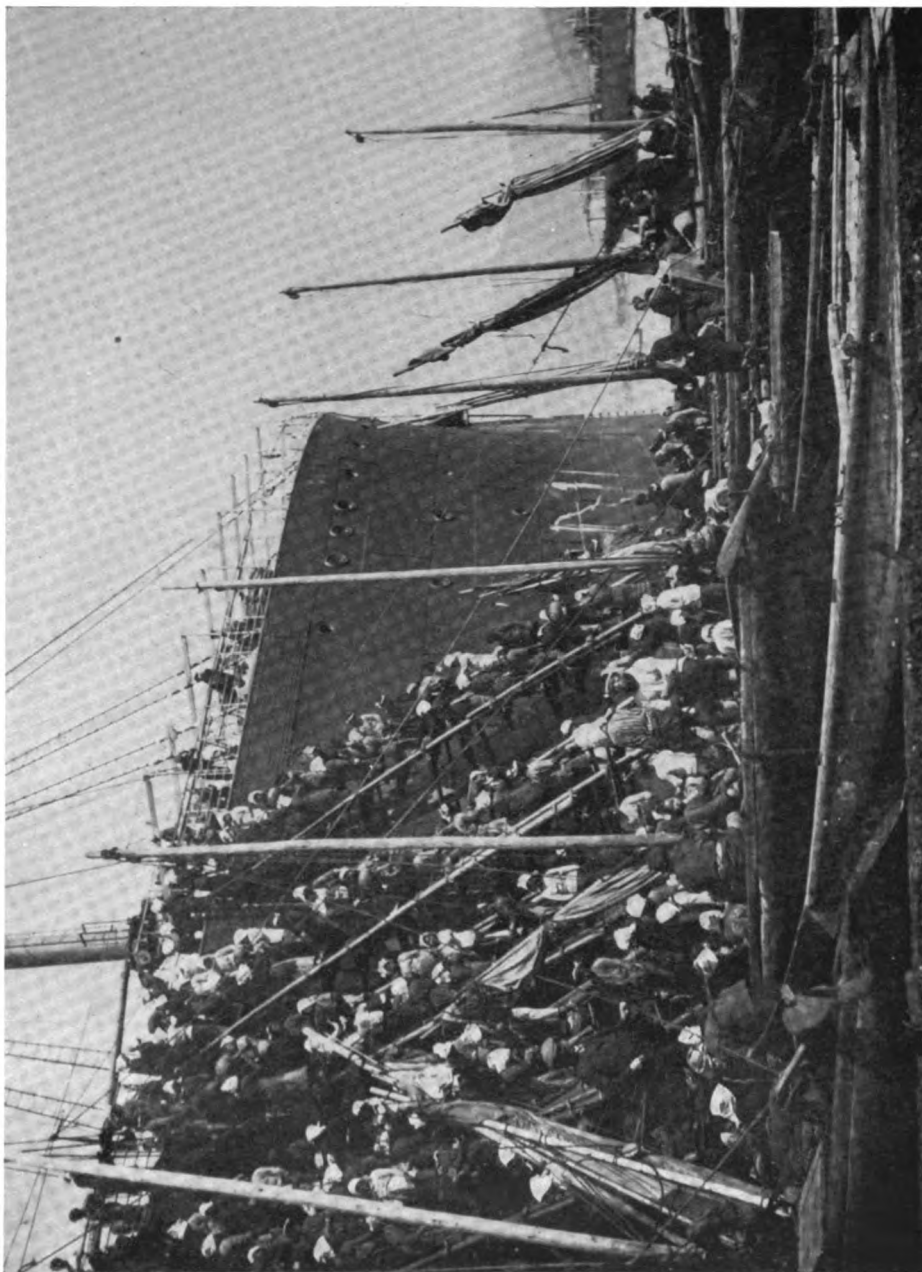
From Nikkō we returned to Yokohama, where the *Cleveland* was still lying in dock, and were glad to spend a night at our base of supplies. We left the next day for Miyanoshita, a popular mountain resort within easy distance of Lake Hakone and Mount Fujiyama. We traveled by rail from Yokohama to Kodzu, where we changed to electric cars for Yumoto. We were going always closer to the mountains, which looked beautiful in the twilight, standing out in intense black outline against the clear light sky — for all the world, like the blacks and whites of a Japanese print! One understands where they get their love of lights and shadows. At Yumoto we were met by rickshaws with two men each, pusher and puller, and rode six miles straight up steep mountain sides to Miyanoshita. The cold was arctic, but the stars were the brightest and closest I ever saw, and it was a wonderful night. We walked much of the way, as it was too cold to sit still.

The hotel Fujiya at Miyanoshita was ablaze with lights, the entire front being nothing but glass. We had delightful apartments with sitting-room, bed-room and bath, including a sunken marble tub, supplied with naturally hot water from a boiling sulphur spring. We enjoyed some conversation with our handsome young proprietor and his pretty high-bred wife, who exactly resembled the ladies in fine



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THE GATE TO THE TEMPLE (BUDDHIST) AT NIKKŌ



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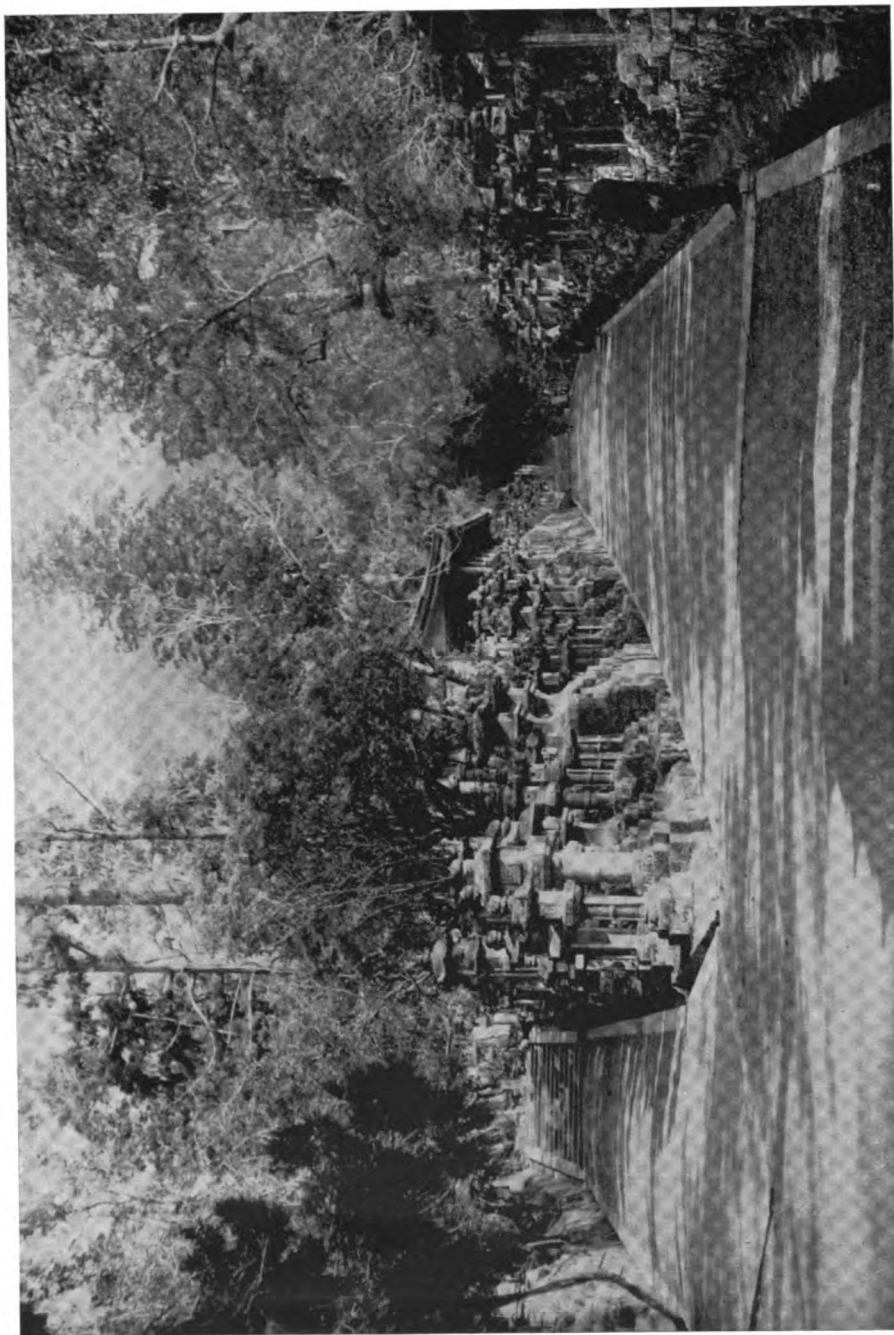
HOW COALING A STEAMSHIP IS DONE AT NAGASAKI, JAPAN



Lomaland Photo. & Engraving Dept.

WOMEN WHO EARN THEIR LIVING BY COALING VESSELS BY HAND

A group photographed at Nagasaki.



Louisa Photo. & Engraving Dept.

RELIGIOUS VOTIVE LANTERNS, KASUGA PARK, NARA

Japanese prints, and spoke the best English we heard in that country. Though her husband wore the conventional dress-suit, she very wisely kept to the graceful kimono, and was not above helping the maids wait on the table in the rush during dinner.

The next morning early, we started on an all day excursion to Lake Hakone, the men walking, the ladies in palanquins borne by four bearers each. The ways were so steep that it seemed cruel to ride, so we walked most of the time. We had straw sandals bound to our feet — a splendid protection from mud and stone and everybody in Japan wears them, including horses and oxen. Our porters dumped us out in front of a roadside house about halfway up for tea, and though it was only about eleven in the morning, we *had* to partake. Then on we went again, through the little town of Ashinoyu, huddled over a strong sulphur stream, to our first view of Lake Hakone, too pretty to be real, with the Emperor's summer palace on an island in its center. Just before reaching Moto-Hakone, our destination, we passed under a stone torii into a beautiful cryptomeria avenue, and there at a turn of the road, beheld Mount Fujiyama, clothed with snow from cone to base, and shining like an angel in the sun! We had lunch at a quaint native inn on the edge of the lake, looking at the sacred Mount while we ate our curry and rice. The cone itself was veiled in cloud most of the time and we did not get a perfect view of it. We bought many inlaid wood boxes and postcards after lunch, and had fresh sandals bound on our feet for the downward journey. It clouded up coming back and the last mile was through a beautiful snow storm.

The next day saw us on our journey to Nagoya, a town typical of old Japan. It seemed the most remote place from western civilization that we visited, and our appearance certainly roused the most curiosity on the street. The people seemed less friendly and the streets were far from agreeable, being full of bad smells and sights. Perhaps it was hardly fair to judge, though, for it was "cleaning day" (a biennial affair in Japan, observed on two special dates all over the Empire), and every house had its pile of rubbish in front of it, waiting to be carted off. The town is famous for its fine old feudal castle, built by the Daimyō of Owari, which cannot be visited, except by government permit. It is a massive stone keep, walled and moated, rising pagoda-fashion, story on story from its solid base,

and crowned on its topmost roof with two golden dolphins, tails in air, which can be seen glistening for miles over the town. We went inside and climbed the endless stairs, peeping through the slits arranged in the overhanging eaves to pour red-hot lead upon the enemy below (if he should ever go so far as to cross the moat and breach the wall), and then on to the top, where we looked out over the town in a vast plain ringed by towering mountains, while immediately below us, were barracks, with soldiers drilling.

Our hotel had a charming Japanese Annex, in which we had planned to stop, but the idea of sleeping on the floor in such bitter cold discouraged us. Two men of our party, bolder than the rest, took an apartment and invited us all to a real Japanese dinner with them. We doffed our shoes before entering and sat on cushions on the floor in a half circle with a copper brazier of charcoal between each two of us for warmth. Two little maids served us, bringing to each person a doll's table about nine inches high, covered with tiny lacquered bowls and dishes; they contained strange foods, such as raw fish, bean paste, boiled bamboo-shoots, and several kinds of soup. Everything is served at once, and served cold; a bowl of dry rice takes the place of bread, and water at meals has apparently never been heard of. Before eating we were served with tiny bowls, not much bigger than thimbles, full of hot *sake* (an alcoholic drink made of fermented rice), and at the end of the meal came the inevitable bowls of tea. We ate with chopsticks and found them less impossible than we had expected, though the two little maids laughed merrily enough at our awkwardness. It was good-humored laughter in which we all joined, and we had much conversation with them, through the interpreter. They asked most personal questions, and were particularly interested in the ages of the ladies present, how they curled their hair and what they did to make their faces so "light"! There does not seem to be such class distinction between servants and employer in Japan as in this country; they evidently regard themselves quite as members of the family, or of the party.

After dinner we went to a tea-house, where a geisha dance had been gotten up for our benefit. We sat on cushions against the walls, but had arm-rests to lean against—a great luxury. The dances were pretty but not exciting; there were four women musicians in dark colors who played stringed instruments and hummed monot-

onous chants; then four younger girls in gay brilliant dresses, who danced. They were very friendly and would come up between dances to warm their cold hands over our braziers and offer us cigarettes. They examined our watches and rings with childish curiosity, and showed us their mirrors, powder puffs, combs and other toilet articles, producing them one after another from their broad sashes, and conversing fluently by sign language all the time. Toward the end of the dancing, they made a sudden rush towards us, drew us out on the floor, showed us some of the steps and made us dance what they called an American measure with them. We were glad to warm up with a little exercise and there was much laughing and stamping and waving of hands and shouting of "one, two, one, two, three!" The geisha girls hung on our arms all the way down stairs and saw us into our rickshaws, apparently loath to let us go — such innocent friendly simple little creatures they seemed to be, hardly more than children!

From Nagoya we went to Kyōtō, the ancient capital and a very important city. It bears somewhat the relation to Tokyo that Boston does to New York; more cultured, more simple, more leisurely, full of historic associations that endear it to the hearts of the people, yet thoroughly alive and up-to-date. It is a city of charming homes, and we were fortunate enough to have a letter of introduction to one of these. Before being invited into the house, we were shown the garden — a remote, austere, and lovely place, being chiefly a lake and waterfall, with islands, bridges, stone lanterns, and winding paths between pine trees. We seemed to be in the heart of solitude rather than in the center of a bustling city. Beyond the pine-tree path we came to a big tennis court and discovered soon a more modern touch still, in a very pretty garage of Japanese architecture, containing an automobile. Then we were invited into the house, first removing our shoes, of course, seated on lovely blue cushions between shining braziers, and served to tea with pink and white rice sugar-cakes—very pretty, but ill-tasting. Our interpreter told us it would be polite to take them home, so we were thankful to be able to slip them into our pockets, to be given to children on the street later. One whole side of the room was filled with shelves and tables, containing toys and dolls, which the maids showed us one by one. It seems that March 3d is the girls' festival in Japan, when they receive presents

from their friends, wear new dresses, and are made much of generally. The little boys have a festival also, at another time, and I fancy the two together correspond somewhat to our Christmas. Well, all these presents had been received yesterday by the two little daughters of the household, and were being kept on exhibition for the entertainment of guests. We asked to see the little girls (aged 5 and 8), and they soon appeared around the sliding screen, dressed in gay new kimonos; on seeing us, they promptly touched the floor with their foreheads, and then walked up to us on their knees, such is the courtesy shown by well-bred children to their elders in this polite country!

The palaces of Kyōtō are very beautiful, with splendid gardens, superbly carved gateways, and vast suites of apartments full of most exquisitely painted screens and panels. Then, there are two famed temples, Chion-In, and Kiyomizu-Dera. The former is a monastery also, with many extensive and handsome apartments, connected with the temple. The floors of the passageways are made of wooden planks of a peculiar character, that give out a soft chirruping sound when stepped upon, like the chatter of many birds. It is called "the nightingale squeak," and is a quality much prized in Japan. From Chion-In, we went to Kiyomizu-Dera, climbing up to the steep height on which it is situated, through a narrow winding street, known as "Teapot Lane," lined with shops and booths, containing the most extraordinary gimcracks imaginable, and hideous images of foxes with enormous paunches and horrid leers (the fox being sacred to Shintoism). There is one of the loveliest pagodas in Japan on the vast stone platform of Kiyomizu-Dera, and in its shadow a group of merry little girls were skipping rope, and managing it marvelously in their wooden clogs. One is constantly impressed with the way the temple precincts are frequented and enjoyed by the great masses of the common people; children play round them and they form a happy meeting-place for countless lovers and gossips.

The next town to be visited was Nara, famous like Nikkō, for its beautiful temple park and numerous shrines. Hundreds of tame deer live in the great cryptomeria groves sacred to the temples and flock around the visitor, eager to eat out of his hand, and there are not lacking numbers of old women and children, who make a humble living selling oatcakes to tourists for this very purpose. Bordering

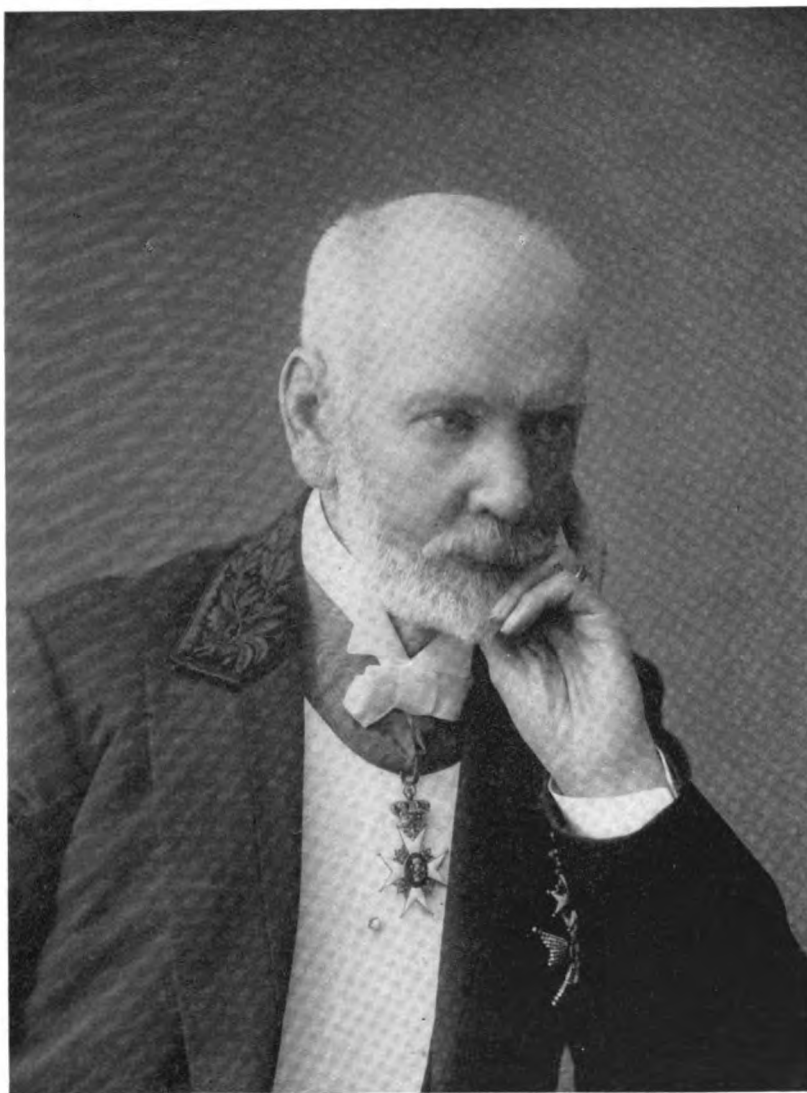
the avenues are thousands of stone lanterns, placed closely together and two or three rows deep, all erected in memory of the dead — a most touching and impressive sight. They are illuminated on anniversaries and to them are paid all the visits and the honors that western people give to the graves of the deceased. Not in temple groves only are these lanterns placed, but in the gardens of private homes. On birthdays and festival days, and especially on the four great Feasts of the Dead that occur during the year, the wandering spirits are supposed to come home and be welcomed and cheered by the lights in their lanterns, fed by the faithful hands of those left behind. There is an immense temple bell at Nara, housed in a shed by itself, as indeed is the common custom everywhere in Japan. Their bells are very different from ours; instead of having a metal clapper, they are struck from without by a great beam of wood swung against them, and the sound is much softer and more muffled; it sounds as though it were rising from the ground itself. There is an exquisite pagoda here, reflecting itself in a lake; we saw it bathed in a rich sunset glow, as we were returning from a long walk through the stately park, and it is ever afterwards associated with deer and stone lanterns and solemn, whispering trees.

From Nara to Osaka, (a bustling commercial city, picturesque only in its canals), and from there to Kobe, we traveled next day and were glad to reach our floating home, the *Cleveland*, lying in the harbor. Thirty-six hours through the beautiful Inland Sea, with its vistas of mountains, bays and villages, brought us to Nagasaki, the most important coaling point in Japan, if not in the East. The coaling is done entirely by hand, which speaks volumes for the cheapness of human labor. Hundreds of workers, mostly women, (some with babies on their backs), stretched in lines from the coal barges along the ladders against the sides of the ship; they stood near enough together to pass small baskets from hand to hand, and along this living belt, the coal went traveling all day, all night, all the next day, with the swiftness and regularity of machinery, until 52,000 tons were stowed away. The features of the women were heavy and low-typed, their skin blackened with soot; yet they smiled and jested as they passed the ceaseless baskets, and displayed the qualities of patience, willingness and cheerful acceptance of life, which we observed and admired among the Japanese working-classes everywhere.

PROFESSOR JULIUS KRONBERG: by Carolus



PROFESSOR JULIUS KRONBERG, painter to the Court of Sweden, is one of the best known artists in Scandinavia. He was born in 1850, and studied chiefly in Munich and Rome. His *Wood Nymph*, exhibited in 1875, was the first picture which attracted great attention to his ability and since that date his career has been one of increasing success. The late King Oscar became one of his steadfast patrons and personal friends. The king, who took great interest in the decoration of the Royal Palace at Stockholm, commissioned him, in 1891, to paint the ceilings of the great staircase, the outcome being three of the finest works of the artist. One represents the Genius of Sweden, Svea, surrounded by allegorical figures of Agriculture, Commerce, and Industry. The second is Aurora, the Goddess of Dawn, flying through the early morning air in a car drawn by flocks of delightful little amorini; the third is a mystical picture of the ascent of the soul *From the Depths to the Heights*. Professor Kronberg has executed many other fine mural paintings, notably those in the church of Adolf Frederick, Stockholm, and in the Cathedrals of Lund and Strängnäs. He is noted for his deep knowledge of archaeology, and many of his pictures, such as *David playing before Saul* are fine examples of his skill, in which the correct rendering of the accessories shows careful study. This picture was painted in 1885 and is well known in many countries by reproductions. In 1893 Professor Kronberg executed an interesting series of pictures whose subjects were all taken from the New Testament; of these the *Three Marys at the Sepulcher* and the *Ascension* are especially striking, from the originality in the treatment of the themes. His genius is many-sided, and he has not neglected water-color painting or portraiture. His portrait of Consul Ekman is a fine piece of characterization, quite different in its simplicity and dignified realism from his elaborate and decorative allegorical works with their wealth of brilliant color and immense display of invention and delight in the joy of life and sunshine. One of Professor Kronberg's later works, and perhaps the most impressive of all, is the great *Eros*, a single figure of the Spirit of Love standing in meditation upon an altar with half-folded arms, thoughtfully regarding the flames which play around him. There is a mystery and a profundity about his treatment of the subject which provokes thought, and places the picture in a class quite removed



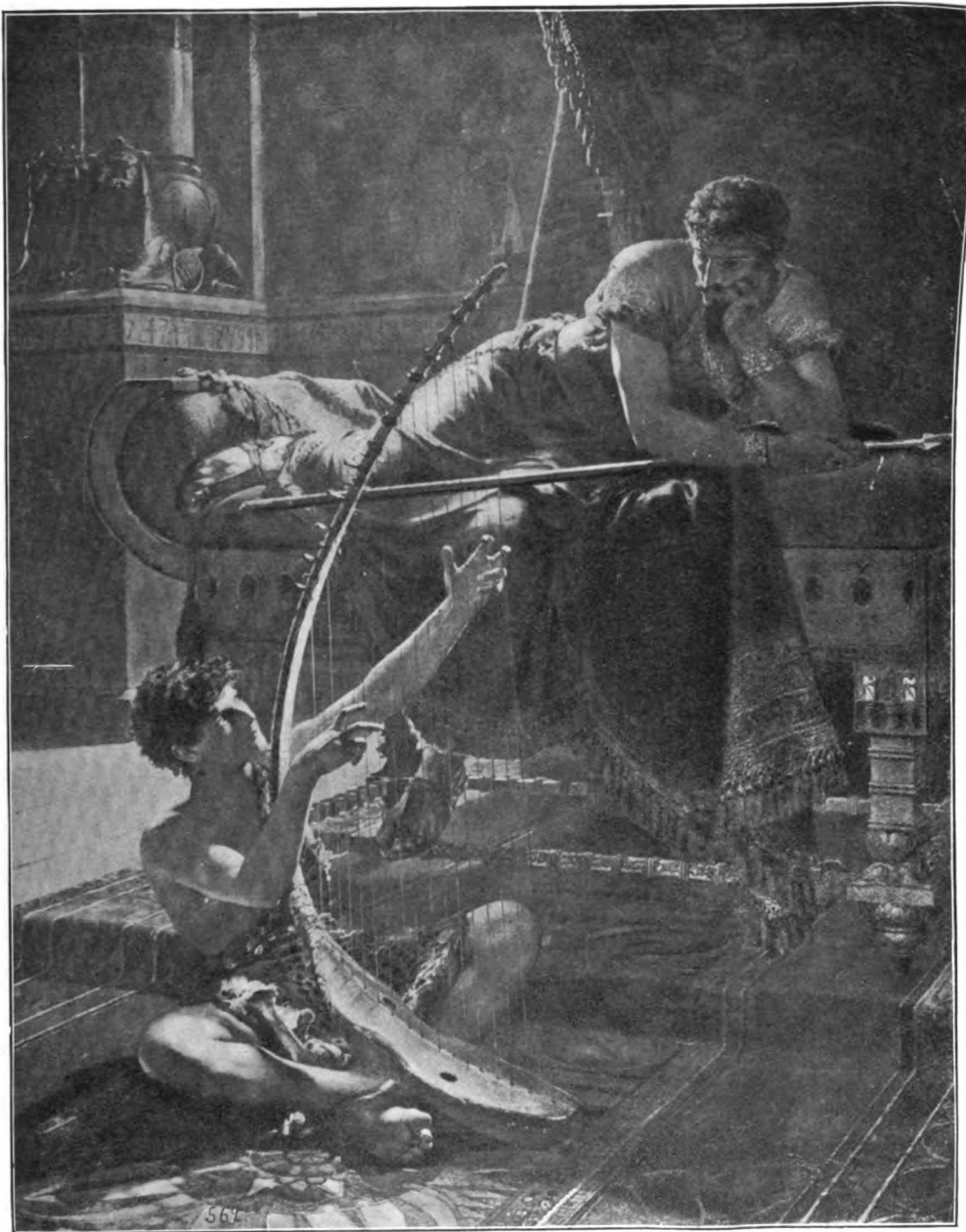
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PROFESSOR JULIUS KRONBERG



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MME. KRONBERG



“ DAVID PLAYING BEFORE SAUL ”



Lomaland Photo. & Engraving Dept.

"EROS"

from the ordinary. This picture is now the property of Katherine Tingley, having been presented to her by the artist during the International Theosophical Peace Congress at Visingsö in Sweden last June. He also gave the Leader and Official Head of the Universal Brotherhood and Theosophical Society a large and valuable collection of works of art, including many of his own pictures and sketches, art furniture, embroideries, and oriental rugs. These will be permanently exhibited at the Râja-Yoga College to be established at Visingsö, with other pictures already there, and will be a splendid nucleus of a great art gallery. Professor Kronberg was so much impressed by what he heard and saw of the work of the Universal Brotherhood and Theosophical Society during the International Theosophical Peace Congress that he and his wife applied for membership in the Society; and he is now an enthusiastic worker. One of his sons is a student in the Râja-Yoga College at the International Theosophical Headquarters at Point Loma, California. Madame Kronberg comes from a family distinguished in art and literature; she is the daughter of the late Madame Karin Scholander — a woman of high culture and literary ability, one of the founders of the Swedish Section of the Theosophical Society, established twenty-four years ago — and sister of Madame Anna Boberg, a landscape painter of international reputation, wife of Ferdinand Boberg, the Swedish architect.



LET it be known that your Society is no miracle-mongering or banqueting club, nor specially given to the study of phenomenalism. Its chief aim is to extirpate current superstitions and skepticism, and from long-sealed ancient fountains to draw the proof that Man may shape his own future destiny, and know for a certainty that he can live hereafter, if he only wills, and that all (so-called) phenomena are but manifestations of natural law — to try to comprehend which is the duty of every intelligent being.

They have to prove . . . constructive of new institutions of a genuine, practical brotherhood of humanity, where all will become co-workers of Nature, will work for the good of mankind, *with* and *through* the higher planetary spirits, the only spirits we believe in. — *From the letter of a Helper* (1881)



THE SCREEN OF TIME

THE Editor feels that the members of The Universal Brotherhood and Theosophical Society who have always shown so much interest in the efforts made by the organization for the alleviation of suffering and along humanitarian lines, will be glad to see the following acknowledgment.

To Madam Katherine Tingley,
Point Loma, California.

Dear Madam:

The Tohoku and Kyushu Famine and Volcanic Disaster Relief Society has duly received three hundred and five yen, eighty-eight sen, which you forwarded to Japan, and I wish to express to you our heartiest thanks for this expression of sympathy and good will. This money has been divided for the relief of famine, earthquake, and volcanic disaster sufferers in the north and south respectively, and received with sincerest gratitude.

Yours respectfully,

(Signed) Marquis Matsukata

Hon. Pres. Tohoku and Kyushu Disaster Relief Society.
19th April, 1914.

✽

CLIPPED FROM THE PRESS

(From Boston *Evening Transcript*, May 2d, 1914.)

ACTING IN GROVES AND TEMPLES
CALIFORNIA'S CULT OF THEATERS OUT OF DOORS
AND THE MANIFOLD RESULTS
By Sheldon Cheney

[Under the above heading there appears a long article, from which the following is an extract.]

Now and then one hears of this or that "nature theater" in Germany, or Switzer-

land, or Denmark. And in the eastern half of the United States there are such notable examples as the Peterborough Pageant Theater, and the theater of the Wisconsin Dramatic Society at Madison. But the great majority of the important open-air playhouses of America are in California, and in this one direction the Far West has contributed more to the experimental movement than any other section of the country. Certain lessons have been learned in these theaters, and certain principles proved, that are of large moment to the progress of dramatic art as a whole.

The first of the California theaters of the "Greek" or architectural type was built under the direction of Mme. Katherine Tingley in the grounds of the International Theosophical Headquarters at Point Loma, in 1901. Like many of the theaters of the early period in Greece the auditorium was hollowed out of a hillside facing the open sea. The spectator looks across the stage, on which a chaste little temple in pure Greek architecture has been erected, to a background of the deep blue sky and the deep blue waters of the Pacific. The stage stands at the head of a precipitous canyon through which a path winds up, allowing the players to reach the temple unseen by the audience. The auditorium is semi-circular and seats twenty-five hundred people.

USING A GREEK THEATER

The productions at the Point Loma theater have been permeated by the Greek spirit. One of the earlier dramas presented was the *Eumenides* of Aeschylus, which Mme. Tingley had earlier revived in New York. Recently there has grown up what is in some sense a new art form, a sort of decorative drama that is more dependent upon the visual beauty of costumes, setting,

grouping, and dancing, and upon incidental poetry, than upon sustained emotional appeal. Mme. Tingley personally directs the productions in the theater, and she is carrying out her ideal of dramatic art by clothing the action in physical beauty, and at the same time shaping the development of the story so that the whole will prove a spiritual revelation. Several discerning critics have testified to the symbolic effectiveness and unique decorative quality of *The Aroma of Athens*, the first production in the theater to which the general public was admitted. And everyone who has been in the theater has remarked on the idyllic beauty of the stage and background.

(From the *South Wales Daily News*, Tuesday, April 28, 1914.)

COMING OF THE DRAMA THE AWAKENING IN WALES

Mr. Kenneth Morris, one of the ablest writers connected with the Theosophical Movement, and an American poet of distinction, contributes to the THEOSOPHICAL PATH (published in California) for the current month a striking article on the Drama in Wales. He possesses very intimate knowledge of the Principality, and rejoices at the possibilities of the present awakening.

[Followed by nearly a column of extracts from the article with the following sub-heads interspersed:]

SOUL OF WALES UNCAPTURED; THE FOG OF CHAPEL-GOING REVIVALISM; UNMINTED GOLD READY TO BE MINED; CEIRIOG, ISLWYN AND DANIEL OWEN; THE GULF.

STUDENTS WIN HIGH HONORS

(From *The Evening Tribune*, San Diego, California, May 30, 1914.)

Antonio Castillo, who for several years has been a student at the Râja-Yoga College, and to whom Mme. Tingley has given the opportunity of taking a medical course in San Francisco, has just been awarded the Hartland Law Prize (named after Dr. Hartland Law) and fifty dollars for the best essay on the Life of Hahnemann, and the History of Medicine. This is the only prize given by the Hahnemann Medical Col-

lege in San Francisco, before the close of the four-year course. Antonio Castillo is the grandson of Antonio Cabrera, who was the Spanish Commander of the troops at Santiago and Morro Castle. He was among the first of the many children whom Mme. Tingley brought from Cuba for education at Point Loma, and has always been a favorite among his classmates.

Señorita Lucía Bacardí, another Râja-Yoga student at the Râja-Academy for several years, has been awarded second prize at the Julien Academy of Sculpture in Paris. Señorita Bacardí's work also received the distinction of being exhibited in the "Salon Annuel des Beaux Arts" in the Champs Elysées in Paris. Señorita Bacardí is the daughter of Hon. Emilio Bacardí, Ex-Mayor of Santiago de Cuba, and for several years together with her sister was a pupil at the Râja-Yoga Academy, where among other studies she took a course in the Art Department in modeling and painting. Señorita Bacardí says that the inspiration for her work which has won her such distinction in Paris, comes from her Râja-Yoga training at Point Loma.

Another Râja-Yoga student, Sidney Hamilton, now Manager of the Lomaland Photo and Engraving Department, has just won First Prize in a photographic competition for the best cloud study, awarded by the magazine *Better Photos*. The winning photograph taken by Sidney Hamilton was a view of clouds over San Diego Bay.

NOTES FROM INDIA

The following, from the April number of the *International Studio*, is of great interest.

"For the first time, as far as I am aware, the work of a contemporary Indian artist has been shown in Paris, in the exhibition which has been studied with interest by connoisseurs and painters alike, of works by Fyze Rahamin, held recently at the Georges Petit galleries. The work of this artist, which I understand will also be seen in London shortly, makes its appeal by the excellent quality of the drawing, the richness in the handling of color, and the absolute originality of the artist's conception. It differs fundamentally, both in feeling and in technique, from all the produc-

tions of our western artists; for although Fyzee Rahamin has lived and worked in Europe, he has not failed to keep intact his individuality.

"Among the works exhibited there was a series of a dozen watercolors of admirable finish symbolizing certain melodies in Indian music. Six of these airs are associated with gods, the six others with goddesses. To each god-tune called a *Raag*, (*Rāj?*) there is a corresponding goddess-tune (*Raagnis*) (*Rājñi?*). These sacred melodies are appointed to be sung at certain seasons of the year and certain hours of the day, and there is attributed to them a mystic influence over the elements of nature. The "*Megh Raag*," when sung or played according to the rites in the proper season, brings forth a storm and torrents of rain.

"Besides this series, Rahamin's exhibition contained some admirable visions of his country, and also certain remarkable portraits, having the finish of the most beautiful of Persian miniatures, as well as a very personal accent of their own. One of these portraits was that of Shahindo (Begum Fyzee Rahamin), the wife of the artist, and another very remarkable one was that of Moulana Shibili, the great Indian poet, who writes also in the Persian tongue, and who is the greatest living authority in India on the Mohammedan history."

Since the above was written, the pictures have been exhibited in London at the Indian Section of the Victoria and Albert Museum. A number of specimens lent by Mr. E. B. Havell, the head of the Culcatta School of Art, by the Queen of England and others, have been added to the exhibition. Mr. Havell has done his best to encourage the revival of the national Indian traditions in painting; he has done much to prove the claims of India to the possession of a great art in the past, and he feels keenly the desirability of young Indian artists turning their attention to the rich world of romance and legend and the beauty at their own doors instead of aping the methods of Europe. Two relatives of Mr. Rabindranath Tagore, the poet and philosopher, are prominent members of the new Indian School of painting. Of Mr. Abanindro Nath Tagore's work there are over sixty examples. Japanese influence is plain-

ly marked in the examples of the new Indian revival of really Oriental art.



CORRESPONDENCE

(From the *Rāja-Yoga Messenger*, June, 1914.)

A reader writes us as follows:

In your magazine for March, 1914, page 3, it is stated: "The very smallest animals are entitled to their meed of kindly consideration. . . . There is no place for cruelty, even to the lowliest." If the mosquitos had not been killed in millions, the Panama Canal would not now have been finished. Was it right to kill them? Over the whole world is now going a call to destroy as many flies as possible. Is this right? It is much the same with rats, not to speak of lice, fleas, bacilli, etc. Is it not a crime to eat meat, because the eater makes himself an accessory to the butcher? Please give a clear answer and information about these questions in your magazine.

We very much regret that humanity should still consider it necessary to kill so many animals, and we look forward to the day when an enlightened science may enable us to do without so much destruction. The human race is all the while progressing in mercy; and the more civilized it gets, the less killing does it have to do. We very much dislike to kill even the smallest creature, and avoid doing so whenever possible. But civilization is far from perfect, and as long as men are cruel to each other there will be strife in the world. When we have learnt the lesson of brotherhood, conditions will be different, and we shall find ways of making peace with nature instead of quarreling with her. Meanwhile we have to do the best we can. A man with a kind heart can trust himself to be as merciful as possible, for it hurts him to be cruel. Rather than kill an insect, he will put it out of doors. He will try to find some peaceable way of keeping rabbits out of his garden and to avoid shooting birds. We do not consider it cruel to kill bacilli; they are scarcely animals. Lice and

fleas have to be killed, but it is better to avoid them by being cleanly. In the same way we should avoid breeding flies, and then we should not have to kill them. The same applies to rats and many other kinds of vermin. Meat-eating is one of our most regrettable habits, and will one day be given up. Many people already are vegeterians on this account. Let us do without if we can; and if we cannot, let us be as merciful as possible.

Finally, let us be patient and hopeful; and above all remember that the best and only real way to stop cruelty is to practise kindness to one another. Thus will harmony be restored in the world, and it will become possible to adjust our conduct to our wishes. If mankind were not so inharmonious, it would not so often find itself at war with nature. Mosquitos would not molest it, nor fleas and rats infest. Let us always work for harmony and let a kind heart be our counsellor in all difficult cases that arise in such a disordered world.



NEWS ITEMS

A most interesting address was delivered lately before the Foreign Commerce Association by Señor César A. Barranco, now Cuban Consul at Baltimore. Señor Barranco, when Chancellor of the Cuban Legation at Washington, visited the Rāja-Yoga Academy and College at Point Loma at the invitation of Katherine Tingley and by the wish of the Cuban Government to study the Rāja-Yoga System of Education, particularly in connexion with the Cuban Department. The very careful, lengthy and highly favorable report he returned to his Government was of great service in bringing the Rāja-Yoga System more prominently before the Cuban people. A few quotations from Señor Barranco's address will be found of interest:

"Thirteen years have elapsed since the first American intervention in the island, an occupation having for its sole purpose the guidance of my people to a stable government. During those years you will agree with me that my countrymen have shown

commendable examples of good judgment, tenacity and self-control.

"Our sanitary conditions have improved wonderfully, and today we can say that we have a country as healthy as any in the world. . . . Our government departments have been organized on the same lines as your federal departments in Washington. Our army has been organized with sufficient officers and men, having American army officers as instructors.

"Agriculture has awakened from the years of decay, due to the war of independence. The tobacco and sugar crops will be the largest this year than ever before in the history of the island. . . . Peace and happiness reign over the republic, and, following your advice, following your excellent example, under the presidency of General Menocal, who has the whole interest of his country at heart, we are destined to become, from a commercial standpoint, the greatest republic in Latin America.

"The Republic of Cuba has above all confidence in the United States. We believe in you, because the helping hand of your generous people was extended to us in our struggle for freedom.

"Cuba has made its mistakes, it has had its missteps, and the United States, retaining control of the island with the consent of my people, when the child Cuba suffered a fall lifted it from the ground and taught it to walk. This is what you have done, gentlemen, and though your ships may carry the great wealth of this country all over the world, make peaceful conquests everywhere, the everlasting glory of the United States will be that it not only gave birth to a new nation, Cuba, but strengthened that child to live and become, not the jewel of an imperial crown, but the proud daughter of its love.

"Let me tell you, gentlemen, that the Republic of Cuba, with a little more than two and a half million inhabitants, has a total commerce with your country which represents the large sum of 190 million dollars; the reciprocity treaty, which was made nine years ago and which continues in force, made our importations to the island increase about 60 percent, and today of the total commerce to Cuba more than 80 percent comes from the United States." R.

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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ONE CORNER OF THE RÂJA-YOGA ACADEMY BUILDING
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. VII

AUGUST, 1914

NO. 2

WHO is he whom we meditate on as the Self? What is the Self?

That (faculty, or rather consciousness) by which we see, by which we hear, by which we perceive smell, by which we utter intelligible speech, by which we distinguish in taste; what comes out of the heart or the mind, i. e., intuition, understanding, wisdom, knowledge, power, sight, tenacity, reflection, ability, memory, conception, the will, love, desire? — (is any of these the Self?)

No. All of these are but various names (manifestations) of the Self. (The Self is behind them all.)—*Aitareya-Aranyaka-Upanishad*, Adhyâya 6, Khanda 1.

ARE PLANTS CONSCIOUS? by Magister Artium



“ARE there Psychological Phenomena in Plants?” is the title of an article in *Scientia* (I, 3, 1914, Bologna), by Camillo Acqua, of the Botanical Institute, University of Rome. The author comes to the conclusion that the answer to the question depends on what definition we give to the word “psychological.” A decisive response is not possible because it leads us to that domain of the “unknowable” where the method of experiment loses its efficacy. Yet he invites us more than once to seek a tentative solution in the domain of experimental research, on the ground that otherwise the question would threaten to lose itself in theoretical controversy. Clearly then, since neither theoretical controversy nor experimental research can give us a satisfactory answer, we must seek elsewhere; as seems to be indicated by the closing words of the paper:

the domain of that *unknowable* where the experimental method loses its characteristic efficacy and where the human intellect has to confess its impotence, in renouncing conquests that are not forbidden it in the other domains.

This is an argument for the plea of H. P. Blavatsky, made in the following words:

The occultist, arguing from admitted metaphysical data, declares that the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region

of noumena and the sphere of primal causes. . . . He can in no other conceivable manner collect the facts on which to base his speculations. Is not this apparent on the principles of Inductive Logic and Metaphysics alike? — *Secret Doctrine*, Vol. I, pp. 478-9

The word "occultist" and the subject of occult powers having been much exploited since she wrote the above, it is necessary to issue a caution against mere speculation and unwarranted pretension. It goes without saying that we cannot apprehend psychological facts (as such) by physical senses, and that if we are to apprehend them at all we must use other senses. But let us draw the line at common sense and not dabble in psychism. We present now a summary of the author's remarks.

WHAT IS PERCEPTION?

Some authors, says the writer, would limit the domain of psychology to man, but most nowadays extend it to other branches of the animal kingdom. (We decline to accept the assumption that man is entirely a member or branch of the animal kingdom.) In the last analysis the concept psychology reduces itself to the concept of perception. To perceive does not mean to respond passively to an external stimulus, like an electro-magnet to a current; it means to take cognizance of the stimulus. We are accustomed to define sensations as acts of simple consciousness.

In the animal world sensations are connected with the presence of a nervous system, whereby they are conducted to special centers; in these centers exists the sensation properly called perception, and from them proceed the phenomena of reaction. But as we descend the zoological scale, structures become less complex, till we get to a simple mass of protoplasm. The presence of the nervous system has not been demonstrated with certainty in the protozoa. This leads to the question: do the acts of consciousness also undergo this progressive simplification, or do they cease at some given point? If the latter, where are we to draw the line? As the latter is not logical, we conclude the former.

In the vegetable kingdom there is no nervous system, certain apparent exceptions not being valid; and this has given rise to the idea that there can be no perception. But in recent years this opinion has radically changed. We have discovered the phenomena of reaction to most of the agents in the external world; mechanism for the reception of stimuli, and for their conveyance along filaments;

a definite lapse of times for the stimulus to produce its impression has been distinguished; a period of pause during which the stimulus propagates itself and the response supervenes; a persistence of the excitation in the stimulated organ. And it has been generally admitted that intermittent stimuli may within certain limits add up and behave as if there had been a continuous excitation. Thus there is a close analogy between the two kingdoms. The researches of recent years have shown a truly surprising parallelism between entire categories of phenomena pertaining to animal and vegetable, both in the domain of general biology and in that of cytology. For example there are the discoveries in variation hybridization, and mutation of species. In this domain vegetable physiology arrived before the animal. Evidently the laws of descent impose themselves on the two great branches of organized beings. In the domain of cytology we find the same resemblance, the fundamental elements of the cell being nearly the same in both. What then constitutes the difference between these two branches of life?

Plants can accomplish organic syntheses from inorganic materials. This power, which has its point of departure in the chlorophyll function, is characteristic of the vegetable kingdom.

THE SENSE-ORGANS OF PLANTS

Various external forces provoke reactions in plants: weight, light, heat, electricity, moisture, pressure, chemical action. For sound no special organs are known. The general scheme is that certain tissues receive the impression, and the response may take place either in the same tissues or in remote regions. In the latter case we distinguish zones of excitation, zones along which conduction takes place, and zones of response. Now we find the greatest morphological differentiation, to which must correspond physiological differentiation, in the organs of reception. There are organs which might be considered analogous to the eye — cells which could act as lenses, and a peripheral layer of plasma which could be a retina. Such organs exist, but their physiological function is matter of discussion. For the reception of the force of gravity there are the mobile corpuscles called statoliths, which, by their own gravitation, determine an excitation of the peripheral layer.

There are no special organs in plants for conducting impressions, but these are transmitted along fibers which cannot be regarded as special to that function. In animals, however, there are nerves, and

also a central organ which receives impressions and combines them with impressions from other organs, or with impressions of an earlier date. No such central organ has been found in vegetables, though some have thought that organs with this function may exist at the top of the root. But there are other reasons for thinking there exists a sensible perception, however elementary, in vegetables.

Light provokes positive or negative heliotropism; or, in ordinary language, makes plants turn towards or away from the light. In some plants a strong light provokes positive heliotropism, while a weak light provokes negative, and an intermediate light gives indifferent results. Now it is found that by means of very intense or prolonged illumination we can pass from the positive reaction to the neutral state, then to the negative, and then again to the positive. The same thing is found to happen in the case of geotropism; but in these experiments, since the force of gravity cannot be directly varied, it was necessary to employ centrifugal force as a variable counterpoise to gravitation. In these cases, then, the plant was able to reverse its action, which seems to indicate that it *perceived* the change in the excitation. These phenomena are hardly to be explained by a purely physical representation.

A continuous illumination provokes in the filaments of *Phycomyces* after some hours a reversal of movement. Some have surmised that this merely indicates a state of fatigue in the plant, but the author cites other cases which render the objection invalid. It remains, he thinks, clearly demonstrated that the excitations leave their imprint on the living material.

The case of *Linaria cymbalaria* is even more striking. This is a wall plant which turns to the light. Yet, no sooner is its fecundation accomplished, and the plant needs to turn to the wall for support for its seed vessels, than the movement is reversed. Here clearly it is an internal condition, not an external excitation, that provokes the action. (Cases like this show how easily a theory based on a few facts is overthrown by other facts.)

MEMORY IN PLANTS

Passing to the phenomena of memory, we may ask whether there is any trace of this faculty in plants. There are plants that turn their leaves in accordance with the alternations of light and dark, and which continue to do so for weeks after they have been kept in the dark; behaving exactly as if dawn and sunset were still taking

place visibly before them. And here comes in an interesting point. There are some who say that this phenomenon does not show memory but merely the persistence of a periodic movement which has been set up in the plant—like the swing of a pendulum for instance. This objection is tantamount to a new definition of memory itself, and is equally applicable to many other cases besides that which it is intended to explain. To sustain this objection we should have to call in question the faculty of memory as it exists in the animals. Leaving this great issue aside as irrelevant, we come to the relevant point, which the author states by saying that “at least one cannot deny that these plants preserve impressions.” That is, they have memory in the usual sense of the term; of course the question whether there can be such a thing as a memory that is purely mechanical and has no psychological factor—whatever such a statement may mean—remains open as before. Physico-chemical processes do occur in connexion with this retention of impressions; but then, as the author points out, so they do in the animals and man.

He next points out that there is a chain of morphological development throughout the forms of organic life, and that along with this must surely go a physiological and a psychological development. Even when there is no nervous system there is excitable protoplasm. As to the question, what are the characteristic differences between the animal and vegetable kingdoms, he finds them to consist in the power of “organisation”—changing mineral into organic substances—in the plants, and “superior sensibility,” as opposed to “inferior sensibility,” in animals. These two functions, he says, do not coexist in the same organism.

Thus far the author; and passing to some comments on the subject we would remark first that chemical and physical processes, and also physiological processes, are evidently correlative to psychological or conscious processes; whereas there seems a disposition on the part of some men to consider the two classes of processes as alternatives. Yet if we say that the lowlier organisms have physico-chemical and physiological processes, but no conscious processes, where are we to draw the line? Besides, the argument would seem to require that in the higher animals the physico-chemical and physiological processes should cease in order to be replaced by the conscious processes. We find that in our own case consciousness is intimately mixed up with the various physical functions. We assume on good grounds that the

higher animals, at all events, are conscious. The conclusion that consciousness pervades the whole organic scale is irresistible, this consciousness being likewise subject to successive gradations, as surmised by the author. The subject is, however, largely beyond the reach of those means of research to which research has restricted itself. It is a question of *metaphysics* — using this word to mean the science of that which lies beyond the physical world; perhaps *hyperphysics* would be a better word. We need to make a study of consciousness, its various grades and qualities, its evolution, etc.

With such a vast difference in grades of consciousness as this that subsists between man and the animals, we must be prepared to find equally important differences all along the scale. In man, consciousness is self-reflective; in the animal, it is not self-reflective, but is individualized. It would be natural to infer that, where the morphological structure becomes less individualized, the consciousness also becomes less individualized. When we consider the contents of our own consciousness — sense-impressions, ideas derived therefrom, memories, etc. — and then reflect how widely different must be the ingredients of consciousness in so lowly an organism as a plant, we can see that plant-consciousness must be so different as to be quite beyond our powers of conception. Yet such a consciousness must exist.

LIFE IN THE MINERAL KINGDOM

It will probably occur to readers that there exists a mineral kingdom, which should also come in for a share of attention. Is this an organic kingdom? At least it is organized; its structure is not chaotic but regular and constituted according to definite law and order. Its organization is perhaps less complex and involved than those of the higher kingdoms. But it teems with life, of a sort, and there is an omnipresent, though lessened, power of adaptation to external conditions. By analogy, the mineral world would certainly seem to constitute a distinct kingdom of organized nature. Similar reasoning to the above impels us to assign to it an order of consciousness, still further removed from anything we can conceive, but still consciousness, including sensation of a kind and volition of a kind. So much for the visible kingdoms of nature, four in number, man, animal, plant, mineral; but whether the kingdoms of nature are restricted to those which man is able to discern with his apparatus of

physical senses, is a question which is by no means closed. Why cannot there be kingdoms above man and below the minerals?

It would be inferred that the study of consciousness must be very profound and complex. Everything in nature is found to be so, and how could this be an exception? But if there is all this knowledge to be attained, and if thinkers leave it out of account, we cannot be surprised at the limitations of attainments. Here is surely an attempt to master a language without even knowing its *abc*. Are plants conscious? What *does* the question mean? In view of our ignorance as to what is to be included under the term "conscious," it matters but little whether we say they are conscious or unconscious, since neither term has much significance to us.

And what is automatic or mechanical action? Take the illustration given above, of the magnet. The attraction of a magnet is a manifestation of a certain kind of consciousness, which has a definite name in the Indian systems. We call this phenomenon a manifestation of "affinity," which is merely defining a thing by giving it another name. To explain affinity in any other terms than those of consciousness is impossible. It is not a physical effect; it is one of the *causes* of physical effects. There must be, then, a kind of consciousness (however lowly) even in the steel, the copper, and the darting electron.

COSMIC MIND

The conception of a primordial cosmic matter is familiar enough to science, and both the electrons and the hypothetical ether have been surmised by different theorists to be this matter. At any rate all are willing to admit that such a substance must exist. But what about *cosmic mind*? The parallelism of matter and its functions with mind and *its* functions was well indicated by the author; continuing this comparison, we should be led to postulate a *primordial cosmic mind* as the basis of all manifestations of mind. This would be subject to differentiation, from simpler to more complex forms; but the simpler forms, while less elaborate, would really be more potential. This is quite in keeping with what we observe and infer in physics. The atom is more complex than the electron, the molecule than the atom, the particle than the molecule; yet the electron is nearer the source of things and has the greater potency. And so with cosmic mind. In the mineral atom it would exist in a state of great

latency, with most of its powers in the potential form, like a seed unsprouted. In more evolved organisms, more of the powers of cosmic mind would be unfolded or manifested.

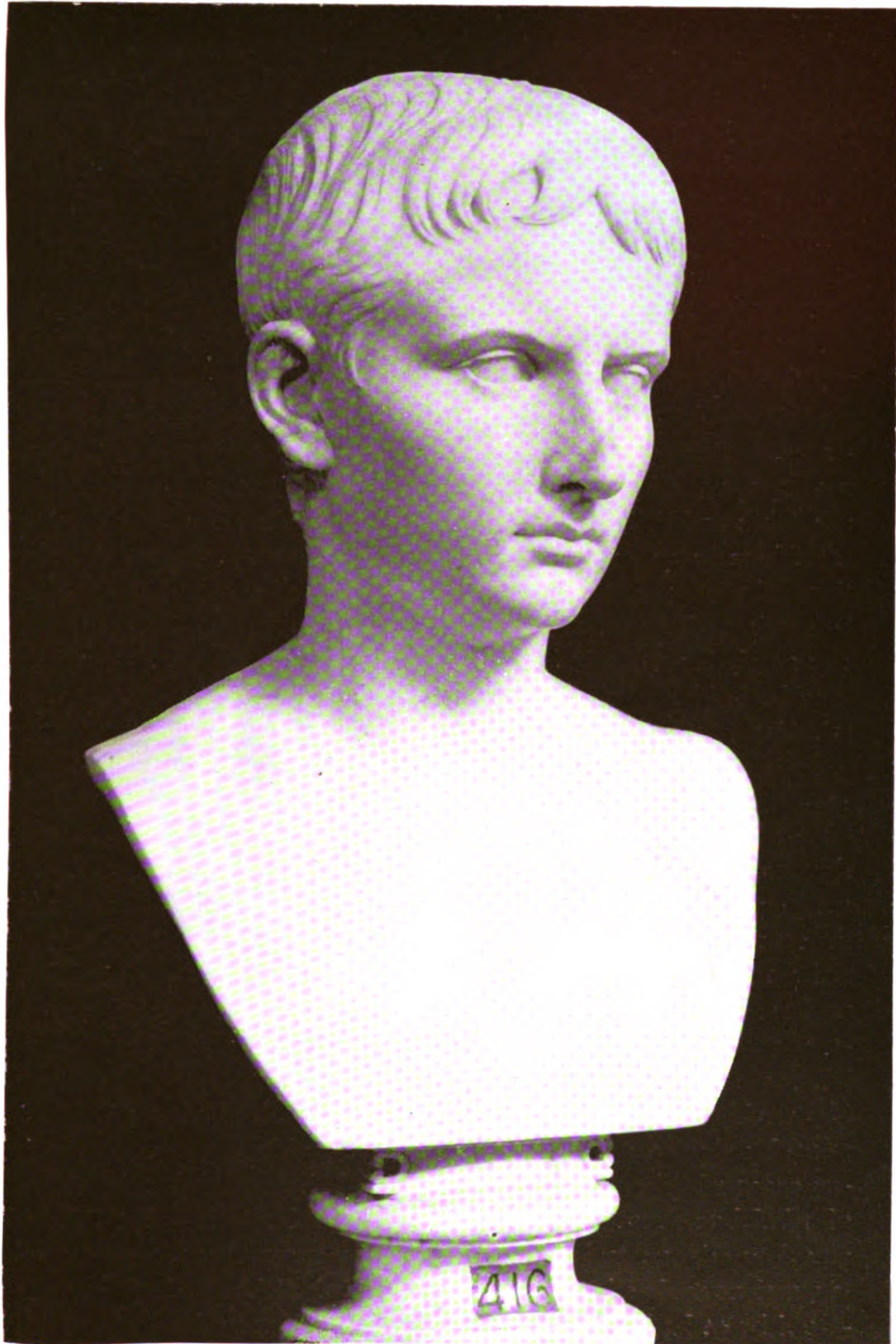
UNIVERSAL LIFE

Besides the conception of matter and the conception of mind, there is the conception of *life*. This might be defined as the resultant from the interaction of mind and matter. And similarly we might postulate the existence of a *primordial cosmic life*, differentiated in the same way as cosmic mind and cosmic matter.

The mineral, vegetable, and animal kingdoms are fairly distinct. Something has to be added to the mineral life to make a plant organism.¹ Though the cosmic life, considered collectively, is one, yet it is infinitely subdivided in a manner that may be called atomic. The atoms of life are called *monads*. There are mineral monads, vegetable monads, and animal monads. The animal has a different kind of soul from the plant; his monad belongs to a more fully manifested or evolved stage. When we come to man, we find that something much higher still has entered into his nature to make him what he is; and that the animal, plant, and mineral functions which enter into his composition are subordinate to this higher element. The self-conscious mind of man is something quite distinct and from another source; but this is a question that would carry us too far from our present subject.

Can we devise a mechanical or chemical explanation of the behavior of a plant that sends out a long lateral root to fetch some water from a neighboring source, or bends towards the nearest support on which to climb? If we can devise such an explanation, are we any nearer the solution of the mystery of life than before? Can we even *explain* why the iron rushes to the magnet or the fibers of our biceps muscle contract at our bidding? Real knowledge is a question of experience, and we must study consciousness as we find it in ourselves, and from that we may perhaps some day be able to proceed to a knowledge of the consciousness that pervades the universe.

1. When in spring all nature begins to teem with life and growth, our wonder is ever aroused anew, and we begin to speculate over the differences of organic and inorganic matter; the chemical elements of the two are identical, yet we cannot imagine any artificial combination resulting in a substance capable of growth, reproduction, sensation, and teleological (purposive) action. Matter, as soon as it is living, seems to slough off the stern laws of physics and chemistry. (*Scientific American*, in an article on Liquid Crystals, digested from other papers.)



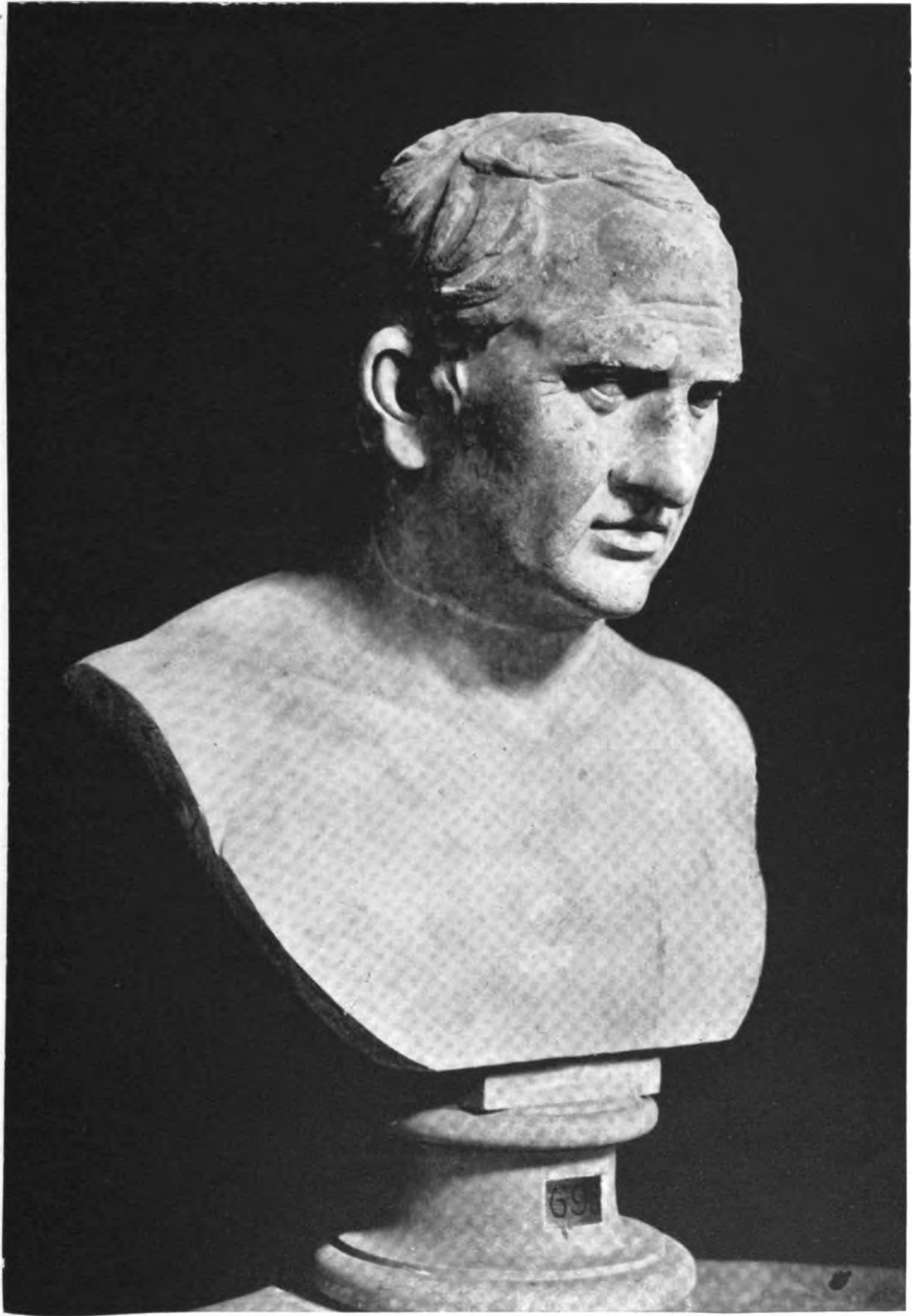
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SUPPOSED BUST OF THE YOUNG AUGUSTUS, VATICAN MUSEUM, ROME



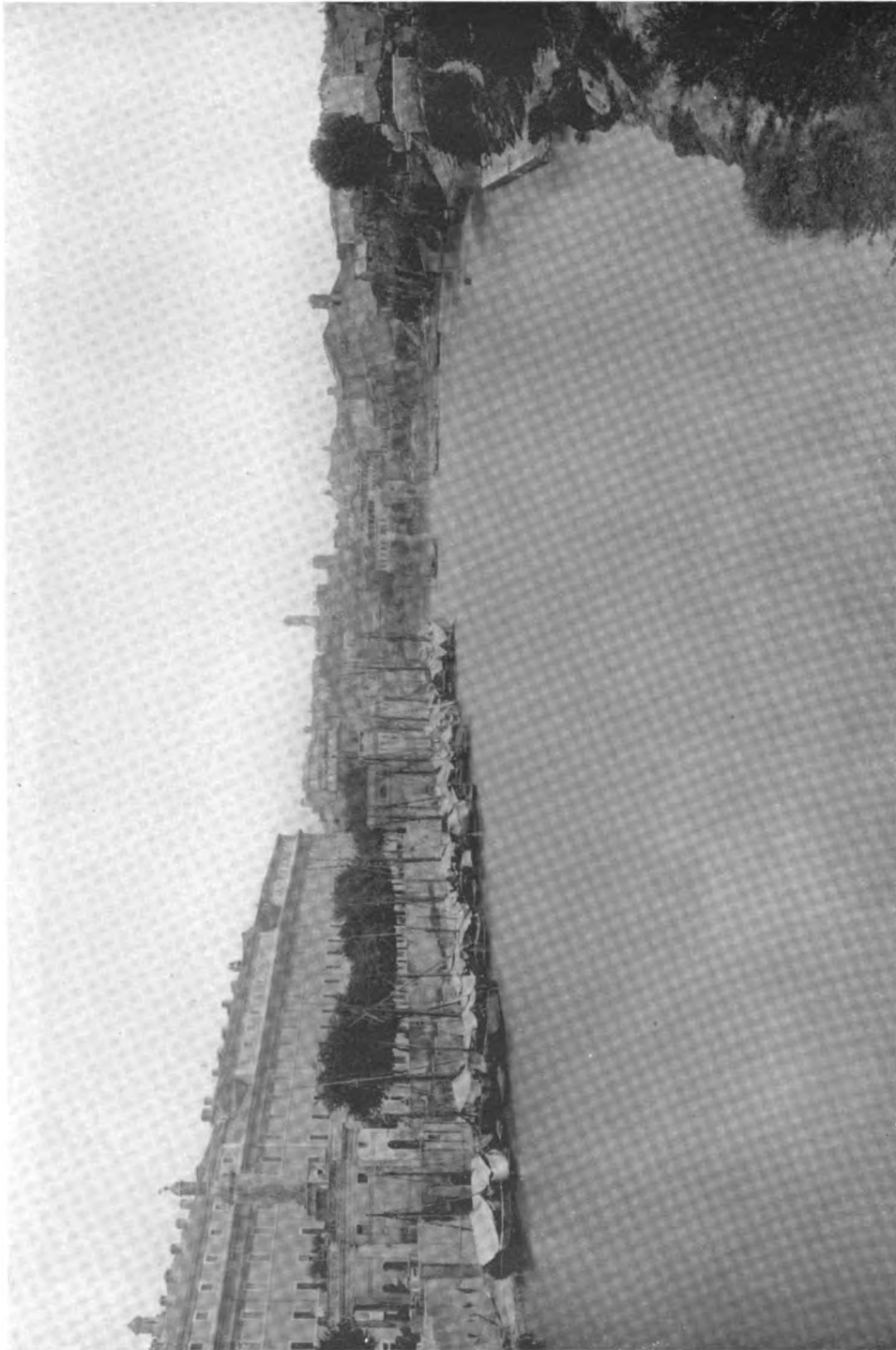
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SUPPOSED STATUE OF CLAUDIUS, VATICAN MUSEUM



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SUPPOSED BUST OF CICERO, VATICAN MUSEUM



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THE TIBER, AND PORTO DI RIPA GRANDE, ROME

THOUGHTS ON EDUCATION: by A Teacher



SOME people who write on education seem to have forgotten what education is and to be confounding it with special training. The object of education is to broaden the mind, to enlarge the sphere of interests, to enrich the mental life, to make the intellect supple and versatile, and generally to turn a blank and barren nature into a rich, capacious, and self-reliant one.

With such an object in view, education will have to be wide and various in its scope; and, as contrasted with special training, its teachings must be abstract rather than concrete, and always directed rather to the main object than to any definite practical end. Indeed, the teaching of abstract subjects constitutes a characteristic function of education; because it aims largely to give the mind power of dealing with abstract ideas. For example, a man who should learn one language, in the same way as he would learn a system of shorthand, by special and exclusive application thereto, would not thereby acquire a knowledge of language in the abstract. This latter knowledge is acquired by a study of the grammars of many languages, especially those no longer spoken. Or again, a knowledge of abstract mathematics is essential to one who would successfully cultivate any branch of applied mathematics. If a person has been well educated, he can readily master any special technical knowledge he may find it needful to acquire. But a person who has merely the technical knowledge is limited, not only by exclusion from other spheres, but even in his own sphere.

The fact that a subject in the curriculum has no direct bearing upon any particular calling that may be in prospect, so far from being an objection to the study of that subject, may be a positive recommendation of it. For, as we have said, a main object of education is to endow the pupil with extraneous interests, additional resources, and a rich and versatile mind. It is therefore beside the point to argue that Latin and Greek are not spoken and that they can be of no use to an electrician, a politician, or a musician. They can be of the greatest use to the *human being*, who is an electrician, politician, or musician. No man is able (fortunately) to be an electrician alone and nothing else; he has to be a human being also; and, as there are times when "the enterprising burglar is not a-burgling, but basking in the sun," so it is with the other craftsmen above mentioned. Even the most pre-occupied mechanics will break off now and then to impart to the hungry reporter their views on life in general and the world's eternal

ways; and we can then see how much more interesting they could have been to themselves and others if they had had a richer store of general knowledge to fall back upon.

But even this broad and generous view of intellectual education does not do justice to the subject, because the intellectual aspect of education is only a part of education itself. To define the whole, we may conveniently take the old Greek division of education into *Gymnastike*, *Grammatike*, and *Mousike*; or training of the body, training of the mind, and training of the soul. The first of these corresponds to our calisthenics, athletics, and hygiene; the second to the ordinary curriculum of studies; the third is hardly accentuated enough in our life to be susceptible of being put together under any one heading. Music and the arts are of course included in it, but then we teach these subjects in such a way that they seem more appropriate under the second division. Music can hardly be said to be taught with the view of harmonizing and elevating the soul life; and we find it very difficult, despite many strong aspirations, to lift our art-studies into that detached sphere. So we can hardly be said to have any *Mousike* in our education.

Yet the ideal of an intellectually cultured man, with a finely developed physique, and no more, is neither satisfactory nor practical. Is it even possible of realization? It is about as possible as to draw a triangle with only two sides. Such a man would be lop-sided and top-heavy to the limit. With a magnificent outfit of propensities, and ample opportunity to gratify them, he would have no counterbalancing aspirations, or at any rate no power to realize them. We should have to try to invent a religion for him to keep him in order.

Evidently this third branch of education is not only the most important in itself, but is indispensable to the other two, being the keystone of the edifice. As such, it is not to be considered as merely something superadded to the other two, like a finishing course, or an ornamentation on a building. If man did not have a soul, he would not have a body nor a head worth speaking about either; and the lack of this highest branch of education may account for our imperfection in the lower branches.

Instead of applying the methods of mental education to soul-education, we ought rather to apply the methods of soul-education to intellectual (and to physical) education.

Mention has been made of "soul-life" and of the vital need of edu-

cation therein. But some readers may wonder what the term means. And indeed it is not easy to explain, nor does the vocabulary of the English language afford an adequate term. The ordinary ideas of life include bodily-life and head-life, but not much else. We live in our thoughts and in certain emotions. There are no still depths in our life; and if we do not keep moving, we are seized with a horror as of impending death. We admire hustle, but perhaps we hustle because we cannot be still and because we are driven. And so our life consists of distractions of various kinds—amusement, eating, drinking, and sleeping, working, scheming, inventing, calculating. Any other sort of life would be, so far as our experience goes, that of the clod-hopper, who is so undeveloped that he can sit on a fence and watch the time go by. Yet nature is tranquil and full of a deep mysterious life; and some older races seem to retain something of the secret of a life that is rest rather than perpetual motion, and profound rather than superficial. To get an idea of what it is intended to convey by the term “soul-life,” it will be advisable to go back to antiquity. Perhaps the monuments of Egypt may whisper something of the message. Perhaps music may initiate us. We must all of us, at times, have a sense of the reality of this undercurrent of life (which is really Life itself), and yearnings to make it more real. This is the life that should be cultivated under the third degree of education — how to live in the eternal, in the calm still depths.

Perhaps the above remarks may throw a new light on the ideal of Râja-Yoga education.

All our life in this civilization is based on personalism, and we educate the personality. Must it then be said that education *unfits* a man for the battle of life? Certainly the battle of life is a battle between personalism and the real interests of man, in which personalism is bound to give way after many hard knocks. Should not education educate the more sterling and permanent fibers of a man — those which will enable him to adjust himself to his place in the world? Yet, as pointed out by H. P. Blavatsky, we encourage selfish personalism from the start by pitting children against each other in rivalry. In this case, the whole principle of our education needs revising — unless we prefer to have the results remain as they are. Râja-Yoga education carries out the principles of Theosophy by instilling the idea of serving others before oneself. Thus the soul-life is educated and the other branches of education proceed on right lines and from

a firm foundation. The literary studies open out the mind and make it receptive, and the cramping influence of always having in mind a fixed career is avoided, the student being fitted for *any* career.

In referring to present-day educational ideas there are some statements we may make without fearing challenge. One of these is the statement that we are *experimenting*. It would scarcely be possible to deny this charge, but indeed there seems no wish to conceal it. And there are so many different experiments. Such an experimental stage cannot indicate much certitude or knowledge. Somebody comes forward with the assurance that education has so far been based on entirely wrong principles, and proposes a diametrically opposite set of principles. Then the critics divide themselves sharply into two classes, one of which enthusiastically commends, while the other condemns, the new system. What is the truth? That the theorist has been carried away by a strong realization of the value of some one particular phase of education, and has made that one thing occupy the whole field of vision, to the exclusion of all other considerations. Thus we have fads and passing enthusiasms, and keep on rediscovering ancient truths that have been known since the world began, and bringing them out as if they were new. Some enthusiast hails the discovery of a new principle in human nature, a new need in the child. This principle or need is merely one of the many factors that enter into the problem and have been duly weighed and put into place by comprehensive and thoughtful educators of all time. But now it is given supreme importance. The inevitable result is that other people see other sides of the question, and so the number of theories and fads becomes indefinite.

The nature of the child is still the same. It is dual, comprising the higher nature, which must be allowed freedom to grow, and the lower nature which must be kept in check by the higher. Consequently no system which prescribes either unqualified liberty or undue repression is applicable to the case. Education is an art and requires skill; it cannot be done with only one tool or only one note of procedure. Nor can every child be treated exactly alike.

Then, what is the distinction between systems, principles, and persons; or are we to ignore all logical distinctions? Can systems educate children? The force of this last question is that if some worthy person tries a system and finds it successful, and promulgates it, other persons will try it, and the results will not be the same. It is persons that educate, and the principles are what guide the persons. The

system formulates their procedure, but cannot be separated and made a living thing in itself. Thus, we speak of the Râja-Yoga system of education, but we cannot put it up in phials and mail it to educators all over the world, because its successful application needs Râja-Yoga teachers and (above all) the constant supervision of the Founder and Directress of the system. Without these indispensables, it could not exist except in the form of an unsuccessful imitation.

A Theosophist with a practical turn of mind can only do one thing, and that is devote himself to the work of establishing a center of real education to serve as a seed for future growth and as an example to the world. Also he can do what he can to direct the attention of all educators thereto.

THE THEOSOPHICAL TEACHING ON HEREDITY:

by Lydia Ross, M. D.



WE inherit our bodies from our parents: but our characters are the heritage from our own past lives. No law of inheritance could be more perfect in its comprehensive logic, its justice, and its opportunities. It is the ideal law before which all men stand equal and free to act. It rules out all attempts to prove that we have a just quarrel with conditions, as we are where we have placed ourselves. This law of dual inheritance operates from the beginning of every human life in the practical expression of Spirit and Matter. It is the law of the Mysteries, by which the parents' creation of a living Temple invokes the presence of a fitting spirit to dwell therein.

Much has been said about prenatal influence and of the mother's power to make the coming child a musician, an artist, a scholar, or what not, at will. Unquestionably, it is a significant time, and the mother's influence upon the child is deep and lasting. But her prenatal plans do not *make* the child's character, though her after-training may vitally modify it.

The parents make an organic set of conditions, thus putting into tangible form their own thought and feelings, their impulses, desires, and tendencies. To this vehicle of their making is attracted the animating soul whose development finds it a fitting instrument through which to work out the necessary experiences for growth. The soul,

consciously working with the Law, knows its own needs, and the kind of condition that will best help to meet them.

The maternal ambition to make the coming child an artist, a musician, or a poet, indeed may bring to her home a nature whose special genius is as disproportioned to his general development as it is to that of his associates. This lack of balance is unfavorable for the natural growth of real character. It is part of the heredity of habit from past lives to do the things one can do with ease and to avoid the weaknesses that show us at a disadvantage. Nature, on the contrary, always works toward a perfection of type. She plans that everything in her family shall be a model of its kind before it can mature into other forms. We are told that the human type was made upright after the image of a perfect Maker. But we have sought out many inventions whereby to evade natural laws and to escape from a serious attempt to approach the original model. Between inertia and aspiration meeting on a common battle-ground, the mind is a focal point of contest.

The Theosophical teaching of man's duality and perfectibility has been so obscured that students of character and heredity lose sight of the possibilities of symmetrical growth at all stages and of final completeness. A practical faith in high ideals is often reckoned as mere sentimentalism. Human nature is thought to be, at best, a bad mixture of unknown quantities, which education may keep from spoiling utterly. The medical press, at intervals, sums up the abnormal symptoms of famous characters as if to find the diagnostic germ of the disease of greatness. By what logic the present human average can be considered as a finished standard, is by no means clear. The "Insanity of Genius" is a popular scientific topic. Many minds expect to find exceptional ability in some line associated with erratic, unsocial, and undisciplined qualities. They regard these faults and weaknesses as rather justified by the associate genius, if not indeed necessary to average up or average down the character to accepted standards of incompleteness.

The artistic temperament is given the right of way, and concluded to be difficult and uncertain to live with. Dramatic and musical stars are sometimes unsteady in their domestic and social orbits. In some cases strained relations between their ambitions and their ordinary duties are so customary that rehearsals of their dia-

monds and divorces are current advertising assets. This view which makes technical perfection outvalue moral culture could not prevail with a clear idea of the natural symmetry of racial growth. Surely the artistic temperament in its full development will present the balance of character whose dignity and harmonious relations mark the personal life no less than the professional career.

The true ideal both for the parents and the child, is *balance in character*. The old Greeks did not fail while they lived out the maxim: "Nothing too much." The prodigy is no special comfort to himself or to his friends.

It may seem a far cry from the baby back to the animals, but the civilized mother may take a hint from the lesser creatures and prepare for the balanced human type rather than invoke a one-sided genius. The real child of destiny that comes with the infant's body has the potentiality of all gifts. Why should the over-grown qualities be stimulated and the limiting weaknesses neglected? It is a misguided love that aims thus to put the different parts of the nature out of mutual relation. A character over-developed in some things and immature in others has neither the normal strength of maturity nor the charm of childhood, and it is not on good terms with itself.

The Theosophic conception of heredity includes the physical, mental, and moral Karma, both of the child and its relatives. Human nature is too complex to be measured by the rule of thumb. Hence the injunction to "judge not," since no one knows what is in his own past, much less in his neighbor's. In this complicated three-fold process of growth, only a sage could see enough of the facts to judge. But the intuition which goes beneath the surface for foundation facts, finds ever increasing proof of the action of the Karmic Law — that force which again restores disturbed equilibrium, as a man reaps what he has sown, upon all planes.

Medical science has no satisfactory theory for the intermittent appearance of atavistic features or ability, which has skipped one or more generations. The clue is not to be found in the physical facts, because it is a connecting link of consciousness, independent of the unstable body cells. Science easily proves that material energy is indestructible and changes its form without losing its continuity of force. Certainly the hyper-material causes which vitalize the body must be equally secure and varied in appearance. There may be

Karmic ties between the child and his ancestors in which his parents are not involved, although all the generations have much in common. As a rule, every person means something different to each of his friends and enemies, as they, in turn, call out the different sides of his nature which are most closely related to them. A list of our personal ties would show that we were negative to one set and positive to others, just as the chemical elements are arranged in order. Like the elements, we also have certain dominant traits which relate us to certain family groups, with different combining powers. Some natures make but few combinations; others have a more universal range, like oxygen, that gives and takes at every turn. In the alchemy of Soul-Life, the elements of human nature have endless combinations of good and evil.

A child may have old ancestral traits which are the opposite of active characteristics in his parents, and yet consistently resemble both. For instance his deceased ancestors were a race of warriors while his parents are strong advocates of peace. He combines these traits in a firmness, decision, and valor, which make him a veritable Paul in a cause of peace. The sanguinary methods of his forgotten past experience are outgrown, but the conscious spirit of valor is transmuted into the moral courage which takes the Kingdom of Heaven by violence. Still, if the seeds of ambition are dormant in his lower nature, the blind devotion and indulgence of his parents will start them into growth. This taint in his motives will be hidden under the childish manner at first, and later behind a pleasing personality. He has outgrown crude methods of warfare, but the spur of ambition can drive a very captain of courage into subtle methods of conquest, so far-reaching and powerful as to make the displays of brute force simple in comparison. His dominating character, perhaps unconsciously stimulated by an insincere strain in the family blood, may be developed into a false spiritual leader, whose teachings will blind the eyes and darken the hearts of many followers. Or the family ambition for his success may make him a financier, who politely subscribes to charities and peace funds, while he secretly plots to stir up strife and hatred and war to increase his stock valuations. His world-wide influence for harm would have been equally active for good, had his parents understood the meaning of his precocious childhood, and trained him accordingly. The clever child is something to be taken

more seriously than a family compliment. Ability is always responsibility.

Perhaps the ancestral record shows a strain of immorality or crime. Then the child may show strong impulses to evil-doing. But, if taught to understand and to control his own nature, he may mature into an irreproachable manhood, in spite of evil impulses which insistently argue for their rights. A character that is moral in spite of immoral impulses, having learned to overcome them, has a peculiar power and a sympathetic understanding of the vicious and criminal men and women who, ignorant of their divinity, yield to the arguments of their lower natures. There is enough misdirected force imprisoned in the criminals throughout the country to revolutionize society. Crime could be practically controlled in a generation, if society, the parents and educators, understood the complex nature of the newborn, and the truths of physical, mental, and moral inheritance. Theosophy was taught by that great prisoner Socrates, who felt that the "proper study of mankind is man," because of the living contest of dual forces in his own nature.

It is failure to equalize the forces of human make-up which makes self-willed man inferior in poise while superior in possibilities to the lower kingdoms where nature rules and guides. Lack of equilibrium between our higher possibilities and our highly-organized animal bodies is reflected in the threatening conditions of insanity, sin, and disease. It is not the present strenuous life, but the *quality* of its activities, that returns such unnatural results. The human mind and body are evolved highly enough to endure beneficially even more purposeful, unselfish activity.

The Theosophic teaching that humanity is involved in a three-fold process of growth supplies the missing link in the mystery of heredity. The spiritual nature is so unrecognized that its terms sound vague and foreign to the popular mind. But the soul is the familiar "I am I," that gives the permanent sense of selfhood outlasting all the changes of body and mind. Physiology teaches that we have an entirely different body every seven years; so that the old man of seventy has had ten bodies in one life. So vivid are the early impressions upon the plastic child mind that their impress always modifies the adult conception of what this world is and what life means. As the mind usually recalls with ease the past pictures of the seven-year periods,

so the more conscious soul looks back over its many embodied experiences and knows itself as something lasting and apart from all these changes.

From a spiritual point of view, birth in a crippled body or conditions of poverty and suffering may be far from the evil fortune such a fate appears. To the soul with a measureless past and a destiny of perfection before it, the conditions of a single life are, at most, but a small affair. In so far as the personal man is identified with the soul, he shares this view. If through disease, disgrace, and misfortune, the real man gains in patience, gentleness, courageous endurance, and insight into real life, the result is worth the price.

One strong evil trait may lead an otherwise meritorious character to incarnate in an evil family. The generally bad make-up of his own flesh and blood would thus bring home to him a repugnant sense of his own fault. Or his sympathetic desire to help his family will lead him to help them by example. He thus adopts measures of self-help, and, as Emerson says, like the "wounded oyster, he mends his shell with pearl."

An incoming soul is a sacred Presence, being the immortal heir of all its past, creator of its own world of conditions, and dictator of its destiny. The new-born child is a symbol of the word made flesh. The parents have sounded a keynote of their united lives: and out of the void of darkness and silence of space the tone takes on form and light. The form and features are patterned after their own: and the eyes meet theirs with a light that never was on sea or land. Parents deal with the primeval elements of creation, which called the world into being. So potent and far-reaching is this creative force that in its highest human expression, man becomes a god: while its debased use stamps him with a degenerate animal nature. The individual's standard of evolution can be gaged by the expression of his creative quality — what he makes of life and of himself.

GARTH MAELOR

Welsh Air — *Y Deryn Pur*

By Kenneth Morris

THE foxglove on Garth Maelor side
In all his pride was blooming;
And yonder gleamed the shining tide,
And yon, the blue hills looming;
And never a shadow of cloud was drifting
Over the gorse and over the heather,
In the golden light of the world unshifting,
And the deep delight of the Welsh June weather;
And o'er the Hills and down the Vale
'Twas lovely altogether.

A bird rose up from by the well,
And went in low flights winging —
(And where's the world-famed bard, could tell
The deep things she was singing?)
My slow feet she did entice on,
All unheeding, many a mile o'er —
Through Llantrisant and through Rhywsaison,
Many a stream and many a stile o'er —
To the alder-wilds behind Pentyrch
Garth Maerdref, from Garth Maelor.

Her song was all the druid dreams
Of the lonely mountain places,
And the fun that runs in the tumbling streams,
From starry, deathless races.
"And where will you find, the vast world over,
Wisdom," she sang, "so drenched in wonder,
As that that the old Gods sowed in the clover,
Or that that the old gray cromlechs ponder,
Or the laughter tinkling in the hills,
The carns and cropped grass under?

"There's Druidism beside the pool,
And hiding midst the rushes;
And wizardry with the wisps of wool
The sheep leave on the bushes;
There's bardic science hid in the mountains,
And antique lore in the curlew's winging;
And old pennillion in the fountains,
That bards of the Tylwyth Teg are singing;
And Welsh pride in the foxglove blooms,
And the woodland bluebells' ringing.

THE THEOSOPHICAL PATH

"And there's a fair and deathless folk
 Hold holy Gorsedd nightly,
 With heal-all from a fairy oak,
 And mist-sword glimmering whitely.
 O'er where the dreaming tree-tops nod, I
 Watch them gathering night by night here;
 And heed the songs of their Eisteddfodau,
 In the face of the moon and the eye of light here;
 And all they sing is hymns of praise
 To the Gods who rule of right here.

"For though with some strange, foreign Lord
 You chapel people bother,
 Where'er there's mountain rock or sward,
 Ceridwen's Queen and Mother.
 And Hu the Mighty is down in the city,
 Or out through the mountain villages wandering;
 His two star eyes are all pride and pity—
 An old man glorious, deep in his pondering,
 The splendor of the Immortal Tribe
 On you Welsh mortals squandering."

All through the druid afternoon
 She flew, and I went after;
 She strewed the world with a wizard tune
 All silvery rustling laughter.
 Wings aglint through the sunlight mellow,
 Down through the fields beyond Bryngoleu,
 Till a wisp of a moon shone silvery yellow,
 And the turquoise hills turned sapphire slowly,
 And all the Garth a tender gloom
 Pearl-dust and lilac wholly.

She filled the glimmering brink of night
 With fair and tremulous glories;
 The mountain was a dim delight
 Heeding her chanted stories.
 O'er the bog pools in the twilight glistening,
 'Neath a sky of flame, she sang and fluttered,
 Till all White Wales was enchanted, listening
 To the hwyl of the druid lore she uttered,
 Ere night came o'er Caerphilly Cefn
 And the far farm lights were shuttered.

.
 The foxglove on Garth Maelor side
 Still in his pride is blooming;
 And southward gleams Mor Hafren tide,

And north, the hills are looming;
And from o'er the seas my heart's still harkening
To a song that's born midst the gorse and heather,
Through blue nights over the Welsh hills darkening,
Through golden days of the Welsh June weather,
In a land that's half the world away,
And lovely altogether.

*International Theosophical Headquarters
Point Loma, California*

THE RECENT DISCOVERIES ON THE PALATINE HILL, ROME: by Nicola Pascazio



THE following graphic description of the impression produced by a visit to the Palatine Hill, Rome, by Nicola Pascazio, requires a few words of introduction. For many years Professor Commendatore Giacomo Boni, the eminent archaeologist, excavator, and custodian of the Roman Forum, etc., has been laboring assiduously to find relics of the earlier periods of Roman history, and a few months ago he startled the world by announcing the discovery of what appear certain proofs that much of the so-called mythical history of early Rome is not mythical at all. From various allusions made by Plutarch, Cato, Varro, and other ancient historians referring to some early objects of reverence associated with Romulus, the founder of Rome, especially to a mysterious opening in the ground supposed to lead to the Lower Regions, Professor Boni decided to search for these and thereby prove whether the old legends were well-founded or not. The result has been beyond all expectation, and affords another proof of what H. P. Blavatsky so strongly advocated, i. e., the necessity of seriously considering the meaning of all ancient historical and so-called allegorical legends with the object of finding the truth which they contain. It has been fashionable to discount nearly everything that seemed fanciful or extreme in tradition, but a reaction is now taking place and new discoveries are remarkably confirming many legends hitherto considered purely fictional or symbolic. We have only to recollect the ridicule which was heaped upon those who thought there might be some truth in the stories of Troy and Pompeii before archaeology demonstrated that the reality was stranger than the legend. The Platonic story of Atlantis is generally doubted

at the present time, but there is a strong feeling growing that confirmatory evidence is likely to appear at any moment proving, not only that there was a continent or large islands in the Atlantic Ocean at a remote period, which is admitted by many geologists already, but that it was inhabited by man. Professor Boni has pretty well rehabilitated parts at least of the familiar story of Romulus and Remus by his recent discovery.

The mysterious pit, the "Mundus," was said to be in the center of the primitive Rome of Romulus, over whose wall Remus scornfully jumped and so met with his death at the hands of his hasty-tempered brother. The Mundus was covered by a great slab of tufa — *lapis manalis* — and terrible shades guarded the spot. Fruits and seeds were thrown into the pit three times a year, as offerings to the dread deities of the Lower World. To find the Mundus, Professor Boni had to penetrate through the foundations of the magnificent Palace of Domitian, and in his researches he discovered parts of many of the primitive houses of the earliest age. He seems to have had no trouble with the guardian deities, Dis and Proserpina, and their myrmidons, but possibly they rightly perceived that he would treat their subterranean retreat with proper reverence! As the pedantic explanation of the Romulus story as a solar myth or some such far-fetched fancy will now be removed as a stumbling-block to historical fact, we may soon expect to discover the real facts behind the story of the rape of the Sabine women, and what the quarrel was that caused it.

Professor Boni is not only an archaeologist but he may be called an artist in landscape gardening, for he has planted numerous trees and flowers upon the Palatine Hill which are in perfect harmony with the classic beauty of the spot. Cypressess and laurels, roses and creepers now flourish in every available place.

The discovery of the Palace of Domitian (A. D. 81-96), described below, under which the Mundus of Roma Quadrata has been found, is a noteworthy achievement, and would have caused greater enthusiasm if it had not been excelled by the astonishing revelation of the prehistoric antiquities.

C. J. R.

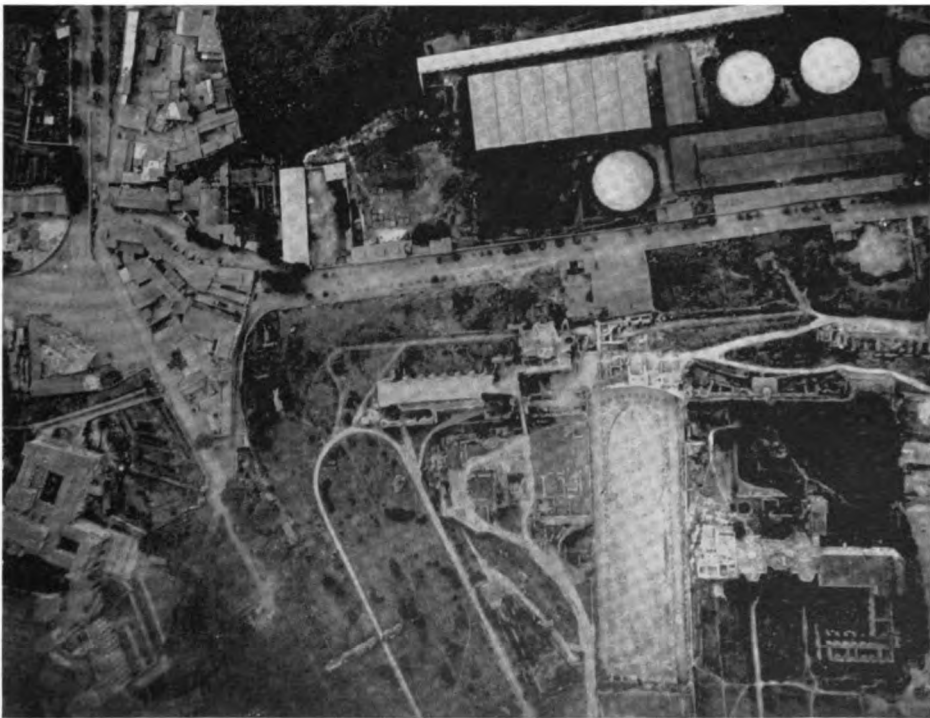
THE RECENT DISCOVERIES ON THE PALATINE HILL, ROME

IN the glorious sunshine which illuminates the city of Rome and delights the soul with a spectacle of incomparable beauty, as one contemplates, from the



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NEW DISCOVERIES IN THE PALATINE HILL, ROME. THE AEDES OF ROMULUS



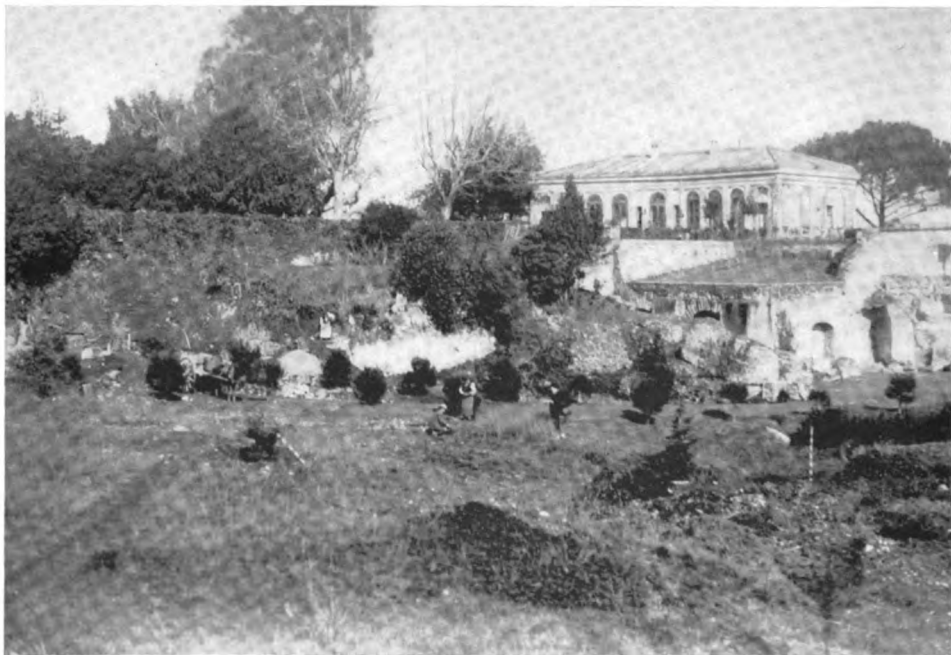
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THE PALATINE HILL, TAKEN FROM AN AIRSHIP, ALSO SHOWING THE STADIUM



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THE CAPITOL, THE FORUM, AND THE NEW MONUMENT TO
KING VICTOR EMMANUEL, FROM THE PALATINE HILL,



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CASINA FARNESE, PALATINE HILL, THE RESIDENCE OF PROFESSOR BONI



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PROFESSOR GIACOMO BONI'S STUDY, CASINA FARNESE, PALATINE HILL



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ANOTHER VIEW OF PROFESSOR BONI'S STUDY



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PROFESSOR GIACOMO BONI
FAMOUS DIRECTOR OF THE EXCAVATIONS



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STATUE OF THE "MAGNA MATER," PALATINE HILL
ON THE PALATINE HILL

Unique photograph taken by Prince di Carini

heights of the Palatine Hill, the ancient Imperial center, its greatness and its famous monuments, its towers and its domes, one cannot help being affected by the thought of the strange destiny of this city which is so different from all other cities. Notwithstanding the external changes, which, little by little, are transforming its general appearance, one feels that there exists something here that can never change, for a single polyphonic chord swells and resounds within it with manifold power; a vital and living essence.

Here stands the House of Augustus; close by are the imposing remains of the gorgeous palace of Domitian; in the distance is the Temple of Jupiter; the Houses of Tiberius and Nero are down below. What emotions are aroused by the spectacle! Yonder, on the site of the "Peristylum," the mysterious "Mundus" of Romulus has just been discovered. What is this Mundus? Only Professor Giacomo Boni can tell us, for it is he alone who, thanks to his profound learning, foresaw the results to which his methodical and untiring researches would lead.

Here he comes, and one can see, by his unassuming manner, that he would prefer to keep silent, but at the same time his lips are half smiling in a sympathetic manner that sets one at ease. Modesty is pre-eminent among the qualities of this distinguished man whose indefatigable efforts have brought the ancient Roman world to life again.

"Several years ago," he told me, "I undertook to search in the Forum for the State Granaries, (the Granaries of the Penates, which were situated on the *Summa Sacra Via* and belonged to the *Penus Vestae*) in the hope of being able to continue as far as the Mamertine Prison and even to the "Mundus" of the Palatine city. In order to be able to determine the site of the "Sacral Center" of Rome, as established by Romulus, I considered it necessary to explore, first of all, the summit of the Palatine Hill, and to this end I began excavating in the two trenches which already existed in the center of the Atrium of the Palace of the Caesars. In so doing I found the immense Impluvium—the ornamental pond in the middle of the Atrium of a Roman house—of Domitian as well as the strata below. When I came upon the lowest strata of all I came upon the remains of the dwellings of the Latin Pagus anterior to Romulus."

"Are we to take the word 'Pagus' in its Greek meaning?" I interrupted.

"Certainly," replied Professor Boni, "it meant the foot of a hill, and it was employed by the Romans in the same sense to indicate an important strategical position in the open country. Such positions were always selected for the sites of villages, and that is how the name was finally given to the village itself."

My eminent interlocutor also told me that in order to determine the slopes of the hill of Evander, he organized a series of explorations towards the perimeter of the imperial palace. It was in this manner that he succeeded in discovering some very important houses of the Republican period into which the foundations of the palace of Tiberius were built. He also found the marvelous palaces of Caligula, Nero, and Domitian.

A little explanation is necessary here. Geological sections of the trenches

made during the six hundred years preceding the Christian era in the clayey marl of the slopes of the hill, in order to reach the tufaceous rock "leucitico" on which the houses mentioned are built, confirm Professor Boni's first hypothesis. He was sure that the imperial palace constructed by the architect Rabirius about 91 A. D. occupied the highest part of the Palatine Hill and that the Sacral Center of this palace — where the magnificent foundations of the Throne have been discovered — ought to stand on the strata which conceal the primitive augural center, the Auguratorio Romuleo, i. e., the "Mundus."

The Mundus is simply a central pit which was dug on the site selected for the new city; it was considered of good augury and was the "mystic heart" which was to animate the new palaces and other buildings.

The discovery of the Mundus of Romulus adds to the value of the ancient traditions and apparently belies the ideas of modern criticism which would replace the well-known traditions of the founding of Rome by logical but purely arbitrary interpretations.

To return to the excavations: by means of a cut made in the area which extends underneath the northern side of the Piscina of Domitian, i. e., north of the imperial Atrium and Impluvium, the eminent archaeologist was enabled to reach the rectangular masonry of "Roma Quadrata" covering a subterranean cylindrical Sacrario, five meters deep, the horizontal layers of which formed a cone or "Tholos." The tholos, or tholus, is a kind of vault or cupola representing the roof of a circular edifice: Ovid and Vitruvius both mention it. At the bottom of the Sacrario is the opening of the vertical "Cunicolo" or shaft leading to the Favissae or galleries dug in the hill at a depth of 12 meters.

The opening between the Sacrario and the Favissae was formerly closed by the "Lapis Manalis," an enormous slab of stone which was raised three times a year on the occasions of certain religious festivals which were entered in the Roman Calendars under the title "Mundus pateat," — Let the Mundus be Opened. The three dates, August 24, October 5, and November 8, correspond to the autumn harvest festivals and the festival of the autumn sowing.

The position of the Mundus had been lost to sight before the time of Augustus, in whose reign attempts were vainly made to rediscover it. In the time of the Republic, however, at a period placed by M. Rosa between the Punic wars and the first Civil Wars, a Cunicolo was dug for strategic purposes which cut obliquely into the Favissae of the Mundus.

The explorations in the Vestibulum of the imperial palace will be continued to see if, beyond the wall of silex, which is four meters thick and in which was placed the throne of Domitian, it is not possible to recover some of the Favissae constructed by the Romans during the early period of the Kings and which led into the Mundus, and also some of the seeds of the cereals on which depended the life of the communities dwelling on the Palatine. The Mundus was sacred to Dis and Proserpina.

Among the marvels discovered in the center of the Palatine Hill which have roused the greatest enthusiasm, the House of Domitian is one of the most admirable works of art. The way to it was by the Via Sacra, across the Clivus



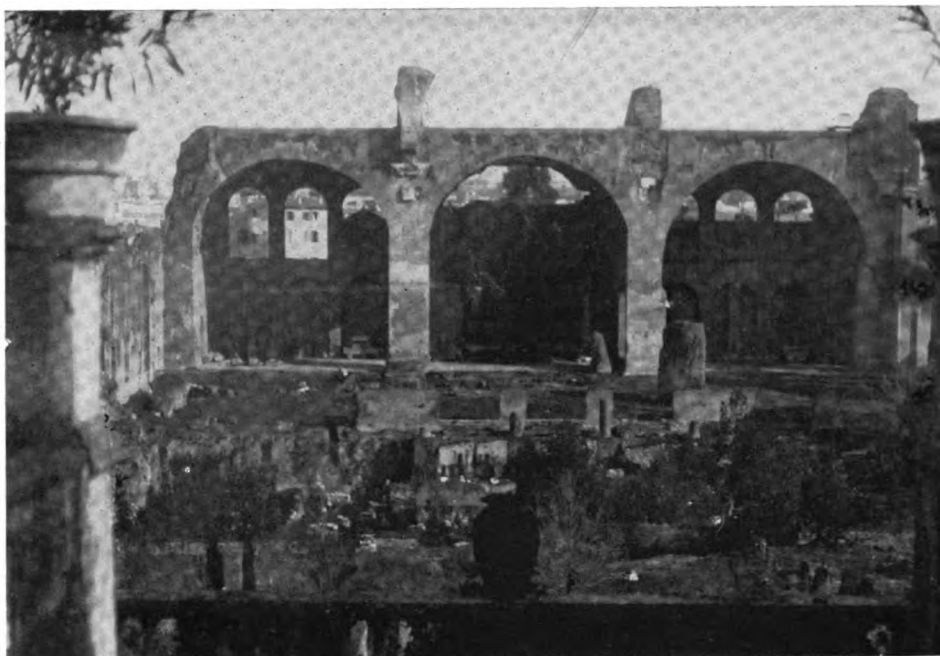
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ROME FROM THE PALATINE HILL. TEMPLE OF ROMULUS
IN THE LEFT CENTER. BASILICA OF MAXENTIUS TO THE RIGHT



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THE VILLA MILLS, ON THE PALATINE HILL



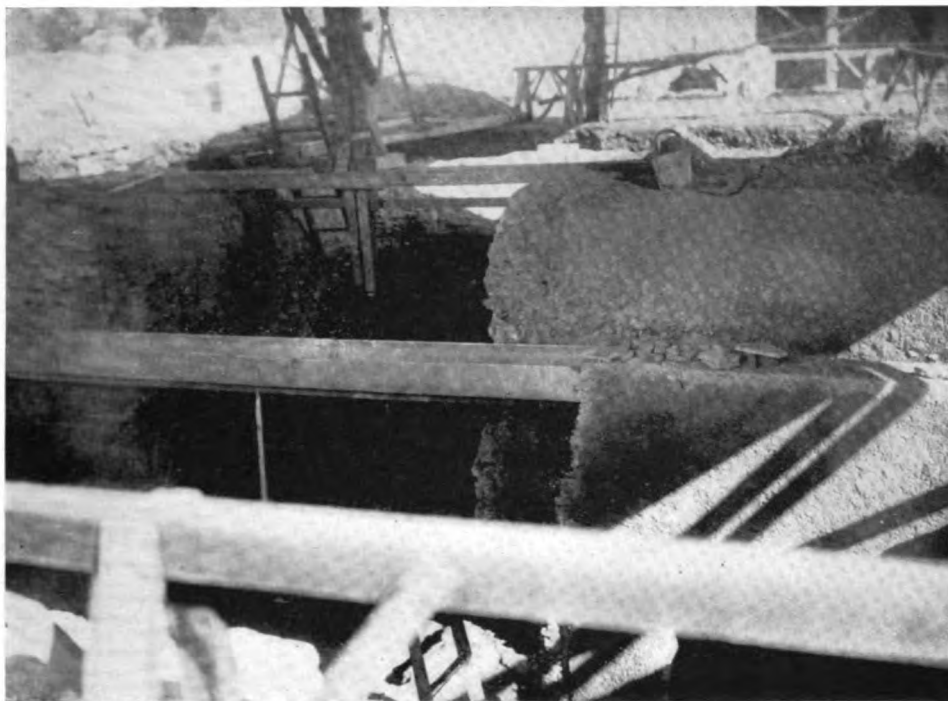
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THE BASILICA OF MAXENTIUS
FROM THE CASINA FARNESE, ON THE PALATINE HILL



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THE ARCH OF TITUS AND THE COLOSSEUM FROM THE PALATINE HILL



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THE OPENING OF THE MUNDUS OF ROMULUS



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ANOTHER VIEW OF THE OPENING OF THE MUNDUS OF ROMULUS



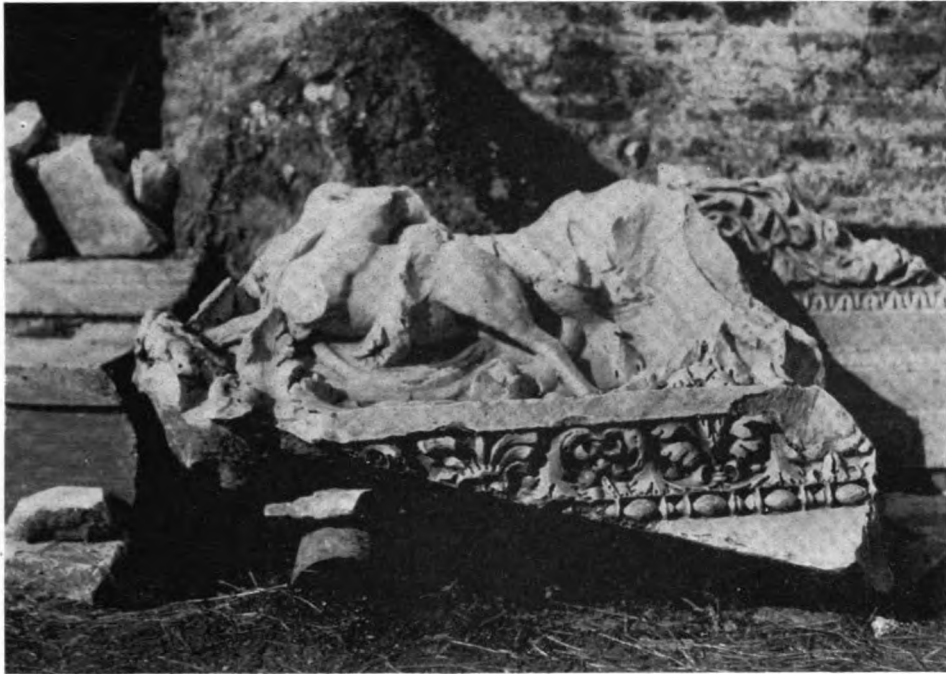
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THE "PAEDAGOGIUM" OR SCHOOL OF THE SLAVES, PALATINE HILL



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THE CRYPTOPORTICO OF SEPTIMIUS SEVERUS, PALATINE HILL



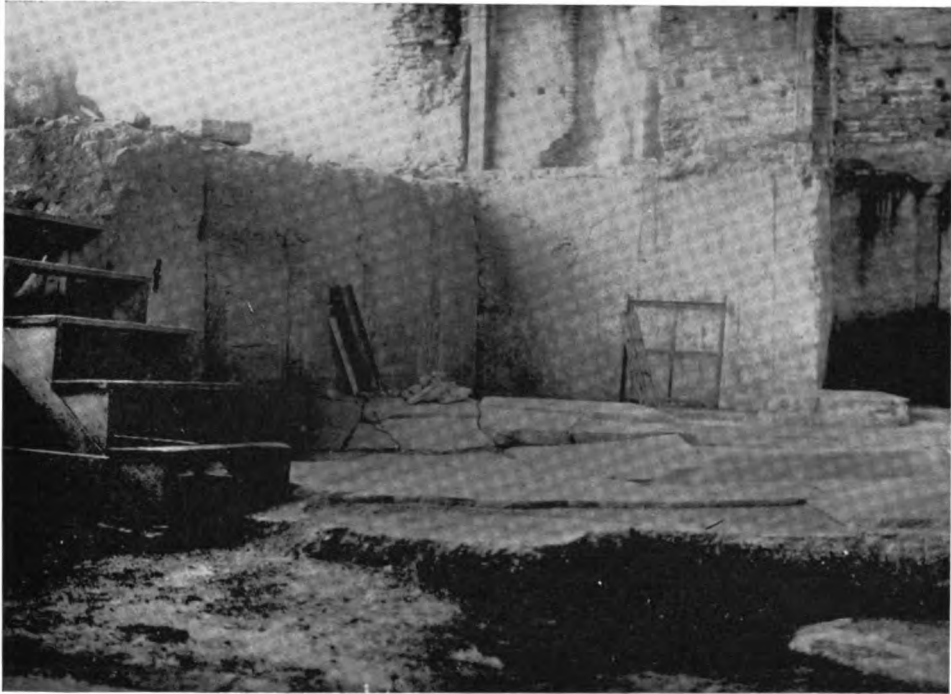
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THE FAÇADE OF THE CENTAURS, PALACE OF DOMITIAN



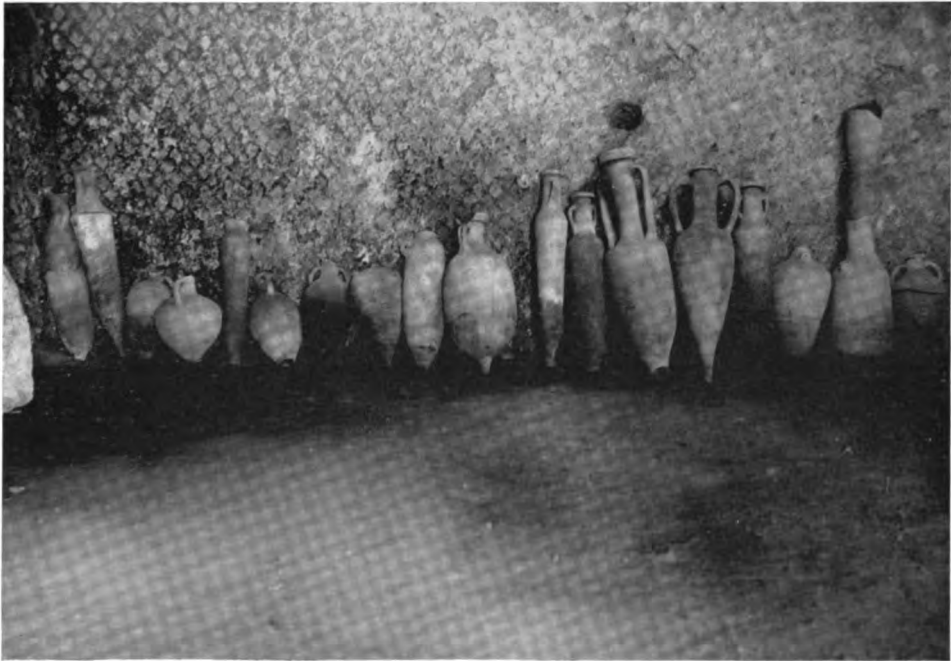
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THE GREAT ARCHES IN THE PALACE OF SEPTIMIUS SEVERUS
ON THE PALATINE HILL



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THE "LARARIUM" IN THE PALACE OF DOMITIAN



Lomaland Photo. & Engraving Dept.

CHAMBER OF THE AMPHORAE, HOUSE OF LIVIA, PALATINE HILL

Palatinus, towards which the principal façade faced. Three doors opened upon a portico, adorned with handsome columns; the central door gave access to an extremely beautiful hall, which M. Rosa has named the "Tablinum." Opposite this entrance there is an apse in which the throne of Domitian once stood. It was this emperor who introduced to the imperial court this Oriental innovation. Eight large niches, similar to those in the Pantheon of Agrippa, held eight large statues of basalt, only two of which, Hercules and Bacchus, were found intact. The entrance gate was originally flanked by two statues of a yellow color, and the threshold was made of a single slab of Greek marble, large enough to form the table of the high altar of a church.

The Tablinum lies between the Basilica and the "Lararium," a kind of private chapel where the family divinities were worshiped. These three halls form the façade of the palace and were entered from the main portico. Behind them stood the Peristylum, entirely surrounded by porticos, comprising an area of some three square kilometers. Back of the Peristyle and opposite the Tablinum, a large portal leads into the "Triclinium" or Banqueting Hall. According to Martial the Imperial Hill had no banqueting hall worthy of the Caesars before the time of Domitian. "It is as beautiful," he says, "as the banqueting hall of Olympus; it is such that the Gods might drink nectar there and receive the sacred cup from the hands of Ganymede." Martial adds that if Jupiter and Domitian were to invite him to dinner on the same day he would choose to dine with the emperor!

"One would think, on seeing it," said his contemporaries, "that Pelion was piled on Ossa; its lofty domes pierce high heaven and touch Olympus. From below the eye can only perceive the roof with difficulty, and its gilded cupolas are lost in the radiant splendor of the sky." "Its columns," they declared, "were capable of supporting the celestial vault were Atlas to rest for a moment." Over the entrance to this magnificent palace was written "Aedes Publicae," words that conferred on every citizen the right to enter and claim justice at the hands of the emperor. A gallery was constructed leading from Domitian's palace to those of Tiberius and Domitian. It ended in a splendid Cryptoportico, and the whole is still in fair preservation.

Of all the ruins on the Palatine those dating from the time of the Emperor Antoninus are the best preserved and the most refined while at the same time they display the evidences of the grandeur and pomp that characterized the age.

The Palatine preserves for us the inestimable treasure of an age-long history, and its records are not only of surpassing interest to the studious, the curious, or the learned; the human race feels the influence of the works of its ancestors and of the nations of the past. In these remains imperial Rome, with all its glory and magnificence of empire, lives again in our imagination, crowned with rubies and lapis lazuli.

Must we thank the Caesars that the Imperial City, the Ruler of the ancient world, is coming into its own again? No! Rome revives once more, thanks to the Gods, whose will it is that she should live throughout the ages, dazzling in her varied beauties, divine in her sacred rites, superb in her dignity.

THE POWER OF PRAYER: by M. R.



It is probable that few of those who pray have any idea of the nature and the power of prayer. The pseudo-science of the day has long since relegated the practice of prayer to the limbo of discredited superstitions, but the religious world still holds to it as to an anchor of safety: and there are large numbers of persons who have no particular form of religion but who yet use prayer or its equivalent for the accomplishment of their desires.

The simile of an anchor is a good one. An anchor thrown out at random may take hold of a rock, and may become so firmly fixed that it cannot be drawn up again. Then the ship must either stay at its anchorage, or cut its cable, if it is to proceed on its journey. An anchor may catch in the anatomy of some monster of the deep, and the ship may be dragged to destruction by the infuriated creature: or again an anchor may be dropped in deep water and hang useless.

From which it would appear that good anchorage is quite as important as a good anchor.

It would seem however that this is not considered by those who commonly resort to prayer. They address their supplication somewhat vaguely to the Supreme Deity, or confide it to the care of some intermediary intercessor; and they seem to imagine that the address will insure delivery.

That is a point of more importance than either the devotee or the sceptic generally admit.

The fact is that there are an indefinite number of forces, powers, intelligences, or deities, gods or elementals, (call them what you will) capable of being invoked by man; because in his nature all the forces of the world he inhabits are represented. He is like an electrical switch-board, in that he is connected up with countless forces in nature.

When a man prays he invokes some power that he has not yet learned to control. If he had control of it, he would use it without prayer. But, as he believes there are powers greater than any at his command, he invokes them, or their guiding intelligence, by means of ceremonials, such as incantations, invocations, sacrifices, supplications, prayers, religious rites, or by the force of his desire.

As all forces in nature have their correspondences in the human being so an act of this kind immediately arouses in the supplicant or

celebrant the force that answers to the nature of the desire. This is obvious, and it is inevitable.

If the prayer is for personal benefit the forces of selfish self-aggrandizement are invoked automatically by the nature of the desire. Such a prayer may be addressed to the Supreme or to a God of compassion, but, being foreign to the nature of such beneficent powers, it necessarily goes where it belongs. The forces of selfishness are evoked: that is to say the selfishness of the individual is thereby intensified, and his separation from the powers of compassion, and from the beings that embody those powers, is made more complete. Even the sceptic must admit that the effect of prayer upon the devotee will be to intensify in him the quality that characterizes his supplication: though it may be argued that at the same time it may lessen his own ability to achieve his object, by increasing in him his sense of dependance on other and superhuman powers, and also by sanctifying in his own eyes his own laziness or impotence. But we go further, and say that such an intensifying of desire actually tends to make the individual an agent for the expression of the nature forces corresponding to the character of his prayer. Thus a selfish prayer makes a man the servant of the selfish evil forces of nature, which he has evoked, even though he may have called on the name of the most high or the Lord of Compassion.

In like manner it follows that the pure devotion of a loving heart poured out in simple ignorance, and addressed to any deity, is in itself an evocation of the powers of love and sympathy in the universe, no matter how grotesque may be the symbol of the deity employed.

Man is not separate from nature; all powers that are in him are also in his Great Mother, and prayer is but a means by which man seeks to make a bridge across a chasm that exists in his imagination alone.

Man pictures himself as a bark tossed on a sea of life, and casts his anchor seeking some safety from the storm. But when he knows himself as one with nature, he no longer thinks of himself as one that needs an anchor: he sees the tempest and the ocean, the ship, the anchor, and the anchorage, as all the elementary symbology of his own mind picturing to himself his fancied separateness from the universe of which he is a part. He then knows that in his body is a mystic switch-board, and that it is more dangerous to trifle with those connexions than to "monkey with" an electrical switch-board.

He will know that by a thought he makes connexion with the forces in nature corresponding to the character of the thought. And, as all men are similarly constituted, his range of influence may be very wide if he is strong; while on the other hand if he is weak he will become the tool of other minds, the unconscious victim of his own weakness, and the irresponsible instrument of stronger passions than any he has himself dared to control.

His weakness is his great offense, even while it constitutes a claim to the pity and protection of his fellow-men, who are more answerable for his acts than he himself may be. These weaklings are the natural wards of society, whose duty it is to cure and care for them, neither turning them loose upon the world, nor punishing them stupidly and ineffectively.

Men must realize their actual connexion with the powers of nature before they can understand that they are actually one great brotherhood. The lack of this understanding has led men to deny, not only their own great possibilities, but also their great responsibilities one to another. Not only has man groveled in the dust of superstition, praying for help to rise, instead of standing on his own feet, but he has tried to cast upon his god the duty of caring for his weaker brothers; and from this repudiation of his natural duty has come the state of war in which we live even in times of peace. For each one lives as if he were at war with all the rest, not knowing that in so living he is in open conflict with the laws of nature and with his own interests. When man shall know himself as one with all that is, then his prayers will be the potent operations of his will applied with knowledge to the "switch-board" of his own mind.

There is an automatic delivery in the case of prayer, and we may rest assured that each such invocation "goes where it belongs"; and none may know how far the reach of any prayer may be, how potent or how impotent; but of this there is no doubt, no cause can be without effect; every motive, thought, act, has its inevitable results.

THE PERSONAL AND THE IMPERSONAL IN MAN:

by T. Henry



IN *Scientia* (I, 3, 1914, Bologna) Émile Durkheim of Paris University contributes a paper on "The Dualism of Human Nature and Its Social Relationships," one object of which is to afford a further explanation of his aim in a previous book on "Elementary Forms of the Religious Life." This paper might be described as such an endeavor to reconstitute certain religious ideas on a rationalistic basis. The author starts from the undeniable fact that man's nature is inexorably dual and the scene of a continual struggle between radically opposed forces. He considers various explanations which have been given for this fact, and offers his own. Sociology, he points out, though the science of societies, cannot treat of human groupings without coming down to the human individual. In short, sociology rests on psychology. We shall see that psychology is the direction from which this writer approaches the problem he has stated; and we may bear in mind that the present reaction from scepticism in France is running largely on psychological lines. This will be of peculiar interest to Theosophists, who lay such stress on the necessity for self-knowledge and the search for wisdom within the depths of our own nature.

Man has always been keenly conscious of this duality, continues the writer; and he is conceived as formed of two beings radically heterogeneous — soul and body. The soul, even when regarded as composed of matter, is of a finer grade than the body, lives an independent existence after the death of the body, and is invested with a dignity and sanctity far beyond that of the body. A belief so universal and permanent cannot be purely illusory, and there must be facts behind it. Our intelligence, he continues, and our activity present two very different forms: sensory perceptions and tendencies on the one hand, conceptual thought and moral activity on the other. These gravitate to opposite poles. Our sensory appetites are necessarily egoistic and have for their object our personality (*individualité*). Moral activity conforms to impersonal ends (*impersonnelles*).

These two aspects of our psychic life are opposed to each other as the personal and impersonal (*personnel et impersonnel*). There is within us a being who represents everything to himself in its relation to himself, according to his peculiar point of view, and who in everything he does has no other object but

himself. But there is also another who apprehends things *sub specie aeternitatis*, as if he partook of ideas other than ours, and who at the same time, in his acts, tends to realize ends which transcend him. The ancient formula *Homo duplex* is therefore verified by the facts. Far from being simple, our inner life has, as it were, a double center of gravity. There is on the one hand our personality (*individualité*), and, more particularly, our body which underlies it; on the other, all that in us which expresses something other than ourself.

The use of the words *individual* and *personal* above shows that no marked distinction between the two is intended, and justifies us in rendering them both by the same word. Readers of Theosophical writings will be aware of the distinction made therein between Individuality and personality; and it is clear that what the writer means in every case is the personal ego, or that which Theosophists call the *personality*, as distinguished from the *Individuality*. This point will come up again further on.

Pascal is quoted to the effect that man is at the same time "Angel and Beast," without being exclusively the one or the other. It results that we are never completely in accord with ourselves, and our joys are always mixed. But now comes the question, Whence this duality?

The writer briefly reviews different explanations and comes to the conclusion that they do not explain but merely restate the problem. The Platonic explanation, that in man there meet two worlds, that of unintelligent and unmoral matter, and that of Ideas, of Spirit, and of Good, he calls a mere hypostasizing of the duality of human nature, which still leaves open the question, Why or whence these two worlds? Admitting the existence of the Good, what necessity is there for the existence of a principle of evil, darkness, and non-being? And why do these two worlds, instead of repelling and excluding each other, tend to unite and interpenetrate so as to produce mixed and contradictory beings like ourselves? If the Idea is perfect and self-sufficient, why should it debase itself to matter, whose contact can only spoil it? Why, again, should matter aspire to the opposite principle, which it disowns?

One imagines that an elucidation of all these questions would best be sought in a further study of the Platonic teachings, which cannot after all be so lightly dismissed. In *The Key to Theosophy* will be found a clear exposition of the essential Platonic teachings in relation to the duality of human nature.

Another important remark we must quote is this:

We know today that our organism is the product of an evolution (*genèse*); why should it be otherwise with our psychic constitution?

Whether or not we have justly rendered the sense intended by the word *genèse*, we can make our point just the same. H. P. Blavatsky has insisted on the necessity for the student of knowledge to study his ancestry on all planes, not merely the physical plane, but the mental, spiritual, and other planes. For man is the product of several converging lines of evolution. Into his complex make-up there enters a monad from the animal kingdom; but this is only one factor and a relatively small one. The most important is the reincarnating Ego, which is the real Man—that which is called the Individuality, as distinguished from the personality. It is clear that Theosophy affords an infinitely wider basis on which to reason than do the scanty materials at the disposal of many who speculate on the subject. It will be seen how the writer, in his endeavor to define and explain the impersonal motive power in human nature, is handicapped by the lack of a greater familiarity with the terms wherein the philosophers of all ages have dealt in their profound researches into this question. Theosophy, with its comprehensive and lucid presentation of the essence of garnered wisdom, enables its student to deal with the problem far more effectually.

The remainder of the article deals with the writer's idea that the impersonal motive power in man is the expression of the collective will and thought of human society. This collective influence is, however, according to him, no mere abstraction, but a real psychological fact; and this opinion shows how greatly the modern ideas in psychology have come to the rescue as against the mental fault of dealing in abstractions. Yet the author's thought is far from completed. The collective will forces itself into the individual and imposes itself upon him, making him act in contrariety to his personal will. In this influence the writer sees the explanation of religions, which are special formulations of this psychological fact. When men abandon such formulas, they reconstitute the idea in other terms, such as duty, civic obligation, and the like. "Society has a nature of its own," he says, "and consequently exigencies quite different from those involved in our nature as individuals." This leads one to ask, What is Society? If it is not a mere abstraction, but has a nature of its own, it must be more than a mere numerical sum-total. Society, if not a mere aggregate, must be an organism. This view

the writer seems to take, whenever he speaks of the powerful influence which the social will exercises over the wills. But the point needs further elaboration.

The influence of the social will is spoken of as being the effects of that psychic operation called *fusion* or the communion of a plurality of individual consciousness in a common consciousness. Here again is an idea which needs completion if it is to be saved from being abstract and void of reality. One would wish to grasp more clearly the nature of that common consciousness, its locus or habitat, and its mode of entering into the individual. We are told, however, that these ideas, thus collectively generated, cannot establish themselves or subsist without penetrating into the individual consciousnesses and there organizing themselves in a permanent manner.

And now let us ask what is the danger of this loosely stated doctrine of the collective will. Does it not lie in the *assumption* that such collective will must necessarily be *moral and beneficent*? We are asked to consider history and its record of great religious and social enthusiasms; and, taking the advice, we look and find also the record of fanaticisms and collective obsessions of a far from moral or beneficent kind. Yet what happened in these cases, if not that the collective will and ideas of many entered into and dominated the minds and wills of individuals, causing them to adopt beliefs and perform acts contrary to their own will, and — what is more important — contrary even to morals? Clearly this doctrine cannot be left to stand where the author has left it, but needs much more careful consideration ere it is fit to present. It may be argued that the collective will of human society in the great mass is on the whole moral and beneficent, and that these smaller collective influences (which, however, should have been mentioned and dealt with) are temporary and destined to be overridden. But even so we should like a better guarantee of the soundness and reliability of the collective will and of the wisdom of the collective mind. This inevitably brings up the question of the reaction of the individual wills upon the collective will. We have been asked to regard the collective will as not being the sum or resultant of the individual wills, but as being something in itself and strong enough to impose itself on the separate wills and overrule them. Hence, unless we are to be content to reason in a vicious circle, we must presume that the collective will has some other fount of power. Obviously it cannot derive from individuals the power by which it

overrules those individuals. If we can imagine such a process of alternate action and reaction as going on between the individual wills and the collective will, it must result in a progressive deterioration of both until the energy is finally run down. We are aware that the phrase "common interest" may be used, and that it may be argued that social life consists in a mutual adaptation of selfish desires. Yet there is surely some warrant for the idea that a fusion of selfish interests would result in a collective selfishness rather than in lofty self-sacrifice. At all events, if we turn to history, as advised, we find that such a fusion of selfish interests generally generates the faction, the party, the sect, the mob, or whatever name we may choose to call it by.

In short, we cannot rest content to define all religion as merely attempts to express the common will. Nor can we accept the logic of the argument that, because morality impels us to give way to the wishes of our fellow, therefore the giving way to his wishes constitutes morality. Is morality to be defined as the principle of mutual back-scratching or the division of labor among thieves? Let it be here said, to avoid possible misapprehension, that we do not attribute such views to the writer, but are merely pointing out what his statements may lead to if left where they are. He has other ideas, but he has not made them real enough nor completed his thoughts.

In fact, this collective will of society, if it be indeed man's perpetual savior against his own selfishness, must have a fount of inspiration and continual revivification from elsewhere. But it may be that the source of human unselfishness is not in this collective will at all; and in this latter case, we should look for it within the individual himself. In either case we must seek such a source of power.

Now what say the Theosophical teachings? That every man born into this world (unless indeed an idiot or soulless person) brings with him an immortal SEED, which is as real and actual as is the physical seed he derives from his parentage. And just as the latter grows and unfolds and gives rise to the usual personal instincts, so the former germinates and gives rise to the unselfish aspirations. This, then, is the brief explanation of our dual nature. If one desires to go further back, one must simply pursue more deeply the study of kindred questions, such as Theosophy deals with.

As to the writer's definition of religion, it leaves out of account the mystical elements which have always been considered essential

factors, and can hardly be explained to the satisfaction of all as merely symbolic representations of the collective idea.

In emphasizing the dualism in man, the writer finds it incumbent to say that there is not such dualism in the animals. But there is dualism, though it be not of the same kind. Duality is the most fundamental principle of nature. In the contrast between duality and unity we state a problem that underlies our deepest thought and whose solution is involved in the mystery of Absolute Being. The animals have their struggle in the perpetual contest between their needs and their circumstances. In man the principal opposition is on another plane; he finds it in his mind, for he is a dweller in the realm of mind, not of instinct.

Recurring to Pascal's remark about the Angel and the Beast in man, it may be pointed out that man's mind and intellect constitute the prize, as it were, that is at stake between the personal and the impersonal forces within him. Whichever power obtains control of this mind becomes powerful. If the personal power obtains possession, the Beast is generated; if contrariwise, the Angel. In the course of a man's existence, through successive rebirths, both of these powers become more and more highly individualized, so that the struggle becomes keener, and it is almost as though actual beings fought for mastery in our nature. But the Beast is irrational and follows a downward line of evolution, so that man's salvation depends upon his following the Angel.

THE POSSIBILITIES OF LIFE: by F. S. Darrow, M. A., PH. D.



THAT life offers the noblest possibilities is proved by the throb of expectation and of aspiration, which attends the cradle of the newborn child, by the fond dreams for that infant's future, dreams woven by the imagination of its loved ones; by the true poetry and art of all ages; and by the reiterated teachings of humanity's Helpers. Most conclusive proof of all: the magnitude of our opportunities is attested by the "still, small voice" which sings the Song of Life deep within our hearts. During his highest and noblest moments who has not at one time or another thrilled with the enthusiasm of unselfish yearning? At such moments we *know* that life is worth living. Pessimism and

melancholy are the pall-bearers attending the bier of admitted defeat and of cowardly abandonment — pall-bearers who hang their heads in shame and slink away abashed in the presence of strength and of courage. Fortunately for man, these are and doubtless will ever be abnormal and only temporary states of consciousness. Although long, long ago, selfish and personal curiosity caused the human soul, the Pandora of Greek myth, to lose many of the blessings bestowed by heaven upon man, nevertheless there has still remained locked up within the chest of his nature, that precious inheritance, Hope.

Take heart! the Master builds again.
A charmed life old Goodness hath!
The tares may perish, but the grain
Is not for death. — *J. G. Whittier*

Progress is the law of life, man is not man as yet. — *Robert Browning*

I, too, rest in faith
That man's perfection is the crowning flower,
Towards which the urgent sap in life's great tree
Is pressing, seen in puny blossoms now,
But in the World's great morrow to expand
With broadest petal and with deepest glow. — *George Eliot*

The possibilities of life, how glorious the prospect spread before aspiration's glance! Those fields of noble endeavor in which the world's helpers and teachers have reaped the grain of Wisdom primeval. Yet despite this vision of the nearness of the Promised Land, how many pass through life without reaching it. How many failures mock the Pilgrim as he treads the pathways! What is the explanation? Theosophy holds the key. Each and every one of us is a composite of two natures, one a Lapsed God, the other an evolved animal, the lower nature selfish and petty; the higher, noble and unselfish.

Said the Roman philosopher, Seneca:

God is nigh thee. He is with thee, He is within thee. This, I tell thee, Lucilius! a sacred Spirit is resident in us, an observer and guardian both of what is good and what is evil in us and in like manner as we use Him so He useth us. There is no good man but hath a God within him.

Success in life is not to be gaged by the number and quantity of acquisitions and acquirements, but by the amount of self-discipline and self-control incorporated in our daily living. Ostentation and the outward appearances of success are deadly narcotics and often

serve only temporarily to lull into slumber the lions, the tigers, and the hyaenas of the lower nature. But strip off the outward conventions and the inward rottenness lies revealed.

Our refusal to deal with facts instead of mere words, our fear of handling ungloved our own personal nature is the reason why despite the many good intentions, despite the many aspirations, the failures of life are so numerous. A man cannot serve two masters, either the higher nature must subjugate the lower or vice versa. If the possibilities of life are glorious in their opportunities the reverse is equally true. If the lower nature is uncontrolled, it can and will drag a being clothed in human form to an inconceivable depth of degradation.

Therefore, we ought to give close heed to the following warning, which is quoted from *The Voice of the Silence*:

Beware, lest in forgetting Self, thy Soul lose o'er its trembling mind control, and forfeit thus the due fruition of its conquests. . . .

Prepare, and be forewarned in time. If thou hast tried and failed, O dauntless fighter, yet lose not courage! fight on and to the charge return again, and yet again.

The fearless warrior, his precious life-blood oozing from his wide and gaping wounds, will still attack the foe, drive him from out his stronghold, vanquish him, ere he himself expires. Act then, all ye who fail and suffer, act like him; and from the stronghold of your Soul chase all your foes away—ambition, anger, hatred, e'en to the shadow of desire, when even you have failed. . . .

Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth. . . .

The Possibilities of Life! How extensive are they? History answers the query. What were they to an Alexander, a Caesar, or a Napoleon? The Possibilities of Life! What were they to a Nero, a Catherine dei Medici or a Philip II? What opportunities did life offer to a George Washington, a Thomas Paine, or an Abraham Lincoln; to a Plato, a Gautama, or a Jesus?

Truly the possibilities are limitless for good or for evil. Life is colorless only when the action of the two natures neutralizes one the other. In proportion to the decisiveness of the victory gained either by the higher or by the lower self is the extent and the number of the possibilities broadened. Therefore it is a recognized fact that the

study of Theosophy linked with an earnest endeavor to apply its teachings to life results in bringing to the student's attention, as never before, his own character in all its strength and in all its weakness. This is because Theosophy emphasizes in no uncertain tones the necessity of self-study. "Man, know thyself!" and this forming of an intimate acquaintance with one's own nature is one of the secrets which explain the wonderful success that has been achieved by the Râja-Yoga education, founded and established by Madame Katherine Tingley.

We moderns of today, perhaps even more than ever before, fritter away our time in scanning outward forms and appearances instead of devoting our attention to the inward realities. If we could only gain the place of peace and silence, our own innermost sanctuary and if we would still the hubbub and jar of the world of friction, then how petty much would appear, for which at present we are not merely willing but anxious to spend our life's blood, so vital it appears in the present false perspective.

Happy will we be if we can sum up our life's purpose as Socrates did his and say, when the sunset comes:

I have sought to persuade every man among you that he must look to himself and to seek virtue and wisdom before he looks to his private interests, and to look to the state before he looks to the interests of the state and that this should be the order he observes in all his actions. . . . I do nothing but go about persuading you all, old and young alike, not to take thought for your persons or your properties but first, chiefly to care about the greatest improvement of the soul. I tell you that virtue is not given by money but that from virtue come money and every good of man, public as well as private. — *Apology of Socrates* by Plato

The mind is the battle-ground on which is waged the continual conflict between the higher and the lower nature and if we are to attain to real success in life it is of vital importance that the brain and its thoughts be under the control and subject to the discipline of the "God-Within," "the Light which lighteth every man who cometh into the world." Both mind and will must be won, conquered and garrisoned by the soldiers who march under the command of that Light. And woe unto us as human beings if it be in the power of the attendants of the animal without instead of the "God-Within," for if the lower nature is in control the depths to which it can and surely will drag the dual composite being called man are fearful.

Steady, earnest pursuance of duty, a constant and unremittent endeavor and aspiration, these are the simple, everyday tools by whose aid we can succeed in clearing our path through the snares and jungles, which so frequently impede and trip up the Pilgrims treading life's highways. Inconstancy, half-heartedness, unwise enthusiasm and emotionalism are among the most efficient of the allies of the lower nature and if we are not constantly on guard some suggestions of these foes of man will seem so plausible that their real inner ugliness may be quite forgotten for the moment at least. "To him who hath shall be given, but to him who hath not shall be taken away even that which he hath." There is no time and place for neutrality. "He who is not with us, is against us." To drift through life is to invite disaster and will certainly sooner or later lead to shipwreck for it is to play fast and loose with honor, duty, and with the other virtues which make life worth living. Exercise and continual endeavor, physical, mental, and moral, are productive of character and muscle, physical, mental, and moral, while their absence leads to inevitable bankruptcy and weakness.

Failures and sorrows can be most efficient captains when marshaled by the will in the ranks of the allies of the "God-Within." Mere outward prosperity and apparent success much more frequently entice to misfortune. Failures can be used as stepping-stones and as beacons of light. Indomitable perseverance and fearlessness are the qualities which dissipate or surmount the illusions and obstacles, which at times seem to loom so large. Man must raise the animal by the "God-Within" and not suffer the "God" to be lowered by the animal.

Look backward, how much has been won!

Look round, how much is yet to win!

The watches of the Night are done!

The watches of the Day begin. — *Samuel Longfellow*

Although our lower nature tries to persuade the will and the mind that its conflict with the "God-within" is inevitable and unavoidable, this is but one of the many falsehoods used by the animal to insure its hold on the mind and on the will, for the Higher Self is really the friend of the lower, at least in the case of the man who is self-conquered.

What then is the message which Theosophy has to offer in regard to the possibilities of life? Theosophy teaches that the possibilities

of life are exactly what we ourselves make them. Man is the weaver of his own destiny. So it is stated in *The Voice of the Silence*:

Thou canst create this "day" thy chances for thy "morrow." In the "Great Journey," causes sown each hour bear each its harvest of effects, for rigid Justice rules the World. With mighty sweep of never-erring action it brings to mortals lives of weal or woe, the karmic progeny of all our former thoughts and deeds.

The possibilities of life for one and all are virtually limitless for good or for evil, but says Katherine Tingley:

The knowledge that we are divine gives the power to overcome all obstacles and to dare to do right.

If we make a good and wise use of the present we can trust the future to take care of itself. The possibilities of life! "Act thou for them 'today' and they will act for thee 'tomorrow.'" No failure is irremediable, no success sufficiently decisive, to permit of subsequent inaction. My own will come to me, for

The Books say well, my brothers, each man's life the outcome of his former living is.

Individual responsibility is the key to real success. The shouldering of responsibility makes moral athletes, its shifting makes cowards and slaves. If man is a free and morally responsible being and the possibilities of life are limitless and ever recede into infinity, just as the horizon ever spreads before the advancing traveler, what is the logical inference? The perfectibility of man, and therefore said Jesus, "Be ye perfect, even as your Father who is in heaven is perfect," or, heed the dictates of the "God-within" and be at one with your own Higher Self.

No condition is too hopeless to permit reform. No attainment is too lofty to prevent the possibility of a fall. No one so degraded but that by self-exertion he may rise; no one so exalted but that by self-debasement he may stumble. Truly, like man himself, the possibilities of life are dual. No success which permits the abandonment of caution, no failure sufficient to warrant despair.

Not enjoyment, and not sorrow,
Is our destined end or way,
But to act, that each tomorrow
Find us farther than today.

THE THEOSOPHICAL PATH

In the world's broad field of battle,
 In the bivouac of life,
 Be not like dumb, driven cattle,
 Be a hero in the strife!

Trust no Future, how'er pleasant.
 Let the dead Past bury its dead.
 Act—act in the living Present.
 Heart within, and God o'erhead.

Lives of great men, all remind us
 We can make our lives sublime,
 And, departing, leave behind us
 Footprints on the sands of time.

The innate divinity of man, his absolute individual responsibility and accountability for what he makes out of life, and his inherent perfectibility—these constitute an important part of Theosophy's Gospel, its good news and its challenge, world-old but ever new. The opportunities for advancement will ever increase and multiply exactly in proportion to the success with which we grasp the present possibilities.

With wider view comes loftier goal,
 With broader light, more good to see.
 With freedom, more of self-control,
 With knowledge, deeper reverence be! — *Samuel Longfellow*

Build thee more stately mansions, O my soul,
 As the swift seasons roll.
 Leave thy low-vaulted past.
 Let each new temple, nobler than the last,
 Shut thee from heaven with a dome more vast,
 Till thou at length art free,
 Leaving thine outgrown shell by life's unresting sea.

Therefore, Theosophy's message in regard to the possibilities of life is thus voiced by Katherine Tingley:

This need not remain the age of darkness, nor need you wait till another age arrives before you can work at your best. It is only an age of darkness for those who cannot see the light, but the light itself has never faded and never will. It is yours if you will turn to it, live in it; yours, today, this hour even, if you will hear what is said with ears that understand. Arise, then, fear nothing and taking that which is your own and all men's abide with it in peace for evermore.



