WEEKLY ILLUSTRATED

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# New Century PATH





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A Magazine Devoted

*to*

## THE BROTHERHOOD OF HUMANITY

*the promulgation of*

## THEOSOPHY

*and*

The Study of Ancient and Modern

## ETHICS, PHILOSOPHY, SCIENCE AND ART

*Edited by* KATHERINE TINGLEY

Vol. X NOVEMBER 11, 1906 No. 1

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# New Century Path

*Edited by* KATHERINE TINGLEY

**WEEKLY ILLUSTRATED**

**NEW CENTURY CORPORATION**

**Point Loma, California, U. S. A.**

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**Truth Light & Liberation for Discouraged Humanity**

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## The Lost Light

AN Atlanta contemporary thus begins an article:

In the past few years, despite many obstacles, Christianity has been steadily marching onward and preparing to take its place as the world's greatest and most powerful religious fact. Its banners have been lifted and are flying round the globe, and because of its militant spirit and "reaching out" tendency, it is making tremendous inroads upon the other religions of the world.

Then follow some statistics, taken from the *Bombay Guardian*. The population of the globe is reckoned at fourteen hundred and thirty million. Of this number four hundred and seventy-seven million are Christian. Of these Christians two hundred million are Roman Catholics; one hundred and forty million are Protestants; one hundred and thirty seven million belong to the Greek, Armenian, and similar Churches.

Yet one is sorely tempted to question these figures. The population of the *globe* is given, divided into headings of *religions*. A "Christian" is one who believes in the teachings of one or other of the 200 odd Christian sects, based on the Old and New Testaments, patristic tradition or otherwise, and upon theological speculation. Mark the word *believes*. If he does not believe he is *de facto* no Christian. Modern Secularism (public and private) counts its adherents by the million; the Spiritualists claim between twenty and thirty millions of believers, while those who are simply indifferent to religious questions are more numerous still. Nine-tenths of the "white" race will call themselves "Christian" through association — or through policy. Such a religious census is eminently misleading.

## Un-Christian "Christian" Population

However, all the above figures are steadily mounting. But so are some others. Between 1850 and 1890 crime in the United States increased 445 per cent, according to the eleventh census; while the population increased 170 per cent only.

Insanity is increasing. About one person in 350 is insane in this country, insane enough to be immured. Perhaps ten times as many are nearly insane enough for that. So rapid is the increase that an expert has expressed the view that at the present rate it will but take another 500 years for all persons to be insane!

Suicide is increasing. So is divorce. So is carelessness respecting human life, shown by increase of preventible accidents. The magnitude of armaments is increasing; Europe is familiarly called an armed camp. Though wealth is increasing, making very pretty figures, so is poverty. Against these we can set the birthrate — which is falling.

Evidently, either Christianity is not the remedy at all, or we are taking something else under its name.

## The Criterion of Moral Effectiveness

The Atlanta paper thus concludes its article:

There is a spirit throughout all the Christian forces today which tends to make the power of the church weak. This is the spirit of individual effort and endeavor as against combined co-operation on important works.

Nothing is more needed than a locking hands of all Christian forces for a great world's campaign. A Christianizing era of the world's history. If the militant forces of Christ would lay to and prepare for a battle to the death with the forces that are against them, there would be a transformation in a few years that would furnish the historian figures of a startling nature.

It is to be hoped the leaders of the Christian forces will "see the light" and act under its guidance.

Suppose that the various symptoms we have enumerated, crime, insanity, suicide and so on, applied to some non-Christian nation which we were trying to Christianize. Suppose we were failing. Then in explanation we might say, as the Atlanta paper says, that this nation was not seeing our light for the reason given — "the spirit of individual effort as against combined co-operation."

But the point is that we are not seeing our light *ourselves*. We are committing suicide and crimes, and going mad and so on. No combination of people who do not see the light will make a crowd that does.

## The Letter Killeth

It is precisely with the individual that the light-seeing must begin. The two hundred million Roman Catholics, for example, are already in very close combination; yet in the midst of that combination as in the others, exist the signs we have enumerated.

It seems therefore evident that the light shown by Christ is useless for our present case, having become more and more useless for at least a century; or, that Christianity so-called has lost it, and is not now showing it.

The writer takes the latter view, believing that the Church, instead of having the light of Christ has but the afterglow of Paul's mind and the spectral phosphorescence in the minds of Augustine and Calvin.

Save by very, very few through the centuries, Christ has never been understood; and some of those few, for their own good reasons, have not called themselves Christians. He was a mystery and a symbol and the mystery stands a mystery to this day. But his words, in their simplest interpretation, words springing from his desire to teach humanity, would have been enough to lead to the mystery if it had not been for the glosses of the Church. Even weighted with these, many humble and faithful souls have been at all times able to travel a long way towards perfect life. Yet we have but those he spoke to the public, not those which, containing the "mysteries of the

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**The Spirit Would Make Alive**

kingdom of heaven," tended to confer on those who lived by them, the powers and the wisdom which the teacher himself possessed. These we have lost and therefore no soul living by that alone which is in the Gospels ripens as Christ desired all souls should ripen. In Theosophy, that which is lost of Christ's teaching and words stands yet and will be restored to Christianity. Proof will be given that that which is restored was actually part of the original structure. For reasons connected with the condition of the world at that time it had to be suppressed save for the very few. The world was too material, too selfish. Think of what the churches have built on even the simple ethical teachings and scattered esoteric *logia* that have survived, and imagine what would have happened if the whole had remained! The rest waits on demand. But the demand must be real. It must be an inner cry for help and light. The world has to learn that behind all religions is one body of eternal truth. From this the teachers of all religions — men who have finally allied their individual minds with the Eternal Mind — have drawn according to the needs and understanding of the nation they came amongst. The teachers live yet, watching the world. And so from them and that body of truth the missing elements of Christianity can and will again be supplied.

STUDENT

## Lemuria: More Vindication of H. P. Blavatsky's Teachings

ATTENTION is called to the following extracts from the *Daily Consular and Trade Reports*, Oct. 13.

### GREAT SOUTHERN CONTINENT.

#### A STRIKING VINDICATION OF A SCIENTIFIC THEORY.

Consul-General Geo. E. Anderson, of Rio de Janeiro, reports that the Brazilian movement to find the extent and value of its coal deposits developed considerable scientific information about the Southern Hemisphere, which leads him to write:

"Concerning the recent official investigation of the Brazilian coal-fields, a Rio de Janeiro authority says that 'it has furnished further proof of the one-time existence of a great southern continent which included South America, South Africa and Australia.

'The report of the commission headed by Doctor White, of West Virginia, added largely to the paleontology of the world with new species found in Brazil. There were included among the vegetable fossils collected by the commmission three distinct genera and many more new species.

'The reptilian fossil, which was found in the petroleum-bearing black schist at Iraty in the State of Paraná, is of an entirely new genus here, of which only one other is known, and that existed in South Africa. The *Stereosternum tumidum* Cope, of San Paulo has been known, but we have now the *Mesosaurus braziliensis* Osborn, of the black-schist formation of Paraná. The vegetable fossils, as well as this reptile fossil, show that the Permo-Carboniferous formation of the south of Brazil is identical with that of South Africa, the south of India, and Australia, and is a further element of proof of the existence during the Permo-Carboniferous period of the vast continent which Suess, who formulated the hypothesis of its existence, called the continent of Gondwana, and which was composed of South America, South Africa, southern India, Australia, and the Antarctic lands. The study of the geology and paleontology of Brazil has been so incomplete heretofore that these present discoveries are of rare value.'"

This is confirmation of more than a scientific theory. It is testimony to the truth. For in this case science has arrived at a portion of the truth. It would indeed have been difficult to err. The character of the ocean floor, as ascertained by soundings, the matching of geological strata on opposite sides of the sea, the similarity of life forms, the survival of the ancient summits in the shape of islands, and finally the most inexplicable similarities of language, religion, and other innate characteristics, among the inhabitants of those islands, though they are so remotely separated from each other as to render communication out of the question — these circumstances, observed by science, could only have led to the one conclusion, that there was a continent there.

Now the vast system of ancient science outlined by H. P. Blavatsky teaches that there are seven Great Races of humanity, of which our present one is the Fifth. (It must be understood, however, that these seven are the very largest divisions, of which human races as understood by modern science are but subdivisions. The Chinese are one of the oldest subdivisions of the Fifth race.) The Third Race inhabited Lemuria, and the Fourth, Atlantis, both of which continents have long since disappeared beneath the ocean. Lemuria not only occupied the southern ocean, but had a northern extension.

We cannot give a tenth part of what H. P. Blavatsky teaches about Lemuria and its connection with the past history of humanity; and we must be content to give one or two extracts. The broken colossi mentioned in one of our extracts are the famous Easter Island statues, and a few others.

The Lemuria which served as the cradle of the Third Root-Race not only embraced a vast area in the Pacific and Indian Oceans, but extended in the shape of a horse-shoe past Madagascar, round "South Africa" (then a mere fragment in process of formation), through the Atlantic up to Norway. The great English fresh-water deposit called the Wealden — which every geologist regards as the mouth of a former great river — is the bed of the main stream which drained Northern Lemuria in the Secondary Age. . . . Professor Berthold Seemann not only accepted the reality of such a mighty continent, but regarded Australia and Europe as formerly portions of one continent — thus corroborating the whole "horse-shoe" doctrine already enunciated. No more striking confirmation of our position could be given than the fact that the elevated ridge in the Atlantic basin, 9000 feet in height, which runs for some two or three thousand miles southward from a point near the British Islands, first slopes towards South America, then shifts almost at right-angles to proceed in a south-easterly line toward the African coast, whence it runs on southward to Tristan d'Acunha. This ridge is a remnant of an Atlantic continent, and, could it be traced further, would establish the reality of a submarine horse-shoe junction with a former continent in the Indian Ocean. (Cf. chart adapted from the "Challenger" and "Dolphin" soundings, in Donnelly's *Atlantis, the Antediluvian World*, p. 47.)

The third Continent we propose to call "Lemuria." The name is an invention, or an idea, of Mr. P. L. Sclater, who asserted, between 1850 and 1860, on zoological grounds the actual existence, in prehistoric times, of a Continent which he showed to have extended from Madagascar to Ceylon and Sumatra. It included some portions of what is now Africa; but otherwise, this gigantic Continent which stretched from the Indian Ocean to Australia, has now wholly disappeared beneath the waters of the Pacific, leaving here and there only some of its highland tops which are now islands. Mr. A. R. Wallace, the naturalist, "extends the Australia of Tertiary periods to New Guinea and the Solomon Islands, and perhaps to Fiji;" and from its Marsupial types he infers "a connection with the Northern Continent during the Secondary period," writes Mr. C. Gould in *Mythical Monsters*.

As witnesses to the Lemurians but a few silent records in the shape of half a dozen broken colossi and old cyclopean ruins are left.

Lemuria was not submerged as Atlantis was, but was *sunk* under the waves, owing to earthquakes and subterranean fires.

The following parallel columns, by H. P. Blavatsky, are instructive:

| | |
|---|---|
| Lemuria cannot any more be confounded with the Atlantis continent than Europe with America. Both sank and were drowned with all their "gods;" yet, between the two catastrophes a short period of about some 700,000 years elapsed; Lemuria flourishing and ending her career just about that trifling lapse of time before the early Eocene Age, since its Race was the Third. Behold the relics of that once great race in some of the flat-headed aborigines of your Australia. | It would be premature to say, because no evidence has yet been adduced, that men may not have existed in the Eocene Age, especially as it can be shown that a race of men, the lowest we know of, coexists with the remnant of the Eocene flora which still survives on the continent and islands of Australia. — *Popular Science Review*, — Prof. Seemann.<br><br>Haeckel, who fully accepts the reality of a former Lemuria, also regards the Australians as direct descendants of the Lemurians. |

These extracts, slight as they are in comparison with what might be given, are enough to show that the loose ends which modern science is cautiously playing with emanate from a vast and elaborate fabric. When 700,000 years are lightly dismissed as a "trifling lapse of time," it is plain that the scale on which human history is studied by this ancient science is very large. Furthermore, the subject is not merely geological and zoological, but is intimately blended with a host of other topics of human interest, for an understanding of which a modest study of the Secret Doctrine of antiquity is necessary.

STUDENT

## South American Immigration

MR. J. W. LEE, Minister to Ecuador, reports that the government of Ecuador recently signed a contract with an agency in Guayaquil for the purpose of importing immigrants into the lower and eastern portions of the republic. The company is to be called "The Ecuadorian Immigration Company," and binds itself to import 5000 families. It is specified in the contract that the immigrants shall be white and preferably of the German or Dutch races. The company is to receive 500,000 hectares of land, but no land which interferes with the construction of the Curaray Railway. The land in question lies low on the eastern slope of the Andes, and transportation therefrom can be accomplished by means of the various tributaries which eventually flow eastward into the Amazon.

STUDENT

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# Some Views on XXth Century Problems

**Practical Occultism**

FROM time to time appears a new magazine purporting to deal with the "occult;" and in general literature the word is in more and more frequent use. But nowhere is a definition. The word of course means *hidden*. But in that sense knowledge about atoms and electrons is occult knowledge. Even the knowledge that there is a small stone concealed under this larger one is occult knowledge. If it be absurd to use the word occult in this connection, why is it less so to use it of knowledge that would come if the same senses were keener?

In old times the word, or its equivalents, was always associated with the use of will, and there was a definite course of practise laid down for the development of will. Those rules were really laws of nature, absolutely unchangeable. Because of that they are exactly as obligatory as they ever were. Gazing at spots on the wall, at crystals, holding or increasing the breath-flow, have no part whatever in the matter. If they involve the use, to some extent, of will, they do not help the case of the would-be occultist, because he does not know how he is using his will or on what he is using it. To extend and bend the arm requires will, but who knows how he does it? To think requires will, but who knows how he manages to connect his thought with the brain cells? Yet the aspirant who purposes to evoke a spook or a cloud by his will imagines he can do these *outside* things without having learned how to do the things that are done within his own body! There is of course an elemental intelligence in the body that carries out for us our desires as to movement, but we do not know how it works.

The ancients taught that before the will could be known properly, the self that will use it must be known — there must be self-knowledge. Knowledge of self, as modern philosophy quite correctly perceives, comes *pari passu* with knowledge of not-self. The nearest not-self to us is *desire*. Each chief desire is regarded by the ordinary self as part of itself. It must be known as not so. That knowledge is only gotten by dominating it, by attaining freedom. The first use of will in this path is absolute control of desire; and that is also the first step to self-knowledge. That is the A B C. No attempt to learn the D E F will do until that A B C is at any rate well entered upon. STUDENT

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**Is Christianity for Japan?**

IN the current *Hibbert Journal*, Professor Robert H. Smith discusses the possibility of the national spirit of Japan joining hands with Christianity for the betterment of the world. This involves an examination of the Japanese spirit, which few are more qualified than he to undertake.

To the Japanese, he says, it is "a plain, self-evident fact of nature" that he is in simple fact

> an atom of the Japanese nation, which has One Soul, although it appears just now in forty million embodiments; that the common spirit of his race lives in him, and that he has no life apart from it.

This national Soul has grown from small beginnings and is growing always, and always learning to be wiser and more powerful. But:

> He recognizes that other races must have souls different from his, and perhaps equally good: such as the Christian Spirit. But if you propose endowing him with any such foreign religion, he is sure that he has no need to take in a soul from outside.

This conception of a National Soul, in which the individual has his real being, involves duties.

> The death of the national soul would be an unspeakable calamity, and the individual visible lives of all its present visible embodiments must be readily sacrificed to maintain it in vigorous life.

But the idea of sacrifice is not ours, for the individual who dies nobly passes to a still more immediate and blissful relation to the National Soul. The smaller acts of sacrifice also bring in degree that same blessing upon the individual.

Beyond the National Soul is the Universal Spirit. As the National Soul demands of the individual the virtues summed up under the word *Patriotism*, so the Universal Spirit demands more universal virtues summed under the more general word *Right*. The note accentuated by Japanese saints and sages, "is that of absolute and unwavering loyalty to our highest sense of Right planted as an instinct in every man's Heart as seed of the Universal Spirit." First loyalty to the Family; then to the National Soul; then to the Universal Spirit. What more is possible?

As to the chances of union between the Japanese spirit and Christianity. To the Japanese it will seem no extraordinary or emotion-raising procedure for an individual to lay down his life for others. He is himself ready to do it at any moment for the National Soul of his country. And he will absolutely refuse to believe that his own relation to the Universal Spirit can be bettered by the fine act of another man. If the Christian replies that Christ was not a man, the rejoinder would be that in that case *the laying down of an adventitious human life by a non-human owner was not an act of merit at all.*

So the Christian must talk of Christ's *life*, not his death. He must drop once and for all the patristic gloss on, or rather substitute for, real Christianity. And he must drop St. Augustine with his "total depravity" and his other spiritual miasmata. The ground thus cleared, the task will be easy.

> Jesus expressed the brotherhood of man in terms of the Fatherhood of God. Recent Japanese philosophical writers have evinced an entire readiness to extend the central Shinto idea of the common fatherhood of the Japanese race [the writer means God's common Fatherhood of the Japanese race] to the universal idea of the [God's] common fatherhood of all mankind.

But what of the Teacher Christ? The Japanese believes that it is possible for Patriotism to reach such an intensity that the individual soul has actually merged itself in life with the National Soul; or, which is the other side of the same thing, for the National Soul to have incarnated or embodied itself in the individual.

He believes that it is possible for the individual man to merge himself during life in the Universal Spirit; or, which to him is the same thing, for the Universal Spirit to have embodied itself in that man — as the sun might as it were shadow itself in a perfect mirror *without however ceasing to be also the universal sun.*

In that sense the Japanese will accept Christ; and he will reverently rank him with other world Teachers whom he knows of. STUDENT

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**Alternation of Personality**

NO one, so far as we know, has yet suggested Reincarnation as the solution of the "Sharp-Macleod" mystery. The matter may not be quite so well known in this country. In a word or two it was this: For many years two writers, William Sharp and Fiona Macleod, of widely different characteristics, were known to the English reading public. At the death of the former it was discovered that the two were identical. The situation was somewhat like that which would have startled us if after admiring the poems of Mrs. Hemans for many years we found that they were by a Professor of mathematics whose title to fame as such rested on some admirable treatises on the binomial theorem. "Fiona Macleod" was a distinct department of William Sharp's nature. As such he was a poet, a mystic, a teller of exquisite old tales; all "she" wrote being in so delicately and perfectly feminine a key, sustained for many years even in private correspondence, that no one ever suspected the identity of this graceful literary figure with the matter-of-fact William Sharp. Even now, athough every one knows, critics cannot help using the feminine personal pronoun in dealing with the works of Fiona Macleod.

How did the ego of William Sharp manage to have two personalities, both fully alive?

May not the soul cultivate *one field* of its totality in one life and another in another? May not those of its mental characteristics we call "feminine" find expresssion in one incarnation, and those we call "masculine" in another? In rare and unfortunate natures the evil and good may oscillate so markedly as to give rise to the Jekyll and Hyde phenomena. May there not be other natures as rare (but hardly to be considered unfortunate) in whom the "masculine" and "feminine" keynotes of literary activity alternate as markedly? The phenomenon would only mean that into one incarnation were compressed the alternation ordinarily needing more than one, and that the will to alternate was consciously exercised by the personality. STUDENT

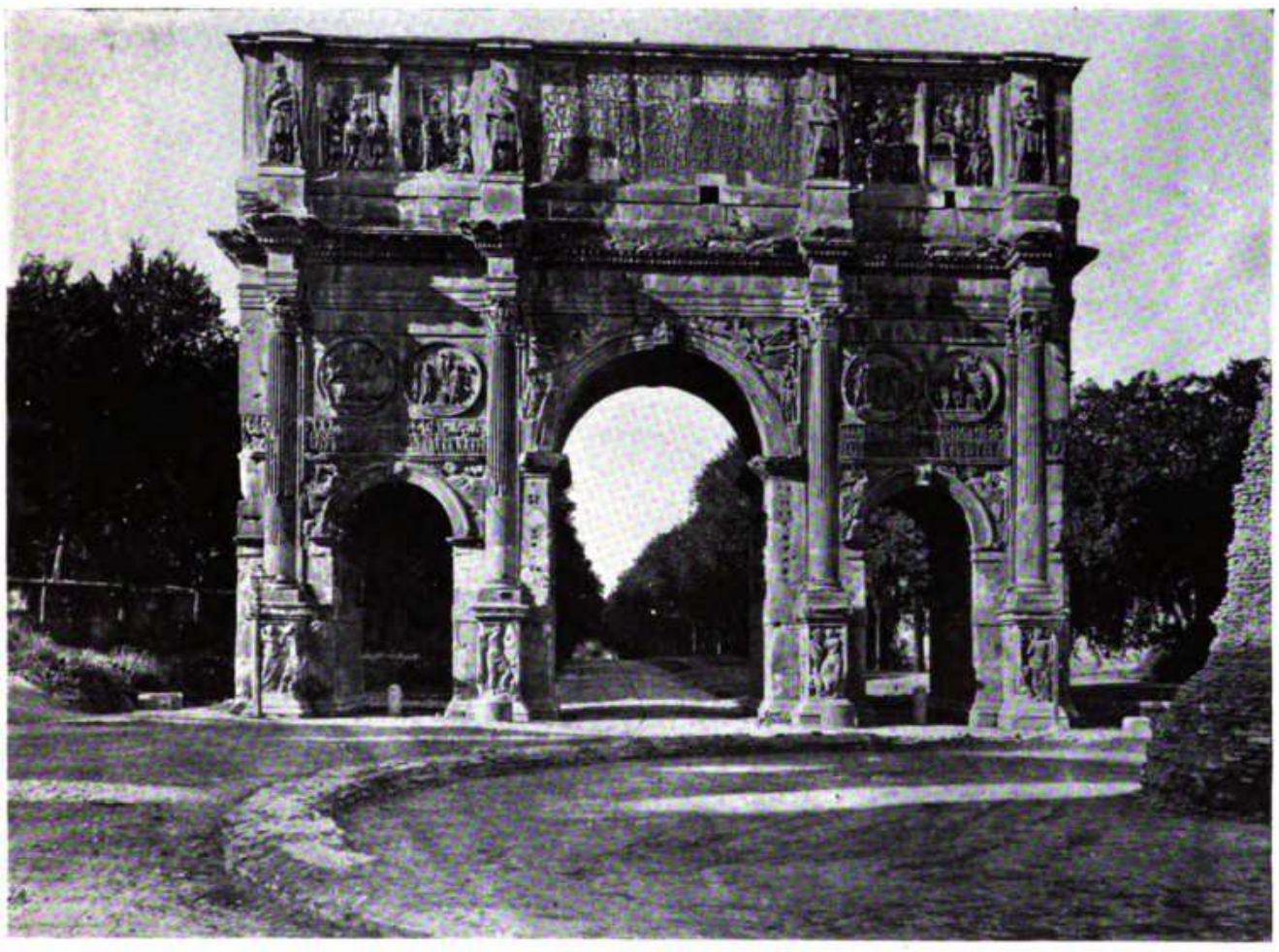
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# Archaeology Palaeontology Ethnology

**Geologizing Under Manhattan Island**

THE necessity of seeking firm foundations for the steel sky-scrapers in New York City has led to quite an interesting geological study. Thirty to forty feet below street level in the lower city salt water is found, which has percolated into the loose strata and rises and falls with the tides in the rivers. It is necessary to bore through this and other soft stuff in order to reach the bed-rock on which the building is to rest. To do this, caissons (great iron tubes) are pushed down through all the soft strata until they rest on the rock. The earth from the inside of the caisson is dug out, the water being prevented from entering at the bottom by maintaining a high air-pressure within.

In the loads of earth which are thus dug out are found relics of bygone times, showing the different periods of history. Sections of old water-pipes, coins, pocket-knives, marbles, bottles and innumerable trifles come to hand. If it is a mystery how these articles got there, is there not also a companion mystery as to what becomes of lost articles? They are dropped, become quickly covered with dirt, and remain invisible. Below the first strata come the strata of the old beaches at different epochs. These contain shells different from any now known; also relics of Dutch and pirate occupation, including cannon-balls. Below this again are found Indian remains, and still lower are Glacial Drift, containing glacial boulders carried down from distant localities. In this was on one occasion found a piece of wood from some unknown tree, brought down from who knows where by the glacier and now preserved as a curiosity. STUDENT



Lomaland Photo. and Engr. Dept.

ARCH OF CONSTANTINE, ROME

**Resemblances Between Irish and Khassians**

A CORRESPONDENT of a contemporary writes, with reference to an alleged resemblance between certain Hibernian features and those of Mongolian races, that the inhabitants of the Khasia Hills in Assam have many Irish characteristics. They possess a facial resemblance, live in stone-walled thatched huts like those of Irish peasants, and keep pigs. He also says that they are fond of music, "a rare thing in India;" but he is of course referring entirely to the occidental conceptions and tastes regarding music, as is shown by the added remark that they "whistle European tunes." They build cromlechs closely resembling those of Celtic races. The costume of the women, especially the shawl and the short-kilted petticoat, is very like that of the Irish peasantry. They speak a tribal language.

It would indeed be a tangled task to attempt to trace the history of the various races found to the north and east of India and to assign them all places in an orderly classification of races. It would probably result in nothing more definite than our writer's conjecture, that "they are probably a derelict colony left behind by some long-forgotten wave of Cambodian invasion." The resemblances, in customs, folk-lore, etc., between the Hindûs and the Europeans is of course a familiar item of school-book knowledge; and the two are included in one of the larger divisions into which modern anthropology divides the human race — the Aryan. Agreeably to the conventional theory of Aryan migration, these Khassians would probably be considered a remnant of those who migrated into Europe and were there known as Celts. But it is worthy of notice that the points of resemblance consist largely in features which are supposed to have been developed after the migration and to be peculiarly western. This circumstance, which of course is only one out of many similar ones, accords ill with the theory that our Aryan ancestors were barbarians who acquired their advancement after their dispersion; but bears out the teaching of Theosophy that the common race from which Europeans and many Asiatics have sprung was a very advanced race. STUDENT

**Manufacturing Ancient Coins**

SOME forty years ago two individuals, known as Billy and Charley, made a profitable business in London out of the manufacture of ancient coins which were given to workmen engaged in excavations, and the workmen used to "find" them, in the presence of likely looking spectators. Daggers, statuettes and other objects were also made. The scheme succeeded so well that the shops of dealers in antiques became flooded with these spurious articles. They were good enough to impose on ordinary people, but the genuine antiquary detected them. A writer says that some of these articles have been carried to remote parts of the globe, such as South Africa, and brought back again by travelers as curiosities; that they are constantly turning up even now in the shops of dealers; that sometimes they are excavated by workmen in a perfectly genuine manner; and finally that they have acquired such a notoriety that they have a market value even as frauds, and will fetch as much as three shillings at auction, the buyer being aware of what he is purchasing. H. T. E.

CERTAIN harps which are among the articles discovered in the recent tomb excavations in Egypt, were found to be still intact, and the strings gave out distinct tones after their long silence of centuries.

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# Some Views on XXth Century Problems

**Practical Occultism**

FROM time to time appears a new magazine purporting to deal with the "occult;" and in general literature the word is in more and more frequent use. But nowhere is a definition. The word of course means *hidden*. But in that sense knowledge about atoms and electrons is occult knowledge. Even the knowledge that there is a small stone concealed under this larger one is occult knowledge. If it be absurd to use the word occult in this connection, why is it less so to use it of knowledge that would come if the same senses were keener?

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Lomaland Photo. and Engr. Dept.

ARCH OF CONSTANTINE, ROME

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# The Trend of Twentieth Century Science

### Spiritual Gymnastics

GYMNASTICS had in the past, in the days when the body was understood as it is not now, a spiritual as well as a physical aspect.

The simplest gymnastic is speech. Sound generated within the body thrills or agitates all the cells. Their common consciousness, their consciousness in their collectivity, is the ordinary working vehicle of the self. To it the self is customarily negative; he is its victim: yet his life duty is to *master* and grow by it. When the speech has ceased, the cells settle back into the form of the idea spoken. Common speech therefore only intensifies and crystallizes common consciousness. The implication is obvious.

What we call gymnastics does the same thing, nearly. The cells are thrown out of equilibrium. When they settle back, it is in the form of the idea. If that idea is: "I will gain strength or health:" that is the task to which they devote themselves; for the idea is an act of will.

But if the idea is higher: "I am a soul;" if with it is the feeling of comradeship with those associated in the drill or exercises; into that idea and feeling they will equally settle. A step of spiritual growth has been achieved. The exercises are now spiritual. This the students about the old Temples understood. "The body," says H. P. Blavatsky, "serves as the vehicle for the 'growth' (to use a misleading word) and the transformations through Manas" — mind — "and — owing to the accumulations of experience — of the finite into the INFINITE, of the transient into the Eternal and Absolute." Which means that the soul, essentially of the Eternal, has to come to knowledge of that through the experiences of embodiment. Hence that old text which speaks of the body as that vehicle of the soul which, well used, becomes the "Tree" whose fruit is divine knowledge. And that other, of Paul's, which speaks of the body as the "Temple of the (its) Living God" — the soul, which through it may come to self-knowledge.

It is by such considerations, carried into practice every hour, in speech and in exercise, that we may take the body up out of reach of the sensualities which we are accustomed to associate with its very name. STUDENT

### The Deepening Mystery of Life

THE rapid advance achieved of late years by synthetic chemistry is leading to some very absurd claims and conclusions. Indigo and camphor and sugar and quinine are made in the laboratory. They are also made by plants. Now mark the conclusion: It therefore follows that we have the secret of plant life, or a part of it. The mystery has been scattered. There is no such thing as "vital force;" its supposed work can now be duplicated by purely chemical methods in the workshop. We should say that on the contrary the mystery had been deepened, not dissipated. Vital force appears as a more wonderful essence than we had thought it before.

Watch the chemist. He is boiling something in a test-tube, pounding something in a mortar, evaporating something *in vacuo*, adding caustic mineral acids and alkalies. But the plant is getting the same product as he *without* boiling and pounding and evaporating, *without* a vacuum, *without* a distillery, *without* mineral acids. If it has these things, or does any of them, it has made the apparatus itself, and the difficulty is but one step further back. The more that science learns to duplicate the products of living nature, the more wonderful and mysterious do the powers of living nature appear. STUDENT

### Physiology Upside Down

THE public school children of Shreveport, La., are to be required to take a special course of study in tuberculosis, diphtheria and scarlet fever. We understand that the Kansas Board of Health is trying to do the same for the schools in its district.

We do not glow with enthusiasm for the idea. The children's minds will come at the subject of health through that of disease. They will think disease. They will think of nature, the air, the water, the earth, as thronging with foes of human life and health. They will learn of the various serums and lymphs used in combating these diseases, and the way in which such fluids are prepared, the stabled horses, caged rats and guinea pigs. They will be studying the Hyde of physiology instead of its Jekyll. It is teaching virtue by means of lectures on the vices.

We would reserve such knowledge for much later courses. Let physiology, not pathology, hold the entire field at first. Physiology is not taught anywhere as we would have it. None of the present textbooks for children begin at the right end. The child learns that his body is variously active *meat* of different kinds! It is; but that is the bottom of the scale. At the other end it is some millions of vividly conscious little thinkers and feelers, living a wonderfully balanced common civic life, building and unbuilding, in touch with every force of nature, subtle and gross, and in touch with the mind of the indwelling soul, contributing and contributed to.

Beginning there a true keynote would be struck. Then the ordinary activities could be taken up. The vast world of germ life could be similarly approached, and the fact explained that a disease-germ is one that has lost its way, been tempted out of its right path by our disobedience to the laws of life. But the true child's-textbook of physiology, as we said, has yet to be written. M. D.

### The Pure Food Law

THE pure food law which now comes into effect will of course do much good; but it will do a little, a very little, harm. The manufacturers will be compelled to be honest and to sell what they pretend to sell. That is unmixed good. The butterines and butteroids will not be labeled butter. But a family that has up to now been using one of these, regarding it as butter, may perhaps have been doing better than if it had had the real thing. Some doctors say that butter is a perfect magnet for germs, and nearly always injurious. Suppose they are right. It then follows that a family which has used a mixture of mutton fat, beef fat, olive oil and so on, believing it to be butter, may be in better health than one which has not thus been cheated. The public needs to learn a few things.

It should know that substances used as adulterants are not necessarily bad. Once that a formula is on the label, an *adulteration* becomes *mixture* merely. Olive oil, for example, *adulterated* with walnut and sunflower oils is an abomination. *Mixed* with those other oils it is as good a food as the pure olive oil. Honey mixed with glucose, or fruits with glucose as preservative, are no more harmful than pure honey or fruits preserved with cane sugar. Nor are all the coloring matters poisonous. The aniline dyes, pure, free from arsenic and antimony, used in the small quantities necessary for coloring, are probably perfectly harmless. So of course is cochineal. It is mostly the metals and arsenic that make the injurious dyes. Canned meats and fruits may contain metallic poisons in small quantity dissolved from the "tin" — which is usually a mixture of several metals. STUDENT

### The Gulf Stream

WOULD the climate of Europe be affected by the cutting of a sea-level Panama Canal? Still more, would it be affected by the submergence of the Isthmus? According to some it would, the Gulf Stream coming up from the south then taking the opportunity to go through the opening into the Pacific, instead of being reflected from the Caribbean Sea to the west coast of Europe.

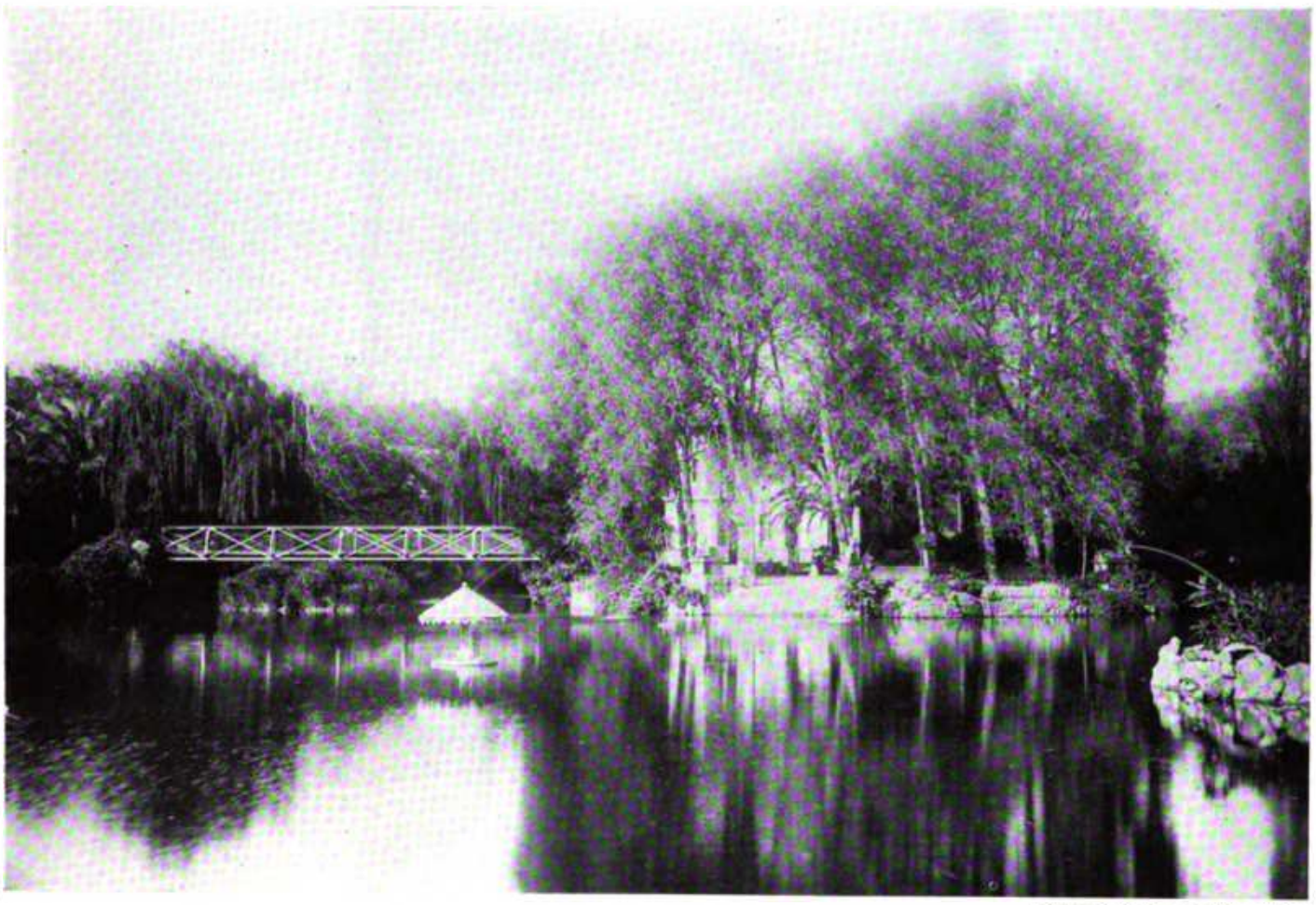
The contention would be sound if it were not for the counter equatorial current in the Pacific coming from the west eastward and actually heaping up the Pacific waters to an amount at times several feet higher than on the Atlantic side of the Isthmus. A break in the Isthmian barrier would therefore permit the Pacific infinitesimally to reinforce the Gulf Stream with its warm waters at some states of the tide; and Europe, if not benefiting, would certainly not lose. STUDENT

### Dry Rot *versus* Water

OLD men are apt to credit some favorite habit with their longevity, never thinking to substitute *in spite of* for *because of*. Thus the Italian Professor Cerboni, *act.* 75, attributes his years to never washing!! He would have our dirt removed by friendly microbes instead of water — that is, by putrefaction, regardless of fetid gases passing into the blood meanwhile from the whole skin. Why not let our plates clean themselves in the same way? M. D.

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# Nature Studies



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PUBLIC PARK IN BARCELONA — AN EXQUISITE BIT OF NATURE

### Venerable Heroes of the Forest

AN expert who has been examining the trees in West Coast lumber camps has demonstrated that some of the trees must be thousands of years old. He examines the rings of growth on the exposed section of the stump of the felled tree; and, inferring from the regularity of the wet and dry seasons on the coast that each one of these rings represents a year of growth, he has found that the oldest which he has measured began its life in 525 B. C. He feels sure that others are older, but does not expect to find any more than 3000 years.

On some of the trees are the records of former forest-fires from which they have suffered and recovered. In a tree 15 feet in diameter was the mark of an enormous burn 5 feet from the ground. It was 30 feet in height and occupied 18 feet of the circumference. The tree was 270 feet high and 2171 years old. The burn took place in 1797 A. D. The records of other fires were also visible, and the tree's history is given as follows:

271 B. C., began to exist.
0 B. C., it was four feet in diameter.
245 A. D., burnt in a forest fire; 105 years occupied in covering this burn with new growth.
1441 A. D., another burn.
1580 and 1797, other burns.

What a leisured venerable giant, belonging to a species of duration far alien to what we call "time"! We live our brief hurried day and pass away. Ages hence, when, in a new mortal vesture, we revisit the spot, the tree is still there. It has perhaps had a nap in the interim. And so on again and again. It was there when the Children of Israel fought and worshipped. It was visited by the Phoenicians in their barks. The whole life-history of the energetic Romans was but an episode, such as a man might follow from beginning to end in his morning paper. Read your histories, "ancient," mediaeval, modern — and reflect at the beginning of each new chapter that that tree was still there. Verily such beings belong to a different scale of existence from ours. They shame our paltry notions about ourselves. What! shall man appear as a flash, strut about for as long as the tree draws a single breath, and then be consigned finally to the worm, while beings two kingdoms below him in the scale of creation watch deathlessly through the history of the human race? Truly it is time we reduced the fractions of our science to a common denominator.

We have astronomy and geology and zoology, all reckoning in millions of years; and now we have trees whose single life-periods are counted in thousands. Yet we still cling to our absurd notions about the duration of human life. O man, thine own Soul, which is thy Very Self, lives eternal throughout the ages. What thou callest "life" is but the latest delusion of thy mind. One day thou shalt *know* this truth, which even now thou *feelest;* and then thou shalt be in truth the companion of Nature, the vast, the silent, the enduring — and shalt then work with her.

STUDENT

### Steel from Black Sands

EXPERIMENTS which have been carried on prove that Bessemer steel can be manufactured from the black sands found at the mouth of the Columbia River, but whether profitably or not remains to be proved. This black sand is found on the coast at Point Loma, but fortunately not in sufficient quantities to threaten Lomaland with the factory chimney and the slag-heap. It consists chiefly of magnetite.

STUDENT

### Tree Planting in Pennsylvania

THE Pennsylvania state forestry commission now controls about 80,000 acres of comparatively waste land which it is extensively planting with trees of different varieties. A total of 30,000 acres more in various parts of the state has been recently tendered at reasonable prices for the same purpose.

STUDENT

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Il ne s'agit de faire lire, mais de faire penser.—*Montesquieu*

# Domestic Science as a Pathway to *the* Higher Usefulness

AMONG the numerous false ideals from which humanity is suffering there are none which more seriously menace its mental and spiritual well-being than the one which places a fictitious valuation upon a life of leisure. The dangerous results to character from this view-point are seen in the actual evasion of duty and responsibility on the one hand and, on the other, a morbid struggle to reach a point where toil will be unnecessary. As a matter of fact, there is no sort of leisure which does not present more dangers than opportunities, and when, after burdensome efforts, it is at last obtained, it does not bring the satisfaction anticipated. The reason of this is that only where the Soul guides the life is there happiness, and soul-guidance can only be attained through *work*.

The fact that work unselfishly performed is a magical cure for the discontent and heart-hunger which mar the lives of so many, has not yet become a recognized truth except to the few. To those few it is well known that there is a mental and moral training of the greatest value in learning to do the ordinary, every-day duties of the household in a thorough and expedient and systematic way. The actual doing of things with the hands will bring relief to a mind which is full of discontent and lassitude. Manual work is a stimulant to mental activity and to health and happiness. The ability to do things well, to cook food properly and to serve it with taste and refinement may be the means of an actual clearing away of mental fogs; and when to the perfection of service is added a pure and unselfish motive, the whole nature is lifted into attunement with life's regenerating forces. But to the one who lacks the high motive or looks upon labor as menial, the irksome tasks are worthless, conveying few benefits to herself, fewer still upon those for whom they are performed.

**THE ideal of the Point Loma students is to awaken and vivify that individual responsibility which alone can arouse the best activities of the nation, and set it upon the path of progress.—KATHERINE TINGLEY**

You may be sure, if a woman condones careless and slovenly habits in doing the small and presumably (to her) unimportant duties of the home, that her perceptive faculties are dormant along certain lines, that her mind is correspondingly slovenly in its operations, and that she lives in day-dreams and self-contemplation. No amount of book culture can redeem her from the stigma of "incompetent" with those who see the deeper meanings of life. If she is a mother she is a failure in the real relationship. To her, motherhood is only sentimentality. If she is unconscious or careless of the dust in obscure corners, if she permits chaos in closets and bureau drawers, or the unsanitary odors which are the result of neglecting regular, cleanly habits, she will not perceive the dangers which surround her children, nor discern the real character of their associates.

For the lack of thoroughness which stamps any wife or home maker as a failure in housekeeping is unfailingly accompanied by a lack of vigilance in other and more vital affairs. While she is absorbed in idle dreams of what she wishes her children to become in the future, her mind is oblivious of the things which are going on before her eyes; she is absolutely unconscious of growing tendencies that will forever debar those children from the realm of a successful life, or even a step beyond mediocrity. Tendencies that ruin body and mind she does not see, for the very reason that she does not see that her house is untidy. Her indifference to the work which is her duty lies at the bottom of her failure on all lines.

If a woman's work is done with the idea that she is "superior" to it, it were better left undone as far as any real benefits to herself or those who are served are concerned. To perform a task slightingly and unwillingly is to belittle oneself and make an atmosphere which is a menace to the physical and mental well-being of those contacting it; but to perform the task cheerfully and faithfully is to glorify it, to ennoble the doer, and to create an influence that is like a benediction to all those within its radius. Such a woman is a real power in breaking down false ideals, for there is no argument or theory in all the universe so potent as practical demonstration.

In view of the standard thus held aloft, how puerile seem the views which obtain in certain aesthetic circles, where the value of good housekeeping is laughed to scorn. The woman who writes for the newspapers or presides at clubs or paints pictures is not supposed to have time for such trifles as dusting her bookshelves. In fact, her admirers are pleased to call the omission an interesting eccentricity and classify it as one of the auxiliaries of genius!

This point of view is really affectation. If a woman has anything to give in any line of art, a clean, sweet, wholesome environment will certainly furnish the most favorable conditions for its expression. If any still hold the absurd opinion that dust and cobwebs are artistic and calculated to invite the presence of the Muse, let them pay a visit to Lomaland. There they will find the schoolrooms, the workrooms and the studios kept immaculate by those who use them. There will be found no dwellings that are, as has been aptly said, "Queen Anne in front and Mary Ann in the back." There is order, cleanli-

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ness and system everywhere; for Katherine Tingley teaches that the first step towards making a city beautiful is to do away with its unsightly back-door yards, and that the first step in the education of both little children, and larger folk too, is not only to arouse in them a sense of order and a grasp of detail, but to train their hands in the accomplishment of perfection. When this is done, and not before, do her students find themselves upon the pathway to the higher usefulness.

Through avenues of manual training, of which domestic science is one of the noblest, are opened up the highest possibilities of ingenuity, originality and talent. It is through practical demonstration of these high ideals that the sleeping mind of humanity will be aroused; that the very heart of humanity will be touched; that the soul of humanity will come forth and proclaim the saving Truth. A LOMALAND STUDENT

## The First Stone

A WOMAN whose husband has been forced into a position of unpleasant prominence in connection with the Standard Oil investigation recently sent to a certain charitable institution a generous check. The Secretary, a woman also, by the way, returned the check with a note stating that the institution could not accept "tainted money." The donor, in a note, replied that the amount contributed by her could scarcely be called "tainted money," as the check was drawn upon her own private bank and from an income she had before her marriage. The check was, however, not returned to the Secretary, who perhaps now regrets her action.

What the Secretary thought when she received this note has not been stated, but the onlooker wonders what is the object in life of this charitable institution. If it exists merely for the personal gratification of the members such an act might be excused; if for humanity's sake then it was uncompromisingly selfish and uncompassionate.

The incident is strangely reminiscent of the eccentric acts of a so-called "Theosophist" who once went around America lecturing — at twenty-five cents per lecture; who preached the Brotherhood of Man but refused to shake hands with poor human units for fear her magnetism would leak away, and who wore silk from head to foot, even to silk gloves at breakfast, lest the godless masses contaminate her aura! And people of that stripe pretend to be serving humanity! What hypocrisy! Even if the check in question had been tainted money, it still might have induced the Secretary to recall the little incident that occurred away back in the centuries, when a certain very uninfluential person — then — told a community that was rabidly afraid of tainted morals, "Let him who is without sin among you cast the first stone."

Little by little the events of life teach us all. Let us hope that the Secretary of that charitable organization will not be missed as life's school-books are passed around. STUDENT

IN the "Romance of Prince Genji" — the *Genji Monogatari*, one of the most remarkable works in all Japanese literature and which was written in the eleventh century by a Japanese noblewoman — the authoress gives wise advice to her sisters. She herself was a woman of wide experience and culture, Murasaki by name (which translated means "Purple") and her words show rare insight into human nature. "Many women," she wrote, "are too self-confident and obtrusive. Let these but discover slight inconsistences in men and they betray their indignation fiercely, behaving with arrogance. Now, men may show little inconsistences occasionally and still their affections may remain; so that matters will come right again and wives and husbands may still pass their lives happily together. It is plain that if a woman cannot be patient, she will but add to her unhappiness. She should above all things be frank and calm. If she guides her conduct on these principles her very demeanor will increase her husband's sympathy and consideration for her. But she who is unforgiving is also unwise. Remember, 'the unmoored bark floats about.'"

## Jottings and Doings

THE following excerpt from a recent official report of the U. S. Consul at Rheims will be of interest to house-keepers and home-makers generally:

The common household refrigerator so universally used in the United States is unknown in France. Only the very wealthy families can afford the expensive refrigerators to be had. It is the same with water filters — the plain people do not use them. Washing machines and clothes wringers, such as are in common use in the United States, are not known here. In fact, the conditions do not seem to be favorable for their introduction. The family wash in France is done away from the home, at one of the *lavoirs publiques* provided in every town and city.

One of these establishments is owned by the city of Rheims and there are others conducted by individuals. The *lavoir municipal* accomodates about 300 washerwomen at one time and the others from twenty to fifty each. Each woman has a stall, which is rented, including water, at five centimes, or one cent, per hour. Here she lays the garments on a piece of wood, beats them with a club, the same as did the washerwomen of a century ago. In some cases she may scrub the clothes with an ordinary scrub brush, using soap. Some of the municipal establishments have large machines for washing and drying, for which they charge the washerwoman a nominal price by the piece. They are run by steam or electric power, but are in use only in the larger cities. A revolution in laundry methods must take place before there can be a market in France for our washing machines.



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THE PRESIDENT'S PALACE: HAVANA, CUBA

INTERESTING, as affording a side-light, albeit startling, upon one phase of the modern "woman movement," is the following, clipped from the out-of-town correspondence column of a prominent St. Louis paper:

Commissioned as a special officer, Mrs. H— arrested sixteen men Thursday for climbing the fence and entering the Lafayette fair grounds without paying admission.

The woman wore a policeman's star, and none of the men offered resistance when she escorted them to the office of the association. She was selected out of many applicants and her work is regarded as the best yet done by a patrol officer for the fair.

IT is said that if society women follow the example of the President's wife they will cease to wear gay plumage to church. Mrs. Roosevelt dresses on Sundays with noticeable plainness, no furbelows, feathers, artificial flowers nor unnecessary ribbons finding a place in her toilet. One notes in this connection that in New York and London the fiat has gone forth that fashionable hostesses will dine an hour earlier than heretofore; also that Mrs. Roosevelt's methods tending to secure greater simplicity at meals have been taken up by society, all of which goes to show that the tide is turning towards a simpler life. H.

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# OUR YOUNG FOLK

## JUDGE NOT

ADELAIDE ANNE PROCTER

JUDGE not,---the workings of his brain
And of his heart thou canst not see;
What seems in thy dim eyes a stain,
In God's pure sight may only be
A scar, brought from some well-fought field,
Where thou perchance would fail and yield.

The look, the air that frets thy sight,
May be the token that below
The soul's engaged in deadly fight
With some infernal fierce foe,
Whose look would scorch thy smiling grace
And cast the shuddering on thy face.

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

Then judge none lost, but wait and see,
With hopeful pity, not disdain,---
The depth of the abyss may be
The measure of the height of pain
And joy and glory, that shall raise
That soul to God in after days.

## Candles

IN the days of the Greeks and Romans lamps were used to give light. Their lamps were shaped something like the gravy-boat used on the dining table, except that the top of the gravy-boat, to be very similar to them, would have to be covered, leaving a hole at the spout for the wick and an opening further back into which to pour the oil. These lamps were filled with vegetable oil, and a wick put in the spout; then the lamp was ready to light. When light was needed outside, great torches were made with pitch and burned.

Candles were first made by taking strings and dipping them into melted tallow. The string was dipped in, then taken out and the fat adhering to it allowed to cool; then it was dipped again, collecting more fat, which was cooled; this process going on until the dip or candle reached the proper size, when the dips so made were stored away in a cool place to be used in the winter when the evenings were so long. In time molds of tin were made, so constructed that the wicks could be held in the center of the tubes, and into these tubes the tallow was poured, to set and harden and form into long and evenly rounded candles. This was a much quicker way to make the candles and the old-fashioned dips were made no more.

For the better grade of candles wax, taken from the honey-comb and melted, was used. Sometimes this was perfumed so that when the candles burned they gave out a very pleasant odor. The churches used many of these candles, it being the custom for worshippers to present candles to the church to be burnt upon the altar or before their patron saint.

In the making of mineral oil into the various forms in which it appears in the market, as gasolene, kerosene, etc., this mineral oil was found to contain a white mineral wax, called paraffin, which burned readily. Experiments went to show that it was especially adapted for candles, and today the great mass of candles used in this and other countries is made from this mineral wax.

Whale oil was used largely for lamps, but in time these gave way to lamps in which kerosene was burned. Then gas made from coal came into use in the big cities, and finally electricity, which gave us the little bulb or bottle of thin glass, in which the fine loop of carbonized material carries the current that makes the loop glow with an intense white light. This kind of a lamp does not burn up the oxygen of the air as lamps and gas do, and it was pronounced much more sanitary for that reason. Gas quickly burns out the oxygen in a room, and it makes the air heavy and unhealthy to breathe.

Candles, however, served well their purpose and are yet largely used, and it is fair to believe that no matter how the means of light may be improved, the modest, simple and handy candle will always be welcomed by people who want light where gas, lamps and electricity are not present. C. C.



Lomaland Photo. and Engr. Dept.

A CURIOUS OLD BELL-TOWER IN CIUDAD JUAREZ, MEXICO

## Juarez

CIUDAD JUAREZ is a place in Mexico that bears the name of Benito Pablo Juarez, often called the "Indian president" of Mexico. Juarez was a Zapotec Indian of pure blood. He was vice-president in 1857 and headed the advanced liberals at the beginning of the "War of Reform." In 1861 Juarez made a triumphal entry into the capital of Mexico, and introduced many reforms, one of which was the separation of Church and State. It was while Juarez was president that the French occupied Mexico and proclaimed Maximilian, the Austrian archduke, Emperor of Mexico. Juarez was driven north to the frontier where this curious old bell-tower is situated; but when the French withdrew he was re-elected president, in 1867, and again in 1871. When President Diaz was a lad of 17, Juarez was deeply interested in him, and gave him work in his own office. PHILIPPA

## Will *and* Intention

WILL must not be confounded with intention. There are many people who say that they have a strong will; but even with this so-called strong will they cannot govern their passions. Now will is precisely the power we have to oppose ourselves to all that is contrary to our purpose. When we have really *willed* to do something, all obstacles are as nothing. We overcome them all, we struggle with decision and courage against our own desires; against circumstances and the opinions of other people; and we are not content until we are victorious and have realized our will.

Those who say, "I have a strong will," but do not conquer their indifference and laziness have only *intentions*. The will they state that they have, is the very thing that they have not. They often do things that are more difficult than those they fail in. Why can they? Because they wish to do them, and naturally their will is as great as their wish. Will is a force within us which we can learn to use to oppose everything which conscience declares to be evil or unjust. And with will we can also carry out an idea or a purpose which the conscience declares to be good, whether it is what we *wish*, or what others ***wish*** to have done or not.

Two terrible enemies that keep us from making use of will, are laziness and indifference. Perhaps you know people who are laborious, never liking to be idle. You would not think that they could ever be lazy; but you will find that they are lazy oftentimes, when they have to do something that is not in accord with their own wishes.

Struggle, struggle against this hidden enemy that robs you of the moral force as necessary to the soul as the physical energy is to the body. If you have not strength enough to overcome the enemies within yourself, do not say that you have a strong will, or that you have a will of your own at all. Confess frankly that you have only good intentions, and no longer deceive yourself. Others who hear you speak of your "strong will," and see that you accomplish nothing, can not be deceived by your words. COUSIN MERCEDES

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# THE CHILDREN'S HOUR

## BY THE RIVER

RIVER, O river, that singest all night,
Nor waiteth for light
To pour out thy mirth
Along the chill earth,
The words of thy song let me know!
"I come and I go."

River, O river, with swell and with fall,
Thy musical call
Waketh, summoneth me;
What thought is in thee
That lulls me, yet rouses me so?
"I come and I go."

River, O river, a word thou must give,
To help me to live.
"Then sing on the way,---
Sing the joy of today,---
Time's ripple, eternity's flow!
I come and I go."

River, O River, thy message is clear;
Chant on, for I hear!
"What the mountains give me
Bear I forth to the sea.
Life only is thine to bestow;
I come and I go."

River, O river, thy secret of power
I win from this hour;
Thy rhythm of delight
Is my song in the night;
I am glad with thy gladness; for lo!
"I come and I go."



Lomaland Photo. and Engr. Dept.

GIGANTIC STATUE OF RAMESES II, ABU SIMBEL
(Before the sand was cleared away from the Cave Temple.)

### The Salt

"I HAVE been insulted, positively insulted, it is a shame that I should be laid open to such a charge, and all Elizabeth's fault too," said the salt in a great rage.

"Well what is it all about?" asked the pepper.

"Why didn't you hear what Mrs. Brown said at the table today?"

"No, I cannot say I did, you see they were all sneezing and coughing round me, because my top came off," said the pepper.

"She said — oh that I should be coupled with that foolish, idle girl!"

"Well, you haven't told me what it was yet," interrupted the pepper.

"She said, 'Irene, unless you *do* something, and show me that you really mean it when you say you are going to try to be a good girl, I shall have to believe that you are like this salt,' whereupon she took me up and shook me so hard that I thought my last days were come; but do what I would I could not get one little grain of salt to fall. I was doing no more to make use of the good in me than that silly Irene, who is always saying 'I'll be good,' but is naughty so often. Is it not vexatious to know that there is such good stuff in me and yet to find it is of no use to anybody? I could cry about it, only I am too moist already. *You* never have such trouble."

"Well," said the pepper, "I sometimes suffer at Elizabeth's hands too and am forced into very ludicrous situations as I have just told you. However, I certainly wish *you* were in a better condition, for after they have shaken you again and again without getting any salt out, they are so impatient that they handle me roughly; and I cannot say I feel sorry then, if they all sneeze and sneeze, when they have given me such hasty treatment."

"I hope Elizabeth won't forget and pass us by this morning, for I really do need some attention," sighed the salt.

"That depends upon whether she is in a hurry," said the pepper, "you know how she acts then, just wipes us off on the outside and says 'there, that will do.' Here she comes!"

You will remember children how kind and attentive Elizabeth was in keeping the large kettles well polished, but after doing all her work well for a few weeks she sometimes grew careless about little things.

"So they tell me that I have neglected you," she said, picking up the salt and taking off the screw top. "I never thought, until mother told me about you, how you had to serve to bring out the flavor of other things. I must clean the little holes that you have to pass through," and she brushed the top, well. "Now you must not stick together like this, all in a lump; each little grain must be firm and dry." And while she thought of how the salt would be used, she carefully dried and rolled it to prepare it for its work.

"Ah now," said the salt, "I am happy!" Then he was placed on the clean white table by the side of the other cruets ready for use. "I am as well prepared for my office as is the pepper; and now his sharp stinging work will not be overdone because mine was left undone."

"Oh! no offense, no offense," he said hastily with a bow to the pepper, "you do your work excellently, but you will pardon me if I humbly and truly prefer my own method of bringing out the natural flavor."

"Certainly," said the pepper, "think as you like, I am content. Elizabeth has screwed my top on so well today that I am not in any danger of overdoing things."

"Then let us congratulate each other that we have both been carefully prepared to do our proper work, for all we desire is to do our little part well." COUSIN EDITH

### The Fairies' School

IN an old garden in Italy, says one who has searched out many of these charmed spots, there was once a ruined fortress, and when the ruins were cleared away, a fountain was found, with live fish still in it, and three arches that seemed to have been part of a beautiful palace.

And this palace was where, long, long ago, the Fairies kept a school for the boys and girls of the neighborhood. And, curious to relate, the children were glad when it was time to go to this school and sorry when it was time to leave. Their parents were delighted, you may be sure, for in those days people often had to flog their children to force them to go to school at all. But in this school there was nothing of that kind, nothing but gentleness and kindness, and, what also astonished everybody, all the scholars did equally well in their studies — no head boy nor head girl, no dunces, but all doing well as with one voice and one hand.