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WATCHING THE MIDNIGHT SUN AT LUOSSAVAARA, KIRUNA, SWEDEN



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THE MIDNIGHT SUN AT LUOSSAVAARA, KIRUNA, SWEDEN



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THE MIDNIGHT SUN AT A TOURIST STATION, ABISKO, SWEDEN



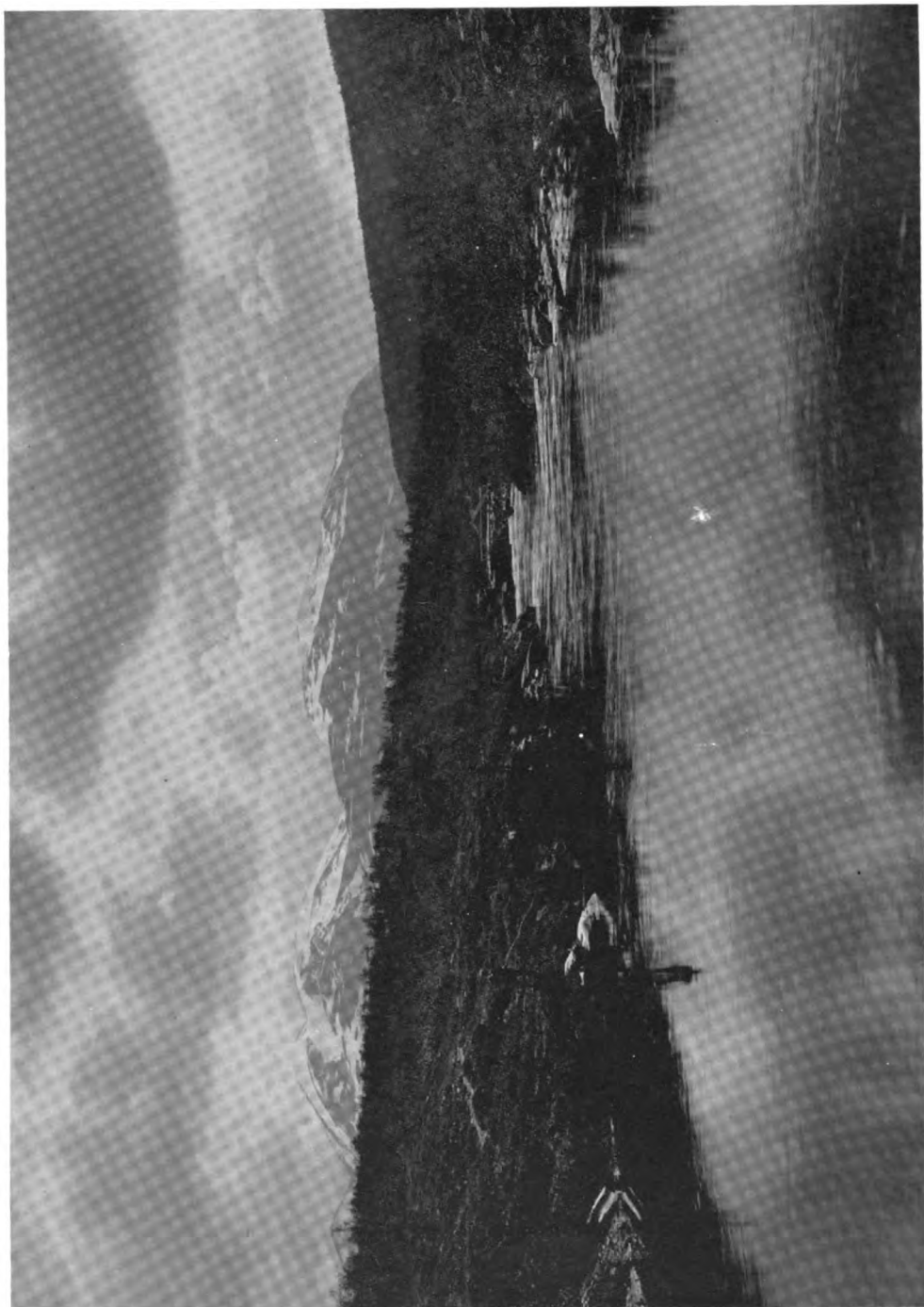
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BIRNAPAKTE, LAPLAND, SWEDEN
(By courtesy of L. Wästfelt, Jokkmokk)



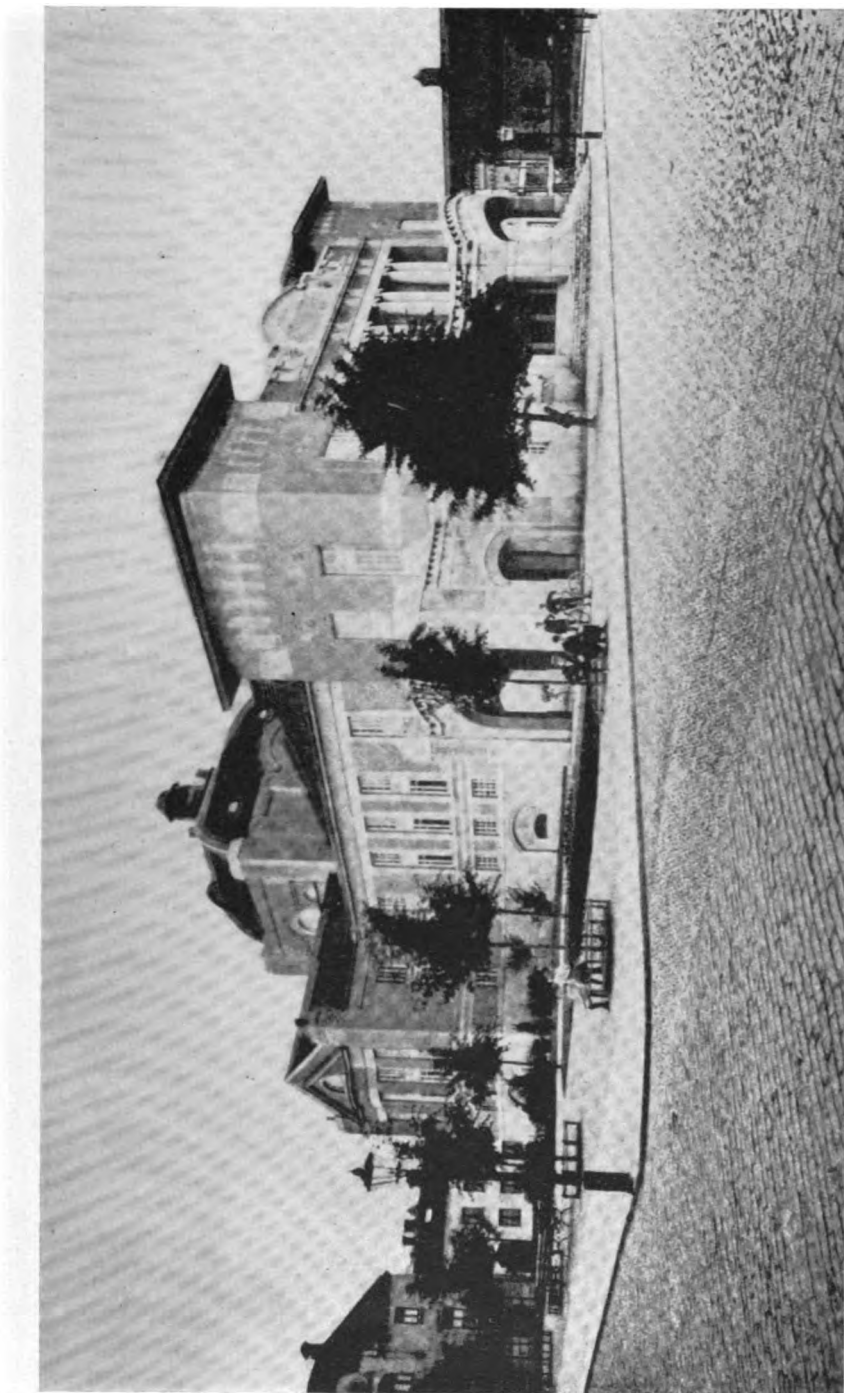
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FROM THE RAPA VALLEY, LAPLAND, SWEDEN
(By courtesy of L. Wästfelt, Jokkmokk)



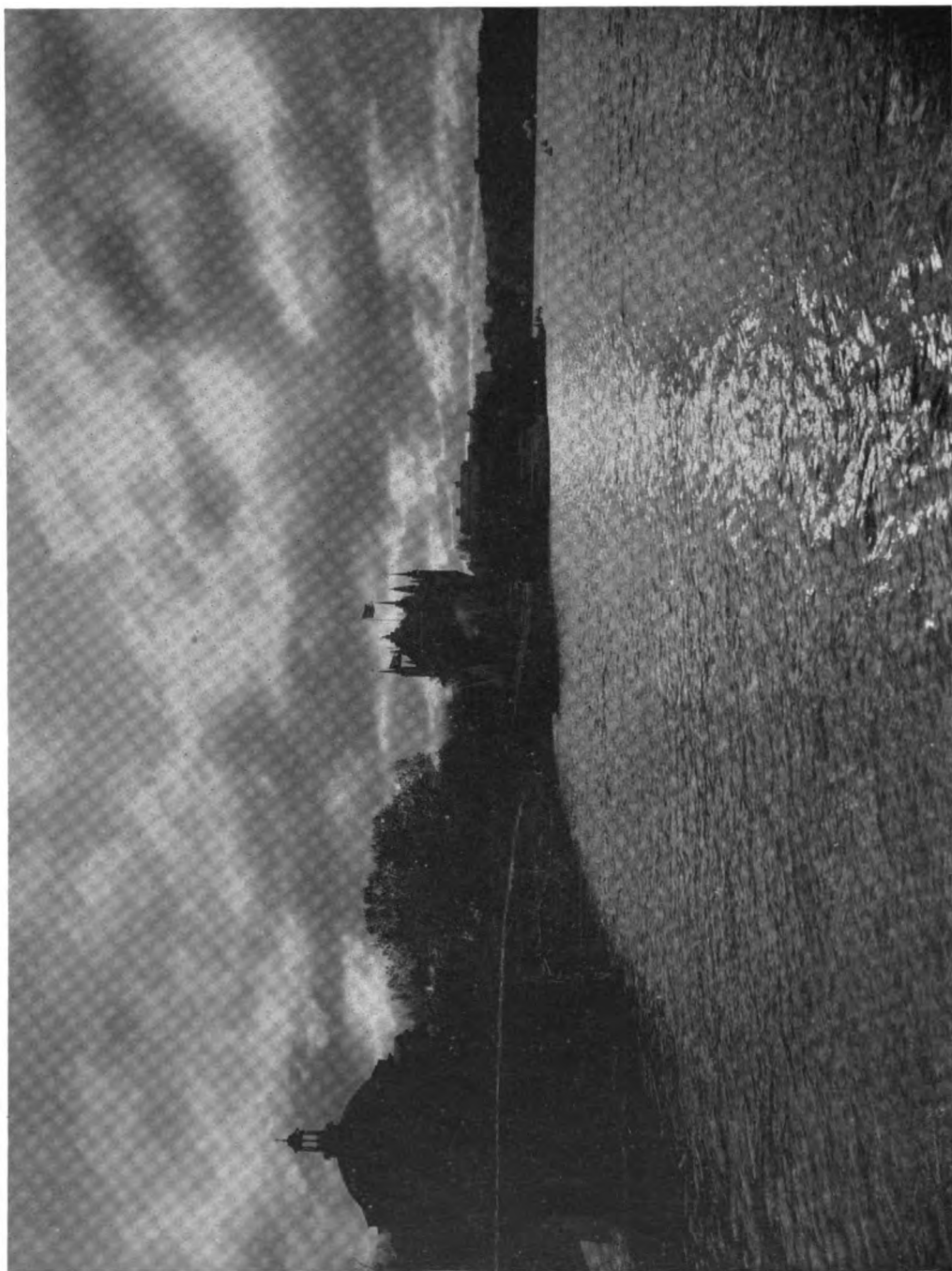
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VALLEY OF ABISKO, LAPLAND, SWEDEN



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THE THEATER, NORRKÖPING, SWEDEN



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KASTELLHOLMEN, STOCKHOLM, SWEDEN

PUNISHMENT AND CAPITAL PUNISHMENT:

by H. T. Edge, M. A.

A PLEA ON THE GROUNDS OF JUSTICE, MERCY, AND INTELLIGENCE

It seems hard that when we have just started to learn our lessons on earth, we will not have the chance to benefit by them.



THESE words are from a letter received from two prisoners just before their execution. They had been visited by some of the prison workers of the Universal Brotherhood and Theosophical Society, who had explained to them the simple truths as to the divine nature of man, and how the real Man is immortal and does not perish with the body; that divine justice does not requite us for our sufferings on earth by condemning us to greater sufferings in the next world. Their lost self-respect had been regained and they now saw clearly before them the way in which they could make a new start and begin to undo their past mistakes. Thus these men, who never before had had the help of wise and kindly advice, and whose mistakes in life had been due to this neglect, now for the first time realized their position and were put on their feet. Yet our obsolete and barbarous law ran its course and the men were ruthlessly thrust out of this world of their fellow-men into another world, where it is to be hoped that the God whose mercy we crave will be more merciful to them than we were.

No words could better convey the wrong inflicted by capital punishment than those which stand at the head of this paper. The death penalty proves that we have no confidence in our power to successfully cope with the murderer.

The custom, already abolished by many governments, survives by mere force of inertia; for it is quite out of keeping with the enlightenment of the times. It is neither reasonable nor humane; it offends at once our feelings and our judgment. The arguments offered in its favor are flimsy, sentimental, and of the nature of excuses. It does not act as a deterrent; and the reason is not far to seek. Men commit murder in the heat of passion or temporary madness. Murders are single acts, and murder is not a career; so that execution prevents a man from doing what he is not likely to do again, and still leaves other potential murderers alive. If capital punishment protects society, society could be just as well protected by keeping the criminal in confinement. Thus the argument from deterrence and the argument from protection alike fail. We cannot, even if we would, plead

our fears in justification. Revenge is not now considered as a tenable reason for punishment, even when we call it retributive justice or by any other fine name. This can be left to eternal justice.

There remains the reformatory side of punishment; and this, as so well shown above, is out of the question altogether in the case of capital punishment.

A strong reason against the death penalty is the extreme uncertainty and capriciousness of the complex processes by which finally certain particular men are sifted out for this visitation. Why these particular men should be so treated, when there are so many more who are as bad and worse than they, but who have succeeded in evading the hands of the law — this must often have struck us as past comprehension. Take a man condemned to death, and you may find some citizen with nothing worse than a violent and uncontrolled temper, whom fate seems to have driven into the commission of a hasty act, regretted directly it was done. Why should this man be killed? Or perhaps he is a highwayman; and in this case he is but one out of hundreds of people who might equally well be executed if the law had chanced to get its hands upon them.

Criminals should be regarded as patients. That does not mean that we must treat them with unwise leniency. Such a course would not be kindness; instead of reforming them it would make them worse. There need be no coddling. But there is such a thing as strong and wise discipline. Those who argue that mercy would be a mistake do not show much confidence in our power to help one another. Nor do they show any practical wisdom. It is surely within the powers of the present civilization to isolate criminals and care for them and use all reformatory efforts upon them. What in any case are the alternatives? We must either turn them loose again on society, unreformed, or made worse than ever, as so often happens; or we must confine them for life; or we must execute them. The best way to protect society against criminals is to reform the criminals. Therefore the reforms in our penal system must go hand in hand with reforms in the treatment of people before they get to prison. We must stop the manufacture of criminals. But, having manufactured them, to treat them in a way which does not reform them, or petulantly to execute them — this does not show the wisdom which we so often boast of as an ornament of our civilization. We can do better.

When we execute a man we take no account whatever of his soul. This seems to argue that we do not believe in souls. In this case our religion is a cynical sham, since it does not influence our public polity but on the contrary is flouted by it. Or how can we reconcile this polity with our religion? What principle of mercy or justice, such as we assign to God, or of wisdom, such as we arrogate to ourselves, does it contain?

A man is first and foremost an immortal soul, and only secondarily a body. The body is the tenement of the Soul, and the Soul is the real man. Do we destroy the man when we destroy his body? No, nor do we even destroy his lower nature. We merely liberate his passions, and the evil thoughts go forth to infest the haunts of the living and obsess other weak natures, thus giving rise to mysterious epidemics of crime, homicidal mania, and unaccountable impulses, such as puzzle our magistrates and alienists. How is this for the protection of society? The simple fact is we have committed a stupid blunder, like that of a naughty child which strikes the chair which has bruised it. We have committed an act of violence, outraged the laws of nature, and set in motion a new set of evil forces. We have deprived our fellow-man of his opportunity for learning the lessons of life and for amending his ways. Divine law will doubtless step in to remedy this wrong as far as may be, but its consequences must react on the perpetrators.

And how is society replenished? By the birth of new Souls into our midst. And whence come they? And to what do they come? As long as we make bad conditions for them to incarnate into, the breed of criminals will continue; nor will any amount of eugenics stop it, so long as we continue to people the air with evil thoughts and the aroma of evil deeds.

But it is on our own self-righteousness that we need to reflect. Who among us is worthy to cast the first stone? The plea of justice is sufficiently well answered in Portia's well-known pleading in *The Merchant of Venice*. "Earthly power doth then show likest God's when mercy seasons justice." The words of the Master also bid us judge not, that we be not judged. The plea of severity, as against undue leniency, that is so often advanced by those who assume the pose of stern justice, might better be made on the other side of the question. For to treat criminals as we do amounts to pampering them,

since the treatment fosters their criminal propensities. Cannot we find a way to take care of them and reform them without pampering them, or is this beyond the reach of our wisdom?

The time is rapidly coming when we shall have to change all our ideas of punishment and criminal procedure, so as to bring them into line with the age. We shall have to realize that the appeal is always to our *mercy and dutifulness*. The criminal needs our *help*. How long is it since the insane were treated as criminals? And what difficulty there was in changing that! It was the arduous work of determined and patient humanitarian reformers. But public sentiment was changed, as it will be on this criminal question. The particular enormity of the capital sentence serves well to bring the general question into prominence. And when we begin to protest against the death sentence, we begin to ask ourselves what leg we have left to stand on as regards punishment in general. We are all sinners together, in varying degrees and kinds, and need one another's help. If men could only band themselves together in mutual help as ably as they do in mutual repression, what results might not be achieved.

On the grounds of Justice, of Mercy, and of Intelligence, we plead for such a change of opinion. The injustice of our punishments is matter of general comment, and the above is an attempt to show some of the reasons for this injustice. We could be juster, if we really tried. The plea for mercy is one that can never fall unheeded upon those who feel their own need for mercy and who have any sense of common interest or impersonal intelligence. As for intelligence, it is sufficiently plain to thoughtful people in this age that capital punishment and many other punishments are not in keeping with the intellectual advances we have made. And Justice, Mercy, and Intelligence find their common foe in Prejudice and Self-satisfaction.



LET us realize . . . the joy there is in overcoming obstacles and our own weaknesses. — *Katherine Tingley*

REAL Theosophy is altruism, . . . brotherly love, mutual help, unswerving devotion to Truth. — *H. P. Blavatsky*

THE TREASURE OF THE ORCHARD: by R. Macell



THE cottage and garden were neglected, the gates stood open for want of fastenings; hinges and hasps were rusted out or lost; an air of ruin sat upon the place; the orchard was a wilderness of weeds, luxuriant in a most unprofitable growth of nettles and convolvulus, with docks and ragwort, and here and there a hollyhock or sunflower smothered in grasses of every description. Still there was a beauty about it all, that defied the desolation, seeming to borrow added charm from the abundant harvest of neglect, to veil the sordid character of its origin.

Nor was the owner of this home of disarray less picturesque than his abode; for he too possessed a certain easy grace and charm not wholly independent of the negligence, that caused his ragged clothes to hang so loosely on his lanky limbs. There was a certain lingering reminiscence of a sunny childhood in his air; as if he were in fact a child that had lost count of time playing in some happy fairy-land of dreams, while his body grew to manhood with small assistance from the dreaming child within. He dreamed of a great future, of fortune that would come to him in some romantic fashion, of travel in far distant lands, of strange adventures, and of a woman fair as the apple-blossom in the orchard, with hair that glistened like the sunlight through the branches of the trees. But for the farm his father and forefathers cultivated with such diligence, it was now farmed by others, who paid him rent whenever they were pressed to do so; but for the most part David was content to take his rent in kind, without considering very closely the strict value of the substitute, provided it was what he needed at the moment. He only asked to be allowed to live and dream his life out in idleness in his own way.



But one day, as he sat and smoked, an old man walked into the house unasked, and took a seat beside the hearth, as if assured of welcome, or as if conscious of his right; nor was the owner of the cottage one to question any caller's right to hospitality. So when the old man took his seat David reached down a long "church-warden" from the rack and pushed across the brown tobacco-jar with shining figures of sportsmen with their dogs in bright relief upon the sides and with a broken lid, but not ill furnished with the best Virginia.

The old man thanked his host, and filled the pipe slowly and thoughtfully, while David looked at him as if he were a dream. They smoked in silence for a while, and the sun sank behind the mountain.

David stirred the fire, took the kettle out to fill it at the pump, and brought along a bucketful of coal. He hung the kettle on the hook above the fire and looked into the oven, where something simmered softly in a big stew-pan of an antique style. The household furniture and implements were out of date but David's cookery was of a kind that savors of eternal youth; for though the fashions change in culinary art the principles remain eternal as man's appetite.

And still the visitor kept silence, smoking as if he too were one of those that have lost contact with the world of facts. The daylight died, and as it fell the house took on another aspect, for the firelight glowed and flickered pleasantly upon the two strange silent men, and seemed to draw them nearer to each other in the silence.

Then David rose and set the table, and they ate in silence, thoughtfully. And then the old man moved as if to go; but hesitated, and stood facing his host, as if he had some matter that he wished to speak of but almost feared to mention.

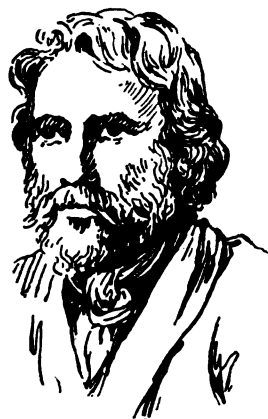
David saw his embarrassment and said:

"No need to hurry. Sit ye down again."

But the old man shook his head.

"I must be getting on," he said; "but I must tell you of a dream I had. I saw this place of yours and in the orchard there I saw a treasure, and I saw you there with all those jewels in your hands; and when I came along the road I saw the place and knew it; so I came right in to tell you of the dream. I think I'd best be going.

Thank you kindly for the bit of supper. Maybe you'll think of me when you are rich. You'll not need telling how to use it wisely. The man who gives is richer than the man that keeps. Goodnight to you."



David stood looking into the fire long after the old man had gone, and the glow of the burning coal was not brighter than the beam of those jewels that lay waiting for him in the orchard as they appeared to his imagination. He saw himself rich and honored, but all his visions were etherealized by the rich vein of poetry in his nature. He saw himself robed in some sort of oriental splendor, in a palace that resembled nothing under heaven, and a woman at his side, the only element at all approaching probability in all his dream of greatness.

He saw no incongruity in it all; he had no doubts about the truth of the old man's story or of the value of the treasure that lay waiting for him, nor was he troubled by any knowledge of the law that makes all "treasure trove" the property of the Crown. The land was his and all that the land held, so far as he could see. Nor was he in any hurry to begin the search; indeed that thought seemed almost like a desecration of the beautiful romance.

Next day he visited the orchard and mused upon the buried treasure, he tried to see in fancy where it lay, how it was housed; and then he fell to wondering about its history, and how far back it was that it was hidden there for him to find.

The weeds were dense, and the trees branched low, while rocks lay round about fallen from the ruined wall, which once had served to keep the children from the fruit, that used to be so plentiful and rich before the orchard was neglected. The fruit was now too poor to be worth marketing. The broken wall attracted his attention, and he thought it would be well to build it up again before he opened up the ground; for neighbors are not always just as honest as they might be, and he did not wish to put temptation in their way. So, dreaming still, he went to work upon the wall; and all the village got to gossiping about this strange event; but David did not hear the talk. He found the work most interesting, for it seemed as if he were building the wall around a palace for his bride, who had such golden-gleaming hair, and such a smile as made him smile each time he thought of it. And so the first day passed; then came the mending of the gate, and that led on to mending all the other gates, which took some days of steady work; and all the village wondered. David at work! what next?

Then it seemed prudent to prepare a place to store the treasure, and all the doors and windows in the house were innocent of bolts and locks, or if the locks were there the keys were gone, and then the tools were badly rusted, and the workshop in the yard was all in ruin: so he spent days in setting things to rights there, so as to have the means to do the other jobs; and one thing led to others, till the days seemed far too short for what he had to do: and all the while the treasure of the orchard waited unrevealed. The autumn was almost over when at last he thought he might begin to open up the ground; but even then there was a lot of work to do clearing away the rubbish and the dead wood that entangled all the ground. When



that was done he went to pruning the old apple-trees, cutting away the limbs that would be in the way when he began to dig.

He cut the limbs and branches into firing and kindling, which he stacked in the woodshed, for a rich man needs fuel for his hearth if he intends to entertain his guests. That thought suggested cleaning and restoring household furniture. This occupied his evenings,

when other men were drinking in the village inn or gossiping about the village with the women. And, as he worked he tried to think of what would be most worthy of the queenly woman with the golden hair. It was for her he carried new rails to fill the gaps in the old banisters, that once had been the pride of the small stair that mounted to the chamber overhead. Then came the tottering oak table with its defective membership of legs, of which one still remained as model, richly carved and curled: and then the cumbersome arm-chairs all black with age and decorated with a wealth of ornament, but badly mutilated, almost paralytic, one might say. This work awoke the artist in the man, and, as the evenings lengthened with the closing year, he found more opportunity for developing his natural talent, and soon grew expert with long hours of loving work. Then, when the damaged furniture was all restored, he started carving new decorations for the fittings of the palace he was building for the dream-damosel, the blessed one with golden gleaming hair.

This vision of the "blessed one" had grown upon him, till it quite obscured the picture of the treasure in the orchard, which the old man's story had evoked; and yet the treasure was as much a certainty to him, as was the coming of the lady with the crown of jewels glistening in the sunlight of his dreams. He felt that it was safe there in the ground and only needed to be brought to light.

The orchard had been dug from end to end, and now the frost had come, so that the roads were slippery, and the horses needed roughing. David's forge had formerly been a center of activity, for his forbears were craftsmen and good smiths as well as farmers, and now the farmers came to him again, since he had put his workshop into working order; and with one thing and another he found himself too busy to go on with the deep digging he had planned.

His hospitable nature made him ask his customers or clients in to drink tea with him in his restored and renovated cottage, and the fame of his artistic carving spread, so that the squire heard of it and came to see; and, being more than usually appreciative of native art, he asked the artist to design and carve a newel post for the oak staircase in the Hall. This led to other orders, and, as David was indeed a natural genius, his work was not unworthy of the admiration it evoked. So his fame grew; and with his fame came solid compensation in the form of cash, not jewels, but good serviceable cash. Now David had begun to pay attention to his clothes, for it would not be

polite, he thought, to show himself ill-dressed to her who would be coming to his home ere long. His dreams of happiness had formerly lain far away in distant lands and in a future equally remote, but now the present moment seemed to be gaining mastery over the dream-future, and he was preparing all the time for an immediate advent of the blessed one.

David was prosperous; the villagers spoke well of him, and treated him with more respect than they would show to any ordinary freeholder; for he was strangely different from his class: in fact he stood outside of class and caste, as artists must do, being touched and tempered by the magic fire of the Gods.

Yet he was restless, with a yearning in his heart, that was not altogether due to dreams of wealth that lay within his reach and yet seemed inaccessible. The money that he earned he parted with at every call for help; and as he gave so freely, he was reputed rich beyond all reason. There was a certain air of aristocracy about the man, in spite of his complete indifference to rank, perhaps because of it. No one would dream of "patronizing" David. The wealthy came to him to get his work, the poor to get his help, and others came to gather something from his kindly geniality; just as they would go out to feel the sunlight for a while, when the wet weather broke. Yet he was lonely, longing for his stately princess with the jewels in her hair.

Often he sat alone far into the night dreaming, as formerly he dreamed the whole day long; but now his dreams disturbed him, so that he rose and wandered out, not even caring to excuse himself by any show of caring for the safety of the place: the dogs could do all that.

One night he went again to settle on a spot at which he should begin his digging for the treasure. The moon was shining and the rows of cauliflowers glistened, and the currant-bushes cast deep shadows in among the patch-work covering of light, that filtered through the branches overhead and made a richly decorated carpet on the ground. The dogs growled warningly yet in an undecided way, as if they could not quite make up their minds about some object they could half see beneath a richly laden currant-bush. They tried to climb the gate, but David called them off, and went himself to see what it might be.

He found a bundle laid beneath the bush, and as he stooped to

pick it up he heard a loose stone fall from the wall in the far corner of the orchard, where boys made their way into the place, knowing the owner's easy generosity. He laughed, supposing it was one of these small apple stealers on a night adventure; but the bundle stirred as he touched it, and a feeble cry came from beneath the shawl that covered it. A child! He took it up and looked at it; and as the moonlight fell upon its gleaming curls it looked at him and smiled.

That night the palace of the long expected blessed one glowed with light in honor of the coming of the Queen; and David and the dogs sat there in wonder at the marvel of her coming. The house was filled with such strange peace that night, that even the dogs were silent when a haggard face peeped through the half closed window and then vanished.

Next day the miller found the body of a woman in the pool above the milldam, but there was no clue to her identity. They buried her at David's cost in the far corner of the orchard, and he fenced the spot, and planted roses, and laid a stone there with the date upon it and a picture of the moon above an apple-tree reflected in a pool below. He carved it as a thank-offering to her who had confided to his care all that she had to give, and David's heart was full of gratitude for the treasure of the orchard; and as he sat and gazed upon the golden ringlets gleaming in the sun, he laughed to think how poor and vulgar was his former reading of the old man's dream.



SAINT-GERMAIN: by P. A. M.

VIII



SAINT-GERMAIN is always ready to bear the brunt of all that happens, and d'Affry is soon able to report to Choiseul that Bentinck is ready to throw him over, on finding that he cannot use him any longer or more successfully. Bentinck is made to say that Saint-Germain amused him, and that is the only reason he continues to see him. But it is clearly understood that he would have been glad enough if Saint-Germain had succeeded in bringing about a rapprochement between them.

There was some difficulty in communicating Choiseul's letter threatening Saint-Germain with the Bastille because he seemed to treat d'Affry's invitations to go to the embassy with some indifference. But d'Affry was able to tell various people of importance with whom Saint-Germain was closely connected the turn affairs had taken, and they began to desert him. Finally there was a meeting and Saint-Germain was plainly told about the fate that awaited him if he meddled in political affairs. Also by the King's command, expressed through Marshal Belleisle, d'Affry declared that he was to listen to what Saint-Germain had to tell him. By questions the Ambassador elicited the fact that Saint-Germain knew of no overtures relating to the French soldiery, nor concerning the navy and finances. Then d'Affry made the remark that they could only be political and gave him Choiseul's message, since the latter's concern was political only.

Saint-Germain seemed at first indifferent, then astonished at the treatment he had received, then a little disturbed, but he did not show any inclination to abandon his plans. So d'Affry warned him again that if he chose to meddle in the King's business, it would be reported to Choiseul and he would be publicly discredited.

Then d'Affry visited Mr. Yorke, the English Minister at the Hague and the conversation turned on Saint-Germain. The English Minister said that the question of peace had been broached, but only in a general sort of way. Being referred to the Duke of Newcastle, the latter said the overtures of peace on the part of France would be welcomed in London, whatever the channel through which they might come. D'Affry asks Choiseul to communicate this to Marshal Belleisle. He also mentions that Saint-Germain told him among others that he had been granted the Château of Chambord by the King, but without its revenues.

On April 8th d'Affry wrote to Choiseul that he had information

of Saint-Germain's continuing to visit van Rhoon. He is reported by an avowed enemy of Bentinck's as saying that d'Affry has to do what he is told, and that Choiseul does not like him, but that if Choiseul has part in his Majesty's councils, he, Saint-Germain, can say the same.

On April 11th Choiseul replied to d'Affry telling him that he had the King's authority to discredit Saint-Germain in the most humiliating and emphatic way. Also to see if through the friendliness of the States General he cannot arrange to have him arrested and put over the border into France at Lille. Also if possible to have a public announcement made in the Dutch Gazette which would finally suppress him.

It may be that all this is really approved by the King. But it is more likely, considering what we already know, that Choiseul did it entirely on his own initiative, or in face of the King, who had to disavow his secret representative when challenged. Choiseul was too powerful.

D'Affry replied on April 17th. The demand for arrest and extradition had to pass the Committee of the Council of which Bentinck van Rhoon was President, which, as d'Affry realized, probably meant the escape of Saint-Germain, through the friendliness of Bentinck. It happened just as he expected. M. de Kauderbach informed the French Ambassador that M. de Bentinck had been to see Saint-Germain between 7 and 8 p. m. He left before 9 p. m. Then there was another visitor who did not stay long. Afterwards M. de Bentinck returned between 9 and 10 p. m. and remained until midnight. Saint-Germain had risen at 5 a. m. and taken tea; then one of M. de Bentinck's lackeys had brought a carriage and four into which he entered and was driven away, but the landlord could not tell the direction in which he had gone.

D'Affry says he was indignant at Bentinck's action. He went with M. Kauderbach to the inn and confirmed from the landlord's own mouth all that had been told him. Immediately afterwards he complained formally to the Pensionary of the help Bentinck had given to Saint-Germain, but carefully concealed the source of his information, in order to protect the landlord of the inn, suggesting that he had found it out through his spies.

Supposing that Saint-Germain might have gone to Amsterdam, a letter was sent to the French Commissary of Marine, M. d'Astier,

to request that Saint-Germain be arrested and detained under guard. D'Affry then told the Pensionary that if the States General refused this act of justice, the French Government would know where to find Saint-Germain as soon as peace was signed, and would then take him. Finally the Ambassador concluded that Saint-Germain was pressed for money because he had borrowed two thousand florins from the Jew Boaz, depositing with him three opals "real or false," in a sealed paper, as security. He will try to obtain from M. de Bentinck a disavowal of Saint-Germain as cautiously and courteously as possible, when occasion arises.

It must be remembered all through this political incident that there was much comedy mixed with the tragedy. What appears on the surface is by no means necessarily the truth. The Count de Saint-Germain had been a personal friend of the Choiseul's, now he is nominally a political enemy. And yet it is not at all impossible that he might at such a time meet Choiseul privately on quite a different footing, and d'Affry also. Diplomacy is a queer business. Some have suspected that the whole of this affair was simply planned to get rid of Saint-Germain politically and publicly with as little real trouble as possible, and that there never was any real intention of arresting him, if it could be avoided. In any case we know that the story about the King approving this and giving the order for his arrest was pure jugglery on Choiseul's part.

Here is the Memorial to the States General.

Sypsten. p. 100. Letter from d'Affry. See Zie Rijksarchief.

Resol. Stat. Genl. 1760; fol. 458.

Hauts et Puissants Seigneurs:

An unknown man who calls himself the Comte de Saint-Germain, and to whom the King my master had the kindness to accord an asylum in the kingdom, has abused it. Some time ago he went to Holland and recently to the Hague, where without being avowed by His Majesty or by his Ministry, and without any mission, this impudent fellow has taken upon himself to declare that he is authorised to treat of the affairs of His Majesty. The King my master orders me expressly to inform your High Mightinesses and to publish the matter abroad in order that none within the boundaries of your government should be deceived by such an impostor.

His Majesty commands me moreover to claim this adventurer as a man without standing who has completely abused the asylum which had been granted him, by interposing himself and speaking of the government of the Kingdom with both shamelessness and ignorance, and announcing falsely and rashly that he was authorised to treat of the most intimate interests of the King my master.

His Majesty does not doubt that your High Mightinesses will give him the justice which is his right to expect from your friendship and equity, And that you will order the pretended Comte de Saint-Germain to be arrested and taken under good escort to Antwerp, thence to be taken into France.

I hope that your High Mightinesses will accord me this request without any delay.

Done at the Hague, April 30th, 1760.

(Sd.) d'Affry.

On April 25th d'Affry wrote again to Choiseul to report that Saint-Germain was rumored to have gone to England. He had not stayed in Helvoetsluys but had gone on board the packet boat and remained there until she had sailed. Other rumors said that he had gone to Utrecht, and thence to Germany. D'Affry made the statement that the conduct of M. Bentinck van Rhoon in the matter had still further lessened his credit everywhere. But in view of certain other remarks this sounds like a mere political assertion, which might well be refuted by the other side.

Two days later, on the 27th April, d'Affry wrote again to Choiseul describing a visit he had had from a University Professor of Leyden who was closely connected with M. de Bentinck. He came ostensibly to invite d'Affry to dinner, but really to speak of the President of the Council, Bentinck. So d'Affry says. But the conversation turned to a man named Lignières and his friend a Swiss named Vivet (or Virette?) who had been to the Hague with the idea of introducing a machine for hollowing out the beds of rivers and cleaning the canals. The invention had been offered to the French Government, but was refused, and these men therefore considered they were quite right in going abroad. D'Affry thought very little of the machinery, but was much more prejudiced against it by the fact that Saint-Germain was behind the promoters of the scheme, giving them his protection. This mention of Saint-Germain gave Professor Alaman the opportunity to ask d'Affry all about Saint-Germain. It was quite possible that this was his intention all along and that the talk of Bentinck, like the dinner, was simply an excuse or at most a parallel object. D'Affry told him the whole story of his connexion with Saint-Germain and M. de Bentinck.

Without being able to defend Bentinck's conduct very warmly Professor Alaman spoke of the latter exactly as Saint-Germain had done, seeking to bring about a better understanding between the French Ambassador and Bentinck, this being thought advisable.

D'Affry spoke of the early advances he had made towards an acquaintance with Bentinck which had been coldly treated, and therefore ceased. His present conduct showed little desire to oblige the French, and if M. de Bentinck really wished to meet d'Affry he might expect to be received with the courtesy due to a man of his rank and position; but there was no warmth in the remark. Probably, since Bentinck has always been opposed to the French, he is merely seeking the credit that would attach to his connexion with the Foreign Ministers at the Hague. In such a case or in any case he ought not to be trusted, and all should be warned against him.

On May 1st Choiseul wrote to d'Affry to say that he doubted that Saint-Germain had gone to England, as he was there too well known to take people in.

On May 2d d'Affry wrote that the memorial had been noted by the Provinces, and that Saint-Germain being out of the country, they considered that enough. Also the Gazettes had published the Memorial and that ought to discredit him sufficiently to need no further steps being taken.

On May 5th d'Affry had an opportunity to speak to Bentinck owing to a question of artillery sent from Sweden to Amsterdam and there held awaiting authority to pass through Dutch territory. The Ambassador said all he had to say of Saint-Germain, concealing what he knew of Bentinck's favoring and helping his escape, and put it in such a way that it appeared as if Saint-Germain had compromised Bentinck without the latter's authority. The result was that Bentinck was somewhat embarrassed, and readily consented to pass the artillery through Holland. This, says d'Affry, was probably to gain favor, but he has no intention of going beyond the King's command to treat him with courtesy and formality.

The reply of Choiseul approves of this, as Bentinck has for twenty years been opposed to France in various ways and this cannot easily be atoned for. The Memorial as to Saint-Germain will be published in the French as in the other Gazettes.

On May 12th d'Affry wrote that he has been informed that Saint-Germain on arriving in England found a State messenger who prohibited his proceeding, and had orders to re-embark him on the first vessel that sailed. He had probably returned to Helvoet and again left Dutch territory without delay. M. de Galitzin, his correspondent, says that the English Minister would not allow Saint-Ger-

main to be in London because he believed that the apparent displeasure of the French with him was merely a pretext to give him a freer hand in England. D'Affry adds that the publication of the Memorial will leave no further suspicion as to this. One can, however, imagine Pitt thinking that it was merely another clever move to convince him.

This incident in England is given with more detail in a letter dated 6th May from the Earl of Holderness to Mr. Mitchell, the English representative at the Prussian Court, for the information of Frederick the Great, the ally of England. Speaking of Saint-Germain, he says.

Accordingly, he arrived here some Days ago; but as it was evident that he was not authorised even by that part of the French Ministry in whose Name he pretended to talk, & as his Sejour here could be of no Use, & might be attended by disagreeable Consequences It was thought proper to seize him upon his Arrival here. His Examination has produced Nothing very material. His Conduct & Language is artful, with an odd Mixture which it is difficult to define.

Upon the whole, It has been thought most advisable not to suffer him to remain in England, & he set out accordingly on Saturday morning last, with an Intention to take Shelter in some Part of his Prussian Majesty's Dominions, doubting whether he would be safe in Holland. At his earnest & repeated request he saw Baron Knyphausen during his Confinement, but none of The King's Servants saw him.

The King thought it right you should be informed of this transaction; and it is the King's Pleasure you should communicate the Substance of this Letter to His Prussian Majesty.

I am, with great Truth & Regard

Sir,

Your most Obedient
humble Servant

Holderness.

Mr. Mitchell.

On May 14th d'Affry reported a conversation he had had with Yorke on the subject of Saint-Germain. Yorke had known the latter nearly twenty years and so ought to have some knowledge of him. He said that Saint-Germain had not been arrested at Harwich, but on arrival in London on an order from Mr. Pitt, whose head clerk had been to question him. The report seemed to show that Saint-Germain appeared to be a sort of lunatic, without, however, any evil intentions. (This was the trick Saint-Germain so successfully played on the English authorities who arrested him falsely in 1745.) Saint-Germain was told that having given proofs of his incautiousness he

was to be conducted to Harwich and not permitted to stay in London or England. He returned to Helvoetsluys and thence to Utrecht, then to Germany. Yorke thought he would probably go to Berlin or to join Frederick the Great. In answer to a direct question as to whether this procedure had really been caused by Saint-Germain's distrust of the English minister, Yorke replied that he was ignorant of the motive, but he had informed his ministry that he had no doubt that it was from a desire to oblige the French.

Amid all this open and secret intrigue, in which there is so much that cannot be taken on its face value, we should note that there is some hint here and there of Saint-Germain doing certain things in England and perhaps unofficially staying a few days later than he was officially supposed to do. Also he was permitted to see his friend Baron Kuyphausen. Much seems to depend in the appearances one Government could put upon its actions in order to give the other a desired impression.

This practically ends the d'Affry-Choiseul correspondence for the year 1760.

Two years later there is a reference to the matter which is of sufficient interest to note. D'Affry wrote to Choiseul on March 23d, 1762, that Count Saint-Germain had since been about the Provinces of the Republic under various names. Recently he had purchased, under the name of a merchant of Amsterdam, Noblet, an estate in Guelders, from the count de Walderen, on which he had paid 30,000 francs to the time of writing. D'Affry wants to know if he is to take any proceedings against him by memorial or otherwise, or to let him alone. The reply was that Saint-Germain had been punished sufficiently for his imposture and that the completion of his discredit must be left to himself.

There are always discrepancies in these matters. Saint-Germain makes a deposit of 30,000 francs on the purchase of an important estate; the next sentence says that the efforts of the French diplomatists have so discredited him that he dare not show himself openly, and is reduced to gain a living by trying to make dupes of people with his chemical secrets. He never receives a remittance from any one, and yet has a million or so in gems always at his disposal which Jews and jewelers are willing to pay for well, and yet these supposedly intelligent diplomatists assume that they are false. They are criticising and trying him; we shall perhaps find that the contrary

is the case; he was testing and trying them in the hope of finding one among them worth his salt as an unselfish honest patriot, as he tried Marie Antoinette — but she never understood, and he had other countries to attend to and help. The whole story is a mass of paradoxical details.

There are papers left by Bentinck van Rhoon, now in the Dutch archives, in which under dates from March 9th to April 25th, 1760, occur many passages relating to the subject of Saint-Germain and his mission at the Hague. But there are only a few extracts which we need make, since the rest coincides with what we already know, or is of no particular value. There is a remark under date of March 26th which gives one of those all too rare glimpses into what, rather than who, Saint-Germain was. Regarding the remark that Saint-Germain had got into a devil of a mess with the French Court, he declared to van Rhoon that it was rather d’Affry who had got into trouble. Saint-Germain was not the subject of the French King and therefore the latter could not command him to do anything. He believed that Choiseul had written on his own initiative and that the King knew nothing at all about it! If he were shown an order (written) by the King himself he would believe it; but not otherwise.

He (Saint-Germain) told me that he had written an “Instructive Memoir” which he intended to send to d’Affry, and which he read aloud to me. He laughed and I did the same, thinking of the effect that his “Instructive Memoir” would have on d’Affry. He called the latter “blockhead,” “poor fellow” and “this poor d’Affry who thinks he can awe and bully me, *but . . .* he has come to the wrong person, for I have trampled under foot both praise and blame, fear and hope, I who have no other object but to follow the dictates of my benevolent feelings towards humanity and to do as much good to mankind as possible. The King knows very well that I fear neither d’Affry nor M. de Choiseul.”

(To be continued)



To help a child truly is to help it to develop its highest faculties.

Katherine Tingley

THEOSOPHY . . . is true Science, true Religion, and true Philosophy.

Katherine Tingley

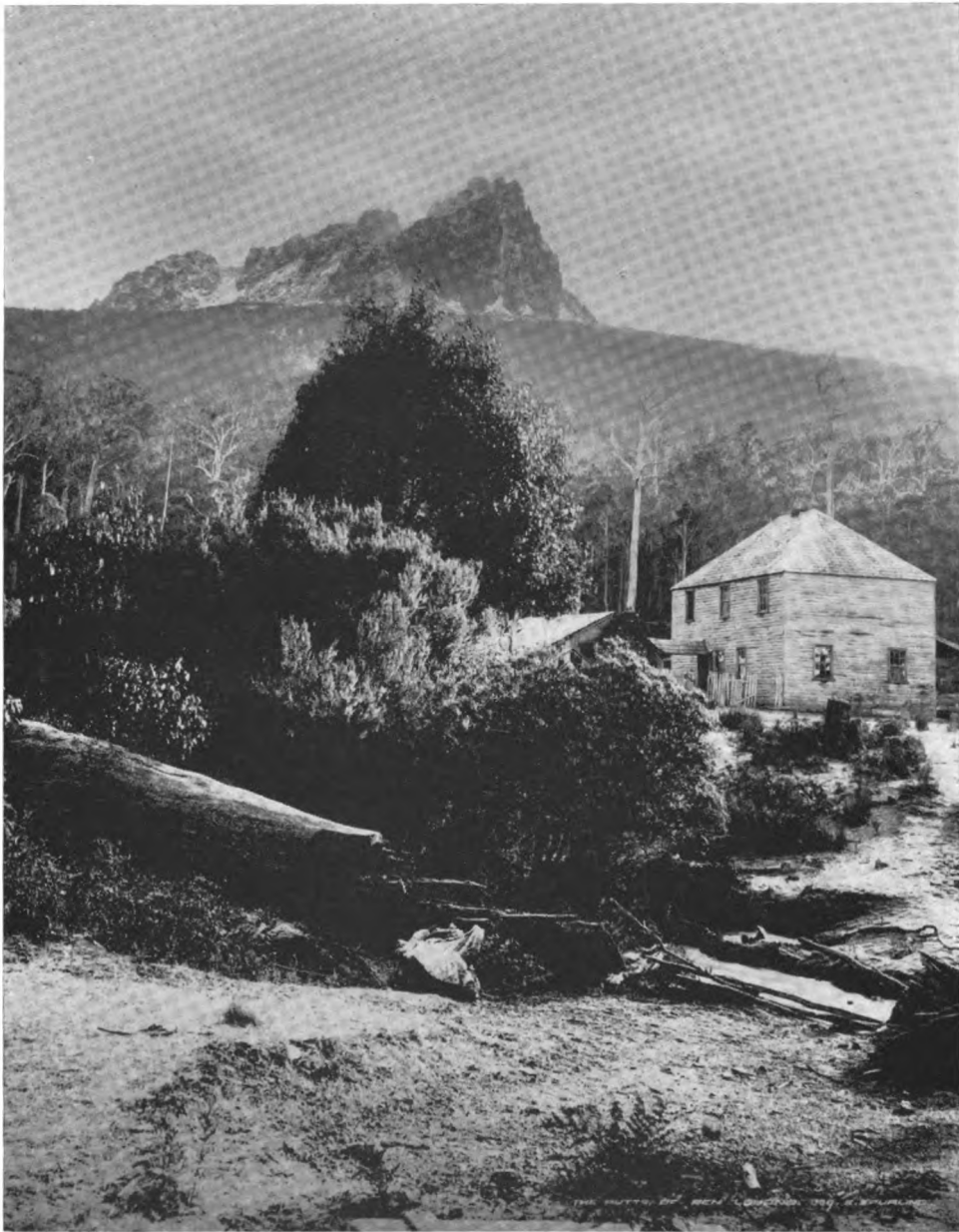
THEOSOPHY gives one strength and love and courage; fear is unknown.

Katherine Tingley



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BEN LOMOND, TASMANIA. NOTE THE WONDERFUL REFLECTIONS IN THE WATER
(Photo. by Spurling)



Lomaland Photo. & Engraving Dept.

THE BUTTS OF BEN LOMOND, TASMANIA
(Photo. by Spurling)



Lomaland Photo. & Engraving Dept.

THE CLIFFS, BEN LOMOND, TASMANIA
(Photo. by Spurling)



Lomeland Photo. & Engraving Dept.

FROM COLOSSEUM, BEN LOMOND, TASMANIA
(Photo. by Spurling)



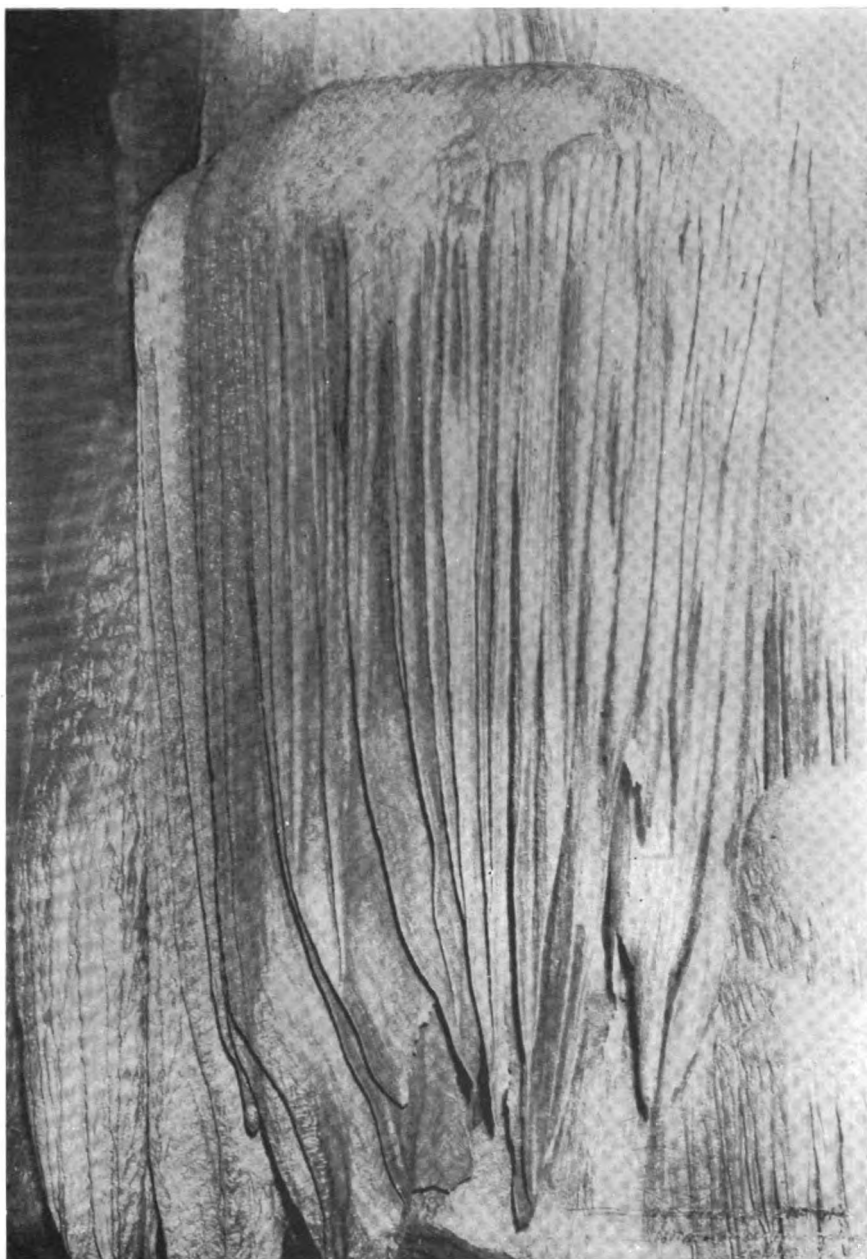
Lomaland Photo. & Engraving Dept.

THE PLATEAU, BEN LOMOND, TASMANIA
(Photo., Copyright, by Spurling)



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"ANGELS' WINGS," ULVERSTONE CAVES, TASMANIA
(Photo. by Spurling)



Lomaland Photo. & Engraving Dept.

"THE QUEEN'S SHAWLS," KING SOLOMON'S CAVES, TASMANIA
(Photo. by Spurling)

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Lomaland Photo. & Engraving Dept.

"THE BLANKETS," ULVERSTONE CAVES, TASMANIA
(Photo. by Spurling)

THE CULTURE OF MUSIC, FROM A THEOSOPHICAL STANDPOINT: by Music Lover



THE object of this article is to show briefly what light may be thrown, from a Theosophical point of view, upon the nature of music, its function, and the cultivation of the art. Theosophy illuminates all subjects upon which it sheds its light, and supplies the missing links so often needed to fill the gaps in the chain of our thoughts.

The nature, function, and influence of music have always been mysterious and hard to define. Both in its ultimate source and in the quality of its appeal it pertains to a sphere of conscious existence that is not directly related to the reasoning brain. The creation of music is inspired by a faculty beyond the ordinary course, and its influence appeals to an equally recondite power of appreciation. All attempts to limit music by trying to make it descriptive of definable ideas have merely proved by their failure the truth of the general proposition. Its effect, and presumably its natural function, is to convey ideas that are not definable in the ordinary way; and we feel that by striving to describe the impressions we have received from music we merely belittle the indefinable by our attempt to define it. People of a comfortably superficial habit of mind, content to accept facts without inquiring too closely into their cause or significance, may be satisfied to say that music (along with other arts) pleases the emotions, and to let the matter rest there. But perhaps in their case the appreciation was not very intimate, the appeal very deep. Music can excite the more superficial emotions, from the grave to the gay, the refined to the gross, as has been so well and so often said. But it also appeals to emotions of a far deeper and sublimer kind and rouses in us feelings for which we have no words, ideas which we can relate to nothing else, aspirations which fill us with a zeal that we cannot portray. In short music has a meaning, and all who are susceptible to its subtler influence must often have asked themselves what those ideas and aspirations mean.

It must not be overlooked that other influences besides that of music have also the power, in varying degrees and kinds, to arouse what might be called soul-memories or to connect us temporarily with some higher and richer quality of existence. Perhaps it is scenery, pictures, ancient ruins, some one or more of the numerous kinds of beauty, that thus appeals to our particular susceptibility. But music is peculiarly isolated and unmixed in its character. Poetry

conveys ideas through language to the mind, and the delineative arts present familiar forms to the eye. But music speaks in no words, is formless.

Music combines two great potencies — sound and harmony — if we may for the moment regard rhythm as included under harmony. Harmony of any kind appeals irresistibly, for it is but another name for perfection — our inevitable quest and goal. But, as associated with sound, its appeal is special and paramount. There are beautiful scientific experiments illustrating this idea, such as the sand-figures produced on a taut membrane when a musical note is sounded near. Sound in itself is one of the most potent and mysterious powers in nature.

Physical science has studied the properties of those vibrations in physical matter which produce the sensation of sound; but it does not pretend to tell us anything about the nature of the psychological effect — the sensation we feel. As we are not at present concerned with a consideration of the value of music in a world where there would be no ears to hear, we must concentrate our attention on the psychological aspect of the question. For present purposes sound must be defined as something produced in our mind, and music as the quality which we apprehend rather than as the mechanical excitants thereof.

Sound is one of the most potent and fundamental forces of nature, having much to do with creation and the orderly arranging of atoms in a building process. In cosmogonic symbology the Word is always made the creative power. Vibration and sound represent mysteries whose disclosure would lead to great power over nature, but such secrets would cause destruction except in the hands of responsible people.

The culture of music may surely be reckoned among the chief of those influences which in our time have tended to counteract materialism and sordid ideals. Through its agency souls have been able to speak to the souls of humanity in a universal language and to influence mankind for its good by means other than verbal appeal. This gives the clue to the real object with which music should be cultivated. The art must be regarded as a powerful means of promoting the soul-life of humanity, as opposed to the sensory. We have to consider both the effect on the artist and the effect on his audience. By studying music and learning some instrument, a man finds a new chan-

nel for the expression of that which is in him. Perhaps it may be nothing more at first than a new channel for his vital energies to run in; and in this case the study becomes a most powerful aid to the development and refinement of coarse or stunted or warped natures. Energies which else would run into wrong channels now find a healthy object. The effort of mastering the new art wakens up the whole nature of the student, and arouses his faculties of apprehension and understanding in general, so that his usefulness and fulness of life is increased all round.

To a more refined nature also the culture of music may be a stepping-stone to a fuller realization of the meaning of life and to a richer development of faculty. But this theme is familiar enough and calls for no special comment here. A word should be added on concerted music.

When people learn to do anything in concert, even if it is only physical drill, they make a great advance. They learn to subordinate the personal motive to the collective purpose. Try to drill an undrilled body of grown-ups, if you want experience of the difficulty of taking out personal kinks. When told to put out their foot, instead of doing it they will raise an objection. It hurts them to have to obey rules which seem to them arbitrary. In this case the personal nature has grown solidified and often has to be broken and reset. But the man who, realizing what it means, takes the process with a good will, rejoices in the new world he is opening up for himself by learning to do things which are in the line of duty but opposed to personal inclination. So drill of any kind is a needed introduction to the practical philosophy of life. And when the drill takes the form of concerted music, it has many added glories. People who sing in a choir have to subordinate personal notes in order to blend with the general harmony. Here again, grown-up choirs are apt to find the work go a little against the grain at first.

This article set out to speak of music from a Theosophical standpoint; and the way in which Theosophy elucidates the subject is by closely connecting the culture of the musical art with the culture of the art of right living. Indeed the practical Theosophist thus associates everything he does with the art of right living; Theosophy enters into everything he does; all minor purposes are contributory to the great purpose.

In drilling a choir or an orchestra, we are drilling people to act

in concert, which is the one thing needful for humanity to do — if it is to progress and be happy. Now in a Theosophical center, as at the Theosophical Headquarters at Point Loma, music is cultivated with this principle always to the fore in full view. As there is no purpose to turn out a supply of “stars” or merely to provide people with a lucrative profession (though they of course obtain this incidentally), the main purpose can be attended to — which is to train people in the art of right living. All those who deplore the admixture of undesirable motives and influences with musical culture will be glad to hear of the possibility of music being pursued in freedom from these drawbacks. Many artists must have often wished they could cherish their art without having as their spur vanity, gain, or necessity.

It will scarcely be denied that the arts stand in need of revival, they having, as many think, succumbed largely to a universal worship of things evanescent and external. But how can we revive them except by reviving that “inward and spiritual grace” which is essential to the production of all beautiful forms? Technique will enable people to express themselves beautifully — if they have anything to express. In short, inspiration is needed. The mere breaking away from old sources of inspiration or old forms of expression, without finding any new ones, leads to the weird and bizarre in art, musical or otherwise, with which we are nearly satiated for the present. Art is the expression of life, and beautiful art is the expression of the life beautiful and the soul beautiful, as Ruskin has so patiently labored to tell us. He had to use the English language to express himself, so we may find opportunity to cavil at some of his expressions, if we think we need to; but there is no doubt he expressed a true principle as well as anybody could express it under the circumstances.

What a tremendous power music could be for educating people in a higher sense, if it were properly used! And used in conjunction with the drama, all the artists being people devoted solely to realizing by their art those ideals of purity and right living which they have set up in their hearts, the souls of humanity could be moved. Thus, from a source of harmony, waves of harmony might be born on waves of music throughout the world, lighting fires everywhere and spreading a new inspiration.

And now, what is the reason why we fail to grasp the meaning

of the sublime message which music sings to us? Is it not because we try to bring Beauty down to the plane on which we live, instead of rising to the plane whereon she lives? Music beckons us to a higher life and we cannot follow; we fall back. But a high ideal is worth striving for, and what is worth having cannot be had for the mere asking. To achieve peace we must either relinquish our aspirations or else observe the conditions requisite to their realization. To realize the meaning of music, we must make our lives musical. And this is an affair of daily life. The difficulties all lie in the humble circumstances and duties, for it is herein that the enemy holds his fortress. It is from this vantage ground that we have to oust him if we would allow the spirit of harmony to obtain possession. There is a music within, whereof the outer music is but a feeble expression; and it is attainable by the man who makes his life harmonious.

We cannot divorce art from duty; and if our conception of art is such as to render the association unpalatable to our minds, we had better reform our conception of art. The narrow constricted ideas of righteousness are not in place at all; these go hand in hand with materialistic narrowness and prejudice in general. Our minds may be confused by the old partnership of joy with sinfulness, and gloom with holiness; but this is surely a snare of the great deceiver.

In the sublimest music we find that joy and sorrow seem to combine or lose themselves in something which is greater and grander than both; and we seem to see how all the experiences our soul may undergo are essential parts of its grand harmony. We see that our feeble notions of pain and pleasure are very inadequate, and we feel that the life of the Higher Soul stands in calm deep majesty beyond the flitting scenes. Music has thus initiated us into a foretaste of the greater Self-realization to come; it has admitted us to the forecourt of the temple. And while we are thinking thus, perhaps somebody sitting behind us begins chattering. Then we are angry, the personality shows his ugly head, and we are back in the cold dreary world once more. If we are wise, this gives us a second initiation. We must master temper — especially when it calls itself by a fine name. But the means of self-adjustment are within our power. We can find out ways of establishing the harmony within. Our circumstances are our opportunities. It will always be helpful to remember this, because we can always apply it to some extent if we are really anxious to do so. And “if we can’t be easy, let’s be as easy as we can.”

THE ANCIENT AMERICANS: by T. Henry



AMERICAN archaeology should be of peculiar interest to Americans. Yet to a great extent we on this continent still borrow from the Old World much both of materials and methods in our arts and sciences.

As a basis for the following remarks we take *Myths of the New World*, by Dr. Daniel G. Brinton, one time Professor of Archaeology and Linguistics in the University of Pennsylvania, Third Edition, 1896; because this book, although published some years ago, yet contains a rich store of carefully collected facts, which, together with the author's comments thereon, afford abundant material for instructive studies in archaeology.

From the Frozen Ocean to the Land of Fire, with few exceptions, the native dialects, though varying endlessly in words, are alike in certain peculiarities of construction, certain morphological features, rarely found elsewhere on the globe, and nowhere else with such persistence. (p. 18)

This quotation is followed by extended remarks showing that these languages, though differing among themselves, are as a whole *sui generis* and markedly distinct from the languages of the Old World. This fact supports the idea that the American "aborigines" are the remote descendants of a whole *humanity*. We use the word "humanity" here to denote a very large division of the human race, for the word "race," as commonly used is not large enough. The ancient Americans are descendants of the Fourth Root-Race, which preceded our present Fifth Root-Race, which latter has been in existence as a distinct Race for about 800,000 years.

The fundamental myths of a race have a surprising tenacity of life. (p.21)

Not so surprising, however, to one who bears in mind the significance of the fact. These myths are symbolical representations of truths, and their life is co-eternal with that of humanity.

On what principle of mental association a given sign was adopted to express a certain idea; why, for instance, on the Chippeway scrolls a circle means *spirits*, and a horned snake *life*, it is often hard to guess. The difficulty grows when we find that to the initiated the same sign calls up quite different ideas, as the subject of the writer varies from war to love, or from the chase to religion. The connexion is generally beyond the power of divination, and the key to ideographic writing once lost can never be recovered. (p. 22)

This last statement may perhaps be considered too dogmatic. Nor are we even reduced to guessing. Symbology has been much studied

and with great success; but of this we can speak more fully in connexion with subsequent details. These symbols of the circle, snake, etc., are of course world-wide; a circumstance which the author does not deny, but attempts to explain by supposing that mankind everywhere, when placed in similar circumstances, invents the same symbols and myths. But these signs are relics of an ancient mystery-language, once universally diffused, and used to convey the teachings of the Secret Doctrine. This is why we find them graven upon the dolmens and carved on rocks and sculpture in every land. The key to the understanding of ancient American symbology and myth is to be found in regarding the aborigines as remote descendants of the Fourth Race. The snake was everywhere a most sacred and pregnant symbol. As to the Aztecs, the writer points out that they had "reduced pictography to a system."

An Aztec book closely resembles one of our quarto volumes. It is made of a single sheet, twelve to fifteen inches wide, and often sixty or seventy feet long, and is not rolled, but folded either in squares or zigzags in such a manner that on opening it there are two pages exposed to view. Thin wooden boards are fastened to each of the outer leaves, so that the whole presents as neat an appearance, remarks Peter Martyr, as if it had come from the shop of a skilful bookbinder. . . . There is reason to believe, in some instances, their figures were not painted but actually *printed*, with movable blocks of wood on which the symbols were carved in relief, though this was probably confined to those intended for ornament only.

This represents a less decadent stage, though naturally the writer would regard it as a more evolved stage.

Immense masses of such documents were stored in the archives of ancient Mexico. The historian Torquemada asserts that five cities alone yielded to the Spanish governor on one requisition no less than sixteen thousand volumes or scrolls! Every leaf was destroyed. Indeed, so thorough and wholesale was the destruction of these memorials now so precious in our eyes that very few remain to whet the wits of antiquaries.

In such ways have the records of humanity's past been destroyed, as many similar incidents of vandalism in the Old World testify. Moreover there are keys still lacking to the interpretation of many of the records which we do possess.

Speaking of the mythology, the writer says it fared somewhat better —

For not only was it kept fresh in the memory by frequent repetition, but,

being itself founded in nature, it was constantly nourished by the truths which gave it birth.

This remark is just; but we would take the word "nature" in a higher sense, as meaning the *inner* nature of man and of things, which, being understood by those versed in the secret knowledge, was both concealed and preserved by the symbols and symbolic narratives. This explains why tradition is sometimes more reliable than history. History is written down and thus fixed in an imperfect form, with the prejudices and limitations of the various writers. Tradition lives in the racial memory, and thence reproduces itself again and again in individual minds. The following is also noteworthy in this connexion:

"These savages," exclaims La Hontan, "have the happiest memories in the world!" It was etiquette at their councils for each speaker to repeat verbatim all his predecessors had said, and the whites were often astonished and confused at the verbal fidelity with which the natives recalled the transactions of long past treaties. . . . The youth . . . learned by rote long orations, poems and prayers, with a facility astonishing to the conquerors, and surpassing anything they were accustomed to see in the universities of Old Spain.

And the expression of Montaigne, "*Ce que je mets sur papier, je remets de ma mémoire,*" is appropriately quoted. The writer points out that a symbol is independent of sound and is as universally current as an Arabic numeral. But the symbols were not arbitrary; they carried their meaning with them for those having the power to read them. Take, for instance, the *svastika* or four-armed rotating cross; it denotes the four forces of nature balanced by their rotation about their center, and epitomizes a maxim in practical Wisdom. To control his nature, man has to take his stand outside of the four forces, in the center, and from that pivotal point govern the changes. The symbol of Mercury consists of three parts, denoting the three parts of man; the central circle for his spiritual nature, the lunar crescent with its two horns for his mental nature, and the four-armed cross below for the physical powers. And so with many more.

With respect to the writer's interpretation of his facts, we may quote the following:

Those analogies and identities which have been brought forward to prove its Asiatic or European or Polynesian origin, whether in myth, folk-lore or technical details, belong wholly and only to the uniform development of human

culture under similar conditions. This is their true anthropological interpretation, and we need no other.

But such a theory will not suffice for a moment when we apply it to details. How comes it that humanity "invents" Flood stories, with the "Ark," perhaps birds, etc., and "Eden" stories, with trees and serpents? How, again, comes it that humanity is not equally unanimous in other and much less particular matters? One race has the bow and arrow, and another goes on for uncounted ages without these implements, until someone introduces them. Another invents a boomerang, and another a bamboo compressed-air fire-syringe, and so on. Man does not everywhere invent the same language, nor is it any more likely that he would invent exactly the same myths. But, equally with the writer, we reject the Phoenician and Lost Ten Tribes hypotheses, together with many other speculations of the sort. Undoubtedly it is true that these Red Men have dwelt in isolation during all the ages which we call historical. The connexion with other lands was further back. Nor need we be hampered with the notion that the people must have been primitive or that the land and water configuration of the earth was the same as it is now. We have to go back, in matters like this, to times that may be called "geological"; and why not, indeed?

One vast difference marking off these people from the races of the Old World is, says the author, the entire absence of the herdsman's life. And here it seems pertinent to remind him of his theory that human beings under similar circumstances will develop similar traits. What is there in America to forbid the herdsman's life?

Further on, however, we find the author himself arguing that the American man is an immigrant.

The laws of the evolution of the higher vertebrates offer no support to the idea that the species Man was developed on the American continent. Its living and fossil fauna are alike devoid of high apes, of tailless monkeys, or those with thirty-two teeth; in the absence of which links we must accept man as an immigrant, not a native in the new world.

Under the head of "The Idea of God," we learn that, with the Indians,

A word is usually found in their languages analogous to none in any European tongue, a word comprehending all manifestations of the unseen world, yet conveying no sense of personal unity. It has been rendered spirit, demon, God,

devil, mystery, magic, but commonly and rather absurdly by the English and French, "medicine."

The author seems to regard this conception as inferior to that of an infinite personality, and as indicating an inferior mental capacity in the people entertaining it. But one may be disposed to ask what is meant by an "infinite personality," or even to suggest that the phrase is a contradiction in terms. It would seem that, in order to make our notion of a Supreme Being infinite, we must so stretch the sense of the word "personality" as to divest it of all its accustomed meaning. Contrariwise, if we insist on the attribute of personality (in any known sense of the word), we must give up the idea of infinity. In short, it may be argued that the Red Man's idea is the more philosophical of the two. But let us not confuse personality with Being; for is not personality rather a limitation of Being? Surely we can speak of the Supreme Being as the Great Self or the All-Father, without attributing thereto any such limitation as is implied in the word "personality." This is an important point in connexion with Theosophy. For some people are inclined to think that Theosophists depreciate the Divine when they say that God is not a person; whereas Theosophists in reality enhance and elevate the idea of Divinity by their refusal to associate that idea with such a limitation. Even in man himself Theosophists recognize the existence of a Self that is superior to the personality. This may perhaps be said to be a quibbling over words; but words are important. The mere use of a masculine pronoun in speaking of Deity has imposed upon the conception limitations that are absurd and even ridiculous. But it would be equally absurd to use a feminine pronoun, though not *more* absurd.

The author calls attention to the well known fact that wind and spirit are in many tongues etymologically the same; as in *spiritus*, from *spirare*, to breathe or blow; *animus* and *anima*, cognate with the Greek *anemos*, wind; *psuche*, *pneuma*, and *thumos*, from roots expressing the idea of wind and blowing; *ruach*, in the Bible, translated as wind, spirit, or breath; and the Egyptian *kneph*. The reason, he says, is easy to guess. No guessing needed, say we; the etymology records a simple fact—that spirit is a breath. But it is surely significant that cosmogonies should agree on this point. In the primitive tongues of America are found many words, meaning, in the various languages, wind and spirit. Clearly we have here a

fact in nature, ascertainable by the perceptions of man, indisputable; but not the outer senses. Also we may bear in mind the four elements of fire, air, earth, and water; roughly corresponding to spirit, mind, soul, and body; though here we must use the words *soul* and *spirit* in somewhat other senses. Fire is the spiritual energy, air is that which embodies it — the substance of mind, water again embodies the first two, and corresponds to the emotional or psychic nature; while earth or the body embodies the whole. This natural quarternary was a cardinal tenet of the Secret Doctrine.

Another interesting point made by the author is that there was no dualism of good and evil Gods. This dualism he considers Asiatic; among "primitive" men there are no devils. In many cases that deity which, through misconceptions by missionaries and others, has been reported as an evil deity, was in reality the highest power they recognized. Very soon after coming into contact with the whites, we are told, the Indians caught the notion of a bad and good spirit, pitted one against the other in eternal warfare, and — they engrafted it on their ancient traditions.

With regard to dualism and monism, it should be remembered that the completest system recognizes both. In other words, theogony begins with a trinity. It was so in the Persian system, which recognized a power beyond Ormuzd and Ahriman, as pointed out in the book.

(To be continued)

AURORAL SOUND

IN the *Monthly Weather Review* for January is reproduced an article by a Norwegian, who cites many well authenticated instances of a rushing sound having been observed in connexion with auroras, including a note from an observer of thirty years' standing for the Finnish Meteorological Institute, who is a very careful observer. In reply to an inquiry he wrote:

On October 10, 1911, we had a very beautiful flaming aurora over the whole dome of the sky, but no sound was heard here. It is when the aurora sinks down low over field and forest that it is accompanied by a noise similar to that of a roaring and rushing stream. Four times in thirty-four years have I observed this sound and reported it to various observatories.

Mr. T. Gran of the Scott Antarctic Expedition once heard a peculiar noise attending an Aurora Australis, and the party of Lieut. Campbell repeatedly heard such a noise.



THE SCREEN OF TIME

TO THE READER:

The following are a few more clippings from representative magazines and journals of high class, which show something of what readers think of *THE THEOSOPHICAL PATH*. It again proves that a really impersonal, thoughtful and cultured periodical, such as the *PATH* is, responds to an actual demand on the part of that vast section of the reading public which is weary of freakism and the sensational in literature.

(From *La Vie*, Paris, 15 Avril, 1914)

LES PLUS BELLES REVUES ÉTRANGÈRES

Fidèle à son noble programme d'aider de tout son pouvoir au développement intellectuel et moral de l'homme, la revue *THE THEOSOPHICAL PATH*, de Point Loma (Californie) publie dans chacun de ses numéros—en même temps que des articles très documentés sur les questions de philosophie, de sociologie, d'archéologie et sur les beaux-arts et les sciences, en général—des illustrations du goût le plus sûr. Paysages admirables, villes célèbres, palais, sculptures, peintures, etc. C'est, chaque fois, un nouvel aspect des chefs-d'œuvre de la nature et de l'homme qu'elle nous révèle. Nous félicitons bien sincèrement *THE THEOSOPHICAL PATH*.

(From *The Welsh-American*, Pittsburgh, Pa., April 15, 1914.)

THE DRAMA IN WALES.

An excellent article on this subject appears in the current number of *THE THEOSOPHICAL PATH* from the brilliant pen of Kenneth Morris, the Welsh poet and scholar of Point Loma, Calif.; which deserves the earnest consideration of students interested in the unfolding of the new national life of Wales.

A magnificent word picture of the Wales Past and the "Wales To Be" is given

in this deeply interesting article, which embodies a conscientious and faithful review of the literary art in Wales. It is written in a sympathetic spirit although the veil is ruthlessly drawn, so that truth shall prevail.

After this refreshing and frank discussion of the later period in Welsh literature Mr. Morris proceeds to review the effect on Welsh drama, pointing out that until a few years ago certain influences, historical and religious, had arrested the development of literature among the people so naturally literary as the Welsh; so that for six centuries practically nothing had been produced beyond lyrics and odes in poetry, and, "as for drama, theology with lifted hands and eyes would have breathed its must sulphurous anathema at the mere mention of such a thing—only it was never even mentioned."

But the change, he points out, is astounding and incredible.

Mr. Morris' delightful article is to be concluded in the next issue. All Welsh students will not agree with him. He would have written in vain had he written that which would provoke no comment. He writes in the real Welsh atmosphere, and of the Welsh of today, the young Wales which dreams of such wonderful possibilities.

(From the *Masonic Monthly*, Philadelphia, March 1914.)

The February number of this excellent magazine [*THE THEOSOPHICAL PATH*] has a beautiful illustration on the first cover page, suggesting the path by which the human soul must pass in its evolution to full spiritual self-consciousness. Our readers are recommended to write to the New Century Corporation, Point Loma, California, for a sample copy of this great magazine,

devoted to the Brotherhood of Humanity. It is edited by Katherine Tingley, whose fame as a writer of philosophy is well known. The publication is exquisitely illustrated, the pictures alone being worth the price per copy, which is only twenty cents.

There are a number of articles in the February issue which are of great value to Freemasons, and we take much pleasure in giving them mention as follows: "The State of the Christian Dead," by H. T. Edge, M. A., who states that our "watch-words must be Duty and Charity." Nor could he have written anything more Masonic than that brief phrase.

"Many Religions, One Religion," by Magister Artium. . . . "The Esoteric Philosophy of Unselfishness" by C. Woodhead. . . . "The Creative Quality" by Lydia Ross, M. D.

There are other splendid articles which should be read by all. Send and get a copy and be greatly benefited thereby. It gives us the greatest pleasure to recommend the publication to you all.



NEWS ITEMS

EDUCATION, even among women, is rapidly spreading in Egypt. As the men become better educated they are anxious to find women of equal intellectual attainments as their companions, and the trammels of customs are being lifted by natural process. A Woman's Educational Union, under the patronage of the Khedive's mother and other notable women, has been started with success. One of its objects is to further the education of girls whose early marriage had prematurely stopped it. The vernacular press is warmly supporting the movement, and it seems likely that even the veil will be abolished within a few years.

THE London papers are filled with glowing accounts of a remarkable Italian musical prodigy who has lately appeared before large gatherings of musicians and others. Willy Ferrero is not a soloist, but a conductor, and though he is only seven years old he is capable of leading a great orchestra with firmness and artistic taste. He cannot read a musical score yet; pieces are played to him on the piano and then he listens to the orchestra before conducting. He can detect

a false note without possibility of mistake. His achievements are particularly remarkable because he leads in the strict sense of the word; he commands his orchestra and makes it play his artistic interpretation of the music. Surely such cases as these should forcibly turn the attention of thinkers to the explanation afforded by the natural principle of Reincarnation.

THE ESTABLISHMENT of sacrifice-offering to Heaven and to the memory of Confucius by China is declared by the President not to be the establishment of a State religion, but merely the continuation of ancient customs. Religious liberty will be unfettered. Confucianism has always been very tolerant; the only heretics it recognizes are those whose teachings are proved by experience to be subversive of true morality, and its spirit is incompatible with the conditions which favor the rise of a priestly class. Even the missionaries in China have greatly changed their attitude towards Confucianism during the last few years. Dr. John Ross, of Manchuria, a missionary, says: "There is nothing in Confucianism incompatible with progress, social, political, or spiritual, of the Chinese people"; and another missionary, the Rev. P. J. MacLagan, of the English Presbyterian Church, speaks of the Confucian classic "Chung-yung" or "Doctrine of the Mean," formerly described by missionaries as blasphemous and absurd, as a profound philosophical treatise in which Confucian thought "penetrates most deeply into the spiritual constitution of things and bodies forth its highest ideal."

MRS. FISKE, the eminent American actress, has started a vigorous campaign against the cruel custom of wearing furs. She believes that there is not a woman living who would consent to wear certain furs, however becoming, if it was generally known at what cost of agony they were obtained. While she is a convinced vegetarian for hygienic and humanitarian reasons, and believes that the final reform of the slaughterhouse will only come with its abandonment for want of patronage, she is continuing her efforts to awaken the people to the horrors of the transportation of animals and to the necessity of enforcing the laws compelling the humane treatment of animals in slaugh-

terhouses. That the laws can be enforced which protect animals, has been lately shown, she says, by the results of the prosecution of the vivisectionists at Philadelphia.

How many travelers and officials have reported the evil effects of well-meaning missionaries compelling the natives of hot countries to adopt European clothing! Many tribes who in their primitive costume were healthy and had a strict and enforced code of morality, are known to have degenerated frightfully when they wrapped themselves up in garments suited to temperate or cold climates. At the annual meeting of the New Guinea Mission in London on April 22, the Bishop of New Guinea made a revolutionary statement that shows a surprising change in attitude upon this subject. He said the missionaries in New Guinea were anxious for the natives to retain their own customs, especially in regard to the wearing of clothes, for they had found that as soon as they became Europeanized in habits they degenerated rapidly.

ACCORDING to reports from Korea (Chosen) a new energy has sprung up in that once powerful and enlightened land, since the advent of the Japanese. Schools are being rapidly established and the city of Seoul has become far more busy and prosperous in appearance.

THE STATISTICS of executions in various countries for 1912 have lately been collected and published. The extraordinary fact appears that there are more executions in the United States than in all the other "Christian" nations of the earth put together. One hundred and twenty-eight persons were legally killed in 1912 in this country; in England there were thirty-seven, in France twelve. The tables of statistics also prove that what is well known to all who study the question, i. e., that the murder rate is far lower in those countries that have abolished capital punishment. It is also established that convictions for murder are far more easily obtained in those countries in which the penalty is not death, and that justice does not so readily fall into contempt. In this country, five states, Michigan, Maine, Rhode Island, Kansas, and Wisconsin, have abolished the barbarous and irrevocable penalty.

C. J. R.

Review

The Climate and Weather of San Diego, California

BY FORD A. CARPENTER, LL. D.

(Published by the San Diego Chamber of Commerce.)

MR. CARPENTER is to be congratulated on having produced a book of great value, not only to the student of Meteorology; but to the public at large. Tables of statistics there must be in such a work; but justice has been tempered with mercy and they are interspersed with such a generous allowance of interesting, explanatory reading matter, that the general reader who takes up the book in no very hopeful mood, will be tempted to finish it, and may even be led on to an appreciative study of the tables which at first repelled him. The author, although a man of high scientific attainments, has a way of presenting his facts that will hold the attention of the most casual reader. He does not check a growing interest by a cold douche of repellant technicalities; but delivers his "round unvarnished tale" of the remarkable weather conditions of this favored spot, in language suited to the comprehension of the ordinary reader. Observations on the weather of San Diego were begun when General Fremont landed his troops in the late forties and have been continued without interruption ever since; there is consequently a long series of records on which to base averages and trace recurrent cycles.

Although San Diego is in much the same latitude as Macon, (Ga.) Morocco, Damascus, Nankin, and Yokohama, yet the average temperature for July is only 67, and though occasionally the thermometer climbs to 90 yet the aggregate of these "melting moments" is less than an hour in the course of a year, and until the "great freeze" of 1913, the thermometer had never been known to fall below 32. Those who prefer concrete facts to elusive statistics, will have the equability of the climate more forcibly impressed upon them by the statement that the consumption of ice shows very little increase during the months of summer, and the householder's monthly bills for fuel are about equally constant throughout the year.

One of the most interesting passages in the book is that containing the description of the "velo cloud" which serves to temper

the heat of the morning sun during the months of summer. Refusing to be bound by the calendar the author includes all the months from March to October inclusive, as summer, the remainder of the year being counted in as spring. The "velo cloud" on a normal summer's day spreads itself like a light, semi-transparent veil over the coast country until about ten o'clock when the hazy screen dissolves, leaving the sun to shine in a cloudless expanse of blue until sunset when, with the falling temperature the screen condenses into visibility once more and broods over the land until the morning following. Mr. Carpenter advocates the use of the term "velo cloud" in preference to the rather meaningless expression "high fog" frequently employed to denote this phenomenon. "Velo" is a survival from the days of the Spanish occupation of this country. The early settlers used to refer to it as "*El velo que cubre la luz del sol*" and there is a flavor of old-world simplicity about it. Although the "velo cloud" is usually dissipated in the early forenoon, yet very shortly afterwards a cooling, ocean breeze springs up and blows in steadily upon the land all day, thus compensating for the loss of the veil and tempering the heat. The regularity and efficacy of this wind is well known to all the residents of Point Loma.

The cause of this convenient air movement seems to be the heating of the great land surface which lies to the East. The air immediately in contact with the ground grows hot and rises, thus drawing in the cooler air from the ocean.

A great authority on health has said that the human body is under the best conditions for performing work at a temperature of 66, and it is interesting to note that according to the Weather Station of the Râja-Yoga College, Point Loma, the average temperature recorded during the past eleven years has been about 61. One principal factor in the salubrity of San Diego is that the fluctuations in the daily temperature are very slight. Not far away there is at times a difference of 80° between the lowest and the highest readings of the thermometer for the day. Such extremes are a great strain upon the human constitution, which has to adapt itself as best it may to these rapid alternations, at the cost of more or

less suffering. The equable temperature of San Diego is in marked contrast to such vagaries of climate, the average daily range being 13, so that it has been said that San Diego has the shortest thermometer of any place on the mainland of the United States.

The peculiar phenomenon known as "the cloud-crest of Point Loma" is described with a touch of almost poetic enthusiasm; but receives a clear, satisfactory explanation such as is to be expected in a scientific work. Damp-laden, but perfectly clear air blows in upon the point and is deflected upward as it strikes the seaward slope. The diminution of air-pressure as it ascends allows of its expansion and in expanding it cools, losing one degree of heat for every 300 feet of elevation until on arriving at the summit, saturation point is reached and the crest of the hill is covered with a glistening mantle of white fog. The slightest rise of temperature however is enough to cause the dissolution of the fog. This illustrates the fact that water-vapor is always present in the air, its condensation to the point of visibility depending on the temperature.

The sun in San Diego shines for 356 days in the year, there being less than nine days without one hour or more of sunshine. The cloudiest days are in the summer, November being one of the sunniest of the months.

The United States Military Aviation School was located at San Diego mainly on account of its freedom from gusty, irregular winds. The average wind velocity is 5.6 miles an hour; and it has very seldom exceeded forty miles an hour.

Although the average seasonal rainfall is only ten inches, yet a short distance inland it rises to an average of twenty-five inches, while forty inches falls within easy reach, thus ensuring an ample and reliable water supply.

As the years roll by the prediction made by Alexander Agassiz in 1872 becomes increasingly fulfilled: "You have a great capital in your climate. It will be worth millions to you. This is one of the favored spots of the earth, and people will come to you from all quarters to live in your genial, healthful climate, a climate that has no equal."

The book contains fifteen plates, the sky-scapes being of exceptional beauty. P. L.

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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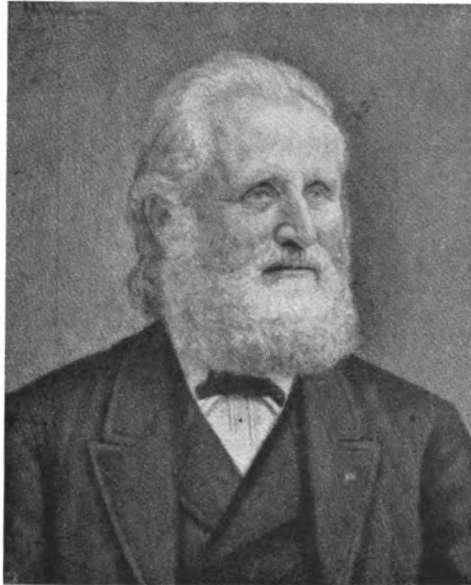
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Lomaland Photo. & Engraving Dept.

HELGE VARINGSAASEN

HELGE VARINGSAASEN is one of the most noted workers for Peace in Norway. Last summer (1913) during the International Theosophical Peace Congress, held at Visingsö, Sweden, he was the guest of Mme. Katherine Tingley, and participated in the proceedings of the Congress. Mr. Varingsaasen is also well known not only in Scandinavia, but over all Northern Europe, for devoting his fortune and energy into creating a center of culture at his old homestead. He has expressed his intention of building a large public museum in which to place the treasures he has gathered in his lifetime. Many of these are very rare and will be of great historical value to posterity. He was a close friend of the poet Björnsterne Björnson.

TO THE MEMBERS OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY:

The following is a copy of a letter that I have sent to the German members, copies of the same having been sent to all other countries where we have centers.

May each of you carefully peruse my suggestions and consider the importance of sustaining the International spirit and of strictly avoiding discussions.

Dear Comrades:

I am pained, pained—pained beyond words to describe, to know that in this Twentieth Century our brothers are involved in war. It is a lamentable thing; but alas! those who have precipitated these appalling conditions have not had the good fortune to touch Theosophy, to know its principles, and to learn that there are ways of adjusting the national and international differences outside of the musket and the cannon.

My sympathy is with every country. Being international in spirit, my heart is pained for all; and so I send my greetings to each and all of the supporters of our beloved Cause, and ask them to hold themselves as doubly responsible as members of the Universal Brotherhood and Theosophical Society, at this crucial time.

They know as well as I do that words and discussions on the subject will only precipitate difficulties, even though they discuss in a friendly way. The kindest thing now to one's country, and to all other countries, is for the members to preserve in silence that attitude of mind that they know they should hold if they are working for the common good of all humanity.

Those attacking and those attacked need our compassionate consideration; and if each of the members will assume a new responsibility in connexion with what I have written, and if they will all go on from day to day, doing their duty as best they can, they may be able to change the current of thought in more directions than one.

Be prepared to help after the war. There is already anguish enough in the homes of many in your country and in other countries; and there will be more; and it is then that Theosophy must stand out and become a solace and an inspiration to those who will call for help.

Yes, my dear Comrades, be up and doing in the truest sense. Hold to the spirit of co-operation, to a stronger love of justice and to a deeper trust in the Higher Law.

With affectionate regards to each and all,

Yours faithfully,

August 4, 1914

KATHERINE TINGLEY

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

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THE PUNISHMENTS, therefore, which are inflicted with justice on the wicked, it is proper to refer to the order which leads everything in a becoming manner. Such things, however, as happen to the good without justice, as punishments, or poverty, or disease, may be said to take place through offences committed in a former life. For these things are woven together, and are pre-signified, so that they also are produced according to reason. — PLOTINUS: *A Discussion of Doubts relative to the Soul*. Trans. by Thomas Taylor.

BIOLOGY AND EDUCATION: by Magister Artium



THE London *Athenaeum*, which may probably be regarded as the foremost literary review in the English language, has recently enlarged its scope and broadened its basis, so that it now takes in a wider range of subjects such as interest the great reading and thinking public. We believe we are right in regarding this change as an inevitable concession to the demands of the times; and that the *Athenaeum*, in common with other papers, has felt the necessity of providing something more than matter of mere learning and academic interest. Six of the recent numbers (4513-4518) contain a full report of a series of three lectures on "Biology in Relation to Education," by Miss Hoskyns-Abrahall, delivered at Crosby Hall in March. With the exception of a necessary allowance for the omission of stereopticon views, these lectures are verbatim, and they afford interesting matter for comment in these pages.

The lecturer is somewhat diffuse, and though her lectures constitute an important contribution to the ever-growing body of thought on the topics in question, she cannot be said to have arrived at a very definable practical conclusion. She makes a strong plea for the necessity of reforming education in accordance with a more enlightened conception of human nature; but it may well be doubted whether what she says is calculated to dispel the prevailing uncertainty and confusion, or merely to lead to more uncertainty and confusion, more theories and more experiments. Before we may safely harness education to biology, we need to be a little more sure of biology; nor can we say

otherwise of psychology or of any of the other branches of speculative or tentative research that may be concerned. Nevertheless much can be said in praise of these lectures, for the lecturer is intuitive and says many things well worth quoting. It is this that lends a singularly unequal quality to the address; for we find that Pegasus is continually soaring aloft, and as continually being brought back to earth (or to the laboratory) again. Whether the intuitive "person" was thus struggling and alternating with the academic person, or whether entourage had anything to do with the matter, we can only speculate; the result has been to provide us with a field from which we may glean abundantly and with restraint.

A meed of praise is also due to the learned lecturer for her fearless championship of the ancients; a thing which, done in such influential surroundings and under the auspices of so authoritative a journal, cannot fail to bring grateful recognition to the hearts of Theosophists who have long labored in that very cause against the belittling and neglect of so many self-satisfied champions. A hand-shake of greeting goes out to a fellow-worker in the cause of championing what was great and wise in humanity; all who can accord this recognition to the wisdom of the past may without vanity claim to be themselves wise to that extent at least.

Many other Theosophical, or quasi-Theosophical, teachings are also advocated (not, of course, as such), and this again will be welcome to our readers; but we shall see how great is the need of a deeper study, in order to convert into practical wisdom that "little knowledge" which is proverbially such a dangerous thing.

The subject of Râja-Yoga education will be well to the fore in our minds as we review these remarks; but again it will be apparent that the problems which Râja-Yoga education has solved practically are those which herein are merely suggested and speculated upon.

MULTIPLE PERSONALITY

The first topic treated is that of multiple personality; and we are shown how very complex a thing is that which we call personality, and how absurd and unpractical it is to speak of a pupil, or to train him, as though his nature were a unit.

Beginning with a definition of the Latin word *persona*, which means a "mask", the lecturer discourses on the ancient use of masks in the drama. The masks "served both to reveal and to conceal the

character of the being playing behind it." This etymology of the word "personality" is very important because it indicates so well the actual nature of personality. *Persona* means something that one "speaks through" — that is, a dramatic mask. As the lecturer points out, its ancient place is today taken by the make-up of the actor and the scenery of the stage. But the important point is that what we call our personality is a mask through which the real man speaks and enacts his part. Or rather, it is a whole collection of different masks.

"Diversity Behind Unity" is the next heading, under which the lecturer says that the Egyptians imputed at least *ten persons to every human being*. Multiple personality forms a main part of her theme; and this multiplicity is considered under the several headings of successive personalities, simultaneous and co-existing personalities, and latent personalities. Multiple personality was considered by some of the ancients as a normal state of existence. If there are ten persons in each one of us, in which of the ten is *Me*? is a question that naturally suggests itself. The obvious answer is that reality is to be sought in unity, and illusion in multiplicity. It is a contrast of the One with the many. Yet we must not forget relativity: a king may be supreme among his subjects, and yet in a company of kings he is but one of the crowd. In the same way small units compose larger units, and so on indefinitely.

The lecturer next illustrates the subject of multiple personality by reference to those well-known experiments, hypnotic and otherwise, on patients whose psychological integrity was disorganized, or could be made so by hypnotism. In particular the instance is cited of the young woman, Miss Beauchamp, whose personality became disintegrated into six. It is very interesting that three of these separate personalities represented, as the French doctor said, the three main factors in human character, namely, the saint, the self-seeker, and the devil. The saint was occupied with high moral ideas; the self-seeker was engrossed in selfish interests and deaf to the interests of others; the devil was impish rather than wicked, bent on thwarting the wishes of the saint or the self-seeker indifferently and on making life unpleasant for them.¹ William Q. Judge once published in *The Path* (Vol II) a translation from the German mystic J. Kern-

¹ Bereft of his theological and dogmatic attributes Satan is simply an *adversary*; — not necessarily an "arch fiend" or a "persecutor of men," but possibly also a foe of evil. — H. P. Blavatsky, in *Lucifer*, Vol. V, No. 28, p. 271.

ning, telling the story of a girl who was troubled by two such personalities, one a saint, the other a rough brutal character. But *both* of the personalities were intrusive; neither was the real character; the saint, as well as the demon, was a usurper and had to be expelled. And the patient was taught how to assert her true self against the intrusion of either. This is very important, as it shows that there can be pseudo-moral, but really selfish, elements in our character, which need to be removed. In this story, as soon as the girl begins to try and expel her obtrusive personalities, they combine against her and make a compact of equal sharing. This is even more instructive. Very often the reason why we fail to expel the coarse elements from our nature is because these are in secret compact with certain other personal prejudices, of the nature of self-righteousness; and in clinging to the latter, we also bind ourselves to the former. And so doubtless in the case of Miss Beauchamp: the "devil" seems to have been the most useful character of the three, though none was the real Miss Beauchamp.

Apart from pathology, we can discern this multiplicity of personality in daily life. For instance, says the lecturer, "The child at school is one person, the child at home is another." Which raises the question, Whether of the twain is to dominate?

Experiments are quoted wherein parts of the body are isolated from the rest by local anaesthesia. The idea is that under these circumstances the separate personality which runs that particular part of the body becomes isolated from the master-personality of the entire body; the physiological fact is accompanied by a corresponding psychological fact. Thus, the hand being rendered "insensible" — that is, anaesthetized, so that the patient cannot feel anything that may be done to the hand — a pen is put into the hand, and the hand forthwith arranges itself for writing. In another case the hand was moved up and down twice, or ten times, or any given number of times, without the patient being aware of that fact. Yet the patient, being asked what she was thinking about, said that she was thinking of the number two or ten, etc. These and other experiments show that each function may have a separate personality, normally combined with the entirety, but capable of being isolated; and also that the separate personality reacted curiously on the entire personality.

The affected hand of a person suffering from anaesthesia was

trained to write the word "Paris." Then the conscious person was requested to write the word "London"; but wrote instead the word "Paris." This is quoted as showing how our mind, which we call our own, may be influenced; a very important lesson. Rightly does the lecturer insist on the importance which this has for criminal psychology and for the subject of uncontrolled impulses. A further experiment, however, proved that the rational mind does exert a counteracting influence over the irrational impulse; for when the patient was made, as above, to write a word wrongly, it was found that after a time she came to hesitate at the mistake and finally corrected it.

In connexion with the doubleness of our vision, some curious facts are cited. There are two kinds of visual centers in the cerebral cortex one kind is monocular, the other is binocular. The former kind is used when one eye alone is acting. Now suppose the right eye cannot see a certain color — say violet. Open both eyes, and the color is easily distinguished, and that though the violet patch is not within the field of sight of the left eye. Thus, by the addition of the faculty of the left eye, the right eye has been enabled to see what it could not see before.

We cannot quote all the interesting cases of dissociation of the personality which are given, but must call attention to the remark that "where consciousness is absent, there is not of necessity unconsciousness." This sounds contradictory, but what follows makes it clearer. When a person *appears* unconscious, we have no reason to assert that he is not conscious in some other way — and perhaps in a greatly extended way. This may help some people to understand why the goal of attainment held in view by some oriental schools should be described as "unconsciousness" or even "extinction." It is extinction of the lower and lesser modes of consciousness, but the awakening to a greater consciousness.

The bearing of bodily movements upon the training of the "automatic" factors in our consciousness is considered, especially with reference to *dancing* and *eurhythmics*. This is a very important subject, and one much considered in Râja-Yoga training. It is well known by close observers of human nature that bad mental habits and bad traits of disposition go hand in hand with bad and careless physical habits, such as attitude, uncontrolled movement, tricks, etc. By carefully attending to these latter manifestations, whether in our-

selves or in our pupils, we are greatly helped in overcoming the faults of which they are the signs. Therefore ordinary physical drill, however apparently mechanical it may seem, can be of the greatest service in eliminating personal kinks.

As a biological illustration of unity in multiplicity, the case of unicellular and multicellular animals is considered; which raises the interesting question, Where does separateness of personality set in? In the same connexion the process of subdivision of the germ cell is described. Professor Bergson has been lecturing in England on the human personality, and he attaches great value to the teachings of Plotinus, saying that in certain important respects they have never been advanced upon. H. P. Blavatsky likewise attaches great importance to this Neoplatonic teacher. A doctrine of his was that the lower self of man is multiple, and the higher or true self unitary; and this is the Theosophical teaching. The bearing of this doctrine upon practical education and self-mastery is obvious: what we have to do is to bring out the true Self in domination over the many fictitious selves. The attempt to define personality is likely to lead us into an abstruse discussion. If it is dual, and of the nature of a picture caused by rays of light streaming through a transparency, then what is represented by the light, and what by the transparency? The practical point, as recognized by the lecturer, is to take the unstable nature of the child and train it to constancy by causing the higher personalities to supersede the lower. Thus *character* is built.

THE ANCIENTS UNDERSTOOD EDUCATION

In the second of these lectures the lecturer states her objects in giving them, which are that they may lead to some reconsideration (1) of our ideas and methods in education, (2) of our treatment of the suffering, more particularly the insane, (3) of our treatment of the dead. All these are very prominent items in Theosophical work, as readers of this magazine well know. The attempt to apply knowledge to conduct is so obvious a duty as to require no special mention or commendation, except to express the regret that we still treat our pupils, our insane, and our dead in accordance with the light (or darkness) of other days. Science is, however, even now in a speculative and changing condition; and the attempt to apply it might be considered as tantamount to making our needy fellow-creatures the subject of experiments. Nevertheless the idea cannot

be too highly praised, for surely this is the true aim of science. The lectures are in the "Science" columns of the *Athenaeum*, which they distend to most unwonted length; and they are certainly more likely to be useful than dry academic reports of proceedings. The earnestness of our age compels a practical purpose in everything that seeks the appreciation of the reading public.

The errors of our treatment of the young, the infirm, and the dead, are due to ignorance of biological facts, says the lecturer. Ignorance also of facts not usually included under the term biology, we add. And next comes an admission which Theosophists will surely welcome as crowning their long efforts to diffuse Theosophical ideas. With regard to the multiplicity of "persons" in what are generally understood to be single individuals, the lecturer says

The ancients, long before the time of the Egyptians and even of the people of Knossos, were well acquainted with these facts, and lived their lives and practised their therapeutics with a definite view to such a development of each individual as should insure that each "person" as it advanced into prominence should have its chance, and no more than its fitting chance — the development of the different characters being guided in strict accordance with the ideal. . . . At a certain stage, when the decisive moment came, the child or adolescent was in a condition of equilibrium, and able to make a definite choice between God and Mammon. But the preparation of the child necessitated a knowledge far beyond our present ken.

Our next quotation is the following:

The fundamental error of the present day is the too exclusive pre-occupation with "objective" material phenomena of one or two kinds only.

We even say that things not perceptible to the physical senses do not exist; and even if we do not actually say this, we act as if we thought it and make it the basis of our education. But all our real advantages have been won by the use of higher faculties than these. So says the lecturer, and proceeds to speak of *intuition*. In this connexion we would remark that there can be other kinds of *objectivity* than the objectivity of the physical senses; and that H. P. Blavatsky insists strongly on this point. Whatever is perceived is objective, whether the faculties that perceive it are physical or not. Thus thoughts are objective to the mental power of apprehension; while, on a still higher plane, the entire process of thinking may become objective to a faculty that is yet more internal than the faculty of ratiocination.

Next, in regard to education, we come upon the following, which

sounds like an echo of much that has been written in these pages.

Still less — *far* less — would I advocate any scheme of education, pleasurable or otherwise, which depends in any but the slightest degree upon apparatus invented *ad hoc*. I could not exaggerate the strength of my conviction that dependence upon expensive external apparatus of itself marks a scheme of education as radically, as fatally unsound.

Many people will doubtless be disposed to agree that we cannot build fine characters on an exclusive diet of blackboards all around the room, living pictures, patent anatomically constructed seats and desks, and artful devices to lure the jaded attention of the child by sugar-coating every homeopathic dose of instruction. It might even be conducive to better results if the children were educated in a barn, with a short supply of books, and disciplinary methods, provided the real essentials were not neglected. In short, we pamper far too much; and this is largely due to our blind worship of the physically objective. Everyone feels that the essentials of education have been somehow largely overlooked, and there are efforts to rectify this omission. Naturally we find fads, and plenty of them. All of them have good points, and bad ones too. This reminds one that there is use for conservatism, if only as a steadying force during the experimental stages of reform. Illusions as to the true nature of "freedom" will be abundant; and the equally urgent claims of guardianship and protection may be overlooked. "Eternal vigilance is the price of liberty," runs the well-known maxim; and if we are to secure liberty for the child, we must watch and guard, or that liberty will be taken away. The duality of human nature needs to be much more clearly formulated than is usually the case; and this, too, has its clearly demonstrable biological equivalents.

THE SYMPATHETIC NERVOUS SYSTEM

The sympathetic nervous system next comes in for attention. The lecturer has asked, "What is the physical instrument of 'intuition'?" And answers, "Nervous system." She champions the cause of the sympathetic system as against the cerebro-spinal system. The latter is inhibitory and exercises undue predominance, she thinks, both in fact and in theory. On this we would say that both sides of man's nature must be developed symmetrically. Man is compact of impulse and self-control. Impulse may range all the way from brute instinct to lofty aspiration and enthusiasm. Control is needed all the time. We have the undeveloped man, in whom the sympathetic system is not

very active or responsive, and the cerebrospinal system exercises an unpremeditated inhibitory action. We have the man of sensitiveness and impulse, whose sympathetic system is very active. At first it controls him, and he does not control it; later he learns to control it; not to crush it out, but to guide it. Above the wayward and unstable genius stands the greater genius who is master of himself. We cannot enter here into the large subject of the relations between these two nervous systems and between their psychic counterparts; suffice it to say that the Will in man has its centers through which it can control his entire mechanism and all the thoughts and emotions that sweep over those complicated chords. It is better not to dwell too much on the merely anatomical aspect of the matter. There is great risk in the attempt to develop the plexuses and nerve-centers of the sympathetic system, because thereby we render ourselves unduly sensitive and arouse latent forces which we are unable to control.

Instances are quoted of abnormal perceptions due to the sympathetic system. The astronomer Professor Heis relied on his naked eye and drew up star atlases and published important books on astronomy without using a telescope. Other people have been able to see into the ground or into the human body, or to sense the existence of underground water. And so forth. Thus the nervous system acts as a great sense-organ to the soul. The soul means, of course, the perceiver. According to the Theosophical teaching of the Seven Principles of Man, there is the model-body (*linga-sarîra*) within the physical body, while the sub-human being which uses both is the *Kâma-Rûpa* or animal soul. These principles the animals have in common with us. But, as just said, it is more important at present to dwell on the need for education in conduct and self-control, as that is what mankind most lacks. Any detailed knowledge of psychophysiological mysteries would certainly lead to great abuses. But what a vast store of knowledge awaits mankind when it shall have become self-disciplined enough to use it advantageously!

The treatment of the insane is discussed by the lecturer, who points out the need for more sympathetic treatment than is even now (much as we have advanced) accorded to them. And on the subject of the preservation of balance, the following is eminently quotable:

For the welfare of the soul, nothing is more necessary than unity and steadiness of aim; a definite plan in accordance with which the divers persons [fic-

titious "selves"] are to be subordinated to one another; a definite ideal towards which their action and interaction are bent.

The great defect of modern education, she adds, is that it has no ideal. And, as a conclusion to this second lecture, we have this:

Behind the mask, and using the "persons," severally or together, as its agents and vehicle, is the soul, which does not in this mortal body come to the full fruition of its powers.

MAGIC POTENCY OF SOUND

The third lecture, entitled "Mors Janua Vitae," begins with a recapitulation of previous remarks; and the lecturer makes some interesting suggestions about the power of sound, of which the following may serve as a preliminary sample:

It is more than a mere fanciful expression to say that probably the forms of living things on the earth are produced by the earth's vibrations — that is, the earth's voices.

And this by a learned scientific lecturer, and in the *Athenaeum*! Would that H. P. Blavatsky were present in the flesh to see this day! How unorthodox were such views in the days when she so definitely stated her unpopular opinions; and who would have dared to say these things then? Yet the dynamic force of her thoughts has graven them deeply on the consciousness of men, and it is as though the seeds she planted were springing up. To continue:

Every true form has its note; every note being sounded, will write itself in sand. . . . I believe we have here the true origin of patterns on vases and other objects true enough in form to give forth a note that could write itself. The maker of the vase drew upon it the visual form of its own music. Possibly this further signified that the vessel should be used for some particular liquid or other preparation. No doubt these fine scientific correspondences were, from our point of view, early lost; still, some careful examination of vase-forms has led me to suspect that the very earliest examples we have were decorated on this principle.

This is rehabilitating the ancients handsomely — and in the matter of scientific knowledge, too, which is certainly unusual. Science was supposed to be our own great achievement. If the ancients are to supersede us in science as well as art, where are we? At their feet. However, a true student will be willing to learn from any source whence knowledge may promise to come; nor will prejudice induce him to attribute ignorance where there is knowledge, or knowledge where there is ignorance. He will be truly just to all.

THE NEED FOR THEOSOPHY

We think we have now conveyed sufficient of this interesting series of lectures, and space scarcely permits of a special attention to other points left unnoticed. It remains to add some more remarks in comment. Everyone will admit the necessity for a better understanding of human nature on the part of educators; but how many are willing to allow education to rest on speculations about the sympathetic and cerebro-spinal nervous systems? Here is the crux of the whole matter; we find a most eloquent plea for greater knowledge, but whence is the knowledge to flow? We not unnaturally fear that we find ourselves still as much as ever in the hands of theorists. Perhaps we had better study those ancients a little more deeply and effectively, with a view to regaining some of the knowledge they left behind. It need scarcely be pointed out that one of the aims of Theosophy has been to rehabilitate the ancient sages and to reinstate that Knowledge-Wisdom to which the wise in all times have had access. The efforts of H. P. Blavatsky in her books are directed to proving that such a Gnosis or Secret Doctrine actually existed and does exist, that it is uniform and invariable in all essentials, and that it is the masterkey to all problems. If we are to speak sincerely and from knowledge, we are bound to confess that this offers the only available solution to the problem of education.

In dealing with multiple personality, more stress should be laid on the great Master-Self which dominates and harmonizes all those conflicting lower elements of which the lecturer so ably discourses. Plotinus was right; without this Master, the whole thing becomes a hopeless jumble. The same idea is symbolized, the world over, by the figure of a rotating wheel—the Svastika or Thor's Hammer. The four spokes, bent at the ends to show rotation, represent the changing elements in our nature; the point of rest and balance is at the nave. Better “persons” may supersede worse “persons,” but yet no one of them is the true Self; they are all *personae*—masks. That which is changeless and permanent in us must necessarily lie beyond all that is changeable and impermanent. The real Self cannot be revealed through a mere form; but its power may be felt in the voice of Conscience, its Wisdom may inspire right action.

And as to the means of teaching the young or the feeble to gain control of themselves: here is one of the places where the soaring aspiration of the lecturer comes tumbling down upon the dissecting-

table, for surely the sympathetic nervous system and ganglia will not do what is required. In fact, the sympathetic nervous system is a most powerful and wayward creature to tame; nor has antiquity found symbols too strong by which to represent it. The Adversary himself is not more wily, more intelligent, or more powerful than the sympathetic system and the forces which play over it. The only safety lies in developing aspiration and self-control by equal steps; otherwise we shall get the miserable unbalanced genius or the young hopeful that dies prematurely of self-induced consumption.

The child has to be taught to obey a law higher than that of its personal wants; how else can it ever gain self-control? That law is the voice of its own higher nature. By helping others before self, by overcoming temper and self-will, the child is building up its own body in the right way — and that without any knowledge of biology either on its own part or on that of its teacher. Later on will come the time when detailed and biological knowledge will come easily and with profit; to anticipate that time would be as foolish as the policy of those who so mistakenly advocate the burdening of the childish mind with “knowledge” that is anything rather than protective.

Another interesting part is that headed “Mors Janua Vitae,” which began, as above noted, with some reflections on the power of sound. Further on, the general idea expressed by the title is dwelt upon; but there are great gaps, which Theosophy could have filled. Death is truly the gateway to life; but to what life? If current theological ideas and scientific scepticism or agnosticism are alike unacceptable, upon what are we to fall back? At death the Soul, or real man, is liberated from imprisonment in the body and from limitation by the earth-bound mind; of the conditions of that existence we can say but little here. In explaining the ancient teachings on the subject, H. P. Blavatsky, in *The Key to Theosophy*, describes the bliss of the Soul in the state called (in Tibetan) Devachan, and points out how necessary it is that there should be such a release and rest after the stress of this life. The lecturer also thinks, as Theosophists have so often said, that we need not wait until death in order to develop the Soul-life within us. In this case, it may be noted, the phrase “Death the Gate of Life” acquires a new meaning; for it means that we must die daily to the old in order to be daily born anew — a thought which should be familiar to religious minds.



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2844 FEET ABOVE SEA LEVEL; 61 MILES FROM SYDNEY, AUSTRALIA



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"CHURA" STEAMING UP NGAPORO RAPIDS, WANGANUI FALLS, NEW ZEALAND



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HAWK'S CRAG, BULLER GORGE, NEW ZEALAND

IS REINCARNATION CONTRARY TO CHRISTIAN

DOCTRINE? by H. T. Edge, M. A. and F. S. Darrow, A. M., PH. D.

Few movements for human betterment have been so much misrepresented by the enemies of progress as the Theosophical Movement founded by H. P. Blavatsky in 1875. Attempts have been and are occasionally still being made to confuse issues, as in the statement not infrequently heard that Theosophy teaches the rebirth of the human soul into the bodies of animals. This is erroneous, indeed, it is absurd; for the doctrine of reincarnation, or the rebirth of the human soul into human bodies, emphasizes the impossibility of the human monad descending into bodies incapable of expressing human faculties.

Another error is to suppose that Theosophy is out of tune with and antagonistic to what early Christianity held of Truth.

The foregoing are two distortions, if not actual perversions, of fact; which the letter mentioned below has given the opportunity of correcting. Three writers on the literary staff of *THE THEOSOPHICAL PATH* have been selected to present certain facts bearing on the subjects named. — EDITOR



REGARDING the correspondence columns of the press as being indicative of the thoughts of the people, a letter on "Christianity and the Doctrine of Reincarnation," written by a man of professional standing to the editor of a well-known English weekly review, is worth noting. He speaks of these times of general upheaval, when the fundamentals of religion are being everywhere discussed; and asks:

What has been the attitude of the Christian Church, since its foundation, towards the doctrine of reincarnation? Do the fundamental truths of Christianity, of necessity, call for the exclusion of the idea of reincarnation as a means of spiritual purification?

This can no longer be regarded, he thinks, as a mere academic question that can be shirked. Many members of the Christian Churches are seeking guidance in the matter, and, finding none,

are being led into the hazy paths of Theosophy, where the deep mysteries of life are reduced to terms of the phenomenal, mechanical plane, and made superficially clear and convincing for beginners.

One gathers from the above that the writer's notions of Theosophy are — to borrow his own epithet — extremely hazy. His description of Theosophy is not merely untrue but it is the exact opposite of the truth. For who has ever protested in language more earnest and insistent, against this very reduction of the mysteries of life to mechanical and phenomenal terms, than H. P. Blavatsky herself? This particular thesis may be said to constitute the soul and

spirit of her masterpiece, *The Secret Doctrine*, but especially of the third part in each volume, wherein the materialism of certain modern schools of thought is impugned. Indeed this is the theme of all her writings and of her entire life-work, as it is also of the writings and life-work of her followers. This circumstance is well enough known to readers of this magazine and to all who have even a slight acquaintance with Theosophy. Theosophy is essentially and *par excellence* a movement—the movement—for combating the inroads of mechanicalism and dogmatic materialism. For that express purpose was the movement planned, inaugurated, and carried out. And yet here we have a writer describing Theosophy as the polar opposite of what it is, and identifying it with the very forces for whose neutralization it was founded. Well may we say that it is not Theosophy, but his own ideas, that are hazy.

We can scarcely exculpate him from the charge of superficiality in his Theosophical studies, yet a certain amount of excuse is to be found in the fact that a great deal of *pseudo-Theosophy* is prevalent, and he may have been grazing in these pastures.

The completest modern exposition of what Theosophy is, is found in the writings of H. P. Blavatsky, the founder of the Theosophical Society. Not that these teachings are dogmatic; on the contrary, they are expository—expository of the Wisdom-Religion or Secret Doctrine of antiquity, of which she was a declared exponent. She interprets the teachings of the great philosophers and teachers of antiquity, and shows that these are all based on the one great master system—the Secret Doctrine or universal Religion that underlies them all. These teachings are contained in her books, and have been promulgated by her successors. The same teachings are promulgated today by the Universal Brotherhood and Theosophical Society (Point Loma), under the Leadership of Katherine Tingley.

But, naturally enough, there exist many imitations of Theosophy. There are cults and coteries which issue publications and give lectures under the name of Theosophy. In this way anxious inquirers, who have heard of Theosophy and wish for the help and enlightenment which it bestows, may be discouraged from pursuing their inquiry further.

Let it be understood, then, at the outset, that for the purposes of this discussion Reincarnation is to be taken in the sense wherein it is defined by H. P. Blavatsky and her followers. It must also be

presumed, for the sake of those interested in a sensible argument, that the student of the subject has some slight acquaintance with the teaching, and has gotten beyond those trivial objections which may arise to the mind of a person upon first hearing of it. Nor can we waste time in the fruitless attempt to console those who have a quarrel with the facts of life and who desire to fasten this quarrel upon Theosophists for teaching Reincarnation, when, in fact, Reincarnation is offered as an *explanation* of the facts of life.

We proceed, therefore, to the writer's question as to whether the fundamental truths of Christianity call for the exclusion of Reincarnation. This must be answered in the negative, on the ground that we believe that the fundamental truths of Christianity *include* the doctrine of Reincarnation. If, instead of the fundamental truths, we say the doctrines of this or that church, or this or that period in ecclesiastical history, then the answer must depend on what those doctrines are. And that is a point which we cannot be expected to answer categorically. It is a question that would more properly be laid before the responsible authorities of the churches concerned. We can speak only of our own view of Christianity; and, as said, it appears to us that Reincarnation is an essential part of the fundamental truths of that gospel.

It is freely stated now in most churches, and by the divines themselves, that the Divine revelation is not fixed and frozen but progressive. Such is now conceived to be the more reverent attitude. One must sympathize with the churches in their anxiety to hold fast to that which is certainly true and their fear that liberty may run to license. They have an arduous task to perform in steering their craft clear of the rocks of dogmatism while at the same time avoiding the quicksands of laxity. They must go slow, and must move with the times while never losing sight of their mission. But yet their progress has been definite, as we can see by noting the advances that have everywhere been made during recent times. They realize that not a few of the doctrines supposed to be essential parts of Christianity are in reality largely due to the faulty understanding of bygone ages of Christians, whose services were perhaps valuable to the ages in which they lived and to the minds to which they had to appeal, but are not necessarily adapted to our present needs. And they are feeling their way to a larger conception of the scope of Christianity; in which they have the sympathy and best wishes of all Theosophists.

It is more than likely that, before long, representative divines will have so far changed their attitude as to consider a belief in Reincarnation by no means so incompatible with their views as it may seem to be now. If they can only succeed in digging deep enough into the foundations of their own religion, they will discover that this ancient but forgotten tenet is their own rightful property and heritage, and that they have no reason whatever to be afraid of Reincarnation.

This leads us to ask the question: "To whom would a belief in Reincarnation be likely to seem obnoxious?" Reincarnation teaches that the Soul of man is the real man, and that this real man dies not with the body. It teaches that the Divine laws of the universe deal towards every man with absolute justice — which is the same as absolute mercy. It teaches that man can, by summoning the aid of the Spiritual Will, recover himself from the evil consequences of his ignorance and folly. No doctrine is more reverent and ennobling than that of Reincarnation, which exalts alike our conceptions of Deity and of man. Who, then, could be interested in the suppression of such a teaching?

Does it not behoove Christians to search deeper into the foundations of their faith, if perchance they may thereby discover that bygone ages of narrow-minded people have altered the original message and eliminated doctrines which they regarded as unsuitable? We are bidden rely on ancient authority; but at what precise point in history are we to stop? Perhaps, if we went back a little further than usual, we might find authoritative support for views that a later date condemned.

In considering the existence of beliefs in the pre-existence and rebirth of the human soul in the Christian world from the earliest times of that religion until the present day, we have first to bear in mind that this subject has not yet been adequately studied. On the contrary, it has been avoided. This circumstance alone is enough to account for the general ignorance of the matter, and also for the prevalent idea that no such beliefs have even existed in the Christian world. Nevertheless there is abundant evidence that these beliefs were widely held, and that they have played a most important part in the history of Christian doctrine. But this is a chapter of religious history that yet remains to be properly written, and there is no doubt that before long it will be written. All that is needed for the dis-

interring of this buried information is that scholars shall give to the task the same care and patience that they have bestowed on other researches.

Another important thing to bear in mind is that many early writings have been "edited" by subsequent generations of commentators who were desirous of suppressing such facts or statements as did not agree with their own ideas as to what the orthodox doctrine ought to be. It is well known to Bible students that even the text of that collection has not been free from such emendations; but though we can sometimes detect added passages, what means have we for knowing what has been expunged from the record? In the case of many of the early Christian writers, we can detect this process of editing, by means of certain inconsistencies in their statements; and the careful sifting process of scholarly criticism would make it possible to arrive with certainty at important conclusions in this regard.

Next, we must bear in mind that there existed a number of varying forms of the doctrine of re-embodiment. The Gnostics, practically all of them, seem to have believed in some form of re-embodiment and in the pre-existence of the soul. The Manichaeans may be regarded as "heretics," yet precisely for that reason we may cite them in support of the contention that such beliefs were widely prevalent. They first came into prominence in the Roman Empire as a body of believers in the third century A. D., although their doctrines had been taught for centuries before in Syria and Mesopotamia, and they continued under various names and in various places, throughout the Middle Ages, to keep alive in the Christian world the ideas of pre-existence and rebirth. Among these later believers should be classed the Paulicians and Priscillians in Spain, the Bogomiles in the East, and the Cathari or Albigenses in France. To realize how widespread were these beliefs during the Middle Ages, one has but to read the Acts of the Inquisition which have been published by Ignaz von Döllinger. (*Beiträge Zur Sektengeschichte des Mittelalters*, München, 1890.) Among the famous scholastics, John Scotus Erigena and St. Bonaventura are cited as believers in pre-existence.

Origen, one of the early church fathers, vehemently combats the belief in the transmigration of human souls into animal bodies, which he rightly regards as degrading. (*Contra Celsum*, vii, 32; *ibid.* viii, 30.) This is popularly known as Metempsychosis. Yet

Origen was himself banned and anathematized by one of the Councils (the Council of Constantinople, about 543 A. D.), for teaching doctrines logically tending to the venerable doctrine of Reincarnation. He also taught that the soul went through various grades of progress and purification. He believed in pre-existence; the soul had pre-existed in a spiritual body; but, having the gift of free-will, it had fallen into errors which required purification in an earthly life. After this purging, it would return to its former condition. Origen also taught that all men had the Christ in them and could become Christs (cf. *In Ioh.* vi, 3ff.; *Contra Cels.* iii, 28). This alone will show to what extent widely accepted doctrines were modified in later days, and should make one hesitate in conclusions as the authority for beliefs.

Any quotations which we can give here must of course be regarded as purely illustrative, for, as said, the amount of matter available to research is enormous, and one can merely indicate its quality. As showing how the beliefs in question were prevalent among the Jews, we may cite Josephus, who says:

The Pharisees are esteemed most skilful in the exact interpretation of their laws, and are the first sect. They ascribe all things to fate and God, and yet allow that to do what is right or the contrary is principally in man's own power, although fate co-operates in every action. They think also that all souls are immortal, but that the souls of good men only are removed into other bodies, while the souls of bad men are punished with eternal punishment. (*Jewish Wars*: Bk. II, ch. 8, §14. Whitson's translation, revised by Shilleto.)

Do you not know that those who depart out of this life according to the law of nature, and pay the debt which was received from god, when he that lent it us is pleased to require it back again, enjoy eternal fame; that their houses and posterity are sure, and that their souls are pure and obedient, and obtain the most holy place in heaven, from whence in the revolution of ages, they are again sent into pure bodies; while the souls of those whose hands have acted madly against themselves are received in the darkest place in Hades. (*Ibid.* Bk. III, ch. 8, §5.)

The following quotation from Philo the Jew may serve as another instance.

Now of these souls some descend upon the earth with a view to being bound up in mortal bodies, those namely, which are most nearly connected with the earth, and which are lovers of the body. But some soar upwards, being again distinguished according to the definitions and times which have been appointed by nature. Of these, those which are influenced by desire for mortal life, and

which have been familiarized to it, again return to it. (Philo Judaeus, *On Dreams being sent from God*. Ch. 22.)

The subject may conveniently be considered under three periods, as follows. (1) Early Christianity, lasting till the Synod of Constantinople in 553, which officially declared "heretical" the teachings of the great Origen in regard to the nature and destiny of the soul. This was certainly the case in 543; *perhaps* in 553. (2) From 553 to 1438, when Georgius Gemistus, surnamed Pletho, visited Florence and was instrumental in reviving the philosophy of Plato in the west and in calling into being the Platonic Academy of Florence. (3) The modern period. In the first period many important writers and prominent teachers openly declare their belief in the teachings; in the second, the believers consist almost entirely of so-called heretical sects and schismatics; in the third period we find from time to time protests against the too narrow and dogmatic teachings of ecclesiastical sects, and attempts to reinstate some of the forgotten teachings of Christianity.

During the first three centuries, pre-existence, as an intrinsic part of the old mystery teachings, was quite generally accepted. Many traces of it are still to be found in the Christian Bible. The Jews around Jesus believed in the reincarnation of their great prophets, and Jesus seems to have concurred in the general belief. There is the well-known case of the man who was born blind, when Jesus was asked whether this man sinned or his parents, that he was born blind. (*John*, 14, 2.) Clearly the man could not have sinned except in a previous life. Yet Jesus does not deny the belief or rebuke the believers for holding it. The Greek father, Cyril of Alexandria, says:

The disciples, affected with vulgar native ignorance of things rightly taught by us (!), believed that the souls of men pre-existed and lived before the formation of the body, and that, having voluntarily transgressed before the body, they were at length united to it, receiving birth in the flesh in the form of punishment. (*Comment. in Joan. I*, VI, c. 1, tom. iv, opp. p. 588, ed. Paris.)

It would not be difficult to quote other early fathers in proof that it was recognized and admitted that the disciples believed in the soul's pre-existence.

As to the New Testament itself, the statements in regard to pre-existence and rebirth would doubtless be more extensive and explicit, if we had those treatises in their first or original forms. But, as

stated above, we know that they have been "edited" in the interests of various sects which may at different times have considered themselves orthodox. Moreover we have no record of Christ's *esoteric* teachings — those which he gave to his disciples when they were alone together. In his public teachings he used veiled language and kept many things back; but he refers to more intimate teachings which he gave to his immediate followers. It must be admitted that the teachings in the New Testament, however excellent so far as they go, are very limited in scope and leave many questions altogether untouched. Christians have frequently argued, when defending the Old Testament account of creation against scientific critics, that the Bible makes no claim to be a scientific book. May we not apply this argument to the New Testament also and conclude that questions on which it is silent are open? Or must we take the attitude that man is forbidden to speculate upon all matters not contained within those pages? What does the Bible teach about the pre-existence of the soul? Is the pre-existence of the soul denied? Or is it tacitly assumed? There are insuperable difficulties in the way of accepting a belief in the future immortality of the soul while at the same time denying its pre-existence. Or what does the Bible teach in explanation of the fact that every man is born into this world with a latent character, and with a destiny? These are problems which must either be answered or left unanswered, and many feel today that the latter alternative is impossible for them. Such teachings must have formed part of Christ's private instructions to his disciples, of which we have so far no record. These disciples, together with many intelligent people, such as Nicodemus, would certainly have consulted him on the mystical beliefs so prevalent in his day.

To continue the references to the period of early Christianity: St. Jerome asserts of pre-existence and reincarnation that —

This . . . doctrine was anciently believed in Egypt and the East, and now prevails in secret. (*Epist. ad Demetriad.* tom. i, p. 987.)

Rufinus, in his letter to Anastasius, states that —

This opinion was common among the primitive fathers.

Origen says, in commenting upon the Biblical phrase, "sent from God," that it was the universally accepted or Catholic doctrine that if the catholic [i. e. universal] opinion hold good concerning the soul, as not propagated with the body but as existing previously and for various reasons

clothed in flesh and blood, this expression, "sent from God," will no longer appear extraordinary as applied to John. (Tom. ii, *Comment. in Joan.* §24, p. 82; tom. iv, ed. de la Rue.)

And apparently it was maintained as a tradition by Clement of Alexandria, Origen's teacher.

Among the early church fathers who taught or directly alluded to the doctrines of Pre-existence, and of Re-embodiment, as concerning the origin and destiny of the human soul, may be named Clement of Alexandria (see Photius, Cod. cix), Pierius (see Photius, Cod. cxix), Pamphilus, Nemesis, and Synesius. And if the *Defense of Origen*, written by Pamphilus and Eusebius, were entire, we could probably cite in this connexion many more among the famous doctors of the early church. For it is expressly said that these authors employed many quotations from the Fathers in proof of pre-existence. (Car. de la Rue in *Admonit. Apologiae Pamphili*, tom. IV, Opp. Origen., p. 15.)

Nemesis says:

If anyone because of the soul's introduction after the formation of the body, supposes that the soul is produced after the body, he errs from the truth. Neither does Moses say that the soul was then created when it was introduced into the body, nor is it according to reason. (*Lib. de nat. hom.*, c. 2, p. 73, edit. Felli.)

Synesius, the pupil of Hypatia, when requested to accept the bishopric of Ptolemais, declared:

Assuredly I can never believe that the soul is an after-birth of the body.

Even that most bitter of the opponents of Origen, Methodius of Tyre, can be quoted as supporting pre-existence (*Orat.* II, p. 74, edit. Combefisii, in *Auctar. Biblioth.*, PP. noviss). Among the prominent early Latin fathers can be named Arnobius, (*Adv. gent.*, lib. I, 29, lib. ii, 16), Hilarius (*Enarr. in Ps.* LXIII, p. 774), and Prudentius, who sings:

O Savior, bid my soul
Return at last to thee believing;
Bind, bind anew those all unearthly vows
She broke on high and wandered grieving.
(*Cathem.* Hymn X, 161 seq.)

Even Jerome and Augustine at one time in their career believed in the above teachings in regard to the nature and destiny of the soul, although they later attacked that which they had earlier believed,

During the third or modern period, many are the famous names in Christendom which could be cited in illustration of the belief in pre-existence and rebirth; beginning with that of Georgius Gemistus or Pletho, in whose company may also be named such men as Marsilius Ficinus, Giordano Bruno, Jerome Cardan, and the great French physician Fernelius (Jean Fernel). In the 17th century the Cambridge Platonists, all of whom were sincerely attached to the best Christian traditions, constitute a very prominent group of believers, including such men as Doctor Henry More, Joseph Glanvil, and Bishop Rust. At Amsterdam in 1671, Christopher Sand the younger wrote one of the best works on the pre-existence of the soul that has ever been composed; and in the 18th century there are many who could be enumerated, such as Soame Jenyns, whose work in defense of the Christian religion was long regarded as one of the best treatises of its kind ever published, and Chevalier Ramsay, who wrote "Philosophical Principles of Natural and Revealed Religion" (Glasgow, 1748). In the 19th century may be mentioned Edward Beecher, brother of Henry Ward Beecher; Professor Francis Bowen of Harvard, the author of "Christian Metempsychosis"; Professor William Knight of St. Andrews; and Professor McTaggart of Cambridge University. If we gave a list of philosophers who have argued in support of pre-existence, it would include almost all the best names. But surely enough and more than enough has been quoted to prove the justice of Professor Bowen's words:

The doctrine of metempsychosis* may almost claim to be a natural or innate belief in the human mind, if we may judge from its wide diffusion among the nations of the earth and its prevalence throughout the historical ages. (*The Princeton Review*, May, 1881, p. 318.)

And the words of Dr. Thomas Burnet can be seen to be literally true:

But though we cannot certainly tell under what circumstances human souls were placed at first, yet all antiquity agrees, Oriental and Occidental, concerning their pre-existence in general, in respect of these mortal bodies. And our Saviour never reproaches or corrects the Jews when they speak upon that supposition. (*Luke ix*, 18-19; *John ix*). . . . The doctrine of pre-existence and revolution (or rebirth) of souls . . . was very ancient and universal, if any ever was so, since it prevailed not only through all the East but also in the West. . . . This doctrine, I say, as if sent down from heaven, without father,

* Professor Bowen uses the word in the sense of Reincarnation, not transmigration.

without mother, and without any genealogy, has made its progress through the universe. (*Sacred Theory of the Earth*, London, 1726, II, The Fourth Book, Preface. *Doctrina antiqua de rerum originibus*, etc., made English by Mr. Mead and Mr. Foxton, London, 1736, ch. xiv, p. 239.)

Before adducing a few more illustrative quotations from the modern period, we may refer to those given in the following articles: "The Nature and Destiny of the Soul," in *The International Theosophical Chronicle*, Feb. 1913; "Theosophical Thoughts from the New England Transcendentalists," in *THE THEOSOPHICAL PATH*, June, 1913. As said before, the critical history of these doctrines has never been written; but the materials at hand for such a history are most extensive. The bulk of the material lies in old Latin, French, German, and Greek works. We know of a private library which contains literally hundreds of volumes having to do with this subject, many of them dealing entirely with it and nothing else. Obviously it would require time and patience to work through all this.

GEORGIUS GEMISTUS, SURNAMED PLETHO (circa 1350-1450)

Gennadius, patriarch of Constantinople, in describing Pletho's lost treatise on *Laws*, which after Pletho's death the Patriarch caused to be publicly burned, says:

In speaking of the immortality of the soul, Pletho seeks to prove according to the principles of reincarnation that the soul re-enters into a body and is reborn after certain regular periods of time. (*Ex epistola Gennadii ad Iosephum ex-archum*, publ. as Append. XIX, in *Pléthon, Traité des Lois*, par C. Alexandre, Paris, 1858, p. 439.)

GIORDANO BRUNO (circa 1550-1600)

O thou being, quaking before the icy dawn of death,
Does the Styx affright thee, the darkness, of void name,
The welcome theme of poets — the perils of imagined worlds?
Know when the flaming heat, when of age the lingering weakness
Has given the body to dust, it knows neither sorrows nor pains.
Never shall die the soul, but rather the earlier dwelling
Exchange for newer habitation, and live and work therein.
All must change, but nought is destroyed.

(*Della Causa, Principio ed Uno*, 1584.)

A Letter of Resolution concerning Origen and the chief of his Opinions, London, 1661. (Though published anonymously, the author was Dr. George Rust, Bishop of Dromore in the Kingdom of Ireland).

The Letter is largely concerned with a statement and defense of

Origen's belief in pre-existence. For statements in regard to, and for numerous quotations from, the Cambridge Platonists, who include Rust, Glanvil, More, etc., see the article entitled "The Nature and Destiny of the Soul," published in *The International Theosophical Chronicle* for February, 1913, pp. 57-68. All the members of the Cambridge Group were D. D.'s and are perhaps among the most influential of all members of the Christian Church who have not been attacked as heretics, in modern times. They were at the height of their influence about the middle of the 17th century.

Lux Orientalis or an Enquiry into the Opinion of the Eastern Sages, concerning the Praeexistence of Souls, Being a key to unlock the Grand Mysteries of Providence in relation to man's sin and misery. London, 1662. (Published anonymously, but the author was "Rev. Joseph Glanvil, Rector of Bath, and Chaplain in Ordinary to His Majesty, King Charles II.")

From the Contents: Praeexistence cannot be disproved. Scripture saith nothing against it. . . . Praeexistence was the common opinion of our Saviour's times. How, probably, it came to be lost in the Christian Church.

The countenance that Praeexistence hath from the sacred writings both of the Old and New Testaments. Praeexistence stood in no need of Scripture-proof.

Seven Pillars on which the particular Hypothesis stands.

A Dissertation concerning the Pre-existency of Souls, wherein the State of the Question is briefly unfolded, and divers Arguments and objections on both sides alledged and answered, and a free judgment concerning the Summ of the Controversie allowed to every one, London, 1684. (Published anonymously.)

(From the preliminary statement.)

The Preexistency of Souls asserted,

First, By an exposition of the Hypothesis itself.

Secondly, By a confirmation of the Hypothesis — which is derived partly from reason, and partly from allegations of authority and testimony.

Thirdly, By a refutation of contrary arguments.

(In Eight Chapters.)

Chap. III. Containing Argument Drawn from Authority and Indeed chiefly that of Scripture.

Chap. IV. Containing Arguments drawn from Holy Scripture, to prove the Preexistency of the Soul of the Messiah,

Chap. V. Containing Arguments taken from Humane Authority, yet are such as in their kind are sacred.

Chap. VI. Containing Arguments derived from the authority of the Philosophers.

CASWAY

If then we may suppose the several Globes, and masses of matter, in the several systems around us, to be prisons to lapsed Spirits, and places of punishment, as well as places of probation, then, from the suns, the centers of the several systems, to the highest heaven, as in ours, superior to the Orb of *Saturn*, as far as the highest and most eccentric comets range in their aphelions, we may suppose the heavenly situations to be more glorious, and consequently to be inhabited by beings of more supereminent powers, the higher they are situated; according to their behaviour, or obedience to the Divine Being, they may ascend, or descend, to, or from, the superior Heavens, and their pleasure may be enlarged or diminished, and the superior orders may have a power of degrading and repelling them from their Society. (*A Miscellaneous Metaphysical Essay, to which is added some Thoughts upon Creation in General, upon Preexistence, &c.* By an Impartial Inquirer after Truth, London, 1748. p. 157. Author thought to be R. Casway.)

RAMSAY (THE CHEVALIER)

The Philosophical Principles of Natural and Revealed Religion, unfolded in a geometrical order, Glasgow, 1748-9, 2 vols.

(Chevalier Andrew Ramsay was a Scotsman, and a Roman Catholic, the tutor for a time of the Young Pretender at Rome, but nevertheless he was a strong believer in pre-existence and published much in support of the idea, not only in the above work but also in his *Travels of Cyrus*.)

Human pre-existence is maintained and argued at length in vol 2, pp. 236-246 and elsewhere. At the end of the second volume are "Remarks about the Condemnation of Origen in the fifth General Council." These remarks begin thus:

It is commonly said by the schoolmen that the doctrine of Pre-existence and restitution were condemned by the Fifth General Council held at Constantinople during the reign of Justinian in the 6th century, an. 553, but there is more than one reason to doubt of this.

A Pre-existent Lapse of Human Souls Demonstrated from Reason; shewn to be the opinion of the most eminent Writers of Antiquity, sacred and profane; proved to be the Ground-work likewise of the Gospel Dispensation, and the medium through which many material Topics, relative thereto, are set in a clear, rational, and con-

sistent Light, by Capel Berrow, A. M., Rector of Finningley, Nottinghamshire, London, 1762.

This work is dedicated "to His Grace Thomas, Lord Archbishop of Canterbury and Primate of all England." The dedication begins thus:

My Lord:

My aim in publishing the following work, is to illustrate truths, in which Christianity is, as I humbly apprehend, essentially interested. I need not, therefore, I hope, apologize for throwing it under your Grace's patronage.

A freedom by which I am the less apprehensive of giving offense, from the idea I entertained of your Grace's zeal for the honour, dignity, and furtherance of the Gospel Dispensation, to which I flatter myself, the performance will not a little contribute.

From the Table of Contents.

Chap. I. A pre-existent state of souls deducible from several passages in Holy Writ.

Chap. V. A pre-existent lapse of human souls the belief of the most learned and ingenious among the ancient philosophers, the *Greek* and *Latin* fathers, and some very eminent writers of a more modern date.

Chap. VI. A lapse of human souls, as above-considered, a branch of Christian theology.

Chap. VIII. A pre-existent guilt in man, arising from a prior association with apostate powers, the very ground-work of the gospel dispensation.

Primitive Religion Elucidated, and Restored in a supplementary Abbreviation of a Late Dissertation on the Original Doctrines of the Metempsychosis, by a Divine, of no Church, Bath, 1776.

Forty years' meditation, study and reasoning, have brought me a full conviction, that there is no other *hypothesis* which can, consistent with piety, reason, or philosophy, reconcile the *creation* of that miserable being *Man*, with the wisdom, justice, or benign attributes of God, or afford any probable cause why and to what end or purpose, the material universe was created and constructed. The doctrine is far from being *new*, it is as antient, (if we may be allowed the expression) almost as *time itself*, it was promulgated by the first sages, which enlightened this globe, when in all likelihood, one universal faith, and worship of the Deity prevailed, and the *concomitant doctrine* of the *Metempsychosis* was received with general assent by the inhabitants of the whole earth, as the earliest records of all nations testify. How mankind, at least the greater part of them, came to lose sight of these sublime doctrines, which hourly have the sanction of every appearance in nature, for their support, is the wonder! (pp. 33-34)

SOAME JENYNS, ESQ. (1703-1787)

The opinion of prae-existence is no less confirmed by revelation than by reason, and the appearances of things, for, although perhaps it is nowhere in the

New Testament explicitly enforced, yet throughout the whole tenour of those writings it is everywhere implied. (*Disquisition on a Præ-existent State in The Works of Soame Jenyns*, London, 1790, III, p. 203.)

EDWARD BEECHER, D. D.

A brother of Henry Ward, was a stout defender of Pre-existence, although also a stout believer in orthodox Christianity. His ideas are developed at considerable length in the following works:

(1) *The Conflict of Ages, or the Great Debate on the Moral Relations of Man and God*, 3d ed., Boston, 1853.

The author states that he has been led to adopt the doctrine of pre-existence "as alone effectual to harmonize the conflicting powers of Christianity" (p. 363), and almost the entire book is written in support of pre-existence.

(2) *The Concord of Ages, or the Individual and Organic Harmony of God and Man*, New York, 1860.

Arguments for pre-existence are also scattered throughout this volume, and in Book V, *On Christian Philosophy and Logic*, Chap. II is entitled "The Validity of the Argument for Præexistence," pp. 404-428.

(3) *History of Opinions on the Scriptural Doctrine of Retribution*, New York, 1878.

Many references to pre-existence are found throughout the volume.

The Doctrine of Pre-existence and the Fourth Gospel, by William J. Potter, in the *Radical*, April, 1868, pp. 513-525.

For quotations from the above article and for very many other quotations indicating a belief in pre-existence and rebirth by others of the New England Transcendentalists, most of whom were or had been Christian ministers, see THE THEOSOPHICAL PATH, June 1913, pp. 379-392.

The Doctrine of Metempsychosis, by Professor William Knight, in *The Fortnightly Review*, edited by John Morley, September 1878, pp. 422-442.

The doctrine of Metempsychosis is theoretically extremely simple. Its root is the indestructibility of the vital principle. Let a belief in pre-existence be joined to that of posthumous existence, and the dogma is complete. It is thus at one and the same time a theory of the soul's origin and of its destination, and its unparalleled hold upon the human race may be explained in part by the fact of its combining both in a single doctrine. It appears as one of the very earliest beliefs of the human mind in tribes not emerged from barbarism.

It remains the creed of millions at this day. It is probably the most widely-spread and permanently influential of all speculative theories as to the origin and destiny of the soul. (p. 424)

The ethical leverage of the doctrine is immense. . . . It reveals as magnificent a background to the present life, with its contradictions and disasters, as the prospect of immortality opens up an illimitable foreground, lengthening on the horizon of hope. It binds together the past, the present, and the future in one ethical series of causes and effects, the inner thread of which is both personal to the individual and impersonal, connecting him with two eternities, the one behind and the other before. With peculiar emphasis it proclaims the survival of moral individuality and personal identity, along with the final adjustment of external conditions to the internal state of the agent. (pp. 433-4)

Christian Metempsychosis, by Prof. Francis Bowen, Harvard University, in *The Princeton Review*, May 1881, pp. 315-341.

If metempsychosis is included in the scheme of the divine government of the world, this difficulty [i.e. the one caused by the inequalities of life] disappears altogether. Considered from this point of view, every one is born into the state which he has fairly earned by his own previous history. He carries with him from one stage of existence to another the habits or tendencies which he has formed, the dispositions which he has indulged, the passions which he has not chastised, but has voluntarily allowed to lead him into vice and crime. . . . (p. 321)

The child is the father of the man, who often inherits from him a sad patrimony. . . . (p. 322)

Nothing prevents us, however, from believing that the probation of any one soul extends continuously through a long series of successive existences upon earth, each successive act in the whole life-history being retributive for what went before. For this is the universal law of being, whether of matter or mind, everything changes, nothing dies in the sense of being annihilated. (p. 234)

There is ample room and verge enough for the action of metempsychosis within the limits of the human race excluding the brute animal kingdom altogether. (p. 234)

The doctrine is full of solemn warning then, but it is also full of consolation. (p. 338)

Human Pre-existence, being Chapter IV of *Dogmas of Religion*, by John McTaggart Ellis, McTaggart Doctor in Letters, Fellow and Lecturer of Trinity College in Cambridge, London, 1906, pp. 112-139.

There are various features of our present life which can be explained more satisfactorily on the theory of pre-existence than on any other. (p. 120)

We may say then that, in spite of the loss of memory, it is the same person who lives in successive lives. (p. 130)

We shall, if my theory is right, have many lives — perhaps many millions of them, and perhaps an infinite number. (p. 134)

Death is not a haven of rest. It is a starting-point for fresh labours. (p. 138)

And surely death acquires a new and deeper significance when we regard it no longer as a single and unexplained break in an unending life, but as part of the continually recurring rhythm of progress, as inevitable, as natural, and as benevolent as sleep. We have only left youth behind us, as at noon we have left the sunrise. They will both come back, and they do not grow old. (pp. 138-9)

In view of all the preceding evidence we think there is ample justification for the view taken by so many earnest and intelligent Christians — that the Gospel is not to be shut up and cramped within the limits imposed by any particular age or school of theological opinion. Many students of Christianity have raised the question whether the Divine revelation is not progressive; but another question comes before this. Have we in our possession the whole of the original “revelation?” The illustrative quotations just given point to the conclusion that there is ample ground for believing the contrary. What *did* Jesus really teach? Or what is Christianity?

Again, there seems to be ample room to include the doctrine of reincarnation. But it must be understood that the genuine teaching of reincarnation is meant, not superstitions and travesties. Properly stated, reincarnation is a most sacred and serious subject, and no doubt it will take its place as such when the stage of flippancy has passed. If we are to understand the life which we find ourselves called on to live, we must regard it as but a fragment of a great whole. During the few fleeting years of our occupancy of a single bodily tenement our character has time to accomplish but a small fraction of its evolution; all the more so in the case of those cut short by premature death. The existence of this marvelous Ego that we feel within ourselves would be an intolerable farce if that single brief period marked the whole of its existence. So capable and reverent a man as Gladstone thought that the soul must continue to progress after death, and that it could not progress without having to pass through educative experiences similar to those which it goes through here. Nor could he find anything in Christian doctrine to confute his belief. And many others think with him, for the contrary position is hard to defend.

But these thinkers need something more to complete their ideas. Where and in what body does the soul undergo these experiences?

II — by G. v. Purucker, M. A., D. LIT.

Φθέγομαι ὡς θέμις ἐστί. θύρας δ' ἐπίθεσθε βέβηλοι πάντες ὁμῶς. — *An Orphic Fragment*

THE question "Is Reincarnation contrary to [early and present-day] Christian Doctrine?", may be answered with a decided negative. Speaking with more definiteness, it may be said that it is not only not contrary to Christian Doctrine but, at least in the earliest period of Christian belief, actually formed an integral part of it, if we may trust the statements of the fathers of the church. Not perhaps, reincarnation as it is taught in philosophic fulness today by the Theosophical Movement; but certainly there existed a form of palingenesis or of re-embodiment of the human soul, which combined with the widely accepted doctrine of its pre-existence, formed a consistent whole setting forth both its ante-natal and post mortem life and its periodical descent into physical existence. That this doctrine was secret and traditional, we shall see hereafter, and this, we must assume, was the cause of its being so fiercely combated later under the colorless tenet of simple pre-existence, into which it faded. But there is a vitality in the tenet of palingenesis, re-embodiment, reincarnation, under whatever form it may be taught, which will not be extinguished, and which, like an immortal seed, stirs to life under the most adverse circumstances. Attempt to kill it, it will not die; mutilate it, it still lives on; forget it, it resurrects anew in good time. One of the most universal of beliefs, however it may be transmogrified and under whatever strange garments it may appear, we find it in all ages and among all men. Well may we exclaim with Horace, quoting his "older race of words" replaced with a newer and fresher stock, to come into their own again at some later day, that the various forms of soul palingenesis found in different ages and in different families of men, represent various efforts of the soul to express its destiny.

Prima cadunt; . . .

Multa renascentur quae iam cecidere, cadentque

Quae nunc sunt in honore vocabula, si volet usus,

Quem penes arbitrium est et ius et norma loquendi.

(*De Arte Poetica*, 61-72.)

The learned writers of the preceding article have covered a vast field; yet this very extent of territory opens the way to the labors of others in the same direction. They say truly that so far as the history of the tenet of rebirth and pre-existence in Europe during Christian times is concerned, its treatment has been deplorably in-

sufficient with regard to the form under which it was held by early Christians. Yet this is not for lack of an apparatus criticus, for the materials at hand, at least, if not an actual apparatus, are extensive.

It is intended to gather together a number of facts and indices bearing on our subject, in the following lines, which will be summarized at the conclusion. We propose, in condensed form, (A) to touch upon the nature and history of the biblical writings; and (B) to briefly refer to the nature of the controversies which finally succeeded in smothering Jerome's "secret doctrine," in its mutilated form of bare pre-existence, at the Home Synod, held at Constantinople about the year 541, under Mennas the Patriarch, in conformity with the imperial rescript issued by Justinian.

(A) It was formerly the common opinion among those who were neither biblical interpreters nor scholars, and indeed, among very many of these latter, that Moses was the author of the Pentateuch, and that the other books of the Old Testament were written by the authors whose names most of them bear; and that the New Testament was composed of gospels written by the apostles of Jesus, and of other tracts composed by men whose names stand at their heads. With the awakening of the intellectual faculties in the Renaissance, the bible began to be critically examined; for men thought, if it is true, examination can only make its pure gold shine brighter; and if it be false, or any part false, it cannot be the word of God. So thought Galileo, who in 1613 wrote his memorable letter to Castelli, professor of mathematics at Pisa, and who says that while he accepts the bible as infallible, yet its interpreters could err, as in astronomy, which the bible makes no pretense to teach, only mentioning the sun and moon, and once or twice only the planet Venus under the name *Lucifer*; and if the bible writers had intended to teach astronomy they would have done so, and not ignored it. He was warned to stick to mathematics, and to leave theology alone.

The researches into biblical history and the labors of critics have made this seem mild in comparison to what many eminent scholars have written as the result of years of the most painstaking investigation. The reader is referred to the voluminous literature on the subject; but it may not be out of the way to suggest a few lines of study.

As regards the Old Testament, its careful preservation against corruption is well known, for so scrupulous are the synagog author-

ities that there shall be no mutilation of the scriptures, that they destroy every copy so soon as it begins to show signs of wear; and the careful copying of the text is carried by some so far as to appear excessive. But this was not so in ancient days, as is proved by a number of facts. For instance, the Samaritan Pentateuch is well known to vary in many points from the Hebrew Massoretic text; secondly, the Alexandrian version of the bible, which is in many parts at wide variance from the Hebrew, and which resembles the Samaritan more closely than the Massoretic Hebrew, but which yet differs from both considerably. This version is commonly called the Septuagint, or version of the Seventy, from an absurd legend that it was translated by 72 men in 72 days, who did their work in 72 separate cells, in Alexandria, whither they had been called by Ptolemy Philadelphus to make a translation of the sacred books of the Jews, and that the translations agreed word for word one with the other. This story is abandoned by everybody, probably, today. The variations from the Hebrew which it shows can be explained by alteration, by additions, by amputations; mere vagaries of translating do not suffice, and it is only reasonable to suppose that the work was done some hundreds of years before the beginning of the Christian era from a text having affinities with both the Samaritan and the Massoretic Hebrew as it now is called. This Alexandrine version was the one most in use at the time that Jesus is supposed to have lived, and was the bible commonly used by the writers of the treatises forming the New Testament; it was adopted by both Jews and Christians.

As regards the New Testament, the evidences of a developing text, not of a fixed and universally accepted standard as is commonly thought, are legion. The so-called "higher criticism" has collected a formidable mass of evidence to this effect. The standard of literary honesty and of respect for the rights of authorship were, to say the least, at a low ebb during the first centuries of the present era. This is shown, to take one proof, by the reiterated and vigorous denunciations of the heretics by the fathers of the church, as may be found in their writings; that they did what they accused the "heretics" of doing, we know from their own statements. See below and the references to Jerome, Origen, and Rufinus. Those were not the days of printing, where the stamped text multiplied by thousands makes falsification difficult, if not impossible; but manuscripts were laboriously copied out by hand, sometimes in a kind of shorthand, which

in itself was a frequent cause for later misreading and consequent misunderstanding.¹

As an example, we may take the diatribes of Tertullian and Epiphanius against the Gnostic Marcion, whom they, in common with other fathers, violently accuse of adulterating and mutilating Luke's Gospel. This was accepted for centuries, until the dawn of biblical criticism, when the subject was really investigated in a spirit of fairness, and some scholars actually took the stand that Marcion's gospel was the original Luke, and the gospel of the Fathers was the adulterated and interpolated one. (Tertull. *Adv. Marc.*, iv, 2-6; Epiph. *Haer.* xlii, 9, 11; Schmidt, and Eichhorn. Cf. Schleiermacher, and Schultz.) What is more, both of these fathers accuse Marcion of amputating parts of Luke which are not in the Luke that has reached us, but in Matthew! Did, then, these passages exist in the Luke of the two fathers? If so, what has become of them? Amputated? Or were the two fathers in several instances so exceedingly careless that they mixed up two gospels?

Let us turn to Origen for confirmation of the statement that even the gospels were changed, with apparent small regard for any sacredness that they might be supposed to have had. In Matthew, xxvii, 17, Origen found *Jesus Barabbas* in the manuscripts he was working on; but he also found that the name *Jesus* was omitted in many copies; and he omitted it in the copies he uttered, because, he says, "it seems wrong that the name Jesus should be given to an evil-doer." This is curious logic, because Origen was a good Hebrew scholar, and knew much better than the vast majority of the church-

1. It should be remembered that the analogy between this mutilation of MSS and the work of a modern editor who revises and edits an already published book to bring it up to date or to excise matter which might actually be objectionable, is not real. In our days, the thousands of published copies are always at hand for the mere researcher or bibliophile to examine or study, while a modern editor rarely, perhaps never, omits calling attention to his work on the title page as "revised" or "edited" or both; so far there is similarity, as may be seen further on where reference is made to the work of Rufinus; but today it is practically unheard of for anyone deliberately setting to work to mutilate a book, for merely sectarian or religious ends. Today, a work which is disliked or disapproved of is simply let alone; it is not copied in a mutilated or interpolated form by those inimical to it, and then published as the author's work. This is the difference. Ancient MSS were costly productions, especially when of lengthy works, and their multiplication was comparatively slow; they were purchased by comparatively few, in consequence, and a change made and then published as the author's was extremely likely to be copied by others. Our cheap books, within the reach of all, and the volume of production which the printing press has enabled us to attain, as well as the stamped text, raise an insurmountable barrier against literary fraud or the unscrupulous hands of enemies.

men of the day that Jesus, 'Ἰησοῦς in Greek, was but a rendering of the Hebrew Ieshua', and Joshua, Jehoshua, etc., were other forms of the same idea. Josephus mentions at least thirteen people bearing the name Jesus, most of them living at the beginning of or near the Christian era. Some of these Origen would certainly not have considered as "good men." But Origen was evidently disturbed; and the reason for this we may find in the following fact: *Bar-abbas* is the Grecized form of the Syriac *Son of the Father!* So that the passage in Matthew would then read, *Whom will ye that I release unto you, Jesus, son of the father, or Jesus who is called christos?* We are told that this Barabbas was the leader of an insurrection against the Roman domination, and was then in prison. Compare the tale told of a certain Carabbas by Philo Iudaeus in his treatise against Flaccus. The incidents of the mock homage, the crown, robe, and scepter, are very curious. Carabbas would seem to be a MS corruption of Barabbas. The scene of the Carabbas story was placed in Alexandria by Philo. We leave this to the thoughtful consideration of the reader.

Thus we find Origen operating on Matthew, although the reading was supported, if we take Origen's words fairly, by the majority of the MSS, "many copies" only, omitting the name of Jesus. What is more, twenty-one different MSS have reached our day having the name Jesus Barabbas; it is the form in the Armenian version and in the Jerusalem Syriac. Origen thinks that the "heretics" interpolated the "Jesus" to confuse the Gospel history; but it is far more likely that the word was omitted before Barabbas than that it was inserted. Drs. Wescott and Hort, the eminent English biblical exegetes and churchmen, place the reading *Jesus Barabbas* among the "List of Noteworthy Rejected Readings," both of Matt. xxvii, 16, and Matt. v, 17.

Wescott and Hort also give, in their edition of the Greek Testament, page after page of "Suspected Readings"; and page after page of "Rejected Noteworthy Readings." If so much is rejected, how much has been left out before? How much added, which is now accepted?

We refer briefly only, because it is generally known, to the "Three Heavenly Witnesses," interpolation, in John's first epistle, ch. 5, vv. 7 and 8. The common, or Authorized Version, has the following, the interpolation, for convenience, being here printed in italics:

For there are three that *bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one; and there are three that bear witness in earth, etc.*

Now these words are of late date, doubtless inserted by some transcriber in the attempt to manufacture a "proof" of the Trinitarian theory. They are found in none of the earliest MSS and only in a small number of Latin MSS of late date; from which they were translated into subsequent Greek transcriptions of earlier MSS; only four instances occur, if the writer is not mistaken, and all of them posterior to the beginning of the 15th century. The Revised Version has simply dropped these words entirely.

And as briefly we refer to the suspected verses at the end of Mark's Gospel, from verse 9 to the end, inclusive. Wescott and Hort in their Greek edition of the New Testament, enclose these twelve verses within double brackets, as "Noteworthy Rejected Readings," while the Revised Version also calls attention to them as suspicious, and points out that other "authorities" *have a different ending entirely*. These twelve verses are not found in the oldest codices, nor in many of the "authorities." How they found their way into Mark, is a question one may leave to the labors of scholars.

It is thus clear that the "text" from the earliest times has been more or less unsettled, being added to, shortened, changed, to suit various minds. And, finally, it should be remembered that the two oldest Greek codices date only from the 4th century, the Sinaitic in Petersburg, Russia; and the Vatican MS at Rome. Two others are the next oldest, dating from the 5th century, the Codex of Ephraem in the Librairie Nationale, Paris, and the Alexandrian, in the British Museum. Who wrote these? Where were they written? What caused them to have their present form and to contain their present readings — in other words, what was their literary pedigree, and from what sources were they composed? These questions, too, we leave to the proper hands, simply remarking that as yet no satisfactory answers have been given. And, lastly, not all of the now accepted treatises which compose the New Testament were formerly received by early Christians, as the Apocalypse, which was rejected by some; also Jude, 2d Peter, and others. The formation of the Canon as it now exists was a matter of time; it was a case of development. It was at the 3d Council of Carthage in North Africa, that

we first find the New Testament as it now exists. That was in 397.²

(B) The time has gone by when it was allowable, on account of the inchoate ideas commonly prevalent on the subject, to use as synonymous terms such words as *rebirth*, *pre-existence*, *metempsychosis*, *metensomatosis*, *reincarnation*, *palingenesis*, *re-embodiment*, *transmigration*. Properly used, not one of these words means precisely what any one of the others implies; and the differences between some of them, as between pre-existence and metempsychosis, or between reincarnation and palingenesis, are not merely important from an academic standpoint, but run to the origin of the whole conception. To

2. The reader is also reminded that there existed a widespread sect in Asia Minor whose adherents were known by the name of *Alogoi*, on account of their rejection of the logos-doctrine. Epiphanius tells us that they "refused to accept the logos of God, as preached by John," (li, 3, xxviii), and the same writer also tells us that "they say that the book of John is not accordant with the other apostles" (31, 4); they went further and asserted that the gospel of John "falsified" (li, 18). Like all other sects, the *Alogoi* considered themselves strictly orthodox; accepting Matthew, Mark, and Luke, they rejected John and also the Revelations. This sect flourished as early as the middle of the second century.

The most conscientious and painstaking labors have been spent to ascertain who wrote the gospels, when they were written, in what language, and what their pedigree. The vast learning of German and English scholars especially has been poured out to those ends, and the question has been attacked from almost all possible angles. The brilliant scholarship of German critics particularly has exerted every faculty; and yet the results are deplorably small. The age of probable composition of all of the first three gospels is thought to be somewhere in the last quarter of the first century, with some scholars preferring a date during the first quarter of the second century; the language was probably Greek, and Alexandria, that wonderful nursery of religious speculation, the source whence were drawn not only familiar expressions but also ideas. To Alexandria may be referred as well the gospel of John, possibly with even more certainty.

Irenaeus was positive that there must be four gospels and not more than four, because were there not four quarters to the world and four principal winds? Must not the gospel therefore accord with the scheme of Nature? (iii, 11, viii). Justin merely speaks of the "Memoirs of the Apostles," and his quotations do not always agree with the present gospels. If the present gospels existed in his day, the discrepancies are remarkable.

But there was at one time current throughout the Christian world a large number of writings which are now called apocryphal, but which at that time enjoyed high consideration in many parts, perhaps even higher than the faded-out writings which have come down to us as the canonical. Such were the now-called *Apocryphal Gospels*, of which there exist a couple of dozen or more; the *Apocryphal Acts* of which we have possibly a score or more; different *Revelations*; and many other writings, such as letters. The consideration and wide diffusion of these, even so late as the 7th century, may be seen by the fact that Muhammad in the Qur'an writes of Mary and Jesus in terms that are not found in the present gospels but are found in different ones of the so-called apocryphal gospels, whence he drew the legends. As in the formation of birds out of mud, their coming to life, and being made to fly, ascribed to Jesus, which is found in *Gospel of Pseudo-Matthew*, ch. 27; in the *Gospel of Thomas*, ch. 1; and in the *Arabic Gospel of the Infancy*; or where Jesus causes a palmtree to bend down to gratify his mother's desire for some of its fruit, *Gospel of Pseudo-Matthew*, ch. 20.

be more definite, each one of these words expresses some one aspect or side of the soul's character and activity; or, to put it in mathematical form, each of these words is one of the members in the general term. This "general term" is usually called by Theosophists "reincarnation," and it answers well enough, although a more comprehensive word, which is perhaps better all around, is "re-embodiment." The value, however, of "reincarnation," is that it is precise in meaning, and sets forth the capital fact that the human soul periodically lives on this earth in bodies of flesh, in human bodies; for it may as well be said at once that the ancient doctrine of palingenesis, which is perhaps the most venerable and the most widely diffused in both place and time of any religio-philosophic conception known to man, distinguishes very sharply between the rebirth of the human soul in human bodies, and the re-embodiment of animal monads in the animal ("brute") world.

It is, of course, a commonplace that "metempsychosis" is usually supposed to mean what is loosely called the "Pythagorean theory" of re-embodiment in animal bodies as punishment for evil and subjugation to appetite in a former life. But this is a widespread belief and may be shown to be held, and to have been held, by both highly civilized and barbarous peoples.

The explanation of these words, as is obvious, could hardly be set forth with adequate development in a note on a more restricted albeit related subject; and for this reason we rest content with calling attention to differences of meaning, and to the necessity for precision in the use of the above words and others of similar nature. Reincarnation as used in Theosophical works is not synonymous with the popular idea of the metempsychosis; nor is pre-existence to birth of necessity identical with either of the two former. The subject is vast and of extraordinary complexity, largely on account of preconceived opinions, which the majority of mankind hold with astonishing tenacity; but also on account of the sacred nature of the theme, which has caused it in past ages to be openly taught only in the secluded chambers and silent retreats of initiation crypts or halls. The human soul does *not* incarnate in the sub-human kingdoms, for the simple reason that these kingdoms are not human; the animals ("brutes") do not incarnate in human bodies, for the simple reason that the animal monads are not (yet) human. This ought to be plain enough to anyone, and we leave it there, only remarking that the

popular idea of "metempsychosis" has reference to another subject-member of the general term. It may be added that while the Neoplatonic School taught the truth of the soul's re-embodiment, thus carrying the doctrine well into Christian times, in a form closely similar to that used by most of the Gnostics, by the Manichaeans, probably by the Mithraists, yet where we find it most developed in exposition just there we find the distinction most clearly drawn between what is popularly called transmigration, and what is today commonly called reincarnation. Iamblichus, Porphyry, Hierocles, Sallust, all unite in denying that the *human* soul migrates post mortem into the bodies of animals ("brutes"). The truth is, as alluded to above, that these different words convey certain meanings to those who know how to understand them properly, while to those whose training has not given them the proper insight and means of determining accurate conclusions, the subject presents almost boundless confusion.⁸

Now the two words to be especially considered here are *Pre-existence* and *Reincarnation*. The citations from writers both ancient and

3. It may be asked how it is that eminent followers of the great Athenian such as the above deny what their master asserts with such circumstantiality in the *Phaedrus*, 249. Certainly Plato's words are positive, definite and direct. The proper answer is plain enough, surely: Study both Plato and the writings of the greater minds of his school. There has been altogether too much "explaining away," in these questions, and not enough sympathetic exegesis. Who does not know that Plato's whole style is allegorical? Not merely the "painted page" but the painter's thought should be studied, if the real sense of the traditional school is to be grasped. But, again, when we say "allegory," we do not understand mere "fantasy" or "fertile imaginings." Who can believe that Plato meant that the soul grows wings, and casts them off, or has them broken; or that primal man was literally cut in two as an egg is divided by a hair? (*Symposium*, 190). Was a symbol of the soul (i. e. of the $\psi\chi\acute{\alpha}$) ever conceived finer and more expressive than that of the butterfly? But is the soul a butterfly in actuality, because, like that ephemerid, the archaic wisdom pictured man's intermediary self flitting from flower to flower, from pleasure to pleasure, from sensation to sensation, sucking life's cloying sweets? From experience is born wisdom; and hence the *bee* was made another symbol of the soul, and honey its garnered store of wisdom. Behind the $\psi\chi\acute{\alpha}$ stands the Thought Divine, the $\rho\acute{o}\upsilon\varsigma$, towards which the volatile and unstable soul ever yearns, and with which, in good time, it will again be reunited, broken-winged and cloyed with "sweets" it may be, but reunited at last to its inner divine prototype. But woe to the soul, if the body of physical yearning weigh heavier in life's scales than its aspirations toward the impersonal spirit! Then, indeed, Tartarus awaits it, and gloom, and possible extinction—drowned in life's turbulent and sullen waves, the hapless soul must seek anew the sunlit heights.

We repeat again that the so-called metempsychosis is misunderstood. A man cannot by natural law incarnate in a brute body, because the brute offers no adequate vehicle for expressing the faculties of man; and, again, the animal cannot incarnate in human form for the reason that its faculties are inferior to the human vehicle. Figs do not grow on thistles nor plums on thorns, in Nature. And Plato knew this as well as any one. The metempsychosis, in consequence, has reference to another branch of the real psychology; but one ventures to think that this aspect of the ancient wisdom will not be trumpeted abroad.

modern given by the able writers of the preceding article show the strong appeal to men of discernment and intellectual power of the doctrine of the soul's re-embodiment in human form, and equally noticeable is the supposed virtual synonymity of the several terms used by them to describe palingenesis. From this, we again remark, has largely arisen the obfuscation so prevalent when the subject is discussed. Reincarnation of necessity presupposes pre-existence; but this latter word, as history shows, does not of necessity presuppose the periodical descent into human bodies of the human soul. This is amply seen in the works of Origen, the great Christian father, writer, mystic; than whom, perhaps, no other single character ever exercised a greater influence on the syncretistic system that early Christianity was. From his teachings arose the fiercely debated Origenistic Controversies, which lasted from Origen's time, about the beginning of the third century in round dates until the Synod or Council at Constantinople about 541, where the doctrines and Origen himself were formally anathematized. This is above three hundred years; how much longer Origen's ideas on the pre-existence and fall of the human soul were cherished by his followers is uncertain. Probably for many decades.

Just what Origen's ideas were, it is a little difficult to say, because, while the works which have come down to us go no farther than to declare the necessity of the soul's pre-existence, and its fall into a fleshly body for purposes of purgation, finally to resume a spiritual body, perhaps also at some distant time to be again subject to a fall, we yet know that Origen's works were consistently tampered with by "orthodox" writers who unblushingly confess their mutilations. Witness Rufinus. This man undertook a translation into Latin of Origen's work on *First Principles*, *Περὶ Ἀρχῶν*, in which the great Alexandrian most fully develops his system, if such it may be called. Now we have extant only the Latin version of Rufinus, the Greek having mostly perished. Rufinus tells us that he is but following the example of Jerome in making his translation — of Jerome, who had translated more than seventy treatises of Origen and who spoke of him in the highest terms as second only to the apostles, and who, says Rufinus, finding many "stumbling blocks in the original Greek so smoothed and changed them in his translation that a reader of the Latin would find nothing out of tune with our religion." Rufinus even speaks of "the rule of translation observed by my predecessors,"

and he continues: "*this example we follow as best we can, . . . carefully omitting all those expressions in Origen's work which are inconsistent with each other.*" What these "inconsistencies" were, we readily understand! He then goes on to set forth that Origen's books had been corrupted by "heretics and evil-minded persons," and that it was necessary for him (Rufinus) to "restore" them; and in the preface to the third book of the *Principles*, this mutilator repeats his intention even more boldly. A few of Rufinus' suppressions may be seen by comparing his work with Jerome's letter to Avitus. The above will be found in the Prolog to Rufinus' Latin translation of the *Principles*. The publication of this translation so exasperated Jerome that he in his turn executed a complete somersault and denied his former admiration of Origen; denied, too, that the matters in dispute in Origen were interpolations; and says that Origen had by implication been condemned at Nicaea. To this Rufinus replied with equally vigorous language; and finally pope Anastasius, then Bishop of Rome, was drawn into the vortex. This was in 399; Anastasius condemned Origen's heretical ideas. This quarrel between Rufinus and the far more powerful Jerome was but one phase of the Origenistic Controversies, which lasted until the Home Synod at Constantinople above mentioned, and possibly until the Fifth General Council held at Constantinople in 553, both convened by mandates of the Emperor Justinian. But Anastasius was not the only pope who condemned Origen's heretical ideas, among which were at that date reckoned his pre-existence of souls, their fall from a spiritual ante-natal state into fleshly bodies, etc. Pope Leo I, called the Great, in his Letter xxxv, expressly states that in his belief, Origen's condemnation on account of *his doctrine of the pre-existence of the soul*, was proper. (See Migne, *Patrologia*, vol. liv, p. 807.)

The last phase of this dreary quarrel was reached in Justinian's rescript convening the Home Synod at the Capital. Mennas was then Patriarch of Constantinople. Justinian's letter contains ten anathemas, which condemn Origen's heresies, and which are too long to quote and are partly outside of our present subject. But the first contains our subject and consists of a brief summary of what we today find in Rufinus' translation of Origen. It runs:

Whosoever believes or sets forth publicly that the souls of men pre-existed, that is to say that they were once divine things and spiritual powers, which fell [from their high estate] because they tired of contemplating God; and because

of the chilling of their love were then called souls⁴, and in retribution therefor were cast down into bodies, let him be anathema.

The condemnation was unanimous, it appears, for even Origen's followers attending the Synod, and who were men of wide influence, were forced to sign the decree. Whether Origen was condemned twelve years later at the Fifth General Council, is a matter of grave doubt; authorities take differing views; but at any rate, the decree of the Home Synod, as it was called, was also thereafter signed by many bishops in other parts of the Empire.

Yet Hieronymus, commonly called Jerome, a greater man than Rufinus, and the writer to whose labors the formation of the bible called the Vulgate is due, was at one period of his life so possessed with admiration of Origen that the words he uses in praise of the great Alexandrian seem extreme. There is no question that he followed the lead of Origen in many matters. Jerome was abnormally sensitive to the charge or even to the suspicion of heresy; so when the controversial fever was at its height he forsook his former position, and although still using Origen in part, complains of his heretical opinions. He, like Rufinus, had scant sense of literary honesty; and the method he followed in his translations, may be judged from his own words to Vigilantius (*Ep.* lxi, 2):

Quae bona sunt transtuli; et mala vel amputavi vel correxi vel tacui. Per me Latini bona ejus habent et mala ignorant.

that is, *What was good I translated; and the evil I either cut off, or corrected, or suppressed. Through me, then, the Latins have what is good of him; and the evil they know nothing of.* That Jerome, at

4. That is, were called ψυχᾶς, which is thus evidently derived, doubtless properly, from the verb ψύχω, *to breathe, to blow*; with the secondary meaning of *to chill, to make cool*; closely connected with the tertiary sense of *to become dry* or *to make dry*. This idea is purely Platonic, for the ψυχή as the vehicle or organ of the νοῦς, is referred to not infrequently in the Platonic Dialogs. And that the highest part of man, his innermost or celestial root, is an integral part of the cosmic Intelligence, which found its finest being and purest bliss in the single contemplation of the working of that Intelligence which was itself: that due to its characteristic faculty of free-will it became in the course of time and destiny one of the sparks or streaming beams from the Divine Source actuating and inspiring the material world, which thus became its "fall," and the "cooling of its love" for its Source, and that thus it became a "living soul" from being a Thought Divine—all this is as distinctly Neoplatonic as it certainly also is fundamentally Gnostic. Indeed, there are numerous passages in the theologizing Plotinus, for instance, which echo this thought entirely. It is matter for small wonder that eminent churchmen today should turn to the great Neoplatonic teachers for help and strength. Such a brave and truly religious spirit is shown by Dean Inge, who has recently lectured on the subject. See another article in this issue, where the eminent English churchman's views are noticed. Let us hope that he will not pause half-way. After all, he is but journeying back home.

least at one period, had a lurking belief in the doctrine of palingenesis, if he did not actually teach it, is abundantly clear from his words in his letter to Demetrias on Virginity, where he states that it was a very ancient belief, esoteric and handed down by tradition among the Christians, and that it was taught to a chosen few in secret. It would be of great interest to know under just what form this traditional and esoteric teaching was set forth. Naturally then, Origen's belief in the pre-existence of the soul met sympathetic welcome in Jerome; but may it not also be asserted that Origen taught the ancient doctrine of palingenesis under the form recognized by these early Christians? There is much to support that view. Even in the mutilated Origen that has reached our day, we find a suggestion of something more than mere pre-existence in chapter lx, secs. 5 and 7 of the *First Principles*, concerning the ante-natal struggle of Jacob and Esau, and in the selection of Jeremiah before birth. Again, in the Apology for Origen, written by Eusebius and Pamphilus, we know that it was urged that Origen did not teach that the souls of wicked men pass for punishment into the bodies of animals. This is good testimony that it was commonly thought that Origen had so taught. Again, Theophilus, bishop of Alexandria, like Jerome, from an admirer of Origen became an opponent, the same fear of heresy actuating the coat-turning; and about the year 400 convened a synod at Alexandria, where Origen and his books were condemned, amid bitter opposition. Then in a circular letter to the bishops of Palestine and Cyprus, Theophilus sets forth as causes for condemnation the usual charges, the gravamen of the accusations seeming to be about the same as in the quotation above from Justinian's letter. In an Easter Letter, Origen, who is now styled the *Hydra of all Heresies* (*hydam omnium haereseon*), among other things is accused of teaching that man dies many times, and that in consequence the soul and the body of man undergo constant transformation by being joined together and separated. This does not contradict the Apology, which merely combats the belief that Origen taught the popular form of palingenesis called "metempsychosis." Finally, it is not unworthy of note that Origen was also condemned during his life at Alexandria, by Demetrius the bishop, with other bishops and priests assenting. He was expelled from Alexandria, but was allowed to retain his priesthood. Was this for doctrinal causes? or for accepting ordination in a foreign diocese? Anyhow Origen had already written his

First Principles; and the condemnation was ignored by the bishops of Arabia, Phoenicia, Palestine, and Achaëa. His school was continued at Alexandria and grew in power and influence with the years.

We now pass to another prominent figure in early Christian history, Irenæus, bishop of Lyons, Gaul. His birth has been placed at some time between 97 and 140, making him the elder of Origen by some forty-five years if the latter date is accepted. His work *Against Heresies*, is often puzzling both in style and subject-matter; but for the purposes of church history, Christians consider him as an author of unusual interest. His work has perished in the original Greek excepting the first book (incomplete) which has been preserved by extracts of length made by Hippolytus and Epiphanius. Moreover, the Latin version, of which only three MSS exist today, is written in Latin of the most wretched and barbarous character, so that the author's meaning is often purely conjectural. One translator says of it that *it is often necessary to make a conjectural retranslation of it into Greek, in order to obtain some inkling of what the author wrote*. This being the case, Irenæus is not the best of authorities, especially in translations where the sense is derived from a *conjectural version* — of the translator! However, in Book II ch. xxxiii sec. 2, he makes the mistake of attributing the invention of the doctrine of palingenesis to Plato, for it was a commonplace among the ancients that Pythagoras was the principal disseminator of this doctrine so far as the public was concerned; and further on, sec. 5, denies both the pre-existence of the soul, and presumably, therefore, its rebirth on earth. He teaches the direct creation by God of each human soul, and its perpetual existence thereafter (Bk. II. ch. xxxiv). It would have been interesting to have found some support in Irenæus of the doctrine of the pre-existence of the soul and its periodical return to earth as we see it must have been held by other early Christians. As a Greek father, his tendency would naturally have been to mysticism and a keener intellectual penetration than history shows to have existed among the Latin writers; was his barbarous and perhaps unscrupulous Latin translator at fault? We query, and pass.

We now turn as briefly to Clement of Alexandria, who lived at about the same time as Irenæus, and who has left us writings bearing strong stamp of the Neoplatonic school. He was the teacher of Origen, who also, by the way, was a pupil of the popularizer of the Neoplatonic school, Ammonius Sakkas. Possibly Clemens himself

attended at one time Ammonius' lectures; the supposition is tenable. His work is valuable for the light it throws on the opinions of his day; but concerning our subject, his remarks are few. In his *Address to the Greeks*, ch. 1, he speaks of men, i. e. their souls, as *existing before the foundation of the world, in the vision of God, the rational beings of the Word of God, with whom we date from the beginning, for "in the beginning was the Word."* This is pure pre-existence, which is certainly to be ascribed, as shown, to Origen. In another place Clemens speaks of the Pythagoreans' metempsychosis in a way which is obscure. (*Strom.* Bk. vii. ch. 6). But both Clemens and Origen make a point of the fact that there were esoteric or secret teachings among them, which it was improper to publish abroad. (Clem. Alex., *Strom.* Bk. v. ch. ix; Origen, *Con. Cels.* Bk. 1, ch. vii; and in the same work, Bk. vi, ch. vi, he says that Jesus taught his disciples secretly an esoteric doctrine, *which has not been preserved, because the evangelists thought that it could not be properly communicated to the multitude either in writing or in speech.*) Gregory Nazianzen too, a writer of the 4th century and bishop of Constantinople in 380, in his first *Invective* against the noble-hearted Emperor Julian, sec. 117, guardedly says that "there are among us too certain secret doctrines, which I do not deny." All this proves an esoteric doctrine in early Christianity, based, it is supposed, on Jesus' secret teachings.

Turning now to Arnobius, a writer at Sicca in Africa at the end of the 4th century, we find in his work *Adversus Gentes*, another belief regarding the soul's origin and destiny, for he confesses his ignorance of the former (Bk. ii, sec. 47), and concludes that souls are of a neutral nature neither mortal nor immortal, produced by secondary beings not by God, but endowed with immortality by the Supreme God's mercy. He teaches therefore a conditional immortality; speaks of the *Supreme* God as if he accepted lesser gods or divine beings; and in the same book, sec. 16, speaks of what is "mentioned in the more secret mysteries" as being possibly true (at least such is the inference) that "the souls of evil men at death, pass into cattle and other animals." There is close resemblance to Gnostic tenets here, and Arnobius seems to have used Gnostic arguments very extensively. He quotes largely from Clement of Alexandria who is known to have had as a teacher the great Gnostic Valentinus. Clement, furthermore, although he apparently attacks "Gnostics,"

yet is himself suffused with Gnostic opinion, mingled with a Neoplatonic coloring. The same may be said of his pupil the great Origen. Arnobius thus seems to acknowledge a mortal-immortal soul, the offspring of lesser divine beings before its bodily birth — hence a pre-existence, possibly also a certain kind of metempsychosis.⁵

5. We refer to Lactantius in a note under Arnobius, because he was a pupil of the latter, and because while he differs from his master a good deal, he is also so definite in his rejection of any form of palingenesis, as far as one can judge, that he requires little direct notice here. He flourished about the beginning of the 4th century, and was at one time the tutor of Crispus, the son of the Emperor Constantine. His main work is the *Divine Institutes*; and on account of the sweetness of his style, and his somewhat declamatory fashion of treating his subjects, he has been called "the Christian Cicero." It is needless to say that he lacked both the great Roman's intellect and breadth of view.

In book iii of the *Institutes*, ch. 18, he refers to Pythagoras, whom the entire world of culture around the Mediterranean formerly held in reverence, as "that silly old man," and as that "babbling old fellow, who, like idle old women, invented tales for credulous children." He rejects metempsychosis, of course, like most of the Christian writers; and also, if his words are not misinterpreted, palingenesis in any form. He also denied pre-existence, teaching that the soul is created at birth and is thenceforth immortal; and severely arraigns the "errors" of those who do not accept his views. This is repeated in book vii, ch. 22 and 23, where, after taking a fling at Vergil's description of the River of Lethe and the souls drinking thereof so that memory of the delights of disincarnate being shall not prevent them returning to earth-life, he says that the poets "thought that the souls were born again, and re-entered the womb, and thus returned to infancy; . . . but they will not be born again, which is not possible; but they will be resurrected and will be clothed by God with proper bodies, and will recollect their previous life." Further says he not, so far as difference of views goes. It may not be out of place to remark that the present writer is of opinion that the "resurrection" theory, which occupied so large a place in early Christian speculation, seems to have been based on that form of palingenesis which was current among them. As Origen's pre-existence is a faded-out shade of reincarnation; so the "resurrection of the flesh" seems to be a faded-out memory of an earlier and completer doctrine of the taking on of other bodies in after lives; for, indeed, the bodies we shall have, are those we are now making for ourselves, in a sense; therefore "our very own."

But Lactantius was not the greatest of theologians, by any means, although his dogmatism and fluency gained him wide currency for many centuries. He loves dearly to show his knowledge, which is not always of the best, as witness his indignant scolding of the ancients who held that the earth was round. "How can such a thing be accepted?" he asks. "Is anyone so idiotic as to believe in the antipodes — that there are men whose heads hang down, and whose feet are on earth? That those things which with us are properly placed, with them hang down? That vegetation and corn grow downwards, and that rain and snow and hail fall upwards to the earth? . . . Watching the courses of the heavenly bodies, and their reappearance, they imagined that the world is round like a ball . . . and that the stars and the sun, by the revolution of the earth, are born back to the east. . . . And the earth being round, it must of necessity have mountains and lands and seas all over it . . . and hence men and animals too would be all over the earth. Thus the earth being round, this fable leads to the invention of those antipodes hanging down [i.e., men hanging head down on the other side of the earth, with their feet "higher" than their heads]. But if you ask those who believe these ridiculous tales, why things do not fall off into the heaven underneath, they answer that such is the nature of things; that heavy bodies are born towards the center, and are attracted together at the middle, like the spokes in the hub of a wheel.

We now turn to another early Christian writer, Justin, called Martyr. His birth falls, it is thought, within the earliest years of the second century, making him thus one of the primitive Christian writers. His testimony would be thus very valuable, living as he did (accepting his supposed date as true) just after the "apostolic age"; but he is a vague and diffuse scribe, and his references to our subject are of the shortest character. In his *Dialog with Trypho the Jew*, he describes his conversion to Christianity, in romantic style, to a body of Jews whom he met at Ephesus (presumably), who, Justin still retaining his philosopher's robe, accost him and ask his opinion on certain questions. One day, he says, he was walking on the sea-shore, and met with an old man, with whom he entered into conversation. This old man Justin makes out to have been a Christian. In chapter iv of the *Dialog* Justin mentions the popular idea of the metempsychosis, which the old man rejects because human souls in animal or brute bodies do not recognize their punishment and cannot see God, and not being conscious of their punishment it is therefore useless. This of course does not necessarily follow; but Justin agrees. This is all, directly on our subject. Justin rejects the "metempsychosis," but whether he accepted the palingenesis of the soul in some other form he says not. Being still more or less of a Platonist, however, it is at least tenable to suppose that he may have held some such belief; or if not, that he was not one of the "elect" of whom Jerome spoke as receiving the secret, traditional doctrine.⁶

I cannot find words to say what I think of those who thus defend one folly by another; but I sometimes think that they do it in jest, or knowingly defend lies, to show their talents. But I would undertake to prove that it is impossible for the heaven to be underneath the earth, if this book did not now require an ending," etc., etc. (Bk. iii, ch. 24.)

This was centuries before the earth was circumnavigated, thus proving that the heresy of its rotundity was the truth; and that that "silly old man" and the ancient world generally, at least the educated portion, the thinkers and philosophers, were right.

6. Justin takes great pains, like so many others of the early Christian writers, to show that there is nothing new in Christianity, but only that it is "fuller, and of a more godly character" than the noblest soarings of the greatest minds of antiquity, except, perhaps, the views of Moses, and of some of the Jewish patriarchs. So in his *First Apology*, ch. 20, he complains that only "*we*, unjustly, are disliked. Why should we be, our doctrine being so much like what you yourselves hold, in so many philosophical points, albeit it is so much superior."

And as regards the fact that his "old man" rejected the metempsychosis, it would have been nothing unusual for anyone to do so, because while there existed several forms of the doctrine of palingenesis in the ancient Greek and Roman world, and while it was well known, yet despite the tremendous authority of Pythagoras and Plato and the Stoics, many only accepted it in part, or preferred other views, such as the popular idea of what Epicurus, or Pyrrho, or the Cyrenaic school taught.

As regards the Gnostics, it will suffice to refer the reader to the encyclopaedias, which all contain some sketch of the doctrines peculiar to those remarkable bodies. We may point out, however, that most, perhaps all, of the Gnostic "heresiarchs" claim to have possessed the inner thought and teachings of early Christianity, as witness Basilides, who asserted that he was a disciple of Glaucias, who was a disciple and the interpreter of Peter the apostle; that he received through Glaucias the esoteric doctrine of Peter, who had it from Jesus. Similar statements were made by others; for the word "Gnostic" itself referred to those who claimed to possess a Gnosis apart from the ordinary knowledge of the multitude. Gnosticism of course contains striking elements of Oriental thought.

In Manichaeism, which, though certainly of Oriental origin, being apparently an engraft of Buddhism on Syrian and Greek and Persian thought, through the teachings of Manes (born circa 215), yet is commonly counted as an early "heresy" by most modern writers, we have an even more developed doctrine of palingenesis than what we find in Gnosticism; at least, more openly expressed, to judge from the fragments that have come down to us. Augustine, who was for nine years a Manichaean, but was, as he himself confesses, never admitted to the number of the "Elect," being only an "Auditor," speaks with the usual bias of the convert, against it. But Manichaeism was at one time very powerful, was widely spread, and later widely persecuted. Yet it survived in secret, being itself an esoteric doctrine largely, in the Cathari and similar bodies in Bulgaria, Italy, southern France, and in Germany, up till the time of Luther or later. The Bogomiles were probably an offshoot of the same stock.

We conclude our brief review of Christian sources with the references to palingenesis which occur in the New Testament, and which, as pointed out, are perhaps but a portion of what once existed, for we know that even these scriptural writings were tampered with. The question as to the man born blind and the queries thereon; the statement regarding Elias "who was to come"; and the questions of Nicodemus and Jesus' answers, are nonsense on any other assumption; and that the Jews of the time were well acquainted with the general ideas of palingenesis is known to every scholar, and these queries are a corroboration of that fact if we suppose them to be genuine. Josephus points out the beliefs of the Essenes and

Pharisees in their own forms of palingenesis; while Philo the Jew, in his efforts to reconcile Platonism and the books of Moses, and from whom was borrowed the theory of the logos-doctrine, which was largely derived from Plato and which followed its own development in Christianity and which was worked on in that seething alembic of ideas, Alexandria—teaches palingenesis very clearly. (*On the Giants*, ii. 3; *On Dreams being sent from God*, xxii.)

As to Neoplatonism, its influence in forming the theological and mystical side of Christianity has not been adequately recognized. Origen, of course, was a pupil of the famous Ammonius Sakkas, who if he did not actually found the so-called Neoplatonic School in Alexandria, was yet its first prominent popularizer. Just as in Clemens we find the Gnosticism of Valentinus, modified of course by the bias of Clemens' mind; so in Origen we discern as plainly the steady stream of Platonic thought. In fact, it is to that source that we must go if we would understand the doctrines Origen fashioned in his own way; and if we would understand the strong Platonizing tendency that we may trace in all of early Christianity. Just as the main idea, the root conception of the logos-doctrine is found in Plato; just as we find it developed after his own fashion by the Platonizing Philo, whose influence in turn on the modeling of the later Christian doctrine of the logos through the intermediary current of Alexandrian speculation has been profound: so, in similar way, we trace the powerful impress of the subtle Neoplatonic Philosophy on every age of Christian development. First through Origen and his school; later through the pseudo-Dionysius. The writer of the remarkable body of teachings extant under the latter's supposed authorship (or the writers perhaps thereof) is known as Dionysius the Areopagite, and pious fancy for long identified him (or them) with the Dionysius the Areopagite whom Paul, when preaching on Mars' Hill, is said to have drawn to himself (*Acts* xvii, 34). Few hold that opinion today, probably; that the source of the pseudo-Dionysius lay in Neoplatonism is not only patent in itself, but is acknowledged by all competent scholarship.

It is a curious and rather striking fact, that just about the time that the Neoplatonic stream of influence in Christianity, as expressed in Origen, was about to meet a final barrier and check in the Home Synod under Mennas, we first hear of these Dionysiac writings, conveying an even stronger current of Neoplatonic thought into the Mid-

dle Ages. This was in 532, at the meeting between the Orthodox and the Severians, called by Justinian. The latter brought forth these writings in support of their peculiar views; at first they met with rejection; but with the passage of time the objectors ceased to object and began to use. Based on a foundation of Neoplatonic thought, modified often, it is true, almost out of recognition by the author, or authors, these writings from that time gained an ever-increasing body of supporters, until they reached their culmination of influence in the Middle Ages, after having virtually formed the complete outline of the mystic theology of the church, East and West. They are at the very foundation of scholasticism, their translation into Latin by John Scotus Erigena, in the reign of Charles the Bald, in the 9th century, and their dominating influence over Aquinas, in the 13th, and consequent fashioning of the whole system of theology of the latter by them, being facts of history. It has been said that if the pseudo-Dionysian writings were ever lost, they might be recovered in entirety from the writings of Aquinas. The influence that they exercised over Dante is plain on the most cursory perusal, for the poet's whole mystical topography: his nine infernal circles; his nine circles of the Purgatorio, inclusive of the Antipurgatorio and the Paradiso Terrestre; and his nine heavens, capped by the Empyrean, is Dionysian throughout. So we find their influence in the semi-literate Shakespeare, who speaks of the music of the spheres, each of the celestial bodies being the seat of an angelic being:

Sit, Jessica. Look how the floor of heaven
Is thick inlaid with patines of bright gold:
There's not the smallest orb which thou behold'st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubims;
Such harmony is in immortal souls;
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.

Merchant of Venice, v, i.

This is perhaps one of the finest passages in the English dramatist. It would be a study not lacking in the profoundest interest to trace the stream of Mesopotamian Tsabaism (so-called) through the alchemy of the Greek mind and into Christian theology through Origen's doctrine of the heavenly bodies being rational beings, capable of sin (*First Principles*, i, 7, 2 and 3; *Contra Cels.* v, 11; *ibid.* viii,

67); and Clemens Alexandrinus (*Strom.* vi), and through the Neoplatonic pseudo-Dionysius.

The Italian Lombardus and the Frenchman Hugo de Saint-Victor in the 12th century; the Englishmen Thomas Becket in the 12th, Robert Grosseteste in the 13th, and Colet, Dean of St. Paul's, and Grocyn in the 15th centuries; the Germans Albertus Magnus and Tauler in the 13th and 14th centuries; Pico della Mirandola, Savonarola, and Ficino in the 15th century — all manifest the same Neoplatonic stream as modified by the pseudo-Dionysius. The later of these, of course, also felt the direct current of Greek thought which came into Europe at the Renaissance.

Not, of course, that the direct object of our study, palingenesis in some form or other, was either openly discussed or taught by these medieval luminaries, nor even Origen's faded doctrine of pre-existence; yet many of the fundamentals of the ancient wisdom were there, distorted if you will, sometimes pared down to mere outlines; but still living and ennobling in their effects. Some of these men were also devoted followers of the Qabbâlâh, such as Albertus Magnus and Pico; and it is more than merely arguable that the reincarnation as taught in the profound Jewish theosophy worked its results in their minds. To these last we may add such names as Raymond Lully, John Reuchlin, Robert Fludd, and Henry More.

To now summarize the main points in the confused and varying theories we have sketched, we note:

(1) For nearly six hundred years after the supposed date of birth of Jesus, the doctrine of pre-existence was held and taught by an influential, large, and vigorous party, which was perhaps also the most cultured in the Christian Church; and this party was led by some of the most learned, devoted, and sincere fathers of that Church, both Greek and Latin.

(2) The greatest of these, Origen, although in disagreement with other Christians of his own day, yet wrote voluminous works, which were quoted and studied for centuries after his death as almost oracular; these works were mutilated, changed, interpolated, so that what Origen really taught regarding the soul's nature and destiny is obscure; but as we find him persistently accused of having taught palingenesis if not an out-and-out form of reincarnation on earth, by his opponents, if not also some form of metempsychosis, it is not only tenable but actually probable that there was truth in these charges,

and that Origen not only taught pre-existence but the form of palingenesis existing in early Christianity.

(3) Jerome tells us positively, that metempsychosis (in some form or other) was taught to certain elect in the Christian body as a doctrine both esoteric and as derived by tradition from previous ages. This statement is also made, at least in part, by Rufinus.

(4) That the vast majority of Christian writers who touch on the subject, reject the popular idea of the metempsychosis only, probably because they failed to properly understand it; this is done by those who assert the doctrine of pre-existence and by those who deny it; Arnobius being a possible exception. This does not imply a rejection by these writers of *all* forms of palingenesis, as shown by Origen; and before Jerome wilted under the cry of heresy, by him.

(5) That a great many of the early Christian writers allude to our subject only vaguely, or reject the doctrine, apparently in any form; but these are just the ones whose intrinsic merits are the least both as thinkers or theologians, and who are usually the most bigoted or virulent against those who disagree with their own opinions. It is tenable, at least, to suppose that they belonged to that large party, the majority, who were not of Jerome's "chosen few" who received the esoteric doctrine handed down as a traditional heritage.

(6) That there existed from the earliest times, from the days of Jesus himself, certain mysteries, or secret teachings, as confessed by the New Testament, Clemens, Origen, Jerome, Gregory Nazianen, and others; and that originally, we may suppose, Jerome's esoteric and traditional teaching and these other secret teachings formed one body of doctrine, which, as civilization gradually fell before the night of barbarism which was overspreading Europe, and the imputation of heresy came to be hated worse than dishonor and cowardice, in part was forgotten and then resurrected as a heresy, or communicated to all, as the case happened to be.

(7) That not only pre-existence, but palingenesis in slightly varying forms was uniformly taught by the Gnostics, whom, with common opinion, we will here consider as Christian sectaries; and also by the Manichaeans even more forcefully.

(8) That these Gnostics and Manichaean bodies were at one time both very powerful and widely diffused, claiming to be the possessors of the true Gnosis as taught by Jesus; and that two of the most learned and earliest Fathers were taught by Gnostics, Origen

and Clement of Alexandria: this is certainly the case with Clement, and probably the truth of Origen, at least in degree.

(9) That there is very strong reason to doubt that Origen was condemned at the Fifth Oecumenical or General Council in 553; and as General Councils have been recognized among Christians from early Christian times as the final voice in matters of doctrine, and only General Councils, not local synods which were not supposed to represent the "universal church"; and as Origen was condemned among other matters for his doctrine of the pre-existence of souls and their fall into bodies of flesh by the Home Synod at Constantinople circa 541-543, this synod not being the "voice of the universal church," its decrees are not binding on the consciences of those who call themselves orthodox. That so far as the condemnation of Origen's supposed heresies by two popes is concerned, we may recollect that Leo I merely expresses an opinion on the matter (*loc. cit. ante, Ep. xxxv*); while Anastasius actually admits in a letter to John of Jerusalem that he did not know who Origen was, nor what he had written (Migne, *Patrologia*, xxi), but it seems that he recognized heresy in certain passages brought before him (*Ep. ad Johann.*; Migne, *Patrologia*, vol. xx, pp. 68 et seq.). Besides, pope Siricius, who was bishop of Rome just before Anastasius, in spite of the warmth of the quarrel, showed no disposition to condemn Origen, and Jerome even complains that he had been cajoled by the Origenists.

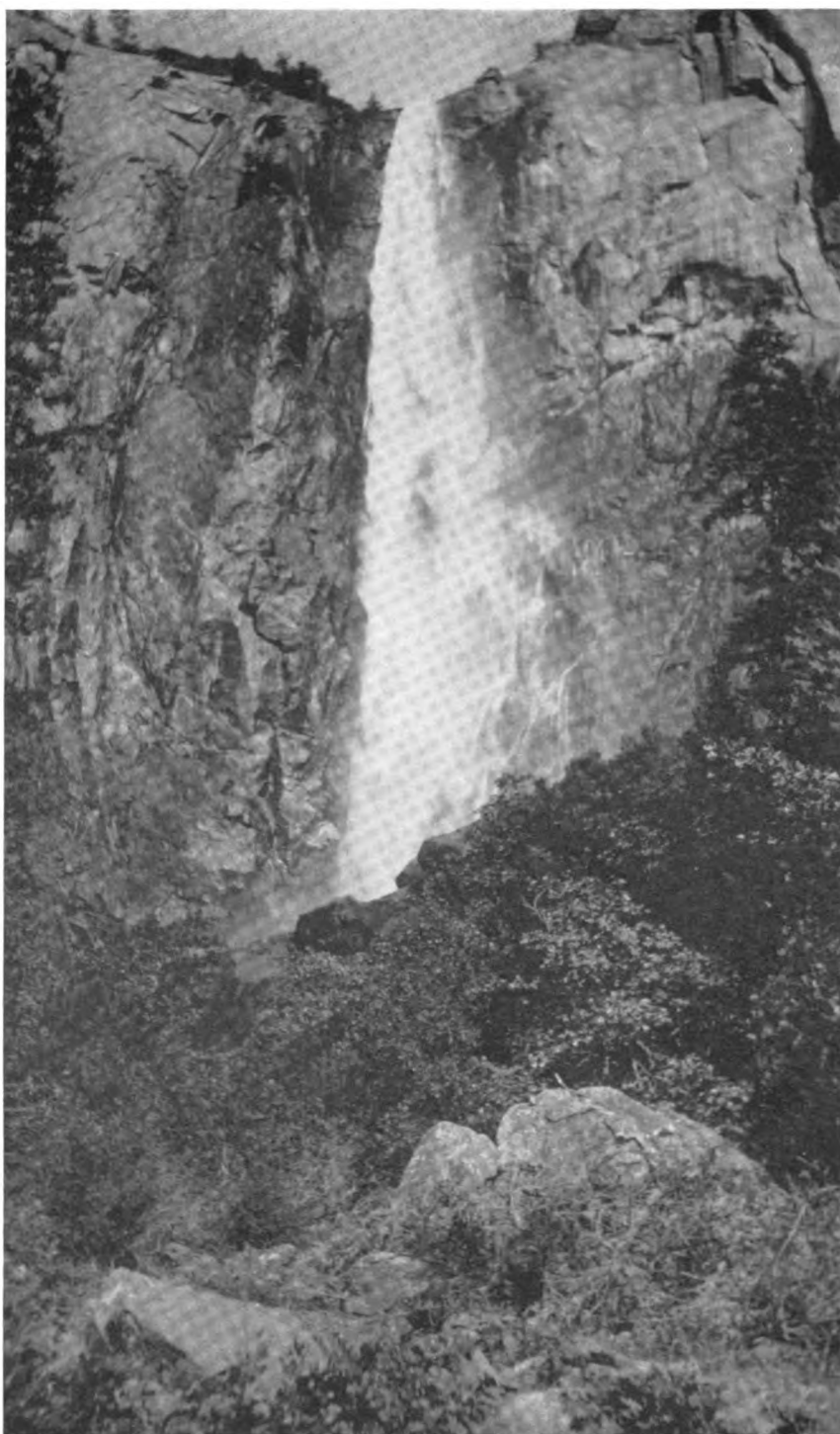
As to the statement sometimes heard that "the belief in reincarnation was condemned by the Fifth General Council held at Constantinople in 553," this is not only inaccurate, but probably untrue. It would first have to be proved (a) that Origen taught not only pre-existence, but reincarnation or the periodical rebirth of the human soul on this earth in human bodies; which, from what we have seen, may have been true in some form or other; (b) that the Fifth General Council held in 553 did in fact anathematize Origen and his doctrines, and this is subject to grave doubt; and (c) that the Fifth General Council not only condemned his pre-existence theory but also a doctrine of reincarnation; and of this there is no proof.

(10) We conclude that it must seem evident to the unprejudiced mind that some form of palingenesis is not only necessary intrinsically to the original doctrines of Christianity but that it was actually taught in form peculiar to Christianity, probably, as Jerome says, as a secret and traditional belief handed down from previous ages.



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A PROFILE OF NEVADA FALLS, YOSEMITE NATIONAL PARK, U. S. A.



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THE BRIDAL VEIL FALLS, YOSEMITE NATIONAL PARK

The Indian name for these Falls is "Po-ho-no," or
"Spirit of the Evil Wind." The height of Falls is 940 feet.

PLOTINUS THE NEOPLATONIST IN MODERN CHRISTIANITY: by T. Henry



WHEN we find so high an authority in his own sphere as the Dean of St. Paul's Cathedral speaking of the inner illumination as being the bed-rock of Christian faith, and bidding us revere the testimony of the philosophical mystics, especially Plotinus, we may justly claim that Theosophy has won a noteworthy vindication since the days when H. P. Blavatsky so valiantly championed these views, then so strange and unpopular. It is in the opening pages of her *Key to Theosophy* that she explains some of the teachings of these very Alexandrian philosophers, and shows how elucidatory they are of the essential truths of Christianity. Plotinus and Iamblichus are often spoken of by her in connexion with Divine Theurgy or the process whereby the lower self is so purified that it can transmit the Light from within. Dean Inge has a very apt way of summing up the tendencies of modern thought, and we find a well-reported summary of his address (Essex Hall, London, June 3) in the columns of the *English Mechanic and World of Science* for June 12. (The report, from which we quote, is in semi-quotation style, which has the effect of turning present tenses into past tenses.) Speaking of the recent reaction from what is often called scientific certitude or determinism, towards latitude and a belief in spiritual values, the Dean said that:

The wish was often father to the thought, even with persons of rare intellectual honesty. The desire to reach acceptable conclusions was apparent in metaphysics, unmistakable in ethics, and almost barefaced in systematic theology. . . . Now we saw a counter-revolt against Darwinism, against determinism, against intellectualism, in full blast. The root of all these new movements was the new faith in the almost unlimited power of purposive effort to ameliorate human conditions. "The gates of the future are open," Bergson had said, with his usual felicity in epigram. This was what our generation wished to believe in politics and social reform, and it had welcomed with open arms the . . . philosopher who had told them exactly what they wanted to hear. Their delight was increased when they were told that the intellect was only one, and not the best, line of progress—that something called instinct often provided a short cut to the point they wanted to reach. Thinking was hard work. What a joy to hear that it was mostly waste of time!

The pride of the "intellectuals" had indeed received a blow. They had learned that the ingrained mental habits of fifty thousand years were not to be destroyed by the labors of a few university professors.

For most religious persons the new attacks upon scientific determinism were very welcome, and, he thought, justifiably so.

Determinism, of course, means the doctrine that events are unalterably determined by causes within the reach of scientific investigation. The importance of the word appears when it is used in connexion with human character and destiny; for then the doctrine precludes the idea of a free-will or any real choice in man. The reaction just spoken of is in the direction of admitting the existence of an indeterminate factor in man — a free-will, a power of choice that is not determined by the aforesaid calculable causes. Perhaps it is advisable to make a comment on the use of the words “intellectualism,” “intellect,” and “thinking,” in the above quotation. We must avoid the mistake of confounding a faculty with the misuse of that faculty, and of condemning the former along with the latter. A useful distinction may be made between “intellect” and “intellectualism,” as implying respectively the faculty itself and its misuse. “Science,” again, is a sacred name and must never be disparaged on the mere ground that all kinds of views, from the wisest to the most foolish, shelter under its banner. If the protest be against scientific determinism, let the determinism, and not the science, take the blame; and let materialism and animalism and pessimism be condemned, whether they be called scientific or theological or political. But let us not blame science, or reason, or intellect, or mathematics, or any other of the great faculties and sciences, unless we are the kind of people who would cut off their own head because it ached. Logic, founded on right premises, can only conduct us to the portals of truth; but wherever do we find logic? Instead we find a vast system of fallacies, often such as might be set to a school-boy as exercises, for him to point out the errors, yet forming part and parcel of the chains of reasoning by which writers and speakers on every subject attempt to support their conclusions. But logic and mathematics are jealous gods, and repay with unerring justice; and they will not accommodate themselves to faults and carelessness. In the same way we abuse that marvelous faculty the intellect, and then condemn it.

The Dean was somewhat sarcastic in speaking of Bergson, but one can readily understand that the true aim of the sarcasm is at philosophicules who skim over the surface and piece together a few fragments from the philosophers, so as to make a system suitable to their own wishes. Many great writers are thus misrepresented by their unwise admirers. Does Bergson tell us to throw our intellect into the waste-basket and stop thinking, or is this what some people want

to make out that he says? What we need is to *start* thinking, and to leave off using our brains for other purposes. To continue the quotation —

But in the Modernist movement Christian apologetics took another turn, which promised a complete deliverance from the attacks of science and criticism. The Modernists stripped the figure of Christ of all that Christians had loved to see in Him, and left them only an enthusiastic peasant, obsessed with the Messianic expectations which were common at the time in Palestine. Thus it became necessary to distinguish between two Christs—the one the historical prophet, who had few claims on the reverence of posterity, and the other the object of the Church's worship—a non-historical, dying, and rising Savior God. It was the latter idea of Christ which formed the center of the Christian religion, and it was something of a historical accident that it attached itself to the name of a "Messiah" who shared the fate of other Messiahs in the first century of our era. This theory of Christian origins was, he thought, untenable in this harsh form; but, with necessary qualifications, it was a theory which was likely to commend itself to many who did not believe in the Christian revelation.

But the Modernists were not in this position. They were, or wished to be, loyal Catholics. . . . How were they to reconcile their love for the Catholic cultus and discipline with their extremely subversive opinions in historical criticism? How could they worship a Christ whose historical career was what they believed it to have been? Christianity was, after all, a religion based on events which were supposed to be historical. It was therefore necessary for the Modernists to maintain that, in accepting the Church's creeds, which ascribed the attributes of Deity to Jesus Christ, they were somehow speaking the truth. Thus the "two Christs" were affirmed by two kinds of truth. Historical criticism dealt with truths of fact, while religion dealt with the birth of faith.

Thus, he continues, we have two truths—a theoretical and a practical; and to our aid comes "pragmatism," which estimates the relative value of different kinds of truth by their relative interest and importance to the owner. Let us come to the point. All these posturings are avoided by returning to the common-sense of our forerunners the philosophic mystics.

Could we get any help from the philosophic mystics? It was his belief that they could.

Not the words of a Theosophist, remember, but of an eminent Anglican churchman. Think of H. P. Blavatsky's "Open Letter to the Archbishop of Canterbury"!

They at least thought they had found what we wanted to find. Dr. Inge

then sketched the kind of way in which a disciple of Plotinus would deal with some of the questions that were agitating the minds of our generation, alluded to Eucken's philosophy, and in conclusion asked: Were the affirmations of the illuminated soul tragic illusions or cosmic realities? That was the question, and if they followed Plotinus and Eucken they would be in no doubt about the answer. The higher life had already been lived by very many. They agreed in what they told us about it. Why should we not receive their witness?

So we are to turn to Plotinus in order to find relief from an intolerable dualism by which we try to fool ourselves with the idea that there can be two kinds of truth. If in our turn we may be permitted to sum up modern tendencies, we will point to the following two opposed ideas: (1) That it is necessary to cast off the old and rely upon the new; (2) that it is essential to beware of the new and to rely upon the old. The Dean does not appear to think much of the multitudinous new philosophies of life by which he is surrounded. He is a conservative; he believes in the wisdom of old. But he goes back farther than some conservatives; farther even than perhaps he thinks, for he goes back to the Wisdom-Religion, of which Plotinus was a cautious teacher. Why not, let us ask in his own words, accept the testimony of still earlier sages than Plotinus? The higher life has indeed been lived before by very many. Jesus was a teacher of the higher life; and if there is anything special and unique about his message it behooves his followers to prove and manifest it. There is plenty of need for somebody to counteract the riot of speculation which is everywhere threatening to blossom into harmful policies. But something positive and energetic is required, not mere passive resistance.

How comes it that the intellect should be reckoned on one side of a bitter controversy, with religion on the other? Such a strife in the heart of man reminds us of the old "war in heaven," when the Olympians were divided into camps. Is it not time for a reconciliation? The words "intellectual" and "religious" are both degraded by being so used; surely neither the one nor the other stands for what it ought. The ancient teaching, also to be found in the Christian Gospel, is that the awakening of the conscience brings intellect and wisdom; and truly wisdom is what is needed to combat specious fallacies and random speculation. The Dean is on the right track when he strives to find more in Christianity than most Christians have succeeded in getting out of it. The fault is not all theirs.

To study the ancient Wisdom and to apply it to modern needs — that is the true saving gospel.

It seems as though great teachers like Plotinus must have had some way of sending (as it were) a wireless message into the future, so that their thoughts could strike the world at a certain time in its history. Or perhaps it is the coming-up of the seeds sown by that other teacher H. P. Blavatsky, for she spoke much of Plotinus. In any case, Theosophical teachings are every day finding greater acceptance, and are found to be the key to life's problems. The Alexandrine philosophers were like a sunset glow, preceding a night; and perhaps the new dawn is now beginning.

Sometimes one wonders how the light will come to the world; and it seems likely that in proportion as more and more people accept the truths of Theosophy and begin to fashion their thoughts and mold their lives in accordance therewith,— so there will gradually emerge a new spirit, a new atmosphere, that will subtly interpenetrate mankind, giving rise to new movements towards unity and peace and concord, and inspiring wiser counsels. This would indeed be a rebirth of the Christos, and not in any spectacular fashion.

PLANT-HUNTING IN CHINA: by C. J. Ryan



VERY interesting article has lately appeared in *The World's Work*, from the pen of Mr. Leonard Barron, editor of the *Garden Magazine*, giving an account of the adventurous journeys of Mr. C. H. Wilson, an English collector of rare plants. The following résumé of a part of the article will give some idea of his work in China in hunting for useful and ornamental plants for acclimatization in England and Northeastern America principally.

It was known at least twenty years ago that there were still some plants of economic and aesthetic value to be brought from Asia, but no special efforts were being made to find them; hybridization was considered the most profitable method of obtaining new forms. It was, however, soon found that this was an error and that marvelously beautiful and practically useful plants in great numbers were waiting to be discovered and utilized. Mr. Wilson's scientific

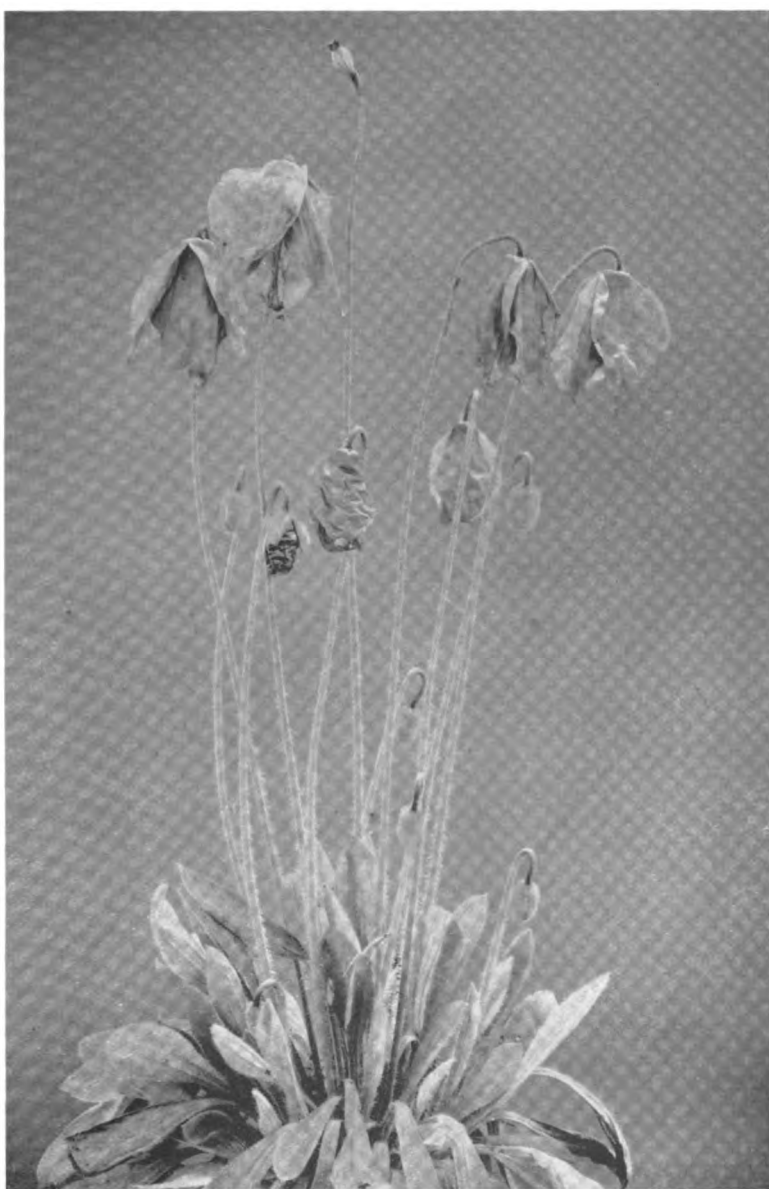
and practical experience in horticulture and botany caused him to be chosen to explore China for new plants, and he has devoted such unremitting energy and zeal to this work that he is sometimes known as "Chinese Wilson." His first journey to China was undertaken merely to obtain the seeds of one tree, the *Davidia involucrata*, of which interesting rumors had reached Europe. Only one specimen was known to have ever been seen, and Mr. Wilson hunted for this with a most inadequate description of its location. At last he reached the spot, only to find that the precious tree had been cut down for lumber! Resolved that his journey should not be fruitless, he collected a number of hitherto unknown Chinese plants which were received with delight in London, and which worked quite a revolution in the ideas of horticulturists and botanists. Before he returned he accidentally came upon a small colony of the desired *Davidia* tree hundreds of miles from the place where the original tree stood. A very limited number of *Davidias* are now growing from the seeds collected there, but in time the tree will certainly become very popular. It closely resembles the dogwood tree but its large and curious white flowers are nearly a foot across. They remind one, at a distance, of a flock of white doves hovering amid the branches.

Another of Mr. Wilson's notable discoveries is the brilliant scarlet poppy which he found after nearly seven hundred miles of tramping in the wild mountain country of Szechuan, in Western China. Its color is unusually vivid, and it excited great interest when it reached Europe.

While yellow, white, pink, and various kinds of red primroses are now common in the West, the almost legendary blue variety believed to grow somewhere in China has long been desired. Mr. Wilson determined to get it, and after many abortive attempts he succeeded in collecting some living plants. Unfortunately his triumph was short-lived, for an accidental splash of sea-water spray on the voyage to England so seriously injured the few that survived that they all withered away shortly after their arrival. We still have to wait for the blue primrose.

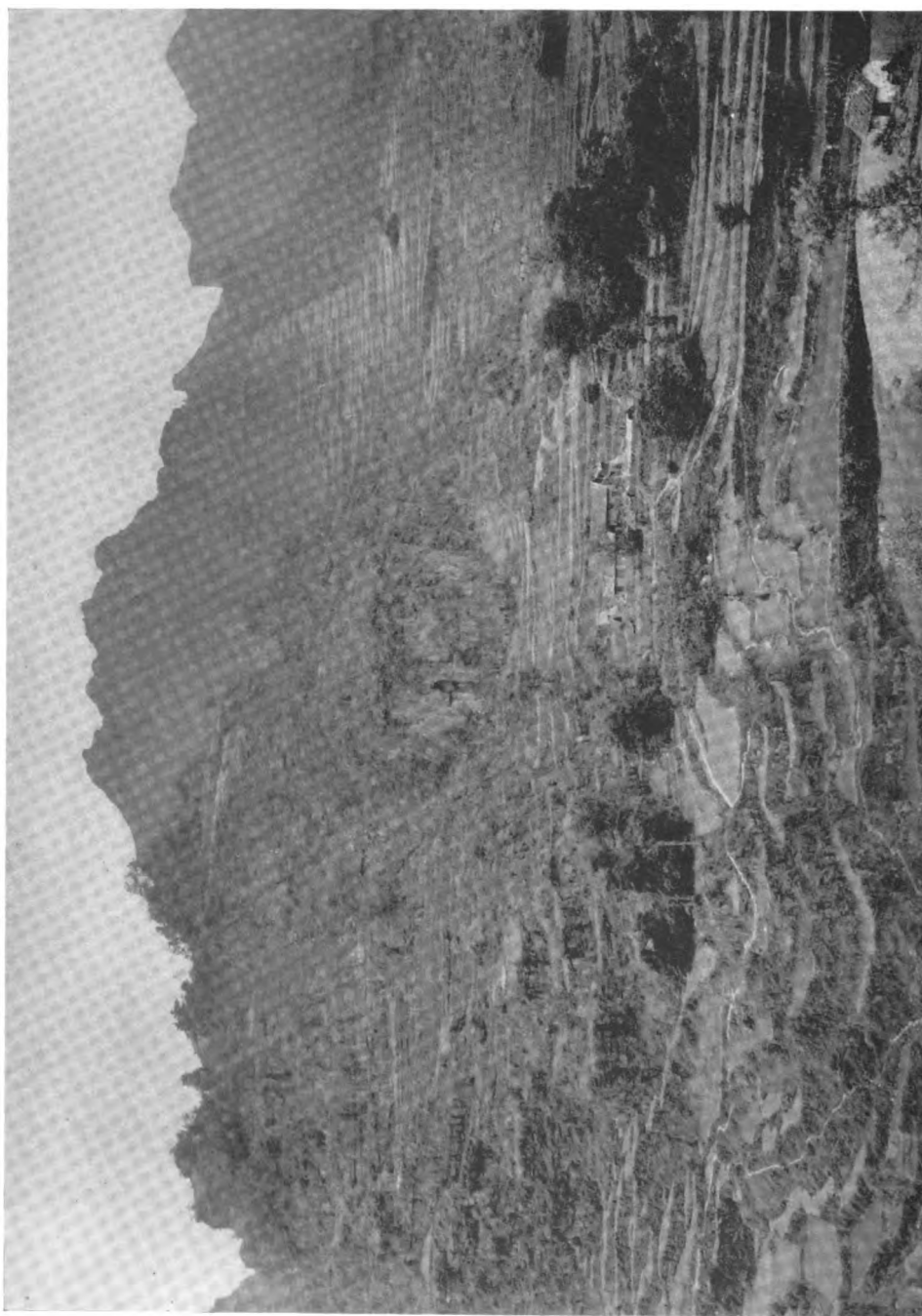
China is the home of a large number of our familiar garden and orchard plants. Mr. Wilson says:

The great interest and value of the Chinese flora lies not so much in its wealth of species as in the ornamental character and suitability of a vast number



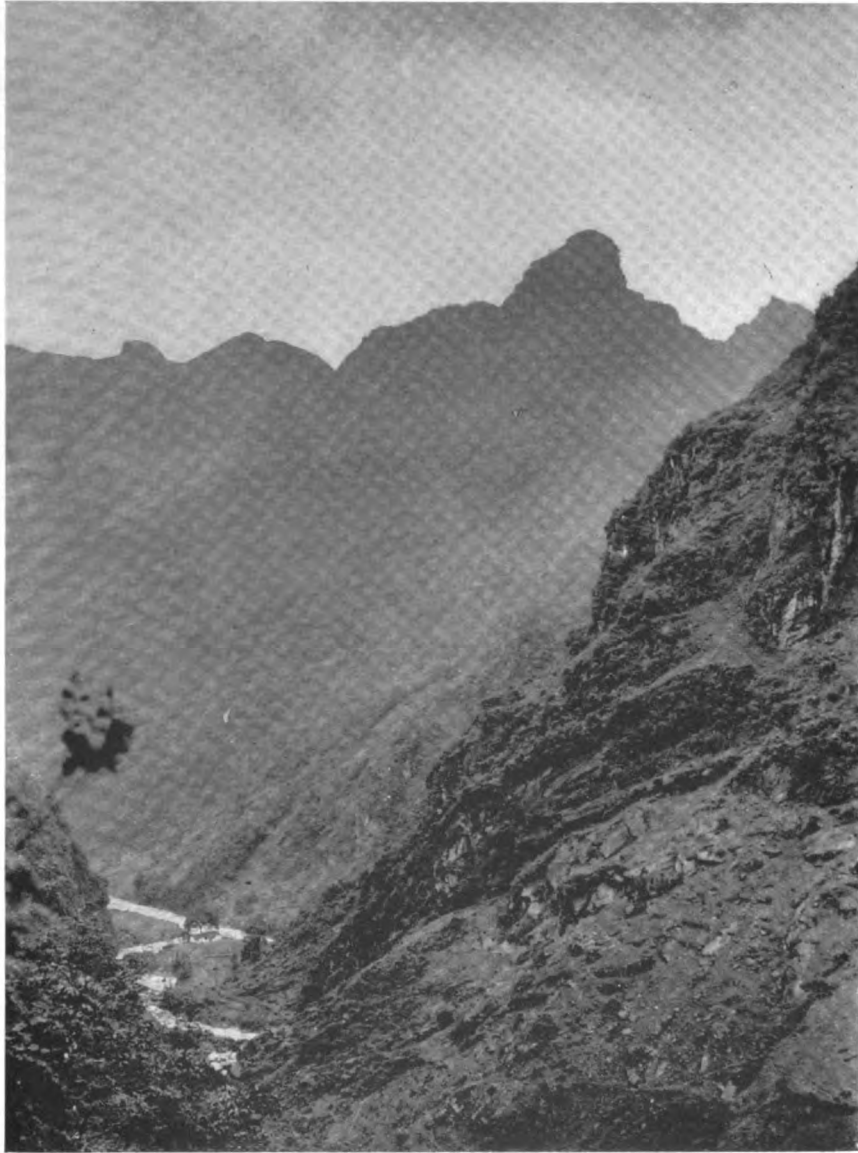
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THE CHINESE WILD MOUNTAIN POPPY
THE MOST VIVIDLY COLORED FLOWER OF THAT GENUS
Discovered by E. H. Wilson, author of *A Naturalist in Western China*.
Courtesy of Doubleday, Page & Co.



Lomaland Photo. & Engraving Dept.

THE TERRACED FIELDS OF I-CHANG, CENTRAL CHINA
Courtesy of Doubleday, Page & Co.

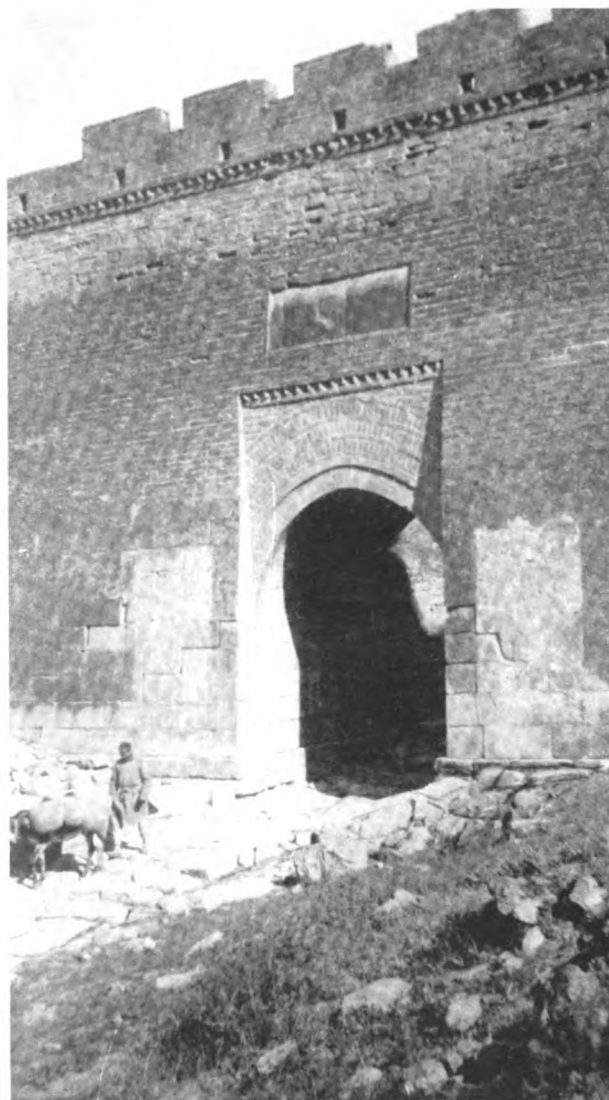


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THE HOME OF THE DAVIDIA AND THE BLUE PRIMROSE

A rugged gorge on the border of China and Thibet.

Courtesy of Doubleday, Page & Co.



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A GATEWAY IN THE GREAT WALL OF CHINA
In the Nankow Pass, leading to Mongolia

for the embellishment of parks and outdoor gardens throughout the temperate regions of the world. My work in China has been the means of discovering and introducing numerous new plants to Europe and North America and elsewhere. But previous to this work of mine the value of Chinese plants was well known and appreciated. . . . Our tea and rambler roses, chrysanthemums, Indian azaleas, camellias, greenhouse primroses, tree peonies, and garden clematis have all been derived from plants still to be found in a wild state in Central and Western China. The same is true of a score of other favorite flowers. China is also the original home of the orange, lemon, citron, peach, apricot, and the so-called English walnut.

Mr. Wilson speaks favorably of the Chinese people he met in the wild mountain districts. He had no misunderstandings or difficulties with them at any time. He minded his own business, paid a proper price for what he needed, and was honestly treated. He complains, however, of the behavior of certain freakish and irresponsible tourists who make it hard for those who follow them, and who, he says, deserve a jail sentence for their conduct. The natural difficulties make plant-hunting no easy task. In the higher altitudes there are few signs of civilization and little comfort. In order to ensure a proper respect from the simple villagers the traveler must ride in a chair, but the pathways are often so narrow that it is almost or quite impossible to pass another person, and great inconvenience is caused thereby. There are many dangers to be faced in the mountain passes; when Mr. Wilson was searching for the scarlet poppy a small landslide overwhelmed his sedan-chair and he was thrown out and his leg broken. Before he could be picked up a caravan of mules walked over him, but so carefully that not one hoof touched him. The nearest city was three days' journey away, and he was sixteen weeks before he could move on crutches.

Most of Mr. Wilson's recent traveling has been on behalf of the Arnold Arboretum at Boston, Mass., and he has already doubled the number of hardwood trees there. A new kind of peach with smooth stones of small size, now being propagated there, is one of his most valuable tributes to the collection.



THOSE who practise their duty towards all, and for duty's own sake, are few; and fewer still are those who perform that duty, remaining content with the satisfaction of their own secret consciousness.—*H. P. Blavatsky*

RECOLLECTIONS OF A TRIP AROUND THE WORLD: by Barbara McClung

CHINA, MANILA, AND JAVA



FROM Nagasaki, it was a voyage of two nights and a day to Tsingtau, a purely German town, set down as if by mistake on the coast of northern China. The houses and inhabitants, the street names, shop signs, and trolley-cars were all German, and only the rickshaws, drawn by Chinamen with queues, or an occasional woman stumping along on bound feet, served to dispel the illusion and remind us that we were really on the soil of ancient and venerable China. Tsingtau is built on ground ceded to the German Empire as reparation for the killing of a couple of missionaries during the Boxer rebellion; it has only been in existence some ten years, but it is a busy substantial city of 17,000 German inhabitants (not counting natives) and is a tribute to the energy of that nation. It was built on a barren waste, where not so much as a weed was growing, and it was necessary to plant thousands of trees; there is now quite a forest of young growth about the city, and it does not seem possible that the fine water front with its warehouses and docks (capable of accommodating so large a ship as the *Cleveland*, which is a rare thing in the East) and its harbor protected by a breakwater, could have been constructed in so short a time.

Three more days and nights brought us to Hong Kong, and we were greatly cheered on the way by a marked rise in the temperature, which had caused us such sufferings from bitter cold in Tsingtau. It was delightful to look out of our port-hole early one Saturday morning on the beautiful harbor, one of the finest in the world, filled with "world-end" steamers and strange square-sailed junks, while over yonder lay the city spread out over steep hills and reaching up to the cloud-covered heights. The town itself is called "Victoria," and is on the island of Hong Kong, but one never hears any name except the latter in use. It has fine buildings and splendid English shops, and the sidewalks are arcaded, as in Italian towns; this reminds one that the heat can be very severe in the summer; but when we were there the weather was cool and showery like an April at home. There were no horses and cabs on the streets, and but few rickshaws; the chief mode of conveyance seemed to be sedan-chairs, the bearers in absurd straw rain-coats that looked like moving hay-

stacks with bare legs and enormous pagoda-shaped hats that took the place of umbrellas. There is not a queue in Hong Kong, and they say it is as much as a man's life is worth to wear one in Canton, as it is a sign of royalist feeling; neither did we see any women with bound feet here (with one exception), but that is probably because there were none but the lower classes abroad on the streets. The Chinese are quite good looking, I think, with fine physiques; the women appear very dignified and sedate in their flapping trousers and long coats. They never wear anything but black or the darkest colors. For some strange reason, all the policemen are "Sikhs," (a tribe of East Indians) and they are tall, impressive looking personages with red turbans, fuzzy black beards, and splendid dark eyes. I imagine they keep good order too, for we saw one settle a squabble among some coolies with a single commanding gesture and a scornful glance from his melancholy eye.

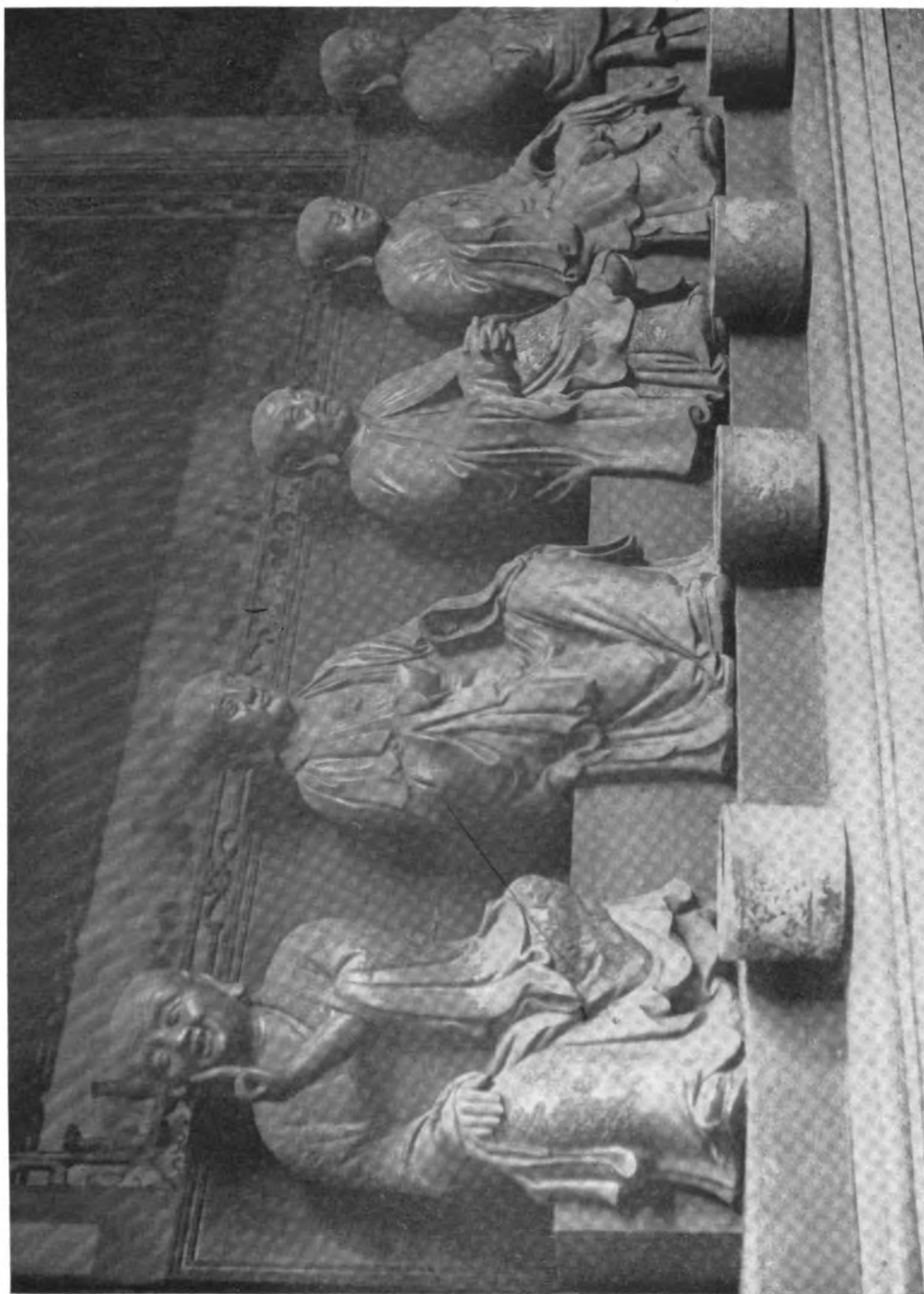
We went, our first afternoon, up "the Peak," towering nearly two thousand feet above the town, on an inclined railway; there were grand views of the harbor half-way up, but at the top we were utterly lost in the clouds. We got out half-way down and walked the rest of the way back to town, through beautiful public gardens wet with spring dampness, under splendid banyan trees and past masses of azaleas in full bloom. It was so queer in the midst of this "Kew Garden" atmosphere, to see Chinamen sauntering along; barefooted laborers, carrying heavy burdens on poles balanced over their shoulders, or pretty golden-haired English children walking with their slant-eyed nurses, or palanquins with four trotting coolies bearing some European who had much better have been walking on his own legs.

Sunday night we took a boat up the Pearl River for Canton, and were delayed several hours by the heavy fog, not arriving until about 11 a.m. the next day. The experience of approaching the city by river was something never to be forgotten. Our first intimation of Canton was the distant view of a towering pagoda, nine stories high, with trees growing out of its curled and piled-up roofs, from seeds that had lodged there in bygone centuries. We moved through throngs of weird boats, with strange ribbed sails and curious hulks; there were sampans poled along by solitary figures in straw rain-coats and huge pagoda hats, and gaudily painted passenger boats worked by human beings on a treadmill — such craft, in fact, as the old

Vikings might have seen if they had sailed up the Pearl River a thousand years ago, or Alexander the Great, had he come up in his galleys many centuries before that, or even Rameses himself, with his Egyptian legions in still remoter antiquity.

We spent but a few hours in Canton, having lost so much time in the fog, and it rained in torrents most of the day. The exceedingly narrow streets and projecting roofs formed actual funnels through which the rain spouted on us, but we were fairly well protected by the tops and curtained sides of our sedan-chairs. Our bearers, three to each person, wore enormous umbrella hats sloping from a peak, to shed the water, and for protecting their clothes from the wet, they adopted the ingenious method of removing them entirely — or almost. The streets are scarcely more than five feet wide, and frequently one can touch the walls on either sides at once with hands outstretched; sedan-chairs cannot pass each other unless one party backs against the wall, and the pedestrians always have to remove their pagoda hats and hold them sideways in passing. The streets are sometimes very steep, leading up and down over steps slippery with filth, and over time-worn bridges that span reeking canals, so that it is impossible to travel any way save by sedan-chair or on foot. And oh, how those narrow lanes swarm with strange oriental flies! There are miles of open-fronted shops with patient workers bending over minute carving, lacquer-work, or feather jewelry; there are miles of stalls spread with outlandish food, with gibbeted fish and fowls and Heaven knows what else besides, dangling from hooks above; and pervading all, a peculiar Chinese smell, suggestive of drugs, incense, and antiquity, combined and intensified. We visited several pagodas and temples, and in one of the latter saw a statue of the early Italian explorer, Marco Polo, sitting among the Buddhas!

There are two and a half million people in Canton, twenty-five thousand of whom live in boats on the river. Their homes are hardly larger than an ordinary rowboat; they are partly roofed over with semi-circular bamboo coverings, and here whole families live their entire lives through. One wonders how there is room for them all to lie down at night. We were rowed from our river steamer to the landing-place in one of these house-boats, poled by a fat Chinese matron, who jostled and bumped her boat through the dense crowd of other boats, while her row of children stared solemnly at us from the back. It seems incredible that they can carry on the ordinary business of life



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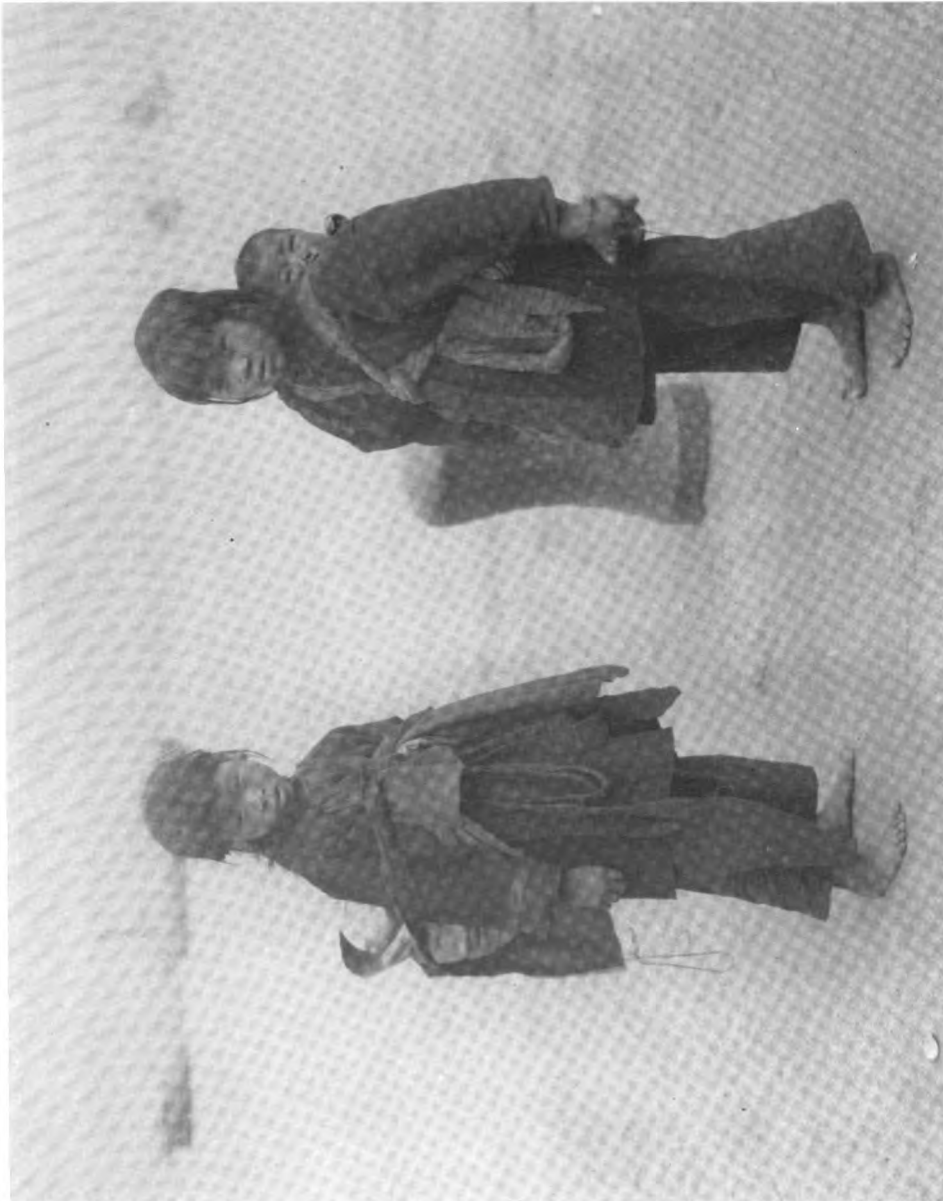
A GROUP OF FIGURES IN THE TEMPLE OF THE FIVE HUNDRED GENII, CANTON, CHINA

Notice the diversity of expression.



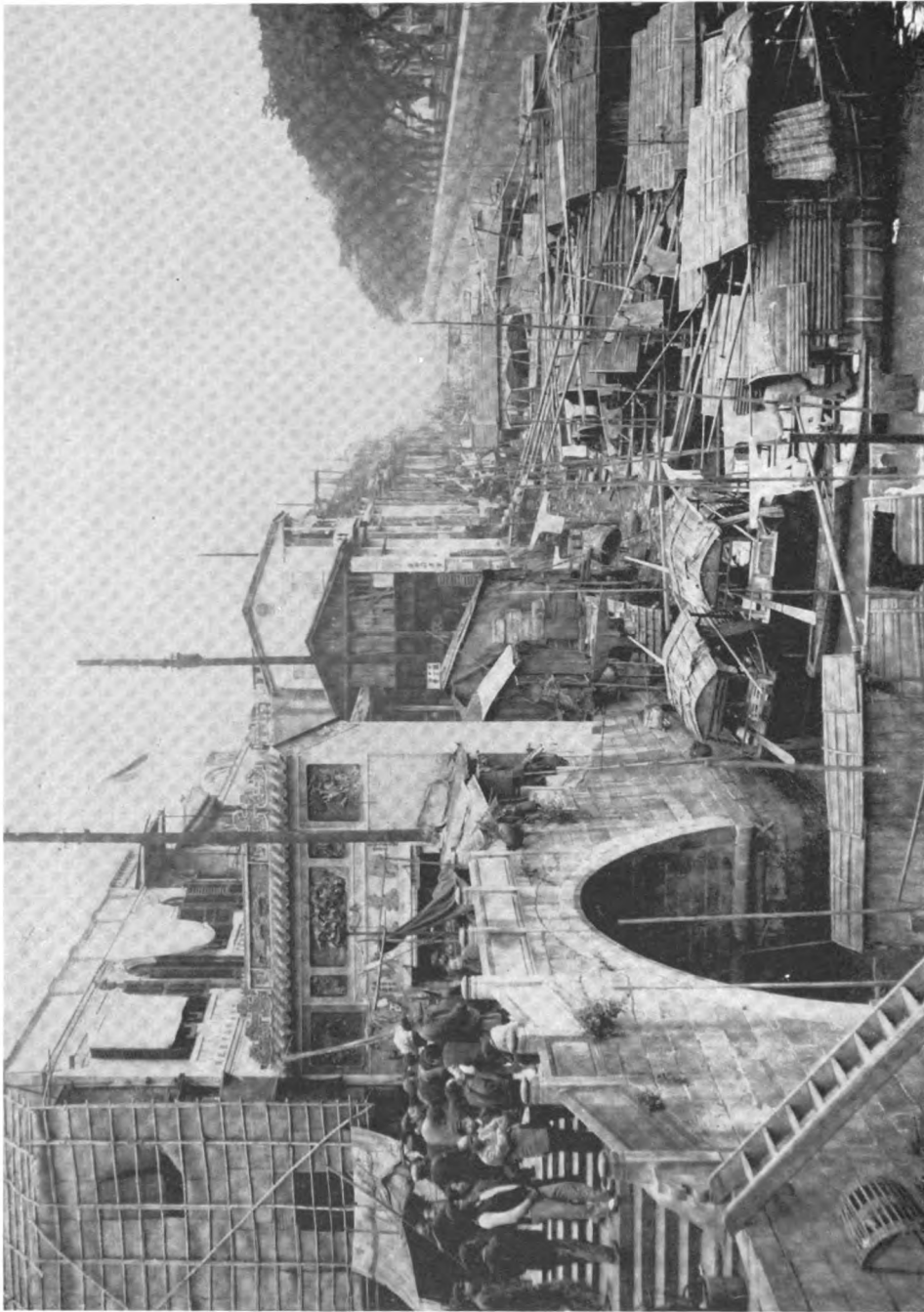
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STREET SCENE IN CANTON



Lomaland Photo. & Engraving Dept.

CHINESE RAGAMUFFINS ON THE WHARVES OF HONG KONG



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CHINESE HOUSE-BOATS AT CANTON

The trees on the right-hand side indicate the "Shameen," or foreign district.

or administer to the barest necessities in such cramped quarters. I suppose they prepare their food over a tiny brazier in the stern; they must sleep piled like sardines under the bamboo shed; their clothes are made of such tough, durable material (it looks like leather) that one garment probably lasts a life-time; as to washing, I daresay they never do any; so there you have life reduced to its simplest terms. It makes us almost ashamed of our own endless necessities.

Across the river from the teeming Chinese city lies the *Shameen*, or foreign quarter, a refreshing breathing space, with its fine spreading trees, bordering the water front. Here are the English barracks, stores, hotels, etc., and here all European people live; a bridge connects it with the ancient town, and to cross this bridge and pass under the massive stone gateway on the other side, is to enter another world.

We returned to Hong Kong by rail, and the landscape though interesting, lacked the unique features of the river trip. The railway terminus was Kowloon on the mainland, from which place we were ferried over to the island of Hong Kong, or rather, to our steamer in the harbor. These were the only places we visited in China, as our stay there was very brief; and the following Tuesday found us on our way to the Philippines.

Two nights and a day's traveling brought us to Manila, where the sight of the American flag gave us a feeling of home. Manila is a beautiful town, clean and healthy, with good sanitation, vigilant care in regard to water, flies, and mosquitoes, fine roads, and the best and purest municipal government, they say, that a place can have. The weather was about like July at home, but with a good breeze all the time, and we did not suffer from heat. The costumes of the native Filipinos are certainly cool looking, being made of gauze; the women's sleeves are enormous, made so that they will stand out and not touch the arm anywhere, and they wear huge "Catherine dei Medici" collars of mosquito-netting. Their houses are made of woven bamboo, thatched with grass, raised about eight or ten feet above the ground, and reached by a ladder. One does not see these, of course, in the city of Manila, but we passed many native villages when motoring through the country. The chief domestic animal is the caribou, or water buffalo, an unwieldy creature with enormous spreading horns; he carries the heaviest burdens, and it is queer to see a single small boy driving a great herd of them. They make for

the water whenever possible, and they love to wallow in the wet mud until literally caked with it; after this has dried in the sun, it gives them a singular appearance.

The streets and houses of Manila are very Spanish looking, the trees and vegetation green and lovely. We met with much cordial hospitality from Americans living there, and they all seemed alert and patriotic, and very proud of their town and its wonderful progress. We were interested to visit Bilibid Prison, considered the finest model prison in the world, the most beneficial and humane. It has in connexion with it exhibition rooms, where visitors can see and buy all sorts of fine embroideries and needlework done by the women, and furniture and cabinet work made by the men. We timed our visit late in the afternoon, so as to see what they called "Retreat"; when the prisoners finish their work for the day, they assemble in the courtyard in regular military squads under their leaders, and go through various exercises and drills accompanied by the music of an excellent prison band, before getting their mess and going to bed for the night. Their bearing was more like soldiers than prisoners; and when every cap was snatched off and every head flung back at the first strains of the "Star Spangled Banner," one felt a thrill of kinship and of pride. The people of Manila are very proud of Bilibid, and they say everybody there is ready to give the prisoners a job and help them start over again, when they come out.

After a delightful two days' visit, the *Cleveland* set sail again and bore us deeper and deeper into the seas of the Southern Cross, and over the equator, to Java, an island as strange and magically bright as the "Xanadu" of Coleridge's dream. We had to anchor many miles out from shore and were carried into Batavia on a very crude steamboat. From Batavia we went directly by train to Buitenzorg, several hours distant, through lush tropical forests and jungles that brought all one's childish recollections of *The Swiss Family Robinson* rushing back to mind. No words can describe the singular brilliance and luxuriance of foliage and vegetation; it is probably caused by the constant rain and steaming damp hot atmosphere.

Buitenzorg is a charming town and well deserves its name, which means "free from care," in Dutch. We were met at the station by dozens of absurd little dos-à-dos carts, accommodating two persons each with their backs to the driver, and drawn by the smallest horses ever seen. The Belle Vue Hotel, where we stopped, was a strange

place, but we found later that it was typical of most of the hotels in Java; it was only one story high and consisted of rooms built around the four sides of a large green courtyard. Our bedroom was enormous, paved with stone tiles and with immense double doors and windows (which wouldn't fasten) on three sides. The bed was some seven feet square and I am sure at least six people could have slept on it either way without touching. There is evidently no fear of thieves there, to judge by the extreme openness of everything; most of the houses, as we noticed later, had no front walls at all, and the dining-room and office of the hotel were entirely open, front and back. The view from our room was the most beautiful that I have ever seen. Deep below us flowed a river whose sides were clothed with gigantic cocoanut palms, banana trees, and every shade of fringy riotous green, while beyond it, closing the vista, were soft blue mountains with white clouds like angels ascending and descending their sides. We got glimpses of bamboo huts through the thickets down below and there were many natives in the water, bathing and splashing and calling to each other.

After depositing our baggage, we drove to the Botanical Gardens, (considered the finest in the world) and saw white orchids clambering over trees, "Victoria Regina" water lilies, (like the pictures in Maury's Manual of Geography of thirty years ago, with the child standing on a leaf) and a lake of snow-white lotuses, most beautiful of all. We were followed by little brown soft-eyed children, who insisted on shaking hands with us, and calling "good morning, good-bye, good morning, goodbye," in rapid succession, without any sign, however, of leaving us. The Javanese are quite good-looking — the women and children at least — and *so* pleasant! The national dress of the women is the "sarong," a long, gaily-colored and figured cloth, which they wrap skilfully around them, and by some magic twist, it stays!

After a luncheon consisting chiefly of curry, with which were passed twenty-five different condiments each more astonishing and indescribable than the last, and during the process of which we amused ourselves by counting the number of tarantulas and lizards on the wall, we took an auto ride to a town called Soekaboemi. Beside the chauffeur, we had a brown "knight of the horn," who perched on the front step of the motor and played tunes on a trumpet every single inch of the way there and back, startling herds of caribou

out of the way, and causing little naked children by the dozens to come tumbling out of their straw huts to see us pass. Never did I take a more beautiful drive! Past thrifty Dutch plantations with white homesteads candidly open to the world; through bamboo woods where clustered the pretty native houses with their woven walls like fine basketry and their thatched roofs; along terraced hillsides covered with tea, and above steep ravines where rich verdure foamed in cataracts of many shaded green. Coming back, it rained quite violently for a few minutes (as it does every day in Java) and we were amused to see the pedestrians calmly pick large leaves, of the "elephant ear" variety, and hold them up for umbrellas! A little later, the rain was over, and we saw a brilliant sunset reflected in the watery rice fields.

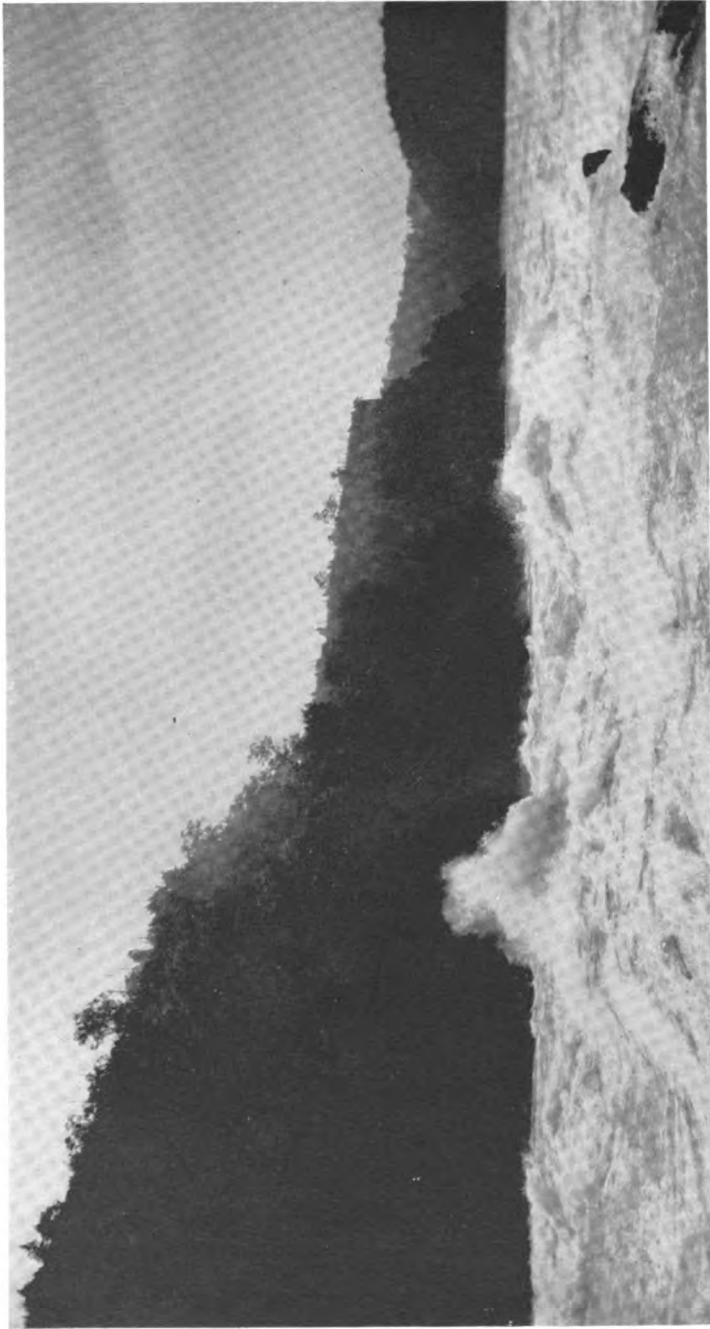
The next morning we left Buitenzorg and went to Weltevreden, another beautiful town, with cool wide white houses, shining through mists of greenness, handsome buildings and parks, and a most interesting canal, flowing right through the midst of the town, where the natives wash both themselves and their clothes continually. The distances were very short, and an hour or so more of traveling brought us back to Batavia, and to the *Cleveland*, which always seemed like home. We had but one serious disappointment in Java, and that was the coffee; it was the meanest we had ever seen anywhere, and we decided it must be like our Georgia peaches and Tennessee chickens — they can't afford to keep the best themselves; it pays so much better to export it. As a compensation for the coffee, we made the acquaintance of some strange delicious fruits totally unlike anything we had ever met before. Late in the afternoon we steamed away, northward again and back over the equator to Singapore.



SCEPTICISM has been the great stumbling-block for humanity all down the ages. It has ever stood between man and his divine possibilities. But when a man bestirs himself to right action, and begins to feel the possibility of a divine life in himself, then the door will open and he will find companionship and help all along the way, even in the most silent and most trying moments of his life. — *Katherine Tingley*



NIAGARA FALLS, N. Y.



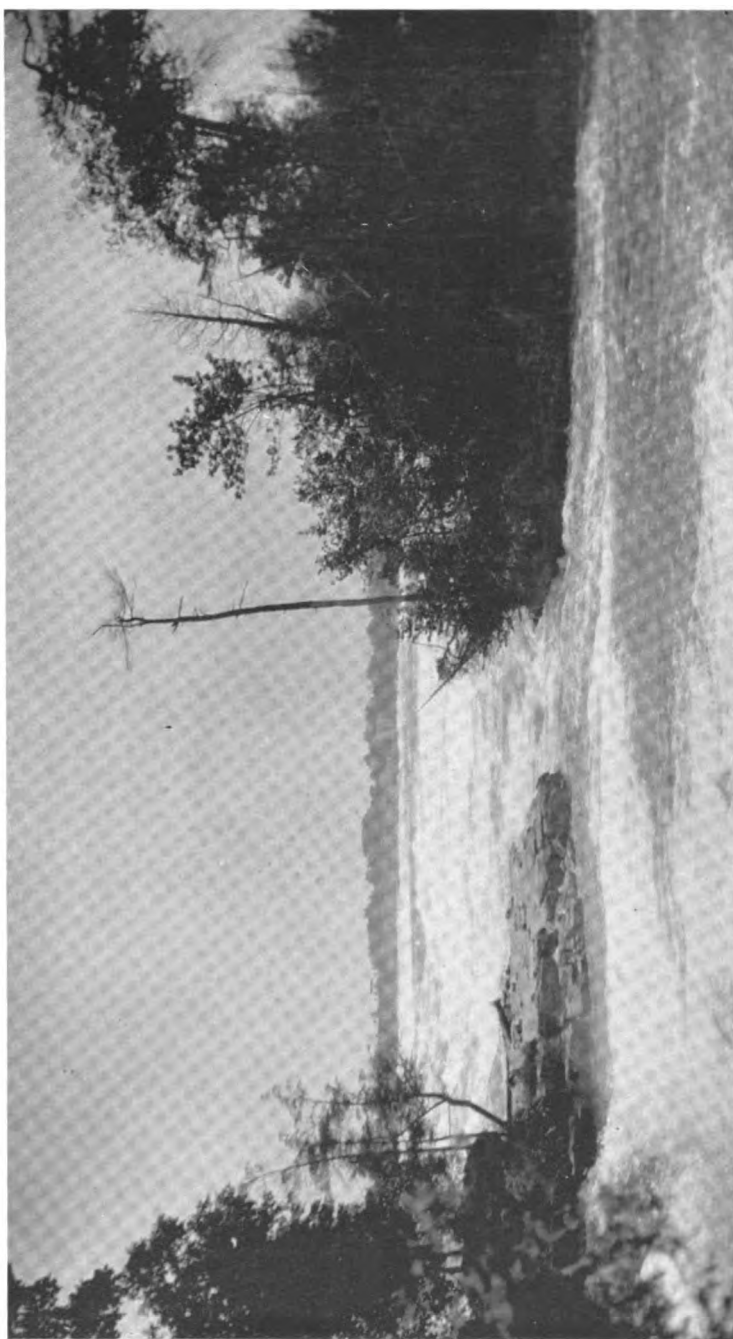
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THE RAPIDS, NIAGARA FALLS



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ANOTHER VIEW OF THE RAPIDS



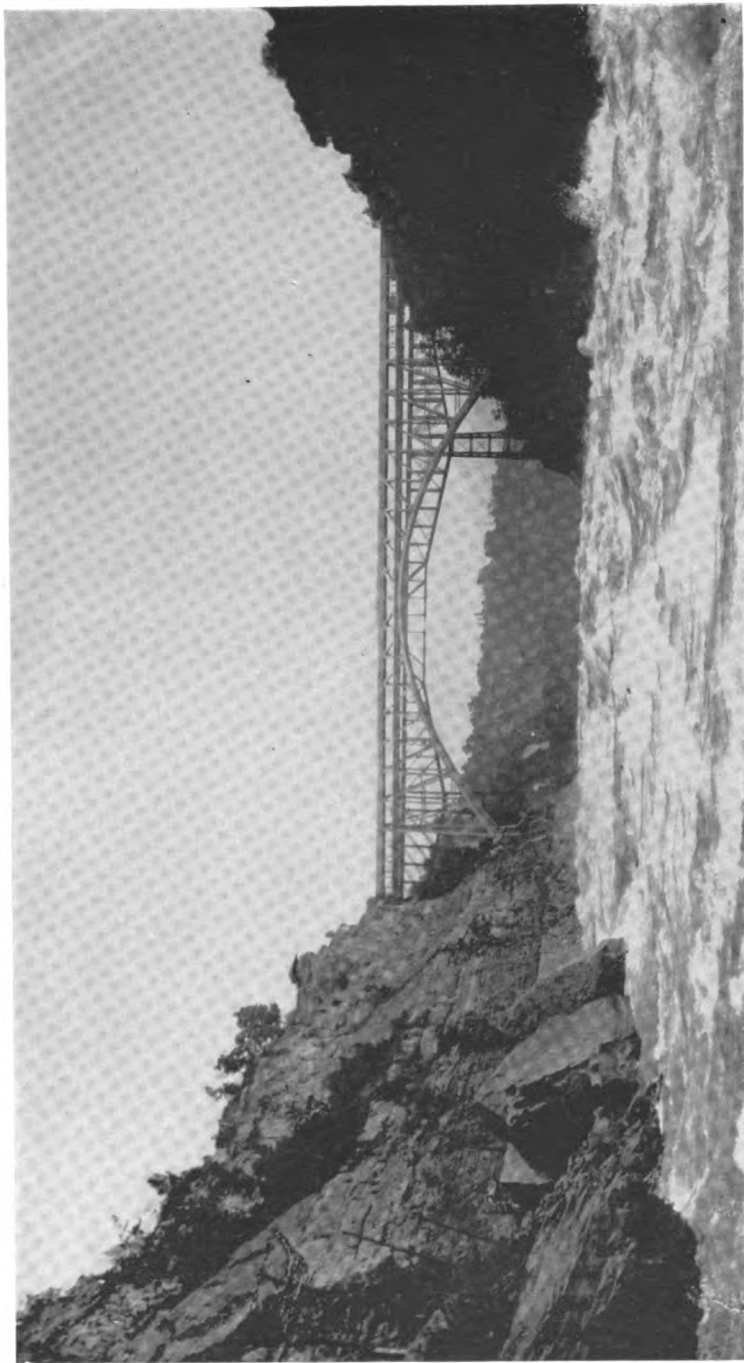
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IN THE VICINITY OF THE RAPIDS



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LOOKING ACROSS THE STREAM



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FROM SHORE TO SHORE

A RETROSPECT, AND A CONSIDERATION OF SOME PRESENT DUTIES: by H. Alexander Fussell



It is a pleasant task to take a retrospect of past progress and to note the quickening effect of great principles upon human society, but it is especially so in the case of Theosophy and the Movement connected with it — the Universal Brotherhood and Theosophical Society. This Movement began some forty years ago, when a mere handful of devoted men and women gathered round Helena Petrovna Blavatsky in the conviction that the truths, which she was bringing to light again, would prove to be the regeneration of humanity.

This is not the place to sketch in detail the early history of the Theosophical Society; its vicissitudes and its trials are known to most of us. It had at first to encounter the ridicule of a materialistic and egoistic generation to which it appeared as nothing more than a fantastic rehash of ancient thought and modern spiritualism. To more thoughtful people it was a sore puzzle for a fitting label could not be found for it — the scientific world of the nineteenth century had a passion for labeling things — and it would have been so reassuring, if only it could have been labeled. But all endeavors to classify Theosophy were in vain. It could not be neatly ticketed and stowed safely away under any of the known Sciences, Religions, or Philosophies. And no wonder, for Theosophy, rightly understood, is the synthesis of all Science, of all Religion, and of all Philosophy, the primeval source and fountain-head of knowledge and belief.

From the very first Theosophy was a disquieting phenomenon; it set people thinking. It was at once so broad and so deep, and it made such demands upon those who thought about it at all. It was like leaven, or like “a two-edged sword, piercing even to the dividing asunder of soul and spirit,” and people began to realize that here, at last was a new and powerful force that must be reckoned with. This is the reason why Theosophy has always made such firm friends and such bitter enemies. Once known and understood it was impossible to treat it with indifference, for it demanded a reconsideration of principles, a reconstruction of thought, a new attitude towards life. Moreover, it tore away ruthlessly the masks which the worldly-minded and the hypocrite so gladly wear.

Another thing that was disquieting about Theosophy: it was eminently practical. It could not be held in theory alone; it was

a call to action, to immediate and effective action. There is an appalling definiteness about it; it cannot be applied to society or to one's neighbor only. According to its precepts a man must begin by reforming himself. This done, he may reasonably hope to lend a hand in the reformation of society, and work effectively for the regeneration of mankind. The strength of Theosophy lies in its sincerity. He only is a Theosophist who practices Theosophy. And now, as always, the only criterium of a true Theosophist is devotion, loyalty, whole-hearted service, the most scrupulous honesty in regard to himself and to others.

It was no wonder that such characteristics should command respect, and so, gradually but surely, building upon the only solid foundations possible, the Theosophic Movement gained strength and adherents, until it has become world-wide, and its influence is felt in all spheres of human thought and endeavor. People the world over are beginning to recognize its worth and to see that it offers the solution of the evils from which mankind is suffering; and men's eyes are being turned to the International Theosophical Headquarters, at Point Loma, as to a beacon-fire of hope and enlightenment.

It is the intention of our Leader, Katherine Tingley, that the members of the Universal Brotherhood and Theosophical Society, especially those students gathered here at Headquarters, shall constantly endeavor to make Theosophy a living power in their lives. Here, in Lomaland, the world may see how the principles of Theosophy may be practically applied; for example, in the famous Râja-Yoga College, where the true principles of education are being exemplified; while elsewhere the practice of compassionate Brotherhood may be seen in prison-work and work among the fallen and discouraged. The promulgation of the true principles upon which alone Permanent Peace Alliance can be made between the nations of the earth, and War, with all its horrors, abolished, is only another instance of the practical bearing of Theosophy upon life.

What a change from the ridicule and opprobrium of earlier days! Theosophy is now acknowledged by many to be the most serious movement of the age, the most fraught with good for humanity, and its ideals are overshadowing the world. Its teachings often find expression in unexpected quarters and are being assimilated, unconsciously sometimes, by the greatest thinkers. There is, moreover, an acceleration noticeable in the world today in the movement towards

Brotherhood, a greater desire to draw together in friendly association, in mutual love and esteem and a breaking down of the barriers which formerly divided men and nations. All this is due to the penetration of the thought of the age by the principles of Theosophy. Again people are more eager now to learn than to criticise and there is manifest a real desire to understand before passing judgment. Men's minds are more receptive. Never before in the history of the Theosophical Movement has the world been so favorably inclined towards it.

But with the growth of the Movement and the expansion of the work, greater demands are made upon its members, both as associates and as individuals. It is easier to glory in the prospective view of a perfected world than to make the daily, hourly, unnoticed efforts that render such a consummation possible. As has been well said: "We form an ideal picture of some better state of the world, in which the commonplace and secular aspects of life have no longer any room and duties are at once more heroic and more easy, forgetting that there is no act but derives its character, its greatness, or its pettiness, from the spirit which manifests itself in the doing of it." One of the most difficult lessons we have to learn, is that the positions in which we now are, the duties we have each day to perform — furnish all that is needed for the realization of our higher selves.

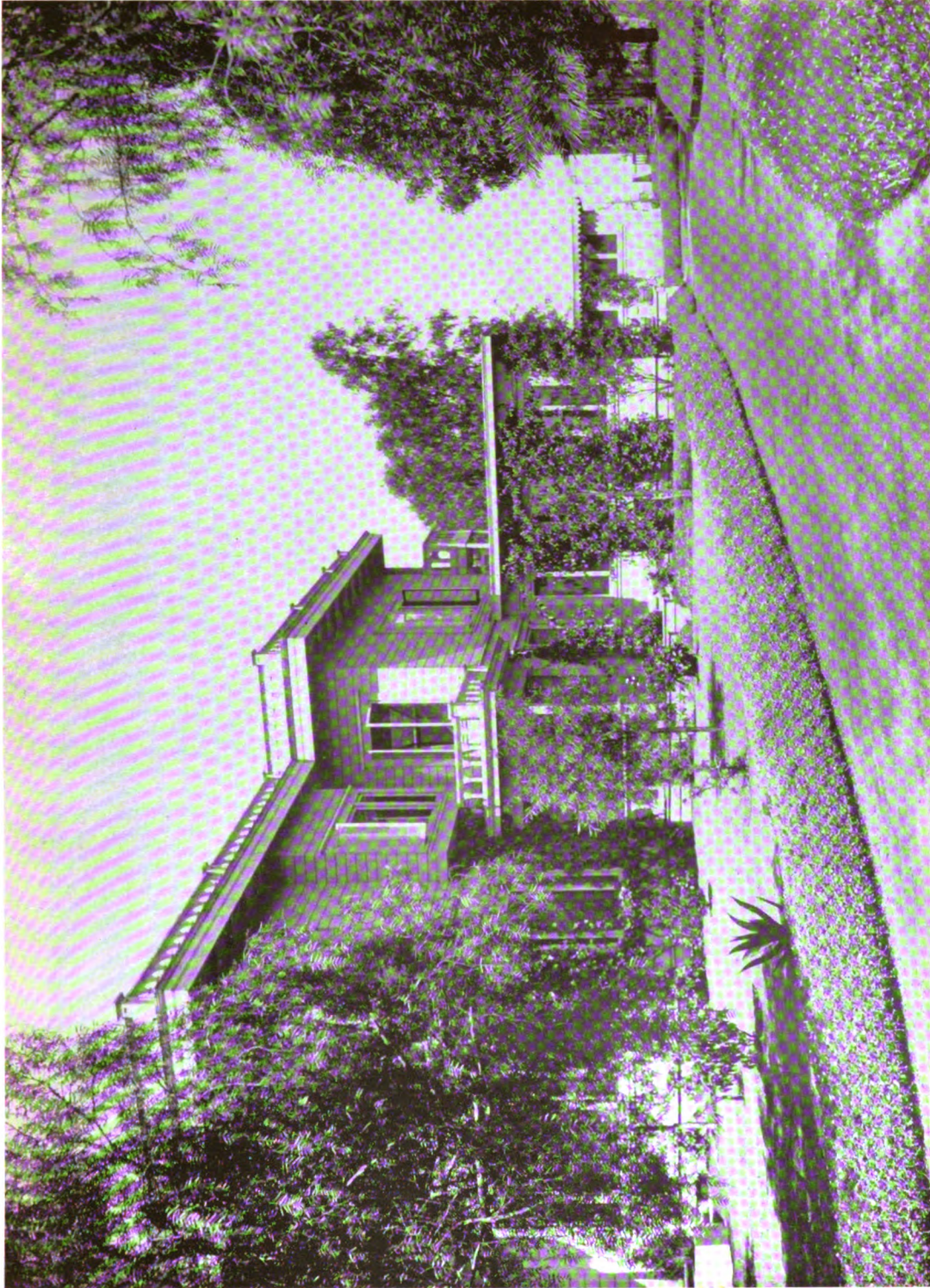
Again, the success of an organization such as ours is, depends upon each member doing faithfully the duties of the position that has been assigned to him, whether it be teaching or hoeing, studying, or what not. We have a Leader whom we all desire to follow, and we know that behind her and the Society are the Teachers from whom the initial impulse came, and who watch over the work. We have the right direction; the only question is, are *we* willing to follow it, and co-operate fully with this great impersonal force that is acting through us, but which is only too often thwarted and hindered by our imperfections and shortcomings. Are we sufficiently obedient to its promptings?

Rules are necessary; no organization can exist without them; that we admit. We recognize also the principle of authority. Could we but make this principle effective in our lives, that is, bring about the subordination of the lower to the higher, yielding the latter willing obedience, we should take a long step on the upward path.

Consider for a moment the different sorts of obedience. The obedience of the soldier, for instance, only concerns his actions. The commands of his superiors do not touch his inner life, and the authority, being external, ceases with the expiration of his term of service. Another and higher kind of obedience is that given by the members of an orchestra to the conductor, and which shows very clearly the immense results obtainable when each performer has complete control of his instrument and does exactly what is required of him. Eye, hand, and ear, all contribute to the production of a work that transcends the individual. Think of what could be accomplished were minds and hearts attuned and obedient to some great Master; what world-harmonies would we not produce! But there is a higher obedience still. It is the surrendering of oneself to a lofty ideal, the kind of obedience that a great artist yields to the laws of his art, and of which it is the expression. It is wholly interior; it does not need to be forced, for it is a willing joyful submission to and assimilation of that which is highest. That is the kind of obedience that is required of us as students and exemplars of Theosophy.

Most people are inclined to consider liberty as better than obedience. They do not deliberately intend to be disobedient, far from it; they consider themselves as upholders of law and order, but they wish to be free to do as they like. And they find out to their cost that the result of breaking any lawful rule is discord — be it in the orchestra, in the family, or in the state. No! there is no opposition between true liberty and obedience. We are most free when we are most obedient to the law of our being, and we face disaster whenever we desire to go our own way. Many a home has been wrecked because of the disregard of the rules of right-living, and history warns us that such disregard, if persisted in, will be a nation's undoing.

In the School then in which we find ourselves — and which, fortunately for us, is the School of Theosophy — let us be thankful for the wise laws of life that have been made known to us, and for the rules that inculcate right conduct, right methods of study, and good manners. Let us fashion our daily lives in accordance with them, gladly, unreservedly, so that we may become more efficient workers in the Great Cause to which we have dedicated ourselves.



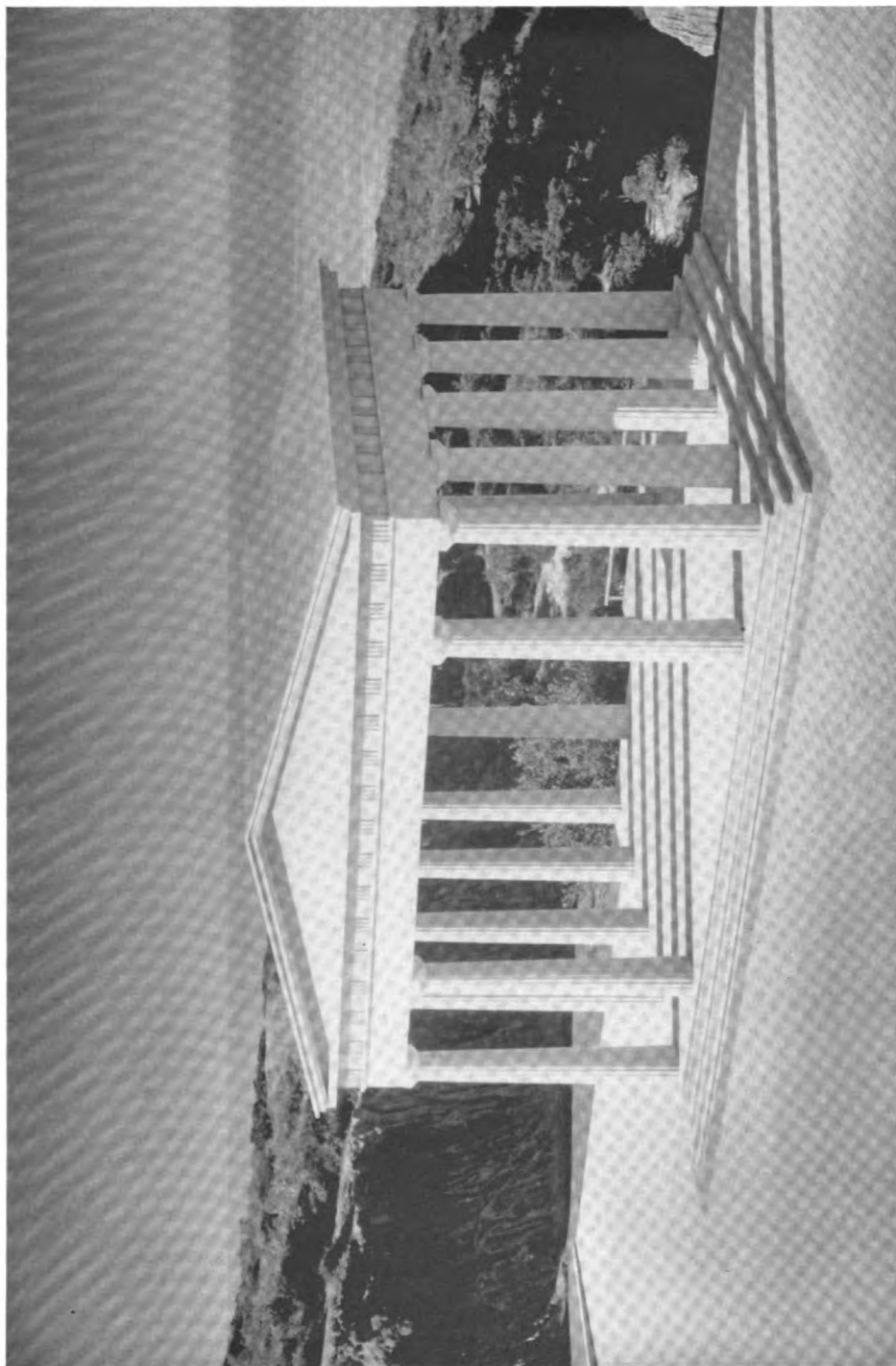
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A CORNER OF THE HEADQUARTERS BUILDING
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



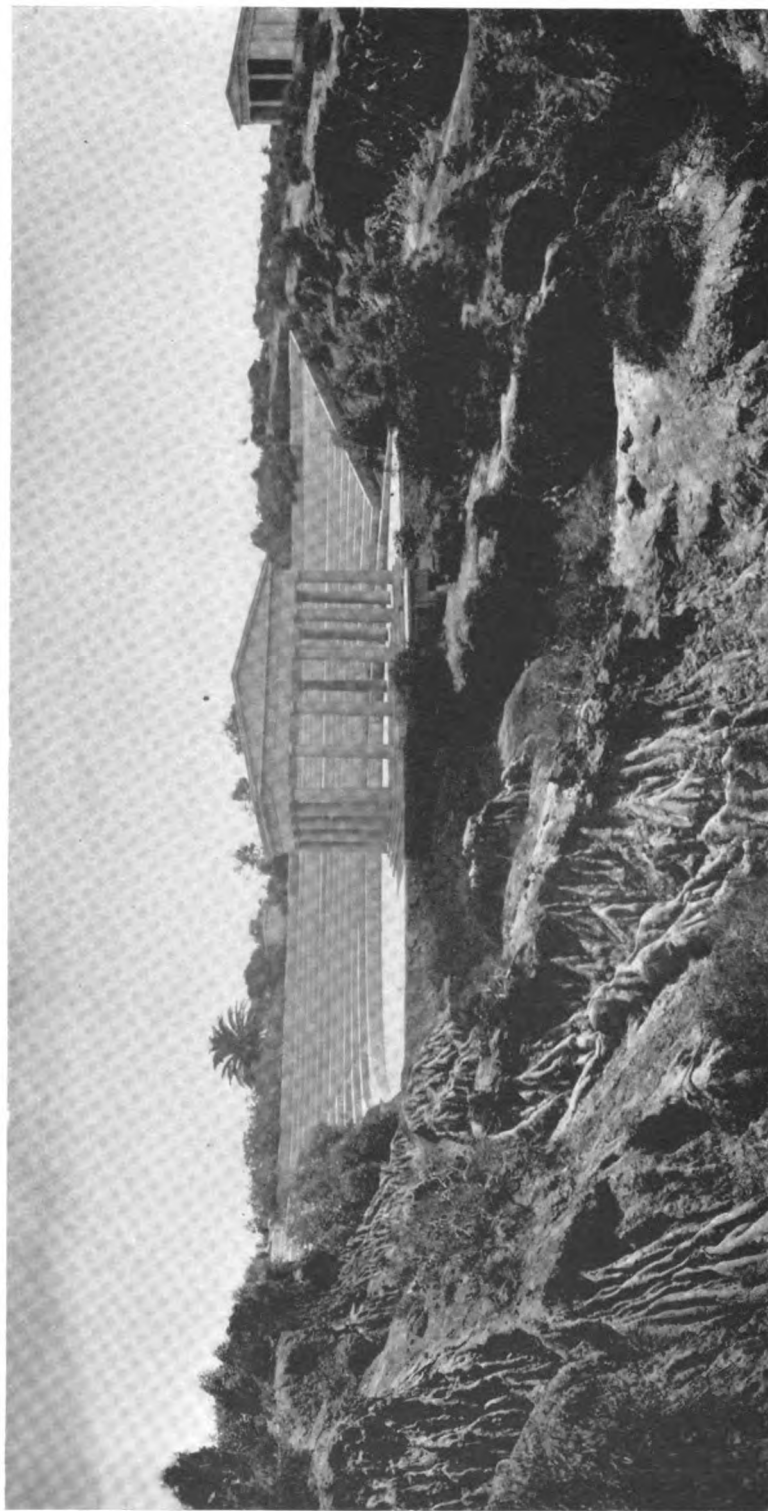
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THE DOME OF THE ACADEMY BUILDING IN THE DISTANCE
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



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A VIEW FROM THE TIERS OF SEATS IN THE GREEK THEATER
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



Lomaland Photo. & Engraving Dept.

THE GREEK THEATER FROM THE CANYON



THE SCREEN OF TIME

NEWS ITEMS

ONE of the leading American scientific journals has lately published articles in defense of vivisection in which some exaggerated charges brought by certain not over-wise antivivisectionists are taken advantage of. The writer declares that vivisectionists are the most humane persons, that anesthetics are used whenever possible, and that the minimum of inconvenience is inflicted. He says there may have been some unavoidable suffering of a severe nature inflicted upon a few animals before the discovery of anaesthetics, or even later in foreign countries, but he most plausibly assures his readers that things are now in an eminently satisfactory condition. To those who are likely to be lulled to sleep by the reassuring song of this medical siren who would persuade us, it seems, that black is not black, nor even a dirty gray, but pure white, the report of the proceedings at the Institut Marey, Boulogne-sur-Seine, France, which are called in the daily press "a disgrace to science and scientists," must have come as an unpleasant shock. On June 3 President Poincaré, a lover of animals who refused to attend a state bullfight in Spain, inaugurated a monument to the great physiologist, Marey, at the Institut. After he had left several experiments were made, in full view of the guests, in which living dogs, rabbits, and frogs, were cut open and dissected while fully conscious. This was for the entertainment of the scientific and other visitors. A bill is now before the French Parliament to protect animals from being vivisected without anesthetics. The vivisectionists declare, in total contradiction to the journalistic special pleader mentioned above, that the conditions demanded by the bill are quite impossible!

M. BACHELET, the French inventor who has recently been giving demonstrations in

London of his "levitated train," made a remarkable statement about the action of the electro-magnetic force he uses to lift the cars of his model from the supports. The magnetic coils throw off a force, or "flux" as he calls it, which strongly repels aluminum and some other metals; it passes through lead and steel, glass, water and ice without affecting them, but considerable heat can be generated by the force after it has passed through these substances. M. Bachelet declares that he could easily cook a dinner over the ice without melting it, and in consequence of his observations and experiments he says he "has arrived at the theory that the sun may, after all, be a glacier!" He is not the first scientist who has lately ventured to suggest that the sun does not send us heat in the ordinary sense of the word, but energy which is transformed into heat upon entering our atmosphere. This is close to the Theosophical teaching, but it is not yet, of course, accepted by the scientific world at large; though as so many other equally "unorthodox" scientific teachings of H. P. Blavatsky are now ascertained to be facts, we may soon expect a few more discoveries in physics or electricity to demonstrate this one.

IN *The Deutsche Revue* a prominent Turkish statesman, General Izzet Fuad Pasha, says polygamy is diminishing in Turkey, and that among the educated and cultured Turks the number of men who have several legitimate wives is becoming small. The disastrous war with the Balkan States is destroying polygamy on account of the general poverty prevailing, for it costs a good deal to make several wives happy.

A TRADITION of centuries has been broken in Turkey by the appearance of the Qur'ân in the Turkish language. Ibrahim Bey Hilmy, a learned scholar, a master of Turkish, Arabic, Persian, Hebrew, and Greek,

has produced a translation which has been approved by the leaders of Islâm. The Sheik-ul-Islâm at Constantinople has hitherto prohibited the book being translated from Arabic into Turkish on the plea that there would be errors, but the effort of the translator has been so successful that the publication has been authorized amid great excitement in religious circles.