And no sooner did the pupils leave school when their years of study were over, than they went out into the world and made great names for themselves, and were a credit to everyone.

One of the magic secrets of this Fairies' school was that the boys and girls were taught to do different kinds of work. The fairies had noticed that a great deal of straw lay about unused in the fields near by, and they taught the children to split it up into fine strands and braid it so that it could be used for hats and to make other things, some of which were very beautiful. And this besides helping the children to be happy and busy, and training their hands for useful work, was the beginning of the great straw industry, which, as anyone can tell you, was first taught by the fairies.

And this is not the only industry that has been started by this Fairies' school, but it is the only one that I am going to tell you about this time.

Do you know any school where the children are glad to go, and sorry to leave? And does it seem strange to you that only *the Fairies* knew how to keep such another, in this beautiful old palace in sunny Italy? Perhaps the Fairies have begun to keep school again. What do *you* think, children? COUSIN JULIANA

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# The Theosophical Forum in Isis Theater

## San Diego California

### "THE SECRET OF JAPAN'S PROSPERITY"

**The Second of a Series of Addresses at Isis Theater Last Sunday Evening**

AT the meeting last Sunday evening at Isis Theater under the auspices of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, the subject of the evening's address, which was given by Professor W. E. Gates, of Point Loma, was *The Secret of Japan's Prosperity*. An enjoyable musical program was given by students of the Isis Conservatory of Music. From the address we quote:

"Only the very fringe of research into Japanese culture, arts and polity has yet been touched, and yet book after book has been written on the subject — all with hardly a disparaging note save those of a certain class of propagandists who have found the people intractable to their influences. Two very marked characteristics stand out in all this literature of appreciation — a tendency to overpraise the aesthetic side, and an almost universal emphasis of the so-called upside-downness of Japanese ways, coupled with an assertion that however much the West may admire, appreciate and even learn from them, we can never hope finally to understand them or think from their point of view. This exaggeration of the artistic has latterly given way before the very opposite, the practical, since Japan has shown her wonderful ability to "do things," and still more her humane ways of doing them.

"The truth is that the Japanese character displays a *subtle and intimate unity and balance of its various qualities and phases.* To different observers, or at different times as occasion calls, one or another quality is seen most prominently; but all the other qualities are there as support to the one in use, ready to take the front themselves when changed needs require. Old Will Adams, the sailor shipwrecked on their coast in 1600, just as the Empire was closing to the world, and who lived one of them until his death in 1620, while never ceasing to long for a return to his English home, wrote of them in terms that have stood the test of many changed conditions:

"The people of this Iland of *Iapon* are good of nature, curteous aboue measure, and valiant in warre; their iustice severely exeecuted without any partialitie upon transgressors of the law. They are gouerned in great civilitie, I meane not an land better gouerned in the world by ciuill policie. The people be very superstitious in their religion and are of diures opinions.

"A century later Kämpfer tells us some of the results of what Adams calls their superstitions by saying that 'in the practice of virtue, in purity of life and in outward devotion they far outdo the Christians.' And still today, when they are called anything but superstitious, but rather rationalists of a pronounced type, there exists that deep devotion to ideals and the performance of duty which is so elusive and spiritual in its essence as to seem to the irreligious West not a religious quality at all. The Japanese nation has adopted many foreign things, and some religions among them; but when we come to know them better we will see that the essential religious devotion of the people has always been one and one only, *Shinto*. They entertain 'divers opinions,' as they seem beneficial, but are 'verie superstitious in their religion.'

"*Shinto* means 'the way of the gods,' a term susceptible of various interpretations. It has been described as summed up in two injunctions: 'Do your duty and honor the Mikado,' and if we will go deep enough, the description may well stand. Shinto is a *real thing*. It may coexist and be unaffected by many different beliefs, for it appeals to and is rooted in a different part of the nature, — a totally unsectarian religion. It is this which makes it so hard for foreigners to contact; for while the Japanese, like other people, may talk of their beliefs and opinions, they do not talk of sacred things, the aspirations of the heart. So while the Japanese may find in other teachings a guide for conduct or belief, *Shinto* is his wordless inspiration — and he always hears it.

"The passing traveler makes the comment that this people is, beyond any nation except perhaps the French, light, joyous and care-free. The flower-viewing pilgrimages at the different seasons to the various famous places are as much an institution as the Carnival in Italy. And the children — the children! Two days in every year the whole nation gives to them exclusively — one for the boys, when every house where a boy has been born flies from a tall mast a gigantic colored paper carp, symbol of darting strength and quickness, and another day for girls.

"A nation that loves children like this, loves flowers, takes a bath every day, and is valiant in war, has something in its *heart* somewhere.

"But under and through all this joyousness and love of gaiety runs the pattern of the national life and thought. Their heraldry is nearly all of floral origin, and the whole philosophy of human life, rooted in earth, living in the air, aspiring to heaven, is enclosed in their art of floral arrangement. In the shape or material of the vessel, the nature of the ornament holding the two or three simple sprays in place, the choice of the branches (not always flowers, but often from trees as well) the most exquisite compliments are conveyed to the Japanese guest. They may with equal ease greet a child, a friend, poet, warrior, philosopher or prince. There is no attempt at picturing as we would understand it, but all the exquisite poetry and life of nature is drawn upon — the long lived, storm-defying pine, the eager plum tree, blossoming from the bare twigs, the royal, ghostly iris, the chrysanthemum, at once symbol of the sun, the source of life, and of the Emperor, the heart of the nation. This intimate inweaving of the racial ideals into daily practical things extends from the highest to the lowest, from the greatest events to the smallest trifles, and is at each a living thing, sensed by every one. At the time of the restoration of the Mikado to actual power, the great Daimyos, followed by all the others, drew up a memorial by which they returned to him their fiefs, to be disposed of at his will — and the feudal system came to an end by the voluntary act of the feudatories. This great Renaissance of pure Shinto, as it has been called, could have been used to the throne's self-interest to almost any extent, but the response to it a few years later was the promulgation of a Constitution — not a forced or grudging compromise, but a new expression of the national strength. 'The girded sword is the soul of the Samurai,' but when the Mikado, following a long period of internecine strife, proclaimed an era of peace, and called for the laying aside of weapons, it was done!

"Seeking a phrase for the secret of Japan's prosperity, one thinks of national unity, loyalty; discrimination; the power of silence; truth to nature; balance; Raja Yoga. But all of these are in a way only externals, qualities — and yet each in turn points to the living heart of the nation, in the center of which look deep, and you will find a steady, clear, white flame. I have said that Shinto is to the Japanese a *real thing*, a wordless inspiration, ever heard; and that the word means 'the way of the gods.' You may if you wish interpret this to mean the way of the greater gods of the pantheon, of mythology; but that would be the kind of superstition the unsuccessful missionaries talk about. Or the 'gods' might be taken to mean the spirits of the ancestors. But Shinto is a greater thing than that — it is the way of the gods of men, the *Divine Selves* within, to whom wordless prayers are offered in the silence, in rest upon whom man has balance. And for the secret of Japan's prosperity I have no better explanation than that she *believes* in her inspiration.

"And having said so much, compare for a moment America and Japan, and see the parts of each. In Japan we find a nation secluded for centuries, a practically unmixed race, whose manhood was attained for the work yet to be done, within closed boundaries. America has been the haven for all the world, every door held open wide, her entrance ports crowded not with those who have kept in touch with their inspiration — but with ever-increasing numbers who have lost it, or had it stolen from them. Nor have our doors been open alone to undesirable *human* immigrants, but the protection of our freedom has covered many of the forces that have used that freedom but to grow strong beneath, sympathizing with it *for others* not at all. Great and many are the burdens the Republic has taken upon herself — so many and so great that her inspiration has only dared to speak on great occasions. Now and then some great call comes — a Cuba to be fought for and helped to her national life, a Philippines to be taken under our protection, by payment and not by conquest; and America responding, is perhaps helped more than she helps, the response of the nation's heart strengthening her consciousness to withstand the steady undermining of evil forces seeking to control. Let us not ignore these things to ourselves; for that disbelief in our dangers, or making light of them, is the chief reliance of America's subtle, hidden enemies. Yet let us in lofty endeavor keep burning in our hearts the fire of our inspiration, seek our balance, our national health to carry us through the suffering and trial which the solution of our national problem must yet surely bring — until with our spurs won in the great battle of the world, we may give our ideals action in all our life and conduct, may be to all nations an exemplar of belief in that greater world-inspiration which can only then reach all mankind, which holds within itself the promise of heaven here on earth, a Golden Age in the 'Way of the Gods.'" OBSERVER

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# Art Music Literature and the Drama

### Our Student Traveler in Rome

WINCKELMANN has said that "Rome is the high-school which is open to all the world." Certainly much of the later history of the world has revolved around Rome, receiving its ineradicable impress. Stirring traditions cling to every ancient place and thing in the city. Rome of the old days is gone; yet despite the waste and havoc justly wrought upon her by the spoiler in return for like outrages committed by her in the past, there is more of interest remaining than can be seen in any number of visits.

Those who visit Rome with minds equipped for their visit will receive an impression from her pagan ruins and mediaeval monuments that will never fade from the memory. There are also marvels of Renaissance art and architecture in abundance; for though Rome herself produced few great artists, yet her art-loving popes drew to Rome the talent of Renaissance Italy, to build and decorate their palaces, chapels and churches.

The student of antiquities especially has a feast spread before him in the galleries and museums of Rome. For instance, take the Sculpture Galleries of the Vatican. What a superb collection of antique statuary adorns the splendid halls and courts of this palace! Many of the statues are mutilated or repaired, yet beautiful beyond description. It is an education in itself to make friends with a few of these ancient works and to study their purity and grace. Such study develops in the student a new perception of beauty and enables him the better to appreciate and value it wherever found, in art or in nature; it also teaches him the true significance of a perfectly proportioned body, a graceful carriage or a well-poised head.

The statue shown in the cut is not the original of a Greek sculptor, but is believed to be an ancient copy of a Praxiteles.

STUDENT TRAVELER



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THE "GENIO DI BELVIDERE," ROME

### Ancient Truth Beneath *the* Wheel *of* Modern Faddism

A DAILY paper of the current month pronounces the following: The latest craze in therapeutics seems to be the curing of disease by means of musical instruments. Violins are recommended for people afflicted with a mania; bass viols combat nervous depression and mysticism; the harp is used for calming hysterics; the flute is said to cure tuberculosis in its early stages; trumpets are given to those who are afflicted with the mania of persecution: and the oboe braces those whose brains have become weakened through sorrow in love. The cornet is reported to reduce stoutness; the trombone to cure deafness; and the bugle, so the exponents of the new theory claim, is a sovereign remedy against diseases of the spinal cord.

What an insult to the ancient truths which teach of the effect of music upon the soul as well as the nervous system and mentality! It is well indeed that modern "investigators" are permitted to learn so very few of the deeper secrets of life. And this will continue so long as we are bent on slicing up the Infinite — that is, what we call the Infinite—into pieces and stuffing the pieces into those precious little pigeon-holes of the brain-mind's making. That day is still in the future when we shall really know. STUDENT

### Charles Dickens — Lover of Drama

WHILE Charles Dickens will be known to the future only as a novelist, the chances were even, during his childhood and youth, that he might turn dramatist. As a child he wrote plays which his brothers and sisters, with himself usually in the leading part, rendered in thrilling style and the pathway he longed to follow seemed to open before him when a cousin built for him a miniature theater. As a lad, so Dickens tells us himself, his school recitations were always encored, and he was greatly in demand for private entertainments.

When seven years old the lad was taken to the theater for the first time and there saw *Richard III.* A new world opened before him, and to the end of his life Dickens remained a lover of the drama and a devoted theater-goer.

From sheer love, and yet with the intention of doing serious work, he learned the leading parts of some of his favorite dramas and at one time even applied for a stage position to the manager of the Covent Garden. His application was accepted and had not a serious illness intervened just as he was about to begin an engagement, the drama might have added another to its galaxy of stars and the literary world have been the poorer. So slight are the events which seem to turn the tide of our lives! — nay, not seem — they do.

That there is a Law, intelligent, conscious and just, no one can doubt who studies with love and care even the simplest biography. And then there are our own lives, too; cases in point, every one. STUDENT

Our orchestra is usually thought of as an essentially modern development. As a matter of fact in the time of the early Caesars the orchestra of the Roman theaters was as large as the ordinary orchestra of today, consisting of flutes, gongs, trumpets, lyres, cymbals, pipes of various kinds, etc. There were often 40 players.

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# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

Central Office Point Loma California

*The* **Headquarters** *of the* **Organization at Point Loma with** *the* **buildings** *and the* **grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism or anything** *of* **similar nature, but are what they stand for: 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, it unites** *the* **philosophic Orient with** *the* **practical West**

## Newspaper Reading

AS an example of the hasty judgments which people form and give utterance to in this age of cheap print, here are two opposite views on the effect of newspaper reading. Each view gives one side of the question in exaggerated form.

One view, that of an authority on nervous and mental diseases, states that newspaper reading is an antidote to corroding egotism, giving everybody an insight into the life of the world, introducing them to real tragedies and problems, and thus saving them from fatuity and melancholia, and probably in many cases from the lunatic asylum. The other equally authoritative view maintains that newspaper reading causes the mind to deteriorate and thus paves the way to the lunatic asylum.

The common sense of the matter is clearly this: that it is good to be well informed, and bad to be an omnivorous devourer of scrappy paragraphs and rubbish. The evil of constant reading of paragraphs that are short, exciting and superficial, and that make no demand on the attention, but merely serve as a narcotic, is an obvious evil and one that has been frequently dealt with in these pages. It has the same effect as any other narcotic or indulgent habit; that is, it weakens the will, attention, memory and other faculties that constitute the muscle and backbone of our mental make-up. It destroys the power which a healthy mind should naturally have, of being a source of joy and interest in itself. For, just as constant stimulation or eating of sweets destroys the natural power to enjoy simple food, so the constant gum-chewing or tobacco-smoking of the mind, by scrappy reading, destroys the power to read solid books. It would be a good thing for some people if they could be cut off altogether from reading anything but one or two solid books, so that they would have a chance of cultivating the originating powers of the mind, getting back memory, concentration, originality and mental energy.

Another evil from too much reading of the periodicals is not so frequently noticed. It is the creation of a set of second-hand opinions on various subjects, opinions which are copied and spread about until their source is forgotten and people come to accept them as gospel. This is perhaps the worst effect of all. Many of these opinions are found to be untrustworthy if examined. Every now and then someone kicks against them and writes a sensational article on "Is it so, after all?" thus calling in question a popular belief. It is said that the Gulf Stream's influence on climate is altogether fictitious, and that it was a wild theory started by someone a long time ago and since repeated parrot-wise! However this may be, there are certainly many opinions in the same condition. Ideas about the relative value of different governments, the aims and lives of sovereigns and of that mysterious body "the people," are of this kind. Actual experience usually does not bear out these theories.

Thus the evils of too much desultory reading of periodicals are enervation of the mental faculties and the absorption of manufactured opinion. Against these we are to set the advantage of hearing something about other people and other nations.

But this advantage might be considered a disadvantage in so far as it leads people to imagine that they can put on airs and talk about "we" and "our," as if they were leaders instead of only hangers on. E.



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LOMALAND STUDENTS SURVEYING THE GROUND FOR TREE-PLANTING

## *The* Absurdity *of* Grumbling

GRUMBLING and complaining are perfectly indefensible philosophically, for we ought either to change things or endure them, and complaint is merely an unnecessary and useless self-affliction. But the philosophy is not so easy to put into practice as to formulate. In the difference between theory and practice lies the whole problem of the will and self-mastery.

Still, if grumble we must, we need not grumble on principle. Let us grumble as a weakness only.

But it is astonishing how soon a principle, firmly and constantly held in mind, begins to impress itself on conduct. Thought, so Theosophy tells us, has a dynamic force as such. It is always a help to reflect that our afflictions are not inevitable and that it is possible to abate them. The times of calm self-survey will ever grow more frequent and influential; the return to reason will succeed more rapidly the rapidly diminishing aberrations of temper.

To complain, even inwardly, is a confession of weakness, and is irrational. Such an attitude will not fit with the attitude of self-respect and reasonableness to which we aspire. STUDENT

GREAT works need no great strength, but perseverance.

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# Students' Path

## "THE CHILD-STATE THOU HAST LOST"

E. H. Physick

I THINK that childhood only lives,
I think that childhood only knows
Some glimmer of the After Light,
Till passion dim the facet bright.

A little sporting in the sun
'Mid trees and flowers and singing birds,
Then overclouding of the years,
Suffusing sorrow, eating cares.

I think the darkness is the cell
Of the Great Artificer,
And storming winds his furnace blow:
For deeper vision thou shalt know.—*Selected*

## What *of* the Future?

A VERY little reflection will show us that on the fields of thought and action there can be no ultimate originality for any individual. They are open to all men, either now, or potentially in the future. There can be no private property on these matrix grounds from which flow the issues of life. The pioneer of today in the progress of science or philosophy, is followed by a hundred eager seekers who catch his inspiration and following in his footsteps become the pioneers of tomorrow. The gold-fields of knowledge are everywhere. They may lie hidden for ages, but they are always ready for the man who comes along with the first pick to discover the hidden treasure, and once laid bare they will reward all those who work with the necessary diligence.

What our ancestors have done for us we who are now living must do for those who come after. They have worked for posterity and so must we. In these days of a higher enlightenment why should we not do so *knowingly?* Why not contribute to the chain of progress that element of wise and unselfish action which shall assist the law, instead of the vain attempt to hold blindly fast to that which is not our own? This present building of the future is the only thing which is everlasting and never dies. To become a conscious part of it is eternal life. To do otherwise is death.

What, then, of the future? Who can foretell it? In turning our minds towards it, we must necessarily exercise one of the noblest and most real of all our prerogatives — the creative power of the human mind, the higher imagination. And here we at once find ourselves face to face with our oldest enemy, the lack of faith in our own divinity.

To the man who has begun to realize the great truth of his own divine nature, of the Christ within, there is no impossibility. He knows the future will be molded according to the divine law, and that it is the people of the earth who will do it. It is their business to do so. The necessary help in this great evolution will be forthcoming when required. The power to do it is within every human heart, even if that power now lies slumbering. Sooner or later the vital problems which now lie awaiting solution will be solved, and the darkness which obscures the light of happiness will be lifted. And men shall do this themselves, because they have recognized that the problems exist, and because they are tired of the darkness.

In the Academy at Point Loma is a beautiful symbolic picture, painted under the inspiration of the teachings of H. P. Blavatsky, which conveys the idea of a new order of ages now dawning. It is perhaps the first great painting of a new renaissance. It represents a warrior in full armor who is walking along the back of a huge dead dragon which he has slain in battle. Before him is the light which has always led him in the fight, and towards which he is now consciously approaching. Around him are the dangers which he has almost conquered, but which still appear to menace him, and they are symbolized with wondrous force and beauty. The ideas conveyed by this picture are true not only of every man, but of humanity as a whole. The power is there. The fight is to be fought. The light is ever shining. And so the future must be created by the divine inventive power of ourselves and of our fellows.

In undertaking this task we are not likely to forget the discouragements which flow in from every hand, and which must be brushed aside. The pioneer is always a fool to the man of the world who is satisfied with his own ignorance, and if the latter is especially malevolent he thinks every reformer is a knave, and takes infinite trouble to prove him so. The scientific discoveries which have surprised a doubting world during the past century have all borne witness to this. How much more then, are the lurking foes of progress aroused, when the minds and souls of men begin to awaken from the heavy sleep of death in which they have been entranced throughout the dark ages.

And yet every thoughtful man can see the great task must be entered upon. It is a critical time. The old narrow ideas of dogma and creed are disappearing under the light of the unvarnished Truth of Theosophy. Light appears from many strange and unexpected places, and it is hard to know where to turn for guidance, unless we are at last convinced, as by bitter experience we well may be, that there is no authority, no counsellor, no help *except from the divinity within our own souls.* And so the future depends upon ourselves with the God within as the artificer. Shall we be found wanting?

As in the past we had a share in the building up of the great civilizations, so now we have the opportunity to sow again, and who shall be the reapers? *Ourselves* once more, in another harvest time. As we were our own ancestors, so shall we be our own posterity.

The present Leader of the Universal Brotherhood and Theosophical Society has dared to declare a new order of ages, which shall be brought about by the instruction of the children of today. In the Raja Yoga School at Point Loma may be seen the wonderful results of this training which has now been going on for five or six years. These children excite the wonder and admiration of all who have seen them. Their perfect physical health, their superb poise of body and mind, their grace and spiritual beauty have strangely moved the hearts of all who have come in contact with them. The method of education carried on in these schools results in a perfection which is a marvelous revelation to all who have seen the results. Already the influence is great. It is extending rapidly in many centers. It is a work for posterity. Katherine Tingley has further dared to declare that the world will be leavened by this work, and that a new age is about to dawn upon mankind through its agency. We who are her students have confidence that the greatest discovery of the age has been made and proclaimed. We know that our dreams of human progress can never transcend the fact, when once the children of the race have tasted of this new dispensation. We also have dared to declare and to resolve that as far as in us lies this thing shall surely be. Years ago before this work was begun, Katherine Tingley spoke the following words at the laying of the foundation stone of the school:

> Through this school and its branches the children of the race will be taught the laws of spiritual life, and 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 attain strength, they will learn to use it for the good of the whole world. Rejoice with me then, and may you all share in the blessings of this hour, and in the brightness of the future, which contains so much joy for humanity.

What was then only foreshadowed, for there was not a building on the hill or a single student enrolled, has begun to be realized. A great work for Posterity has been begun. Who shall foresee the result? C.W.

---

The Great Man's sincerity is of the kind he cannot speak of, is not conscious of. No, the Great Man does not boast himself sincere, far from that, perhaps does not ask himself if he is so; I would say rather, his sincerity does not depend on himself; he cannot help being sincere! The great Fact of Existence is great to him. Fly as he will, he cannot get out of the awful presence of this Reality. His mind is so made: he is great by that first of all. Fearful and wonderful, real as Life, real as Death, is this Universe to him. Though all men should forget its truth, and walk in a vain show, he cannot. At all moments the Flame-image glares in upon him; undeniable, there, there! — I wish you to take this as my primary definition of a Great Man. A little man may have this, it is competent to all men that God has made; but a Great Man can not be without it.—*Carlyle: Lectures on Heroes.*

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No nation is so barbarous, no one so savage, whose mind is not imbued with some idea of the gods. Many entertain foolish ideas respecting them, yet all think there is some divine power and nature.—*Cicero*

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# THEOSOPHICAL FORUM

**Conducted by J. H. Fussell**

**Question** In a recent answer exception was taken to the use of the assertion that "All is Pure Spirit." What difference is there between this and the statement that all men are divine, or that Divinity dwells in "the Heart Life of all things" and is the basis of the whole manifested universe? For instance Katherine Tingley is quoted as saying, "Don't brand a man as a criminal, teach him he is divine and give him a chance."

**Answer** Before answering the question specifically, in order that there may be no misunderstanding or confusion, let it be understood first of all in what terms we are speaking. Are we speaking of the Absolute, that which underlies all manifestation, or of the manifested world in which we live? Confusion will certainly arise if we seek to apply absoluteness to the manifested world. Briefly, the teaching of Theosophy is this, quoting from H. P. Blavatsky:

> The Secret Doctrine, then, establishes three fundamental propositions:
>
> 1. An Omnipresent, Eternal, Boundless and Immutable PRINCIPLE, on which all speculation is impossible, since it transcends the power of human conception and can only be dwarfed by any human expression or similitude. . . . One Absolute Reality which antecedes all manifested, conditioned Being. . . .
>
> Parabrahm, the One Reality, the Absolute, is the field of Absolute Consciousness, i. e. that Essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol. But once we pass in thought from this (to us) Absolute Negation, duality supervenes in the contrast of Spirit (or Consciousness) and Matter, Subject and Object.
>
> Spirit (or Consciousness) and Matter are, however, to be regarded, not as independent realities, but as the two symbols or aspects of the Absolute which constitute the basis of conditioned Being whether subjective or objective.
>
> Hence it will be apparent that the contrast of these two aspects of the Absolute is essential to the existence of the Manifested Universe. . . .
>
> The Manifested Universe, therefore, is pervaded by Duality, which is, as it were, the very essence of its *Ex*-istence as Manifestation.

H. P. Blavatsky elsewhere makes clear that the Absolute, the One Reality, is neither Spirit nor Matter, but that these are equally aspects of the One Reality. Quoting from an ancient teaching, she says:

> That which is neither Spirit nor Matter, neither Light nor Darkness, but is verily the Container and Root of these, That Thou art.

Spirit and Matter, then, are as it were the two poles of manifested Being, each necessary to manifestation; and the one can no more be divorced from the other than we can consider a magnet to consist of a north pole alone or of a south pole alone. The statements which are made so glibly by many today seem to be made in utter disregard of the fact that we live as human beings in a *relative* world, the futile attempt being made to apply absolute terms to our relative existence. For instance the declaration "All is Pure Spirit" is made as an absolute statement. In view of all this and taking the above quotations as a basis, the answer we would give to the question is as follows:

Surely it does not require more than a moment's thought to see the difference between the two statements in the question. The one refers to an absolute world in which we *as finite human beings* do not live, the other to a *relative world* in which we do live. "All is Pure Spirit" is an absolute statement. If it be so then there is naught else but "Pure Spirit." In other words, by making that assertion we deny the existence of the outer, phenomenal, material world. In answer to this, as a support of the extraordinary declaration that "All is Pure Spirit," it is not enough to say, as is often the case, that to imagine otherwise is a delusion; for, if all is Pure Spirit there is nothing else that *can* be deluded — we cannot speak of "Pure Spirit" as being deluded, — nor can there be any possibility of imagination, or if there were, there is nothing to imagine but "Pure Spirit," which, in the language of Euclid, resolves itself into a *reductio ad absurdum*. When this is seen in its true light, it becomes evident what a menace to human sanity is being projected into the thought of the world.

But how are the other statements to be understood? How do they differ from the one just considered? Let us first modify this one and say, "At the basis of all is Pure Spirit; the inmost central life of all is Pure Spirit; Pure Spirit surrounds and permeates the whole manifested universe, as the sunlight with its visible and invisible rays surrounds and permeates the solar system. In an ancient scripture, the *Bhagavad Gîtâ*, this is expressed thus:

> All this Universe is pervaded by me in my invisible form . . . all things are in me even as the mighty ether which passes everywhere is in space. . . . As the all-moving Âkâsa by reason of its subtlety passeth everywhere unaffected, so the Spirit, though present in every kind of body, is not attached to action nor affected. As a single sun illuminateth the whole world, even so doth the One Spirit illumine every body.

And so it is that we speak of man as divine, and say that divinity — the divine life, a spark of the divine — dwells in the heart-life of all creatures; and that even a criminal may be taught that in his inmost and real self he is divine. But it will be seen that all this implies another life that is not divine, a lower self that is not the real self, not spirit alone but also body; in other words *duality*. This teaching of the dual nature of man is one of the cardinal teachings of Theosophy, and is most prominently brought forward in the little book above referred to, the *Bhagavad Gîtâ*. Moreover this teaching is one of fact and experience. And not only so, but it is one of the most uplifting and helpful teachings ever given to man, as well as being the main-spring of all evolutionary progress.

The teaching of Theosophy is that there is spirit *and* matter throughout the *manifested* Universe, that this universe is a product of spirit, the one pole of Being, manifesting in and through the other pole, matter. It is as much a fallacy to say that "All is Spirit," as it is to say that "All is Matter." It is but the other extreme from the position taken by the ultra-materialist. The truth is to be found in neither extreme, but in that which takes account of both, spirit and matter, and discerns the relation of one to the other.

Let us now for a moment look at our own human nature, its facts and its possibilities. Could, on the one hand, certain possibilities and tendencies exist if "all is Pure Spirit"? Whence the selfishness, the downward trend, the tendency towards love of ease, self-gratification, so widely prevalent in human life today. Or, on the other hand, how account for the high aspirations, the ideals, the lives spent in the pursuit of an idea; whence the urge towards self-sacrifice for the sake of others, how account for deeds of heroism, if there is naught but matter? Neither position is tenable, neither position is sane, nor in accord with the facts of life and of our daily experience. There are both these sides to our natures; there are two natures, the Angel and the Demon, the God and the Devil in each of us, the one ever striving against the other until at last it is conquered and wholly subjugated. To teach man that he is divine is to call upon him to awake, to recognize the unity of the divine life in all that is; to recognize also his duality, that he has a higher and a lower nature; it is a challenge to him to realize that his true nature is the divine and that through this divinity he must subjugate and raise the lower, that it may become a perfect instrument in his hands. The logical outcome of such a realization is a life of glorious service, of strenuous blessed activity and joy. The logical ultimate outcome of a life based upon the declaration "all is Pure Spirit" is selfish inertia, stagnation, death. It is perhaps therefore fortunate that not one in a hundred, maybe not one in a thousand, knows what he is saying when he uses this fallacious formula, "All is Pure Spirit," and that, in this case certainly, the majority of men and women are better than their creed. But the very fact of a continuous assertion (as is enjoined on those who profess to follow such a teaching) constitutes a grave danger which is subtly and surely undermining the sanity of a great number of the human race.

What is the remedy? Philosophically, a study of the principles of Theosophy and specifically, I would say, of that small ancient scripture, the *Bhagavad Gîtâ;* practically, a healthy human interest in one's fellows and a fostering of the feeling of compassion, "tender compassion which, like a mother for the sorrows of her children, feels for all human suffering and woe."

If all be Pure Spirit, there is no room for compassion, that divine urge of the heart to realize our unity with all while still in this world of relativity, for compassion implies relativity, but if you, my friend, assert there is, thank God! the promptings of your heart belie your creed. Let compassion hold sway, while seeking ever to exercise due discrimination, and the way will open out to a higher, truer philosophy. If there is indeed compassion in your heart you have entered upon the threshold of the temple of Divine Wisdom, the temple of Theosophy.

"Live the Life and ye shall know of the doctrine." J. H. Fussell

---

Use the light that is in you to revert to your natural clearness of sight.

He who knows others is clear, but he who knows himself is enlightened.

All things in nature work silently: they come into being and possess nothing: they fulfil their functions and make no claim. *Lao-Tze.*

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## Migration

THE little brooks flowing together make the streams; the streams make the rivers; and the rivers pour their waters into the great lakes, seas and oceans. Little groups of people coming together from hamlets and villages to railway or steamship lines are carried from many divergent points to distant lands, and the inflow of humanity fills these countries with thousands of living souls. Just now the attention of all nations is directed with close scrutiny towards these movements, and the problems attending them which imperatively demand attention, are the subjects of assiduous study.

The commercial economy and social conditions of Latin America invite the immediate and particular attention of the people of the United States. . . . A careful estimate based upon the official figures of 1903, 1904 and 1905 shows that the total foreign trade, exports and imports, of the twenty Latin-American Republics, from Mexico and Cuba south to Argentina and Chile, amounts now annually to the magnificent total of approximately $1,800,000,000 gold.

The markets of the Orient are of great importance to the United States, and the total value of the foreign commerce of Latin America, having a comparatively small population, is far in excess of that of the Far East, north of Hongkong, having an enormous population. Argentina, with only 6,000,000 people, bought and sold more than China, with 400,000,000, or Japan, with 40,000,000. The foreign commerce of Chile, whose population does not exceed 3,500,000, was greater than that of Eastern Siberia, Korea, Siam, Indo-China and the Philippines combined, with a population of 50,000,000. . . . The average North American, instead of carefully studying methods of counterbalancing the differences in kinship and language which impede his progress, undertakes an independent line of action, and often fails in his purpose. So small is the percentage of North Americans visiting Latin America who speak Spanish and Portuguese that it is a wonder that they make any progress in their plans. Ninety-five per cent. of the Europeans who come to Central and South America understand one of these tongues. . . . Portuguese is more important than it is generally regarded, because it is the working language of Brazil, and Brazil is today taking rank as one of the great nations of the world. . . . The patronizing spirit of North Americans is too often shown in dealing with Latin America. They should realize that Latin American history is replete with progress in developing government and education, and making its own literature, as well as progress in advanced scientific investigation and invention; and that it has universities and professional schools no less advanced than similar institutions in the United States and Europe. . . . . The lack of first-class passenger and mail steamship service must also be emphasized. . . . If the average merchant and traveler of South America could reach New York with the same comfort and speed that he could proceed to Paris there would at once be a radical change favorable to the United States. The difficulty of communication is shown by the fact that many delegates from North America to the Recent Pan-American conference at Rio de Janeiro were compelled to go via Europe, where six different lines provide a score of splendid, modern, fast ships between the principal ports and those of South America.

A line of steamers has been put on the Pacific between Chile and Japan. The purpose of those interested is the establishment of close commercial relations between the two countries. . . . During January last the Japanese Minister to Brazil and Argentina, accompanied by his secretary, went to Santiago for the purpose of studying Chilean trade conditions and to see what might be done toward getting the contemplated line started. In March, 1906, another Japanese connected with the Japanese legation to Peru and Mexico went to Chile for the express purpose of studying and reporting on that Republic's commercial and industrial conditions. He went into the statistical records of imports and exports and visited the principal establishments connected with Chile's agriculture, commerce and education. He took up the problem of extending and improving the commercial relations between Japan and Chile, particularly the present problem of extending the influence of the line of steamers to Chilean ports, particularly to Valparaiso.

The above quotations are from two reports of which a score or more of similar character appear every few days all over our country.

They point the finger emphatically to the close attention being given to matters of intermigration, interchange, intercommunication. H. T. P.



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GRAND HOTEL, GRAN AVENIDA BRAZIL, AFTER THE EARTHQUAKE

## Quarrying Ice

NO less than fifty tons of ice are despatched daily throughout the summer months from the Glacier des Bossons, near Chamonix, in France. The blocks of ice are blasted off from the glacier by the use of black gunpowder, one blast being sufficient for each day. The blocks then descend a timber-slide half a mile long, formed in a series of curves, so as to check the velocity of the blocks in their descent through a height of about 650 feet. This glacier-ice is of extreme purity and is in considerable demand. D.



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ROMAN CATHOLIC CEMETERY: VALPARAISO, CHILE

(Photos from a Special Correspondent of NEW CENTURY PATH.)

IT was pointed out recently, at the annual meeting of the German Electro-technical Society in Berlin, that the initial cost of trackless electric railways is one-fourth to one-fifth that of track-railways. In districts where a regular railway service would not pay, trackless electric railways were held to possess certain advantages over horse-traction. F.

THE installation for providing light and power to the town of Colorado Springs, utilizes an effective head of water from Pike's Peak of 2,100 feet, which is one of the highest heads utilized in the world. The stream of water impinging upon the Pelton wheel issues from the nozzle at a speed of 250 miles per hour.

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Vol. X NOVEMBER 18, 1906 No. 2

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## Geology and the Antiquity of Man

A GLANCE over a book on Geology cannot fail to give the thoughtful student a sense of the lack of symmetry in the theories concerning man. Man is far and away the most important form of life on the globe (even as an *object* of speculation, let alone his aspect as the actual creator of geology itself and all its theories), and yet the time during which he is supposed to have existed on the earth is altogether insignificant in proportion to the time during which the lower forms of life are supposed to have existed. To quote an authority:

The crowning feature of the progress of life upon the globe was the coming of man. How he came, by what ancestry, or by what means, it is impossible at present to say; nor can we state when he came. It is certain that man has lived upon the earth many thousands of years; and it is probable that his time of life is to be numbered in scores of thousands of years. There is good evidence that he lived as a contemporary of the glacial period, which involved northern Europe and America in an ice-sheet, certainly many thousands of years ago. He also lived in association with types of mammals, such as the cave-bear and the mastodon, which have since become extinct. — *Tarr's Geology.*

## Useless Silent Ages

The same authority says that the time elapsed since the glacial period is variously estimated between 5000 and 30,000 years, though many are inclined towards the smaller figure. The time for the beginning of the deposition of the earliest sedimentary rocks, the Cambrian, has been placed by one authority at 60,000,000 years ago, and by others at 200,000,000 and 240,000,000 respectively. Thus, according to the smaller figures, man has existed 1/12,000 of the total time, and according to the larger figures, 1/8000. These proportions are the same as those of 44 and 66 minutes in a year.

The same book reproduces some beautiful ideal pictures of landscapes in various geological ages; scenes of wondrous charm, with silent lakes, stately trees, a romantic scenery and strange animals. This condition of things existed for untold millions of years before man appeared. Many were the successive ages, each with its distinct characteristics of scenery and animal life; yet each one endured for lapses of time inconceivable. During all these ages upon ages there was no one to contemplate these wonders; for one can scarcely imagine the dull saurian had thoughts above his warm mud and his prey. Where was the purpose in it all? Truly modern science deserts us in our deeper moments, and is often impatiently dismissed as the amusement of other moods. Who can contemplate the idea of an earth continuing millennium after millennium until the mind reels with the effort to comprehend, and all for no purpose, all the mere outcome of blind forces! Is it not *certain* that man existed in those times; if not as we know him now, then in other forms? But the appeal is rather to that innate sense of the fitness of things which we all have, than to formal logic based on what science calls evidence.

## Tertiary Humanity

We have previously spoken in these pages on the question of fossilized human remains. The Abbé Bourgeois discovered good evidence that man already existed during the Miocene period; for flints of undeniably human making were excavated from Miocene strata. H. P. Blavatsky states that *physical* man existed in the early part of the Tertiary Age, when the most brilliant civilization the world has ever known flourished. The earlier Races of man were not physical creatures of bone, flesh and blood. The races preceding ours lived on continents now sunk beneath the sea, and their remains are either obliterated or out of sight. Much still remains to be done in the way of discovering human remains; our present discoveries do not reach far, and prejudice works against them, so far as human remains are concerned. Cremation, too, was the almost universal custom till some sixty thousand years ago. Lyell says:

In spite of the long lapse of prehistoric ages during which man must have flourished on earth, there is no proof of any perceptible change in his bodily structure. If, therefore, he ever diverged from some unreasoning brute ancestor, we must suppose him to have existed at a far more distant epoch, possibly on some continents or islands now submerged beneath the ocean.

And the geology book from which we quoted above says:

If the evolutionary theory for the origin of man is correct, then as explorations continue among the rocks of Tertiary age, we should find the remains of the missing link. The fact that we have not, by no means disproves the theory, but leaves it still a theory. No one has a right to more than an opinion upon the origin of man, so far as evidence from geology is concerned.

## Deeper Evolutionary Purposes

But, though the failure to find the remains of the missing link is a negative fact and does not disprove the theory, the actual finding of fully developed man, contemporary with, or earlier than his supposed ape-ancestors, is a positive fact, and proves that man did not develop in that way.

From a Theosophical standpoint, the whole scheme of evolution as laid down in our text-books is so riddled with purely hypothetical guesses and dubious solutions that the scheme *as it stands* is barely acceptable. Certainly the Esoteric Philosophy does not deny evolution; unfoldment, or universal progress; on the contrary, it is, and has been always, as archaic teachings show, the keystone of the arch of material life. But the missing key to the present problem it proclaims to be conscious and intelligent Life, working through and by hierarchies of intelligent entities acting in more subtle planes and guiding the onward and upward march of the kingdoms. STUDENT

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## Some Remarks on *the* Spelling-Reform Question

THE statement that words should be spelled as they are pronounced raises the question, "How are they pronounced?" There is no authority to decide how are they to be pronounced, and so they are pronounced in many different ways according to local dialect or individual caprice. Is *box* to be spelled *bahx* or *baex?* Is *Newfoundland* to be spelled *Nyufoundland* or *Noofenlun?*

Hence it is clear that the first thing needed is a trusted authority on pronunciation; not necessarily to compel everybody to pronounce alike, but at least to preserve a recognized standard of correctness.

The authority which should undertake this would have to be a very sedate and solid and experienced body; free alike from unnecessary conservatism and from all hastiness and crankiness; versed in every possible branch of knowledge, so as to be able to take into account every possible factor in the problem — and there are many, many.

Given such an authority (and it is a generous concession) the next step is to determine the principles on which spelling shall be adapted to sound. Here again the authority would have to be more profound in its experience and wiser in its judgment than any we see as yet. For mere system and exactitude is not the only factor to be considered; there are other considerations, aesthetic for instance. Too great exactitude should not be aimed at; proportion should be observed between various exigencies, and exceptions allowed as a concession to beauty or special convenience. For instance an *i* at the end of a word might be written *y*. But the most important need here is to refrain from acting until after the most mature and exhaustive consideration. Otherwise a reform may cause more evil than it obviates, like a patch which tears the old cloth. This is notably true of many hasty reforms. For instance, the *ae* in *Aeschylus* is simplified by writing it *E;* then some one who does not know Greek alters the pronunciation to that of the English short *e*, and the dramatist's name is entirely changed. When *e* was first substituted for *ae* and for *oe*, the "reformers" did not realize that the English letter *e* has several different sounds and is therefore no criterion of pronunciation; and they also obliterated the distinction between *ae* and *oe*. Again, the spelling of a word is sometimes heedlessly altered so as to make it exactly the same as that of another word. These are only a very few instances of the objections arising from too hasty reform, objections which confront one every day.

It should not be too hastily assumed that usages are evil, or that any fairly well educated and well disposed person is competent to give advice which will at once remedy the situation. The alleged abuse may be an unavoidable evil, less objectionable than any alternative possible at present; or it may even (for reasons not perceived) be actually a benefit.

Nor should we treat the question of spelling-reform as apart from the question of reforms in general. It comes under the same conditions. We have many institutions, of which our language is one. These institutions are subject to abuse. Legislation and administration cannot reform them completely until our national morality is strong enough to neutralize the corrupting effects produced by the people as a whole. It is no use making laws which we will not keep. And, as regards language, all the time that the reformers are clamoring for simplification of what they call old-fashioned complications, people are daily and hourly introducing still newer complications. There is so much libertinism in pronunciation that the actual tendency of the language is in practise the exact opposite of simplification.

In short the question is but a particular phase of the general problem of the governing and ordering of society, the reconcilement of freedom with law; and its solution depends on the progress which we make in self-government — that is, government of our own characters (not other people's).

And, as usual, people are blaming other influences for the faults which they themselves commit. If people would only condescend to pronounce, at least as their own dictionaries tell them, the language would be simplified at once. The standard dictionaries, both in America and England, generally combine in a reasonable conservatism or compromise, and the variations are introduced by people who are not properly versed in their own language. Probably the best thing we can do at present, therefore, is simply to educate our children better in the English language and teach them to speak clearly and musically; leaving the systematizing in the hands of our very experienced, careful, and competent lexicographers, and not messing with it ourselves, or attempting to introduce innovations. STUDENT

## "Anger Ceaseth Not by Anger"

ACCORDING to the papers, a college president recently said *in a speech to boys and girls*, that "if we have many more bad men in — we may have to get rid of some of them by means of the scaffold." He was referring to "grafters" in the public service.

The report represents him as being deeply agitated. We may well believe so; but he should have quieted down his agitation before addressing the boys and girls. There is still need to combat the impression that anger can be overcome by anger, and violence by violence. This idea is a barbaric one, and is supposed to have disappeared from civilized communities, and to have been replaced by the principle of calm justice. Wherever the blame lies — whether on the criminals or on the tribunals which may fail in their duty — it can do no good for anyone to lose his temper. If the situation is to be remedied, it can only be remedied by calm reasonable action.

But this is not all. Even if we allow that the professor held a different opinion on this question, was a school for boys and girls the right place to air it in? If hanging is necessary, which it is *not*, ought we to keep it decently private or thrust it before the attention of our children?

But hanging is not justifiable on any grounds — especially on the ground that the criminals can be "got rid of" by such a method. Apart from the fact that an evil character cannot be wiped out in a moment by merely killing the body, the motive is wrong. It smacks of arbitrary violence and injustice — one man to get rid of another.

There is sometimes a tendency to think that the passion of anger can become so intensified as to turn into a virtue; this is called "righteous indignation." The genuine "righteous indignation" is another thing altogether. In the same way other passions may reach such a point of exaltation that they swamp the victim's whole consciousness and give him a sense of divine afflatus! The best corrective is to contemplate these manifestations *in other people*, whereby the personal factor is eliminated.

A community which is so lax that it permits license to rise to the point of outrage, and which then attempts to cure the evil by violence, is like a schoolmaster who weakly allows all sorts of disorders and then gives way to sudden outbursts of anger. He makes the situation worse. There is no provocation so great that it justifies anger and violence, whether as an indulgence or as a means of remedy. Calmness is the strongest power; and in our worst emergencies it comes naturally to our aid as being the only reliable quality.

It is to be hoped that the college president was misreported, as it seems absurd to be talking to him as he ought to have talked to his pupils. T.

## The Future *of the* Jew

ACCORDING to Dr. Maurice Fishberg, writing in the *Popular Science Monthly*, the future of the Jew looks two ways. His tendencies are either to marry with Christians or go physically down hill.

In the first place, in every country in Europe the Jewish marriage rate is lower than the Christian. The Jews marry later and consequently have fewer children — their birthrate is lower. For the United States, figures do not seem available, but there is no reason to suppose that they would be very different.

The peculiarity is not due to racial difference, but is a social phenomenon only. The Jews have a lower marriage and birth rate because among them are relatively few agricultural laborers. They "have, on the other hand, a larger number of merchants, skilled workmen, etc., whose birthrate is lower among all peoples in Europe." This was not always the case, being in fact a phenomenon of recent years. But it seems likely to be permanent.

This general tendency to extinction is reinforced by two others. "A survey of the census statistics published in various European countries reveals that wherever the Jews are subject to special adverse legislation, segregated in Ghettos and deprived of friendly social intercourse with their non-Jewish neighbors, very little or no intermarriage with Gentiles occurs." But where there are no such restrictions, intermarriage is frequent. "In some countries this intermarriage has assumed such proportions as to threaten the integrity of Judaism."

On the other hand, forcibly segregated in special districts and Ghettos they intermarry too closely among each other, and the natural result is degeneration, with its various incidents. STUDENT

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# Some Views on XXth Century Problems

**Has Vitality Increased?**

STATISTICS as we all know need very careful watching. Otherwise in proving anything they will prove nothing. Especially is this true of vital statistics. Professor Karl Pearson has been measuring the heights of young people and their parents — sons and daughters of 18 to 22 and their parents of 48 to 52. He desired to find out whether the present generation was taller than the last. He measured so large a number of people of the English middle class that his figures may be regarded as representative. It turns out that the average son is an inch taller than the average father, and the daughter an inch and a half taller than the mother. About half an inch has to be taken off these figures to allow for the decrease in height which comes of age. Males of course are taller than females. The father was five and one-fifth inches taller than the mother; the son four and three-quarter inches taller than the daughter.

The figures apply to the middle classes. For the lower classes, perhaps three times as numerous, we have to reverse them. So at any rate it would seem if we may judge by the recent army reports. From these we learn that an increasing number of recruit applicants have to be rejected because they fall short of the minimum required standard of height. This in its turn probably results from increase in city life.

That the women should have increased more than the men is doubtless due to the more natural lives they lead now than in the last generation. Girls are expected to do something at athletics as well as the boys.

Does the increase in height indicate increase in vitality? It may do so; but not necessarily. It may be accounted for by the great decrease in drinking habits which a generation has witnessed. In that case it would be merely a negative increase. If the deathrate in a kennel of dogs was high because so many of them were accustomed to eat a poisonous grass, and by removing the grass I lower the deathrate, I could hardly be said to have positively increased the vitality of the kennel. Life-length advanced in the United States in ten years from about 31 to 35. But, as the census remarks, "the decreases in the deathrates occur largely in those causes most incident to infancy and childhood, . . . while the increases are most marked in those causes incident to advanced age," including cancer, heart disease and diseases of the kidneys. In other words it would seem that although we know better how to take care of the children, vitality — ability to resist disease — is shown to be less.

So we must keep a salt-cellar at hand in reading Professor Pearson's statistics, taking pinches frequently from it. STUDENT

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**Savagery As a Creed**

AN article of extraordinary frankness, on the prospects of universal peace, is contributed to the *Deutsche Monatsschrift*, by Professor Schiemann, said to be a personal friend of Emperor William. The writer altogether scouts the idea of disarmament, on "philosophical principles" — which however he does not give. "Our political ideas," he says, "are too firmly based on historical and philosophical principles to admit of our indulging in the dream of a universal peace." Europe, and the world generally, is always to be an armed camp. "Nations whose future is to be mapped out on such principles as that of unbroken peace are really surrendering their right to exist, and are destined to become the prey of stronger peoples, or the sport of socialistic innovators." Why, one may ask, because a nation decides not to waste lakes of money, representing labor of the people, on battleships, should it become the prey of socialistic innovators? "A government which is well-intentioned without being strong can never fulfil its duty of defending the cause of what is great and good, and in dropping the the sword exposes itself and its children to the bomb."

Extraordinary confusion of thought; because a nation does not have battleships, therefore it cannot have police!

But what can the "philosophical principles" be? Among savages of the very lowest order, every man carries a weapon, such as it is, and is prepared at any moment to hit a smaller man over the head with it. As civilization comes about, a police system is organized which prevents this. Law is established which (theoretically) sees that right and not might prevails.

Nations, as units, must from that point of view be considered as collectively in the state of extreme savagery. Every unit carries a weapon and, according to the Professor, ought to carry one. That these units should advance from international barbarism to an international police system, is against "philosophical principles." Might is to continue to be right.

Universal disarmament, universal peace, may be dreams. But until they are realized — in 50, 500 or 5000 years — civilization is at every moment in danger of wreck. Great armaments have a malign life and intelligence of their own. They always want to break from the leash and get to work. STUDENT

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**A Critical Septennate**

A LITERARY English physician of some reputation advances the curious theory that during the seven years of life from 55 to 62 the will undergoes a sort of obscuration. To this Dr. Dabbs attributes some extraordinary mistakes made by British generals during the Boer war, the failure of the engineer's judgment which caused the Grantham disaster, and some other like phenomena. He may be all right, but it is difficult to see why the ninth septennate of life should be marked by a failure of will to be subsequently rectified.

It is during that septennate that a man usually has to make his choice between getting obviously old or moving up to a new level of life. At a time when the physical, left to itself, begins to go down hill, it may be seized and placed on another path. A great deal must of course be let go; a great deal lopped from the mind intentionally. A higher, less outwardly-manifesting vitality may be appealed to and won. But the appeal and act of will must come from the spiritual and higher mental nature. During the transition period, steady resistance must be offered to drifting into the past, and to regret at failing impulses whose gratification formerly gave pleasure. In fact their departure must be actively concurred in. Yet the sense of life must be maintained. The mind being kept pointed on and up to its highest light, at last the corner will be safely turned and the new life and consciousness safely reached. There is no more need for old men to die as they ordinarily do than for a ship to rot as it approaches harbor. The harbor of death should be reached quietly and intact. STUDENT

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**Spiritual Effort**

IF a part of the nature is to be made to grow, that part and not some other must be exercised. No one thinks to make his mind grow by exercising his body. Yet there are plenty who think to make their souls grow by exercising their minds. Appropriate mental exercises do of course give the spiritual nature a better instrument, and in that way do spiritual good negatively. But to develop the spiritual nature you must use it, its very self, hard and well. In doing hard mental work we do not at the same time exercise the body, though we may hold it firm and well set. We must do exactly the same with the mind during spiritual exercises. And spiritual exercises can no more be done for us, from a pulpit or a book, than bodily exercises can. The power of taking spiritual exercise is the power of producing what we call spiritual exaltation. In this we aid ourselves in various ways — poetry, music, certain readings — but once attained it must be held with effort. The effort is the "violence" with which the kingdom of heaven is taken. Vague emotional sentiment, emotional drifting, these may be known as false paths by their ease. Spiritual effort brings the man at last face to face with the Spiritual Reality in himself and the universe. Spiritual effort is the gradual bringing of the mind to silence; and in that silence actual knowledge is born. STUDENT

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**Race Suicide**

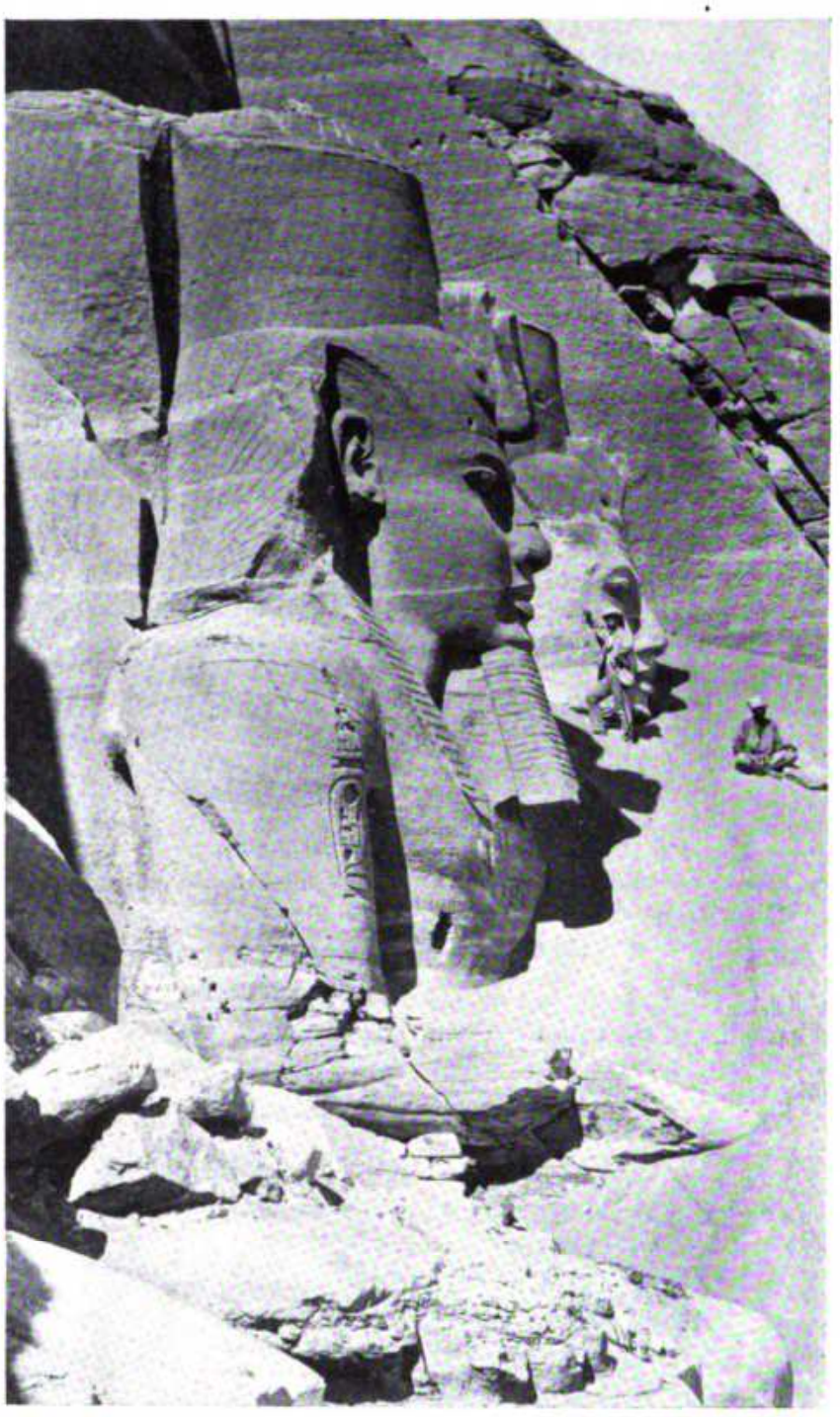
IF the Chinese Government is enlightened enough to appoint a commission to consider the best method of ending the evil of opium-smoking in ten years, we might surely be enlightened enough to do the same for our equivalent evil of morphia injection or swallowing. This is not enumerated in our census reports as one of the causes of death. It is not even mentioned in connexion with suicide — an end to which the habit leads straight on. So the public is blind to this immense, increasing evil in our midst. M. D.

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# Archaeology Palaeontology Ethnology

### Cave-Temple at Abu-Simbel

ABU-SIMBEL, or Ipsambul, the classical Aboccis and Egyptian Abshek, is situated in Nubia beyond the First Cataract. It contains one of the most remarkable temples found in Egypt, the rock-hewn fane here illustrated. Since the picture was taken, the sand has been cleared away. This is said by archaeologists to have been excavated in the 14th century B. C. The façade was cut in the steep face of the rock, and on each side of the doorway are two statues of Rameses II, 66 feet high. The main feature inside is a grand hall supported by two rows of detached piers, in front of each of which is a statue 17 feet 8 inches high. In the NEW CENTURY PATH, vol. viii, no. 44, will be found an illustration of the adjoining rock-temple of Hathor. STUDENT



Lomaland Photo. and Engr. Dept.

THE GREAT CAVE-TEMPLE OF ABU-SIMBEL

### Man Contemporary With Dinosaurs

WITH regard to the teachings of Theosophy as to the existence in remote times of great white races, and as to the existence of continental areas different from those now existing, on which those races flourished, the following is interesting. A writer on the traditions and evidences of such a race in America, speaks thus of the geological evidence. The annihilation of the white race that preceded the Toltecs is accounted for by the geological fact that, long ago, California (with the exception of some of its highest peaks), nearly all of Mexico, Arizona, New Mexico, Utah, etc. constituted the floor of a vast ocean filled with sea-animals now extinct, but of which we find the frozen remains in northern regions and the fossil remnants in the clay deposits of Montana and Idaho. These fossils, hundreds of which are on exhibition in museums, show the outlines of these extinct animals. A recent report states that nearly two carloads of petrified skeletons of nearly 500 animals, many new to science, have been received from the Rocky Mountain regions by the American Museum of Natural History. Among them are two new dinosaurs, one of them being of gigantic proportions and resembling the *triceratops*. These animals were all discovered in the Washakie basin in Southern Wyoming, the Laramie formation of East Central Montana, and the Black Hills.

The Dinosaurs were Secondary; so that it appears that the writer admits that man was contemporary with these Secondary animals, since a human race was destroyed by the waters in which the saurians lived. In this connection it is interesting to note the following from H. P. Blavatsky (1888):

> It is shown by (Charles Gould in *Mythical Monsters*) that man "successively traced to periods variously estimated from 30,000 to 1,000,000 years . . . coexisted with animals which have long since become extinct." These animals, "weird and terrible," were, to give a few instances, (1) "Of the genus *Cidastes*, whose huge bones and vertebrae show them to have attained a length of nearly 200 feet." The remains of such monsters, no less than ten in number, were seen by Professor Marsh in the *Mauvaises Terres* of Colorado, strewn upon the plains; (2) the *Titanosaurus montanus*, reaching 50 or 60 feet in length; (3) the *Dinosaurians* (in the Jurassic beds of the Rocky Mountains), of still more gigantic proportions; (4) the *Atlantosaurus immanis*, a femur of which alone is over six feet in length, and which would be thus over 100 feet in length! But even yet the line has not been reached, and we hear of the discovery of remains of such titanic proportions as to possess a thigh-bone over twelve feet in length. Then we read of the monstrous *Sivatherium* in the Himalayas, the four-horned stag, as large as an elephant, and exceeding the latter in height; of colossal flying lizards, *Pterodactyli*, with crocodile jaws on a duck's head, etc., etc. *All these were coexistent with man, most probably attacked man, as man attacked them*; and we are asked to believe that the said man was no larger than he is now! Is it possible to conceive that, surrounded in Nature with such monstrous creatures, man, unless himself a colossal giant, could have survived, while all his foes have perished? Is it with his stone hatchet that he had the best of a *Sivatherium* or a gigantic flying saurian? Let us always bear in mind that at least one great man of science, de Quatrefages, sees no good scientific reasons why man should not have been "contemporaneous with the earliest mammalia and go back as far as the Secondary Period."