ANOTHER dry-farming congress was recently held, this time at Tulsa, Okla. There were many foreign delegates including some from China and Turkey. The Chinese representative made a profound impression upon the congress by his address. In this he explained the extremely scientific manner in which China had, for ages, utilized every kind of material for fertilizing the soil. He spoke of the successful carrying out of dry-farming in the regions where less than twenty inches of rain falls. Commercial or artificial fertilizers are almost unknown in China even in the driest parts, for the perfected methods of farming handed down from the past, and the great economy in utilizing the natural fertilizers, instead of throwing them away as we do, make such things unnecessary. In the north it is very dry and there is much uncultivated land, but the Chinese Government is introducing improved methods, and conditions have greatly improved during the past two years, owing largely to the influence of the work of the dry-farming congress. It has been remarked that the dry-farming congresses which draw together representatives from most of the countries of the world in a harmonious unity are strongly helping in the promotion of the spirit of international co-operation and brotherhood. C. J. R.



NOTES FROM INDIA

WE learn from the "Annual Progress Report" of the Superintendent of British and Mohammedan Monuments, that the earth ramps formerly hiding the platforms of Akbar's tomb at Agra have been removed, greatly to the improvement of the view of the tomb. The gardens of the Taj Mahal have also been improved by the planting of more suitable trees in place of a number of untidy, straggling palms.

LORD HARDINGE, Viceroy of India, opened the new Alexandra Dock at Bombay lately. The dock has cost nearly \$20,000,000, and is described as the greatest scheme of port-improvement ever attempted in Asia. The trade of Bombay is expected to benefit greatly by this undertaking. King George, when Prince of Wales, laid the foundation stone in 1905.

THE World's Sunday School Association is getting alarmed at the progress of Mohammedanism. The chairman of the special committee, Bishop Hartwell, says the religion of Mohammed is increasing in greater proportion than that of Christ, and that one-eighth of the world is already Mohammedan. Nearly all the sacred places mentioned in the Bible are under Mohammedan rule. Far more natives of India become converted to Islâm than to Christianity.

THE Indian postal service is probably the cheapest in the world. It is possible to send a message for half a cent from the tropical jungles of Tuticorin to the frozen heights of Peshawar, a journey over five days by train. The Indian Postal Department carries its activities into some curious directions. For instance, every postoffice supplies quinine, so that it is impossible for anyone, however far removed from a druggist to be deprived of this remedy for the widely-prevalent malaria. Last year 10,694 pounds of quinine were sold by the Postal Department.

FOR ages the long and generally stormy sea route between India and Ceylon has been dreaded by travelers, but a great engineering achievement has practically put an end to the necessity of enduring it. The South Indian Railway and the Ceylonese Government have lately completed the new Indo-Ceylon railway line across the straits called Adam's Bridge to such a distance that the terminal points on either side are only twenty miles apart. A ferry boat connects the yet unbridged piece of water, but, as there are no insuperable engineering difficulties, it is understood that the gap will soon be filled by a colossal viaduct. Adam's Bridge will then be really what its name implies. R.

CLIPPED FROM THE PRESS

(From the *New England Craftsman*, Boston, Mass., July, 1914.)

THE THEOSOPHICAL PATH begins Volume VII with a number of great merit and deep interest even to one who is not of the cult it represents. The opening article, which is a review of a review, on "The Meaning of Life and the Nature of Deity" will suggest profitable thought; "The Lost Atlantis," always a fascinating subject, will be read with pleasure by an increasing company of believers in the reality of the lost continent; the educational articles on China and Japan and all the other subjects that are considered are instructive and of more than common interest and the illustrations, as usual, are of high class.

As the representative of the Masonic fraternity—the great brotherhood of the centuries, we are especially pleased with the announcement of a "Parliament of Peace and Universal Brotherhood" to be convened at Point Loma, San Diego, Cal., in 1915, the year of the Panama-California Exposition at San Diego, and of the Panama-Pacific International Exposition of San Francisco. The author of the announcement, Mrs. Katherine Tingley, has the right idea of the method that should be pursued to establish world peace, namely, through the education of the children. She says:

"While immediate appeals on behalf of Peace must necessarily be addressed to the men and women of our time, the results that follow will at best be only temporary unless the children of today and of succeeding generations are educated rightly on lines that shall make war and strife impossible both between nations and individuals. It is upon the children of today that will depend the Peace of the world tomorrow."



BOOK REVIEWS

The Fates of the Princes of Dyfed, by Cenydd Morus. Aryan Theosophical Press, Point Loma, California, U. S. A.
Royal 8vo, cloth, \$2.00, postpaid.

A NEW ERA IN LITERATURE
A WONDERFUL BOOK

THIS is a volume of peerless, archaic wit-
chery. Here we have the Mabinogi ensouled

and made vibrant with the living fire of Theosophy, and Theosophy, in turn, illustrated and illumined by the inner meaning of the Mabinogi. When were the Immortal Kindred ever before brought so near to us that we breathe the clear air and perfume of their laughter and wisdom, hear the bell-like tones of their voices, and live with them in the empyrean spaces of time and destiny? Where was ever the antique soul and genius of a people—the Welsh—so lovingly portrayed? Or where could we look for a better interpretation of H. P. Blavatsky's splendid epigram: *It takes a God to become a Man?* And besides, the story shows how Gods are made, as well.

With utter simplicity, charm, and humor, and with matchless fidelity to all that is worthy and noble in life, the story unfolds in a way that seems to transcend prose or poetry. Rather it resembles a rich stream of fiery music, vari-colored, and flashing now and then into exquisite poetic form, as if throwing a beautiful veil athwart the absolute magnificence of the soul-pageantry. It is epic, saga, and sacred book, all in one. One feels as if it were the gift of Wales to suffering, blind, and creed-oppressed humanity, whom the Immortals have not yet entirely deserted.

The preface is no less delightful and inspiring, and affords some keys of interpretation. We can hardly do better than cull a few flowers therefrom, for the story itself cannot be summarized in a brief notice.

"The deepest truths of religion and philosophy had their first recording for the instruction of the peoples, not in the form of treatise, essay, or disquisition, but as epics, sagas, and stories. I do not know what better form could be found for them. It is the soul of man that is the hero of the eternal drama of the world; 'the Universe exists for the purposes of the soul.' From the beginning of time, events, circumstances, and adventures are unfolding themselves about the human soul; it is weaving them about itself. Man enmeshes himself as in a web in the results of his own thought and action; and by his own action and thought he must make himself free. The Great Ones of old time knew well that there is a 'small old path that leads to freedom'; a path of action, of thought, of wisdom. They related the Story of the

Soul; leading it from the first freedom of Gwynfyd, down into the depths of Abred and incarnation, to the gates of that path of freedom, and then onward to the heights.

"The ancient masters [of epics, sagas, and stories] did not seek to tell you things *about* the soul—which is the method of philosophy; but to present in great pictures that soul itself—which is the true method of art. So the love story of Pwyll and Rhianon is simplicity itself: man comes in contact with that inward and divine light which is to make a god of him at last; how should you enlarge upon 'love' in such a connexion? She will take queenhood in the Island of the Mighty, in Dyfed, sharing the throne of the man who has made conquests in the Underworld; he will share his throne with her, will become as it were her disciple; since she is the brightest and most beautiful vision of his days. It is the revelation of the divine to the personal principle in man; it is not, and does not pretend nor desire to be a love story. . . .

"So in this attempt to retell the Mabinogi, the Gods had to be restored. For the endeavor has not been to bring the stories up to date, as down through the centuries so many have done with that other Welsh saga, the Arthurian legend; the endeavor has not been to make an acceptable modern novel of them, or to charge them with any criticism of life—twentieth century life; as Tennyson charged the Arthurian legend with criticism of nineteenth century life; or as Malory charged it with criticism of the life of the Middle Ages. . . . The atmosphere of our mountains calls for some older glamor, some magic more gigantic and august: you must have Gods and Warriors and great Druids, not curled and groomed knightlings at their jousts and amours. . . .

"Tennyson's purpose and standpoint were other than those of the old bards who first told these stories; whose purpose and standpoint, be the result what it may, it has been sought to use here. The life that those old bards criticised belongs to no age, has not changed since they wrote or sang: since it is the inner life of the soul struggling towards freedom. It is proper to the days of prehistory, the age of the Italo-Celtic unity and the flowering splendor of the

Celtic empire; it is proper to the time when our ancestors were defending their hills against the Norman invaders; it is proper to our own time, and to tomorrow. For to any of us, today, tomorrow, next year, it may happen to behold from the heights of our own inward Gorsedd Arberth, Rhianon mystically riding through the twilight and beauty of the valley; we may hear at any time the music of the Three Singers of Peace. We may at the moment of attainment lose through rashness or fear the Goddess we have so nearly won; we may be compelled to go forth seeking such another basket as Pwyll Pen Annwn sought and found; to us, as we watch upon the sacred hill, the Gods will come with their lures and wiles and machinations, striving against their own will as it were to draw us away to defeat their own immediate, for the sake of their own ultimate ends; who would make us, too, divine; who would prepare us to wage their warfare with them, where they are camped out against chaos on the borders of space. For the ancients did not posit omniscience or omnipotence as qualities of those whom they called the Gods: they saw evil in the world, and were logical. I think the truest idea they had about them was, that the Gods were the great generals and battle-captains in the eternal war against evil: wiser and stronger a thousand times than we are, yet they stood in need of us as a general stands in need of his private soldiers. . . . So the effort would have been, not to obtain help from the Gods, but to give help to them. . . .

"We owe it to Madame Blavatsky, the Foundress of the Theosophical Movement of modern times, and to William Q. Judge and Katherine Tingley, her successors in the Leadership of that Movement, that the criterion exists effective for such work: that there is accessible a compendium, an explanation, a correlation and explicit setting forth of those inward laws: the knowledge, the purpose, and the discipline out of which all religions drew their origin, and which are the heart of all true religion; which proclaim this to be the end of all existence: that that which is now human should be made more than human, divine. We may call this Druidism, we may call it Theosophy; it is also Christian and Buddhist; whatever name may be applied to it,

it is a trumpet-call to the Divine in each of us, the Grand Hai Atton of the Immortals. . . ."

The book is beautifully adorned with numerous appropriate illustrations by Mr. R. Machell. F.



MAGAZINE REVIEWS

International Theosophical Chronicle

Illustrated. Monthly.

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

THE July number has an interesting contribution, by a Buddhist writer, on the religions of Ceylon—commencing at a period about 500 B. C.

An account of the exhibit of standard Theosophical literature at the International Exhibition of Graphic Arts in Leipsic is given, accompanied by a capital photograph of the same. Other articles are, "A Leader and a Teacher," "What is Art?" "The Sufis and Omar Khayyam," etc.

Den Teosofiska Vägen

Illustrated. Monthly.

Editor: Gustav Zander, M. D.,
Stockholm, Sweden.

THE first article in the June issue is a reprint of the discourse on Theosophy given by William Q. Judge in Chicago in 1893.

Excellent articles on "The Educative Value of Dramatic Work," "Thoughts on Woman's Mission," "The Modern Spirit in Religion," etc., complete the number.

Der Theosophische Pfad

Illustrated. Monthly.

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

THE July issue of *Der Theosophische Pfad* contains a number of fine illustrations and interesting and valuable matter.

W. A. H. writes on "Roads to Self-knowledge."

"The Basic Principles of the Râja-Yoga System of Education" is the title of an article by Hans Helferich. The Râja-Yoga System is arousing wide-spread interest in Germany, and the publication of above article has become an urgent necessity.

The issue ends with a review of the "Monthly of the Comenius Society," Berlin, Charlottenburg, with valuable quotations from an essay by Dr. Ludwig Keller.

Het Theosophisch Pad

Illustrated. Monthly.

Editor: A. Goud, Groningen, Holland.

Het Theosophisch Pad for July has as frontispiece the picture of our Leader, in view of her birthday anniversary falling in this month.

"The Mystery of Silence" is a study by Mr. R. W. Machell, the well known leading artist residing at Point Loma, and he gives many an important hint to the real life and real occultism. "The Mysterious Orchestra" is a translation of a weird article written by H. P. Blavatsky for a Russian periodical, full of most interesting episodes. "The Theosophy of the Greeks in the Light of the Secret Doctrine" is a study by W. G. R. of the Greek Titans and Cyclops as they are found in the writings of Hesiod. "Râja-Yoga the Light of the World" is an interesting article by two Râja-Yoga students. The number contains further studies on some of the Theosophical Manuals.

El Sendero Teosófico

Illustrated. Monthly.

Editor: Katherine Tingley, Point Loma,
California, U. S. A.

THE August number opens with an essay on Theosophical Conceptions of Evolution, in which the writer truly says we have the spirit of giving too little developed. "Cagliostro—Victim of Prejudice," is an important contribution, well worthy of study. Surely no more astounding example of continual persecution and misrepresentation can be found in modern history. Two books, however, *Il Vangelo di Cagliostro*, published in Italy, and *Cagliostro*, by W. R. H. Trowbridge, published in London, have completely vindicated the character of this extraordinary man, proving, *inter alia*, that he was *not* Balsamo, as his enemies asserted—so persistently that even Carlyle was deceived. If Cagliostro's sincere efforts to establish in Europe a pure and ancient Egyptian rite were thwarted, may it not be possible, as H. P. Blavatsky hinted, that Karmic law will reveal some of its workings?

"The Spell of the Three Places" is delightful. An article on Cairo is well illustrated, and there are some splendid views in Rome, and in Bonnie Scotland.

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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A PART OF THE PUBLIC GARDENS, CALCUTTA

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. VII

OCTOBER, 1914

NO. 4

AND thus we come from another life and nature unto this one, just as men come out of some other city, to some much-frequented mart; some being slaves to glory, others to money; and there are some few who taking no account of anything else, earnestly look into the nature of things: and these men call themselves studious of wisdom, that is, philosophers.—*Pythagoras*; a fragment in Cicero's *Tusculan Disputations*, v, 3; trans. by C. D. Yonge

PROOF OF IMMORTALITY? by Magister Artium



OCCASION for a few remarks on the question of immortality is afforded by a book called "A Future Life?" which purports to be a critical inquiry into the scientific value of various doctrines and theories regarding immortality. The author maintains that the real question of interest is whether there is a conscious continuation of the personal life. In weighing evidence, he seeks the kind of proof commonly understood as scientific or inductive, yet does not refrain from testing doctrines by the quality of the appeal which they may make to our ideas of desirability or equity. He finds, of course, no proof, whether for or against, of the kind called scientific proof.

The reason for the unsatisfactory nature of a discussion like the one in this book is that it has been undertaken without certain necessary preliminary inquiries into the nature of the terms in which it deals — especially into the nature of that which is vaguely denominated "personality." The result of an argument wherein the terms are undefined must be confusion.

If anything survives the dissolution of the body, that which survives must necessarily be very different from that which was manifested during the life of the body. Even so comparatively slight a change as supervenes when we fall into the state called "sleep" is accompanied by a profound alteration in the state of our consciousness; and it is pertinent to ask our philosopher what he thinks has become of the ego during that state, and how it comes about that

no memories thereof are recorded, save the confused and fleeting scenes of the borderland. Till this question is settled, it seems vain to cavil at the suggestion that "we know so little" of ego and memory during the intervals between earth-lives.

This alone is sufficient to support the contention that one cannot expect to arrive at any knowledge about the after-death states until he has first learnt a little more about the states during life; and that it is expecting too much to demand an immediate demonstration of problems which lie so far ahead on the path of study.

Regarding lack of memory, Theosophists maintain that this is not inevitable or irremediable, but due merely to the defect of our faculties, which have never been trained in the necessary direction. Theosophists therefore invite those desirous of knowledge and proof to seek and find it by the only possible road — study and experience. Our author admits this Theosophical position, but his method of disposing of it is not entirely satisfactory. He says:

It may be replied to this that some time, when the aeons of ages necessary for man to reach perfection have ended, we shall "be as gods," yet the vast extent of this preparatory period affords not cheering hope, but appalling dismay.

But there is no need to talk about aeons of ages or to afflict oneself with appalling dismay. All we need to do is to be reasonable and not try to put our head where our feet cannot follow. Are Theosophists unreasonable when they say that the life of the average man is not such as to evoke enlightenment on such questions as the nature of the human ego and the various states of consciousness during and after life? Are they unreasonable in saying that the man who desires such enlightenment must first undertake certain preliminary studies and preparations, and that he must be content to advance step by step by gradual ascent from the bottom? Is it illogical to assert that the man who complains because he cannot scale the heights at a bound, or who demands knowledge without being willing to observe the essential conditions, is unreasonable?

When any one dies he disappears entirely and finally, so far as science (as ordinarily defined) can tell. We do not meet people who can give us any information of their experiences beyond the veil. Reflection and knowledge are our only resources, and the former may spur us on to win the latter. What we call the personality or ego is a much more unstable flickering thing than we imagine; it dissolves during sleep; persons sometimes lose it during life. Mesmeric

experiments have demonstrated its fictitious and uncertain character. It is a bundle of memories and experiences grouped about a mysterious center; and this mysterious center, wherein we must fain seek for a *real* ego, defies all superficial analysis. The phantasmagoria of waking consciousness dissolves into a transformation scene as our head nods in the arm-chair; and what, even then, has become of that which we call "ourselves"? And after the change called "death," what is likely to have happened to this personality? Would it even be desirable that it should be perpetuated? If it were perpetuated, what would become of that blessed liberation we all long for? The personality is such a burden that some seek to escape it by suicide, and many others contemplate the possibility of suicide without being driven over the verge. Drink, work, pleasure, and other means are embraced in order to escape from personality; we are never happier than when we lose the sense of personality in the absorption of some pursuit or social amenity; and it is with an unwelcome shock we lapse back into it. Death, then, should be regarded as a purification of the consciousness rather than a perpetuation of it in its imperfection.

Yet human nature contains also many elements that are deathless, whose permanency is both possible and to be desired; so "all is not lost"! Only the bad is lost, and the good remains. But the character must be sifted, in order that the deathless elements may endure and the mortal decay be purged out. We cannot have our friends back again as they were; it would be cruel to call them back from their liberation to the earth, merely to satisfy our fond but unwise yearnings. And it is fortunate for us, who so appeal for mercy, that the laws of nature are not made by ourselves; for, in our attempts to make them just and merciful, we should cause ourselves far more misery than we actually incur.

Yet man does stand in need of more definite knowledge concerning the mysteries of death and bereavement. But how is such knowledge to dawn, with the world as it is today?

In ancient times we read of the Sacred Mysteries, whose inner teachings were protected, lest, by falling into unfit hands, they should be perverted. May it not be that knowledge of the kind we are considering formed part of their sacred trust? History tells us also that there came times when some of the teachings of the Mysteries became profaned, which led to horrible rites and brought woe to the

people. In our own time we have superstitions as foolish and harmful as any. When H. P. Blavatsky lifted the veil so far as to enunciate part of the teachings about reincarnation, there were some who derided it and others who have perverted it into the most grotesque doctrines. And the same thing has happened to others of the teachings by which she endeavored to answer the cry of the world for knowledge. In view of these facts, we can easily see that it would not do to scatter broadcast in such a world teachings that could be so perverted; nor is there any popular means by which such teachings could be confined to a few only. This may serve to explain why real knowledge is limited to the few. And it must remain so, however sad this may seem, so long as the world remains unfit.

Meanwhile, however, we have the present always before us in which to act; and if we wish the veil to be lifted we must be strong enough to endure the light, which is always there, and will be ours, when we become able to support its brilliance.

WHY NOT APPEAL TO THE GOD IN MAN?

by H. Travers, M. A.



MAN'S passions and prejudices are appealed to by politicians and the leaders of various movements. Their passions and prejudices are even inflamed by these leaders. Contented people are aroused and made discontented. "Rights" and "interests" are proclaimed. But the issues are so confused that, if we protest against this conduct, we shall be accused of ignoring the interests of the oppressed, and of advocating a policy of submission. Party labels will be applied. Yet common sense tells us that it is possible to commiserate the wrongs of the oppressed, and to try to alleviate them, and at the same time to deplore the policy of spreading a spirit of anger and hatred.

Have men no better feelings which can be appealed to? Is it not an insult to them that they should be addressed as though they were compact of nothing but selfish passions? Where are the leaders who have enough faith in human nature to appeal to its higher side, and who will honor men by recognizing that higher side and appealing to it?

What wonder that the horrors of war come as an inevitable vent to the anger and hatred thus engendered in the hearts of nations

during times of so-called peace, and by people who usually profess to be lovers of peace! Everywhere we hear the same note sounded, perhaps even by the most philanthropic and peace-professing movements, until we grow unutterably weary of it. Always *destruction*; even those who are leagued together for the abolition of cruelty may sometimes be found giving tongue to words of high anger against those whom they regard as villains beyond the right of mercy.

There seems to be a universal quarrel going on, and it is no wonder that people desire peace; or even that, in some cases, they may even desire war because it seems to them to be more peaceful than what is called peace!

Let us take for illustration the particular case of anti-vivisection. Some of the advocates of this cause give a handle to their opponents by indulging in expressions of anger and hate that really lead us to infer that they themselves are ready to commit deeds of violence, should the opportunity occur and the courage not fail. Is this the way to stop cruelty? Can anger be destroyed by anger? It is a familiar maxim that anger is turned aside by gentleness, and cruelty overcome by compassion; and nothing has occurred either in the world or in human nature to alter the truth which the maxim expresses. Consequently it is certain that people who thus indulge their rage against other people or the acts of other people are thereby increasing the power of evil passion in the world and adding to the sum-total of cruelty. It is also certain that, in order to overcome cruelty, we must first drive it out of our own heart, and that we cannot subdue evil passions as long as we are their victim.

To take another illustration — what can be said of a newspaper which, published in the cause of peace, justice, mercy, and reform, is yet filled from front to back with incitements to envy, prejudice, pride, anger, and all human infirmities and passions? Such a paper is a firebrand kindling conflagrations everywhere, and a source of infection carrying disease into every home. What wonder there is war and strife, civil and international!

If it be asked, How are the afflicted to come by their own rights? — we can point to the tremendous and irresistible power of unity in the spirit of helpfulness and kindness, which can achieve, and has achieved, bloodless victories over the greatest might that inertia or aggression can muster. If the vast and united bodies of men which now labor by methods of strife in order to gain certain limited advan-

tages, were thus united in the spirit of service and forbearance, they would not only easily achieve these lesser purposes but infinitely more that they never dared to dream of. We find people throwing away the priceless and inalienable prerogatives of the human Soul in order to battle for things whose value is small by comparison.

And while some classes are appealed to by incitements to self-interest, other classes are appealed to by threats. Here again we may ask, Is there no other effectual way of appeal? Have not these classes also a higher nature that can be appealed to?

The world suffers from a lack of faith in the higher nature. This again is what is the matter with education. Having apparently lost power of command over the children, we now seek by every art to cajole them. Sugar-coated studies emasculate their minds. Some theorists advocate a policy of letting them drift whither they like, in the fond hope that they will drift the right way. It is true, of course, that the better nature of a child will lead it right — provided the better nature has a chance to do so. But if the lower nature is allowed to dictate, and the higher nature never appealed to, what results can we expect from the let-alone policy? Such a policy, even if successful in the hands of a few choice individuals, can be of no use as a general policy; and even in the case of the few, the apparent success may be only the prelude to a less doubtful sequel. But how can we appeal to the higher nature of a child unless we have faith in our own higher nature? When the infidel in *Zanoni* tries to teach his son virtue, the son laughs in his face and makes off with the gold. There is no child but knows unfailingly whether or not his teacher believes in the principle he seeks to inculcate.

The whole chaos of society shows unmistakably that we can neither coerce nor cajole each other into behaving, and that we cannot achieve harmony so long as we have no faith in our common divinity — no trust in each other. And so the doctrine of reactionary disciplinarianism is as futile as the doctrine of letting every man go as he pleases.

The rise of Woman is a characteristic movement of our times, and it is in danger of going on the rocks by following the dreary old course of clamoring for imaginary rights while neglecting real ones. Where is the originality in this, or how shall women teach men by slavishly copying their mistakes? If there is to be anything new and saving in the woman's movement, we must look for its manifestation

in some other form. The idea of trying to fight man with his own weapons — or of trying to fight him at all — is so preposterous when we stop to think that comment is unnecessary. Surely it is by womanliness that women can win their rights and the respect of men; and never was the world more in need of such a quality. Then why should the queen step down from her throne to tussle with her subjects for a recognition which (apparently) she has failed to exact?

And here a little ancient mythology may help. We find that Woman symbolizes two distinct things — the higher nature and the lower. She is made an emblem, now of the pure intuition that leads Man aright, now of the subtle forces of lower nature that tempt him astray. And in life we find her playing both these parts; sometimes her nature is compact almost wholly of one or the other element, but far oftener it is dual. Yet it seems as though the lesser and unworthier rôle had predominated. There have been and still are peoples who cannot move in any great undertaking of war or peace until they have consulted the prophetess, the aged mother, or whoever represents for them, and has worthily fulfilled, the office of the higher intuition and monitor.

If one could venture to predict the probable course of events in the near future, one would say that grave difficulties and harsh misfortunes will enforce many a needed lesson in charity, self-respect, and temperance of thought and emotion. With the logical sequel of our unbridled tempers brought vividly home to us, we shall no doubt feel the compunction that leads to new and better resolve. *Discipline* is a priceless jewel, for which we must even now be yearning; and discipline means subordination of our vain and wayward impulses to a Law of Right recognized and revered by all. Such a Law is not arbitrary, but natural; because it is the law of our Divine nature; and as such it is not less real than the laws of physical nature, but perhaps more real.

The writing on these pages gains great force from its sincerity, and sincerity compels one to admit that the Ancient Knowledge is the one and only thing that can save mankind. Over and over again it has stepped in and saved him. It would seem to be man's fate to be threatened with destruction by his own products. His desires lead him along a tangent to the curve of progress; in following a straight line (or what he conceives to be such) he gets ever further from the curve which is the real straight line; and then he tries to

get back again by a process of tacking which carries him to an opposite extreme. A return to the Ancient Wisdom sets him straight again. A perusal of the organs of current opinion shows that people recognize a chain of causes and effects, but cannot find any point at which to begin their reforms. Everything seems to break down. We can see how necessary it was that Theosophy should be promulgated, and how wisely the work was done. What else could teach man the Divine Discipline, known of all times, the true way of salvation, the knowledge of Self?

Western materialism has its counterpart in eastern quietism, which does not fairly represent eastern wisdom. These two extremes — that of the west and that of the east — being brought into sharp contrast, are reacting upon one another, and the interaction is favorable to a resultant in the right direction. There are certain truths that are fundamental and unchanging, and certain qualities that pertain to particular cycles; and the task of the present is to apply ancient wisdom to modern needs. “Man, know *thyself*,” is a fundamental maxim, applicable to any and every stage in human history.

THE ACROPOLIS OF ATHENS: by F. S. Darrow, A. M., PH. D.

“The sacred rock of Athena on the plain.”

I

THE PERIOD PRECEDING THE PERSIAN WARS — I. E. BEFORE 480 B. C.



THE following brief survey of the history that has centered around this hallowed rock for so many centuries is an attempt to gather together some of the links of evidence, which prove from the tenacity with which the Greek nation clung to this wondrous hill that it is “One of the Sacred Spots of earth.”

The various sources of legend, authentic history, literary references, and archaeological discoveries and conclusions, combine to present a panorama of unparalleled interest, with a known history extending over a period of almost 4000 years. Not the least important are the many legends which arose concerning the beginnings of the Greek nation — legends which became an integral part of the life of the people, permeated their literature, and inspired their art. To the Greeks these symbolic legends, filled with hidden truths, were not confused with the literal meanings attributed to them by the later



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AN ARCHAIC SCULPTURE
"TYPHON," NICKNAMED "BLUE-BEARD," FROM THE OLD ATHENA TEMPLE, ACROPOLIS, ATHENS



PLATE I



PLATE 2

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"MAIDENS." ACROPOLIS MUSEUM, ATHENS

Plates 1 & 2. Archaic Greek Statues. Note the incorrect position of the ear and harsh angle of the eyelids. Figure 2 shows the "Archaic smile" characteristic of the statues of this period, even if fighting or dying. Note the "Snail-shell curls" in Figure 2.

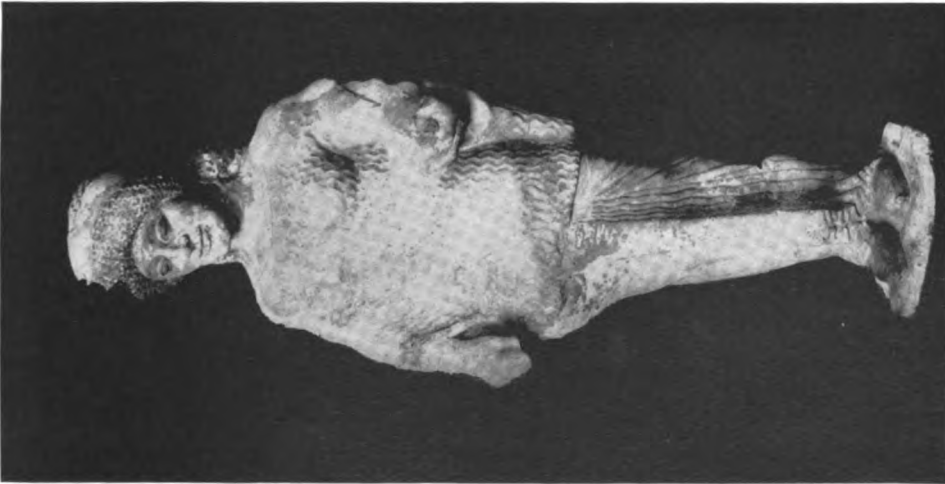


PLATE 3. ACROPOLIS "MAIDEN"



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PLATE 4. ACROPOLIS "MAIDEN"

Plate 3 & 4. Archaic Greek Statues. Figure 3 is nicknamed "Lady Pompadour" or "Smiling Bertha."
Note the pointed shoes and sweater-like garment. In Figure 4 the artist subordinates the drapery in his mistaken effort to express grace.



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PLATE 5. ACROPOLIS "MAIDEN"

Plate 5. The different texture of the garments is plainly indicated in the dress of this "Acropolis Maiden."

Note the bulging eyeballs.

materialistic minds of the modern world. The deeply religious nature of the Greeks responded to the play of imagination which these allegorical stories encouraged, and their appreciation of the sacred meaning of life, and reverence for natural phenomena, developed the "Greek spirit" which sounded the depths of the true and the false.

One of the most valuable accounts of the life on the Acropolis in very early times, is found in the *Critias* of Plato, where he describes the stronghold of the early chieftains as follows:

Now the city in those days was arranged on this wise: in the first place the Acropolis was not as now. For the fact is that a single night of excessive rain washed away the earth and laid bare the rock, at the same time there were earthquakes, and then occurred the third extraordinary inundation, which immediately preceded the great destruction of Deucalion. But in primitive times the hill of the Acropolis extended to the Eridanus and Ilissus, and included the Pnyx and the Lycabettus as a boundary on the opposite side to the Pnyx, and was all well covered with soil, and level at the top, except in one or two places. Outside the Acropolis and on the sides of the hill there dwelt artisans, and such of the husbandmen as were tilling the ground near; at the summit the warrior class dwelt by themselves around the temples of Athena and Hephaestus, living as in the garden of one house, and surrounded by one inclosure. On the north side they had common houses, and had prepared for themselves winter places for common meals, and had all the buildings which they needed for the public use, and also temples, but unadorned with gold and silver, for these were not in use among them; they took a middle course between meanness and extravagance, and built moderate houses in which they and their children's children grew old, and handed them down to others who were like themselves, always the same. And in summer time they gave up their garden and gymnasia and common tables and used the southern quarter of the Acropolis for such purposes. Where the Acropolis now is there was a single fountain, which was extinguished by the earthquake and has left only a few small streams which still exist, but in those days the fountain gave an abundant supply of water, which was of equal temperature in summer and winter. This was the fashion in which they lived, being the guardians of their own citizens and the leaders of the Hellenes, who were their willing followers. And they took care to preserve the same number of men and women for military service, which was to continue through all time, and still is — that is to say, about twenty thousand. Such were the ancient Athenians, and after this manner they righteously administered their own land and the rest of Hellas; they were renowned all over Europe and Asia for the beauty of their persons and for the many virtues of their souls, and were more famous than any of their contemporaries. (Jowett's translation.)

The accounts of prehistoric Athens belong to the "fables" of Greece, of which H. P. Blavatsky says: "All were built on historical

facts, if that history had only passed to posterity unadulterated by myths." (*The Secret Doctrine* II, p. 769.)

(A) LEGENDARY KINGS OF ATHENS

The original city on the Acropolis was said to have been built by Cecrops, the first king of Athens, who is represented as an autochthon — one born of the earth or aboriginal — with the upper part of his body human but the lower part formed like a dragon or serpent, and therefore he is called "two-formed." During his reign occurred the famous contest of Athena and Poseidon for the naming of the city, Poseidon giving the salt-spring and the horse, and Athena the olive-tree. It was Cecrops who decided the contest in favor of Athena, and he is also said to have introduced the first elements of civilized life, and to have divided the people of Attica into twelve communities with names some of them familiar to this day — Cecropia, Tetrapolis, Epacria, Decelleia, Eleusis, Aphidna, Thoricus, Brauron, Cytherus, Sphettus, Cephisia, and Phalerum. His novel method of taking a census is interesting: wishing to ascertain the number of inhabitants in the surrounding country he commanded each man to cast a single stone into a general heap, the number was counted, and it was found there were 20,000. The tomb of Cecrops has been located with probability by the help of many references in classical literature as lying at the southwest corner of the Erechtheum.

According to legend the second king of Athens was Cranaüs, also an autochthon who lived at the time of the flood of Deucalion, but according to another account Ogyges is represented as king of Athens at the time of the deluge. The early names of Athens therefore are Cecropia and Craneia, names given to the city from its two first kings. Aristophanes, in the *Clouds*, speaks of Athens as:

"The country of Cecrops, favored of heroes, rich in its loveliness."

In connexion with the Greek "Noah" of whom King Cranaüs was a contemporary, it is noteworthy that although Deucalion is usually represented as King of Phthia in Thessaly, he is said to have lived for some time at Athens, where he established the worship of Olympian Zeus, and even as late as the second century A. D. Deucalion's tomb was believed to exist within the precinct of the Olympieum.

Reference to the "great destruction of Deucalion" has already been made in the passage quoted from Plato. H. P. Blavatsky, in treating of the prevalence of the stories of deluges and destructions

among every people (*The Secret Doctrine* II, pp. 311-315) calls attention to their two-fold character, for "In the symbolism of every nation, the 'Deluge' stands for chaotic unsettled matter — Chaos itself, and the Water for the feminine principle — the 'Great Deep.'" But she then adds:

It is the submersion of the great Atlantis which is the most interesting. It is of this cataclysm that the old records (see the "Book of Enoch") say that "the ends of the Earth got loose" and upon which the legends and allegories of Vaivasvata, Xisuthrus, Noah, Deucalion and all the *tutti quanti* of the Elect saved, have been built.

According to the Greek version of the Deluge, Zeus, angry on account of the impiety of the people, had decided to destroy the degenerate race of men. Deucalion, son of Prometheus and Clymene, king of Phthia, in Thessaly, and the mythical progenitor of the Hellenic race, together with his wife Pyrrha, were on account of their piety the only mortals saved. On the advice of his father, Deucalion built a ship, in which he and his wife floated in safety during the nine days of the flood which destroyed all the other inhabitants of Hellas. At last the ship rested on Mount Parnassus or according to other traditions on Mount Othrys in Thessaly, on Mount Athos, or even on Aetna in Sicily. When the waters had subsided, Deucalion offered up a sacrifice to Zeus as the author of his rescue, and he and his wife then consulted the sanctuary of Themis as to how the race of man might be restored. The goddess bade them cover their heads and throw the bones of their mother behind them. After some doubts and scruples respecting the meaning of this command, they agreed in interpreting the bones of their mother as meaning the stones of the earth. They accordingly threw stones behind them, and from those thrown by Deucalion there sprang up men, from those thrown by Pyrrha, women. Deucalion then descended from Parnassus and built his first abode at Opus or at Cynus.

Deucalion was the father of Hellen, Amphictyon, Protogenia, and others. His further connexion with Athens is evidenced by the statement that Amphiction married Cranaë, daughter of Cranaüs, and by expelling his father-in-law became the third king of Athens. And Amphictyon in his turn is said to have been expelled by his successor, Erichthonius, or the first Erechtheus. Like the autochthons, Erechtheus the first, is represented as only partially human, that is, either as partly formed like a dragon or serpent, or as guarded

while a babe by two sacred serpents. Legend says that Erechtheus was the special protégé of Athena, and when still an infant, was enclosed in a sacred chest and entrusted to the three daughters of Cecrops, Agraulos, Pandrosos and Herse, who were forbidden by the goddess to open the chest. Disobeying the divine injunction they were smitten with madness and committed suicide by leaping to their death over the cliffs of the Acropolis while the sacred serpents fled out of the chest to the shield of Athena under whose protection they thereafter remained. When Erechtheus grew up he expelled Amphictyon and became the fourth king of Athens, and is said to have established both the Panathenaic worship and to have built the first temple to Athena, in which he was later buried. This temple is thus seen to be the predecessor of the later Erechtheum. According to Diodorus, Erechtheus was an Egyptian who introduced the worship of Demeter and established the Eleusinian Mysteries of Demeter.

Euripides in the prologue of his *Ion* speaks of

Earth-born Erichthonius, by whom
Zeus' Daughter set for warders of his life
Two serpents, ere to the Agraulid maids
She gave the babe to nurse. For this cause there
The Erechtheids use to hang about their babes
Serpents of gold. (Way's translation)

Erechtheus appears in three characters, as a god (Poseidon-Erichthonius); as demi-god or hero, son of the Earth; and as king of Athens. It was during his reign that the image of olive-wood (Xoanon) descended from heaven, to become in later time the most sacred relic of the Athenians. It was known as the statue of "Athena Polias" — Athena, the Guardian of the City — and was placed in the temple, where it was covered with richly embroidered robes.

In the *Odyssey* VII, 78-81, a passage evidently points to a shrine of Athena in the palace of Erechtheus and may well go back in tradition to Mycenaean days. It shows a close association of Erechtheus and Athena.

Saying this, clear-eyed Athene passed away, over the barren sea. She turned from pleasant Scheria and came to Marathon and wide-wayed Athens and entered there the strong-house of Erechtheus.

Also in the *Iliad*, II, 549-552, the House of Erechtheus is referred to:

And they that possessed the goodly citadel of Athens, the domain of Erech-

theus, the high-hearted, whom erst Athena, daughter of Zeus fostered when Earth, the grain-giver, brought him to birth; and she gave him a resting-place in Athens in her own rich temple, and there the sons of the Athenians worship him with bulls and rams as the years turn in their courses.

The next king of Athens is represented as Pandion the first, son and successor of Erechtheus the first. The story of Pandion's daughters, Philomela and Procne, and of Tereus, king of the Thracians, and their transformation into the nightingale, the swallow, and the hoopoe, are among the most familiar of the Greek myths. The first Pandion was succeeded by his son Erechtheus the second, whose six daughters Procris, Creüsa, and Oreithyia, and the three others who sacrificed their lives for their country's sake, are no less celebrated in Greek stories than the daughters of Pandion. Erechtheus II was followed by his son Cecrops the second. Then the second Cecrops was succeeded by Aegeus, who was either his son or an adopted son. Aegeus' rule was threatened by the jealousy of the fifty sons of his brother Pallas until the rebellion was quelled by the valor of his son Theseus.

Theseus, the national hero of Attica, is the most celebrated of the kings of Athens and is said to have united into one political body the twelve independent states into which Cecrops had divided Attica, and to have made Athens the capital of the new state. This important revolution in government was followed by an increase of the population of the city, for whose accommodation Theseus enlarged Athens by building on the ground to the south of the Cecropia, or original settlement on the Acropolis. The many stories of his life and banishment are too familiar to require retelling. After the death of Theseus there was a change of dynasty, but later the throne was recovered by his descendants, of whom King Thymoetes was the last. The death of the last king of Athens, Codrus, who caused himself to be sacrificed for the good of his country, in obedience to an oracle, is said to have occurred in 1068 B. C. As no other person was considered worthy to succeed so noble a man as Codrus in the kingship, his son Medon was only made Archon for life. This newly created position was held by Medon's descendants until 752, when the dignity was further restricted to a duration of ten years, although still hereditary among the Medontidae. There were seven decennial archons lasting from 752 until 683 when the office was made an annual one and distributed among nine persons, and thereafter so continued

throughout all the historic period. Our historical records of Athenian history begin with the appointment of the first annual archon in 683 B. C.

The semi-mythical character of most if not all the prehistoric kings of Athens may be due to the fact stated by Madame Blavatsky, that in early times men were ruled by "adept kings" or divine Helpers who incarnated upon this earth during the infancy of many races for the purpose of aiding in human evolution.

(B) ARCHAEOLOGICAL DISCOVERIES

We now turn from the fascinating myths which cluster around the Acropolis in prehistoric times, to the archaeological discoveries which have been brought to light since the opening of the country subsequent to its regained independence. Greece has been described as all mountains and sea, yet it was this comparatively insignificant hill which rises only about eleven meters higher than the surrounding plain, and 150 meters above sea-level, which was the chosen strategic position destined to such a glorious future. The surface area of the summit is roughly 270 by 135 meters, and to imagine the condition of the hill in the early times it is necessary to "think away" the buttressed circuit walls and the marble crown of ruined though majestic temples, as they stand at present, and to picture the hill with its natural irregular outline and its chasm-torn summit.

The semi-mythical Pelasgians who claimed descent from a hero Pelasgus, were probably one of the early races to inhabit the mainland and islands of Greece, and to them is credited the first work of partially leveling the rough surface and of building the Cyclopean wall which followed the outline of the rock, while they possibly increased the natural precipitation of the sides of the citadel by removing every possible foot-hold, except at the west end where the approach was strongly fortified.

Meager remains of the rock foundation of a so-called "Mycenaean Palace," which probably indicate the site of the palace of Erechtheus, have been uncovered to the north of the present Erechtheum, under the direction of Professor Dörpfeld. Thus the probable occupation of the Acropolis by the Achaean civilization, of which so many extensive remains are constantly being excavated in other parts of Greece and the islands is made evident, and the legendary Cecropia is given material credence, so that it becomes reasonable to picture the "palace" or settlement, built upon a similar plan to others of

the period, which apparently consisted of one or more central halls (megara) surrounded by numerous rooms and magazines for the use of the retinue of followers, their number and grandeur depending upon the individual power of the ruler, and also perhaps on the customs of the period to which they belonged, later becoming more luxurious. The simplicity of the early life becomes a matter of history, as in the words of the comic poet:

No one then possessed a Sambo, no one had a maid slave then;
Every bit of household labor must the girls themselves perform. (Pherecrates)

The later Athenians always claimed with pride that their forefathers resisted the invasion of the Dorians, which most authorities agree caused the dispersion of a great part of the race from the mainland to the islands and the west coast of Asia Minor, where many colonies arose of Ionians, Achaeans, and Dorians.

It is probable that the early shrine of the House of Erechtheus was superseded by a temple, which becomes doubly interesting in view of the enticing theory of the derivation, structurally, of the Greek Doric temple from the Mycenaean Palace. It is tempting to believe that there was no break in the steady evolution of the shrine to the temple of more and more elaborate construction, the scarcity of remains being explained by the early use of perishable material such as wood and sundried brick.

The extensive excavations which have been completed upon the summit of the Acropolis, notably those of 1885-89, have literally left no stone unturned down to bed-rock. The most unexpected and valuable finds have been brought to light. Buried under the débris of centuries, covered by later retaining and fortification walls, have been found many portions of prehistoric walls and fragments of temple architecture, besides many statues of great interest. To identify the discoveries and to make them agree with topographical references in classical literature, has been the interesting work of many enthusiastic archaeologists. The following brief summary of the extensive controversy is merely offered as a reasonable solution of the many difficulties presented.

(C) THE OLD ATHENA TEMPLE

There exist among the fragments found on the Acropolis the parts of only one highly archaic building. These, as we should expect, are in the Doric style. An extensive foundation lying between

the site of the present Parthenon and the Erechtheum, which was discovered by Professor Dörpfeld, is almost certainly identified as the site of the "Old Athena Temple." The stones are of two different materials, that of the cella being of a soft Tertiary limestone, which hardens upon weathering and was quarried at the Piraeus, and known as poros, (similar to the Italian tufa); while the foundation of the colonnade is of native limestone found in the upper strata of rock on the Acropolis and surrounding hills. From this fact as well as the difference in size and type of the fragments found belonging to the entablature, it was supposed at first that there were two temples, but it is more probable that the fragments belong to the original temple and to a reconstruction at a later date. It is one of the charms of Greek excavation that even with these scattered fragments, it is possible to reconstruct with considerable certainty the different stages of this and of other temples, for Greek art followed closely certain laws of style and proportion.

ORIGINAL TEMPLE

The original temple dates from about the first half of the sixth century B. C., and was built of poros-stone with a cella one hundred feet long, which gave it the name of Hekatompedon, and was a double *temple in antis* — i. e. with columns front and back but not at the sides. High above the Dionysiac theater built into the south circuit wall are three colossal architrave blocks, which seem to belong to the first stage of the old building; the surface of these was covered with a fine marble stucco and traces of painting show that the details were emphasized in contrasting colors. The *regulae* and *guttae* were blackish, and other parts white and red. Of the triglyphs we possess some 158 fragments, which were of two varieties, both of poros, but of different dimensions; the larger were probably those in front and back of the building, and the smaller those of the sides. These triglyphs were painted in the same blackish color and were kept in position by swallow-tail clamps. The fragments of metopes are small and show tracing of a tongue pattern near the top, in alternate blue and red paint. The metopes across the short ends were of marble, but those at the sides of the building were of poros. Other fragments of the cornice show red and black paint, while under the slanting cornice or *geisa*, there was a design of lotus blossoms alternating with birds, painted in blue, red, black,

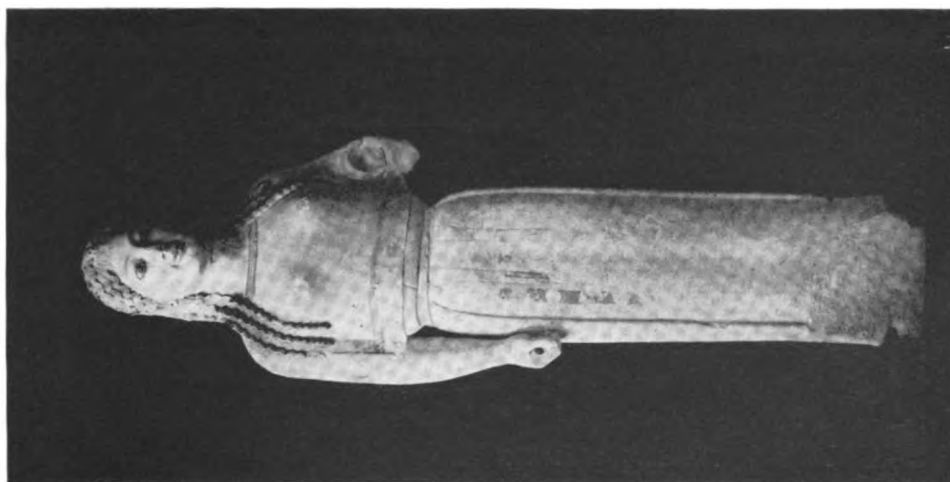


PLATE 6. ACROPOLIS "MAIDEN"

Plate 6 & 7. Archaic Greek Statues. These two statues show different styles of drapery. Note the influence of sculpture in wood in imitation of the ancient Xoana — Figure 6.



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PLATE 7. ACROPOLIS "MAIDEN"



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PLATE 8. ACROPOLIS "MAIDEN"

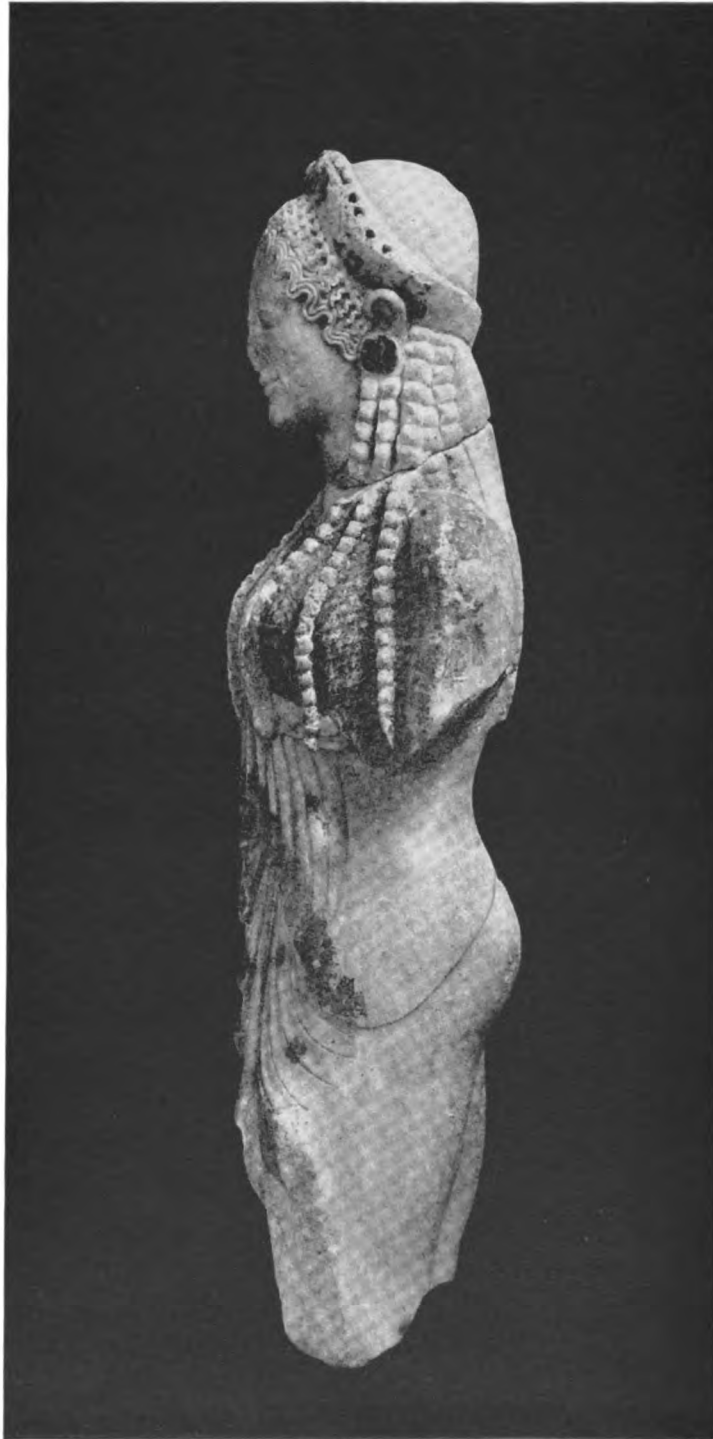
Plate 8. This torso shows elaboration of detail in cascade drapery.
Note the handsome painted border, which is well preserved.



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PLATE 9. ACROPOLIS "MAIDEN"

Plate 9. This "Acropolis Maiden" shows more mature development.
Note the bracelet, and painted stars sprinkled over the drapery.



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PLATE 10. ACROPOLIS "MAIDEN"

Plate 10. This statue shows an unusual style of head-dress. Some allowance must be made for the effect of paint upon the drapery, which would have made it more prominent.

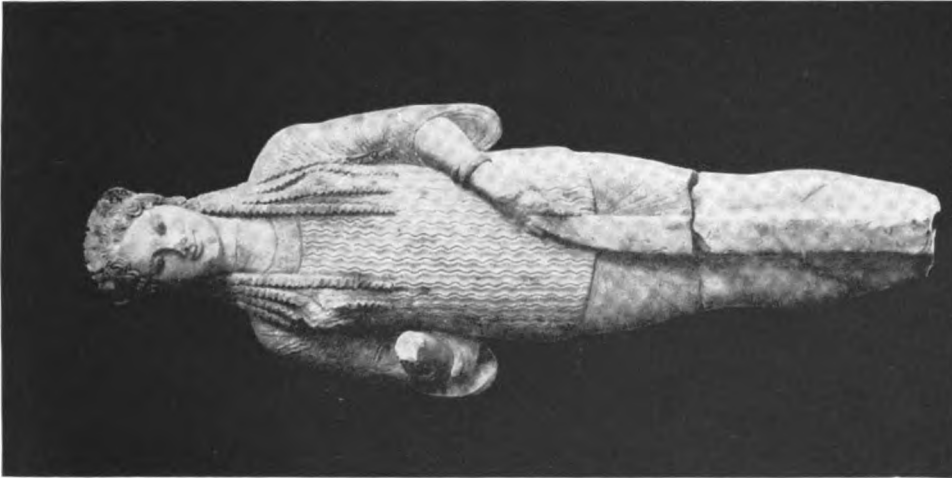


PLATE 11. ACROPOLIS "MAIDEN"

Plate 11 & 12. These are probably later statues and show softer treatment of the features and more graceful forms.



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PLATE 12. ACROPOLIS "MAIDEN"

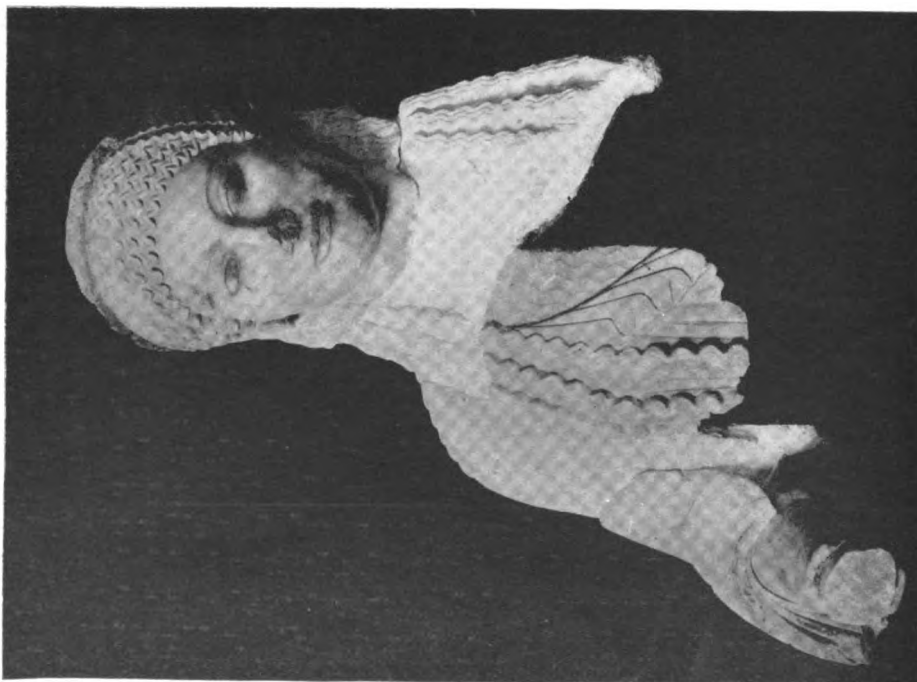


PLATE 13. ACROPOLIS "MAIDEN."

Plate 13 & 14. These two statues are probably the latest of the series and show more dignity, more natural treatment of the hair, and great beauty of modeling. The influence of the Dorian school is noticeable.



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PLATE 14. ACROPOLIS "MAIDEN."

and light green upon a white ground. A palmette pattern decorated the gutter facing or sima.

The remarkable sculpture of the three-headed "Typhon" which illustrates this article, probably filled one-half of the western pediment or gable of this temple. This unique example of early Hellenic art is very interesting. The subject of half-human monsters, so common in Egyptian and Oriental art, was but seldom represented in Greek art, since the ideas at first expressed by such figures were later symbolized by the well-known emblems carried by the gods, such as the eagle of Zeus, which conveyed the idea of power, or the owl and serpents of Athena, which symbolized the wisdom and insight of the goddess.

This figure is in high relief (40 to 60 cm), and the composition lends itself well to the difficult problem of filling the triangular shape of the pediment, so that it is satisfactory to believe that it once stood above the columns of the "Old Temple of Athena." The benign expression on the face of the monster seems to show interest in some action taking place upon the opposite side, which probably depicted the struggle of Herakles with Triton, fragments of which remain in similar workmanship. The heavy coating of paint upon the figure has been wonderfully preserved, and this fact, which is true also of the other statues to be described, makes it doubly interesting. They owe their good preservation to the fact that they were purposely buried in the earth and not exposed to the weathering of centuries. The bright blue paint on the beards has inevitably given rise to the nickname of "Blue Beard." The flesh is painted red, and the scale pattern of the serpent extremities show green, black and white color.

Mutilated fragments of the second pediment group, probably the eastern, seem to represent Zeus seated in the center and Athena standing before him. Two large serpents in the corners can be nothing but the sacred guardians of the babe Erechtheus. Symmetry and space would demand a third figure on the left of the center, which it would be reasonable to restore as the child.

The long cella walls consisted of rectangular blocks built in regular courses and two varieties of poros ornament found were probably used to border the upper edge of the wall, combined with painted lotus stars and tongue pattern. The interior of the building was divided into two main sanctuaries, of which, presumably, the eastern was devoted to Athena and the western to Erechtheus. From

many literary references it would seem that behind the western chamber there were two treasuries.

RECONSTRUCTION OF THE OLD TEMPLE

It was presumably during the tyranny of Peisistratos (560-527 B. C.) or that of his sons (527-510 B. C.), that the temple was converted into a more pretentious monument by adding a colonnade. In the evolution of the Greek temple the long plain side walls began to offend the eye, as the buildings were built of larger dimensions, so that the Greeks finally evolved a building which was a shrine in the interior and a monument upon the exterior.

Fragments of columns and capitals and of poros and marble entablature have been found built into the north circuit wall of the Acropolis, their good condition showing that they were probably carefully removed from some buildings when placed in the wall. Again the difficulty of identification of these fragments is caused by their being of various sizes and materials. The probable conclusion regarding them is that some of these belonged to another building which was begun but never completed upon the site of the present Parthenon, while the others belong to the reconstruction of the Old Temple. The style of the capitals shows a later date, as the echinus is less bulging. Further, it would seem that the columns of the new colonnade were of poros finished with a marble entablature, at the front and back, but of poros at the sides, a combination of material quite common in early temples. The drums were fastened together with wooden dowels. The poros entablature at the sides was finished with marble stucco and painted a deep blue with red details. The roof tiles were probably of marble.

It is probable, then, that the elaboration of the building required the removal of the entire roof and entablature, and the building of the new foundation for the colonnade, before referred to. The deep pediment spaces undoubtedly contained sculptures. Battered fragments of a colossal Athena have been found and restored in a group where she is engaged in fierce conflict with giants, portions of which are extant. These figures, dating about 510 B. C., are of Parian marble and show an advance in workmanship, though they were only finished upon the front, which fact indicated that they were intended for a pediment group. Athena was probably supported by Zeus and Herakles. Numerous traces of red and blue were discernible when

the fragments were first discovered; the flesh seems to have been left unpainted with the exception of the lips and eyes. The coloring on the draperies is similar to that of the Acropolis "Maidens," which will be next described.

The other pediment group may have consisted of a bull being torn by lions, the marble fragments of which have been discovered.

(D) ACROPOLIS "MAIDENS" OR "TANTEN"

The series of female figures with which this article is illustrated, were found among the débris west of the Erechtheum, near the north wall. Their condition, broken as many of them are, at ankles, neck, and arms, while wonderfully well preserved in other respects, particularly in color, would point conclusively to their having been wilfully mutilated and later removed from sight. The damage was doubtless received when Athens was twice sacked and destroyed by the Persians, in the year 480 and 479 B. C. The statues were found lying buried in a row amongst the filling used to level the surface of the Acropolis, and appeared to have been carefully put into position by reverent hands. Although some scholars have refused to believe that they were purposely given "honorable burial," the possibility is too much in keeping with the Greek spirit of reverence for sacred objects to be lightly dismissed, and it is also characteristic of the Greek not to allow mutilated works of art to remain in public view.

A detailed study of these figures and a comparison with other examples of contemporary art reveals much that is of assistance to an understanding of the life of the time. They show an art of considerable development, and therefore presuppose the existence of many earlier attempts, made possibly in less durable material such as wood. Little is known of the early artists or architects of the archaic period of Greek art, but it is certain that they worked for the state, and were strongly influenced by the demands of the life and ideals of the people, while it is impossible to connect the ideas of personal aggrandisement with the art of the time. The later Greeks connected many stories with the name of Daedalus, an Athenian of very early times, of whom it is said that he made his statues so life-like that they could even see and speak, and would run away unless bound with a chain to their pedestals. The more moderate version of these stories is that Daedalus was the first who learned the art of freeing the arms, and position of the legs, and who opened the eyes of statues

which until that time had been represented with the eyes shut, their arms glued to their sides, and their legs as if grown together.

It is not until the sixth century that we can definitely associate names of artists with extant works; the largest of these "Maidens" (not illustrated), of which the base has been preserved, tells that the statue was made by Antenor, the name connected with one of the well known groups of the "Tyrannicides."

Marked differences of technique are noticeable in comparing the statues, so that giving due allowance for contemporary variation in artistic style of more than one artist, the series shows a continuous development, with no sign of slavish copying which would be indicative of decadent art. Although the question of the identity of these figures is a difficult one, the absence of the usual attributes which serve to identify statues of the gods, makes it probable that they represent maidens, priestesses of Athena.

The plates are arranged roughly in chronological order. The earlier ones show that the artists were striving to break away from the stilted conventions, associated with the primitive artistic conception of dignity and divinity, but such archaic traditions still hamper so that the results are restricted, although considerable freedom of pose has been gained. The overelaboration of detail characteristic of early attempts to represent the natural, show a confusion of realism with an endeavor towards ideality of composition. The Oriental dislike of simplicity, which was perhaps inherited by the Athenians from their Ionian ancestors, is seen gradually to give way to a purer influence, that of the Doric element from the Peloponnesian schools, which became evident in Attic art about 480 B. C. It was, in the course of time, the fusion of these two elements which blending in the "Transitional Period" finally developed into the glorious art of the Periclean age.

Archaeologists have engaged in many endeavors to analyse these complicated draperies. The sweater-like garment is sometimes worn as an over-garment, while in others it is partly covered by cascade drapery. The crinkled material seems to be thinner in some cases than in others. The elaborate cascade appears to be joined on as a separate piece to the skirt portion with the addition of an over-fold, although possibly this is formed by the upper edge of the under garment. As all of these statues except the last two or three in the series are dated not later than the end of the sixth century they

probably represent the height of elegance allowed by the law which Solon enacted to restrain the extravagance of dress, when he restricted the walking apparel of women to three garments.

The sculptures of the Archaic Period of Art, to which these "Maidens" belong, show certain anatomical imperfections, such as the excessively prominent eye and the harsh angle of the eyelids, which do not overlap naturally; and the incorrect position of the ear. It took some time for the artist to realize that the expression which he felt to be so dependent upon the eye, is better obtained by the deep-set eye-ball and overhanging brow, rather than in emphasizing the size of the eye itself. The contours of the body, revealed beneath the draperies, again show the desire to express grace by mistaken means. The impossible folds of the gown held at the side would make the garment of very uneven length if dropped from the hand, and the rigid posture gives the impression that the figures will break but not bend. The difficulty of putting the "mouth into the face" (an ancient expression) is appreciated by the artists, who succeed, however, in giving a pleasant expression — the "archaic smile" — so appropriate to the joy and happiness inherent in the religion of the early Greeks.

The artificial treatment of the hair in conventional ridges and "snail-shell curls," gave place to the more natural subordination of detail. The bending of the arm at the elbow was a bold advance of the sculptor working in stone; in many cases separate pieces were inserted at the elbow, and therefore easily broken off.

The more healthful elements which came from the Peloponnesian schools of athletic sculpture, and which bespeak a greater mastery of material, developed a more severe manner and a quiet dignity and grace.

Plate 6 would at first glance appear to be very archaic from the apparent imitation of technique upon wood, in imitation, perhaps, of the ancient carved Xoana, which were little more than tree trunks or logs of wood partly carved. These images were peculiarly hallowed in the estimation of the Greeks and were frequently copied in stone. The treatment of the features in the present instance, however, shows a control and softness which would indicate a technique of considerable advancement. Note the painted irises and compare the simplicity of drapery in this statue.

The handsome painted borders, and the rosettes and stars sprin-

kled over the draperies, are principally in red and blue color. Other than these details, the polished surface of the marble is left unpainted, except for the lips, eyes, and hair, which are red.

There can be no doubt that these statues were a prominent feature either in or near the sanctuary of Athena, and the fate which mutilated them, cruel at the time, proved a means of preservation for the appreciation of the world of today.

Although some of these figures have naturally caused considerable amusement, particularly "Smiling Bertha" or the "Lady Pompadour," Plate 3, there is an indescribable charm in the almost human welcome which they afford the visitor to the "Room of the Maidens" as they stand in the museum upon the Acropolis. They are examples of the truth that real creative art, even if expressed by imperfect technique, can appeal to the sympathies of the spectator in a manner entirely lacking in the most perfect copy or cast, even of a masterpiece. The living expression upon the faces of these resurrected ladies would seem to speak of both the casualty of temporary existence and the joy and certainty of the eternal verities of life, and call to mind the lines:

Born into life! 'tis we
And not the world are new. (Matthew Arnold)
(*To be continued*)

THE TOMB OF OSIRIS AND STRABO'S WELL:

by H. T. Edge, M. A.



AS long as archaeological research is pursued with the zeal and honesty that is customary with archaeologists, it must result in a discovery of the truth about ancient history. Therefore it is destined to confute the timid hypotheses, which are numerous and ever-changing, being based on prepossessions of various kinds, both theological and scientific; and it is as certain to vindicate those ample and logical views of human history which were so ably expounded by H. P. Blavatsky. Under these circumstances we need not be surprised to find that the principal discoveries are "totally unexpected." This is a familiar phrase in connexion with discoveries, whether in archaeology or in other branches of science. Researchers usually claim to pursue the inductive method, but it may well be questioned what part induction has

played in the really important discoveries. There is even ground for the extreme view that discoveries are made unexpectedly and while something else is being looked for; and that the inductive method, pursued between-whiles, not infrequently aids to lead investigators off the track until such time as another accidental discovery pulls them back again. But this is treating the word "induction" rather unfairly; for every reasoner is bound to include among his data certain opinions which he regards as proven or as axiomatic; and if these happen to be wrong, his conclusions can hardly be right except by accident. At any rate, if discoveries are "unexpected," this is evidence that the theories must have been incomplete.

The *Illustrated London News* for May 30 contains an article by Édouard Naville on his recent discoveries at Abydos, as director of the Egypt Exploration Fund. These have given "quite unexpected results." An ancient geographer, however, seems to have been vindicated; for what has been found is designated by the explorer as being evidently what is called "Strabo's Well, which he describes as being below the temple." And other ancients are vindicated too, for besides Strabo's Well, the discoveries have revealed what is "evidently a tomb, and the sculptures show it to be what is regarded as the tomb of Osiris."

M. Naville describes the building as "unique in its kind," and "probably one of the most ancient constructions preserved in Egypt." It was behind the western wall of the temple built by Seti I, and entirely subterranean, at a depth of more than thirty feet below the temple, and nothing revealed its existence.

The work started from the western end of the construction, from a colossal door-lintel which had been discovered two years ago at the end of a passage covered with funerary inscriptions of King Menephtah, the Pharaoh of the Exodus. [?] This lintel, of much more ancient date than the passage, is a doorway in a wall extending right and left, and of a thickness of more than 12 ft. On the southern side the corner had been reached. The top layers had been discovered of the enclosure wall, built in magnificent masonry of hard red quartzite sandstone.

With hundreds of laborers the sides of the building were traced and tons of loose material removed from the middle, and in eleven weeks the whole had been laid bare. It is a rectangle, 100 ft. by 60 ft. inside. The enclosure wall is twenty feet thick, consisting of an outer casing of red quartzite beautifully worked, with joints fine

and the mortar hardly perceptible. A length of fifteen feet is by no means rare in the blocks.

The whole structure has decidedly the character of the primitive constructions which in Greece are called cyclopean, and an Egyptian example of which is at Ghizeh, the so-called temple of the Sphinx.

The rectangle is divided into three naves or aisles, the middle one being the widest; they are separated by two colonnades of square monolithic pillars in granite about fifteen feet high and eight and a half feet square — five in each colonnade. These supported architraves more than six feet high, which, with the enclosure wall, supported a ceiling of granite monoliths that covered the side aisles. One of the few remaining of these monoliths weighs more than thirty tons. The building has been used as a quarry, so that much has been overthrown.

Next comes another unexpected discovery.

When the work reached the lower layers of the enclosure wall, a very extraordinary discovery was made. In this wall, all round the structure, are cells about six feet high and wide, all exactly alike, without any ornament or decoration. They had doors, probably made of wood, with a single leaf; one can see the holes where they turned. Such cells are not seen in any other Egyptian construction.

These cells do not open on to a floor but on to a narrow ledge which runs along the naves. In the naves there was no floor, and under the ledge the masonry goes on down until water is reached at a depth of twelve feet. This is at the level of the infiltration water in the cultivated land, and luckily the Nile is this year lower than for fifty years. Thus the two aisles and the two ends of the middle nave form a continuous rectangular pool, while the floor of the middle nave, which is on the same level as the cells and ledges, forms an island with the bases of the columns resting on it. How much deeper the walls go, it is difficult to say; the explorer suggests that they go down another twelve feet below the water, but perhaps another surprise awaits us here.

The only religious sculptures found are on the east side and represent offerings made by Menephtah to Osiris and other gods.

Osiris . . . was supposed to have been torn to pieces by his enemy, Set or Typhon, and his limbs had been scattered among the chief cities of Egypt. Abydos being the residence of the god, its share had been the head, which was buried

in his tomb. That tomb was very famous, and various excavators have been searching for it for years.

At the lower part of the end wall of the rectangle was found the door of a cell like the other ones, but the back wall of the cell had been broken through and gave access to a large subterranean chamber, wider than the whole construction, very well preserved, with a ceiling consisting of two slabs resting against each other. On the ceiling and side walls are funerary representations, and the sculptures show it to be the tomb of Osiris. It is of a later date [?] than the rest of the cells, being from the time of Seti I. The pool is in the style of the so-called temple of the sphinx, which is of the IVth Dynasty and is characterized by the total absence of inscription or ornament. But here the pillars, instead of four feet square, are eight and a half.

It is impossible, in spite of the havoc made, . . . not to be struck by the majestic simplicity of the structure. . . . Was the pool in connexion with the worship of Osiris? Did the sacred boat of the god float on the water? . . . What were the cells made for? . . . Was there a canal coming from the Nile, as the Greek geographer says?¹

Such are some of the questions that occur to the explorer.

Undoubtedly a people so great as the Egyptians were in building and in the many arts and sciences appertaining thereto, were equally great in their religion. And indeed it seems too vast for our easy comprehension. Before we can understand the Egyptians we must grow—expand—get rid of our mythologies and superstitions. Referring to "Studies in Symbolism: II. The Great Pyramid," in *THE THEOSOPHICAL PATH* for July, 1914, we may appropriately introduce some of it here. So far from having solved the many problems of the Pyramid, we are only just beginning to understand what the problems are. Some main clues, however, are to be found in H. P. Blavatsky's colossal works, *Isis Unveiled* (1877) and *The Secret Doctrine* (1888). The Great Pyramid and the Sphinx stand today as symbols of man's immense *civilized* antiquity. On the ceiling of the Denderah temple were recorded three precessional cycles, making a total of 78,000 years. To quote from the article:

1. "Below the Memnonium is a spring reached by passages with low vaults consisting of a single stone and distinguished for their extent and mode of construction. This spring is connected with the Nile by a canal which flows through a grove of Egyptian thorn-acacias, sacred to Apollo."—*Strabo*, xvii, ch. i, 42.

According to Theosophical teaching . . . our present Fifth Root-Race has already been in existence about a million years. Each of its Sub-Races, the four prior to the present main one, lasted approximately 210,000 years. . . . The home of the Fourth Root-Race was the "Atlantean" Continental system . . . mainly destroyed during Miocene times, and the principal later remains of which, the Island Continents Ruta and Daitya, were mostly submerged some 850,000 years ago, the cataclysm which lives in universal memory as the Flood. The parts of Ruta and Daitya that remained were in turn submerged some 250,000 years ago, leaving, in the Atlantic, but the well-known island of Plato, who while repeating the story as narrated to Solon by the priests of Egypt, intentionally confused the continents, assigning to the small island which sank last all the events pertaining to the two enormous continents, the prehistoric and the traditional.

Then follow some facts, quoted from *The Secret Doctrine*, which are (in part) as follows:

The Mighty Ones perform their great works, and leave behind them everlasting monuments to commemorate their visit. . . . They appear at the beginning of Cycles, as also of every precessional year. . . . The Great Pyramids were built under their direct supervision. . . . The first pyramids were built at the beginning of a precessional year. . . .

Further on we read the following:

The earliest Egyptians had been separated from the latest Atlanteans for ages upon ages; they were themselves descended from an alien race, and had settled in Egypt some 400,000 years before, but their initiates had preserved all the records. Even so late as the time of Herodotus they had still in their possession the statues of 341 kings who had reigned over their little Atlanto-Aryan Sub-race.

We have reproduced the above in order to save the reader the trouble of referring back to the article itself; as it leads directly to the following point in connexion with the "Cyclopean" architecture. Now that we have found this kind of architecture built by a people of such antiquity and greatness of culture as the Egyptians, why need we any longer strain ourselves in trying to imagine that the rest of the Cyclopean architecture in different parts of the world was built by "primitive" people? Of course it is obviously *not* the work of primitive people, but we had felt obliged to try to convince ourselves that it was; now we need no longer do so. The Cyclopean architecture of Peru is also accounted for. Clearly this kind of architecture, wherever found, was the work of one of these earlier sub-races, at a time when its diffusion was world-wide. Thus is ex-

plained the colossal energy, strength, and skill evinced in its construction.

Osiris wages war with Set or Typhon, is slain, shut into a chest, and cut into pieces. Isis recovers all but one piece and buries them. Osiris then becomes ruler of the underworld. He is avenged by his *son*, Horus, who, with the aid of Thoth (intelligence), overcomes Set. This has the elements of a universal myth, traces of which may be found in Christian theology. The analogy of nature makes the sun typical of Osiris, and the sun's journey through the months and seasons typical of the death and rebirth of summer; for which reason some theorists, standing on their heads, have tried to make themselves and others believe that all these elaborate and universal allegories, together with the ceremonies and initiations connected therewith, were merely celebrations of the fact that summer and winter succeed one another! Such is the "solar myth" theory; and well might a civilization wherein such a theory flourished be described as having drowned Osiris (the Light), and as being in dire need of the strenuous services of the Dragon, Set, and his coadjutor, Wisdom, to restore the God of Day.

What then is the meaning of this allegory and the many others, and of the elaborate and sublime mysteries connected with them? Scarcely the celebration of a mere theological tenet or myth concerning the origin of the world! That would have been as puerile as the solar-myth theory. If a people such as the ancient Egyptians are known to have been, attached such immense importance to these representations and celebrations, they must have had good reason. Is it not the truth that the drama of human life, throughout the whole cycle of rebirths, is but an epitome of the life of the Universe itself; and that man, the Microcosm, is but a replica of the Macrocosm? In the myth of Osiris we see once more the allegory of human life. Man comes to earth, a radiant Spirit from the abodes of Light. There he encounters the subtle and Titanic forces of Nature, as typified by Set or the Dragon. These at first overcome him, and his Divinity becomes buried. The Light of his Wisdom becomes shattered into a myriad colored rays (as one of the allegories has it); his language (according to another) is confused into a multitude of tongues. There is misunderstanding and conflict among men, and a dispersal of races takes place. In short, whether we speak of man the individual or man the race, the primal unity splits into diversity.

But with the "curse" comes ever the "promise." The Divine Light that incarnated in the natural man bears with it its own indestructible power of self-reproduction. Man ever treasures in his heart that Divine Spark, until the day when, by its aid, he overcomes the forces of the nether world and becomes his own Savior by his own Divinity. In the allegory, God the Savior is the Son of God the Creator. And it is God the Son, in conjunction with Intelligence (Thoth), who restores man the individual to more than his pristine glory, and reunites the sundered human races.

This allegory then, symbolized a perpetual drama of the utmost importance to every man born of woman, since it was the drama of his own life. Hence we find that it has been celebrated universally. Nay, such was the origin of the Dramatic Art itself, which we, standing on our heads as usual, have tried to believe was merely a form of entertainment. But more than this: in connexion with these symbolic representations, were solemnized those sacred Mysteries, wherein the select candidates were initiated into the sublimer secrets of life, and the unprepared multitude were instructed in that religion whose wisdom sufficed to keep their civilization wholesome and stable throughout ages. It is well known that part of the ceremonies entailed upon the candidate that he should be entombed for three days in a trance during which he disencumbered himself of former earthly shackles and emerged purified and fit to become a Teacher. It is impossible to do more than hint at such subjects, for, even if one were qualified to do more, one would not know at what point to begin the explanation — so vast is the subject. But the day is fast dawning when all shall recognize that these ancient craftsmen had a wisdom comparable with their skill, and had mastered secrets of life whose mere existence we scarcely suspect. But we are their destined heirs; for the eternal law ordains that what has been entombed shall resurrect. These mighty builders knew well what they were doing when they left their imperishable records to their posterity.



The transactions of this our city of Saïs, are recorded in our sacred writings during a period of 8000 years. — PLATO: *Timæus*.

The Egyptians assert that from the reign of Heracles to that of Amasis, 17,000 years elapsed. — HERODOTUS, lib. ii, c. 43.



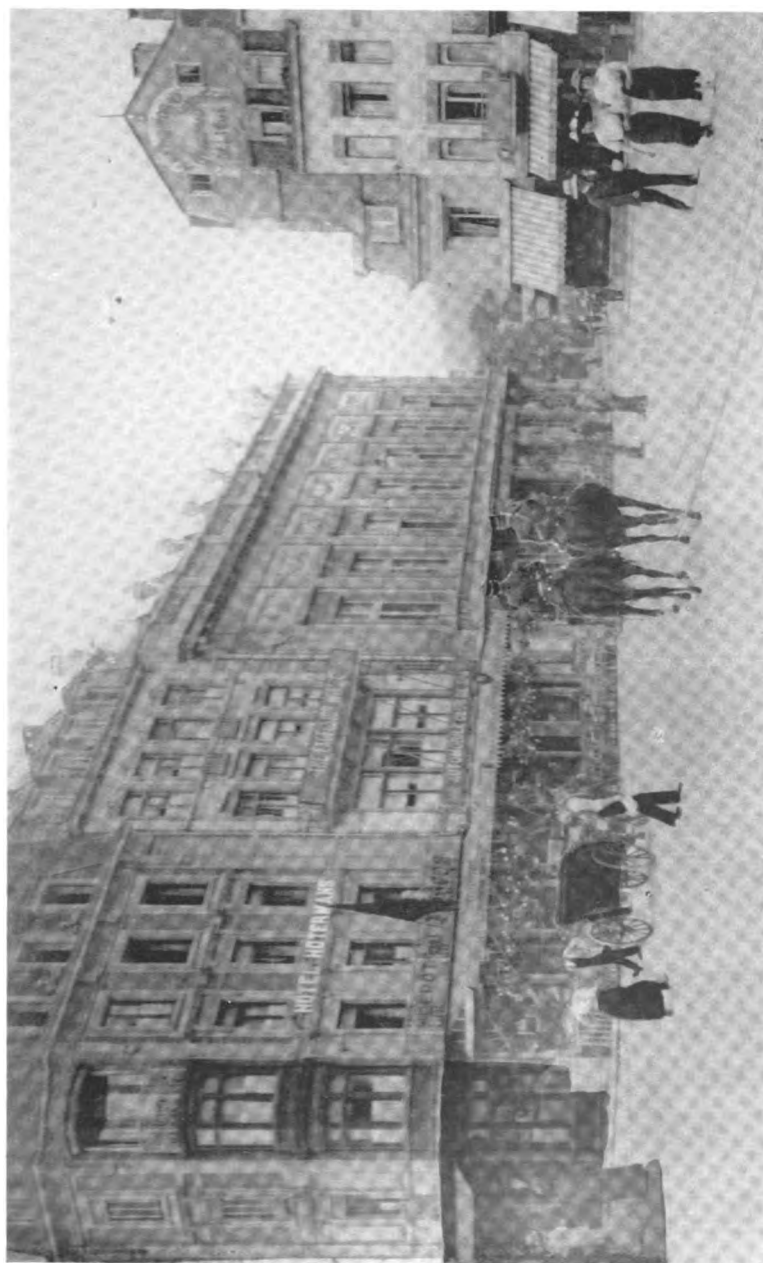
SPA (NEAR LOUVAIN) FROM THE HILLS

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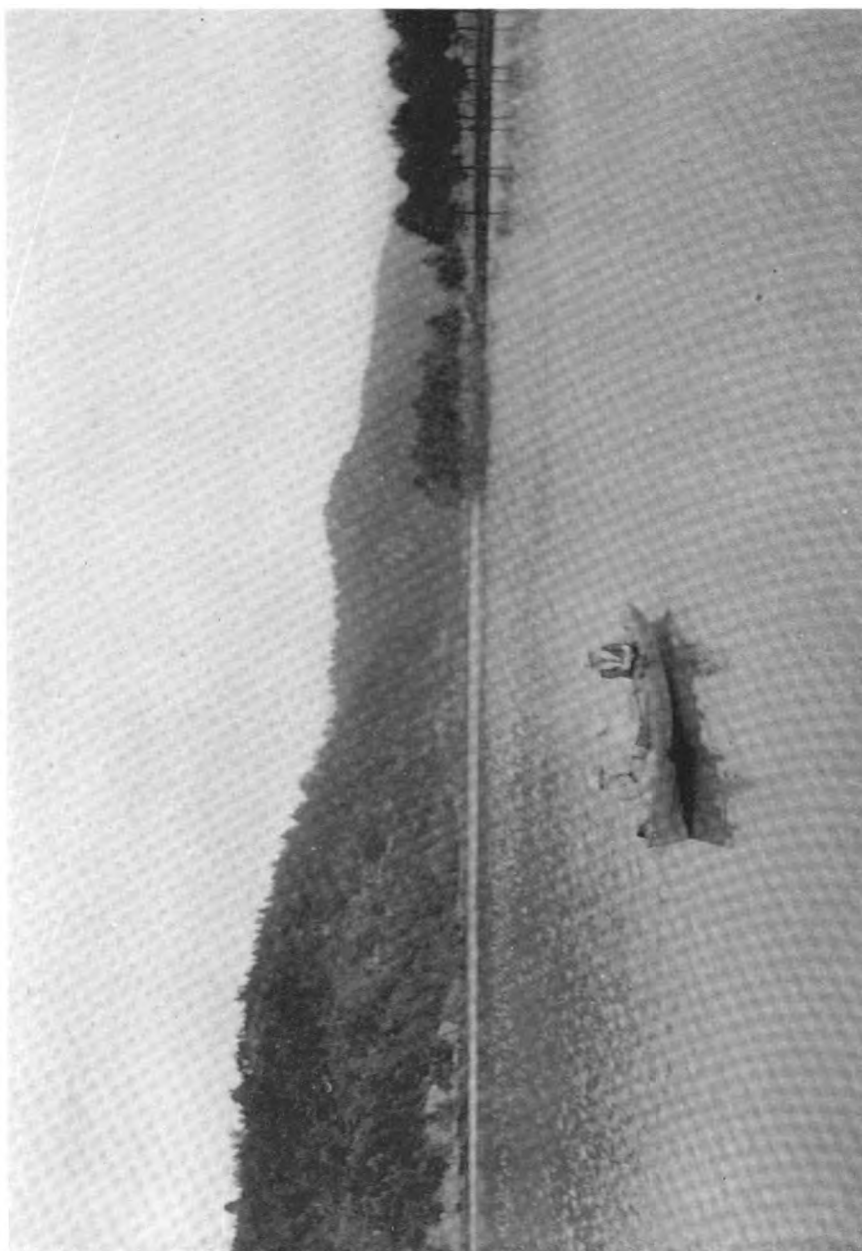
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VIEW OF SPA, TAKEN FROM THE KURSAL



Lomaland Photo. & Engraving Dept.

A STREET IN SPA



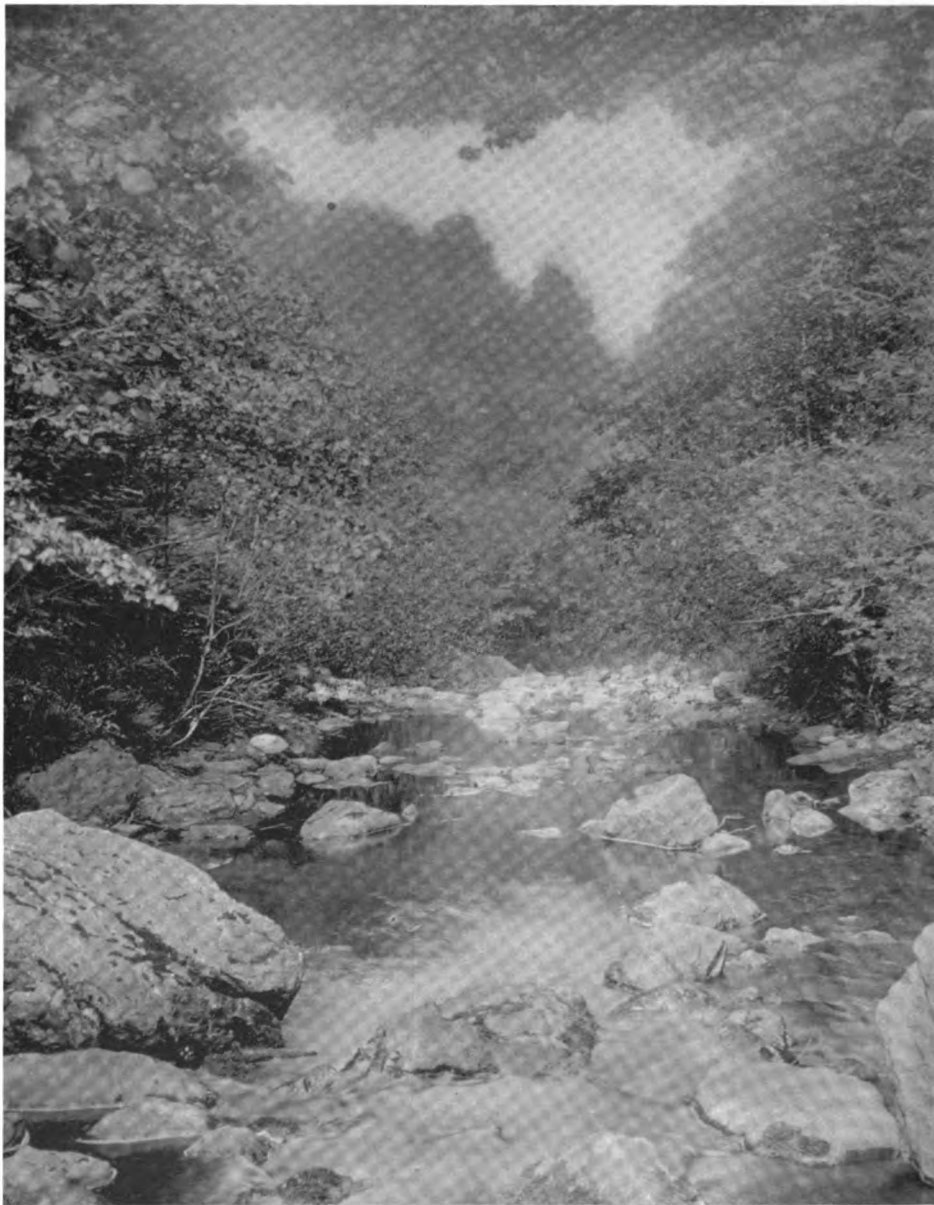
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LAC DE WARFASS, SPA



Lomaland Photo. & Engraving Dept.

THE MOUNTAIN ROAD, SPA



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THE HOËGNE, NEAR LIÈGE



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ANOTHER VIEW OF THE HOËGNE, NEAR LIÈGE



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PROMENADE DES ARTISTES, NEAR LIÈGE

WHENCE? WHITHER? INTERROGATION-POINTS IN ANTHROPOLOGY: by **J. O. Kinnaman, A. M., PH. D.** Editor-in-Chief of the *American Antiquarian and Oriental Journal*.

(This article, contributed by a writer who, though not a member of the Universal Brotherhood and Theosophical Society, is interested in its work and teachings, expresses very aptly what many thoughtful people are feeling, as to the inadequacy of most current theories to explain the facts about the origin and evolution of man. A few notes have been added by a Student in amplification of some of the author's points.)



IT is an innate desire of the human heart to know origin. We all wish to know the beginning of things—the cosmos as we see it through the telescope and microscope, and even the beginning of human consciousness. It seems that the human race has attempted to solve these questions almost since humanity became human.

The question that is of deep and vital interest to the anthropologists and archaeologists is: When did man first appear on earth?

According to Darwin, of course, man is the highest development of the Simian.¹ But there remained a great gulf fixed, a “missing link” between the highest simian and the genus *Homo*. This gulf remained unbridged, the missing link remained missing, until some years ago, when in Java the link was discovered, so it is claimed by a certain school of scientists. Then the scientists divided into two opposite and hostile camps. One school holds that the skeletal remains found in Java form the missing link between the highest Simian and man; and that, as a result, we have an unbroken chain of evidence of man's evolution. The opposing camp takes the attitude

1. Did Darwin himself make so precise a statement? In the end of his *Descent of Man* he says: “The main conclusion arrived at in this work, namely, that man is descended from some lowly organized form, will, I regret to think, be highly distasteful to many. But there can hardly be a doubt that we are descended from barbarians.” But Darwin was followed by theorists without number, so that the name “Darwinism” has come to have an indefinite meaning; while some of the views included under that name are erroneously attributed to Darwin himself. In our recollection, the more favored view was that both man and the anthropoids were collateral branches of a common stock. However, so far as the writer's argument is concerned, the point is of small importance; for he is combatting the proposition that man is of pure animal descent. Nevertheless it is interesting to know that there are people even today who “go the whole ape,”—if we may paraphrase a vulgar metaphor—for a lecturer at the British Association (1913) said, according to the report in the *London Times*, that “man's evolution from the ape had been essentially a mental evolution.” The column in which this quotation occurs was headed “Evolution from the Ape,” and the lecturer went on to speak of prehensile hands, etc., and to surmise that the ape abandoned his tree-climbing habits because he hungered for animal food.

STUDENT

that the so-called *Pithecanthropus* is only an abnormal skeleton, probably that of an idiot, and therefore belongs properly and absolutely to the genus *Homo*. Each hypothesis has advocates whose standing in the scientific world cannot be challenged. The reader is free to choose the hypothesis that best suits his fancy. The writer offers no suggestions; he simply states facts.

The orthodox evolutionist seems to think of the term "evolution" as meaning only one thing—the ascending physical development of man. It seems to the writer that, if we are to use the term "evolution," we must use it in the broadest sense; we must not confine ourselves to physical evolution alone. When we eliminate similitudes in man and the Simians, one differentiation remains which we cannot explain away, namely man's intellect, his ability to trace cause and effect and at the same time turn knowledge to advantage. As far as students of comparative psychology are at present able to discern, man is the only member of the animal kingdom that has this ability of discrimination. Such other animals as *appear* to have this ability have been *trained by repetition* to perform such acts as seem to require discrimination of cause and effect—which reduces itself to mere reflex action. Man stands a lone and solitary figure in the realm of discrimination.²

2. That there is a radical difference between the mind of man and that of even the most intelligent animals, and that this gap cannot be conceived as being bridged by merely physical evolution, cannot be doubted; but some may think the writer has not adequately defined what that difference is. Perhaps the words "conscious" and "self-conscious" may be advantageously used to denote the two states. The mind of man has, as it were, an added dimension; it is self-contemplative, introspective. There are no intermediate states; a being is either self-conscious or not. No one has ever seen the unmistakable look of human self-consciousness dawn in the eyes of an animal. This new consciousness cannot proceed from the other; it is something added from another source. It comes from the *divine* source of man's evolution. It is a ray of the divine mind, and can only be regarded as having existed eternally. We cannot say what this intelligence is in itself; but we know that when it coalesces with the lower consciousness of man it produces the human self-conscious soul. We would say that animals do possess powers of discrimination, adaptation of means to ends, etc., and that such faculties are essential properties of conscious life, wherever found, whether in the animal, the plant, or even the crystal; but, as just said, there is a definite limit to the powers of animal consciousness. As to "reflex action," we confess ourselves unable to attach any significant meaning to this term. All processes can to a certain extent be defined or interpreted in mechanical terms and also in psychological terms; and we but create an unnecessary distinction when we define one group of actions in mechanical terms and another in psychological. It will be found that even the most "mechanical" actions, such as those performed by machinery, involve unbridged gaps; for a lever reduces itself to a mere row of particles separated from each other by relatively vast spaces, across which no merely mechanical act can be conceived to be transmitted. Even more strongly does this argument apply to the nervous and muscular systems.

With the oldest authentic skeletal remains known to science, man was then as man now is, without any appreciable difference except that due to environment.

The oldest authentic skull known is labeled *Homo heidelbergensis*, from the place where it was found. At first anthropologists were disposed to regard this man as radically different from any race or ramification of the human race now inhabiting any portion of the earth. But a little closer study has shown that even this remote man is closely related to the Australian, the most primitive living representative of the human race.³ We use the word "primitive" in a relative sense, meaning that type of man approaching man as he appeared first upon earth.

When did man first appear? The majority of readers would like this question in years. It is dangerous and unsatisfactory to attempt to reduce geological ages to terms of years, for time is another relative term that really means nothing; but to satisfy the popular demand, we may say that the most conservative estimate places the first appearance of man at 15,000,000 years ago. Then it appears that the *Homo heidelbergensis* walked the earth between ten and fifteen millions of years ago, and was the same type of man as his oldest living representative — the Australian. This estimate of years is based upon geological data.

Let us do a little comparative study. When the curtain of history goes up on the Nile valley, we find man not a so-called *savage*, but a *nation*; and that not only at the zenith of its civilization, but with a civilization that had crystallized; and when a civilization has crystallized, it has passed its progressive stage. The greatest work of mechanical engineering has already been accomplished by this civilization — the building of the Great Pyramids.

We boast of our present-day achievements in engineering, but the writer challenges anyone to tell how they succeeded in placing the capstone of the pyramid at Gizeh. While libraries have been written concerning the Pyramids, yet the *when, why, how, and by whom*

In brief, it is necessary to postulate that even the ultimate physical atom is a soul or life-germ of some sort, and that there is no such thing as a purely mechanical action — that is, no action which does not involve volition at some stage or other.

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3. That the Australian is the most primitive, in any sense of the word, may be open to question.

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is just as far from a satisfactory solution as when the study began.⁴

The historical Egyptian was not the aboriginal inhabitant of the Nile. The race that first occupied this ribbon-land was of a blonde type; so that the civilization that the Egyptian brought was developed from one older than itself, and so on, back, back, back, into the heavy mists of time, ever approaching the ἀρχή of human domain.

Did man ever come into being upon this earth bare-handed? Did he come absolutely helpless as the new-born babe? Did he come without at least an intuitive knowledge of the tools and the simplest elements of mechanics? It scarcely seems probable, in face of the environment he must necessarily confront; not only confront, but conquer, overcome, and even turn to his advantage. In other words, the question resolves itself into this: Was man ever a savage in the absolute sense, with brains a blank sheet upon which was to be written the history of his struggles, to be handed down like chapters in a book to his posterity to be more fully written; his hands defenceless against the world of animals in which he found himself? Most members of the school of evolution would have us so believe. But at this point the writer joins the ranks of the "common-sense" philosophers. The enthusiasm of the theorist is ever prone to lead from the solid ground of common sense and sound conservative judgment. What chances of survival would man have under such conditions? I shall not attempt to answer the query but shall leave it to the tender mercies of the reader.

Some scientists go farther and attempt to prove that so-called "eoliths" were the first tools, weapons, or implements formed by man. "Eoliths" is a very mooted question, upon which again scientists are divided. Of course, to support the physical evolution theory, these eoliths come very handy. There exist two schools, one holding that eoliths represent the first crude attempts of man to form artifacts from the material he found ready to hand, the other holding that

4. As we write, comes the following instructive comment on the above. "The excavations made during this winter at Abydos . . . have given quite unexpected results. They have led to the discovery of a building which at present is unique of its kind, and which probably is one of the most ancient constructions preserved in Egypt. . . . The whole structure has decidedly the character of the primitive constructions which in Greece are called cyclopean. . . ." (*Illustrated London News*, May 30). One page of illustrations is headed, "Rivaling Inca Work at Cuzco," and the photographs of the enormous blocks well bear out this description. Thus, whether unique or familiar, whether primitive or consummate (and the reader may take his choice from among these descriptive epithets), the moral is the same and the writer's point is illustrated. STUDENT

these objects are not artifacts but the work of nature through pressure. Take your choice of hypotheses; one is as well substantiated as the other.

If we accept the "Eolithic Age" as fact, then the next step on the stairway of progressive evolution is the "Palaeolithic Age." At this stage man has learned to shape, polish, and use stone artifacts. He is now well on the road to civilization. But here comes the "rub" in this theory;—after 15,000,000 years we have some branches of the human family still in the "Palaeolithic." Why is this true, if the human family had a common origin and evolved through the different stages of development? Why did the Caucasian branch get so far ahead of the other branches? Or is that query not valid? Is so-called savagery a stage of development or is it a stage of degeneracy? If savagery is a stage of development leading to civilization, where does savagery leave off and civilization begin?

The writer has visited the so-called savages of Africa. If we could have gotten into the subjective consciousness of these dusky people, with what pity and commiseration, or even perhaps contempt, do you suppose we should have found ourselves considered? On the other hand we look upon them as savages, or human beings far below our degree of development. Who is right or who is wrong? We go into foreign countries to observe the manners and customs of our contemporaries even, and are struck with what we are pleased to call their *inferiority*. Are there any points of inferiority or is it a wrongly-formed judgment?

It seems to the writer that, when we try to weigh the matter in an unbiased balance, we are forced to the conclusion that civilization is relative, and that it can be estimated from that standpoint only. If civilization is a relative term, then with how much civilization ready-made did man enter the arena of world-struggle for existence and survival? Common sense leads us to the conclusion that man came with at least a degree of civilization.

Then there is another thing we must take into consideration. Men have spent their lives trying to locate the original site upon which man first made his appearance. This spot or "Eden" has been located anywhere from the North Pole to the plateau of Tibet, but it is the consensus of opinion of present-day scientists that the original home of the human race is now beneath the rolling waves of the Pacific—that the "Land of Tula" gave forth a civilization far

superior to that of which we boast in this the twentieth century. When we study the question of Tulan civilization, the relics of which are still to be found from the Columbia River to the northern bounds of Chile, the question arises: Was there a time when the world-civilization was homogeneous? A careful comparative study of the oldest archaeological objects from the Pacific to the Atlantic in America, both North and South, and from the Nile and Tigris-Euphrates valleys, tends towards the hypothesis of a homogeneous civilization whose original home is now lost. This of course raises several closely related questions. Did migration flow from east to west or vice versa? Are the legends of lost "Atlantis" and other lost continents pure myth and imagination, or had they a foundation of truth? If civilization was heterogeneous, how shall we account for similarity of monuments in Egypt, Mexico, and the United States Pacific Coast; likewise the similarity of religious ceremonies and related attributes? If the Atlantic Ocean always isolated the peoples of the Nile and Mexico, how account for the similarity of architecture, pyramid building, hieroglyphic development — in fact, what is characteristic of both civilizations? Oh for a Rosetta stone that would unlock the hieroglyphics of Mexico.

Throughout the Mississippi and Ohio Valleys, from Lake Kissimmee, Fla., to Isle Royale in Lake Superior, we find the monuments of an extinct (?) race, popularly called the Mound-Builders. We are aware that a certain school holds that the so-called Mound-BUILDER was only an American Indian. Let us ask this school a few questions. On Isle Royale we find copper mines worked on the same plan as the iron mines in and around Ishepeming, Mich., were worked by *white men still living*. These mines give the impression that miners went to dinner and never returned. The tools lie today just as the miner in prehistoric times laid them down temporarily. Why is this true? What caused the sudden and unexpected departure of the miner? Where did he go? Or was he massacred on the spot or taken prisoner by an invading force? If the workers of these mines were the Indians or the ancestors of the Indians, why did they cease operating these valuable mines? If the Mound-BUILDER was the Indian or his ancestor, why did he abandon his cities or numerous fortifications in the valleys mentioned and adopt a nomadic life, depending upon the chase for subsistence instead of agriculture as formerly? If the Mound-BUILDER, who was a tiller of the soil, a mechan-

ic, a miner, and a worker of copper, degenerated into the nomadic Indian, why did he do so?

Tradition and legend among certain tribes disclose that these mounds were not built by their ancestors, that these mines were not worked by their forefathers, but that these things had been done by a race of *white* men whom they exterminated or drove out.

Then the question arises: Were these earthworks that resemble entrenchments really military fortifications of camps, such as Rome was accustomed to build when her army encamped in hostile territory; or were they perhaps city (?) walls, or what? If they were fortifications, were they in a territory of offense or defense? Were they temporary or permanent? Were they the fortifications marking the last struggle for existence of a race whose fate was sealed? Was it the last stand against an irresistible wave of Siberian hordes?

If these mounds were built by the forefathers of the present Indian, why did he build symbolical and mystic mounds, such as the serpent, the egg, the flying bird, and even the human form itself? These are world-wide symbols of a civilization of high degree. Thus at every step the investigator meets the interrogation point, currents and counter-currents, fact and fancy, mystery and revelation, legend and history; and he is ever face to face with the sphinx of What, Why, How, and Whither.

It seems that the writer of this paper has literally turned himself into an interrogation point and has done nothing but pile question upon question. It was his intention in this paper practically to do nothing else. He has attempted to set forth some of the questions that are confronting the archaeologist and anthropologist. There is a wealth of isolated material gathered by various investigators, awaiting classification and arrangement; but each investigator seems too intent upon proving some pet theory, to give serious thought to the arrangement of these data.

If we wish to arrive anywhere, if we wish to secure permanent results, archaeology *must* be reduced to a science. Someone must take world-archaeology and, by comparative study and elimination, at least tentatively point out the path of investigation that will lead to the discovery of some of the answers to some of these questions.

What is to be gained? Each and every investigator is, or should be, at least, seeking for only one thing — Truth. Truth is the only thing that will make the human race free, and we should seek it.

When archaeology has really been reduced to a science, we shall find that theory after theory, hypothesis after hypothesis, will have to be abandoned, and facts more startling than the most fertile imaginings of a Rider Haggard or a Jules Verne will have to be substituted. And as a result, several related sciences will be forced to adjust their orientation.

GENERAL OBSERVATIONS

The writer has ably marshaled some of the arguments and facts which show how very speculative and unordered is archaeology in its present status. There is, as he says, great need for a clearing-house to co-ordinate the facts gathered by various explorers and to stew down the various theories with a view to extracting some uniform essence. As to the origin and subsequent history of man, the scientific method of procedure has been almost invariably reversed, and the story of anthropology is to a large extent the story of heroic efforts to compel the recalcitrant facts to support what they are required to support instead of what they do support. A misinterpretation of certain biological principles, rediscovered in the last century, had led to the establishment of a theory of human origin and development opposed to the evidence of the facts; and so strong has been the impress of this theory that many scientific men are still endeavoring to support it, though the effort becomes more and more painful. The so-called primitive races (with two or three exceptions) are survivals. Nothing could be more evident than this to an impartial mind. These races are full of memories, and their decrepitude is that of old age, bearing but little resemblance to the lusty innocence of childhood. And, like very old people, they do not grow, but continue to live in their fading memories, while fertility fails and the weakened resistance goes down before the stronger force of younger races. Archaeology has so far succeeded in proving that, whatever period we investigate, we shall always find evidences both of high civilization and physical perfection and of barbarism and low physical type; just as at the present time we find both kinds co-existing. To posterity nothing will seem more incredible than that so many prominent thinkers of our day should seriously have tried to construct a complete history of human evolution out of the few odds and ends of bones they have chanced to come across in a few caves scattered all over the globe.

As to evolution, there are two principal points to be considered: evolution in general and evolution as concerns man in particular. As to the former, it is regrettable that studiousness in biology, zoology, and anatomy should have seemed to some minds to obviate the need for a due attention to logic and philosophy. For to this circumstance is due endless confusion of thought and an inextricable conflict of issues between opponents. If the theory of evolution could once be adequately *stated* the issues would be immensely clarified and many long-lived fallacies would be killed in their birth.

Environment is only one of two factors whose interaction results in evolution or growth; environment alone can do nothing; there must be a living potency

within the organism to respond to the influence of environment. Natural selection and survival of the fittest are merely terms descriptive of results, and these terms do not stand for causative forces. The fact that we may be able to trace a continuity between successive phenomena presupposes nothing in regard to the means by which these phenomena are causally related. This latter question has been left quite open by science. Nay, science has not even established a *physical* continuity, for it is well known that the scheme is full of unbridged gaps and missing links. It is necessary to postulate that all organisms are ensouled; for thus alone can we obtain the duality that is essential to evolution.

An animal soul is an atom of the universal life, and there are plant and mineral "souls" (or "monads") which inform the corresponding kingdoms of nature. It is these monads or souls that are the active promoters of evolution, and which act upon environment and are reacted on by it. The monads modify their external forms as they grow, but the process of growth is by no means all carried on upon the plane of physical manifestation.

In the case of man, the ancient wisdom is that *natural evolution does not suffice to produce man*. The best it can produce is a highly evolved animal form, "mindless," but ready to receive the endowment of the human self-conscious mind. This endowment can only be made by Beings themselves endowed with the gift. Consequently man was informed by Beings who had been men in a previous Round of evolution and who were called on to impart mind to the next oncoming race of human beings. This is the "second creation" of man, spoken of in scriptures and religious allegories.

It is easy to understand, then, why we do not find that man in the past was, as a whole, any more barbarous than he is now. For civilization is passed on from race to race, as history shows, and is thus continually reborn in successive renaissances. Great Teachers and Sages appear and give to each new race a start that carries it on through its cycle. Yet the Race, both collectively and individually, forges ahead towards greater heights and nobler achievements, but the rate of progress is, like all of Nature's greater works, exceedingly slow.

The evidence adduced by the writer in support of the idea that there was a homogeneous and world-wide culture of a high order in the far past, is but a fragment of what might be adduced. The whole of history and archaeology tells this tale, and needs but to be interpreted in a spirit free from the cobwebs of past prejudices, religious or scientific. The mound-builders, with their symbolic effigies, the great pyramid- and temple-builders of the west, that remind us so strongly of Egypt — these and many more point to that past era of wide-spread culture whose faint memories are preserved in the folk-lore and masonry of many a "savage." But even now we are on the eve of a new renaissance of ancient knowledge that shall sweep into the mental dust-bin these morning dreams. Then, as the writer says, archaeology will be "reduced to a science."

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SAINT-GERMAIN AT SCHWABACH: by P. A. M.

IX

SAINT-GERMAIN was certainly the greatest Oriental Adept Europe has seen during the last centuries. But Europe knew him not. Perchance some may recognize him at the next *Terreur*, which will affect all Europe when it comes, and not one country alone. — *H. P. Blavatsky*



THE publication in which the sketch of Count Saint-Germain's life at Schwabach is drawn, had for its editor an enemy of the great humanitarian philosopher. He had many enemies, as have all real reformers. However, the sketch is not by the editor himself, and it really seems to express an eye-witness' views. A quaint kind of apology creeps in towards the end; actually an apology for not being able to prove the Count an impostor, or something very closely approaching it! One is reminded of the man who had a Cambridge degree and presumably for that reason alone judged himself capable of "proving" another humanitarian philosopher an impostor; and naturally, he "proved" it. And because he had a Cambridge degree, other people believed him. There was once written a witty book of instructions to naval surveyors. The youthful mariner was advised that if he was sent out to find a rock he should "*always* find it." This pleased his superior officers and the public, for it showed his capability. It brought kudos to him and saved much arduous searching in possibly bad weather, and few were likely to check his investigations. If they did, so much the worse for their own reputation and so much the better for his; or at worst a "mistake" could be acknowledged.

This is about what happened with the very harmless and extremely benevolent Count Saint-Germain. Piqued at his reticence and their incapacity to do the work in which they were supposed to be experts, the ministers and rulers and others of the countries where he resided, from time to time decided that he must be an "impostor," or more vaguely, "a charlatan." Once decided, it was easy to prove. So easy, in fact, that the problem resolved itself into a counterpart of the more modern problem of the "lost ten tribes." Theologians and others having decided that someone has really lost ten tribes, the stragglers have been found again in every part of the earth from New Zealand to Nova Zembla, from Mexico to Matabeleland. Choiseul "knew quite well who Saint-Germain was." He *had* to know. But he lied. The one man who really knew, Louis XV, never told, if indeed his knowledge was other than a convenient approximation.

People are and have been so long attached to family names and diplomas that these things often quite overshadow a man's real value. Hence, having no social or official label, Saint-Germain must have been, in their eyes, a suspicious character. His statement that not being a subject of Louis XV, he was under no obligations to him, was rather startling to the French minister at the Hague; his apparent joke that he ought to take precedence of the Duke of York, because his titles were unknown while the Duke's were clearly understood, may possibly have been a little more than a joke. But, since he did not choose to declare himself, he must necessarily be "an impostor." None has ever found out whom he imposed upon, but that made no difference to the gossips and enemies who stigmatized him in this way. The suggestions that he induced people to speculate and lose money are on the face of them silly. There is too much evidence of the opposite conduct.

Now what is the value of his actions at Schwabach? Such a man has ever a purpose, and looked at in the right way, we can usually find an indication of a portion of it.

He had acquirements which could have netted millions. And yet he spends his time experimenting with small industrial inventions. Where is the logic of his so doing? Again, many of his inventions were failures and yet he said they were important. He had no money and yet simultaneously he had the command of untold wealth. What is the middle line of these seeming paradoxes?

We can suggest a line of inquiry. He was one who had some of the "secrets of nature and of science." Therefore he had command of untold wealth. But the law of nature is strict. He, like all nature's workers, could not spend any of her wealth on himself selfishly. He invented, but always, as one complains, he would not show another how to do things except in special cases, but made them carry out the work themselves; and he was delighted when their efforts succeeded. If the worker was imperfect the work was imperfect; in other words the work was of little real importance in itself compared to the mental and moral progress of the worker. This is true alchemy. Once they had attained "the kingdom of heaven," doubtless, "all these things would be added unto them." The physician could not "heal himself" or use his powers to selfish ends. The alchemists have died again and again rather than reveal what they had no right to reveal. Probably the acquirement by one single

student of the true altruistical spirit of investigation was worth more to Saint-Germain, even if the pupil mechanically speaking failed, than any money-making accomplishment.

Saint-Germain's kingdom, at this particular period, was "not of this world." Had he not then a right to travel, as other gentlemen did, under a *nom-de-guerre*? Yet his name, Saint-Germain, was probably really his. Among intimate friends he might not even be above repeating the story of Montaigne, about Maria Germain who became a boy, on the chance of some of his audience having the wit to follow the clue and arrive at a conception of the idea of a perfect life which is above questions of sex. As the vague rumors of his immense age would lead an inquirer to seek for himself the truth as to reincarnation, so this would lead some to highly interesting scientific conclusions, always with the added virtue, most important of all, that the investigator uses his own efforts in the work.

SAINT-GERMAIN AT SCHWABACH

(By an Eye-witness. From *Curiositäten*, p. 280.)

This peculiar man, who in his time aroused much curiosity, lived for several years in the Principality of Anspach, without anyone having the most distant suspicion that he was the enigmatical adventurer of whom so many wonderful tales had been circulated.

It was in the year 1774, that the now deceased Margrave of Brandenburg, Karl Alexander, was informed that there was staying at Schwabach a stranger who gave himself out for a Russian Officer and lived in a very retired manner, but at the same time showed himself very benevolent in his actions. The war that was then in progress between Russia and the Porte, and the presence of the Russian fleet in the Archipelago, gave rise to the idea that perhaps the Russian Government had sent a confidential agent to Franconia in order to supervise the correspondence passing into Italy without exciting attention: and the Prince, as kind as he was benevolent, gave orders to permit the stranger's peaceful residence as long as he gave the police no further cause for watching him more closely.

Some time afterwards the pastor of the Reformed Church at Schwabach, Herr Dejan, announced that the stranger, who since his arrival there had only had to do with himself and the Stadtvogt Grenier, very much desired to wait upon the Margrave, if it could be done without attracting too much attention, before his departure from the neighborhood, and to thank him for the protection so generously ac-

corded. This desire was granted and the Margrave saw him for the first time on a winter evening, with the famous actress Mademoiselle Clairon, who was at Anspach at this particular period.

The stranger then appeared to be a man of between sixty and seventy years of age, of medium stature, more spare than strong, hiding his gray hairs under a wig; he looked just like a regular old Italian. His dress was as simple as possible, and his appearance had nothing extraordinary about it.

After he had thanked the Margrave in French (the accent betrayed an Italian) for the permission to be allowed to stay undisturbed in his country, he said many beautiful things about his reign, spoke about great voyages which he had made, and finished by asserting that he wished to entrust certain secrets to the Margrave as the proof of his gratitude; these secrets were capable of furthering the happiness and welfare of his country. Naturally, expressions of this kind aroused attention, which was soon raised to the highest degree when he showed a number of very beautiful stones, which could be considered as diamonds, and which, if they were genuine, must have been of prodigious value.

The Margrave then invited him for the New Year to Triesdorf, the summer residence of the Prince, and Count Tzarogy, for this was the name by which he had introduced himself, accepted this invitation under the condition that they would permit him to live there after his own fashion, quite unnoticed and in peace.

At Triesdorf he was lodged in the lower room of the castle, in the upper part of which Mademoiselle lived. He had no servants, had his meals in his own room, which he seldom quitted, and that as simply as possible. His needs were more than restricted. He avoided intercourse with other people and he spent only the evenings in the company of Mademoiselle Clairon, of the Margrave, and of those people whom this gentleman was willing to have around him. He could not be persuaded to have his meals at the Prince's table and he only saw the Margravine a few times; she also was curious to become acquainted with this peculiar man.

In conversation he was extremely entertaining, showed much knowledge of the world and of men; he let fall from time to time mysterious hints from which he managed cleverly to turn aside the conversation and to give it another direction if anyone tried to obtain any more exact information.

He was particularly willing to speak of the years of his childhood and of his mother, whom he never named without visible emotion and with tears in his eyes. To believe his own account he had had a princely training.

He was reserved but never discourteous; although the truth-loving Baron Gleichen says that he did what he liked at Triesdorf, "that he treated the Margrave like a schoolboy," this is neither true nor likely. Kind as the Margrave was in his intercourse with others, at the same time this Prince knew very well how to maintain the respect which was due to his birth, his rank, and his good moral qualities. He would not have suffered anyone to order him about, much less would he have permitted a stranger this liberty.

It was difficult to say what this peculiar man occupied himself with all day. He had no books with him except a dirty edition of pastor Fido. People were seldom admitted to see him and then they generally found him with his head wrapped in a black cloth.

It is quite likely that his occupation consisted in the preparation of all kinds of colors, because the window of his apartment that looked out on the garden was smeared over with them, so that no one could see through. Shortly after his arrival at Triesdorf he began to give the Margrave instructions for the different preparations which were to lay the foundation of a profitable factory. Among the products were to be made especially all kinds of Safian, Cordovan and Russian leather, which were to be produced from the most inferior sheepskin: the preparation of the finest Turkish yarn, etc.

The Margrave let the author of these contributions copy the recipes, and now the experiments themselves were commenced, in the greatest secrecy by his desire. The work was commenced in a laboratory especially prepared for the work and the experiments were conducted here behind closed doors. The author vividly remembers the funny appearance of these attempts, and how often and heartily he has laughed with the Margrave over seeing the Prince and his confidants transformed into tanners and dyers: they tried everything in order to retain what was good; but hope died away with closer tests. Already with little trouble and small cost had the most beautiful Cordovan been produced, and in the joy of his heart the author had a pair of shoes made out of it, which looked very well; but they fell to pieces in the first twenty-four hours. Equally unstable was the Turkish yarn and it happened the same way with various other

articles. Tzarogy laid the blame on the faulty manipulation if one took him to task, and yet the fault surely lay in the ingredients used. He promised from time to time to do the work himself in order to show the true method, and so passed several weeks during which he stayed alternatively at Triesdorf and Schwabach. If he was at Schwabach, he wrote often to the Margrave, and continually sent new samples of artificial leather to the writer, also dyed silk, and cloths, of which the writer still has a boxful. The samples were mostly labelled with Tzarogy's own handwriting; for example, on a sample of leather: "*Leathers absolutely unknown; cut them and see how tough they are.*"

"Very cheap leathers which are made without the least manipulation, out of the scraps which can be of no further use as leather."

On dyed specimens of cloth:

"In all these dyes the progression of beauty, of fineness, and of durability I think is infinite. To be convinced of this, one should compare the shade of the black of this card with what I sent last Tuesday; you can see the difference. Much greater improvement is possible."

On another sample:

"This splendid black is dyed without vitriol or gall-nuts and without boiling; it never turns rusty and is made of fine Russian blue; this incomparable yellow is dyed in a water as limpid, as pure, as white as crystal," and so on.

Thus he held our attention and maintained our hopes that perhaps among so many experiments set on foot there might result some useful hitherto unknown invention.

Once Tzarogy showed the Margrave that he had received a courier from Count Alexei Orloff, who was just then returning from Italy, with a pressing invitation to visit him on his passing through Nürnberg. He immediately proposed to the Margrave to use this opportunity to make the acquaintance of the hero of Chesme. The proposal was accepted, and the writer accompanied the Margrave to Nürnberg where the Count Alexei Orloff had already arrived.

Orloff came with open arms to meet Count Tzarogy, who now for the first time appeared in Russian uniform, called him several times "*caro padre, caro amico,*" etc. He received the Margrave with particular courtesy and thanked him many times for the protection which he had granted his worthy friend; and it was on this occasion

that occurred that expression which Baron Gleichen ascribes to Prince Grigori Orloff (whom the Margrave never saw), an expression from which one must conclude that Tzarogy had played a great part in the Revolution of 1762 in Russia. It would be very interesting to know more closely what this part was!

They dined with Count Orloff. The conversation was extremely interesting. They talked a good deal of the campaign in the Archipelago but still more about useful inventions.

Among other things Orloff showed the Margrave a piece of "incombustible" wood which on trial gave no flame nor heavy residue when it was set on fire, but only fell into a light ash after swelling up like a sponge. After dinner Orloff took Count Tzarogy to a neighboring room in which they remained together for a considerable time. The writer, who was standing at the window below which was the carriage of Count Orloff, observed that one of Count Orloff's people opened the carriage door and from the receptacle under the seat took out a large red leather bag and came into the room with it.

After a time they took their leave, and on the return journey Tzarogy had all his pockets full of Venetian sequins with which he seemed to play in a careless manner.

That this man had no money before, people knew for certain, because they noticed everything about him.

In the name of Count Orloff he brought the Margravine a beautiful silver medal which had been struck in honor of the victory of Chesme. After his return he showed for the first time his patent as Russian General, made out under the Great Seal of the Czar, and subsequently he confided to the Margrave that the name Tzarogy was an adopted anagrammatic name; that his proper name was Rágóczy, and that he was the last descendant of the Prince Rágóczy of Siebenbürgen who was proscribed under the Emperor Leopold.

All these circumstances taken together increased the curiosity which was soon afterwards laid to rest in a manner not very favorable to this peculiar man.

The Margrave traveled to Italy in the year 1775, accompanied by the writer of these notes.

In Naples we heard that the last descendant of the House of Rágóczy who had settled down there, had died long ago and that there were no more left of the name.

In Leghorn we heard from the English consul, Sir John Dyk,

that the unknown was no other than the famous Count Saint-Germain, that he had made the acquaintance in Italy of Count Grigori Orloff and of his brother Alexei, and had known how to awaken the confidence of these gentlemen in himself in a high degree.

From another no less credible source we were informed that he was born at San Germano, a little town in Savoy, where his father, who was named Rotondo, had been a revenue collector and had been in pretty good standing with a fairly large property. He had given his son a very good education, but had afterwards fallen into a bad way and was dismissed from his position on account of bad management.

In order to avoid the unpleasantness which the fate of the father might have drawn upon the son, the latter had changed his name for the name of his birthplace and called himself Saint-Germain. From that time he had wandered about the world as an adventurer and had called himself at Paris and London Saint-Germain; at Venice, Count de Bellemare; at Pisa, Chevalier Schöning; at Milan, Chevalier Welldone; and at Genoa, Soltikoff; and must then have been about seventy-five years old. Of course discoveries of this kind about a man turned the Margrave against him, for he wanted to mystify him too, and had lied to him in such a shameless manner about his origin and several other things.

After the Margrave's return in the year 1776 he gave the writer the commission of going to Schwabach to give the adventurer a talking-to about the information he had discovered, and to express to him the displeasure of the Prince at the abuse he had made of his kindness, and at the same time to tell him that he did not want to see any more of him and to return the letters that the Margrave had written to him from time to time.

In the event of his unconditionally and immediately returning these letters he would be permitted to remain at Schwabach as long as he liked, so long as he remained quiet; otherwise he would be arrested, his papers would be taken away, and he would be conducted over the frontier.

On his arrival at Schwabach the writer found Saint-Germain in bed, for in spite of his boasting of his health and his great age he had often attacks of rheumatism.

He admitted on hearing the reproaches, to which he appeared to listen quite patiently, that he had from time to time assumed all the

above names down to that of Soltikoff, but that he was everywhere known under these names as a man of honor, and that if any slanderer permitted himself to impute to him any bad actions he was ready to prove his honor in a satisfactory way as soon as he knew what he was accused of and who the accuser was.

He feared no accusation other than that which regarded his name.

He firmly maintained that he had told the Margrave no untruth in regard to his name and his family. The proofs of origin, however, were in the hands of a person upon whom he was quite dependent; a dependence which in the course of his life had brought upon him the greatest persecution.

It was these persecutions and attacks, as he expressed it, which had prevented him from making use of the great knowledge he possessed; he had for this reason withdrawn to a place in which he thought he could live unknown and unnoticed; the moment had now arrived in which he could and would put into action what he had promised, if he was not hindered in doing so.

To the question: Why had he not told the Margrave of the different names under which he had lived in so many different States and towns? he replied that he had not considered this necessary because he thought that people wanted to judge of his actions and not of this, since he received nothing from the Margrave, offended no one, and harmed no one. Never had he abused the Margrave's confidence; he had given his true name; in a short time his actions would allow no doubt as to his manner of thinking, and then he would be able to produce proofs of his origin.

Again, the unfavorable opinion which people had given the Margrave concerning him, seemed very trivial, but if what was now passing were still kept secret he would fulfil his promises and so force the Margrave again to respect him, otherwise he would find himself obliged to leave the country. In the further course of this conversation he asserted that he had first made the acquaintance of Count Orloff in Venice. The patent which he received from him and which he had produced on this occasion was made out by the Count at Pisa in the name of the Count Welldone. Also he pointed out the confidence with which Louis XV had honored him in the year 1760 when he entrusted him with the secret preliminaries of making peace negotiations with England. His close acquaintance with Marshal Belleisle, had, however, drawn upon him the hate of the Duc de

Choiseul, who had written to England and had procured his arrest by Minister Pitt.

The King had hereupon advised him of his impending fate and given him the advice not to re-enter France again.

This anecdote also agrees exactly with what Baron Gleichen tells in his Memoirs and still more strongly is it confirmed by what Frederick II says in his posthumous Works. The king shows him here as a man whom no one has ever been able to make out. He returned the letters of the Margrave with visible emotion, with the exception of one which he said he had communicated to Count Orloff. After this incident he still remained for some time quietly at Schwabach, after which he went through Dresden, Leipsic, and Hamburg to Eckernförde in Schleswig, and there at the beginning of the year 1780 he finished his adventurous career by a paralytic stroke which even paralysed his tongue, apparently at an age of some eighty years.

Strange enough indeed was that career. It is remarkable that a man who frequented the great and little world under so many names in the course of his life never fell into the hands of the law or the police. Indisputably he understood the art of using and entertaining the inclinations of men towards the marvelous, and how often must he have had cause to exclaim with Figaro, "O how stupid smart men are!"

That he possessed great chemical knowledge the writer of these notes cannot convince himself. His preparations were attractive in appearance, but they were only experiments on a small scale; in the manufacture of leather he used acids such as vitriol spirit, oil of vitriol, and so forth. This is shown by the samples which are still in existence and by which, as it appears, the paper in which they were wrapped has been corroded.

So long as he remained in Schwabach he never made anything on a large scale. The stones spoken of above, which are also mentioned by Baron Gleichen, were indeed beautiful, and would perhaps have made handsome ornaments, and even deceived the eye of a connoisseur; but they were not precious stones; they did not resist the file nor had they the weight of genuine stones. Saint-Germain himself never gave them out as being genuine. The writer still possesses one of these stones and a piece of the mass from which presumably they were prepared. The imitation gold which Saint-Germain announced as an important invention soon lost its brilliance and be-

came as black as the worst brass. A factory of this metal which was erected at L—— closed after a short time.

Among the proofs of his secret arts he once showed a big pocket knife of which one half was as flexible as lead but the other was rigid and hard iron.

By this he wished to prove that he possessed the secret of making iron as flexible and ductile as lead without losing any other of its qualities in the process. This invention would certainly have been of considerable use, but no one could ever persuade him to make the experiment on a large scale.

His chemical knowledge had all the appearance of the empirical. The now deceased Stadtvogt Grenier at Schwabach, a man of much knowledge, especially in technical matters, several times asserted that he had discovered in his conversations with Saint-Germain that he had not the slightest theoretical knowledge. He especially boasted of possessing medicinal knowledge and in this to have reached a high point. His prescriptions consisted in a strict diet and the use of a tea which he called Russian tea or *acqua benedetta*.

The Margrave received the copy of the recipes of this wonder-medicine from the above-mentioned English consul at Leghorn. It was used in the Russian Fleet in the Archipelago in order to preserve the health of the crews under that hot southern sky.

What resources Saint-Germain had in order to meet the necessary expenses of his existence would be hard to guess. The writer of this is of the opinion that he had possessed the secret of clearing diamonds from spots which are occasionally met with, and by which their value is considerably reduced; but this is only an opinion.

It would be a thankless task to declare that this man was a deceiver. Proofs are needed for this and there are none available. As long as he was in relations with the Margrave he never desired anything, never received anything from him of the least value, never mixed in any matter that did not concern him. On account of his extremely simple manner of life his needs were very limited. If he had money he shared it with the poor. It is not known that he left any debts behind him anywhere, yet the writer long afterwards learnt that during the latter part of his stay at Schwabach he led a Baron von L. into speculation which made him many thousand gulden poorer.

But since no complaint was made about this there appears to

have been no deception involved in the matter. It remains forever inexplicable by what means this adventurer, especially in the big cities such as Paris and London, could live in a prominent manner and find entry into the highest society. His portrait painted in his younger years was found by the Margrave in Paris at the house of Madame Durfé or Rochefoucault. He brought a copy of it back and this is now at Triesdorf in the room where Saint-Germain once dwelt.

RECOLLECTIONS OF A TRIP AROUND THE WORLD: by Barbara McClung

SINGAPORE



WHEN we reached Singapore, we felt that we were indeed entering the Gateway of the Far East, and we were fascinated by the strange medley of races that thronged the docks and streets, seemingly of every nation on earth and of every color, from flaxen-haired English blonds to the inkiest blacks. Here we first saw the dark skin and beautiful straight features of the Hindûs, with their long black hair hanging to the waist or coiled under a turban, with their nose-rings and flapping draperies and bare legs. The entire rickshaw trade of the town seemed to be monopolized by native Malaysians, gigantic fellows, entirely naked except for the loin-cloth, with magnificent muscles, rippling, as they ran, under their oily yellow skins. They were rather frightful looking, and one felt a decided sense of uneasiness alone in a rickshaw behind one of them, especially if at the end of the procession. By far the most prevalent type was the Chinese, and one might almost have imagined, from certain sections of the town, that we were back in the Celestial Empire (that was). Of the 678,000 inhabitants of Singapore, 300,000 are Chinese. Some of them are very wealthy; they own 75 per cent of the property and pay 95 per cent of the taxes, according to statistics. When driving up and down the crowded "Bund," or water-front, late in the afternoon, where the élite of Singapore saunters and rides at the evening hour, we passed automobile loads of elegantly dressed and bejewelled Chinese ladies and children, whose appearance and equipages gave every evidence of wealth. There were never any men in these parties, by the way, and we were told that it was not considered proper or dignified for

a Chinese gentleman to appear in public with his wife and children. Offsetting the wealthy class of Chinese is the servant class, which seems to be largely drawn from that race. I believe every white child in the city has a Chinese nurse: we saw hundreds of them in the park with their bonny little charges — all steady-looking middle-aged women, extremely dignified and staid in spite of their trousers, and we were struck with their capable reliable appearance.

Singapore is a handsome city with wide streets, splendid trees, and fine public buildings. The houses are generally of stucco, mostly bright blue, and colonnaded over the sidewalks; and no words can describe the fascinating thronging life that goes on under those deep arches. There are money-changers' stalls, and letter-writers' desks, booths where they cook strange food, and sights on every hand that remind one of pages from Kipling's *Kim*, or illustrations from *The Arabian Nights*.

We had an automobile at our disposal during the two days we were there, and rode all round the island of Singapore, past great cocoanut and pineapple plantations (we were disappointed in the appearance of the famous Singapore pineapple, by the way) and miles of rubber groves, each tree with its tin cup hanging ready to catch the sap.

The second day of our visit, we went to Johore, which is on the mainland of the Malay Peninsula, beyond the Straits of Johore, which we had to cross on a ferry. We visited first a beautiful white mosque with bubbly domes and towers, where we had to take off our shoes before entering, and the cool marble floor felt very agreeable to the stockinged feet. We had a permit to visit the palace of the Sultan of Johore, and were the only *Clevelanders* so honored. Time was when all the passengers were allowed to enter, but the Sultan who was educated at Oxford and speaks English perfectly, once overheard a brash American refer to him as a "nigger," and from that time the palace has been closed to all tourists. He was very courteous to us, however, for though we didn't see him, he had his servants show us all his treasures. There were room after room of oil paintings — chiefly of royal families of Europe — carved furniture and statuary, embroidered hangings and ivories, potteries, bronzes, and junk of every conceivable kind. Then there were special bolted and barred apartments holding his medals, jewels, coronets, scepters, and royal yellow satin umbrellas, as big as tents; there were tons, yes *tons*, of

solid gold and silver plate, hundreds of weapons of all deadly kinds, and swords with their hilts literally encrusted with jade and lapis-lazuli and diamonds. When we were ready to leave, he had two of his royal automobiles placed at our disposal and we rode about the town and down to the ferry in them. The Malayan chauffeurs were so determined to show us the entire neighborhood of Johore that they almost got us left. They couldn't understand a word of English, of course, and it was only by wild shriekings and jerkings of coat-tails and frantic pointings in the supposed direction of Singapore, that we ever got them to turn. Had we missed that ferry boat, we would have been too late to catch the *Cleveland*, and we had visions of being lost forever in the "Farthest East."

RANGOON

From Singapore it was a three days' sail to Rangoon — three magic days of gliding through azure space, between sky and water of intensest blue, that brought the words of Kipling insistently to mind:

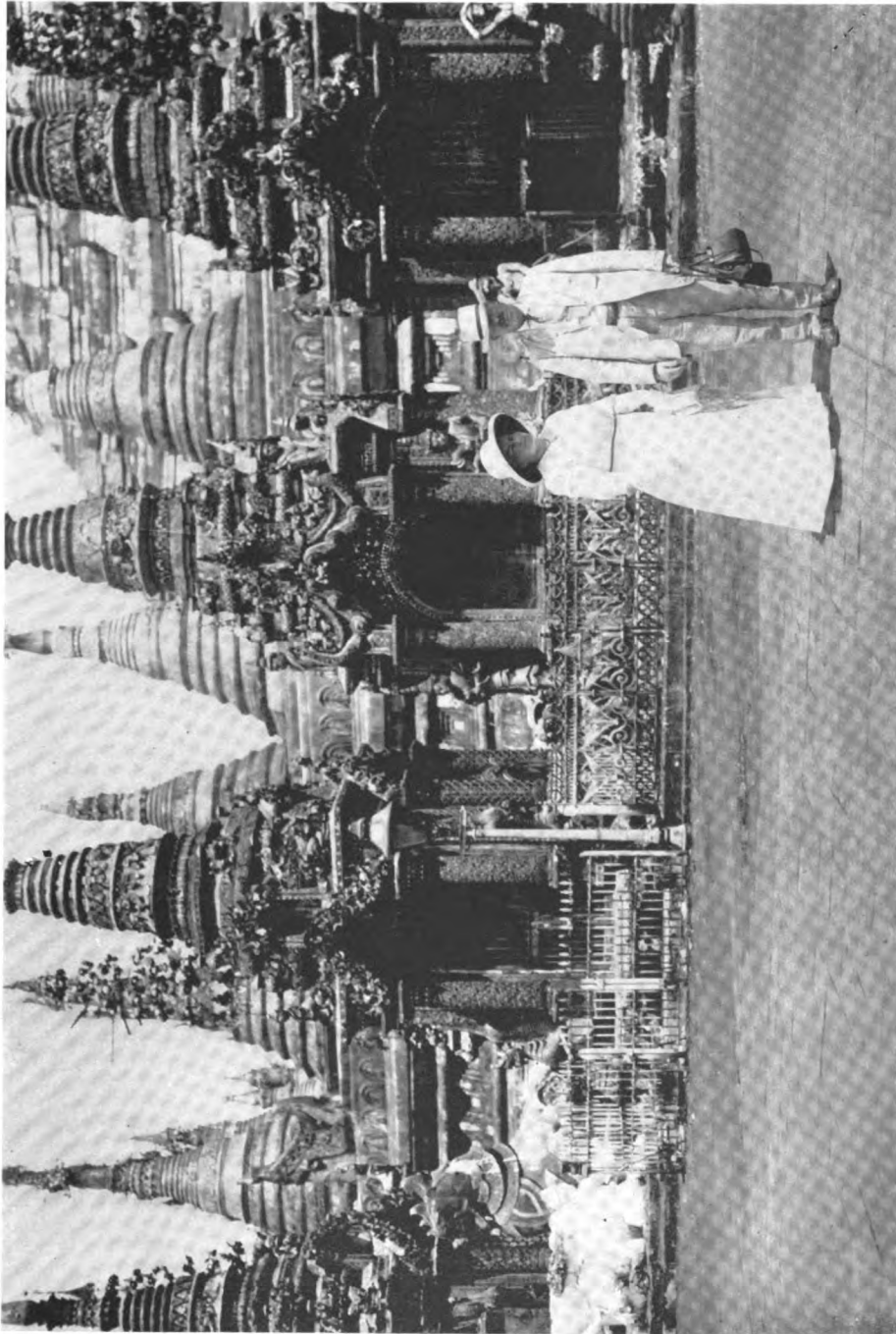
"The Injun Ocean sets and smiles,
So soft, so bright, so bloomin' blue."

On the fourth morning, we found ourselves anchored at the mouth of the muddy Irrawaddy River, four miles from Rangoon, and soaring high above the city we beheld the golden spire of the Shwe Dagon Pagoda — a sight which quickened our blood with the thought that we were so soon to see one of the greatest wonders of the world. We were sent ashore in big double-decked tenders, with our awnings flapping in a pleasant breeze, and it was not until we landed that we discovered the intense heat — heat augmented by thick dust, which looked as though it might have lain there unslaked since the beginning of things. At the jetty we took a "ghurry," (driven by a picturesque creature in a white turban surmounted by an orange-colored cone) and drove as rapidly as we could to the lumber yards to see the elephants piling teak, for we heard they stopped at eleven, to rest during the intense heat of the day. But we were too late after all, and had to satisfy ourselves with seeing them under their sheds eating hay. It is said that they eat one-fifth of their weight every day, so it is no wonder they are expensive to keep. Their intelligence in piling the wood is remarkable — they lay every plank and beam with as much precision and exactness as a man could do, using the trunk and tusks as arms and hands. Each elephant has a keeper, who

guides him sitting on his neck, and seems to convey signals to him by touching the ear at various points; the keepers were most willing to put their charges through their tricks (probably with an eye to tips) and made them bend their great clumsy knees to us in low bows time and again before leaving.

Then we drove through the wide dusty streets to the great Golden Pagoda, trying to take in and remember all the sights along the way — the dark-faced Burmese carters, with gold rings in their noses, walking beside their oxen; the pretty moon-colored women, in gay “saris” of soft bright shades, jingling anklets and bracelets, and smoking “whacking white cheroots” of amazing size and length; and most of all, in this great pilgrim center of Buddhism, great throngs of priests, with shaven heads and voluminous yellow robes wrapped around them like a Roman toga.

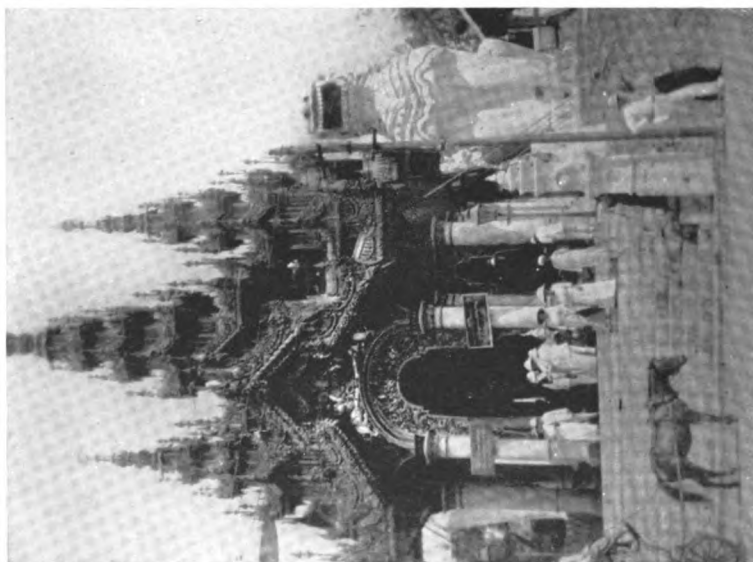
The Shwe Dagon is the greatest shrine of the Buddhist faith in the world (outside of Thibet) and is visited annually by thousands of pilgrims from all over the East. It is no many-storied structure such as we are apt to associate with the word “pagoda,” but a plain smooth cone springing from a colossal base, and becoming slenderer as it rises until it soars as a trembling spire 370 feet up into the air, and from base to point it is covered with solid gold, that can be seen flashing and gleaming for many miles out at sea. Moreover, it is surrounded by a great number of smaller pagodas, of exactly similar appearance, also covered with gold, and the whole thing stands on a vast stone platform covering the top of a hill outside the town, and reached by great flights of steps on all its four sides. We went through the southern entrance, guarded on either side by gigantic monsters of stone or plaster with gaping red mouths, and up a long dark flight of stairs covered with a heavy teakwood roof. The beams of the roof and the architraves of the pillars were lavishly carved with scenes representing the daily labors of the people, and I imagine if one had time to study these groups, one might construct therefrom an intimate knowledge of Burmese village life. Between the pillars on either side were booths and stalls spread with candles, flowers, charms, gongs, sweetmeats, cheroots, and all manner of toys, such as painted dolls and stuffed calico horses pulled by strings. Here was noise and confusion without end — venders shouting their wares and attracting attention by beating on gongs; pilgrims stopping to buy offerings for their favorite shrines, and the ceaseless chatter of men,



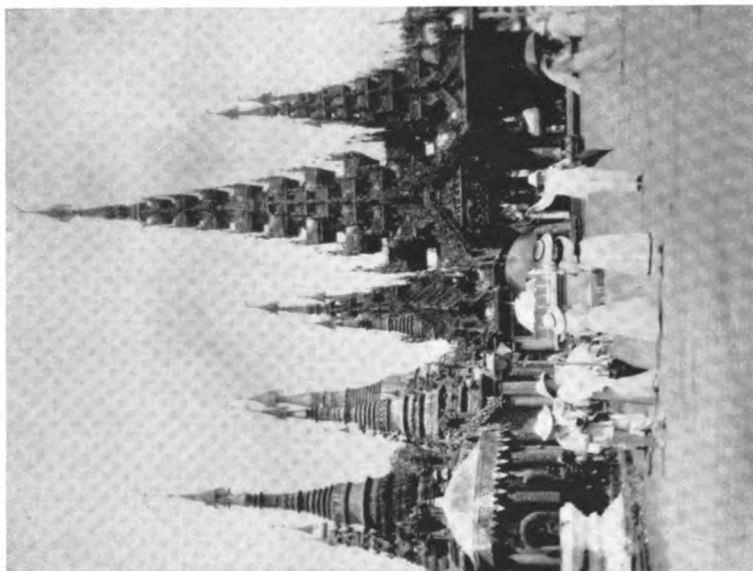
Lomaland Photo. & Engraving Dept.

SCENE ON THE PLATFORM OF SHWE DAGON, BURMAH

Notice the fantastic and intricate carvings



Lomaland Photo. & Engraving Dept.
AN ENTRANCE TO THE SHWE DAGON PAGODA



Lomaland Photo. & Engraving Dept.
SCENE ON PLATFORM OF THE SHWE DAGON PAGODA

women, and children, nibbling sweetmeats and smoking cheroots. We stopped to watch one toddling naked infant who could barely stand alone, joyously smoking a cigarette while his mother looked on proudly. Slowly, past a hundred fascinating sights, we climbed the long stairs, and were fairly dazzled to come out on the huge stone platform at last, in the blazing sunshine glittering with gold. This platform is a quarter of a mile square, and absolutely *littered* with temples and shrines, all amazingly carved and pinnacled, with groups of gigantic statues, and holy edifices of all kinds, so that the view of the great central pagoda is almost entirely blocked. The ways are thronged with worshipers, making genuflections before every shrine, and offering flowers, incense and lighted tapers; with beggars flaunting their hideous deformities in one's very face; and with blind musicians, playing on three or four instruments apiece at one time, using each hand and foot for a different one, with such remarkable skill that one could stand and watch them all day. Here and there were classes of students, squatting under an awning with their teacher and apparently oblivious to the immense uproar; and moving through the crowds were boys carrying jars and trays balanced over their shoulders, containing odd food, and known as "traveling restaurants." These, and many other disconnected pictures, make up the confused impression that I carried away in my mind of that extraordinary spot.

Burmah is the land of wonderful pagodas, and the Shwe Dagon is not the only remarkable one in Rangoon itself. They are all somewhat similar in character, consisting of a group of shrines and other edifices, clustered around a central pagoda, generally gold-covered, and rising to a lofty spire, and they are all approached by stairs guarded by monstrous griffins or some such creatures. One feature peculiar to all of them is particularly effective. Up toward the top, the pagoda bulges, somewhat like an umbrella, then tapers again to a slender spire, and all around beneath this umbrella (known as the "Ti") are hung dozens of bits of metal and glass that jangle constantly in the wind and flash in the sun. These are the "tinkly temple bells," spoken of so affectionately by Kipling in *The Road to Mandalay*.

We had but one day to spend in Rangoon, and were deprived of seeing anything else of Burmah; but it was a day crowded with memories, and as we steamed back to the *Cleveland* over the muddy waters of the Irrawaddy, we felt that we had seen enough to fill a week.

RIGHT EDUCATION THE TRUE METHOD OF INSURING WORLD PEACE: by H. A. Fussell



IMMERSED in the tangled web of international politics, caught in the whirl of racial impulse and destiny, and apparently hopelessly subject to economic necessity, where can man find a vantage ground whence to view the conflict of desires, of ambitions, and of ideals which is human life, a conflict periodically finding vent in actual warfare?

Today, when so many statesmen and political economists, no less than the spiritually minded and the philanthropic, regard war with horror and seek ways and means for its abolishment, no ruler, however powerful, dare go to war on his own account alone. He would be regarded as insane and would be deposed. In many nations the people already possess supreme power, and where they do not they are claiming it. A nation will not go to war if the people consider it contrary to their interests. So far political and social development has been in the right direction.

But granted that the will of the people is the ultimate ground and reason of national policy, we must still ask whether they are qualified judges, especially in international affairs. Is there not a danger of their being led astray by specious reasonings? Or, at some momentous crisis, may they not yield to impulse, to a deep hereditary national or racial instinct, not yet eradicated and hostile to the orderly development of mankind as a whole? By what principles will they test the issues involved and the interests at stake? The present outburst of the war-spirit in nearly every European nation — the direct result of the tension and fear produced by an intolerable condition of "armed peace" — is sufficient justification for these questions. "Armed peace," by the way, is not true peace, but rather "a posture of war."

Owing partly to the pressure of events but especially to the spread of education and the extension of the means of communication, the feeling of national unity has been greatly intensified; but most nations still present a solid, impenetrable front to one another as political units, except where self-preservation renders an alliance imperatively necessary. Mutual jealousy, distrust, and suspicion, the desire of each to be more powerful than its neighbors, so as to be able to "protect its interests," to crush its opponent if need be, and thereby stultify the perhaps no less legitimate "interests" of some other nation — are proofs that egotism and selfishness govern the relations

of nations to one another; an egotism and a selfishness that no state permits among its members. Anarchism, which is repudiated within the state, is tolerated in international affairs. For example, Professor Bosanquet says: "Between State and State there can be no consciousness of common good; for the State has no determinate function in a larger community." This is but one instance out of many that might be adduced to show how far philosophers as well as politicians are from realizing the Oneness of Humanity and Universal Brotherhood.

The individual, it is true, is taught to subordinate his interests to those of the state, and to identify himself with it, more or less. But so far neither individuals (in any number at least) nor nations have learned to subordinate their interests to those of the race. No nation has as yet attained to that higher consciousness where it realizes that it is an integral part of that "larger community," humanity, for which it has "determinate functions" to perform, which, if not performed, retard not only its own development but also that of the whole of which it is a part. The attainment of this higher consciousness is the next step in the evolution of mankind, and it is the mission of Theosophy to bring it about.

But how? Are nations condemned to learn only in the hard school of necessity, as the European nations are now doing? Must they continue to tread the old, old round, now rising, now falling, ever struggling for supremacy in material things, forgetful of their high destinies, wasting their resources, making of the earth a slaughterhouse and a desert? Has not mankind been long enough in existence to have learned that war does not breed peace, but hatred and the desire for revenge? Fraternity does not spring from Fratricide.

The only power able to lift the world to a higher level is education. Education, training, has long been recognized as a means of producing efficiency, and is relied upon by every nation — witness the numerous "trade and technical schools" — for fitting its members for the competition of life. It is acknowledged, too, that education has done much to intensify the feeling of nationality, to promote solidarity and make each nation a self-conscious and self-regarding unity. Why not go a step further? There is an education of the individual, an education of the nation, is there not also — to use Lessing's grand phrase — an "education of the human race"? What is needed then, granting these three stages in education, is their co-ordination.

But before elaborating this idea, consider for a moment two currents of thought, two ideals, which are active in every nation today. The one, mentioned already, intensifies national feeling, tends towards national aggrandisement, has ever in view the rights, interests, and honor of nations, and constrains them, in the picturesque language of Hobbes (*The Leviathan*), to have "their weapons pointing and their eyes fixed on one another . . . and continual spies upon their neighbors." The other, pertaining to man as man and transcending the bounds of nationality, promotes the general interests of humanity, but is often charged by men imbued with a fierce but narrow patriotism with being hostile to national interests and unity. We would ask the latter how long an organ would maintain its vitality if it were the only healthy organ in a diseased body? That the welfare of the whole is necessary to the welfare of the parts is a simple enough axiom, but of little value in practical politics, it would seem. That the masses of the people, however, do have some perception of their true interests, is evidenced by the fact that generally speaking working men throughout the world are opposed to war. In this respect they are far in advance of some governments.

Now the impulse that stirs men and nations to take a new step along the path of development is always given by or through individuals, and a process of education or enlightenment precedes all movements of reform. Sometimes man learns in the bitter school of experience the results of wrong thinking and doing, reaps his Karma, as in the present European war. No matter how terrible the Karma may be, it will always be found to be beneficent in the end; it often teaches man lessons that he will learn no other way. All life is experience, education in the widest sense; but man is slow to learn in this school. In this article, however, the word education is used in its more restricted meaning of "to inculcate, to train," and more particularly in its etymological sense of "to lead or draw out."

The value of any system of education depends upon the principles underlying it, the conceptions implied in regard to the origin of man and his destiny. If it is believed that man is descended solely from the animals and that you have only to scratch "the veneer of civilization" and the cave-man appears, then "the struggle for existence and the selection resulting from this struggle" will be the guiding principle of his thoughts and actions and will be reflected in any system of education he may devise. Carrying this theory to its logical con-

clusion the eminent French physiologist Le Dantec, in his recent book, *L'Egoïsme: Seule Base de Toute Société*, asserts that "the only bond of union between the citizens of the same country is their common hatred of the foreigner"; that "since life is a battle (*lutte*), hatred or at least strife (*lutte*) is the origin of everything, the feelings of brotherhood and friendship being merely supplementary phenomena." Is it any wonder that, in an age when such theories are prevalent, civilization should be largely materialistic, and that the system of education in vogue should lay undue weight on individual success and tend to promote an abnormal development on egotistical lines?

Criticizing these theories in an article published in the *Revue de l'Université de Bruxelles* (October, 1910) M. Goblet d'Alviella, the Orientalist and eminent authority on the Comparative Study of Religions, says: "Is it not becoming more and more evident that the universal law of the struggle for life, with its inexorable consequences in the animal kingdom, is completed and corrected in the case of man by *other laws*, which sociology [not biology] reveals to us?" If instead of trying to reduce man to an animal and to derive intelligence from the fortuitous grouping of atoms — it is astonishing on what a low level we are content to place ourselves sometimes — had half this effort been utilized in teaching man that he is essentially divine, which is the truth, and in learning those *spiritual laws* that govern his being, he would have behaved towards his brothers less like a beast of prey and more like the God he is.

True education consists in calling forth the Divine that is in man, in forming conditions in which it can manifest itself, and in so training the mind and body that they may become instruments through which the God within may act. "Man acts in strict accordance with his mental and spiritual conditions," says Madame Blavatsky, and these being susceptible to change, can be acted upon by circumstances and altered by education, being either depressed and degraded, or raised and ennobled until the true man appears, a warrior-soul, at war with evil, *not* with men his brothers.

In a short article it is impossible to state fully the Theosophic teaching in regard to the nature of man. The following facts must suffice, which though new to many in our day and generation are yet as old as human thought itself, and are to be found in the old Wisdom-Religion antedating every system of science or philosophy. All men are brothers in virtue of their spiritual essence which is One

and Divine, being originally "an emanation of the One Unknown Principle." The reincarnating Ego of each one of us "was a God in its origin," but when it ensouled the *animal* life-form prepared for it (and in which materialism seeks in vain for the beginning of human life), it gradually became obscured. Its task was to elevate and spiritualize the animal nature by means of which it entered into contact with the material world. In this process the reincarnating Ego, called also Manas, the mind-principle, became dual, the lower part being more or less influenced by the animal desires and the higher part remaining divine. Hence the duality in man, the warfare between good and evil in which he finds himself engaged. In short, the whole of mankind may be regarded "as an emanation from divinity on its return path thereto."

Now think for a moment what education would be if founded upon these great truths. There would be immediately formed that *common consciousness*, belonging to the whole of mankind as one great family, through which Universal Brotherhood could function, and the Education of the Human Race as a united whole would truly begin. It would then be possible to organize National and Individual Education on right lines, in which not competition but co-operation would be the guiding principle. This is not utopian. A nucleus of Universal Brotherhood has already been formed in the founding of the Universal Brotherhood and Theosophical Society in 1875 by Madame Blavatsky. This nucleus has grown continually in numbers and influence under the guidance of her successors, William Q. Judge and Katherine Tingley. Education on the lines indicated has also been begun with signal success. In 1896 Katherine Tingley founded the School of Antiquity, and in 1900 she founded the now world-famous Râja-Yoga College at Point Loma, California, where mutual respect, toleration, and love are taught to children drawn from more than twenty different nationalities.

In June, 1914, Katherine Tingley, reviewing the condition of the world, said, "peace between nations will at best be only temporary unless the children of today and of succeeding generations are rightly educated on lines that shall make war and strife impossible. It is upon the children of today that will depend the Peace of the world tomorrow." So, even while the Old World is resounding with the shock of armies and its civilization trembling in the balance, we may still do good work in the cause of Peace by teaching the young self-

control and a more impersonal attitude towards life, by freeing them from national prejudices and the disposition to glorify their own country at the expense of another. Above all we can enlist their sympathies in a higher and worthier cause, that of the Welfare of Humanity, Universal Brotherhood; and in the warfare against evil in themselves first and afterwards in the world, a warfare which will give full scope to their energies, enthusiasm and devotion. The one thing needful is the reinstatement of the Higher Self in its position of rightful supremacy. Until that is done there will always be the danger of an outburst of the antisocial forces in man's nature. One reason why there is so much evil in the world today is because the good elements in nations no less than in individuals are not positive enough. Current theories can hardly be said to strengthen these, and most men have yet to learn that it is their bounden duty to restrain the lower by the higher.

But, whatever the outcome of this war, we must not allow ourselves to be discouraged. Nations, unlike individuals, renew their youth; after the worst disasters they may rise superior to fate by the assimilation and practice of hitherto unheeded or forgotten truths. The hope of the nations is in their children. It has been said that the Masters of Compassion, those great souls that ever watch over the race, often "impart a beneficent impulse to the republics of mankind." Is not this idea of making education subserve the cause of Peace such an impulse? Will we follow it? On our answer to that question depends the future of humanity.



Now friendship is nothing else than a union of feeling on all subjects both divine and human, including gentle feeling and sincere attachment; and excepting wisdom, I doubt if anything better has been bestowed on man by the immortal gods. Some men prefer riches, or good health, or power, or honors, or even pleasures, but this last is the mark of beasts, while the former are both transitory and unstable, and depend more on the whims of Fortune than on ourselves. Therefore those who place the summum bonum in virtue do well, for this very virtue both gives birth to and itself constitutes friendship, and without it friendship cannot even exist. — CICERO, in *Friendship*, vi.

Sacred Peace Day for the Nations

September 28, 1914

Inaugurated by Katherine Tingley, August 26, and Publicly Announced
September 3, 1914, with an Appeal for a Nation-wide Observance

"AN APPEAL to men and women of all nationalities, and to people of all beliefs, to meet together on the level of their common humanity, to dedicate their best efforts on this day for the accentuation of a higher patriotism, both among the elders and the youth, as a loving tribute to the Cause of Universal Peace; and to send a message of sympathy and encouragement to the suffering mothers and wives and children in war-torn Europe."

On August 26th, Katherine Tingley, Foundress-President of the Parliament of Peace and Universal Brotherhood, outlined a plan whereby this Parliament, assisted by members of the Men's and Women's International Theosophical Leagues and the pupils of the Râja-Yoga College and Academy, should observe in a fitting manner a SACRED PEACE DAY FOR THE NATIONS, and in view of the fact that here at the International Theosophical Headquarters at Point Loma reside representatives of twenty-three different nationalities, it will be seen that such observance would be truly international in character. On further consideration, feeling assured that many of the citizens of San Diego would gladly join in the observance of such a day, and that if it could be given a nation-wide observance it would have a mighty influence in restoring peace to the warring nations of Europe, Mme. Tingley arranged to appeal to the President and also to the Governors of all the States in the Union.

Following is a copy of the letter telegraphed to the President.

PARLIAMENT OF PEACE AND UNIVERSAL
BROTHERHOOD

(President's Office)

Point Loma, Cal., Sept. 3, 1914.

THE PRESIDENT,

The White House, Washington, D. C.

Sir:

To presume upon your valuable time with any personal proposition or interest is not my intent. But because I feel there is an opportunity to unite the people of this country in a closer bond of unity and a higher expression of patriotism, particularly during this war time, I write you in the interests of Universal Peace and ask your kind consideration of and co-operation in the accompanying plan, to which I have given much thought and which, I believe, if properly

carried out, will create a closer tie among the people of the earth, and more real sympathy for our suffering brothers across the waters.

Will you not therefore find it a splendid opportunity to let your heart out and give new hope to all the people of the United States by naming a day to be called THE SACRED PEACE DAY FOR THE NATIONS, appealing to men and women of all nationalities (not alone the citizens of the United States, but to those of all other countries who reside in the United States), and to people of all beliefs — Protestants and Catholics, Jews and Gentiles, Christians of all denominations and free thinkers of no denominations, Moslems and Parsees, Buddhists and Hindus, Confucianists and Shintoists, etc., etc. — to meet together on the level of their common humanity, to dedicate their best efforts on that day for the accentuation of a higher patriotism, both among the elders and the youth, and as a loving tribute to the cause of Universal Peace, and to send a message of sympathy and encouragement to the suffering mothers and wives and children in Europe?

The simple outline of a program, which I present below as being appropriate for so important an occasion, I feel must appeal to every class of people, regardless of all differences in religion and politics.

I would respectfully suggest that you name Monday, September 28, 1914, as THE SACRED PEACE DAY FOR THE NATIONS, for the whole United States.

An early response to the above proposition would be greatly appreciated.

I remain, with sincere respect,

Yours cordially,

(Signed) Katherine Tingley,

Foundress-President, Parliament of Peace
and Universal Brotherhood.

On the same day, Sept. 3, on which the above letter was telegraphed to the President, Mme. Tingley sent a personal delegation to confer with Mayor Charles F. O'Neill and the City Council of San Diego, and to invite them to attend a meeting at her home on Monday evening, September 7, 1914, to discuss with a Committee of Citizens of San Diego plans for carrying out the program for **THE SACRED PEACE DAY FOR THE NATIONS** in San Diego. To this invitation, the Mayor and City Council readily responded. Similar invitations were also sent to several of the leading citizens of San Diego.

On September 4 the following appeared in the San Diego *Union*:

**Peace Day for Nations as
Protest Against War Sought
by Mme. Tingley**

For many days Mme. Katherine Tingley and the members of the Men's and Women's International Theosophical Leagues and the Rāja-Yoga students have been actively engaged in preparation for a **SACRED PEACE DAY FOR THE NATIONS**.

Mme. Tingley first outlined the plan on August 26 and yesterday telegraphed to Governor Johnson, suggesting the setting apart of a special day for the whole State. Mme. Tingley has also telegraphed to the President at Washington, suggesting that such a day be observed throughout the whole country. In the plan which Mme. Tingley suggests some very beautiful and unique features will be introduced here in San Diego.

Following is a copy of Mme. Tingley's telegram to Governor Johnson and also of the program, as suggested by her:

To Governor, Hon. Hiram Johnson,
State House, Sacramento, Cal.

[Here followed the telegram, which was in all respects similar to that sent to the President, save as applying to the State of California instead of to the United States as a whole.]

On September 4th personal letters similar to the following were mailed to the Governors of all the States in the Union:

Your Excellency:

I have taken the liberty of submitting the

enclosed to you, feeling that for the best interest of our American life and dignity, you may be glad to co-operate in the plan for a **SACRED PEACE DAY FOR THE NATIONS**, which I have embodied in my letter to the President, and to Governor Johnson of California, a copy of which I enclose herewith.

Trusting that you may find it possible to co-operate in the plan for a **SACRED PEACE DAY FOR THE NATIONS** in your State, I remain, Your Excellency,

With sincere respect,

(Signed) Katherine Tingley,

Foundress-President, Parliament of Peace
and Universal Brotherhood.

On September 5th the following appeared in the San Diego *Union*:

**All People must Defend
Civilization.—Mme. Tingley**

IN response to requests for further information regarding **THE SACRED PEACE DAY FOR THE NATIONS**, which Mme. Tingley proposed, the Theosophical Leader said yesterday that, in suggesting a program she did not do so in any sense with a desire to control it. The program, she said, should be decided upon by the Mayor and Council and the prominent citizens of San Diego.

Mme. Tingley has invited the Mayor and the members of the Council, and several prominent citizens, to meet her at her home on Point Loma on Monday evening, September 7, to discuss the matter. It is Mme. Tingley's intention also to invite the members of the different Women's Clubs to co-operate in making **The Sacred Peace Day** a phenomenal success.

"My object," said Mme. Tingley, "in proposing the setting apart of such a day as a **Sacred Peace Day for the Nations** is to provide an opportunity for the whole people of the United States to protest against war, and to appeal to the President to call upon the other neutral powers to join with him to declare that war must cease, that there must be no more slaughter of our brothers, and no more suffering and despair brought to the women and children through the horrors of war.

"The time has come when the people as a whole must take a stand in defense of

civilization, which in Europe at least is threatened with destruction. The establishment of such a Sacred Peace Day for the Nations will give an opportunity to the people of San Diego and of the State, and of the whole country, to sound a note of universal peace on practical lines.

"It would be in a sense a challenge to all to recognize the interdependence of the human family, and to meet this unparalleled crisis in human affairs that confronts the whole world, with a new and dominant expression of human brotherhood.

"The people of the United States, I feel, are peculiarly challenged at this time, and have a splendid opportunity of evoking a quality of hope that will sustain them through the ordeals of the present hour, and support them in meeting worse conditions that must arise if the war continues. The press, which should take precedence in voicing the best interests of the people of the United States, has an unusual opportunity of assisting in this public effort.

"There is a great danger ahead," continued Mme. Tingley, speaking very seriously, "which I fear others do not apprehend, and for that reason the people of the whole country should be aroused to take a stand, and to act quickly and unitedly in the cause of universal peace. To me it is a sacred duty and a privilege to do what little I can in this direction, that the misconceptions and prejudices that exist among the nations of the earth may be eliminated from the minds of men and that the inhuman discord of war may cease. I hold that a new order of things which will redound to the dignity of the United States can be ushered in on such a Sacred Day, provided that those who participate do their part nobly, unselfishly, and in the true spirit of brotherhood, thus accentuating the heart notes of our common humanity.

"Let our efforts in this connexion be works of righteousness, that shall in the course of time establish true peace for all peoples. Remembering that the passions which break forth in war exist latent in the human heart even in times of peace, we should ever be on guard."

Mme. Tingley quoted the following lines from Tennyson which, she said, had their application here:

"Put down the passions that make earth hell!

Down with ambition, avarice, pride!
Jealousy down! Cut off from the mind
The bitter springs of anger and fear;

Down, too, at your own fireside,
With the evil tongue and the evil ear,
For each is at war with mankind."

On September 5th personal letters similar to the following were sent to the mayors of over five hundred of the largest cities in this country.

PARLIAMENT OF PEACE AND UNIVERSAL
BROTHERHOOD
(President's Office)

Sept. 5, 1914.

To the Hon. Mayor.

Dear Sir:

It is to be hoped that you may find it possible to carry out in your city, the enclosed plan for a PROTEST AGAINST WAR in the celebration of a SACRED PEACE DAY FOR THE NATIONS. The enclosed copy of my letter to Governor Johnson of California, will further explain the plan.

Mayor O'Neill, the City Council, and prominent citizens of San Diego, are greatly interested in this program for our city.

Your hearty co-operation is requested, and an early reply will be greatly appreciated.

Yours cordially,

(Signed) Katherine Tingley.

On the same day similar letters were addressed to all the Peace Societies in the U. S. A. Letters were also sent to the Presidents of all the Women's Clubs in San Diego, asking their co-operation.

The following is from the San Diego Union of Sept. 8:

Sacred Peace Day Plan Urged upon President

Meeting at Point Loma Results in Telegram
to Chief Executive

September 28, Date Sought

A. G. Spalding, Mayor O'Neill and
Otto M. Schmidt Endorse Movement

A preliminary meeting was held at Mme. Tingley's residence to consider plans for holding in San Diego a SACRED PEACE DAY FOR THE NATIONS. Mayor O'Neill expressed himself heartily in favor of the plan sug-

gested by Mme. Tingley, and said that today he would issue an official proclamation appointing September 28, and, further, that he would appoint a committee of 100 to take charge of the arrangements. The names of the committee members probably will be officially announced today.

Otto M. Schmidt, representing the City Council, also heartily endorsed the plan and expressed himself as willing to do everything in his power to further it.

A. G. Spalding acted as Chairman of the meeting. There were also present Mrs. Spalding, Professor and Mme. De Lange of Holland, Judge W. R. Andrews, Mr. and Mrs. L. B. Copeland, recently of Providence, R. I.; Robert Hunter, the well-known dramatic producer of New York, and officers of the Men's and Woman's International Theosophical Leagues, etc. Several letters from prominent citizens endorsing Mme. Tingley's plan were read.

The Chairman called upon Mme. Tingley for a statement of her suggestions for holding a SACRED PEACE DAY FOR THE NATIONS. Mme. Tingley in particular dwelt upon the idea that it should be a truly sacred day, and should appeal to the religious instincts which are deep in the hearts of all men. In conclusion she presented a resolution which was adopted unanimously by the meeting, and telegraphed to President Wilson, Mayor O'Neill adding his endorsement and his hope that the President would name September 28 as a Sacred Peace Day.

The telegram follows:

"At a meeting of the citizens of San Diego, convened to consider arrangements for holding a SACRED PEACE DAY FOR THE NATIONS, September 28, the following Resolution was presented by Mme. Katherine Tingley, Foundress-President of the Parliament of Peace and Universal Brotherhood:

"Believing, as we do, that there is in the United States a moral power strong enough to call for a pause in the war in Europe; and, in the name of humanity, to urge that a truce or armistice shall be declared, and that all fighting on land and sea shall cease during such time as shall allow to be called and held a special conference in the Peace Palace at The Hague, at which shall be represented all the Powers now at war, as also the United States, and all other

neutral Powers, in order that calmer counsels may prevail for the consideration of the causes of the war, the war itself, its destructiveness and the suffering brought to countless women and children; that the destruction of European civilization may be averted by once more reminding all mankind that they are brothers.

"Believing that the United States has the moral strength to intercede and accomplish this—and through whom should it be done, save through you, the President, representing this great peace-loving nation?

"We therefore call upon you to further the golden opportunity that is presented to the United States and to fulfill this sacred duty to humanity. We feel that no time should be lost in thus voicing the heart-cry of millions of people in the United States.

"We also call upon you to invite all other neutral Powers to join with you in this intercession, and so aid the United States to usher in a New Order of the Ages, from which will result a sacred, permanent peace for all humanity; for war is a confession of man's weakness, not a proof of his strength."

"The above Resolution was unanimously adopted.

(Signed) A. G. Spalding, *Chairman.*"

"The foregoing Resolution meets with my approval and is, I believe, the initial step in a movement that should tend to lend aid and comfort to the unfortunate citizens of the warring European nations.

"It is to be hoped that the United States of America and the various states comprising the same, individually, as well as the municipalities, will further the idea of a Peace Day, and if possible concentrate on September 28, A. D. 1914.

(Signed) Chas. F. O'Neill,
Mayor of San Diego, California."

The suggestion being made that copies of the telegram to the President be wired to the Governors of all of the States of the Union, asking them to telegraph their endorsement of the same to the President, Mr. Spalding offered to bear the expense as a contribution to the cause.

A copy of the above Resolution was wired to the Governors of all the States of the Union, and also sent by mail to the Mayors

of five hundred cities with the following request:

"The committee of Citizens of San Diego joins with Mme. Tingley in appealing to you for your co-operation in its efforts. We beg that you will wire to the President your endorsement of the Resolution embodied in the following telegram [see above].

The Committee.

September 8, 1914.

The following is from the *San Diego Sun* of September 8th. It should be noted that Katherine Tingley's message was telegraphed to the President on September 7th; the President's message is dated September 8th.

U. S. to Pray for Peace

October 4 is Set by President as Prayer Day

Washington, Sept. 8.—A proclamation naming Oct. 4 as a day of national prayers for peace was issued today by President Wilson.

[Here followed a copy of the Proclamation.]

(From the *San Diego Union*, Sept. 9, 1914.)

Governors Favor Sacred Peace Day

Chief Executives of Arizona and Kentucky Endorse Mme. Tingley's Plan

Madame Katherine Tingley was encouraged in her efforts for her suggested Peace Day for all nations yesterday, when she received favorable replies from the governors of two states, Kentucky and Arizona.

George W. P. Hunt, governor of Arizona, and James B. McCreary, governor of Kentucky, both heartily indorsed Peace Day. It has been suggested that Sept. 28 be set aside and observed.

The telegrams follow:

"I heartily join with you and Madame Tingley in your declaration that a Sacred Peace Day for the various nations be fixed, in which all the States will participate, and in the name of humanity urge that a truce or armistice shall be declared and that all fighting on land and sea shall cease and a conference be called in the Peace Palace at The Hague, where all powers now at war shall be represented.

James B. McCreary,
Governor of Kentucky."

"Your telegram finds me about to leave Phoenix to remain until after the primary election, September 8. On my return I will gladly co-operate with you in designating Peace Day.

George W. P. Hunt,
Governor of Arizona."

GOVERNOR JOHNSON'S REPLY

Sacramento, California,
September 7, 1914.

Mme. Katherine Tingley,
Point Loma, Calif.

Governor Johnson directs me to communicate to you as an expression of his sentiments a public statement he made a few days ago that reads as follows:

"Anything in the world that we can do in this State or nation to forward the cause of peace has my strongest support and sympathy. In California for four years we have been striving to care for broken humanity; to put the burden of accident upon the community; to alleviate individual suffering; and to bring a little more happiness into human existence. In this world-war the maimed and the injured number countless thousands, and the dead are so many they are almost unreckoned. The sum of human happiness is reduced to a minimum, and there is darkness where there should be sunshine and light. All conscientious effort, the unselfish striving of good men and women, is for naught if this shall continue. All of whatever race or clime should come together in any effort or movement that may give peace."

He further directs me to say that he will be responsive to and will co-operate with any plan that may be generally favored by the people of California.

(Signed) Martin C. Madsen,
Executive Secretary.

(From the *San Diego Union*, Sept. 11, 1914.)

September 28 Urged as Sacred Peace Day

Governor of Minnesota Promises Co-operation Providing Date will not Embarrass President in Efforts along Similar Lines

Editor *San Diego Union*: Having received many letters and telegrams from people interested in my proposal for a Sac-

red Peace Day for the Nations on Monday, September 28th, among which are enthusiastic responses from prominent citizens of San Diego, including Mr. G. A. Davidson, Judge George Puterbaugh, Judge W. R. Andrews, Mr. Patterson Sprigg, Mr. Eugene Daney and Mr. Julius Wangenheim; and having received already responses from Governor Hunt of Arizona, Governor McCreary of Kentucky, Governor Eberhardt of Minnesota and Governor Johnson of California; and finding it impossible to give personal answers to all the communications received from San Diego early enough for making the proper preparations for the program now under consideration for the 28th of September, I have decided to make this public statement.

Among the telegrams received, there was only one which indicated any apprehension of embarrassment being caused to the President, on account of his having announced as a "Day of Prayer for Peace," October the 4th, only six days following the day proposed as the "Sacred Peace Day for the Nations." The telegram referred to was sent by Governor Eberhardt of Minnesota to the chairman of the committee. The Governor's telegram was as follows:

St. Paul, Minn., Sept. 8, 1914.

A. G. Spalding, Chairman,
Point Loma, Cal.

I have received your telegram addressed to the President. Any movement that would tend to bring about peace among the warring nations of Europe meets with my hearty approval. Still, I cannot help feel that we might embarrass the President in the efforts he is undoubtedly making in the same direction, and any endorsement I would give this movement would be conditional upon the certainty that he would not be so embarrassed.

(Signed) Adolph O. Eberhardt,
Governor of Minnesota.

Message Answered

The following reply, which I placed before the committee, affords, I believe, a clear explanation of my reason for feeling that there is nothing to prevent us from observing both days:

Point Loma, San Diego, Cal., U. S. A.,
Sept. 9, 1914.

His Excellency, the Governor, Hon. Adolph O. Eberhardt,

State House, St. Paul, Minn.

Katherine Tingley, Foundress-President of the Parliament of Peace and Universal Brotherhood, and the Committee send the following answer to your telegram of September 8:

"We believe that the President's announcement that there shall be a day of prayers for peace will have a telling effect among the praying and God-fearing people of this country and will comfort many sad hearts in Europe.

"But as the plan for the Sacred Day of Peace was published and communicated to the President prior to his announcement, it will add to the force of the President's plan and evoke, beyond a doubt, a higher expression of patriotism and a splendid unity; although the American people are noted for their devotion to their country.

"The Sacred Peace Day for the Nations can have its place on September 28, six days earlier than the day named by the President, and can be devoted to a public demonstration and protest against war by all classes in parade and public meetings—an entirely different program from that which the President has suggested for prayers, which naturally would be conducted in churches and homes by those who respond. In fact the President's day can be made a forceful climax to the humble efforts of yourself and the citizens of your State. The public demonstration must arouse those who take part in it and prepare them for other expressions of peace and good-will to the European people, which must follow in the course of time from all parts of the world.

"We trust that you may feel it to the best interests of the suffering people of Europe to proclaim the Sacred Peace Day for the Nations for your State on September 28, and thus you will be able to interest the people to a further support of the President's message."

One of the first women in San Diego to respond to my suggestion for the Sacred

Peace Day for the Nations, was Mrs. Lillian Pray-Palmer, president of the California Federation of Women's Clubs. Mrs. Pray-Palmer said that she regretted that the invitation to attend the preliminary meeting held at my residence on Monday evening, September 7, came too late for her to be present; but she said that she was in perfect sympathy with the idea and would be happy to participate in such an effort. Mrs. Pray-Palmer further said this plan for the Sacred Peace Day for the Nations seemed to her a heartening sign, coming as it did at the time when the club women of California were preparing to call a peace conference. She assured me that in as far as she was able, she would be glad to join in the program for the day, as suggested.

On September 1, when proposing that September 28 should be set apart as the Sacred Peace Day for the Nations, I had no knowledge that there were to be two legal holidays this week, namely Labor Day, September 7, and California Admission Day, September 9. Neither did I anticipate the President's proclamation for a "day of prayers for peace" on October 4, as I was hoping he would name September 28 as a day on which all classes, the praying and the non-praying alike, would have an opportunity to participate.

Mayor Hesitates

I understand that Mayor O'Neill, who at the citizens' committee meeting held at my home on Monday, September 7, stated that he would issue a proclamation naming September 28 as a public holiday to be set aside for the Sacred Peace Day for the Nations (this receiving the endorsement of the City Council on the following day), is somewhat embarrassed and feels some hesitancy in making his proclamation for that day, which would be so close to the recent holidays, and might cause some business men to feel inconvenienced should they be called upon to suspend their business for the afternoon and evening of that day.

In ordinary circumstances, I would not presume still to urge September 28 as the Sacred Peace Day for the Nations, the whole or half of which should be set apart for all to join in, in making a public protest against war and a forceful demonstration for universal peace, right in the trail of so

many holidays, and just preceding the elections; but when we realize the critical condition of the peoples of Europe, and the awful slaughter, and the unnecessary sacrifice of human life now going on from day to day, I feel that the cause is worthy of extraordinary effort, and some sacrifice on the part of us all, that this plan may be consummated. Can we remain idle, with hands folded and hearts contented in such circumstances? Is there not an immediate demand made upon us to be "up and doing" and by our example to attract other peoples to the importance of declaring that this war shall cease? Can we conscientiously let pass this opportunity of using all our personal and collective influence to stem this tide of terrible disintegration? Who can question but that great good will result from the simple efforts of the citizens of San Diego on the Sacred Peace Day for the Nations? And will it not be a memorable one for our city?

Observance Urged

I can see no reason why this plan cannot be carried out on September 28, even if the Mayor should not issue his promised proclamation, naming that date as the Sacred Peace Day for the Nations. The citizens of San Diego could still observe that day, and carry out an appropriate program. For this reason, all individuals or non-political organizations in San Diego, that are interested and wish to co-operate in the program for that day, are invited to write to the Secretary, Committee on Program, Sacred Peace Day for the Nations, Point Loma, California. Further information regarding the next steps to be taken to perfect the program will be published in the daily press.

In the event of Mayor O'Neill's issuing his proclamation, which has been somewhat delayed, all these matters will be turned over to him and to the committee which he expressed his intention of naming. As I told Mayor O'Neill, when I first made the proposition to him, and as I afterwards published in the newspapers, it was my wish to leave all matters to himself and the committee, and citizens, and that the residents and students here at our Headquarters, and myself, would be glad to co-operate in any way we could; but that I had no desire to control the program.

I am ready to place the Isis Theater at the disposal of the committee for a morning and evening meeting, and also the open-air Greek Theater here, at Point Loma, for other features of the program. In the program which has been arranged here at our Headquarters, the representatives of the Men's and Women's International Theosophical Leagues will take part, also the students of the Râja-Yoga College, and of the Isis Conservatory of Music. There will be available a proper display of banners, absolutely confined, in sentiment, to a protest against war and expressions of universal peace; the services of the International Râja-Yoga Chorus of fifty voices, and of the International Râja-Yoga Orchestra of forty pieces, will be given, and my personal services in whatever way I can best render them.

(Signed) Katherine Tingley.

Mayor of Bradford Issues Proclamation for Observance of Sacred Peace Day for the Nations

Out of the large number of Governors and Mayors who responded to Mme. Tingley's appeal for the observance of The Sacred Peace Day for the Nations, there were only two who said they believed in letting the European war go on until one or the other contending armies had completely triumphed. Many of them expressed a desire to further the plan when more details were announced. The first of the Mayors, outside of the city of San Diego, who responded, was the Mayor of Bradford, Pennsylvania, who entered wholeheartedly into the plan for the proposed Sacred Peace Day and without waiting to confer further with Mme. Tingley, issued a proclamation to the citizens of Bradford, calling upon them to lend their aid in the fitting observance of the day.

Following is the Mayor of Bradford's proclamation:

To the People of the City of Bradford,
Greeting:

Whereas a most deplorable war is now in progress, devastating the countries of Europe and Asia, its evil effects being felt

all over the globe, while we, the people of the United States of America are a peace-loving, law-abiding people and keeping a strict neutrality, and,

Whereas a movement has been started in California known as the "Parliament of Peace and Universal Brotherhood," of which Katherine Tingley is the Foundress-President, the aim of which Parliament is to secure world-wide peace, and,

Whereas the City Council has directed me as Mayor to call a mass meeting of our citizens for the purpose of co-operating with said Parliament in its most laudable purpose, now therefore, I, Spencer M. DeGolier, Mayor of the City of Bradford, Pa., proclaim Friday evening, the 18th of Sept., 1914, as a date upon which all our civic, military and fraternal organizations shall send delegates to convene for the purpose of formulating a program to be carried out in our City on Sept. 28th, 1914, protesting against war in all its phases and in all countries.

Men, women and children, regardless of race or denomination are invited to participate in this grand mass meeting; and, at the meeting on Friday evening, Sept. 18th, the Mayor will make known the general plan, as laid out by the Parliament, to the people.

The Preliminary meeting will be held on the Public Square, at eight o'clock Friday evening, Sept. 18th, after which a citizen's committee will convene to confer upon a program for Sept. 28th. It is desired that all schools and churches will be represented as well as all lines of trade and professions, in order that the celebrations may be made to include all our citizens. All are welcome and invited; no one barred on any account. Let Bradford turn out en masse to make the grandest protest ever conceived on American soil since the Declaration of Independence—not a declaration of war; but a declaration of PEACE!

Mayor's Office, City of Bradford, Pa.

September 14th, 1914.

(Signed) Spencer M. DeGolier,
Mayor.

On receipt of a copy of the above, Mme. Tingley telegraphed to the Mayor of Bradford as follows:

Point Loma, California,
September 25, 1914.

Hon. Spencer M. De Golier,
Mayor, City of Bradford, Penn.

On behalf of the members of the Universal Brotherhood and Theosophical Society here and throughout the world, which is an unsectarian and non-political organization, I wish personally to extend my sincerest thanks for the spirit of co-operation displayed by yourself as Mayor, by the City Council, and by the peace-loving citizens of Bradford, in your communications, responding to my call for The Sacred Peace Day for the Nations on September 28th. If the mayors of all our cities had responded in the same spirit that you, the City Council and the people of Bradford have done, there is no question, but that the appalling conditions in Europe would soon begin to change for the better.

This struggle brings us closer every day to the realization that the American people one and all should consider it a sacred duty to humanity to call a halt among all contending nations, and to demand that all neutral powers shall immediately adopt some plan by which arbitration will quickly follow, and bring about permanent, universal peace.

The Sacred Peace Day for the Nations will be observed in San Diego on September 28th, according to the original plan, indicated in my letter to you of September 5th.

My salutations to yourself, the Council and the good people of Bradford.

(Signed) Katherine Tingley.

Letter from Cuban Governor

REPUBLIC OF CUBA
Provincial Government of Santa Clara
Official

September 18, 1914.

Mme. Katherine Tingley,
Foundress-President, Parliament of Peace
and Universal Brotherhood,
Point Loma, San Diego, California, U. S. A.

Madam:

I was much gratified at receiving your letters, with which you enclosed separate

documents aiming towards the dedication of a Sacred Peace Day for the Nations, and I can assure that such an altruistic idea has caused me much pleasure, and that I certainly will give the greatest co-operation, in order that the measures of that association may have a happy outcome.

I take pleasure in availing myself of the opportunity to express to you the testimony of my highest consideration.

(Signed) Herminio Canillo,
Provincial Governor.

(From San Diego Union, Sept. 11, 1914.)

September 28 Named by Mayor as Peace Day

**Communication Received by Katherine Tingley
from Executive Says Statement will
be Issued at Once**

Editor, The Evening Tribune:

By this morning's mail I have received, as the originator of the movement for a Sacred Peace Day for the Nations on September the 28th, a communication from Mayor O'Neill, and a copy of the greetings which he informs me he will issue immediately, and which reads as follows:

"To the Citizens of San Diego, Greetings:

"Whereas Mme. Katherine Tingley and a committee have requested me to aid in a Sacred Peace Day ceremony on September 28th, by inviting all citizens to participate in exercises to be held on that occasion, and whereas this purpose meets with my approbation, and believing that every effort for peace should be encouraged, I therefore as Mayor of this city urge every citizen to do all he or she can to aid in this undertaking to the end that peace may reign on earth. May the ideas and purposes of this day be productive of such good results that the day of prayer on October 4th will be largely attended.

"May peace visit all nations and abide with us always.

(Signed) Charles F. O'Neill
Mayor, City of San Diego, Calif."

Thus there is no question but that there can be two Peace Days for San Diego within a week; and if the right spirit prevails among the people, and they can set aside

all prejudices and differences in beliefs, etc., this double effort, carried out on two different days, cannot fail to bring splendid results.

The Sacred Peace Day demonstration on September the 28th will give all the citizens individually and all non-political organizations, an opportunity to participate in the program, which will consist mainly of a procession and public meetings. The Committee and myself invite all individuals and societies, who are interested in the ceremonies for **THE SACRED PEACE DAY FOR THE NATIONS**, on September 28th, and who wish to take part in the same, to address, not later than Thursday, September 17, the Secretary, Committee on Program, **SACRED PEACE DAY FOR THE NATIONS**, Point Loma, California. As it can be clearly seen, it is necessary that there should be quick action on the part of all those who are interested, as there is not any too much time to make the proper preparations. The Committee is pushing forward its preparations as rapidly as possible, and is waiting to hear from those societies and individuals who are interested, and who desire to take part in the program on September 28th; so that it may be carried out in a manner worthy of the dignity and importance of the occasion.

This morning's paper, in its report of the war, presents a further reason why all peace-loving people should lose no time in declaring themselves, and urging immediate action on the part of the Government to stem the tide of fearful carnage in Europe, which is putting such an ineffaceable blot upon our twentieth century civilization.

The following is a copy of resolution No. 18104, which I have just received from the city council.

(Signed) Katherine Tingley.

Resolution No. 18104

"Whereas, various countries of Europe are engaged in open warfare, destructive alike of wealth and civilization and those virtues that tend to bind countries, as well as individuals, into closer relationship, resulting in their mutual good, and

"Whereas, at a meeting of citizens of San Diego, held on the 7th day of September, 1914, a resolution was adopted, calling upon the President of the United States of America, as the highest representative of

this peace-loving nation, to call upon all other countries, neutral to the present war, to meet with the United States on the 28th day of September, 1914, as a **SACRED PEACE DAY FOR THE NATIONS**, from which meeting it is believed order will be brought out of the present confusion, resulting in peace for all the world, Now therefore;

"Be it Resolved, By the Common Council of the City of San Diego that the City of San Diego, California, through this, its Common Council, do and hereby does approve of the sentiments expressed in the foregoing Resolution."

I hereby certify the above to be a full, true and correct copy of resolution No. 18104 of the Common Council of the City of San Diego, California, as adopted by said Council Sept. 8, 1914.

(Signed) Allen H. Wright, City Clerk.
By Hugh A. Sanders, Deputy.

Announcement

The procession on September 28, **THE SACRED PEACE DAY FOR THE NATIONS**, will start at 3 o'clock. All the children of the public schools are invited to take part, and to this end the co-operation of the Superintendent of Education and the principals of the schools are asked, and they are requested to communicate with the undersigned.

Committee on Program,
Sacred Peace Day for the Nations, Point Loma, California.

Preparations are being pushed forward for making the event a memorable one. One very interesting feature which Katherine Tingley has introduced into the procession, and which she says will have great significance at the present time will be a presentation of "The Legend of the Seven Kings."

Among the special features already arranged for the procession, are the following: The procession will be headed by mounted police, followed in the order as named by The Râja-Yoga Band; The Mayor and City Officials, Râja-Yoga Children strewing flowers, followed by "The Seven Kings," immediately preceded by a banner on which will be inscribed the legend, as follows:

"Seven beech-trees will grow from a common root, and that seven kings will arrive from seven kingdoms and fasten their horses,

one at each tree; that under the canopy of the beeches they will conclude an everlasting Peace-alliance between the seven kingdoms which they represent; and that this will come to pass at the end of the present age."

(From the San Diego *Union*, Sept. 17, 1914.)

President Wilson Indorses San Diego Sacred Peace Day

**Madame Tingley Receives Favorable
Response to Proposed Protest Against War
and Urges All Classes to
Join in Procession**

Yesterday Madame Tingley received from President Wilson the following response to her proposal that September 28 should be set apart as the Sacred Peace Day for the Nations:

THE WHITE HOUSE
WASHINGTON

September 19, 1914.

My dear Mrs. Tingley:

I read your telegram of September third with the greatest interest, and you may be sure with real sympathy with its purpose.

I do not feel that I can set apart still another day by proclamation, but I want you to feel that there is nothing in my proclamation which would make it in the least degree inappropriate for those who wish to assemble on another day and seek the same purpose in another way.

Cordially and sincerely yours,

(Signed) Woodrow Wilson.

Mrs. Katherine Tingley,
Point Loma, San Diego, California.

Invitation Extended San Diego Clergymen to Join in Procession

To the Clergymen of the City of San Diego:

An invitation is hereby extended to the clergymen of all denominations and religions of the city of San Diego to participate in the procession on the Sacred Peace Day for

the Nations, September 28, that is to express the universal protest against war.

(Signed) Katherine Tingley.

General Committee for a Sacred Peace Day
for the Nations,

Joseph H. Fussell,
Corresponding Secretary
San Diego, Calif., Sept. 16, 1914.

(From San Diego *Union*, Sept. 22, 1914.)

Mayor and Council Indorse Sacred Peace Day Sept. 28

**Clergy Co-operating in Arrangements for
Notable Observance; Women's Inter-
national Theosophical League of
Humanity to hold Meetings**

Preparations are being completed for the fitting observance in San Diego of the Sacred Peace Day for the Nations, September 28. Mayor O'Neill and the City Council have responded to the invitation of the committee and will participate in the grand procession on that day. Major H. R. Fay has consented to act as grand marshal.

Clergy Co-operating

Several of the clergy of San Diego have responded and are co-operating in arranging for the observance of the day. Yesterday morning at the Jewish New Year festival at the synagogue, which was crowded, Rabbi Montague N. A. Cohen announced the Sacred Peace Day for the Nations, September 28, and said: "I want every one of you to take part in it." An enthusiastic meeting of the Cambrian Society was held at the Peace Day branch headquarters at the De Wescotte Company's offices in the Isis Theater building, at which the Rev. Mr. Williams gave a stirring address, accentuating brotherhood and internationalism, and concluding with the following words, here translated, as he spoke in Welsh:

"Whoever neglects to follow the Red Dragon (the Welsh flag) in the procession on Monday, September 28, the Sacred Peace Day for the Nations, will have no right afterward to call himself a Welshman; whoever refuses to march in the procession that day, and give the effort his full support, will have no right afterward to call

himself a follower of our Lord and Savior, Jesus Christ, the Prince of Peace."

Every Welshman present endorsed the minister's appeal and said not only would he go himself, but take his family.

(From the *San Diego Union*, Sept. 28, 1914)

San Diegans Urged to Aid Peace Cause by City's Executive

The United States of America stands today as a beacon of hope to the war-ridden countries of Europe, and though far distant from the scene of that terrible conflict, we, a peace-loving people, are filled with horror as we realize that whole countries and homes are being devastated; that countless lives are being sacrificed, and that the onward march of civilization is being set back many, many years.

As a nation, we have told these countries that we are ready at any time to lend our good offices towards the peaceful solution of their difficulties. This tender of our services as a nation reflects credit and honor on us all, and we sincerely hope that the offer soon will be accepted.

The President of our great nation has requested that on October 4 we offer up prayers as communities or citizens for peace in behalf of civilization, and this request will, I am sure, meet with heartfelt response.

Supplementing the day of prayer, and as an additional movement for the restoration of peace, Mme. Katherine Tingley has requested that September 28 be designated and observed as a Sacred Peace Day for the Nations. I heartily approve of any effort in the interest of universal peace, and believe that, as citizens of San Deigo, having in our veins the same blood that flows through the veins of the people of Europe, we should all lend every possible aid and encouragement to the end that on September 28 there will go out from this city a message that will be in the interest of peace to all mankind and of assistance to civilization.

I trust that as many merchants as possible will close their doors, either for the afternoon of the 28th or during the time the peace procession is in progress.

I wish to repeat my greetings to the people of this city:

Whereas, Mme. Katherine Tingley, Foun-dress-President of the Parliament of Peace and Universal Brotherhood, and a committee of citizens have requested me to aid in a Sacred Peace Day ceremony on September 28 by inviting all citizens to participate in exercises to be held on that occasion; and, whereas, this purpose meets with my approbation, and believing that every effort for peace should be encouraged, I, therefore, as mayor of this city, urge every citizen to do all that he or she can to aid in this ceremony to the end that peace may reign on earth. May the ideas and purposes of this day be productive of such good results that the Day of Prayer, on October 4, will be more largely attended.

May peace visit all nations and abide with us always.

Charles F. O'Neill,
Mayor City of San Diego.

(From the *San Diego Sun*, Sept. 28, 1914.)

Peace Parade Forming under Peaceful Skies

Great Procession of Protest Against Slaughter in War this Afternoon to be Followed by Meeting Tonight

Women's Meeting in Isis Theater Voices Protest

Beautiful Decorations

An army of peace was preparing to move through the principal streets of San Diego as *The Sun* went to press this afternoon.

All preparations were complete for the most novel procession ever held on the Pacific coast, and at 2 p. m. today the various divisions of the Sacred Peace Day pageant were forming.

Peace Day dawned bright and clear. The warm sun beamed down in a spirit of great friendliness, and the gentle breezes were balmy and caressing. There were clouds in the sky, but they were soft, fleecy clouds of the peaceful, snowy white, and not the dark, sinister clouds symbolic of the wars of men. It was really a day of peace in San Diego.

Against War

The ceremonies began at the Isis Theater, where at 10 o'clock a vigorous protest against war was voiced by the members of the Woman's International Theosophical League. The theater was beautifully decorated within and without. Above the entrance to the theater perched the dove of peace with wings outstretched. Across the entire building was draped an immense American flag. Palms and ferns and pepper tree branches were used in profusion. The stage of the theater was banked with branches of green and flowers of the purest white.

The appeals for peace made by the League members were received with applause. The audience was serious, and at times demonstrative. Each person there seemed to be of one thought—one belief. There was none there but who seemed to oppose war in Europe—who was not praying silently for a great universal peace at the end of the European struggle.

At 10.30 o'clock the Peace Day exercises at the Normal school were held. The attendance was good and a strong plea for peace and a protest against the slaughter of men was voiced.

(From the *Evening Tribune*, Sept. 28, 1914.)

**Greatest Parade in Protest
Against War will be
Held Today**

**"Sacred Peace Day for the Nations" Suggested
and Fostered by Katherine Tingley is
Fittingly Observed in San Diego**

**Impressive Meeting held in Isis Theater
This Morning**

Parade this Afternoon

Day's Program

10 a. m. — Opening exercises at Isis Theater, under the auspices of Woman's International Theosophical League.

10.30 a. m. — Peace Day exercises at State Normal School.

3 p. m. — Peace Day parade, starts from the corner of B and Fourth Streets.

8.15 p. m. — Public meeting at Isis Theater, conducted by General Committee for The Sacred Peace Day for the Nations.

10 p. m. — Lighting beacon fires on the hills of Lomaland.

When the big steam siren that calls the city's fire alarms, blows for three minutes at 3 o'clock this afternoon, the parade for The Sacred Peace Day for the Nations will begin.

There is an outlook that the parade will be one of the largest, if not the largest, ever seen in San Diego.

Nothing is said about universal disarmament yet, and there have been no expressions of an extremely radical nature in the movement which has led up to this Sacred Peace Day for the Nations.

The Universal Brotherhood and Theosophical Society, with its world headquarters at Point Loma, and led by Madame Katherine Tingley, leads the peace-day movement in an effort to foster civilization's advance along organized lines of peace and thereby to offset the organized lines of war now uppermost in the control of the world's destinies.

Today's program in San Diego marks the culmination of Madame Tingley's efforts to secure the earnest co-operation of the public at large, and this afternoon's peace-parade is expected to bring forth practically every important organization in this city with probably a total representation of 5000 persons.

There are three principal features in the day's program, the gatherings at the Isis Theater this morning and evening and the parade this afternoon, besides the lighting of beacon fires on the Lomaland hills tonight.

Morning Meeting

This morning's gathering at the Isis Theater was under the auspices of the Woman's International Theosophical League of Humanity, an organization of the women of Lomaland headed by Mrs. A. G. Spalding. The women of the League will march in this afternoon's parade, to demonstrate their willingness to do physical work for the cause of peace besides working in their club.

The theater was filled at this morning's meeting, and it was decorated with flags and greens. Miss Elizabeth Bonn made the announcements and Dr. Gertrude W. van Pelt made the introductory address.

Dr. Lydia Ross spoke on "Modern Peace Makers," and endeavored to show that the world's spirit of warfare has overbalanced the spirit of peace. Dr. Ross brought out

the fact that the whole force of modern progress has focalized on war, as exemplified by the uprising of millions of men when the call to arms reverberated through Europe. The purpose of the peace movement, according to Dr. Ross, is to bring out the undeveloped peace side of the world's dual nature in order to effect a balancing force to uphold the progress of the age.

Mrs. J. F. Knoche, speaking on "War and Peace," said there was a world-wide impulse for peace at this time. She quoted Israel Zangwill's words, "Between love and sword there is no true third way." Mrs. Knoche expressed the idea that only universal peace will solve the problem now before the world.

Mrs. L. B. Copeland, in her address on the "Horrors of War," said in part:

"It has been said that peace is a virtue and that war is the crime of civilization, and Rev. Wm. Leighton Grane of England no less truly maintains that war is not only a crime but that it is a sacrilege—War makes all progress a mockery—War cannot be justified with any consistent purposes."

(From San Diego *Union*, Sept. 29, 1914)

Thousands Bear Symbols of Peace

San Diego Registers Protest Against War

**Requiem Bells Toll for Slaughtered Dead as
World's Flags Wave Over Procession
Reproaching Warring Europe**

Uncle Sam's Marines March

**Isis Theater Overflows with Men and
Women Indorsing Movement to
End Armed Conflict Forever**

Led by the United States marine corps band and 600 marines from the camp on North Island, nearly 2000 San Diegans marched yesterday afternoon in protest against war. It was the greatest parade for universal peace which has been held anywhere in the United States since the outbreak of the European war.

Promptly at 3 o'clock Chief of Police J. Keno Wilson with a squad of mounted officers started on B Street from Fourth Street to clear the way for the procession which followed. After the police came Ma-

jor Herbert R. Fay, grand marshal, with his staff, followed by Colonel J. H. Pendleton, the marine band and 600 marines from the North Island camp.

Following the marines came Mayor Charles F. O'Neill and the City Council, Mme. Katherine Tingley, who inaugurated the Sacred Peace Day for the Nations, and the Committee in charge of the ceremonies. Next marched nearly 2000 men, women and children of San Diego in a great protest against war.

After the marines had reached C Street, they formed in line and stood at attention while Mayor O'Neill, the Council, Mme. Tingley, the Committee in charge of the day, and the Lomaland division of the parade, marched past. The Lomaland Division then headed by Mme. Tingley moved to one side of the street while the marines in column of companies, followed by the rest of the procession, passed in review.

Several halts were made during the march. At 3.45 the procession stopped and remained standing in silence while the bells of the churches tolled in memory of the tens of thousands of soldiers who have lost their lives on European battlefields. There also were four other halts, during which the People's Chorus of San Diego and the International Râja-Yoga Chorus sang.

Addresses at Isis Theater

Madame Tingley's Address

"A new day has dawned for Peace because of the efforts of most of the San Diego people in giving their support to the observance of the Sacred Peace Day for the Nations, which it was my privilege to invoke. We have been reasoning together in a new way to advance the cause of Peace. In looking at the situation of the countries of Europe we have been reminded by Judge McLachlan in his speech here tonight of the many conditions that have existed in America in the past which resulted in wars that could have been averted. This suggests the possibility of similar conditions with similar results arising in the future of this country, unless we apply the power of our hearts and minds, unless we stimulate our souls to new beginnings, to new

ways of thinking, of doing, and serving. If war is a confession of man's weakness, as I declare, then peace is a proof of his strength.

"Now how are we as a people to find the strength that is needed to meet the conditions that are just behind the scenes; that are hidden on the screen of time by our own past doings, and by the doings of all, the sowing of seeds in former times, possibly in times of peace? Man cannot think well without believing in the immutable laws that govern human life, and if he thinks well and long he will realize that he cannot temporize with the higher laws, the divine laws, neither can he temporize with the divine qualities of his own nature. There are no middle lines; we must meet ourselves as we are; we must discover the remedy that lies behind the brain-mind of man, that which alone can give him true power.

"We must discover the key, the lost word, so to speak, and that is, that man is divine, that he is potential in a wondrous way, and that he has a reserve force beyond his dreaming, which he can call on if he will; that the strength of a nation lies in the strength of the individual; and, as the units improve their lives, and meet the conditions of existence and search for their strength, and challenge themselves and face their own weaknesses, so shall we find that there is something new for us to do, and shall see the beginning of a new order of the ages. In this way we can follow further the Rev. Mr. Thorp's argument here tonight, in which he carried you along in such a logical way on the line of Evolution, demanding that there should be unity among the nations, and that there should be purity of thought, and right action on the part of nations as well as individuals.

Individual Power

"The question is how to become all this that is demanded of us? How long are we as a people, as members of God's great family, to wander in the darkness, in the shadows of life? For great as we think ourselves to be, great as our civilization seems, yet there is much for us and for our civilization to learn, because if we had gained the point that we sometimes think we have, there would be no necessity of

any argument in defense of peace; we should have found our strength.

"Now, the key to the situation, according to my conviction, lies in each individual. If we can quickly arouse among the people of America a sense of that higher patriotism which teaches man that he can better serve his country by living than by being sacrificed in war, it would result in a psychological wave that would reach to the ends of the earth, and influence the minds of men, of those in power, those who today hold within their hands the key of arbitration. How in the name of all that is holy and true, can men who have the power of speech and thought, sleep and rest while this slaughter is going on. It is an insult to the Higher Law, it is an insult to manhood and womanhood to permit these conditions to continue for one day even without a determined protest on our part. While we sit here in peace, in our comfortable homes, hugging our darlings, self-satisfied, contented so long as the horrors of war do not come to our doors—just across the water there are thousands of women today broken-hearted, thousands of homes destroyed and thousands of men lying in the trenches dead and almost forgotten. Thousands are suffering the agonies of death, and thousands more will follow them tomorrow; and yet we, the American people, can sit still and wait for our government to act. Do you ever realize the limitations that officials have? Do you not realize that while our President, with the best of intentions of bringing about arbitration, has his hands absolutely tied—that he is waiting for the voice of the people? (Applause)

Governor Johnson Waiting

"Did not Governor Johnson in response to my plea to have September 28th proclaimed by him as The Sacred Peace Day for the Nations throughout the State of California, say that he would be glad to co-operate, but was waiting to hear from the people? And how many people appealed to Governor Johnson and asked him to invoke the spirit of peace in this State? Is not such indifference deplorable?

"I was delighted with the sentiments expressed by Judge McLachlan, who brought home some new thoughts to us—the American people—who pride ourselves on our

possession of vast territory, great power, wealth and culture. What was said here tonight should go out to the whole world, that all these wars could have been averted. He paid a great compliment to man, a great compliment to the American people, because he realized from his standpoint that there was a hidden power, a hidden strength and force, something invincible that could be evoked, and could sway the people of the whole country into making a decision, and a splendid effort on behalf of peace, by calling upon the President to declare that some action shall be taken to bring a halt to the warring nations until a reasonable adjustment of their difficulties by arbitration can be reached.

Public Attitude Wrong

"To me—and I think I am sane—all humanity appears to be going mad. Could anyone have thought it possible only a few months ago that all Europe would be in the throes of war? How quickly the psychological influence of evil and selfishness can sweep over a whole continent, how easily the mind can be diverted from its right channels into wrong! But if this is possible, if such terrible things can happen from such small beginnings as we know, you can see what splendid, royal, superb results can come from small beginnings on right lines.

"Is it not possible to find somewhere in this great country of ours a few people who, with this awful picture of slaughter before them, could not be kept still, who could not be quiet, but who would be forever active in trying to bring about a unity of thought and feeling so tremendously powerful that in the twinkling of an eye it would change the whole aspect of the war on the other side of the water, and bring about ere long the establishment of peace? This is what man's divine power can accomplish—that wonderful, superb power that we often get glimpses of in the great poets and statesmen and writers and patriots—that power that often sweeps into a man's life unknown to himself, so to speak, and carries him beyond all brain-mind lines of thought, out into the great, broad road of service, so that he moves indifferent to the opinions of people, out beyond public criticism, bold and daring and

courageous for right. Such men are needed, even in our own fair country. We certainly have not many among us, or the people of this country could not remain still, they could not be satisfied, they could not wait. This indifference is an indication of the condition of the age. Humanity, believe me, is asleep. That wonderful power in man, that divine soul power which makes for real courage and superb doing is yet asleep. And so the whole world must be aroused in some way, and quickly too, and alas, that the awakening may have to come through some awful and appalling experiences, such as our brothers in Europe are meeting, and that there may have to be an appalling sacrifice of human life!

"The most pathetic of all, to me, is that there should be the need of awful sacrifice to awaken the minds of men to their duty. Some good and seemingly intelligent, thinking people say to me: 'this war in Europe is going to bring about a great lesson for all; great good will come out of it.' To me it was one of the most terrible things in the world to hear this said—that good can result from slaughter and the sacrifice of human life, that it is possible to adjust the conditions of human life by imposing on man's rights, or by daring to take the lives of others. Let me assure you, a peace so based would be but temporary.

"I cannot conceive that anyone could have such an absurd idea that, without due preparation, we could bring about peace, or that we could immediately dispense with our armies and navies. I know too much of human nature for that. But I do know that there lies in the heart and make-up of every human being a divine power, a royal power that can change present conditions, and in time bring about wonderful results for the whole human race—a permanent peace. Shall we any longer sit quietly waiting while thousands over the water are daily going to their graves?

Coming Generations Considered

"And have the people of America thought of the next generation? Have you thought of the price that we and all the people of the earth must pay for this sacrifice, for we are all one family, and what affects one affects another in some way, either in this

or in the coming generation. If the slaughter in Europe continues there will not be people enough to maintain the material life in the different countries now at war. There will not be men enough to provide for material existence, or advance the best interests of their people. The phantom of Death is stalking through the lands of Europe, and is not far from us, and yet we sit calmly waiting for the next man to move.

"When I appealed to the citizens of San Diego, for the observance of this Sacred Peace Day for the Nations, the same thing happened. Many waited for others to act, and some to see if the day was going to be a success, yet out of the City of San Diego, in the beginning, there came forward a splendid body of peace-loving men and women, who co-operated in this effort. I speak particularly of the members of the Sacred Peace Day Committee, who joined hands with those in Lomaland and helped in the work, and of others who responded to our call, and helped to bring about the results that you have seen. And because of this co-operation the veil has been lifted, there are bright pictures just beyond, visions of the possibility of something new coming to the world's children. What greater record could we make—we American people—than that of establishing in the minds of the people of Europe that we are really a peace-loving people, not that we merely profess to be so, but that we are earnestly at work doing something to help our brothers, and that we will not rest until we have accomplished something for peace.

Secret of Success Told

"I recollect an incident that occurred at the time of my establishing the Râja-Yoga School, which is now so famous here and in Europe. It began with five children and I remember the morning they first started for school, and hearing one of the executive officers, sitting beside me, who had done much to help our work, ask, 'How will it end? How will you have the patience to wait all these years to build up a school in this wild waste of land, when there are so many people who are adverse to your philosophy. Why, it would take a lifetime and another lifetime to get the thing accomplished.' I said, 'The secret of my suc-

cess—if I have any—and it should be the secret of the success of other men and women, is to do the duty that is at hand and fulfill it thoroughly.' And I hold that it is the duty of the American people to challenge all nations to act on the level of their common humanity, and to cry halt to the slaughter and sacrifice of human life, and the destruction of our present day civilization. Let them put themselves in the places of the suffering people across the water. Let the mothers think themselves into those homes that are devastated and destroyed, feel the heart pulsations of those mothers and fathers, and brothers and sisters who have sent out their own dear ones into the broad sunlight to be sacrificed on the battlefield—never to return; and think on the line of soulful things, feel a royal sympathy, and let it be of a quality that will tell for something—let it not be a mere appearance, not a patronizing sympathy, but the real profound soulful sympathy that will bring about the splendid results that we know are possible.

Duty Outlined

"Each man has his duty, and if the American people do not know their duty, and do not act, I pity them. I do not presume to say that I can lift the veil, or that I can see ahead very far, but I say that ere long we shall have a lesson that will bring us to our senses. I say again that this country will have a lesson that will teach the people through suffering, and will show the importance of working on lines of the highest humanity, when the challenge comes. But if that challenge that has been given to you and to the people of America, through the Higher Law, as I believe—it is in the very air—if that could be responded to, we might stem the tide of conditions that are very near; for we have been blind, and so have our ancestors. Men and women for ages, in spite of their declaration of love for the spiritual and of devotion to truth and righteousness, have depended on war to adjust their difficulties. They have confessed their weakness. Now, I say, is it not time for the American people to awaken and test their strength and become the advance guard of peace-makers in the world's great doings of this twentieth century?"

Address by Rev. W. B. Thorpe

"In consideration of the length of the program, I shall be very brief; but I want first to compliment Madame Tingley and the Committees upon the arrangements for this beautiful day. It has been most impressive and I think the influence of the procession of this afternoon will be far-reaching in the life of our city.

"The thing that is needed today more than anything else by the world is to find out the way by which we can be delivered from the curse of war; not simply of this immediate war, but from the curse of war. No one wants war. Every one abhors war. And yet we are so situated that any day we may plunge into the midst of it whether we will or no.

"The spirit of peace and of good-will is abroad among the people of the world, and yet the world is so organized today that at any moment we, ourselves, may be swept into the midst of war, even as those peace-loving and kindly people of the nations that are now arrayed in battle.

"The world, I say, is so organized that the conflicting ambitions of the nations are constantly bringing them to the brink of warfare. Now, the time is coming when war is going to be done away with. It is not going to be done away with merely by agitation for peace, merely by the cultivation of peace-loving sentiments. There is today a volume of peace-loving sentiment great enough perhaps to accomplish this end if that sentiment could possibly do it.

"Neither is war going to be done away with by simply abolishing armies and navies. You can never remove a cause just by removing its effect. And the armies and the navies are all the effect of a condition which exists. War is going to be done away, can only be done away, by the removal of the conditions which cause it.

"And there is just one condition which lies at the root of the whole problem, and that is the existence of different nations struggling together, each for its own advantage, and each teaching its people that "patriotism"—that is to say, devotion to the particular nation to which they belong—is a supreme duty. So long as that condition exists we shall have a constant recur-

rence of war; and we shall have to have armaments in order to provide for it.

"When the different nations or peoples of the earth can be related to each other as are the states of our own union, then war will become a remote contingency. Tennyson's dream of the parliament of nations, the federation of the world, must be made a reality. Before we can have lasting peace, we must have not simply the united states of Europe, we must have the united states of the world! (Applause) Then the brotherhood of man will become organic, because it is an organic reality, and then all our local patriotism will be merged and absorbed in that one devotion which alone is worthy to be supreme—the devotion to humanity! (Applause)

"Just so long as we have different nations we will have international strife; but when the nations become the states of one great world federation then war will disappear and we shall have simply the peaceful competitions of business life.

"Does this seem to you to be visionary? It is not a vision, my friends. It is a practical necessity and it is certainly coming to pass. And the best service which this awful war can render will be to hasten the day when it comes to pass by making the necessity evident to everyone. And I believe that it will appear that the greatest glory of the United States of America will be that she has been the prototype of this great federation of mankind, which is to be the next great step in the evolution of the human race." (Applause)

Address by Judge W. R. Andrews

Judge W. R. Andrews said in part:

"Although it is twenty centuries since Christ walked upon the face of the earth and taught people to love each other and that we should have peace, and although it is true that all over that part of Europe where the people are engaged in war there is on every hillside a church spire, and along every road there is a little temple where the people may pray before the cross of Christ, yet this land, without any just provocation, is all literally aflame with war.

"Yet we say that this is a civilized land. My friends, it is not true. The blood of the savage is thrilling through our veins until we are not able to put it down. We are

not civilized. Madame Tingley is civilized. She has had the impulse for this that is leading us out of savagery into civilization, but so long as we invent instruments for the destruction of human beings, so long as we are obliged to have great armies, so long we are not civilized.

"When the procession stopped opposite the Methodist Church this afternoon the chimes tolled out that old song that no man can listen to without feeling that he is really nearer to his Supreme Creator, 'Nearer My God, to Thee.' It was not a song, it was not simply the man playing upon the organ that operated the bells. It was the voice of the people of San Diego, as if this nation were praying—not as they sometimes do in churches—'Nearer My God, to Thee'—it was the feeling of the peace-loving people of this city—'Nearer My God, to Thee.' Away from the hatefulness that impels men to destroy each other; away from the ambition that prompts men to lead their fellow-men into sacrifices of this kind, into the paths of peace, where all its ways are pleasantness and all its paths are peace."

Address by Judge James McLachlan

"This has been one of the most interesting days I ever passed. I have seen many beautiful processions, but I never saw one before that compared with this one, that passed through the streets of this beautiful city today. The banners all had a meaning of their own, created by the students of Point Loma; the flag of every nation was represented; every denomination was in sympathy with it all. I want to return my thanks to San Diego for the splendid spirit they show in promoting this cause.

"We are here tonight to do what we can to promote peace. As a nation we ourselves have not been without sin in this regard."

Judge McLachlan then reviewed briefly the causes of the Revolution, the Civil War, the Spanish War the burden of his argument being that the principles which were fought for were by the very logic of the situation bound to prevail without resorting to arms.

"We are not here tonight," he said, "because we are pure and holy and have never sinned in this regard. We are here tonight to pray for peace. Madame Tingley, you laid the first foundation stone in this great

movement. You knew no country, no creed, you invited all to join in this universal movement, and I can see in imagination the building of a mighty monument, towering higher than the Pyramids of Egypt.

"It is not built of iron; it is not built of stone; it is built of the great heart throbs of the peace-loving people throughout the world. I can hear as a result all of the nations of the world joining in that song that was wafted over the far-off plains of Judea more than 2000 years ago, 'Peace on earth, good will to men.'"

Address by

Rabbi Montague N. A. Cohen

Rabbi Montague N. A. Cohen in his speech said:

"We have been tremendously moved by our participation in the events of this day, and on this day surely the soul of San Diego has faithfully expressed itself, and it has done so by means of the inspiration that has come from Point Loma.

"As we witness the issues that are in the balance in the great countries of Europe, we cannot help but feel how selfish patriotism can become, how national and racial prejudices can arouse the brute that is in man. And yet, in spite of all this, we protest and what has happened in this great city of San Diego today will be winged to all the corners of the earth, and perhaps will reach into those lowly homes of the poor and burdened and stricken in Europe and bring courage and hope to their lacerated hearts.

"When the prophets and the evangels of peace came to the masses of mankind and brought them in clear and precise tones the messages of good will, the ears of the people were too heavy to hear, and now today, in this twentieth century of boasted civilization and progress and development, we have one of the most disastrous wars of the ages. It came upon us suddenly; we awoke one morning to find that Europe was engaged in a terrible death struggle. And yet we are strong enough and confident to look forward to the future, to the very near future, when the spears will be turned into pruning hooks and the swords will be beaten into plowshares; when peace shall reign; when the lion shall lie down with the lamb,

and when nation shall no longer lift up sword against nation.

"We must make our own the great virtues of righteousness, truth and peace, and then we shall learn war no more. We must realize the great oneness of the divinity, and just as that divinity is one, so is humanity one. When we have learned this great and stupendous lesson, when it has sunk deep down into our own souls, when it has made us real men and women, then we shall perceive the ideal of peace, then we shall love to promote that great idea, then will we be the peace-seekers and peace-lovers, helping on that great and noble cause for which humanity has bled for more than two thousand years."

Address by

Mrs. Josephine Page Wright

Mrs. Josephine Page Wright, president of Woman's Press Club:

"There are optimists and optimists. Although there is not one of us in this audience tonight who in his heart of hearts does not sincerely hope for the establishment of universal peace, there are not many who believe it can be accomplished with a miraculous suddenness. No treaty between men and nations can accomplish it; there has never been a human treaty made that has not, in spirit or letter, been broken. Disarmament of the nations will not establish it. If you would disarm the nations, clean the heart of man of false patriotism."

**The Woman's International
Theosophical League
Takes Part in Peace Plans**

When Katherine Tingley issued a call for a number of her students to consider seriously some prompt and decisive move by which the attitude of neutral expectancy in this country could be vitalized into positive and helpful relief for the tragic suffering abroad, a number of Woman's International Theosophical League members were privileged to respond. Some older students were reminded of previous experience under the Leader in famine-stricken India, with the Armenians in Greece, among sick and starving Cubans, and with our American soldiers at Montauk. Timely research work of matters in hand for the Parliament of

Peace, and other 1915 plans had also recently aroused fresh desire to voice some living message of peace. Altogether, a peculiar eagerness was felt to grasp the opportunity to engage in work so in keeping with the objects of the League.

The very air seemed alive with ideas, evoked by the simple, earnest devotion of the students at Lomaland. The co-operation which marked the memorable nine days of preparation for staging *The Aroma of Athens* was more than equaled in unity of effort displayed to observe fittingly a Sacred Peace Day for the Nations.

In planning a Sacred Peace Day for the Nations, Mme. Tingley's idea was to have some powerful word-pictures on the banners—the procession would not be enough—there must be some vital thoughts carried aloft upon the banners, to arouse the whole people to a sense of the true spirit of peace. The words of universal truths must speak the language of the underlying unity which is imperfectly expressed in the characteristic spirit of varied national units. Her aim was to invoke the higher patriotism of the common humanity. Suitable quotations and mottoes were selected and originated as well as new and adapted designs in symbols for use by the banner committee. A search in Nature's realm revealed novel emblems of harmonious line and color for decorations, which completed the banners with exquisite and unique nature touches, alike eloquent of Forestry Department resources and of recognized and latent artistic ability among the students.

Little by little, the program began to take form out of nebulous plans for next year's Parliament, out of possibilities suggested by last year's Peace Congress, convoked and directed by Madame Katherine Tingley at Visingsö, Sweden, out of dormant ideas in various minds, which had been waiting for years to be stimulated into growth, and out of the urgent need of the hour. Someone's outlined idea of a banner-design is caught up by another's paint-brush; the artist's scheme in the Arts and Crafts Department evolves cords, fringes, borders, and tassels, dyed to a nicety of color and of fitting texture and symbolic form. The artistically carved banner-poles are finished and gilded by the Construction Department.

At the Râja-Yoga College and Academy the boys and girls were actively engaged from morning until night.

Katherine Tingley, who originated the idea of observing a Sacred Peace Day for the Nations, in America, as outlined in her telegram (Sept. 3d) to the President, worked with the committees day and night, superintending every detail of plans which evolved into a living mosaic design of significant beauty. The close network of duties among the students on the hill gave each one chances of helping to fulfill the general plan, and the privilege of working with the Leader was felt by the members of the Women's League and Men's League to be one the greatest opportunities of their lives.

The League meeting at 10.00 a. m., which opened the exercises of the Sacred Peace Day at Isis Theater, was well attended by a thoughtful, sympathetic audience, not a few of whom were earnest, interested men.

The impressions of the League women as they followed the line of march of the procession would make an interesting symposium. San Diego seemed to be holding its breath, with a strange sensation that something new had come into its life. There was a novel contrast between the neutral color and solid tread of the soldiers in the first division, and the beautiful banners, the whiteness and color and flowers and international flags in the division of Lomaland men, women and children. It was a significant demonstration of physical force and of its transmuted action upon the higher levels of human purpose. As the silent procession wound through the streets there was a senient hush in the air, as though the on-lookers felt the challenge to seize the sword of spiritual knowledge and win lasting peace for the tortured soul of a warring world.

Katherine Tingley and her body of students have ever tried to give the secret of the life at the International Theosophical Headquarters to those outside the gates. On the Sacred Peace Day for the Nations there was urgent need to show even more clearly that humanity has hidden powers greater than the force of arms. The mysteries of a clean, purposeful, dignified, unselfish life for brotherhood were unveiled before the public eye and an esoteric calm invoked the harmonizing spirit of interna-

tional life, under the open sky and on the common highway. Lydia Ross, M. D.

Favors Offer of Mediation

(From *Los Angeles Times*, Sept. 13, 1914.)

FAVORS OFFER OF MEDIATION

Rio Janiero, Sept. 12.—A motion was made in the Chamber of Deputies today by one of the members, proposing that the Chamber suggest to the President that he invite all the American governments to offer collective mediation in the European conflict. The matter was discussed and was put over for further consideration.

(From *San Diego Union*, Sept. 30, 1914.)

Founder of Peace Day Remembers Prisoners Languishing in Cells

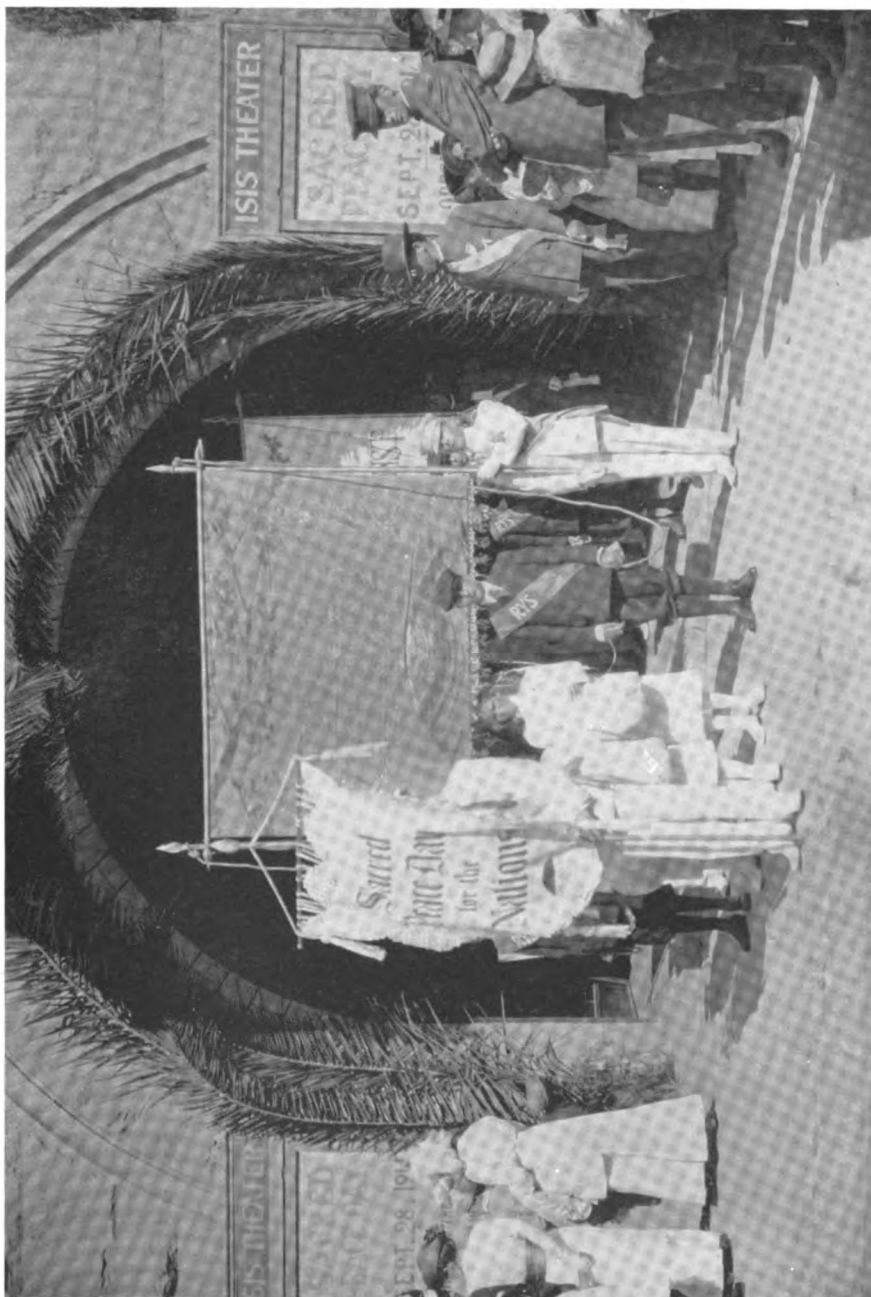
Men and Women Behind Bars Treated to Music and Good Things

If the Sacred Peace Day demonstration of Monday produced no thrills in the hearts of the combatants on the battlefields of Europe, it brought happiness to the eighty-odd prisoners in the county jail. Immediately after the exercises at Isis Theater Madame Tingley sent the Râja-Yoga Band to the jail. It stationed itself in Front Street and rendered a concert which gladdened the hearts of all of the prisoners, many of whom have been behind the bars for months.

During the concert Madame Tingley and Mrs. Ethel Dunn, principal of the Râja-Yoga School, visited the different wards in the jail, in each of which Mrs. Tingley made a short talk.

In the evening hampers full of cake and gallons of ice cream were delivered at the jail and each prisoner was given at least one, and some two or more big helpings. The half-dozen women prisoners were taken into the private apartments of Mrs. Olive Chambers, the jail matron, where they were given a little more than their share of the good things.

Madame Tingley has taken a great interest in the welfare of the prisoners at the county jail, and has frequently supplied the wants of women or girls unfortunate enough to be held there.



Lomaland Photo. & Engraving Dept.

SACRED PEACE DAY FOR THE NATIONS, SEPTEMBER 28, 1914

The grand procession; Lomaland Division starting from Isis Theater, San Diego.
On the banner is inscribed: "O people of the world, ye are the fruit of one tree, the leaves of one branch."



Lomaland Photo. & Engraving Dept.

GROUP OF SENIOR GIRLS OF THE RAJA-YOGA COLLEGE IN THE PROCESSION



Lomaland Photo. & Engraving Dept.

THE RAJA-YOGA COLLEGE BAND IN THE PROCESSION, SAN DIEGO

Mr. F. M. Pierce, Marshal of the Lomaland Division

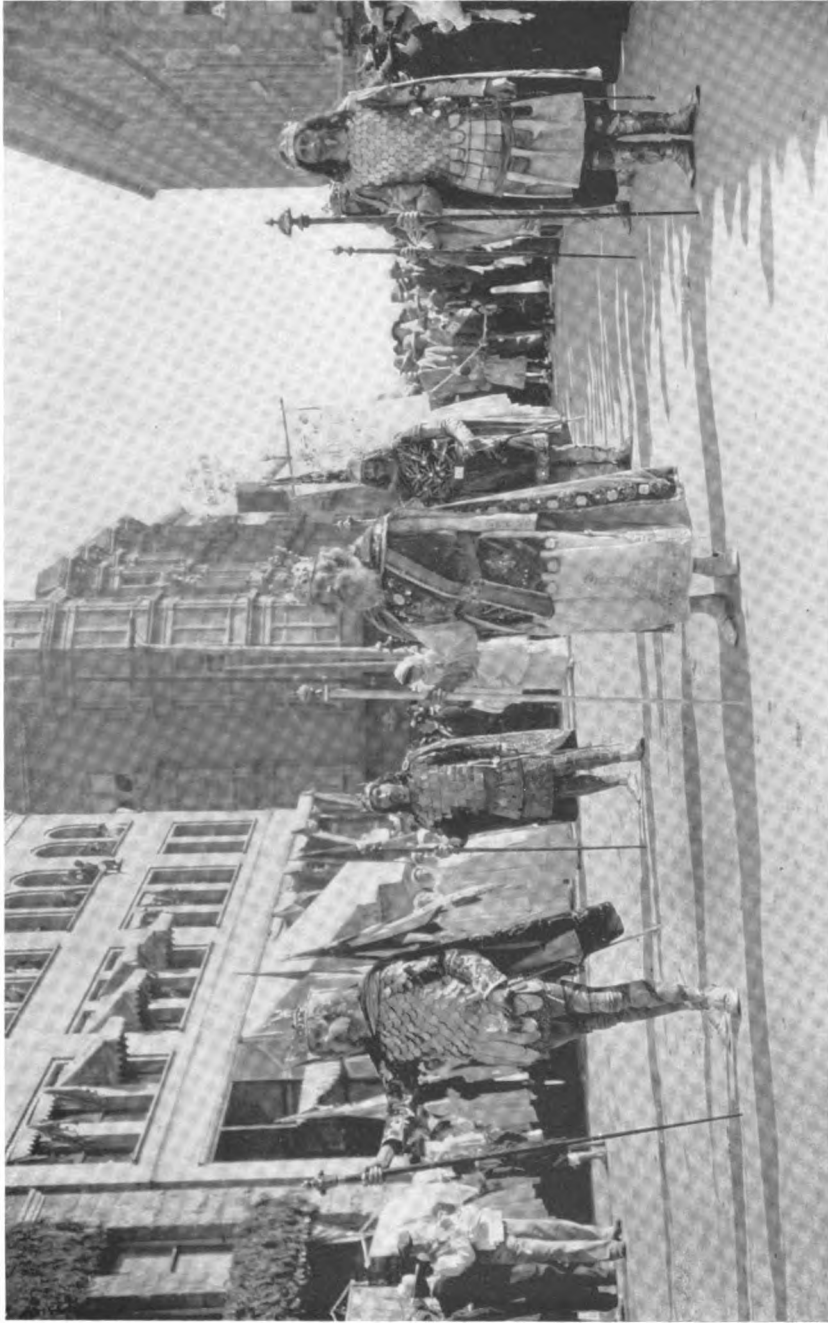


Lomaland Photo. & Engraving Dept.

GROUP OF YOUNG LADIES OF THE ARTS AND CRAFTS DEPARTMENT OF THE RAJA-YOGA COLLEGE.

Followed by a banner inscribed: "A prophecy of permanent peace — Vadstena's legend of the seven Kings: Seven beech trees will grow from one root; Seven kings will come from seven kingdoms.

Under the trees they will establish permanent peace. This will be at the end of the present age."



Lomaland Photo. & Engraving Dept.

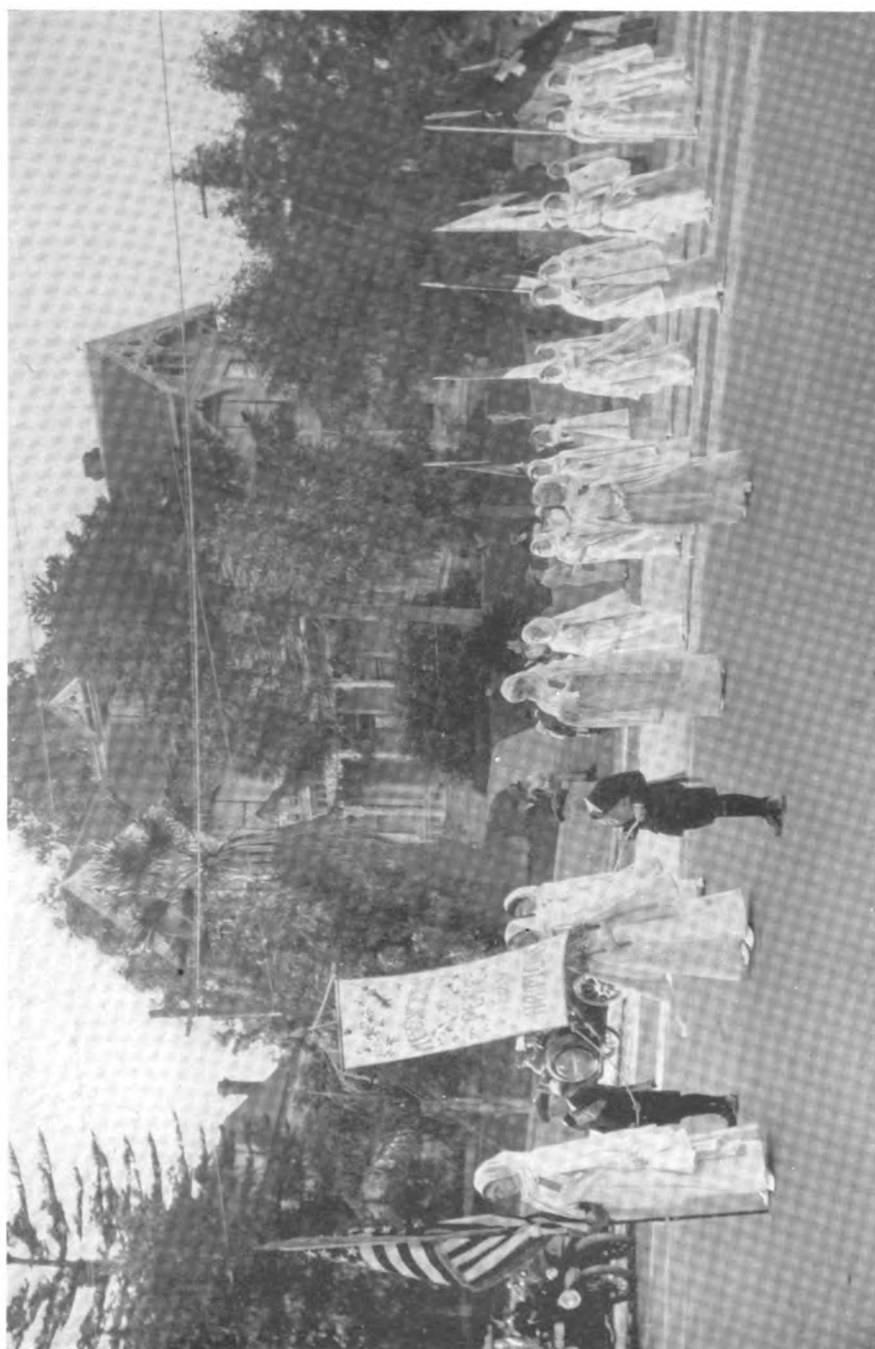
PEACEMAKERS. "THE SEVEN KINGS OF VADSTENA"



Lomaland Photo. & Engraving Dept.

THE RAJA-YOGA COLLEGE BAND

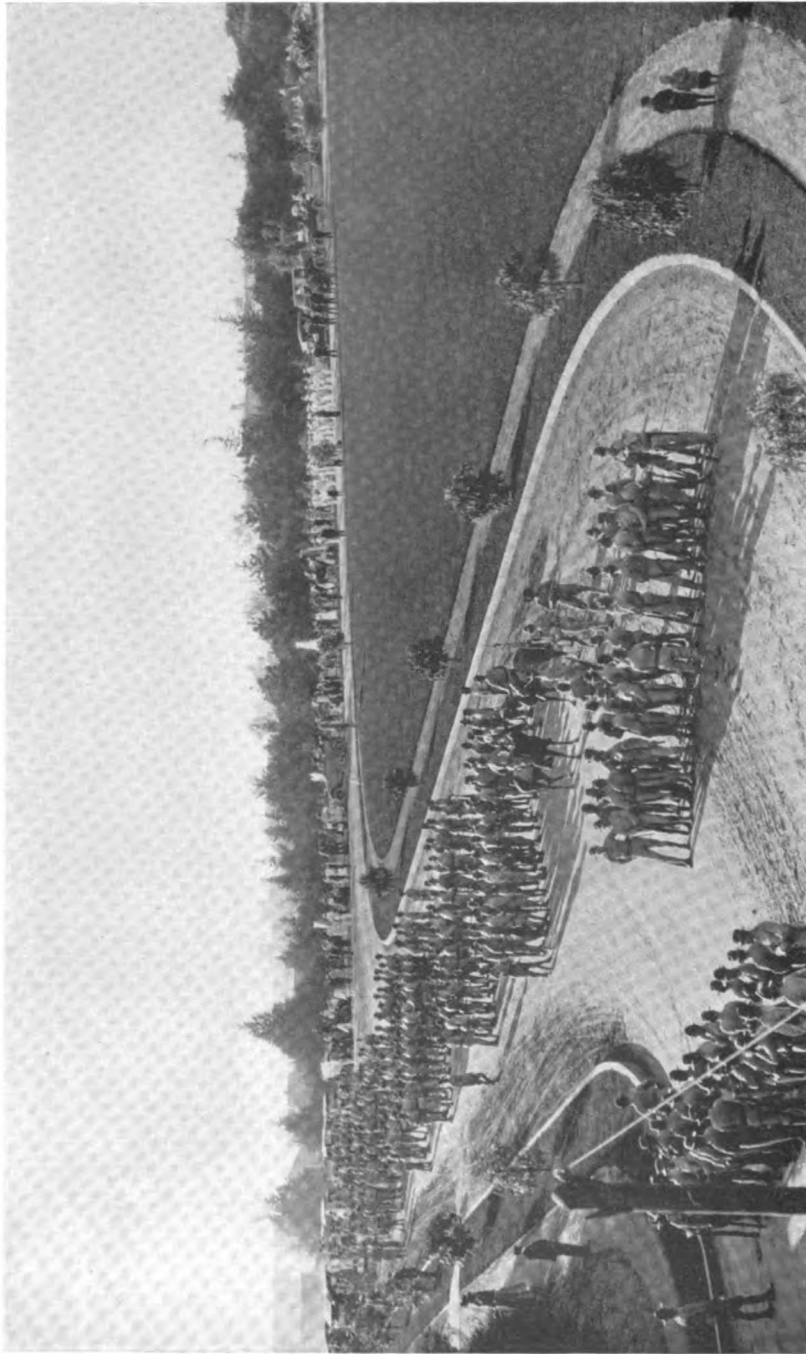
Preceded by banner inscribed: "Nation shall not raise sword against nation; neither shall they learn war any more."



Lomaland Photo. & Engraving Dept.

THE HEAD OF THE COLUMN OF THE "MESSENGERS OF PEACE FROM THE NATIONS"

Represented by members of the Woman's International Theosophical League carrying international flags.



Lomaland Photo. & Engraving Dept.

THE PROCESSION JUST BEFORE LEAVING BALBOA PARK
THE SITE OF THE FORTHCOMING PANAMA-CALIFORNIA EXPOSITION

United States Marines under command of Col. J. H. Pendleton, U. S. M. C., at ease during one of the pauses when songs were rendered by the Raja-Yoga International Chorus, seen in the distance in white.

Souvenir Program

SACRED PEACE DAY FOR THE NATIONS

SEPTEMBER 28, 1914

INAUGURATED BY KATHERINE TINGLEY, AUGUST 26,
AND PUBLICLY ANNOUNCED SEPTEMBER 3, 1914,
WITH AN APPEAL FOR A NATION-
WIDE OBSERVANCE



*"An appeal to men and women of all nationalities,
and to people of all beliefs, to meet together on the
level of their common humanity, to dedicate their
best efforts on this day for the accentuation of a high-
er patriotism, both among the elders and the youth, as
a loving tribute to the Cause of Universal Peace; and
to send a message of sympathy and encouragement to
the suffering mothers and wives and children in
war-torn Europe."*



SAN DIEGO, CALIFORNIA, U. S. A.

General Committee

Katherine Tingley

Mr. A. G. Spalding, Chairman

Mr. L. B. Copeland, Vice-Chairman

Mr. C. J. Ryan, Secretary

Hon. Charles F. O'Neill

Judge W. R. Andrews

Mr. Eugene Daney

Mr. G. Aubrey Davidson

Mr. Julius Wangenheim

Mr. U. S. Grant

Mrs. U. S. Grant

Hon. James McLachlan

Judge George Puterbaugh

Mrs. Harriet L. Sefton

Mrs. Lillian Pray-Palmer

Mr. L. A. Blochman

Mrs. L. A. Blochman

Mr. Patterson Sprigg

Mrs. Patterson Sprigg

Mr. W. L. Frevert

Mr. O. M. Schmidt

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Mrs. A. G. Spalding

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Prof. Daniel de Lange

Mme. de Lange-Gouda

Mrs. Cora L. Hanson

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Prof. W. A. Dunn

Mrs. W. A. Dunn

Mr. F. M. Pierce

Mr. H. T. Patterson

Mr. I. L. Harris

Mrs. I. L. Harris

Mr. W. R. White

Mrs. W. R. White

Mr. S. G. Bonn

Mrs. S. G. Bonn

Mr. J. F. Knoche

Mrs. J. F. Knoche

Mr. O. Tyberg

Mrs. O. Tyberg

Miss Edith White

Dr. Lydia Ross

Mr. R. Machell

Mr. F. J. Dick

Dr. L. F. Wood

Dr. G. F. Mohn

Prof. H. T. Edge

Dr. H. Coryn

Mr. C. Woodhead

Prof. H. A. Fussell

Prof. F. S. Darrow

Mr. W. E. Gates

Mr. K. Morris

Mr. J. H. Fussell

Dr. H. Lischner

Mr. Morris Braun

**Copy of Letter from Mme. Katherine Tingley, telegraphed
to the President September 3, 1914**

PARLIAMENT OF PEACE AND UNIVERSAL BROTHERHOOD

(President's Office)

POINT LOMA, CALIFORNIA

September 3, 1914

THE PRESIDENT,

The White House, Washington, D. C.

Sir:

To presume upon your valuable time with any personal proposition or interest is not my intent. But because I feel there is an opportunity to unite the people of this country in a closer bond of unity and a higher expression of patriotism, particularly during this war time, I write you in the interests of Universal Peace and ask your kind consideration of and co-operation in the accompanying plan, to which I have given much thought and which, I believe, if properly carried out, will create a closer tie among the people of the earth, and more real sympathy for our suffering brothers across the waters.

Will you not therefore find it a splendid opportunity to let your heart out and give new hope to all the people of the United States by naming a day to be called The Sacred Peace Day for the Nations, appealing to men and women of all nationalities (not alone the citizens of the United States), and to all people of all beliefs—Protestants and Catholics, Jews and Gentiles, Christians of all denominations, and free thinkers of no denomination, Moslems and Parsees, Buddhists and Hindus, Confucianists and Shin-toists, etc., etc.—to meet together on the level of their common humanity, to dedicate their best efforts on that day for the accentuation of a higher patriotism, both among the elders and the youth, and as a loving tribute to the cause of Universal Peace, and to send a message of sympathy and encouragement to the suffering mothers and wives and children in Europe?

The simple outline of a program, which I present below as being appropriate for so important an occasion, I feel must appeal to every class of people, regardless of all differences in religion and politics.

I would respectfully suggest that you name Monday, September 28, 1914, as The Sacred Peace Day for the Nations, for the whole United States. An early response to the above proposition would be greatly appreciated. I remain, with sincere respect,

Yours cordially,

(Signed) Katherine Tingley,

Foundress-President

Parliament of Peace and Universal Brotherhood

The President's Reply

THE WHITE HOUSE

WASHINGTON

September 10, 1914

My dear Mrs. Tingley:

I read your telegram of September third with the greatest interest and you may be sure with real sympathy with its purpose.

I do not feel that I can set apart still another day by proclamation, but I want you to feel that there is nothing in my proclamation which would make it in the least degree inappropriate for those who wish to assemble on another day and seek the same purpose in another way.

Cordially and sincerely yours,

(Signed) Woodrow Wilson.

Mrs. Katherine Tingley,
Point Loma, San Diego, California.

Resolution Presented by Mme. Katherine Tingley to be Sent to the President

This resolution was unanimously accepted by the General Sacred Peace Day
Committee, consisting of the Mayor and Citizens of San Diego,
and telegraphed to the President, September 7, 1914

Believing as we do, that there is in the United States a moral power strong enough to call for a pause in the war in Europe; and, in the name of humanity, to urge that a truce or armistice shall be declared and that all fighting on land and sea shall cease during such a time as shall allow to be called and held a Special Conference in the Peace Palace at The Hague, at which shall be represented all the Powers now at war, as also the United States, and all other neutral Powers, in order that calmer counsels may prevail for the consideration of the causes of the war, the war itself, its destructiveness, and the suffering brought to countless women and children; that the destruction of European civilization may be averted by once more reminding all mankind that they are brothers:

Believing that the United States has the moral strength to intercede and accomplish this—and through whom should it be done, save through you, the President, representing this great peace-loving nation?—

We therefore call upon you to further the golden opportunity that is presented to the United States and to fulfill this sacred duty to humanity. We feel that no time should be lost in thus voicing the heart-cry of millions of people in the United States.

We also call upon you to invite all other neutral Powers to join with you in this intercession, and so aid the United States to usher in a New Order of the Ages, from which will result a sacred, permanent peace for all humanity; for war is a confession of man's weakness, not a proof of his strength.

The Call of Peace

By Wilma Jarratt Ellis

(Member of the Authors' and Press Club of Tennessee)

Written in response to Katherine Tingley's call for the observance of The Sacred Peace Day for the Nations, to be held September 28, 1914, throughout the U. S. A. "The Call of Peace" has been set to music by Professor Daniel de Lange, Founder and late Director of the Conservatory of Music, Amsterdam, Holland. It will be sung during the march on The Sacred Peace Day for the Nations.

ABOVE the battle's thundering cry,
Above the war-clouds, dark and high;
'Mid roar of gun and burst of shell,
'Mid hate as fierce as raging hell,
There sounds triumphant over all
In clarion tones, a mightier call —
A call that sends o'er war's red flame
The surging rush of redder shame;
That sounds in tones so loud they fill
The universe with, *Peace, Be Still!*

Above the slain piled on the sod,
So thick, they seem forgot of God,
Above the lust of kinsman's rage,
Where savage passions surge and wage,
Above the widow's wail and shriek,
Above the children's cries that speak,
Accusing all the listening world
Of sharing in the war-bolts hurled,
There sound majestic notes that chill
The hot, mad strife with, *Peace, Be Still!*

The mighty tones come through the air
Triumphant o'er each soul's despair,
As horror-struck we watch and wait
To hear the warring nations' fate.
The glorious oratorio sounds
Above the wreck of creeds and crowns;
The golden "music of the spheres"
Will speak through all the endless years
The eternal harmonies that thrill
The listening world with, *Peace, Be Still!*

The Legend of the Seven Kings

In the long march of time, forgotten history fades into legend, and again, legendary lore often proves prophetic.

About the ancient town of Vadstena, on the shore of Lake Vättern, Sweden, cluster many famous legends. One of the most interesting of these tells of a future day when

SEVEN BEECH TREES WILL GROW FROM A COMMON ROOT, AND THAT SEVEN KINGS WILL ARRIVE FROM SEVEN KINGDOMS AND FASTEN THEIR HORSES, ONE AT EACH TREE; THAT UNDER THE CANOPY OF THE BEECHES THEY WILL CONCLUDE AN EVERLASTING PEACE-ALLIANCE BETWEEN THE SEVEN KINGDOMS WHICH THEY REPRESENT.

And, continues the legend,

THIS WILL COME TO PASS AT THE END OF THE PRESENT AGE.

Though conditions in the mother countries are so disheartening today, there are signs that the prophecy will be fulfilled. History has staged much of Life's drama upon the battlefield, but men and women in all countries have foreseen the futility of war in adjusting human differences and have voiced ideals of harmony and brotherhood.

On this Sacred Peace Day for the Nations, which is yet another link in the chain of effort extending down the ages, it is fitting that a few of these Torch-bearers should be named. The work of these calm and potent characters lives on in the benefits they brought to mankind, and their words still challenge the best that is in us to keep pace with the

HONORED TORCH-BEARERS OF PEACE.

Honored Torch-bearers of Peace

Messengers bearing scrolls of Peace from these Torch-bearers will be designated in the procession by their national insignia and by the flags of their different countries borne by color-bearers.

[The representation of the Legend of the Seven Kings and the Torch-bearers of Peace formed part of the plan arranged by Mme. Katherine Tingley for the Parliament of Peace and Universal Brotherhood, to be held in 1915. Most of the Banners were also being painted for that occasion by artists resident at the International Theosophical Headquarters, and are being used on this Sacred Peace Day for the Nations by special request of the General Committee.]

NORTH AMERICA

MARGARET FULLER: Co-worker with Mazzini; Angel of Mercy to Italy's wounded soldiers in the struggle for Italian unity.

- WILLIAM PENN:** Peace-maker and mediator between the Indians and the white settlers. His treatise, "An Essay toward the Present and Future Peace of Europe," advocated arbitration and an international tribunal.
- GEORGE WASHINGTON:** Voiced this great truth, "My first wish is to see this plague to mankind (war) banished from the earth . . . although it is against the profession of arms and would clip the wings of some young soldiers striving after glory to see the whole world in Peace."
- BENJAMIN FRANKLIN:** Longed to see discovered "a plan which would induce and oblige nations to settle their differences without first cutting each others' throats."
- ANNE HUTCHINSON:** Champion of the Inner Light, the Key to Peace, which, had it not been quenched, would have made impossible religious persecution in New England.
- THOMAS PAINE:** Patriot, soldier, worker for Peace and international friendship in both Europe and America.
- NOAH WORCESTER:** Author of "A Solemn Review of the Custom of War," which contributed to the formation of the first Peace Society in America.
- DAVID L. DODGE:** Founder of the first Peace Society in America, 1815.
- JOHN JAY:** Author of the arbitration clause in America's treaty with England (1784) for which he was burned in effigy.
- JULIA WARD HOWE:** Co-worker with John Bright in behalf of Peace. Her Peace Appeal to the mothers of the world was translated into all the European languages.
- HARRIET MAXWELL CONVERSE:** Peace-maker and mediator between the Indians of New York and the State Legislators.
- ELIHU BURRITT:** The "Blacksmith Poet." Actively promoted Peace Congresses and fifty years before the Czar's Rescript advocated a world tribunal.
- WILLIAM ELLERY CHANNING:** The most eloquent and earnest advocate of Peace among the clergy of America.
- CLARA BARTON:** Organizer of field nursing staff in the Civil War and nurse in the Franco-Prussian War. To her efforts was due the recognition by the United States of the Geneva Treaty.
- GENERAL ABNER DOUBLEDAY:** Co-worker with William Quan Judge in the promotion of Peace and Universal Brotherhood.
- LUCRETIA MOTT:** Quaker philanthropist and well-known worker for Peace; said to have proposed arbitration to President Lincoln.
- JOHN GREENLEAF WHITTIER:** The Quaker Poet of Brotherhood and Peace, who wrote:

"Peace hath higher tests of manhood
Than battle ever knew."

ENGLAND

QUEEN VICTORIA: As woman and as queen, an advocate of Peace and international amity throughout her long reign.

FLORENCE NIGHTINGALE: Did heroic work for the wounded soldiers in the Crimea, resulting in the Geneva Convention and the formation of the Red Cross Society.

KING EDWARD VII: Known the world over as "Edward the Peace-maker."

JOHN BRIGHT: Famous Quaker orator, who opposed war on principle and made forceful protest in the English Parliament, "pouring out floods of fiery oratory" in behalf of Peace.

JEREMY BENTHAM: Coined the word "international." A reformer of modern legislation along uncompromising lines of Peace.

RICHARD COBDEN: Powerful advocate of arbitration, naval and military disarmament and international Peace.

WALES

HENRY RICHARD: Uncompromising advocate of Peace in the English Parliament.

SCOTLAND

ROBERT BURNS: Sounded the keynote of the Inner Peace in songs which make the whole world kin.

LADY MALCOLM: For many years a worker in the Peace Organization founded by H. P. Blavatsky, rendering invaluable service to the cause of Peace under the leadership of her successors, William Q. Judge and Katherine Tingley.

IRELAND

WILLIAM QUAN JUDGE: Co-founder with H. P. Blavatsky of the Theosophical Society and Universal Brotherhood and her successor as Leader of its International Peace Work.

SWEDEN

QUEEN MARGARETA: "The Peace-maiden of Sweden."

KING OSCAR II: Known to all nations as "The Great Arbitrator."

MADAME KARIN SCHOLANDER: Author, translator, linguist, critic. Peace-worker under the leadership of H. P. Blavatsky, William Q. Judge and Madame Katherine Tingley.

ALFRED NOBEL: Established the Peace Prize Foundation which bestows upon workers for Peace signal recognition.

NORWAY

BJÖRNSTJERNE BJÖRNSEN: Norwegian poet and patriot. Wrote the national song and was the leader and inspirer of his countrymen in building up the national life. The "uncrowned king of Norway."

FINLAND

GUSTAVUS III: Encouraged Peace and the Arts of Peace. Unified his nation on a basis of just laws after a long period of bloody wars.

DENMARK

BISHOP GRUNDTVIG: Spiritual liberator of Denmark, whose influence promoted unity, industry and national Peace.

RUSSIA

COUNT TOLSTOI: Strove to realize the Christ ideal in his advocacy of Brotherhood and Peace.

HELENA PETROVNA BLAVATSKY: Foundress in 1875 of the International Peace Organization known as the Theosophical Society and Universal Brotherhood. Declared that "our Theosophical Brotherhood must strive after the ideal of general brotherhood throughout all humanity; after the establishment of *universal Peace*."

POLAND

JEAN DE BLOCH: Russian Imperial Councillor, whose book, "The Future of War," largely influenced the Czar in his issuance of the Rescript suggesting a world tribunal.

GERMANY

IMMANUEL KANT: Philosopher and mystic, whose treatise, "Perpetual Peace," was an important step in the Peace Movement of the Ages.

GOETHE: Whose poetic genius struck the keynote of the Universal in the heart-life of humanity.

AUSTRIA

BARONESS VON SUTTNER: Active Peace-worker and organizer; author of "Lay Down Your Arms," a book which was in part the cause of the Czar's Rescript.

BOHEMIA

DR. MIROSLAV TYRS: Educator and author. Worker for national unity and international Peace.

HUNGARY

LOUIS KOSSUTH: A patriot. Gave a high national ideal to his people, thus paving the way for Peace.

HOLLAND

GROTIUS: Author of "On the Rights of War and Peace," which, said Andrew D. White, the honored American diplomat and Peace-worker, "of all works not claiming to be inspired has proved to be the greatest blessing to humanity."

BELGIUM

THE SPIRIT OF THE NATION: pleading for Peace.

FRANCE

VICTOR HUGO: Outspoken champion of Peace. President of the Third International Peace Congress, Paris, 1849.

MARQUIS DE LAFAYETTE: Whose ideals of international co-operation led him to make heroic sacrifices.

SWITZERLAND

HENRI DUNANT: Founder of the Red Cross organization in 1864.

ITALY

MAZZINI: Self-sacrificing worker for national unity, the first step to true Peace.

POPE PIUS X: Planned to exert the influence of his office in behalf of international Peace.

SPAIN

CANELEJAS: Had the wisdom to make practical his high ideals of international friendship.

PORTUGAL

JOAO BAPTISTA DE ALMEIDA GARRETT and ALEXANDRE HERCULANO: Eminent literary men, driven into exile because of their protest against war and their advocacy of Peace.

GREECE

ADAMANTIOS CORAËS: The Father of modern Greece. Unified his country, and by voice and pen won for Greece a place among the nations of Europe.

TURKEY

MAHMUD SHEFKET PASHA: A great and good man. Mainly responsible for deposing Abdul Hamid without bloodshed.

JAPAN

EMPEROR MUTSUHITO: Unifier of his nation and its builder on the basis of the Arts of Peace.

CHINA

LI HUNG CHANG: Chinese Peace Commissioner. For many years influen-

tial in establishing and maintaining peaceful international relations between China and other countries.

SOUTH AMERICA

SIMON BOLÍVAR: "The Washington of South America." United five countries and actively worked for Peace by means of arbitration treaties.

CENTRAL AMERICA

MARÍA CANDELARIA and FRANCISCO MORÁN: Patriots, liberators, unifiers.

MEXICO

HIDALGO: Worker for national liberation, the beginning of Peace.

CUBA

ISABEL RUBIO: Martyr to Cuban liberty. The Florence Nightingale of Cuba.

JUAN DE LA LUZ CABALLERO: Teacher, writer, and real leader of the movement for the regeneration of Cuba on a basis of national unity and Peace.

INDIA

SIKANDAR, The Begum of Bhopal: Peace-maker between the Sikhs of the Punjab and the English. As woman and ruler famed for her wisdom, virtue and tact.

TIBET

TSONG-KA-PA: Sage and spiritual ruler, whose teachings point the way to Peace.

EGYPT

MEHEMET ALI: After the peace of 1841, occupied himself with educational and Peace activities for the welfare of Egypt.

NEW ZEALAND

MAHUTA TAWHIAO POTATAU TE WHEROWHERE: Maori Chieftain and Peace-maker.

HAWAII

KAMEHAMEHA II: Wise and progressive ruler. Established and maintained Peace, and friendly international relations. Introduced and encouraged the Arts of Peace.

QUEEN KAAHUMANU: Consort of Kamehameha II, whom she actively aided, inspiring many of his Peace efforts.

AMERICAN INDIAN

SACAJAWEA: Shoshone Princess who guided the Lewis and Clarke expedition across mountains and through tractless forests to the Pacific, thus making possible the peaceful settlement of the Northwest.

CHIPETA, Wife of Chief Ouray, and the **PRINCESS ANGELINE:** Both acted as Preservers of Peace, at times of crises, between the Indians and the whites.

SA-GO-YE-WAT-HA or RED JACKET: Chief of the Senecas. Mediator and Peace-maker between his own people and the whites.

Parliament of Peace and Universal Brotherhood

An International Permanent Organization for the Promotion of Peace and Universal Brotherhood, Founded March 3, 1913

Katherine Tingley, Foundress-President

The Parliament will Convene in the Greek Theater, Point Loma, California, in 1915

The Parliament of Peace and Universal Brotherhood was founded as a permanent organization, March 3, 1913. The Parliament will convene in the Greek Theater, Point Loma, San Diego, California, in 1915, the year of the Panama-California Exposition at San Diego, and of the Panama-Pacific International Exposition at San Francisco. The announcement of the date of opening the Parliament will be made later.

While due recognition must be given to the splendid efforts of Peace Conferences and Peace Societies in different countries, we must all realize that there is much to be done before permanent results can be obtained in the cause for which they are working. The main efforts of workers for Peace have been directed so far towards the amelioration of outer conditions, and of the relations between governments in their political and economic aspects. These efforts have not, however, gone to the root of the matter though they have their place as rightful and most important factors in the Peace question.

If Peace is ultimately to be consummated, the truly progressive people of the age must find the key that will open the way to a broader conception of freedom and of their responsibility to their homes and their fellow-men. Do not the conditions of the world challenge and invite all lovers of humanity to a closer co-operation in this sacred cause of Brotherhood and Universal Peace?

While immediate appeals on behalf of Peace must necessarily be addressed to the men and women of our time, the results that follow will at best be only temporary unless the children of today and of succeeding generations are educated rightly on lines that shall make war and strife impossible both between nations and individuals. It is upon the children of today that will depend the Peace of the world tomorrow. Realizing that permanent Peace was not possible until a sure foundation had been laid through right education of the young, it was my privilege in the year 1896 to found The School of Antiquity, regarding which I then declared that

“Although American in Center, this school is international in character — a temple of living light, lighting up the dark places of the earth.

“Through this school and its branches, the children of the race will be taught the laws of physical, moral and mental health and spiritual unfoldment. They will learn to live in harmony with nature. They will become compassionate lovers of all that breathes. They will grow strong in an understanding of themselves, and as they gain strength they will learn to use it for the good of the whole world.”

As a department of the School of Antiquity, it was my further privilege in the year 1900 to organize the Râja-Yoga system of education, and found the Râja-Yoga College, at Point Loma, California. One of the objects of this system is to inculcate the spirit of mutual respect, toleration and love between the children of all nationalities. The Râja-Yoga College has now some twenty different nationalities represented among its pupils.

Workers for Peace all over the world are now coming to realize the importance of education as a factor in the Peace problem. Much, however, still remains to be done along this special line of work, and the importance of education on higher lines as the prime factor in the establishment of Peace will receive particular attention during the proceedings of the Parliament of Peace and Universal Brotherhood.

To assert that war is the normal state of mankind, and that Peace is but as it were a breathing time in which to gather new energy for fratricidal conflict, is to go in the face of all the nobler aspirations of the heart and mind. Human Solidarity, another name for Universal Brotherhood, cannot be held merely as a fiction of the imagination or as a sentiment. On the contrary, it is the law of our being and the natural condition of an enlightened humanity. In the deeper sense Universal Brotherhood is a fact in Nature: humanity is fundamentally one; and all nations are indissolubly linked together. A truer spiritual insight and greater moral courage would lead nations as well as individuals, to realize that their best interests are served by the application of this great principle in international as well as in private concerns.

The Parliament of Peace and Universal Brotherhood presents therefore the following as its main purposes:

(a) To accentuate the basic principles upon which alone a true and lasting Peace alliance can be made between the nations of the Earth.

(b) To inaugurate and carry out such practical measures as shall make those principles effective.

(c) To demonstrate the importance of education on higher lines as the prime factor in the establishment of Universal Peace.

(d) And in general to show the basic causes of war and to proclaim and apply the remedy.

By reason of its world-wide extension and single-hearted aim this Parliament is peculiarly fitted to inaugurate and safeguard this effort to unite the peoples of all lands on newer and higher lines of practical co-operation in the interests of Peace.

Friends of progress and Universal Peace, is it not our duty to grasp this great opportunity?

KATHERINE TINGLEY

Point Loma, California, June 16, 1914

"Blessed are the Peace-Makers, for they shall be called the Children of God"

Sacred Peace Day for the Nations

September 28, 1914

Opening Exercises at Isis Theater at 10 a. m.

**Conducted by Members of Woman's International Theosophical League of Humanity
(Unsectarian — Humanitarian) Mrs. A. G. Spalding, President**

PROGRAM

Announcements by Miss Elizabeth Bonn. Introductory by Dr. Gertrude W. van Pelt, Vice-President; "The Horrors of War," Mrs. L. B. Copeland; "Modern Peace-Makers," Dr. Lydia Ross; "War and Peace," Mrs. J. F. Knoche; "Women of the Future," Mrs. W. A. Dunn; Recitation: "The Call of Peace" (Wilma Jarratt Ellis), Mrs. Louise Jewell Manning-Hicks of London. Music program: orchestral selections, "Allegro con fuoco" from Octet (Mendelssohn); "Norsk" (Grieg); and song "Peace" (Neidlinger).

At the close of the exercises, at both the morning and evening meetings in Isis Theater, there will be two minutes for silent devotion, to accentuate the sacredness of the day and evoke a deeper sympathy for the multitude of sufferers in war-torn Europe.

"The Call of Peace," poem by Wilma Jarratt Ellis, member of the Authors' and Press Club of Tennessee, will be recited at both the morning and evening meetings in Isis Theater. These verses Mrs. Ellis declares were inspired by Mme. Tingley's call for the observance of a Sacred Peace Day for the Nations. They have also been set to music as a marching song by Prof. Daniel de Lange, Founder and ex-Director of the Conservatory of Music, Amsterdam, Holland, and will be sung under his direction by students of the Râja-Yoga Academy during the grand Procession.

At both the morning and evening meetings in Isis Theater, collections will be taken up for the benefit of the suffering people of Europe. Mr. L. A. Blochman, President of the Security Commercial and Savings Bank, Mr. Julius Wangenheim, President of the Bank of Commerce and Trust Company, and Mr. G. A. Davidson, President of the Southern Trust and Savings Bank, have been appointed by the General Committee to attend to this, and to forward the proceeds, as well as the proceeds from the sale of Peace Day buttons, button-badges, pennants and souvenir programs, to the Red Cross Society, General Headquarters, Washington, D. C.

Grand Procession
Sacred Peace Day for the Nations
September 28, 1914, at 3 p. m.

HEADQUARTERS
SACRED PEACE DAY PROCESSION COMMITTEE
OFFICE OF GRAND MARSHAL, MAJOR HERBERT R. FAY
COAST ARTILLERY CORPS, N. G. C.
1120 Fifth Street
San Diego, California

September 25, 1914.

GENERAL ORDER

1. Staff officers to the Grand Marshal for the Sacred Peace Day Procession of September 28, 1914, are hereby announced:

Chief of Staff: Mr. Ross White
Aides: Mr. George Burnham
Mr. J. J. McGuinness
Mr. Harry P. Greene
Mr. Allan Brant

Chief of Staff and Aides will report equipped and mounted to the Grand Marshal at 2.15 p. m., September 28, 1914, at entrance to Isis Theater, Fourth Street, between "B" and "C" Streets.

2. Organizations participating in the Sacred Peace Day Procession will be assigned and commanded as follows:

First Division (Military) Col. J. H. Pendleton, U. S. M. C.
Commanding.

United States Marine Band
United States Marines
National Guard of California
Naval Militia of California

BANNERS

Inscriptions: "SACRED PEACE DAY FOR THE NATIONS, SEPTEMBER 28, 1914"
and

"O PEOPLE OF THE WORLD, YE ARE THE FRUIT OF ONE TREE,
THE LEAVES OF ONE BRANCH"

Mayor and City Council of San Diego

BANNER

Carried by Students of the Râja-Yoga College

Inscription: "UNIVERSAL PEACE — A PROTEST AGAINST WAR"

Katherine Tingley, Foundress-President of the Parliament of Peace and Universal Brotherhood, Originator of the Sacred Peace Day for the Nations.

Members of the General Peace Day Committee

Rev. W. B. Thorp, Pastor, First Congregational Church of San Diego; Rev. E. R. Watson, former Pastor of the Unitarian Church of San Diego; Dr. Montague N. A. Cohen, Rabbi, Beth Israel Temple, San Diego; Judge Edwin T. Smith.

Second Division (Lomaland — Educational and Humanitarian —
23 nations represented)

Mr. F. M. Pierce, Marshal

Mr. S. G. Bonn, Aide

International Military Band of the Râja-Yoga College

Students of the Râja-Yoga College

Members of the Woman's International Theosophical League

Members of the Men's International Theosophical League

Râja-Yoga International Chorus

International Corps of Women from Lomaland

Junior Boys and Girls of the Râja-Yoga College

Primary Department of the Râja-Yoga School

Third Division (Patriotic) Col. H. P. Thompson, Marshal

Patriotic Bugle and Drum Corps

Veterans of the Grand Army of the Republic:

Heintzelman Post No. 33

Datus E. Coon Post No. 172

Woman's Relief Corps, Datus E. Coon Post No. 172 G. A. R.

Veterans of Foreign Wars, San Diego Post No. 7

Daughters of the Veterans

Daughters of the Confederacy

Fourth Division (Educational) Mr. Duncan McKinnon, Superintendent of Education, Marshal

Board of Education

School Children

Faculty of State Normal School

Students of State Normal School

Fifth Division (Civic-Fraternal) Mr. J. Murray Loop, Marshal

Mr. J. Carl Schindler, Aide

The People's Chorus of San Diego,

Prof. W. Lehmann, Director

Scandinavian Society

Vasa Order of America, Lodge Gustav V. (Swedish)

Norwegian Society of San Diego

Danish Society of San Diego

Holland Society of San Diego
 Deutsche Stadt Verband (German)
 Concordia Turnverein
 Frauenverein
 San Diego Lodge, Sons of Hermann
 Thusnelda Lodge, Sons of Hermann
 Cambrian Society (Welsh)
 Canadian-French Club
 The Caledonian Society of San Diego (Scotch)
 The San Diego Scottish Social Club
 Red Star Lodge, Knights of Pythias
 Independent Order of B'nai B'rith, Lasker Lodge No. 70
 Tifereth Israel
 Federation of States Societies of San Diego County
 Japanese Representatives and Children
 Chinese Children
 Representatives of Junior Humane League of San Diego
 Boys' First Aid, Red Cross Society
 Taos Zuñi Indians

Sixth Division (Automobile) Mr. Byron Naylor, Marshal
 California Federation of Women's Clubs officially represented
 by Mrs. Lillian Pray-Palmer, President, and other officers,
 carrying the Federation Banner.
 Amphion Club of San Diego
 Directors of Humane Educational League
 Pioneer Workers in the early days of Theosophy in San Diego
 under William Q. Judge.
 Mothers' Club of San Diego
 Portia Club of San Diego
 Pythian Sisters, Woodbine Temple 26
 Officers of the Red Cross Society — San Diego Chapter
 Representatives from The School of Expression

3. Procession will be formed on "B" Street and laterals extending therefrom, including Fourth, Third and Second Streets:

Platoon, mounted police, intersection of "B" and Fourth Streets facing west.

Grand Marshal, Chief of Staff and Aides, intersection of "B" and Fourth Streets.

First Division (Military) on Fourth Street, north of "B" Street, in line, facing east, right resting on "B" Street.

Second Division (Lomaland — Educational and Humanitarian) on Fourth Street, south of "B" Street, in column, facing north.

Third Division (Patriotic) on Third Street, north of "B" Street in column, facing south.

Fourth Division (Educational) on Second Street, north of "B" Street, in column, facing south.

Fifth Division (Civic-Fraternal) on "B" Street, west of First Street, in column facing east.

Sixth Division (Automobile) on "A" Street, west of First Street in column, facing east.

4. Divisions will complete formation and report to Chief of Staff not later than 2.30 p. m.

5. Promptly at 3.00 p. m. the head of the Procession will move west on "B" Street from Fourth.

The Guide is right.

6. At 3.45 the bells of the First Methodist Episcopal Church (Rev. Richard D. Hollington, Pastor), and of St. Joseph's Catholic Church (Rev. Father Hefferman, Rector), will toll in memory of the thousands of soldiers and sailors who have been sacrificed in the present terrible conflict in Europe. When the bells begin to toll, the whole procession will halt and remain in silence, until the order is given to march. There will also be four other pauses (or halts), during which the People's Chorus of San Diego and the International Rāja-Yoga Chorus, composed of Students of the Isis Conservatory of Music, of Point Loma, will render vocal selections.

The Procession will terminate with the column passing in review before Katherine Tingley, Foundress-President of the Parliament of Peace and Universal Brotherhood, Originator of the Sacred Peace Day for the Nations, heading the Second (Lomaland) Division.

As the head of the column reaches Eighth Street, marching west on "C," the Procession, with the exception of the Mounted Police, Grand Marshal and Staff, and First Division, will halt; the Mounted Police, Grand Marshal and Staff, and First Division, will proceed west on "C" to Fourth Street, thence north on Fourth to "B" Street; on "B" east to Eighth Street; on Eighth south to "C," taking position again at head of column. The Second Division will move from column into line, facing south on "C," the head of the column resting on Fifth Street, for purpose of review.

The Grand Marshal and Staff will review the procession at the intersection of "B" and Fourth Streets, as the column marches and turns west on "B" Street.

7. The column having entered "B" Street, marching west, Division Commanders will take command and dismiss their several organizations and units as desired.

8. Uniforms, Costumes and Dress shall be optional with the several organization Commanders.

BY ORDER OF GRAND MARSHAL, FAY

ROSS WHITE
Chief of Staff

The signal for the starting of the Procession will be the blowing of the S. D. E. Ry. Co.'s big whistle at 3.00 p. m., for three minutes.

Lomaland Division
Twenty-three Nations Represented
DETAILED DESCRIPTION

All banners carried in the Lomaland Division, No. II (Educational-Humanitarian), and all those carried by Râja-Yoga students in other parts of the procession are the handiwork of the Arts and Crafts Department of the Râja-Yoga College, hand-painted especially for the Parliament of Peace and Universal Brotherhood, to be convened in Greek Theater, Point Loma, California, in 1915. On request of the General Peace Day Committee these banners are used in the procession of the Sacred Peace Day for the Nations.

BANNER

Inscription: "NATION SHALL NOT RISE AGAINST NATION"

International Military Band of the Râja-Yoga School and College

BANNERS

Inscriptions: "A NEW ORDER OF AGES"

and

"WIN PEACE BY THE SWORD OF KNOWLEDGE"

Katherine Tingley, Leader of the Theosophical Movement throughout the World, Foundress-Directress of the Râja-Yoga System of Education, wearing the colors of the Woman's International Theosophical League of Humanity

Senior Girls of the Râja-Yoga College (strewing flowers)

BANNER

Inscription: "PEACE ON EARTH, GOOD WILL TO MEN"

Group of Senior Girls of the Râja-Yoga College

BANNER

Inscription: "ETERNAL PEACE"

Group of Young Ladies from the Arts and Crafts Department
of the Râja-Yoga College

The Heralds of "The Seven Kings of Vadstena"

BANNER

Carried by Students of the Râja-Yoga College

Inscription: "A PROPHECY OF PERMANENT PEACE — VADSTENA'S LEGEND
OF THE SEVEN KINGS: SEVEN BEECH TREES WILL GROW FROM ONE

ROOT; SEVEN KINGS WILL COME FROM SEVEN KINGDOMS. UNDER THE
TREES THEY WILL ESTABLISH PERMANENT PEACE.
THIS WILL BE AT THE END OF THE PRESENT AGE."

The Seven Kings of Vadstena

BANNER

Inscription: "MESSENGERS OF PEACE FROM THE NATIONS"

Messengers of Peace — "Torch-bearers" from the Nations

BANNERS

Inscriptions: "TRUTH, LIGHT AND LIBERATION FOR DISCOURAGED HUMANITY"

and

"PEACE, ONE HOPE, ONE BOND, ONE CENTRAL FIRE"

FLAG OF UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
FOR ALL COUNTRIES

International Flags

Borne by Officials, Members of the Faculty, Students and Workers from
The International Theosophical Headquarters, Point Loma

BANNERS

Inscriptions: "PEACE"

and

"UNIVERSAL BROTHERHOOD IS THE LOST CHORD IN HUMAN LIFE"

International Corps of Women from Lomaland (with olive branches)

BANNERS

Inscriptions: "PEACE, UNITY, BROTHERHOOD, THE WHOLE WORLD ONE"

and

"BROTHERHOOD"

Cable-tows of Brotherly Love

Uniting all Nations in Universal Peace

Carried by International Groups of Junior Girls from the
Râja-Yoga School and Academy

BANNERS

Inscriptions: "TO LIVE TO BENEFIT MANKIND IS THE FIRST STEP"

and

"THOU SHALT NOT KILL"

Groups of Junior Boys of the Râja-Yoga School and Academy
Carrying the Cable-tow of Brotherly Love

Tots of Primary Department with the Teachers of the Râja-Yoga School

BANNERS

Inscriptions: "HELPING AND SHARING IS WHAT BROTHERHOOD MEANS";

"LOVE ONE ANOTHER"; "PEACE"; "ETERNAL PEACE"

Public Meeting at Isis Theater, 8:15 p. m.

Conducted by the

General Committee for the Observance of the Sacred Peace Day for the Nations, September 28, 1914

Introductory Address by L. B. Copeland, Vice-chairman of the General Committee. Short Addresses on "Universal Peace: a Protest Against War" by Hon. Jas. McLachlan, ex-Congressman (Los Angeles), Judge W. R. Andrews, Judge George Puterbaugh, Rev. W. B. Thorp, Pastor of First Congregational Church of San Diego, Eugene Daney, Dr. Montague N. A. Cohen, Rabbi, Beth Israel Temple, San Diego, Prof. Iverson L. Harris, Mrs. Lillian Pray-Palmer, President of the California Federation of Women's Clubs, Mrs. Josephine Page Wright, President of the San Diego Press Club; and Katherine Tingley, Foundress-President of the Parliament of Peace and Universal Brotherhood, Originator of the Sacred Peace Day for the Nations. Recitation: "The Call of Peace" (Wilma Jarratt Ellis), Miss Ruth Westerlund, student of the Râja-Yoga Academy. Music Selections: "Nearer, my God, to Thee," sung by the Quartet of the First Congregational Church of San Diego; "Ode to Peace" (Rex Dunn) sung by the Râja-Yoga International Chorus. Overture (Rienzi) and March from "Boabdil" (Moszkowsky) by the Râja-Yoga Orchestra.

The Râja-Yoga International Chorus which will sing during the Pauses in the Grand Procession and at the evening meeting at Isis Theater, includes several students who sang at the Twentieth Universal Peace Congress at The Hague, 1913.

At 9.30 o'clock in the evening beacon-fires will be lighted on the hills of Lomaland (on the grounds of the International Theosophical Headquarters), symbolic of the beacon-fires of hope that this effort seeks to arouse in the sorrowing hearts of the suffering mothers and wives and children of Europe, and to point the way to a new and brighter day — a day of PEACE.

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 the 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

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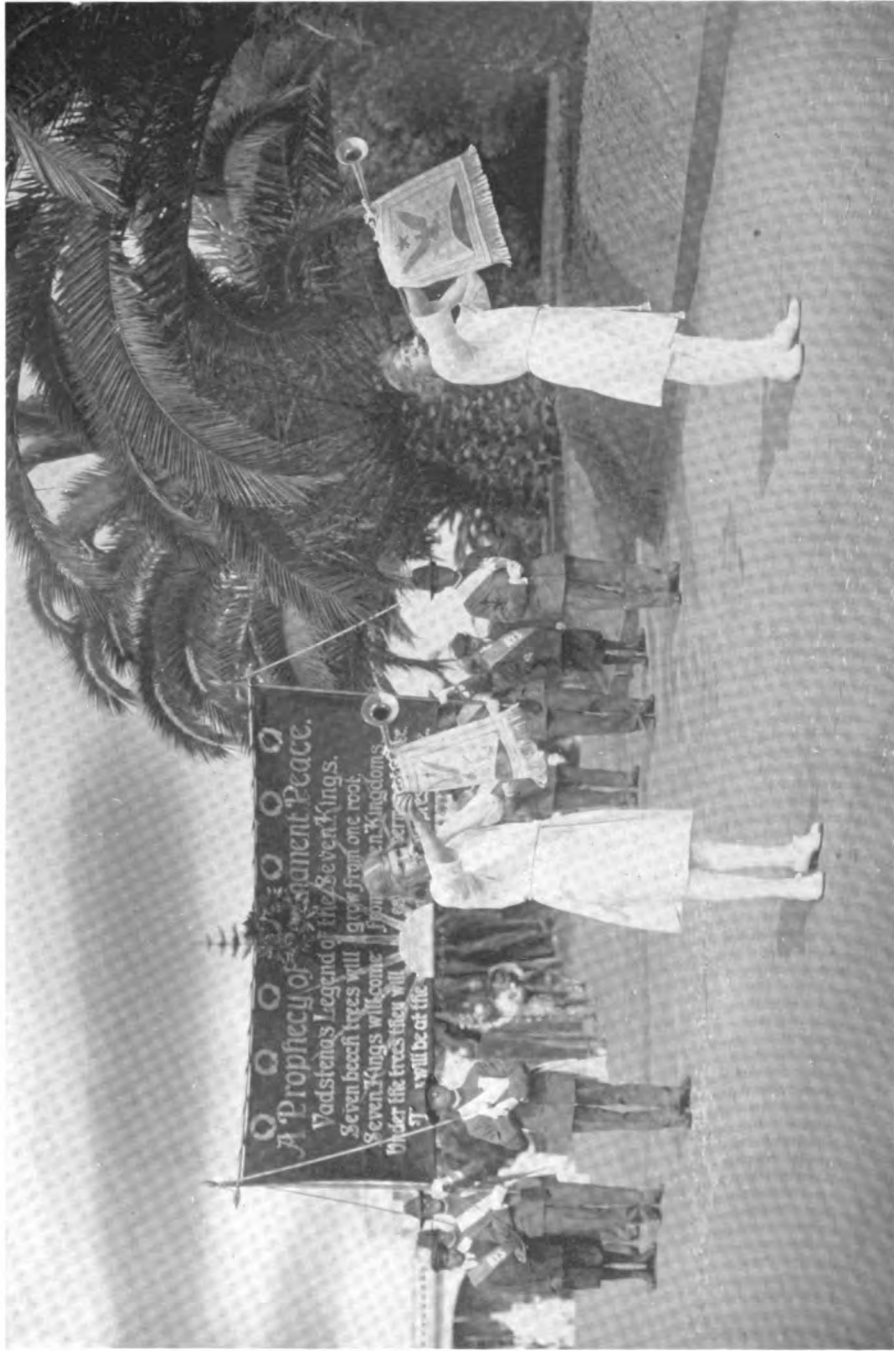
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THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. VII

NOVEMBER, 1914

NO. 5

FROM the gods, as the wisest of men have acknowledged, we derive our souls and enjoy their activities. As everything is infilled and pervaded by divine reason and eternal consciousness, of necessity it follows that the soul of man is influenced by its kinship with the divine. But when not asleep, the affairs and disturbances of life distract our faculties, and our body thus disguises our unity and intercourse with the divine.— *Cicero, On Divination*, xlix.

INSPIRATION: by H. T. Edge, M. A.



IN the *Hibbert Journal* there recently appeared an article on "Inspiration," by Professor W. Macneile Dixon, of the chair of English literature in Glasgow University. We notice it as being illustrative of the great changes taking place in contemporary thought, and as showing the way in which Theosophical ideas are permeating the air; and it will be shown how greatly the Theosophical teachings with regard to the septenary constitution of human nature, and particularly concerning the principle called *Manas*, illuminate the subject.

The writer begins by stating that inspiration is not confined to theology but pertains also to poetry and other arts. Humanity has favored the belief that certain people become at times the channels of divine wisdom or warning, communicated in divers ways. Nowadays the term is used more vaguely; and when we say that a poet is inspired, we have in mind rather the effects produced than the cause which might be supposed to produce them. Many instances are cited by the author in support of the proposition that such inspiration is occasional and not permanent; uninvited and uncontrollable, and not subject to the will; impersonal rather than personal, seeming to come from a source outside the personality. It has been compared to madness and called "demoniac"; yet even so sane a person as Scott confesses:

I don't wonder that, in dismissing all the other deities of Paganism, the

Muse should have been retained by common consent, for in sober reality writing good verses seems to depend upon something separate from the volition of the author. I sometimes think my fingers set up for themselves, independent of my head; for twenty times I have begun a thing on a certain plan, and never in my life adhered to it (in a work of imagination, that is) for half an hour together.

Goethe gives similar testimony, saying that some of his poems came upon him suddenly and insisted on being composed immediately. Balzac said that the artist is not in the secret of his own intelligence. George Eliot said that in all her best writing there was a "not-herself" which took possession of her, while her own personality felt as though it were merely the recording instrument. Ribot says that inspiration is characterized by two qualities — suddenness and impersonality. Boehme, in whose interpretation of the experience we recognize the coloring of his theological bent, says: "I, in my human self, do not know what I shall have to write; but whatever I am writing the spirit dictates to me what to write, and shows me all in such a wonderful clearness that I do not know whether or not I am with my consciousness in this world."

Passing to a new point, we note what the writer has to say about the physical accompaniments of inspiration.

The favorite seat of an oracle was in a grove of trees, or in the hearing of a mountain stream, and it is remarkable in how many cases the responses seem to have been associated with rhythmical sounds — a murmuring of waters or a whispering of leaves, or, as in the case of the oracle of Zeus at Dodona, a chiming of metal caldrons.

At this shrine there appear also to have been doves, with their crooning music, and when Aeneas landed at Delos the sacred laurels trembled. These and other instances, some from the Hebrew Bible, suggest —

That in the early history of mankind the rhythmical sounds of Nature might be pressed into the service of religion, and might aid the priest or worshiper to attain that emotional exaltation and aloofness from the things of common consciousness which in modern days we seek in music or the melodies of verse. . . .

Such cases illustrate the compelling power of rhythm, which, disengaging the mind from its imprisonment in the web of customary associations, enables it to draw upon resources beyond its normal reach, the resources of depths not often and not strongly stirred. For there appears little room to doubt that the full powers of the mind are but rarely exerted. It appears certain that by

exclusive attention to the immediate environment . . . the mind is continually distracted to external issues, and becomes, so to say, a stranger to its own profounder and less familiar powers. Too little is asked of it, and the response is only equal to the habitual demand. Rendering us forgetful of the world of outer interests, rhythm, whether in music or poetry, gives the soul freedom to enter its own natural home, and draws around it a protecting screen.

Rhythm, he continues, is "in some sense the password which opens to us the gates of the unconscious mind." What is the *imagination*? he next asks; and in passages too long to quote he gives an answer which is equivalent to saying that imagination is the winged steed Pegasus, destined to carry us from earth to heaven, but restive and uncontrollable to the last degree. In short, the eternal problem of the relation between the two powers of *aspiration* and *control* is propounded — those two facets of our marvelous human nature, whose mutual opposition makes all evolution and growth.

A point which calls for special attention is that which deals with the test for the truth of an oracle. What is the criterion of an inspiration — whether it be true or false? " 'Therein the patient must minister to himself.' There is no other criterion than the answering impulse, and who will analyse for us the emotion of conviction, the mystic union of the mind with itself? "

Passing now to some comments on the above, we take them in enumerated heads, as follows:

(1) The relation between the inspiration of the genius and the laborious studies of the plodder. Here we are confronted by a duality, a pair of opposites, a couple of polar forces, both of them essential, indeed complementary and interdependent. We dare not disparage either of them, or extol one at the expense of the other. Without one, the other could not exist; they are as mutually dependent as light and darkness — as force and inertia. What could genius do in the total absence of technique? It could not speak a line or write a word or play a note. And if genius is intermittent, as said above, then here is surely the opportunity for technique. When the Muse is away, the poet can polish up his technique — a better employment than reacting to some extreme of pessimism or indulgence, as some geniuses have done. The greatest geniuses have gone on two legs, so to say; or, to put it another way, they have had feet upon which they could walk when their wings were tired. *Inspiration* and *technique* are both essential, and the greatest masters have excelled in both. They can

be used alternately. The plodder prepares a ready instrument for genius to play upon.