With reference to the white race that preceded the Toltecs, H. P. Blavatsky speaks of the *Zen-Zar* language thus:

> There was a time when its language was known to the Initiates of every nation, when the forefathers of the Toltecs understood it as easily as the inhabitants of the lost Atlantis.

But Atlantis did not *begin* to sink until during the Eocene Age. The ancestors of the Toltecs did not live on America and were not submerged by a Cretaceous or Jurassic deluge. They lived on Atlantis, and some perished with its destruction, while others became merged in the Fifth Race whose Continent is America. If men there were on the land which bears the fossil saurians, they must have lived and disappeared ages before Atlantis. As H. P. Blavatsky points out, there have been many deluges — does not geology bear this out? — and tradition has confused them together. And each Great Race has its seven Ages; so the whole subject is much more profound than science guesses. To unravel the past history of the human race by inductive reasoning from the data gathered by archaeology, would require the labors of a mind capable of holding before itself all the relevant facts at once, and of reasoning correctly and totally without preconception thereupon. As such a master-mind is not likely to be forthcoming, we must use the clues which are already provided by the preserved records of the ancient Wisdom-Religion. STUDENT

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# The Trend of Twentieth Century Science

### The Ends of the Infinite

IS the stellar universe an organism with a vast plan beneath its apparent disorder? The question was first raised by Sir John Herschel, and now it will not go to sleep. For it rests on an intuition that an intelligence is at work, manifested by, and working through, a structural plan. Ever since Herschel's days, astronomy has been trying to find such a plan. Is there but a shape, a boundary line, a center, anything to begin with, to take as a starting point? The stars seem scattered anyhow; but must there not, underneath the anyhowness be some formative idea? Herschel got so far as to think the universe limited in size, and to that extent structural. He regarded it as a cloven disk, the cleft being the bifurcation in the Milky Way. Herbert Spencer saw evidences of structure in the fact that the nebulae and star clusters were at different parts of the Milky Way. This could not be if the whole had as it were been flung together fortuitously, like the ingredients of a pudding. Later, Herschel abandoned his own theory, while at the same time objecting to one advanced by Struve. This latter astronomer examined the number of stars in each zone of Right Ascension. He found that "the numbers increase from hour 1 to hour 6, where they attain a maximum. They then diminish to a minimum at hour 13, and rise to another but smaller maximum at hour 18. As the hours 6 and 18 are those crossed by the Milky Way, the result is very significant."

The next attempt was by a Russsian astronomer, Mädler, who believed that the universe had a center, which he tried to find. This Central Sun he finally believed himself to have identified as Alcyone, the brightest of the Pleiades, in the constellation Taurus. To this bit of science he added the magnificent speculation that Alcyone was the abode of the Creator. Both ideas are to some extent corroborated by Theosophy, which teaches that the motion of our stellar systems *is* centered in the Pleiades. Mädler thought that the circuit of the universe round this central sun occupied one hundred and eighty million years.

Professor Kapteyn believed that he had detected traces of an enormous organism within the vaster organism of the totality. Finding that stars of the second spectral type are on the average nearer to our solar system than those of the first, he concluded that they made a sphere on their own account. This astronomer has also suggested that the whole concourse of stars is gradually parting into two vast groups, respectively moving to two opposite polar centers.

That the universe is limited, whether or not structural, has also been maintained by Newcomb and Celoria. There are three times as many stars of any given magnitude as of the magnitude next greater. Newcomb calculates from this that if the stars were infinite in number the whole sky would shine with the brilliance of the sun. Professor Celoria, using a small refractor, found that he could see exactly as many stars in a given space with it as Herschel could with his large reflector. It would therefore seem that their number is limited.

The same intuition which is leading astronomers to search for evidences of a plan in the vastnesses of space, is at work in another way among the physicists, the workers at the other end of the scale, in the infinitely minute, among the atoms and electrons. We have already referred to the "infra-world" speculations of Fournier d'Albe. To him the electron is not merely a little round something far beyond our limit of vision. It is a little inhabited world with its correspondingly reduced time, space and rate of motion. These, he thinks, are to our time and space as one to ten raised to the twenty-second power. Indeed he carries his speculation to an extraordinary length. "But if," he says, "the main thesis of this essay is true, and the infra-world is a habitable universe not essentially different from our own, then there is no valid argument, either in physiology or psychology, to show the impossibility of our having *been inhabitants of the infra-world previous to our birth into this world.*" This astonishing speculation is advanced in the first article in a leading English scientific journal. He goes on: "A life of 'seventy years' in the infra-world might be crowded with events, and yet it would add but an altogether inappreciable fraction to our earthly span of life. The facts of embryology are far from being accounted for, and the phenomena of ontogenetic development are so obscure that a reasonable hypothesis like the above can only tend towards their elucidation. It certainly removes the difficulty experienced in conceiving the boundless possibilities of life as being contained in an invisibly small germ."

Who shall say that a new spirit is not stirring in the ranks of science? A few years ago a speculation like that would almost have entitled its author to the lunatic asylum. STUDENT

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### Race Consciousness

THE *SPECTATOR* reopens the old difficulty about the migration of birds and more generally the return of animals to places from which they have been carried for great distances. Birds, as is well known, often return to the same tree or bush after months of absence. Darwin tells us that the guanacos of the southern part of Patagonia, when near their death, resort to a particular spot of a certain river bed where their bones are to be found in enormous numbers. Romanes vouches for a story of a pet cobra which was taken in a closed carriage the hundred miles from Madras to Pondicherry, and found its way home again.

The phenomena show the possession of a sense of space and direction which we have not. It is occasionally developed among hunters and mountaineers, some of whom know even when the sun is invisible in which direction are the points of the compass. One of them told the writer that it was easy enough to find your way home or to know the points of the compass "if you did not think." It is a sense below the threshold of mind, whose faint voice the noise of thinking obscures.

There is a corresponding time sense. A few persons can tell at any moment of the day exactly what time it is. Most of us can awake at any moment we choose, for apparently this time sense does not sleep. And the sleeping mind does not get in the way of its operations.

The assumption of a very developed space sense will explain the return of birds to their old nest. It will explain such phenomena as that of Romanes' snake.

But there are phenomena that it will not explain. It will not explain how the Patagonian guanacos who have never seen or been near that river bed, find it so uniformly when about to die. And it will not explain how the young birds, *born in another country*, lead the flight of the old birds back to a particular tree that they have never seen. It will not explain how young rattlesnakes, born away from the parental wintering cave, and for months wandering alone, rejoin the parents at the old place as soon as winter approaches.

"Hereditary instinct" is the pair of words that are usually considered to contain the explanation. How the memory of a particular bush in a continent, possessed by the mind of the parent, can be transmitted with the germ cell, and in due course become obvious to the mind of the offspring, we are not taught. Suppose we take no notice of this hypothesis and try another one. Would not a *race consciousness* be more thinkable, differentiated out into a species consciousness and even perhaps into still more limited divisions? Each bird, as soon as it becomes conscious from the egg, or before that, enters into the heritage of the race stores of experience. Before it dies it has contributed some little trifle of its own acquiring, but of course it receives vastly more than it can give.

The same hypothesis simplifies our understanding of the phenomena of a bee hive or an ant's nest. As soon as the bee is conscious at all, it enters into the hive consciousness and consequently knows exactly the work it has to do.

Probably nations, and smaller groups of men, have a collective consciousness of the same kind. But each man leads so intensely individual a life that he cannot profit much by it. To enter into it fully and become wise with its accumulated wisdom he must do as the bees do — think and work for the whole, keep the interests of the whole in view and cultivate the sense of comradeship and fraternity. We should by that method be saved from much painful experience through which we have to trudge. It has already been done by many others and added to the race stores. But in walling ourselves into our selfish personalities, we have walled *out* a thousand times more than we preserve inside. Each man has shut himself in with his individual dollar when he might have the bank. STUDENT

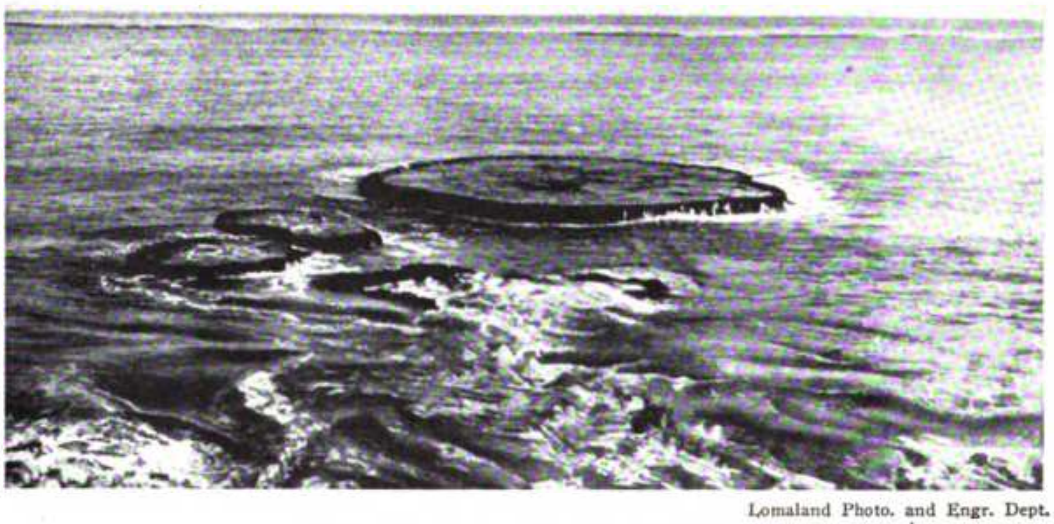
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# Nature Studies

### Atolls

AS is well known, Atolls are small ring-shaped islands made of coral — that is, of the massed skeletons of small polyps which grow in colonies or clusters, the newer individuals flourishing on the skeletons of their ancestors. The corals belong to the class of *Actinozoa*, and the most familiar contemporary form is the sea-anemone, a jelly-like creature which attaches itself to a rock and draws food into its system by the agitation of the ring of tentacles surrounding its mouth. Corals have the power of secreting a calcareous internal skeleton; and when the creatures grow in colonies, as do the smaller varieties, these skeletons gradually build themselves up into a very hard rock.

According to the Darwinian theory of the formation of atolls, a slow and continual sinking of the sea-bottom is required. Corals cannot live at a greater depth than 15 or 20 fathoms; yet immediately outside these atolls the sea is much deeper than that, and the coral rock extends to the bottom. The theory is that the bottom was much nearer the surface when the corals first began to build, and that it has been sinking ever since, fresh corals building at the top all the time. In this way the inside of the island would also disappear beneath the surface, leaving only the ring of coral with occasional breaks in its continuity and covered with coral detritus and other accumulations. But this theory requires the sea-bottom of the whole ocean where atolls occur to be subject to continual and uniform subsidence. One authority calculated, on this theory, that there has been a sinking of the bottom of the Pacific over an area of 6000 miles long and 2000 miles wide, and that this subsidence has amounted to thousands of feet. Other geologists have not been able to grant such a concession. Murray accordingly put forth another theory, namely that the reefs were built on submarine platforms, such as would be afforded by the accumulations of a submarine volcano, and that what appears to be coral rock extending right down to the sea-floor is only the talus-slopes of dead corals which have rolled down. According to this theory therefore, subsidence is not proved by the atolls. The probability is that some atolls are formed in the one way and some in the other way; and we might add that possibly still others are formed in other ways not yet thought of.



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THE SERPULIN ATOLLS, BERMUDA

Reef-building corals cannot stand exposure to sun and air, so that they cannot grow above the level of the lowest tides. It has been estimated that, in the Florida reef, the corals would build up a reef from a depth of seven fathoms to the surface in 1000 or 1200 years. The reef grows as a fringe to a coast line, and increases on the seaward side, the inside being filled up with its dead remains, which become compacted into a solid limestone. Barrier-reefs are those which grow a little way out to sea; fringing reefs are those which grow close to the shore. In the coral area of the Pacific there are, according to one authority, 290 coral islands, besides extensive reefs around other islands. The Indian ocean contains some groups of large coral islands; and reefs occur less abundantly in the tropical parts of the Atlantic. The great reef of Australia is 1250 miles long and from 10 to 90 wide. The atolls here illustrated do not convey the impression of islands; but atolls may be covered with soil and vegetation, so as to be beautiful habitable spots.

One can scarcely let the subject pass, in the pages of the NEW CENTURY PATH, without a glance at the aesthetic (to use an inadequate word) side of the question. Geology tells us of the mechanical details of formation; but to regard the entrancing beauties of Nature as merely the accidental result of the co-operation of all these minor forces is to leave out of account the main aspect. Whatever minute lives may contribute their quota to the whole fabric, that fabric must be the result of a design in the mind of master-builders. The island is a lovely spot, the home of countless lives, some of them known to us, others unknown. It is not consistent with our feeling as to the intelligence and design that rules in the universe to suppose that man is the only being able to contemplate these wonders, countless numbers of which are never witnessed by him. One will study the scientific aspect of the question with interest, but not allow one's mind to grow so preoccupied by that aspect as to be impenetrable to any other aspect, and reduce science to the condition of a dull pedantry. STUDENT

## THE SOUL OF THE SEA

CELIA THAXTER'S poem, "*Landlocked*"

BLACK lie the hills, swiftly doth daylight flee,
And, catching gleams of sunset's dying smile,
Through the dusk land for many a changing mile
The river runneth softly to the sea.

O happy river, could I follow thee!
O yearning heart, that never can be still!
O wistful eyes, that watch the steadfast mill,
Longing for level line of solemn sea!

Have patience — here are flowers and songs of birds,
Beauty and fragrance, wealth of sound and sight,
All summer's glory thine from morn till night,
And life too full of joy for uttered words.

Neither am I ungrateful — but I dream
Deliciously, how twilight falls tonight!
Over the glimmering water, how the light
Dies blissfully away, until I seem

To feel the wind, sea-scented, on my cheek,
To catch the sound of dusky flapping sail
And dip of oars, and voices on the gale
Afar off, calling low — my name they speak!

O earth! thy summer song of joy may soar
Ringing to heaven in triumph; I but crave
The sad, caressing murmur of the wave
That breaks in tender music on the shore. — *Selected*

### Destruction of Water-Fowl

ACCORDING to a report made by the agricultural department, waterfowl are becoming gradually scarce in the United States.

Ducks, geese and swans were formerly abundant and formed a valuable asset to the States which harbored them. The report recommends legislation for the protection of these fowls. STUDENT

### Uses of Spiders' Webs

SPIDERS use their webs for other purposes than the catching of flies. There are some minute species that climb up to the top of an eminence, spin from their abdomen several invisible threads, and float off as on a parachute. The humming-bird uses old spider-webs to fasten together the parts of its nest. Some spiders do not ensnare their prey, but leap upon it, using their thread to save them if they miss. Perhaps the most beautiful use which spiders make of their web is that made by the water-spider, which encloses a bubble of air under the water, lining it with the sticky filament and converting it into an Aladdin's palace. When he goes out, he carries with him a bubble of air to breathe. STUDENT

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The old order of things passes away and we are brought face to face with the divine possibilities of the new.—KATHERINE TINGLEY

# *The* Japanese Character

A SOMEWHAT remarkable article upon "The Japanese Character," — remarkable because it shows a broad-mindedness appreciably rare among the members of that small army at present discussing Japan — appears in the *Hibbert Journal* of recent date. The writer is Mr. Robert H. Smith of London, formerly Professor of Engineering in the Imperial University, Tokyo, and member of the Order of Meiji. Passing over certain portions of Mr. Smith's comment upon Japanese art, architecture and even literature, as betraying not the fullest understanding of these subjects, the article is distinctly illuminating. One may even forgive the author for declaring that the Japanese have not "and never will have experience of the deepest passion of sorrow and reconciliation with sorrow as one of the divinest elements in life;" even for saying, with which we equally disagree, that "because they are and will remain the veriest children of wild Nature, the Spirits of their ancestors will protect them from this experience" (!) — nor can the deeper student pass without criticism Mr. Smith's contention that the Japanese are "still intellectually, if not morally, the pupils of China." Considering the splendid judgment shown in most points, however, few readers would find themselves disposed to be hypercritical.

**LET us bring home to the minds of men the old, old teaching that they are Immortal Souls, not divorced from Nature but in deed and truth a part of it.**—From an address made by KATHERINE TINGLEY to her Students in 1896

The view taken is that of a practical man of affairs, who appreciates the emotional and idealistic aspects of philosophy and religion, but who demands common-sense, balance and a practical working out of ideals. Not being a missionary with a creed to foster, nor a tourist merely determined to get the worth of his money, nor a newspaper man whose salary depends upon how much sensation he can crowd into each column, nor an art student who sees nothing in Japan but mauve kimonos and waving wistaria blossoms, the author, one readily admits, is somewhat qualified to start with.

The following extracts are quoted not as being representative so much as because of their reference to certain phases of the subject upon which the most prolific writers on Japan notoriously have failed to agree. Most of them are obviously best given without comment. By students of Theosophy somewhat may be read between the lines.

> The task of describing the Japanese national character has been found so difficult that perhaps the best of each attempt has been to reveal some one aspect which the author's own temperament has enabled him better to appreciate. . . The class of book typified by Pierre Loti's beautifully written and picturesque *Madame Chrysanthème* . . . deals with a quite special and low class confined entirely to the close neighborhood of the ports open to foreign merchandise. These books are impressionist sketches derived from short stays in unhealthy especially on its women. . . . surroundings, and they generally display much ignorance of even the elements of things Japanese. They are a cruel calumny on the real Japan and The Japanese spoken language is sonorous, fluent and facile, with a fully developed grammar and syntax and a fairly full vocabulary; but the present condition of the written language can be regarded only as a preposterous absurdity. No thorough democratic education of the people at large is possible until this latter is reformed.

In the light of this contention as to the present condition of the written language much may be said in support of the author's rather startling view. It is a fact that the greatest work written during that greatest and truly Golden Age of Japanese literature (not to mention others) was written in the old, and sometimes called colloquial, *Nippon-no-Kotoba* — the pure and classical Japanese. This was the *Genji Monogatari*, by the learned noblewoman Murasaki Shikibu, a novel so rich in coloring, so exquisite in language, so marvelous in imagery, that the English novel would have come to birth much sooner had some budding writer, at almost any time during the six or seven centuries preceding Jane Austen's day, known where to go for a model. The writer of the *Genji*, not to mention other writers, found the pure Japanese ample and superbly fitted for her purpose. It was left to those who felt a certain dependence upon Chinese philosophy to add Chinese ideograms to the written language. Before that, both the written and spoken languages were identical. The result of that addition — for it cannot be called an assimilation, or even a blending — has been, to quote from the introduction written by a Japanese, Suyematz Kenchio, to his marvelously beautiful English translation of the *Genji*, "an almost unreadable chaos of mixed Chinese and Japanese, thus opening a gradual gulf between the spoken and written languages." It is worthy of note that recently a number of progressive Japanese have set themselves to the work of bridging this gulf and rendering less insurmountable the task — to Japanese youth as well as foreigners — of learning the written language. But as yet they have not been able to agree as to how this much desired end is best to be attained. That is, however, outside the scope of Mr. Smith's article. To continue:

> The Japanese is, and always has been, and will always remain, a true child of Nature. All the joy of his life is a passionate, enthralling love of Nature. . . . It is in vain that he tries to clothe his intellect decently in the garments of correct Chinese literature or to rule his brush by the formal conventions of Chinese art, or to gain the salvation of his soul by drinking draughts of Hindu religion, or resolves to place himself on a high industrial pedestal by learning all the

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sciences and economies of Europe and America; these artificially created environments are quietly played with; the foreign food may be swallowed and even digested, but it turns into aboriginal Japanese flesh and blood; the swaddling-bands are burst asunder and cast aside, and the untransformed Japanese stands forth still as a worshipper of the Sun-goddess and the skies and Mother Earth, or kneels before the Spirits of his Ancestors clad in kimono of correct Japanese cut and fold; he rises up, still the comely, quick-feeling, keen-sighted, *go*-playing, *ju-jutsu* trained, sword-flashing, ferocious and blood-spilling, cheerful, smiling, gentle, kind-hearted pagan. . . .

Every Japanese is a poet and an artist; he cannot help being so; the Spirits of his Ancestors compel him to it. . . . Everybody writes poems; nobody writes poems longer than 17 or, at the outside, 31 syllables. Your cook may write a 17-syllable poem on the delicate flavour of the day's ragout, or your housemaid may burst into 31-syllable raptures over the spotless whiteness of the bed-linen or the flowers on the dinner table.

Being a child of nature and a poet and artist of the kind described, the Japanese is of strict necessity a supremely practical man. This is the secret of his persistent happiness and cheerfulness. He will never care for any of your theological subtleties; he will not listen to any of your deistic arithmetical puzzles. . . . It is enough for all his needs that he knows — it is transparently certain to him — that he lives amidst, and is constantly guided by, the Spirits of his Ancestors; that he is in simple fact an atom of the Japanese nation, which has *One Soul*, although it appears just now in forty million embodiments, and that he has no life apart from it. . . . He recognizes that other races must have souls different from his, and perhaps equally good: such as the Christian Spirit. But if you propose endowing him with any such foreign religion, he is sure that he has no need to take in a soul from outside! He will receive no foreign divine spirit.

The following paragraphs are noteworthy as being so entirely different in tone from reports of missionaries and teachers in missionary schools in Japan:

The most bitter complaint made by high-minded foreigners is the low esteem in which they [the Japanese] are said to hold their women. There have been several famous Empresses of Japan; and woman's literary work takes as high a comparative place in Japanese art as it does even in England or in France — higher than in Germany. The Japanese mother has practically the same influence and dominion in household affairs, even if she does not receive so much formal recognition, as the English mother. It is certain that she is more kindly treated that the average British wife. Nowhere in Japan will you find anything even distantly approaching the brutal treatment that thousands of our unhappy married sisters are exposed to in this island [England]. . . .

Respecting the accusation that the Japanese permit and encourage degraded morality in a percentage of their women, those who know will probably testify that there is not now, nor ever was, in Japan, one single woman reduced to the utter degradation of thousands seen daily in London. The disgrace and misery of this latter degradation lie largely at the door of the respectable women of England, because of the unchristian frigidity with which they drive their wretched sisters away out of hearing and out of reach of help and sympathy. In Japan there is at least no such unchristian relentless cruelty towards the victims of evil human nature and therefore no such extremes of hopeless abandonment are possible. . . . In Japanese mythology the Sun is goddess, not god, and the Sun-goddess as mother of the Japanese race is the object of universal veneration and adoration.

Mr. Smith is impartial to a degree. Even the spirits of his English ancestors cannot prevent him from thus gently touching upon the recent church and school difficulties in England, and his comparison appears not uncomplimentary to the Japanese. He says:

The Japanese Government is vigorously teaching morality in the national schools to all its future citizens, and thereby creating good citizen-stuff, while we hold our schools as cock-pits for the fighting out of meaningless theological squabbles. Let us learn from them at least this lesson: that, in respect of education, the supreme duty of the State is to saturate the minds of our children with good morals. We may teach better morals than the Japanese do, but we have not yet realized the possibility of teaching them except as a vinegary extract from incomprehensible mythological puzzles which we dignify by the title of theology. . . .

Japan has had many saints and sages whose spirituality and refined wisdom are hardly, if at all, surpassed in the writings of the greatest leaders of thought and of ethics in Europe. The note they mostly accentuate is that of absolute and unwavering loyalty to our highest sense of Right, planted in each man's Heart as seed of the Universal Spirit; and this is the truest note of all in the whole chord of ethics. . . .

The Japanese have the power to effect an amalgamation of the better elements of Buddhism and of Christianity. Jesus expressed the brotherhood of man in terms of the fatherhood of God. Recent Japanese philosophical writers have evinced an entire readiness to extend the central Shinto idea of the common fatherhood of the Japanese race to the universal idea of the common fatherhood of all mankind. . . . It may be hoped, therefore, that Japan may join hands with Europe and America in establishing throughout Eastern Asia a pure ethical religion of the brotherhood of all humanity, with womanhood and manhood equally respected and equally diligently cultivated in their respective spheres of ethical duty; and that in this process we Christians may unbind ourselves from the shackles of many superstitions and from much ugly moral inconsistency and obtuseness.

The following, though it does not close Mr. Smith's article, may well be quoted at the end of the excerpts given here:

Like the Samurai, let us scatter broadcast through our breezes and over our hillsides and meadows the fragrance and the blossom of the Wild Cherry: learn to love truth for the sake of wisdom, and kindliness and charity of spirit to make real the gentle art of courtesy, and clean conscience for the sake of guidance in the path of duty, and loyalty for the sake of courage and patience and strength to perform our allotted service. Let pure virtue be loved because it is the power that generates good conduct. Would that all classes of our society could learn from theirs that the simple, unostentatious life is the only noble life!

STUDENT



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TRAVELING IN THE "IMPOSSIBLE KAGO" — IN JAPAN

## Jottings and Doings

LETTERS from Geneva state that one Mlle. Brüstlein, the daughter of a Swiss deputy, has taken her place on the magistrate's bench at Zürich. This is the first time in its history that a woman has sat on the bench in Switzerland.

RECENTLY the students at a prominent eastern Woman's College gave a splendid exhibition of their ability in fire drill, the more splendid since it was impromptu. A fire broke out in the cellar of the building in which they lived. In less time than it takes to tell about it the young women organized themselves into a bucket brigade and fought the flames which otherwise would have destroyed the building. So much for being prepared. They had received a college course of fire-drill practise beforehand.

IN spite of the love of out-door sports that is so characteristic of the English and to which we are wont to attribute the famous health of the daughters of merry England, it is a fact that only lately there have women in athletics been performing publicly. For some years the United States has had its bands of women athletes at all the women's colleges, but England has entered the field of public exhibition at a comparatively recent date. A Women's Boat Club has now been organized and a Women's Cricket Team has been performing in public. The former, it is stated, is composed principally of working girls, the latter, largely of students from Cambridge.

THE wife of one of our government experts on entomology has been recently devoting herself to making models of bugs and insects on a gigantic scale. Since girlhood this pioneer worker has studied the ways of insects and she is, no less than her husband, an authority on entomology. She is probably, however, the only woman in America, if not in the world, engaged in the unique work of making these gigantic models. She does her work by bringing to her aid the power of the microscope and from her workshop have come out gigantic models of all kinds of bugs, from the mosquito to the lady-bug, from the cockchafer to the common fly and many others, more particularly the various insect pests. Her object in constructing these is to illustrate bug problems in such a way as to make them easy to understand, and so help on the good work of scientists who are endeavoring to aid struggling humanity in its efforts to endure, if not do away with, the depredations of certain heartless and disquieting insect pests. H.

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# OUR YOUNG FOLK

## Amalfi

Sweet the memory is to me
Of a land beyond the sea,
Where the waves and mountains meet,
Where amid her mulberry trees
Sits Amalfi in the heat,
Bathing ever her white feet
In the tideless summer seas.—*Longfellow.*

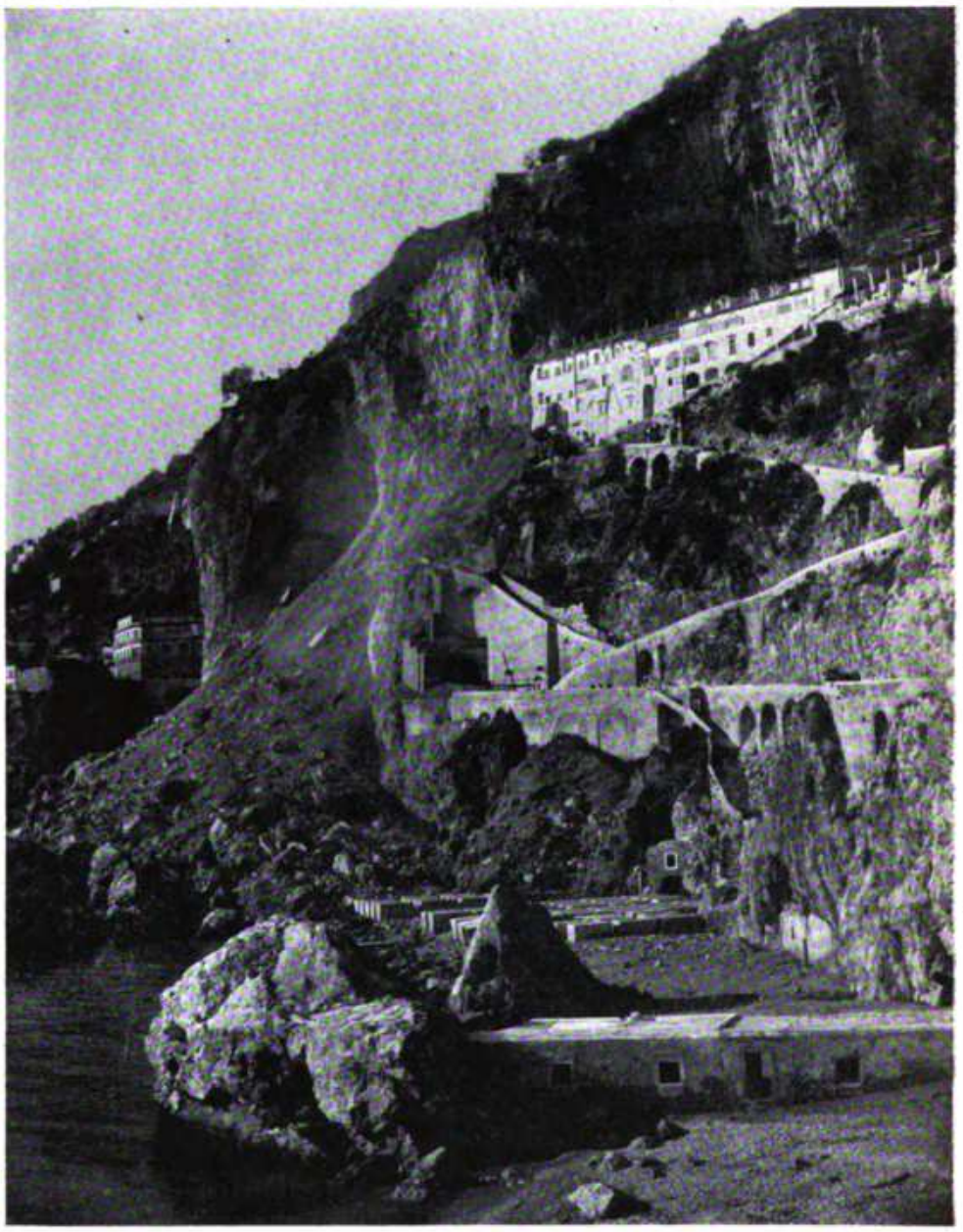
THE charming old town of Amalfi, Italy, is situated high up on the side of a steep ravine which opens out upon the Gulf of Salerno. It is but a day's journey from Naples by carriage, and the drive is pleasant and interesting all the way.

The road winds high up around rocky promontories following the coast line of the Mediterranean a good part of the way. The scenery is grand indeed, for we are in sight of the sea much of the time. When we turn inland to wind around the head of a ravine we lose sight of the sea for a little while; but as we make the bend we see the blue water glittering before us, and in a few minutes we sweep around another headland and the vast expanse of the blue Mediterranean meets our delighted gaze once more.

These old roads are finely built, smooth, hard, well graded and easy to travel. We almost wish the drive might go on indefinitely with only an occasional stop at one of the many quaint old towns along the way; but if we wish to reach Amalfi by nightfall we had better not delay, for night comes quickly in the southern clime.

It has grown too dark when we at last arrive at Amalfi for us to be able to get much of an idea of the town. It looks much the same as the many we have passed during the day; but the next morning the indescribable charm which belongs to this "enchanted" place is upon us and we are fully absorbed in it.

Amalfi is a very old town. It was founded by Constantine the Great, and in the tenth and eleventh centuries was an independent republic of great commercial importance. Its trade extended to Egypt and the East. At one time it had a population of fifty thousand inhabitants, and was a very famous watering place of the Romans. In 1343 a great storm carried a large part of the town into the sea and buried it beneath the waves. One can still see the ruins by looking down through the water when the sea is calm.



AMALFI

Amalfi today is but a small town. It has but one street, or what one would call a street, which runs along the quay. The other streets are more like cobblestone stairways which climb up the sides of the ravine between lines of houses, and seem to end in a narrow pathway which leads up and up to where the little stream falls over mossy rocks and makes many foaming cataracts as it goes tumbling down through the town to the sea. Sweet wild violets and daffodils grow in the grass along the path and over our heads hang bright yellow lemons in the orchards along the way. The sun is warm and bright and yet it is only the first of February.

One of the most interesting spots to visit is the suppressed monastery which is now being used as a hotel. It is situated high up on the hillside, overlooking the town. A quaint old building, inside and out, for it is much the same as when the old monks left it. Along one side of the building is a most charming vine-covered trellis lined with border gardens filled with old-fashioned flowers. This arbor extends from the hotel along the hill for two hundred yards or more, and here one could enjoy spending days, basking in the sun and drinking in the delicious fresh air. The view is one of the finest, and one can sit there and watch the ever-changing colors on that wonderfully iridescent water, watch the shadows come creeping over the old white houses with their faded red-tile roofs. The picture is ever varying as the sun changes its course.

What a place to dream of days gone by! to imagine the old, old days when the harbor was full of ships and the streets busy with traffic! Ah! there are many such places as Amalfi in the Old World, full of the past; but let us break the spell with that wonderful word "Now!" before we dream our precious hours away. We have our duties in a New World, cities of our own to help build. Why not take a lesson from Amalfi's past greatness, now all gone, and go back to our own with a resolve to help humanity to form noble characters, by doing our part and eventually make our cities everlasting, by filling them with a mighty power for the uplifting of the race? COUSIN EDYTHA

## Facts Worth Knowing

THE Japanese hold the carp as the chosen symbol of boyhood because it swims up stream against all obstacles. Worthy ideal for any youth.

IN Pennsylvania recently a dog was killed while making an intelligent effort to stop a runaway team. The horses and the wagon with two little boys in it had been left standing near a railroad track by a farmer. A passing train frightened them and they ran away. One boy was thrown out and severely injured. The other vainly tried to reach the reins and stop the team. As they galloped wildly past a house on the way, a dog ran out and, without a sound, just as a man would have done, tried to get in line and seize the reins. But as he did so the wheel of the wagon struck and killed him. This brave animal was well known in the neighborhood; he carried the mail for the family and did many other useful tasks about the farm.

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# THE CHILDREN'S HOUR

## IN FAIRY-LAND

A LITTLE knight and a little maid
Met on the rim of Fairy-land;
A rippling stream betwixt them played;
The little knight reached out his hand.

And said, "Now may I cross to you
Or will you come across to me?"
Out spoke the little maiden true:
"Sir Knight, nor this nor that can be:

"For I am here white flowers to sow,
That little maidens far behind,
Or wandering on the plains below,
Their pathway up the hill may find.

"And you are there good work to do;
To clear the brambles from the way,
That little knights who follow you
May not upon the mountains stray.

"But see! the stream, as up we climb,
Is narrowing to a rivulet.
Hark! airy bells above us chime
And nearer every hour we get.

"Up where the fountain falls in gold
It lies---the cool sweet Fairy-land,
Where child-hearts never can grow old;
And we will walk there hand in hand.

"And in that country strange and blest,
We'll find some lovely work to do
For many an earth-bewilderèd guest,---
For wearier folk than I and you.

"And upward, upward as we go,
The fairy secret we shall guess---
The secret that we almost know---
Of living other hearts to bless.

"Sweet voices call us through the air;
New languages we understand;
Is this our own world grown so fair?
Sir Knight, we are in Fairy-land!"—*Selected*

## Grandmother's Way

IT was a cold winter evening. Grandma sat knitting near a large fireplace, while her three grandchildren sat on the floor around her — Lucy playing with her cat, Tom whittling something mysterious, while Ned — well, what kept lively, happy Ned so quiet? Grandmother knew. She also knew that the blue platter, a valuable piece of old china, had been broken that day, and no one had spoken a word about it. But Grandma wisely waited, hoping that the culprit would confess. She was sorry about the platter, but the thought that her boy would say nothing about what had happened grieved her far more.

Presently Lucy said: "Tell us all a story, won't you please, Grandma?"

"Yes, do," eagerly broke in Tom. Ned, usually so fond of stories, was silent, buried in his own thoughts.

Grandma thought a moment, then said: "I will tell you an old Italian story about a boy who was called Truthful Joseph."

"Because he always told the truth?" interrupted Lucy.

"Yes, my child," answered her grandmother. "He was a poor boy but he had such a reputation for telling the truth that a king heard of him and sent for him to work in his service. The king set Joseph to care for his cows. Every morning Joseph presented himself before the king and saluted him with 'Your Majesty's servant.' 'Good-morning, Truthful Joseph,' the king would answer; 'how are the cows?' 'Well and fat.' 'How are the calves?' 'Well and handsome.' 'How is the bull?' 'The same.' Then Joseph would away to the fields and care for his cows all day.

The king praised Joseph so highly that all the courtiers became so jealous they determined to induce Joseph in some way to tell a lie. One day they sent a beautiful lady to Joseph who persuaded him so strongly to kill the bull that he did so to please her. Then how troubled he was to know what to tell the king.

"He thought it all over and when he presented himself as usual before the king the next morning the king asked, 'How are the cows, Truthful Joseph?' 'Well and fine.' 'How are the calves?' 'Well and handsome.' 'How is the bull?' 'Pardon me, your majesty,' answered Joseph, 'but a lady came and persuaded me with her manners to kill the bull.'"

"Then what did the king do?" suddenly asked Ned.

"Ah," said his grandmother, "the king said, 'Brave, truthful Joseph, you shall serve me always.' Then he held him as an example for truthfulness to all his courtiers."

"I guess Joseph was glad he confessed, wasn't he, Grandma?" said Lucy.

"Yes, my dear; and now it is time to go to bed." Tom and Lucy kissed their grandmother good-night, but Ned lingered.

"Oh, grandma," said he, laying his head on her shoulder, "I did something awful today and I have been so miserable. I thought I would keep quiet about it, but when you told that story I couldn't stand it any longer."

"Well?" said grandma.

"Oh, I was spinning my top and my hand flew back and broke that platter mother likes so well, and mother has told me so many times I shouldn't spin my top in the house; and oh, my heart has felt like a heavy stone ever since. But now, I don't care what punishment I get; it won't be half as bad as that awful feeling."

"Ah, my boy, there is no punishment as bad as a guilty conscience. A full confession makes half amends."

"After this I'll remember Truthful Joseph," answered Ned, as he kissed his grandmother good-night. COUSIN CHARLOTTE

## How Plants Sow Their Seeds

HAVE you ever noticed the many curious ways plants have of sending their little seeds flying into the air or setting them out on their journey to find places to sprout and grow? You have seen, no doubt, the thistle and dandelion seeds go sailing off on the breeze with their little fluffy parachutes attached to them. Now the maple seeds have pairs of gauzy wings attached to each seed in such a manner that when they drop from the tree they go whirling away, and it is some little time before they finally drop to the ground a good distance from the tree. If you wish to see how the little seeds fly, pick up a maple seed and place it on a book so that one wing extends a little over the edge of the book; then knock it from the book with a lead-pencil. With a little practise, you will be able to make it fly across the room. Pine cones contain winged seeds, box elders and other trees and plants have them also.

In other plants when the seeds are ripe and their pods are dry, these pop open with a loud snap and scatter the seeds all about for some distance. The California poppy scatters its seeds in this way; the English broom and furze also.

A curious plant called the Rose of Jericho which grows on the desert in Syria and Egypt, has a way of rolling itself into a little dry ball when the seeds are ripe, and as soon as the roots loosen the wind blows it about and the seeds are carried along for a great distance. It is a curious sight to see the little brown balls go rolling over the deserts. We often see a similar sight in our own prairie country, when a great number of tumbleweeds have rolled themselves up into huge balls and are blown by the wind across the plains.

There are many plants that provide their seeds with burrs which attach themselves to the sheep's wool, or anything they may catch upon, and in this manner often travel far. The burdock is one example of this, and the little, troublesome fox-tail grass of our western country, which is always catching upon our clothing, is another.

There is a strange water-plant called a mandrake, whose seeds form a sort of spike at the bottom, so that when it is dropped into the water, instead of floating away it sinks down and buries its spike in the mud, and in this manner plants itself.

A pretty little ivy plant which grows on stone walls knows how to send its blossoms out into the sunshine, but when the seeds form, it turns inside so as to deposit its seeds in the wall.

One often wonders why a coral island has always its border of cocoanut palms, but when we think of it we see that all the thick-shelled cocoanuts, after being blown from the trees, must float for some time on the water, and they easily become lodged in the coral reefs and soon sprout and grow. Some seeds make very long journeys, sometimes in the wool of sheep after it has been cut and transported; sometimes by means of birds; many float for great distances on the water, are picked up and planted, to shoot up in a totally different country from that in which they originally grew. Thus seeds are scattered the world over. The study of seeds makes us marvel at the wonderful intelligence which directs all the different ways that plants have of sending their progeny out over the earth. Is it not a great lesson of the One Life which lives in all things and directs the growth of everything that lives, from human beings to little flowers? COUSIN EDYTHA

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# The Theosophical Forum in Isis Theater

San Diego California

## "PASSING ON YOUR GLORY"

**A Paper Read at Isis Theater, San Diego, Last Sunday Evening**

IT is not the purpose of this paper to present the subject in its posthumous aspect, although that is one view of it which is often dwelt upon and emphasized in the prolix and prolific moral expositions of the pulpit and the platform. The fragrance of a noble life is a thing of beauty and a blessing to posterity. Legacies are a good thing in their way but the recipients often grow awearied waiting for them, and they have a habitual tendency to be disappointing both in quality and quantity. Let us rather test the thought of "Passing on your Glory" in its relation to the dust-beclouded present and ask ourselves if we are contributing in the here and now our share of the joy and light and love which the world so sadly needs; if we are practising being in the present instead of becoming in the future. Human society is divided into the generous and the niggardly. So many people forget that the success of an individual, and the success of organizations as well, is measured by what they give, not by what they take out of a community. The munificence of the American people is proverbial. Their purses always open at the cry of the needy and the suffering, they bestow heartily and liberally from their abundance of material wealth; but are they as ready and as able to give the self-sacrificing heartiness of noble lives running rich and full — open handed and open hearted in their richness and their fulness? In other words, are we passing on our glory?

Fichte, the German philosopher, said that one of the radical evils of human nature was the tendency to inertia, and he might well have added that this sluggishness is often the cause of those failures which are the worst of all, the failure in rationality and the indifference to perfection. As men and women reach maturity there comes the temptation to lower one's ideals, to give up struggling for the best and settle down to looking after one's self. When we learn by hard experience what it costs to live for the best, our ideals have a tendency to fade, our early enthusiasms go and then there comes the test of our character. If it does not stand the test we break down morally and become guilty of selfishness, indirection and hypocrisies. And then Fichte's inertia overtakes us and we are in truth inclined to die, to become limp and cold and unfeeling.

The progress of human life, however, is tending more and more towards fuller comprehension of its aims and interests. The materials of life are more awakening than they were 150 years ago, in Fichte's day, for instance. The concentration of industries has compelled the concentration of all the forces of society and has shown that the theoretical brotherhood of man — the mutual interdependence of all men — is a fact. The atmosphere vibrates with the voicing of hopeful enthusiasms, the utterance of noble principles. American public opinion is beginning to request some standard of conduct higher than insatiable self-interest, but as yet it is simply a request, not a demand. There is an increasing tendency and longing to serve as well as to give. Many hands are raised to bless, but there seems to be a lack of strength to bestow happiness. Why? We forget that to give one's life to others one must first have a life worth giving; that before doing, there must be *being;* that it is action without understanding which makes up the tragedies of life; that before we can pass on our glory we must have the inextinguishable light of truth in our hearts. And to know truth, great and universal, we must make ourselves receptive to it.

One of the qualities by which we become radiant is an open mind; another is a responsive heart. We must have the capacity, the ability to receive and feel, not immure ourselves behind the thick walls of convention and fear, doubt and indifference. How can we receive the light when there are so many things in its medium to refract it, so many distractions that scatter and dissipate its effulgence? If people only would make the effort to rise above that period of inertia referred to; if they would carry on into the prime of life the eager openness of childhood and manifest the vigor, the unquenchable enthusiasm, the yearning to be and do and know still more, which we need not leave behind us with the period of youth.

Education is supposed to awaken our receptive powers; and it does, if it is the right kind of education, broaden our horizon of interests, deepen our desire for truth, and develop our faculties of comprehension and reflection. But perception and reception are not enough; one must be able to discriminate between truth and error, to comprehend and appreciate the real. It is the function of thought to create forms out of chaotic matter, to render truth definite.

There is a large class of people who seem to think that mental assent to high moral teachings (the Sermon on the Mount for instance) is sufficient to fix the life in stability; that the indorsement of a duty is equivalent to the doing of it, and they evaporate their convictions in theories of the past and future instead of crystalizing them into conduct in the Now. Theologians may put the emphasis on doctrines before deeds, but the human soul who has made itself receptive to Theosophy, the great Revealer of Light, who has absorbed the simplest of its teachings, Karma and Reincarnation, knows that doctrines are but teachings intended to be done into words. Christ taught religion by this method and Katherine Tingley is teaching Theosophy in the same way. This is why, on the hills of Point Loma, can be seen the greatest illustration of applied idealism in the world, and from there the glory of the light of Theosophy is radiated. The great success of this work is largely due to the emphasis which the Teacher, Katherine Tingley, puts on *service;* she shows her students that one hour's conduct squarely on the plain cogent teachings of Theosophy will serve the world better than if they gave a lifetime to an explanation of her words.

The light revealed by Theosophy illumines not only the history of the past, the creation and growth of worlds and races of men, for those who wish to delve into these mysteries, but it clarifies the problems of the present day, interprets all the tangles of human experience which so perplex and confuse the minds of men who have only the obscured, the partial light, and, best of all, it holds aloft to human nature the vision of the perfect human life which we are on this earth to realize.

The soul that has opened itself to the glory of Theosophy becomes awakened, intelligent, impersonal, aware of its own spiritual dignity and meaning; it absorbs the truth revealed in uniform Law; that the essence of life is divine; and that within its own nature lies a vital spark of that radiant effulgence which needs but to be rekindled at the central flame. This assimilation of the truth affects not only the brain, but the character, the whole nature of the man or woman. The white light of Theosophy strikes deep into the soul and shows to its cleared vision its true sense of relationship in the network of human interrelations in which it finds itself. It sees that life consists not in a succession of days but in the area a soul covers, its stretch over other souls and out beyond space and time. That growth is in life, in fulness of consciousness, in abundance of giving. That all one can learn to feel or to be is not for one's self but for service. That wherever life comes it comes to perfect itself in wisdom, to serve unafraid and with all diligence, and to offer up its life for other men as best it may. There is no blare and blaze of emotion for the Theosophist. He knows the life and feeling in the pauses and in the silences; that then is the real time of acquisition, of openness to influences powerful and precious, which are to reappear transmuted into action, thought, vital strength. He knows that real happiness must rest on the foundation of unselfishness; that it must spring from the consciousness of usefulness, from the forgetting of one's own goal in helping others to find theirs.

But what of the honest soul who has not the light of Theosophy? one might ask. Is there no share for him in the fight for better things; no glory that he may reflect or pass on? It is to such a one that my plea is directed. A mind fixed and determined in itself to do nothing against the rules of honor and decency, but to live simply and sincerely for the things that are worth while, can do something surely that will be significant and helpful for his fellow men. If he believes in the Sermon on the Mount and that Jesus' idea of brotherhood goes further than universal suffrage and the public school, and *will lay life's daily details on the plain foundations of his principles,* he can do much. It does not require the endowment of omniscience to render effective service to humanity. Limitation of knowledge is, after all, not so great a disability as limitation of feeling. The great need is to get the heart back to its original responsiveness, to make it act concurrently with the brain. One must not necessarily be a Theosophist to make a sincere and single-hearted effort to be generous instead of stingy and mean in all the relations of life; to radiate thoughts and acts of joy and love and harmony and beauty and gladness instead of fear and doubt and jealousy and revenge. But, until his lamp of glory has been lighted at the unquenchable flame which burns at the heart of the world, until his soul is turned toward the one high point of light, its radiance will at times be broken and confused, and ecclesiastical canons cannot restore its integrity. It will anon flare up in a blaze of emotion and sink into the sluggish glamor of delusion. It will be as the feeble spluttering tallow dip of our forefathers compared with the 5000 candle-power arc light of today.

The fulness of consciousness of one who has not the revelation of light which Theosophy gives is necessarily limited by his narrow conceptions of life and its meaning, its possibilities and its purposes. It is so dwarfed and shrunken that it cannot sweep out beyond the personal self, one's own house, one's own friendships, one's own place of business, or platform or schoolroom, and reach humanity entire. And it never will until we bind closer our relations to all that we have seen and heard, and make our goodwill stretch around the earth; until we realize and act upon, as the Theosophist does, that wonderful paradox of human existence: What we cling to we lose, what we give we have, and when we die we live; that we *are* only so much as we are to other men. Until we know that the only claim we can make is the claim of the Theosophist, not to gain but to give; not to be loved but to love; not to live in but to lose the self. This is the glory that melts the separate existence till it loses itself in the million's life, the glory that can indeed be passed on.

L. W. BRADLEY

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# Art Music Literature and the Drama

**Nuernberg, City of Freedom — Glimpses of the Past**

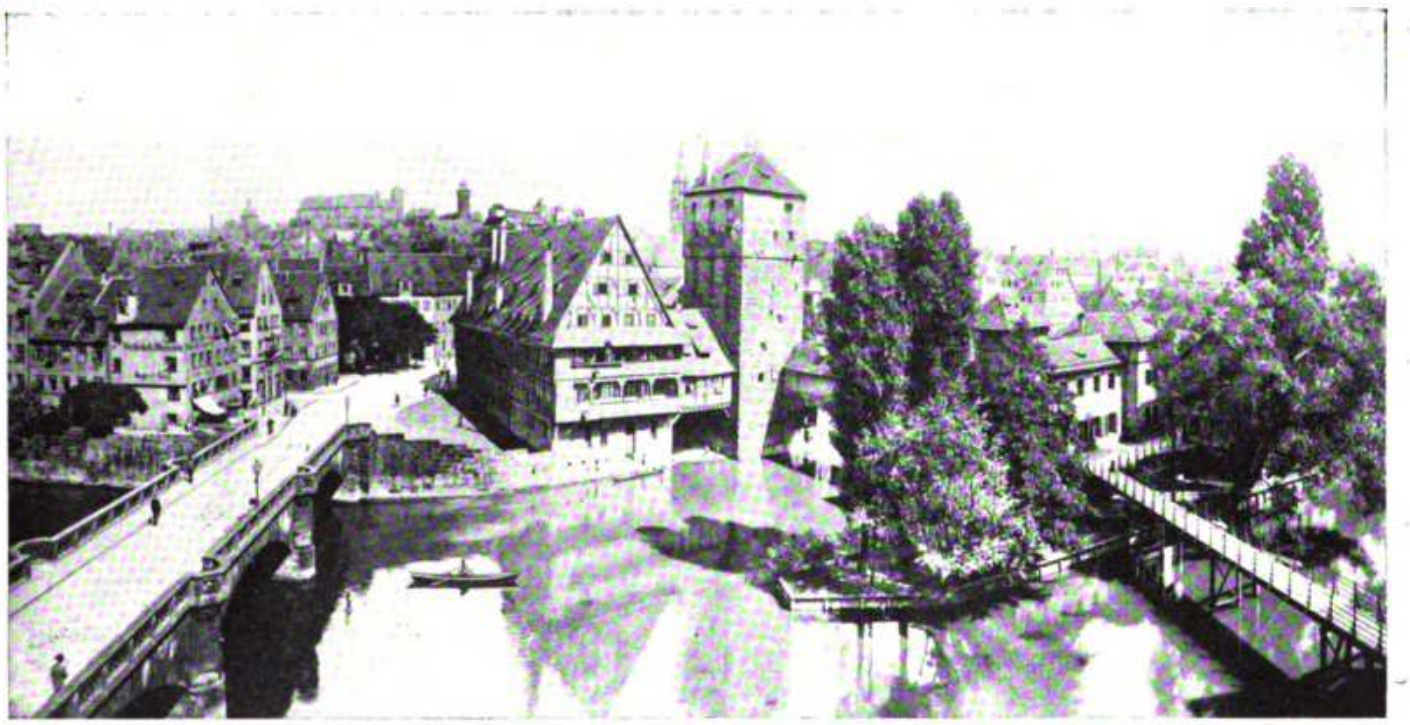
THE countenance of the quaint old city of Nürnberg bears the marks of a noble and well-spent youth. Battered, scarred and moss-grown are her battlements and towers, her fine old churches and stately burghers' houses. Sculptured fountains, carven knights and saints that have kept their vigil through the centuries, show the blurred outlines of old age — but withal an age that is lovely and most lovable, for it bespeaks an honorable past.

Much dark history clusters about the picturesque towers of the old European cities, and in this the multiform towers of Nürnberg are no exception. She too had her "hangman's tower" and "bridge of sighs." That a broader, freer, more humane spirit, however, did dwell in this city upon the river Pegnitz, even in the "storm and stress" of her youth, is evidenced by so much of her beauty being still preserved; for though Nürnberg was once the center of opposing forces, and the first of the great mediæval cities to declare for Reformation, such was her firmness of character, such the humanity of her sons, that her homes were not despoiled and pillaged nor her churches looted and burned during that crucial time.

So we of today can still create in imagination a picture of those far-off times, when the high and steep-roofed houses, with the gable-ends facing upon the street, teemed with the busy life of which they were the outer expression. In the old days each home was a hive of industry. Under the sheltering roof-tree not only did the family dwell, but here were carried on all the family industries. The basements and lower floors were used for workshops and warerooms. Here fathers, sons and apprentices worked at their trades or crafts. Families pursuing the same industry often lived in houses side by side, thus creating whole streets of given industries, and which even today bear their names. The water-washed houses along the Pegnitz, occupied by those whose business required much water, or who needed to be along the water-way, are among the most picturesque in old Nürnberg. The upper floors and the useful gable rooms of these Gothic houses were under the sway of the busy *Hausfrau*. Here, with her daughters and her maids, she reigned supreme. The center of her dominion was the kitchen with its great square, hooded brick oven; its orderly rows of cooking utensils; its shelves with dishes and tankards of pewter. It is easy to picture the good dame bustling about in her bright blue dress and close-fitting embroidered linen cap. How rapidly she manipulates the "twirling-stick" between her plump palms! In the sixteenth century it is still the same implement that her Gothic ancestress used in the forests: just a small tree-branch with its projecting twigs all nicely peeled and smoothed down! No less lightly did the eggs froth under her swift twirling than they do under the wheel of the American housewife's "Dover egg-beater;" for one of our most useful modern culinary inventions was once the "twirling-stick" of our ancestresses of the forest.

The mediæval housewife was well skilled in all household arts; this must of necessity have been so, as much work which is now done in factories and bought and sold in shops, was then performed by each separate household, under the direction of the *Hausfrau*. The knowledge thus gained and the skill acquired was no mean inheritance for her sons as well as her daughters. Who knows but that the splendid craftsmanship, with its high ideals, which flowered in the mediæval age, was directly fostered by just this close union between the home and the industrial life. Intellect and skill both were required to conduct the manifold home industries which fell to the share of the *Hausfrau*. In her we find all those basic qualities of character, those disciplined habits of thoroughness and patient persistency, which make up the greatness of the German people.

Nürnberg, almost from her inception, was devoted to freedom. She has been fitly called the "Gothic Athens;" from her streamed forth the light of Germanic ideals. She is the only one of the great mediæval cities to preserve her "Gothic profile." It is her proud mission to show us of today how wisely and well they build who are animated, not by selfish ambition, but by civic pride. Her public and private buildings exhibit an exquisite variety in their harmony.



Lomaland Photo. and Engr. Dept.

PANORAMIC VIEW OF NÜRNBERG, SHOWING TOWN AND MEDIEVAL KEEP

In the beautiful "double chapel" in the Burg upon the hill, Frederick Barbarossa was married — Barbarossa, the ideal hero of the German people, the founder of German unity, for whose return the people looked and longed all through the Dark Age. Frederick the Second, his grandson, gave to Nürnberg her freedom. All during his life, with pen and sword, he was the champion of liberty, and met death in its cause.

With the Reformation, and through the light-bringing printing presses of Anton Koberger, the spirit of freedom was born anew in proud Nürnberg. Prosperity would seem to have passed her by, when the rich stream of traffic that flowed between Venice and the north was diverted from her portals. Poor, proud and lonely, surrounded by her walls and moat, she waited on patiently through the centuries, cheered by her memories of her golden past, kept alive by the hope burning within her breast. Then came release. She was the first city of Europe to open her doors to the new railroad. Her ancient moat, dried from disuse, blossomed into a beautiful garden; she opened her walls, and her long pent-up life flowed out over the country side, there to build new homes and revive old industries. At last dawned the day for an incarnation of the higher spiritual freedom. In the establishment in old Nürnberg of a center of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY lies the promise that she will fulfil the high destiny to which she was devoted by her ancient hero-warrior Builders in ages past.

A GERMAN STUDENT IN LOMALAND

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# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

Central Office Point Loma California

*The* Headquarters *of the* Organization at Point Loma with *the* buildings *and the* grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism or anything *of* similar nature, but are what they stand for: 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, it unites *the* philosophic Orient with *the* practical West

## Theosophy *the* Missing Link in Modern Thought

HOW often do we read in the papers articles on social abuses, in which the source of the evil is clearly pointed out, and a remedy suggested which is obviously the right one and which is logical — up to a certain point! At that point there is an aching void, for it is just where modern philosophy breaks down and comes to an end, and Theosophy alone can carry the reasoning further and give a practical answer to the question.

For instance here is a man pointing out that national dishonesty is the result of individual dishonesty. The community is made up of people who, while they will not actually steal, are morally dense and shirk or scamp their public obligations. But the writer has a remedy we are told. It is in the schools. The schools "are the best place wherein to work the change in the moral status of the country." The need is for

> improved schools for the children . . . to teach them that our government and our civilization are based upon the law of brotherhood, and that one may live honestly under our government only in so much as he keeps the law, not merely with the brothers and neighbors he sees and knows, but with those unseen and unknown who deal with him through the vast invisible compact we call life.

One notices that he does not call for *more* schools. That was once the cry; now it is heard no longer in this country. It is *better* schools that are demanded now. And herein comes the missing link, the gap. Better schools means better teachers and better managers; and where are these to come from? To teach altruism? Yes, this is all very well; and many people recognize that a potent sense, in the individual, of the efficacy of altruism is the only means of bringing about social harmony and righteousness. But the trouble is that the idea of brotherhood is too vague. It exists in our minds in the form of a high ideal sufficiently powerful perhaps to cause us to make a fine speech or sermon when we are feeling fairly at ease. But it is not present with us as a constant monitor in all the little moments that make up life. It does not lean over our shoulder and whisper in our ear as do the ever present voices of desire and fear.

The chief object of the UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY *is to demonstrate that Brotherhood is a fact in Nature; i. e.*, that all men are *One* in an underlying Spiritual Unity, connected therewith by their individual souls.

It is necessary to demonstrate, not only to children in schools, but to grown people in the home and in the mart, that in Altruism there is a principle which can be applied in every act and on every occasion; that it is a principle which involves the real secret of life; that it is the breath of the real permanent Life in man. But how can our current philosophies and religions demonstrate this, when they do not believe it themselves? They are based on a delusion; they mistake the mere appendages of man for man himself. A false conception of life, and what it is, underlies the whole modern system.