(2) The antithesis between "inspiration" and "reason." We write these words in quotation marks in order to indicate that we do not necessarily regard them as correctly defining the two things between which the antithesis actually exists; and that false antitheses may arise from an obscurity in the definitions of words. This antithesis is perhaps most familiar in religion: on the one side is placed what is called "reason" — namely, the slow but powerful argumentative faculty of the mind; on the other side are ranged inspiration, illumination, authority, dogma, and whatever may be considered as antithetical to the aforesaid reason. The problem is how to reconcile them. But they are merely the two polar forces that run throughout nature and are manifested in our own nature: one expansive, the other contractile; one reaching out for the new, the other setting in order the old; yes, and one often doing the work of the other. So in science there are the discoverers and the methodizers; in all arts there are the pioneers of new schools and those who adhere strongly to established methods. In conduct the antithesis is between *impulse* and *order*; in government, between *liberty* and *law*; in philosophy, between *freewill* and *necessity*; in morals, between *desire* and *obligation*. In all these cases the contradiction appears the stronger the more limited is our vision, and becomes adjusted as our vision expands. Our whole life is a perpetual adjustment of contraries, even from the smallest co-ordinated muscular movements. A portion of the consciousness that enters into a man may at some time in the past have spent years in the body of some small creature learning how to co-ordinate the movements of from six to a hundred different legs; and we are still learning how to co-ordinate the workings of our various faculties. Inspiration and genius are not contradictory of reason and calculation; the two are necessarily complementary. But the whole which includes two parts is necessarily greater than either. And here comes in that quotation from the writer, that "the full powers of the mind are but rarely exerted," "resources beyond its normal reach?" etc. How large and grand must be that mind when fully developed? — or rather, when we are fully conscious of it. For consciousness in man seems to depend on a union between some power which may be called "attention" and certain other faculties which already exist in him. It is thus that we

can have faculties of which we are not aware: our attention (whatever that may be) is elsewhere. It is occupied with other matters. It is concentrated on the lower mind, which is occupied with the upkeep of the body and with various interests, real or imagined. So we need special temporary circumstances to deaden the lower consciousness. Stimulants and drugs may do this temporarily, but at fearful cost. Music may do it, less expensively and more legitimately. But such a fitful elevation is like an elastic stretched; it will soon fly back; and our whole life needs to be remodeled, if we are to make both body and mind into fitting and permanent receptacles of the higher influences.

"Gives the soul freedom to enter its own natural home." Not to enter a state of temporary exaltation or delusion of the imagination, but to escape from a state of abnormal depression and habitual nightmare of the imagination; to return home. And music and rhythm do this. The power of music, rhythm, and sound seems to win more and more attention every day; it is one of the teachings of Theosophy. *Sound* and *rhythm* are two very occult potencies, both combined in music. The effect of music, acting both through the vibrations of sound and through harmony, is to harmonize the nature of the hearer. Music is a great teacher; but it must be rightly used, and used in conjunction with an earnest purpose and with other aids to self-knowledge.

(3) We now pass naturally to the subject of the accessories of inspiration — the trees, groves, fountains, hills, birds, etc., of which the author speaks. A study of ancient mystic ceremonial reveals the existence of a definite science, which at one time appears to have been matter of common knowledge, while in later times the knowledge paled into mere fragmentary memories and often superstitions. It would be out of place to burden the page with quotations to illustrate such ceremonials; and it is unnecessary, for the subject is so well known. No mere superstition could rest on such a broad and universal basis; these observances must have been *effectual*, or we should not find them unanimously adhered to by the races of men of all times and lands. But ceremonial alone will not achieve much; and in many instances today the ceremonial is all that has been preserved. Yet some true instinct bids keep it up, though the meaning is forgotten. Such ancient institutions as the dance and various rhythmic motions, the song, the symbolic drama, are receiving revived attention in our

day. The signs indicate a cyclic return of forgotten knowledge. Even athletics were connected with sacred ceremonial and with the cult of the Muse. *Sacred games* in ancient Greece included athletics with poetical recitations. The proper care and training of the body constitutes, with the training of the intellectual faculties and the culture of harmony, the triad of education.

(4) The meaning of the word *Manas*, as used in Theosophy. Broadly speaking, it denotes "mind," and so is used for both the lower and the higher mind. Used alone, and in contradistinction to the "lower manas," or "kâma-manas," it stands for the higher mind in man, and answers largely to what the writer attempts to describe when he writes about inspiration and genius. It is the source whence spring the inspirations that lead to poetic, musical, and artistic expression, and that fill the soul with lofty enthusiasms. The faculty is surely latent for the most part with us today. Our materialistic life has done much to prevent its manifestation. Referring to the table of the Seven Principles of Man, we find that Manas or Mind is dual, being capable of affinity with either the Spiritual Soul (*Buddhi*) or the animal soul (*Kâma*). The Manas is the characteristic human principle, making man what he is. It is the central pivot of his nature, wherein resides the power of conscious choice. And so his mind is dual, because in part it soars upward, and in part it gravitates downward; and we are reminded of Persephone, in the beautiful classic tale, who passed part of the time with her mother Ceres, and part with Pluto, lord of the nether regions. Verily we feel within ourselves the longing of the human soul for its Olympic home. H. P. Blavatsky wrote a celebrated article on "Civilization, the Death of Art and Beauty." The word "civilization," as thus used, is wrongly used. We feel that the ancient Greeks had something which we have lost—a joy of life, a sense of harmony and beauty that entered into everything. Yet this Greek spirit was but a brief afterglow or temporary revival of what had dwelt with men more permanently in still earlier ages. We are not fully awake. In pursuance of the destiny of mankind, we have gone far afield in order to develop certain sides of our nature that needed developing, and in order to gain fuller experience and greater responsibility; and in so doing, we have lost sight of the Eden from which we were self-exiled. Now we long for a return.

And the conditions of such return? They are *harmony*. Har-

mony has to be established in human life. The over-accentuation of personality militates against harmony. It is when we temporarily forget ourselves that we are happiest and nearest to the goal. Sympathy and sympathetic understanding must unite men's souls and hearts, as scientific invention has united their bodies and physical interests. Harmony and rhythm cannot subsist except among numbers, and harmony has been well defined as the equilibrium of opposites. Hence we do not want uniformity, but concord and singleness of heart.

(5) The impersonal character of inspiration. "Something outside of myself — a not-myself." A vindication of the Theosophical teaching that what is ordinarily called the self is not really the self. How people have got the matter reversed! They mistake their ordinary consciousness for their true self; and so the true, when it emerges, seems to them like somebody else. Sometimes, when there is a theological flavoring, this inspiration is deified; it is a heavenly visitation. If vanity is the keynote of the character, the notion of a special favor may obsess the mind. Another person may perhaps think he is in communication with some departed spirit. Delusions are manifold. But the real explanation is sober enough. We have called into use a higher faculty, but have not yet reached the stage of being able to recognize it as part of ourself or of being able to control it. All too frequently our nature is too infirm to stand the strain, and the nervous system seeks relief in some regrettable form of reaction. This new being that steps in is our Self, and yet not ourself; it is not our ordinary self. Personalism is an atmosphere which it cannot breathe. So here is the key to inspiration: *we must avoid personalism*. Also, any so-called inspiration that comes to a mind warped by personalism must be itself more or less colored like water after flowing through a dirty pipe.

The condition for developing higher faculties, like those of the higher Manas, is purification of the mind and body. Another thing is that there must be efforts on the part of many people co-operating together. We are so interdependent; we live and breathe in the same mental and moral atmosphere. It is perhaps not surprising that the Muses do not come to our haunts. Probably we might shoot them, as *the sporting parson is said to have shot an angel*. It is quite certain that some people would tabulate and classify them and subject them to test-conditions. Can't one imagine how some of these

people would prose about the subject at the meetings of societies, and write books, and get their names up! It would be very difficult for any one of the nine sisters to find a home; wellnigh impossible to find a brain that would not turn or a bosom that would not palpitate with excitement and vanity over the visitation. So no wonder we court the Muses in vain; yet it is just as easy to conceive of right conditions as of wrong ones, and the Muses *might* be induced to visit us if we could provide a courteous welcome.

(6) All is not gold that glitters, nor is all that comes into our mind from an unknown source necessarily magnificent. If it were so, then homicidal mania would be an inspiration. And between homicidal mania and divine afflatus there are many degrees! There are all kinds of "seership" and mediumship, automatic writing and so forth; and all kinds of fanaticisms, collective hallucinations, personal quips and cranks, etc. So we cannot be too cautious. As the writer says, we must judge by the quality of the product. Also, it is only the true that can stand the test of time, the great winnower. *We must sound the note of impersonality, solidarity*, as H. P. Blavatsky sounded it and all the great Teachers have sounded it. If we think that inspiration is worth having; if we would rise to greater heights in our own nature and realize greater possibilities in life; then surely we shall both expect and welcome certain inevitable trials. For we shall find that our habits have a life of their own, which they are unwilling to give up; and we shall be divided against ourselves and pass through storms of doubt and tribulation.

In speaking of the "development of higher powers," there is need for avoiding the narrow sense which this phrase has to some extent acquired through misuse. Clearly, if it means the attempt to stick additional feathers in our tail, the meaning cannot be correct; for this would merely amount to an accentuation of personalism, and so would narrow our nature instead of expanding it. What it should mean is the aspiration to live a truer life, to escape from the squirrel-wheel of our self-centered thoughts and interests, and to emerge like the butterfly from the chrysalis into the sunshine and air. But we can never achieve that so long as we make personalism the pivot around which our globe revolves; and therefore it is essential for the genuine aspirant that he should strive against the desire for personal aggrandizement of any kind. In stating this, we are merely stating what we believe to be the laws of nature; and

other people are of course at liberty to have other opinions. There may be some, for instance, who prefer the path of personal ambition to that of the Muses, and who may be anxious to justify their choice by philosophy. Let them make out their own case.

Our tongue needs words by which to define the inspiration from the higher nature of man. We have words which partially express it, but which unfortunately express also other and lesser things. Such words are love, beauty, harmony, enthusiasm, inspiration, and the like. It is a breath of the universal life; the universal life pervades every atom of our nature and takes on different qualities in each of the different parts which it pervades. Thus it might be compared with a breeze sweeping over the manifold chords of a great harp and evoking sounds of all qualities from the coarsest to the most sublime; or to the solar light passing through transparencies of different colors. Aspiration itself is a power, and we all have it; and this power can draw other powers to itself.

CLASSICAL EDUCATION: by Magister Artium



MUCH debated question at the present time is whether the Greek and Latin classics shall, or shall not, be taught in schools. We find extreme views taken on each side of the question. Nor can it be said that the views are defined by classes of people, for engineers are found arguing for the classics, and educators against them; and *vice versa*. A moderate view is that the classics should be taught to a few, but not included in general education.

If it can be shown that classical teaching, as now imparted, produces unfavorable results, this is no argument against classical teaching; for it may be reform that is needed, not abolition. On these grounds one might throw over education altogether. Hence we have to consider not what results *are* produced, but what results *might be* produced. We find some people arguing against the abuse of classical education, and others extolling the benefits to be derived from a right use thereof. But, most of all, we find (as usual in this age of hasty and facile publication) extremely partial, undigested, and local views,

based on a small modicum of facts and putting but one side of the question, like a speech in a debate.

Thus the controversy is in a very vague state and the issues much confused.

There has been a movement in favor of specialized education, and this is now tending to witness a reaction. Maturer consideration shows that teaching can be of both kinds, each useful for its own peculiar purpose. There can be general education — or “education” in the truer sense of the word; and special instruction — which is really not education at all, though some people confuse it therewith.

If we aim directly at an object, we aim too low. Or, to put it in another way, we do not know how to aim directly; we aim straight, as we think, but a defect in our vision causes us to strike a line that misses the mark. Should we teach a man to play a musical instrument without his having a knowledge of the theory of music? Results of a kind may be obtained in that way, but of how inferior a quality! Or should a man learn the practical technique of a mechanical trade without a knowledge of abstract mathematics? Again we get results, but of an inferior kind. These illustrations — and readers can cite many more — suggest some principles for consideration:

(1) Branches of study blend into one another.

(2) The abstract underlies the concrete; and the general the particular.

(3) The part should be studied in connexion with the whole.

The study of the classical languages is a part of the study of language, and classical literature is a part of literature in general. It is possible to study language in general, or a language in particular. The former is abstract, the latter concrete. If we are to study language itself, we can do so but very imperfectly through the medium of a single tongue. With more than one tongue, we can make the study more effective, as we have a larger scope of particulars from which to draw general principles. If the languages we study are all modern, our scope is limited in comparison with our range when we include ancient languages in our *répertoire*.

The study of language is the study of the relation of thoughts to words and to word-grouping. Words and phraseology are the formal expression of thoughts. A more important feature of general education than this could hardly be imagined. It is easy, however, to

imagine how much is missed by the one who has not studied language through the medium of ancient languages. And this is said, of course, on the understanding that the classical teaching is not such as to petrify the mind. It is not pertinent to the real issue to point to the futile products of a wooden academicalism, for it is not classical education that is to blame for this result, but other things. The same kind of fatuity could be produced by the same method of education applied to other subjects; and it were well, by the way, that we took care lest we produce it in business, science, technology, or any other subject we may be pleased to regard as "practical."

It is often pointed out by maturer minds that the hastier critics of education methods do not seem to have understood what education is. They have confused it with special training. Education is a preparation of the faculties, without any other definite object in view. If there is such a definite object, then the education becomes to that extent tinged with specialization, and thereby loses its distinctive character.

Should education be imparted with a view to the calling into life which the pupil is expected to follow? One obvious drawback to this is that it may be too early to decide upon the calling. The views of a parent as to the future of his child are not always the wisest or most practical, and thus there is danger that too early specialization may have a cramping effect. Again, the champions of true education claim that the whole essence of it is that there should *not* be a definite vocational aim; such would interfere with its general and unrestricted character. A good foundation is the best basis for any superstructure; indeed it is the indispensable basis. And while laying the foundation it is not necessary to pay much attention to the character of that superstructure; at least, not in the earlier stages.

The argument that the details of school teaching are (as is alleged) forgotten, can only be regarded as valid on the assumption that the teaching was given with a view to these details being *remembered*. But is it essential that they should be remembered? If the mind has been trained, that fact alone may be all-sufficient. This argument would seem to imply that the purpose of education is to "load the mind with facts"—the very thing against which the critics of education cavil. Is a young person taught history for the exclusive purpose of storing his memory with the facts concerned?

That may be one purpose, but it is surely not the only one; perhaps not even the chief one.

It is thus easy to see the basis of many of the criticisms of education, and also how wrongly these criticisms are founded. In a school the pupils may be taught, not only history, but geography, mathematics, music, and science. But it is not expected that every pupil will thereby blossom into a combination of a musician, historian, geographer, mathematician, engineer, etc. No one ever expects that all the children who learn music will become musicians. Consequently it would be foolish to deprive a child of his lessons in drawing, on the ground that he is not going to be an artist or an architect. What then shall we say of the argument that a child must not be taught the classics because he will never speak Latin or teach it or study it in after life?

The purpose of education is to open the mind and make it receptive, to give it ampler spaces over which to roam, to enrich it, to endow it with new faculties. The mind is thereby refined and given a chance to escape from things material, things present, things commonplace. A person who has had his mind rightly educated is fitted to apply himself successfully to any calling that requires intelligence, method, precision, concentration, patience, or any of the powers developed by a good education. The mere technical details will cause him no trouble.

Is it sad to see University men engaged in humble, commercial, or mechanical callings? Not necessarily, for they might have been doing those things without the university education, so they are the richer for having had it.

The too narrow one-pointed view of study leads us to many absurd conclusions. Take the case of some dull young lady who practises the piano assiduously for many years, and then gives it up without ever having acquired proficiency. Has her time been wasted? Not from any point of view. To begin with, it is a mistake to look always to the *end*, because there never is any real end; our great mistake in life is that we are always running after something and never catching it. She has had all those years of occupation, and what else can be expected of life but to be occupied? Again, even if we do look to the end, we must realize that all that patient work has trained and developed a whole host of faculties besides the mere ability to strike

the keys. And in view of reincarnation, this circumstance becomes most important.

Or take the case of shorthand. It would well repay anyone to learn that, even if he never employed it. For it is a most valuable training in concentration and many other things. But instances of the kind might be multiplied indefinitely.

Another delusion which distorts our opinions on the value of education — we take a too personal view. This is a fallacy that enters into life in general, and education is only a particular instance. It has often been said that Western civilization over-accentuates the personality. True, strong individuality is characteristic of progressive races, and may be contrasted with a certain abeyance of individuality held to be characteristic of stagnant races. But individuality and personalism have become rather confused together; and we have carried the ideal of a strong individuality too far in the direction of mere self-assertion and personal rivalry. In this way our life is narrowed and limited. In a school a boy is often greatly benefited by the mere fact of being taken from a home atmosphere where he is a little king or god, and made to mix with many others on an equal footing with no special favor from anybody. He learns that he has an existence as part of a body, besides his existence as a personal unit. And the teacher teaches classes rather than individuals. After all, education is for the benefit of humanity, rather than for the advancement of individuals. They are happiest whose personality does not occupy a large space in their horizon. *Mind* is to a great extent common property, like the air; it is not nearly so individualized as we think. A student may fulfil one of life's greatest duties, and earn one of life's best privileges, by discharging his functions as one member of a class or corporate fellowship. If it seems good that students in general shall be taught the classics as part of their general education, then those who desire to share in the opportunity will do well to observe the conditions; otherwise they may get what nutriment they can out of a private tutor. This line of argument throws light on the question of teaching many subjects to girls: in doing so, we are helping to educate the *race* and to refine it. This is surely advantageous; for what is the alternative? If appeal is to be made to the wishes of men, let us ask whether they prefer that their woman-kind should be cultured and refined or the reverse.

It would take too long to enter at length into the many advantages

to be derived from a study of the classics; for this we must be content to refer to extant literature on that topic. But we would take the occasion to enforce the idea that the classics are a good instance of the kind of study that yields most profit when it is studied in dissociation from the utilitarian idea. Even great and practical men of science admit that discoveries spring most fruitfully from the garden of science pursued as a labor of love. The paradox arises that, the more some critics say that we shall not teach classics, the more necessary it becomes to teach them; and that the very arguments they use for their case are really the most convincing arguments against it. If classics are not practical in their sense of the word, they are *ipso facto* eminently practical in another and better sense. They should be studied for the very reason that they are not practical in this fallacious sense of the word. For, however important the utilitarian side of education may be, that importance is dependent upon the equivalent development of the other side of education. These higher aspects of education should be special for a few, but all should have a grounding in them.

Finally — most of the objections made against classical education saddle it with faults for which it is not to blame. The faults of our race in general bear ugly blossoms in the school and in our other institutions, and in our confusion of thought we wrongly assign the blame. The home is largely responsible for the shortcomings attributed to the school, as educators know. Most of the apparent drawbacks to classical education are due to these other causes, and would disappear if these other causes were remedied. Many people are writing books on education, blaming existing systems as producing a useless product, and claiming success for some new method, which perhaps they themselves have successfully tried. But we cannot judge from such early and partial results; what is gained in one way may be lost in another.

But a recognition of reincarnation, the dual nature of man, and allied truths, changes the whole aspect of this, as of other questions.



THE SACRED PEACE DAY FOR THE NATIONS, SEPTEMBER 28, 1914
The young ladies of the Râja-Yoga Academy leaving Isis Theater, San Diego,
to take their place in the procession.



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LITTLE PEACE-MAKERS; A GROUP OF RÂJA-YOGA TOTS



COL. J. H. PENDLETON AND OFFICERS OF U. S. MARINES
ARRIVING FOR THE PROCESSION



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OUTSIDE ISIS THEATER BEFORE THE PROCESSION STARTED



THE PROCESSION PASSING THROUGH BALBOA PARK



Lomalind Photo. & Engraving Dept.

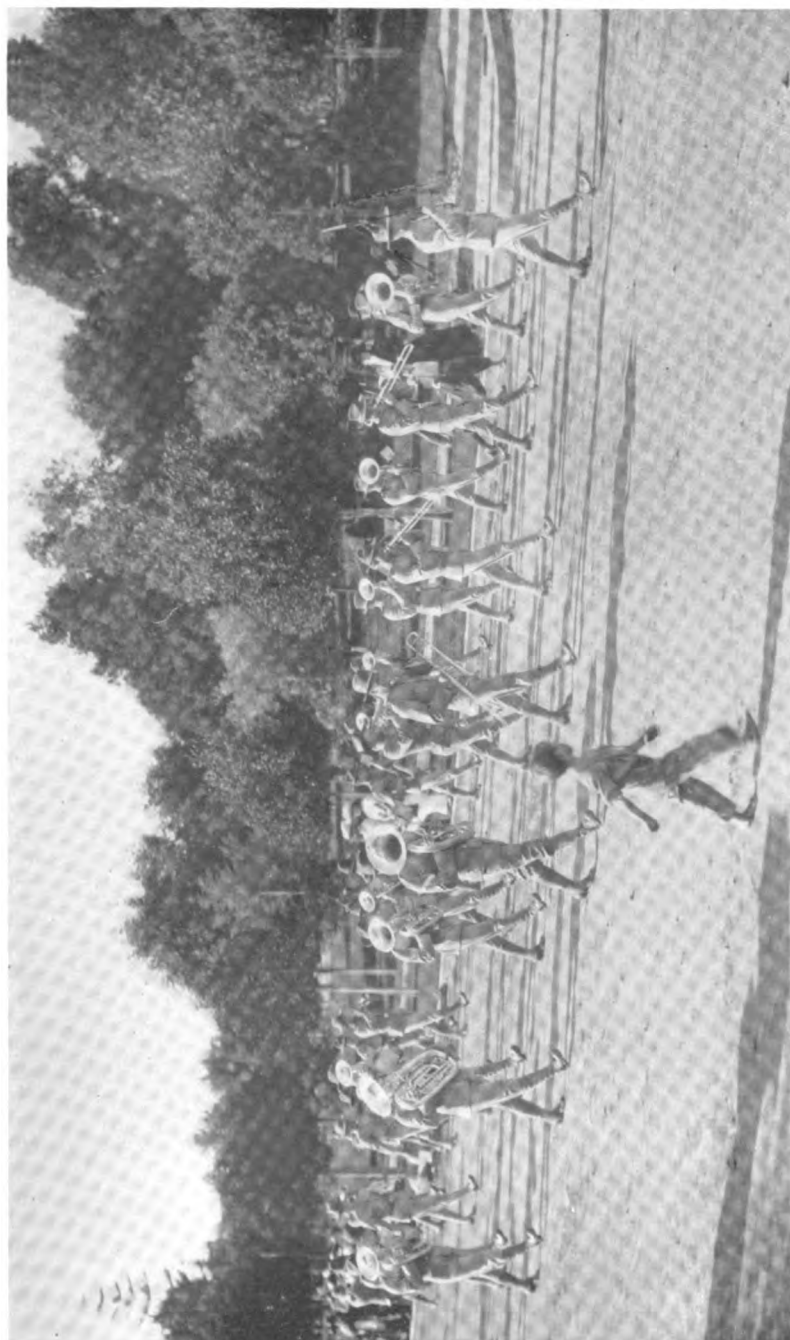
PLATOON OF MOUNTED POLICE LEADING PROCESSION
ON ITS WAY THROUGH BALBOA PARK



Lomaland Photo. & Engraving Dept.

THE HEAD OF THE PROCESSION IN BALBOA PARK

Grand Marshal Major Herbert R. Fay and his Aides, followed by U. S. Marines in command of Col. J. H. Pendleton.



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BAND OF THE U. S. MARINES. PROCESSION PASSING THROUGH BALBOA PARK

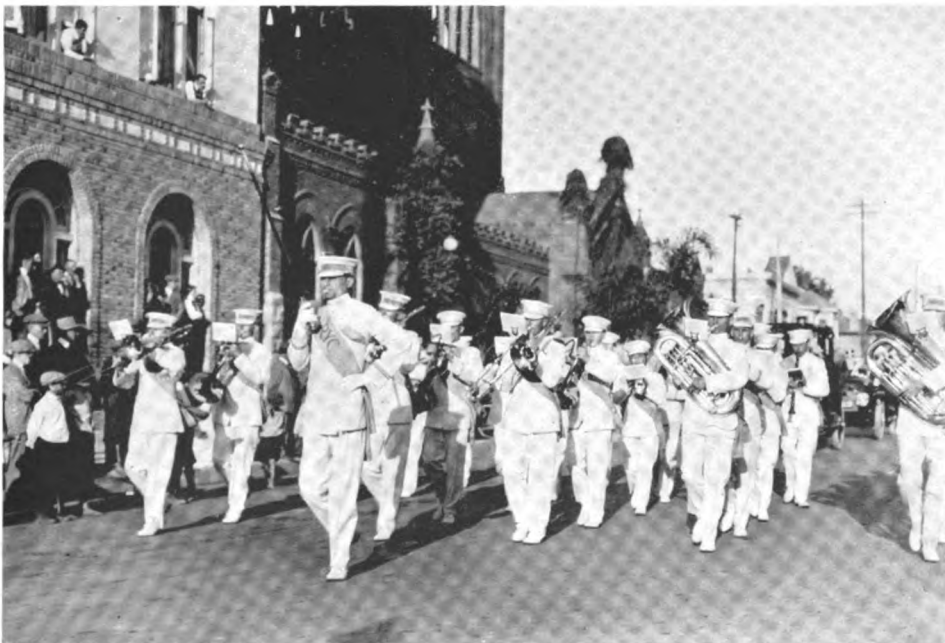


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U. S. MARINES IN BALBOA PARK

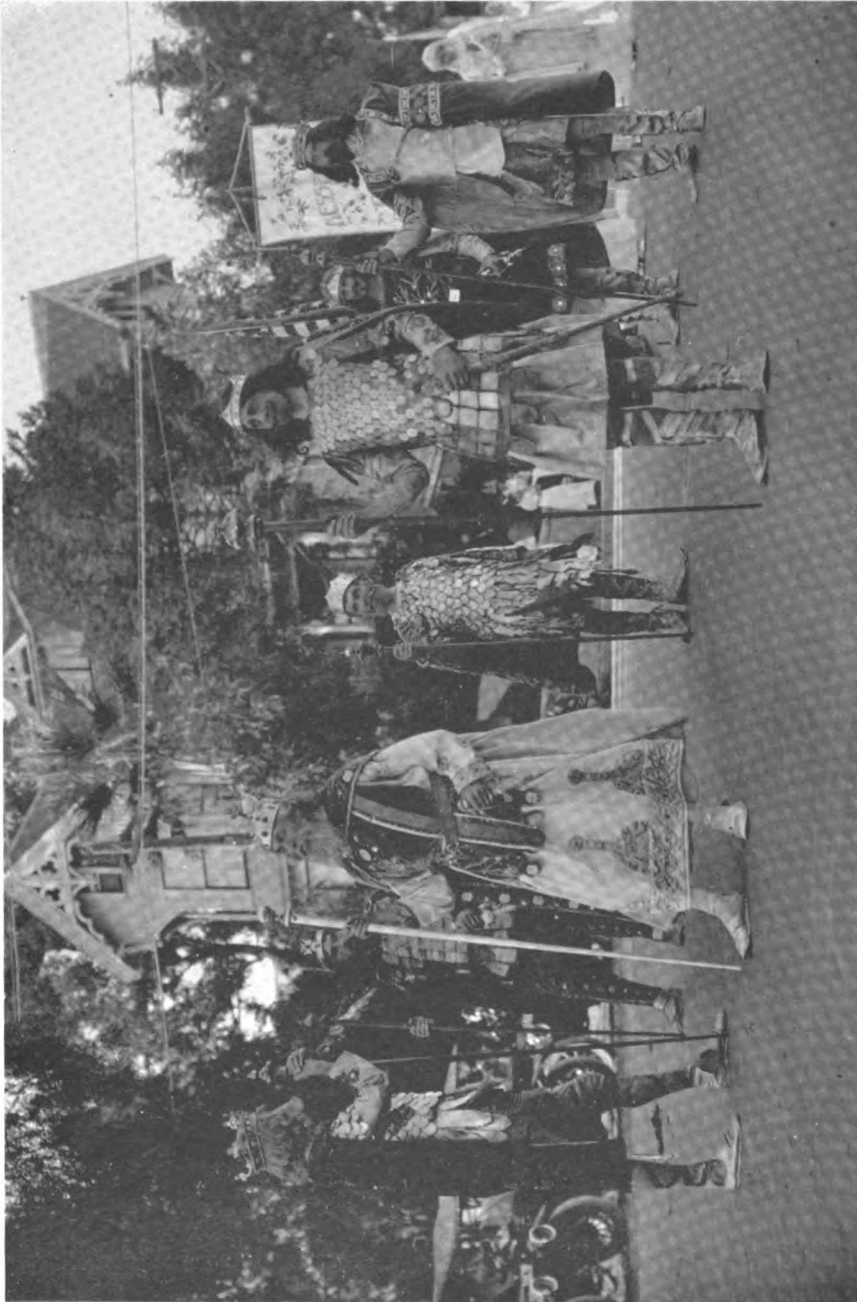


YOUNG LADIES OF THE ARTS AND CRAFTS DEPT. OF THE RÂJA-YOGA COLLEGE



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THE RÂJA-YOGA COLLEGE BAND



Lomaland Photo. & Engraving Dept.

THE SEVEN KINGS

Illustrating a legend of Vadstena, Sweden: "Seven trees will grow from one root; seven kings will come from seven kingdoms. Under the canopy of the trees they will swear an everlasting peace alliance. This will come to pass at the end of the present age."

CAIRO: by C. J. Ryan

He who hath not seen Cairo hath not seen the world: its soil is gold; its Nile is a wonder; its women are like the black-eyed virgins of Paradise; its houses are palaces; and its air is soft—its odors surpassing those of aloes-wood, and cheering the heart: and how can Cairo be otherwise when it is the Mother of the World?—*The Thousand and One Nights*



CAIRO, the romantic city of the "Arabian Nights!" The very name brings up visions of the Pyramids—though they are six miles away; glorious mosques; the Tombs of the Khâlifs; El-Azhar, the ancient Moslem university; the famous Citadel of Saladin (Salâh-ed-dîn) dominating the city; houses with wonderful carved woodwork; the Bazaars; the Coptic churches; the hoary Nile; museums of priceless antiqui-



Cairo, Ancient Street in the Native City

ties; and the picturesque cosmopolitan life of the streets. Lane-Poole, in his standard work on Cairo, writes;

It is not merely the quest of the sun that takes us to Egypt; the total change of scene, of ideas, of manners, attracts us. We are glad to shake off our stereotyped habits and conventions, or at least to see how others do without them; and this it is, as much as its picturesque confusion and its romantic associations, which lends Cairo its imperishable charm. For Cairo is still to a great degree the city of the Arabian Nights.

The history of the city does not go beyond Mohammedan times;

it is an entirely Mohammedan creation; there is not a vestige of the ancient Egyptian empire within its boundaries. In the seventh century A. D. the army of Khâlîf 'Omar under 'Amr vanquished the weakened forces of the Romans. 'Amr founded his capital, Fostât or Old Cairo, two miles south of the present site. In 969 (358 of the Mohammedan Era) El-Muizz (El-Mo'izz) transferred the seat of government to new Cairo. Under the dynasty of the Fatimites, to which El-Muizz belonged, Egypt prospered exceedingly. Universities were richly endowed and provided with libraries, and the greatest toleration was shown towards other creeds. The Mohammedan Khâlîf El-Muizz even rebuilt a church for the Christians. The country was so well governed and peaceful on the whole that even Christians were able to amass immense fortunes without danger of being despoiled or oppressed. It appears that this happy state of affairs, which lasted for over two hundred years, arose mainly as the result of the domination in religious affairs under the Fatimite dynasty of the subdivision of the Shi-ite branch of Islâm called the Ismailî sect. This remarkable body of advanced thinkers finally lost its control after the close of the Fatimite period, but a strong branch of it, the Druzes of Syria, flourishes today. The essential teaching of these philosophers was that the exoteric doctrines of Islâm are merely symbols, and that the wise man must learn the true and allegorical meaning from a real Teacher. The Qur'ân is not the last and final word of God to man, but only a partial revelation mainly intended for the uncritical and simple intellects of the crowd. Man is the Microcosm of the greater World, and the numbers Seven and Twelve, which are written plainly in the universe and in the body of man, are keys to great mysteries.

The name Cairo is a European corruption of Masr-el-Kâhira, "The Victorious"; the natives still call it Masr. Originally it included little more than the residence of the ruler and the quarters for the garrison. During the reign of En-Nâsir- Salâh-ed-dîn ibn Ayyûb, the great "Saladin" who opposed the Crusaders, the Egyptian empire became a far greater power, and Cairo was enlarged and beautified. Saladin combined in an unusual degree the genius for war and love for the beautiful. The Walls, the Citadel, and other remains amply testify to his encouragement of architecture. After the death of his son, El-Kâmil, the country was overrun by various factions, until in 1250 the Mamelukes became strong enough to establish their dynasty on some basis of relative permanency. Lane-Poole writes:

It is one of the most singular facts in Eastern history, that, wherever these rude Tartars penetrated, there they inspired a great and vivid enthusiasm for art; it was the Tartar Ibn-Tulûn who built the first example of the true Saracenic mosque at Cairo; it was the line of Mameluke Sultans, all Turkish or Circassian slaves, who filled Cairo with the most beautiful and abundant monuments that any city can show. The arts were in Egypt long before the Tartars became her rulers, but they stirred them into new life, and made the Saracenic work of Egypt the center and headpiece of Mohammedan art.

There was a true Renaissance of the antique spirit of Egyptian art though under different conditions, and it seems actually as if some of the Pharaohs, the mighty builders of old, were reborn in the per-

sons of the famous art-loving Sultâns.

Wherever we find traces of the conquering Saracens; in Syria, Persia, North Africa, Egypt, Sicily, or Spain, we see the characteristic and individual style of architecture and ornament that should properly be called Saracenic. It was not entirely Mohammedan, for much of the finest work was produced by Copts and Greeks. The Copts are supposed to be descendants of the ancient Egyptians.



The Bâb-en-Nasr, or Gate of Victory
built by Saladin

The Mamelukes, who were originally common slaves, then cup-bearers and officials to the Sultâns, controlled the fortunes of Egypt for almost three centuries. The strongest rose to power, and finally to kingship. The great Sultân Ez-Zahîr Beybars (1260-1277), though born a slave and, owing to a cataract in the eye, sold for only \$100, was a man of extraordinary courage, force of character, and diplomatic ability. He distinguished himself in the wars against the Crusaders under "Saint" Louis of France, and seized the throne with little difficulty. Marco Polo relates many interesting particulars of his picturesque career. He built up the Mameluke empire so strongly that it survived all attacks until the Ottomans swept down upon Egypt

in 1517. He built irrigating canals, bridges and causeways, established a postal service, and encouraged art. The manners and customs of the Mamelukes are faithfully depicted in the glowing pages of the "Thousand and One Nights," and the magnificent articles of luxury of this age preserved in the National Museum fully support the accounts of the splendor of the life of the wealthy classes.

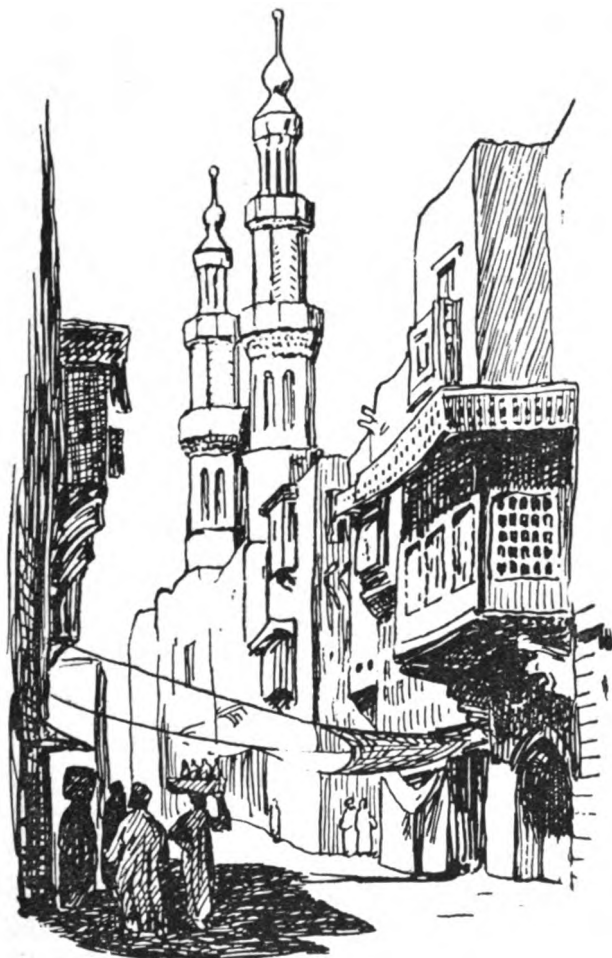
After the Turkish conquest there is not much of interest in Egyptian history until the Napoleonic wars at the end of the eighteenth century, followed by the dramatic story of Mehemet 'Ali's reign. Since then it has chiefly consisted in an account of the efforts to restore the former prosperity. The building of the Suez Canal and the construction of the gigantic Assuân Dam are two great outstanding events of modern times. Some of the methods of Western civilization and science were introduced by the immediate successors of Mehemet 'Ali, but under pressure from the holders of Egyptian Bonds the Great Powers interfered in 1876, dethroned Ismail, who had been too extravagant, and Egypt practically became a big estate with the Powers as landlords. Since 1882 the country has practically ceased to be a part of the Turkish Empire, for England then established a veiled protectorate under which prosperity has greatly increased and even-handed justice been enforced.

Closely identified with the great Sultâns who built them, the mosques of Cairo are a perpetual joy to the lover of architectural beauty. No two are alike, and many that stand in out-of-the-way corners neglected by travelers, are full of interest. India may possess buildings equal in beauty and historical interest to those of Cairo, but no other Oriental country can show anything like them in number, size, and nobility. A mosque is, fundamentally, a very simple structure, planned on the outline of the traditional mosque of Mohammed at Medina — a plain edifice of brick with columns of palm-trunks. Sacred buildings, as we understand them, seem to form no part of the original Mohammedan dispensation. The main purpose of the primitive mosque was to provide a walled-in enclosure for prayer. This soon resolved itself into a courtyard with a fountain, surrounded by a cloister with many rows of columns, the part towards the east being deep enough to provide shelter from the sun at all times. There is a pulpit but no altar, and frequently the tomb of the founder occupies a conspicuous position in a recess screened off from the main part of the building where there is a niche marking the direction of Mecca.

The imposing domes which we generally associate with the idea of a mosque are not found in Cairo until about the twelfth century, but the great mosque of Ibn Tulûn (876 A. D.) possesses the earliest minaret. It is generally believed that the Cairene minarets of the twelfth and two succeeding centuries have never been surpassed in beauty by any

other towers in any part of the world.

The earliest known mosque in Egypt is that of the conqueror 'Amr; it stands in Fostât, or Old Cairo, and dates from 643 A. D. It has been largely restored on account of the prophecy that if destroyed Egypt would be lost to Islâm. When 'Amr was setting out to attack Alexandria, which remained faithful to the Emperor Heraclius, a dove was observed nesting on the tent of the general, who gave orders that it should not be disturbed. On his return, the supposed sacredness of the spot caused him to choose it for the site of his mosque. The marble columns are spoils from



The Twin Minarets of the Mosque of El Moayyad

early Christian churches and possibly from ancient temples.

Interesting stories are told of Ibn Tulûn, the builder of the great mosque that bears his name. The hill upon which it stands was the site of citadel and city before Saladin's majestic Citadel was thought of, and it was considered especially sacred as being the place of the "burning bush" where Moses communed with Jehovah, and being close to the Kal'at-el-Kebsh, the Castle of the Ram, where Abraham

is said to have caught the ram he offered in place of his son Isaac. The Sultân's palace, his race-course, the residences of his great officers, and the main fortifications were here, and, after accidentally finding a great treasure in a cave, he decided to build the finest mosque in the world. The Coptic architect desired to rob the ancient temples of the 600 columns needed, but, fortunately for posterity, the Sultân was a man of culture and had a scholar's reverence for the great works of antiquity, so he forbade the vandalism. A bright idea struck the architect, who substituted brick piers covered with the marvelous Arabian cement which is as indestructible as stone. The result was a great artistic success, and the mosque of Ibn Tulûn is a perfect museum of exquisite modeling. The view from the summit of the curious minaret with its outside winding staircase is celebrated. The



The Mosque of Ibn Tulûn

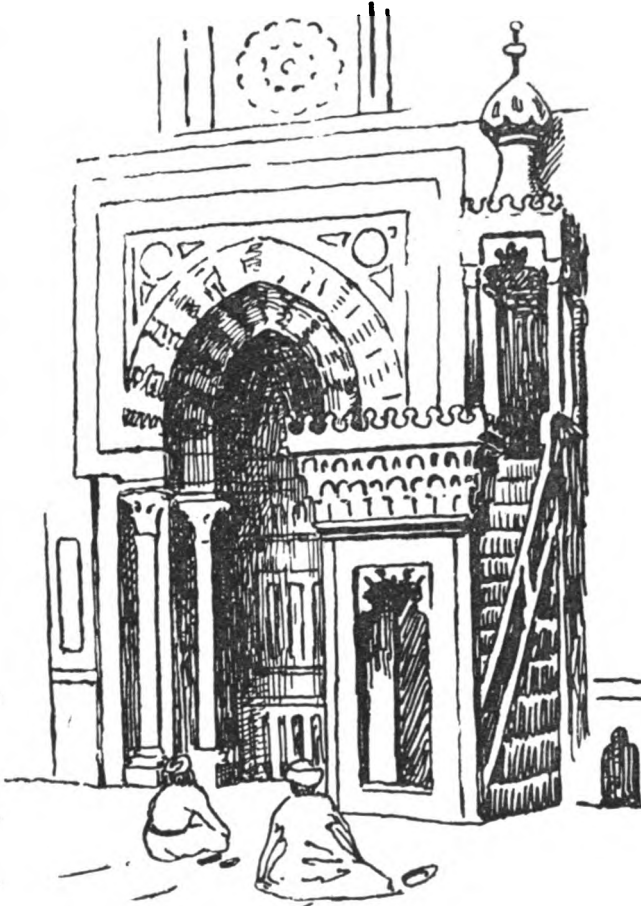
almost deserted mosque, surrounded by half-ruined palaces and gardens, lies at one's feet; towards the north and west the innumerable domes and minarets of Cairo rise from the mass of houses, farther away the shining Nile with the pyramids on the edge of the mysterious desert can be seen, and to the east are the fantastic domes and minarets of the Tombs of the Khâlifs and the Citadel of Saladin with the barren Mokattam hills for background.

The mosque of Sultân Hassân (1356) is admitted to be the finest and most perfect existing specimen of Saracenic architecture. It possesses a magnificent dome, 150 feet high, which rests upon particularly rich and well-designed pendentives. The dome marks the spot where the tomb of the Sultân is placed. The larger of the two minarets is 280 feet in height — the highest in Cairo. The mosque is cruciform in plan, and the interior court is remarkable in having

no colonnades. The walls are nearly 100 feet in height, and are so thick as to remind one of the great temples of the early times. Hassân used the casing-stones of the great pyramid to build his mosque, and it is related that he cut off the right hand of the architect so that the building should remain unrivaled. This story is told of other rulers too!

One of the latest mosques of the great period is that of Kait Bey (1463) which stands outside the city among the Tombs of the Khâlifs. It is small, but nothing can exceed the grace and poetry of conception of this little gem of Saracenic art.

The so-called Tombs of the Khâlifs are really the tombs of the Circassian Sultâns of the Mameluke dynasty and mostly date from the fifteenth century. Their charm is twofold; their own intrinsic beauty is enhanced by the beauty of their position on the heights at the edge



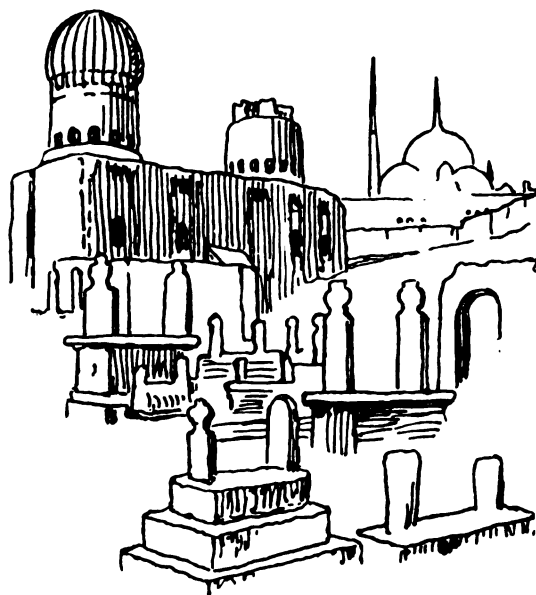
Pulpit and Sanctuary of Mosque of Sultân Hassân

of the lonely desert. Some of the domes are enriched by bands of white and colored porcelain, and the vision of fantastic color and form they present, particularly under the splendor of an Egyptian sunset, can never be forgotten by any one fortunate enough to have seen it. Nearby there is another group of notable tombs, correctly named the Tombs of the Mamelukes; and a little to the south are the mausoleums of the Khedivial house.

Among the hundreds of mosques of interest and beauty in Cairo,

there is one, El-Azhar, that must not be overlooked. Three hundred professors and ten thousand students from all parts of the Moham-medan world are assembled in this fountain-head of learning which bears a striking resemblance in many ways to European universities of the Middle Ages. Theology and Law are the chief subjects taught. The students pay no fees, and even get free board and lodging, such as it is. The teachers are poorly paid; in fact most of them must find their chief reward in the privilege of imparting instruction in

the faith of Islâm. It is a curious spectacle to Westerners, accustomed to the dignified class-rooms of their great schools, to see the thousands of pupils of all ages and many nations and ranks, sitting or lying on the ground or on sheepskins in the open air or in the arcades, listening to the Sheikh reading and explaining some holy book. El-Azhar is an enormous building; it was begun in 972 and has been so frequently altered that there is little left of the original.

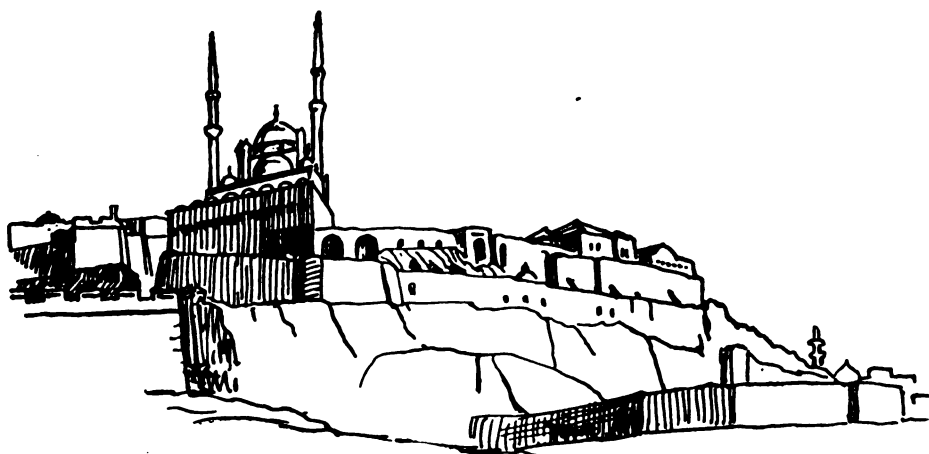


Tombs of the Mamelukes
Mosque of Mehemet 'Ali in the distance

The Citadel of Saladin, the romantic and chivalrous

foe of the Crusaders, was begun in 1166 and is still in use as a military center. The small British army of occupation has garrisoned it since 1882. This Akropolis of Cairo is really a city within a city, and presents curious contrasts, for it contains several mosques, a hospital, and a palace, in close juxtaposition to the barracks, mint, arsenal, and other Government buildings. The immense mosque of Mehemet 'Ali, though atrociously ugly within, is from a distance a striking landmark as it stands out against the skyline crowning the mighty mass of masonry formed by the ramparts, and the round towers of Saladin and the Bâb-el-Azab, a portal with a stately flight of steps. The closing of the Bâb-el-Azab was the signal for the massacre of the Mamelukes in 1811 by Mehemet 'Ali's orders. Born

in the same year as the great Corsican, and of very humble parentage and quite uneducated, Mehemet 'Alî, the "Oriental Napoleon," had a marvelously adventurous life. After many intrigues and much fighting he obtained the support of the Mameluke chiefs and was named Viceroy of Egypt under the Sultân of Turkey in 1805. The great blot on his career is his treacherous slaughter of the 460 turbulent Mameluke Beys whose plots he suspected. After courteously receiving them in the Citadel, he suggested that they should ride through the city in state, escorted by his troops. Just as they were about to pass through the Bâb-el-Azab gateway it was shut in their faces and, caught in the trap, the troops shot down every man but one, Emin Bey, who fled to Syria. To remind himself of this enemy Mehemet 'Alî ever afterwards kept his portrait in his bedchamber. The determined attitude of the Great European Powers prevented Mehemet 'Alî conquering Mahmûd II, his Turkish suzerain, and founding a



The Citadel of Saladin

new dynasty in the Ottoman Empire, and he had to confine his energies till his death in 1849 to the development of the natural resources of Egypt, the creation of a Civil service, and the introduction of Western manners and customs. He is often called the greatest ruler of Egypt since the Ptolemies, though perhaps Saladin was really greater.

Among the many curious things to be found in Cairo, the Coptic Christian Churches are noteworthy. The finest are situated in Fostat or Old Cairo, the town occupied in turn by Cambyses, the Romans, and the victorious 'Amr. With few exceptions they are buried from

view behind masses of houses. The Mo'allaka, in Fostât, which dates from the third century A. D., is an exception. It is one of the most beautiful churches in Christendom, with an imposing exterior resembling the Roman basilicas, the prototypes of the Christian places of worship. In the richness of its marbles, its wonderful ancient carved woodwork, the swinging lamps with tiny flames gleaming in the "dim religious light," and the golden ikons, it invites comparison with St. Mark's in Venice. A Coptic church is divided into three compartments separated by wooden screens. There is no organ, but cymbals and brass bells are loudly sounded with strange and weird effect. No images are allowed, but there are plenty of stiff Byzantine pictures. The fact that the Coptic Christians were tolerated by the Mohammedan conquerors for all these centuries of Islâmic rule, and even permitted to worship in their own churches during the times when the Crusaders were harrying the "infidel" Saracens, speaks volumes for the broadmindedness of the Mohammedan rulers and people of Egypt. The limited amount of persecution they endured seems to have been aroused by their own conduct.

The bazaars, in which no tourist can help spending time and money, offer a striking contrast to the stately mosques, and the dim, mysterious Coptic churches. As is customary in Oriental cities, each bazaar is mainly confined to the sale of one class of article or the products of one district. Though there are many bazaars devoted to the traffic in fraudulent imported goods from Europe or sham curios and "antiques," really genuine Oriental products are obtainable in the right places. The vendors have, of course, different prices for different customers, and to get a real bargain at a price not much above the market value requires much tedious chaffering on the part of foreigners. For those who wish to feel the true Oriental atmosphere of trade, the ceremony which hedges in the important matter of buying and selling will prove sufficiently interesting to make up for the loss of time. The contest of patience is helped out by sundry cups of coffee, or even sweetmeats.

The streets of Cairo afford endless entertainment, for Cairo is cosmopolitan *in excelsis*. A greater variety of types is found here than even in Constantinople, and the kaleidoscopic flashing of color and form is perfectly bewildering at first. Picturesque Bedawins from the desert, solemn Turks, lively negroes from the Sudân, fierce Albanians, kilted Greeks, Egyptian ladies in white with veiled faces, water-

carriers with goat-skins, fortune-tellers, dervishes, camel- and mule-drivers, pilgrims in all manner of costumes, and numberless other varieties of the human family jostle one another and the foreign tourist from Europe and America.

To speak of the street life of Cairo and not to mention the great religious festivals would be impossible. The processions of the Holy Carpet — which is not a carpet but an immense piece of embroidered black silk, of the Birthday of the Prophet, of the *'Ashûrâ*, the wedding processions, or the procession at the return of a Hâjjî from Mecca, are resplendent with spectacular effects, blazing with color and picturesque beyond description. The British rule has put an end to the ceremony in the procession of the Birthday of the Prophet during which his Descendant used to ride on horseback over the prostrate bodies of hundreds of devotees, without harming them.

The new order of things in Egypt is changing many of the old customs. The traffic in slaves ceased in 1877; a modified parliamentary system has been lately introduced, and the cry for emancipation for women has reached the country to such effect that the mother of the Khedive has formed a "Woman's Educational Union," and a great change in public opinion has taken place. Monogamy is increasing, and as the men become better educated they are looking for women of equal intellectual attainments. The newly-established schools for girls are not sufficient for the demand. In 1907 the population of Cairo, including the suburbs, was 654,476, of which 46,507 were Europeans. The death rate has been reduced to 35 per 1000, and as modern sanitation spreads this will be greatly lowered.

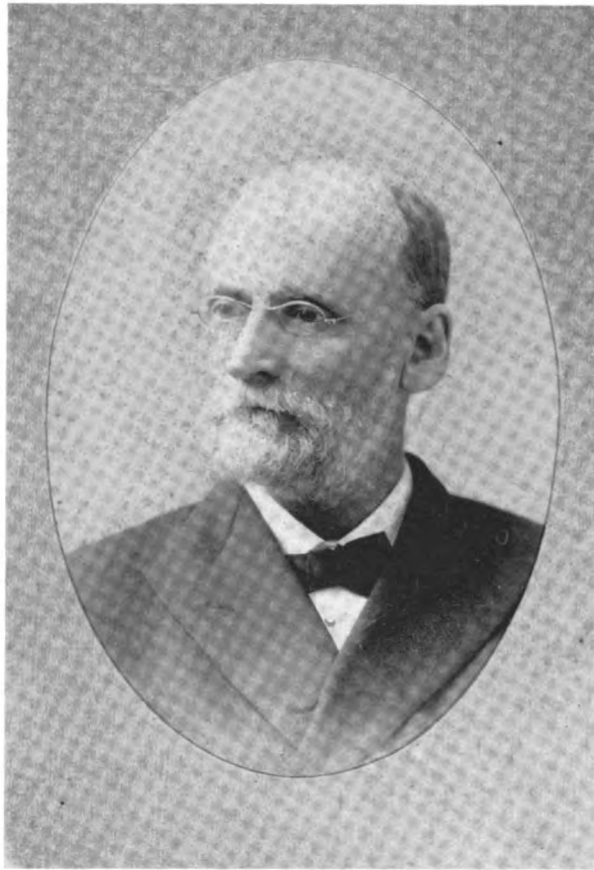
In the space of a short article on such an immense subject as Cairo no reference can be made to many important and interesting things. It would require pages to touch even lightly upon the museums of priceless antiquities, the ancient ruins in the neighborhood, the native customs, the system of government, the climate, or the contrast between the native and the European quarters. To the artist, the archaeologist, the student of human nature, and the mere curiosity seeker, Cairo is a wonder-city, a new world, a perpetual delight.

A GROUP OF ST. LOUIS IDEALISTS: by Lilian Whiting



ST. LOUIS is fortunate in possessing an order of citizenship of exceptional quality. The latter half of the nineteenth century was especially enriched by a Philosophical Club, (founded by Dr. William Torrey Harris in 1865, and which continued until 1880) that to this day is yet unrivaled among all similar literary or philosophic societies in the country. Its youngest member, Denton Jacques Snider, the author of a philosophic series that is now attracting the attention of European savants, has become in some measure its historian; and the stately splendid St. Louis of today owes much to that remarkable group of Idealists who were, by some spiritual magnetism, drawn together during those years. Professor Snider has achieved world-fame as a psychologist; nearly all the others have passed on to "the life more abundant." Hegel was the tutelary mind of the group, and the ardent Dr. Harris was the German philosopher's chief interpreter. The mysterious and inscrutable personality of Henry C. Brockmeyer; Dr. Thomas Davidson, later distinguished as one of the greatest interpreters of Dante; Miss Susan Elizabeth Blow, philanthropist and scholar; Miss Anna C. Brackett, one of the greatest of educators; Professor Halsey G. Ives, later the Director of the St. Louis Academy of Fine Arts; and a Raphael-faced young artist, Carl Guthertz, destined to win fame as one of the leading artists in mural decoration of the magnificent Congressional Library in Washington; Louis James Block, poet and musician, with a few others, were all linked by their mutual interest in Hegel, and by the *Journal of Speculative Philosophy* which served as a focus for the coterie with its followers. This Journal was initiated to provide a channel for philosophic and abstruse discussion whose trend did not appeal to the literary hospitalities of the current periodicals. The initial number appeared in 1867, and it continued until 1895. Its advent was precipitated by an amusing circumstance, humorously narrated by Professor Snider:

Harris, the strenuous secretary and ambitious student of Hegel, had his own personal scheme for the Philosophical Society, and that was to make it the means for working up his *Journal*, which he was already planning in 1866, or before, as he always had a journalistic strain in his mental constitution. I recall the pivotal turn, or psychologic moment, when he started on the war-path. An article of his upon Herbert Spencer, of whom he had a high opinion, had been rejected by the *North American Review*, whose editor, Charles Eliot Norton, wrote to him a disparaging letter, declaring the article to be

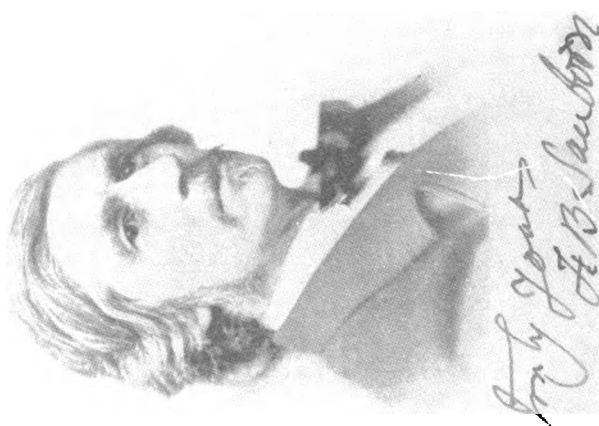


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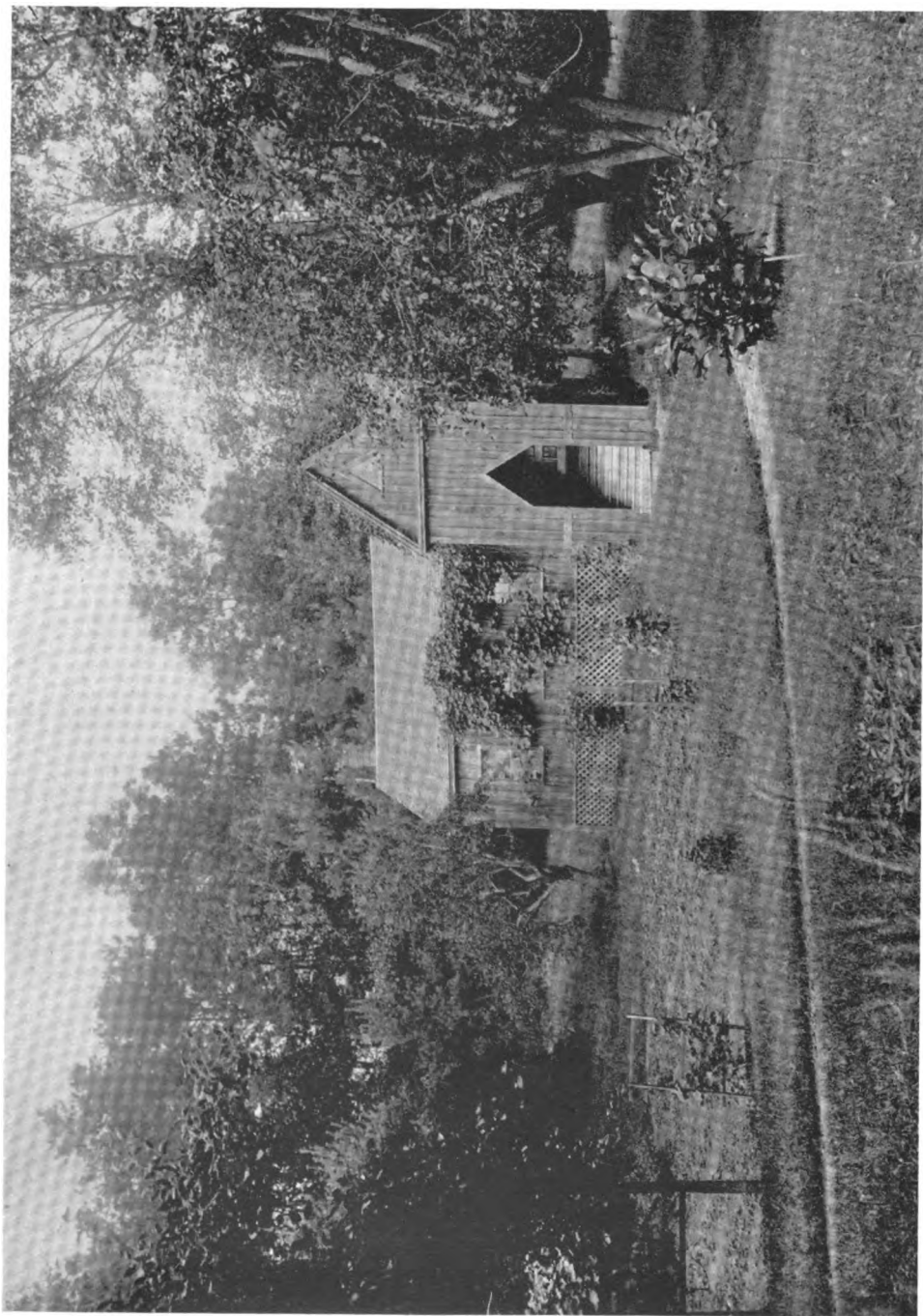
DR. WILLIAM T. HARRIS



Lomaland Photo. & Engraving Dept.
DENTON JACQUES SNIDER

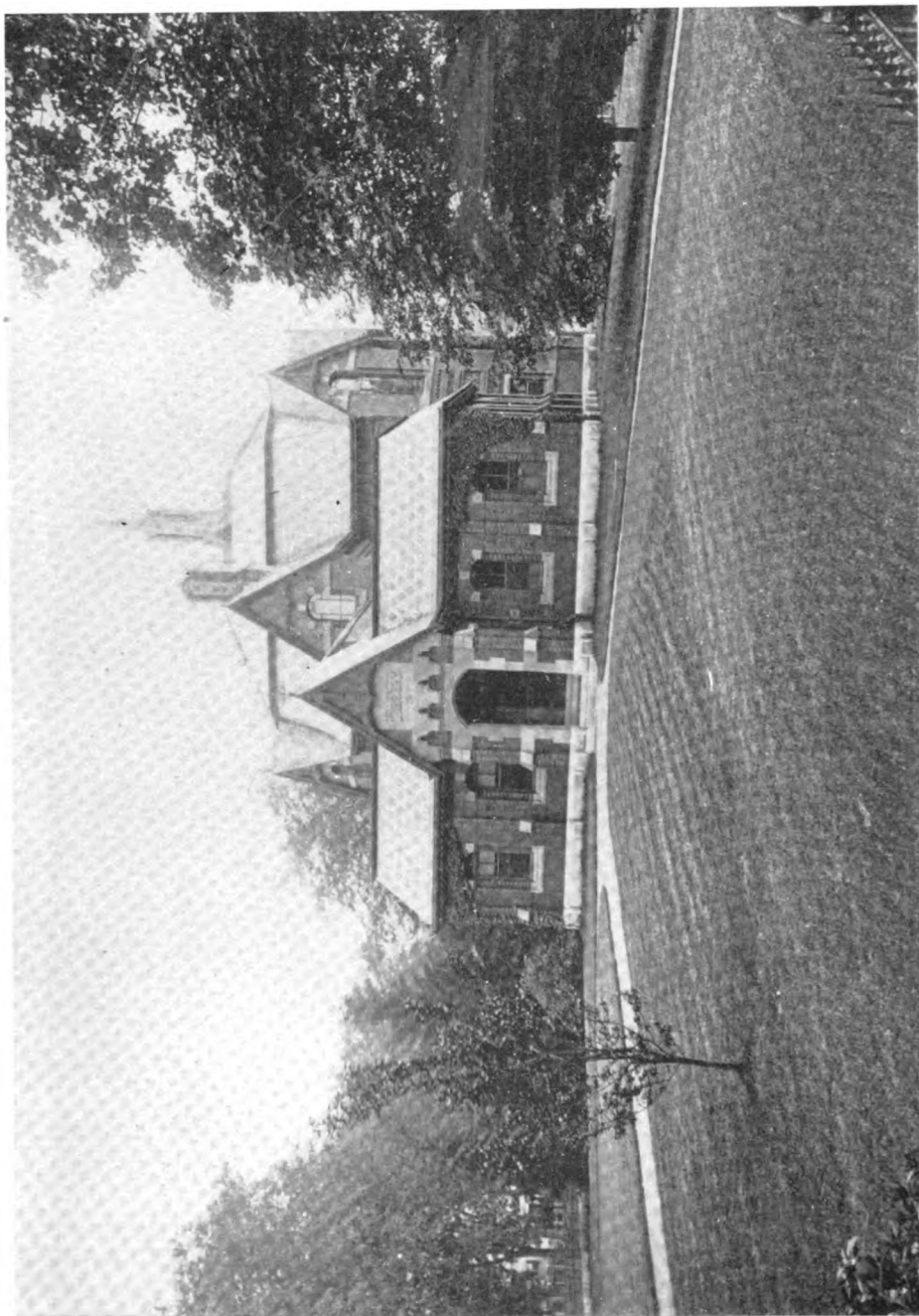


AUTOGRAPH OF F. B. SANBORN



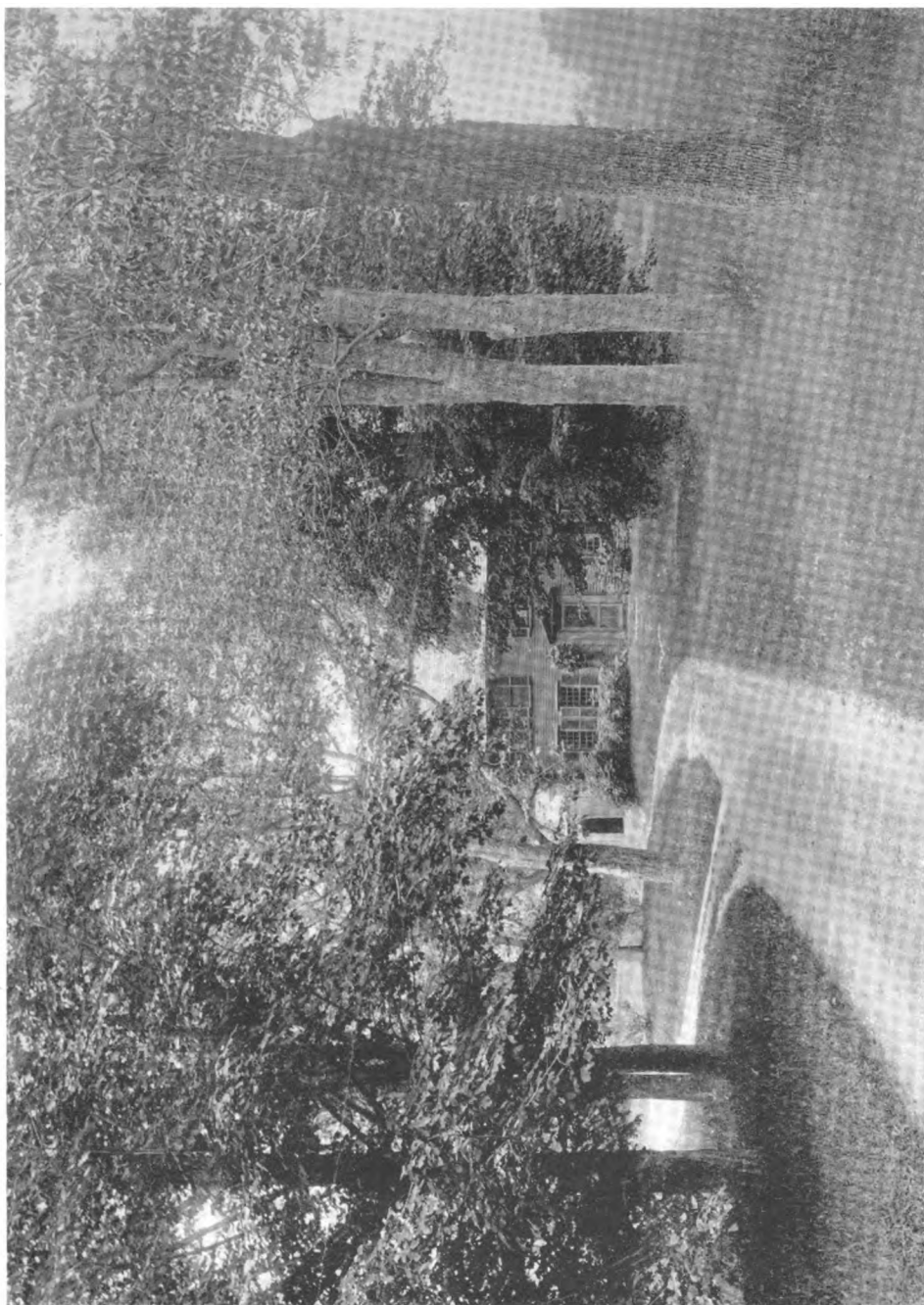
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CHAPEL OF PHILOSOPHY, CONCORD, MASS.



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THE CONCORD LIBRARY



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THE "OLD MANSE" IN CONCORD



GRAVES OF THE ALCOTT FAMILY IN SLEEPY HOLLOW CEMETERY, CONCORD



Lomaland Photo. & Engraving Dept.

CONCORD RIVER, WHERE HAWTHORNE WATCHED THE SHADOWS

"unfathomable, unreadable, and especially unliterary." To a group of us assembled in Brockmeyer's office Harris read this letter with sarcastic comments that made us all laugh; then he jumped up exclaiming, "Now I am going to start a journal myself."

William Torrey Harris, (born in Connecticut in 1835) had gone out to St. Louis in 1857, with two years of Yale life behind him, and became successively a teacher in the public schools, Principal of the High School, and Superintendent of the school system. In 1869 Yale gave him his Master's degree; in 1870 the University of Missouri conferred on him her L. L. D.; Brown, her PH. D. in 1893; and later the University of Jena also conferred on him the same honor, while the universities of both Pennsylvania and Princeton bestowed their Doctor's degree upon him, in recognition of his pedagogical genius, and his valuable work as an interpreter of the Hegelian philosophy. His lectures before Washington University on philosophical themes, on the "Fates" of Michelangelo, on the "Transfiguration" of Raphael, or on the second part of Goethe's "Faust," were, in those days, about the only approach to art open to the students, and the very limitation of privilege and opportunity not unfrequently quickens the ardor of appreciation. In the Mercantile Library there was Harriet Hosmer's statue of Beatrice Cenci, representing her as she lay in her cell the night before her execution, the gift of Miss Hosmer's princely patron and friend, the Hon. Wayman Crow; but St. Louis had little to offer then in the resources of art. The devotees that hovered about the little group of Idealists, and eagerly listened to the university lectures of Dr. Harris; who haunted the Saturday morning talks of Miss Susan Blow; who were as a cloud of witnesses at any rudimentary art exhibition as arranged by Professor Ives; and whose special Sunday privilege it was to listen to the discourses of the Rev. Robert A. Holland, made up in zest what they lacked in breadth. There was a "Paint and Clay Club," of which Mr. Ives, Mr. Gutherz, Mr. Kretchmar, and others were much in evidence, and at one time the men of canvas and clay took, their theme to illustrate, Mr. Longfellow's poem, "The Golden Legend." Its scenes lent themselves to sketches and modeling, and to a letter of inquiry as to the origin of this poem the poet replied that he took the *motif* from *Der Arme Heinrich*, of the German. The letter was read in reverential delight; given to the Mercantile Library for safe keeping, and all the illustrations made by the club were presented to Mr.

Longfellow, who acknowledged the gift with his characteristic charm of courtesy.

Meantime Dr. Harris' "Journal of Speculative Philosophy" became the idol and the oracle; Miss Blow translated for it Goeschel, "On the Immortality of the Soul"; Denton J. Snider served up the "Iliad" in alluring guise; Elizabeth Palmer Peabody, of Boston, (the sister of Mrs. Hawthorne and of Mrs. Horace Mann) contributed her cryptic papers, in one of which (on "Primeval Man") she thrilled her readers with the statement that when she read Bunsen's "Antiquarian Researches," she "confirmed them with astronomical, philological and physiological proofs," — an assertion that revealed the typical erudition of the Boston woman. This dissertation filled some nineteen pages of the Journal, and into its unfathomed abyss many of the "best sellers" of the present might disappear and be forever lost. Another devoted contributor offered unnumbered pages of reflections on the "Idiopsychological Ethics" of Martineau; another tackled the "Spatial Quale." "The Trinity and the Double Procession," "The Spectrum-Spread of Ideas," and "Man, a Creative First Cause," are topics illustrating the contributions. Not one of the writers, it is safe to say, ever received, or dreamed of receiving, any compensation, aside from the felicities of their own ardor; and while copies of the magazine were on sale at seventy-five cents a number, the generosity with which Dr. Harris gave away these, or gave entire yearly subscriptions, to anyone who seemed interested, but who did not abound in this world's goods, could only be realized by those who knew this ideal friend, educator, and inspirer of life. The clientèle of the contributors also included John Albee, of New Hampshire, poet and friend of Stedman; Rowland G. Hazard; and Frank Benjamin Sanborn, the well-known publicist (and everything else noble and great), who was closely associated in Concord with Emerson and Alcott. In one paper on "Jonathan Edwards and the Puritanic Philosophy," Mr. Sanborn pointed out that there were four distinct philosophic phases in this country: The Puritanic (from 1620 to 1760) culminating in Edwards; the Philanthropic (1760-1820), with Franklin as its type; the Negation of All Philosophy (if that may be called a period) from 1820 to 1850; and the Ideal Philosophy, from that date onward, with Emerson as the type of idealism.

In all this unique group Dr. Harris became the best-known figure, but in the shadowy background (his throne veiled and shrouded as

became a god) was the mysterious and all-potent presence of Henry C. Brockmeyer, to whom even Dr. Harris freely acknowledged allegiance. Such, indeed, was the powerful personality of this man that he is wittily referred to by Professor Snider as "University Brockmeyer." No one knew, and if he himself knew he never told, what order of life he sprang from. He held as little converse with the social amenities as might a god, descended from Olympian heights. He was invested with a Mephistophelian quality that would annihilate any offender at an instant's notice; he was perverse, fantastic; but he was great; he was profound; and he could be, on occasions, the very ideal incarnate of social courtesies. To "University Brockmeyer," the chief end of life was to dwell in the regions of thought sacred to Goethe and Hegel. He was an authority on "Absolute Mind," and was believed to speak in "sporadic outbursts from the depths of being." His logic was "a succession of Jovian thunderbolts." This rather alarming personality was born in Germany about 1826, and ran away from his home because his mother, a pietist, burned his copy of Goethe's lyrics. He fled to this country, arriving in the early forties; he worked in a tannery, but emerged in Brown University, then under the eminent presidency of Dr. Francis Wayland; he combatted the president on his views of the Higher Law; he devised his own course of study, with little benefit from accepted curriculums, and he altogether appears to have been then, as in later life, a law unto himself. He plunged with characteristic German ardor and German affinities into the Transcendental Movement in New England, and became a close friend of Mrs. Sarah W. Whitman, the poet, and special friend of Poe.

It was in 1866 that Denton J. Snider, then a young man of twenty-four, fresh from Oberlin, and engaged as an instructor in the school of the Christian Brothers, in St. Louis, chanced to meet a man who introduced himself as a member of a philosophical club consisting of a few members who met at a private house, and invited Mr. Snider to one of the meetings. It is in the Talmud that the messenger is synonymous with the angel, and are these casual and undreamed of messengers that come, unrecognized at the time, into all our lives, the angels commissioned to guide us? It sometimes seems so. They are sometimes imperative. "You must believe my beliefs — be moved by my reasons — hope my hopes — see the vision I point to — behold

a glory where I behold it!" as George Eliot phrases the attitude of these people who come and go in our lives, and whom we only recognize retrospectively. "Each order of things has its angel; that means the full message of each from what is afar." The pre-figured friend signals to us from the golden background, and, as by the wand of an enchanter, all the conditions of life are changed, even as the particles of sand dance and re-adjust themselves to musical notes.

We cross another line,
And lo! another zone.

Be this as it may, the stranger turned out to be Mr. Brockmeyer. The club met that day at Dr. Harris' home, in a room designated in the phraseology of the times as the "front parlor." It was redeemed by being a scholar's haunt, lined, as it was, with well-filled book-cases, and with a few fine engravings from classic subjects. Mr. Snider records the exceeding cordial grace with which Dr. Harris, as the host, welcomed him, and the company seated themselves to listen to a translation that Dr. Harris had made from Hegel's "History of Philosophy," any doubtful point being immediately referred to the only Mr. Brockmeyer, as to an oracle. In later years Professor Snider has said:

Brockmeyer became for me that day the interesting, all-dominating personality of my earthly existence. I saw that he was the man who knew philosophy as the supernal science; he called himself an Hegelian, but he could re-create Hegel; could even poetize the German philosopher's dry, colorless abstractions in a many-tinted display of metaphorical scintillations.

This "Olympian Jove" sat aloof; Dr. Harris was eager to impart. This ardent and unfailing instinct of his pedagogical genius was the trait that all his life gave Dr. Harris that almost unparalleled personal influence. Brockmeyer, Dr. Snider recalls as "divine, indeed, but like Aristotle's god, dwelling *movens non motus*." At this first introduction of the young tyro invited to sup with the gods, Dr. Harris put into his hands a volume of Hegel, asking him to begin translating it as his first discipline in Philosophy. The initial problem hurled upon him was that of Hegel's primal forces of nature. The thesis assigned to him was a "History of the Doctrine of the Immortality of the Soul." It is interesting to see now how the future author of "Psychology, the New Science Universal," in sixteen volumes, a work which many European savants are now holding to be the greatest philosophic word yet spoken, was thus unconsciously

led to anticipate his task. Graduating from Oberlin (with highest honors) at nineteen, and giving the Valedictory in Latin, his ardent patriotism led him at once into active service in the Civil War, in the interval between his leaving college and appearing in St. Louis. In 1894, the president, (Dr. John Henry Barrows) wrote to the former student saying: "Oberlin wishes to do herself the honor of conferring a degree upon her greatest scholar, Denton J. Snider." Dr. Snider's *Psychology* is held to be the most completely organized system ever presented, as it reveals the inter-relations of all the sciences, held to the key-note of the Psychosis, the ultimate principle of mind.

An event that chronicled itself in the early history of the Philosophical Club was that of the appearance of Mr. Alcott, "the acorn-eating Alcott," as Carlyle designated him. This is ascribed to the year 1866; and the old prophet (then in his 68th year, but seeming older), with his gray hair sweeping his shoulders, his pale face with blue eyes upturned as if seeing invisible realms, "would read his oracular message in a rather sepulchral voice as if it were issuing from the sacred cave of Trophonius himself; then throw down the written slip and cry out; 'What say you to it, gentlemen?' The Orphic utterance," said Dr. Snider, "was often dark, tortuous, yet with a content of some kind. . . . Before him sat Brockmeyer, acting as chief interpreter or hierophant, . . . and finally he picked up one slip, with a Mephistophelean chuckle, and exploded it into mist as if it were a soap bubble filled with explosive gas. Mr. Alcott, who had begun to suspect that his oracles were being made to contradict themselves by some Hegelian process which he did not understand, now exclaimed, 'Mr. Brockmeyer, you confound us by the multiplicity of your words and the profusion of your fancy.'"

Naturally this group became allied with the transcendentalists of New England then led by Amerson and Alcott. Margaret Fuller had long since passed away by that fatal shipwreck in the July of 1850; but Emerson was then in his full power as a lecturer, and Alcott was making excursions to the middle west where he told his hearers that he was riding in "Louisa's golden chariot." Emerson came out to St. Louis to give a lecture, and the philosophers, to the number of three or four, gathered at his hotel to give him greeting. His attitude towards these worshipers of strange Teutonic gods was as characteristic as it was inimitable. "I cannot find," he said, "any strik-

ing sentences in Hegel which I can take by themselves and quote." As all Emersonians know, the epigram was Mr. Emerson's touchstone in literature. He is himself essentially epigrammatic. "I always test an author," continued the New England oracle to the assembled philosophers, "by the number of single good things which I can catch up from his pages. When I fish in Hegel I cannot get a bite; but I get a headache." Dr. Snider, who was one of the faithful assembled, records that on this he kept silent; but that "Harris took the word; he ran off into things remote and obscure, larded with his Hegelian nomenclature; he became as much of a Sphinx to his associates as he evidently was to Emerson."

One can gleefully imagine the incomparably detached serenity with which Mr. Emerson observed:

My preference is that the hideous skeleton of philosophy be covered with beautiful living tissues; I do not enjoy for my intellectual repast the dry bones of thought.

The specters of the Brocken could not conjure up more horrors than any allusion to system and organization could incite in Emerson. The most intuitive and spiritually penetrating of idealists, he could least give any definiteness of reason for the faith that was in him. "Mr. Emerson had little of the Titanic or Demoniac in him," says Dr. Snider, "though he seemed once to recognize applaudingly some such quality in Walt Whitman." On this occasion Emerson was invited to Dr. Harris' home, where he listened with unfeigned interest to a reading of the Hegelian philosopher's paper on Raphael's "Transfiguration," and his appreciation of this masterly lecture is attested by his invitation to Dr. Harris to repeat it, some years later, before the School of Philosophy at Concord. Dr. Harris, as a native New Englander, doubtless had some occult affinities with Emerson that he felt as different from the German Brockmeyer and also the German proclivities of Dr. Snider, who is of mingled German and English descent, although born in Maryland, and reared in Ohio. As one of the most brilliant psychologists of the present day, the originator of the system of applying the scientific method to Psychology, he is winning a world-wide fame. The death of William T. Harris, a few years since, leaves his name not only as the greatest Hegelian of this country, but as a National Superintendent of Education (which office he held for some twenty years) who invested the position with hitherto unknown prestige from his own genius in Pedagogy.

IS REINCARNATION A "CRUEL DOCTRINE"?

by Kenneth Morris

Theosophy

Nay go thy way and teach thy creed
Another pilgrimage on earth;
I would not tread its paths again,
Not even on a higher plane,
For all it gives of good and gain,
Theosophy.

Nay, not for me, another birth,
To those who have abnormal need,
Of fragments of barbaric thought.
Fantastic dreams and visions wrought,
Theosophy.

Are not life's suffering, sorrowing dole
Enough for one poor human soul?
Why, when its tabernacle dies,
Should it again materialize
And bear, in some unwonted form,
Through summer's sun and winter's storm,
The burden of life's toil and care;
Its weary waiting — ruthless wear,
From helpless babyhood to youth,
Maturity, old age? In sooth,
A thing so cruel could not be
Save in thy cruel creed,
Theosophy.

— Sarah T. Bolton, in *The Review*, (Pomona, Cal.)



THIS is one of the characteristic effusions that come occasionally from folk who have failed to understand the import of the teachings of Theosophy. They suffer from a little knowledge — a very little; always a dangerous thing. And they base their philosophy of life on a kind of sentimentalism: what is most comfortable must be most true. You might call it a doctrine of salvation by featherbeds.

We will not ask where is the spirit of poetry, impatient of delay or soft living, enthusiastic for the heights. What message or what mission is there in this, to speak from the soul to the soul of man? It is not the soul that fears trouble or seeks ease; but it is the soul that apprehends truth. This personality that desires coddling at the hands of the universe, is an excellent thing, let it but be held in subjection, for housekeeping, cooking a dinner, running a business, and the like; but it needs a deal of training before it shall be qualified

to sit in judgment on the affairs and destinies of the soul. It is our personal egotistic selves that shrink from the idea of reincarnation: well, they never will suffer it! That in us which thinks this world so bleak, and life so burdened with toil and care, need not fear; it never will awaken to life again; Earth has finished with it when it dies. Aye, but there is something above and within, a starry and fearless something, that shall not consider its responsibilities over, or its work in the world accomplished. The personality does not reincarnate; that which *we think* we are, will, I make no doubt, go to heaven in due course. And we shall have a pleasant time there, and a comfortable; we shall have our thousand years of Sabbath; we shall rest, and no fear nor grief shall take us; there shall be no burden of toil nor care —

*Weep not for me now, weep not for me never;
I'm going to do nothing for ever and ever.*

— as the good washerwoman had her tombstone inscribed. But do you think she was a true prophet? For ever and ever, you see — it is such an eternally long time. Even the delights of doing nothing might pall, after, say, a million centuries or so. . . .

No; long before that forever and forever is exhausted, we shall find something in us, longing for a land that is not always afternoon — and Sunday afternoon at that. We shall remember that at one time there was the sweet fervor of effort; a tingling in the limbs and blood at the rising of those wholesome things, difficulties. There was a man once who rode away into fairyland; over the foam of the tides he rode, and came to the delicate islands of fairyland, and a hundred years he dwelt there with all delight for his portion, and no memory on him of the distressful, warlike little island he rode out from. Before the hundred years were over he came to be aware of a strange lack in his life; but there was nothing in all his memory to suggest to him what the lack might be. And he was wandering by the seashore at one time, and what did he see thrown up by the waves but the one thing lacking fairy beauty in all that world: a spearhaft of ashwood, such as they used in the wars and hunting of the Fenians in Banba. "Ah," he said, "it is effort that I have been lacking"; and with that desire upon him, rode away over the tide again, and was without rest or pleasure till his foot was on the familiar human shore.

To accuse this universe of cruelty — to accuse the Law of lack of

compassion! Why, just think what we deserve! We are in this classroom of life presumably for some intelligible reason: let us say, to get what we can in the way of education out of it. The term's work has been laid out by the great Head Master: so many chapters of this to be read and construed; so many rules in that to be learned, and their examples to be worked out; so many territories to be mapped and studied in the geography of the human heart. Very well; and what if we, (being, if the truth should be told, little better than rank idlers), in place of these chapters read and construed, do but scamp ten lines or so; for learning those rules, exercise ourselves in breaking rules; instead of expanding ourselves in that geography, cramp and limit ourselves more and more within selfhood? Might there not be very properly something akin to chastisement? Ought we to complain if there should be remedies rude and rough? If there were an irksome detention-school, and docking of half-holiday afternoons? We might be sent down, without vacation, break, or intermission, to the foot of the class again: *Bide you there, until your lesson shall have been learned!* No one could reasonably complain; since without doubt we are a fearful drag on the universe, which years to be up and doing, and evolving, and *getting things done*.

But no; these are not the ways of the Law, which has devised mercy for us, truly, which passeth all understanding. After life's fitful fever we are to sleep well; and it is not to be, mark you, eight hours of sleep to the sixteen of so-called activity; it is not to be six or eight weeks of summer holidays to the thirteen or so of term; it is to be a thousand years, fifteen hundred years, a great, indefinite period — it is to be *’olām* as the Hebrew Scriptures says, *a long time* — which our English versions mistranslate *eternity*. As long, in fact, as shall be needed for the healing of every wound.

We ought to be blessedly thankful to Theosophy for ridding us of that nightmare conception of an eternal heaven. Just fancy: to carry the burden of one's memories for ever and ever and ever. . . . O God, better a thousand times, after an age or so, would be almost anything . . . to distract one's thought! . . . This personalism that we so prize is a most intolerable burden; one ought not to mind existence; it is personalism is the curse. Could one get rid of that, life would be a gay adventure enough — even the same old life, to live over and over again. Lord, we shall do better next time: we have learned something from the times we made fools of ourselves of old

. . . Could we but come to those cross-roads again, where we took the wrong turning, at the place between youth and manhood! We know better now than to go down that blind alley — ah, could we get the choice again! We shall get the choice again; and we shall not be hampered by mournful memories; we shall not be encumbered by a nervous consciousness that we have failed there, and can only expect failure of ourselves. But we shall be fortified by a knowledge ingrained in our being: *this* path is right, *that other* is wrong. Cruel creed? Let me have this cruelty for the tenderest kindness.

Why blame Theosophy for promising that you shall live again? There is the other half of it: it never occurred to you to bring an action for libel against it for saying that you had lived before? In fact, you do not feel any the worse, do you, for having lived before? And yet Theosophy goes the length of declaring that you have not only lived before, in the same sense that you will live again, but that you are actually indestructible, increate, and of the essence of Godhead. When you were a child, you were not oppressed with the memory and scars of old lives; you did not dread the years that were to come; you were not, as they say, “born tired.” And yet, according to this teaching, you have been incarnating during many millions of years. But when you were a child there *was* for you a sweet familiarity about this dear old home of ours, the Earth; the growing things had an exquisite and well-known fragrance; there was a music, for which we should be homesick in any heaven, with the wind in the pine tops or among the reeds, with the sound of the flood waters in the valley. Ah, could we know those things again, the magical nights and days! . . .

Well, we shall know them again: we shall have the lessons of childhood to learn, and that sweet, airy class-room to work and play in, until we know the dear Earth as she is, and coming of age will not rob us of the magical vision. Then we shall look out on things and events with eyes grown sensible: we shall see into the heart of them: we shall not be deceived by appearances. We shall think then that this Earth and all her bright companions in the vast space are but drops of joy solidified, and the intense wonder and beauty of God’s dream. We shall tackle life with laughter, and consider that day wasted which has offered us no heroic adventure or difficulty, or sorrow, or obstacle to overcome. And then — ah, then we shall be qualified to write *Poetry*.

THE FOX THAT LOST HIS BRUSH: by R. Machell



TO be caught in a trap is a humiliating experience; and that is what the fox thought, when the steel jaws of a gin closed on his fine brush, for that is the pride of a fox. The pain was slight in comparison with the shame of being caught so ignominiously. To be hunted by a pack of hounds is good sport, particularly when the country is in good condition for the fox; there is some real satisfaction in reaching the top of a hill and sitting down unconcernedly to take a quiet look at the streaming pack laboring up the slope and the string of horses with, or without riders, popping over the fences, or scrambling through gaps, or galloping along by-roads, scattered far and wide in the distance. Then when the leaders of the pack appear in the last field, it is very pleasant to make pretense of arranging one's fur in a leisurely fashion before disappearing into the adjoining covert. And even if overtaken and pulled down by the pack one feels no sense of shame in such a natural end, any more than one feels compunction in inflicting death on a fat fowl, that is fool enough to come within reach of a fox's jaws. But a trap is a degrading device, that wounds the dignity and self-respect or actually mutilates the graceful figure of a fox, and leaves him open to the scorn of his fellows if deprived of his brush, or at the mercy of any cur dog if it is one of his pads that pays the price of his escape; for a fox will tear off the entrapped limb to escape, and will go on three legs after, until caught too far from covert to make good his escape with but three of his black feet remaining.

The fox in the fable lost his brush. Other animals only have tails, but it hurts a fox's feelings to hear his beautiful brush called a mere tail; though of course that is all it is. And yet there is

something in having a brush with a silver tip that makes life more pleasant, and that places its possessor higher in the social scale than the ownership of a mere tail. It is a difference such as lies between a royal coach and a donkey-cart, or between a diamond set in pure gold, and a bit of cut glass set in brass by way of jewelry.

The mutilated animal got home unnoticed, and made excuse for not getting up early next day, lying there pondering on some way of mitigating the disgrace of this humiliating loss.

There was to be a meeting that day at which he would be expected to be present, and it was necessary to decide quickly. He thought it best to try a bold bluff and managed to reach the meeting-place unobserved. Taking up a position where it was not easy for any one to see that his honorable appendage was missing he began to hold forth on the beauties of the simple life, advocating most eloquently the reduction of the labor of life by dispensing with all that was superfluous in personal adornment. He pointed out the absurdities of men, who in that day wore false hair powdered and hanging down like a tail in the wrong place, and said that if foxes were to rise in the social scale they must be prepared to make some sacrifice; self-sacrifice being a mark of superiority.

His eloquence was quite convincing to the younger generation, who at once agreed to his proposal to inaugurate a new era by the sacrifice of the ridiculous encumbrance, which had hitherto been their pride. But their enthusiasm so worked on the speaker that he incautiously rose from his sitting position to drive home his argument by a final call for volunteers to start the new fashion by then and there biting off their own tails, (he called their brushes tails, to show his contempt for such evidences of vulpine vanity.)

The enthusiasm of the young generation was immense; but an old vixen, wise in vulpine character, had crept behind the speaker and detected the absence of the appendage in question. She also saw at a glance that this loss was not self-inflicted, and she acted promptly. She bit the hind-quarters of the speaker so sharply that the mutilated orator bounded into the air displaying to all the bleeding remains of the mangled brush. The sight was so pitiful that the whole assembly was scandalized. A howl of scorn and execration greeted the desperate attempt of the speaker to explain that the mutilation was self-inflicted in a good cause as an example to others and as an evidence of sincerity. The tide of enthusiasm was turned into ridicule and

abuse, and the poor creature fled from the assembly, thankful to escape with his life; to live henceforth an outcast from his tribe.

Far be it from me to suggest that men resemble foxes. Do not men walk upright (more or less)? How can they be said to have any likeness to a quadruped? Have they tails to be caught in traps? Do they ever find it necessary to hide some accidental mutilation by an ingenious artifice? Is it possible that some of those who denounce the use of mere melody in musical composition have themselves lost or never possessed the power to create a melody of their own? Do some of the artists, who profess such a contempt for beauty or mere prettiness, come within the category of those, in whom the sense of beauty has been dulled or destroyed by habits of life more fatal to the finer faculties of the mind than traps are to the anatomy of foxes? Are any of the literary critics, who denounce the introduction into poetry or art of anything resembling a purpose or a message, perchance themselves shorn by some trap of destiny of the delicate mental antennae, that sense the vibrations of higher ideas, or blinded to the light of the soul, that makes life noble to those who see a divine purpose in existence and a sublime purpose in man?

May it not be that fate has traps for men as well as for foxes? May it not chance that ignorance of the laws of life may blind mankind to the consequences of courses that seem seductive to the senses, but that may be dangerous to the soul and to the psychic system by means of which the mind receives and transmits those finer vibrations that are referred to sometimes as intuition, inspiration, illumination, or genius?

Do we not know indeed that vicious life may deaden and destroy the higher possibilities of the mind? And what is a vicious life but just such a life as many people lead with the veils stripped off. It is hard to believe that our habits can be vicious, or that they can really be destroying our inner life, and closing the doorways of the soul, so that we live in a cold bleak world of facts (?) unbrightened by the soul-light of joy and beauty, blind to the light of the spiritual sun, and deaf to the music of the Gods.

Blind with wide open eyes, deaf with our ears most sensitive to earthly noises, sleeping with brain and senses all alert and active, dead, or as yet unborn, we live, and fear the death that sets us free from the delusions that we wrap ourselves securely in to shield us from the knowledge of our true self.

Yet there are those, the dead in life, who teach their dupes that spiritual wisdom can be worn without that health of soul we call morality. Not so can man ascend the stairway of the Gods, the mystic ladder, that symbolically pictures the path of evolution. To tread that path man must be strong in soul, and strength is won by following the path of nature's law, which is the basis of morality. It may be that the fable has some lesson yet for us.

"A NATURAL BODY AND A SPIRITUAL BODY":

by H. Travers, M. A.



It is an essential part of the Theosophical teachings as to the evolution of man that there was a double process. Evolution first produced the perfected animal form, ready to become human, but so far uninformed with the human intelligence. The Divine Spark was unable to manifest itself more fully in that organism, unless a certain *link* were supplied. This link was the *mind* (*manas*, in the Sanskrit terminology). It was bestowed upon the incipient mankind by the elder brothers of mankind — that is, by perfected men pertaining to a previous cycle of evolution. By this gift of mind, man became endowed with his self-conscious intelligence and power of choice. This, as frequently stated in Theosophical writings, is outlined in the Biblical narratives; the first creation being described in chapter II of *Genesis*, and the second in chapter I.

Paul seems to refer to this in his first epistle to the Corinthians, where he writes:

There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthly; the second man is the Lord from heaven (XV. 44-47).

The word translated "natural" (*ψυχικόν*) is given by Young in his Concordance as "animal, sensuous," and is rendered by the word *animale* in the Latin version mainly by Jerome, called the Vulgate. The noun (*ψυχή*) from which this adjective is formed occurs in verse 45, where it is translated *soul*, but really means *animal soul*, as given

by Young. Thus the first Adam was a living animal soul; the second, a life-giving spirit (πνεῦμα ζωοποιούν). This agrees with the Old Testament account, where the word translated *living soul* means *animal soul*.

The dual nature of man is here very well defined; and it should be noted that the last-quoted verse states the essential divinity of man by saying that the second Adam is the Lord from heaven.

There seems little doubt that, to Paul, the "Christ" meant the divine power incarnate in man, and that he understood the words of his Master to mean that all men have this divine power; and that, though latent in most men, it can be made manifest by living the life which that Master enjoined. We may refer to the Master's private teachings to Nicodemus, a Jewish leader who came to consult him, as recorded in John's gospel:

Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. (xiv.)

It was this second birth that Christ taught so frequently, urging his hearers to prepare themselves for it by following his instructions as to their attitude of mind and mode of life. He teaches that to follow the dictates of the animal or earthy man leads to destruction, and so does Paul in the chapter quoted from. But man is saved from this by clinging to the spiritual life within him. Thereby he is "resurrected; the mortal must put on immortality, and the corruptible be made incorruptible." This, the original teaching of Christianity, has been obscured during intervening ages, but is now coming to the fore again. If Christianity is to be a living power in our midst, it must bring forth these original teachings, or how can it continue to affect the life of men and keep pace with the age?

There is a tendency to regard this divine nature of man as something supernormal and to expect sudden advents or transfigurations, thus overlooking the fact that the divine nature is with us always, being an essential part of us. It is the same with immortality and with things spiritual in general: they are deferred to the future, the

dim and hypothetical future, after death perhaps. This postponement leaves the all-important present moment in the exclusive possession of inferior powers.

It is above all things necessary to be practical. Whatever philosophy of life we may hold, the fact remains that we are here, in this world, and in the present time. Each man is confronted with the two facts of his own existence and his surroundings. We cannot escape from these two radical facts. In short, man is a spirit in matter; a being in a world; an individual living in time and space. He has to know what to do with his life. The above doctrine, therefore, must be considered practically and not made into a mystical formula. This divine power in us is the power which knows what are the true laws and conditions of human life, and which is able to fulfil them. It is able to regulate and control all the other forces that move in our nature. We have the same animal forces as the animals; but we cannot remain balanced in them, as the animals do, because we have also the intellect. Only by becoming absolutely imbecile could we do this. The combination of animal propensities and intellect is unstable. By following its bent to the limit, we are pulled off our balance, and our nature becomes twisted out of shape. This is the reason why our youthful enthusiasms lead to disappointment and we realize in later life that we have been pursuing shadows. Thus do dogs pursue their own tail.

What is the condition of stability and balance? We must discover the pernicious ingredient that enters into the composition of our motives, and eliminate it; otherwise we shall go on chasing our tail indefinitely. The old teaching says that personal ends lead ever to disappointment, for the man who follows them is the bondsman of unintelligent forces. He is trying to satisfy his soul with a diet that is like strong drink and gives temporary stimulation without nutrition.

Biology can tell us much about the house in which we dwell and the machinery which we use (or which uses us, if we are weak); but, unaided, it cannot satisfy our mind as to the nature of the dweller in the house. For that, we have to look within and study ourself. The biological birth of man is only a part of the process; unless something else happened, he would never be more than an idiot. It can truly be said that most of us never do succeed in fully incarnating; some hardly seem to get beyond the vegetable stage!

But if we regard ourselves as Souls, endeavoring to express themselves through bodies, we can infer that the process of birth may be more or less continuous, and that it may be possible at any time of life for a man to enter upon an entirely new stage of his existence, and to become "as one reborn." In many people there comes a time when the conscience is born, and they realize in one way or another that they have stepped out of an old life into a new. The conscience is a higher power; it is a vague name for the voice of our better self. When regarding humanity in the mass, one can easily see and readily admit that conscience is the best ruler; but it is not so simple when one applies the rule to one's own individual case. For then personal desire steps in. Yet we are ready enough to accept the benefits of social life; we desire that other people, in their conduct towards ourselves, should follow the dictates of conscience and kindly regard. Is it logical to refuse our own share of this mutual obligation? Selfishness, in fact, has not a leg to stand on; its only argument is, "I will, or I won't"; a cogent argument often enough, as we find it to be; but scarcely reasonable. We have therefore, if we would be reasonable and logical and sensible, to rid ourselves of an insistent but utterly foolish propensity.

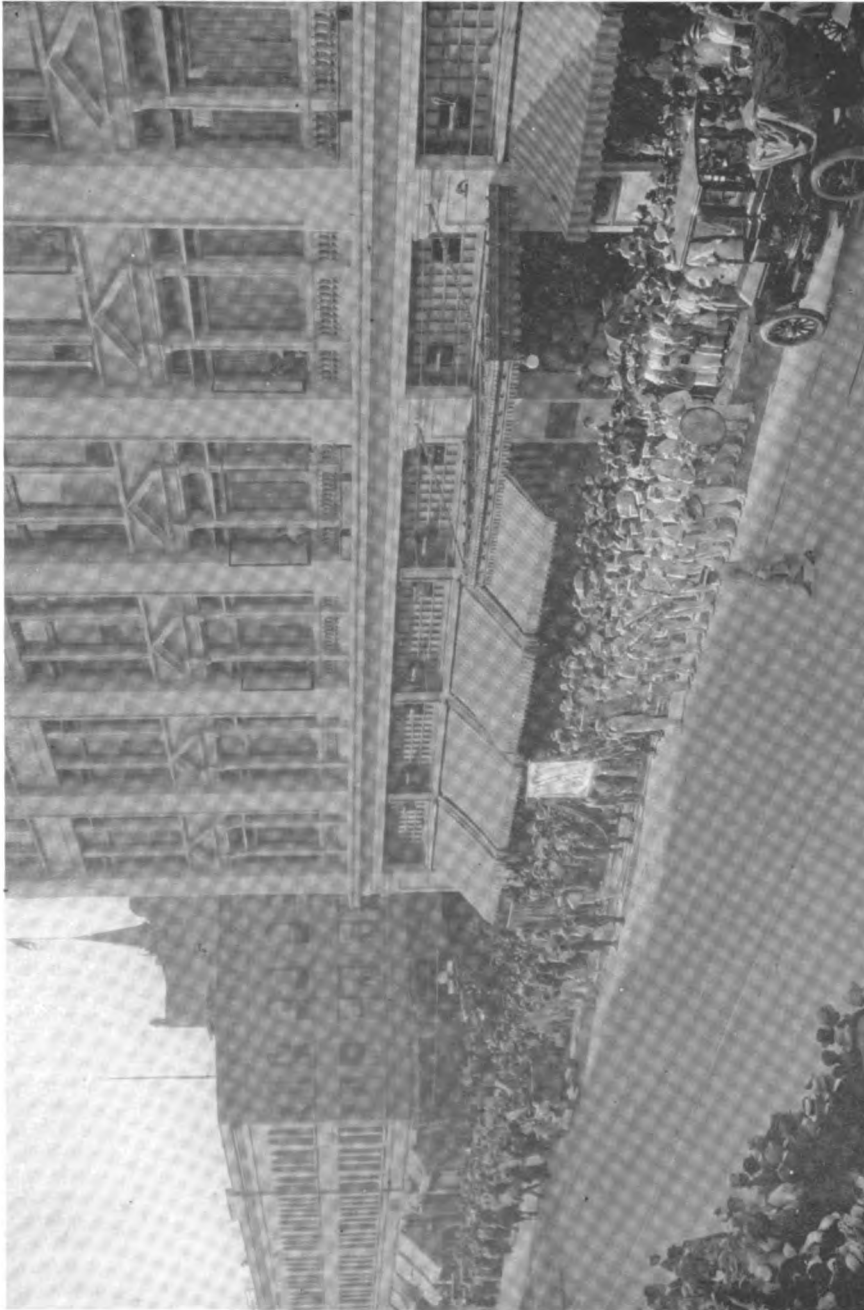
The false philosophy of selfishness has given rise to a contrary doctrine, which is much better but yet is not the truth. This is the notion that we have got to be somebody else, as it were — to leave off being ourselves, to act from an extraneous center, violate our rational instincts, assume an artificial holiness, and generally adopt a constrained and unnatural attitude. But people are always apt to make mistakes when setting out on a new path; and it will not do to upbraid them for errors that time and practice will rectify. Still it may help to indicate the true ideal, the real aim. What we have to do is *to find our real Self*. We have many false selves; we are continually slaying them, as we wear them out or get disgusted with them; but we create new ones. Which is the real I? In early life, what we call "I" is apt to loom large and fill the horizon; but as we grow older we begin to wonder whether he is so important after all, and what place he fills in the universe anyhow. But this "I" is a mere excrescence, like a mask that we wear over our real face. It exists largely in the imagination; and when we forget ourselves and act normally in the spirit of mutual service, then we more truly live.

Paul's use of the word "body" (σῶμα) indicates that in his view

spirit was not a mere abstraction. The purified thought of man could, as he views it, create for itself a temple, spiritualize the body so as to make it a fitting instrument. This agrees with Jesus' statement about being born again. But we do not realize that we are dying and being reborn all the time. Yet even biologists will tell us this is a fact. Our thoughts build up our bodies; and our lusts and passions increase the catabolic or self-destructive power of the body. The complement to this is that the consistent and loyal practice of calm strong pure thoughts will build up a steady, equable and useful body.

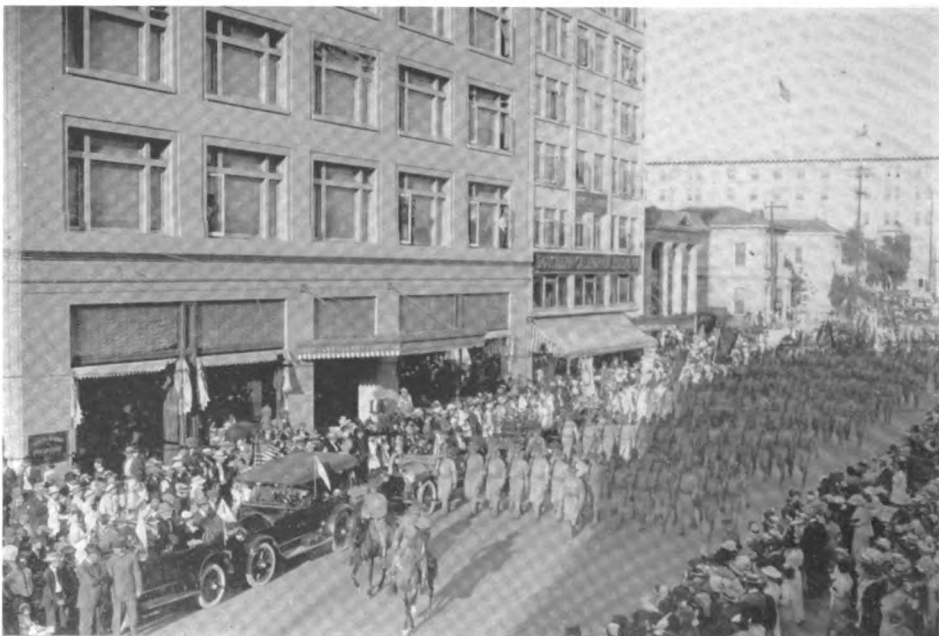
In accordance with the above views, man must have a threefold nature; for, besides the animal nature and the spiritual nature, there is the man himself, who hovers between the two and conforms to the one or the other. The man himself is the Ego or "I" — that is, the real Self and not any of the transitory and factitious selves. This Self did not arise by evolution from the animal kingdom. It is essential to consider man's mental and spiritual evolution as well as the evolution of his physical body and its appetites. Unfortunately there is a fad to the effect that nothing is real except what can be handled and weighed. Mind can exist apart from the physical body; it is the molder and creator of the body. Body acts on mind, and mind acts on body; but the mind is the ruler. Science now realizes better that there can be other grades of matter than the physical; and, once this is admitted, there is no reason why we should stop at any particular stage.

There is in man a stronger law than self-interest and appetite; it is a law that impels him to choose the "painful right." If he does not make this choice, he slides down the abyss of self-indulgence and futility. He had better follow this law willingly and knowingly than by compulsion. But let us not make the mistake of supposing that duty is painful, and right and good mean gloom and austerity. When gloom intrudes into religion, then joy steps over to the side of unlawfulness; and so we get the evil contrast between austerity and license. If the spiritual life is to be born in us, there will doubtless be birth-pains; but they are only the prelude to a deeper joy.



Lomaland Photo. & Engraving Dept.

THE SACRED PEACE DAY FOR THE NATIONS, SEPTEMBER 28, 1914
Part of the Lomaland Division drawn up in line (Mme. Tingley in auto at right of picture)
to review the U. S. Marines and other Divisions of the procession



Lomaland Photo. & Engraving Dept.

THE U. S. MARINES PASSING BEFORE MME. TINGLEY
AND THE LOMALAND DIVISION



Lomaland Photo. & Engraving Dept.

THE PROCESSION PASSING BEFORE MME. TINGLEY
AND THE LOMALAND DIVISION



Lomaland Photo. & Engraving Dept.

THE PROCESSION PASSING BEFORE MME. TINGLEY
AND THE LOMALAND DIVISION
UPPER: SCANDINAVIAN SOCIETY OF SAN DIEGO
LOWER: STUDENTS OF STATE NORMAL SCHOOL



TEACHERS AND PUPILS OF THE BISHOP'S SCHOOLS



Lomaland Photo. & Engraving Dept.

ZUÑI INDIANS BEARING PEACE-PIPE AND CARRYING BANNER INSCRIBED "PEACE"

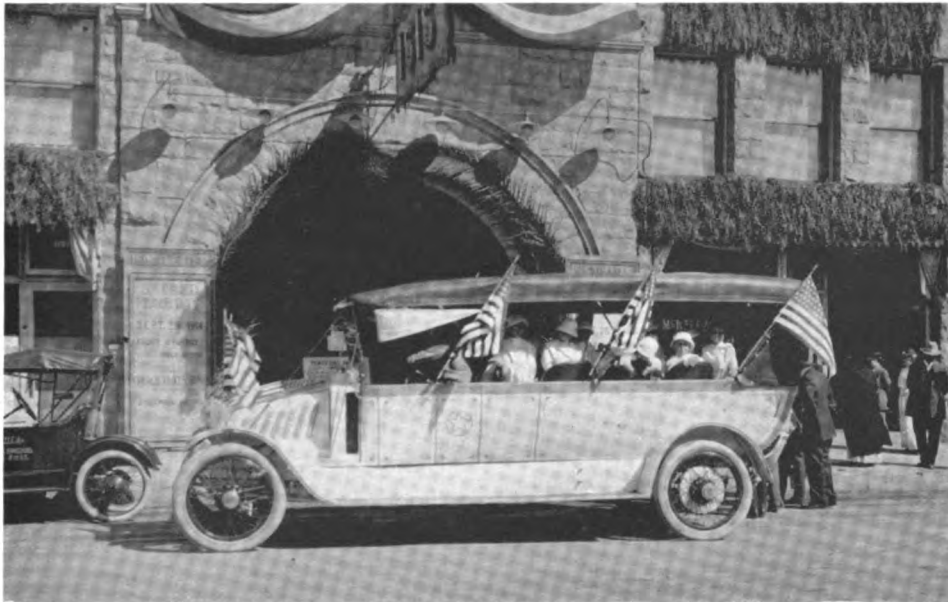


MEMBERS OF THE WOMAN'S INTERNATIONAL THEOSOPHICAL LEAGUE
"MESSENGERS OF PEACE FROM THE NATIONS"

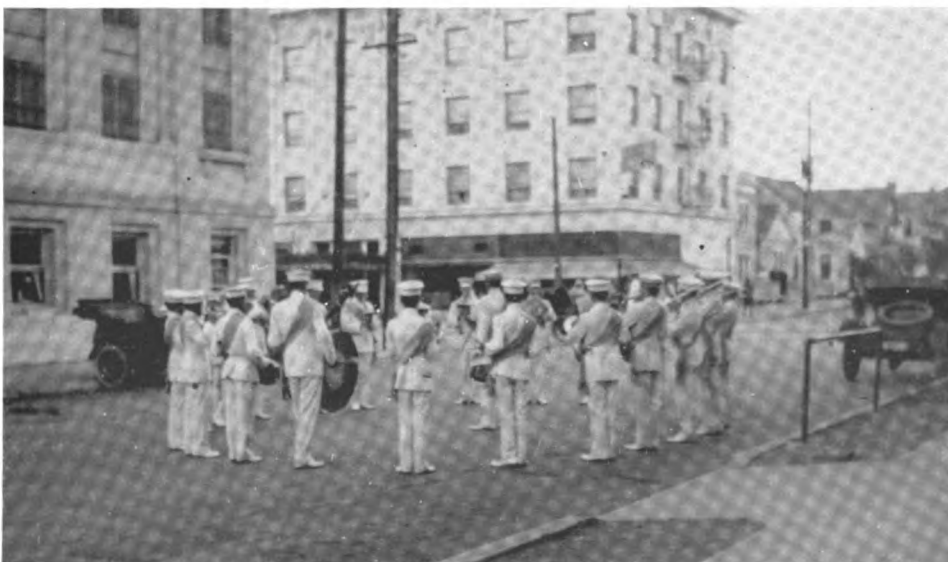


Lomaland Photo. & Engraving Dept.

JUNIOR GIRLS OF THE RÂJA-YOGA ACADEMY
BEARING CABLE TOW OF UNITY, ENTERING ISIS THEATER
AT THE CONCLUSION OF THE PROCESSION



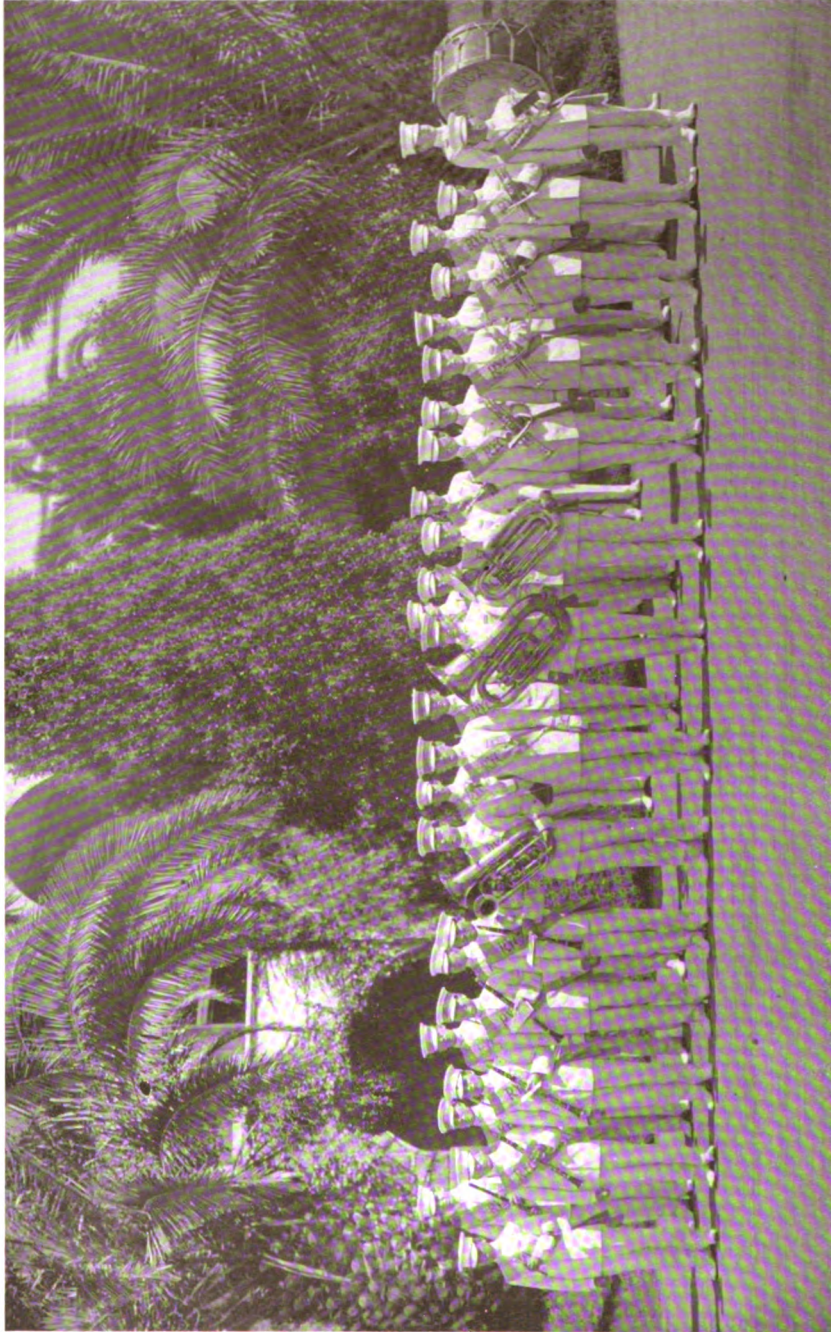
RÂJA-YOGA TOTS RETURNING TO ISIS THEATER



Lomaland Photo. & Engraving Dept.

RÂJA-YOGA COLLEGE BAND PLAYING OUTSIDE THE COUNTY JAIL, SAN DIEGO

At the close of the procession the prisoners in the County Jail were visited
by Mme. Tingley and one of her helpers.



Lomaland Photo. & Engraving Dept.

THE RÂJA-YOGA COLLEGE BAND IN FRONT OF THE ARYAN MEMORIAL TEMPLE
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

THE ANCIENT AMERICANS: by T. Henry

II



CHAPTER III (in Brinton's *Myths of the New World*) is on "The Sacred Number," which we gather to be in this case the number Four. As admitted, however, by the author, Seven was always the sacred number *par excellence* among most nations. It is the sum of the Three and the Four. Among the red races he finds the Four alone to be prominent. His first explanation refers to the four cardinal points. On this we may say at once that there can be six cardinal points, if we include the up and the down, as some races have done. Also, by adding a central point, we get the Five and the Seven respectively. In primitive geography, he tells us, the figure of the earth is a square plain; in the legend of the Quichés it is "shaped as a square, divided into four parts." In Egypt, Syria, Mesopotamia, India, and China, as also in the New World, territorial division was on this plan; and this again gave rise to tetrarchies in the government. The idea was carried out in architecture. In the ceremony of smoking it was ordained that the first puff should be to the sky, and then four puffs to the cardinal points (which makes five). There were four divine creative powers corresponding to the four quarters, and these were summoned by magicians when initiating neophytes into the mysteries. They were asked to a lodge of four poles, to four stones that lay before its fire, there to remain four days and attend four feasts. The Aztecs of Mitla celebrated their chief festival four times a year, with four priests officiating, and used the number four in all the ceremonies. And so on with many more instances which we cannot here quote.

The calendar common to the Nahuas, Zapotecs, and Mayas, divides the month into four weeks, and recognizes other quaternary cycles. The year is divided into four seasons. All the peoples on the continent seem to have traced their origin back to four ancestors. Among the Algonkins and the Dakotas these four personages were identified with the four Winds. The Creeks tell of four men who came from the four corners of the earth, bringing with them the sacred Fire from the cardinal points and pointing out the seven sacred plants. Each quarter of the compass was distinguished by a color; the east by yellow, the south by red, the west by black, the north by white; but this assignment of colors is not uniform.

We reach something more philosophical in the quaternary that

lies beyond that of the four regents of the cardinal points. The one supreme cause of all, Hurakan (the breath, the wind, or divine spirit), is made up of four personages or four modes of action: he who creates, he who gives form, he who gives life, and he who reproduces.

We come now to the connexion of this sacred Four with the idea of the "Garden of Eden." It is familiar to Christians that the Garden was watered by four rivers, and this circumstance seems to be common property with many Eden stories, the world over. The author cites some instances. Thus, in the myths of ancient Irân, the celestial fountain Arduisur, gave forth four nourishing rivers towards the cardinal points; among the Tibetans it is held that on the sacred mountain of Himâvata grows the Tree of Life, Zampu, from whose foot flow the waters of life in four streams; and the Chinese tell of the mountain Kuantun; the Scandinavian Edda, of the mountain in Asaheim, whence flows the spring Hvergelmir; the Brâhmans of Mount Meru; and the Pârsis of Mount Albors in the Caucasus. This glorious center, with its mountain and rivers, was always well-favored, the place of joy and repose and eternal youth.

The Aztec priests never chanted more regretful dirges than when they sang of Tulan, the cradle of their race, where once it dwelt in peaceful indolent happiness, whose groves were filled with birds of sweet voices and gay plumage, whose generous soil brought forth spontaneously maize, cacao, aromatic gums, and fragrant flowers. . . . The myth of the Quichés but changes the name of this pleasant land. . . . This was "an excellent land, full of pleasant things, where was store of white corn and yellow corn, where one could not count the fruits, nor estimate the quantity of honey and food." . . . In the legend of the Mixtecas we hear the old story repeated of the garden where the first two brothers dwelt. . . . "Many trees were there, such as yield flowers and roses, very luscious fruits, divers herbs, and aromatic spices."

And so on indefinitely. The Eden story in varying form is world-wide. Lately certain clay tablets brought to the University of Pennsylvania from Nippur have given us the Bible story of Creation in a form dating from pre-Semitic times. But this last fact sinks into relative unimportance beside the fact that a similar story is found all over ancient America. It is also found in Africa. Its reference is to the state of bliss and innocence in which the early sub-races of the present Root-Races lived. After the dispersal of races, each division carried the stories along with them and adapted them to their own geography and natural products. The story also symbolizes Golden Ages in general; and so, in a wider sense, it refers to the con-

dition of the earliest human Races, which lived in innocent happiness until the "Fall," whereby they acquired responsibility, which they misused. Thus Eden is in the past, but it is also in the future; for the legends are always completed by the sequel which foretells the regaining of the lost Paradise, when man shall have learned how to use his powers aright — when he can use his power of choice without marring his own happiness. We shall have occasion again to refer to this universal diffusion of stories found in our Bible; the present occasion refers especially to the "sacred number," Four, as found in the four rivers of Paradise.

We are reminded in this chapter that the number Four gives rise to the Pythagorean *Tetraktys* ∴ which is ten points made by the continued addition of one, ∴ ∴ two, three, and four; and that this, multiplied by four, gives forty — another sacred and ceremonial number.

The Four of course suggests the Cross, and accordingly we find that the author numbers this symbol among his striking parallelisms. But to say that it is *merely* a symbol of the four cardinal points and the four winds is simply to connect the two ideas together without giving an explanation of either. What is the common origin of both the Cross and the fourfold division of the Circle? In short what is the essence and meaning of the number Four? Why should all races have agreed to attach so much importance thereto as to symbolize it everywhere by the Cross? Or why should the Tree be similarly employed as an alternative symbol to the Cross?

We can only find the satisfactory answer to this and many other puzzling questions by putting in what the author has left out — by remembering the ancient Wisdom-Religion or Secret Doctrine with its Mystery-language. In these universal symbols we find the symbolic characters employed in the teaching of that Esoteric Wisdom. The Cross is a good deal more than a symbol for the cardinal points, nor has mankind been universally so infatuated with the dawn and the sunset as to deify them and carve up symbols on all the rocks in honor of them. In fact dawn and sunset are rather commonplace and conventional events, when one comes to think about it. Also it is pertinent to ask why others venerate the Cross, not to mention our various coats of arms, national emblems, masonic signs, and numerous other devices. What cosmic events do we symbolize in them? Why not apply the same reasoning to the Freemasons as to the Red

Men? Obviously there is much more in a symbol than the author sees in it. We simply do not know why we so venerate and keep up our own symbols, but we do it nevertheless in obedience to an instinct we cannot fathom.

Freemasonry should surely help us to understand; and it is certainly more reasonable to regard these symbols as those of a universal cult than as the vagaries of primitive people. But this cult dates back from an antiquity that has to be reckoned in geological time. What is said in *The Secret Doctrine* (II, 434; see also THE THEOSOPHICAL PATH, July, 1914, "Studies in Symbolism") about the division of Root-Races into Sub-races enlightens us here. As we are part of the fifth Sub-race of the Fifth Root-Race, we were preceded by four earlier Sub-races of the Fifth Root-Race. And as the fourth Sub-race (out of seven altogether) stands at the bottom of the cycle, it follows that we have only just commenced the reascent towards spirituality, and that the earlier Sub-races had greater knowledge in some respects. More than this, each of those Sub-races had run its entire cycle, whereas we are still in the middle of ours. This explains why we should find the remnants of traditional knowledge, preserved and venerated all over the globe, and by races which we, in our primitiveness, call primitive. But these races are in their old age, and their childishness (if indeed they are childish) is of the second order.

We should try to realize that all this symbolism had a practical value. The ancient Mysteries were taught by symbolism and the drama, and even now some of the tribes celebrate sacred rites and initiations in secret crypts, preserving the memory of what went before in the golden age of their race.

Four is the number of Matter (more accurately of manifestation) and signifies incarnation. Three is the number of Spirit, and the two together make up the septenary nature of man. The Cross is the material life, to which the incarnating Soul is bound, only to win a final triumph and resurrection. The Tree is often used instead of the Cross, and sometimes with a Serpent twined round it. All these symbols are pregnant with meaning for him who has studied symbolism in close connexion with the study of life's mysteries.

There is little doubt that these people, like others, had (and still have) both exoteric and esoteric teachings, and that the former only would meet the eye of the ordinary investigator. Hence the prevalence of the number Four — the number of Matter or outward

manifestation. The Three, and its relation with the Four in making the Seven, would be part of the secret teachings. Yet we observe that every quaternary has a central point or master-principle, and by regarding the unity as essentially a triad we get the septenary even in the Four. The Theosophical teaching of the Seven Principles of man, divided into a (higher) triad and a (lower) quaternary, is simply the ancient teachings restated.

The next chapter is on the symbols of the Bird and the Serpent. This introduces the subjects of "animal gods" and Totemism. Deific powers can only be expressed by some form of symbolism, and the animal symbol is more pregnant with significance than symbols drawn from any other department of nature. We may recall the ancient Egyptian animal deities. In an animal we find summed up some particular trait of character, which in man exists in subordination to and admixture with many other traits. The Lion is courage; the Eagle, aspiration; the Bull, brute strength; the Serpent, wisdom; and so forth. These several powers of the Soul have to be cultivated and duly co-ordinated. In the well-known symbol of the fourfold Sphinx, we find combined the Man, the Bull, the Eagle, and the Lion; which signifies that the Bull (brute strength) is overcome by the Eagle (aspiration), which in turn is inferior to the Lion (representing the heart); while the human face stands for the divine-human intelligence which rules over all. The natural objects symbolizing certain potencies were always regarded as focuses for the respective potencies, and so were venerated as talismans or protective objects. This has been particularly true in America of the snake; in India we see the same thing in connexion with the bull. It may not be superfluous to mention the better known religious symbols of the dove and the serpent. These two are complementary to each other, as indicated in the text, "Be ye wise as serpents and harmless as doves."

The fact that —

In many legends these animal gods created and directed in their course the heavenly bodies and established the institutions of human society —

proves that the animal was the symbol of a *type*. It is easy to understand the meaning in most cases. The Lion is a good instance. "Man, the paragon of animals, praying to the beast, is a spectacle so humiliating that it prompts us to seek the explanation of it least

degrading to the dignity of our race," thinks the author. But is there not a confusion of ideas in this? Does man pray to a beast? What is a beast? It is not the beast that he venerates but the qualities symbolized by that particular animal. In the same way he might venerate the diamond and use it as an amulet or sacred object, yet we would not say that man worships stones.

Therefore it was not the beast that he worshiped, but that aspect of the omnipresent deity which he symbolized under its form. The Bird and the Serpent are mentioned as having attracted particular attention and as playing an important part in all myths. The Serpent has always been held sacred—except, for some peculiar reason, among Christians; although the text, which is quoted by the author, runs: "Be ye wise as serpents and harmless as doves." Is not the Serpent a symbol of wisdom and knowledge? This would explain the double meaning, for knowledge can be abused so as to become cunning. It would seem that the Serpent represents a power in man which continually challenges him and which has to be mastered. A dragon is always represented as guarding the golden treasure, so that no one can take the treasure except he who is brave enough and strong enough to subdue the Dragon.

Many interesting details of this veneration for the Bird and the Serpent are given in the book; but as such details can readily be obtained by any reader for himself in this age of books and free libraries, we may pass them over in order to say something more pertinent as to their meaning. The classical student will not

forget in this connexion the *caduceus* or wand of Mercury, which has a pair of bird's wings on the top and two snakes entwined around the stem. (In *The Secret Doctrine* is given a picture of a caduceus in which the rod itself is also a serpent, so that there are three serpents). The ancient arms of Sicily (Trinacria) are a figure composed of a central human face, surrounded by two wings, three legs, and four snakes; and thus we get not only the Bird and Serpent symbols but the Tetraktys of Pythagoras. Again we may refer to the Dove and Serpent of Christian symbology, as also to the various



dragons and similar figures compact of bird and serpent. The Bird is a symbol for the human mind-soul, also sometimes represented by a butterfly. With the Chaldaeans, and hence with the Hebrews, the Bird represents an angel or spirit; it builds its nest in a tree. The Bird can fly away, however; it is not bound down; it is a symbol of immortality and of that in man which is immortal. The snake, on the other hand, is represented as being wound around the tree. It is evident that in all this we have parts of a profound system of symbolic teaching, known at one time to all the world, and preserved by the scattered offshoots of a once entire civilization. But if we study these things merely from the curious point of view, we simply amass loads of odd information which will lead us nowhere. There are many such books on ancient cults and symbols, which are crammed with facts whose significance does not seem to have dawned on their authors. All this has to be related to the practical philosophy of life, as is done in *The Secret Doctrine*. We have to learn in what way man may be regarded as a Serpent and also as a Bird, the relation between these two aspects of his nature, and how we can turn the knowledge to account. But this does not form subject-matter for an essay. So we must be content here to make our chief point, which is that all this universal symbology is not superstition or fancy, but ancient Wisdom, being so much testimony to the reality of the Wisdom-Religion and its universal diffusion.

COUNT SAINT-GERMAIN: by P. A. M.

X

(From the Memoirs of Prince Charles, Landgrave of Hesse-Cassel)



LEFT Berlin for Leipsic with M. and Mme. de Dieden, my intimate friends. At Leipsic I obtained exact information about the famous Schröpfer from several people, amongst others from Professors Eck and Marche, who told me the details of his magic operations, at which they had been present, and in which he raised "spirits" which not only showed themselves but even spoke to the spectators. I had already heard much of them from Prince Frederick of Brunswick and Bischofswerder, and also through the worthy Colonel Frankenberg, who had not seen him personally but knew one of his followers at Goerlitz. I strongly advised the latter to abandon this dangerous connexion and to keep only to our Lord, in which he followed me faithfully and died shortly afterwards. I went

from Leipsic to Hanau where I surprised them completely. I returned by Witzenhausen and next to Schleswig.

On my return to Altona I saw the famous Count de Saint-Germain, who appeared to evince a growing attachment towards me, above all when he heard that I was not a hunter, and had no other passions contrary to the study of the higher knowledge of Nature. He then said to me: "I shall come to see you at Schleswig and you will see the great things we shall accomplish together." I gave him to understand that I had very good reasons for not accepting the favor he wished to do me, for the time being at any rate. He replied: "I know that I must come to you, and I must speak to you." I knew of no other means of evading all explanation than that of telling him that Colonel Koepfern, who had stopped behind on account of an indisposition, would follow me in a couple of days, and that he could speak to him about it. I then wrote a letter to Koepfern to tell him to warn, and if possible dissuade, Count de Saint-Germain from coming here. Koepfern arrived at Altona and spoke with him. But the Count replied to him: "You can say what you like; I am going to Schleswig and I shall not delay. The rest will come out all right. You will please have an apartment prepared for me, etc."

Koepfern told me this result of their conversation, which I could not approve. Besides this I obtained much information about this extraordinary man from the Prussian army, for I had spoken particularly with Colonel Frankenberg, my friend, with regard to him. The latter said to me: "You can be assured that he is by no means a deceiver, and that he possesses extraordinary knowledge. He was at Dresden: I was there with my wife. He wished us both well. My wife wanted to sell a pair of earrings. A jeweller offered her a trifle for them. She mentioned it in the presence of the count, who said to her: 'Will you show them to me?'

"She did so. Then he said to her: 'Will you entrust them to me for a couple of days?' He gave them back to her after having improved them. The jeweller to whom my wife showed them afterwards, said to her: 'What beautiful stones! They are altogether different from the ones you showed me before.' And he paid her more than double."

Saint-Germain arrived shortly afterwards at Schleswig. He spoke to me about the great things he wanted to do for humanity, etc. I was not particularly desirous of doing so, but in the end I had my scruples about rejecting knowledge which was in every way important (from a false idea of wisdom or of avarice) and I became his disciple. He spoke much of the *improvement* of colors, which would cost almost nothing, of the *improvement* of metals, adding that it was absolutely necessary to adhere faithfully to this principle. Precious stones cost money to buy; but when one understands their improvement, they increase infinitely in value. There is almost nothing in Nature which he did not know how to improve and use. He confided to me something of the knowledge of nature, but only the introductory part, making me then search for myself, by experiments, for the means of succeeding, and rejoicing exceedingly in my progress. That was the way with metals and precious stones; but as

for the colors, he actually gave me them, as well as some very important information.

Probably there are those who would be glad to know his history, and I will trace it with the greatest exactitude according to his own words, adding the necessary explanations. He told me that he was eighty-eight years old when he came here. He told me he was the son of Prince Rágóczy of Transilvania and of his first wife, a Tekely. He was placed under the protection of the last of the Medici, who made him sleep, as a child, in his own room. When he learnt that his two brothers, sons of the Princess of Hese-Rheinfels or Rothenburg, if I am not mistaken, submitted to the Emperor Charles VI and had received the names of St. Charles and St. Elizabeth, after the Emperor and the Empress, he said: "Well then, I will call myself Sanctus Germanus, the Holy Brother!" I cannot guarantee the truth of his birth; but that he was greatly protected by the last of the Medici I have learnt from another source. This house possessed, as is well known, great knowledge, but he claimed to have learnt those of nature by his own application and his researches. He knew thoroughly all about herbs and plants and had discovered medicines which he continually used and which prolonged his life and his health. I still possess some of his recipes, but the physicians strongly denounced his science after his death. There was a physician there named Lossau, who had been an apothecary, and to whom I gave twelve hundred crowns a year to work with the medicines which the Count of Saint-Germain gave him, among others; and principally with his tea, which the rich bought and the poor received gratis. This doctor cured a number of people, of whom none, to my knowledge, died. But after the death of this physician, disgusted with the proposals I received from all sides, I withdrew all the recipes, and I did not replace Lossau. Saint-Germain wanted to establish a dye factory in the country. That of the late Otte at Eckernförde was empty and neglected. I thus had the opportunity of buying these buildings of the town cheaply, and I there established the Count de Saint-Germain. I bought silks, wools, etc. It was necessary to have many utensils suitable for a factory of this kind. I there saw dyeing operations (according to the method I had learnt and carried out myself in a cup) — fifteen pounds of silk in a great cauldron.

It succeeded perfectly. So one cannot say that there was nothing done on a large scale. Unfortunately, it happened that the Count de Saint-Germain on arrival at Eckernförde lived in a basement room that was very damp, and he had a very bad attack of rheumatism from which, in spite of all his remedies, he never fully recovered.

I went often to see him at Eckernförde and I never left him without new and very interesting instructions, often noting down the questions I wished to ask him. During the latter part of his life I found him very ill one day and believing he was on the point of death. He was visibly perishing. After having dined in his bedroom he made me sit alone by his bedside and then spoke much more clearly to me about many things, prophesying much, and told me to return as soon as possible, which I did, but I found him ill on my return; nevertheless he was very silent. When I went to Cassel in 1783 he told me in case he died

during my absence that I should find a sealed letter written by him which would suffice me. But this letter was never found, having perhaps been confided to unfaithful hands. I often pressed him to give me during his lifetime what he wished to leave me in this note. He was much distressed and said: "Ah, I should be unfortunate, my dear prince, if I dared to speak!"

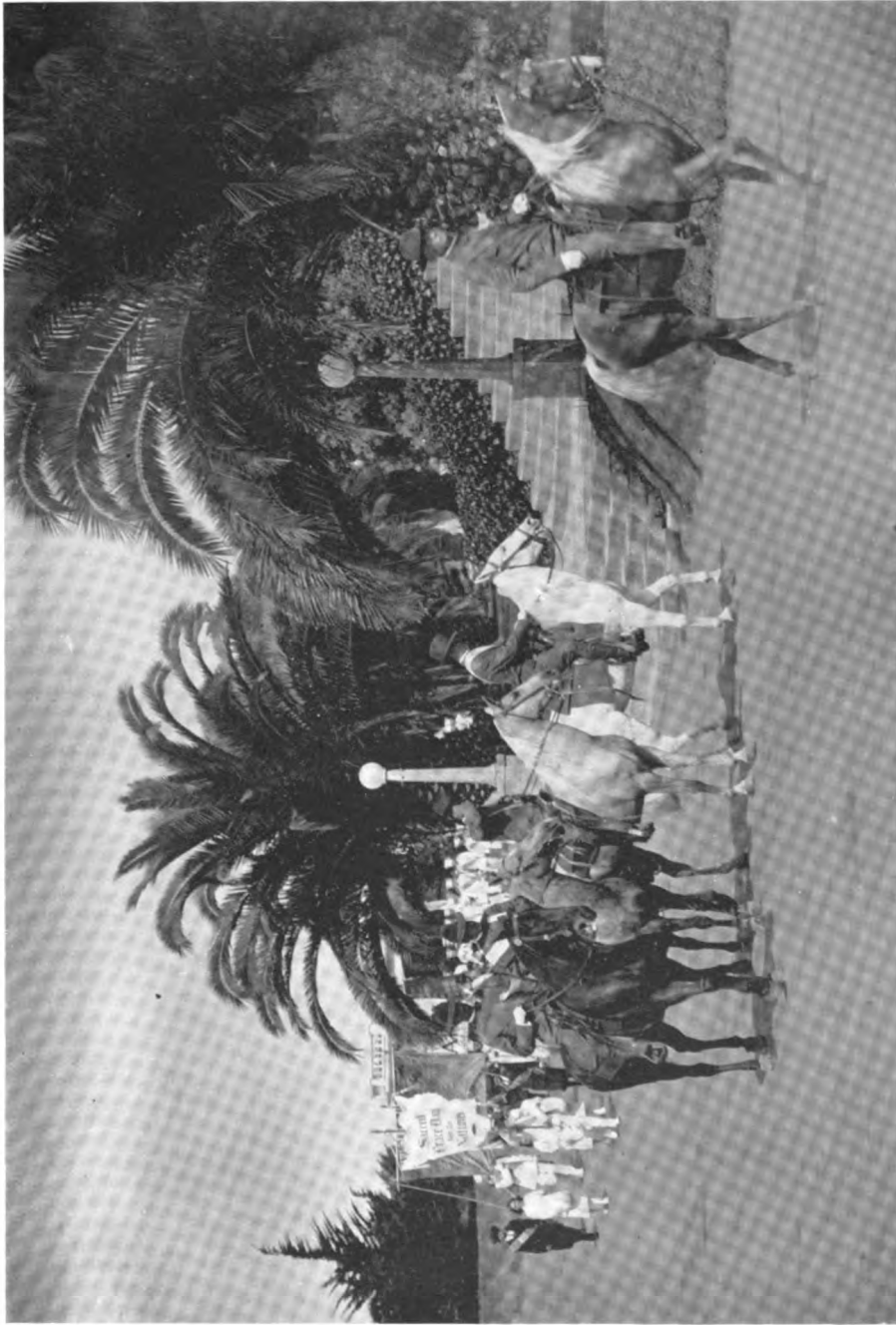
He was perhaps one of the greatest philosophers that ever existed. A friend of Humanity; only desiring money to give it to the poor; also a friend of animals; his heart was never occupied except with the good of others. He thought he was making the world happy in providing it with new enjoyments, the most beautiful fabrics, more beautiful colors, much cheaper than previously. For his superb dyes cost almost nothing. I have never seen a man with a clearer intelligence than his, together with an erudition (especially in ancient history) such as I have seldom found.

He had been in all the countries of Europe, and I scarcely know of any where he had not made a long stay. He knew them all thoroughly. He had often been at Constantinople and in Turkey. France, however, appeared to be the country he liked best. He was presented to Louis XV by Madame de Pompadour and was a guest at the "little suppers" of the King. Louis XV had much confidence in him. He even employed him privately to negotiate a peace with England and sent him to The Hague. It was the custom of Louis XV to employ emissaries without the knowledge of his ministers, but he abandoned them when they were found out. The Duc de Choiseul had wind of his doings and wanted to have him carried off. But he saved himself just in time. He then gave up the name of Saint-Germain and took that of Count Weldone (*bien fait* — Benefit; kindness). His philosophical principles in religion were pure materialism, but he knew how to put it so well that it was very difficult to oppose successful arguments; but I often had the pleasure of refuting his. He was by no means an adorer of Jesus Christ, permitting himself remarks which were not very agreeable to me in regard to him. I said to him: "My dear Count, it depends upon yourself what you wish to believe about Jesus Christ, but I tell you frankly you distress me much in making suggestions against him, to whom I am thoroughly devoted."

He remained thoughtful for a moment, and did not retort.

"Jesus Christ is nothing, but to distress you, that is something, so I promise never to talk of him again."

On his death-bed, during my absence, he told Lossau one day to tell me when I returned to Cassel that God had given him grace to change his opinion before his death, and added that he knew how much pleasure that would give me, and that I should do still more for his happiness in another world.



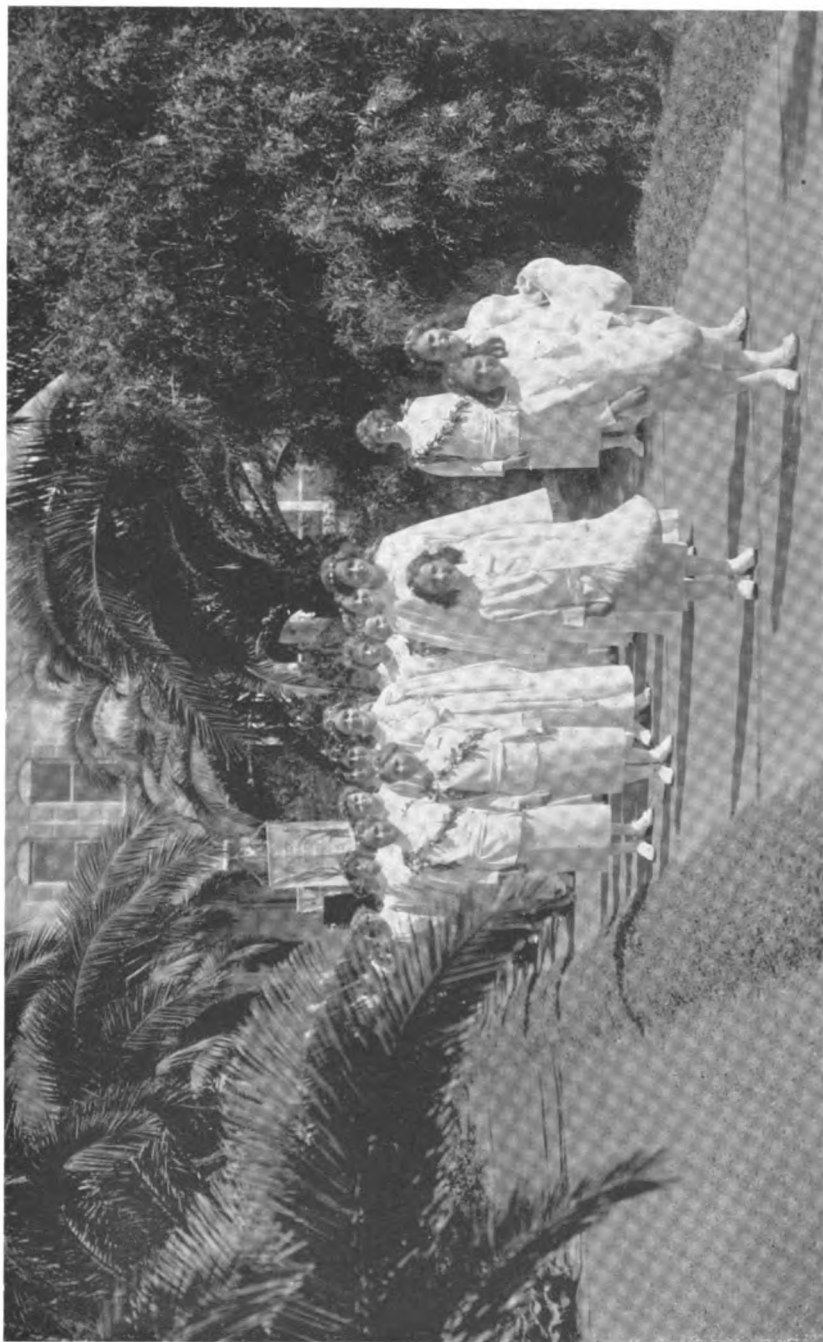
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PROCESSION OF THE SACRED PEACE DAY FOR THE NATIONS
AT THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA
Mr. F. M. Pierce, Marshal of the Lomaland Division, and his Aides, heading the procession.



Lomland Photo. & Engraving Dept.

YOUNG LADIES OF THE RĀJA-YOGA ACADEMY, POINT LOMA
WAITING TO TAKE THEIR PLACE IN THE PROCESSION



Lomaland Photo. & Engraving Dept.

ANOTHER VIEW OF THE YOUNG LADIES OF THE RÂJA-YOGA ACADEMY
WAITING TO TAKE THEIR PLACE IN THE PROCESSION

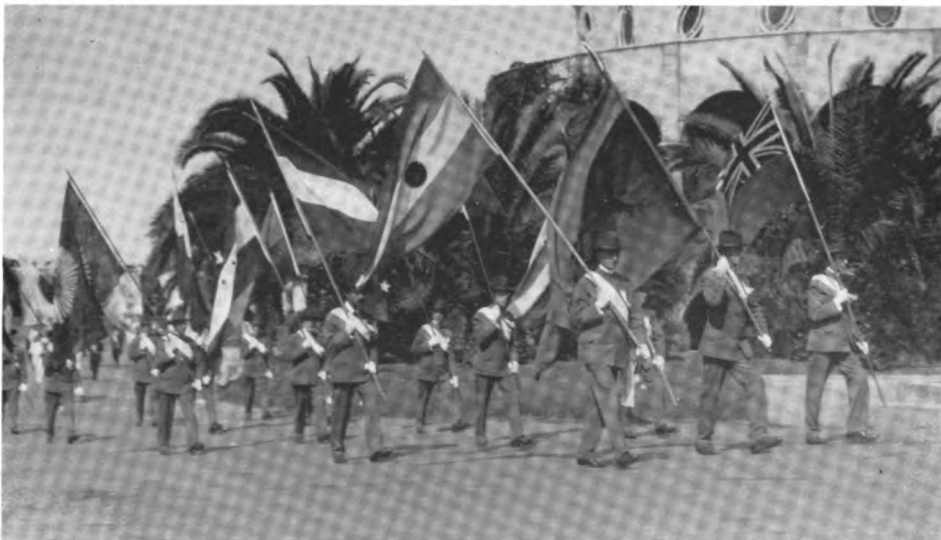


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MR. F. M. PIERCE AND HIS AIDES
AT THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CAL.



YOUNG LADIES OF THE RÂJA-YOGA ACADEMY WITH BANNER:
"PEACE ON EARTH, GOOD WILL, TO MEN "



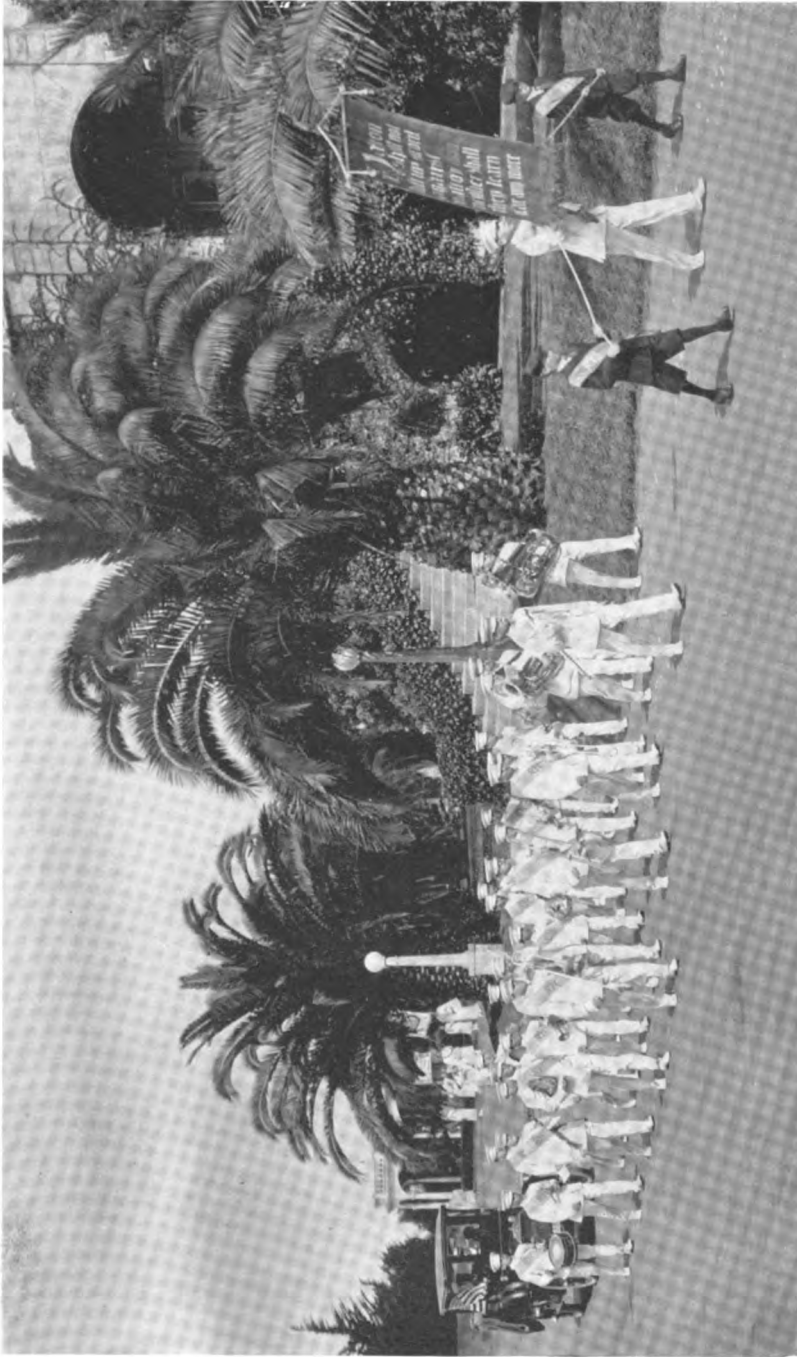
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MEMBERS OF THE INTERNATIONAL LEAGUE OF HUMANITY
CARRYING FLAGS OF THE NATIONS, POINT LOMA



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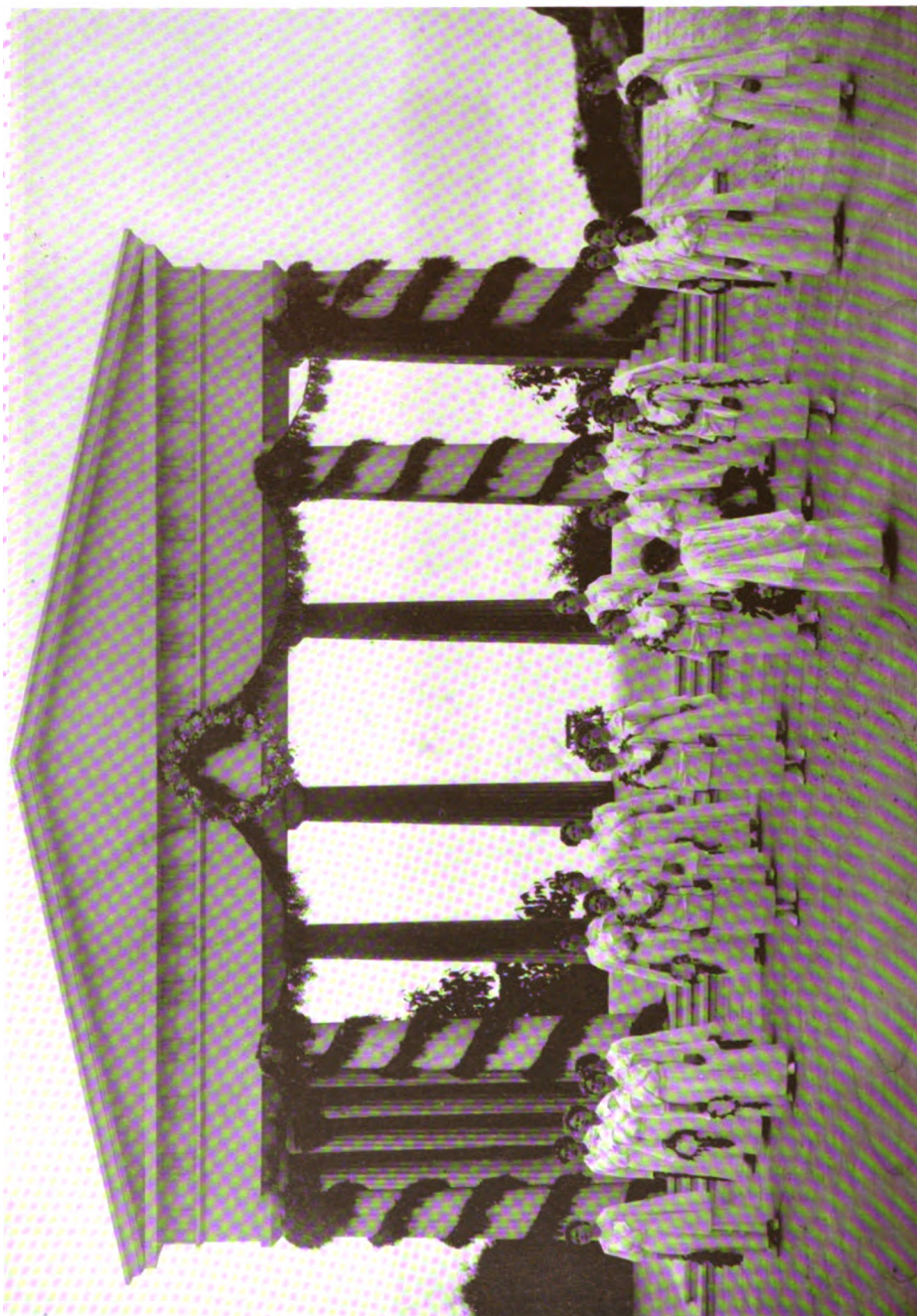
PUPILS OF THE RÂJA-YOGA ACADEMY BEARING BANNER: "WIN PEACE BY THE SWORD OF KNOWLEDGE."



Lomaland Photo. & Engraving Dept.

THE RÂJA-YOGA COLLEGE BAND

PASSING IN FRONT OF THE ARYAN MEMORIAL TEMPLE OF MUSIC AND DRAMA, POINT LOMA
PRECEDED BY BANNER INSCRIBED: "NATION SHALL NOT TAKE UP SWORD AGAINST NATION;
NEITHER SHALL THEY LEARN WAR ANY MORE."



Lomaland Photo. & Engraving Dept.

STUDENTS OF THE RĀJA-YOGA ACADEMY SINGING IN THE GREEK THEATER, POINT LOMA

THE ORIGIN OF WAR AND TWENTIETH CENTURY MORALITY: by H. A. Fussell



THE present war in which nearly all Europe is engaged is not only appalling in its magnitude and the immensity of the interests at stake; it is also very disquieting to the conscience, for the moral issues involved far outweigh the economic and the political, great as these are.

Is it all a terrible nightmare, or has a great disaster really overtaken Western Civilization? And what, after all, does that civilization amount to, the "blessings" of which we have so long been urging upon the unwilling nations of the East through our missionaries and our armies?

Only two years ago the question was asked: "To what moral and social state have we attained in Europe [and America] at the present time?" It has been affirmed that "we have advanced to a degree of moral and social excellence such as the world has never known." On the other hand it has been asserted "that the advance has been largely neutralized by regressive forces and that we have made but little progress" (*The International Journal of Ethics*, July, 1912). The present state of Europe compels us to acknowledge the truth of the contention, and it behooves us to look well to the foundations upon which modern civilization is built.

Pious people will say that it is founded upon Christianity. If it were, war would have been abolished long ago, and there would be no ravening nations to engage in the work of slaughter and destruction. We would not belittle the influence of Christianity on the world; but considering that whole nations profess Christianity more progress might reasonably be expected, for Christianity "claims to rule the whole man, and leave no part of his life out of the range of its regulating and transforming influences." As a matter of fact, there are many individual Christians, but no really Christian nations, and it is a pious delusion to say that modern civilization is founded upon Christianity, or that twentieth century morality is Christian in principle.

The present war is the direct result of the system of "free industrial competition," which has been well defined as "the wasteful striving of human beings with each other," and of the ruthless egotism on which the seemingly fair fabric of modern society is based. Even the evolutionist school of ethics admits this; and Darwin felt that

important as the struggle for existence has been and still is, yet as far as the higher part of man's nature is concerned, there are other agencies more important.

Says Ira Woods Howerth, of the University of California, who quotes these words:

Chief among these agencies is co-operation. Co-operation is therefore, the more significant fact in human evolution. It exerts by far the stronger socializing and moralizing influence. . . . Every step in civilization has meant a modification of the competitive struggle. (*The International Journal of Ethics*, July, 1912)

Strife between nations has its origin in strife between individuals, and strife between individuals originates in the strife within each individual human being between his Higher and his Lower Nature. Make the Individual good and the Nation will be good, and Humanity as a whole will be good. As Madame Blavatsky said years ago:

The deadly strife between spirit and matter, between Light and Goodness and Darkness and Evil began on our globe with the first appearance of contrasts and opposites in vegetable and animal nature, and continued more fiercely than ever after man had become the selfish and personal being *he now is*. Nor is there any chance of its coming to an end before falsehood is replaced by truth, selfishness by altruism, and supreme justice reigns in the heart of men. Till then the noisy battle will rage unabated. It is selfishness especially; the love of *Self* above all things in heaven and earth, helped on by human vanity, which is the begetter of the seven mortal sins. (*Lucifer*, March 15, 1891)

Until now peace between nations has been of the nature of a compact. How little such a compact is binding, when self-interest gets the upper hand is only too plain to all students of history. Once a war has been entered upon every means of crippling the enemy, by which is understood the hostile nation, is employed, on the theory that the greater the suffering and terror among the non-combatants, the sooner will it be possible to impose terms of peace — a peace disadvantageous and often humiliating to the vanquished. War is a reversion to barbarism; and unless some unprecedented moral and spiritual force can be brought to bear upon the combatants, the present war, like all others that have preceded it, must be fought to an issue.

One thing is certain, this war is the outcome of years of persistent wrong thinking, during which the nations assumed a wrong mental attitude towards one another, an attitude of distrust, even

of hate; and this found expression in the unnatural condition of "armed peace," a condition which every increase in armaments made yet more unnatural and intolerable. What wonder that men asked themselves whether actual war were not preferable to this endless preparation for war, to the dread and fear slowly settling down over the nations of the earth! What wonder that such an accumulation of destructive forces, mental as well as material, should at last break every barrier and reveal the hidden antagonism! It is this spirit of distrust and fear that has rendered abortive the efforts of Peace Congresses and Peace Societies and which will continue to do so until it is removed.

It must be borne in mind, too, that while material and economic interests are largely responsible for this war, there exists in each nation engaged in it the feeling that it has been undertaken from a sense of right and duty. The fact that differing views as to right and justice are involved makes judgment extremely difficult. We are not, however, called upon to judge, but to protest in the name of outraged humanity against its continuance. To our shame our twentieth century morality is not sensitive enough, not spiritual enough, nor the feeling of our Common Humanity, of Universal Brotherhood, intense enough, to unite us in a protest sufficiently strong to halt the war, to afford time to the warring nations to come to their senses. They one and all express disgust at the butchery in which they are engaged, and regret the devastation they cause, even while continuing it. They are not dead to moral feeling. They would be saddened and indignant if their own little ones suffered the privations and misery they are inflicting upon the little ones of the enemy. They are hoping in their hearts for the day when all this rage and fury shall be over. With what joy they would hail the voice that should awaken the Divinity in their nature and bid them lay down their arms.

Have we, as neutrals, no duties beyond contributing to the nursing of the wounded and the succor of the distressed? Cannot we begin, here and now, to prepare the way for peace—a true and lasting peace—by educating public opinion, and by teaching the young a loftier morality that shall render war impossible? The lifting of humanity to new and higher levels of thought and feeling is an arduous task. First of all the mental inertia and moral apathy that weigh down the human mind have to be overcome; and there are

timid souls to reassure who believe that general disarmament would leave us a prey to the forces of anarchy. To such we commend the words of Katherine Tingley who says:

I cannot conceive that any one could have such an absurd idea that, without due preparation, we could bring about peace, or that we could immediately dispense with our armies and navies. I know too much of human nature for that. But I know that there lies in the heart and make-up of every human being a divine power that can change present conditions, and in time bring about wonderful results for the whole human race—a permanent peace. (Address at Isis Theater, on the occasion of “The Sacred Peace Day for the Nations,” September 28, 1914)

It is to this work of preparation—the creation of new conditions—that we must bend our energies, in the endeavor to bring about mutual understanding and good will by emphasizing the basic principles of the Common Origin of Man and his essential Divinity, as well as the truth that all religion worthy of the name

binds not only all Men but also all Beings and all Things in the entire Universe into one great whole . . . and that therefore any organization or body of that name must necessarily be a Universal Brotherhood. (Madame Blavatsky in *Lucifer*, November 15, 1888)

Viewed from this standpoint all war is fratricidal and a blot upon the fair name of humanity.

One of the most hopeful signs of the times is the wide-spread discontent with present conditions, and the recognition that the welfare of each nation is dependent upon the welfare of the other nations of the world. An instance of this, on the material plane, is the well-nigh universal dislocation of trade caused by the present war. The idea, too, is gaining ground that it is in vain to look for lasting peace among the nations until they recognize the truth that they are indeed members one of another, necessary parts of one great family, each having determinate functions to perform in the body politic which includes the whole of mankind. It is this wider outlook, this growing sense of solidarity, that distinguishes the morality of the twentieth century from that of preceding centuries, and gives us hope that when the European war is ended, we shall enter upon an Era of Conciliation, when a new orientation and systematization of world-work will be possible, which will eliminate the causes of strife and be conducive to the well-being of all.

Nor dare we overlook the fact that the Peace Movement, to be

successful, must be universal. Wars will not cease until the causes of war have been done away with, and that will not happen until mankind as a whole has advanced to a higher level of moral, social, and political development. For long ages slavery was regarded as the very foundation of society. But we have outgrown slavery. Our moral sense would no more permit us to be slave-holders than it would permit us to be cannibals. In like manner we shall outgrow war, even though nations still call upon "a God of Mercy and Compassion" to bless their armies.

The only way in which mankind can attain the higher moral and spiritual altitudes that lie before it is for individuals, one and all, to learn to restrain the lower by the Higher. In the last resort it is the individual, who seemingly counts for nothing in the countless millions of his kind that form the sum total of humanity, who is the fulcrum on which rests the whole process of evolution. Let each individual do his or her part and the Cause of Peace is won. Paradoxical as it seems, the Power of the Individual is limitless. But he must be in earnest, and act in accordance with the Higher Law.

Another distinctive mark of the twentieth century is the faith that we have in law and in education. For some time past enlightened men have devoted much time and thought to the formulating of a body of International Law, hoping thereby to adjust the conflicting claims of nations and settle their differences. We must not forget, however, that laws are the expression of the public conscience, and are dependent on the moral status of the age for their sanction. The public conscience has to be aroused, not only before a law can be formulated, but that it may be made effective. Law ever lags behind the prevalent moral ideals. The question of education becomes then all-important, for any action on these lines in the immediate future will be the outcome of the ideals actuating the rising generation. That is one reason why Theosophy lays so much stress upon right education, and why the Râja-Yoga School and College were founded, in which the true principles underlying human development are taught, and where the youth of the different nations may learn to grow up in mutual esteem and true brotherhood. As Madame Blavatsky says:

All good and evil things in humanity have their roots in human character, and this character is, and has been, conditioned by the endless chain of cause and effect. But this conditioning applies to the future as well as to the present

and the past. Selfishness, indifference, and brutality can never be the normal state of the race; to believe so would be to despair of humanity, and that no Theosophist can do. Progress can be attained, and only attained, by the development of the nobler qualities. . . . It is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity which lies at the root of the elevation of the race can ever be attained. (*The Key to Theosophy*, pp. 230, 231)

It was to make these principles effective in the life of humanity that Katherine Tingley founded the Râja-Yoga system of education. Among all the systems of education actually in vogue it is the only one which has as a definite aim and object the lessening and final extinction of national and racial antagonism. In regard to education the twentieth century stands at the parting of the ways. The fathers and mothers and teachers of today have in their hands the destiny of the race, for they must answer the question: Shall we educate for Peace or for War?

THE HORRORS OF WAR: by Alice Copeland



It has been said that "peace is the virtue, war the crime, of civilization," and Grane no less truly maintains that "war is not only crime, it is sacrilege." It will be difficult for the heirs of the present age to explain the marked strains in the blood of their ancestors—in ourselves. Even now it is hard to understand this riot of bloodshed which has suddenly turned Europe and her dependencies into shambles.

The effect of the war upon this country is felt quite beyond the financial and commercial circles which measure values in dollars and cents. There is a peculiar strain and expectancy in the very air, as though nature herself was shocked at the pictures of humanity thrown upon the screen of time by the old world's foremost nations. Men and women feel an inner tremor of impending danger, just as domestic animals often apprehend coming disaster and seek means of escape. The shuddering roar of the guns from regular scheduled target practice along the coast of late, has made our homes and our hearts alike vibrate unpleasantly to this symbolic message, voicing the spirit of destruction which shatters a nation's hearth-stones and undermines all natural relations of life.

The institution of war makes attempts at progress a mockery.

What is gained in building up institutions of the arts and sciences, and preserving historic treasures which are international assets of inspiration, age after age, if the war spirit is to be given the power to sweep all this away at a blow? How may man hope to prosper in the humanities when he puts his trust in War, whose motto is written in blood: "We kill to conquer"?

Meager as the accounts from the front have been, the oppressive horror has been felt in this country like a vivid nightmare.

War cannot be squared with any consistent purpose in life. Why should a mother suffer that a soul may come to her in the sweet body of a babe, why should she serve and love and hope and plan for long years, through which the little feet are led up to manhood, if the purpose of his life be but to help punctuate one of the historic pauses when civilized progress is halted in battle? Her very motherhood is treason to her cherished child if, in his prime, he is to be pledged to a cause of strife, and to be enlisted in the ranks where passion, famine, and pestilence fall alike upon both sides. Mother Nature herself, who, with subtle chemistry, has combined the forces of sunshine and earth and air to feed and clothe and shelter the body of the man-child, does not calmly permit such violation of her creatures. She will not allow the blood of a nation's manhood to be poured out recklessly upon the earth, and the bodies so mystically builded up out of it, to be heaped in masses of reeking flesh. She works in continued harmony to supply man's wants, while he, by violations of the natural laws of brotherhood, causes famine, pestilence, and misery. If not a sparrow falls unnoted, a like account must be rendered for man's faithful helper — the horse, thousands of which perish on the battlefield often after hours, perhaps days of agony. What must be the moral and spiritual reckoning?

The heroism and self-forgetful valor displayed in war are inherent in the soldier's character and could be called out in greater measure by the inspiration of a high purpose. No military victory can offset the cruel and desecrating spirit which war evokes.

War is a passion — a reversion toward the animal. With these pictures before us, can we refrain from voicing our sentiments in a vigorous protest against war and the manifold evils flowing therefrom? We are neutral; we take no sides; we oppose but War itself.

THE MODERN PEACE-MAKERS: by Lydia Ross, M. D.



OMEWHERE in the world today there must be forces of light and peace equal to the power of the millions drawn up in battle-array. But where are the peace-makers? When the present war came like a bolt from the blue, the armed troops of nation after nation appeared upon the scene as if by magic. It seemed as if all the power of the modern world, as well as the money, had been focused upon the military phase of life. We have suddenly learned how completely organized are the fighting forces. The peace-makers must be equally wise if the dove is to lead the Eagle in the march of final victory.

The forces of light and peace are at work everywhere, striving to make life better through charitable, philanthropic, religious, political, educational, and civic institutions. Never has there been more alert and strenuous effort for human betterment: but the helpful forces, diffused over so many fields of endeavor, are not acting concertedly in their individual attempts.

The clew to the situation is the knowledge of the dual nature of man — a potential god in an animal body. The enemy must be recognized in the lower nature of every individual, and the powers of human divinity must be consciously and confidently called forth, and marshaled into order. Men and women must believe in themselves, as veritable “sons of God,” and challenge the divinity in others to come forth, and fight the good fight of faith, which wins by the sword of spiritual knowledge.

Only thus can the enemy be captured, and all his ammunition and fighting force be utilized for warring a good warfare. Then each one will guard and control his own lower nature, whether he be in prison, in politics, upon the throne, or in the ranks of private life.

With the knowledge that all men are brothers there will be one test of valor in the eyes of the higher law, for all, from the leading men to the least of the weaklings. He who conquers himself will be counted greater than he who taketh the city. The repentant tears of the many Magdelenes will be as sacred to the cause of lasting peace for faulty humanity, as all the preaching.

“We must have units before we can have union,” but harmonious units with inner peace would inevitably result in world-unity. The power to win lies hidden in the human heart; it must be challenged to come forth and act in “peaceful mobilization.”

There is a long line of Torch-bearers of Truth who have marched through the ages, molding thought and working according to their times for human betterment. The Sacred Peace Day for the Nations has come, when those who are true Peace-Lovers shall not only stand for it, but shall marshal their forces upon the common highways of life and unitedly march in living protest against war.

SCIENTIFIC AND OTHER JOTTINGS: by the Busy Bee PRE-SEMITIC BIBLICAL STORIES

DR. LANGDON, the Assyriologist of Jesus College, Oxford, has translated important early Babylonian tablets, found at Nippur by the University of Pennsylvania, and has recovered a pre-Semitic account of the Deluge and of the Fall of Man. This is regarded as the source of the Old Testament narrative. More revelations are confidently expected from subsequent work in translating these tablets.

These stories are obviously symbolical, and we must always remember that similar stories are found in the folklore and religious myths of many races. The admission of this fact cannot in any way detract from our interest, but must increase it. The two extremes to be avoided are that of a literal acceptance of allegories, and that of a total rejection of them as fables. The right course is to understand their symbolism and profit by it.

But, as regards the story of the Deluge, it is more than symbolical, for it is also largely historical. There have been many Deluges, and all races have preserved traditions of them. One of the greatest of these occurred at one of the cyclic periods in the history of human races, and ushered in a new configuration of continental and oceanic areas. In the traditions we find that a remnant of the old race, together with the seeds of all kinds of life, are preserved in an "Ark," or in some similar vehicle. This story has evidently been topographically adapted by the various races who have adopted it, as we find that many have their own sacred mountains upon which the vehicle of life rested.

The story of the "Fall" has often been dealt with in Theosophical literature. It is at once an epitome of very early human biological history and of what takes place throughout all history in the lives

of individual men. We see man "tempted" by the proffered gift of knowledge, which he accepts and at first misuses, thus bringing about his own exile from his primitive state of innocent happiness. But the "gift" was divine, and in the end it is man's salvation after much tribulation. This has been the history of mankind, of the races of mankind, and of the individuals composing the races. Evil, for man, means the subordination of his mind to his uncontrolled lusts and passions; but Knowledge is divine and is man's savior. Let not these two be confused. And let us remember that other Temptation, recorded in our New Testament, where a Master rebukes the tempter in the name of Divinity.

NEUROSIS AND CRAZES

THERE is a tendency among some writers to regard many of our modern "crazes" as morbid or pathological conditions, similar to those which accompany alcoholism and other forms of excess. In other words, they are manifestations of nervous and cerebral excitement, seeking some outlet; and when this outlet does not take the form of an ordinary disease or vice, it may take the form of a "craze." No doubt it would be possible also to diagnose the crazes as forms of toxæmia — a poisoned condition of the blood.

Such expressions of opinion raise the question *whether the mind can poison the body, or the body the mind*. The fact is that mind and body react on one another, but the mind is the prime mover. When a diseased body influences a mind and causes morbid mental manifestations, it is because the body tends automatically to repeat whatever impressions have been stamped on it; but it was the mind that first stamped the impressions and started the chain of action and reaction. The mind acts on the brain, and the brain rouses the bodily centers, and thus desire is awakened. The bodily cells and organs are creatures of habit, and tend to repeat impressions, good, bad, or indifferent, that have been stamped upon them.

In extreme cases of mental craze, all sight of the original object is lost sight of, every rule of reason and commonsense is violated, as well as every canon of good taste and normal feeling; and the outcome is sheer chaotic excitement. The moving power is destructive. It is the letting loose in society of a disintegrative force, which tends to spread to other circles and to induce destructiveness and lawlessness everywhere. The ostensible motive counts for nothing at all, except as a blind to mislead people and gain their sympathies.

But how are we to overcome such outbursts of destructive psychic force? It would appear that we simply do not know — we have not the means. This is owing to the prevalent ignorance as to essential laws of nature and human life, and our civilization seems to have evoked goblins which it cannot lay.

Referring to what has been said — since the mind is the instigator, the cure must be applied chiefly to the mind. And since the body plays a part in the evil, that must be treated also. By cleansing the mind we can prevent it from setting up any further evil causes in the body, and then those already set up will gradually expend themselves. This may be a work of time; but that is only natural, if the acquisition of the habit was also a work of time. Nevertheless we may count time as fighting on our side, and time is another name for patience. The first thing to do is to eliminate perversion of the imagination, for it is the very life-sap of the evil habit; yet even this may be difficult, owing to the powerful reaction of the body on the mind. But on one side fights will and determination, while on the other side is only the inertia of matter; so time and persistence must win.

As regards society as a whole, the first thing to do was to sow the seed of wisdom, which was done by H. P. Blavatsky when she founded the Theosophical Society. The result of that has been the gathering together of a united body of convinced and determined people, who are diffusing all over the world the teachings of the ancient wisdom. This constitutes a nucleus for the regeneration of society, and makes a point from which it is possible to begin. Next to this comes education, and this has already been started in the Râja-Yoga system, founded by Katherine Tingley on the lines laid down by H. P. Blavatsky.

The rottenness in us starts in early life. There it exists in subtle forms that are usually only named by their symptoms — neurasthenia. How are we going to deal with this? The only answer is, education. If there is any other solution, we have yet to hear of it.

It has been said that geniuses are always unbalanced, but this is not true of the highest geniuses. It is only true of the "one-legged" geniuses, who have a weak spot in their make-up, so that they oscillate between strength and weakness in accordance with the cyclic flow of the life-forces. They live on their nerves, and have to do their work at fever heat, because the reaction will soon set in. They cannot control their inspirations, but have to work when the mood

is on, and stop when it is off. Neurasthenia is said to be particularly apt to accompany bright minds.

Some people are saying that a new morality is needed to deal with the changed psychological conditions that have grown up. This is true and untrue; it needs to be taken with a large pinch of salt. It is so very evident that it can be used as an excuse for claiming license for particular cravings or fancies. And it is so fatally easy to undermine the foundations of a building while trying to repair the faults in its superstructure. Human nature is more sensitive and highly evolved, and the conditions of life have been rendered more complex by science. But desire is desire, and rectitude is rectitude, now as ever. And desire will lead to destruction, as is its eternal nature; for it can no more be fed to satiety than can a fire. It is just because our desires are so accentuated and refined that we need a greater firmness and moral integrity than ever before to balance our nature. Because the superstructure is so elaborate, the foundations must be dug deeper and planted more firmly. People rebel against what they call old-fashioned morality because it is so often mixed up with stagnation and a rejection of aspirations and enthusiasms. Thus society is faced with a choice of evils. The thing most lacking seems to be *strength*; for we must remember that the neurotic nature manifests itself as much by irregular and spasmodic outbursts as by stagnation and lassitude. These are its two alternating phases; in neither one of them dwells strength.

So many of the problems attributed to new psychological necessities are really due to neurosis engendered by faulty upbringing that half the problems would be solved by right education.

FUTURIST MUSIC

THE comments on this are many and various; so that if the readers of periodical literature want to know what they are expected to think, they have plenty of choice. Some of the criticisms we have seen are appreciative; or rather they seem to be striving under difficulties to be so. But most of the opinions expressed are — candid; perhaps the others are too, but we are not quite so certain in this case. All revolutionary changes involve destruction and construction; but in some innovations the former predominates to such an extent that it is difficult to discover any of the latter. But it may be argued that there can be no such thing as complete evil; for either it must con-

tain an admixture of good, or else it must be *consistently* evil — and consistency itself is a virtue. And so with some of this new music: we can trace the presence of a careful and successful effort to avoid any inadvertent use of the triad; and it may be argued that this consistency constitutes in itself a species of harmony. A succession of notes struck on the piano, with the simultaneous use of most of the fingers on both hands, is bound by the scientific law of probabilities to result in occasional harmonies; but not so with some of the futurist music. However we must not condemn the general with the particular; for in other specimens the constructive element may predominate. The task of discriminating we prefer to leave to others.

One reason for the chaos of opinion is the vagueness as to what music is, and what is the function of this art in particular or of art in general. Suppose we throw out the suggestion that the purpose of art is to manifest the Real. (We offer it as an alternative to the theory that the purpose of art is to create a pleasing illusion.) In this case it would naturally be impossible to *define* the influence of music or its purpose; for the Real is not the definable; but why should we wish to define it? Do we not wish to escape from the definable?

Again, perhaps we make a mistake in trying to consider the art of music in isolation from the great art of life. Perhaps we destroy the part by trying to sever it from the whole. The process of abstraction turns realities into concepts. There is danger of our thus reducing music to a mere concept — to an abstraction. It may be that the arts and sciences, and other sundry components of our life, have somehow segregated, as though something like the Babel of tongues had set in; and that satisfaction and completeness cannot be achieved in any one of them so long as they are separate. In other words, life must be unified, *harmonized*, in order for a full appreciation and understanding thereof. When a musician strives to express something — what is he striving to express? Thoughts that cannot be spoken, emotions that cannot be expressed and conveyed in any other way; or something that is neither thought nor emotion? Perhaps it is the inner life that he strives to express, or that is trying to express itself to him. And then what of the listener? Of what use is it if the feelings which music brings to him are such as he cannot grasp or use? If music speaks to him of unrealizable ideals and an impossible world full of indefinable experiences, to what purpose is its ministry?

Our life is only a half — less than a half — and full of uncom-

pleted meanings. The solution lies beyond. If music can help lift us out of our narrow sphere to a region where these questions find their answer, it will have supplied its own answer to the questionings it raises. But realization must ever be in action, for no thought is completed as long as it remains a mere thought. Therefore we must make harmony in our lives, if we would realize the meaning of music. And music should inspire us to achieve this. Beauty cannot dwell amid sordid and selfish surroundings such as obtain in our disordered lives. So long, therefore, as we keep our temple thus occupied with money-changers, we shall have to be content with the continual wistful beckoning of music, without ever being able to answer the call. This will go on until one day we rise up in our strength and shake off the fetters that keep us from our Soul's desire.

PERCEPTIVE POWERS OF PLANTS

"ONE of the most sensational facts that have recently come to light . . ." So begins an article in *The Scientific American*; and we have left the quotation incomplete for the purpose of keeping our readers on tenterhooks, so that they can better appreciate the postponed revelation. And what is this sensational fact? We continue the suspended quotation: ". . . is the discovery that plants appear to possess a special sense." Well, well; a good many people have discovered this before; and as for the rest, it is never too late to mend.

The instance of the sundew is mentioned. Not only will this plant "eat" flies placed on its leaves, but, if a fly is suspended half an inch from a leaf, the leaf will slowly move towards the fly, grab him with its tentacles, and complete the customary process. Question: how did the leaf, or the plant, know about the fly? Then there are the cases where roots go forth in search of water. The dodder, a virulent parasite, germinates as a seed in the soil, sending out a thread-like growth. This thread wriggles in and out through the grass stalks, seeking for a victim; and when it comes near a clover plant, it quickens its pace and soon secures a hold. Within a few weeks the thread-like shoot is multiplied by the thousand, and each hydra-head carries a sucker, so that the life sap of the strongest plant is quickly drained. A trailing cactus, on the roof of a shed, came to a rust-hole in the galvanized iron, and at once sent down an immense

quantity of roots nine feet to the ground beneath. A fern in a pot sent out a special root on the outside of the pot, for the purpose of fetching water from a saucer in which the pot was standing. Finally is quoted a case observed by the botanist Dr. Carpenter. A wild service tree grew in the top of the shell of an old oak, and after a time sent down roots to the ground. But about half a yard above the ground these roots fork and enter the ground in two different places. Had they not forked, but gone straight down, they would have hit a large stone.

Everyone knows that plants can do these things; the fact is *too* familiar. The conclusion is quite inevitable. The plants possess an appropriate sense. We cannot class this sense under any of the five ordinary senses. Undoubtedly the plant has its "ethereal double," upon which the physical structure of the plant is built like a weft upon a warp. Some day a new development of x -rays or y -rays may enable us to see this viewless ethereal plant, stretching out in all directions beyond the physical plant, and contracting and expanding like tentacles. At all events it is evident that the sphere of perception of the plant extends far beyond the physical plant itself. And this being so, we must presume that these distant perceptions are inherent in some substance, which we may provisionally call an "ether," after the usual custom. But let us always remember that when we come to explanations, it is rather difficult to really explain the action of *any* sense or faculty.

Plants are alive and have a consciousness of their own, not at all like our consciousness, but still a consciousness.

FREE WILL

WITH reference to the question of the freedom of the will, the following is from a review in the *Athenaeum*, of "Natural Law in Science and Philosophy," by Émile Boutroux.

Ancient philosophy was based upon a dualism which prevented determinism from becoming absolute, but the tendency of modern science is to abolish this duality.

The reviewer mentions some scientific inferences and continues:

M. Boutroux, however, who is not a believer in modern determinism, extricates himself from this impasse. For, in his opinion, there is a hierarchy of sciences and a hierarchy of laws which we can compare with another, but cannot

blend into a single science of external things and into a single law. A correct idea of natural law, he says, "restores to man true self-possession, and at the same time assures him that his freedom may be efficacious and control phenomena."

Man refuses to be told that his will is not free. The subject is ably and conclusively treated by H. P. Blavatsky in her "Psychic and Noetic Action," where she shows that eminent scientific opinion can be quoted in support of the freedom of the will, both from the psychological and physiological standpoints. There are in the main two centers in man: the center of the personal ego, and the center of the impersonal or non-finite and non-mortal Ego. The former is a center of self-interested impulses, ideas, and actions. If man's sphere of thought and conduct were limited to this center and its radiating lines of force, his will would certainly not be free, for it would be conditioned by the various physiological, psychological, and other influences that actuate those forces. But the existence of that other center in man enables him to override these lower forces. To this extent, then, his will is free. In fact, his will is not conditioned by these lower laws, but only by higher laws. Our will is free beyond all ordinary conception — free to do right, free to escape from the bondage of sense and habit. Biology and physiology are bound to vindicate this view, for it is a truth. Dogmatic insistence on the simple universality and inviolability of law cannot affect the question. The power to act is not circumscribed by a certain set of laws. Yet it may be, and necessarily is, limited by another and higher set of laws. We cannot conceive of an action without a law; perfect spontaneity means nothing.



A PHILOSOPHER will not speak of the goodness or cruelty of Providence; but, identifying it with Karma-Nemesis, he will teach that nevertheless it guards the good and watches over them in this, as in future lives; and that it punishes the evil-doer — aye, even to his seventh rebirth.— *H. P. Blavatsky*



F. J. Dick, Editor

KATHERINE TINGLEY'S ANTI-CAPITAL-PUNISHMENT CRUSADE IN ARIZONA

IN response to the invitation of Hon. George W. P. Hunt, Governor of Arizona, Katherine Tingley arrived in Tucson, Arizona, on the night of Sunday, October 11th, 1914. She was accompanied by Mrs. Ross White, representing the Woman's International Theosophical League (unsectarian-humanitarian), and six of the Râja-Yoga students, including Miss Margaret Hanson, representing the Girls' Department of the College; Mr. Iverson L. Harris Jr., Madame Tingley's traveling Secretary, and the members of the Râja-Yoga String Quartet; namely: Mr. Rex Dunn, first violin — a talented young musical composer and conductor of the Râja-Yoga Orchestra; Mr. Hubert Dunn, viola; Mr. Montague Machell, 'cello, and Mr. Charles Savage, second violin.

On the following evening Madame Tingley met a number of invited guests in her rooms at the Santa Rita Hotel, and on Tuesday morning was the guest of the faculty and students of the University of Arizona. To the professors and student-body, she delivered an address. The Râja-Yoga students contributed musical numbers also, which were applauded and encored. In the course of the visit Professor Douglas and Professor Otis of the University escorted the party through the buildings and grounds of the University.

On the evening of this date in the largest hall in Tucson Madame Tingley addressed a large audience on the subject of the Abolition of Capital Punishment. She held the attention of her listeners throughout the address with her graphic word-pictures of the evil and inhumanity of such an institution, and aroused the interest of a large number of the most prominent citizens, who surrounded her at the close of the meeting, expressing their appreciation of her appeal and wishing to know more of the work with which Madame Tingley is identified. On this occasion the Râja-Yoga students contributed musical numbers which were enthusiastically received.

From Tucson Katherine Tingley and her party went to Globe, where they were met at the station by a committee of the Women's Clubs of the city, which body escorted the party to their hotel. On the following morning, taking advantage of an opportunity to see points of interest about the city, several of the students were conducted over the premises and surface plant of the Old Dominion Copper Mining and Smelting Company, which occupies a conspicuous place in the town. In the afternoon an elaborate reception was extended Madame Tingley and her party by ladies of the city of Globe. Here in response to many requests to address the ladies, Madame Tingley told a little of the history of her educational work and called upon one of the Râja-Yoga students

to say a few words about the school life at Point Loma. The large gathering showed great interest in Madame Tingley's story of her small beginnings at Point Loma and many wished to know more of the wonderful institution which has grown up there and of her Theosophical work throughout the world. Here as elsewhere the musical numbers rendered by the Quintet and Quartet were received with hearty applause.

The evening of this day marked the most memorable triumph by Madame Tingley for Arizona, when, in the Elks Theater, before an audience that filled every seat and overflowed far into the street, where the public remained standing throughout the program, she stirred this great multitude to a unanimous demonstration for the Abolition of the Death Penalty. Not a sound was to be heard, not a movement detected as the speaker brought home to each one present the terrible significance of the infliction of the death penalty in the case of one dear to them. The audience listened with rapt attention to Madame Tingley's earnest appeal to the humanity in each one, to a recognition of the responsibility of each in society's criminal tendencies, to a consideration of the mysteries of heredity and pre-natal conditions, lack of education, etc. The speaker pointed out that all these things play their part in the development of the criminal class, and she asked: who was in a position of such absolute and pure integrity that he could judge his fellows and rob them of that which no mortal hand can give, and therefore none has the right to take away.

The powerful impression of this masterly appeal was revealed when the speaker called for a rising vote for the abolition of Capital Punishment in the state of Arizona. To this call that entire audience with the exception of some twenty—mostly women and children—seated in a group in one corner of the hall, rose in token of their recognition of the justice and humanity of the appeal. After the musical numbers which preceded and followed the address all rose and joined in the singing of "Lead Kindly Light." So closed a remarkable meeting fraught with deep significance and benefit to Globe and destined to exert its influence on the fortunes of that humanitarian campaign for which Governor Hunt is working so earnestly.

The appreciation of the public was still further demonstrated on the morning following the meeting when the press appeared with several columns of verbatim reports of the address and sympathetic editorials treating of the humanitarian work of Katherine Tingley the world over.

Early next morning Madame Tingley and her party set out on a journey which all had anticipated with pleasure—the automobile trip from Globe to Phoenix, one hundred and twenty miles in length. This route lies through the most superb scenery of the state of Arizona and some of the finest in the country. Down the beautiful Gila valley the autos hurried their passengers, then up along the government roads past the Convict Camp—another humanitarian experiment of Governor Hunt, in which those prisoners who have earned the privilege are permitted to spend their days in healthy labor in the open air with no guard but the engineer in charge. They are out "on honor" and the experience of the government has been that it is a very rare thing for the men to abuse that trust. Here the machines stopped and our Leader talked with the

prisoners and the officers of the camp, they gladly receiving the morning's papers of *Globe* with accounts of the great anti-capital-punishment meeting of the previous evening. Then off again, first for a long climb, then a rapid descent, the autos coasting downhill for a distance of six miles which brought the travelers in sight of the beautiful Salt River, deep blue in color with soft fawn-colored hills mirrored on its placid surface. Ere long the road climbs uphill again and the eye rests upon the striking proportions of the great Roosevelt Dam which stands out magnificently in the brilliant sunlight and clear air. Passing this monument of modern engineering achievement, the route continues along the picturesque Salt River and then climbs more heights to descend again at Fish Creek where all passengers stop for lunch. From this point the route climbs to precipitous heights and the engines could be heard panting up the steep incline that clings to the face of almost perpendicular slopes beneath which stretch miles of yawning canyon and abyss. After a very long but very interesting journey the party reached their hotel in Phoenix at about 7.30 p. m.

Here they were met by a large gathering of the most prominent citizens, who were in waiting to extend a fitting reception to Madame Tingley. After making the necessary changes entailed by so long and so dusty a journey, Madame Tingley appeared in the drawing rooms of the Hotel Adams where she was most cordially received by representative citizens of Phoenix, the Râja-Yoga students enlivening the function with musical selections and also enjoying the pleasure of an introduction to many of the friends present. Governor Hunt being unavoidably detained with pressing duties on the frontiers, his Secretary Mr. Leroy A. Ladd extended to Madame Tingley a most cordial welcome on behalf of the Governor, expressing his very sincere appreciation for all that she had done to further the cause of the abolition of Capital Punishment in Arizona.

In the evening of the next day a great meeting was held in the largest theater in the city, a meeting which was truly a climax to all previous triumphs in Arizona, a meeting in which a packed house composed of a large opposing element, was literally taken by storm. Round after round of applause echoed through the big theater as Madame Tingley launched her undeniable truths as to society's responsibilities to our criminals; tense and tangible silence held the house as the speaker recounted her experiences in past years in the east with some of her so-called incorrigible criminals who under her humanitarian treatment had turned right round and reconstructed their mode of life; many women were in tears, and a few hard and stern-faced men were seen to take out their handkerchiefs as she brought to their minds the picture of the innocent childhood of these criminals and showed how they too had been "mother's hope and joy" until ruined either by utter neglect or over-indulgence. Enthusiasm ran high when Katherine Tingley declared that Governor Hunt was a man of heart and a humanitarian, one who ought to be supported regardless of politics or prejudice. And at the close, when the speaker called for a rising vote for the abolition of Capital Punishment throughout Arizona the house rose, friends and former opponents alike, with the exception of two or three family groups—parents with their children, in token of their approbation of Madame Tingley's arguments to give these unfortunates "another chance under a more humane

environment." At the close of the meeting a number of the most prominent citizens of Phoenix approached Madame Tingley and assured her of their unspeakable amazement at seeing in this meeting people who were known to them as powerfully and professedly opposed to the repeal of the Death Penalty, up to the opening of the meeting, stand up and acknowledge the justice of her appeal. As a further expression of their appreciation of the humanitarian efforts of Madame Tingley, the entire house arose, with *no* exceptions, in a standing vote of thanks to the speaker as suggested by the Chairman.

On the following day, Sunday, October 18, Governor Hunt arranged to have Madame Tingley and party visit the State Penitentiary at Florence, escorted by his Secretary, Mr. Ladd and other friends. Here the party was met by Superintendent Sims and Secretary Sanders of the Parole Board who conducted the visitors over the Penitentiary. Here on every hand were evidences of the advanced and humane views of Governor Hunt, who is evidently striving to reform and reclaim human nature rather than merely condemn and punish. In this institution there are now twelve men condemned to be hanged but whom the Governor refuses to have executed, seeking instead to get the death-sentence repealed. One of these condemned was a mere boy.

After going over the penitentiary the party repaired to the large Assembly Hall where all the inmates had been gathered. Here Madame Tingley was greeted with an orchestral number by a body of the prisoners, after which the Râja-Yoga String Quartet rendered a selection. Then Madame Tingley was invited to address all the prisoners, about five hundred in number.

It is beyond the power of words to do justice to the address of which these men were the fortunate recipients. It was a direct appeal to the manhood in them and a large-hearted assurance that there still existed a nobler side to their natures, which they could evoke. It was further an enlightening exposition of the causes of all human suffering and degradation; it was an exhortation to the spark of filial love that lies inextinguishable in the breast of every human being so long as anything human remains; and it was a reminder of the infinitely greater chances offered these men than fell to the lot of prisoners who did not come under the considerate treatment of a broad-minded and liberal Governor such as they possessed. One could not listen to such an address without feeling that it must inaugurate a new era in the life of many a despairing prisoner within those walls. At the close of the meeting Madame Tingley met the twelve condemned men and gave to each such council as would enable him to meet the approaching crucial time in his life with that courage and understanding that befitted his manhood — whether he was to live or to die.

After taking luncheon with Superintendent Sims and his wife, the party made their way to Florence Court House. Here Madame Tingley was introduced by the Mayor of Florence, and spoke again for the cause of the Abolition of the Death Penalty, receiving the support of all but three, for the needed reform. All then hurried back to the hotel in Phoenix to be in time for a meeting to be conducted by the Râja-Yoga students that evening. This meeting was a great success, being well attended and listened to throughout with most appreciative interest. The program consisted of musical selections by the Râja-

Yoga Quartet and Quintet, piano and string solos, addresses, and the reading of resolutions passed by the members of the H. P. Blavatsky Club for the Abolition of Capital Punishment.

Monday, the last day of Madame Tingley's stay in Arizona, was taken up with visits to several of the schools, including the Phoenix High School and the State Normal School. In these institutions Madame Tingley addressed the pupils, and music was rendered by the Râja-Yoga students, who also visited the U. S. Indian School of several hundred pupils, and gave them a short musical program.

This day closed with the most gratifying engagement of all—accepting Governor Hunt's invitation to visit the State House. Here the Governor entertained Madame Tingley as long as her engagements would permit. In the course of the conversation Governor Hunt assured his guest of his inability to express to her his very deep and genuine thanks and appreciation for her generous and valuable support in her efforts against Capital Punishment. He assured her of his absolute conviction of the righteousness of the course he had chosen and of his unswerving determination to hold to that course at any cost. The Governor expressed himself as very pleased to meet the young students from the world-famous Râja-Yoga College and was very warm in his praise of what he had seen of their attainments in the Râja-Yoga program of the previous evening. It was with sincere regret that Madame Tingley and her party took leave of their kind host. With cordial farewells and good wishes the party returned to the hotel where final preparations for departure were made and all boarded the evening train for Los Angeles.

We were told by many citizens of Arizona that it was impossible fully to estimate the influence of this visit of Madame Tingley and her party to their state. Seeds have been sown broadcast over the country whose fruition can alone be appreciated in time to come. Certain it is that the teachings of true brotherhood are known throughout the length and breadth of Arizona, and where these teachings are rooted blessings always follow.

The principal object of the Universal Brotherhood and Theosophical Society is "to demonstrate that Brotherhood is a fact in nature, and to make it a living power in the life of humanity." In pursuance of this object, it has long been the aim of Katherine Tingley, Leader and Official Head (for life) of this International Organization, to prevail upon the governments of the different States in the Union, and of all the countries of the world, to abolish the institution of Capital Punishment, which is at once an expression of gross inhumanity and grave ignorance of society's best interests in this Twentieth Century Civilization.

In this connexion Madame Tingley has long watched with sympathetic interest the efforts of Governor Hunt of Arizona to remove the death sentence from the statute-books of his State; and, as stated above, it was in response to his earnest appeal to her for assistance in this humanitarian effort, that she toured the state.

The enclosed supplement containing newspaper accounts of Madame Tingley's tour, may be of interest to our members.

MONTAGUE MACHELL

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 the 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.

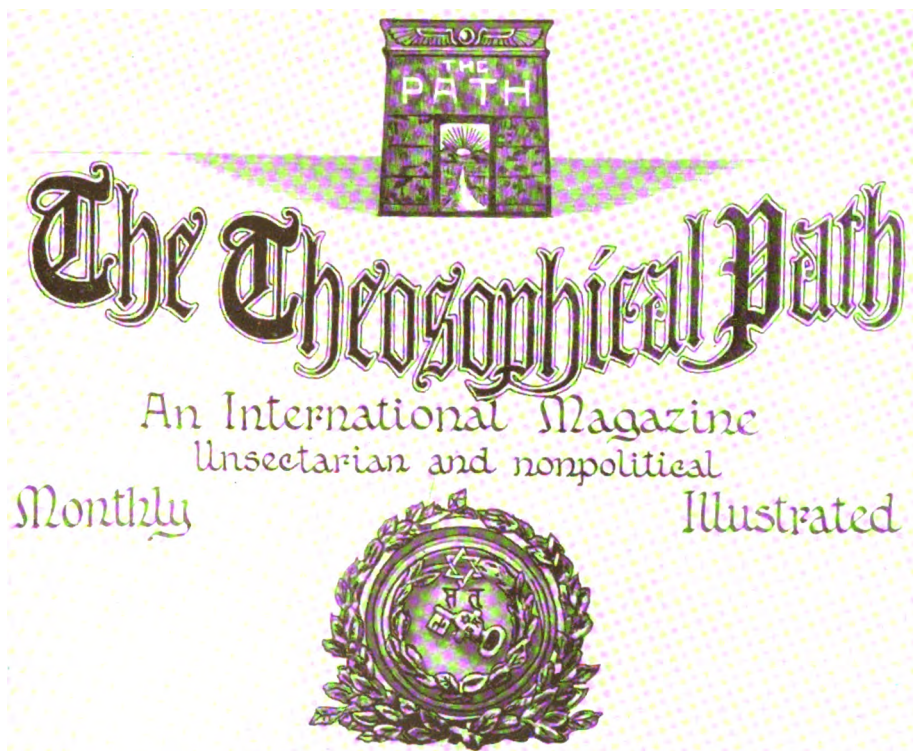
The Universal Brotherhood and Theosophical Society welcomes to membership all who truly love their fellow men and desire the eradication of the evils caused by the barriers of race, creed, caste, or color, which have so long impeded human progress; to all sincere lovers of truth and to all who aspire 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.**



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

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

The eclipses of the sun and moon are predicted for a series of many years before they happen, by those who make regular calculations of the courses and motions of the stars. They only foretell that which the invARIABLE order of nature will necessarily bring about. For they perceive that in the undeviating course of the moon's motions, she will arrive at a given period at a point opposite the sun, and become so exactly under the shadow of the earth . . . that she must be eclipsed. They likewise know that when the same moon comes between the earth and the sun, the latter must appear eclipsed to the eyes of men. They know in what sign each of the wandering stars will be at a future period, and when each sign will rise and set on any specific day. So that you know on what principles those men proceed who predict these things.

CICERO, *On Divination*, vi; trans. by Yonge

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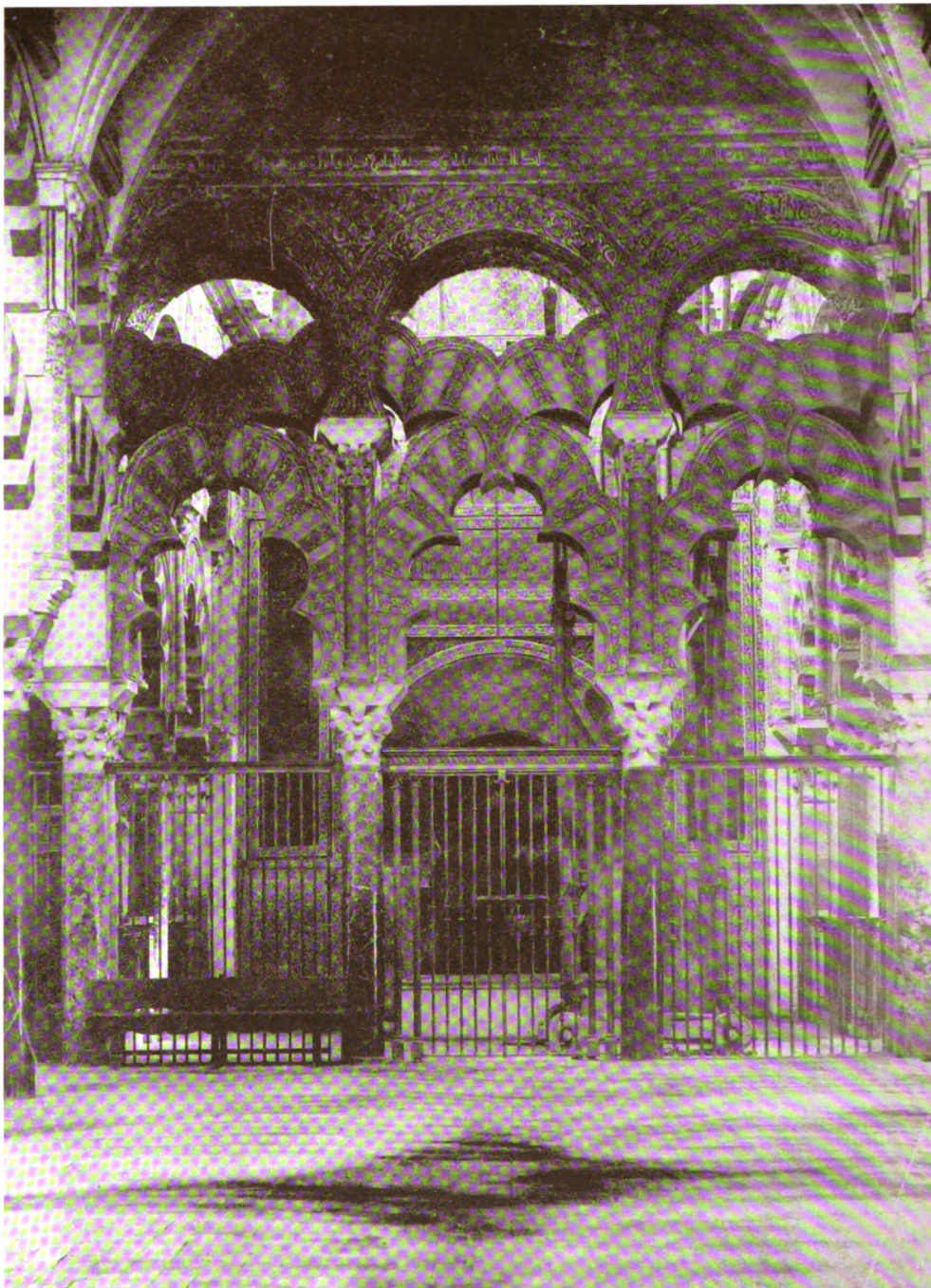
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THE CATHEDRAL IN CÓRDOVA: THE MIHRÂB

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

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. . . As regards the change in the rising and the setting of the sun and of the other heavenly bodies; for at that time they rose at the very place where they now set, and contrariwise. . . . During one cycle the god rules, informs, and rotates the globe; but when its revolutions shall have run their full course thus, the god changes its motion by freeing it, and it then, being a living being and having a share of intelligence from the god, by necessity revolves backwards.

Statesman, Plato, 269

THE LAW OF CYCLES: by H. T. Edge, M. A.

. . . distinctive tendencies of civilization at work, putting forward new claims, indicating new paths, and entirely reversing the whole trend of life.



THESE words, met with in a magazine article, will serve as a text or starting-point for subsequent remarks, just as they served to suggest and inspire the subject. The fact is now palpable that humanity is rounding one of the great corners in its history. Only a few years ago we might still have been in doubt as to this fact, but we can hardly be so any longer, so great and rapid are the changes now going on. And when a course which for a long while has been nearly straight approaches the corner which is to lead it in a new direction, the rate of curvature becomes accelerated; more changes take place in each succeeding year than in the year before it. Every department of speculation and activity shares in the movement. New discoveries are made, inventions multiply themselves and transform our habits, the religious world is upheaved, great movements are inaugurated, ideas on every subject change. Old landmarks disappear, and we begin to question the very foundations of ancient faiths and to seek new principles whereon to build a nobler superstructure. Nor is the movement merely local or national; it is world-wide. And this last constitutes one of the greatest features of the transformation; for never in the *known* history of mankind was the human race so woven together as now. The consequences will be tremendous.

To find another such transformation we must go far back in history. We can trace various movements at different epochs, but it is difficult to decide their relative importance or to what extent they are comparable to the present movement. Some 1500 years ago the western Roman Empire broke up. At an intervening time there was the Renaissance; and so one might go on speculating.

The "law of cycles" is a most important item of the Theosophical teachings. Number and numbers underlie the whole plan of the universe; and cycles result from the application of numerical laws to time. We are all familiar with certain common natural cycles, but a study of Theosophy greatly extends the range of this subject. The two most familiar cycles are those of the day and the year. They are determined by celestial movements and they influence all nature, including our own. These two cycles alone may serve to acquaint us with not a few fundamental principles which we may afterwards apply on a larger scale. The course of a single day of twenty-four hours is like a circle; and as we trace its curve, we recede from the starting-point and then return towards it. But the succession of days also builds up the year, and this has the effect of turning our circle into a spiral curve (or helix), which does not return to the *same* point but only to a *similar* point. Each new dawn brings us back to the beginning of a day, but also carries us a little way along the greater circle of the year. The two curves together combine into a vortex, which is the shape that is formed when one takes a spiral wire spring and bends it round into a circle: each little circle represents a day, and the whole large circle represents the year. This vortical curve gives us the key to the general plan of cyclic evolution. It seems unlikely that the process thus traced in two of its degrees should either begin with the day or end with the year; one would expect rather that the day itself should be similarly compounded of a smaller cycle, and that the year should similarly generate a larger cycle; and so on, both ways, indefinitely. And the ancient teachings declare this to be the fact. Yet we use an artificial hour, made by dividing the day exactly into twenty-four parts, instead of a natural hour contained unevenly in the day just as the day is contained unevenly in the year. We do not know what the natural hour is, or even whether there is one; but it may be remarked that the moon traverses its own diameter (in its revolutionary motion) in about an hour. Similarly we have no larger natural cycles than the year, unless in-

deed we take into account the revolutions of the major planets, or their mutual conjunctions, or the revolutions of the moon's nodes and apsis, and some other movements. Yet there is good reason to believe that antiquity recognized such larger cycles and connected them with astronomical events, in accordance with a principle not now known or recognized.

One very important cycle of antiquity was that determined by the revolution of the sun's equinoctial point (or of the earth's node), a period estimated by modern astronomers at 25,868 years. As is well known, the place which the sun occupies in the heavens at the vernal equinox is different every year, being about fifty seconds of arc further back each year than at the year before. Thus the equinoctial point takes about the aforesaid period to make a complete circle of the heavens. We do not know this exact period, as we can only infer it by observing the rate of motion, assuming that this rate is constant throughout the whole period, and dividing 360 degrees by the annual variation observed. Consequently we may be to some extent in error as to its real value. Nor do we now attach any importance to this astronomical event, unlikely though it is that any event would be without significance, and still more unlikely that some would be significant and others not. The ancients, however, attached much importance thereto. The cycle was divided into twelve parts, each part marked by the entrance of the equinoctial point into a new zodiacal sign. This gives periods of 2155 years more or less.

This period was said to mark great changes in history — new dispensations, so to say, if we may use the word in a non-theological sense. The old order passed away and a new one was initiated. There was a new keynote sounded, a new pattern of life and ideas set. The character of the period was denoted by the zodiacal symbol appropriate thereto. At the beginning of each cycle a great Teacher appeared and sounded the spiritual keynote for that cycle, conveying in a manner suited to the particular cycle the eternal message of truth and right-living. Whether or not we are at the junction of two such cycles has been much debated and seems extremely probable. But it is difficult to fix the date, partly because the exact length of the cycle is not generally known, and partly because of the uncertainty of the point of origin. The zodiacal constellations (which should be distinguished from the ecliptical zodiacal signs) are indefinite in form and extent, and we cannot find any convenient degree

marks graven upon the sky. It is said that the origin of the celestial zodiac was fixed by the position of the star Revatî (a Hindû name); but unfortunately this information is neutralized by the further statement that this star has *disappeared*. From *The Secret Doctrine* we understand that the knowledge of this and other exact numerical facts forms part of knowledge that is carefully guarded. The revelation of one fact would lead to the discovery of others, and a line must be drawn somewhere. Nevertheless it is interesting to go over the map of history and try to trace such cycle changes and fit them into the signs of the Zodiac. There must have been, for instance, an Aries age, a Taurus age, and so forth. We know that the Bull was the sacred emblem at one time, and the Ram at another; and other such symbols will at once occur to the student. Whether or not the period of 2155 years (more or less) should be subdivided in accordance with the degrees, minutes, and seconds of the circle, is another interesting question. If so, the degree would *correspond* to a human lifetime.

There are many other cycles, also marked out by astronomical events, such as rare planetary conjunctions, eclipses, and luni-solar cycles. All of these were regarded as having significance in the affairs of men. If two or more important cycles intersect, or fall due at about the same time, the significance is increased; and it is stated that such an intersection occurred at about the beginning of the present century.

Another accompaniment of cyclic changes is terrestrial changes and cataclysms. Geologists have been divided in opinion as to whether the vast movements traceable in the crust of the earth were accomplished by sudden or by slow processes. The truth is probably that both kinds of processes have played their part in the result. Contemporaneous denudation and upheaval are accomplished in both ways. A flood will affect more in a few hours than the ordinary denudation will accomplish in as many years. The land is slowly rising and falling all the time; yet now and again violent movements occur. The larger cycles are marked by differences in the configuration of the land and water surface of the earth, and also by the flourishing of different successive great Races of mankind. This will remind the student of the lost Atlantis and the great Atlantean race; also perhaps of the Antarctic continent and the Lemurians.

This is a stirring and spacious view of history; it will commend itself to the judgment by its reasonableness and its symmetry, and

the intuition will recognize it as true even if ignorance does not. Conventional ideas of human history seem small beside it. Surely it should inspire us, to entertain so grand an idea of our own ancestry and heritage.

The progress of evolution is, as said, spiral; civilization succeeds civilization, and humanity rises and falls; yet every time it reaches a higher point, in some sense, than ever before. Much of our progress consists in a recovery of forgotten knowledge, or a return to cyclic points similar to what humanity has reached before. We have records of the powers of past great races in those megalithic monuments of profound antiquity which bestrew the world; these were not the work of primitive races.

There are cycles in our individual lives, and it would be strange if these cycles were not related to various natural cycles. Herein we touch the mystery of astrology, that ancient and revered science of which so few fragments have come down to us. Astrology, as practised today, is more likely to mislead and enslave the mind than to help it on; it is mostly mere fortune-telling.

One can scarcely speak of the law of cycles without being reminded of the law of Karma: what a man sows, that shall he also reap. But the time of reaping may be far removed from the time of sowing — especially if we were to sow the seed on a passing comet (!) And this is really what we often do, in a sense. A man may commit a crime in one country, and escape punishment as long as he keeps out of that country; he may injure another man, and avoid retribution until he meets that man again. Often we commit acts at a time not seasonable for reaping the consequence; we may commit an act at a certain period of life, and not be ripe to receive the consequence until that particular point is reached in another life. For in a lifetime there are many phases which occur but once.

We all know that thoughts, moods, and habits will recur at various unknown periods; they have their cycles, long or short. It is as though we sent them off on orbits which carry them afar and lead them back to us again; or as if we ourselves traveled a circular course that brought us back to the same regions we were in before. Much in the way of self-help can be done by studying these cyclic recurrences in ourselves. The evil effect of old cycles can be counteracted by starting fresh cycles of an opposite tendency. We can always sow seeds of betterment with confidence in the inevitable results.

A lifetime is a day in the Soul's life; and there are times when we almost seem to grasp this fact, so short does life seem. It is this deeper consciousness of a greater life that makes our lesser life seem so strange and inexplicable; we are unconsciously *contrasting* the lesser life with the greater. Let us strive to live more in the greater life.

THE TALKING HABIT: by Percy Leonard

Women, with tongues
Like polar needles, ever on the jar;
Men, plugless wordspouts, whose deep fountains are
Within their lungs.

Storms, thunders, waves
Howl, crash and bellow till ye get your fill,
Ye sometimes rest; men never can be still
But in their graves. — *O. W. Holmes*



ONE who had good opportunity for observation has called Mr. Judge a "strong, silent man"; and well the title suited him, and what high praise such words become when used of any man. The strength comes from the silence, for a still tongue implies neither a feeble intellect nor a barren mind; but is often associated with unusual mental power, and richness and profundity of thought. Restraint of speech in strong and silent persons frequently results from an embarrassing flow of ideas and such a sense of intellectual vigor that they hesitate to break into the chatter of ordinary society for the same reason that prevents the owner of a steam-hammer from using it for cracking nuts. It is well known to the ordinary practitioner that excessive talking is frequently the cause of severe nervous prostration, and all the deeper students of Theosophy are familiar with the idea that the organs of speech possess creative power which it is a kind of desecration to misuse. We are told that when the Deity at the dawn of a new cosmic day said "Let there be light" there was light; but among ourselves how few there are whose remarks throw any illumination on the matter in hand.

A victim of this habit often talks not because he has something to say, but to stop the embarrassing habit of the mind to think: a

process which gives rise at times to strange conclusions, highly subversive of one's settled opinions and not infrequently forcing us out of our comfortable stagnation, into lives of strenuous toil.

One who abandons himself to the talking habit has really little need to think. The river of verbosity which ripples off the tip of his tongue is more of the nature of an offscouring or an excretion, than the product of mental activity. That the mind has little to do with such fatal fluency is easily perceived by one who has ever been in the company of a person who has the habit of talking aloud to himself. Such utterances are only useful as giving an object lesson of the workings of the brain-mind unregulated by the reasoning faculty or Higher Mind. These overheard soliloquies are little more than a confused medley of the current contents of the mind loosely connected by the laws of association and strongly tintured with the personality. The ceaseless talker seems to think that if he only strings sufficient words together, he must in course of time strike such a combination as will contain a gem of wisdom. But in the tedious process such tremendous floods of the nonsense which bores and of the gossip which disrupts society are let loose, as surely more than counter-balance the extremely slender chance of such a possibility.

By practising restraint of speech we need not fear the getting-out of practice. Solomon has told us that there is time to keep silence and a time to speak, and when the time for speech arrives the silent person's words fall with all the greater weight because of their impressive rarity. George Eliot, it is said, was usually a listener in mixed company; but when she did break silence it was to such good purpose that she was always sure of a respectful hearing. Most people, we imagine, can remember their first meeting with an allusion to William the Silent and the hopeful expectations which started into life in reference to a man whose habits earned for him this *soubriquet*. Here among crowds of empty babblers was one man who had achieved self-mastery to the extent of preserving silence when he had nothing particular to say, and thus conserving his energy for higher use. A truly rare accomplishment!

How many splendid enterprises have succumbed to inanition simply because the force which should have energized them into vigorous life has all been squandered in profuse discussion. Is it not true that when a man is first confronted by some arduous, unaccustomed duty that it drives him inward to those central solitudes where in

the stillness of his heart he forms his great resolve and whence he issues forth clothed with resistless power from his association with his higher self to carry out the duty which the Law assigned him to perform?

One of the surest ways to court disaster is to infect the atmosphere with arrogant predictions of success.

Loudness of talk is often taken by the vulgar as a sign of power. On the contrary it is a sure symptom of energy running to waste. True force of character is not displayed by verbal fluency nor even by intense activity of mind; but by the strength of secret will which holds back speech, and even stills the mind's machinery, and like some monarch sitting on a throne concealed from vulgar gaze, enforces its commands in regions far remote with no external show of sovereignty, but solely by the exercise of overwhelming power.

Silence appears to be a positive terror to some of these habitual talkers. Sometimes you see a full-grown man hurry along the road to overtake a friend and thus escape the horror of a silent walk and the unwonted company of his own thoughts. Out of the silence were these people born and to the silence will they go when their vain lives are spent; and yet it never comes into their minds to fit themselves by practice for their wordless destiny.

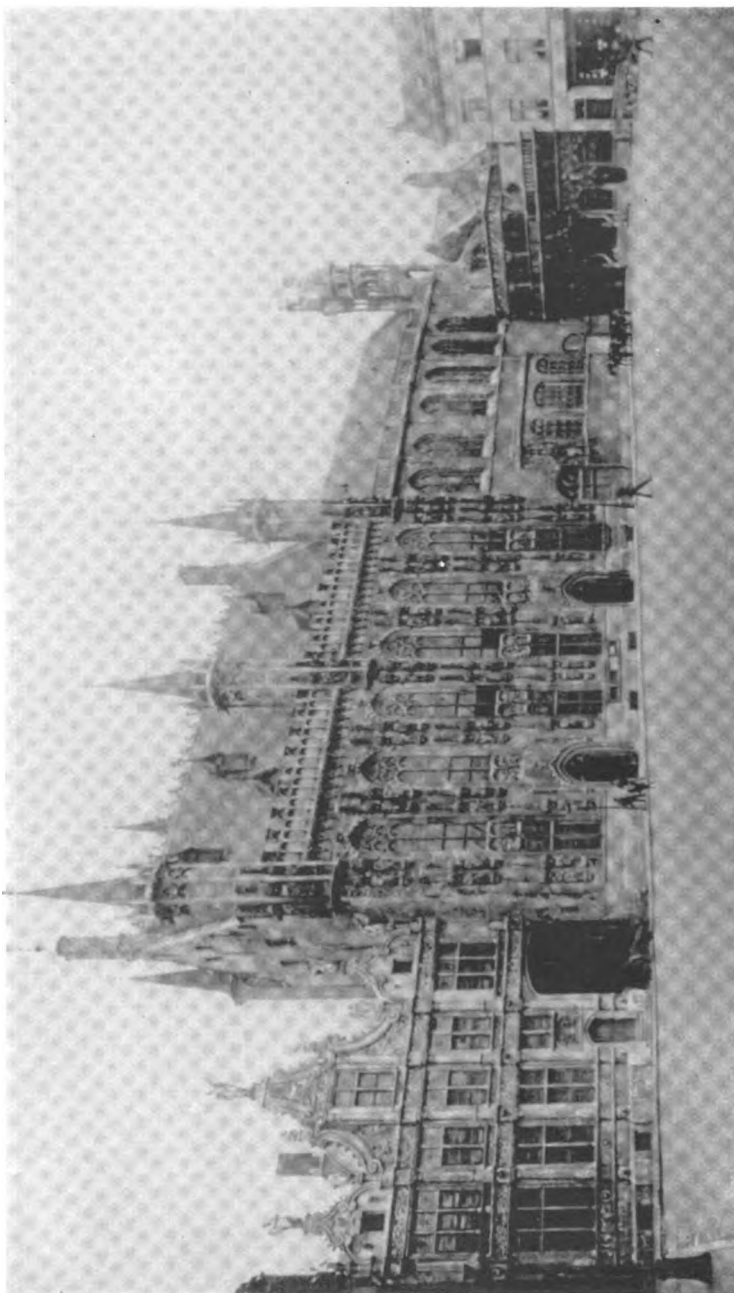
Silence must have preceded the universe of sound, just as the light broke from the bosom of primeval darkness; silence therefore is no empty void, but the exhaustless treasury from which all sound has issued forth, and back to which it must return to its remotest echo, when the great cosmic clock tolls out the hour of universal rest.

"Silence is the Mother of all, out of which all proceeds. As we rise into the silence, so can we reach out to that place where all things are possible for us." Is there not great joy in this wider hope?



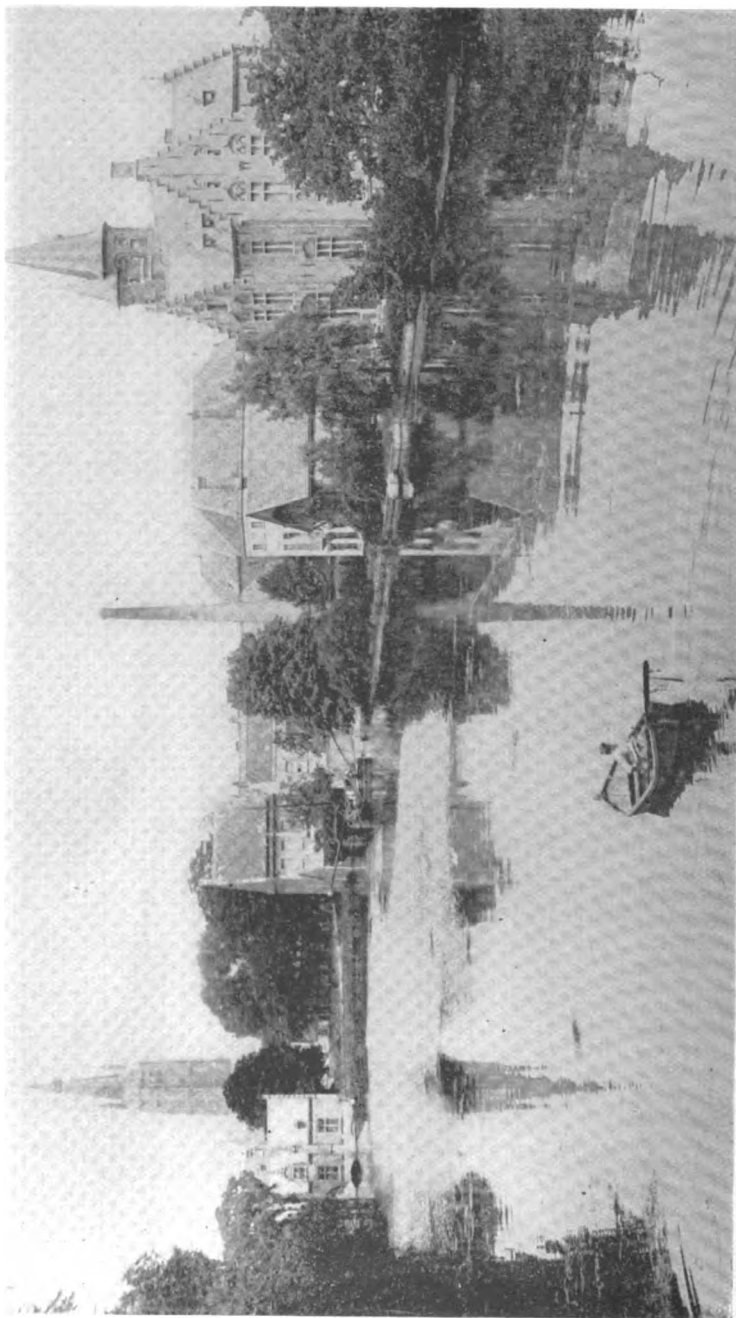
EASTER ISLAND is perhaps the last place where war-fever would be expected to manifest. Yet a small scientific expedition has just had a narrow escape. The natives rebelled, broke into the stores, stole the cattle, and finally presented an ultimatum! At the critical moment a Chilian warship, which calls only once in two or three years, appeared; and before night the ringleaders were in custody.

J.



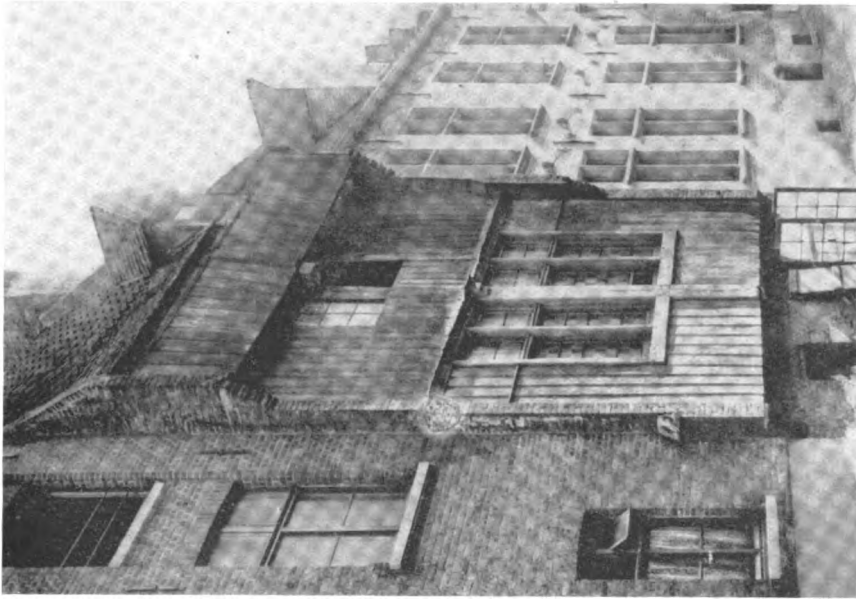
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THE "JUSTICE DE PAIX," AND THE HÔTEL DE VILLE, BRUGES



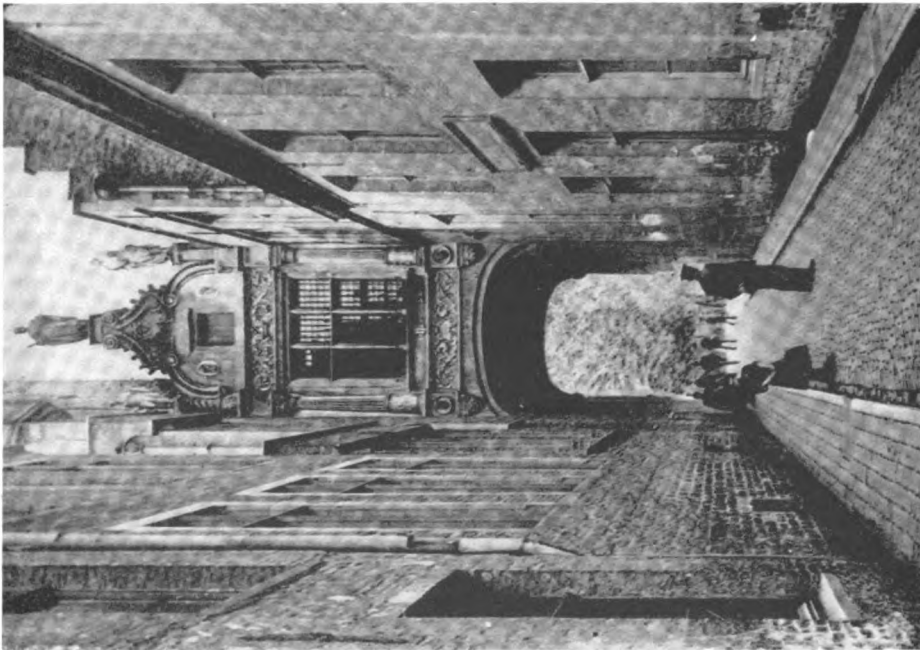
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"LOVE LAKE," BRUGES



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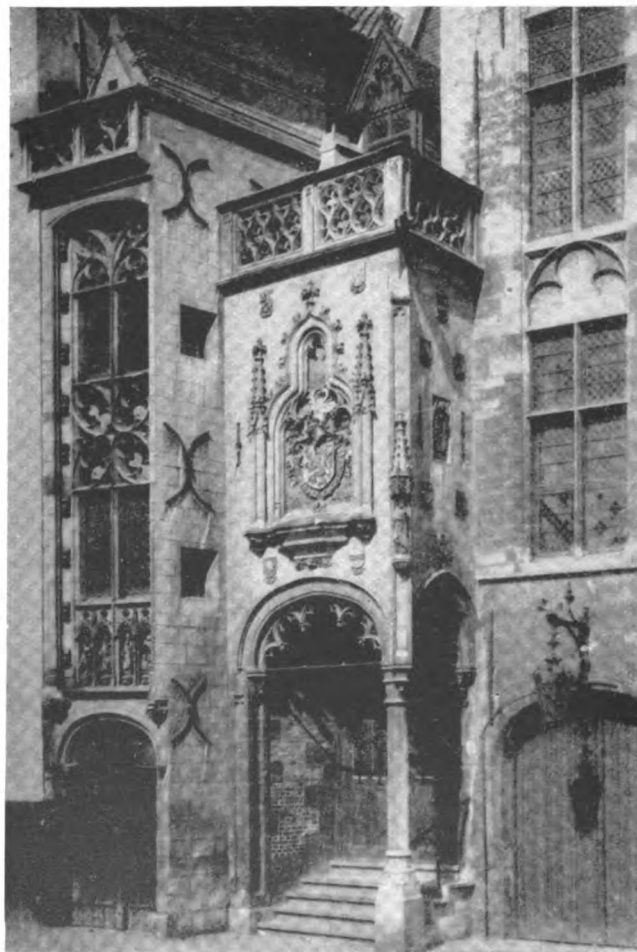
RUE DE L'ÉQUERRE, AND FRONT OF AN
OLD HOUSE DATING FROM 1100



RUE DE L'ÂNE AVEUGLE, BRUGES



THE QUAI ESPAGNOL, BRUGES



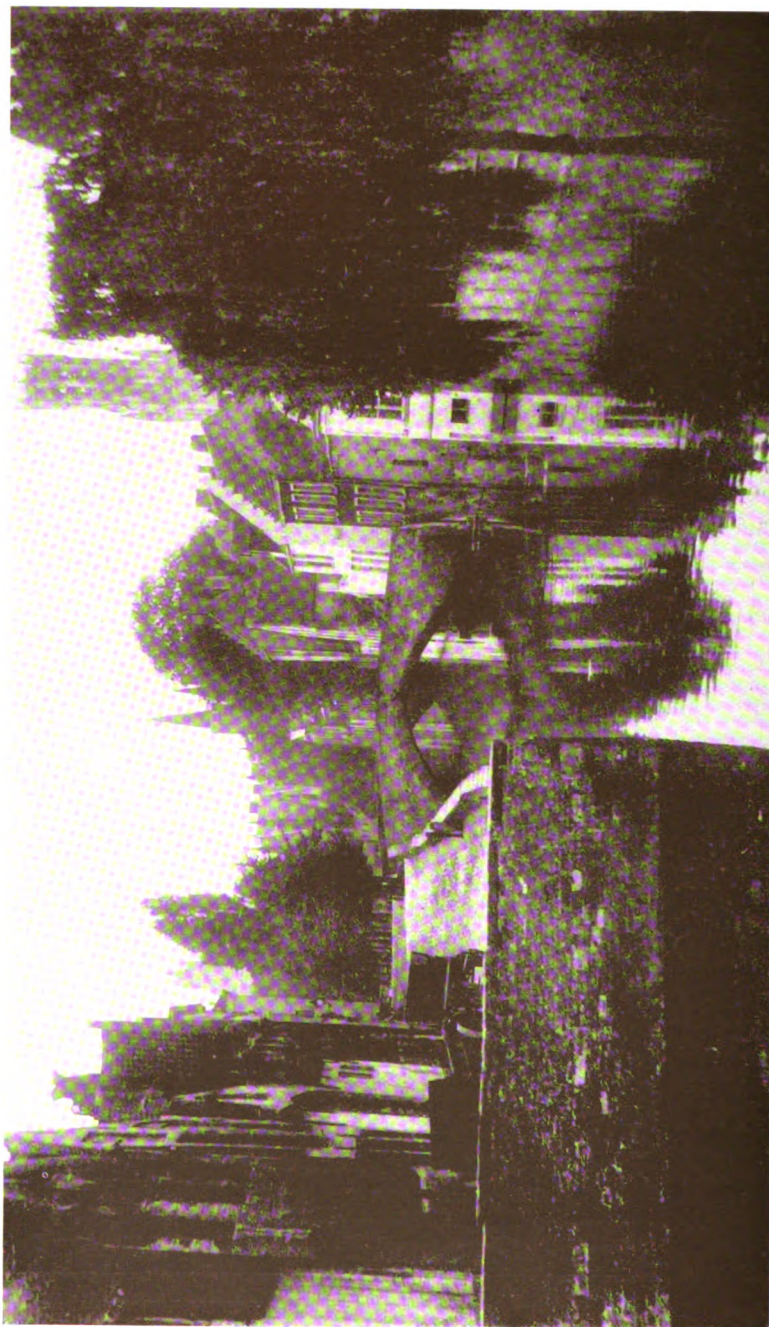
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THE ENTRANCE TO THE LIBRARY, BRUGES



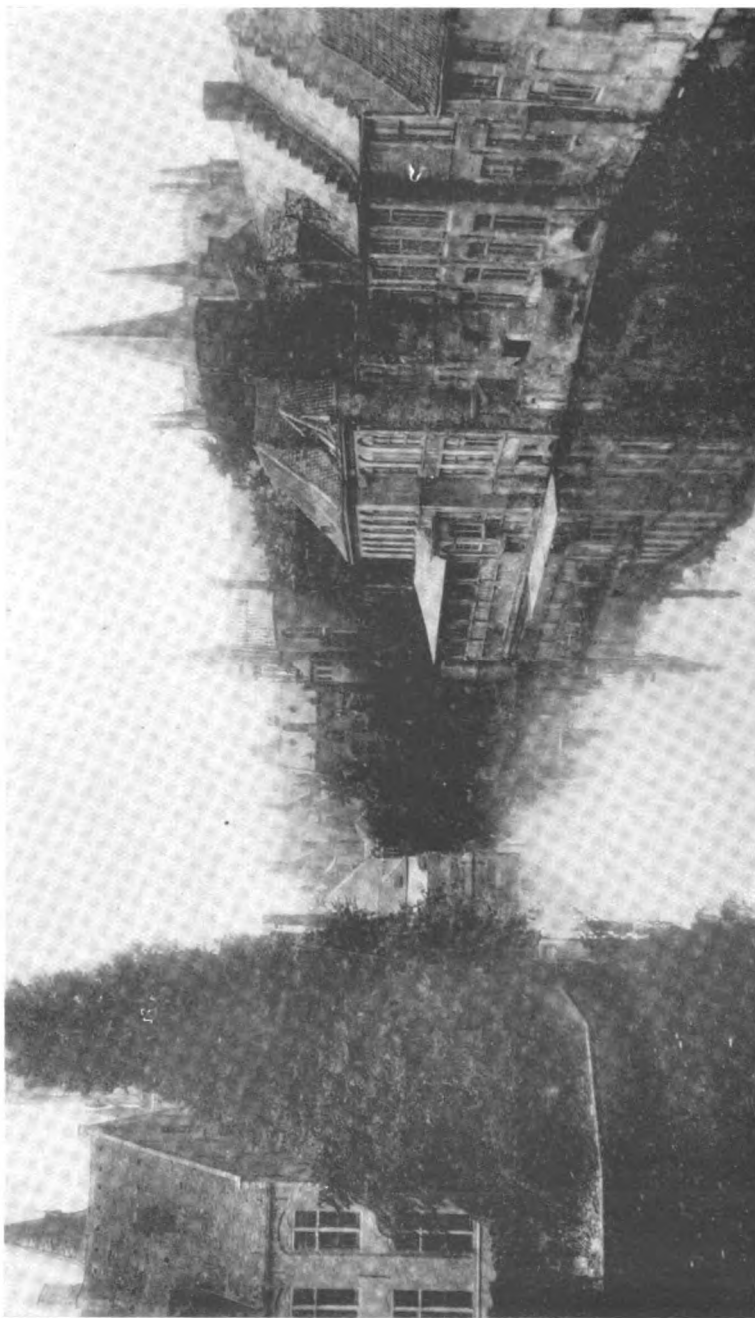
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FLEMISH MILK-PEDDLERS



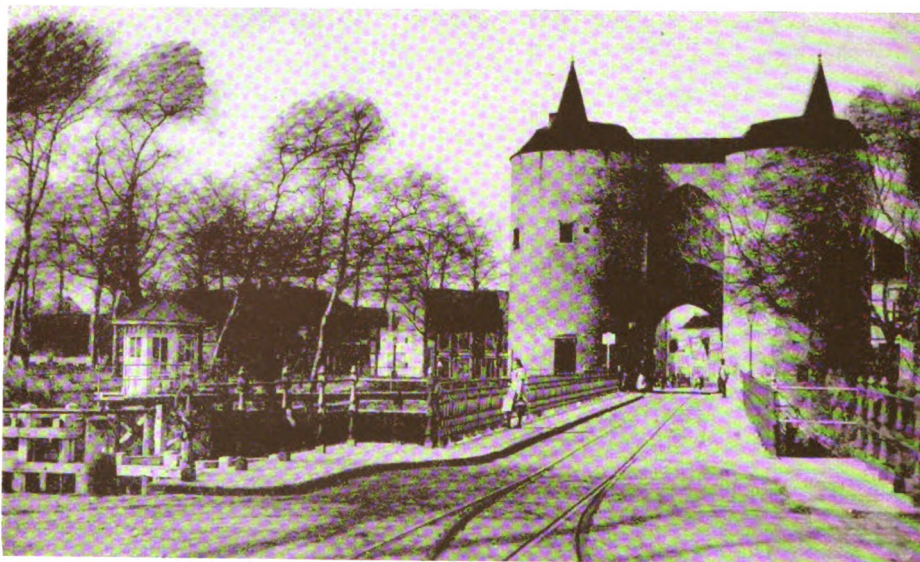
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THE "GREEN QUAY," BRUCES

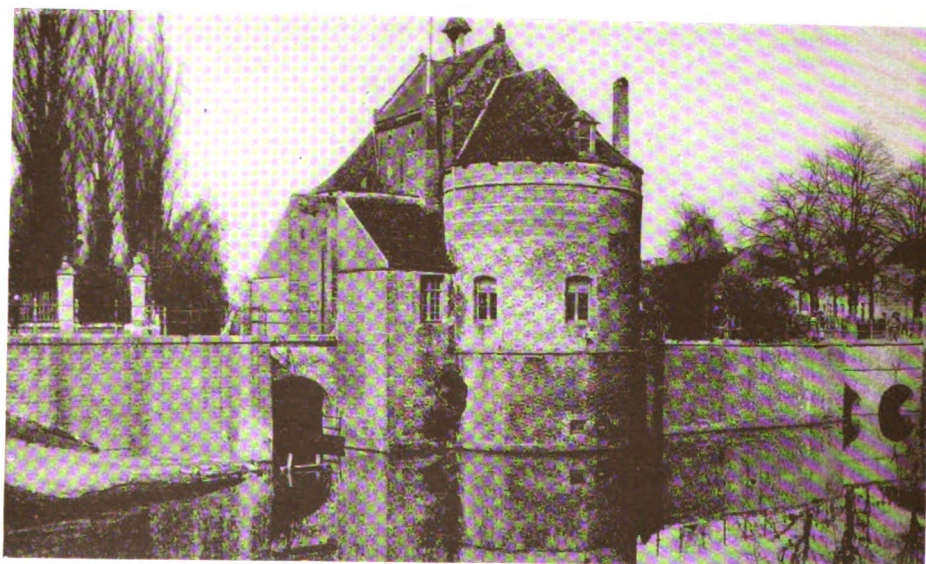


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QUAI DU ROSAIRE, BRUGES



THE GHENT GATE, BRUGES



Lomaland Photo. & Engraving Dept.

GATE DES MARÉCHAUX (1368 JEAN SLABBAERT)

THE TREND OF THOUGHT TOWARDS THEOSOPHY: by a Student



THE Pioneer of Theosophy in our time, H. P. Blavatsky, advanced many of its teachings by means of just and able criticisms of the scientific theories of that day. In the same manner she sketched a broad outline of the path that advanced thinkers would have to take towards Theosophy during the present century—compelled thereto by the pressure of discovery. The century, though yet young, is giving plenty of evidence of the truth of her prevision. A few of the more interesting developments in this direction will now be traced.

Though our attention must be mainly confined to scientific and practical questions, we cannot entirely overlook the remarkable advance towards Theosophy to be seen in religious and philosophic quarters. The revolt on materialistic lines against the medievalism of the churches has lost its vitality; new methods based on broader principles are leading in reforms. While it would be foolish to ignore the existence of a strong body of materialistic thinkers still holding points of vantage, the men of greatest influence today are more or less impregnated with Theosophical ideas. The principle of Reincarnation, too, is gradually winning its way in unexpected quarters, and a host of newly-discovered facts in psychology, as yet unrelated by their discoverers, are demanding a solution which can only come on Theosophical lines.

One of the most significant facts of the time is the great attention the most intelligent minds are giving to the problem of the origin of man. Every new discovery of primitive bones is discussed in the daily press, the illustrated papers give much space to diagrams and photographs of them. However, investigators are looking for the origin of the *human body* alone, not for that of the real Man, which is the true object of religio-philosophic search. Yet, though the problem becomes more and more involved, complex, and beset with difficulties, the ground, the fundamental, is visibly clearing for a better understanding of the Theosophical interpretation.

Towards the end of the nineteenth century the break-up of the medieval dogmas of theology and the wide repudiation of the literal accuracy of the narratives in the Book of Genesis, left progressive and intelligent persons with no explanation of the origin of the human race but the materialistic theories of Natural Selection, the Survival of the Fittest, and the Descent of Man from an ape-like ancestor.

The real man, the reincarnating soul, was entirely ignored, and it fell to H. P. Blavatsky to bring forward the ancient wisdom of Theosophy again in a new form so as to counteract the teachings which threatened to lead men downward toward the "Blond Beast" ideal.

The real origin of the human race is a very complex subject and cannot be more than hinted at here for want of space. According to Theosophy man is a combination or blend of spiritual, semi-spiritual, and material principles whose origin takes us back to early periods when the forms of life and even physical conditions were greatly different from those of more recent ages. Theosophy recognizes, of course, that there is a connexion between man and the anthropoid apes, but it denies that man is the descendant of any kind of ape.

Let us see what Professor H. von Buttel-Reepen, one of the leading German biologists, says about the ape-ancestry:

Man is not descended from the ape as has been so generally misunderstood to be the teaching of evolutionary science, nor is man the descendant of ape-like ancestors, as many scientists believe him to be. The latest discoveries in evolutionary science have given rise to a far more acceptable theory, advanced by the distinguished Professor Klaatsch, of Berlin, and others. It is that man is the *ascending* descendant, and the ape the *descending* and degenerate offspring of the same prehistoric stock.

Professor Buttel-Reepen says also that the unknown and mysterious progenitor of modern man appeared on a lost continent in the South Pacific sometimes called Lemuria. He makes a special point of assuring us that the feet of this ancestor were *true feet*, and not gripping organs or hands, like those of the anthropoid apes (which are a sign of specialization and degeneration from type), and that the famous *Pithecanthropus erectus* of Java, claimed by some to be the "missing link," is nothing of the kind; it is merely an abortive offshoot. He says:

It is only a little twig on the tree of evolution. It degenerated into the gibbon type of ape and there ended. Apes, we must see from what has been said, are really abortive efforts at humanity. They are descendants of our common ancestor who have been forced by less favorable conditions to sacrifice some of their human character in the struggle for existence.

No biologists claim to know what the original "common ancestor" really was, though they expect, of course, to find it on the vertebrate, mammalian line. Laying aside for the moment the general problem of *man's* descent, the great significance of the new biology is its

frank agreement with the Theosophical teaching that the anthropoid apes are degenerates from a more advanced ancestor. In support of this Professor Buttel-Reepen revives an irrefutable argument, lately neglected, but long ago discussed and approved by H. P. Blavatsky in *The Secret Doctrine*. He says:

As man and the anthropoid apes are descendants of the same ancestor, we should find that the young ape bears a closer resemblance to man than the mature ape. It is a well-established biological law that the degenerate descendant is closer in youth to the original normal type than in old age. This is exactly what we find in the apes. They show their specialties of degeneration as they mature. Take the pictures of a young gorilla, a man and an adult gorilla. The young gorilla closely resembles a man, but the older he grows the more marked becomes the divergence.



Adult Gorilla



Man



Young Gorilla

The frequency of the assertion that our supposed ancestors were primitive ape-like creatures living in trees has hypnotized the public mind; in fact the term "arboreal ancestor" has become almost a household word. Dreams of falling from heights, and agrophobia, the abnormal fear of open spaces, have been learnedly traced to ancestral life in forests. Now we find, however, that science is abandoning this in face of insuperable difficulties. Professor Pocock, for instance, a leading British authority on evolution, assures us that the mysterious unknown "ancestor" could never have lived in trees, for his structure must have been adapted for walking on the ground. The hands that terminate the lower limbs of the ape are not the original type of feet, but are a specialization adopted for tree-climbing, and show that the anthropoid apes are offshoots from the main stock. As this subject is of great importance in getting a true view of some of the evolutionary processes, H. P. Blavatsky goes very

fully into it in *The Secret Doctrine*. (See Vol. II, pp. 676-677, etc.) A study of her criticisms of the materialistic attitude of biology at the latter end of the nineteenth century will show how remarkably she anticipated the trend of more modern advanced thought.

The recent discovery of the Piltdown skull in England, a relic of enormous antiquity, aroused great controversy, especially when the suggestion was made that the owner belonged to a more or less ape-like race, not possessing the power of speech. Though the brain-case was fairly large and undoubtedly human, the shape of the jaw was responsible for the theory of dumbness, and we were treated to many statements enforcing the suggestion that here at last was a real missing link, a speechless man. This theory has been seriously weakened, perhaps we should say destroyed, by the claim that the markings inside the skull show that the speech center of the brain was well developed. Commenting upon this, Professor A. Keith, who has made an exhaustive study of the skull, said before the Royal Dublin Society on March 13, 1914, that the discovery of this positively human skull of such enormous age reveals a vista of the past history of mankind "beyond the wildest guess or dream of the most speculative philosophers!" This statement is worth remembering when we are told that the Theosophical teaching about the origin of complete man is too far-fetched for general acceptance. As a matter of fact, if the public had not been hypnotized by the dogmatic assertions of materialism in the name of science that all the wonderful mental and spiritual qualities of man were mere extensions of the qualities found in the beasts, there would not be any difficulty in seeing the reasonableness of the simple and natural teaching of Theosophy that man is a spiritual being who has descended into materiality, and has passed through many strange vicissitudes in the millions of years he has been on earth.

Dr. Leon Williams, a member of the Royal Anthropological Society of England, but now living in America, has also been saying revolutionary things about prehistoric man. As the result of his observations he claims that:

Mendel and De Vries had the right theory of the origin of man, and I expect to prove them right by my forthcoming series of lectures with my skulls as exhibits. They discarded the evolution idea and conceived of man as springing from some source in practically full development, much as a genius now appears in a family of otherwise mediocre minds. There is no slow develop-

ment in the case of a genius; he and his brothers and sisters come from the same stock and are different. So with men and the monkey.

Dr. Williams uses a word which expresses more than he possibly realizes. The *genius* in man is the main difference between man and the lower animals, and it is to support the claim that the mental-spiritual nature is the mark of man — a consideration so strangely overlooked by popular science — that H. P. Blavatsky so strenuously fought the materialistic assertion that man is nothing but an improved ape. Her whole aim was to prove that we have the godlike principle in more or less active manifestation, and that we can make it paramount if we will, while in the animals it is, and will be for ages, latent.

At the 1914 meeting of the British Association for the Advancement of Science, Professor Bateson, the President, brought an unexpected, and by him unintentional reinforcement to the wave of Theosophical ideas that is now mounting to greater heights than ever before in modern times. Though the distinguished botanist would, no doubt, to judge by the general tenor of his remarks when speaking of mysticism, be the last to admit it, yet his Address really contains the seeds of something entirely destructive of materialistic interpretations of natural phenomena. Professor Bateson, in expressing his dissatisfaction with the accepted basis of Darwinian Evolution, makes a definite approach to one of the fundamental principles of Theosophy.

According to Theosophy Evolution is the unfolding of what already exists in some form, though not visibly on the material plane. In *Isis Unveiled* H. P. Blavatsky says:

All things had their origin in spirit — evolution having originally begun from above and proceeded downward, instead of the reverse, as taught in the Darwinian theory. In other words there has been a gradual materialization of forms until a fixed ultimate of debasement is reached.

And again, "Evolution is an eternal cycle of Becoming."

Evolution implies Involution or the withdrawing into the spiritual condition, in which all is contained in seed, so to speak. Then again the unfolding takes place, but on a higher scale.

Furthermore, H. P. Blavatsky, in tackling the difficult problem of the rudimentary organs in man, such as the unused ear-muscles, the fish-like gill-clefts sometimes seen in the newly-born, the appendix vermiformis, and the rest, gives the unique solution that man is the store-house, so to speak, of all possible seeds of life, of all the forms which will manifest in this terrestrial evolution or Round. She says:

The fact is, as previously stated, the human type is the repertory of all potential organic forms, and the central point from which these latter radiate. In this postulate we find a true "evolution" or "unfolding" — in a sense which cannot be said to belong to the mechanical theory of Natural Selection.

Natural Selection by blind forces was shown by H. P. Blavatsky, and is now generally admitted, to be totally inadequate to explain the origin and organization of variations. The potentiality of an eye was present always, and when the necessity for one arose the physical eye appeared; conversely when the need for an eye disappeared, as in the case of the fishes in the dark Mammoth Cave in Kentucky, or in those that live buried in the sandy mud on the shores of Point Loma, the eye disappeared too, and, at least in the case of the cave-fishes, some other perceptive power seems to have become active to enable them to live and search for food. What H. P. Blavatsky calls "Man," the larger humanity, has shed innumerable forms throughout the ages, both during periods when he was of an ethereal nature and later, and of these forms those that survived the clash of interests and were allowed by the conditions to exist are now visible in the living world around us. Later on, we are taught, other forms will appear from the rich storehouse of Nature.

Now, having touched, though very lightly, upon the immensely important contribution to knowledge brought by H. P. Blavatsky that all forms of life are the unfolding of what was originally there though latent until the time for its manifestation arrived, it is interesting to see what Professor Bateson has been saying, as the outcome of his own researches, particularly in the study of variations in plants.

He first of all asks his audience to *reverse their habitual modes of thought on the subject of Evolution*, a very serious and startling demand, as he admits. Instead of looking upon the great varieties in living beings as the result of innumerable small differences added from the outside by the crossing of species, and imagining that the earlier forms possessed fewer possibilities than the later ones, so that the earliest protoplasm had practically nothing of importance to distinguish it, he reverses all this and arrives at something which is a considerable part of the very core of the Theosophical teachings on Evolution, and is of immense importance in daily life, as we shall see. In his own words:

We must begin seriously to consider whether the course of evolution can

at all reasonably be represented as an *unpacking* of an original complex which contained within itself the whole range of diversity which living things represent.

There are only two methods, he declares, by which variations can come; one is the *addition* of something, some factor, from the outside; this is the Darwinian method which he thinks is played out; the other is the removal of some factor which has hindered the hidden properties, or some of them, from displaying themselves. The latter he thinks to be the real method. Working on this line he gives his reasons for believing that every speck of life contains countless possibilities, but that in each living being there are factors which prevent all but a few being manifested, the differences in the inhibiting factors producing the differences in qualities that we see around us, and in ourselves. He does not suggest what these factors are, nor how they are controlled to lead the sentient life of the world to higher states; perhaps we shall soon see another scientific thinker of prominence explaining this on the Theosophical basis! But as far as he goes, his revolutionary utterance is an enormous step in the direction of the truth. That Evolution should be, as he claims, an unwrapping or unfolding of powers already present and only waiting release, is, as he says, a total reversal of the popular Darwinian concept, which moves from the simple to the complex by addition. Professor Bateson illustrates his argument with many illustrations, one of which is particularly interesting to us. He says:

I have confidence that the artistic gifts of mankind will prove to be due, not to something added to the make-up of an ordinary man, but to the absence of factors which, in the normal persons, inhibit the development of these gifts. They are almost beyond doubt to be looked upon as releases of powers normally suppressed. The instrument is there, but it is stopped down.

The importance of Professor Bateson's British Association Address can hardly be overestimated in view of the developments that are bound to follow. His words will start many on a line of thought which leads to higher knowledge; they will do more than he dreams or perhaps wishes.

The strength of Theosophy and the foundation of its doctrine of Universal Brotherhood lie in the teaching that the personal self is but the merest fraction of the real Self; the real Self is waiting to be realized and to lead the purified lower self into the larger life. The passions and desires are the factors which cramp the expansion

of the nature of the ordinary man. To use Professor Bateson's illustration, it is like an instrument which is stopped down to such a degree that very little music can be heard. Theosophy shows us how to break down the limitations so that the grander harmonies can be heard.

Theosophy has always claimed that man has existed on earth for a longer period than even modern science has ever dared to conceive, and lately many discoveries in support of this have been made. From Southern California we learn that a human skeleton has just been found in the bitumen deposits at Los Angeles, in company with extinct animal bones, probably including those of the mastodons, mammoths, and the terrible saber-toothed tiger. His presence in such an age and environment proves that he must have been highly intelligent to have survived! If Professor Daggett of the Research Department of the California Museum is right, the skeleton must be at least two hundred thousand years old, fifty thousand years older than the famous California "Calaveras" skull, and higher in type. He says, also:

The skeleton will also set aside the long accepted theory that this country was peopled by a race that came to North American soil from Asia. To sum up briefly, it will put science at sea relative to the peopling of the earth.

Before drawing final deductions from this discovery, we must await further investigation into the details of the type and the conditions under which it was found.

Another prehistoric skeleton has recently been found in East Africa, undoubtedly of enormous antiquity. It is not of low type, but well formed, with a large brain case. It was associated with the bones of *extinct* apes, a significant fact in support of the Theosophical teaching that man has been true to type for long ages while the apes have been greatly modified.

Passing on to another discovery in support of the teachings of H. P. Blavatsky, it is well known that there has been much doubt expressed in scientific circles as to the former existence of a great continent in the Pacific Ocean, some astronomers even claiming that the Pacific depression is the scar left when the moon was flung away from the plastic mass of the earth. Though this lunar theory has been repudiated by many advanced students of celestial mechanics and is losing its former popularity, a strong feeling lingers that the Pacific Ocean has always been much in its present condition; this,

however, is rapidly being modified under the pressure of new discoveries. It has been admitted for some time that great land bridges reached across the South *Atlantic*, but lately serious consideration has been given to much botanical evidence in favor of a lost *Pacific* continent. The latest discoveries have been made by Mr. D. G. Lillie, biologist on board the *Terra Nova*, of the Scott South Polar expedition. While the land party was exploring the Antarctic regions, he collected numerous fossil plants from the Jurassic and Triassic beds in New Zealand. These have been carefully examined by Dr. Newell Arber, an expert in Paleobotany, and are found to be closely related to plants of the same period in South America; they show little relationship with the plants from Southern Atlantis. The former existence of a great land area connecting New Zealand and South America is, by means of the above and other strong evidence, rapidly becoming an established fact of science. According to Theosophy, mankind developed into its present form upon the continent whose main portions were in the Pacific region, long before the appearance of paleolithic man in Europe.

Recent study of aviation has brought forth an unexpected corroboration of the references in *The Secret Doctrine* to the greater density of the atmosphere in former geological periods. Some of the soaring Plesiosaurs of the Cretaceous period were thirty feet across the wings, and the wings of the great dragon-flies of the Carboniferous, which used the vibratory method of flight, were often about three feet from tip to tip. We are now told, as the result of modern research, that those giant creatures could not have flown in an atmosphere that offered so little resistance as ours today. The density of the atmosphere in early times may have been partly due to the great quantity of carbon, now precipitated in the form of solid beds of coal and lignite.

Coming down to more recent times, we have lately received striking testimony that H. P. Blavatsky's claim that the civilization of Egypt had been in existence for an enormous length of time is not at all improbable from a scientific standpoint. Explorations lately made of the geological formations round Lake Victoria Nyanza in Africa prove that the lake has been there ever since the Miocene period; this means at least a million years of existence. The lake drains into the Nile, and as it has always done so geologists assure us that the Nile valley must have been habitable under practically

the conditions of today since the lake was first formed. Now the original planisphere in the temple of Denderah is said to have recorded three Precessional Cycles of about 25,900 years each, and H. P. Blavatsky speaks of a civilized people inhabiting Egypt 400,000 years ago. (Astronomical deductions confirm these statements; see THE THEOSOPHICAL PATH for July, 1914.) The most learned Egyptologists of the day tell us that no one can determine the origin of Egyptian civilization; Professor Flinders Petrie says that the latest explorations prove that the prehistoric inhabitants of Egypt who lived thousands of years before the great Temple-Builders, had actually more comforts than the fellaheen of the twentieth century! The importance of the Victoria Nyanza geological discovery in view of H. P. Blavatsky's statements about the age of Egypt, becomes very clear. Furthermore, corroboration is forthcoming from certain prehistoric objects of human manufacture collected in Egypt and recently exhibited at the Ehrich Galleries, New York City. These included flint implements of excellent make estimated to be *two million* years old. This is the greatest claim of human antiquity yet made by science, and it is based upon the condition of the surface of the articles. It has been calculated that in about a hundred thousand years such flints develop a superficial patina of the depth of a finger-nail. The patina on these flint objects is nearly *half an inch* in thickness!

Another little-known piece of evidence pointing to the great antiquity of highly intelligent human beings, a fundamental tenet in Theosophy, comes from the Arabians, who have a tradition, handed down to us by the Persian astronomer Al-Sûfi, of the tenth century A. D., that the brilliant star Sirius was once on the opposite side of the Milky Way, and that its name, Al-shira-al-abur, is derived from the fact that it has crossed the Milky Way to the southern region. The Arabians also said that Procyon, a neighboring brilliant star, was the sister of Sirius but did not pass across. Delicate measurements with modern instruments have confirmed these statements. As Sirius is supposed to have taken 60,000 years to cross from one side of the Milky Way to the other, there can be no doubt that intelligent watchers noted and recorded its position 60,000 years ago at least.

According to H. P. Blavatsky, the influence of the Moon upon terrestrial affairs is greater than we recognize today, and she gives numerous valuable hints, as well as some plain teachings upon the matter. In some respects the lunar influence is maleficent, in others

beneficial. We all know that in tropical countries there is a strong conviction that it is dangerous to health to sleep in the direct light of the Moon. Certain plants are affected in harmony with the lunar periods, and there is a persistent "superstition" that meat and fish rapidly decompose under strong moonlight. Such things have been denied by theorizers who have not properly studied the evidence, but strange facts have come to light lately which show that it will not be possible much longer to ridicule the influence of the Moon. In order to test the assertions confidently made by those who favor the theory of putrefaction under the Moon's rays, experiments have recently been made and reported in the *Chemical News*. Of two slices of fish, one hung in ordinary light and one in polarized light, the latter invariably decomposed first, though the temperature of the polarized beam was the lower. It is suggested that as the light of the Moon, being reflected light, is more or less polarized, the explanation of the injurious effects of strong moonlight is to be found in a hitherto unknown chemical action of polarized light. Careful study of the faint illumination seen during total lunar eclipses and for a few days before and after New Moon have convinced some observers that the Moon, like other decaying bodies, emits a visible phosphorescence or light of its own, not directly reflected from the Sun.

One of the most revolutionary teachings of *The Secret Doctrine* is that the Sun is not an intensely heated body, but that the heat we feel is largely produced by the transformation of its radiant energy on reaching our atmosphere. The first suggestion from a recognized scientific source that such a thing may even be possible, has been made by Bachelet, the French inventor of the frictionless electro-magnetic train which created so much interest in Europe a few months ago. After showing that the electro-magnetic force he employs can be passed through the hand or a block of ice without effect, and yet when applied in a certain way can raise water to a boiling point, he says his experiments have brought him to the apparently paradoxical conclusion that the Sun may possibly be quite cold, in spite of all appearances to the contrary!

H. P. Blavatsky often spoke with great respect of the attainments in science of the ancients and suggested that we are re-discovering rather than inventing *de novo* many appliances known of old. Modern writers are beginning to shake off the delusion that we are the only people who ever knew anything worth speaking of in science.

Many excellent surgical instruments have been found from time to time in Egypt, Etruria, Pompeii, etc., and we know that the ancient Hindûs and Egyptians had very considerable knowledge of medicine. A series of surgical instruments recently discovered at Kolophon in Greece, now in Johns Hopkins University, are said to show a type of workmanship superior to anything known hitherto in antique specimens. They prove a great and unexpected mechanical and surgical knowledge possessed by the Greeks. As nearly all of them are of bronze they have lasted well; in some the blades are of steel, and many of them are of the most modern pattern. Special interest has been aroused by the finding of an elevator for raising a depressed bone and an instrument for rotating a drill for use in treating serious wounds in the skull. We have known for a long while of fine gold and enamel fillings found in the teeth of Egyptian mummies, more than five thousand years old, and of the beautiful gold plates for artificial teeth found in the tombs of the mysterious Etruscans, but in recent years it has been discovered that the ancient inhabitants of parts of Central and South America had skilful dentists who could crown teeth with gold and inlay them with fillings of gold, turquoise, rock-crystal, and obsidian. Many skulls, bearing evidences of great refinement in dentistry, have been found which date from hundreds if not thousands of years before the Spanish Conquest.

In astronomy and physics discoveries are continually being made which approach more and more nearly to the basic principles of Theosophy. Geological research is revolutionizing former ideas in the direction of Theosophy. It is difficult to believe that only a few years before the close of the nineteenth century certain leaders had the temerity to claim that the general outline of the main principles upon which the universe was built was in our possession, and that only the details remained for the future to fill in! With increasing knowledge has come increasing humility. Speaking of the various solutions offered today to explain the origin of worlds, the *rationale* of gravitation, the "immaterial" nature of matter, etc., a scientific writer says:

Such strange hypotheses would have been ridiculed a few years ago, but modern investigations in science have taught us that we are only touching the fringe of the unexplored possibilities of nature, and that we live in a universe wonderful beyond our dreams.

Theosophy has always said this, but with the addition that the

future possibilities of perception and understanding that lie open to the purified and illuminated spirit of man are limitless and glorious beyond all present imagination.

Before closing this very incomplete *résumé* of some corroborations of H. P. Blavatsky's teachings, a brief reference must be made to one of her most earnest warnings and its recent confirmations. Speaking from the standpoint of knowledge she never tired of pointing out the possibilities of delusion in connexion with psychic phenomena. Striking confirmations of many of her teachings have lately been published by original observers in various countries, especially by Professor von Schrenck-Notzing, Corresponding Secretary of the University of Munich, and a leading authority on criminal psychology, and by Italian professors. Mr. Raupert, a well-known British investigator into abnormal psychology, in discussing these investigations, points out that scientists, who have repudiated the very existence of such a thing for several generations, are now in danger of committing serious mistakes in *the hasty interpretation* of phenomena until lately ignored and put outside the pale of consideration. One of these mistakes, he believes rightly, is likely to be the non-recognition of the moral unlawfulness of wholesale dabbling in practices which produce disastrous results upon their victims. All through the ages the wisest men have warned those who are not absolutely pure and spiritually developed in a very high sense, and who have not the guidance of an Adept Teacher, to avoid opening the psychic door, which is very difficult for the ignoramus to close. Theosophy has always repeated this with the greatest earnestness, and it gives good reasons for its warnings.

Theosophy gives the key to wisdom and knowledge while telling us that those invaluable possessions *cannot* be gained by the personal and selfish. The pure desire to serve humanity has to be proved in the fire of discipline before the two-edged sword can be entrusted to the candidate for enlistment in the army of Light, even though it may take lifetimes. Until modern thinkers recognize the truth of Reincarnation and all that it implies, they will find it impossible to understand how a man can afford the time for the long training and solemn preparation required before the higher intuitive faculties can unfold. Reincarnation is the key to great mysteries, and many in the West are beginning to realize that in never losing sight of it the Orient has shown great intelligence and sound philosophic sense.

THE OXEN AND THE WAGON: by R. Macbell
(AN OLD FABLE)



THE day was hot, the wagon was heavily laden, and the roads were bad; but the oxen kept steadily to their work. Then, as the long stretch of open road revealed no serious obstacles, the wagoner, reflecting that over-exertion in the heat of the day was detrimental to health, and that health was a gift of the gods not to be scorned or neglected, added his own weight to that of the load already piled on the wagon, made himself comfortable, and fell asleep: but the oxen toiled on.

It is said that there is a providence divine that watches over fools and drunkards; it may be so, but no divine providence can keep pace with the negligence of improvident man, and no god can protect from misfortune one who neglects opportunities. The wagoner had a great faith in the gods, and trusted to them on all occasions to make good his faults of omission. Sometimes he feared that they too had their moments of relapse, and perhaps this was one. The man had neglected to renew the supply of grease in the wheels of his wagon before setting out on his long day's journey, and the heat of the day combined with the weight of the load caused the axles to heat and the lubricant to dry up while the lazy fellow slept. Thereupon the axle-trees began to groan piteously. The oxen heard the groans and agreed among themselves that the wagon must be getting old, for it had not been used to complain however hot the day or long the journey. They also agreed that if any one had a right to cry out it was they who pulled the whole concern and carried their own weight as well. The groans increased till they became cries of anguish that were really heart-rending; and at last even the hearts of the oxen were touched with pity, though their pity was deeply tinged with scorn. It was their pride to work in silence, and to

endure suffering without complaint; the dignity of an ox is as dear to him as his appetite, it may interfere with speed but not with endurance. It is a part of his moral code which also contains the old maxim: "As you are strong be merciful." And amongst the more cultured there is a saying to the effect that "a merciful ox is merciful to his wagon." So the team stood still and the loud groaning ceased.

The wagoner slept on: so the oxen lay down in the road and meditated on the weaknesses of wagons and the scarcity of hay. The latter topic became one of such poignant interest to them that at last they decided to continue the journey whether the wagon liked it or no. This they did so suddenly as to wake the man, who was much angered to see the sun setting beyond the mountain while he was still far from home. He chided his team and applied the goad, so that the pace soon began to tell upon the axle-trees, which grew hot for want of grease and cried aloud in their pain. This made the man more angry than ever, for he was an improvident fellow, who carried neither grease for the wheels, fodder for his beasts, nor supper for himself. Conscious of his neglect, he blamed his team, cursed the wagon, and thought himself ill treated by the gods, or pretended to think so. Soon he saw he would not get home till night, and began to fear the mountain lions that infested the region; also he feared the pangs of hunger that began to chide him in a most persuasive manner for his negligence. Obviously the occasion was one that made demands upon his piety; and, having exhausted his stock of profanity with little effect, he now betook himself to prayer, invoking the assistance of various deities, with promises of offerings, couched in somewhat vague and non-committal terms. The gods perhaps saw through these pious frauds, or it may be they were otherwise occupied, but certain it is the prayers produced no immediate result, except a further delay.

Driven to despair the man began to think for himself, and then he remembered that in his load was a box of tallow-candles consigned to the priest who had charge of the village temple. This box of candles he felt sure had been placed in his charge by the gods themselves for his use in this emergency, so he gave thanks most devoutly, first to one and then to another of the local deities, as he broke open the box and stole a bunch of "dips" for lubricating the groaning axle-trees. The grease was good enough for the purpose,

though not an economical substitute for palm oil, and the journey was renewed without the accompaniment of cries and lamentations from the wagon. But now it was the oxen who suffered, for the wagoner gave them no rest, and showed no respect either for their dignity, their traditions, or their feelings: the goad did its work, and the poor beasts pondered slowly on the strange ways of wagons and of men, but they made no cry. They merely muttered to themselves "Those that work the hardest say the least."

When it came to delivering the goods that made up the delayed load, the necessity for accounting for the shortage in the consignment of candles made serious demands upon the imagination of the wagoner. His mentality was not much better than that of his beasts, but he was devout, and it is observable that the truly devout are seldom abandoned by the gods. He betook himself to prayer once more and felt that the resulting stimulation of his imagination was an answer to his supplication. He was not one to expect the gods to come in person when he called; indeed he was better pleased that they should not do so; their presence might prove embarrassing to one whose general character was no better than it should be.

He carried the package of candles on his shoulder to the temple at an hour when he thought he could count on the absence of the priest, and explained to the old woman who was left in charge, that he had brought it himself at this unusual hour for fear the good priest might have urgent need of the supply. The old woman thanked him and asked if he would be so good as to carry it in and place it in the store room, which was down a winding stairway, as the man well knew. This was his opportunity. He let fall the box already opened though covered with a flimsy piece of sacking, and the candles went rolling and sliding down the stairs with the man on the top of them. Many were damaged and some were missing, but the old woman's dismay at the loss was modified by her pity for the sufferings of the man who lay and groaned as if he were badly hurt. He bore his suffering however so good-naturedly, that, when the priest returned and heard the story, he only blamed the old woman for not giving the poor fellow a flagon of wine. His generosity excited the admiration of the old woman, who was too much dazed by the occurrence to reflect that the good priest kept the wine that was used in the temple ceremonies under lock and key well beyond her reach.

So the wagon wheels were greased, and the wagoner was thanked

and the priest was able to display his generosity without cost, and the old woman blamed herself for lack of hospitality in not offering wine to a wounded man; and the oxen resting from their toil pondered on the ways of wagons, gods, and men. Truly those that work the hardest complain least.

THE BELLS OF ABERDYFI

Welsh Air — *Clychau Aberdyfi*

By Kenneth Morris

THERE where now the sea is deep
And seagulls o'er the foam go winging,
From the Lowland Cantref's sleep
The fairy bells are ringing.

From an ancient Hall of Kings
That's down beneath white waves and wings,
Far and faint the music swings
O'er the tides of Aberdyfi:

*(One, two, three, four, five, six, seven,
Keep you heisht and hark to Heaven!*

Say the Bells of Aberdyfi.)

There the Druid Chiefs and Lords
Their triumph time are biding;
Starry eyes and Gwyddon swords,
And dragon steeds for riding —
Through the gold and purple noon,
Or when the sea runs wan with the moon,
There's news of them on the slow wave-croon
From the Bells of Aberdyfi:

*(One, two, three, four, five, six, seven,
There, the world is full of Heaven!*

Say the Bells of Aberdyfi.)

Dear delight of twilight time,
And hills in purple mystery dreaming;
On the sea-wind runs the chime
O'er the waters turquoise gleaming:
*In the hills and 'neath the sea,
And where the winds blow mountain-free,
Sure you, wondrous things there be,*

Say the Bells of Aberdyfi —

*(One, two, three, four, five, six, seven,
Dear knows where you'll drop on Heaven,
Say the Bells of Aberdyfi.)*

THE THEOSOPHICAL PATH

Who'd have guessed the Gods of old
 Beneath the waves were waiting,
 To bring back the Age of Gold
 And woe's and war's abating?
 In my deed now, 'tis the truth:
 There they dwell in endless youth;
 And thence they'll come again, in sooth,
 To the shores of Aberdyfi—
*(One, two, three, four, five, six, seven,
 'Tisn't much to Wales from Heaven!
 Say the Bells of Aberdyfi.)*

Who'd have dreamed the hills and seas
 Were all so filled and drenched with glories?
 Who'd have guessed the mountain breeze
 Could tell such wonder-stories?
 There you now, 'tis truth, heaven knows:
 Whereso'er the heather grows,
 And whereso'er the sea-wind blows
 On the Hills of Aberdyfi:—
*(One, two, three, four, five, six, seven,
 Keep you heisht and hark to Heaven!
 Say the Bells of Aberdyfi.*
 Where the fleece on furze and thorn
 Is torn in the upland valleys,
 There the Fairy Kings were born
 In many a glamorous palace.
 Where there's gorse and broom for gold,
 There they held their courts of old;
 And there, e'en now, their courts they hold
 On the Hills of Aberdyfi.
*(One, two, three, four, five, six, seven,
 Dear knows where you'll drop on Heaven!
 Say the Bells of Aberdyfi.)*

And how could all this beauty be,
 And ne'er a Fairy Host to mind it—
 All this jewel land and sea,
 And no dear Gods behind it?
 Don't tell me! There's stars do burn,
 Dancing nightly midst the fern,
 And fairyland's where'er you turn
 On the Hills of Aberdyfi.
*(One, two, three, four, five, six, seven,
 Keep you heisht and hark to Heaven!
 Say the Bells of Aberdyfi.)*

Don't tell me! The foxglove bells
Are ringing, ringing, ringing!
And the olden Druid-magic swells
The thrush's throat for singing;
And if you'll listen, silent, lone,
On any wind from Mwnt to Mon,
You'll hear afar the fairy tone
Of the Bells of Aberdyfi —
One, two, three, four, five, six, seven,
'Tisn't much from Wales to Heaven!
Say the Bells of Aberdyfi.

*International Theosophical Headquarters,
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THUNDERSTORMS: by Student

THE *Monthly Weather Review* maintains a high standard of scientific interest, and recent issues afford not only some excellent examples of applied science, but also of the right way to point out the gaps in our knowledge and to indicate further lines of research. A valuable and extended article on thunderstorms contains some points of general interest which may be briefly summarized.

Rain and snow are more often charged with positive, than with negative electricity. Experiments show that when drops of distilled water are broken up by a vertical air-blast, thrice as many positive ions as negative are released. A strong updraft of moist air (causing the cumulus cloud) is a distinctive feature of the thunderstorm, and the velocity of this updraft must often reach eight meters per second. This breaks up the drops, causing electrical separation; they coalesce and again break, and so the charge increases. Large drops spill over at places of less updraft. Thus the first heavy rain is positively charged, while the later light rain, from a greater height, carries a negative charge. As the cloud approaches, the wind feeding the updraft becomes stilled. Then there is a gust from the approaching cloud direction, caused by the descending colder current brought down with the rain, and which underruns the other ascending current.

The various kinds of lightning are described and analysed, and all are shown to be direct and not alternating currents. Normal atmospheric electricity is distinct from and practically independent of thunderstorm phenomena. The Earth is a negatively charged sphere, estimated to emanate a thousand amperes of current. But where the supply of negative electricity comes from which keeps the Earth on the whole negatively charged, "no one knows."

CÓRDOVA, THE BRIDE OF ANDALUSIA: by C. J. Ryan

"To Córdoba," says an ancient Arabian scribe, "belong all the beauty and the ornaments that delight the eye and dazzle the sight. Her long line of Sultâns form her crown of glory; her necklace is strung with the pearls which her poets have gathered from the ocean of language; her dress is of the banners of learning, well knit together by her men of science; and the masters of every art and industry are the hem of her garments."



IN the time of the great Khâlif 'Abd-er-Rahmân III, Córdoba was a city of magnificence, the capital of the united Moorish Empire in Spain, the center of a densely inhabited province, irrigated by a scientific system, and teeming with riches of every kind. To-day it is a comparatively insignificant provincial town whose chief interest lies in its relics of a glorious past. The story of Córdoba, like that of the whole Hispano-Moorish Empire, is one of splendor and wonder ending in such downfall and tragedy as one can hardly bear to think of.

Situated on the right bank of the Guadalquivir — the Arabic Wady-el-Kebîr or "Great River" — in the southern declivity of the Sierra Morena, Córdoba is supposed to be of Carthaginian origin.



A fountain in Córdoba

It was occupied by Marcus Marcellus in 152 B. C., and became the first Roman colony in the Peninsula. It gained the name of Patricia from the number of persons of noble rank among the colonists, and Córdovans are said to this day to pride themselves upon the antiquity and purity of their descent. During the wars of the sons of Pompey against Caesar the colony took the losing side, and when it fell into the hands of the conqueror it was harshly treated, twenty thousand of the inhabitants being massacred. All through the first Christian occupation of Córdoba

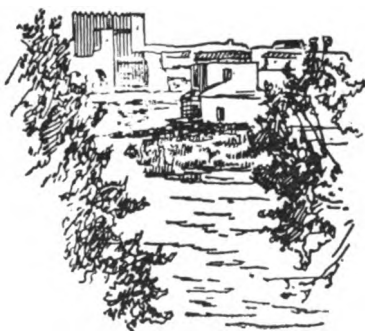
by the Visigoths it maintained its importance. When the Berbers in 714 A. D. invaded Spain under Tarik — from whose name we get the word Gibraltar, Jebel-el-Tarik, as the name of the spot where he landed — Córdoba was one of the prizes they desired to capture. One of Tarik's captains, Mughith, approached the city under cover of a storm of hail, and it fell without making much resistance. Leaving

it in the hands of the Jews, who were trusted and generally well treated by the Moslems, Tarik advanced to the easy conquest of nearly the whole of Spain, which became a province of the Empire of the Arabian Khâlif Ommeya whose seat was at Damascus.

In 755 Andalusia shook off the overlordship of the Abbaside Khâlif of Baghdad who had deposed the Ommeyads. 'Abd-er-Rahmân, the last of the Ommeyad princes, escaped to Spain where he was received with enthusiasm and was ultimately placed on the throne of Córdoba, on which his dynasty sat for nearly three centuries. Under his rule and that of his immediate successors Andalusia continued to prosper, though there were some vicissitudes. An outbreak of fanaticism on the part of bigoted doctors of theology caused a revolution in the reign of Sultân Hâkem, which was not subdued without trouble, and a little later a strange craze for martyrdom broke out among some extremists among the Christians. It is impossible to call the sufferers "martyrs" in the true sense of the word, for they flung away their lives wantonly and without any good object in view. Their conduct seems to have been inspired by a kind of collective insanity, examples of which have cropped up in various nations and ages. They were not persecuted or hindered in the exercise of their religion; the Moslems were imbued with genuine principles of tolerance, and they never spoke the name of Jesus without reverence as that of a great Prophet. The Moslems were well acquainted with the tenets of Christianity but they preferred their own simpler faith. There was no possible reason for the Christians to offer themselves for martyrdom, for they were not "despitefully used and persecuted." So fierce, however, was their fury against the Mohammedan religion that they went out of their way to blaspheme it and to curse its founder; as this was a capital offense their voluntary defiance of the law was really the courting of suicide not martyrdom, the cause hysteria. For a long while kindly Mohammedan Qâdis, when the fanatics were brought before them, tried to save them from rushing into the jaws of death. Dismayed at the probable outcome of their indiscreet zeal, the quiet and sensible Christians did their best to restrain the extremists, but all was unavailing. The result of the outbreak of fanaticism was disastrous to the Christians, for severe measures were finally taken by the Moors; churches were demolished and many executions carried out before the madness of the ill-directed devotion of the wild fanatics was quelled.

For the twenty-five years preceding the year 912 a state of anarchy prevailed in Andalusia, and it looked as if the Sultân 'Abdullâh, who died in that year, would be the last of the Ommeyyads. But, suddenly, the strong man arose in 'Abd-er-Rahmân III. He was only twenty-one when he took the reins of government, but in a few years he had worked wonders. He reduced the rebellious cities to submission, united the realm and raised it to heights of power and glory. His "benevolent despotism" brought internal peace and prosperity to the whole of Mohammedan Spain. After his triumphs over the Christians of the extreme northern parts of the Peninsula he assumed the spiritual title of Khâlif and "Defender of the Faith in God," En-Nâtsir li-dîni-llâh. 'Abd-er-Rahmân III reigned for nearly fifty years and left Spain in a condition of unity and prosperity that seemed impossible when he ascended the throne; he had rescued the people both from themselves and from the danger of foreign aggression, whether Christian or African Mohammedan. It is strange and pathetic to read the words of this enlightened and kindly sovereign, whose well-earned renown penetrated to the ends of the known earth, that only fourteen days in his long reign had been free from sorrow.

"O man of understanding, observe and wonder how small a portion of unclouded happiness the world can give even to the most fortunate!"



Ancient Moorish mills
on the banks of the Guadalquivir

During the reign of the great Khâlif and for some time afterwards, Córdoba was the center of the highest culture. The contrast between the condition of Moorish Spain and that of the rest of Europe, excepting a few spots such as Byzantium in which the traces of Greek and Roman civilization were still lingering, and per-

haps some parts of the Celtic and Scandinavian countries, is amazing, and it would be almost incredible, but there is abundance of evidence of it, both historical and architectural. While nearly the whole of Europe was wallowing in practical barbarism, the masses of the people as badly off as in the Stone Age, ignorant, ferocious, and disunited, steeped in superstition of all kinds, without real art or literature or the rudiments of science, the Moors were studying Plato and Aristotle, performing the delicate operations of tracheotomy and lithotomy, us-

ing anaesthetics, determining the eccentricity of the sun's orbit and the progressive diminution of the obliquity of the ecliptic, analysing the chemical properties of plants and minerals, establishing hospitals, colleges, and botanical gardens, collecting vast libraries, cultivating the arts to the highest degree, and so forth. All this, nearly six hundred years before Galileo was condemned for teaching the few things he had established anew but many of which were known even in Europe ages before his time.

An Arab writer says that

Córdoba is a fortified town, surrounded by massive and lofty stone walls, and has very fine streets. . . . The inhabitants are famous for their courteous and polished manners, their superior intelligence, their exquisite taste, and magnificence in their meals, dress, and horses. There thou wouldst see doctors shining with all sorts of learning, lords distinguished by their virtues and generosity, warriors renowned for their expeditions into the country of the infidels, and officers experienced in all kinds of warfare. To Córdoba come from all parts of the world students eager to cultivate poetry, to study the sciences, or to be instructed in divinity or law; so that it became the meeting-place of the eminent in all matters, the abode of the learned, and the place of resort for the studious; its interior was always filled with the eminent and noble of all countries, its literary men and soldiers were continually vying with each other to gain renown, and its precincts never ceased to be the arena of the distinguished, the race-course of readers, the halting-place of the noble, and the repository of the true and virtuous.



An ancient bridge in Córdoba

This praise is not considered to be exaggerated in the least. Such names as Averroes, (Abu-l-Wâlid Ibn Roshd) the great Aristotelian, Albucasis (Abu-l-Kasim Khalaf) and Avenzoar (Ibn Zôar), the great physi-

cians and surgeons, Ibn Beytar, the botanist, and numbers of other famous Andalusians testify to the heights of intellectual brilliancy attained by the Moors in Spain.

Moorish Spain was pre-eminent in the arts; in the city of Córdoba alone 130,000 silk-weavers were kept fully employed; and pottery-making, metal-work (including wonderful silversmithing from Damascus), ivory-carving, glass-blowing, and jewelry-designing, were

carried to the highest perfection of workmanship and beauty. The leather work of Córdoba was so famous that the name of the city was used in England and France as the basis of the word signifying leather-worker — “Cordwainer” and “Cordouannier.”

Not only was Córdoba supreme in intellectual culture, refinement, and scientific and artistic attainment, but in material form it was equally splendid. At a time when architecture was at its lowest ebb in Europe as a whole, the Moors were building the fairy palaces and stately mosques of which we have a few remains — enough to prove the truth of the accounts of the Arab historians. In Córdoba we read of the Palaces “of Flowers,” “of Lovers,” “of Contentment,” “of the Diadem,” and the best of all “of Damascus,” all now destroyed, but which from the accounts must have been surpassingly beautiful with their marble columns, mosaic floors, gardens, and fish-ponds. The great bridge of seventeen arches over the Guadalquivir still remains to prove the engineering abilities of the Moors. The city contained about 200,000 houses, seven hundred mosques, and numerous public libraries. On the banks of the Guadalquivir there were eight cities, 300 large towns and 12,000 populous villages. It is not surprising that the population of Moorish Spain at one period is reckoned at fifty millions! Córdoba possessed *nine hundred public baths*. In great contrast to the dirty habits of the Christian peoples in the Middle Ages, the Arabs were careful in the most minute details of cleanliness. Soap is one of their innumerable inventions which has become moderately popular in Christendom only in modern times. “Cleanliness” was *not* considered “next to Godliness” by orthodox Christians in former days. Philip II, the husband of the English Queen Mary, ordered the destruction of all public baths, on the ground that they were relics of infidelity!