What modern religion or science teaches that that which men call "life" is not the real life but only a shadow of it, and that there is a real and permanent life deeper than this superficial life? What religion or science distinguishes between the life of the Soul and the life of the personal mind? For religion the higher life is something to be lived in the hereafter, or else it is a maudlin kind of piety. The idea that a man can here and now so clarify his nature that he will become blessed in this world and act rightly from choice and clear perception rather than from constraint and under protest — this idea, though taught in the different Gospels of nations, does not enter into modern religion.

It takes more than reasoning and philosophy to withstand failings which are the result of habit and instinct implanted in earliest life and suffered to grow unchecked. Men are not selfish and dishonest so much from deliberate planning as from the weak and habitual yielding to a force by which their will and judgment are overruled. In the practical application of Theosophy in the Raja Yoga Schools, the manifestations of selfishness and passion are checked at the very earliest; and thus that which usually grows up with the child until it becomes incorporated atom by atom in his mind and in his body, is eliminated. This is the kind of school that alone can be effectual; and it needs teachers who are themselves Theosophists who have devoted their lives to the work of realizing Theosophical ideals.

Many are the sermons and discussions in pulpit and press which lead up to the point where Theosophical truth is needed, and which then halt feebly or turn back in a vicious circle. STUDENT

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"Death has no power th' immortal soul to slay.
That, when its present body turns to clay,
Seeks a fresh home, and with unlessened might
Inspires another frame with life and light.
So I myself (well I the past recall),
When the fierce Greeks begirt Troy's holy wall,
Was brave Euphorbus: and in conflict drear
Poured forth my blood beneath Atrides' spear.
The shield this arm did bear I lately saw
In Juno's shrine, a trophy of that war." — *Dryden's Ovid.*

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## *The* One Life

MEN have the larger part of their consciousness in common. They will not recognize this; they try to live as if it were not the fact; this is why the common consciousness is so painful. We are always straining away from the profoundest fact of being. The rush for money, for sensation of any kind, the taking of narcotics, are all of them attempts which, after their primary success, only make the individual and general case worse.

The fact of this common consciousness is taught by ordinary science. Sociology tells us that the advance from savagery lies in the power of combination, into the family, the tribe, the nation. Chemistry tells us that in far back time our present elements arose from the combination of scattered units of protyle into organised atoms, and these into molecules. Biology has told us that the way up the organic tree has been found by the combining of unit cells into groups and these into larger groups, to make the body of a plant or animal. There is a common invisible something holding the protyle units together into the atom; a common invisible bond and plan unites the molecules into a crystal; a common invisible essence holds the cells together and gives to each its special work for the whole; and a common invisible something is drawing the units of humanity together.

The common consciousness of which we are speaking is this. Why do we resist the pull so painfully? Whoever will try to give up his neuralgic selfhood, will try to feel that he lives in all others, all others in him; whoever is great enough to be willing to lose his lesser self, will find a greater. The greater is the Self of all, yet it has become also his *special* life. Music can be made *one* of the ways of introduction to that greater self. But the broadest way is compassion and altruism in feeling and act. STUDENT

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# Students' Path

## THE PROOF OF THE RACE

WALT WHITMAN

ALL waits or goes by default till a strong being appears;
A strong being is the proof of the race and of the ability of the Universe.
When he or she appears materials are overawed.
The dispute on the soul stops.
The old customs and phrases are confronted, turned back, or laid away. — From "*Song of the Broad Axe*"

## Theosophy *and* Belief

THEOSOPHISTS are continually asked, "Do you believe this, or that; do you, as students of Theosophy, believe thus and so?" They are most natural questions, for the true, honest hearts in the world are longing for something tangible, something real upon which to place their trust and hopes. And yet, as the result of the education of the past few centuries, they do not really ask the question they essentially wish to. In most cases they have an aspiration behind the question, a craving for an answer that will give them a crumb of knowledge that will add certainty to some phase of their own belief. Still, a large element that enters into the question is curiosity. They wish, in some way, to see if Theosophy is not some new fiction, with a new formulation of emasculated, old religious tenets.

Notwithstanding this, the urge is upon the children of the earth today to inquire into the *essential* truth of things; yet they have for so long been fed upon husks, so long been given the crudest materialized explanation of truth, that they do not know *how* to ask for what they really want to know. A man asks if you believe in this or that, and he means do you give mental assent to the truth of a proposition — that is the commonest form of understanding of belief. He usually does not go far enough to know whether your assent is based upon simple reliance upon some authority, or is resting upon grounds of positive knowledge.

Theosophists would, above all things, base their expression of their conception of life and duty upon the essential meaning of the terms they use. It is one of the functions of Theosophists to re-establish the lost conceptions and unveiled expressions of truth, freed from the verbiage of ecclesiasticism and narrowed meaning, which has inevitably crept into the human mind through the provincializing of universal verities — the narrow, restricted application of God's laws to a particular place or people.

Let us make some notes on the word "believe." Like many other words, and all religions, it started out with large meaning, with a meaning so potent that its mere expression as an honest "I believe" served to reflect the essential state of the man.

The modern lexicographer says that "belief" is: "a conviction of the truth of a given proposition or an alleged fact, resting upon grounds insufficient to constitute positive knowledge. Knowledge is a state of mind which necessarily implies a corresponding state of things; belief is a state of mind merely, and does not necessarily involve a corresponding state of things. *But* belief is sometimes used to include the absolute conviction or certainty which accompanies knowledge."

You see, the lexicographer gives you two distinct meanings. You may merely give a superficial mental assent to a proposition, which is the common interpretation of the word "believe," or you *may* force it to include "absolute conviction which accompanies knowledge."

The human mind of today is, in a larger measure than we realize, word-bound to crude conceptions — actually held down in a network of verbiage that should be torn apart and the essential meanings freed. There are two distinct aspects to the meaning of the word "believe." To believe really means to by-live, that is, to live by. In its application to ethics, philosophy or religion it should never be used as a personal declaration except as one declares that he *lives* by what he says he believes.

It is easy to trace back the primary meaning and source of the word. Even as the dictionary has it, it comes from "beloving," which means to have a strong craving for, a delight in, to like. We all know that to delight in a thing means that there is some essential quality in the object loved that awakens and kindles into operation the same quality in ourselves; and the delight, or love, lies in the harmonious blending of the two qualities: like attuned to like and both in harmony. Real belief in or love for an object arouses a power within us, which courses through the nature, and such always gives pleasurable states of being. If we say we believe in God, and express the true meaning of the word believe, we say that we subordinate our lower nature to the life of the higher, and live in harmony with, in union with, the purest impulses that spring from the Divinity within us. We cannot deceive ourselves by a narrower interpretation of the term believe, else again we get word-bound — tied to misleading, verbally expressed concepts.

Theosophists know that at opportune times, for countless ages, great Teachers have incarnated and given to their parts of the world a restatement of the truths regarding the natural laws that govern life and being, and they have always expressed themselves in straightforward language that was plainly understood by those who *would* understand. And again and again, after the Teachers' departure, there has crept in distorted meaning and expression, colored to suit its selfish aims, while pretending to strive to retain the clearest expressions of truth. Thus again and again have the people been deceived and made to think less for themselves, that the so-called "teachers" might gain temporal power. A most glaring example in modern, relatively modern, times, of ecclesiastical perversion of truth was when Heaven and Hell were taught to exist as places.

So long as man believed, knew, that Hell was a state of being within himself, and was a constant source of his states of misery and anguish, he knew also the way to free himself from the torments of that Hell. He knew it was to foster and nourish that *other* Kingdom that was also, as Christ said, within him, the Kingdom of Heaven, in which dwells the Father, man's *only* point of contact with the divinity in all else. So long as man knew of these kingdoms within him, he knew to whom he was accountable for his thoughts and acts; and knowing that all other pilgrims were traveling the same road, each accountable to the Lord within, he developed compassion, and by-lived what he could not help but know to be the truth.

Any belief that will serve as a factor in the true growth of the mind and soul of man must bear the stamp of logic, it must express essential truth; and if it be expressed in thoughts and words, it must be done with a mind wide open to the eternal verities.

Theosophy is not only a belief based on knowledge. It is thus something to by-live — to *live by*. It is the eternal truth, the literal facts, regarding universal nature and the laws governing it. You would not say you have a belief in electrical science or mechanical science. Nature facts *are*, whether we credit them or not; we may not say we believe them, but we *may* say we by-live them, that is, live under and are guided by the light of the knowledge of their beneficent laws. The human grasp of them has been gotten by close watch on the phenomena attending human experience and nature processes throughout the countless ages. The facts, gleaned therefrom, have been compared and checked over and over again through the centuries, by sages and helpers of the races, until there has resulted a treasure of truths that are corroborated and verified by our every present day experience and observation. It is intended that man shall know the fundamental laws that govern his being and his relation to all men and the universe. These laws are of such character that, once grasped, one can trace the relation of any phenomenon to the basic law governing it. This at once suggests to the brain-mind that mountains of information must be acquired. It is not so. The basic laws of the universe are few, and their essential features are easily grasped by a child — more easily by a child than by an adult who has in his brain-mind a mass of preconceived notions and prejudices built upon false estimates of vital truths. The mind free from purely intellectual conceptions has no limit to its growth towards comprehending the truths of the universe. H. P. Blavatsky said that man is now using only a small area of his possible brain surface; that once free from the cobwebs of superstition, ecclesiasticism, and their accompanying sophistries, he will be once more the mighty power he was in the Golden Age of the past, and which he must inevitably become in the Golden Age of the future, which even now sends its morning call vibrating in the hearts of men. A. C. M.

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I HATE those who pry out matters and ascribe the knowledge to their wisdom. I hate those who are only not modest and think that they are valorous. I hate those who make known secrets and think that they are straightforward.—From the *Confucian Analects*.

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## THE DAY

MAY DONEY (Author of *Songs of the Real*)

WONDERFUL, silent, doth it rise,---
A white fact casting off red dreams,---
With clear, unfathomable eyes
Where time, unconquered, gleams.

Fools, lacking time to love or pray,
Against the body of its hours
Press hurriedly, nor ever stay
To question of its powers.

"This hast thou done," it writes, "and this,
And these shall prove that we have met,"
And still we mould, and mar, and miss,
And think we shall forget.

We wake, nor think immortal youth
From darkness ever more is drawn
In this sweet, awful shape of truth
That comes with every dawn.

We babble of eternal things,
And, lo! Eternity is here,
Inscribing God's Imaginings
Upon the gradual year.

Morn after morn unveils its face,
Where on our path of life it stands,
Heaven and Hell, grey doom and grace,
Within its open hands.

And when we pass the bounds of time,
In fear or rapture we shall say,
In that unhoused, supernal clime:
"This was, this is, our Day!"

## THEOSOPHICAL FORUM

**Conducted by J. H. Fussell**

**Question** In *Isis Unveiled*, which I have been reading lately, I find it mentioned that there exist many people who have no souls, and I understand that it is held by Theosophists that the soul may be lost. Will you please explain the meaning of this?

**Answer** The teaching that the soul may be lost is not one which is peculiar to Theosophy, but is taught in all the ancient religions and even by Christ himself, who said: "For what shall it profit a man if he gain the whole world and lose his own soul?" It is universally taught by all religions and by the great teachers of humanity that man's nature is dual in incarnation; that he has a divine nature and an earthly nature. Without going into a further analysis, we may speak of the soul as this Higher Divine part of man, or being the real man which uses the lower material man with his desires, passions and sensations, as instruments for means of gaining experience of earth life. In the use of these instruments the consciousness of the soul becomes reflected into the lower man and very often, as every one must know from experiences in his own life the sense of the higher consciousness may be lost, or for a time forgotten.

If through a course of evil living all sense of the higher nature be lost so that no longer can the influence of the soul be exerted in the life, the lower nature becomes cut off from the influences of the higher and so becomes soulless. For it, the soul has become lost and it must sink into ever greater and greater degradation, until it ceases to exist as an entity.

In another sense, however, there are lost souls and this is in the very ordinary sense of being lost. There are very many whom we meet constantly who have lost their bearings, who do not know the meaning and purpose of life, whose higher natures apparently are sleeping. To such we can always lend a helping hand, and perhaps, point out the way of their true progress and show them again the path that leads to light.

A question was recently asked, that if there were lost souls and soulless people, would not all acts of brotherliness be entirely wasted on them and consequently ought we not to discriminate and only bestow our help where it can do good? In answer to this I would say that most certainly true Brotherliness implies the use of the discriminating faculty, but such discrimination must be in regard to the needs of the person and as to what true Brotherhood consists of, not as to the recipient. It is not our part to decide whether such and such a person may be soulless or not, but if we can help them it is our privilege and opportunity to do so, and the soullessness of such persons, wherever they exist, is a part of our own Karma and we are in part responsible for it. And even those soulless physical bodies actuated by the fiercest passions and the instruments of the most terrible vices, are part of this universe and must be raised up with all the lower forms of life until they are purified, refined and made fit for the higher, nobler uses of the soul and become again instruments of the Divine. The one basic idea on which this whole philosophy rests is unity, and from the unity not even the evil in the world can be separated, but must be redeemed and transmuted into good.

STUDENT

**Question** If Brotherhood is a fact in Nature, why do we see so much cruelty, the stronger everywhere oppressing and living upon the weaker; birds living upon insects, beasts upon other beasts, fishes upon smaller fishes, man upon all; and even so much unnecessary cruelty, as when a cat plays with a mouse before killing it?

**Answer** This question is at first sight a perplexing one. The cruelty in the world does apparently negative the statement that Brotherhood is a fact in Nature. But if we look below the surface I think we shall find the *fact* of Brotherhood in spite of the cruelty. I do not think we should confuse Brotherhood with Brotherliness, though when understood and practised the former must result in the latter. The former is a fact and a law of Nature, the latter is the outcome of a recognition and realization of the fact in one's individual life.

I understand the fact of Brotherhood to consist in the interrelation and interdependence of all human beings, and between human beings and all other creatures; and that what affects one, affects all; that no act and no thought of any one person but affects to greater or less degree all others and helps or retards the progress of the whole. Neither cruelty nor suffering negatives this fact of Brotherhood, nor can imprisonment or isolation prevent the operation of the law of Brotherhood. All are linked together; not one can stand alone.

However, there still remains this to be done: to bring about a recognition of the fact of unity and a conscious endeavor to act in accordance with it. Then will cruelty and suffering cease and brotherliness and love prevail.

STUDENT

**Question** What is meant by the "Cycle of Necessity"?

**Answer** In H. P. Blavatsky's work the *Secret Doctrine*, the Cycle of Necessity is used as synonymous with the Cycle of Incarnation. It is also stated that the pilgrimage of the Soul is obligatory, this pilgrimage or cycle of incarnation being through all forms of manifestation, the soul gaining experience in and passing through all successive stages of existence until finally it attains the highest.

The expression "cycle of necessity" seems to convey pre-eminently the idea that all life is under law, that in coming into manifested existence we do but carry out the law of our own being. Having once started forth on its journey, the Soul is bound to the wheel of existence until it shall have accomplished its whole course. But in no sense is this necessity laid upon the Soul by any extraneous power, but is the expression of its own nature and its own inner purposes, and however much to the personal man it may at times seem as though he were here without his own volition or against his will, yet if he will look deep enough he will find that the will to live is within himself, and that, in fact, it is his *own* inner will that keeps him in life.

If this can be thoroughly realized, then we can begin to look around and within to discover the method and the purpose of existence and we shall begin to find that while bound, we are yet free — free, because of the existence and controlling power of law. By every thought, by every act, we weave for ourselves a small or great cycle of necessity, for we thereby sow the seed of which we must reap the harvest. We are free in that we can sow either good or bad seed and can thus hasten or retard our progress in the great Cycle of Necessity. And herein is one of the great secrets of Life, that being bound by reason of our own nature and will to the wheel of existence we can make that existence what we will. At each moment the two paths are open to us, either to live for self or for others.

STUDENT

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MAN has been born for two things — thinking and acting. . . . When we know the nature of all things we are relieved from superstition, freed from the fear of death, and not disturbed by ignorance of circumstances from which often arise fearful terrors.—*Cicero.*

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## Migration---Stray Thoughts on Obscure Problems

BRAHMÂ is a "mover of the waters." He is the *Creating* God. . . . He is the demiurgos, the *architect* of the world.

The earth was without form, and void: and darkness *was* upon the face of the waters. . . . and God divided the light from the darkness.

MOVEMENT is the basis of creation. Movement of people, for change of habitation, is migration. Before the movement upon the face of the waters there was naught but "chaos and darkness." Narratives of all great religions tally in this as in most other respects. Brahmâ awoke and said, "Who am I? Where am I? What am I?" The consciousness of the child does the same, steadily and persistently, until the months have made the years, and childhood has merged into youth and maturity. From the moment of birth until objective consciousness has reached the zenith of mid-life, and from mid-life until its setting these queries incessantly recur. With the indwelling consciousness of humanity it is the same. In the ignorance of the dark ages answers came easily: "I am that for which the universe was created. I am on the earth, and above me, and for me, all those skyey lights move about. I am a great family, of which Adam was progenitor, some five or six thousand years ago, and which now fills the earth." These replies, however, did not satisfy, nor have the interrogations ceased. But satisfactory solutions of these problems are being slowly evolved, though the queries *in toto* are still unanswered. This comes from the demiurgic nature of man, his inherent creative attribute, the never-ceasing activity and movement of his being.

The medieval European migrations began with the crusades. Oriental migrations now have their inception. After the Crusades European migrations were helped along and accelerated by ecclesiastical persecutions. These drove many of the best and most freedom-loving people from land to land; from Spain, France, Italy, Austria, to England, Holland, America. Compulsory as these migrations were, their outcome was salutary. Migrations fostered and developed by commerce came next. The international migration has now attained a startling volume. What will be the outcome?

How much heed is given to the great realms in which we live — those realms bounded by the limitless blue of the day-sky and the indigo dome of the starry night-vault? Yet these furnish a more enduring home than our little globe does. We are on the globe; we are in the expanse. And its problems — are they no more recondite than the countless ones of our immediate environment? Why not, then, give more consideration to the flow of cosmic life? Why not study it somewhat as we may the terrestrial living streams. There is assuredly interplay between planets, and between stars, as well as between portions of our own sphere. Why not ponder over these mighty movements on the face of the waters? These things are quite as intelligible as interplay of colors, or harmonious relationships of sound. It is within our power, if we will, to mount the throne, don the mantle of wisdom, assume the scepter of power, and place the crown upon the brow.

The same forces at work in the star-swept abyss of space are at work on earth among men. Movement and change are corollaries of life. The migratory impulse among men is very significant. Hence the following notes are interesting.

Though the Italian migratory movement is unique, attracting much attention, other migratory movements also have their not uninteresting features. Argentina is the scene of an intense activity of this kind; largely the basin into which pours the Italian overflow.

The first half of 1906 marked the high watermark. ... 90,000 immigrants having landed ... up to June 30 — and the expectation is that the total for the year will exceed 200,000. The several years of abundant harvests form an attraction that is drawing European laborers to the country. . . . The Government is figuring on early development of the Bahia Blanca commercial port. The plans comprise a large dock, 4000 meters of mole, elevators, etc., at a cost of $10,000,000 gold. The cultivation of cotton and other textiles ... is to be assisted. The Government of Cordova Province has presented to its legislature a law exonerating for fifteen years from all tax an agricultural industrial establishment founded near Jesus Maria by the Argentine Textile Association.

The opening of Mid-Africa sees no diminution — indeed the reverse. The railways are developing both mining and agricultural regions.

Those who keep an eye on Rhodesian affairs are no doubt aware that great developments are at present going on in the northern territory. Following on important discoveries of mineral ore, the Cape to Cairo Railway has been pushed forward with the greatest energy. The river Kafue, one of the great feeders of the Zambesi, has beeen spanned by a bridge 1400 feet long, and the railroad is now at Broken Hill, 130 miles farther north. [One who has] just returned from a visit to the scene of operations says that the country is on the whole very healthy, though there is some fever, which must always be looked for in virgin soil. The plateau north of the Kafue, which the railway has entered, is 4000 feet above sea-level and the air is bracing, and at the present season is cold. Ice an inch thick may be seen on the pools in the mornings. The country looks as if it could grow anything; the cattle are sleek and healthy, and there is abundance of native labor. Some day the agricultural resources of this territory will be developed by the white man with great benefit to South Africa. But for the present mining enterprise is the chief interest; the farmer will follow when the mining camp gives the market.

Amongst other work being inaugurated on that continent, a new trade route is being established to Abyssinia. The English are opening up the river Juba, which separates British East Africa from Italian Somaliland. A flotilla of two steamboats and six lighters is reported to have crossed the bar at the mouth of the river towards the end of May, and after taking on a miscellaneous cargo at Gobwin, to have ascended the stream to a distance of 300 miles, the journey into Abyssinia being completed by caravan.

In West Africa the wedge is likewise being driven in.

Captain Lenfant, the French explorer, is about to leave on another expedition to [that country] in order to discover, if possible, a navigable waterway connecting Lake Chad with the coast of the Atlantic. In his former expedition of 1903-4 Captain Lenfant ascertained that a through waterway existed along the Niger, the Benne, the Mayo-Kebbi, the Logone and the Shari, but he was unable to follow it from beginning to end by boat, as the Mayo-Kebbi was found to be obstructed by rapids, around which it was necessary to travel by land. His discovery, however, enabled the French Government to abandon the difficult and costly Congo-Ubangi-Fort de Passel route for conveying supplies to the troops on the lower Shariri, in favor of a route from Forcaderos, at the mouth of the Niger, along that river, the Benne and the Mayo-Kebbi, to Lere, from which point beasts of burden are employed as far as Lake Tuburi, where the journey by water is resumed.

In regard to Asia Minor equally interesting reports are made:

The Hamburg-American Line has announced its intention of establishing a new line of steamers between Hamburg and the Persian Gulf, with calls at the chief intermediate ports of the Mediterranean. This new enterprise is unquestionably intended to work hand in hand with the German overland railway route from Haidar Pacha, on the Bosphorus, to Basra, on the Persian Gulf, which will be completed in about two years. ... From day to day Asia Minor and Mesopotamia are presenting an ever-increasing field for the commercial activities of England, France and Germany. Each country either owns railways already or concessions have been secured to build same as soon as practicable. England built and owns the line from Smyrna to Diner, with right of concession to complete to Konia. The one from Smyrna to Karahissar is under French management. These railways have created almost unlimited markets for everything along the line of railway supplies, not to speak of the possibilities connected with the demand for building materials in the towns and villages along the different routes. Judging from the German and French schools existing in many towns of Asia Minor, tradesmen of these nations are beginning to locate in some numbers there.

Few know of these movements in every nook and corner, or if knowing, realize their individual and aggregate magnitude. H. T. P.

## The Trees in Canada

EVEN in Canada the enormous forest areas have been decimated by the speculative lumberman and the improvident settler, and ravaged by needless and preventable fires, to an extent that is little short of a blot upon human intelligence. So that there the problem of reforestation requires vigorous treatment by the Government. The northern forest belt in Canada extends from the east coast of Labrador north of the fiftieth parallel in a northwesterly direction to Alaska, a distance of some 3000 miles, with an average width of perhaps 500 miles. The great bulk of the timber is of black, and white, spruce, the other important trees being larch and poplar. The greater portion of this timber, however, is not of sufficient size for the timber trade. The southern belt comprises that portion of Ontario and Quebec lying between the forty-fifth and fiftieth parallels, bounded on the east by the St. Lawrence River and on the west by the great lakes and Manitoba. White pine, white cedar and red pine have their northern limit at the fiftieth parallel. About one-third only of this area is occupied by trees of one hundred years growth. The southern belt, lying near the doors of the great manufacturing establishments of the United States, is the one foreign timber region upon which we rely; and the available supply of first quality timber from thence is already alarmingly limited. The Canadian people are taking measures to preserve what is left and to reforest the waste places. STUDENT

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Total number of hours sunshine recorded during OCTOBER, 244.6. Possible sunshine, 352. Percentage, 69. Average number of hours per day, 7.89 (decimal notation). Observations taken at 8 a. m., Pacific Time.

| NOV. | BAROMETER | THERMOMETERS MAX | MIN | DRY | WET | RAIN FALL | WIND DIR | VEL |
|---|---|---|---|---|---|---|---|---|
| 5 | 29.713 | 63 | 56 | 59 | 57 | 0.00 | NE | 2 |
| 6 | 29.681 | 67 | 53 | 56 | 55 | 0.00 | NE | 5 |
| 7 | 29.667 | 64 | 58 | 68 | 56 | 0.00 | E | 3 |
| 8 | 29.669 | 74 | 62 | 72 | 55 | 0.00 | E | 5 |
| 9 | 29.745 | 76 | 57 | 64 | 50 | 0.00 | E | 4 |
| 10 | 29.786 | 70 | 50 | 52 | 52 | 0.02 | E | 6 |
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*the promulgation of*

## THEOSOPHY

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The Study of Ancient and Modern

## ETHICS, PHILOSOPHY, SCIENCE AND ART

*Edited by* KATHERINE TINGLEY

Vol. X NOVEMBER 25, 1906 No. 3

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# New Century Path

*Edited by* KATHERINE TINGLEY

**WEEKLY ILLUSTRATED**

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**Truth Light & Liberation for Discouraged Humanity**

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## Thanksgiving ---A Mystery

THERE is something awe-inspiring in the persistence of ancient landmarks down through the ages in despite of all that disintegrating destructive forces can do to remove them. One of the most learned men of his time has declared that in the ancient mystery language of the poets the "foundation of a city" referred to the establishment of a doctrine. The metaphor is apt, for the great master-builders of antiquity, among the more modern of whom Saint Paul numbered himself while laying the foundations of his teaching, established doctrines which bid fair to survive all subsequent so-called religions — as their Pyramids promise to outlast all more recently built structures of later civilizations. On the Pyramids, on Nagkon Wat, neglect and ignorance and bigotry and time leave the mark of their ravages; the ancient landmarks are covered with much moss and are defaced to a degree, but landmarks they remain, defying the power of all iconoclasts to remove them.

A careful consideration leads to the strong suspicion, to the conviction, that these sacred unexplained things, these mysteries of Antiquity are deliberately and consciously guarded, in addition to the original powers of endurance bestowed upon them by builders who knew that a generation would come who should look back to them for light — more light — on the great and hidden mysteries of nature and of science.

## *The* Light Guarded & Preserved

Thanksgiving and the mysteries! Lincoln, Washington, Massasoit, Governor Bradford — what had such as these to do with Antiquity? Turkeys and temples — what, indeed?

Look at the reverse of the seal of these United States of America. What had the Father of the Republic, and Thomas Paine, and Benjamin Franklin, and the other heroes of the Revolution, to do with the Pyramids by fully conscious act?

What had or has the mistletoe to do with Christ and the Christmas feast? Mistletoe and its substitutes, the myrtle, the box and the golden bough — and the sprig of acacia?

"Oh, but that is different — it celebrates the birth of ——"

But does it? What says history? "Until the time of Chrysostom, Christmas was always celebrated in the Eastern Church on the 6th of January at Epiphany. Pope Julius I, who was in power from A. D. 337 to A. D. 352, transferred it to the 25th of December."

Again, historians confess that the year of the birth of the historical Christ is not known. It cannot be placed within 100 years. So neither the mistletoe nor Christmas — December 25th — have any other than a courtesy title to a place in the Christian system, while both are integrally bound up with the Druid mysteries.

So to come back to Thanksgiving; we may find in it a deeper meaning, a nobler ancestry, reaching back into the light of ages, if we realize that the outer body of a custom or any other outer body, does not always represent fully either in time or substance the eternal heart of the matter, or soul, if you will. An accidental birth does not make of the soul an accident, although some would have it so.

## Outer Body Is Not *the* Heart

There seem to lurk in the minds of men certain convictions, almost unconnected in their reality with words and times and peoples, ideas which are translated the world over into shapes innumerable, but are never eradicated. Fairy tales, languages, ceremonies, folk lore, children's games, religious rites, traditions, customs, gestures, popular beliefs and a hundred ingrained ideas embody for their time and place and people these universals — one of which is represented by Thanksgiving. So strongly is this observance rooted among the people of the earth that in no nation of any standing or antiquity does it appear to be absent, either among civilized or savage races. So much is this so that were these United States of America to recommence existence with a clean sheet, free from all traditions of bygone ages, of the pilgrim fathers, or of European customs or of Christianity as it exists in the churches today, it is not to be doubted that in one hundred years time there would be found a Thanksgiving festival to mark the fall of the year — possibly in the guise of a spontaneous growth or maybe as a children's festival — but none the less in evidence.

## Eighth of May *Floralia*

Like Christmas and the flower festival of May, the festival of Thanksgiving seems to be such a universal instinct expressed in one form or another. We may remember that in Rome and ancient Cornwall the 8th of May is inseparable from the *Floralia* — the flower day, and one may assert without fear of error, that the 8th of May will be connected with the idea of a flower festival for ages to come.

In England the Harvest Home and Thanksgiving are of untold antiquity, far antedating all present-day religions and the social systems of our school histories. The presentation of the fruits of the earth, of the grain and the grape and the garden are made annually in the

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villages and towns. Many a church at Harvest Festival would suggest to the shade of an old Roman the festivals of Ceres — the *Cerealia*, and even the church services in connection therewith would need little re-editing to be a purely antique function, were its modern veneer of 1500 years of church influence removed — modern indeed as such things go, and as evidence may show.

In other European countries similar ceremonies were and are practised, all alike in general and slightly varying in particular. The sacrifice of the ram, the typical games and dances, the songs reminiscent of the sacred hymns of antiquity, the ceremony of the gleaners, the corn and the wine and the oil in the religious ceremonies of the Eucharist, all are but portions of the mystery of Thanksgiving. Even the very word "Eucharist" is the every-day "Thank you!" in modern as in ancient Greece; — the inference is obvious.

**"Eucharist" "Thank You"**

So we break through the iron bonds of that wonderful system forged about the fourth century A. D. by the Christian fathers in the workshop of the ancient figurative and material temples. We contemplate the Romans and Greeks with their autumnal festivals and celebrations in honor of Ceres and Proserpine and Bacchus, tracing their ancestry in part at least to Egypt and Osiris, the prototype of Bacchus before the latter had been degraded out of all resemblance to the Bounteous God by those who degrade everything to which they cannot attain — the disintegrating elements of human life. In their process of belittling and restricting and dwarfing, these forces have even been known to press Boaz, the Hebrew lord of the harvest in whose fields Ruth the daughter of Moab gleaned, into service as the substitute for Bacchus, giving us the astonishing combination of Isis and Boaz. But the substitution was a highly convenient weapon in the hands of those who would Biblicize everything in the hope of dwindling all grand conceptions into the 6000 year conception of the age of the earth which Archbishop Ussher with their help found and finds so many to believe in even to this day. So we find now in 1906 A.D. ecclesiastical thinkers pertinently asking in England why the Bible continues to be printed with the utterly false and puerile chronology of the none-too-learned Archbishop. It must be remembered that in England the privilege of printing the Bible is a royal prerogative and with this guarantee of authenticity is accepted by thousands of earnest people from title page to colophon, including the references, chronology, mistranslations, contradictions, forged interpolations and all the other church machinery and human errors which abound.

**Ecclesiastical Belittling**

This being so, it is easy to see how useful this chronological barbed wire fence of Ussher's has proved to those who wish to prevent the rediscovery of the divinity of man by those whom they have misled. These have removed the ancient landmarks, but the moss-grown inscriptions are luckily still decipherable.

So breaking the barriers, tearing down the false veils, we can see back and beyond; through the chequered twilight of history we catch here and there the reflected gleam of the great light of antiquity illuminating a salient point — back to the laws of Moses as collected and transcribed by the lawyer Ezra in old Chaldaea; probably back to the laws of Manu as embodied in the system of Moses — the people were bidden to keep the "feast of the harvest, the first fruit of thy labors, which thou hast sown in the field; and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labors out of the field."

**An Ancient Mystery Rite**

So back and back into the Light of time goes the mystery of the Eucharist — the giving of thanks — now under one form, now under another, but always essentially the same. In the beginning was the ceremony, the drama, the story in symbol, the logos unspoken. Later it is pro-faned, passed beyond the portals of the sacred fane of the temple thought. Once out of the temple it forms all sorts of stories, myths and ceremonies, typifying the one unspoken mystery of the logos, the drama of the soul enacted in the inner sanctuary of the heart.

The Eleusinia, the Eucharist, Thanksgiving: is there not something sacred in this? Or shall we leave all that was elevating, all that is elevating, for the ancients, and retain but the husks; leave them the soul and take but the mummified grandeur of antiquity for ourselves?

Are we to look upon these gods and goddesses as mere words, mere names, mere ciphers; or shall we study them, learn to know them, and in the old mystery language of the Egyptian ritual seek admittance to the hidden chambers of the gods by knowledge of their names? Not lip knowledge of the word, but full comprehension of the divinity typified, by actual experience.

The pure soul declares the names of the doors, their name and their nature, one by one, and by virtue of the power of his knowledge of their hidden mystery gains entrance to the abodes of bliss: he personates Osiris himself! "Pass on, as thou knowest, Osiris triumphant! Lord to be revered!" exclaims Anubis when the password is given.

**The Gods Are Real**

Shall we look on Cybele (or as some would pronounce it in the Italian fashion *Chibele*) as merely a myth unworthy of serious attention? Or shall we learn why she is so intimately connected with Thanksgiving? The *Magna Mater* and *Bona Dea*, the *Mahâ-Dêvî*, she is the mother of the gods; the mother of Ceres (De-meter) the goddess of harvest, and as such she took no small part in the mysteries of Ceres. The mother Virgo with the ear of corn in her hand, of the old zodiacs, shows that her cult is of the greatest antiquity. As Isis of the Underworld of Egypt (*Mâ* or *Mût*) she typifies the corn born of the descending waters of the Nile; such is Cybele. In Greece she bears the appellation of *Rhea*, a flowing.

Even the Hebrew-Chaldaean story of Cain and Abel has its references to this most ancient mystery of the harvest. Cain and Abel bring their offerings, their Thanksgiving. Cain later becomes Tubal Cain, the artificer and the artist of the gods, the first worker in metals — in Latin Vulcan from (Tu-)Vul-cain — who is responsible for our word volcano; he is the god of the forge and the hammer. He too becomes intimately connected with the production of the harvest as the maker of the implements of agriculture.

So through Rome and Greece and Egypt and Chaldaea and Israel and India is woven the mystery of the Thanksgiving. Much might be said, but already enough is given to throw the universal festival out of the rut of modern limitations of any kind, and those who are interested in that particular line of research are at liberty to trace its endless ramifications further afield for themselves, for this only scratches the surface; the mystery lies far deeper.

**The Hidden Truths Persist**

Others will ask *Cui bono?* To what profit is all this harking back to antiquity? It is interesting enough but where is the application?

In the story of Osiris have we not the reason? Humanity, by the power of Set the opposer, has been scattered like an army without a leader wandering in the dark valleys of spiritual ignorance. Osiris has been foully murdered. Isis the ever-compassionate, seeks to recall the scattered forces of humanity to the mountain top whence in the beginning they saw the light gilding the crest of the range beyond with its radiance. Between is the valley where their forces have been disintegrated and where they have lost their way. It is easy to destroy or bewilder a scattered army in the dark. But once re-formed on the mountain top of Antiquity, once again in the light of day treading with equal step under the guidance of a wise leader, nothing can stay their victory. The lesson of the Valley of the Shadow of Death has been learned by Humanity, and in place of disintegrated ranks will be thus a firm compact advance under its leaders.

Of course all the greater myths have many meanings, and the Osiris legend has a suggestive sequel. Isis recovers all but one of the fourteen portions into which the body of Osiris had been cut by his enemy and brother Set, a type of unbrotherliness indeed. This one portion floats down the Nile into the sea, to the west. Shall Isis restore humanity, the Osiris, in our modern world and find conditions for the regeneration of mankind no longer living in the ideas of the present day?

**The Coming Forth Into Day**

Why not?

What a Thanksgiving there would be of all Humanity! P. A. M.

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# Some Views on XXth Century Problems

**The Cost of Soul-Saving**

A SOUTHERN paper prints a remarkable report as to the cost of "saving souls." This cost, it appears, is steadily rising. In one Southern city the necessary sum is $62.50, but twenty years ago it was only $28. In Louisville the cost is $55; in New Orleans $78. In Boston the cost is no less than $450, in New York $545, and in Indianapolis $620! In rural districts it is much less; about Georgia, for example, it is only $19. An Atlanta minister, being consulted on the matter, said:

> We are undoubtedly facing a crisis. The expense of saving souls is growing greater every year, and yet the liberality of the people is not increasing to any very appreciable extent.

In addition to the increasing cost of soul-saving, there are fewer people to do it. So acute is the scarcity of young men candidates for the ministry in, for example, the Presbyterian Church, that the last session of the Missouri Synod engaged in prayer for relief. The same Synod devoted itself to consideration of the subject of union between the North and South Churches. The Editor of the *Columbia Herald*, than whom no one better understands the situation, said:

> If the two branches of the Church are not wedded within a short time, there will continue to be funerals of churches throughout the districts where both are maintained.

What is the reason for this diminishing number both of saved and of savers? It is obvious that the Chuch message, as delivered, is not touching the mind of the time. To blame the mind is futile; the message must be altered to suit it, to hit it. The very phrase "soul-saving" shows that the ministers do not know what they propose to teach. The soul does not need any saving; it is indestructible. It is mind-saving that is wanted. The present Church message takes men's attention away from essentials and places it on incredibles. No sort of description is ever offered of the soul that is to be "saved." We would suggest that the Synods come to some understanding as to the meaning they will attach to the word "soul"; that they so define it as to distinguish it from *mind;* that they consider what Paul may have meant when he said: "Know ye not that ye are gods?"; that they should consider whether a "god" must not be something more than the shadow of a pious mind, whether it must not have consciousness, knowledge and wisdom of its own, and whether real conversion may not be the acquirement by the mind of the power to look *inward* upon the "god" as it does now solely *outward* through the senses upon the mantle of nature. People are outgrowing the Churches. They are inquiring whether Reincarnation may not be a reasonable explanation of many difficulties; whether divine truth was first manifested to the world 2000 years ago; whether some of the ancient religions, in their symbolism, may not actually have taught more than we know. Wandering outside the Churches, they have gotten into all sorts of by-ways. But they had to wander, for truth is crying to them to find her. And so far as the search is honest, it will meet with success. Suppose, having found light, that they should institute an order of missionaries for the enlightenment of the Churches! STUDENT

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**Fine Literature**

THAT few writers now-a-days have any distinction of style is a common-place. The studied cadences of the great prose of an earlier generation are no more heard — or rather seen. And thereby lies, according to a writer in the *Contemporary Review*, the reason for the flatness of writing. Writers write to be read swiftly with the eye, not to be vocalized either internally or externally. The ordinary man does not hear internally what he reads; he merely sees it. He therefore makes no demand for a structure of sentence, a balance and melody of vowels and consonants which to be appreciated require vocal reading. We have to read so much — or at least we do read so much — that there is no time for the phrases to make inner melody in the ears of the mind.

Our speaking is like our reading and writing. When an ancient Greek spoke, every word was a musical phrase, every sentence an elaborate and delicately shaded melody. We have no time for any such graces as that. We assure each other that it is a beautiful morning in voices as dry as those which report that Consols have fallen eight points.

Our universities all have chairs of English Literature. What is literature? It is *written matter in fine form*. The essential is the form, not the subject. And what is fine form? It is clearly not logical sequence of idea, for in that case every treatise on geometry is literature. Around the sequence of idea the prose must weave a garment of fine, high or delicate feeling. And this is effected only by choice of words that have the associations of feeling required, *woven into cadences*. The cadences presuppose utterance, internally or actually vocal. The appreciation of fine literature therefore requires the power of fine utterance, almost the power of song. The melody of what is read must be heard or created in the mind, and, at any rate in part, come forth on the lips.

Now go and hear the average professor of English Literature read. Set him to a sermon of Hooker's, or to Milton's *Tract on the Liberty of Unlicensed Printing* — one of the noblest pieces of prose ever penned — or to De Quincey's *Our Ladies of Sorrow!* Reading as he usually does, what can he possibly know of fine literature? What can he convey? He may know the whole argument of the *Faerie Queen*, Chaucer's *Tales* by heart, every play of every Elizabethan dramatist, and yet his soul may never for one fleeting moment have been touched by the soul of what is fine in literature. A leading feature in the examination of students should be the reading or recitation aloud of fine prose. It might be left to them to choose what they think the finest passages in the language. But then the examiner must himself know fine literature! STUDENT

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**"Psychical Research," True & False**

A WRITER in the *Hibbert Journal* counsels us to turn to the results of Psychical Research to find the roots of a new religion. The old religions, which he seems to think rest on faith, are passing. Now we must have the verdict of science, not that of faith.

One may quarrel instantly with this contention. If the great religions of the world did not lead, had not always led, to knowledge, they would never have continued alive. They require faith — yes; but not so much that *this or that is true*, but that this or that *may come to be known as true* by fidelity to the methods laid down. Christ told his followers that if they persisted on the path he showed they should know all that he knew and do more than he had done. A true religion is a practical science, and the object of the science, its subject, and its instrument, is the man himself. When he has learned that epitome of all things which is himself, all paths onward are open. It is because men have ceased to look inward that they have to turn to the dim and delusive light of Psychical Research.

In the psychical world of this research there are the shadows and echoes of past personalities and scenes. As soon as death is complete, some little time after the body's death, the soul, the real man, is gone inaccessibly to his own place, his rest. The echoes only, and the echoes of echoes, of what he did and thought, alone remain, mingling in inextricable confusion with a thousand other like echoes and shadows. And in this psychic graveyard and lumber room we are supposed to find Truth sitting at home!

Katherine Tingley, the latest of the three Teachers of Theosophy of our time, gives like the other two, the real path of Psychical and Spiritual Research, through self-discipline.

> When a man, becoming conscious, in the silence, of his own divine nature, for a moment, begins to think himself different from what he seems, begins to think he is a god, as Theosophy teaches, begins to let the imagination pulse through his heart telling him of mighty things beyond ordinary comprehension, begins to feel something that reminds him of his duty to humanity — that is discipline. Theosophy shows how by discipline a man may place himself in such a position that without help of book or creature he may find his own power, be no more a mere potentiality. He will dig into the depths of his own being that he may find it. He will find the quality of intuition, and when he is touched with the feel of this divine thing, then comes the power of further discipline, and he can stand and say *I know*. When he has clarified himself with great effort, when he can say, *get thee behind me, Satan*, then he has entered on the path of self-development. STUDENT

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# Archaeology Palaeontology Ethnology

### The "Special Conclusions" of Archaeologists

IN their efforts to collect together the many skeins of unwritten history, it is a bold step for our Orientalists to take, to deny *a priori* everything that does not dovetail with their special conclusions. Thus while new discoveries are daily made of great arts and sciences having existed far back in the night of time, even the knowledge of writing is refused to some of the most ancient nations, and they are credited with barbarism instead of culture. Yet the traces of an immense civilization, even in Central Asia, are still to be found. This civilization is undeniably *prehistoric*. And how can there be civilization without a literature, in some form, without annals or chronicles? Common sense alone ought to supplement the broken links in the history of departed nations. The gigantic unbroken wall of the mountains that hem in the whole table-land of Tibet, from the upper course of the river Khuan-Khé down to the Kara-Korum hills, witnessed a civilization during milleniums of years, and would have strange secrets to tell mankind. The Eastern and Central portions of those regions — the Nan-Schayn and the Altyne-Taga — were once upon a time covered with cities that could well vie with Babylon. A whole geological period has swept over the land since those cities breathed their last, as the mounds of shifting sand, and the sterile and now dead soil of the immense central plains of the basin of Tarim testify.—*H. P. Blavatsky*, in 1888

The explorers who have recently been digging in the mounds of Bismya are considerably hampered by their "special conclusions." They have unearthed things which admittedly do not dovetail with these conclusions; yet they "credit the ancients with barbarism instead of culture."

They have found things which may be divided into two classes: first, exquisitely finished objects of art and construction, evincing a high degree of civilization, with a very long experience behind it, such as that civilization which is spoken of in the above quotation from H. P. Blavatsky; secondly, objects crude and rudimentary, showing the work of uncivilized or comparatively uncivilized people. Now it is only natural that, considering the different kinds of races on the earth today and their migrations, we shall, if we dig down through deposits representing many thousand years, come upon traces of various kinds of peoples, alternating with each other. A digger of the future might find in America the site of a modern West Coast city with Anglo-Saxon and Chinese vessels intermingled, and below that Spanish coins, and below that again the relics of Indians, succeeded perhaps at a still lower level by the beautiful pottery of ancient America. In Europe archaeologists do find remains of recent cities on the sites of barbarian migrations, below which again are the relics of Rome, of Greece, of Egypt. Below the soil of Egypt are the traces of barbarians; and very likely, if the digging were carried still deeper, there might be found civilized remains once more. Races flourish, degenerate and migrate, and their remains are mingled.

But there is no reason, from this evidence, to infer that the savage races who left the rude pottery and implements were the oldest, and that the other races are classified in time according to their progress in the arts. Such a conclusion is one of the "special" ones referred to by H. P. Blavatsky; it was derived from previous considerations, and the evidence of the digging does not bear it out but flatly contradicts it. The explorers often admit this, yet they continue to talk in a way that shows that the truth has not been able to displace the prejudice in their minds. One enlightened remark and, before you can pause to reflect, they are back in the old groove. One part of the mind is intuitive and progressive, and the other part is perfectly automatic and habitual. They have a hypnotic impression so strong that it asserts itself in defiance of plain facts and is able to coexist with contrary convictions.

A history of the evolution of lamps is constructed from the conch-shell lamps and pottery lamps shaped like shells, dug up at Bismya. We are informed that man first used shells, then made imitation shells out of pottery, and then improved the shape. Also he is supposed to have *accidentally* discovered, while cooking his dinner, that mutton fat would burn, and thus he invented oil for his lamp. Yet still below these shell-lamps were found things evincing a much greater skill.

The lathe for turning stone was known as early as 4500 B. C., for beautifully turned vases of onyx, alabaster, granite and porphyry from that age appeared at Bismya, and a large number of small stone cylinders upon which were engraved various devices have come to light. The cylinders, perfectly turned, are of the hardest of stones — lapis-lazuli, crystal, jasper and meteoric stone. The devices upon them are so exceedingly well executed that the attempts of the modern manufacturer of spurious antiquities are generally inferior.



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TEMPLE OF KALÁBSHI, NUBIA

The Temple Adytum is seen beyond the pillars; a picture of it will be found in the NEW CENTURY PATH, vol. ix, no. 30
This temple was heavily gilded inside

Again, we find an attempt at a story of the development of the steeple; but our archaeologist would have done better to leave architecture alone. Whatever evolution theory he might propound on the strength of these excavations would be upset by the evidence bearing on the question of architecture generally. There are in all parts of the world the ruins of structures the like of which has never been equalled since. Within all the times we call historical, architecture has not progressed; it has merely fluctuated within certain limits.

There is not space to consider further details of this subject; but most readers are sufficiently familiar with the character of the remarks made by archaeologists. Possibly some of them know more than they dare say, and nearly all must suspect more than they will admit even to themselves. It is no light task to have to reconstruct one's whole philosophy of life. Nevertheless the shades of our innumerable ancestors, great and small, can not be made to bow down meekly before that brief episode which we call the history of civilization; and no doubt future discoveries will reveal that even modernity itself is a regularly recurring symptom in the life of nations. STUDENT

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# The Trend of Twentieth Century Science

**Thinking Under Hypnotism**

WHEN a man sees a cab coming straight upon him as he stands in the street, there are several courses which he may pursue. He may wait, holding up his hand to stop it in order that he may get in. Or he may scurry back to the pavement he has left, or rush on to the opposite one. He might even elect to be run over. The forces of his body are at his disposal.

This power of consciously directing physical and chemical forces in regard to the way in which they shall expend themselves, we name, in physiology, vitality, when we are considering its workings in cells and organs. Some physiologists accept it; others deny — thereby very nicely classifying themselves for us. Among those who deny is the noted Oxford physiologist, Professor Francis Gotch. According to him and his school — see his physiology address before the British Association for the Advancement of Science — our whole physical life is an automatic interplay of physico-chemical forces. The other view arose from conceit, the same conceit that once maintained that the earth is the center of the universe with all the stars as admiring onlookers of man's doings. Man does not like to think that his physical make-up is a mere mechanism. He has therefore invented a non-existent principle of directive "vitality" in order to "save his face."

It is admitted that there is a large group of phenomena which cannot as yet be explained by the mechanical hypothesis. *But they will be,* say materialists like Professor Gotch. *And they never will be,* say the vitalists.

Both sides have reasons to offer. But we believe that in one case the reasons arise out of, and owe their weight to, a previous mental attitude. To put the thing in its extreme form:

Matter is unconscious; none of it is "living;" the material universe is a mechanism without spiritual or intelligent guidance, aim or outcome. We know of no other universe; therefore there is no other. Therefore morality has no other sanction than expediency. Therefore let us yield to every impulse so far as we find it convenient.

The moral imperative has dissolved into thin air.

That scientific materialists are consciously animated by the pressure of such reasoning, we are not maintaining. But below the threshold of every average human mind there is a something always pressing for license. It is held under out of sight even of its owner by many restraints; but it tries ceaselessly to inject its voice into the mind at all the turns of thought. It has an instinctual awareness of what train of thought will work out into further restraint for itself; what into more liberty. And so it is able often to give the casting vote for materialism when the arguments for and against seem balanced. The materialistic mind is really a hypnotized mind. It evolves its theories by means of blinking large groups of facts, by going round instead of into them; or, when that is impossible, by the simple prediction that when we know more they will fall into line.

But the other side have no such subterranean guidance. They commence with the profoundest of all facts and go out into nature with its light. The fact most intimately and immediately known to every mortal is the freedom of his will, and its power to direct thought and movement. Seeing in lower forms of life those evidences of will which in our own case we know to have that source, we read will everywhere and find the hypothesis work well. We explain the unknown by the known. Will, working physiologically as the "vital force" is the key to the science of the organic. With this we do not require to blink, or shirk, or deny, any facts whatever. STUDENT

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**Cycles in Climate**

FOR several years the idea has been abroad among meteorologists that the changes in climate must be cyclic, and they have set themselves to determine the periods of the cycles.

The first to be noted and the shortest, is the one corresponding with the eleven year sun-spot period. This is specially marked in the tropics but even there the extent of the variation is only one and one-third degrees. The average temperature is highest when the spots are at their minima.

The next is a cycle of thirty-five years. And this also corresponds with an obscure solar cycle of the same length. The amplitude of variation produced by this cycle is about two degrees of temperature. The variation of rainfall from most to least is about 12 per cent, here and there amounting to 24 per cent. The existence of this cycle is very well established by data from history, geology and meteorology. On the course of human history it may have had considerable influence. Districts where the rainfall was at best a minimum for industries, would be depopulated when the cycle reached its minimum. The necessarily migrating people might never return; a little chapter of history would there have been closed, and there might even come to be another puzzle for archaeology.

Beyond this all is vague. Two geologists report their suspicions of a three-hundred year cycle, but it has not as yet been accepted. Of larger oscillations extending over long and uncalculated periods there is of course much geological evidence. They are doubtless cyclic, but of the period we know nothing. Central Asia, once, we know not when, thickly populated, has been drying for ages, forcing its people westward along those waves which are just visible to history but not measurable by her in years or even in centuries. "In northern Africa," says Professor Ward:

> certain ancient historical records have been taken by different writers to indicate a general decrease of rainfall during the last 3000 or more years; the remains of cities and the ruins of irrigating works pointing to a larger population and a greater water supply than at present.

Ancient records also imply the presence once of certain animals now no longer found.

> In his crossing of the Sahara between Algeria and the Niger, Gautier found evidence of a former large population. A gradual dessication of the region is therefore believed to have taken place, but today the equatorial rain belt seems to be again advancing further north, giving an increased rainfall.

Since the wave of empire takes its way ever westward, leaving dessicated ruins in its far wake to be the puzzle and stimulus of the archaeologist, may we suppose that beneath the little cycles now known there is a far larger one, also a wave moving westward and that the wave of climate is the cause of the wave of humanity? Or is it that when a civilization is becoming exhausted, when it is time for it to move, when it is time for a freshening of blood, the change of climate is merely an index and concomitant? That would mean that there is an intelligent correspondence between human evolution and planetary changes and that the latter mark the former — a suggestion from Theosophy that will hardly find acceptance in our generation but may in the next. STUDENT

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**A Philosophy by Imagination**

THE imagination of astronomers seems to be steadily growing. One of them has gone much further than Mädler, who made Alcyone the abode of God. Here is the final sentence of his article — in the *Scientific American Supplement;*

> Is it too much to conjecture that the ultimate function of these stupendous systems [solar and stellar] is the organization, according to natural law, of a well-nigh infinite being or race of beings capable of self-consciousness and reason?

The suggestion arises from the consideration of the sun — and all suns — as an atom with its whirl of negative electrons. All self-luminous bodies are gigantic atoms. A system of them constitutes a molecule. The sum of the systems constitutes an organization, "the body of God" — to quote another astronomer. As man is the soul of his body, so God is viewed as the soul of the great body in the heavens. But this hypothesis would develop into another. For as every cell of the body of man has its soul, its conscious intelligence, so may every cell (sun) in the cosmic body have its soul. The universal becomes a hierarchy. But in this view, "God" is no one of these beings, is no being; but the inexhaustible principle in which all the beings of all ranks have their being. It could neither be named nor thought, and yet in every self-consciousness would be self-known. In other words, the one principle may be known, yet not reduced to any terms of thought or name. It is only to be experienced and drawn from, in the deepest recess of man's awakened consciousness of self. "I am Self," it is made to say, in an Indian sacred poem. STUDENT

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# Nature Studies

### More Speculations in "Evolution"

IN an article on recent "discoveries in evolution," the writer upholds, as against the Darwinian theory of variation, the De Vries theory. The Darwinian theory, he says, maintains that the variation by which one species is supposed to be produced from another is gradual; but the De Vries theory holds that the changes are periodic and sudden; forms go on reproducing their exact kind for a long time, and then one day a "freak" form (called a "mutant") appears and gives rise to a new generation. The experiments which he cites show that such mutants can be produced artificially, and he suggests that Nature also produces them in a similar way, not however by intelligent purpose but by "chance."



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MUD-BRICK PEASANT HUT, ASIA MINOR

The woman and child are winding native dyed goods on bobbins.

Some extraordinary inaccuracy of reasoning is displayed in the course of the article, of which the following are specimens with comments.

> It is absurd to think of an Angora cat purring at the feet of Mother Eve, of bantam eggs cooked for Adam's breakfast, or a group of American Beauty Roses adorning his table. These and many other breeds, which are really distinct species, we know to have been developed by man in comparatively recent years through proper selection and cross-breeding.

But we are quite prepared to believe that man, in ages older than that usually assigned to Adam, knew how to breed domestic animals similar to or perhaps differing from those which we breed. They may not have had American Beauty Roses, but they probably had other cultivated varieties as good. But he continues:

> It is but natural to suppose that the same selection and cross-breeding might occur in nature without the aid of man, and thus be the origin of the myriads of species which fill this earth. And if this be so, why could not genuses be similarly originated, for the difference between species and genus is not clearly defined. The same is true of all classifications, so that if we admit a new genus can thus be formed, we cannot logically draw the line at families, orders, or even kingdoms.

This kind of reasoning is dangerous because it will prove too much. Obviously it can be applied to such an extent as to undo any theory. The fact that the difference between two things has not been clearly defined does not prove that there is no difference. The colors of the spectrum and the tones in music shade off into one another; yet red is not blue, and *do* is not *sol*. Nor is an amoeba the same as an elephant. The fact that Nature can do a small thing does not prove that she can do a very large thing of the same kind. There are such things as limits, surely!

> These ideas are not new. Even some of the ancient Greek philosophers held that all life sprang originally from a common origin; but it was Charles Darwin who advanced the first logical theory accounting for the development of the various species from a primal germ, and he established his theory by a most comprehensive array of facts gathered from all parts of the world.

It is now largely admitted, however, that the theory would have been safer without the facts, since these do not prove what was required of them. They prove similarity and gradation of forms, but not that one form bred another. The intermediate forms are missing, and species remain invariable through historical periods. The ancient Greek philosophers would not have made such a blunder.

> Darwin did not claim that the breeding or evolving of new species in nature was conducted in a haphazard fashion, but that it was governed by a law working toward the constant betterment of the species. This law he called natural selection, or, as Herbert Spencer termed it, "the survival of the fittest," and it may be briefly explained as follows: All nature is at war. The animal kingdom preys on the vegetable kingdom. . . . Mammals, birds, reptiles, fish and insects — all are constantly battling with each other, etc.

It has been shown, not only by Theosophists, but by others, that this law may just as well be called the law of self-sacrifice. In the same nature wherein brain-sick students have discerned nothing but strife and gloom, poets have seen harmony and beauty. With our outward eye we may see only the used-up forms passing away, and miss altogether the real drama of life that is being enacted so gloriously in the invisible realms of real existence.

The writer then goes on to show that Darwin's theory has been superseded because the facts (of which but a short time previously he has spoken so glowingly) did not bear it out. An observation of nature shows that she simply does not produce new species by gradual transformation; and, further, we often find growing side by side two species, one of which (according to Darwinism) seems to have been derived from the other, yet the other still continues to exist — the unfit along with the fit.

Description follows of experiments in feeding, inoculating and otherwise treating plants, whereby are produced variants; and it is inferred that nature, by "chance," produces variants in the same way, and that these variants, once generated, continue to propagate. The truth seems to be that man can, by considerable effort, succeed in modifying nature; but that, when the strain becomes too great, or the modifying force is relaxed, the tendency to snap back asserts itself. Cultivated species relapse when suffered to run wild. Nature has plenty of time and can wait, for she is sure to get her way sooner or later.

It is perhaps almost unnecessary to repeat once more the truth about the evolution of organisms. Evolution, growth, life — all proceed in the invisible realm. The visible world is a world of forms; the types are fixed and changeless over very long periods. The monad or indwelling life-soul of the organism progresses in the invisible world, and may shape for itself a higher form each succeeding time it enters an organism.

In conclusion, we have seen that modern writers will rush at once into speculation on the flimsiest basis, instead of waiting, like those despised old philosophers, until they have accumulated an array of facts against as well as for their theory, and viewed all sides of the question. Research and speculation are carried on in water-tight compartments, regardless of the unity of nature. Despondent moods, generated by over-study and sedentary habits, are read into the philosophy; and the experiments of some modern professor are exalted above the collective experience of the ages. Modern bantams are strutting about with a few picked-up feathers of forgotten lore, which they crow over as if they were quite original productions.

STUDENT

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Earnestness is the path of immortality (Nirvâna), thoughtlessness is the path of death. Those who are in earnest do not die: those who are thoughtless are as if dead already.—*Dhammapada II, 21*

## *The* Revival *of* Our Grandmother's Loom

EVERY recurring Thanksgiving-time recalls to women of America the sturdy old Plymouth days, and reminds us of the vigor of our grandmothers. We marvel that the curse of nervous prostration should ever have fallen upon men and women sprung from such stock; and, with a spirit worthy of these grandmothers of ours, many have heroically searched for the cause. The search has brought some of us to Lomaland, and the cause of nine-tenths of the nervous ills of the race is revealed: lack of occupation, wrong methods of living and of thought. The cure follows naturally here: occupation, right-living, and thinking that is healthy and sane.

Those of us who appreciate the opportunity here given to get hold of some of the real truths of our natures, cannot but read, with some interest, of "a new cure for nervous prostration" that has been established in one of the New England states. It has sprung fully into being in a so-called "Handicraft Sanitarium," located on the Atlantic seaboard; and those who have visited the Massachusetts coast can easily picture this plan in full operation; can even feel the tonic sweep of the sea breeze, the sense of freedom in being on a promontory amid the glorious expanse of sky and water.

**WHERE there is Industry there is prosperity; where there is prosperity there is happiness; where there is happiness there is hope for the realization of a more perfect life.**
—KATHERINE TINGLEY

As I read of this cure, in my mental note-book goes down item number one: *Nature;* for closeness to Nature leads one into some realization of the inner harmony, that thread-tone of the soul, as it were, which conditions and binds together all life whether we realize it or not.

In this Sanitarium there are hand-looms, weaving fabrics of softly blending colors. Clay is modeled into beautiful forms, wood is carved; and I add item number two: the revival of one lost art — the art of using the hands.

This gives some idea of the successful, year-old experiment of a certain eastern physician, who prescribes handicraft work as a cure for nervous prostration. His methods seem like a copy in miniature of long-used Lomaland methods, for here the greater picture is seen. Lomaland itself is on a large promontory, which rises out of the sea like the hull of a great battleship; and all about us are the glories of sea and sky, sloping hill, canyon, mesa and bay.

Here the ancient crafts and arts are being revived; primarily, the art that has been practically lost for centuries, so far as women of leisure have been concerned — the art of wisely using the hands. The work here stands not as an experiment but as an established fact; and the students, many of them restored to health after years of strain in the world, some of whom have suffered from nervous prostration, here, under the healthful régime and under that inspiration that comes from daily growth in the higher self-reliance — every task made pleasurable in so far as the motive is unselfish and pure — have gained a physical, mental and moral balance which would be an example even to the pioneers of Plymouth itself.

The energy of the Massachusetts women of the early days seems to have focussed itself in the genius of one of their number today; one who knows the cause of suffering, and how to remove it. Katherine Tingley, who loves this State which claims her as one of its daughters in fair right, was one of the very earliest to declare that the right kind of handwork, wisely prescribed, followed in the right attitude of mind and under the guidance of those who know human nature as well as arts and crafts, will not only cure nervous prostration, but will prevent the many insidious forms of this condition which are now known by other names.

With few exceptions here and there, American women have been falling from the old vigor and grace of their ancestors until, through idleness, which itself sprang from a mistaken sense of their duty and their privileges, many have lost all sense of the dignity of true handicraft work. But, as the waves flow in and recede and as the schools come and go, so a wiser knowledge on this line has been vouchsafed to us now that the time is ripe; and true to the Law, the spirit of our grandmother's loom is again our inheritance.

From their very timeliness, if there were no other reason for their existence, a visit to the workshops of the arts and crafts in Lomaland would give one a new interest in life. There is thoroughness, careful attention to detail, a training in concentration; and, around everything else and permeating all else is the atmosphere of the place — an atmosphere of helpfulness and uplift. The resources of Nature, flower and blossom, branch and trailing vine, turn the Industrial Building into a fairy-land of beauty when a social gathering is on. And since the removal of our beloved "Mart" to a superb new building, one feels that Katherine Tingley's ideals are fashioning a higher incarnation.

And watching the students at such a time, memory weaves a fabric, as it were, symbolic of the the thought-life of all of those nations whose representatives are in Lomaland as students today; and that thought-fabric is health-giving and peace-bringing, like, in its soft blending, to the colors of web and woof stretched, as pictured again in memory, on our grandmother's loom. A NEW ENGLAND STUDENT IN LOMALAND

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## And What *of the* Future

THE following is the verbatim cabled report sent to the leading American newspapers from London on a recent date. There is certainly madness in methods such as these, whatever the virtue or the cause: H.

(London, Oct. 23.) Unusual excitement in connection with the reopening of Parliament today was caused by the presence of about 100 women suffragists, many of whom, despite the protests of the police, managed to find their way into the outer lobby of the House of Commons with the intention of buttonholing the members in support of their movement. A number of the suffragists mounted vacant chairs in the lobby and began to harangue the few members of Parliament present in that part of the house.

The police, after being reinforced, made a strategic advance against the invaders, taking the women singly and gradually ejected them, one by one, from the house. The most militant of the women struggled so desperately that two officers were required to remove them.

The hysterical shouting and screaming brought crowds of the members from the house, and the unwonted scene created temporary excitement such as has seldom been witnessed in or about the house.

In the height of the tumult a small band of the staunchest suffragists determined to attempt to break into the house itself, and, as though by concerted action, this band suddenly charged towards the entrance of the inner lobby. Some of the women tried to climb over the barrier and others attempted to crawl under it. For several minutes the utmost disorder prevailed, and the police had all they could do to eject the stern, determined women without utilizing the more vigorous means which would have been employed in the case of men.

The women resolutely refused to leave the house without being ejected by force, clung tenaciously to the stalwart policemen, the railings or other means of support, and offered strenuous resistance to expulsion, while shouts of "We will have votes," and "You cowardly men dare not give us justice," resounded through the halls.

Finally the police were forced to carry out several of the women bodily, and the struggling and shouting suffragists were all ultimately deposited in the palace yard, where for some time they continued their vehement protests. A procession of House of Commons attendants followed the women, bearing hats, cloaks and fragments of millinery and finery dropped in the scuffle. So noisily demonstrative were some of the leading suffragists that, after they had been expelled from the house, the police arrested several of them and marched them off to the nearest police station.



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QUEEN ALEXANDRA OF ENGLAND

SOME months ago a telegram went the rounds of the newspapers detailing the intentions of a group of German authors. Eager to live the simple life, they formed a colony under the name of "Sun Brothers" and went to the island of Kabakon, in the Bismarck archipelago, there to dine on cocoanuts and wear sun-baths for costumes. The enterprise has reached a sad, and perhaps final, conclusion. One died from the inadequate and improper diet; two others from exposure due to not wearing clothes; the natives killed Herr Battman, a fourth, and the others have returned "in despair," they protest, to civilization.

All of which supports the old contention of those who know human nature, that no life can satisfy human needs when its object is a selfish one, and that no selfish life, wherever lived, is ever in reality simple and true. It is only when we are tangled up with brain-mind notions that life seems worthless unless tipped upside down. True philosophers discover this fact and begin the untangling process in the proper place and way, which is along lines of helpfulness to humanity, not of selfish separation from it. STUDENT

MRS. Mary Grace Quackenboss, who has been appointed Special Assistant United States District Attorney, is the first woman to attain this important legal post. Her thorough investigation of the recent peonage cases brought immediate recognition.

## Jottings *and* Doings

RECENTLY Queen Alexandra's tiny Japanese dog, "Admiral Togo," it is stated, was seen to be suffering greatly, and the Queen was much distressed. Upon the arrival of a surgeon it was discovered that the little creature had a piece of glass imbedded in his paw. When the glass was extracted little "Togo," it is said, seemed to appreciate fully the kindness and expressed his gratitude in genuine dog fashion.

A wise tenderness towards these little creatures, which look to us so absolutely, is never the mark of littleness of soul, but ever and unfailingly the sign of the opposite quality. It is the ignorant dullard, not the college professor nor educated philanthropist, who beats and overworks his horse. It is the queens and empresses whose reigns have been marked by their gentleness and by their love for all humanity who have most loved to have these little dumb creatures about them; not political agitators nor those of the undomestic or hypercritical stamp. For any who may have spells of feeling themselves so superior to the animal kingdom, a little self-questioning would not be a bad thing. Is it not just possible that we may have duties towards the animal kingdom?

And, really, how would we fare if those higher than we in the scale of evolution were cold, "superior" and forgetful in their duties to us? STUDENT

THE Countess of Minto has undertaken a work in India similar to that which she did in Canada in connection with the Victorian Order of Nurses. It will be remembered that her husband succeeded Lord Curzon as Viceroy. Already a large fund has been raised by her for the purpose of providing trained nurses for Northern India, not only for the benefit of the natives, but also for the English living there.

A MOVEMENT has recently been started by Chicago clubwomen with the object of feeding the breakfastless schoolchildren of the city. Recently, however, one physician who has the courage of his convictions stated that while it is true that thousands of children are systematically undernourished through poverty, in his opinion the children in the wealthiest homes are just as poorly nourished because fed unwisely. In his opinion *lobster à la Newburg* is as bad for a growing child as unbuttered or even underdone potatoes. "Children who are overfed or fed only on the richest and most delicate food," he said, "are often in a worse condition than those who have too little to eat. That is my opinion as a physician, and it is based on personal observation."

IT is said that Queen Elizabeth of Roumania, better known as "Carmen Sylva," is about to purchase a house in Ireland. She visited the Green Isle some years ago and longs to return. The Queen is an advocate of the simple life and in her writings tells us of her custom of rising at four, the first hours of the day being dedicated to literary or musical work. At eight o'clock she has a light breakfast. At twelve o'clock she dines with the king, and the rest of the day is devoted to literature, music, or to the many daily calls from others. She is charitable, devoted to her people, and by them much beloved. In Bucharest the Queen has inaugurated a unique colony-home for the blind. There are in Roumania but few institutions for the blind, while the country harbors over 20,000 of these afflicted people. In this new colony houses will be built which will be fitted with every convenience for the afflicted, who will be taught trades, which they can practise at home. Besides the various manual trades, they will be provided with typewriters and also a special printing machine, invented by one of the Queen's secretaries who is himself sightless.

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# OUR YOUNG FOLK

### From "The Peace Autumn"

J. G. WHITTIER

BUILD up an altar to the Lord,
O grateful hearts of ours!
And shape it of the greenest sward
That ever drank the showers.

Lay all the bloom of gardens there,
And there the orchard fruits;
Bring golden grain from sun and air,
From earth her goodly roots.

There let the common heart keep time
To such an anthem sung
As never swelled on poet's rhyme,
Or thrilled on singer's tongue.

A song of faith that trusts the end
To match the good begun,
Nor doubts the power of Love to blend
The hearts of men as one!

### Thanksgiving Day

IT is Thanksgiving Day in New England in the 20th. century and one of the happiest holidays in the year for boys and girls. The fleecy snow, the first snow of the season, which has been falling all night, covers the sidewalks and streets and makes the fence-railings and posts, the trees, and the big statues stand out in the most fantastic shapes, so that it seems a new world into which we rush out, shouting with joy, for the first snow gives us as much pleasure as the first flowers, the first green grass, and the first robins in Spring. We gather it up in great handfuls and pelt one another; we fall down in it on purpose; we rub our noses and cheeks with its cool softness. Then we go to work and help the man shovel off the steps and sidewalk until we are quite out of breath.

One of the things that helps to make Thanksgiving jolly is, that all our cousins come to visit us, for family gatherings are the center of interest on Thanksgiving Day in New England, and our uncles and aunts come from the neighboring cities and bring their families to our house because Grandpa and Grandma live with us. After the greetings are over we gladly fall in with Uncle Ned's proposition for a skating party at Franklin Park. We have to ride on the electric cars to reach the Park and we wish that we could have come on snowshoes. The pond is smooth and glassy as a mirror having been swept clean of snow on purpose for skating. We have a lovely two hours of fun on the ice with races and hockey. We return just in time for the Thanksgiving feast and such a merry meal as we have! There are too many people to sit at the dining-table so we boys and girls have a table all to ourselves near the grown-ups, and decorated just as theirs is, with flowers and big bunches of celery. David being the oldest, presided; and while we were still at the table Father gave us a talk on the spirit of the day, telling us to cherish gratitude in our hearts, not only for our present blessings and the great opportunities now open to all boys and girls, but also for the blessings of the past, for the noble devotion of the Pilgrims, the Puritans, and our other ancestors who came after them and endured and suffered so much, and whose worthy aims and practical wisdom have influenced the future of the world.

He told us that for three hundred years there had been a Thanksgiving Day every year in Massachussetts, when the people in this grand old commonwealth had returned thanks for individual blessings and for progress in the whole world of religions, and education, and taken fresh hope for the future. He reminded us that we children were old enough now to make up our minds that we would live as courageous, as honorable, and as patriotic lives as those who had come before us, so that the results of New England thought, and life, and work would continue to be felt to the ends of the earth and benefit all peoples.

In the afternoon we had a theater party, even Grandma and Grandpa going with us to the Colonial Theater where there was a fine play all about Nathan Hale of Connecticut, a brave young patriot and captain in Washington's army. After the theater we played games in the library. Some of us were the Pilgrims and the others Wampanoag and Narragansett Indians and we had great fun. Then Mother let us go down to the kitchen and pop corn at the big range while Grandma told us stories of the boys and girls who lived in New England years ago.

Somehow these Puritan boys and girls and the heroes and thinkers Father had spoken of seemed very near and dear to us as we listened to Grandma. The snow was falling again and drifting against the window panes when we went to bed after our happy holiday, every boy and girl among us feeling stronger-hearted and more determined than ever to be true to the brave blood of our New England ancestors who celebrated the first Thanksgiving three hundred years ago.

A NEW ENGLAND COUSIN

### Mutsuhito to *the* School Children *of* Japan

A WRITER who has recently traveled much in Japan tells us that the following Imperial Rescript, which was issued in October in 1890, is kept in every school throughout the Sunrise Isles, often hanging framed upon the wall. Upon certain occasions it is read aloud while the pupils, with bowed heads, maintain a reverent silence. The following translation is by Cary. The original Rescript of course bore the sign and seal of the great Mutsuhito, Japan's revered Emperor, and Raja Yoga students can easily see whence comes the source of much of his superb power and the power of his people.

Our ancestors founded the State on a vast basis, while their virtues were deeply implanted; and Our subjects, by their unanimity in their great loyalty and filial affection, have in all ages shown them in perfection. Such is the essential beauty of Our national polity, and such, too, is the true source of our educational system. You, Our beloved subjects, be filial to your parents, affectionate to your brothers, be loving husbands and wives, and truthful to your friends. Conduct yourselves with modesty, and be benevolent to all. Develop your intellectual faculties and perfect your moral powers by gaining knowledge and by acquiring a profession. Further, promote public interests and advance public affairs; ever respect the national Constitution and obey the laws of the country; and, in case of emergency, courageously sacrifice yourselves to the public good. Thus offer every support to Our Imperial Dynasty, which shall be as lasting as the Universe. You will then not only be Our most loyal subjects, but will be enabled to exhibit the noble character of your ancestors. Such are the testaments left us by Our ancestors, which must be observed alike by their descendants and subjects. These precepts are perfect throughout all ages and of universal application. It is Our desire to bear them in our heart in common with you, Our subjects, to the end that constantly and forever we may possess these virtues.

RAJA YOGA TEACHER

### Facts Worth Knowing

JAPAN has never yet in all its history, been successfully invaded, not even when the great Kublai Khan sent his tribes and his famous Armada for that purpose after having conquered the throne of China.

A plan for universal education is being drawn up by the Russian Ministry of Education; but it can not be fully carried out for ten years because of the small number of capable teachers and the lack of funds.

BETWEEN the years 1714 and 1873 several patents for typewriters were taken out; but not until 1874 was one built that was perfect enough to warrant extensive manufacture. The first model was put upon the market in 1874 in America.

IN Tennessee U. S. are many caves, some, one hundred feet deep and extending for miles. One lately found in Kentucky was explored for seven miles. In these caves are many interesting remains and fortifications.

UNDER the Inquisition in Spain in the seventeenth century children of 6 or 7 years were considered capable of committing heresy, and one boy of eight was regularly tried, his trial lasting for a year. And in 1501 a girl between 9 and 10, and another of 10 were actually sentenced to be burned!

AMONG the Maories, magnanimity is a national trait. While the British troops were besieging one of the fortified Maori villages, a British officer was wounded and fell into a trench. He called for a drink of water, but no one dared to go where the missiles were flying thick and fast. To the surprise of the British, Honi Heke, the great warrior of New Zealand, came out of the besieged village carrying no weapon and with no bodyguard. He walked right in front of the British line, filled a gourd with water at a stream near by, and bore it to the wounded officer who was now at the point of death. He said: "Drink this, and if thou hast to die, die consoled, for even thy worst foe has had pity on thee."

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# THE CHILDREN'S HOUR

## A HARVEST SONG

THE moon was as a crystal bowl
The red wine mantled through;
Around it like a Viking's beard
The red-gold hazes blew.
As tho' he quaffed the ruddy draught
While swift his galley flew.

This mighty Viking was the Night;
He sailed about the earth,
And called the merry harvest-time
To sing him songs of mirth;
And all on earth or in the sea
To melody gave birth.

The valleys of the earth were full
To rocky lip and brim
With golden grain that shone and sang,
When woods were still and dim,
A little song from sheaf to sheaf---
Sweet Plenty's cradle-hymn.

O gallant were the high tree-tops,
And gay the strain they sang!
And cheerfully the moon-lit hills
Their echo-music rang!
And what so proud and what so loud
As was the ocean's clang!

But O the little humming song
That sang among the sheaves!
'Twas grander than the airy march
That rattled thro' the leaves,
And prouder, louder than the deep,
Bold clanging of the waves;

"The lives of men, the lives of men
With every sheaf are bound!
We are the blessing which annuls
The curse upon the ground!
And he who reaps the Golden Grain
The Golden Love hath found."—*Selected*

## Thanksgiving

DEAR Boys and Girls:

Thanksgiving is here again! Mother Nature has been just as generous as ever. The store-houses are filled with wheat, corn, rye, oats, barley and all kinds of fruit and vegetables as food for the people; hay and grain for the horses and cows. After all are so well provided for by Mother Nature, the wind may blow hard; the leaves will fall from the trees; the grass and flowers go to winter-sleep and the bare earth rest under a blanket of snow.

Now, before Nature is all asleep, do we not feel as if we wanted to say Thanks! Thanks! Thanks! for all the good gifts?

The Thanksgiving is a day celebrated in America, but when this letter is read by the children in many other parts of the earth they will say: "We also have a Thanksgiving day." There is so much of gratefulness in the hearts of the people for the harvest of the year.

The Raja Yoga children, who belong to all nations and countries, are also celebrating this beautiful American holiday. What a shout of surprise when they march into their dining room and find it transformed into a wonderful fairy garden with greens and garlands. Such heaps of fruits and flowers! It is mother Nature's bountiful feast.

Each year as Thanksgiving comes again, almost the same thoughts get into our minds with the same familiar celebrations. The Raja Yoga children wish that you all would help by each year adding something more loving and beautiful than the year before, to this Thanksgiving feeling. They have found that for a real happy Thanksgiving one must offer something on its altar; not only take. But what can we give? One little boy gave up his bad tempers which he afterwards struggled manfully against until he won like a hero. A girl offered a rose and with it a card on which was written: "I will give no more excuses for myself when I do wrong."

Were not these worthy gifts for a Thanksgiving? GUDRUN

## Symposium of the Flowers

ELSIE had placed her easel and paint-box in a shady corner of the garden and commenced to sketch a little fore-ground study of all the rainbow-hued flowers flooded with June sunshine. She became so much interested in her work that she forgot everything except the wonderful violets and pinks and yellows which Nature had harmonized in one soft warm light.

As she painted, a great clump of lavender and lemon yellow hollyhocks on one side of the little winding path seemed to break forth into a gay chorus of laughter. "Just see how tall we are, and how every one looks up to us!" they cried. "There are no other flowers so high as we, and we are growing taller every day!" The topmost blossom on the highest stalk tossed her head proudly and exclaimed, "I have grown six inches in height since last week and soon I shall be as tall as the pepper tree just over the hedge."

"That sounds very much like ambition," said the Narcissus. "What is the use of being so tall? You have very coarse leaves and stalks and you have no fragrance at all. No one would care to wear you for a button-hole bouquet. Just see how delicate and waxen my petals are, and only once inhale the richness of my perfume, and you would never again boast of your size. It is quality not quantity that counts in this garden."

"O what egotism!" exclaimed the Coxcomb. "If you only knew what people think of *you*, you would not be so loud in your own praise. Your scent is very heavy and many people become faint when you are near them. Why do you not observe *my beauty?* Behold the richness of my color! The very sunshine picks me out and calls attention to the brilliancy of my crimson crest."

"Did you ever hear such vanity?" said the Dahlia, so elegant and dignified as she swayed in the light sea breeze. "Nothing but a coxcomb could be so full of affectation and take such delight in his own appearance. Look at the sweet Calla-lily, how modest and pure she is with all her beauty."

"O," said the Calla, "I beg of you not to praise me so much; my perfume is very faint and my outlines are quite simple. Why do you not sooner mention the generous Honeysuckle? Look! How she clings with devotion to her friends and makes them glad with her fresh sweet blosssoms and that heavenly fragrance that never grows tiresome. She bestows only love and blessings."

"I thank you," said the honeysuckle, "but much more worthy of notice is my little neighbor Forget-me-not. She has that wonderful gift of memory, which helps her to be true. Is not constancy as great as love? And here is the Daisy, whose innocence and modesty will never permit her to speak for herself, and the Crimson Clover too, so gay and good."

These tiny blosssoms seemed not to notice all the kind things said of them, but began to sound the praises of their airy graceful sister Plumbago, whom everyone loves. They said "her blue eyes are full of sympathy and kindness and tell us of the good wishes she has for all."

"My fondest wish, dear comrades," replied Plumbago, "is that we may all be just and generous to each other. Yerba Santa, our elder sister, who dwelt here long before we came will show us the way. Her purple trumpets herald the coming of a new time when love shall rule in every heart."

Grand old Cactus, over by the cypress hedge, could now keep quiet no longer. Though he looks unfriendly with his sharp spines sticking out in every direction, his heart is brave and true, and there is a deal of wisdom hidden beneath his thorny surface. It was he who then pointed out the unity among the flowers. He said that each one had his own mission to fulfil, and his own lesson to teach by just following Mother Nature's plan, and not trying to do some wonderful thing for *himself;* and he told them how Brotherhood is Nature's law, and each little blossom as well as every gorgeous flower can bear this message for the world.

Then a cool refreshing fog came drifting in from the ocean and Elsie gathered up her paints and brushes and went down the garden path to the studio.

"What a delightful afternoon," thought she. "I feel as though the fairies had been whispering some of Mother Nature's secrets in my ears. I cannot tell why, but I have a greater wish than ever before to work for others, and to forget all about ambition, pride, and vanity. My heart is filled with gladness, and I long to make the study of art a help in other people's lives, instead of casting a halo of glory around my own. I believe that the flowers have taught me something today." AUNT EDITH

## Mozart's Pigeon

WHEN Mozart was a little boy he had a tame pigeon for a pet. This pigeon was very fond of music and was very, very happy when perched on Mozart's shoulder while he played on his beloved harpsichord. If the little fellow came into the room where the pigeon was in a cage and opened the door, the bird would fly at once to the violin and pick at the strings until its little master would take up the instrument and play upon it. At these times the bird would sit perfectly still and listen, until the music was finished. The love between the little musician and his dove was great. E. P.

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# The Theosophical Forum in Isis Theater

San Diego California

## "THE RIGHT VIEW POINT"

**Address by Dr. Coryn at Isis Theater Last Sunday Evening**

"THE Right View Point," was the subject of an exceptionally able and interesting address by Dr. Herbert Coryn of Point Loma, at the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Isis Theater last night. "People usually think," said the speaker, "that they get out of life what life brings them. But they don't. They get out of life what they bring to it. Life is a bank. You get interest according to the deposits you make. But it is a curious and exacting bank. For if you decline to deposit your gold, if you deny that you have any, the bank will kill you. If you put life into life, you get life back again. If you put in enough, you will get endless life in return.

"When you have distilled the fragrant oil from verbena leaves, the leaves are dead in the bottom of the pot. But the oil is almost immortal. An imperishable essence is diffused throughout our own being. If we can get hold of that, we have solved the problem of life. We need have no more bother about the death-time of the leaves. We have distilled ourselves into the immortal essence. But we are so incredulous about such a possibility that we never make the attempt. Theosophy smiles, saying: 'Look up; you can do anything.' But we prefer to look down and say, 'I can do nothing; I am a weak worm.'

"Whether you start or not, depends on the point of view. I can do anything — I can do nothing. At which will you begin? A man can create a sunrise at any moment, and live in the growing light; or he can stay in that dark, windowless little hut which we consider to be the natural limit of spatial possibility. Let us get the right point of view, and then we can go on amassing wealth of life and joy for evermore. Life makes a perpetual appeal to us to try.

"Mind becomes immortal or not, according as it admits into itself — occupies itself with — the living or the dead. There is the whole secret. In old times they said it becomes like that upon which it ponders — another way of saying the same thing. The old Chaldaean astronomers lived on the mountain tops and in the open plains. They saw sunrises, sunsets, burning noons of throbbing light, moons coming and going, and stars. They tuned their minds to boundless space, and to light, light golden, light silvern, space of day and space of night. Would they have in any way the same sort of mind as the sweating, shouting frequenter of Wall street? Would death be at all the same in the two cases? One will belong to, will go to, the light and space to which it has tuned itself. The other will decay with the brain and nerves it has so misused.

"According to our point of view we can make life yield to us life or death. Two men look at a sunset painted on the canvas of the west with all the glory that California sunsets display. Both see the same. But one lets himself be carried into another world of feeling on those wide wings of color; the other is thinking that it is an effect of atmospheric dust, blown from forest fires, causing unequal transmission of the elements of white light. The latter is perfectly right. His point of view is scientific. He brings science, and he gets science. He may even learn some interesting little points not known before, and from a future scientific paper thereon, get great honor and perhaps dollars.

"But the other man has got himself thrilled with life. He is a more living man, mentally and physically. He has taken light into himself, into his mind. The breaking up of white light into its glories of color, seems to set its latent life free, so that we can more easily breathe it in. Eyes see the light; mind sees the living essence in the light, and, taking that in, moves to its highest and richest states of feeling. But only if it is prepared; if it is ready and willing; if it can understand that if it gets high and spiritual life, it must be because such life is there to get, to touch. Light is so many billion vibrations of the gas called ether. It throws the retina of the eye into the same state of vibration. That is all the eye can do; like responds to like. And then mind takes up the work, and it responds to its like in the light — the soul of the pulse of light. It is a question of awakening to what *is*, in nature, not of imagining what is not there at all. The awakened man sees more in life everywhere because he takes care to do so. His initial point of view prepares him. He is therefore storing life all the time. To him that hath shall be given the power to take more. At last comes the time when his life goes on adding to itself without any external stimulus at all. The senses may become dim, the brain stiff. He is independent; he can pass open-eyed through the gates of death that look so gloomy to others. His mind is tuned to life itself, not to the dead leaves of life.

"Two men look at a forest decked in its rich green life-robe. One says: 'What a sight of fine timber!' He is already feeling the dollars that will be in his pockets when he shall have laid all that stately life low. But the other sees the thronging life, the foliage opening everywhere to the sun, the million breathing leaves, the multitudinous shades of green, the peace of the glades. His own life will pass for a moment into tune with all this mass of nature-life and will be henceforth richer. He tuned his mind to nature living, not to nature as dead lumber that will go into dollars. He is therefore more living; the other man may be more dead. He will actually be more dead if his mind always does that sort of thing. Let us remember our formula — mind becomes immortal or not, according as it admits into itself the living or the dead. It can admit into itself, see, what it will.

"A lifetime is a day. The sunlit ages open out in front of us in which to grow to godlike manhood, with the large minds of gods, understanding our work and place in the universe. If we think this, we are thinking life instead of thinking death, seeing it in front of us, seeing death as an incident followed as naturally by rebirth as the re-awakening of morning follows the sleep of evening. And if there be spiritual life, why not spiritualize our thoughts into action on the objective plane and thus unite the mind and soul into one great effort instead of living the death-like life so many do? People ask why, if the dead still live, they do not come back and tell us so. Theosophy teaches that they have never done anything else *but* come back! They are gravitating to rebirth at the rate of I don't know how many per second. Theosophy teaches that there is a period of rest between, of course, but it is a period of rest. You do not expect a sleeping man to wake up every ten minutes in order to assure you that he is alive. If we were more awake ourselves to life, we should know that the dead were not dead. We should feel their hearts, their souls' hearts, beating with ours just as the boy at sea can, if he likes, feel the heart of his mother ashore beating with his. It is death that is the illusion, not life. The plant seems to die at the touch of winter. We know it does not. It goes into its own seed and waits till spring to multiply itself fifty fold. The whole earth is alive. A few days sun and rain and you see it. In seeing life everywhere we are not obliged to blink a single fact. It is a question of opening the eyes wide. Do that and you see life. Fill life with the consciousness of divinity for a long time consistently, and death will have lost its power. The mind will be so energized, so filled with life and beauty and joy, that death can do nothing to it.

"Anyone who thinks mournfully, 'I am a dying old man,' is poisoning the air for himself and others. The idea he is making is a weight upon others, upon children, upon himself. The idea about death, and the fears of it, of all the millions of men who have lived again and again, have actually fabricated a sort of phantom, a Frankenstein, a black-winged bat that swiftly flies everywhere around men's hearts, blotting out the sun of truth. Some of the forms of religion actually make this infamous thing worse and stronger, till it is an ever present terror. Let us begin to make an end of it. The moment we begin, someone else, other minds, will take up the attempt. In less than a generation it can be flouted and mocked into non-existence. Then men will look up and face the splendors of life, and be comrades and amass life with every breath they draw and every thought they think."

The musical program was rendered by students of the Isis Conservatory and was much enjoyed by those present. OBSERVER

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# Art Music Literature and the Drama

**The Blind Homer—Caravaggio's Conception of the Greek Bard**

IT is interesting to see how different minds in diverse ages have interpreted the immortal bard of Hellas. Many have striven through literature or art to give to the world some definite conception of Homer. Scholars of all lands have delighted in translating his tale of Troy and the wanderings of Ulysses; our own English literature from Chapman and Pope to the present, is rich in poetical translations of the *Iliad* and *Odyssey*.

Painters and sculptors of all times have portrayed Homer. The accompanying illustration gives us Caravaggio's idea of him — not an exalted one yet bold and strong, and what might be expected from the brush of that sixteenth century Italian artist who so vigorously and realistically depicted life's everyday types of humanity.

The greatest of all the efforts of representation is the noble Head of Homer in the Museum of Naples. It is an old Greek portrait statue come down to us from the school of Lysippus, and is less far removed in time and in spirit from the Heroic Age of Greece, that age of which Homer gave to the world so living a picture.

STUDENT



Lomaland Photo. and Engr. Dept.

CARAVAGGIO'S CONCEPTION OF THE BLIND HOMER: VENICE

**Glimpses of a Life**

THE more intimate and tender side of genius is often lost sight of because overshadowed by the greatness of the work given to the public. The private life of Robert Schumann affords no exception to this general rule; yet it was, in spite of many drawbacks, rich and most interesting. His father's determination to make him adopt a profession which he disliked left a mark upon his life which even the love and sympathy of a just and warm-hearted mother could not erase.

From manhood on, Schumann was blessed with one of the purest and most unselfish affections ever given, and that by one of the most lovable and gifted of women, Clara Schumann, his wife. Certain letters of the composer which have been recently published in a series of articles in the *Musical Courier*, excerpts of which we quote below, will be read by lovers of Schumann's music with absorbing interest as revealing some of the well-springs, so to speak, of his rich and tender melodies — melodies which voice the heart rather than the intellect, and so are destined to live. That he had mental limitations his remarks about the profession of law plainly show, but one may look beyond these and yet find the strength and sweetness of an artist soul. The following, written by the young lad to his mother, explains itself. He wrote it from Heidelberg where he spent several years worrying over law books to please his father.

I question myself with my mind, my feeling, my intelligence, the past, the present and the future, my powers, my hopes, my prospects, everything — and they have all destined me for music from my earliest childhood up. Think of my whole life, my childhood, my boyhood, my youth, and tell me openly whither it was that my nature was impelling me. And granted that I deny my calling — that I assume as my profession a science which I do not love and hardly respect — what prospect does it give me? What circle of activity, what kind of a life? With what class of people shall I associate? . . . A deadly humdrum succession of four groschen lawsuits! And shall I have anything to do with any one but scoundrels and creatures of that sort? . . . And what do I get out of it? If I succeed, an Oberactuarius in a country town of 3000 inhabitants, and 600 thalers salary. Mother, look earnestly into your heart and mine, and ask yourself seriously whether I can endure this dead monotony for a lifetime. . . .

If God has given me the phantasy and power to gain me a less unlovely mode of life, why should I not choose it? . . . Art says: "If you are diligent you win the goal within three years." Law says: "In three years' time perhaps you will be the second Accessist, and will be making 16 groschen a year." Art goes on: "I am free as heaven and the whole world is my haven." Law shrugs its shoulders and says: "I am eternal subordination, from accessist to minister, and always go around in cuffs and *chapeau bas*." Art pleads: "I dwell with beauty, and my world is my creation and the heart. I am free and eternal, compose, and am immortal." Law ponderously says: "I give nothing but acts and farmers — unless perhaps a murder comes up, and then I'm mighty glad of it." Wieck's [the famous piano pedagogue] proposition is good: "Let Robert try it six months with me." If his opinion is favorable, I surely shall not lack for fame and success. If after the six months there is the slightest doubt in his mind, nothing is lost; I can simply study another year, pass my examination, and shall only have spent four years in all at preparation. Farewell, mother dear, and all the other dear ones — and if this is the last letter I write you from beautiful old Heidelberg, still you would rather think of me as poor and happy in my art, than as poor and unhappy in law. The future is a big word.

And thus wrote the musician later in a letter to his wife:

Today it is Jubilate, and I should like to rejoice and weep at once over the utter joy and sorrow which heaven has given me to bear. But don't think that I am sad. I feel so well, so active, my work goes so easily, and I am so happy in the thought of you, I can't help telling you. . . .

(July 10, 1839.) In your Romance again I heard that we were made for each other. . . . Every one of your thoughts comes from my soul, just as I have you to thank for all my music. . . . (July 12.) It's wonderful! When did you write the piece in G minor? In March I had precisely the same idea. Our sympathy is marvelous.

The world gained in Schumann a great musician and lost what would undoubtedly have been a poor apology for a lawyer. He was a musical expression above all, knowing but one avenue through which he could or would pour the message of his soul, for his literary work, important as it was, was auxiliary to his musical life and as such must be considered. His life had not completest balance, but it did have sincerity and beauty; and had he been spared the strain inflicted by early environment, the end might have been less sad.

STUDENT

The largest public library in Japan is the Imperial Library in Tokyo. It contains over 400,000 volumes, of which nearly 60,000 are in European languages. It was this institution that, a few years since, secured the Max Müller collection of books. While convenient of access, the building is surrounded by the grounds of a large park.

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# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

Central Office Point Loma California

*The* Headquarters *of the* Organization at Point Loma with *the* buildings *and the* grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism or anything *of* similar nature, but are what they stand for: 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, it unites *the* philosophic Orient with *the* practical West


## Man and His Lower Brethren

A WRITER in the press undertakes to refute the following statement, made by another writer: "That there is not a word of sympathy for animals in the Old or in the New Testament."

There is a certain phase of mind which tries to find color for the idea that humanitarianism is a weakness and one of the signs of modern degeneracy, and which pretends to show that people of bygone times did not have any such weakness. It is true that we often find humanitarianism expressed in an unbalanced way and grafted upon certain forms of moral weakness; and this circumstance no doubt tends to bring it into disrepute. But we should be discriminative and not confound the virtue with its accompanying defects. It is natural to react against an excess of mawkishness and general flabbiness of character, but the reaction need not be to an equally vicious extreme. We can surely find a way of casting off our weakness without sacrificing our compassion. At all events there are some people who can do this, and against whom neither the charge of hardness nor of weakness could be brought.

It may be said that, while the Bible most certainly inculcates modes of life and attitudes of mind and heart which include mercy to all created things as a necessary element, still it is not *specially* a plea for kindness to animals. But who would expect that it should be so? Kindness to animals has to be inculcated at times when there is a contrary tendency at work and when humanity is in danger from a neglect of this duty.

Without hunting out particular texts, we may ask: who can read the recorded words and deeds of Jesus without feeling that his teachings are the very essence of compassion; and that, in addition to what he has said about animals, he would certainly, had occasion demanded it, have broken out into vigorous and unmistakable denunciation of cruelty to animals? Can one imagine the great Nazarene commanding his followers to "go forth and slay!" "Thou shalt not kill," was the burthen of his teachings, as it was that of Buddha Gautama the Shâkya Sage. As Sir Edwin Arnold so nobly put it:

> Kill not, for pity's sake, and lest ye slay
> The meanest thing upon its upward way.

As to the Hebrew Scriptures, ancient and sacred though they be to many, a Theosophist, with the teachings of H. P. Blavatsky behind him, will not necessarily feel himself bound to regard them (in their dead-letter interpretation) as the highest form of wisdom. To some extent they are the survivals of the ancient Wisdom-Religion, recorded, however, at an epoch when the light was already withdrawing from the world, and exhibiting therefore, signs of a certain adaptation to less exacting conditions. But it is pertinent to ask here, what is meant by the Hebrew Scriptures. There is such a difference between what the average Christian regards as a correct interpretation of them, and what a learned Hebrew divine might so regard, that a disparagement of the one leaves ample scope for a defense of the other.

Taking the Old Testament in its dead-letter sense, we find it abounds with the vivid delineation of various moods, from the most warlike to the most tender and humane. Surely there are, included among these, sentiments the very reverse of all cruelty and harshness? It is only a special pleader, anxious to make out a case for indifference, who could construe the Bible as being totally indifferent to the cause of humanitarianism; and not even he could make out that the Bible is *against* humanitarianism. The writer of whom we are speaking makes many quotations to show the deep love of nature and the spirit of mercy inculcated by the Bible; and our readers will have no difficulty in supplying these for themselves.

A person who argues against the sentiment of pity for animals knows that he is resisting a deep-seated and potent influence in his own nature. There is a struggle going on within him, between the voice of compassion and the voices of the selfish passions clothed in a show of plausible reasoning. He is present at the trial of his own Soul, and the cause to be tried is not a theory or a regulation on the statute book, but the cause of compassion. The passional self is chafing angrily at the restraint put upon its license by the imperative and importunate voice of a higher Law proceeding from the Soul within. That Soul is striving to maintain its hold on the human being who is developing under its sacred protection. The voice of compassion, sympathy, is the voice of life; and a person who rejects it cuts himself off from his own root. The first steps of disintegration are begun; a process which, if continued, must result in a successive severance of the ties which bind man to his kind, and result in an awful isolation. It is because such doctrines of callousness imply an organized assault on the true citadel of human life and happiness that they are so dangerous — even in their beginnings. This is not the cruelty of mere ignorance or heedlessness, but the deliberate transgression of a responsible being.

STUDENT

## Thou Man Seest Me

TO "Thou God seest me" might usefully be added — "Thou *Man* seest me." Whatever is done in secret *is* at that instant — not shall be — proclaimed upon the housetop.

We know that every atom attracts every other in the whole universe. We know that an electric change in any single atom in the whole universe is felt by every other in the whole universe and changes the electric state of every other.

Are minds less sensitive than atoms? Are we not compelled to believe that every mind must also act on every other and itself change with every other? Every feeling is a mental change comparable to a change of electric sign or charge in an atom, and must change the feeling of every other mind. The whole universe looks on while we each think and do and feel. A mean act must universally depress, a fine one universally raise. All men are present at all times in each man.

There can be no quicker path to unselfishness, no better way of preparing to work for humanity, than to feel oneself always in the presence of, in the midst of, all other men.

No one can possibly be alone a moment. He is at every moment going to and fro among the thoughts of men, men's thoughts going to and fro among his.

"Do as the 'gods' when incarnated do," said H. P. Blavatsky. "Feel yourselves the vehicles of the whole of humanity, humanity as part of yourselves, and act accordingly."

It would need but a little touch, a little thrill of shake, to make all minds fall into harmony. Perhaps the prophets knew what they were saying: "Ye shall have a song as in the night when a holy solemnity is kept. For behold I create new heavens and a new earth; and the former shall not be remembered nor come into mind."

The dissonance has been seeking its resolution for ages. Those who have ears to hear say that the hour is not now far away. "My righteousness is near; my salvation is gone forth."

STUDENT

THE best policy for a man is not to boast of his virtues.

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# Students' Path




## FLATTERY

BY J. C. PICKARD

WHOSO to me my faults revealeth,
And not a blemish e'er concealeth,
My friend I deem,
Though hostile he may seem.

But he who flatters, and who never
Gives me rebuke, but praises ever---
My foe is he,
Friend though he seem to be.—*From the German*

## Restlessness

IT is surely unnecessary to point out so obvious a fact as that the age is restless; everybody knows it only too well. But let us ask, in what ways is the age restless? First we may say that it is fitful and unsettled in its beliefs, its ideals, its faiths. Instead of having a clear perception of the fundamental truths of life and a firm conviction of their efficacy, men are running hither and thither asking themselves, "What am I to believe?" There are almost as many beliefs as persons, and most of the persons have almost as many different beliefs as there are days in their life. Next, the age is restless in its pursuits. Men are pursuing all sorts of objects and constantly changing their enthusiasms. They are running counter to each other and to themselves. Again we are restless in our tempers. In place of a beautiful self-balanced calm, we have nervousness, excitability, despondency, inconstancy and similar ills. Our bodies even are restless and unhappy, making constant demands on us for comfort and care.

But, conscious though we may be of our restlessness, we do not half realize its full extent, because it is so long since the age was calm, that we no longer preserve a recollection of what true calm is. We do not know how calm and serene, how dignified and reposeful, it is possible for the age and for mankind to be. Our ideas as to human possibilities have been sadly depreciated by centuries of false teaching and wrong living. Perhaps some of those ancients whose ideas we smile at because we cannot understand them, had a deep repose of which we know nothing and which made their lives beautiful. At all events the architecture and sculptures which they have left behind, give us an idea of magnificent repose and unhurried serenity.

What is the cause of the restlessness of the age? The answer is simple. When anything is unbalanced or out of gear; it means that the *center or foundation* is insecure. Take a few instances. An engine without a flywheel or other regulator would move in a spasmodic manner, now racing, now jibbing. But the flywheel is a constant steady reservoir of power, restraining the excess and reinforcing the deficiency. Any building or construction must have a solid foundation, or its parts will be apt to get separated. A watch without a balance wheel can never keep time. "Still waters run deep" is a familiar proverb. A person with a large reserve fund is never in difficulties, but one who lives from hand to mouth is rich one day and starving the next. The reason why we are restless is because we have no reserve fund in our nature, upon which we may draw for new supplies of strength and control. The reason why the age is restless is because there is no backbone of faith to co-ordinate and regulate all its activities. There is no universally recognized criterion of truth behind all the theories and speculations of our time.

Now let us ask, What are the great foundation stones of human life, which bind it in one and preserve its integrity throughout all changes? The answer comes at once that Brotherliness, altruism, fellow-feeling, make for the welfare and permanence of the race, and selfishness and personalism lead to strife and disruption. Therefore in order to have firmness and stability, we must have a deep underlying sense of our unity, such as will prevent individuals from acting against the interests of the whole. But have we this? On the contrary, altruism is not more than a mere theory, and even at that, there are people who deny its practicability or necessity.

There is such a thing as moral dynamics, and our experimenters in sociology are deficient in a sense of proportion if they expect that theories can cope with facts. It is the same with our religions. They are half alive, and human nature is very much alive. Religion appeals to us most when our passions are temporarily drowsed, but it goes to the wall under the stress of any strong desire.

Then we have theories of government and theories of conduct and scientific theories about health and all sorts of rules and recipes; but they are all alike powerless to deal with lusty human nature. Hence culture merely increases the opportunities for selfish advancement, religion too often merely feeds vanity and self-righteousness. The people are sick and tired of these theories which do not lead to anything, and are crying loudly for something that can really move the heart and make people *want* to reform themselves. They feel that all cannot be delusion — that there must be some truth — something that is strong enough to make itself felt as the truth; yet where is it?

We have said that the *sense* of brotherhood — the clear palpable sense of it — is the foundation of human happiness. Let us enlarge the conception and say that the foundation of human happiness is a conviction of the reality of a HIGHER LIFE. If we all *knew* that the personal consciousness which makes up our ordinary life was only superficial and of comparatively slight importance, and that a deeper, richer, fuller life ran through and permeated the whole; if we actually possessed this fuller life and found that it was infinitely better, purer, calmer than the other — then, should we not have a firm rock on which to stand amid the changing scenes and storms of our lower nature? And imagine that the nature of this higher life were universal love and the desire to be in harmony with all, and that selfishness were impossible in it. And suppose that when we were in the higher life, we were illuminated and had no problems and perplexities. Would we not then have a permanent link binding together the whole race?

Now we know that the existence of such a higher life is taught in various religions and philosophies, and by numerous peripatetic cranks, but where is the reality and conviction behind it all? Sometimes we are assured that we shall be blessed only when we are dead and removed from the sphere of usefulness, and sometimes we are made to think that the higher life is more a kind of painful necessity than a priceless birthright. The teaching of the divinity of man is the prime essential of religion, as taught by the founders, but religions as we have them today have been emasculated and perverted until their original meaning has become entirely lost to the world, and for centuries we have been taught to believe that we are miserable sinners and to glory in our degradation.

It needs Theosophy to bring mankind back to a realization of their own divinity and to restore to us our lost dignity and self-respect. Theosophy is no sect or new religion. It is merely the universal and eternal Wisdom-Religion, known to antiquity, and presented once more in terms suited to modern needs and comprehension. By Theosophy, the doctrine of Man's real and essential divinity is made real and practical, because it is no longer a mere theory or emotional phantasy, but a reasoned and demonstrable fact.

To sum up these words: The world's unrest is due to its loss of faith. Faith is not blind belief; it is the assurance of coming knowledge. To have faith in a thing is to know intuitively that it is true, and that we shall one day understand it. The divinity of Man, the unity of all that is, the eternity of the Soul — these are no longer for the many, objects of faith. They are merely theories. For the Theosophist they are faiths — that is, they are influences potent and living enough to be his ever-present companions and guides in life. All institutions are starving for want of faith — art, literature, social economy, domestic and marital relations — everything. A cold cynical self-seeking alternates with an erratic and blind devotion to crazy enthusiasms. The great regulator and balance wheel is lacking from the machine. There is no underlying sense of eternal existence, no touch of Souls in a real and felt comradeship. The Ancients were never unconscious of the presence of the race-soul, and, under the names of the Gods, they appealed to it and obeyed its mandates. Now we have no such consciousness of the one Soul; but instead, we appeal to various false gods which are more or less accurate images of our own selfish desires.

Theosophy alone, the wisdom of the ages, can restore to man his lost ideals and so take away his cynicism and his unrest, replacing it by the deep calm of assurance. And Theosophy shows Brotherhood or spiritual unity, to be the necessary basis of social permanence. E.

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LET not the people be too swift to judge.
As one who reckons on the blades in field,
Or ere the crop be ripe. For I have seen
The thorn frown rudely all the winter long
And after bear the rose upon its top;
And bark, that all the way across the sea
Ran straight and speedy, perish at the last,
Even in the haven's mouth.—*Dante*

# THEOSOPHICAL FORUM

**Conducted by J. H. Fussell**

**Question** Has the number of the world's inhabitants always been the same, or is it on the increase? If the latter, by what per cent? If the former, what reasons can you offer in explanation of your statement?

**Answer** According to the teachings of Theosophy no more "new" souls or egos have come into the evolution of this earth since the Third Root-Race. We are now in the latter part of the Fifth Race. We may say then that the number of human egos connected with the earth's evolution has remained the same since then. But the further question arises regarding the inhabitants of the earth, that is, regarding those egos actually incarnated at any one time.

It has been assumed by many who assert that a study of history upholds their view, that the number of the inhabitants of the earth is greatly on the increase. This idea is fostered and doubtless had its rise in the theological teaching regarding Adam and Eve as the parents of the whole human family (it is not stated where Cain's wife came from). This supposed increase in the population of the world has been frequently brought forward as an objection to the teachings of Reincarnation.

As an answer to this objection, let us first ask another question. How much do we really know of the fluctuations of the earth's population a few hundred years ago? It has only been during comparatively recent times that any total estimate has been made, and we have no conclusive evidence that the earth is more densely populated now than it was a thousand or several thousands of years ago. Each year more and more evidences are being uncovered of the existence of vast civilizations, but how little we know of them! How little we know of the dense populations that must at one time have inhabited New Mexico and the adjoining country; of Yucatan and Central America generally; of Peru; of Central Asia, where now are only deserts; and even of Africa. Tradition has it, says H. P. Blavatsky, that

> the now desolate regions of the waterless land of Tarim — a true wilderness in the heart of Turkestan — were in the days of old covered with flourishing and wealthy cities. At present hardly a few verdant oases relieve its dead solitude. . . . The traces of an immense civilization, even in Central Asia, are still to be found. This civilization is undeniably *prehistoric*. . . . The gigantic, unbroken wall of mountains that hem in the whole table-land of Tibet, from the upper course of the river Khuan-Khé down to the Kara-Korum hills, witnessed a civilization during milleniums of years, and would have strange secrets to tell mankind. The Eastern and Central portions of those regions — the Nan-Schayn and the Altyne-Taga — were once upon a time covered with cities that could well vie with Babylon. A whole geological period has swept over the land since those cities breathed their last, as the mounds of shifting sand, and the sterile and now dead soil of the immense central plain of the basin of Tarim testify. . . . The oasis of Tchertchen, for instance, situated about four thousand feet above the level of the river Tchertchen-Darya, is surrounded with the ruins of archaic towns and cities in every direction. There, some three thousand human beings represent the relics of about a hundred extinct nations and races, — the very names of which are now unknown to our ethnologists.

Instances might be multiplied almost indefinitely of traces of the civilizations of the past.

Then also what of the great continents of Atlantis and Lemuria with their vast populations and civilizations? In view of all this it is perfectly plain that we have no reason for saying the earth is more densely populated now than at certain previous periods of its history as a man-bearing globe.

It is possible and no doubt most highly probable that at certain times, perhaps stretching over long periods, there may be a continuous increase in the population of the earth; at other times the reverse process may be taking place. A simple illustration may serve to show how these fluctuations may come about. Consider a public park or a public building in a large city. Relatively speaking, the population of the city may be considered as stationary, but at one time the park or building may have but few people in it, while at another time it may be crowded, without any change taking place in the population of the city. In the same way the population of the earth may be increased or diminished while the number of the egos connected with the earth's evolution may remain constant. Thus these changes form no argument against the teaching of Reincarnation. Neither could it be said that these fluctuations take place with any irregularity, for most certainly they must be according to cyclic law. STUDENT

**Question** As the great majority of human beings have in every age been poor and unforunate, does it not follow as a necessary corollary that they must have been reborn into something like their previous conditions? Where then is the justice of Karma, and where is the new experience the soul is supposed to reap in each new earth-life?

**Answer** In the first place, the assertion that the "great majority of human beings have in every age been poor and unfortunate" is a pure assumption and certainly shows the need of following the advice of the Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY to study ancient Egypt and America and the prehistoric myths and legends of all races. This is the Iron Age, an age of darkness, unbrotherliness, suffering and poverty. Perhaps today the majority of people do think themselves poor and unfortunate, but it was not always so. There was once a Golden Age, when there was no suffering or poverty, but all was joy and innocent happiness. Then came the Silver Age, when men and women were still happy, though perhaps they began to know something of the pain that comes through the loss of innocence. The Bronze Age followed, and then the present dark Age of Iron, in which selfishness rules.

So, according to that truer history of tradition and myth, men have not always been unfortunate and poor. And the questioner seems to forget the bright days that come like gleams of sunshine into the lives of every one and the happy childhood days of even the children of the poorest.

But let us for a moment grant the really untenable position of the questioner, and let us accept for the moment his unwarranted statement that the great majority have always been poor and unfortunate; is his inference, then, correct that there is no justice and no progress? Not at all; all our observations of nature go to prove the contrary. We find nothing in nature standing still, but everywhere growth and development. Taking the analogy of nature, then, we must conclude that our observations of the conditions of humanity have not extended far enough — that we have neither gone far enough back into the past, nor have we been able to see into the future. According to the scientific researches of the student of nature, it took ages upon ages for the development of new species from old, yet the same act repeated an untold number of times by successive generations, the same unsatisfied longing seeking satisfaction, yet never finding it, through immeasurable periods of time, have at last produced new powers, created (by an infinitely slow process) new organs, so that finally the mineral passed into the plant, the plant became animal, the animal became man's physical body; — the human Soul belonging to quite another line of development.

A person who knew nothing about birds, nor the relation between the egg and the bird, might be very surprised at seeing a bird sitting upon her eggs in the nest and might reason long and philosophically thereon and argue that the egg forever remained an egg and that the bird forever sat thereon. Day after day to his sight the egg would present no change, yet we know that after fourteen or twenty-one days, or thereabouts, the shell breaks and the chick is born.

And may it not be that the suffering and pain endured life after life (and let us not forget the joys) at last cause that stirring of the divine life within the heart that at the appointed time breaks its fetters, and man rises glorious on his soul-wings in the free air and sunlight. He is no more tied down to earth nor a slave to its suffering and wretchedness, because these have been dispelled by the soul's own radiance and joy. STUDENT

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WE are in such haste to be doing, to be writing, to be gathering gear, to make our voice audible a moment in the derisive silence of eternity, that we forget that one thing of which these are but parts — namely to live. . . .

All who have meant good work with their whole hearts, have done good work, although they may die before they have the time to sign it.

Every heart that has beat strong and cheerfully has left a hopeful impulse behind it in the world, and bettered the tradition of mankind.

Little do ye know your own blessedness; for to travel hopefully is a better thing than to arrive, and the true success is to labor.—*Stevenson.*

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## Ostrich Farms in *the* Central States---Interesting Facts

IN western Kansas and eastern Colorado the plains once seemed properly called the great American desert. "The lonely railway stations, with an occasional cattle-breeder's cabin, constituted the architecture of the plain, and the hard-trodden path of the buffalo through the straggling grass formed the public highways. Today the traveler over the same region passes through scores of prosperous towns and past vast fields of grain and the usual products of western farming, but is especially surprised and impressed by the orchards, melon fields, beet farms and sugar factories that mark the Arkansas river valley. Inquiry reveals the secret of this wonderful productiveness in the former desert. Irrigation has done it. The water of the Arkansas, that once sank into the sands and disappeared, is now diverted into canals and thence into little ditches, spread over the fields, turned back to the river and deflected into new channels — and so made to do its enriching work over and over far down the stream."

"A new infant industry regarding which there is little popular information, but which has been making great strides in development, is that of ostrich farming. . . . In the Salt River valley of Arizona climatic conditions are favorable to the health of the birds, and this in turn improves the quality and yield of feathers, which is the aim of the industry. Nature has looked out for an all-the-year-round production of alfalfa there, so that one of the prime requisites in breeding, that of continuous green feed, is thus readily met. . . . Heretofore this huge bird has been considered valuable only for the feathers it produces. As these are a luxury which may be enjoyed only by those with money to spare, and who demanded the finest quality obtainable, the imported specimens have commanded the highest price and have forestalled the native-grown plumes. In the last few years, however, with the steady increase in ostrich farming in the far southwest, other uses have appeared. One of these is the use of ostrich eggs for making omelets and such culinary productions as usually require hen's eggs. It has been found that two and a half dozen of the latter are required to make as much omelet as a single ostrich egg. If people acquire the taste for such a diet it is a fact of some importance to them to know that an ostrich has been known to produce more than 300 eggs in a single year. Further than this, the flesh of the domestic ostrich is relished by those who have eaten it, so that the bird has come into the same general class of food as poultry, in addition to its primary and more important value as a producer of feathers. . . . It may be surprising to poultry raisers to learn that while they are dealing in small figures with their broods of spring chickens for a metropolitan market the ostrich chick six months old commands a price of $100. Each year of age makes the ostrich worth probably $100 more, on the average, until at the age of four years, the period at which they pair, they are worth in excess of $800 a pair.

"Such a high valuation is considered all the more interesting from the fact that the ostrich is able to take care of itself, find its own food if once liberated in an alfalfa pasture, and give its owner less trouble than almost any other kind of animal in captivity, in proportion to its value. Pigs are able to take care of themselves and live on next to nothing, but they possess only a food value. The ostrich, on the other hand, lives for one decade after another, all the while producing annual crops of feathers, eggs and progeny. There are no authentic data as to the extreme longevity of the ostrich, but it has been claimed that it will live one hundred years. . . .

"It is a strange circumstance that with its powerful means of locomotion, as well as ability to defend itself from attack, the ostrich is more easily scared than probably any other bird or animal possessing even elementary powers of self-protection. A dog or other small animal, insignificant in comparison to the great bulk of the ostrich, is likely to scare it so completely as to cause it to rush headlong into a fence or some other obstruction which will maim it so badly as to require its destruction. This excessive timidity causes the breeders to adopt strategic measures when the time comes for plucking the valuable feathers for market. The birds are so timid that they quail at being driven even from one field to another, unless some one goes ahead of them. The plan usually adopted, therefore, is to have a man go ahead on foot, calling them as the farmer's wife does her chickens, and tolling them on with a little grain. Another man follows on horseback, and between the confusion of being followed and led there is little trouble in leading the birds in whichever direction is desired." H. T. P.

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COLLOIDAL hydroxide of iron, melted with gelatine and solidified under the influence of strong magnetic force, rotates the plane of polarization of light.



HINDÛS BATHING IN THE GANGES

## Oiling *of* Roads

THE practise of tarring roads for the purpose of preventing dust has recently made great strides and is reported to have proved very successful. In France especially careful experiments have been made. The treatment of macadamized roads with crude petroleum was tried in France ten or fifteen years ago; but the oil has been superseded by coal-tar, which is cheaper and dries to a solid. The following directions for the process are given in a Consular Report:

The road shall be solid, well built, properly drained, and free from subterranean infiltration of water. The surface of the roadway shall be first swept, then washed free of dust, and allowed to remain undisturbed until completely dry. The operation of tarring shall be undertaken only in warm weather. The surface of the roadway shall then be covered with a coating of hot liquid coal-tar, of such consistency as to be readily spread with a broom, so as to even up slight depressions and completely cover the surface. While the tar is still soft, it should be strewn with a coat of clean sand or fine gravel and then left to cool or harden. Five or six days later a second coating of tar and sand should be applied in the same manner. T.

---

IN the ancient Quiche manuscript, published by Brasseur de Bourbourg — the *Popol Vuh* — the first men are mentioned as a race that could reason and speak, whose sight was unlimited, and who knew all things at once. The Kalmucks and some tribes of Siberia also describe in their legends earlier creations than our present race. These beings, they say, were possessed of almost boundless knowledge, and in their audacity even threatened rebellion against the Great Spirit, for which they were imprisoned in bodies. "From sons of Light are we descended — yea, and shall become again." J.

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Meteorological Table


### Physiology *versus* Materialism

THE confusion of thought prevailing today concerning the existence of mind and soul is curiously displayed in the current magazines where we find original articles and reviews showing most contradictory beliefs, materialistic and non-materialistic. Students of Theosophy have no desire to advertise the soul-killing negations and learned ignorances of the materialistic schools, but rather draw attention to the encouraging evidences of wider views and more intuitive perceptions which are cropping up frequently. In a new work on the brain Dr. W. H. Thompson, a leading brain expert of New York and consulting physician to the State Insane Asylums, has nailed his colors to the mast in defence of the truth — a fundamental in Theosophy of course — that the brain is no more than the instrument of the thinker, anatomically modified in the first few years of life by him, but as different and as separate from him as the harp is separate from the musician. Dr. Thompson uses an argument of great interest derived from observation of the duality of the cerebral hemispheres and the growth of the visual and auditory areas of the brain. At birth we have the anatomical centers of elementary sensation — of hearing and seeing — and of motion active, but the cells in the region soon to be occupied by the faculties of speech and of intelligent *recognition* of what the eye or ear perceives not so, for they have not yet been modified for such purposes by the mind. After the constant efforts of the infant's intelligence to talk and to "take notice" as the nurses call it, these waiting, unmolded cells are converted into organized centers of speech control, and the incarnation of the mind gradually takes place. But this does not proceed alike on both sides of the brain, for, though neither has any congenital or special fitness for the development of the speech function, it has been lately proved that right-handed people have the speech centers in the left brain and left-handed people in the right brain. To quote Dr. Thompson's words:

### The Brain a Thinking Instrument

> Each of the hemispheres is equally good for speech if something begins early enough to use it for that purpose. That something is the most commonly used hand by the human child at the time when it is learning everything. . . . The hand which it then most used to learn by determined which of its two brain hemispheres should know speech and which should remain wordless.