One of ‘Abd-er-Rahmân’s wives, Ez-Zahrâ, “The Blooming,” or “the Fairest,” persuaded him to build a city close to Córdoba to be called after her. The great palace, in Ez-Zahrâ, which took forty years to build, was, according to the accounts of the historians, of such splendor and perfection of beauty that if we could but have it now, the charms of the Alhambra with all its magnificence and splendor, would be quite eclipsed. The supporting columns, numbering 4300, were of the most precious marbles; the halls were paved with the richest marbles in a thousand different patterns, the cedar roofs were richly colored and decorated, fifteen thousand doors were

coated with iron and burnished brass, and in the great hall were eight doors at each side, adorned with precious stones and inlaid with ivory and ebony. The center of the hall contained a pool of quicksilver which when it was set in motion reflected the rays of the sun in dazzling flashes. Seventeen thousand servants of all ranks were employed in the palace. Ambassadors and travelers from foreign lands were overwhelmed with amazement and awe when they were ushered into the great hall to be received with the stately and magnificent ceremony the Sultâns and Khâlifs knew so well how to direct.

The great mosque of Córdoba is, from the standpoint of architectural history, the most interesting building in Spain, for it contains specimens of every style of Moorish architecture from the earliest times till the latest stage, the period of the Alhambra. It is also renowned for its exquisite beauty, though unfortunately a late Gothic cathedral has been built in the middle of one of the courts. Charles V, though he gave permission for the church to be erected, repented when he saw the vandalism, saying to the authorities, "You have built here what could have been built anywhere else; and you have destroyed what was unique in the world."



The mosque and cathedral, Córdoba

The covered part of the mosque is a forest of pillars, originally there were 1293 but now there are not more than 800. Made of porphyry and jasper, and vari-colored marbles, they are spoils of the ancient Roman and Carthaginian temples and palaces. They divide the building into thirty-three aisles from north to south and nineteen from east to west; each row supports a tier of open Moorish arches upon which rests another tier with its pillars resting on the keystones of the tier beneath, a most curious and bizarre effect which would be less pleasing but for the richness and beauty of the detail. The height of the mosque is only about thirty-five feet, but its superficial area is more than 150,000 square feet. Though the splendid marbles and rare stones are still largely in place, the glass mosaics still sparkle on the walls, the fanciful interlaced arches of the sanctuary are yet as firm as ever, and the courtyard is still brilliant with orange trees and palms, it is impossible for us to

realize what the magnificence of the building was when the hundreds of brass lanterns, made out of Christian bells, burning scented oil, illuminated the aisles, and when three hundred attendants burnt fragrant incenses in the censers while thousands of worshipers prayed



Outer walls of the great mosque of Córdoba

to Allâh or listened to the reading of the Qur'ân from the paneled and be-jeweled pulpit.

There is little left in Córdoba, besides the Mosque, that is of any special interest. The immense Moorish Alcázar has entirely disappeared, and only a wing of the New Alcázar of Alfonso XI of Castile (1328) re-

mains in good repair; it is now used as a prison. The streets in the center of the town are narrow and winding, and the houses, both old and new, are carefully whitewashed. Though the commercial activity of the town is small in comparison with what it was in the Moorish days, there are a good many busy factories in the outskirts, and the town is surrounded by extensive orange, lemon and olive groves. The manufacture of woolen, linen, and silken goods, and the distilling of spirits, are the most important industries, but the designing and making of silver filigree ornaments — a relic of the ancient Damascus art — occupies many workers. The population in 1900 was 58,000. Among the most famous men who were born in



The Gate of the Bridge, Córdoba

Córdoba the names of the following occur to the mind: Seneca (B. C. 3), Lucan (A. D. 39), Maimonides (1135), Averroes, the writers Sepúlveda, Luis de Góngora, Juan de Mena, the painters Céspedes and Valdes, and the Captain Gonzalo Fernández, conqueror of Naples.

PEACE AND KARMA: by R. Machell

An Address read at the Isis Theater, San Diego, California,
in continuation of the work of The Sacred Peace Day for the Nations,
inaugurated by Katherine Tingley, September 28, 1914.



At a time when the horror of War is beginning to make itself felt, even by people in this land of sunshine and prosperity, when the glamor of war is being stripped off by the brutality of scientifically conducted slaughter; and when the nations, that hold themselves as the specially appointed guardians of human culture and civilization, are so deeply involved, a feeling of despair comes over the heart of the most hopeful, and the door of the mind is open to the great enemy pessimism.

There is a form of optimism which is in fact the worst kind of pessimism. It consists in an attitude of mind which aims at concealing its inherent weakness and selfishness under a guise of faith in the power of nature to readjust all disturbances of the natural order and to right all wrongs, without the aid of man, who is in fact the cause of these disturbances.

We hear people deprecate the efforts of the peace advocates as an unnecessary interference with the laws of nature. We are told that if the warring nations are left to themselves, they will reach a state of exhaustion, and that peace will follow of its own accord.

This is very much like saying that, if a fever-patient be left uncared for, the fever will burn itself out and health will result. Will it? Is it not more probable that the result will be death? And we may go further, and ask if the death of the patient will be the end of the disease. We know how epidemics in former days were left to destroy the populations of cities and indeed of whole countries; and we now know that the seeds of those pests and plagues are lying latent in those lands ready to break out again if the plague-pits are re-opened, and ready to destroy the population again, if not checked by man's intelligent control.

The science of sanitation, which has made Cuba a healthy country, and which made the Panama Canal a possibility, which has almost made us forget our fear of small-pox, and which promises to free us from the scourge of tuberculosis, has not come to us in response to prayer, nor by the beneficent action of Mother Nature, but by man's effort, by the use of man's will, and by the power of organized action undertaken in the interest of the whole community. We see

great results achieved by co-operation in this field of beneficent public activity, and yet we listen tolerantly to such mischievous theories as that alluded to above, the theory that war will bring peace if we just leave things alone and do not interfere with the laws of nature.

This is the worst kind of cant. The laws of nature can only act through nature's agents, the chief of which is the human race. If man does his duty in co-operation with nature, then life goes well for all; but if man neglects his part, or is ignorant of the laws of nature, and does not know his own place in nature, and has no sense of his own responsibility, then disorder follows, with suffering for men, destruction for civilization, and retrogression for humanity.

Nature is constantly calling to man to take his proper place as the intelligent director of her vast energies, and man too often finds it more comfortable to let things slide to ruin, rather than to make the effort necessary to attain his true position of authority in the hierarchy of nature. Inertia is certainly a fact in nature, and selfishness in human nature is its direct expression: but man is intellectual and is conscious of a moral law which calls him to a position of responsibility that his selfishness urges him to avoid. So he uses his intellect to provide him with a high-sounding excuse for neglect of his duty, and clothes his laziness with some *immoral* platitude about leaving nature to work out the remedy in her own way.

War is not merely the harvest of bad seed sown in the past. It is that certainly: but it is also bad seed sown for the harvest of the future. When the thistles ripen in the fields, man may cut them before they seed, or he may leave them to mature. The wind is a force of nature, and gravitation is a natural law, and thistledown grows by nature's aid. Shall man then dare to interfere and cut short the process by burning up the plants with their seed before the wind has borne them far over the fields of the neighbors? If you had a farm and your neighbor let thistles grow to maturity on his land, would you listen with such easy tolerance to his talk of not interfering with the laws of nature, while you saw the thistledown from his neglected land floating over the rich acres you had so carefully cleaned and sown with good wheat?

In the case of epidemics and the work of sanitation, we see how bitterly the pioneers in this work have been opposed until the public has been educated to the point of understanding the true value of their work. It is true that this science has to be perfected by experience as

well as being revealed by intuition. Man must learn, and mistakes may be made in the process, but the results make these mistakes appear so trivial that we may ignore them.

So it is with the peace advocates, who are not all wise, nor experienced, who have not all thought carefully of the true nature of peace, and who may be in some cases quite ignorant of those laws that govern the life of humanity in relation to the world, and which must be to some extent understood before intelligent and effective action is possible. The law of Karma must be recognized as a fact. Men must realize the truth of the old saying, "As ye sow, so shall ye also reap." They must feel in their hearts the fact of human brotherhood, and the divine nature of man, which makes him the elder brother of the creatures of the earth, their leader and guide in evolution: for the soul of man has a light of reason that is higher than mere formal logic and which enables him to know truth in his own heart, before he can demonstrate its certainty by any brain-mind process. Therefore it is to the hearts of the best of humanity that the appeal must be made that shall awaken them to the recognition of the higher Law and of their own responsibility. Too much reliance has been placed in appeals to fear; you cannot stir men to generous conduct by fear, though you may call out hypocrisy by that means. Nor is self-interest the best note to sound, for it is from self-interest coupled with ignorance that all wars arise.

Peace is no negative condition of mere cessation of hostilities. That is but an armistice at best: nor is it a state of preparation for war, though that condition has too often been called peace. We must recognize the fact that all words have at least two meanings, an inner and an outer, a true and a false. The true Peace is something that can only be known in its perfection by the heart of one who is fearless and compassionate, wise and strong: the false peace is the coward's pact with an enemy that he fears.

True Peace springs from a knowledge of the brotherhood of man and a perception of the divine origin of the human race. These things are latent in the hearts of all and may be awakened. They must be invoked if any progress is to be made in the permanent abolition of War.

When we contemplate the picture of the world today, with every nation not actually involved in the present war contemplating with more or less anxiety the possibility of being dragged into the vortex,

we can not wonder that men should feel hopeless as to the establishment of permanent or universal peace. It is indeed hard to find a foothold for peace propaganda in the shifting sands of despair.

But it is possible right there to raise a barrier to the tide of desolation that menaces our civilization. There are in certain countries large districts that are constantly devastated by sand-storms, when gales carry the sand over the fields and blot out the crops that were so diligently raised by human toil for human sustenance. In one such district that I have seen the sand-dunes were looked upon as the enemies of the farmers who tried to cultivate the land thereabouts. Sometimes there would be no westerly gales for some years and then the fields were full of every kind of crop; then would come the dreaded storm, and in a few days, or perhaps a few hours, the farms for miles were converted into mere wastes of sand as fruitless as the sea-shore itself.

Then came a man with courage and determination, and he sowed broadcast the seed of the larch fir over some miles of these sand-dunes and the people sneered at his attempts to grow trees on the sea-shore sand. But there was plenty of rain there and the seed sprouted, the trees grew and the hills were green for a while, but a storm came and the shifting sand soon hid the young shoots that had been so green. The sand made a desert of the land once more, and the people shrugged their shoulders and said, "I told you so." But the man said, "Wait and see!"

Soon the trees pushed their way up where the sand was not too thickly spread over them, and little clumps appeared here and there and survived until next year. These clumps soon showed that the scheme was good, for they served to check the sweep of the sand in spots, and the man went to work again with more seed, and kept up his sowing every year, until there was a line of pine woods along the coast, and behind them the farmers found shelter for their crops. At first the sand-storms swept over the low trees, but in less volume than formerly; and when the success of the operation was proved experimentally, then the government took it up, supplied seed, and offered bonuses to those who would plant it. Then the woods spread and the sand was held down, but the larch woods were easily destroyed by fire, and it became necessary to create forest guards to protect the guardian trees. The trees had need of man to plant them, and then they needed man to guard them, and man thus worked with nature to protect mankind against nature. Nature's call to man to guide her in her

work was answered, and the land flourished, bearing rich crops where but a few years before there was nothing but sand.

So it is when the war-wind blows over the earth and war spreads a devastating layer of brutality and ignorance over the fair fields of culture and civilization. The peace-seeds must be sown broadcast on the sands of human pessimism; the grains will not all be lost even at the first sowing, nor will the fruits of the first year be a permanent triumph for the cause, but a start will be made; a shelter will be provided for new seed that must be sown where the desolation has triumphed, and before long the young trees will begin to do their work.

Nature works slowly; but man can call upon the Soul of Nature and invoke the Higher Law. Man can rise superior to Time, as the world dreams of Time; man can set the pace, for man is the prime agent of the law of evolution, and the march of human progress is dependent for its speed upon the heart of man.

Time is the great deluder of mankind; but man can evoke his own soul and accomplish in a moment that which nature unaided might wait for in vain, through aeons of ages, spent in ceaseless repetition of the weary round of what men call destiny. Man is the maker of human destiny; and as he sows so shall he reap.

The seed for the sowing is here. It has never left the earth, though forgotten and neglected; it is Theosophy, the seed of truth, from which all ancient forests of guardian trees, that sheltered the culture of past ages, have sprung.

Madame Blavatsky brought the seed to the western world, because she saw that unless it was once more sown in the spreading wastes of pessimism, the sands of despair would again be swept over the face of Europe, and might obliterate the culture and civilization of the whole world. She foresaw this peril and specifically warned her followers that "the next reign of terror would not be limited to one country but would involve all Europe."

We, who must see the fulfilment of this prophecy looming so darkly before us, must continue to sow the seed, even in the very sand-hills of destruction themselves, confident that the seed has not lost its vitality, that the onswEEP of desolation may be checked, and that the peace now so apparently unattainable may be restored on its ancient true basis, the only basis, that of Universal Brotherhood. The great ideal may be realized even now, though the storms shall not cease, nor the forces of destruction be transmuted. Peace is a balance of forces

in nature, in super-nature, and in man; and it will be established by man, when man becomes conscious of his own divine origin, and realizes his true place in nature, as the guide and guardian of the evolution of the race to which he belongs. That evolution can be accomplished by Peace alone. War is retrogression. By war all progress is wiped out. Constructive work is only possible in time of peace. But it must be true Peace, the peace of a world peopled by men and women, who know their own great possibilities as well as their own weaknesses, who are masters of their lower natures, and who live in the light of their own souls, self-reliant, seeking the good of all, finding their happiness in the joy of all, and striving for the evolution of the whole human family.

This is no mad dream, but a declaration of the destiny of man, "and it shall come to pass at the end of the present age."

THE INCONSISTENCY OF WAR: by Lydia Ross, M. D.

An Address read at the Isis Theater, San Diego, California,
in continuation of the work of The Sacred Peace Day for the Nations,
inaugurated by Katherine Tingley, September 28, 1914.



THE barbarism of human slaughter is inconsistent with true civilization. Theosophy teaches that thought has a dynamic force which impels the thinker to express himself in corresponding action. Hence, the outbreak of war is proof of active inner conflict. It may be asked, "What bearing can an individual's private character have on military matters; or, how are social, industrial, educational, civic, and national institutions related to bloody conflicts: and, are not the great gains of art, literature and science common ties of unity and mutual understanding and neutral ground of international interest?" The answer concerns the real character of our civilization, which has culminated in a tragic drama, with the heavens above, the earth beneath, and the waters under the earth for a stage-setting, and the war-demon as stage-manager.

There is something in the sudden and violent outbreak of the campaign which is strangely in keeping with the general quality of the world's restless, ambitious, materialistic life, the dominant desire for

sensation, and the brutal side of human nature. The primal cause of the conflict, as Katherine Tingley has said, cannot be traced to any one country, nor does the blame belong to any one leader or to any nation. It is a world-war, and the world and all humanity must answer for it.

Justly to view the situation, one must choose a perspective broad enough to comprehend the international character of the issues involved. Not a national but a universal rule must be applied to find a common multiple for the sum of human nature in action.

Only one thing is worse than the slaughter and destruction whose bitter cry for relief cannot be smothered between the lines of a censored press. More appalling than the horrors of the battlefield is the confessed helplessness of humanity to call a halt! Are we nothing more than pitiable, helpless victims of a Frankenstein invention of brute force? Upon what is the claim of civilization based if not upon principles of right and justice and humanity, and the acquisition of the finer forces of mind and heart?

The international ties relating Americans to all the involved nations, lend a keen interest to the situation abroad: while this country is most favorably placed, geographically and politically, for a just and sane perspective. Our accredited leaders of thought and action — ever ready to analyse conditions and to advise — are weighing their words in discussing the critical situation, trying to practise the neutrality they advocate. Even the most resourceful, however, offer nothing better than a well-armed neutrality for the present, and the establishing of a strong international police in the future — perhaps when the exhaustion of the prostrate nations shall end the war.

The benevolent and humanitarian workers are drawing freely upon their funds and upon their wide experience, in organizing relief for the sick, the wounded, and the destitute. But the generous, untiring efforts of this well-meaning army do not keep pace with the increasing ranks of sufferers, as is well known. These helpers are too absorbed, caring for the victims, to realize that they but follow in the wake of the war-demon, and never consciously face it in the firing-line at the front. What civilized era would assign a subordinate position in the rear to the humanities? Cannot the most obtuse mind see that something is lacking in the training of men and women today, so that they do not go far enough to push beyond the deplorable effects and reach the real causes? In numbers, in organization and in funds, the present army of social workers has never been equaled. But as ignor-

ance, poverty, insanity, vice, and crime have outrun the best civic efforts to control them, so the sacrifice and wreckage of war are equally beyond the endeavors of the humanitarians. Their helpfulness to relieve suffering and their helplessness to prevent it, are as marked in war as they are evident in so-called peace.

The European nations are crying out against the horrors of the conflict. How shall they prove that they are reaping something they have not sown, and to whom shall they turn for an example of just and righteous living? What nation would willingly challenge a world-test by turning the searchlight on the personal and social relations of its own citizens? Are the wrongs from the enemies in foreign countries less consistent with the humanities than many home conditions that are tolerated, if not legally adopted, in so-called times of peace? A nation's levy upon its workers to support great standing armies and to furnish live flesh and blood for cannon-food is no claim on justice. It also would be hard to prove that womanhood had been held sacred in any of the old-world capitals where sensuality has been developed into a fine art. Nor can the United States claim to have added nothing to the impulses of selfish ambition and passion of the war abroad, while there is continued conflict in its own social and industrial forces, and the Congressional investigations of vice in the large cities reported that some of the conditions found were unprintable.

To the degree that individuals and nations are not for peace and purity, they are against it. By virtue of the underlying brotherhood which unites men, a common current of social thought and feeling flows from mind to mind, and from nerve to nerve. Katherine Tingley has said: "The currents of thought at work throughout the whole organism of humanity are registered on the minds of all as on a sensitive plate." The seeds of war and militarism would fall harmlessly by the wayside if the ground were not prepared for them. Extremists have taken advantage of the supposedly neutral realms of art, literature, and science, to add strength and impulse for the war-demon to harvest. Even a certain section of the press has emphasized the shadows and the unwholesome details in picturing daily life to the public. "Truth is stranger than fiction," they say; but this dwelling upon morbid and sensational details of news is not impressing the public with the story of true life. Moreover, there has been much in the realms of musical and dramatic art of a restless, questionable character, which has been a psychology of appeal to the lower nature.

Many of the seemingly innocent novelties and fantastic productions are especially popular with the type of mind, found in all classes, whose faulty taste and unbalanced judgment attract them to the abnormal. The faulty educational system has left the undisciplined and precocious youth to develop into a maturity, eager for excitement, with no dignified philosophy of life, and swayed by the impulses of the hour. Such minds are caught by confused and bizarre forms, which are counterfeit presentments of the insane nightmares now being dramatized upon the battlefields. As a man thinketh, so is he; and sane action does not spring from unsound and fantastic thought and feeling.

Even scientific resources have been enlisted to perfect military equipment to an extent which has come with a sort of shock to the public. No less shocking is the part that pseudo-science plays in augmenting the lower psychology which is expressed internationally by war. In the name of healing, medical science drafts into service the alien and unwilling animals, to restore to man the health he has forfeited by broken laws of living. The extent of human disease has kept pace with the healing art. While sanitation has lessened the contagions, the perversions, insanity, and malignity, have grown more numerous and incurable. The vivisectors turn from nature's wholesome remedies, to sacrifice countless animals, in the endeavor to wrest from their tortured bodies the secret of life, and to drain from their blood the vital force which disease and desire have sapped from the human body. The sick and the well, the soldier and the civilian, are offered "protection" by serums and antitoxins, which carry the potent quality of some diseased stranger and of the animal in whose blood-stream his virus was diluted.

There is but little unity between man and man, at best, despite Nature's fundamental law of kinship and brotherhood. But when both sick and well, already restless with desire for sensation and possessions, are inoculated with an invading horde of abnormal human and animal impulses and passions, there is continual conflict going on in the bodies of untold thousands. The conflicting currents of the body politic are fertile culture-mediums for the thought of armaments to develop a virulent fever.

In civic life, there is the like resort to violence in dealing with the moral disease of crime. From the penal institutions there has come a miasma of hatred, bitterness, and hopelessness, that has helped to poison the common thought-atmosphere. Neither the criminal nor

his keeper has had the clew of the higher psychology by which to invoke the divine side of the nature to come forth and regenerate the disordered life. The state that sanctions capital punishment, and legally, murders, in cold blood, the men it cannot understand, is upholding military slaughter as the civilized way to settle international misunderstandings.

It is said that at the moment of death the whole panorama of the past life flashes upon the soul's vision. As the souls, violently released in the prisons, or on the battlefield, look back through life's experiences to the conditions of birth, will not even the love and peace of their incoming be marred by some elements of conflict or selfishness? We are not quite civilized enough to claim a conception of parentage so lofty and sacred that there is no relation between the beginning in the home and the end on the battlefield. One generation of souls evoked out of the other side in the spirit of purity and peace, would rarify the very air with a sense of the sacredness and purpose of life. Selfish ambition would shrink to its true value, and armaments would be unthinkable. The foundation-rock upon which all society and all nations are built is the hearthstone. The fireside is the place where we begin to prepare for war or for peace. It is education that we need, more of it, not less: education of heart and mind. It is civilization that we need, more of it, not less.

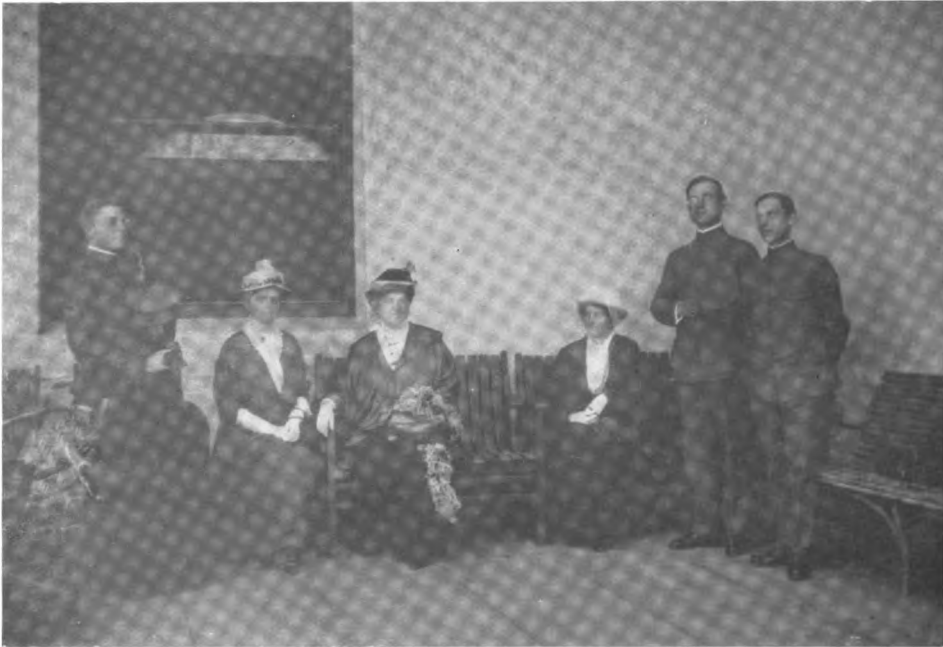
EARTH'S ROTATION UTILIZED FOR STEERING

THE Sperry gyroscopic compass has now approached ideal conditions as illustrating rotational mechanics. Several years have been occupied in perfecting details; and the compass is so sensitive that each accepted by the government has to pass a series of tests while swung continuously for six weeks under severe conditions of rolling, pitching, and yawing of an artificial vessel, during which the maximum error in azimuth must not exceed half a degree. All course readings, in vessels thus equipped, are made on the true meridian, and courses are now straighter than formerly, owing to the accurate indications of this compass, resulting in increased speed and fuel economy. Its sensitiveness at unit radius to force couples is equal to one-four-millionth part of its own weight.

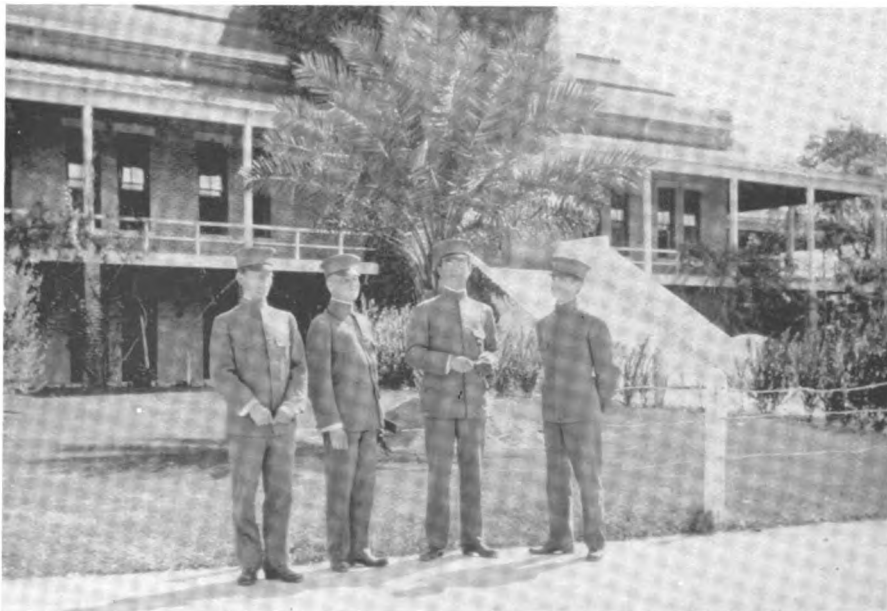
Regarding gyroscopic action, did Plato, Herodotus, and others, when writing of the Sun having formerly risen where it then set, realize that this could only have happened when the gyroscope (the Earth) had first turned completely over?

F.

KATHERINE TINGLEY IN ARIZONA
Lecture Tour for the Abolishment of Capital Punishment
(See November *Theosophical Path* for Detailed Account)



MME. TINGLEY AND PARTY
ABOUT TO START FOR A VISIT TO THE UNIVERSITY OF ARIZONA, TUCSON



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RÂJA-YOGA STUDENTS OUTSIDE THE ASSEMBLY HALL OF
THE UNIVERSITY OF ARIZONA AT TUCSON



AUDITORIUM OF THE PHOENIX HIGH SCHOOL



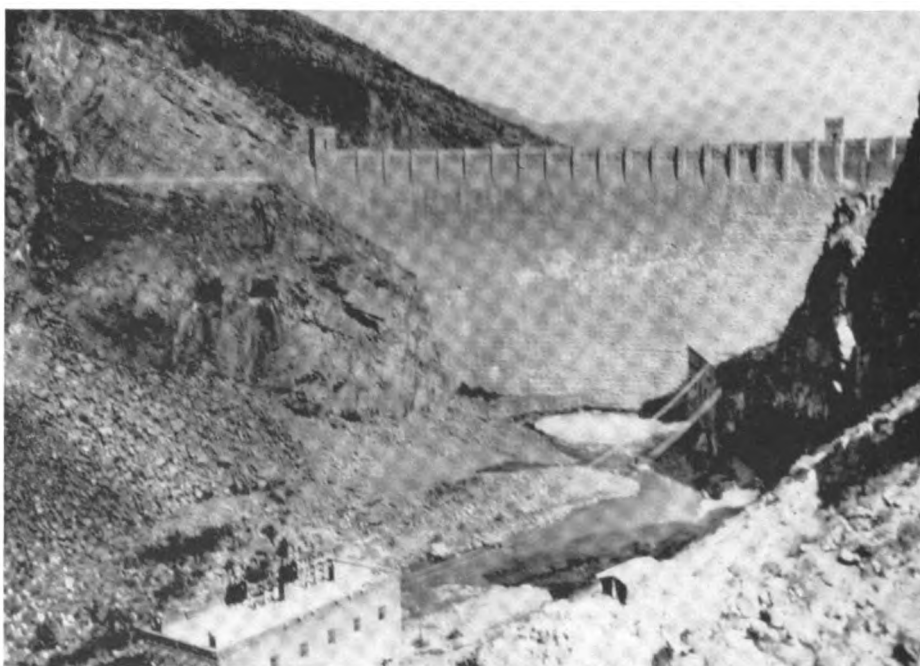
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MME. TINGLEY LEAVING THE UNIVERSITY OF ARIZONA, TUCSON
AFTER ADDRESSING THE FACULTY AND STUDENTS ON "HIGHER EDUCATION"

To the right, Professor Douglas of the Department of Physics and Astronomy,
and Mrs. Douglas. Professor Otis of the Department of English Literature on the left.



KATHERINE TINGLEY AND PARTY
LEAVING THE DOMINION HOTEL IN GLOBE, TO TAKE THE BEAUTIFUL
GILA VALLEY AUTO-STAGE ROUTE TO PHOENIX



Lomaland Photo. & Engraving Dept.

A VIEW OF THE GREAT ROOSEVELT DAM IN ARIZONA



Lomaland Photo. & Engraving Dept.

SCENES ALONG THE AUTO-STAGE ROUTE FROM GLOBE TO PHOENIX



Lomaland Photo. & Engraving Dept.

SCENES ALONG THE ROUTE



A PRIMITIVE "WATERING-PLACE" ON THE DESERT BETWEEN GLOBE AND PHOENIX



Lomaland Photo. & Engraving Dept.

HALF-WAY HOUSE ON MOUNTAIN HEIGHTS
WHERE THE DUSTY TRAVELERS STOPPED FOR DINNER



THE STATE PENITENTIARY, FLORENCE, ARIZONA

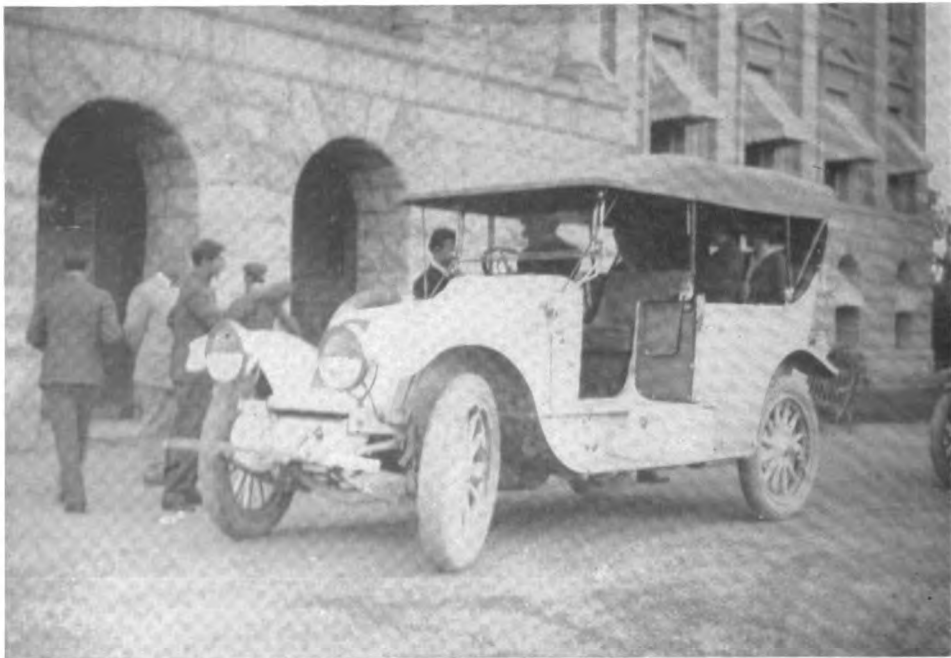


Lomaland Photo. & Engraving Dept.

A GLIMPSE OF THE CONVICT CAMP ON THE ROAD BETWEEN GLOBE AND PHOENIX



KATHERINE TINGLEY AND PARTY THE GUESTS OF GOVERNOR HUNT OF ARIZONA
 Leaving the State House at Phoenix. On Mme. Tingley's right is
 Gov. George W. P. Hunt, on her left Mr. Leroy A. Ladd, the Governor's Secretary.



Lomaland Photo. & Engraving Dept.

KATHERINE TINGLEY AND PARTY LEAVING THE STATE HOUSE AT PHOENIX
 AFTER ATTENDING THE GOVERNOR'S RECEPTION

SAINT-GERMAIN: by P. A. M.

XI

(BARON GLEICHEN AND SAINT-GERMAIN)



BARON GLEICHEN was one of those who had the opportunity of meeting and understanding Count Saint-Germain, but he does not appear to have gone very far. Count Saint-Germain was a humanitarian, a philanthropist, seeking to make the world better and happier by every possible means, chiefly that of finding individuals of great possibilities to see that there was a way of making one's efforts tell to the last ounce, if the work were unselfishly undertaken. If they saw the way, he was ready to lead them as far as they could go; until one has tried, it is impossible to say how difficult it is to do this simple thing, and we need not criticise those who failed in the early stages of their training for want of altruism or stamina.

Baron Gleichen took the first step and ranged himself under the Count's banner as a disciple. But he complains that in six months he learned nothing. This at once declares the situation. He was expecting to be given teaching for which he was not ready. Disappointed, he naturally blames his teacher. It is astonishing how easy it is for a pupil, who does not learn, to take the position that it is the teacher's fault. There are few parents who are unacquainted with the child above the age of three who is ready to teach, blame, and criticise those who are grown-up. And grown-ups in certain circumstances are only big children. Saint-Germain was waiting for Baron Gleichen to learn character, and the latter was probably waiting for the Count to pump curious knowledge into him, with a resulting deadlock all to the disadvantage of the Baron. For Saint-Germain had plenty of other work to do.

No man likes to confess weakness; so Gleichen naturally speaks of Saint-Germain in a slightly patronizing tone, as if he were not a man of particular importance, although interesting enough. And though he tells us the ridiculous story of the young society idiot who existed then as now, he is not above telling us other things as being seriously meant which are founded upon no more important basis; in fact some of them are not society gossip, but the deliberate inventions or distortions of enemies who believe in "always preserving appearances" and damning an enemy with an indulgent friendly smile.

The remark about Saint-Germain at Triesdorf we are told elsewhere is sheer nonsense. And yet Saint-Germain was an entertaining

companion who in a family circle might allow himself and be allowed a certain playfulness free of all ill manners; enemies would seize on such a detail and make a mountain out of it; they not only would do so; they did do so. And they took in many who ought to have known better. We know how in another case poor Carlyle was completely hoodwinked by a bogus "biography" into taking away a great man's character for the best part of a century.

Oddly enough, it is the famous Madame de Genlis who protests against this false gossip (she calls the author Gleinhau), and yet she is caught in the very same way, calls Saint-Germain a charlatan, and repeats a ridiculous story of Saint-Germain's death which she knew nothing at all about. In kindness to his friend Prince Charles, Landgrave of Hesse-Cassel, Saint-Germain left a message to say that he was not opposed to the (true) Christian religion, and this was seized upon by his enemies and built up into a deathbed scene filled with the horrors of the church of the Middle Ages, and similar imaginary nonsense.

Well his enemies knew the value of an indirect seemingly disinterested suggestion — if possible, sown at third hand!

It is to be noted that Gleichen was a prominent Mason and knew more than he cared to say about many things. He was one of the delegates at the great Paris Convention that sent a humble petition to Cagliostro to "give them light." One or two accounts say definitely that Count Saint-Germain was at that Convention. If so, his name does not appear among the names of the official delegates, and it may be an error to suppose he attended. Possibly he attended under another name in quite a private capacity. The key to the Convention was Cagliostro — Saint-Germain's follower, and in the sense that Saint-Germain prepared the way for Cagliostro it may be said that he took a prominent part in that very remarkable Convention of 1785.

FROM THE SOUVENIRS OF BARON GLEICHEN

The inclination towards the marvelous which is inborn in mankind, my own particular attraction towards impossibilities, the unrest of my habitual scepticism, my contempt for all that we know and my respect for all that we do not — such are the motives which have impelled me to travel for a great part of my life in the realms of imagination. None of my journeys have given me so much pleasure as these; and I am now discontented with having to stay at home.

As I am convinced that one can only be constantly happy in the pursuit of a happiness which forever eludes one's grasp, without ever allowing itself to be attained, I am less dissatisfied at not having found anything of that which I

have been seeking, than I am at not knowing any longer where to go nor having a guide or companion on the way. I am alone, sitting in my castles in Spain which I build and then destroy like a little child who builds his houses of cards and then overturns them.

But in order to vary my pleasures and to refresh my imagination I am going to retrace the memories of some of the principal personages whom I have met during my travels, who have guided me, lodged, fed me, and have procured me enjoyments no less real than many another which has passed and exists no more.

I will commence with the celebrated Saint-Germain, not only because he has been for me the first of all in point of time, but because he was the first of his kind.

Returning to Paris in 1759, I paid a visit to the widow of the chevalier Lambert whom I had known before, and there I saw entering after me a man of medium height, very robust, clothed with a magnificent simplicity and very elegant. He threw his hat and his sword on the bed of the mistress of the apartment, sat down on a fauteuil near the fire and interrupted the conversation by saying to the man who was speaking at the time:

"You don't know what you are talking about; I alone can speak about that matter which I have exhausted, like music which I have abandoned because it is impossible to go any farther."

I asked with astonishment of my neighbor who that man was and he told me it was the famous M. de Saint-Germain who possessed the rarest secrets, and to whom the King had given an apartment in the Château of Chambord, who passed entire evenings at Versailles with his Majesty and Madame de Pompadour, and who was run after by everybody whenever he came to Paris. Madame Lambert engaged me to dine with her the next day, adding with a radiant face that I should dine with M. de Saint-Germain, who, I may say parenthetically, was paying his attentions to one of the daughters and lodged in the house.

The impertinence of the personage long kept me in a respectful silence at that dinner; finally I hazarded some observations on the subject of paintings, and I enlarged upon the various masterpieces I had seen in Italy. I had the honor to find grace in the eyes of M. de Saint-Germain. He said to me: "I am pleased with you, and you deserve that I should show you presently a dozen pictures of which you have not seen the like in Italy."

And he practically kept his word, for the pictures which he showed me were all of exceptional singularity or perfection, which made them more interesting than many choice bits of the first rank, especially a Holy Family of Murillo, which is equal in beauty to that of Raphael at Versailles; but he showed me a good deal more; there were a number of precious stones, and above all colored diamonds, of a size and perfection which were surprising. I thought I was contemplating the treasures of Aladdin. There were among other things an opal of an enormous size, and a white sapphire of the size of an egg which outshone all the other stones I put beside it for purposes of comparison. I boast of a knowledge of jewels and I can assert that the eye could not discover any reason to doubt the fineness of the stones, even though they were unmounted.

I stayed with him until midnight and when I left him I was a very faithful

partisan of his. I followed him for six months with the most submissive assiduity, and he taught me nothing except the knowledge of the progress and singularity of charlatanry. Never has a man of his sort had such a talent for exciting the curiosity and of working upon the credulity of those who listened to him.

He knew how big a dose of the marvelous to inject into his stories according to the respectability of his auditor. When he was telling a fool an incident of the time of Charles V he told him quite bluntly that he had been present, and when he spoke to some one less credulous he contented himself with describing the most minute details, the faces and gestures of the speakers, even including the room and the place which they occupied, with a wealth of detail and a vivacity which gave one the impression of listening to a man who had really been present. Sometimes in relating a conversation of Francis I or of Henry VIII he shammed absence of mind, and said: "The King turned towards me" . . . than he promptly swallowed the "me," and continued with the haste of a man who has forgotten himself for a moment, "towards the Duke of So-and-so."

In a general way he knew history most minutely, and he made pictures and scenes so naturally represented that no eyewitness has ever described a recent adventure so well as he did those of past centuries.

"These silly Parisians," he said to me one day, "believe that I am five hundred years old, and I confirm them in that idea since I see that it gives them so much pleasure. Not that I am not infinitely older than I appear" — for he wanted me to be his dupe up to a certain point. But the credulity of Paris did not stop at giving him an age of merely a few centuries: they went so far as to make him a contemporary of Jesus Christ, and here is the circumstance that gave rise to that tale.

There was at Paris a certain joker, whom they called Milord Gower because he imitated the English to perfection. After having been employed in the Seven Years' War by the Court in the capacity of spy upon the English army, the courtiers got him to play the part of all sorts of folk, in order to mystify more serious people. So it was this Milord Gower that these practical jokers brought to the Marais under the name of M. de Saint-Germain to satisfy the curiosity of the ladies and the novelty-seekers of that part of Paris, who were more easily deceived than the people of the Palais Royal; it was on this stage that the false adept was permitted to play his part, at first moderately enough, but seeing that they received all he said with such admiration, he went back from century to century to Jesus Christ, of whom he spoke with as great familiarity as if he had been his friend.

"I knew him intimately," he said, "he was the best man in the world, but fantastic and thoughtless; I often predicted to him that he would finish badly."

Then our actor enlarged upon the services he had sought to render him by the intercession of Madame Pilate, whose house he visited daily. He said he had known the Virgin Mary very well, Saint Elizabeth, and even Saint Anne, her old mother.

"As for the latter," he said, "I did her a very good turn after her death.

Without me she would never have been canonized. Fortunately for her I happened to be at the Council of Nice and as I was acquainted with a good many of the bishops who composed it I begged them so hard and I repeated to them so often that she was such a good woman, that it would cost them so little to make a saint of her, that she was given her title."

It is this facetiousness that is so absurd and was repeated so seriously in Paris that gave M. de Saint-Germain the fame of possessing a medicine which restored youth and conferred immortality; it is this that was at the bottom of the farcical story of the old lady attendant of a lady who had hidden a phial full of this divine potion; the old soubrette unearthed it and swallowed so much of it that from drinking and becoming younger she became a little child again.

Although all these fables, and several anecdotes as to the age of Saint-Germain, deserved neither the credence nor the attention of sensible people, it is nevertheless true that there is something marvelous in the comparison of the details that people worthy of confidence have testified to me in regard to the long duration and the almost incredible preservation of his features. I have heard Rameau and an old relative of an ambassador of France at Venice assert that they had known M. de Saint-Germain there in 1710, but looking like a man of fifty years. In 1759 he appeared to be sixty years old, and then M. Morin, afterwards my secretary at the embassy, upon whose veracity I can rely, renewing at my house his acquaintance made in 1735 in a journey to Holland, was prodigiously astonished not to find him aged by a single year. All who have known him since until his death which happened in Schleswig in 1780, if I am not mistaken, and whom I have questioned as to the appearance of his age, have always replied that he seemed to be a well-preserved sexagenarian.

There, then, you have a man of fifty years old who has only aged ten years in seventy, and an item which appears to me to be the most extraordinary and the most remarkable in his history.

He possessed several chemical secrets, especially in regard to making colors, dyes, and a kind of imitation gold of rare beauty. Perhaps even it was he who composed those stones which I have mentioned and whose fineness cannot be called in question by any other test than the file. But I never heard him speak of a universal medicine.

He lived on a very strict diet, never drank while he ate, and purged himself with senna leaves which he made up himself; there you have all the advice he gave his friends who questioned him about the means that were necessary to live a long life. In general he never announced, like other charlatans, supernatural knowledge.

His philosophy was that of Lucretius; he spoke with a mysterious emphasis of the profundities of nature, and opened to the imagination a career, vague, obscure and immense as to the nature of science, its treasures, and the nobility of its origin.

He amused himself telling details of his childhood, and depicted himself then surrounded by a numerous suite, and promenading on magnificent terraces in a delicious climate, as if he had been the hereditary prince of the king of Granada

at the time of the Moors. What is very true is that no one, no police, have ever been able to discover who he was, nor even his nationality.

He spoke German and English very well, and French with a Piedmontese accent; but above all he spoke Spanish and Portuguese without the least accent.

I have heard it said that among several German, Italian and Russian names under which he has appeared with brilliance in different countries, he also used that of the Marquis of Montferrat. I remember that the old Baron de Stosch told me that he had known at Florence during the reign of the Regent, a Marquis of Montferrat who passed for a natural son of the widow of Charles II who had retired to Bayonne, and of a Madrid banker.

M. de Saint-Germain used to frequent the house of M. de Choiseul, and was very well received there. We were very much astonished therefore at a violent attack the minister made on his wife on the subject of our hero.

He asked her bluntly why she did not drink? and she replied to him, that she was practising like myself the diet of M. de Saint-Germain with good success. M. de Choiseul told her, "As regards the Baron, in whom I have recognized a peculiar attraction towards adventurers, he is the master of his own dieting arrangements; but you, madame, whose health is precious to me, I forbid you to follow the crazes of so questionable a man."

In order to cut short the conversation, which was becoming a little embarrassing, the Bailly de Solar asked M. de Choiseul if it was really true that the government did not know the name of a man who lived in France upon such distinguished footing?

"Without doubt we know," replied M. de Choiseul (and this minister was not telling the truth); "he is the son of a Portuguese Jew, who deceives the credulity of the city and the Court. It is strange," added he, becoming more heated, "that they permit the King to be so often almost alone with such a man, whilst he only goes out surrounded by guards, as if there were assassins everywhere."

This outburst of anger came from his jealousy of the Marshal de Belle Isle, of whom Saint-Germain was the prompting genius, and to whom he had given the plan and the model of the famous flat-boats which were to serve for a descent upon England.

The consequences of this enmity and the suspicions of M. de Choiseul developed a few months afterwards. The Marshal constantly intrigued to make himself the sponsor of a private treaty with Prussia and to break the system of the alliance between Austria and France, upon which was founded the credit of the Duc de Choiseul. Louis XV and Madame de Pompadour desired this private peace. Saint-Germain persuaded them to send him to The Hague to the Duke of Brunswick, whose intimate friend he said he was, and promised to succeed through this channel in a negotiation of which his eloquence presented the advantages under their most seductive aspect.

The Marshal prepared the instructions, and the King gave them himself with a cipher to M. de Saint-Germain, who, after his arrival at The Hague, thought himself sufficiently authorized to act without the minister.

His indiscretion caused M. d'Affry, then Ambassador in Holland, to pene-

trate the secret of this mission, and by means of a courier he sent to M. de Choiseul, he made bitter complaints of his exposing an old friend of his father, and the dignity of the office of ambassador, to the indignity of having a peace negotiated under his own eyes by an obscure stranger without giving him any information on the matter.

M. de Choiseul immediately sent the courier back with orders to M. d'Affry to demand with all possible energy of the States-General that M. de Saint-Germain should be delivered to him, and that done, to send him, bound hand and foot, to the Bastille. The next day, M. de Choiseul produced in the council the despatch of M. d'Affry; then he read the reply he had made to it, and haughtily glancing round on his assembled colleagues and alternatively fixing his eye on the King and M. de Belle Isle, he added: "If I have not taken the time to receive the orders of the King, it is because I am persuaded that no one here would have been bold enough to desire to negotiate a peace without the knowledge of the minister of foreign affairs of your Majesty!" He knew that this prince had established and always supported the principle that the minister of one department ought not to interfere in the affairs of another.

The result was as he had foreseen: the King hung his head like a guilty person, the Marshal dared not say a word, and the action of M. de Choiseul was approved; but M. de Saint-Germain escaped him. The High Powers of the States-General, after having made much of their condescension, sent a large guard to arrest M. de Saint-Germain, who had been secretly warned and had taken flight to England.

I have good reason to think that he soon left that country to go to Petersburg. Then he appeared in Dresden, in Venice, and in Milan, negotiating with the governments of those countries to sell them secrets and dyes and to establish factories. He had then the appearance of a man who was seeking his fortune, and was arrested in a little town of Piedmont on account of a protested bill of exchange; but—he displayed negotiable securities of 100,000 crowns' value, paid on the spot, treated the governor of that town like a nigger, and was released with the most respectful excuses. In 1770 he left for Leghorn, with a Russian name, and wearing a general's uniform, and was treated by Count Alexis Orloff with a consideration that that proud and insolent man showed to no other, and which appeared to me to have much to do with a conversation his brother Prince Gregor had with the Margrave of Anspach.

Saint-Germain took up his quarters some years afterwards at the house of the Margrave, and having invited him to accompany him to see this famous favorite of Catherine II, who was passing through Nürnberg, the latter said in a low tone to the Margrave, speaking of Saint-Germain, whom he had received with a cordial welcome, "There is a man who played a great part in our revolution."

He was living at Triesdorf and he lived there as he liked, with an imperious insolence which fitted him to a marvel, treating the Margrave like a little boy. When the latter humbly asked him questions about his science, the reply was "You are too young to understand those things."

In order to obtain more respect in that little Court, he showed from time

to time letters he had received from Frederick the Great: "Do you know that handwriting and that seal?" he said to the Margrave, showing him the letter in its envelope. "Yes, that is the little seal of the King." "Well, you shall not know what is inside it!" and then he put the letter back in his pocket.

This prince asserts that the precious stones of M. de Saint-Germain were false, having found means to have one tested with a file by a jeweler who was brought to see the diamond while it was being taken to the Margrave to show him, as he was in bed, because Saint-Germain took great care not to let his stones go out of his sight.

Finally this extraordinary man died near Schleswig, at the house of Prince Charles of Hesse, whom he had entirely subjugated, and had drawn into speculations that had turned out badly. During the last year of his life he was attended only by women who looked after him and coddled him like another Solomon, and after having gradually lost his strength, he passed away in their arms.

All the efforts of his friends, the servants, and even his brothers to drag from this prince the secret of the origin of M. de Saint-Germain have been without avail; but having inherited all his papers and received the letters that arrived after his decease, the prince ought to be better informed on this point than we, who likely enough will never learn any more; and an obscurity so singular is worthy of the man himself.

JEWISH ARTS AND CRAFTS IN JERUSALEM: by C.

AN exhibition of art handiwork recently held in New York City has attracted public attention to a remarkable effort being successfully made in Jerusalem to equip poor and discouraged Jews to earn a good living and to elevate their ideals by making useful and beautiful articles, such as carpets, pottery, furniture, and metal-work. Professor Boris Schatz is the good genius whose imagination and ability have already lifted hundreds of his race from misery and poverty to happiness and content and to a realization of powers hidden within themselves. In 1903 he opened the "Betsalel" School of Handicrafts in a single small room in a back street in Jerusalem, and, after seven years of labor, the school is housed magnificently in one of the largest buildings in the city. Last year the value of the artistic products was \$75,000. Betsalel trains the workers and then provides remunerative and dignified employment for them. Professor Schatz says: "The new generation of Jewish artists has brought modern technic to the aid of the ancient Jewish spirit; it has introduced a new note into the artistic world, and opened up a new epoch in Jewish history. All this has been accomplished by the school



MUSEUM OF ARTS AND INDUSTRIES, BETSALEL SCHOOL, JERUSALEM



Lomaland Photo. & Engraving Dept.

THE BETSALEL SCHOOL BUILDINGS



IN THE FIELDS OF THE BETSALEL SCHOOL



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METAL AND FILIGREE WORK

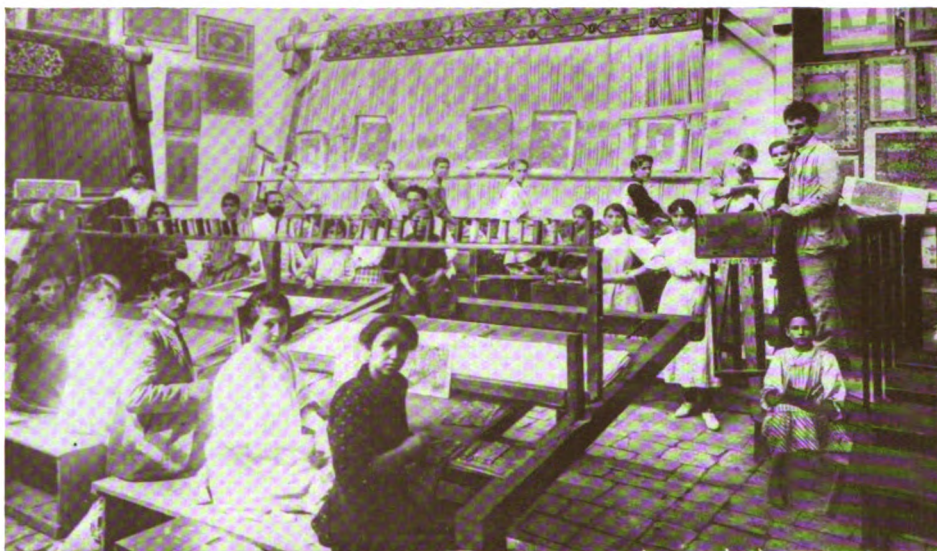


TABLES, CHAIR, AND BASKET MAKING, BETSALEL



Lomaland Photo. & Engraving Dept.

DAMASCENE METAL WORK



WEAVING CARPETS AND RUGS, BETSALEL



Lomaland Photo. & Engraving Dept.

TEACHER AND PUPILS
OF THE SECTION OF DRAWING

founded in Palestine, in which work and amity are united. Among the workmen there are a number of great artists. Our workman in Palestine has become an ideal for his comrade in civilized Europe. He knows nothing of barrack-like dwellings, without light or air, in which the European workmen with their families pine away. He has his bright cottage in a green garden, and he secures employment in the co-operative society to which he belongs." The social life of the workers is well organized and includes music, drama, and sports.

THE WEST AFRICANS: by H. T. Edge, M. A.



HAT the learned and cultured of twentieth century Western civilization should turn with attention to West African savages, for the purpose of receiving from them information and instruction in the mysteries of religion and cosmogony, the origin of cults, the conscious powers of nature, and the fundamental principles of morality — not to mention other things — is surely a remarkable change of attitude since a time so recent as that of our fathers. Yet that the above statement is not exaggerated is shown by a recent article in the *Edinburgh Review*, on "Some Aspects of West African Religions," by P. Amaury Talbot.

This article proves that people can learn just as much as they want to learn, that they will find what they look for, and that there are none so deaf as those who will not hear. It proves that the West African native can be to us anything from a mere ignorant barbarian to a mine of traditional wisdom and lore, according to whether we look at him through the big end of a smoked telescope or with the naked eye. It proves, too, that even in stating a simple fact, a totally wrong impression may be conveyed by the words used, and the right impression given by simply altering the phraseology. For instance, we are familiar with the disparaging way in which it is said that "natives" everywhere "imagine everything in nature to be the home of a spirit or a god" — poor superstitious childish people; but this is how Mr. Talbot expresses the same fact:

To such men the commonplace does not exist. Each object is tinged with wonder and mystery; while forces, beneficent or malignant, are to be felt on every hand. Everything, from the smallest stone or humblest plant to the mightiest rock, river or tree, has an indwelling soul or "Mana," which is capable of projecting itself in a multitude of ways in order to influence the lives of those with whom it comes in contact.

This phraseology seems to indicate that it is the "commonplace" which is superstitious, and that the natural view of nature is the correct one. And of course it is inevitable that we shall gradually arrive at the view that all nature is animate and moved by intelligent powers; for the only alternative to this view is to create phantoms, such as chance, necessity, and automatism. A tree or a rock can be used as so much brute material; but so can a human body; only it is not very intelligent to do so. It is better to enter into closer communion with nature when possible. But even the writer's expression that every natural object "*has* an indwelling soul," is not adequate, because it makes of the tree and its soul two separate things, thus favoring the materialistic doctrine that a body is a reality and that the soul is merely something which is inserted in it. It would be better to say that the tree *is* a soul, and that the wood, bark, etc., are but particular manifestations of this soul, or particular modes by which we perceive it. The doctrine of an animate nature has been dubbed "animism," in accordance with a familiar policy of killing things by labeling them; so anyone who objects to the doctrine can console himself by saying that it is of no consequence, as it is merely a case of "animism."

The writer classes the study of "aboriginal" tribes as one of the two main branches of archaeology, and is inclined to regard it as the more important — the other branch being the exploration of antiquities. It sounds curious that we should study "primitive" races in order to explore the past; it would have seemed more reasonable to study ancient races for that purpose. It is, in fact, tantamount to acknowledging that these "primitive" races *are* ancient races, with the great bulk of their experience behind them and not before. Do such races represent one of the early stages of human evolution, through which we have passed? Is it that these particular races have not yet passed beyond that early stage, but will do so later on? Or have they for some reason stuck fast and failed to evolve at all? The obvious fact is that most of the "aboriginal" races are old races, which have been on a descending arc of their racial evolution. By studying them, we can actually learn a great deal about the past history of civilization, for they preserve memories of their own civilization. Western Africa is mentioned by Mr. Talbot as perhaps the richest field for such study:

In this part of the world peoples of varying degrees of culture may yet be met, ascending and descending the ladder of civilization.

What could be more evident than that evolution includes both rises and falls, and that it is far more complex than some of the crude elementary schemes suggested by experimenters in this study? Africa has well been described as the home of a most numerous and variegated assortment of human races, differing from one another widely and in every possible way. There are gigantic tribes where the men reach seven feet and over, and there are pigmies. Almost every shade of color is met, and the habits and temperaments are as divergent as the physiognomies. How can inadequate and conventional theories in anthropology deal with such a vast and complicated problem as this? Once accept the real explanation, however, and the facts fit in harmoniously. Africa has, for countless ages, been the retreat of a huge number of different peoples, who settled there in very remote ages, and became isolated from the rest of the world and partly from each other, so that each people had plenty of time to develop its own peculiar traits, and thus the divergence of types became still more accentuated. There are in Africa the remnants of a *whole humanity* of races, as multiform as the races which are comprised in our present-day humanity. The Dark Continent is like a past volume of human history. To quote from *The Secret Doctrine*:

Nowhere does a more extraordinary variability of types exist, from black to almost white, from gigantic men to dwarfish races; and this only because of their forced isolation. The Africans have never left their continent for several hundred thousands of years. (II, 425)

With regard to the question of monotheism and polytheism, the writer says that belief in a supreme god, either with a feminine counterpart, or uniting in himself both male and female attributes, would seem once to have been practically universal, though now in many cases almost forgotten. Such deities were not regarded as having much to do with human affairs. The principle deities of the Ekoi are the Earth-God (anciently regarded as a goddess) and the Sky-God; which, with a change of sex, correspond to the Egyptian Heaven-Goddess *Nūt* and Earth-God *Seb*. But there is no reason to force analogies with the Egyptians, for such deities are simply universal. As to the variations in gender, this also is frequent, and is explained by the fact that a principle may be masculine in some of its relationships and feminine in others; for which characteristic of change it is easy to find analogies in mathematics, chemistry, and elsewhere. In the case of the Sun and Moon, it is well known that the genders vary,

even linguistically. When we find these native tribes using the same cosmic symbology as the ancient Egyptians, the ancient Aryan Hindûs, the numerous native tribes of the Americas, etc., etc., we are left to choose between the hypotheses that this identity indicates a common source (not necessarily ethnic, for the source might be a common *knowledge* accessible to initiates in any race), or that "humanity, owing to the uniformity of its mind, always constructs exactly the same myths everywhere." The latter hypothesis is but an excuse, and a very lame one, for avoiding the plain issue. The universality of the Wisdom-Religion is clearly indicated by these coincidences; and the survival of the symbols points back to the time of the earliest sub-races of the present Root-Race, or even to Atlantean days, when the Wisdom-Religion was universally diffused.

By way of commentary on the fact that sympathetic inquirers can find out more than those who hold themselves aloof, the following may be quoted:

For months after the present writer had begun to study the religion of the Nigerian Ibibios, he was informed by all classes, and on every hand, that Obumo was the head of their pantheon. Later, however, accident brought to light the fact that behind and above this deity looms the dread figure of Eka Abassi (Mother of God), at once mother and spouse of Obumo, the Great First Cause and Creatrix of all, from the Thunder-God himself to the least of living things. To quote the Ibibio expression, spoken with hushed reverence, as was every mention of her: "She is not as the others. She it is who dwells alone, on the other side of the wall."

Thus this World-Mother was like Isis of the Egyptians and Ilmatar of the Finnish Kalevala. Like Isis, she is connected with the Moon. The writer mentions the supreme Maori deity, Io, whose name was deemed so sacred that it was never uttered, and who was alluded to as "The Beyond" or "The High One." It is evident that in speaking of the Supreme, the attribute of sex is out of question; and whether we speak of the All-Father or the All-Mother, it is only a matter of the particular phase of divine power of which we happen at the time to be thinking. But the memory of Eka Abassi has nearly passed away and her fame has been eclipsed by that of her son.

The All-Mother dwells in everything, but manifests herself most nearly of all in sacred waters, or under the guise of unhewn stones in the vicinity of sacred grove or pool. The writer quotes from an article on "A Common Basis of Religion," in the *Journal of the*

African Society (April, 1913), by R. E. Dennet, who gives a list of the objects found by him in the sacred groves he has examined. These include mats, pots of water, seeds, shells, snake skins, parts of animals, sacred stones, a python set to guard the waters, a leopard to guard the land, and a fish eagle to guard the air. These objects, says the writer, are all parts of a complicated symbolism. Nor is the symbolism fanciful and superstitious; it agrees with the symbolism of other peoples, both great and small; it is a "masonic" symbolism, a symbolism pertaining to the Mysteries. It has been inherited from a past; and while now there is superstition mingled with it, this was not originally the case. And even now these people whom we call "savages" understand far more about it than we think; for the mere absence of our particular kind of civilization does not imply ignorance in everything. In fact, these people have probably cultivated one side of their nature to a higher degree than we have; and they are likely to be far more perceptive of the finer forces of nature than we are.

Obumo, the Thunderer, spouse and son of Eka Abassi, is too remote to be much concerned with the affairs of men; and he leaves these in the hands of lesser deities. Here we come upon the question of the relation between monotheism and polytheism; they are not alternative or mutually exclusive theories, but complementary to each other. Our own monotheism is not found adequate, and so we have other gods, the chief of which is that which we somewhat vaguely call "Nature" and designate by the feminine pronoun. Such conceptions as "chance," "natural selection," "natural law" and the like, also take the place of minor gods with us; but we are less philosophical than the "heathen," for we make them abstractions while at the same time assigning to them deific powers, whereas the heathen frankly recognize their minor gods as conscious powers.

Water, earth, and stone are the three great Mothers; how far more excellent a conception than that which regards them as inert forms of matter! Some minds may call this superstition or idolatry, and it is to be feared that such minds can only be left alone to dree their own weird. Why not call it poetry? But that again is a name that has been traduced, so that with many it is only a synonym for superstition. Still, in idle moments at least, we might pleasurably and profitably indulge the fancy of living in a world where the earth was our Mother, the stones our Mother, and the soothing waters our Mother. Such a consolation, at any rate, may be necessary for poor

savages, who have neither sweating-dens to work in nor automobiles to speed them away from such unpleasant sights.

Naturally, among a people which has degenerated to a primitive mode of life, the lower aspects of their religion claim most attention; and in those minor nature-spirits which may mostly be classed under the name of Juju we find their principal interest. The cult of Juju, together with ancestor-worship, is the dominant influence in their lives; and this is connected with a number of secret societies that exist all along the coast. In all but one of these societies membership is confined to men; but the writer mentions the following important fact:

A fortunate accident brought to my knowledge the fact — hitherto, I believe, carefully kept from European ears — that nearly all were once exclusively feminine institutions, as are the Bundu and the great Ekoi cult of Nimm at the present day.

The men, it seems, grew weary of the dominance of the women, elicited the secrets, slew the leaders, and henceforth closed the societies to women. How did such a revolt arise, and why was it successful, are questions that might be asked.

Of the Society of Egbo there are seven grades. Under native rule it usurped practically all the functions of government and made trade almost impossible for non-members. It is difficult to discover more than the merest fragments of the secrets of Egbo, as any known informant would meet with speedy death. Some of the powers of nature are known to and used by initiates in a way unknown to their white rulers. The totem of this cult is the leopard.

Considerable detail is used by the author in describing the ceremonies of these cults; but we must pass these over. With regard to the "soul" — a word which in the language of western civilization, stands for anything and everything except the physical body — we are told that — "West Africans in general believe in a minimum of three souls inhabiting the physical body — (1) The astral, which roughly resembles the Egyptian Ka, and is called Kra on the Gold Coast; (2) the shadow soul, corresponding to the Egyptian Ba; and (3) the one which most nearly approaches our idea of the true Ego, and corresponds to the Egyptian Khu. Of these the last named is the only immortal one."

But what is "our idea of the true Ego"? And also what does

"astral" mean? However, the Egyptian names furnish us with landmarks; so, turning to the enumeration of them, we find the following:

1. Kha, body.
2. Ba, the soul of breath.
3. Khaba, the shade.
4. Akhu, intelligence or perception.
5. Seb, ancestral soul.
6. Putah, the first intellectual father.
7. Atmu, a divine or eternal soul.

These are quoted in *The Secret Doctrine*, where their respective correspondences to the seven principles of man recognized in Theosophy are given. From this we find that Ba is the breath of life and corresponds to Prâna. Kha is body, so that Khaba is the breath-body and answers to the Linga-Śarîra. This last is called in *The Secret Doctrine* "astral body," but this phrase has been so misused by quasi-theosophists and others that it is now misleading. It is evidently the one which the author calls Ka. His Khu is evidently the one called Akhu in the list — intelligence or perception, answering to the Theosophical Manas. But the fact that it is immortal shows it to be the higher Manas and not the lower. Thus we have among these natives the life-breath, the fluidic body (linga-śarîra), and the incarnating Ego. But the writer says that *at least* three souls were recognized; so probably they recognize the other principles as well, though this knowledge may be part of their mysteries.

In connexion with this recognition of the Ka, we find sepulchral customs reminding us of those of Egypt and also of those observed by many other peoples. It is evidently recognized that the death of the body does not complete the dissolution of the earthly man but has to be followed by a second death. The lower principles of man hold together for a while after release from the physical body; and the period of their survival is apt to be unduly protracted in the case of those bound to earth by desires or anxiety. Hence the universal custom of observing rites designed to "lay" the shade; the placing of food and implements in the grave, with a view to preventing it from returning and harassing the living. This, of course, has nothing to do with the immortal Soul of the deceased, unless indeed the very ignorant should be unable to distinguish between the Soul and the shade.

We may conclude this notice with the following quotation:

Love of children and reverence for the aged are almost universal. Among the Ekoi all quarreling is forbidden in a house where there are little ones, on the plea that the latter love sweet words, kind looks, and gentle voices; and should these not be found in the family into which they have reincarnated, they will close their eyes and forsake the earth till a chance offers to return amid less quarrelsome surroundings. Almost everywhere the "maxim of Ani" is obeyed as strictly today as once in Egypt: "Sit not down when another is standing up, if he be older than thee, even if thy rank in life be higher than his."

Evidently love and tenderness to children is not confounded by these people with weakness. Children would much rather be kept in their rightful position with regard to their elders, than allowed to assert themselves unduly, as is so much done in this country. And though the lower nature may rebel against just reproof, nevertheless the parent who is dutiful enough to administer it wins the respect of his child. A subversion of the natural order means a loss of respect all around. It is noteworthy, too, that Reincarnation is accepted by these people, and the author says the belief is common with most West African peoples.

ON THE OTHER SIDE: by Stanley Fitzpatrick

CHAPTER I

DOING AS OTHERS DO

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy." — *Shakespeare*



UT, my dear Hylma, I cannot understand why you should be so dissatisfied. After struggling all these years I have at last reached a position which warrants marrying at any time we choose. Why, I thought you were as much pleased at my success as I have been myself."

"I have been, Edgar," replied the girl. "It is not a question of success; but of how that success has been won. That has forced me to think."

"Now listen to me, Hylma. You are a woman and you cannot possibly look at things from a man's standpoint. Now wait; hear me through; yes, I know you have been four years in college — a girl's college, mind you — and you have studied political economy,

social science, and heaven only knows what not besides. Well, that's only book learning, which must always be on the surface, and is all that women ever know. Men, who are mixing in the fight, see the inside and the underside of the real thing. That's how I know."

"Well, Edgar, women are getting to the inside too; and there is good reason why they should. Women are expected to be patriotic and love their country and race. Why should they not know and try to remedy the many wrongs and evils?"

"Pardon me, my dear, but there is every reason why they should not. It is man's province and the woman should not intrude. I know all about the woman's movement and all that, I also know what they are running into, but they do not; at least the majority of them do not."

"That is your opinion, as it is of many other men. Yet women are rapidly awaking to the fact that they are human souls and have duties and responsibilities as well as men."

"No one has ever denied that; but they are quite different from those of men."

"Of course in many ways they are. But it is the duty of a woman as well as of a man to devote her best efforts to the progress and welfare of the human race."

"Well, Hylma, women have always been free to work in all charitable and philanthropic enterprises."

"Yes, they have been permitted to try to heal or slightly mitigate the wrongs and evils for which the laws and political machines are responsible. They have created, fostered and maintained them."

"Oh that's what women say because they don't understand things at all. Women are bright and beautiful and all that's lovely; but they are not practical."

"Some of them are not," said Hylma quietly. "It seems the majority of men are not either, else they would soon find a way out of some of the evils that are spreading every day, and, like a canker sore, eating out the life of our country."

"My dear girl, it is much easier to talk of these things than to do them. Every man has his own way to make and it keeps him busy to look after his own interests. One man can't do much any way; the long-established laws and customs, social and political power, are too strong to be overlooked or opposed by any one who has any wish to succeed in his life and profession. It is best to leave things

as we find them and use them for our own advantage. That's what we have all got to do if we expect to get on."

"Well it's not what I should do," said the girl with calm decision.

"Then you would be a failure," replied the man.

"I should rather be a failure than an upholder of wrong and injustice."

"And you think that is what I am, I suppose."

"I think you have won cases on the wrong side, haven't you, Edgar?"

"An attorney has his professional honor to maintain. No matter what his private opinion is of his client he is bound to win his case for him if he can."

"Even when he knows it is unjust?"

"Well, he doesn't have to look at it in that way; he simply does the work he is paid to do."

"But he can refuse to take a case he knows is unjust and which he has to try to make others believe is exactly what it is not."

"Then he would soon be out of business altogether. No, a successful lawyer has to take the cases that pay best."

"That was why you were so eager to become the legal adviser of this company?"

"Of course; there is money in it and not only that, it is a sure means to political preferment."

"But you have to win their cases, right or wrong?"

"It is my business to protect their interests."

"No matter who is wronged, or who suffers?"

"Hylma, what is the matter with you?"

"Nothing, Edgar. I was just thinking of that poor widow whose only son was killed. After months of weary waiting she was not given enough to pay the doctor's bills and funeral expenses. She is now ill in the city hospital, destitute, friendless and homeless. A few thousands would have made her comfortable for life; though millions could not have compensated for the loss of her son."

"How did you hear of all this?"

"From a good many people; and they all agree that it was cruelly unjust."

"Well I never knew the party who lost a case think it was just and right."

Hylma Desmond turned away and looked out of the window.

She and Edgar Swann had been playmates in childhood and it had been understood for several years that they would marry as soon as he was well established in his profession. She was the daughter of a physician whose income sufficed to maintain his family in good style with little left over. He had always cared more for study and scientific research than for the amassing of a fortune and his kindly nature caused him to treat numerous patients from whom he could expect only small fees or none at all.

Though Hylma was his favorite child she was more or less a stranger to him now, as since she was seventeen she had been away from home with only occasional visits. Four years had been spent in college and her old and invalid grandmother claimed most of her vacations. After graduation she had remained with her a year at the end of which period her death occurred. Then an aunt had claimed her companionship for a year's travel in Europe, from which she had only recently returned.

During all this time a correspondence had been regularly maintained between herself and Edgar, and he had paid her brief visits whenever possible. Giving him her love and trust and feeling certain of his devotion she had looked forward to their future union with perfect, though calm and quiet, content. That there could ever be any difference of feeling or opinion between them had never occurred to her. But since her return it had been slowly and painfully dawning upon her mind that they really knew little of each other; and that their ideals and moral standards were in many cases almost diametrically opposed.

Feeling all this now, rather than clearly thinking it, a sudden sense of dreary pain was pressing upon her heart as she stood at the window without seeing that upon which she gazed.

After a rather long silence Edgar Swann spoke:

"Come, Hylma, let us drop these things on which we do not agree. You could never understand a corporation, and there is no reason why you should. You must leave that to me; it is my business."

"But you are District Attorney also, Edgar."

"Well, that ought to please you, little girl."

"Why did you want the office?"

"Why; why, because it is an upward step."

"And you have to prosecute all criminals?"

"Of course; that is what a District Attorney is for."

"And you have to use every effort to secure a conviction whether the accused is innocent or guilty?"

"Now you come back to the same old question. That is always the way a woman argues; and why she can never be convinced. No matter how clearly anything is explained to her she just travels round in a circle and comes back to the starting-place again. Isn't that true?"

"I am open to conviction, Edgar, but I cannot be convinced against justice and humanity. Do you believe Jimmy Hewit is really guilty of murder?"

"It makes no difference what I believe. The judge and jury believed he was. There were half a dozen witnesses to prove it and none for him."

"Edgar, there were many witnesses against Jesus, and not one for him. It is said these men are of the very worst type, whom in ordinary matters few or none would trust. Why should they be believed in this matter — a case of life or death?"

"Well, my dear girl, the jury did believe them."

"But the papers say that it was only your eloquence and skill in presenting the case that made them believe it."

"Well, Hylma, when a lawyer gets the reputation of always winning, he must keep it up if he wishes to reach the highest round in his profession."

"But, Edgar, think of the sacrifice of a human life; think of his poor old mother, and that young girl he was to marry. They had grown up together as we have. And he is so young — not twenty."

"Well, Hylma, I admit it is a hard case. I was sorry for him — for all of them. But the law must be upheld. I only did what any other would do."

"Can't anything be done yet?"

"Well, there's a petition circulating — I'll sign it; and I'll speak to the Governor if I can."

At this point Dr. Desmond entered the room and Edgar Swann took his departure.

A few days after, while Hylma was assisting him in his office, she paused suddenly and said:

"Dad, I don't think I shall ever marry Edgar."

"My dear," replied the Doctor, "I never supposed you would."

CHAPTER II

THE CELL OF THE CONDEMNED

Jimmy Hewit sat on the narrow cot with his mother and Anne, one on each side. The nerves of the boy were evidently strung to the highest tension. The light brown curls were tossed back from his pale face and his blue eyes were unnaturally wide and brilliant. With a strained look he gazed at the stone walls, iron door, and the heavy bars over the small window.

"Mother," he cried, moving restlessly, clasping and unclasping his hands; "Mother, I didn't kill nobody — leastways I didn't mean to an' didn't know it if I did. I hadn't a pistol anyhow, you know I hadn't; an' what right had anybody shovin' one on me when I didn't want it, an' didn't even know how to shoot?"

The mother, a tall, spare woman from the mountain region, sat upright and rigid, staring with tearless, stony eyes at the wall before her. The slender form of the young girl shook with the sobs she was striving to repress. Jimmy rambled on;

"You know, mother, I'd never do sich a thing; an' I told the jedge so, an' all of 'em but they paid no attention to any word I said. An' all these fellers, that done it theirselves, come an' swore to lies agin' me. They said I *could* shoot a pistol, an' that I bragged about it an' said 'at I *never* missed the mark. An' you know they lied, mother, they shore did — every one of 'em. Some of 'em shot Pete — an' they all wanted to git out of it — an' so they put it on me. That's what they done, mother — said I killed Pete; an' I didn't — nor wouldn't a done it. You b'lieve me, mother, stid o' them, don't you?"

"Yes, Jimmy," said Mrs. Hewit clinching her hands more tightly under her coarse shawl and still staring blindly at the wall. "Yes, son, mother knows you never done it."

"Why 'ent you come sooner, mother, an' tell 'em so? They wasn't any one to speak up for me."

"I didn't know, Jimmy boy, I didn't know. An' 'twouldn't a done no good anyway. They wouldn't b'lieve me any more'n you; an' now — O Jimmy!" — her voice failed and suddenly bending forward she buried her face in her hands.

"An' now, mother," continued Jimmy feverishly, "they are goin' to hang me — hang me, mother. How can they hang me when I didn't do it? An' I told 'em an' told 'em I never done it. Anne,"

turning suddenly to the girl, "you know I never done it, don't you, honey?"

"O Jimmy," sobbed the girl, leaning her tear-stained face against his shoulder; "course I know you never done it. You *couldn't* a done sich a thing."

A low moan from his mother caused him to turn his pallid face toward her with the frightened eyes of a child.

"Mother!" he whispered hoarsely, "I never thought they'd do it; but they say now they shore will. An' I'm *feared*, mother! I'm *feared to be hung*. You know I wasn't no coward, mother, never was scairt like some to be out in the woods dark nights — nor of seein' hants round the graveyard. But, mother, I'm scairt now; I'm feard o' this hangin' — I'm — I'm," and his voice died away in a half-sob.

Mrs. Hewit rose and stood with clasped hands before him. Her eyes felt hot as if scarred by a passing flame; her throat was parched and her dry lips could scarcely frame the words; but she said slowly:

"What *can* be done, Jimmy? You know I'd go down into hell to save you. I'd take your place in a minit if I could. But what *can* I do?"

"They say the Gov'nor can pardon people if he wants to," said the boy slowly.

"Yes, Jimmy, I hearn that too; but they say he never did pardon nobody — jist won't do it."

"But if he knew Jimmy didn't do it," cried Anne eagerly.

"Yes, you tell him so," added Jimmy.

"I'll tell him so if I can see him; but they say these high-up folks are mighty hard to get at. But I'll try — I'll try, Jimmy. An' God help my boy," she added in a whisper as she turned away.

"You'll see him, mother; I know you will," cried Jimmy, the gleam of hope lighting up his boyish face.

"Yes, auntie," said Anne, "I feel that way too. He will shore do right by Jimmy. An' Jimmy, when you're free you go right home with us."

"You bet I will; an' I'll stay there too. I had a dream only t'other night about us bein' in the woods among the big pines an' hemlocks, where there's lots o' room atween the trees an' the ground is all covered soft with the brown needles. It was jist like bein' there, it was all so plain. We looked out through the openin's that run

way off like straight roads made by somebody a' purpose to make it look so pretty; an' the sun come through in spots an' made the dry pine needles shine like gold. An' we could see little bits o' sky just as blue; an' everything was so still — no noise at all, only a kind o' solemn, whispery sound among the tops o' the highest trees. Then we walked on to the big rock where the cold spring runs out over the white sand. While we was considerin' where to put our house when we're married it jist turned dark all of a sudden an' the rain come pourin' down. Then I waked here. Anne, what'll you an' mother do if I never go back?"

"O Jimmy, don't!" cried the girl, the tears again running down her cheeks. "You got to come back. We jist can't live without you."

"Mother," said Jimmy, "you'll go first off in the mornin' to see the Gov'nor, won't you?"

"Shore, son, shore," replied Mrs. Hewit. "You know, honey, mother'll do anything on earth that she can do for her boy."

"I know, mother, I know; an' you'll come back to me jist as soon as you can, won't you?"

"Yes, son, yes Jimmy boy," the mother replied, and then the women who loved the boy reluctantly left the cell.

The turnkey looked after them pityingly as they crept, shrinking and despairing, down the long corridor where grim stone walls and iron doors seemed to mock their grief and forbid all feeling of hope.

Once outside they were met by Dave Warnock, the kind neighbor who had brought them down to the city. In silence they all returned to the little room he had procured for them in a humble quarter.

Dave went out and returned with food, of which Anne with difficulty persuaded Mrs. Hewit to partake. In silence she and Dave ate their supper and then he left them with the promise of returning early in the morning.

Quietly the girl tidied the room and made preparations for the night. With the hopefulness of youth and inexperience she believed that the Governor must yield to their asseverations of Jimmy's innocence. But with the mother it was different. She was glad that the hope, even though groundless, would make the night more endurable for Jimmy. And in truth the boy was even then slumbering peacefully in the death cell, borne up on dreams of happiness and home.

After a night of sleepless anguish Mrs. Hewit insisted on going

forth on her errand long before it would be possible to see any public official. For a time the strange-looking trio wandered aimlessly about the streets, too wretched and distraught to observe the unaccustomed sights around them and being constantly shouldered and jostled by the throng intent only on its own affairs.

At length they entered a small park which commanded a view of the Capitol building, and finding a seat screened by trees and shrubs, they rested there for a time. But the mother could not remain long quiet; goaded by her terror and anxiety she soon rose and began walking around again, Anne and Dave walking silently on either side. Presently Mrs. Hewit accosted a passer-by and asked when the Governor could be seen.

"Why," said the man, looking dubiously from face to face; "I suppose he is in his office now; I just saw him going up the steps. But you do not expect to see him, do you?" he added.

"I must," said the woman. "How'll I find him?"

"Go up the steps on this side into the hall and anybody in the building will tell you where to go."

Without a word the strange party hurried on, and their informant stood for a moment looking after them. Then shaking his head he murmured: "And they expect to see Milton and get something out of him. They might as well try to walk through a stone wall."

When they had gained the inside of the great building the simple backwoods people were awed and confused by the great length of the halls and what appeared to them immense spaces all about them. Everyone seemed in a hurry, and crowds were hastening to and fro in every direction. It seemed almost impossible to stop any one long enough to ask a question. Several answered Dave curtly: "I don't know." One said briefly: "Upstairs, 36, north corridor."

He might as well have said at the north pole. However they found their way upstairs, bewildered, miserable, in everybody's way apparently, as it seemed to them; they were shoved and jostled by every person in the place until at last a kindly old man leaning on a cane limped before them to the door of the outer office.

"He's in there back of this first room; but I reckon you'll find it hard to get at him. Anyway just go in here and wait for a chance. Ask, and don't let 'em bluff you off; if your business is important stay till you tire 'em all out."

They followed the old man's advice, meeting one rebuff after

another, waiting, waiting, hour after hour in heart-breaking suspense, only to be informed at last that the Governor had gone out to lunch and would not return until three o'clock.

By this time the party had attracted much attention and had also awakened considerable sympathy, as the nature of their errand had been whispered from one to another. A clerk had brought chairs and placed a pitcher of water near them. Dave would have been a noticeable figure anywhere with his stalwart strength and open candid face. The beauty of the girl was undeniable, though now dimmed by weariness and sorrow.

There was something to command respect in the erect bearing of the old woman, in her clear-cut aquiline features and expression of sternly repressed suffering.

"We'll come back," she said rising and groping her way toward the door. Dave was quickly at her side and taking her arm led her out into the street.

"My God!" she whispered suddenly, stopping and facing him, "My God, Dave! what'll we do?"

"We'll go and get something to eat," he responded; "You want a cup of good strong coffee to keep you up, an' so does Anne. Then we'll go back agin — we jist got to keep on tryin'."

Nothing but Mrs. Hewit's determination to keep up her strength for Jimmy's sake could have induced her to swallow food and drink. After they had eaten they went back and sat awhile in the little park. Here in the autumn sunshine and lulled by the soft plashing of a fountain the weary woman dozed for a few minutes leaning on Dave's broad shoulder. But suddenly she started up in a frenzy of alarm lest they should be too late to see the man on whose will hung the last and only chance of saving the life of her son. So back they went and the weary waiting began again. It lasted until the dusk was falling and the building was growing silent and lonely and one of the two remaining clerks told Mrs. Hewit that the Governor had departed by another entrance and would return no more that day.

"An' he knew I was waitin' all this time an' bein' kep' away from Jimmy, an' this his last day?" said the old woman, searching his face with burning eyes.

"Yes," replied the young man gently, "he knew."

"Where does he live?" asked Dave suddenly; "could we go to his house tonight?"

"Why, I don't know," began the clerk hesitatingly.

"Yes, let them go," interrupted the other.

"But they'd never find the place."

"Yes they will; I'll write it down for them." He wrote the address and handed the card to Dave. He took it and the three silently departed.

"What's the good of that?" asked the other. "If they find the place they'll not get in; or if they do he'll not see them."

"No, I don't suppose he will; but anyway it will give'm something to do, and they will feel better to be sure they didn't miss any chance."

"Well, that's a poor chance; but perhaps you're right."

"It's really no chance at all. The old man wouldn't turn over his hand to save that poor fellow's life. God! but it's hard to be hung. And he's only a boy — not twenty yet."

"Well, I don't believe in hanging. The most dangerous people can be safely shut away and that's enough. Now this isn't real murder at all. If this chap did kill the man it was an unpremeditated act, and he didn't even know he'd done it. He ought not to be punished with death for it."

"But they'd say he should not have been drunk."

"Well, who was the most to blame for that? The law that allows whiskey-selling and profits by it; or the raw, ignorant backwoods boy who knew no better than to be taken in by that crowd of roughs? I say the law ought to protect such people instead of being accessory to the crime of misleading them, and then hanging them for it."

"You're right, Bob; I'm with you there. And it's not at all sure that this fellow did the shooting."

"I don't believe he did. I believe he told the truth about it. I saw him at the trial and he's got the face and bearing of a simple, honest boy. And look at that mother!"

"That gang down there is a bad lot, too. They'd swear to anything. I'd take the boy's word against a hundred of them."

"Hanging is a punishment that belongs to savages and the dark ages anyway. I'm sorry for that poor chap."

"I'm sorry for that poor old mother, and the girl he was going to marry."

(To be continued)



F. J. Dick, Editor

**THE RÂJA-YOGA FREE SUMMER-SCHOOL FOR
THE POOR CHILDREN OF LONDON**

AN INTERESTING LETTER FROM HERBERT CROOKE, DIRECTOR OF THE UNIVERSAL
BROTHERHOOD AND THEOSOPHICAL SOCIETY IN ENGLAND

Written at "Kanawha," Fleet, Hants, July 27th, 1914.

Dear Teacher :

Here behold us duly and most comfortably installed in the delightful home which expresses so much of its builder's fine taste and artistic capabilities. The children and everybody are just charmed with it, and you can imagine little groups of girls in twos and threes walking round the little avenues, paths, and bosquets, arm in arm, noting with quick cries of surprise some new wonder they have discovered in flower or leaf or fruit. I never remember seeing a garden in a somewhat limited area so beautifully and economically laid out—every inch of space utilized to its utmost with a most wonderful variety of plant and shrub, flower and vegetable. The birds too seem quite tame as they hop about among the bushes. The children are constantly calling to one another or to a teacher to see some new delight—now a bit of moss, or a young frog that has wandered in from the neighboring wild part.

Saturday was the first full day the children had experienced of this country life. It was a busy day but not quite so busy for the teachers as the first day they were down, when everything had to be put into proper shape. On my arrival in the afternoon somewhat heavily laden with packages, I resisted an inclination to take a conveyance, thinking the quiet walk from the station would be very enjoyable. It was lucky I did so, for soon I spied a small procession of our children walking along two by two with teachers in attendance and in a regular Râja-Yoga fashion, coming to meet me. I was delighted to see how bright they looked, and their quiet dignified manner, and yet a real happiness beaming from their eyes. Some of these children had been with us in the New Forest last year and they had not forgotten their drills and exercises, which have helped them to value the privilege of coming to this new Theosophical Summer School.

We turned and walked together till a cross-road was reached when they went off to the woods and I turned down to the house.

A little later Miss Collisson, the superintendent, and another teacher with the remainder of the girls who had been detained by their house duties, went out to join the party, and I with them. Soon we met the others in the woods that surround a large lake locally known as "The Pond." This is a wide expanse

of water held by the Government and at one time used for experimental purposes, but now left to the graceful swans and ducks that enjoy its somewhat shallow waters. Then we made our way to the waterside and found a nice little strand covered with short grass on which the children romped and played to their hearts' content. The little ones were quite excited when word was passed from their teachers that they might "paddle" in the water. Here for half-an-hour they had a very good time. The water, the blue sky with its fleecy clouds and the glorious sun made a perfect picture; and this was in no way dimmed by the sharp shower of rain that fell from a passing heavy cloud. When the sun shone forth again the scene was simply ideal, for against the heavy cloud a perfect rainbow became visible with its shadow-like companion arching the sky.

It was now getting near to tea-time, so the paddlers resumed their shoes and stockings and the merry party set off homewards — for truly the feeling of *home* is already quite fully established at our Theosophical Summer-school at Fleet. Little amusements happened on the way down the country lane. An impromptu hopping competition brought the children quickly to a small chicken farm, when a hearty "cluck, cluck" aroused the the cocks and hens which came tumbling over one another nearly in their eagerness to see these strange new neighbors who were passing by. Then a toadstool of gigantic size was spied, on which one could easily imagine a curious little gnome might comfortably sit, while heather-bells and blackberries (the latter not quite ripe yet) made everyone feel that this was a path we must come down again!

Soon we reached our lovely Râja-Yoga summer-home and then preparations for the evening meal began. With rosy faces and bright sparkling eyes the little company took their places in the refectory and busily regaled themselves — but there was no chattering or disputes, something of the Râja-Yoga quiet and silence that they had read about were practised, which added greatly to their *refreshment* after the excitement of their enjoyable outing.

After tea there were other duties in preparation for the close of the day and I had an opportunity to inspect the "dormitory" which is everything that could be desired — no crowding, no stuffiness, all clean and bright and beautifully arranged.

Then in the charm of our English twilight after the sun had gone down, there was the ceremony of raising the School lamp to shed its light far and wide from the high flag-staff which has always been a feature of the Râja-Yoga School work in England, ever since our beloved Leader originated it in No. 19 Avenue Road, London, in 1899, when the old home of H. P. Blavatsky came into her possession. The tiniest then went off to bed. Some of the older children remained for their music practice and the duties of the day being ended, the teachers had a quiet talk among themselves, interspersed with some delightful music — and so on till the time for "lights out."

The next morning, rising early, I went for a stroll to explore the neighborhood. The sun shone brightly and the steady western wind gave a freshness to the air which is so invigorating to the tired Londoner. In the distance I heard the School bell sounding and knew the children would be stirring again. Later another signal called us all to the grounds where a procession was formed, the



Lomaland Photo. & Engraving Dept.

"KANAWHA," FLEET, NEAR LONDON
From the road.



Lomaland Photo. & Engraving Dept.

The iron arched espalier is planted with apple-trees trained on the Cordon system. It is fifty feet in length. This photo also shows the Rock Garden, twenty-five feet long, and the garage, tool house, and greenhouse.



Lomaland Photo. & Engraving Dept.

CHILDREN'S FÊTE DAY IN THE COUNTRY
NEAR LONDON, JULY 4, 1914



Lomaland Photo. & Engraving Dept.

WITH THEIR TEACHER, JULY 4, 1914
A GROUP OF LONDON LOTUS BUDS



Lomaland Photo. & Engraving Dept.

ON THE CANAL, FLEET



Lomaland Photo. & Engraving Dept.

FLEET LAKE



Lomaland Photo. & Engraving Dept.

GOVERNMENT GROUNDS IN THIS DISTRICT



Lomaland Photo. & Engraving Dept.

ANOTHER VIEW OF THE GOVERNMENT GROUNDS
Here is the boundary line between Fleet and the Grounds.



Lomaland Photo. & Engraving Dept.

BASINGSTOKE CANAL, FLEET

This part of the Canal is in the Government Grounds.



Lomaland Photo. & Engraving Dept.

PART OF THE ROUGH MILITARY ROAD AROUND THE POND



Lomaland Photo. & Engraving Dept.

IN THE GOVERNMENT GROUNDS NEAR FLEET



Lomaland Photo. & Engraving Dept.

ANOTHER BIT OF THE GOVERNMENT GROUNDS
There are miles and miles of this kind of country near Fleet.



Lomaland Photo. & Engraving Dept.

ANOTHER PART OF THE MILITARY ROAD AROUND THE POND
It is beautiful here in the summer.

children carrying the flags of all nations, and we surrounded the flag-staff once more — this time to hoist the School flag for the day. It was done by one of the small boys in perfect silence. And as it rose to the summit of the staff, all saluted, then quietly marched away to breakfast and the other activities of the day.

In the afternoon a group-meeting was held when the songs from the Lotus Song Book were sung and there was an interesting talk about the purple and golden colored pansies that each held, and the message and love that they symbolized, and also about the School flag and lamp that are hoisted each morning and evening, then in "silent moments" our thoughts went quickly to Lomaland and to all the children throughout the world. This peaceful happy meeting was held in a large tent which is a great acquisition to the grounds and makes an ideal summer school-room.

Ever faithfully,
HERBERT CROOKE.



"THE FATES OF THE PRINCES OF DYFED"

(Translated from *Y Drych*, Oct. 15, 1914.)

THIS is a large and excellent volume of the work of Cenydd Morus, Point Loma, a Welshman who is coming rapidly and most deservedly to the front. Cenydd is very learned in the literature and history of Wales. He takes a deep and constant interest in our language and literature, and we may expect great things at his hands again. No surface Welshman is Cenydd, glorying in our land and language on holidays, but a deep and gifted student of the nature and mission of the Welsh. Throughout this volume is proof and unmistakable exposition of his genius in making manifest the Welsh and Ancient British spirit. It is a pleasure to traverse these poetic and romantic fields in the company and under the lead of his charming genius, and we know no author who gives us so much pleasure and enjoyment as the author of *The Fates of the Princes of Dyfed*.

In his preface Cenydd strikes very happily the keynote of the contents of the volume; his remarks are wonderfully penetrating and suggestive; in short, the whole atmosphere is living with memories and imaginings of the mythology of the Ancient Britons, and the reader finds himself in the Land of Illusion and Phantasy (Fairylan). He will forget the present and the material, and lose himself in the bardic and romantic. Distasteful to Cenydd is that which is called, and praised also, these days — Realism; which, he says, is popular "in this age of slums and materialism. The world will be cleaned up a little and we will forsake this making of mudpies"; and he assures us that the Welsh are a spiritual race, and that it is on spiritual paths that they will meet success.

It would take us a deal of space even to mention the headings of the romantic contents of this volume. (Gives the captions of several of the chapters.) Under every one of these headings there is a treasure of short stories.

Our purpose in calling attention to this splendid work of Cenydd, is not so much to give a worthy description of it, as to incite the reader to see the

book as a whole; because it would be impossible to give more than the most meager idea of its worth and charm. To go through the volume is to go through a land without peer or equal; to meet with beings whose like cannot be met on the face of the earth; to see visions men cannot hope to see the like of upon the floor of this material world of ours, and to hear the most enchanting mysteries and secrets of the mind and spirit.

We will not attempt to quote from this work at present; but we can assure the reader that Cenydd is a poet and artist of the highest order, a master and happy expositor of the spirituality of his race. We shall have leisure soon to call further attention to the worth of this Welsh genius. We never had so much enjoyment of the old tales of the Cymry, as in the company of our poetic friend. We trust that every Welsh Society will ensure itself the pleasure and great privilege of obtaining a book so poetically inspired. It is a beautiful artistic work throughout; the pictures are of great value.



"A NEW BOOK"

(From *The Cambrian*, Oct. 15, 1914.)

The Fates of the Princes of Dyfed is a most interesting volume from the pen of the most able and delightful interpreter of the spirit of Ancient Britain in the States. Mr. Kenneth Morris of Point Loma, California, has entertained and enlightened us before now with his occasional mythological sallies into ancient British fields, and his charming renderings of Welsh poetry into English has proved him to be truly an artist. Mr. Morris being Welsh, with a knowledge of Welsh, modern and ancient, is thoroughly equipped to undertake this unusual task of revealing to our English readers the nature and spirit of the ancient Mabinogi of Wales. He has caught the peculiarly spiritual quality of these old tales.

In his preface, Mr. Morris calls this our age an age of slums and materialism, and he promises that the world will be cleaned up a little as soon as we have more spiritual ideals. This volume carries the reader amongst the rarest and most charming fields of idealism.

We are loth to quote because we may as well quote the whole volume. Take the description of Pwyll's sword in the fight with Hafgan: "Eager it was for the sunlight, and for the conflict, and for the striking of great, grinding blows. Not untame, not disobedient it was to the desires he framed in his heart. High in the air it flashed in his hand." Hafgan's shield was no better than a sere leaf; his sword no stronger than an elm twig in autumn, etc.

Also the appearance and disappearance of Rhianon is most beautiful and mystic. At her coming, "the roadside bloomed forth hyacinths and daffodils of flame; mysterious hyacinths and violets. Branches put out from invisible trees around her head, and on them apple bloom and almond bloom of star-fire." etc. But as the Prince approached her, she disappears as mysteriously as she came: "The magic of her coming waned from the valley, and they heard no music beyond the rippling and the laughter of the river below them." "And she was one with the sunset!" This story throughout is most fascinating. The

work from beginning to end is a beautiful idealization of nature, and it will help greatly to dematerialize our age.

The illustrations are quaint drawings by R. Machell. The book is published by the Aryan Theosophical Press, Point Loma, California, U. S. A., and the Theosophical Book Co., 18 Bartlett's Buildings, Holborn Circus, G. B. and the price is \$2.00.



NOTES FROM INDIA

A NOTABLE promoter of musical culture in India has just passed away in the person of Râjâ Sir Sourendro Mohun Tagore, C. I. E., the head of the remarkable Bengali family which has produced many persons of ability and genius, including the famous poet-philosopher who has attracted so much attention in the West since he received the Nobel prize for literature. The Râjâ studied both Hindû and European music from an early age. He collected a great musical library and founded and supported two important schools of music in Bengal. He revived the cultivation of Hindû music among the well-to-do classes of his countrymen and made it popular by reducing the Hindû melody to an intelligible system which has been widely adopted.



NOON! deep languid light, that quivers in the sky
And fires the gorse-clad hills to throbbing gold.
One pale distant spire. A seagull's cry
That wakes dim echoes — but to sleep once more.
A valley steals down to the rock-strewn shore
And dreams in cool content of things long told;
This is a place of dreams, of drowsy fields,
Of moon-filled haunts, and level yellow sands.
Of little worn, gray houses by the road
Where dwell those who with strong, enduring hands
Untied the knot of life; whose patience yields
To death alone; who walking 'neath a load
Of sacrifice and silent thought for years
Have found sweet peace for all their bitter tears,
By shadowy wayside, and bowed, aged hills
Who know the secret, tender night fulfils
The promise of the glowing, fragrant noon.

The above verses are by a young Hindû lady student at the University College at Aberystwyth in Wales. Miss Bonarjee lately won the honorable position of chaired bard of the College Eisteddfod, gaining the high commendation of the adjudicator, who said the competition had been very keen. C. J. R.



A CORRECTION

In THE THEOSOPHICAL PATH for July, 1914, page 31, line 1, for: solstitial colure — substitute: same meridian. F. J. D.

The Râja-Yoga College

Point Loma, California, U. S. A.
(Non-Sectarian)

KATHERINE TINGLEY, Foundress and General Directress

The Râja Yoga system of education was originated by the Foundress as a result of her own experience and knowledge. Râja Yoga is an ancient term: etymologically it means the "Royal Union." This term was selected as best expressing in its real meaning the purpose of true education, viz: the balance of all the faculties, physical, mental and moral.

The Building of Character

One of the most important features of this system is the development of character, the upbuilding of pure-minded and self-reliant manhood and womanhood, that each pupil may become prepared to take an honorable, self-reliant position in life.

In the younger as in the older pupils, the sense of individual responsibility and personal honor is aroused.

The Pupils

The Râja Yoga College comprises two general departments of instruction: (1) The Râja Yoga Preparatory School and Academy, for boys and girls respectively (separate buildings). (2) The College proper, for students following the collegiate courses.

The Studies

The studies range from the elementary to those of a university course, including the following: Literature, Ancient and Modern Languages, Mathematics, Physics, Chemistry, Surveying, Mechanical Electrical and Civil Engineering, Law, the Fine Arts, Music, Industrial Arts, Practical Forestry and Horticulture, Domestic Economy, etc.

The Teachers

The staff of teachers is formed of men and women specially trained for their duties by long experience in scholastic work, and is composed of graduates of European and American Universities, and of specialists in other lines.

DIRECTORS

REV. S. J. NEILL GERTRUDE W. VAN PELT, B. SC., M. D.

ASSISTANT DIRECTORS

PROFESSOR W. A. DUNN MRS. W. A. DUNN

Headmaster of the Boys' Dept. Head Teacher of the Girls' Dept.
H. T. EDGE, B. A. (Cantab.), M. A. MRS. W. A. DUNN

For Information, Address

THE SECRETARY

The Râja Yoga College, Point Loma, California.

Katherine Tingley's Lecture Tour in Arizona

"For the Abolishment of Capital Punishment"

Clippings from the Press

THE following reprint of clippings from Arizona papers will be of interest to members of the Universal Brotherhood and Theosophical Society in the different parts of the world, and supplement the general report published under the heading, "Screen of Time" in November issue of THE THEOSOPHICAL PATH.

Owing to the continuance of the European war, there has been much difficulty in corresponding with members in Europe, but it is hoped that this account may reach their hands.

JOSEPH H. FUSSELL, Secretary
Universal Brotherhood and Theosophical Society

October 26, 1914

(From the *Star*, Oct. 13, Tucson, Arizona.)

Theosophist Gives Views on Great War

**Conflict is Dreadful Blot on the World's
History, but no Single Nation may
be Blamed Says Madame Tingley**

"The European war is a dreadful blot on the history of the world, and is the result of man's weakness," said Madame Katherine Tingley, Leader and Official Head for life of the Universal Brotherhood and Theosophical Society throughout the world, the continuation of the original Theosophical Society, last evening at the Santa Rita Hotel. Madame Tingley arrived Sunday evening with her party to deliver an address this evening in opposition to Capital Punishment.

"From my position I believe in the brotherhood of man, and I could not take sides in such a question as the present war," Madame Tingley continued, "but I can say honestly that I do not believe that the present war is the fault of any one nation. It

is rather the result of the evil seeds sown hundreds of years before that are now bearing fruit."

While Madame Tingley accepts this evolutionary view of the real causes of the war, it does not lessen her opposition to the war, nor does it cause her to cease her efforts to achieve something for the cause of Peace. Her opposition to war arises, she says, from the same source as her opposition to Capital Punishment, namely her conception of the sacredness of human life, which she says arises from the tenets of the Theosophical religion.

Nevertheless Madame Tingley is an optimist and as such she believes that Universal Peace is an ideal that will be realized at some time in the world's history. It is this belief that has caused her to make unusual efforts for the cause of Peace. She proposed a Peace Day for all the world, announcing her purpose seven days before the President. The Peace Day was celebrated at San Diego and the ceremonies were filmed and will be shown in motion pictures.

Madame Tingley will address the voters of Tucson this evening in opposition to Capital Punishment at 8 o'clock. She stated last

evening that her mission to Arizona was entirely non-political and that it was not in the interests of any candidate but was only to speak against Capital Punishment.

(From the *Star*, Oct. 14, Tucson, Arizona.)

She Would Repeal Death Sentence

**Theosophist Leader of Point Loma
Speaks Against Capital
Punishment**

That crime is very much the result of heredity, environment and temptation, and that these matters must be taken into account when judging the acts of those whom society calls criminals, was the statement made by Madame Katherine Tingley, speaking in opposition to Capital Punishment last evening.

After emphasizing the fact that her speaking tour in Arizona was entirely non-political and non-sectarian, Madame Tingley told in an entertaining manner of her work for prison reform and then stated her belief that the law has no right to exact the death penalty. She declared that every time a criminal was executed it was an absolute reminder that the people at large had failed in their duty to themselves and their conscience.

Madame Tingley's appeal for the abolition throughout gave evidence of her great power as a dramatic orator. She closed with a personal tribute to Governor Hunt.

There was a good-sized audience present. Prof. Otis of the University introduced the speaker. Mrs. I. Colodney of Phoenix, spoke of the work of the Social Service League which brought Madame Tingley to Arizona.

(From *Silver Belt*, Oct. 14, Miami, Ariz.)

Mme. Tingley to Arrive Tonight

**Leader of Theosophical Society, about
to Lecture in Globe, Gives Out
Interesting Correspondence**

The following correspondence received from Madame Tingley's assistant secretary,

gives an account of Madame Tingley's plans in connexion with her trip to Globe and explains itself.

Editor *Silver Belt*,

Miami, Arizona.

Madame Tingley has asked me to send you the enclosed copy of her letter to the *Arizona Republican*, thinking that you may be glad to enlighten the people on the points contained therein, as a great many of them have no doubt read the statement made in one of the Phoenix papers.

The letter to the *Arizona Republican* referred to follows:

Tucson, Ariz., Oct. 12, 1914.

Editor *Arizona Republican*,
Phoenix, Arizona.

Dear Sir:

My attention has been called to an announcement in your issue of Sunday, October 11, entitled, "Madame Tingley will lecture in Phoenix. Leader of American Theosophists to tour Arizona this week." I have been asked by several people for an explanation of one or two statements in your announcement, which are misleading; so realizing that you must have been misinformed, I feel sure that you will be glad to publish the following statement.

The *Arizona Republican* refers to me as being intimately associated with Mrs. Annie Besant in her work for Theosophy and as coming from my "Yogi colony" at Point Loma, Cal. I beg to contradict this statement and to say that I have never met Mrs. Besant in my life and that I do not consider her teachings as practicable and applicable to the needs of humanity, although she uses the name and some of the teachings of Theosophy to support her grotesque, fantastic and far-fetched ideas.

The Universal Brotherhood and Theosophical Society, with which I am connected, is not alone an American Society but an international organization, of which Mrs. Besant is not a member, although she was for a short time, some years ago, connected with the original Theosophical Society founded in New York in 1875 by H. P. Blavatsky, William Q. Judge, and others. But at the annual convention of the American Societies at Boston in 1895, by a vote of 191 delegates to ten, all connexion with Mrs. Besant and her associates was severed and repudiated. This vote represented a major-

ity of the active members throughout the world, and this majority was still further increased by a similar action being taken by members in England, Holland, Sweden, Germany, Australia, India and other countries.

Moreover, Mrs. Besant's recent presentation to her gullible followers of a "Coming Christ," of her own choosing, I cannot accept as being sane or believable. And further, I cannot endorse the teachings and practices of Mr. C. W. Leadbeater, whom she calls her "co-worker and fellow-initiate," who has been coaching this Indian fledgling, and whose ideas for the education of the youth, are, to me, to put it mildly, unwholesome and unsafe.

Again, the International Theosophical Headquarters at Point Loma, Cal., is not a "Yogi colony," as stated in your paper, or indeed a colony of any kind; but is an educational institution consisting of the Râja-Yoga School, Academy, College, and many departments of practical activity where Theosophy is made practical among its hundreds of students. It is also the central office of the Universal Brotherhood and Theosophical Society throughout the world, where the business of the same is carried on.

I wish further to state that my trip to Arizona is solely for the purpose of assisting in the campaign for the abolishment of Capital Punishment; and if possible to help save the lives of the twelve condemned men now in the Florence State Penitentiary. I have been engaged in this and other humanitarian activities for years, and all my efforts are entirely unsectarian and non-political.

Thanking you in advance for your courteous attention to this communication, I beg to remain,

Yours very sincerely,
(Signed) Katherine Tingley.

(From *Arizona Record*, Oct. 15, Globe, Ariz.)

District Honored by Noted Woman

Madame Katherine Tingley Arrives in Globe on Most Humane Mission

Madame Katherine Tingley, her secretary, and the Râja-Yoga students arrived in Globe

last evening and are quartered at the Dominion Hotel. A reception will be tendered Madame Tingley at the Elks' rooms this afternoon from two to three o'clock in the afternoon and the ladies of the district will undoubtedly attend in a body. Madame Tingley is a woman of charming personality and of remarkable intellectual ability and has been a great factor for uplift in communities all over the world.

For some reason, Madame Tingley has been misquoted as to her attitude towards the abolishment of Capital Punishment and in an interview with the *Record* furnished a signed statement outlining her ideas. She states:

Dominion Hotel,
Globe, Ariz., Oct. 14.

I find that there is some misunderstanding in the public mind as to my attitude towards the abolishment of Capital Punishment. For that reason I should like to have the interested public know that while I have been working for years for the abolishment of the death penalty, in connexion with my work for Theosophy, I have never dreamed for a moment that the offenders should therefore be set free. But on the contrary I have advocated a system whereby those within the prison walls would have better opportunities for self-improvement on physical, mental and moral lines.

It is my firm belief that if the voters of Arizona should respond to the initiative measure that is now before them for the abolishment of Capital Punishment, ere long there would be an enthusiastic effort made in this state to introduce a new order of reformation, the character of which would tend to the amelioration of the condition of the prisons, and would at the same time safeguard the best interests of the public.

(Signed) Katherine Tingley.

HISTORICAL

Madame Katherine Tingley, although American born, is as well known in Europe as in this country. She is the Leader and Official Head for life—of the Universal Brotherhood and Theosophical Society throughout the world with international headquarters at Point Loma, California. She is the Foundress-Directress of the Râja-Yoga College; Foundress-President of the Parliament of Peace and Universal Brotherhood; member of distinguished humanitarian, educational and literary bodies, as edit-

or, lecturer, publisher, philanthropist, educator and reformer.

In addition to this remarkable woman's activities, are her strenuous efforts for the abolition of the death penalty. Prison work has been carried on by Madame Tingley and her workers in several states for many years past, and a monthly magazine, *The New Way*, is published by her especially for free distribution in the prisons and has an international circulation.

(From *Arizona Record*, Oct. 16, Globe, Ariz.)

Mme. Tingley Here Tells Why She is Opposed to Trap

**Famous Woman Delivers Highly
Interesting Address at
Elk's Theater**

LARGE CROWD HEARS TALK

**Judge Jay Good Introduces Distinguished
Visitor to People of City**

Madame Katherine Tingley, one of the most famous women in the United States and an international character, delivered a decidedly interesting address last night at the Elks' Theater. Her topic was "Capital Punishment" and she told forcefully just why she is opposed to the taking of life by the state.

Judge Jay Good introduced the speaker of the evening. He spoke briefly and told in a few words of the honor that is paid Globe in having as a visitor a woman of such renown as Madame Tingley.

In the afternoon Madame Tingley, who is touring the state under the auspices of Governor Hunt, was the guest of honor at a reception given by the ladies of the city at the Elks' Club.

Enthusiastic Audience

Before an audience that overflowed the doors of the Elks' Hall far into the open street, Madame Katherine Tingley, Leader and Official Head (for life) of the Universal Brotherhood and Theosophical Society throughout the world and Foundress-Directress of the Râja-Yoga College of Point Loma, California, made a stirring and

dramatic appeal to the citizens of Globe to stand unitedly for the abolishment of Capital Punishment in the state of Arizona. With breadth and liberality of view and the intense earnestness of the true humanitarian, Madame Tingley utilized reason but as a stepping-stone to the deeper heart feelings of her audience.

The huge gathering showed its complete sympathy and undivided interest by its silent and close attention, only broken now and then by bursts of applause as the speaker brought home to them some vital fact or stirred their enthusiasm with the daring declaration of a splendid truth. The address rose in power and intensity as it proceeded, until, with a splendid courage and a display of confidence that did honor to that vast audience, Madame Tingley called for a rising vote for the abolishment of Capital Punishment in this state. Her daring was not misjudged nor her confidence in the people of Globe misplaced, for out of that entire house not more than a handful, grouped in one corner at the rear of the theater, was found seated when the standing response was given amidst thunderous applause. It was a historic moment for Globe, and those who participated in that movement realized its significance in the welfare and best interests of the state.

After some musical selections by the Râja-Yoga String Quartet, at the invitation of Madame Tingley, the whole audience rose to join the singing of that beloved old hymn, "Lead Kindly Light." So were a host of hearts brought together for a beneficent cause, a cause whose fruition, as Madame Tingley said, must in the course of time, redound to the honor and prosperity of the entire state of Arizona.

Stranger in Arizona

Madame Tingley began her address by saying that as she was a stranger to Arizona audiences she felt it necessary to explain her reasons for coming to this state, and how she happened to be so earnestly engaged in advocating the abolition of Capital Punishment. She said that she had never met Governor Hunt but had been interested in him because he was working on the same line as herself for setting aside the death penalty. She said she wished to correct some statements that had been circulating in several cities in Arizona to the effect that she was doing campaign work for Gov-

ernor Hunt. Madame Tingley said that neither Governor Hunt nor anyone else could buy her with a million dollars or ten millions to work for humanity, that she never had received any financial recompense for her humanitarian efforts and never would; that in coming to this state she had not been interested in the governor as a politician but as a worker for humanity.

Madame Tingley said that her first impressions of a prison were gathered in her early childhood, and she recalls the faces peering through the bars trying to take in a bit of God's sunshine. She said that this picture stayed with her and haunted her for years, and that even as a child she wondered and questioned why it was that some humans were free and some were shut in in dark prisons; that her sympathies were aroused, child though she was, and that she longed to work for the betterment of those conditions which so troubled her.

A few years later she found herself settled in a comfortable home in the great city of New York with the allurements of a worldly social life before her. "But I was not satisfied," she said; "the unrest and the distressing conditions of human suffering and sorrow were so apparent that I felt that I must bestir myself and try and lift some of the burdens from the people." She then told of organizing a society, one of the objects of which was to assist men and women to find their true position in life and to realize the nobility of their calling. She spoke of the splendid support she had from some of the best people in New York in the work among the prisoners "on the Island" and among the unfortunate of the city.

Madame Tingley said that the first seed sown there was an endeavor on her part to arouse the prisoners to an interest in self-improvement, and she told them that if they did their part and tried to lead a better life they should have another chance. She said it was in this prison work that she began to study the mysteries of human life, and she found them appalling. She said that her efforts were to come closely in contact with the families of the prisoners so as to get at the true history of their immediate parents and those who preceded them. "I aimed to discover the temperament, tendencies and characteristics of the families of the prisoners" she said. She

accentuated the fact that heredity was a powerful factor in making or marring of human character, and that pre-natal conditions played their part in its formation to a wonderful degree.

Beautiful Picture

Madame Tingley brought out in a most telling manner many beautiful word pictures that deeply affected her audience. She said: "I reason that if a mother with a desire unsatisfied could leave an impression on the physical make-up of the child and mark it with the color and form of the wished-for thing, which remained for life, then too, that child could be marked in character through the thoughts of the parents which would necessarily leave an indelible stamp on the child for good or evil." Here she brought home the fact to the audience that she had found that the old Biblical saying was applicable "The sins of the father are visited upon the children, even unto the third and fourth generation," and she declared that the men behind the bars whom she was at that time trying to help, carried through life, to a reasonable degree, the strength and virtues of their parents as well as the passions and weaknesses and the impressions of acts of omission and commission.

Madame Tingley said it was not unreasonable to believe that a high-tempered father or mother, though imbued with good motives and love of right action, could yet plant the force of uncontrolled desire or passion in the child, and that the child, having lacked the discipline which would come from a knowledge of the Divine Laws governing life, could be sent out into the world, an easy victim for many temptations that might even lead to crime under certain circumstances. Here she again found a scriptural passage applicable: "As ye sow so must ye also reap." She said: "It is true, love, devotion, and sacrifice may have been given the child, yet the seed planted before birth and by example, even in seemingly small ways, had helped to place the man—once a child—behind the bars, possibly to wait death at the hands of the law—to be hanged by the neck until dead."

With great dramatic force and much feeling Madame Tingley pleaded that her word-pictures might make such an impression on the audience that each would feel a stern responsibility in the future in connexion with

criminals. "Remember," she said, "that each child is born under different conditions and lives in different environments. Some have been indulged and have been allowed in their early youth to have their own way and have failed to learn self-control, while others have been absolutely neglected and through ignorance have drifted downwards." Madame Tingley illustrated these points with stories of her experiences with criminals which brought tears to the eyes of the audience.

Carrying them with her in her convincing manner, Madame Tingley appealed to the audience to reason rightly on this subject and she asked them how anyone could consider oneself free from a certain responsibility for the immorality of the age and the crimes of our present generation. She declared that each and all were challenged by the very conditions of our twentieth century life to make an effort to gain a broader comprehension of the laws of life and of what duty is. She said that every individual was challenged at this present hour to make every possible effort—desperate efforts—to undo the evils in the world as much as he could, adding that the first duty at hand was to vote for the abolishment of Capital Punishment. (Applause)

Madame Tingley declared that crime was a disease, that one who commits a crime is unbalanced, that in accentuating the tendencies of his lower nature and ignoring the urge of his higher self the brute acts and the voice of conscience is not heard. "Criminals," Madame Tingley said, "should be regarded as invalids, suffering from a certain phase of temporary insanity."

Word Pictures

Word-picture after word-picture was presented in most vivid coloring with splendid arguments to sustain the principles enunciated. Madame Tingley laid great emphasis on this fact: that while she believed in the abolition of Capital Punishment she was not ready to free those behind the bars who had committed crimes, but she said that as they were invalids they should be treated as such, and that instead of being placed in institutions where there was no opportunity for physical, mental, or moral growth, the state should furnish an institution adapted to their needs for self-improvement, where each man, no matter how low he had sunk, could be taught self-reliance and given

work suited to his real needs, and thus become self-supporting at once, paying his indebtedness to the state first, helping to support his family, and having besides something against the day when he should again be a free man. Madame Tingley said that if such an institution were established it should not even be called a prison, but an educational institution, and that many of the men and women who came in there as seemingly hopeless cases could in the course of time, after proper treatment, and when they had proved themselves worthy, be allowed to go out into the world to meet life's issues and to become a part of the better life of the state in which they lived. Madame Tingley said that restraint was necessary and also discipline, but there should be mercy and justice as well. She said in support of her theories, that ninety per cent of the prisoners and unfortunate women with whom she had worked had returned to society as respectable citizens.

Madame Tingley concluded: "Although I have kept clear of politics all my life and urged the members of our Society to do the same, I have a confession to make, and that is that I am already an Arizonan in spirit, and that when I realize the opposition that Governor Hunt has had in his determination to abolish Capital Punishment, I have felt that if I could vote at all I would vote for him, for the humanity that he displays in his efforts is a guarantee to me that he would make a good Governor. Put aside all political prejudices, all preconceived notions, and all mis-conceptions and remember that it is better to err on the side of mercy than to fail in a duty to one's fellows."

(From *Arizona Record*, Oct. 16, Globe, Ariz.)

Humanitarians have Able Sponsor

It is quite unusual that a woman of such distinguished character as Madame Katherine Tingley is lacking in the desire for fulsome praise in press notices. Calm and well-poised, she makes mere mention of the splendid work that has been her pleasure to accomplish in which she has devoted her life and personal fortune. Most women, who aspire to public life, annoy the press with their suggestions and demand valuable space to express opinions that are not only

stale but uninteresting. Not so with Madame Tingley. As a woman devoted to her work, she has made a study of art, music and literature and has given her energies to the practical side of life rather than to theory. Her work speaks for itself as it is one of accomplishment.

Her interest in true philanthropy began over twenty-five years ago in New York City when she devoted her time largely to the unfortunate prisoners, inebriates and women who had loved un-wisely but too well and she gave comfort to all, no matter what their condition.

Speaking of her experience in the slums, she aptly states: "Day after day I went abroad in the homes of these people. I saw the pathetic woman with the drunken husband, and sometimes I understood why the husband drank. Then, too, I saw the industrious husband with the worthless wife. I saw hardship as the result of vice, and vice as the outcome of hardship. I realized that all our systems of helpfulness were totally back-handed. We dealt then, as most people deal now, with effects, rather than causes. After the damage is done, we attempt to repair. I realized a vision of reaching true fundamental causes; starting the child right, and fitting him to meet the exigencies of life, with some possibility of keeping the upper hand and retaining a modicum of originality, purity and high ideals and thus forestall the growth of a weakling, that in the natural course of events, would prove criminal by instinct. My main desire is to prevent the damage being done. The world is well equipped with havens for the beaten and fallen. It is my desire to evolve an institution to take humanity in hand before it is worsted in the struggle of life."

The *Record* is doubly pleased with the ideas expressed by Madame Tingley as it evidences that she possesses the true conception of a proper uplift in the rising generation and places the home environment as the real educator. Some claim that "I am my brother's keeper" but who can consistently claim that he is the possessor of sufficient intelligence to predicate the life and habit of his brother when his own may be open to serious question?

How lacking in this world are women of the type and character as Madame Tingley! A woman of striking personality and re-

finement, she shows remarkable foresight and ability in all she undertakes and her work is really unique. No home is too lowly nor none too patrician that can fail to receive her kindly service.

During the Spanish-American war President McKinley's attention was called by General Joseph Wheeler to Katherine Tingley's efficient work at Montauk, among the sick American soldiers returning home from Cuba. She had established a relief hospital there, and with her staff of workers, labored among these sufferers to the end. President McKinley afterwards furnished Katherine Tingley with a United States transport to Cuba, and permission to establish hospitals there, and also in Porto Rico and Manila. In Cuba nearly ten thousand sick and starving were given food, medicines and care, by herself and an international staff of physicians and nurses. A large number of Cuban children were later brought to the Râja-Yoga School at Point Loma, to receive free education.

The Theosophical Leader is an ardent advocate of International Peace, and only recently returned from Visingsö, Sweden, where she had convoked and directed an International Peace Congress, twenty-seven nations being represented by delegates at the opening session. At the close of this Peace Congress, accompanied by a large body of students from the International Theosophical Headquarters, Madame Tingley accepted an invitation to attend the Twentieth World Peace Congress at The Hague, as a member of the Dutch Peace Society. The Râja-Yoga International Chorus, composed of twenty-four young students from the Râja-Yoga College at Point Loma, sang "An Ode to Peace," at the opening session of the congress, both the words and music to this Ode having been written by her students.

More recently Madame Tingley conceived the plan of having a nation-wide observance of "The Sacred Peace Day for the Nations," and wired her suggestions to President Wilson, who, proclaimed the "Day of Prayers for Peace," immediately afterwards. The observance of "The Sacred Peace Day for the Nations" in San Diego, California, on September 28th, 1914, with Madame Tingley as the moving spirit, was claimed by the press of that city to have been the greatest peace demonstration ever seen in

the United States. The Parliament of Peace and Universal Brotherhood, of which she is the Foundress-President, will convene in the Greek Theater, Point Loma, California, sometime during the California-Panama Exposition of 1915.

(From the *Arizona Gazette*, Oct. 16, Phoenix, Arizona.)

Globe Tells Mme. Tingley that Arizona will Wipe Out the Stain of Capital Punishment

Globe, Oct. 16. — The theater was crowded when Madame Tingley began her Anti-Capital-Punishment address here last night. Hundreds were turned away and the building was packed to suffocation. Madame Tingley made a powerful address in which she spoke of Capital Punishment as a relic of the darkest ages of the human mind and fit only for barbarians to whom human life is cheap.

Madame Tingley declared her unalterable opposition to the retention of this relic of barbarism in progressive Arizona which has taken the lead of the older states in so many ways and her remarks were cheered to the echo. When she asked for a standing vote on the question fully nine-tenths of the great audience arose.

Prior to the meeting the women of Globe tendered Madame Tingley a magnificent reception and expressed themselves as unanimously opposed to the continuance in Arizona of Capital Punishment.

Madame Tingley left Globe this morning on the automobile stage across the mountains, and was expected to arrive in Phoenix shortly after four o'clock this afternoon.

At five o'clock this afternoon a reception will be held for the personal friends of Madame Tingley and the public reception will follow in the north parlor of the Hotel Adams at eight o'clock this evening. Refreshments will be served and the Phoenix public is invited to meet the distinguished guest.

Tomorrow will be spent in sightseeing about the city and valley and in the evening there will be a public lecture by Madame Tingley at the Elks' Theater to which the admission is free.

(From the *Arizona Gazette*, Oct. 17, Phoenix, Arizona.)

Crusade Against Capital Punishment is Strengthened by Visit of Katherine Tingley

"Where my duty lies, there I work. I am as thoroughly interested in Arizona as if it were my own state and it is my pleasure to be able at my own charges to second the magnificent work that your Governor is doing," said Madame Katherine Tingley this morning. She continued:

"Prison work is no new thing to me. I began it when a child of twelve and my heart has always gone out to the unfortunates who have fallen into trouble. Some people think that no reformation is possible to hardened criminals; they know not whereof they speak. In my own experience I can cite you a hundred cases where some of the most desperate and degraded men and women, stained with every crime, have become law-abiding and respected citizens. There lies in every heart a divine spark which can be kindled into a glow once it is found and encouraged.

"I can honestly say that of the hundreds that I have endeavored to lead to a better life not less than ninety per cent have shown appreciation and many, very many, have been turned to goodness and true happiness. I have taught men to meet death with courage, but oh, the horror of it. I long for the day when Capital Punishment will be looked upon as a relic of the darkest ages.

"It was the 'humanism' of Governor Hunt that first attracted my attention and, while I make it my practice to have absolutely nothing to do with politics, I could not refrain from giving what aid I can in the campaign he is making against Capital Punishment. With his other policies, whatever they may be, I have no concern; I am interested only in this one issue, but his work along the lines of humanity and reform has endeared him to everyone and made the name of Arizona known far better than have your mines and your unrivaled agriculture.

"We had a splendid meeting at Globe and ninety per cent of the audience expressed themselves with us in this movement for the abolition of the death penalty. I appeal first to the hearts of my audience

and then to their intellect. I believe that the 'heart' doctrine is needed throughout the world. Take, for instance, the war in Europe. The nations there are showing their weakness, not their strength, for the awful struggle was and is utterly unnecessary. It is a revival of barbarism that will set the world back centuries. My heart bleeds for them all.

"My sole aim in life is to make the world better by making a better humanity."

Evening Reception

The reception given Madame Tingley and her party at the Hotel Adams last night was largely attended. The arrival was delayed by minor accidents on the way from Globe and it was a thoroughly weary party that met the hundreds of citizens of Phoenix who came to pay their respects.

In the receiving line with Madame Tingley was Mrs. Ross White, secretary of the Woman's Theosophical League and an ardent worker in the cause of prison reform. The guests were presented by Mrs. I. Colodny and Mrs. Rosa Boido. Miss Ethel Ming presided at the punch bowl and assured everyone that the brew was strictly "a la Bryan."

The parlors were beautifully decorated with roses. The Rāja-Yoga Quartet played throughout the evening and their music was greatly enjoyed. They are jolly and companionable young men and made hosts of friends for themselves. R. Dunn, the first violin, said when complimented on the excellence of the playing: "Our home is the home of music. It forms part of the daily life at Point Loma and we all 'absorb' (I imagine that is the word I want to use) it without trouble and almost unconsciously."

(From *Arizona Record*, Oct, 18, Globe, Ariz.)

(Special to the *Record*)

Mme. Tingley has Splendid Reception

Charming Personality of Woman Received with Acclaim at Phoenix

Phoenix, Oct. 17.—The reception of Madame Katherine Tingley at the theater this

evening was one of the most remarkable that has occurred in this city for many years. Her theme: "Thou shalt not kill," was received with acclaim by an audience that overflowed the capacity of the house. Her remarks carried conviction and a rising vote of those present gave evidence of her sincere desire to create a betterment of the unfortunates who come under the law's demands. Madame Tingley is not a radical and does not assume to predicate the rights or privileges of the citizen, but, on the contrary, makes an effort to bring him into a better condition of life.

Madame Tingley is a constructor and not a destructor; she is a builder of character and seeks to uplift rather than condemn. None are too lowly to receive assistance at her hands; none are too well provided with this world's goods to receive her admonition to better deeds and thoughts.

Critics may come and critics may go but good work will go on forever. Such are the ideas expressed by Madame Tingley.

(From the *Arizona Gazette*, Oct, 19, Phoenix, Arizona.)

Death Penalty is a Relic of Darkest Ages

Katherine Tingley Makes Powerful Address in Favor of Amendment

ENTHUSIASM RUNS HIGH

Elk's Theater Crowded to Capacity Eight Hundred Turned Away

"The quality of mercy is not strain'd;
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice bless'd,
It blesseth him that gives, and him that takes:

'Tis mightiest in the mightiest; it becomes
The thronéd monarch better than his crown:
His scepter shows the force of temporal power,

The attribute to awe and majesty
Wherein doth sit the dread and fear of kings;

But mercy is above this sceptered sway,
It is enthronéd in the heart of kings;
It is an attribute to God himself;
And earthly power doth then show likest
God's
When mercy seasons justice."

"We are our brother's keeper."
"Can we undo the crime by destroying
the murderer?"

"Let us study causes, not results."
"Criminals are morally diseased; they
are sick; let us cure them."

"No religion ever preached sustains killing."

"I believe in humanity; I hold that man
is a part of the universal scheme and that
he is essentially divine."

In an address bristling with such epigrams
as these, tintured with feeling and earnest-
ness and not infrequently rising to the pitch
of highest oratory, Katherine Tingley ad-
dressed, on Saturday night, one of the larg-
est audiences ever assembled in the Elks'
Theater. Every seat was occupied and it was
estimated that not less than 800 were turned
away.

Mr. I. Colodny introduced the speaker in
a well conceived and well delivered address.
He said that the great audience was not
only a tribute to the distinguished visitor
but also to the fine intelligence of the com-
munity and to the interest the public takes
in Governor Hunt and his high aim to blot
from the statute books of Arizona the bar-
barous statute which authorizes the infliction
of the death penalty. He referred to the
meeting held by Dr. Hughes, "the prota-
gonist of legal murder," and said that not-
withstanding the efforts made to draw a
crowd the attendance was beggarly and the
enthusiasm a minus quantity.

The Râja-Yoga String Quartet played
several selections in the course of the even-
ing and Miss Margaret Hanson, secretary
to the H. P. Blavatsky Club of the Academy,
contributed a well played piano number.

Madame Tingley, in her opening remarks,
paid high tribute to the progressiveness of
Arizona and the ability to do things dis-
played by its government and citizens. "The
citizens of some states," said she, "want
things and wait for them." Announcing her
firm faith in humanity, she declared that

man is made up of two elements, the soul,
"which we often hear preached about and
that is all we get to know of it," and the
animal nature, which "is ever with us."
She claimed that the appalling conditions
all over the world "in the shadow of which
we live" are all unnecessary and can and
will be rectified and blotted out, for, said
she, "back of all the unrest, behind the evil
conditions, there is a great heart urge, a
vast soul urge, that is ever increasing in
volume and in practical application and that
will eventually remove the obstacles that
stand in the path of humanity and its ad-
vancement."

Addressing herself to the question of the
evening, she claimed that the murderer is
to a degree the product of his environment
and of evil social and political conditions;
that murderers are mentally diseased and
should be cared for until they can recover
and reform. "What," she asked, "about
parental influence, what about the responsi-
bility of parentage? Think you that these
things have nothing to do with the birth
and life of the murderer? Man must edu-
cate himself and the children; we must
carry education, true education, into our
homes and make its effects visible in our
daily lives."

Asking the age-old question, "Am I my
brother's keeper?" she answered it with a
direct affirmative and said that she was
proud of the fact that one man in Arizona
had not feared to assume the responsibility
of guardianship of the weak and erring
brothers, and, by so doing, had made a name
for himself and his state. "I refer," she
said, "to your governor, George W. P.
Hunt. Uphold his hands; forget the dif-
ferences in your politics; stand by him as
man to man." This tribute to Governor
Hunt was received with an outburst of en-
thusiastic applause which lasted several min-
utes and the speaker was compelled to
pause until the demonstration ended. She
concluded with a short exposition of the
principles of Theosophy, its aims and ob-
ligations, which she elucidated clearly and
succinctly. Prolonged applause followed the
ending of the address.

Miss Margaret Hanson played a Chopin
number charmingly; Montague Machell
read the appeal which is printed elsewhere
in this issue, and the quartet played a Grieg
selection and played it well, as they did all

their numbers. Madame Tingley then asked for a rising vote on the feeling of the audience toward Capital Punishment, asking those who favored its abolition to stand. Less than thirty of the great audience remained seated.

(From the *Arizona Gazette*, Oct. 19, Phoenix, Arizona.)

Rāja-Yoga Quartet Play Fine Concert

Young Artists Make Friends for Anti-Capital Punishment Crusade

Although tired out by a rough trip to Florence yesterday, Miss Margaret Hanson, Iverson L. Harris, Jr., and the four members of the Rāja-Yoga Quartet gave a splendid program of music and short addresses before a large audience at the Elks' theater last night.

The theater was well filled with an enthusiastic audience that soon made the young speakers and musicians feel that they were "in the hands of their friends."

Montague Machell, who acted as chairman, stated that the meeting was being given by a section of the William Quan Judge Club, an organization of students of the Rāja-Yoga College, which has for its object to encourage its members in the art of public speaking and, in all possible ways, to facilitate the work of Katherine Tingley, the Foundress-Directress of the College. He said that the members of Madame Tingley's entourage felt that their visit to Arizona had been both pleasurable and profitable and that they had made many friends, their associations with whom would "form a link between us at Point Loma and you in Arizona."

The quartet, assisted by Miss Margaret Hanson, played the Schumann quintet "Allegro Brillante" in musicianly style and it was received with great applause. The chairman then introduced Iverson L. Harris, Jr., who took for his subject, "Thou Shalt not Kill." He said that while the movement for the abolishment of Capital Punishment was a comparatively new one, it had gained

great strength and was gaining more every day. He admitted that there were earnest men on the other side of the question and that persuasion, not abuse, was the proper way to induce them to change their viewpoint. He spoke of the visit Madame Tingley and her party had made that day to Florence and said that after the party had seen the prison and its methods they were prepared to believe the stories of reformation and betterment that had been told them. He concluded: "You men and women of Arizona should be proud of the system in vogue at Florence and, irrespective of politics, should stand by your noble governor in the policy he has adopted in reference to prison reform which is shedding glory on the name of Arizona throughout the civilized world."

The chairman then showed his versatile talents by a most artistic playing of a 'cello solo, the Chopin Etude in C-sharp with string accompaniment. The number was loudly applauded and the young artist was compelled to answer several recalls. He declined an encore.

Miss Hanson then read the appeal sent to Governor Johnson of California on behalf of several men under sentence of death by the Helena Blavatsky Club of the Rāja-Yoga College.

The reading was followed by a violin solo by Hubert Dunn with Miss Hanson at the piano. Dunn is the violist of the quartet and his rendition of the solo disclosed good tone and a fine technique. The accompaniment was well and sympathetically played.

Speaking of the visit to Florence the chairman said: "It is one of the greatest experiences we have ever had and Madame Tingley's address was so thoroughly practical and free from every trace of sentimentalism that I wish every opponent of our campaign in favor of the abolition of the death penalty could have heard it."

The quartet then played one of the best liked numbers of the evening, an *andante cantabile*. This was played *con sordini* and was applauded to the echo. Miss Hanson played a piano solo and as the last number the quartet played the finale of the Beethoven String Quartet Op. 18, No. 4. This was the best rendered number of the evening and was played in a manner that raised the young artists to a high plane in the judgment of the musicians present.

(From the *Arizona Gazette*, Oct, 19, Phoenix, Arizona.)

Time is Now Ripe to Finally Abolish Capital Punishment

The following "appeal to all citizens of Arizona" was read by Montague A. Machell, at the mass meeting in the Elks' theater on Saturday night, following the address of Katherine Tingley:

"We, residents of the International City of Lomaland, and fellow workers with Katherine Tingley at Point Loma, are inspired to take this opportunity of appealing to you in behalf of the cause we have so much at heart, the cause of the abolition of the death penalty.

"Our Leader, Katherine Tingley, is setting forth on a visit to your state in order to assist your worthy and capable Governor in his noble endeavors to secure the repeal of the statute prescribing the death penalty.

"We feel that the present occasion affords an invaluable opportunity for the successful accomplishment of the end which both you and we have so much at heart. We have great confidence in the power of the people when it is given scope for free action under the sole guidance of conscience and justice. We feel that the hands of your worthy Governor and his fellow-workers will be greatly strengthened by the assurance of our whole-hearted support; and it is our earnest hope that this appeal may be the means of arousing among the people of our sister state such a sympathetic feeling as may enable them to carry this important and progressive measure into effect.

"It would be a triumph for the cause of progress if Arizona should thus prove itself a pioneer in the inauguration of a new era of a new policy of enlightenment and justice in the treatment of our unfortunate criminal population; and more particularly is this the case at the present time, when the world is reaping the bitter fruits of the law of violence and vengeance. How can peace ever come to the world so long as men take upon themselves to act with ruthless, unthinking violence towards their fellows, and to arrogate to themselves the rôle of judges of life and death over their less fortunate brothers?

"We are all responsible in some measure

for the mistakes of our fellows, and it is the duty of the state to take charge of those who cannot control themselves, and to give them the opportunity of living for their country and of turning their life to good account under proper restrictive and educative environment. Katherine Tingley's work among prisoners and the condemned has shown that even the most apparently hopeless characters can be wholly changed under the influence of wise treatment. A direct appeal made to the better nature of the criminal, an encouragement and helping hand extended to him, will succeed where all else has failed, and will enable him to obtain a grasp over himself and to begin a new life. Under these circumstances the future of convicted murderers becomes full of hope and promise; whereas the policy of cutting short their life by the crude and barbarous method of execution takes away all opportunity and sends them unreformed to another world where human mercy can no longer reach them.

"We are convinced that the great body of reflecting people, the world over, has come to the conclusion that the time is now ripe for the final abolition of Capital Punishment; and that, when once the initial struggle over prejudice and rooted custom has been won, the justice and enlightenment of the policy will quickly become apparent. And we feel that the people of Arizona have at this moment a golden opportunity for leading the way. In our ardent desire to stand behind you with all the power of our good will, we again express our heartfelt hope that your Governor may receive overwhelming support in his campaign for the abolition of the death penalty, and that our appeal may be a powerful means of so strengthening his efforts and your own, as to turn the scale in favor of the anticipated repeal.

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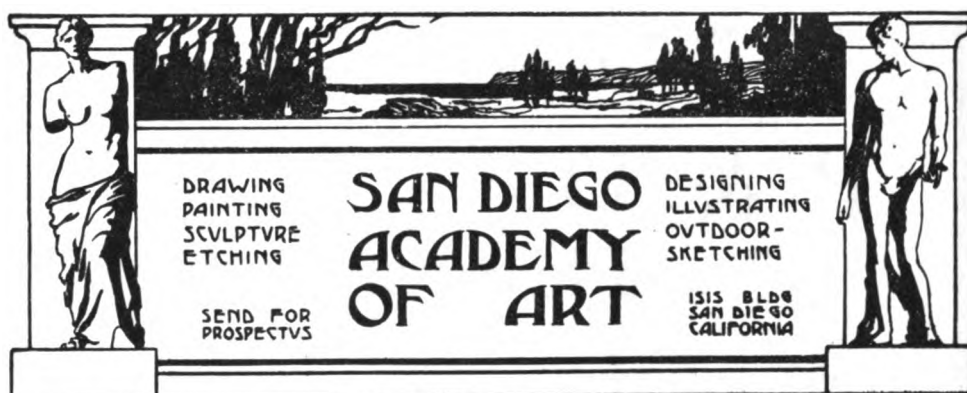
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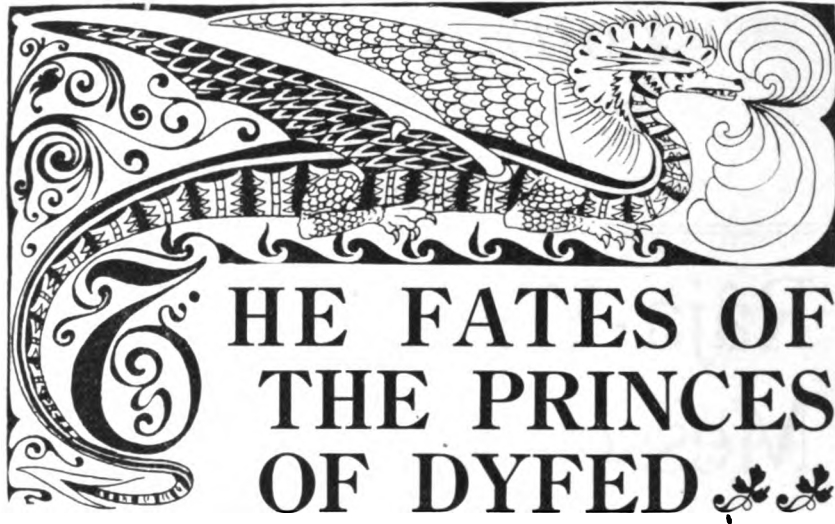


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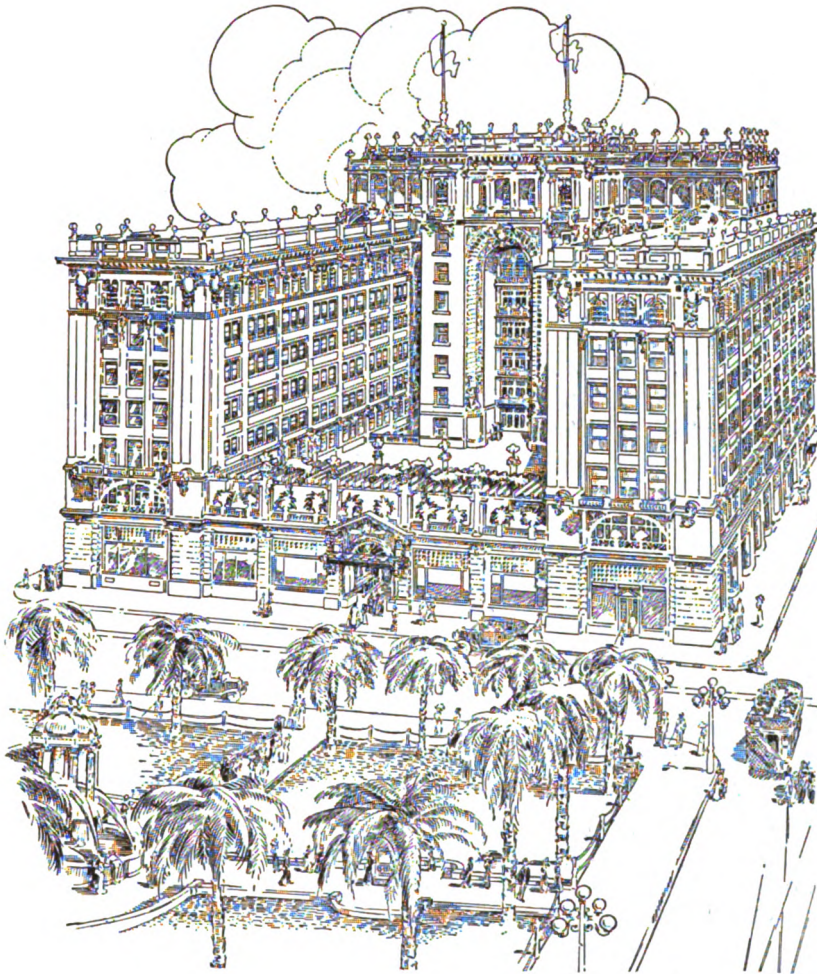
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