Many other proofs of the principle are brought forward for which we have no room, but the argument is well sustained that our brains are not congenitally endowed with the properties of the adult mind; the soul has to educate certain areas for the use of the faculties of thinking, devising, or co-ordinating, in order to contact and comprehend the world in which it finds itself. The phosphorized fats of the brain have in themselves none of the higher properties of mind.

Descartes believed that the pineal gland, a small central organ in the brain, of unknown function, was the physical basis or seat of the soul, a belief he probably derived from antiquity through his plagiarizing Jesuit teachers, and there certainly must be some central "clearing-house" where the activities of the brain-mind can be surveyed, grouped, and controlled by the real "personality," as Dr. Thompson calls the soul. But Physiology has found no material seat for the Will; nor for the self-consciousness behind, the "I am I," which uses the mental faculties to gain experience, yet which is distinct from them — the Spectator in Oriental philosophy. Theosophy declares that the Higher *Ego* never will be found by exploring the gray matter of the brain. The Higher individual nature is correlated to the Heart, as the animal propensities work through the sympathetic ganglions and the solar plexus.

### An Interior Director

But Theosophy agrees with the Higher Physiology of Dr. Thompson that the "subtle nature" — call it Mind or Soul as you will — forms and molds the brain and therefore the body. There is an ethereal or astral form obedient to the mind, building the physical molecules into itself; for the first seven years of life this lays down the scheme or Karmic outline of the body to be in maturity, the physical substance during all later years weaving itself into this astral mold. The mold and character are the result of the forces previously set in motion — the seeds planted — by the soul in former incarnations. The power Dr. Thompson is discussing is called by H. P. Blavatsky "Kriyâshakti, the mysterious *power of thought* which enables it to produce external perceptible phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself externally, if one's attention [and will] is deeply concentrated upon it."

### A Molding Forming Power

We are all well acquainted with the hypnotic experiments in which a blister has been produced by the effect of the formative power of thought, and the origin of birth-marks provides convincing evidence of the same. Another curious testimony to the existence of a thinker who uses the brain and modifies its quality and capacity for response is shown by the fact that the brains of idiots are not necessarily of small size, some having been known even to exceed the average considerably, and the lowest races of mankind have brains which are but little smaller than the highest, certainly not proportionately as small as their intelligence, thus demonstrating that though a brain be large, the thinker, or percipient Entity is in such case more or less non-functioning.

But while it is satisfactory to find that the materialistic notion of all the bodily functions being reducible to physical and chemical chan-

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ges has not hypnotized all the scientists and that the appreciation of deeper causes is gaining ground, Theosophy does not rest with the study of mere mental processes but leads us on to the realization of a higher state of consciousness than that of the ordinary observing reasoning mind, which it calls "the false personality." This is only the lower aspect or face of the Higher Ego, which is itself the upper face. Here is the great problem of life; Katherine Tingley expresses it thus:

**Yet Higher Purpose**

"It is in this outer nature, usually physically dominated, that arises the common feeling of 'I,' and it is to the blending of this with the real 'I' within that evolution tends."

Thus, and thus only, can immortal life be won, for the lower self is not fitted for it until it is illuminated through and through by the diviner part. This can only be prepared for by steady unflinching continuity in the effort to reform bad habits, to destroy every vestige of selfishness and lurid gleam of passion, and to live in the higher air.

H. P. Blavatsky explains very fully in *Psychic and Noetic Action** how the lower or "psychic" mind works through the brain cells, while the higher "noetic" or "spiritual dynamic" plays through the constituent atoms. She says:

"Verily that body, so desecrated by Materialism and man himself, is the temple of the Holy Grail, the *Adytum* of the grandest, nay, of all the mysteries of nature in our solar universe. . . . It is the function of the physical, lower mind to act upon the physical organs and their cells; but, it is the higher mind *alone* which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain . . . to a mental representation of spiritual ideas far beyond any objects on this material plane," etc.

**A Higher Consciousness**

Even the most confirmed materialist finds it hard to persuade himself that such attributes of man as judgment, will, artistic taste, or altruistic compassion and self-sacrifice are mere "secretions" or "by-products" of nerve currents and chemical changes, and the recognition of such facts as Dr. Thompson brings forward will make it impossible except to the bigotry of prejudice.

The existence of a higher consciousness is visible in the acts and thoughts of those who have learned that in the service of humanity is the only real life, and have thereby realized, to a degree, the light of the Higher Self. Such persons carry with them a gleam of sunshine and a breath of mountain air even among the fogs of the low levels.

C. J. RYAN

## The Red Indian

THE Bureau of American Ethnology is about to publish the results of its twenty-five years' study of the American Indian. We shall thus have the whole of the known facts in one conspectus — traditions, literature, tribal relations, habits, locations, numbers, and, as far as possible, history.

"As far as possible" is not very far. For the problem of origin the Bureau leaves unsolved, contenting itself with the rejection of all existing theories. The Indian is not an "Aryan," nor a Mongolian, nor related to the Japanese. Nor, according to the new verdict, is there any basis for the idea of a resemblance between any Indian and any Eastern language. And if there ever was a migration across Behring Straits, it was not from Asia to America, but just as probably the other way about.

Could we go back far enough into human history, we should ultimately get to the Mound-Builders of the Mississippi valley. The Indians have not even a traditional connexion with them. The Mound-Builders were geometricians; their work shows that very clearly. "Their squares, rectangles and circles are perfect. Near Hopetown, O., are two areas enclosed by earthworks, one a circle and the other a square. They are side by side and each contains exactly twenty acres. The men who made them knew how to square the circle." (*The last Change in the Earth's Axis*, p. 17) These mounds are carefully orientated, but they do not face the present cardinal points by half a right angle, or 45°, agreeing in this with archaic structures in Chaldaea, South America and elsewhere.

One of the workers on the book has a theory of his own as to the human race. The race is, he thinks, at least 300,000 years old. It originated at the Poles, when, during the earth's cooling, they were the only places cool enough for habitation. As cooling advanced, the people went southward, some east, some west. Let us omit the "cooling" theory, raise the term to three million or so, and make it apply only to the *Aryan* race on its path to Central Asia. But the Aryan found some people already wherever he came. He found the remnants of the highest Atlantean races of which, according to Theosophy, both Chinese and Red Indians are degenerate offshoots. It may take science some time to come up to that view, especially as it does not yet admit any Atlantean races at all. But facts are quickly heaping up.

STUDENT

* *Studies in Occultism*, No. 3, 35c. Theosophical Publishing Co., Point Loma, Cal.

## New Chinese Methods

THE ways of the Chinese government in its new Twentieth century spirit, certainly have a finish that they lacked half a century ago. It was oppressed in 1840, as it is now, with a sense of the evils of the opium habit. But whereas now it appoints a commission to determine the best means of uprooting the evil during the course of the next ten years, in 1840 it considered that it perfectly knew the best means of ending it at that very moment. The procedure was to be very summary. Every opium smoker was to be strangled; every opium dealer was to be beheaded.

England was in the way then. Now the present Chief Secretary for India, Mr. John Morley, has expressed his desire and intention to co-operate with the Chinese government in any way he can. China grows more of her opium than she used to. India therefore supplies less. Thirty years ago 14 per cent of the Indian revenue came from the drug; now only half that.

In Formosa the Japanese are stopping the habit from any increase and providing for its extinction in a few years, by registering every victim, furnishing the dealers with the names of all such and their amounts, forbidding them to supply any increased amount or to supply any new customer at all. Sudden stoppage of the supply of a habitual consumer is cruel and may lead to insanity.

STUDENT

## Priestly Unhygiene

THE 1904 Indian Sanitary Report has just been published. It appears that the ravages of the plague, at any rate up to that year, are or were steadily increasing. In that year nearly a million persons died. Against great difficulties the government is of course making every effort to stay it. Some of the difficulties may be understood from the following sentence in the Report: "It is not easy to deal with a religious tenet that forbids the holder to leave an infected place, with a tenderness for animal life that will not sanction the destruction of a deadly serpent, with ignorance that is convinced that plague is introduced and fostered by government in order to reduce the redundant population, with suspicion that sees the disseminating agents in every disinfecting party, or with timidity that may be turned by an ill-considered action into fanatical frenzy."

Yet the mind of the people of India is mainly dominated by a priesthood that professes to revere and apply the Institutes of Manu — a religious book fuller of admirable hygienic precepts than the Institutes of Moses.

STUDENT

## Countries Compared as to Longevity

A STATISTICIAN has been investigating the proportion of centenarians in each of the countries of Europe, and has arrived at figures which, given in rates per million, are approximately as follows:

| | | | |
|---|---|---|---|
| Switzerland | 0 | France | 5.4 |
| Belgium | 0.3 | Scotland | 11.5 |
| Denmark | 1 | Norway | 11.5 |
| German Empire | 1.4 | Spain | 11.7 |
| Sweden | 2 | Roumania | 187 |
| England | 4.3 | Servia | 250 |
| | Bulgaria | 1177 | |

This is a very miscellaneous list, and probably could not have been arrived at by any known theory. It will even exercise the wits of scientists to propound a theory now that the facts are known. The list is not complete enough to show the relative proportions between Teutonic and Latin races; but the races of the Balkans are away in the top class of the high school, and Bulgaria is out of the reach of all competition.

T.

A PROPOSAL is now shaping itself to transmit electricity from the Victoria Falls to Pretoria and Johannesburg, over a distance, including necessary deviations, of seven hundred miles, at the extraordinary pressure of 150,000 volts, and with 30,000 horse-power at starting.

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# Some Views on XXth Century Problems

**Reading and Thinking**

SOME interesting figures concerning the reading habit have been compiled by Mr. Gustave Michaud. He has gone over the States, relating the number of books taken from all kinds of libraries, to the population. Here is a summary of the result:

The reading habit is more pronounced in New England than in any other section of our country. In New England taken as a whole, 100 persons drew from libraries an average of 243 books in 1903. The nearest approach to that number is found in California (207 books). New York comes next with only 155 books. All other States fall far behind these numbers. The map shows another fact — the existence in the Far West of three States, California, Montana, and Colorado, in which the reading habit is by far more general than in the neighboring States.

California then, ranks along with Rhode Island, New Hampshire, and Massachussetts.

The writer then tries to relate these figures to those of what he calls genius. But with genius comes in talent and, in general, anyone named in *Who's Who*. In respect to New England only, he thus gives the result.

Those features the existence of which can be scientifically proved and the extent of which can be readily measured are a high birthrate of genius, a passion for reading, a high divorce-rate, a low natality, a high death-rate from diseases of the nervous system.

In other words, judging from these results, the passion for reading is a mark of and coexists with degeneracy.

The figures show less than they seem to. We want to know what *kind* of reading is done. Is it likely to be the same in the East as in the West? There is, says the writer,

in the West a vigorous stock, the essence of energy, people whose fathers have pushed west as far as they could. . . . In New England, a highly intellectual race, sensitive and tinged with the neurotism or "degeneracy" which the departure of the robust always induces.

Some people read to get facts, a larger understanding of the universe or some part of it, their minds are alert and respond positively to what they read as the stomach responds to the presence of food in it.

Others, the great majority, read to get a sensation. They surrender themselves, plastic and negative, to the touch and mold of the writer. They are injured, unmanned and unwomaned, sapped of their heritage of mental creativity. Their reading is a mark of some amount of degeneracy, and leads to more of it.

We also want to know the relation of bought books to books taken from libraries. The sensation-seeker knows that his book is only going to last him a day; he does not want to fill his house with novels. But the other kind of reader is much more inclined to *buy* his real book.

So the figures really tell very little — hardly more than that the kind of reading done in New England is at any rate compatible with degeneracy.

The "genius" list also acutely needs analysis. We all know that in a place where there is a demand, the supplies will aggregate. Among people five feet high, one of five feet four is a giant.

On the whole we may say that the other States need not worry that they read little, nor that their proportion of persons who have the trick of exploiting romantic sentimentality on paper is low. C.

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**A Good Start in Psychology**

IT is a cheap and sneering commonplace that a man's real self only comes into view when he is partly drunk. Children read or hear this sparkling bit of wisdom and get from it their first and most lasting lesson in psychology.

As we all know, the alcohol drives into the background the power which controls, leaving at first untouched and apparently strengthened, the low element which is ordinarily under some control.

Is the "self" the controller, or the thing which should be controlled? According to the aphorism, it is the latter; while to the former we give no name at all.

But in another case we do give the controlling power a name, but undignify it by denying the power. We talk about saving our souls. So the child who has already "learned" that his real self is the lower thing, the animal, the brute, now learns that the other is so poor a thing that it can not take care of itself. It is so helpless that it needs constant care to prevent it from drifting into perdition.

Having learned that it is its duty to take care of the helpless soul, the child now learns that its own helpless self needs taking care of. Without an act of faith in the merits of another being, its own exertions towards purity will go for nothing.

This is actually the basis from which nine out of ten children start out in life — That the real self has perdition for its natural destiny; That it is powerless of itself to become pure; That directly restraint is removed it breaks out into animalism; That upon this evil and powerless thing nevertheless devolves the care of the soul.

Finally, the real controlling power is tacitly disregarded and left without any name; or, if named, it is depicted as needing control and salvation. Again: This is the actual picture of itself with which the ordinary child starts life, a series of propositions in every respect the contrary of the truth.

Here and in England they are asking how much religious instruction should be given to the children. The real question is, how to give instruction to the instructors, how to wipe away from their minds what they learned in youth. We are very careful about the *physical* diet and hygiene of childhood; a little of it might now be given to the spiritual. At least we might take less pains to start our children spiritually poisoned.

H. G. Wells says he came away from a recent philosophical discussion in Boston sadly wondering whether the mind of the times was not dead. STUDENT

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**The Game of Belittlement**

IN support of the usual scientific proposition that genius is a form of insanity, Dr. Binet-Sanglé tries to make the Hebrew prophets a part of the evidence: from Samuel to Malachi, they were mad. It is not denied that they were great poets; but they had hallucinations of voices and visions; they foresaw impending disaster; and they were very violent in denunciation of their enemies.

Will the indictment hold? They denounced their enemies — yes, because they made evil their enemy. Their denunciations were violent because the evil around them, in and without their own people, was excessive. They had visions; but to make that serve as evidence of insanity you have to show that the ordinary general sense of the outcome of such or another course of action, that the vague foreboding that many people have as they are touched by the shadow of approaching calamity — that these may not in extraordinary persons reach an extraordinary pitch of vividness and accuracy, and take objective form as "visions." Every other human faculty existing in ordinary measure in ordinary persons, does here and there in extraordinary persons reach extraordinary development.

*The Nation* neatly asks why, if genius is a form of insanity, there is not a very high average of intellectual and artistic and literary inspiration among the members of asylums. Delusions of great wealth are a form of insanity; and you find a great deal of it in asylums. Every ordinary sign of insanity is of course found in high proportion in asylums; why not then genius?

Moreover if there be really an association of genius and insanity, it is we ordinary people who are to blame. Why can we not furnish the incarnating genius with a body sound enough to stand the high voltage of his mental currents? We have to show cause why we should not be bound over to stop certain habits so that the race heritage may improve up to the point at which it can meet the genius with an adequate nervous system!

As a matter of fact the identification of genius and insanity is only a manifestation of the human-belittlement tendency. It is a direct suggestion from the evil side of human nature, working in the brains of men of science who do not know what they are harboring, and marshaling around itself whatever facts it can press-gang into its service.

When men recognize that genius should be normal, they will inquire what is the hindrance. This thing instinctively knows that, and knows that *being itself that hindrance* the inquiry will be its death-sentence. STUDENT

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# Archaeology Palaeontology Ethnology

### The Older Civilization of Egypt

A WRITER on ancient Egypt speaks of "the culture to which the Western world is still indebted," and says that "to us Americans, who in civilization are the children of early Europe, it is indeed of lively interest to raise the curtain and peer beyond into the ages which bequeathed our forefathers a precious legacy." One could of course cite any number of authors in support of the idea that the Egyptians gave their culture to the Greeks, the Greeks to the Romans, and the Romans to the Teutons.

But does not this principle of derivation seem to imply that the Egyptians in their turn were indebted to some still older nation? It will be said, no doubt, that each successive nation which receives the tradition improves upon it; but all the same there is no instance forthcoming of a nation which has developed civilization all by itself with no influx from another nation. History shows that barbarians have remained barbarians until brought in contact with civilized races; and more, that even then no progress takes place unless there is a fusion of the races. Uncivilized races now upon the earth do not progress, except in so far as they may lose their distinct individuality by becoming lost in a civilized race. Therefore it is inevitable to infer that the Egyptians must have been preceded by another civilized race.

Yet we find the writer above quoted speaking of "the civilization of the wonderful people who so early emerged from barbarism on the shores of the Nile." He thinks that the forefathers of the Egyptians were related on the one hand to the Libyans or North Africans, and on the other to the peoples of Eastern Africa, now known as the Galla Somali, etc.; and that at a very early time the Nile valley was invaded by Semitic nomads, after which a gradual fusion took place. The stupendous civilization is supposed to have been "developed" by this mixed race. Much evidence, drawn from archaeological data, is given for the existence of these races in their various stages.



Lomaland Photo. and Engr. Dept.

GROUP OF ANATOLIAN PEASANTS, TAKEN IN MARSWAN

The men are Greek, the woman Turkish and the boy Armenian. Snow is seen on the hills to the left.

We do not wish to deny that races blended with each other on the Nile and that new races were formed; or that there were people in different stages of civilization in different places at the same time, or at different times in the same place. We have before remarked that the earth contains a miscellany of remains which prove nothing more than that various kinds of people have lived there, but do not tell us anything about the connexion of those peoples with each other. The archaeologists have gotten hold of the material side of the question only, and are laboring to show that the civilized Egyptians sprang from less civilized people. But did they spring *only* from these people? There is probably not one of us that could not be traced back, if all pedigrees were available, to uncivilized ancestors; but where should we be if the Romans had not handed on that culture, if the Arabians had not infused their lore, and if the various other sources to which we are indebted had failed? Again, does the resemblance of the modern Libyans and Somalis to the ancient Egyptians prove which sprang from the other? As the anthropoid is a degenerate descendant of an ancient race of men, so may not some modern Africans be degenerate descendants of the ancient Egyptians? Indeed are not the Copts of today, for instance, actually admitted to be so?

Who will inquire whence the Egyptians received *that* which caused the race of the soil to make itself into a mighty civilization? Is it not important to know why this particular mixture of Africans and Asiatics became so exalted? In short, where is the *spiritual* side of the question of race-evolution, the *involution*, without which evolution is meaningless? No race, be it vegetable, animal or human, can ever advance without the influx of some power that is not material and comes not through mere generation. Otherwise the race will either remain invariable or decline. There are many passages in the writer in question which indicate an appreciation of this fact. For instance:

> How did it happen that at the beginning of the First Dynasty of Kings of Upper and Lower Egypt, we find a highly organized monarchy, far advanced in the arts of civilization?
>
> The deposits which have formed the Delta are very deep and have slowly risen over the sites of many ancient cities which once flourished there. . . . That civilization was earlier and more advanced than that of the valley above.
>
> The earliest strata of the Egyptian language now accessible to us betray the composite origin. While still colored by its African antecedents, the language is in structure Semitic. It is moreover, as observed in the earliest preserved examples of it, a completed product.
>
> Already in the fifth century B. C. the men of the Delta had discovered the year of 365 days and introduced a calendar year of this length, beginning on the day when Sirius rose at sunrise, which, as determined in the latitude of the Southern Delta, where these earliest astronomers lived, was in 4241 B. C. . . . The invention and introduction of this calendar is surprising evidence of the advanced culture of the age and locality to which it belonged. No nation of antiquity, from the earliest times, throughout classic European history, was able to devise a calendar which evades the inconvenience of the incommensurability of the lunar and solar months.
>
> The presence of a cursive linear hand at the beginning of the dynasty proves that the system was not then a recent innovation.

The admissions of the paucity of our knowledge so far, are also frequent.

> The study of Egyptian religion has but begun, and decades will pass before even the preparatory special investigations shall have been achieved which will enable the student to go forward for a general survey and symmetrical reconstruction of the phenomena. . . .
>
> The Delta is so deeply overlaid with deposits of Nile mud that the material remains of its earliest civilization are buried forever from our reach.

The comprehensive survey and symmetrical reconstruction demanded can never be made without taking into account the history of other ancient civilizations, such as those which built the Nag-Kon Wat in Cambodia and those which built the ruined temples of Central and South America. There was an invasion of an Asiatic race into Egypt, and it founded the civilization which is described in our history books; grafting it, however, on the remains of an older and greater civilization which had occupied the Nile basin before, and which was a derivative of the old Atlantean race. This is the race whose remains are hidden in those delta accumulations which, as geology admits, have taken so long to grow.

STUDENT

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### Musical Instruments 3000 Years Old

EVERY Midsummer Day a concert is held in the Museum Court at Copenhagen in which the musical instruments used are 3000 years old. They are horns which were dug up in the moorland of Upper Jutland, and the date assigned to them is 1100 B. C. Thirty were discovered, and of these fourteen are in excellent order. They are about seven feet in length, constructed of thin metal fitted together in several parts. They were in every case found in pairs, one of the pair being in tune with the other. Their tone resembles that of a tenor horn and is exceptionally powerful.

STUDENT

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# The Trend of Twentieth Century Science

**Why do We Sleep?**

A PHYSICIAN has just furnished us with a new theory of sleep. He thinks it due to a substance poured into the blood by the pituitary body — a little gland in the floor of the skull, just above the nose. He points out that in a general way there is insomnia when the gland is degenerated; excessive somnolence when it is congested or enlarged.

It is one more added to the many existing theories, ranging from the reasonable and possible to the wildly impossible. Very few of them take into account the fact that many persons can sleep *at will;* and so can dogs and cats.

The brain cells are set in a sort of jelly, in which their long thread-like processes wave about, constantly connecting and separating. This constitutes the physical side of connected thinking. Rabe advanced as a theory of sleep the idea that these processes are withdrawn into the cells, or at any rate cease waving about and touching each other. But he did not suggest to what the cessation of their movements is due. May it not be due to *will?* In the deeps of consciousness is the will to live. When it is extremely difficult to live, as towards the end of some illnessses, the struggles of this will are keen enough to emerge into consciousness. Sickly people often connect this deep will with the common will of every day, and with this combination carry on their lives. Mothers sometimes do this in the interests of their children. Death comes when the will gets beaten, or when the struggle becomes so difficult that it suddenly leaves off; as it may when some strong life interest vanishes.

May not staying *awake* be a case of the action of this same will to stay *alive?* When the nerve cells are exhausted, and there is no reason to struggle, this part of the will lets go; the mind withdraws from the sense world; the cells withdraw their processes. Waking at a pre-determined hour may be the work of this subconscious will. It is in action anyhow, or we should die. We commit the idea of the hour of awaking to its care. STUDENT

**Holes in Space**

IN the science of Physics, which is getting more *meta*physical every year, the suggestion has been recently made that "electrons are permanent sources of ether, and positive atoms permanent sinks of ether, the ether welling out of transcendental space in the one case, and being drained back into the same space in the other."

The suggestion could be varied in two or three ways. The electron, for instance, instead of being regarded as a hole through which ether passes from transcendental space into common space, might be regarded as a point where transcendental matter condenses into objective matter; or as a point where the subjective passes into the objective; or as a point where pure force takes objective embodiment.

The essence of any of these ideas is that another universe interpenetrates this one, and that there are, as it were, holes in the separating veil. This corresponds to the intuition of every mystic who ever lived, and it is the teaching of Theosophy. Man's consciousness is really on both sides of the veil; but he attends so exclusively to its doings and receivings on this side that he mostly leaves its further possibilities unused and unexplored.

**The Weather Plant**

FEW people have heard of the "Weather Plant," but in a short time they may have to remedy their ignorance. Its ordinary name is the *Pater Noster Pea;* its official name *Abrus Praecatorius L. nobilis N.* In spite of these names it is a modest enough looking little thing, with somewhat acacia-like leaves. Long supposed to foretell the weather, its claims in this direction are thus commented upon by the *New Cyclopaedia of American Horticulture:* "The absurd claims made for its weather-prophesying properties are exposed by Oliver in *Kew Bull.* Jan. 1890."

But the "absurd claims" do not seem to know when they have been properly killed. An Austrian meteorologist, Herr J. F. Nowack, asserts that they are not only valid but fall far short of the reality. According to an article in the *New Yorker Staats-Zeitung,* he is on his way to London to establish there a central station for his predictions. He has been investigating the plant for several years, at the Kew Botanical Gardens and elsewhere. He has found that the leaves, carefully studied in their behavior, give information as to atmospheric phenomena due in 2 or 3 days within a radius of fifty miles; as to barometric changes due within 2 or 3 days — and therefore the rain districts for a radius of nearly 2000 miles; as to great convulsions of nature such as storms, floods, earthquakes, volcanic eruptions, etc., due within 24 days in a circuit of a radius of 4000 miles.

This latter group of phenomena being now suspected to be connected with the cycles and movements of sunspots, Herr Nowack was led to study the connection of his plants with those far-away doings. He found that the presence and behavior of sunspots was indicated by changes in the midrib of the leaves, and in their color. He regards the relation between sunspots, terrestrial disturbances, and the leaves, as now definitely proved, and asserts that he can make the predictions enumerated. The more the plant is cultivated and cared for, the more removed it is from its wild state, the more sensitive it becomes. So it now only remains for him to convince his fellow scientists.

But now we want to know about that "exposure." It looks as if it would have to take its place with a good many others. A plant which claimed to know more than we, had of course to be put down. Yet we *do* know as much as the plant if we could read ourselves. STUDENT

**The Latest Failure**

PEARY'S failure to reach the North Pole, though he has come a little nearer than anyone else, suggests that if it is to be reached at all, the path must be through the air. He has gone more than a degree further north than the Duke of the Abruzzi, six years ago, getting within 200 miles of the Pole. If the Pole, with the land about it, be regarded as the "head" of the earth, it is the "neck" which is giving the explorers all the trouble. They get up to the root of it, just beyond the "shoulders" by land. The neck is water, with huge masses of unstable and drifting ice floating about. The shoulders dip in under this all around, giving rise to what is called the "shelf." If the neck were wholly ice it could be crossed by sledges. If it were water it could be sailed. If the ice masses would only keep still, sledges could alternate with a boat. The trouble lies in the fact that they will not, but keep drifting east and west, finally landing the explorer on Greenland or somewhere. In other words they take him right or left when he wants to go onward.

According to Theosophy there always is and always will be land at the Pole. Continents come up from the sea, connect with it, break asunder and go down; but it remains. Atlantis did that, and so did Lemuria.

If Peary, getting within 200 miles of the Pole, was anywhere near the borders of this land, its area would be about 120,000 square miles — about the size of the British Isles. Wellman's air-flying scheme seems more feasible. STUDENT

**Electricity as a Plant Food**

RECENT experiments on plants indicate that they need electricity, and that when an abnormal quantity of it is supplied in proper manner and degree, their growth is stimulated. Additional growth may amount to as much as 30%. But if the current is beyond a certain point, they are killed. They are also killed if none whatever is allowed to reach them. Plants can not live if placed in a wire cage which wholly cuts off atmospheric electricity, though light, air, and heat reach them in practically undiminished quantity.

According to recent science a current of electricity consists of a stream of the unthinkably minute bodies known as electrons. So it would follow that these are food, as definitely food as the carbon they get from the air and the nitrogen from the soil.

One wonders whether recent buildings do not constitute "wire cages" for human plants, capable of cutting off at any rate a considerable part of the atmospheric electricity which we doubtless need as well as plants. Some of them are concrete skeletons built on an iron frame. The walls and floors are networks of gas pipes, water and drain pipes, and electric wires. Neurasthenia of business men may in some cases perhaps be partly electricity-starvation. STUDENT

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# Nature Studies

### Typhoons

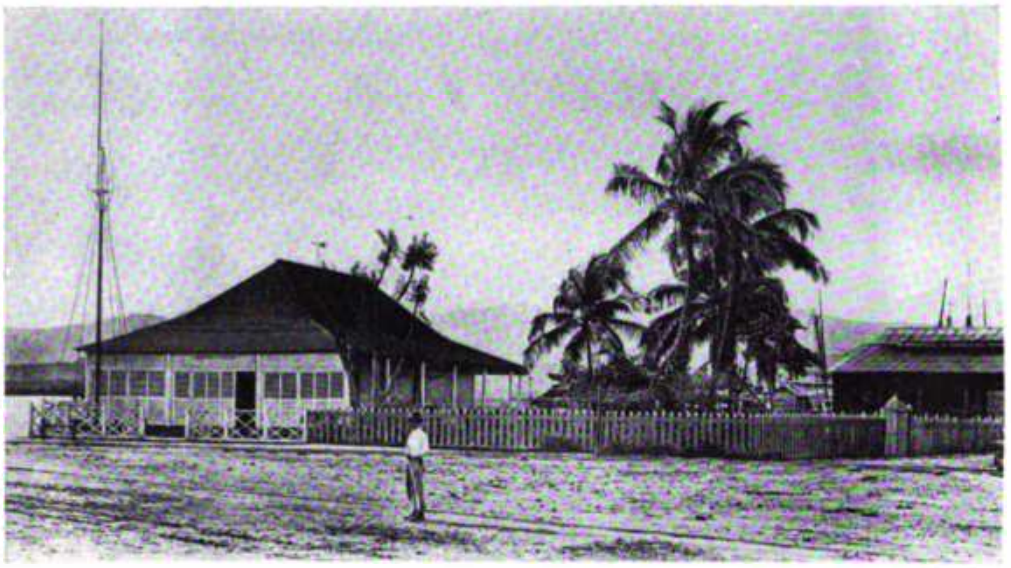
THIS is the name given in eastern Asia to the particular local type of the general class of storms including hurricanes, tornados and cyclones. They are believed to be due to the interaction of the trade winds and temporary local winds caused by heating of water areas.

Some think they originate in the tropical waters washing the Philippine islands, and others in other places. The meeting of the opposing currents of air causes a whirling motion, and the tornado thus formed moves over the sea. It is highly charged with aqueous vapor which it will deposit in enormous volume when it reaches land. The center is an area of extremely low barometric pressure; consequently the level of the sea is disturbed, which results in those huge "tidal waves" that cause such destruction on the coasts.

Typhoons are named after the ancient Greek Typhoeus, or after Typhon, the Greek name of the Egyptian Set, different names for the deity of the underworld, darkness, evil, etc. This shows that the ancients recognized not only the meteorological causes of natural phenomena but also their significance as manifestations of what, for want of a better word, we will call the Cosmic Soul. But an encyclopaedia has the following:

> TYPHON. . . legends make him the cause of eruptions. The myth, therefore, as we have it, rests on a personification of volcanic forces. He is the father of dangerous winds.

This is putting the cart before the horse. Is Deity the personification of creative forces? H.



Lomaland Photo. and Engr. Dept.

HARBOR MASTER'S OFFICE, SANTIAGO DE CUBA

### A Beetle's Eye

THE eyes of many insects, including the common fly, are, as is well known, not simple lenses, giving a single image, but lenses made up of a large number of facets like the faces of a crystal, and giving a multiplicity of images, one for each facet. A naturalist, who has been counting these facets, finds that one species of beetle has 24,000 facets in its eye. The number of facets which an insect has increases, for the same species, with the size of the body, and the more active species have more than the more sluggish. Careless thinkers may infer that, because these eyes throw 24,000 images on the retina, the beetle sees 24,000 pictures. But the beetle does not look at his own retina; the images on the retina are not seen, but felt by the inner sense-organ (located in the *linga-sharira*) in a way science does not understand. The effect of this multiplicity of images is probably analogous to the effect produced by the duplicity of our own visual organs. In our own visual organs, the optical sense gets two images, taken from different points of view, and by combining them, obtains ideas of distance, size and perspective. The same thing can be done artificially with the stereoscope. The beetle has 48,000 different images to compare and, judging by analogy, he ought to be able to see pretty much all there is to see in an object. If there is a purpose in the complexity of the beetle's eye, as we may well suppose there is, the speculation arises as to what must be the perfection of that sense organ which requires and can utilize such a complicated apparatus. We can perform an analogous function by the use of our imagination, which stores up the images which it has received from various points of view and synthesizes them into a whole, so that we can get an idea of objects in their entirety and, as it were, see all around them, and inside and outside of them, at once.

It is useful to carry this analogy further and deduce a moral in logic. A sound opinion can be formed only by combining in the judgment a large number of different points of view. Most of us are at present engaged in walking around things and investigating the different sides and perhaps contradicting each other. Some day, when we have patiently crawled all about, we shall retire to our hole and think it all out.

STUDENT



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A MOHAMMEDAN MOSQUE NEAR AMASIA, ASIA MINOR

### Mineral Wealth of Mexico

THE exports of metals from Mexico during the fiscal year 1905 are calculated to have been as follows: Silver $65,500,000, gold $13,700,000, copper $29,800,000, lead $5,500,000, in round numbers. In 1878 the gold was $750,000 and the silver $25,000,000. E.

### Connection Between Weather & Human Affairs

IT is said that, as far back as any record has been kept in England, severe climatic disturbances have come about the beginning of each half century. There have been severe winters, preceded by unusually hot summers. We are in such a period now, and the past summer has been one of the hottest known in England. It is said that the ocean currents which warm the British Isles are upset at these times; and scientists have also found a connection between the meteorological phenomena and the number of sun-spots. Thus we are gradually extending our knowledge and finding out the interdependence of everything. It remains to show the connection between cosmic phenomena and human affairs — a connection which is surely quite apparent just now to the unprejudiced eye and we may perhaps recover some lost knowledge. STUDENT

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But let each burning human tear drop on thy heart and there remain,
nor ever brush it off until the pain that caused it is removed.—
HELENA PETROVNA BLAVATSKY in the *Voice of the Silence*

## A School for Wives

THE opening of an educational institution called *A School for Wives* was recently announced. Such a school, if it included in its course the teaching concerning her mental, physical and spiritual nature that prepares a young girl for all the duties not only of wife-hood but of womanhood, would be a boon. But the school referred to above will not meet the need for training of this all-round nature; its object is frankly stated as the training of young girls in household science.

There are many such schools; but though the mastery and application of household science by young women certainly tends to promote the well-being of their families, it leaves them powerless to cope with many of the problems of married life that arise in the best ordered of homes. In fact during the years that have witnessed an ever increasing number of schools and classes in household economy and a growing tendency to regard house-keeping scientifically as well as seriously, there has been also a growing indisposition to settle within the family circle difficulties which arise in married life, and which have their origin not in the serious failure of wives properly to conduct their households, but because husbands and wives have not learned the lessons of tact, judgment and compassion in everyday life.

**WE have a greater responsibility than we dream, we who are working on this plane so close to the aching hearts of humanity. It is ours to send out our hope with such power that that hope will become the world's hope, that all life shall be illuminated. We have done much, but so little in comparison with what lies just ahead, waiting to be done.**
—KATHERINE TINGLEY

There seems to be a point in many married lives when, owing to a long series of disagreements about minor matters, the conclusion is reached by husband and wife that they can no longer disagree amicably, and can effect no compromise that will make their life together endurable. This is a crucial point in the lives of those who, when they married, had not learned self-control or the power of silence, and had not attained a compassionate view of human nature. They have not sounded any of the depths of their own natures and do not know what in themselves to draw upon to maintain a relation which seems, in their jarred state, disappointing.

There are many homes too — we have all been in them — where though no means of escape is sought, whole families live in an atmosphere of rancor and recrimination which must, one would think, breed only demons. And the pitiful part of it is that right training does prepare men and women to rise out of these conditions. If they could only receive that training before they marry!

The only means of preventing the occurrence of the crises in married life from resulting in alienation and disruption is to give children, boys and girls, the education that awakens all their powers and prepares them to pass from one stage of development in their lives to another, and through all crises, holding firmly the threads of duty and of affection, and yielding from their divinely touched natures the compassionate constancy that is bound up with the higher human development. This is the training given to the boys and girls in the Raja Yoga Schools, and its saving power will be proved and not found wanting in the years to come.

To those who learn to recognize their own possibilities, and who set to work resolutely, comes some realization of the high companionship that may exist in married life; and they find that a veritable transformation may be accomplished, leaving them free of the old discontent and irritation, with a deeper understanding of the human heart and its mysteries and a better foundation for a united action than they had at the beginning of their married life.

Theosophy is the quickening power that enables men and women to transform their lives. From Theosophy they learn to look upon themselves no longer as puppets of fate who must madly seek in one short life for all that they regard as precious or desirable. They learn that they have the power within their own divine nature to refashion themselves and to inspire others to join them in the pursuit of an aim so high, so noble, that petty causes of friction are forgotten or looked upon with forbearance. A great purpose gathers up the forces of body, mind and heart and diverts them into the broad channel of effort where the joy of united action and conscious harmonious progress is known at last.

Then it is that men and women become tried comrades, who stand by one another in the critical periods of the building of character, and are able to bridge over every abyss caused by human failure. Then it is that husbands and wives learn to regard the characters of those about them not as completed structures which on close scrutiny seem to bar their entrance to a fair future, but as temples in the process of building, every stone of which is moved into place by the heart-force of the loving and selfless.

The principles of Theosophy constitute the teaching which is so needed by our girls as a preparation for wifehood. The time has long passed when physical well-being, important as it is, can be regarded as the only, or the main, feature of a woman's contribution to the home-life. There is a deeper hunger, the hunger of the heart, and conditions of unrest and dissatisfaction often exist because the wife knows not how to furnish the bread of the higher life. She

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must, if she will fulfil her vocation, find in the depths of her own being the power to inspire others with lofty aims and perseverance in the pursuit of them. Young women in many countries of the world are being instructed in this saving philosophy, and it is worthy of note that their study and training proceed in full consonance with the daily practise of the most enlightened methods of household science. Lomaland is indeed the world's beacon. STUDENT

## In *the* Civilized World

THE following is its own best commentary:

"Say mister, can't you give me a job of some kind? I am hungry and want to earn a little money." The remark was made by a little fellow not more than five years of age, and was directed to Chief of Police Babar. The boy was poorly dressed, the sum total of his apparel consisting of a frayed shirt, a pair of torn overalls, and an excuse for shoes on his feet.

"I have not seen mama for three days and can't imagine what has become of her," the boy said as he perched himself on a table in the Police station.

"When she left home last Monday she said she was coming back that evening, but I suppose she had to go out of town." There were tears in the eyes of the brave little fellow when he spoke of his mother. . . .

"She is a good mama," said the boy, rubbing a soiled sleeve across his eyes, "and I can't see why she don't come back home, but when she is there I don't have to get out and hustle for jobs or something to eat. Papa went away nearly a year ago, and we haint heard from him since. Him and mama didn't get along together very well, because mama had to work so hard and buy the groceries and pay the rent. I would like to see my papa, but I would like to see my mama better because she is always good to me. If you got a job here I want it because I am hungry.

"I am a good worker and can do almost anything."

The woman was located later in the day sleeping off the effects of a debauch. She cried when the boy was brought to her and promised to go home and look after him if the officers would let her go. — *The Indian* (Tulsa, I. T.) *Republican.*

## Jottings and Doings

QUEEN ALEXANDRA recently conferred upon Madame Mathilde Marchesi, the distinguished teacher of singing, a medal in honor of her work in music and art.

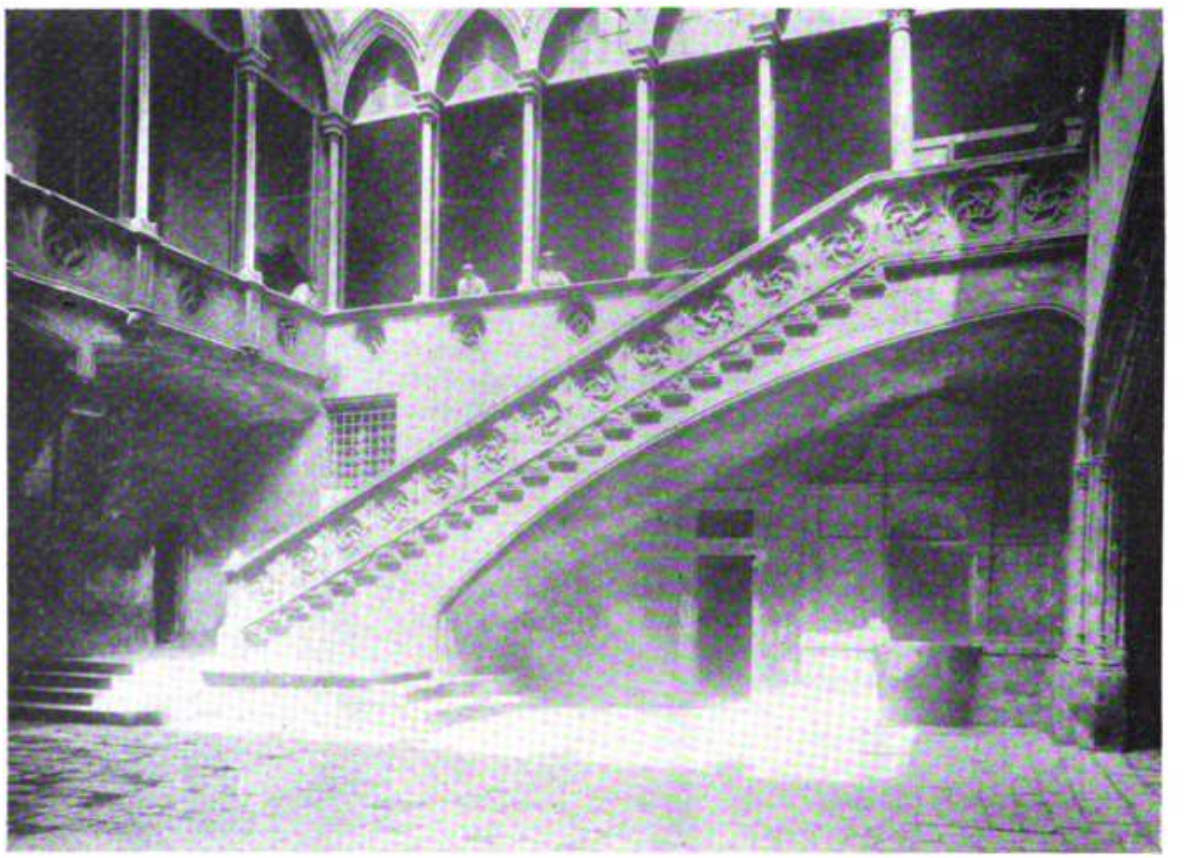
A new allegation in divorce suits has been legalized by a recent court decision, in the case of Lovell against Lovell, 11 Ont. L. Rep. 547, in which it is held that there may be matrimonial cruelty charged, even if there has been no physical violence. The court declares that a husband's persistent harsh conduct toward his wife, which created mental distress sufficient to impair her health, together with threats sufficient to create the apprehension that she might suffer worse treatment, amounted to cruelty in the legal sense of the term. — *Kansas City Star.*

RECENTLY a special investigation was held in Chicago and the astonishing fact revealed that 5000 children are annually deserted by their parents in that city alone. It was also discovered that by far the largest proportion of desertions are among men and that women, as a general thing, remain with their children, stopping at no sacrifices. The proportion was found ten to one, that is, ten husbands and fathers desert their wives and children, where one wife and mother deserts her family.

THE Queen of Portugal, whose work for her people has made her beloved throughout the entire kingdom, has recently been studying the soils of Portugal with a view to best utilizing them for crop culture. She has visited many vineyards, large and small, has talked with the owners, has tried methods by which the soil may be improved, and has also sought to find the vines best suited to the climate of her country; all for the single purpose of benefiting her subjects. It is largely through her encouragement that so much improvement has been made throughout the kingdom in the dairies managed by the people. Her reign has been signalized by constant and unselfish work.

ACCORDING to report, an expression of serenity is ordained by fashion as the proper "look" for women to wear during the coming winter. It is no longer *de rigeur* for a woman to smile, laugh or gesticulate; she must look calm and unexcited, perhaps vacant — the dictum promulgated does not give full particulars.

If "fads" have not of themselves produced the chronic nervousness of the age, they have certainly been as potent a factor as any other, and here we have the curious anomaly of a fad entering the ranks as a redeeming quantity. No one need stand in awe, however, of the amount of redemption it will accomplish, to judge from the standpoint of motives. Pity is it that so many otherwise sensible women are being misled along brain-mind lines while the deeper sympathies find no outlet and the heart starves and waits, pleading in vain for some opportunity to live the true life.



Lomaland Photo. and Engr. Dept.

THE PATIO DE LA AUDIENCIA: BARCELONA, SPAIN

THE personal appearance of the Empress Dowager is thus described by Miss Carl, who spent some months in the Imperial Palace at Pekin:

A perfectly proportioned figure, with head well set upon her shoulders and a fine presence; beautiful hands, daintily small and high-bred in shape; a symmetrical head, well-formed, with a good development above the rather large ears; jet-black hair, smoothly parted over a fine, broad brow; delicate, well-arched eyebrows; brilliant, black eyes, set perfectly straight in the head; a high nose, of the type the Chinese call "noble," broad between the eyes and on a line with the forehead; an upper lip of great firmness, a rather large but beautiful mouth with mobile, red lips, which, when parted over her firm white teeth, gave her smile a rare charm; a strong chin, but not of exaggerated firmness and with no marks of obstinacy. Had I not known she was nearing her sixty-ninth year, I should have thought her a well-preserved woman of forty. Being a widow, she used no cosmetics. Her face had the natural glow of health, and one could see that exquisite care and attention were bestowed upon everything concerning her toilet. Personal neatness and an excellent taste in the choice of becoming colors and ornaments enhanced this wonderfully youthful appearance, and a look of keen interest in her surroundings and remarkable intelligence crowned all these physical qualities and made an unusually attractive personality. . . .

The current story that the Empress Dowager was a slave-girl and is of low origin is absolutely false. Her Majesty is the daughter of a Lieutenant-General of the Manchu forces, a position only attainable by members of the highest Manchu nobility. She belongs to the family of the White Banner, of which the Emperor of China, himself, is the head. At the time of the conquest of China by the Manchus, there was a fierce struggle between these two powerful families for the supremacy, and the Yellow Banner finally carried the day. The Empress Dowager was brought up with great care and highly educated by her father, a noble of great acquirements.

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# OUR YOUNG FOLK

## Mental Attitudes

(A Paper read at Isis Theater by a Raja Yoga Boy)

WHAT is the predominant mental attitude in the world today? Is it harmony, unselfishness? Judging from the suffering and misery and ignorance, one is forced to the conclusion that the prevailing mental attitude is that of unrest, strongly tinged with selfishness. The cause of this is ignorance.

The average child growing up in the world today, receives a training which though in many respects complete, is lacking in one important line — *he learns nothing concerning his own nature.* His mind, though it may be filled with book-knowledge, is not proof against bad influences, and his mental attitudes are merely moods — the results of every circumstance, good or bad, which comes his way. When young, very likely, he had been accustomed to be tempted from a sulk by means of a sweetmeat or some other bribe. Later he would only be contented when his every desire was fulfilled; and thus he grows, unable to discriminate between his desires and those things that he should really strive for. Instead of being able to maintain that mental attitude which he knew to be right, his mind, not being under control, is too often a prey to every passing influence.

The mental attitude one takes is that which determines to a very great extent one's thoughts and actions. Thus we can see the importance of a positive, well-balanced state of mind, which will maintain its dignity and poise although placed in most trying circumstances. But what is that which would enable children to grow up free and balanced, safe from the fitful change of moods which govern so many today? What teaching is it which would give that mental poise? The key-note was sounded ages ago by the wise ones of ancient times when they said, Know Thyself. This simple injunction should always have been made the cornerstone of education, yet, strange as it may seem, for hundreds of years it has been almost disregarded, and only today has a system been brought to the world which is based on this sure foundation. That system is the Raja Yoga system. Here we find things in their proper places, book-learning, art and music used as a means to bring out that which is best in the child.

The necessity for a correct mental attitude is shown especially when forming opinions. So many people, thinking themselves unprejudiced, judge with a wrong mental attitude. This is shown very strongly in the text-books of history. The historian will commence his work with the idea strong in his mind, for instance, that our civilization of today is the culmination of all those that have ever existed. The result is that, whether he knows it or not, he undervalues and misrepresents the civilizations of antiquity, bringing out their dark sides in order to heighten the modern. Thus, instead of an appreciative and really instructive work, we have merely a lengthy treatise in support of this one man's mental attitude. Students reading such a book become impressed with the writer's attitude of mind, even though that view had not been directly expressed in the whole book. This points to an important fact, that mental attitudes are infectious. If we could stop and think with an unprejudiced mind we should be surprised at the number of things we believe to be true which are really only other people's impressions transferred to our minds.

This is where Raja Yoga education is of such inestimable value. One educated under this system is mentally independent and because he has learned to study his own nature does not allow his mind to form opinions which are merely reflections from another mind.

Much of the ignorance, misunderstanding, and unbrotherliness of men today is caused by a lack of this strong independent mental attitude; for there are always those who, being selfishly ambitious themselves influence the weak ones to wrong-doing.

The unrest of the day is also an indication of wrong mental attitude. Man has lost, in a large degree, that dignified balanced state of mind which should distinguish him as the "lord of creation."

It would be impossible to go deeply into all the false, undignified, and often ludicrous mental attitudes one meets on every side. There is the mental attitude of the cynic, *he who sees nothing good in anything, and wishes nobody else to. Then there is that of the fault-finder, who always thinks he can improve on everything,* a mental attitude largely the result of egotism. But perhaps the most undesirable is the mental attitude of curiosity. *He who has this is cursed with a habit of mind which will in time incapacitate him from any useful work,* for nobody will trust any one who cannot mind his own business. This mental attitude is caused by lack of self-control.

The world needs help, and the only ones who can be of full service are those who have gained strength through self-conquest and self-knowledge. These are only to be gained in their entirety through the Raja Yoga system of education.

THORLEY VON HOLST



Lomaland Photo. and Engr. Dept.

REPRESENTATIVES OF THE RAJA YOGA SCHOOL, POINT LOMA, CALIF. WHO RECENTLY VISITED CUBA IN THE INTERESTS OF THE SCHOOL. AMERICA, ENGLAND AND CUBA ARE HERE REPRESENTED

ALL great thoughts were first received in the world as aliens.

IMPURITY in speech is a soiling of the soul.—*Alphonse de Lamartine*

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# THE CHILDREN'S HOUR

## VALLEY AND PEAK

THE Valley said to the Peak,
"O Peak, I fain would arise
And be great like you! I would seek
The wealth that illumines your skies!
Although I lie so low
At your feet, I aspire to share
The splendor and strength you know
Lifted up into spacious air."

The Peak to the Valley said,
"O Valley, be content,
Since for you my veins have bled
And for you my breath is spent!
Alone, for your sake I live
In the cold and cloudy blue;
Great only in that I give
The riches of heaven to you.—*Selected*

## How to Grow Strong

"DID you ever see a miller coming out of his cocoon?"

"No, Amy," said little sister Greta, who had been teasing for a story.

"Well," said Amy, "you know that all sorts of butterflies and millers and moths, from the tiniest little ones that have eaten holes in our woolen clothes, to the largest and loveliest butterflies that flit about the gardens, all come out of cocoons. They begin by being little worms, which are the busiest creatures you ever saw. They spend their whole time eating great quantities of food. You would think them very greedy, but when you learn how they are gathering material to store up in their little bodies for a purpose, the real purpose of their life, you have a great deal of respect for them."

"What do they store it up for?" asked Greta, who was only half willing to respect anything that ate all the time; for she had been taught that this was a very foolish thing to do.

"They work and store up their material so that they may, after a while, rise up from the ground and become gay, happy creatures of the air and sunshine. Out of the food which they store up they spin those gauzy little veils which they wrap around their bodies. At first you can see them at work, spinning inside, but soon the veils grow thicker until nothing can be seen but the little balls which we call cocoons. By their own industry they have made themselves prisoners, but only for a little while."

"How do they ever get out?" asked Greta.

"I saw a miller coming out of one of those beautiful yellow cocoons at Lomaland one day," answered Amy, "and you never would guess what a hard time he had getting out. He first made a small opening by moistening a tiny place in his shell of silken threads, and after a while a little wise looking head came squeezing through and then a little arm reached out, and then another, as though he were struggling frantically to catch ahold of something for help."

"Why didn't you help him, Amy; I would," said Greta.

"I did give him my finger to hold on to, and he seemed very glad and really began to pull himself out quite fast; but his caretaker told me that if I helped him out he would never be strong like the others who helped themselves, and so, though I hated to, I let him struggle on alone."

"Why, you know," exclaimed Greta, "mother says it is the same way with little children; if other people wait on them all the time they never learn how to do things for themselves."

"No, indeed," said Amy, "and they never would get to be joyous and free and strong. All the children in the Raja Yoga school are taught to help themselves. That is one reason why they are happy and helpful to others. They are always busy preparing themselves to go forth and carry the wisdom and the joy which they have stored up in their own hearts out to other children in many countries.

EDITH WHITE

## *The* Steam Engine

"THERE is a most unusual strain in my mechanism and yet we do not move. What does it mean?" exclaimed the engine.

"I cannot understand it at all," said the furnace; "I never consumed so much fuel of every kind and yet the piston says it feels no force, and the wheels do not turn."

"We are getting up steam," said the indicator, short and sharp, as if he would not waste any breath on the matter.

"I have not heard myself for so long," said the whistle, "I am sure I shall be quite hoarse when they do turn me on again."

"Oh, you are so fond of hearing yourself that if you cannot whistle you must talk. Just listen for a change. Here comes our driver—listen!"

"Now if I am not very much mistaken we are going to break the record this time," said the driver as he went around tapping the different parts.

"There," said the indicator, "did you hear? I knew we were getting up steam, and it is for some purpose too. Only wait until there is energy enough stored up and we will astonish the world. The secret is never to slacken up; it avoids friction, makes the most of the momentum gained and means an all-around economy."

"It is all very well to talk," muttered the brake, "but one screw loose may upset all your fine plans; and can all the parts be depended on not to get flustered in the heat of action?"

"Well said," remarked the piston, "I might be working with all my might, but if the wheels slip the rails it would be to no purpose."

"Ah, if it rested only with us two," said the leading wheels, "it would be a simple matter; for we could agree to run together and keep to the rails."

"You cannot help yourselves as long as I have a hold on you," said the axle.

"True," replied the wheels, "with such a bond of union it is certainly easy for us. But how the master can manage to keep all the parts acting as one engine is more than I can make out."

"He cannot do it unless we help him," said the cylinders.

"I should think we could all live up to what is expected of us," remarked the nuts and bolts, "if only the boiler does not burst!"

"I have been well tested and the master knows just what pressure I can be trusted with," replied the boiler haughtily; "so you need not fear any accident."

"There will be plenty of force," said the steam, "if the valves do not begin playing any little tricks and opening at their own sweet wills."

"Do not suggest such things," said the governor. And they were all glad to hear his voice, for he was so clever in adjusting things and invariably spoke with an inspiration that drew them all together.

"We all love our Master, do we not?"—"Yes."—"Then no one will fail to do his part. If we make this record run we shall all have had a share in gaining the honor for our Master. And if we are all agreed, *it can be done.*"

"I say agreed." "Agreed," "It shall be done." A thrill of enthusiasm ran through every part as the Master tried the pressure. "We'll serve the Master for once as he deserves!" And as if by magic the engine stood as a creation that throbbed with one life to his will.

"Ah now," said the engine, "we move." For the Master had given the signal and all the parts were nerved to action.

"Hurrah for my engine," said the driver, as they steamed into the depot, while the whistle blew with a new note of satisfaction and pride in his comrade parts; "the finest metal I ever drove across the desert. The parts were braced together as never before. We have made the record run!"

So children, when you have to work steadily at tasks and duties without seeing what it is all leading to, have patience and remember all the parts are being tested and you are getting up steam that in the serious work of life you may be able to make—a record run.

E. I. W.

## An Orderly Squirrel

DURING the months of October and November the brown English squirrels are extra busy, laying in a winter store of yew berries, acorns, beech and hazel nuts. Out of the six squirrels that came to the house to be fed, only one did as follows, and he was quite a young animal. The morning that his method was noticed, he was eating Barcelona nuts on a small balcony, just outside the open window. A squirrel first drills a small hole in the nut with his teeth, then cracks the shell lengthwise, drops one half and uses the other as a plate; but this tidy little animal, instead of dropping the first half, laid it on the window sill, a little distance off; when he had eaten the nut, he took the remaining half and placed it beside the other. This he repeated every time, until there was a straight row of ten or twelve. F. G. B.

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# The Theosophical Forum in Isis Theater

## San Diego California

### "THE ARTS OF EXPRESSION"

**The Third Lecture by Professor W. E. Gates at Isis Theater**

PROFESSOR W. E. GATES, of Point Loma, delivered the third of his course of lectures at Isis Theater last Sunday evening, under the auspices of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. A delightful musical program was rendered by members of the Isis Conservatory of Music. The lecture, which was one of unusual interest, was on *The Arts of Expression*. To quote from it:

"Man, as he exists upon the earth today, is not a perfect being. What men seek and seek again, and yet which is always to be sought, is Self-Expression. There is a soul in every man, a part of himself, his very self indeed — his Higher Self, which ever seeks expression in and through all the manifold faculties and qualities of his outer nature.

"There is too in each a lower self of desire and selfishness, seeking to manifest itself through the man — a constant tempter, drawing him from higher purposes to lower aims. One of these he follows, and seeks ever new methods of giving it expression in his conduct.

"Yet from another standpoint man's conduct *is* a continual perfect expression of himself. No power on earth can prevent a man in life from doing what he *can do*. If you understand philosophy, you will be a philosopher. If you *understand* making money, you will make it. The wise man *will* act wisely, and he of low thoughts will find low actions.

"And so man's life is twofold — ever an expression of himself as he is, and ever a seeking expression in fuller measure for his ideal.

"While the work of a flower may be said to be complete when it has manifested its own nature in its form and structure, man, the thinker, takes a conscious part in controlling and determining *what* shall be the nature he manifests — and reaching ever into the unlimited possibilities of infinite nature, he brings from the ideal, inner realms ever new ideals of being and action, to express which he devotes his energy.

"And here the Arts grow up; and all may be broadly called arts of expression — the mechanical arts are expressions of his energy; the finer arts express man's finer concepts of beauty or aspiration; music and rhythm whatever of the divine harmony he may have sensed.

"The Art of Expression is chiefly suggestive to us of language; yet from the intimate relation between sound, color and form in nature, with harmony, their natural law, there have been many civilizations in the past where there was in fact no dividing line between voice and music, or between painting and sculpture as against poetry on the one hand, or against hieroglyphic writing on the other. Some slight traces of these ancient unisons have come down to us, and afford suggestive indications of human unity and possibilities.

"And so we find the same analysis applying to the arts and to language. With the use of arts man becomes really man; speech is even more the mark of man's true dignity — and the faculty we are most careless of, and I would almost say, degrade the most. There is more in silence than not talking, just as there is more in religion than in going to church. And as he who abuses his possessions shall lose their use, so our waste of language has weakened its value. Think of all the language has lost, of all the words we have emasculated until we have no longer any expressions even approaching fitness for the noblest feelings. A true word is a power — the forces and gods of nature obey him who knows their names, say the old philosophers; but most of our great words have become charnel houses. *Faith:* reliance on something or somebody you do *not* know anything about. *Soul:* a totally unsubstantial possession of man's, with which he has no interest while on earth except to save it (a thing only to be done by some one else's assistance) because he is to be it when he dies. *Law:* something to be afraid of, and avoided whenever we can, either the human or divine. And the worst of it that these great words have continued themselves in the odor of sanctity, though the spirit has departed from the temple.

"It is a fundamental characteristic of true Art, too often forgotten, that it is not an *act* but an *energy*. Art is not the simple production of a *thing*, nor the thing produced; it is the expression in material form of an ideal reality, and if there is no force, no vitality seeking to be embodied, no inspiration, the thing produced is empty and dead; it is not Art. This is above all true of the Art of Expression — the human art, whereby Man carries out his being. Two universal facts sum man's position: he is a dual being, with higher and lower nature, and he is one such being among many others who with him make the common race. Man is a speaking being, and that fact proves his Brotherhood.

"The Art of Expression, like the others and like man, is dual: restricted by form — unlimited in essence. The speech we use is the inheritor of all the thoughts of all the race and all the races before us. And as language yields and grows at the touch of man who does not yield to it, so is there nothing in human life, however beyond our temporary wisdom and ability it seems, which is unintelligible to our permanent self, and which may not at any moment become a plastic medium in our acts. Language and Man himself are each not an *act* but an *energy* — not a thing done, but an Ever-becoming.

"Speech has been called 'the perpetual labor of the mind to convert language into a fit vehicle for expression of thought,' and it is always a conflict, the mind seeking to expand words and free itself from their limitations. By this the language is developed, just as in the effort of the soul to free itself from the limitations of the lower nature the redemption, evolution and perfection of that lower nature is worked out. And in this case too, the vehicle which yields and obeys, grows and is carried on to greater things; while that nature which, too rigid, seeks to save its independent life, loses even that, is withered and cast away.

"We find it hard to understand another language or another art, while another musical method is hardly music to us at all. And so we ignore that there have been peoples capable of blending in their self-expression these several Arts, seeing each in the exercise of some other. We hear that the daily speech of ancient Greece was so rhythmical and melodious as to contain the potency of music as well as language — and just pigeonhole the fact. But think of the effect on the mental capacity of a people whose vocal atmosphere was a perpetual concord.

"There are several related branches of the Art of Expression, with somewhat parallel developments. We have Language, classified in three groups from monosyllabic to inflectional, and then another class, as it were without grammar or syntax, but with main and minor ideas welded into one single vivid whole, the type of the native American tongues. Then we have the written forms of expression, in which investigators have tried to show development up to the alphabet — which is of course assumed to be the most perfect, as is also assumed of inflectional speech-forms; but what we are learning of symbolic writing has put difficulties in the way. To an educated Chinese or Japanese a perfectly written phrase is as much a picture as it is a poem, writing being related to idea directly, and not only through sounds. But an alphabet only pretends to represent the skeleton of sounds. There was certainly wisdom anciently enshrined in characters, and the very most we can say is that hieroglyphic and alphabetic writings correspond and are separately natural to two great and different lines of the evolutionary development of mind. Every language has its own peculiar stamp; it is a whole "thought-world in tones," is the vehicle of the national expression of its consciousness, and as such must possess a tremendous organic unity, which is that of the nation itself. And this stamp is mirrored in the written forms; it shows plainly in alphabets, as well as in Chinese or American hieroglyphs.

"Painting, too, in the West consists in the minute, correct though sympathetic reproduction of details. If the phrase we use or the scene we see, has any meaning the painted picture or written page (if well done) will convey it — but beyond that we cannot go. We spell our paintings as we spell our words — and often mistake fine writing for fine thinking, fine brush and pencil skill for art. Japanese and Chinese pictures are spoken at a breath, not spelled out; each a single composite expression, all unnecessary, inexpressive, formal incidents omitted, and with a balance of construction showing a perfect perspective of idea, and not of scene. They express the idea, ours express the expression.

"Each language is a manifestation of the energy of the national mind in its effort to express the internal by the external, to fasten the imprint of the Soul upon the lower nature and modulate this with the higher. Through all the arts of expression runs one universal law: concrete forms embodying all past traditions, standing for variation, and each dominating and limiting that expression it should be plastic to; and on the other hand in eternal conflict with these, the coherent, unifying force of the Soul, seeking to free itself from the limitations, to understand and work with other similar national efforts towards that unity which alone can come when all separate limitations cease as such.

"So we find at least two great trends of human evolution: our own, the material, analytic, and that other, threaded through America, China and Egypt, exalting the imaginative above the lower intellectual, the mere ratiocinative — and opening one more road to the teaching of a great prehistoric race, its seats now under the sea, told of by the Secret Doctrine. And the same law of human expression that points backward, points also forward, to the future when the race that learns through diversity of expression shall find a universal language again, which will equally then as now, mirror and express the Self of the Race which will be found to use it when prepared." OBSERVER

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# Art Music Literature and the Drama



Lomaland Photo. and Engr. Dept.

THE ROUND TOWER AND RUINS AT GLENDALOUGH, IRELAND

**Glendalough, or the Seven Churches, Ireland**

THIS, the Valley of the Two Lakes, is one of the most romantic spots in Ireland. It is located in the heart of the Wicklow Mountains amid some of the wildest scenery in the country. The precipices overshadowing the Upper Lake are very grand and awe-inspiring. The whole valley is brilliant in color, particularly in the early morning sunshine, when the violet shadows of the bold cliffs contrasting with the deep green of the woods and the emerald of the grass and ferns form a perfect setting for the sparkling waters. The district is also celebrated for its quaint legends.

The plate shows nearly the whole dominions of King O'Toole, a hero of "the good ould times." He it was, legends tell, who resorted to the tricks of a frolicsome pet *goose* for "divarsion" when he got too old for hunting, and it was with him that Saint Kevin, a hermit, who miraculously rejuvenated the goose when it grew stricken in years like its master, drove such a hard bargain for doing so that the poor king's whole property came into his hands! Be that as it may — and history teaches us that it is not a unique thing for the representatives of the Church to gain temporal power — the valley soon became a famous seat of learning. The ruins of its former greatness are generally thought to be the most extensive in Ireland. St. Kevin's "Kitchen," a little church with the earliest circular belfry known in Ireland, is in good condition though eleven or twelve hundred years old. All the other buildings are in complete ruin except the Round Tower shown in the engraving. This tower is about 120 feet high and 51 feet in circumference; but although it is near the Cathedral ruins, there is no reason to attribute it to St. Kevin or the Christian builders. The early Christians usually built their churches upon the sacred places of the earlier faiths.

These round towers, for which Ireland is famous, though there are many others in Persia, Sardinia, and even Peru, are the despair of archaeologists, who have never been able to agree as to their origin or age. The Glendalough tower stands at a point which commands three valleys, and a fire burning in the top would shine through the windows and be seen for many miles. Glendalough is, fortunately, not too accessible and has escaped the vulgarization from which so many romantic and famous places have suffered. It has an indescribable, subtle charm that lingers in the memory of all who have seen its beauty. Ireland contains many spots of rare beauty and mystic charm, and one feels that the spirit of the mighty past yet lingers, awaiting that destined time when it shall leap into the magic life of a new incarnation — when Ireland shall again come into fair possession of her own.

AN IRISH STUDENT IN LOMALAND

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**Light and Sound ---- Rediscovery of Ancient Accepted Truths**

A MARVELOUS concert — the first ever given from electrically conveyed sound waves, in which no musical instrument other than alternating currents of electricity is employed, was listened to last night . . .

It was the first demonstration of the telharmonium, an invention which Dr. Thaddeus Cahill has worked for fourteen years to develop, which is designed by means of wires to supply from a central station music produced by the alternating currents to subscribers all over the city. The music can be sent over telephone or electric light wires, and arc lights can be made to sing.

To produce the vibrations a set of elaborate machinery and electric appliances has been installed. There is a set of 145 alternating current dynamos, which make vibrations varying from sixteen to 8000 a second. These currents are passed through "tone mixers" and are released by a keyboard not unlike the keyboard of a pipe organ.

The keyboard is played by a musician and the electric currents give the vibrations required to produce the music desired. At present there are two keyboards, which represent a flute and a horn. Two more are to be put in at once, and the effect will be that of four instruments played together. (New York, Nov.10)—*Ex.*

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# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

Central Office Point Loma California

*The* Headquarters *of the* Organization at Point Loma with *the* buildings *and the* grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism or anything *of* similar nature, but are what they stand for: 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, it unites *the* philosophic Orient with *the* practical West

## An All-Round Education

(A Paper read at the Young Men's Club, Lomaland)

AS the subject indicated by this title is too large to be fully treated in a short paper, I propose to bring forward under that head a few important points connected with the subject.

The first point is that it is better to have a mind so trained and developed that it can readily learn or acquire anything upon occasion, than to have a mind which is equipped only for certain special kinds of work and cannot adapt itself to anything different. In short it is better to be mentally adaptable than learned, if it comes to a choice. With this idea in view, it can be easily understood that education should aim at making the mind supple, quick and concentrated; at developing the mental muscles by legitimate mental calisthenics; at giving the mind the power to acquire any information or learn any art easily; rather than at packing it with certain kinds of knowledge.

Under this view we can scarcely afford to regard any study as superfluous. The circumstance that a given study has no discernible direct bearing on our proposed path in life does not affect the question. There is no possible path in life in which a well-trained mind will not be useful. Again — and this is another very important point — we should not allow any narrow conceptions as to what is "practical" or "useful" to interfere with the broader and wiser plans of nature. If we confine our studies to those things alone of which we can see the immediate use, we shall limit ourselves very much indeed. This is the *false* view of practicality and utilitarianism — a view not encouraged here at Point Loma. The mind is not to be compared to a machine, but to a growing plant. It should be fed and encouraged to expand in every possible way. When we put a seed into the ground and tend it, we do not try to make it produce a certain arbitrary form of our own choosing. We simply aid nature, and let her produce what she will. So with the mind. Let it grow, and do not try to predict or determine the direction of its growth, or you will interfere with its spontaneous unfolding.

Take, as an instance, the subject of geometry. Why should I learn geometry? What use will it be to me? Never mind what use it will be. You are not learning geometry so as to be able to measure the ground. You are learning so as to develop the mind. Never mind if you forget all the propositions; the training will remain. It is the duty of an educator to train minds, and no one can tell in what new direction they may unexpectedly develop. Learn what you have to, and do not try to see too far ahead. The next step is always the important one; when you have taken it, you may see what it leads on to.

We often forget what we have learned, when we leave school; but the *mental training* remains — the power of attention, acquisition, memory and so forth. Hence it does not so much matter *what* we learn so long as the subject is one that will train faculty.

There should be thorough grounding in "the three R's" — reading, writing and arithmetic. Now how carelessly these subjects are taught! How few people can read aloud creditably and audibly! Yet what an important attainment this is, to be able to make oneself understood and to impart information to others. And what a paralytic scrawl much of our writing is — leading to endless mistakes and irritation! And as to composition, who can write a sentence that will not be ambiguous, or express accurately and felicitously the good ideas which he has in his mind? Surely, if education confined itself to reading and writing alone, and the subjects connected therewith, such as composition, it might produce better results than when it gives a superficial smattering of twenty different subjects. A person who had been properly trained in these would be able to acquire any of the others with ease at any time.

Then the importance of an acquaintance with the classical languages *can not be overestimated.* It is now being recognized generally by our educators that no one — not even an engineer or a business man — can afford to do without this. We have gone too far in the other direction, and it is becoming apparent that the mind loses much in the way of breadth, depth, mellowness and soundness of judgment by being cut off from a knowledge of ancient peoples and their languages. Much of the shallow thought of the day, which is so productive of dangerous political fads, is traceable to the influence of philosophic writings on minds that have not been ballasted by a proper study of human nature and human history on a large scale. It has been thought that a scientist has no use for literature or classical languages. But any one who has read some of the modern scientific books and compared them with older ones, will soon see the difference. To write a book on science, it is not enough to be a scientist; you must be a writer as well, — able to arrange your ideas and make them lucid to the reader. As it is, we find that the scientific writers overlook points and have to put them in afterwards in the wrong place, write sentences that can be taken two ways or that can not be understood, and many other blunders. Again a book on science written by a man who has no acquaintance with history and literature, is dull in the extreme; while one written by a cultivated man is full of interesting illustrations and allusions. In short everyone who writes a book should be a scholar — and so should everyone who does not write a book.

My last point deals with the question of selfishness — another thing that cramps our ideas of education, as it does all our ideas and doings. Are we educated for our own benefit alone? No; we are educated that we may become creditable members of the human brotherhood and not drones or bores. There will always be other people depending on us. We may have families; and this last fact supplies a sufficient argument for the education of women, supposing there were no other arguments. What is the difference between a widely cultured man and one who is dull and uninformed? Idle empty minds are a danger to the race. An educator will develop mind wherever he sees it. If he does not, it will develop itself in harmful directions. Anyone having a mind must keep it healthy and in order, for the welfare of the community. It is not all his own mind, to be used for furthering what he may consider to be his own interests in life. It is a *common possession,* and must be well guarded. H. T. E.

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YOU do not perhaps know, . . . that music was among the Greeks quite the first means of education; and that it was so connected with their system of ethics and of intellectual training, that the God of Music is with them also the God of Righteousness — the God who purges and avenges iniquity, and contends with their Satan as represented under the form of Python, "the corrupter." And the Greeks were incontrovertibly right in this. . . . And the action of the deceiving or devilish power is in *nothing* shown quite so distinctly among us at this day — not even in our commercial dishonesties, nor in our social cruelties — as in its having been able to take away music, as an instrument of education, altogether; and to enlist it almost wholly in the service of superstition on the one hand, and of sensuality on the other. — RUSKIN, *Time and Tide.*

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# Students' Path




## AN ODE TO THE THREE LEADERS

K. V. M.

WHEN the world was oblivion-encumbered, and heavy with sighs and with sleep,
And her Gods were all dead or else slumbered, and her vision had fled through the deep;
And sorrow and horror were on her, forsaken of beautiful things,
Infested of heartless creeds without life, of a crawling hope without wings;
When for God-given cry of the battle, and the splendid war upon wrong,
Expediency lifted her head and croaked her weary and desolate song;
When the children were born into sin, and sent forth to the tumult of life
To meet demons, without and within, and never a sword for the strife,
And never a truth in their hearts, of the Truths that redeem and set free,
But only the pitiful arts whose end is to seem and not be;
When they that had fallen were hopeless, with never a gleam nor a goal
But the teeming life of the slums and jails, and the bitter death of the soul;
You saw in what sorrow we lay, with the night overwhelming us drear,
And no faith in the dawning of day, and our life autumnal and sere,
And You came like Stars of the Morn, as the Prophets of Daylight You came,
And our strength overpast was reborn, and our hope was kindled to flame,
And we hail You and draw to You now, our spirits aglow with Your light,
Each heart of us tense with the vow that shall bear us unharmed through the fight.
There are those who may linger without (alas for their wakening anon!)
By a false peace entangled about till the ranks that they marched in are gone;
But safety for us there is none, nor stillness nor harbour of rest,
Unless we be with You, and one with Your warfare and perilous quest;
Wherein who hath fought shall have peace alone where the battles endure,
Whereon who hath journeyed shall cease when the world is made perfect and pure.

. . . . . .

Leader and Teacher and Light of the World!
How shall we reach Her with thought-wings unfurled?
Shall we not send Her such gifts as we can?
Our love to defend Her, the Helper of Man.
Winged winds shall waft it o'er ocean and land
Till waves have laughed it on Loma's dear strand.
All the white birds that fly over the waters
Shall carry You love from Your sons and Your daughters.
Still while You lead us to war upon night
We stand where You need us, Your Children of Light.

## Literature

A LITTLE reflection will show that the literature of a nation expresses the highest as well as the lowest state of its consciousness at any given period, and that to be in touch with the highest literature of a people is to be in touch with its soul-life.

What an accumulated mass of knowledge lies hidden in the masterpieces of literature, the gift of the great intuitive souls to their fellowmen, who so ennoble literature, that it becomes one of the avenues of soul expression, one of the sign-posts that point the way to the existence of the underlying realities, the *hidden* life in the *hearts* of men.

Perhaps we learn more than we realize when we lovingly study a good book, and few, I think, recognize how much they are indebted to the writers of *real* literature. But are we not in need of Ariadne's thread to guide us through the labyrinth of printed matter — I will not say literature — with which we are surrounded today? Surely many feel this need, for the cultivated ignorance of the age is vast, and there is much stringing together of fine phrases and assumption of authority to catch the unwary.

In Theosophy we certainly find this clue, for in Theosophical literature is given the key to the understanding of our own natures, and as we apply the Theosophical principles to our everyday lives — that is to say, make the Theosophical life *our* life — we gain that deeper, wider discrimination which enables us to distinguish the true from the false, the genuine from the seeming. The statements made in all real literature are statements of fact, of the facts of life, of consciousness, of experience, and are all capable of demonstration as we progress in our evolution.

What pearls of wisdom humanity's teachers have left for us, not of *one* nation or age, but *many*, and of all times! East and West alike have a storehouse of wisdom in the precepts of their great men, and in the teachings of these wise ones, the interpreters of life, of its purpose and meaning, do we not find the same basic truths?

To the student of comparative religions, the literature of Theosophy sheds a welcome light when it tells of a primeval source — the ancient Wisdom-Religion — from which the great religions of the world have branched off; to the student of human nature it gives the explanation of genius, it puts the poets, the artists, the dramatists, and the critics, in their true places, giving dignity and meaning to the purpose of human life. No one sincerely desirous of doing his whole duty to humanity can afford to neglect the study of Theosophical literature, can ignore the priceless wisdom and knowledge again made known to humanity by H. P. Blavatsky, William Q. Judge, and Katherine Tingley, embodying as it does the garnered experience of the ages, and drawing attention to the valuable work done by their predecessors, as may be known by an unbiased study of the literary treasures of the past. With the master-key of Theosophy in our possession we can unlock these treasures, because it enables us to come into communion with the heart-life of the ages and in sympathy with the Soul of Mankind, thus feeling the tie of Universal Brotherhood, which has always existed, and always will in the Higher Nature of humanity. Men are indeed brothers, and a study of the great thoughts of great men strengthens us in this conviction, for we see that in their own lives they themselves were an expression of it, and thus their words inspire in us a like comprehension of the truth. It has remained for Theosophy, the ancient Wisdom-Religion, which is both scientific and philosophic — the philosophy of life, to demonstrate the value of a life built up upon the inherited wisdom of the past which it expresses.

E. I. W.

## A Bonfire of Books

ON hearing of the burning of a library it is most commonly assumed that we are losers by the conflagration, but may it not be questioned whether such a view is not a veiled materialism, symptomatic of a want of faith in humankind? Wisdom can never be acquired by simply reading books and we forget that books themselves are but the offspring of the fertile brain of man. What man has once accomplished he may do again, perhaps with added skill, and were all printed matter to go up in smoke tomorrow it is quite probable that everything worth reading could be produced again from the collective memory of scholars. Those useless piles of literary rubbish no one takes the trouble to remember would be swept into deserved oblivion and the news of their destruction would be greeted with dry eyes and joyful hearts by many. During the last few decades new ideas of tremendous potency have been let loose, pregnant discoveries have been made, and in the new illumination all our histories require to be re-written. Many a ponderous volume posing as a history would find a more appropriate resting place upon the shelves we label "fiction" and would indeed be far more useful in the form of smoke and ashes than in its present shape.

A general bonfire of the libraries would deliver us from those appalling specters, the "authorities," who tyrannize and dominate every department of inquiry, where they paralyze our faculties of reason and research, so that at present only the boldest dare to stand erect and make their independent judgment on affairs and men.

We can not reach an understanding of the mysteries of life by merely reading what our fellows have thought about it, but by the strong determined search of each man for himself, for:

> Knowledge dwells
> In heads replete with thoughts of other men,
> Wisdom in minds attentive to their own.

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LOOKED at in friendly intercourse with superior men, you make your countenance harmonious and mild, anxious not to do anything wrong.

Looked at in your chamber, you ought to be equally free from shame before the light which shines in.

Do not say, this place is not public, no one can see me here; the approaches of spiritual beings can not be calculated before hand, but the more should they not be slighted.

The disease of men is this — that they neglect their own fields and go to weed the fields of others; and what they require from others is great, while what they lay upon themselves is light.

What truly is within will be manifested without. — *From the Chinese*

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## KINDNESSES

GEORGE HERBERT

BE useful where thou livest, that they may
Both want and wish thy pleasing presence still.
Kindness, good parts, great places are the way
To compass this: Find out men's wants and wills,
And meet them there. All worldly joys go less
To the one joy of doing kindnesses.

## THEOSOPHICAL FORUM

**Conducted by J. H. Fussell**

**Question** What becomes of the personal, separate "I"? If, as Theosophy teaches, that which we ordinarily call "I" is not the real ego, what happens to it at death?

**Answer** As said in the question, Theosophy teaches that there are two "I's," two egos, the individual permanent ego, and the personal, transient, or lower ego, with which the majority of men and women today identify themselves. A little reflection will show that this lower ego is constantly changing. Almost everyone can look back into his life and recall some circumstance in which he acted in a way that today would be impossible to him. He is no longer the same man, and he knows that what he then did was not done by his *real* true self, but, as it were, by a fictitious, temporary self which had been superimposed upon the consciousness of his real self. What has become of this temporary self that he then was, but which he no longer is? Has it not been changed, transmuted, outgrown, and yet has left its impress and has helped to make the present personal self that he now thinks himself to be?

At the same time we know that there is a permanent self, which does not change, but which remains the same, preserving our self-identity through all the changing experiences and conditions of life. In its highest aspect this permanent self is the true individuality, the higher ego.

That which takes place at death is to a great degree analogous to what happens each time we go to sleep — the personal self remains quiescent but is taken up again on waking. At death there is a more complete separation, and the tendencies and characteristics which made up our personality during the life just closed remain, as it were, in the germ, or as a seed to be taken up again when the real ego reincarnates.

The mass of desires and thoughts which we have made our own and too often take to be our very selves, which acting through the body and the brain make up our external personal selves, we yet know are not ourselves because of the fact that we have power to direct and control them and to stand apart from them. This mass at death gradually dissipates, its coherency and continuance as a mass depending on the strength we have given to it during life. It does in fact form, as it were, an inner body, and just as the physical body at death will normally disintegrate, so does this inner body disintegrate, leaving, however, behind in the unseen realms of nature the seed or germ — the *skandhas*, as they are called, which wait on the threshold of rebirth for the ego when it enters again into incarnation. These then form the seed from which grows the new personality, bringing over from previous births "the unfinished business" of past lives. Some of these may remain quiescent for several lives, according to the conditions in which the ego finds itself when reincarnated. Some again may not appear in any one life until late in life, thus accounting for the appearance of new traits of character even after the general character may have appeared to be fully formed.

The student and inquirer are referred to the writings of H. P. Blavatsky and William Q. Judge for further information on this subject, especially the *Key to Theosophy* by H. P. Blavatsky.

To sum up we may say that the teaching of Theosophy leads us to see that what usually is *regarded* as a man's real self is only an instrument or vehicle for the gaining of experience and to realize the necessity of acquiring complete mastery and control over it and not identifying one's self with it. This teaching also makes clear some of the sayings of Christ. For instance, "A man's foes shall be they of his own household;" "If a man hate not his father and his mother, yea, and his own life also, he cannot be my disciple." In the deeper symbolic sense which Christ so often used, these refer to the parts of the nature which make up the personality.

We think like Arjuna in the *Bhavagad Gîtâ* that if we slay these foes of our own household there will be nothing else left to live for, but it is only so until we come to realize that the true life is above and beyond the personal life of the senses and their gratification. We may cling to the personal life, we may identify ourselves with it and think that the personal "I" is the real self, but at death we are forced by nature to leave all these things behind, and in each case according to the strength of our attachment to them do they become when we take them up again burdens instead of aids; but by conquest of them, that is by *self*-conquest we can make them aids by which we may climb to the heights.

As Tennyson so beautifully puts it:

I held it truth with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things. STUDENT

**Question** Please explain the meaning of the terms *Manvantara* and *Pralaya*, which I find often used in Theosophical literature, but do not understand.

**Answer** Translated into the simplest symbolic language these terms mean day and night. They are periods of *activity* and *rest*, of *manifestation* and (in one sense) of *dissolution*. It is one of the teachings of Theosophy that the law of cycles or periodicity is universal in its application and that it applies to worlds, systems of worlds, and even the whole universe, as well as to men. It is thus expressed by H. P. Blavatsky in one of her great works, as one of the fundamental propositions on which the teaching of the Secret Doctrine is based.

Further, the Secret Doctrine affirms:

(*b*) The Eternity of the Universe *in toto* as a boundless plane; periodically "the playground of numberless Universes incessantly manifesting and disappearing," called "the manifesting stars," and the "sparks of Eternity." . . . "The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux."

This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the Universe.

Literally the word Manvantara means "between Manus." *Manu* comes from the Sanskrit root *Man* "to think" and hence stands for mankind. The Sanskrit term *Manu* is, in a sense, equivalent to the Greek *Logos*. "There are fourteen *Manus*, patrons or guardians of the race cycles in a Manvantara."

*Pralaya* is also a Sanskrit term and means "a period of obscuration or repose — planetary, cosmic, or universal — the opposite of manvantara."

A study of Theosophy reveals the fact that the ancients had a most marvelous knowledge of astronomy, cosmology, etc., only a little of which our modern scientists are again beginning to acquire. The teaching, for instance, that a planet or other heavenly body may have a period of pralaya, obscuration or repose, during which all the life upon it becomes quiescent, awaiting a new planetary day, and the dawn of a new manvantara, is today generally unknown. In a little book called the *Book of the Golden Precepts*, which contains some of the most ancient teachings again given by Madame Blavatsky to her students, mention is made of Mars and Mercury as follows:

Both are now servants to Nyima (the Sun) left in his absence silent watchers of the night. Yet both in ages past were bright Nyimas, and may in future "Days" again become two suns. Such are the falls and rises of the Karmic Law in Nature;

thus illustrating Planetary Manvantaras and Pralayas. STUDENT

---

THOSE who know God know that it is quite a mistake to suppose that there are only five senses.

You may see the disc of Divinity quite clearly through the smoked glass of humanity, but no otherwise.

Perception is hindered by nothing so much as by impatience and anxiety to attain it, and by trying to recall and dwell upon it when attained.

Sallust, the Platonist, says, "The intention of all mystic ceremonies is to conjoin us with the world and with the Gods." Until we are so conjoined by divine, or substantial knowledge, we know as little of the world as we do of the Gods. — *Coventry Patmore*

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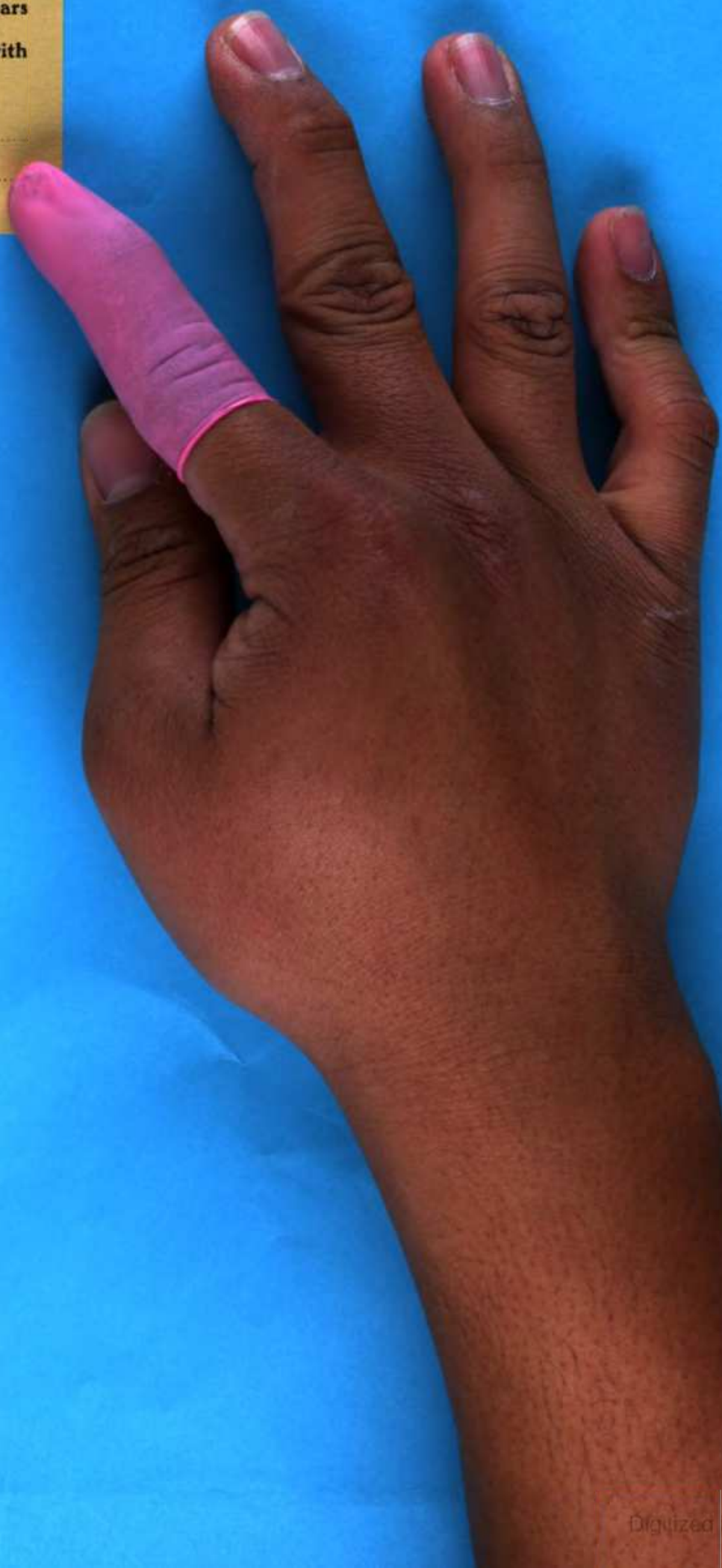
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## An Out-lying but Important Place

WE Americans know so little of our own possessions that a few words quoted from a very able account of Hawaii, its importance, its present status and its possibilities, ought to be of value.

Hawaii, the "Crossroads of the Pacific," is a central point for the great ships that thread their way back and forth across the Pacific carrying the interchange of the muscle with the brain products of the world. Politically, commercially and strategically it is important to the United States, and its importance will be vastly increased with the opening of the Panama Canal. As westward the tide of empire takes its way and our western shores are peopled and the Orient arouses to its strength, it is probable that it will be but a few years before the tide of the world's greatest commerce will flow through its ports. Situated in a direct line between Panama and Japan, between Sydney and Seattle, the nearest route between San Francisco and the Philippines, and touched by the majority of the great lines plying between the Occident and the Orient, its importance will grow with the expansion of trade. The Hawaiian Territory is composed of eight principal islands, with a population according to the census of 1900 of 154,001. That was six years ago and there is no official census available since, but it is estimated that the present population is about 165,000, divided, approximately, into 30,000 natives and 7,000 Kanakas, 65,000 Japanese, 40,000 Chinese, 8,000 Koreans, 7,000 Portuguese and 8,000 other whites. . . .

At present Hawaii Territory is distinctively a one-crop agricultural country. Sugar, protected by the tariff, has become the one great product and forms 95 per cent of the total value of the exports from the islands. . . . Sugar being the money crop of the islands, the cane is cultivated on a large scale and is a very important industry, covering about 200,000 acres. In the use of improved methods in this industry and in yield of cane per acre — between 4 and 5 tons — and yield of sugar per ton, Hawaii probably leads the world. Steam plows are used in the fields, private steam railways on the plantations carry the cane from the field to the mill, where the latest steam and electrical machinery is used, and then it is shipped on the plantation railway to the plantation wharf to be carried to Honolulu or Hilo for shipment east. Vast irrigation works and costly pumping stations have been installed. Some of the mills cost over a million dollars each, and the companies, of which there are over 60 in the islands, are capitalized at from a few thousands to five millions. . . .

The Territory needs diversification of industries and concerted efforts are being made to his end. The shipment of pineapples and of bananas has developed into quite an industry and efforts are being made to push the sale of the alligator pear, mangoes and other tropical fruit. First-class coffee is raised and with favorable markets would develop rapidly. Tobacco is being tried and has had some success. Sisal is an experiment that promises to prove of great value. Rubber is being tried with favorable prospects but is too young to secure any marketable results. Forestry work is being judiciously inaugurated, both for soil protection and for its wood value. One tree, the koa, is a fine, close-grained wood resembling mahogany and is very valuable. In raising fruits and other products as above, there has been considerable enterprise shown, but they do not as yet figure much in commercial statistics because practically all are consumed in the islands. . . .

Besides the five big through steamship lines, the American-Hawaiian Steamship Company operates seven big freighters between Hawaii and New York, *via* the Horn, and two between Hawaii and Pacific ports, San Francisco, Seattle and Tacoma.

H. T. P.

## Honesty of Indians

AS instances of honesty of dealing among the Indians, a paper gives the following. A native, desiring food and tobacco and blankets, broke into the store of a remote trading post which was locked up while its owner was away, took what he wanted, and left pelts instead. Months later he came back to know if he had left enough.

Another Indian, who also found a post closed, forcibly entered and left his pack of skins, but with no mark of his identity. A year later he returned and the price he demanded was handed over without question.

A trader gave a half-breed $1250 to be taken to a distant post and distributed as wages. There was no guarantee other than mutual faith and honor. In some towns where there are Indians scores of thousands of dollars' worth of furs are stored in warehouses which are not locked nor guarded.

Honesty seems to pass away as civilization comes — until the cynical philosopher condemns all knowledge as the source of evil. Civilized humanity has a greater burden on its shoulders than races in their infancy or old age. But we must sooner or later discover how to make the primitive virtues harmonize with our increased knowledge and temptations, and combine the wisdom of the Serpent with the harmlessness of the dove. What a blessing is a man upon whom one can absolutely rely to fulfil faithfully whatever he undertakes! One can forgive him much else. And what a terrible burden our civilization bears in consequence of the dishonesty of people! Think of the bolts and bars, the laws and documents, the regulations to be observed and the freedom missed, in consequence of the unreliability of the individual! It is enough to make one vow that there shall be at least one honest man in the world.

STUDENT

## The Unhappy Congo

THE State of Belgium — read, in this connection, King Leopold — certainly knows how to do business with peoples that cannot defend themselves. Another little game in the unhappy Congo now comes to light. The next most prosperous concern, after the Abir Rubber Company is the Kasai Company. To this Company the aforesaid "State" sells certain copper crosses, of the St. Andrew's form. The price is three and one-half francs. The Company sells these again to the natives at an advanced price. From the natives the crosses come back to the "State." It is the form in which the people are required to pay their tax. But at this point in the circuit the crosses only value at one and a quarter francs each.

So the "State" sells the cross at three and a half francs; then it buys it back at about one third of that. But as the same "State" is half owner of the Company, it also gets half the profit on the crosses when they pass from the Company to the natives.

What happens to the natives when they cannot do their share of this infamous circuit, we can infer from the known methods of the other Company. How long are the Belgians going to stand this sort of thing?

STUDENT

## France's Black Spot

A CERTAIN coterie of Frenchmen are taking a step backwards, away from civilization, in the matter of duels. We are apt to smile when we hear of the French duel, and these Frenchmen seem to have taken the smiles to heart in the wrong way. A duel is either a farce or an intended murder. While the farce is permitted to exist, it may at any time take heart and become the other. This is what is happening. Institutions are being opened where this legal art of murder is taught in a practical way. The ordinary long duelling pistols are provided, loaded with friable clay pellets. The practitioners are clothed in thick padded cloaks; the face is covered with a mask with thick plate glass let into it. The usual duelling distance is measured off and the combatants fire at each other. Thus they are familiarized with the whole procedure, taught to keep their nerve while under fire, and to fire accurately at a living man at twelve paces. Why does not France, touched as she is with a new light, get rid of this bit of savagery? When we wanted to pay Japan a compliment, we could think of nothing higher than to say that she was the France of Asia. But *that* France does not now duel!

STUDENT

## Missions not Backed Up by Churches

A PROMINENT London Clergyman, at a convention of Free Churches, recently stated that the missionary work was making next to no headway. There were, he said, enough missionaries in the field to convert the world, but they were not backed up by the church at home. Thousands of Christians, and many ministers, spent more in tobacco than on mission work, and ladies gave more for a single dress than they ever contributed to missions. Some clergymen were positively averse to missions. And yet some of the work accomplished by missionaries was finer than anything recorded in the Acts of the Apostles. The reason for this state of affairs is that those who are interested in their religion leave the country, and those who stay in the country are not interested in their religion. —*Excerpt*

## Commerce of Iceland

THE Vice-Consul at Copenhagen reports the establishment of cable connections between Iceland and Denmark. This is expected to facilitate trade between Iceland and the rest of Europe. Iceland imports goods from the United States, chiefly petroleum, wheat, sugar and tobacco. There is a great deal of sulphur around the volcanoes, awaiting such transport facilities as shall make it worth while gathering it.

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PORT SUDAN, Egypt's new Red Sea port, at the terminus of the railroad line from Khartoum, is rapidly growing; and the Sudan Government will shortly auction off 400 building lots on 80-year leaseholds.

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**THE BROTHERHOOD OF HUMANITY**

*the promulgation of*

**THEOSOPHY**

*and*

The Study of Ancient and Modern

**ETHICS, PHILOSOPHY, SCIENCE AND ART**

*Edited by* KATHERINE TINGLEY

Vol. X DECEMBER 9, 1906 No. 5

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# New Century Path

*Edited by* KATHERINE TINGLEY

**WEEKLY ILLUSTRATED**

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**Truth Light & Liberation for Discouraged Humanity**

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## The Ancient Mysteries & Modern Profane

THE following extract is from a review of a book on ancient mythology, in the London *Spectator*. The reviewer defends Christianity, as well he may, since the author first degrades ancient philosophy and religion, and then grafts Christianity upon it. The reviewer has therefore to show that, while Christianity has many things in common with or derived from ancient systems, it is different in spirit. Neither author nor reviewer shows any inkling of the true significance of either Christianity or the ancient beliefs.

There is nothing in which the modern mind differs more widely from the ancient than in the view which it takes of Nature. To us the miracle which every spring quickens the dead earth into new life appears only a necessary effect of fixed and universal law; but with men in earlier days it was far otherwise. The annual growth and decay of vegetation filled them with perpetual wonder and an ever-recurring dread. Knowing often by hard experience what famine meant, they were ceaselessly haunted by the fear that one day the earth would no longer yield her increase, and accordingly sought by charms and child-like devices of magic "to make the rain to fall, the sun to shine, and the crops to grow." Then, as they grew more conscious of their own powers as living agents, they began to imagine beings like to themselves but mightier, in whose activity the processes of what we call Nature had their source, so that earth, from whose womb all things spring, becomes everywhere "Mother-Earth," and heaven, with its generative heat and fertilising showers, is personified as the creative and almighty "Father." But conceptions of such cosmic grandeur were too large for common minds, and men loved rather to embody the powers which ruled the vintage or the harvest in simpler and more human shapes. Thus sprang up that legend of Demeter, "the Corn-mother," and of her lost daughter, "the Corn-maiden," to which the genius of Greece has given an imperishable charm, or that story of Osiris rent in pieces and buried in order that he might rise again with new vigour, which has furnished Milton with perhaps the finest simile in English. Nor are such tales merely idle inventions, but rather the work of men who did really seek to understand, and picture to others, the mysteries of Nature. They conceived the vital energy of the crops as derived from, or rather as a part of, the life of divine beings, in whose welfare they, therefore, took the keenest interest; so that the mourning of Demeter for Persephone, or the weary search of Isis for the mangled body of her brother, moved them not only with the tenderness of human sympathy, but with the reality of human need. The cry, indeed, for "daily bread" is the common prayer which a common want wrings everywhere from the lips; and though the deities to whom men once appealed may seem to us strange creations, they do yet represent a living faith in the unseen, while the belief in beings who could give life to the dead wheat might lead also to a still higher hope. For when at Eleusis "a reaped ear of corn was exhibited to the worshippers as the central mystery of their religion," or when the Egyptians laid beside their dead little Osiris-figures filled with grain, assuredly the symbolism and the thought are not very different from those of the consecrated words with which we, too, commit our departed to the earth.

## Ever-Present Protection

## A Living Philosophy

This represents a typical modern view. In order to maintain this view, two things are necessary: we must misrepresent both the ancient and the modern philosophy. We must make the modern philosophy appear better than it is, and the ancient philosophy worse. And how has the writer treated modern philosophy? He has dismissed it all in one brief sentence: "To us the miracle which every spring quickens the dead earth into new life appears only a necessary effect of fixed and universal law." This is put forward as though it were a complete and satisfactory explanation; as if it referred to familiar and unquestioned knowledge, too well known and universally recognized to need detailing. And the trouble is that many people are perfectly satisfied to accept it as such and to save themselves the trouble of independent thinking by taking things for granted. But to those unwilling to have their thinking done for them, the explanation is far from satisfactory.

Shall we turn to our science? If we ask modern science for an explanation of those *causes* which ancient philosophy sought to explain, we shall find that it says: "This does not belong to our province!" Science has made a wonderful and elaborate classification and co-ordination of the outward phenomena of nature; but this is not an explanation of the causes. When we ask, What is Life? What is Force? What is Matter? What is the purpose underlying nature? What is it that causes man to progress? and many other such questions, we find that science can tell us nothing. Yet these are the very questions which the ancients were seeking to answer, and the chief difference between them and us would rather seem to be that we simply shirk the whole question and do not answer it at all.

## The Real Questions Shirked

Or shall we turn to theology? Theology tells us nothing more than what the ancients admittedly knew, but it tells us a good deal less. Both attributed the universe to a divine "creator;" but, whereas they recognized the creator, not only in its supreme power, but also in its secondary manifestations, we stop short at the deity. In fact we have absolutely nothing to fill the vast gap between the supreme Life and the very remote effects which physical science studies; whereas the ancients sought to recognize and to define the eternal deity in all its manifestations.

The first point, then, is this: that the so-called "fixed and universal law" which is set up against all ancient philosophy as a final and triumphant answer, is nothing more than a convenient phrase. What law is referred to? Did the ancients not recognize that fixed and immutable law governs all things? We reply that indeed they did, and that they went further and sought to understand it and find an intelligible expression for it. The real difference between them and us on this point is that they did not possess our marvellous faculty of substituting pure abstractions for realities, and then humbugging ourselves into the belief that we have explained things. Where they

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said Purpose, we now-a-days say Affinity or Inherent Tendency; where they said Will we say Energy or Force. They recognized that the three fundamental hypostases of all life and manifestation are Ego, Will, and Thought; that there is no life and no manifestation without Beings endowed with volition and purpose. In place of these realities we substitute — what? For the Being, *necessity* or *chance* or *law*, or some such shadowy abstraction; for the Will, *energy;* and for the thought, *properties*.

**Shadowy Concepts of Reality**

But the next point is that the ideas of the ancients have been grossly misrepresented, both as to their character and their origin. It is true that our writer stretches a point in their favor by admitting, with a pat on the back, that the views of the ancients were not all absolute drivel, but that some of the ancients, such as the Egyptians, must be admitted to have had a certain sense of seriousness and refinement in their speculations. But for all this they are still regarded as children or benighted heathen.

Neither the writer nor the author whom he reviews seems to be aware that the ancient Egyptian symbolism has been studied by profound scholars, who have come to the conclusion that while it appears to the profane a mere mythology or nature worship, it had a far deeper meaning for the initiated. They do not seem to know that the mythology of Greece and Rome, while degraded into a superstition by the common people and by the sensual sceptics of later years, was the symbolic expression of the same ancient wisdom as that which the Egyptians had. They are either ignorant or insincere in ignoring the fact that many students of ancient lore have proved the existence of a vast system of knowledge shared by the ancient Hindûs, the Chaldaeans and the Egyptians, and found on the sculptured temple walls of ancient America, and in the Scandinavian mythology. And what of the classical writers themselves, such as Plato, the Neo-Platonists, and even such as Cicero; do not they show us that they appreciated the inner meaning of the popular religions?

**Misunderstood Wisdom**

We wonder whether the author and the reviewer have ever heard of the sacred literature of India, whose philosophy is so profound that it makes us seem like babies and our greatest philosophers but humble imitators. Well, this sacred knowledge of ancient India passed at one time to Egypt and thence — as well as from Persia and Chaldaea — to Greece and Rome. The ancients did not have to rely on feeble and yearning speculations and beautiful childish conceits, when they were the heirs of the ancient Wisdom-Religion.

We must protest against the insincerity of serving up for a poor trusting public the grosser superstitions of the common people or of degenerate eras as the last word of wisdom which the ancients possessed; and then comparing this with the best we can produce in our day. It is not fair play. If miracles are to be explained, will not some one explain how it comes that some of our scholars are daily making discoveries in archaeology and literary research which make these views about the ancients look absolutely crazy, while others are calmly going on handing out the same old stuff as our grandmothers fed their children on. Let people read and think for themselves.

**Legends are Parables, not Fables**

The legend of Demeter did not "spring up" from the love of the "common mind to embody the powers which ruled the vintage and the harvest in simpler and more human shapes;" nor were any of the other allegories simply fables invented by the "common mind" to express the incidents of life. Demeter is the Greek form of a symbol that is common to all the ancient religions that were derived from the fundamental Wisdom-Religion. She signifies one of the primal creative powers, and it would take a treatise to enter upon a description of the various meanings which this symbol has in various connections. But perhaps our authors have never heard of the ancient Mysteries, for which classical writers observe so profound a veneration. Perhaps they do not know that these Mysteries were confessedly twofold — inner and outer — and the inner were most carefully guarded and open only to the tried and purified candidate. What they have got hold of is a few tattered remnants of the outer symbolism, which is all our present race has been so far entitled to have — fortunately for the Mysteries. The "common mind" did not invent these symbols. They were handed down by those whose function it was to instruct the "profane" — those without the Sanctuary.

We might give a lecture on classical symbology and on the Secret Doctrine generally, with quotations from sources in which scholars are supposed to be duly instructed; but obviously we have not space to do that in the pages of a weekly magazine. We must be satisfied for the present to assure our authors that what they call modern culture is but the piecing together by children of a few fragments of ancient lore. To those who have reverently studied the science of antiquity, so far as they may have been privileged to do so, these self-styled modern "scholars" appear like a lot of children who have wandered into a scientific institution and are wondering what "all these funny toys" were for. Or perhaps we should use the simile of the cock strutting and crowing on the ruins of empires. The ancients had made a study of the human Soul and its innumerable powers; of Nature and her countless hierarchies of creative and preserving powers; of the various orders of life, including not only man and the animals, but those which are invisible to our present eyes, and which people the vast spaces intervening between the First Cause and the phenomenal universe. All this is an unexplored field to modern research. We are the heirs of the ancients, inheriting their vast knowledge by a very thin thread, which is all that has survived for us through all the ages of destruction and superstition that have intervened. We have made the first faint strivings towards a recovery of that knowledge, and have gained prowess in one small department— that of physical science, and a smattering of knowledge gleaned from our scraps of ancient literature. Little as this is, it has sufficed to swell our heads until we cannot see out of our eyes.

**The Conceit of Ignorance**

If we had a final word to give to the people, it would be this. Many so-called scholars, who pretend to be great authorities on all questions, do not know any more than you, except on a few items of pedantry. They are ignorant of current thought, out of touch with intellectual progress, and ill-informed or totally ignorant on many of the most vital questions of scholarship. All is not gold that glitters, and never take a man's word for being an authority until he has proved it. H. T. EDGE, B. A. (*Cantab.*)

**Self-Proclaimed Authorities**

## Guillotining *the* Guillotine

FRANCE manages to be at once in the rear and the front of civilization. She countenances duelling, and abolishes the death penalty! No sum is now voted for the public executioner whose office therefore lapses. It has long been noted that certain crimes for which the death penalty ceases to be exacted, either diminish or do not increase; and that those to which it is still applied do not diminish and from time to time increase.

This practical argument seems enough, though there are of course many more. One of the most cogent, perhaps unconsciously present in French intuition, is the fact that *the executed man is not dead*, merely disembodied. And it is better for his own sake and for our sakes that he should be accessible, restrainable, and perhaps reformable. France thus takes her stand with Italy and Switzerland as seeing the criminal folly of legal murder. STUDENT

## Copper *and* Cholera

SOMETIMES the border line between what we call science and what we call superstition is very indefinite. There is said to be a superstition in China that cholera epidemics can be kept off from a town by keeping the drinking-water in copper vessels; and facts are given to prove that this is true. Translated into terms of modern science, the explanation is that copper salts kill germs. Copper coins have been found to be free from germs, when silver and gold coins are covered with germs. And diphtheria germs are equally averse to copper. We might learn a few things from ancient "superstitions," if we investigated them instead of deriding them. It is the duty of science to discover explanations for what happens, not to define what can or can not happen. STUDENT

THERE is a small diminution in the drinking habits of Great Britain, maintained for six years, and therefore bespeaking continuance. Six years ago the *per capita* consumption of beer was 31 gallons; now it is "only" 27 gallons. That of spirits was 1.17 gallons; now it is "only" 0.9 gallons. One must thus mark the "only," for there is still so *much* room for improvement. Putting aside the great numbers of total abstainers, and the children, it is clear that those who *are* alcohol-poisoned are sufficiently so! But before other nations cast stones they should study their own figures. Glass houses are numerous. C.

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# Some Views on XXth Century Problems

**Mental Crystallization**

PROFESSOR OSLER is discharging a distinct function in the world of thought. It is not so long ago that he startled us by saying that at forty our minds became too stiff to allow of our keeping up with the procession. At that age, if we are reaching our limit of growth (for this incarnation) we see finality everywhere. "We know about as much of electricity as we ever shall." "The telescope and microscope have about reached their limits." "We can hardly know more of the atom than we now do," and so on. We see finality of attainment everywhere, in the worlds of matter, mind and spirit, never reflecting that it is merely *our own* finality that we are throwing out and then looking at. Professor Osler recalled a lecture he had heard in 1873 on "The Finality of Surgery." The lecturer announced that the art had then reached its limits, "little dreaming that within a mile from where he stood, the truth for which he and others had been striving, now a conscious possession in the hands of Joseph Lister" — the germ theory — "would revolutionize it."

Professor Sidgwick was once thinking of the mental inertia which produces this sense of finality. He went to sleep; on waking he found these lines in his mind:

> We think so because all other people think so;
> Or because — or because — after all we do think so;
> Or because we were told so, and think we must think so;
> Or because we once thought so, and think we still think so;
> Or because, having once thought so, we think we will think so.

He went further than Professor Osler. For whereas the latter only thinks we crystallize at forty, the former makes us begin life already crystallized. Of course there is no need for this crystallization with advancing years. We can keep fresh, living and hopeful. The crystallization will never occur when the phantom of death has been shattered, when Reincarnation has been accepted as a fact in nature, when the infinite promise of each individual's life, and life as a whole, has been grasped. For it is the subconsciously present thought of death that begins, about forty, to darken and stiffen and discourage the mind.

STUDENT

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**A Symbolic Disease**

THE researches of Dr. Nicholas Senn into the causes of cancer lead him to conclusions very like those of Dr. Beard of Edinburgh. But he has gotten at the problem from a very different starting point. In an extended exploration tour into the heart of Africa he has studied the health of the natives, and reaches this verdict:

> After closely observing the condition of health in Africa and comparing the conditions found with those I had observed while on my polar expedition with Peary, I am convinced that cancer is purely a disease of civilization. There is absolutely no cancer among the natives, which are animals pure and simple.

He does not believe in the parasite theory. Cancer, he maintains, is an erratic growth of elementary tissue — which is the same as Dr. Beard's view. But his idea of treatment is opposite. Dr. Beard would kill the tissue; Dr. Senn would somehow cause it to advance to higher and non-malignant forms.

He has a very clear idea of prevention:

> If we in America had natural mothers, and were allowed to be brought up simply and on the plainest food, the spread of cancer among Americans would be quickly checked.

Both theories come to the same thing. In the one, there is not vitality enough in the developing pancreas to destroy and absorb the elementary cells; in the other, there is not enough vitality in the cells to develop into proper tissue. Not enough vitality — is the point.

Diseases of the individual have their curious parallel in the whole. What is the cancer cell in society? Surely the habitual criminal. Paris is just being shocked by what it considers an epidemic of youthful crime. "Deeds of violence," says a newspaper report, "are becoming shockingly numerous, and in most cases the chief actors are little more than children." These motiveless infant crimes are only the echo or shadow of motived adult crimes. And in this country, for example, adult crimes have for half a century been increasing about three times as fast as the population. Some one made a similar outcry in Paris about fourteen years ago, and then also it was thought that there was an epidemic.

The habitual criminal, like the cancer cell, has gotten outside the general system, and fights entirely for his own hand. Like the cell, he is an elemental unit, making no part of any social organ. He has the primitive instincts, reproduction and acquisition. Both diseases are increasing. If defective motherhood, in the individual, is the cause of one, defective motherhood, in the state — the total body — is the cause of the other. Only in the latter case we might for some reasons better say defective brotherhood. Wanton luxury and greed is but candy eating and child greed on a large scale. The keynote of our civilization — every one for himself and no one for the whole — is wrong, precisely wrong. If it is not changed, civilization will go under, inevitably. It is not the principle of survival.

The lack of physical vitality shown in the existence of cancer, the inability of the whole organism to hold its units to their duty, is shown a plane higher up. The mind has no power to hold impulses to their duty — for in their proper form they have a constructive duty. Men will mentally assent to, and approve of, propositions which they exhibit no power to carry into action against the next stir of impulse. They will honestly assent to the principles of patriotism, brotherhood, compassion — and hardly do a single action from January to December in line with any of the three. Their moral natures are in a pathological — one hardly likes the word cancerous — condition. Elemental impulses are running riot.

The picture is certainly very dark; but there is a light growing year by year. If those who most clearly appreciate the darkness will study the principles of Theosophy, now well before the world, they will know how to work. But they must do a little study and thinking, not merely give sentimental assent to the idea.

STUDENT

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**The "Thanatic Instinct"**

ACCORDING to some modern speculation, a "thanatic instinct" lies latent in all of us, never yet permitted its chance to manifest. The "thanatic instinct" is the instinct to die when the right time comes, the willingness to be extinct. It has never had a chance to show itself because we never reach the age of its ripening, nor give it the right conditions. The age would be perhaps a century, and the conditions are perfect health. When we have learned to live in every way correctly, aiding ourselves — according to the latest science — by certain animal (!) medicines, disease will vanish. As a recent writer puts it:

> Gradually, without pain, attaining to the longevity of a century or considerably more, man should reach a period when, surfeited with life, he should come to will what nature wills. . . . No longer would death surprise him before he had finished his "physiological development," but it would receive him at a time when, from natural causes, from the attainment of the natural span of life, the instinct of life would have been replaced by that of death.

*We see no reason to suppose that there is any such instinct.* Even the man who is utterly wearied with disappointments and pains lays down his body with the thought of rest, of *other* life, not of *no* life. He is more or less touched with the soul's awareness of its deathless nature.

Religion is generally considered as teaching us how to *be*, and how to *do*. But if it is rightly taken, it shows us also how to *know*. If a man will look back, at evening, through the day, at what he said and did, he will see in that quiet retrospect much that he would fain have said and done otherwise. He was swept along by the occasions. *Then* he was personality; *now* he is soul looking *at* his personality and its part. Doing that daily, he will at last learn how, during the rush of occasion, to be as detached, as dominant in *actuality* as he was in the *imagination* of the retrospect. Persisting, he will at last stand in this new consciousness; a little later, he will realize himself as in that immortal and beyond any changes of body. That will be the basis of the *real* "thanatic instinct."

STUDENT

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# Archaeology Palaeontology Ethnology

### The Menhirs of Brittany

THESE menhirs are upright single stones of prehistoric origin, and found in Brittany, especially in the neighborhood of Vannes, the capital of the department of Morbihan.

The one at Carnac (in Brittany) is a stone which was 63 feet high when perfect and 14 feet in diameter at its widest part. They have been thought to be Druid remains, but we are told now that "it is more probable that they belong to an ante-Druid period."

The Prehistoric Society of France has been meeting to discuss them lately, and the meeting was attended by a number of visitors from various countries. Their opinions were equally various. Some took them for signposts. Others were sure they were tombstones. Still others, drawing their inference, we are told, from the "peculiar alignment" of the stones, could have sworn they were connected with "sun-worship."

No allusion seems to have been made to the fact that similar monuments exist all over Europe and all over the world. We have before quoted from H.P.Blavatsky on this subject, but we will quote again. Speaking of menhirs and dolmens (two stones standing upright and with another stone lying horizontally across the top) she says:

> The modern archaeologist, though speculating *ad infinitum* upon the dolmens and their builders, knows in fact nothing of them or of their origin. Yet these weird and often colossal monuments of unhewn stones . . . are strewn over Asia, Europe, America and Africa, in groups or rows. The stones of Carnac, in the Morbihan, Brittany, nearly a mile in length and numbering 11,000 ranged in eleven rows, are twin sisters of those at Stonehenge. The conical Menhir of Loch-Mariaker in Morbihan measures twenty yards in length and nearly two yards across. The menhir of Champ Dolent rises thirty feet above the ground and is fifteen feet in depth below. Such dolmens and prehistoric monuments are met with in nearly every latitude. They are found in the Mediterranean basin; in Denmark; . . . in Shetland and in Sweden; . . . in Germany . . . in Spain . . . and Africa; in Palestine and Algeria; in Sardinia, Malabar Russia, Siberia, Peru and Bolivia. . . . . They are built by no race of Dolmen builders, which never existed (opinion of De Mortillet, Bastian and Westropp) save in the earlier archaeological fancy. . . . These gigantic monuments are all symbolical records of the world's history. They are not Druidical but universal. Nor did the Druids build them, for they were only the heirs to the Cyclopean lore left to them by generations of mighty builders and — "magicians," both good and bad. . . .
>
> There are records which show Egyptian priests — Initiates — journeying in a northwesterly direction, *by land via* what became later the Straits of Gibralter; turning north and traveling through the future Phoenician settlements of Southern Gaul [perhaps this will explain any Phoenician inscriptions engraved later on these pillars—*Ed.*]; then still further north, until, reaching Carnac (Morbihan), they turned to the west again and arrived, *still traveling by land*, on the northwestern promontory of the New Continent. . . . Most of these are the works of the first settlers on the newly-born continent and isles of Europe, the — "some yellow, some brown and black, and some red" — races that remained after the submersion of the last Atlantean continents and islands.



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REMAINS OF THE FORUM OF NERVA: ROME

These records have so endured, and will endure until the secrets they preserve can be interpreted. Meanwhile archaeologists will speculate. Already the builders of these stones have so far carried out their purpose as to put an effectual spike in the guns of modern theories of anthropology. STUDENT

### Atlantean Speech-Echoes

IN the *Nation*, Mr. A. C. Madan makes a suggestion which if followed may take us a step further towards the recovery of one group of the Atlantean languages. He points to the possibility of large groups of African tribes hitherto distinct and mutually antagonistic, becoming rapidly able and eager to understand each other in some common form of speech. And this possibility arises from the fact that under all the diversities of idiom of the innumerable African tribes a large common element exists. He says:

> There is a remarkable degree of similarity, amounting in many important respects to substantial identity, in the grammatical structure of language over the whole vast area occupied by the Bantu races of Africa, from the Soudan to the Cape.

Moreover, the stock of words in use among all these tribes, when stripped of the dialectic disguises may be made to yield an original vocabulary. The common Bantu language thus dissected out might then be compared with similar common elements in Red Indian dialects, and then with Chinese, two other groups of speech — all Atlantean remains. STUDENT

### Prehistoric Landseer

PRINCE ALBERT of Monaco is about to publish reproductions of all the now known later Palaeolithic carvings and paintings. They are found on the walls of caves all over Europe, are mostly of animal subjects, and in some cases reach a high level of art.

Between the Palaeolithic man and ourselves is the Neolithic man. And yet while the former was often an artist of great merit, executing works that "would do credit to any modern painter" (Laing), the latter was much nearer pure savagery. Science would nevertheless have it that the earlier man shaded and evolved — downwards! — into the later. Theosophy gives the explanation — that Palaeolithic man was of the fringe of Atlantis and possessed the remains of some Atlantean arts. The Neolithic man was an immigrant from Asia. He was an Atlantean remnant that had wandered there during the days of the sinking of the great Continent, lapsed into utter barbarism, and then finally surged westward again into Europe. Palaeolithic man thus represents the fringe of a civilization, perhaps a dying one; Neolithic man a civilization that in him had died. He was an intermediary, a precursor of the later Aryan who also immigrated from Asia. He was in the trough between the two waves of culture; Palaeolithic man far down the slope of the retreating wave. STUDENT

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# The Trend of Twentieth Century Science

### An Overworked "Therefore"

ORDINARY physiology treats the body and all its activities as the science of mechanics deals with a machine. The possibility of such treatment made it possible for materialism to assert that it is *only* a machine. A machine is an instrument for transmuting one kind of force into another. The kind of force put into it is equal to that which comes out. So much heat, provided as coal, comes out as so much motion of wheels or what not. In the case of the body, that which goes in is said to be food, air and water, containing so much energy locked up. We then learn that the exact equivalent of this energy reappears as body-heat, motion, secretive and excretive activity, and the nerve changes. If we measured the energy put in against that which comes out, we should find, as in the case of the machine, that the two were equal. "*Therefore*" consciousness, though undeniably present, has no more to do with the matter than it would have if present in a machine. Man is a conscious automaton.

When a child is learning the piano and its eyes rest on a chord on the printed page, there follows an acutely conscious struggle. Only after some seconds does this end in a slow movement of the fingers to the right notes. With practise this interval becomes shorter and shorter; consciousness is involved less and less. After many years, consciousness does not need to concern itself with that at all. A minutely short time after the eyes see a chord the fingers automatically execute it. Epileptic pianists have even been known to go on playing during the progress of a seizure of the milder sort.

Consciousness then, seems to be a master who very actively concerns himself with details at first, till he sees that his subordinates have learned. After that, he merely gives them general directions and pays no more attention, knowing that they are competent to go on.

Reading music is a rather complicated case of what is called reflex action. And modern physiology, which is beginning to outgrow its materialistic swaddling clothes, now tells us that consciousness does come in as a directing factor in all those reflex actions which are slow and difficult. This view is in perfect harmony with the facts upon which the old machine view was based. So much motion locked up in food and so on, goes into the body; an equivalent amount comes out. But *along what path* it shall come out, is directed and arranged in large part by consciousness, which stands at the switching stations. We might say that the motion or vibration of a nerve cell which has just received a stimulus from without, is received by consciousness, disappears from the material. Then it is re-delivered from the plane of consciousness to those nerve cells which consciousness has selected because they are concerned with the *movements* intended by it. The directive function of conscious will is therefore perfectly compatible with the exact equivalence between force stored and force expended. The materialistic hypothesis meant, as always, merely a defective sense of the application of the word *therefore*. The materialist is an imperfect reasoner. We must look out for his glib, if honest, *therefores*. STUDENT

### Earthquakes and the Axis

WE know now that the earth's axis of rotation is in continual motion. The displacement is very small, rarely amounting to more than one minute of arc. But when this known displacement for any year is correlated with the number of violent earthquakes for that year, a very definite correspondence becomes evident. The table has recently been made complete for the eight years ending in 1902:

| YEAR | VIOLENT EARTHQUAKES | POLAR DISPLACEMENT |
|---|---|---|
| 1895 | 9 | 0'.55 |
| 1896 | 18 | 0'.91 |
| 1897 | 47 | 1'.07 |
| 1898 | 50 | 1'.03 |
| 1899 | 27 | 0'.72 |
| 1900 | 17 | 0'.32 |
| 1901 | 22 | 0'.53 |
| 1902 | 29 | 0'.97 |

It is thus evident that there is a close, though not exact, correspondence. The theory is that the earthquakes cause the axis to shift. But it is quite as likely that the axis movement causes the crust to be torn. In that case we have to account for the movement of the Poles. Science, holding the other view, is not yet trying to account for it. But evidence is accumulating in support of the Theosophical teaching that in times past there have been immense displacements of the axis of rotation. Here for instance is an extract from the *Book of Enoch:* "In those days Noah saw that *the Earth became inclined*, and that destruction approached." He complained to his great grandfather Enoch that "the Earth labors and is violently shaken. Surely I shall perish with it." The book of Job is also full of references to the same thing: the power of God "which shaketh the earth out of her place." God sends out the waters "and they overturn the earth," and so on.

These catastrophes were attended with convulsions and continental alterations compared with which the effects of our modern earthquakes are trifles. One or two of these are recorded in the legends of several peoples. When their actuality is accepted, the problem as to which phenomenon caused the other, will disappear. STUDENT

### Harnessed Lightning

AS time goes on, more and more of the power necessary for industrial work will be obtained a step nearer its root, that is without the intermediation of coal. One whole group of dangers to life and health will thus be removed. Any minute may give us a practicable method of getting the power going to waste (from our point of view) in the motion of waves and tides. We do not yet do all that will be done with the wind. So far, with sunlight we do almost nothing; nor with the earth's heat, magnetism and electricity.

A process has just been devised for harnessing the aerial static electricity. As every one knows, a dynamo is a reversed motor, a motor a reversed dynamo. In one case ordinary motion is translated into electricity, in the other electricity into ordinary motion. But the electricity is current — running. Static electricity, such as lightning, is the kind that *sits still* where it is placed — until it reaches a certain pressure, and then it takes a leap. In the ordinary machines it is generated on revolving glass plates, and taken off on metal combs. But if the machine is reversed, so that electricity is poured on the plates by the combs, the plates will revolve and may be made to do work. This is the new invention. Opposite electricities are taken on wires, from the earth and the air respectively. The aerial wires need not be carried higher than fifteen feet. If there is any difference of potential the plates will revolve. As there often is not, some arrangement must be adopted for storing the motion. It must be made to raise water, wind a spring, or be translated into, and stored in accumulators as, ordinary current electricity. The invention may possibly have a great future before it. STUDENT

### Alcohol as the New Elixir of Life

THERE is a minute water-living organism known as *Paramoecium Caudatum*. Recent experiments have shown that the vital impulse of any separate group of these specks of life dies out after the 170th generation. That group then ceases to exist. But it was found that if an appropriate stimulant were added to the water, their generations could be prolonged to 860. The stimulant effecting this pleasing result was — alcohol! To every 10,000 parts of the water, 1 part of alcohol was added, occasionally 2 parts.

The experiments will be seized — are already being seized — as an argument for the value of alcohol as a beverage. So a little analysis is desirable.

Water is to these organisms what air is to us. They live in it as we do in air. A pint of water contains about 10,000 drops. Consequently the experimenters added a drop of alcohol to a pint of water. But air is 800 times lighter than water. Therefore if we add *one single drop* of alcohol to every pint of water we drink, and one drop to every 800 pints (or 100 gallons) of air around us, we shall obtain the same conditions as in the experiment. Any one *who does not go beyond that* amount of alcohol is welcome to think himself benefited. But as these organisms would also benefit by the addition of a small amount of *sewage* to their water, we do not see why the same person, on the same grounds, does not do the same! STUDENT

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# Nature Studies



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THE "MONASTERY POOL," MARSWAN, TURKEY-IN-ASIA

### Propositions in Logic

PEOPLE sometimes allow themselves to be deceived by a proposition which is incompletely stated and which they proceed to apply in their reasoning, as if it were an immutable law of nature. Negative propositions are of course most open to this objection; for a negative proposition, in order to be true, must include all the *possible* cases, whereas it often only includes those which the proposer is able to think of. For instance, the proposition that "water cannot rise above its own level" is often accepted as true; but stated in that form it is not. Water can rise above its own level under pressure, by capillary attraction, and possibly in other ways which do not readily occur to the mind. These qualifications must all be introduced into the statement of the proposition in order to make it true; and it is manifestly impossible for any one (unless indeed he knows *all* of nature's possibilities) to say whether all such qualifications have been introduced.

The importance of this is that, when we apply these incomplete propositions to the explanation of natural phenomena, we may make a great mistake.

If water springs up from the ground, this does *not* prove that that water is connected with a head above its own level. It may be under air-pressure. And, what is more, that air-pressure may be due to a body of water at a lower level than the spring. Hero of Alexandria many centuries ago invented an apparatus wherein this phenomenon happens, and which is illustrated and explained in science books. True, they say that it does not invalidate the principle about water not rising above its own level, but that it merely introduces a new principle; nevertheless a difference is made in the practical results, such as a geologist or surveyor has to deal with. A large body of water may, by sinking a little, communicate a great pressure to an inclosed volume of air, which, in its turn, may transfer the pressure to a smaller body of water at a higher level, and cause it to spurt up, as in Hero's fountain.

The importance of this point about overlooked exceptions to what have been regarded as general rules, is very great. It frequently enables nature, and clever individuals, to achieve the "impossible," and is doubtless the key to many things which are regarded as "miracles." H.

### Destruction of Timber for Paper

WE talk of forest fires with awe and horror, as we talk of other catastrophes, because they are striking and impress the imagination. But we are apt to forget the slow and continuous influences whose destroying work is in reality so much greater. What is one of the chief uses of the world's trees? It is the manufacture of paper. And for what is paper chiefly used? Is it not for those inconceivable mountains of newspapers belched forth from panting presses all over the civilized world, but especially in this country? Every little town and almost every village has its paper or papers, and the large towns have many. Every paper prints copies from a few hundred to hundreds of thousands; some every week, some every day in the year. Each copy numbers in sheets from one up to very many. And what becomes of all this material torn from Nature's bosom? It makes a brief, a very brief, halt on its rapid way to the waste basket. A glance or two and it is thrown aside.

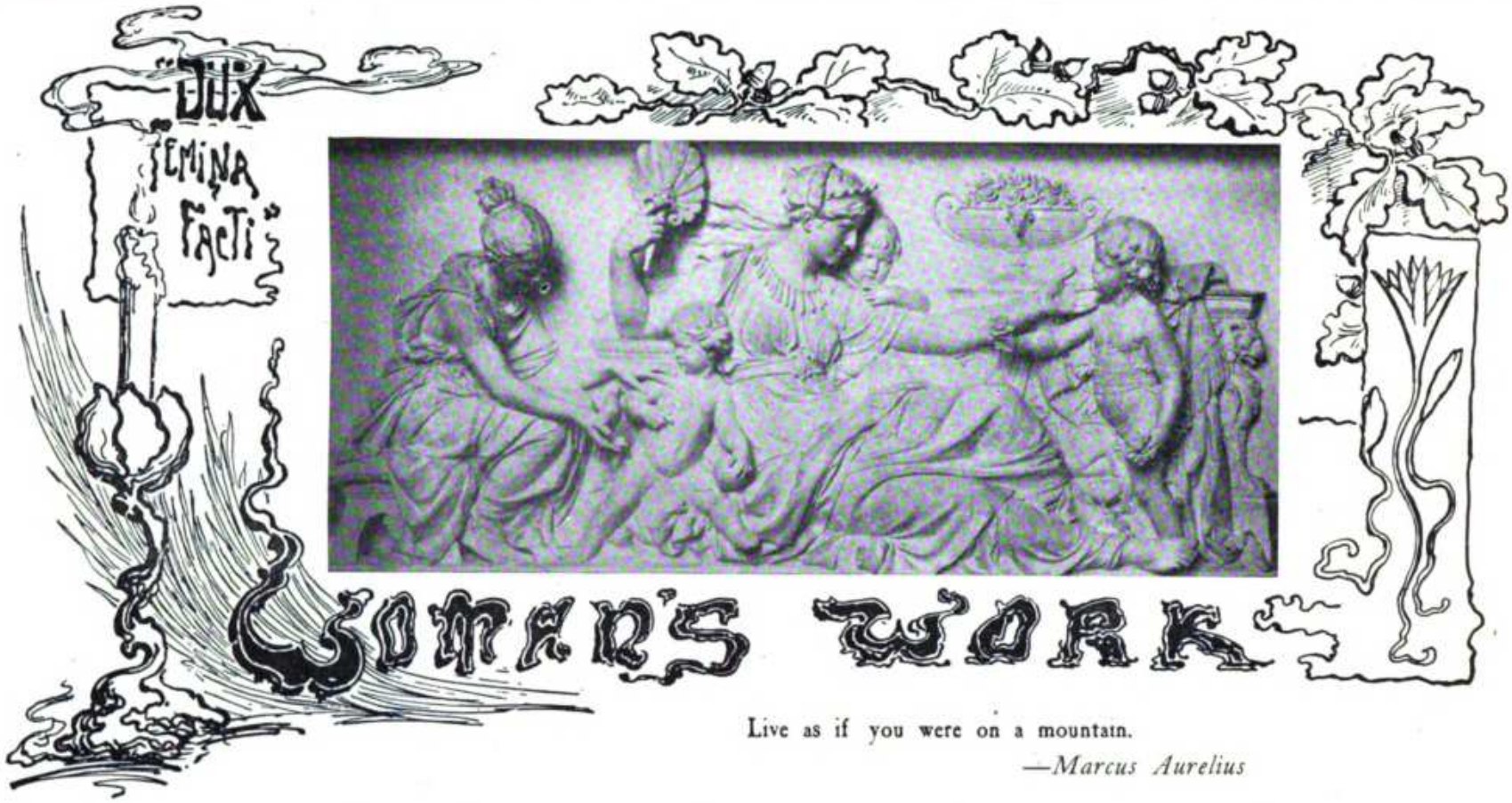


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Here is where the destruction of forests comes in—not to mention the numerous other expenditures of our lumber. It concerns us to ask whether we get value out of this use proportional to the expenditure of natural resources. If we do not it is waste. And it is doubtful whether our newspapers as a whole do us much good.

Nature is ready for the use of Man, but there are ways of using her resources economically and ways of using them wastefully. Our civilization treats them like the man who killed the goose to get the golden eggs, or like one who bleeds a cow instead of milking it. We could vastly reduce the output of newspapers, in size and quantity, without impairing the spread of knowledge and information; and we could find less extravagant ways of obtaining our needed supplies of paper — as for instance from waste materials and from by-products. STUDENT

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Live as if you were on a mountain.

—*Marcus Aurelius*

## *The* Guests We Often Invite

IN view of the ignorance which is almost universal, as to what the nature of mankind really is, it is not surprising that we so constantly evoke in the natures of our children that which we should, on the contrary, seek to eradicate. Who has not, over and over again, seen a mother pet a child out of a temper? Who has not heard her tell a child who had wilfully done wrong, that she was sure he did not mean to! How often do we see some one strike a bargain with Satan, and say, virtually, "If you will not inconvenience me by crying, I will reward you with a sugarplum."

Many little ones, as we all know, suffer from neglect, selfishness, harshness and injustice; but I doubt if we realize how many others suffer from the mistakes of those whom we call unselfish; who feel that they are willing to sacrifice anything for their children; and who, perhaps, are full of theories as to how to deal with them in their tender years. Often these very parents are unconsciously seeking to surround their children with only those conditions which they find agreeable to them. They grow sensitive to their likes and dislikes; and, instead of fitting their children to life, they end in trying to fit life to them. A child so environed may appear very amiable under existing circumstances, or it may not.

**THEOSOPHY, even under its initial and most adverse conditions, has already supplied the world with a literature that has modified the thought and enriched the language of today.**

—KATHERINE TINGLEY

Now if a mother pets a child out of a temper, whom is it she is petting? We sometimes have the good fortune to see, in a child who has been differently handled, a struggle going on in the nature between two things which are evidently of different minds; one wants what the other does not. The influence which holds the temper, is not the same as that which conquers it. Before one pets and temporizes with the temper-influence, it is certainly worth while to stop and consider what guest is being entertained in the nature of that child.

When a child is hired to do right, what element is negotiated with? Evidently the entity which is selfish and prefers wrong has been made to feel that something else is more agreeable for the moment, and the child-nature becomes the vehicle for carrying out this other desire. But there has been no right-doing anywhere. The guest whose nature is small and personal and selfish, has simply, by the mother or caretaker, been made more welcome. No one likes selfishness and vanity and self-consciousness and conceit; and yet who, on reflection, will not admit that these things are not only encouraged, but fostered—even *forced* into the natures of those upon whom, in a few years, will devolve the responsibility of carrying on the work of the world? Long before this, they become unmanageable. Their doting mothers decide they have such strong wills they can not manage them; and little see that that which they dignify by the name of "will," is but uncontrolled desire. The children, alas, often become but helpless slaves to an unruly something which tosses them now here, now there, and gives them no rest.

A drunkard, however weak he may be when the fiend is out of him, may show tremendous force, both muscular and other, when it enters and rules; but where is the man himself? And the child whose mind is subject to one desire after the other, is he not lost to view? The sign of his presence must be a beginning of self-mastery. Yet who, as a rule, is made the most welcome; this struggling soul, or the enemies which choke it off? It is because the Raja Yoga system of education is based on this clear *knowledge* of human nature that it is today the greatest saving power in the life of the race. STUDENT

## Mountain Climbing *and the* Modern Woman

THIS year Dr. Workman and his famous wife, Fanny Bullock Workman, both Americans, (residents of Worcester, Mass.) have succeeded in scaling a peak more than 23,000 feet high, in what is known as the Namkiu range of India. It was an unprecedented feat. They climbed and camped for two days at and above an altitude of 21,000 feet, an altitude where animals cannot live, where alcohol refuses to do its duty, where life for the travelers was almost unendurable. The following are extracts from the recent preliminary report sent in by Mrs. Workman to the Royal Geographical Society:

Before reviewing our own experiences, which this season have been out of the ordinary, it must be said that Himalayan and Swiss mountaineering are two entirely different stories. In the Himalayas, those mightiest of mountains from every conceivable viewpoint, there are no villages or hospices within a few hours of the summits, no shelter huts for breaking the journey, no corps of guides. The mountaineer must go self-provided, into the savage and trackless wastes surrounding the cloud-capped giants which tempt one to scale or fail.

The preparations? Coolie demands at Darjeeling are rather magnificent in comparison with those elsewhere. Our coolies, under a sirdar, were to meet us at Chia Banjan, fully equipped, and extra supplies were to be sent up to be in the upper part of Sikkim to meet us after we had passed the mountains.

We reached Askor Nullah village without accident, and starting from there at four A. M., gained the foot of the pass, 12,500 feet, at half-past ten A. M. Our coolies begged to remain, but were refused, and at a height of 15,000 feet several of them collapsed with mountain sickness and rent the air with wailings. Despite our care of them, we were compelled to bivouac at 15,800

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feet on a narrow, wind-swept ledge. It was a grewsome camp, with room for only one small tent. The arête arose between two deep nullahs with abrupt walls, down which rock avalanches were thundering from hour to hour, and to this mountain music were added over and over again the groans of the air sick coolies.

At half past four in the morning, with the mercury at 26 degrees, we broke camp. The ascent was sharp and dangerous, owing to the uncertain footing directly over a valley 8000 feet below. As we neared the top a mighty snow peak rose proudly and alone above a group of lesser ones and leaned like a Titan against the curtain of clouds off toward Gilgit. It was no other than the peerless Nanga Parbat. From the top the Askole Mountains and the more distant spires of Biafo, which later were to be our daily companions, met the eye.

Twelve hours of hard marching brought us to the rope bridge spanning the river before Askole. We viewed this bridge with some trepidation, as it hung in a long catenary, far over the water, with its three twisted twig ropes, the lowest for the feet and the upper ones to be grasped by the hands and arms. It was not a pleasant sensation to swing there over the growling currents and speculate on what would happen should one or all the ropes part, as has been known to occur.

Askole has been called the end of the world, not inaptly, the designation applying to seven villages scattered through that remote valley. The Biafo and Baltoro glaciers, for exploring which Askole is the starting point, are said to be the two largest glaciers outside the Arctic regions. Our plan was to follow up the former some forty miles to its origin at Hispar Pass and return to Askole. The only European who ever crossed Hispar Pass was Sir Martin Conway, in 1892.

Lack of space prevents quoting more fully from this most interesting report. Suffice it to say that Koser Gunge, the highest of the Shigar peaks, was conquered, though after incredible hardships. By this ascent, following those of the Siegfriedhorn, the the Namkiu peaks and Mount Bullock Workman, three world mountaineering records were made, of 19,450, 21,000 and 23,480 feet, and by women. STUDENT



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NILE BOATMEN

### *The* Dignity *of* Work

AN American singer who for some years studied in Paris and later located in London as operatic singer and teacher, has taken up the laundry business in that city. Her laundry, which is on the top floor of a building in the fashionable West End, she has designated as a "studio."

The evolution of this new departure is somewhat interesting. The prima donna, although young, determined and ambitious, found that she was not making a satisfactory living by her art alone. "It is difficult to be an honest worker on the stage," she said, "there are so many wires to be pulled; and I finally asked myself, Why do I spend all my salary in merely getting engagements?" She consulted with her French maid and together they decided to start an establishment for the washing of those delicate articles which only ladies who have maids can afford to wear at all, for to send them to an ordinary laundry is out of the question.

So they opened an establishment for *nettoyage de linge de luxe*, and here this singer's friends and many strangers send their most delicate lingerie, silks, laces, etc. The rooms are daintily decorated, the wash-room is spotless and white, the drying room has an enormous window which floods the whole room with sunshine, and the delicate goods are daintily packed in the finest tissue paper when sent out, showing in this the true artist's tastefulness and care.

Said the singer recently, "I am proud of my work and it enables me to live honestly and independently, while I need no longer use my art as merely a means of making a living."

Oh, the dignity and beauty of honest work. None is there that an honest purpose cannot dignify and make actually holy, nor is there any worker who does not nobler grow under the gracious touch of the humblest avocation, so it be taken up with an honest motive. H.

### "More Blessed to Give"

AS a matter of course, since the death of her husband, Mrs. Russell Sage has been besieged by thousands and tens of thousands, each and all asking for money, and at last she has made a definite statement of her wishes and purposes with regard to the disposal of her vast fortune. Among other things she said:

No one except myself knows what disposal I shall make of the millions Mr. Sage left to me and as yet I have no settled plans as to how much I shall give away or to whom I shall give. I do not, as a rule, believe in endowments. I look upon churches and other endowed institutions as absolutely dead. Their very endowment puts them beyond the necessity for work, thus making them indifferent and negligent along the lines where Christian institutions should do the most good.

My desire, however, is to help individuals rather than institutions or associations, and that is what I shall do. Not those who beg, nor those whom I have never seen or heard of and who have no more delicacy or sense of propriety than to write me the most importunate demands for money. Oh, no, not that class of individuals, but the men or women in the lower or higher walks of life, who for no fault of their own are so unfortunate as to need assistance and are too proud to ask. Such I deem it a privilege and a sacred duty to assist.

More than 7000 letters have come to this house in two months without being read by me. My secretary opens them and submits to me those she considers worthy of my consideration. I have a great work to do and only a short time in which to do it. I mean to give to those whom I believe worthy and deserving of aid the bulk of the fortune left me by my husband, keeping only enough for myself to live on quietly and comfortably.

IT is stated that two interesting collections are being made by King Haakon and Queen Maud of Norway, one of which bears the label, "Things we have said or done," while the label upon the second collection reads, "Things we have neither said nor done." The collections consist wholly of newspaper and magazine clippings and may serve in the future as interesting commentaries upon the ethics and different methods of twentieth century journalism. H.

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# OUR YOUNG FOLK

## IMMORTALITY

A. S. Hardy

My window is the open sky.
The flower in farthest wood is mine;
I am the heir of all gone by,
The eldest son of all the line.

And when the robbers Time and Death
Athwart my path conspiring stand,
I cheat them with a clod, a breath,
And pass the sword from hand to hand!

## How Madge Learned Her Lesson

MADGE sat at her work feeling very much out of sorts. In short, she was in a very bad humor. You must know that Madge was a student in the most wonderful school in the world. I feel sure that there is not another one like it. For this school does for its students what no other does or can do. In the first place, it makes the students know themselves. Perhaps you think that every one does know himself. But, ah! do you always know why you do this and that and why you feel thus and so in certain circumstances? I am quite sure that you do not; there are many things in your natures that perhaps have never shown themselves for what they are, and so you do not yet know that they are there, and perhaps you would feel very much hurt if any one even hinted that such and such things were a part of your make-up. But if you were a student in this school, things would so happen that these traits in your natures would come out and make their presence known to you and undoubtedly to others also. This is so that all those who are really in earnest can the more quickly destroy all that is not pure and noble in their natures.

Another wonderful thing this school does which no other can do is to develop all the good faculties which are lacking in a student, and which he needs if he is ever to be of any real service to the world. For instance, if one comes into this school lacking patience, you may rest assured that things will happen in no long time that will compel him to acquire patience; or if he is careless, things will come about that will teach him to be careful; or if he is vain or jealous or ambitious or selfish — even if he doesn't know that he has these faults — something will be sure to happen that will show them to him; and things will continue to happen to bring them to his notice until he is compelled to pull them up root and branch — or be exceedingly uncomfortable. But sometimes in the process of getting rid of the faults and acquiring the nobler qualities, some students for a time *may* lose sight of what it is all for and what it all means, and allow themselves to become dissatisfied.

That, I fear, is what ailed Madge. Instead of accepting the work and the conditions that came to her as opportunities, she had allowed herself to get into this very ill humor; when suddenly she felt a soft, warm touch on her arm, as though a dear friend had come in unknown to her, and wished to make her presence felt.

Madge turned to see who it could be, for she had heard no one come, and she saw — well, I can hardly tell you what she saw, it was so wonderful. There by her side was a being, a glorious, beautiful being who looked as if he were made of light, he was so radiant. He was a warrior knight, she was sure. Nay, he was more. He must be one of the Gods, for no one but a God could radiate light in this way and make her feel such peace and calm and joy.

"Listen, child," said he, "and remember well what I am going to tell thee; for upon how well thou rememberest and actest upon what I tell thee, will depend all thy future, whether thou wilt continue to be the unhappy creature thou wast just now, or whether thou wilt be full of peace and joy and light, ready and willing and able to serve, to help lift some of the heavy burdens of the world.

"I am thyself, thy Greater Self, thy Warrior Companion. Countless ages ago, when the world was young, I, a God, chose to raise thee to my stature, and to acquire through thee a knowledge of all the worlds below me. Long, long have I waited for the time when I could make myself known to thee and make thee know what life is for. Time after time without number have I tried to make thee acquire the qualities that would draw thee near to me and would enable me to go on with my work; but thou wouldst always shrink from the seemingly unpleasant and so wouldst never give me the chance to do what must needs be done before we, I and thou, can go on with our work.

"Now learn and remember forever that the work which is the very hardest for thee, which thou dislikest the most is just the work which I wish thee to do and which thou must do if thou and I are ever to become one. For thousands of years I have tried to make thee understand this. Know too, that the very moment thou wilt do the work *for me*, it will no longer be difficult or unpleasant; but it will give thee a peace and a joy and a satisfaction of which thou canst not even dream now; for then thou wilt be fulfilling thy destiny. Then I can enter in and become thee thyself. Then thou wilt know that there is no work, however humble, monotonous, and unpleasant it may be in itself, but will be glorified *if done for me;* no place or condition so lonely but that it will teem with life and pleasure if thou wilt but turn thy mind to me; for I am with thee always, and I can fill thee with peace and joy, no matter what the outer conditions may be, if thou wilt but allow me.

"Know too that when things seem dark, it is not because they are so; but it is because thy *dark* companion has stepped in between thee and me and so has shut out the light from thee. But thou needest not allow him to stay there. He would fain absorb thy being; but thou hast but to turn thy mind to me and, lo! he is gone. Open not thy mind to anything he may say to thee, and he will have no power over thee. Turn resolutely from his suggestions, and they will fall upon barren ground and bring forth no fruit. Hast thou not been in his companionship long enough? What has he ever brought thee but unrest and trouble, pain and sorrow, anger and hatred and many other things of which thou once thoughtest thyself free? Dost thou wish to continue so? Thou dost not, I know. Then listen not to him. Thou must surely know him so well now that he can no longer so easily deceive thee and surely thou canst no longer prefer his companionship to mine. Do gladly whatever comes to thee, for it all comes from me and is what I would have thee do. Only so canst thou have my approval, and only so canst thou feel the glory of it and only so canst thou escape the wiles of thy *dark* companion.

"I would also have thee understand that I can tell thee all that thou needest to know. But first thou must cease sending thy mind here and there and yonder in search of information which thou now thinkest desirable. Keep thy mind at home and at rest, and I will see that all that is necessary to thee will flow into it.

"Now once more I must charge thee to remember that I am with thee always. In whatsoever condition thou mayest find thyself, there am I ready to help and inspire. Nothing can separate me and thee *but thou thyself*. And surely after this thou canst never again be so foolish as to shut thyself away from me, so foolish as to refuse to fulfil the condition which alone will make it possible for thee to have thy present feelings become thy natural, everyday state. Thou hast but to have my approval to effect this and thou knowest now how to merit that. Remember this. Remember and OBEY."

The radiance faded slowly away, but the wondrous feeling remained with Madge. "Aye, verily," said she to herself, "I have had the dark companionship long enough. I will 'remember and obey.'"

Cousin Evelynne

## Facts Worth Knowing

The first four pianos were built by Bartolommeo Cristoforo and were exhibited in 1709. They were shaped like the modern grand piano. The first square piano was built in Saxony in 1758; and the first upright was patented in England and the United States in 1800. The piano was evolved from the clavichord and the harpsichord.

The world knows but very little of the wonders of the tropical forests in spite of the fact that botanists and naturalists are constantly exploring the regions near the equator. This is due to the fact that the forests of the tropics grow so dense that it is impossible to cut down a tree for examination as there is not room enough for it to fall. The tops of the trees interlace and form a thick impenetrable roof which shuts out sunlight and sky for miles. Then many sorts of trees grow close together, one hundred varieties having been counted within a short radius, and there must be many hundreds of varieties that have been little known and are not yet named.

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# THE CHILDREN'S HOUR

## FALLING LEAVES

**FILLING the streets with their crimson flood,**
**Falling like painted snow**
**Are the leaves, but yesterday wrapped in the bud**
**Now hurled by the breath of breeze below**
**To soften the paths of men.**

**But not in vain, O crimson flake**
**Was the life of that summer spent;**
**Of thy sheltering cool did all partake,**
**And lustrous beauty to earth was lent**
**To brighten the paths of men.**—*Selected*

## The Two Sisters

AMONG the old Italian tales is the following story:

Once upon a time there lived two sisters; one was very good and the other was very naughty. Their mother loved the naughty one more than the good one and she showed great partiality towards her.

One day the mother asked this naughty girl to draw her a bucket of water, but she did not want to; her mother had not taught her to obey. The good girl immediately offered to get the water. When she got to the well the cord slipped out of her hand and down fell the bucket into the well.

"Oh, what will my mother do to me?" exclaimed she. Then she thought she would climb down the well and get the bucket. When she reached the bottom she found a narrow passage with a door, at which she knocked. A saint lived there. "Have you found a cord and bucket?" asked the good little girl. "No, my child," the saint replied.

So she followed the passage and found another door. Knocking, she asked if a cord and bucket had been found. "No," said an angry voice. It was a demon and he did not like good children.

So she went on again and found another door. Living there was a good fairy who told her that she had found the bucket and would give it to her, but asked her if she would be so kind as to take care of her little son while she went away for a while. The good girl, who loved to serve, gladly consented and while the fairy was gone, she swept the house and fed the little child and put everything in order. While she was sweeping she found pieces of coral and other beautiful things.

When the mother returned she was pleased at what the good girl had done. The girl showed what she had found as she was sweeping. "Keep them for yourself," said the good fairy. She then asked the little girl if she would like a silk dress or a calico one. "Oh, give me a calico one," answered the girl. "Would you like a silver thimble or a brass one?" next asked the fairy. "The brass one," was the answer.

"Here," said the fairy; "take the silk dress and the silver thimble, and here is your bucket. Now go home to your mother and when you reach the end of the passage, look up in the air." The little girl did so, and behold! a beautiful star fell on her forehead.

When her mother saw her, she was about to punish her for staying so long, when she noticed the star on her forehead. "Who put that on your forehead," she asked. The girl answered, "I don't know what is on my forehead." The mother tried to wash it off, but it only shone brighter than ever. Then the girl told all that had happened to her.

"I am going there too," exclaimed the naughty sister. Without waiting for permission from her mother she went and did just as her sister had done. The saint answered her kindly and the demon asked her to come in, for he liked naughty children; but she went on to the good fairy, who asked her to care for her son and clean her house while she went out to do an errand.

When the girl went to feed the child, the broth smelled good and instead of giving it to the child she drank it all herself. When she swept the floor she found nothing but dirt. When the fairy returned, she asked if the little girl had taken good care of her son. "Yes," boldly answered the girl.

"Then will you have a silk or a calico dress." "A silk one," eagerly answered the girl. "Will you have a brass or a silver thimble?" "Oh, I want the silver thimble." "Oh, do you?" exclaimed the fairy. But she gave her the calico dress and the brass thimble. "Here is your bucket and cord," then said the fairy. "Now go home and when you come to the end of the passage look up in the air."

The bad girl did so and down on her head fell a great lump of dirt. She ran home weeping with rage. Her mother tried to wash the dirt from her forehead, but the more she rubbed, the more she spread it all over her face. "Oh!" cried the mother sorrowfully, "I understand now; the good fairy wanted to show me that I loved this naughty child so much that I neglected my good one."

I think, after such a lesson the mother would be careful to teach her naughty little girl that if she would have things beautiful, she would have to cultivate beautiful and unselfish qualities in her nature, don't you?

Then the plainest little girls, and little boys too, will have, not a sparkling star in their forehead but — better yet — two sparkling stars in their eyes that will gladden all hearts wherever they go. C. H.

## "Music Hath Charms"

THERE are some cats that like music and will listen and purr while it is going on; sometimes mewing at the door of the room to be let in, where music is being performed.

I have heard of a cat who would always sit on the knee of a person who was in the habit of spending some time every evening at the piano. When the music ceased, the cat would jump down and go back to her favorite chair in the sitting room.

I knew of another cat which, when a certain lively piece was played upon the piano, would roll himself up into a ball and kick his ears with his hind feet just as kittens often do when at play.

We had a cat at one time that used to go to the piano and walk on the keys; but she was very shy of our hearing her solo and usually did her practising when we were in another part of the house. Some cats so enjoy their piano performance that it is quite unwise to leave the piano open.

Some music seems to have strange effects on dogs. It is hard to determine whether they really like it or not. Often they are uneasy and howl when some notes are struck, but generally they take but little notice of it.

It is a well-known fact that mice are charmed by music and seem to lose their fear of human beings when listening to it. At one time an audience saw a curious sight — that of a number of mice sitting on the platform listening to a famous singer at a concert. When the music was over they ran away to their holes; but while the musician sang they seemed to have lost their fear.

We have all read the old legend of the Pied Piper; how he charmed the rats and mice by piping on his flute, then led them all to the river and drowned them; and afterwards, because the townspeople would not pay the money they had promised him for ridding their town of vermin, piped the children all out of the town into an enchanted mountain. Undoubtedly music has a wonderful influence on human beings, and the effect it has on many animals makes an interesting study. The old Pied Piper story must have some truth in it. COUSIN EDYTHA

## A Real Little Hero

A LITTLE boy but eleven years old had his wits about him and was able to stop a horse which was running away with two little children in the wagon. The boy, who was himself driving a horse, saw the runaway horse coming towards him, and turning his own horse and wagon across the street, managed to block the way for the runaway horse. The horse finding himself blockaded, stopped long enough for the lad to catch hold of him and tie him to the back end of his own wagon; then the boy went to help the children who had been thrown from the wagon when it was suddenly stopped. He then drove the children safely home, leading the runaway horse behind his own wagon.

It shows the stuff that real heroes are made of when a little boy can forget his own danger and act promptly and wisely, as this little fellow did.

Besides saving the lives of the two little children, he has been the means of preventing the accidents which would have happened if the runaway had collided with other vehicles. E. P.

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# The Theosophical Forum in Isis Theater

## San Diego California

### SOME CONFIRMATIONS OF THE TEACHINGS OF H. P. BLAVATSKY

**An Interesting Address at Isis Theater Last Sunday Evening**

ALMOST interesting and instructive address was delivered last Sunday night at Isis Theater by Mr. C. J. Ryan, one of the staff of professors at Point Loma, under the auspices of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. He announced that as his subject could not be adequately dealt with in one single evening, Katherine Tingley had arranged that it should be continued on the Sunday following.

Touching first on the Raja Yoga educational work at Point Loma and elsewhere under the direction of Katherine Tingley, he said:

"The work of the Raja Yoga Schools was one of the ends which that Great Soul, H. P. Blavatsky, the Foundress of the Theosophical Movement, was striving to establish. To show the fundamental aim along these lines that Mme. Blavatsky had in view, the following extract from one of the earliest sets of rules is conclusive:

> More than we think do each and all of us possess the power of influencing for good or evil those near and dear to us. More often than we realize are the entire lives of children colored by the precepts instilled by the examples set before their eyes. . . . Endeavor by gentleness, by just constraint unmixed with anger, but above all by your own example, to teach them how good a thing it is to be honest, pure and true, and to perform every duty of life thoroughly and cheerfully.

"The work of the Raja Yoga Schools, now firmly established by Katherine Tingley, is one of the finest confirmations of H. P. Blavatsky's teachings, for it is the tangible outcome of Theosophy, the Science of Life, put into action. H. P. Blavatsky's monument is built of the bright faces and happy lives of children rescued from selfishness and suffering."

The speaker then pointed out that in olden times science and religion were essentially one, and that the greater world-religions were founded on real facts and not on fanciful dreams of supposed barbarians. The farther back in antiquity we go, the more do the religions of past time appear to have a common unity of origin underlying them. The religions of the Orient were worthy of study by all, for community in religious feeling provoked community in civilization.

"Besides the primary object of forming a nucleus of a Universal Brotherhood, H. P. Blavatsky attempted the apparently impossible task of bringing the reserved and mysterious East and the bustling, self-satisfied West to some understanding of each other. . . . She had the intuitive knowledge and sympathy which the Oriental is not accustomed to find in Europeans, and in a few years did more in the East than all the learned societies have ever attempted; she made the philosophies of the East living factors in the lives of thousands of Westerns, and she proved to the Oriental that an irritating air of superiority was not the attitude of all his white-skinned brothers. Her name is still reverenced by broad-minded Hindûs and Buddhists for her unifying work."

On the subject of Evolution, the lecturer had the following to say:

"Evolution is of great interest to all, for it is surely of the first importance to know if we are the direct descendants of prehistoric apes . . . or, sons of God, *i. e.*, spiritual beings, passing through varied experiences on Earth, life after life, until we shall be fitted to rise to higher planes of being. The biologists have ignored the more important part of Evolution, *i. e.*, that which evolves. Yet the real evolution of man and of all creatures is no simple thing that 'he who runs may read.' While the so-called 'missing links' connecting man with the hypothetical animal ancestor of man and the apes have not yet been discovered, it is very likely that remains will be found of creatures a little more advanced than the anthropoid apes of today and lower than any human being. But when, or if, these are found, they will not prove the case of the Darwinists, for Theosophy has records of early times of the earth's history when there were half-men, degraded types, branches from the earliest human races going down into animal bestiality. These were, however, contemporary with highly civilized races. Not many years ago some bones were found in Java of an unusually apelike character. Much discussion ensued, but they strikingly confirm Mme. Blavatsky's description of the prehistoric races of a degenerate humanity — half animal, who could not walk upright, and who were dumb, as if, she says, to 'hide their shame.'"

Speaking of the famous "third eye," the speaker had the following:

"H. P. Blavatsky tells us much about the race that had the use of the third eye, which is now atrophied in us, and science has at last definitely confirmed her teaching that it (the pineal gland) is the vestige of a true organ of sight. It is even found in some of the lower animals. In the *Hatteria*, a New Zealand lizard now carefully preserved by the Government, this organ is found as a perfect eye with lens, etc. This reptile is a survival from enormous antiquity, for New Zealand is part of the lost pre-historic continent of Lemuria upon which true physical man was developed. The mysterious third eye is now represented in the human brain by the pineal gland, a small process close to the optical centers of the brain."

On Physics the following was said:

"We are now told by physicists that electricity is substantial in nature, and as light and electricity are fundamentally one, it follows that light must partake of the nature of 'substance,' which Mme. Blavatsky fully endorsed, absurd as it was thought to be at the time. . . . One of the newest theories about the atoms is that their constituent particles are in a constant whirl, rotating like the planets, which is a Theosophical teaching. It would seem too that modern science is coming nearer to an understanding of that much-misunderstood inventor John W. Keeley, with his inter-etheric forces. H. P. Blavatsky mentioned that he had touched upon many secrets of nature that were real enough, but which physical science would be many ages in comprehending in their fulness.

"Turning to Astronomy, precisely as Mme. Blavatsky was daring enough to prophesy, we find that the astro-physicists have had to give up the Nebular Theory which had held the field so long. It is now abandoned and suggestions more in harmony with Theosophy are taking its place. The dual nature of forces is a basic concept in Theosophy and it is fully admitted in electricity; but in the study of the heavens it has only lately become evident that the nebulae (those strange patches of wispy light that are materials for future solar systems) have in a majority of cases double centers from which long spiral streamers seem to be unwinding themselves. In the words of the Esoteric Philosophy, 'Fohat (the Kosmic Intelligent Force) turns the curds of Space in contrary directions,' — is turning the nebulae. . . . Towards the close of Mme. Blavatsky's life it was becoming scientifically established that certain numbers governed the manifestation of things, whether in the constitution of matter, the vibrations of light, or in the cycles of time — from the Precession of the Equinoxes to the duration of a fever or the life of an insect; and in her later works she drew the attention of the thoughtful reader to the numerous confirmations that were coming up in support of the ancient Theosophical teaching of the potency of number in the forces of Nature.

"The new theories in chemistry and physics which have lately been brought forward owing to the discovery of the X-rays and radio-activity, as well as the utterly unexpected transformation of the element radium into another, equally well marked element, helium, are approaching very close to H. P. Blavatsky's more advanced teachings on the 'permeability' of matter and the constitution of the molecules."

Mr. Ryan, after pointing out further confirmations of Theosophical teachings in astronomy, such as the periodic changes in the shape of the sun, just lately discovered, and the conditions actually existent on the planet Mars, and other matters outlined by Mme. Blavatsky in her great works, closed his very interesting address with an allusion to the higher spiritual nature of Man, pointing out the intrinsic nobility of the Theosophical teachings on this subject and the powerful effect they had in equilibrating the discordant elements in human nature towards a fuller and more dignified estate in life.

The music rendered during the progress of the evening by the students of the Isis Conservatory was excellent. OBSERVER

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# Art Music Literature and the Drama

**From the Note Book of a Student Traveler**

GUIDO RENI, in his picture of *Atalanta and Hippomenes*, goes back to Greek mythology for his subject, but his treatment of it certainly lacks the Greek spirit. One has only to compare this painting with one of Flaxman's illustrations of Homer, or with William Morris' word-picture of *Atalanta's Race*, to feel a world of difference. In the simplicity, the chaste grace and pure dignity of these conceptions there is an imperishable charm; but Guido's picture speaks loudly of seventeeenth century Italian mannerism, when the glory had passed from Italy's art and such painters as Allori, Sassoferrato and Carlo Dolci had adopted the manner but had not inherited the fire and genius of Raphael and the other great painters of the preceding century.

The noblest work of Guido Reni is his *Aurora*, heralding the car of Phoebus and his accompanying Hours. It is frescoed on the ceiling of the great central room of the Rospigliosi Palace in Rome. All are familiar with this or with copies or prints of it. STUDENT TRAVELER



Lomaland Photo. and Engr. Dept.

GUIDO RENI'S ATALANTA AND HIPPOMENES: NATIONAL GALLERY, NAPLES

**The Paintings of the Old Masters**

FIRE has done much to reduce the existing number of old paintings in the world. Many things can be replaced; but an old painting can never be reproduced, the hand that did it having moldered away for perhaps centuries, in the tomb.

But the old masters have suffered from other causes than by fire. Damp and disintegration have destroyed many a valuable canvas; and rot and insects many a fine wooden-panel painting. The actual pigment put by the master upon his vehicle of canvas or of wood may last; but canvas and wood will deteriorate, slowly or rapidly according to circumstances, and then something must be done to save the masterpiece.

With infinite care the old canvas is removed from the stretcher that has held it, perhaps for two or three hundred years. It is carefully trimmed, and laid face down upon a suitable surface. Glue of the strongest kind is now carefully spread upon the exposed canvas, and upon this fresh canvas is laid, and heavy weights superimposed, and the whole left undisturbed for many days, until the new and old canvases have been thoroughly bonded together. Then, mounting the old master upon a new stretcher, it is once more placed in its frame and, hung upon the wall, is good for a hundred years or more before it requires further attention.

But in the old days, the great artists were in the habit of using oaken panels upon which to paint their small pictures. The greatest care was taken to select the most perfect and thoroughly seasoned wood, so that no defects or warping or cracking would result. Yet time and exposure work changes, slowly but surely.

The warping or cracking of the wooden panel is often provided against by "cradling" the painting, which consists of firmly gluing to the back of the painting a grill-work of wood. This checks the disposition of the wood to bend or warp, and keeps the surface of the painting perfectly flat.

Now let us suppose a painting, upon panel, by Rembrandt, has given evidences of disintegration. The market value of the painting running up closely to $100,000, no expense must be spared to save it.

The painting is handed over to an expert, and provisions are made to have the work done amidst fireproof surroundings. The problem involved is to remove every trace of wood from the superimposed paint — or, if you could so term it, to separate absolutely the grosser material wood from the spiritual or painted body. This is a most difficult undertaking, and can be done only by an expert of long and tried experience — a false or careless movement of the restorer being likely to ruin the painting utterly.

The first step is to prepare a mixture upon which the face of the painting must rest. Upon a strong table, a bed of specially prepared adhesive wax-compound is placed, and while it is yet warm and pliant the painting is laid face down in it, and heavy weights placed upon it. The compound solidifies as it cools, and to all intents and purposes it binds the painting solidly and immovably to the table.

The operator, now using a plane, carefully planes off the exposed wood, until he approaches within a sixteenth of an inch of the paint. Now, with a fine scraping tool, he scrapes slowly, carefully and patiently, as if he were scraping gold. There can be no hurrying, no carelessness, no rushing in connection with this work. As the scraper, taking off its microscopic shaving of wood, reveals the proximity of the paint, the operator moves along to another part of the surface.

It being unsafe to use the scraper further, the final process, painstaking and soul-wearying, is resorted to, that of picking, with a fine needle, every fleck of wood from the paint. A magnifying glass is used, and every move of the tool is carefully guarded lest the film of paint be perforated and cracked.

After many days of patient toil there is left upon the bed of wax but the film of color placed by the brush of the artist upon the wood, two or three hundred years ago.

Now, to complete the process of transference. The artist painted his picture originally upon wood, but now it is to be transferred to canvas. Again, glue of the finest grade and strongest quality is smeared evenly over the paint surface; the canvas is laid on and pressed down by heavy weights, and is allowed to rest for weeks without being disturbed. The wax is now removed from the face of the painting by a solvent of some kind, and once more the picture looms up in all its freshness, to enthrall future generations with its beauty and execution. In the early days, the churches and monasteries, as well as certain of the rich prelates, were the patrons of art. It is safe to say that many an old master rebelled in his heart against painting martyrdoms *et id omne genus*, but that was what the market — the church — demanded; and martyrdoms and crucifixions predominated. Many who go abroad and who see saints and holy pictures by the mile in the great galleries, wonder why men of such surpassing genius with the brush could paint nothing else. It was a matter of livelihood with those artists, and they were obliged to supply what their patrons demanded. The ecclesiastical paintings were the result.

There are many who marvel upon the permanency of the colors of the old masters. Today, artists buy their paints from the paint-shops, ready made and mixed; but it was otherwise in the old days.

When a student entered the studio of an artist of the old days, instead of being given a pencil and paper, and told to draw from such and such a model, he was given an apron; and, donning the same, was set to work with mortar and pestle grinding, grinding paint. It is this thoroughness of paint-preparation, and the proper selection of raw materials entering into them, that has handed down to us the permanent colors in the works of the old masters. A painter became a manufacturer of paints first, and an artist afterwards, making his tools, as it were, as he went along. C. C.

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# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

Central Office Point Loma California

**The Headquarters of the Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism or anything of similar nature, but are what they stand for: 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, it unites the philosophic Orient with the practical West**


## RECEPTION TO THE COUNTY SUPERINTENDENTS OF SCHOOLS OF STATE OF CALIFORNIA

### Given by the Teachers and Pupils of the Raja Yoga Academy and the Children's International Lotus Home,

**In the Rotunda of the Raja Yoga Academy, Point Loma, California, November 21, 1906**

MANY interesting sights have been witnessed in the great Rotunda of the Raja Yoga Academy, but of its kind none more so than that which was presented on the occasion of the reception given to the County Superintendents of Schools of the State of California on Wednesday morning, November 21st, at 10 o'clock. The reception took place in the Rotunda, which had been beautifully decorated. The flags of the nations were raised on poles above the balcony, giving a richness of color as well as illustrating the international character of the School, while great branches of green, tall bamboos and huge palm leaves decorated every pillar. When the guests arrived, their party numbering only two or three below a round hundred, all the children were in their places, completely filling the floor of the rotunda. Representatives of Katherine Tingley's cabinet, together with the Teachers of the Academy, formed a reception committee and greeted the guests on their entrance.

It was an interesting body of men, representatives from every county in the State of California, among them being also half a dozen or so lady Superintendents of Schools — but the whole body was typical of the progressive West, composed of men of energy and determination.

It was plain to see that the reception from start to finish was a surprise, a revelation, containing elements that they could not understand. "It does not seem natural," said some, "to see children sit through a long session of three hours and remain quiet all the time, never fidgetty, and no signs of uneasiness," — but as the State Superintendent, Mr. Kirk, said in his short speech — their composure is not forced, they are happy. And then afterwards, on the return trip across the bay to their headquarters at Coronado, question after question was asked of the two or three of Katherine Tingley's students who accompanied them: "What is the secret of it?" And as one of the highest officials of the party stated, his only regret was that he had not come to visit the school three years ago when he first heard of it, for there was so much to learn from it, and so much that would have helped him to solve the seemingly unsolvable problems that confronted the educators of today.

At the close of the proceedings, the children in general chorus sang first that glorious marching song, "On, Gallant Company," as the guests moved out. This was followed by another inspiring chorus: "Arise," which held some of the listeners spellbound. They stayed long after the main body had left the Rotunda and even then did not wish to go, but had to be reminded of the other points of interest to be seen in the grounds.

The following is taken from the *San Diego Union*, November 22nd.

VISITORS ENJOY WARM RECEPTION AT POINT LOMA HOMESTEAD

ENTERTAINED BY RAJA YOGA STUDENTS

The morning held nothing but accord and delight for the party who made a tour of the bay in launches and were, later, entertained at Point Loma. In fact, so enjoyable was the foremost portion of the day that the delegates did not reach Hotel del Coronado and the dinner table until half an hour after the afternoon meeting was scheduled to begin.

MORNING SESSION

Yesterday morning the teachers and pupils of the Raja Yoga Academy and International Lotus Home accorded a reception to the visiting school superintendents. An invitation from Mrs. Tingley and the teachers was read by Professor Hugh J. Baldwin, county superintendent of San Diego, at the meeting of the delegates, held shortly after their arrival, and accepted. The local committee in charge made all the necessary arrangements, which were excellently carried out. The party took launch across the bay to the Point Loma landing, where they were met by Frank Knoche, the manager of the Point Loma Homestead, who had places in Mrs. Tingley's automobile for the president and a few of the guests. The committee provided tally-ho accomodation for the rest of the visitors.

The guests were greeted by a reception committee consisting of representatives of the cabinet of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, some of the teachers of the Point Loma Academy, Mrs. W. T. Hanson, the principal of the San Diego Raja Yoga Day Schools, and Miss Herbert, principal of the Raja Yoga Academy, Santiago, Cuba, and a ladies committee.

As the visitors entered the academy a burst of music greeted them from the Point Loma orchestra.

The report then gives an abbreviation of the Program followed, which is here reprinted in full for readers of this paper:

RECEPTION
TO THE
COUNTY SUPERINTENDENTS OF SCHOOLS
STATE OF CALIFORNIA
BY
THE TEACHERS AND PUPILS OF THE RAJA YOGA ACADEMY
AND THE CHILDREN'S INTERNATIONAL LOTUS HOME
IN THE
ROTUNDA OF THE RAJA YOGA ACADEMY
POINT LOMA, CALIFORNIA
NOVEMBER 21, 1006

*Raja Yoga is the perfect balance of the all the faculties, Physical, Mental and Spiritual, and true comradeship is the one condition of its fulfilment.*—KATHERINE TINGLEY

The Raja Yoga system originated by Katherine Tingley and adapted to the needs of the children of the West.

*The mind is like a mirror, it gathers dust while it reflects. It needs the gentle breezes of Soul-wisdom to brush away the dust of our illusions.*—H.P.BLAVATSKY

The Point Loma Orchestra will play while the guests are entering the Rotunda

PROGRAM

1. Raja Yoga Orchestra — "Wedding March" — Rex Dunn (Raja Yoga Student)
   "Rosamunde" Overture — Schubert
2. Address of Welcome — MONTAGUE MACHELL
3. Piano Solo — "Rustle of Spring" — Sinding
   Miss JULIA HECHT

NOTE. The work of the following classes is presented to show the early training of the Raja Yoga children. The little ones at one year of age begin attending the regular morning service of music. They spend half an hour in the class rooms watching the other children at their exercises. At three years of age they enter the regular classes.

4. Tiniest Lotus Buds — First Lessons
5. Tiny Tots — Class Work
6. The Little Scholars — Reading, Spelling, Grammar, Mental Arithmetic, History, Geography
7. Juvenile Class — Advanced Work

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8. Action Songs by the Little Scholars - "The Little Minstrels," "The Racers," "Dolly Song"
9. Recitation *"Le Rat de Ville et le Rat des Champs"* — La Fontaine
FRANCES HANSON
10. Songs by Special Chorus - "Night," "Zephyrs" - Rossini
11. Recitation *"Al Niagara"* - - - José Maria Heredia
CORA LEE HANSON
12. Violin Solo "Barcarolle" - - - - Fisher
GEOFFREY BARBORKA
13. Raja Yoga Quartet "Andante Cantabile" - Tschaikowsky
14. Extemporaneous Address - - - MASTER IVERSON HARRIS
Subject to be given by guests

NOTE. Some of the following class work will be conducted by the scholars themselves. Katherine Tingley accentuates the importance of training young scholars to become teachers.

15. American History Class
16. Senior Boys' Class — General
17. 'Cello Solo — *"Le Cri du Monde"* - MASTER MONTAGUE MACHELL
Played by the composer
18. Piano Duet "Waltz" - - - - - Chopin
CORA LEE *and* MARGARET HANSON
19. Recitation "Song of the Chattahoochee" - Sydney Lanier
RUTH WESTERLUND
20. Raja Yoga Chorus - - - - "On Gallant Company"

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A Cordial Invitation is extended to our Guests to visit the following departments of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY and the more special branches of the Point Loma Institution.

1 Aryan Temple of Music and Drama, built by Katherine Tingley in honor of Helena Petrovna Blavatsky, Foundress of the present Theosophical Movement, and of William Quan Judge, her co-worker and Successor, who in turn appointed Katherine Tingley to be his successor as Leader of the Theosophical Movement throughout the World.
2 Raja Yoga Academy Building.
3 Class Rooms of the Raja Yoga Academy and International Lotus Home.
4 International Lotus Home and Group Homes of the boys of the Raja Yoga Academy and Raja Yoga School.
5 Raja Yoga Nursery and Home of the "little tots."
6 Open air Greek Theater, built by Katherine Tingley in 1901: the first in America.
7 Group Houses and Bungalow Homes of the Students.
8 Isis Art Studio.
9 Woman's Exchange and Mart — the Woman's Industrial Department.
10 Senior Girls' Department — training in the Arts and Crafts.
11 Chemical Department and Laboratory.
12 Aryan Printing Press, where are printed the *New Century Path*, *Raja Yoga Messenger*, and the literature of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.
13 Photographic and Engraving Department, where the photo-engraving is done for the different periodicals.
14 The Workshops — Carpenters, Painters, Plumbers, Machinists.
15 Meteorological Station and local Weather Bureau.
16 The Cliffs — a Department of the International Lotus Home: for delicate children.

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GREETING:

The teachers and children of the Raja Yoga Academy and the Children's International Lotus Home, Point Loma, California, in their reception today to the County Superintendents of Schools, State of California, urge their guests to read carefully "THE KEY TO THEOSOPHY," by Helena P. Blavatsky, and the writings of William Q. Judge. These give the key to the portal of that Knowledge which is the Science of Right Living.

The *Union* then concluded its report as follows:

Iverson Harris, a youth 14 years old, made the following extemporaneous address to the visitors to the Raja Yoga academy:

"In this reception accorded to you, honored representatives of education in our State, it is a privilege and a duty to give you a brief outline of the life at Point Loma, where parents, teachers and children are working heart and hand — co-operating in the truest sense — to bring human life to a higher standard.

"Many difficulties are surmounted here, which have to be met in the public schools. One is the limited time that the children are under the influence of the teachers. It is an accepted fact that there is often a very wide gap between the home and the school. When this is the case, much of the influence of the school-life is retarded.

"Another factor that tends, to no small degree, to fetter the efforts of teachers, is the lessons learned in homes, where careless examples are often manifested.

"Still another very strong factor is the diversity of thought among children, whose parents have only a limited knowledge of the divine laws governing man's destiny.

"Fear, harsh criticism, punishment, and all ideas that are summed up in the teachings of an angry God, often mar the minds of the young, and place them out of tune with the infinite.

"Where the parents and the guardians of children are ignorant of the essential teachings that go to make the human body healthy, and the human mind pure and noble, there is a great obstacle placed in the pathway of the teacher.

"One could go on and on, and bring out many obstacles that have daily to be met with by earnest workers for children.

"Under the Raja Yoga system so superbly applied at this center, these aspects disappear and we have instead, the influence of the parents who are constantly under the education of theosophy, who are endeavoring to make it a living power in their lives, appreciating the real needs of their children — not their wants — and thus, through the combined efforts of parents, a wonderful harmony is established between them, the teachers, and the children, for the acquisition of true knowledge. This breathes its sweet life into the heart of our Raja Yoga work throughout the world.

"In response, the children — even the tiniest tots — are taught to carry the spirit of gentleness and loving service into their homes, and thus they become little teachers — messengers of love and peace — to their parents; for as the inner nature of the child is loving and noble, so its objective impulses clothe themselves in corresponding terms. In other words, the divine part of their natures, under the Raja Yoga system, adapts itself to the individual and ultimately to the nation — and thus latent weaknesses, inherent in children (not apparent to the ordinary observer) are dwarfed and killed out at their inception, and a royal balance is gained by them, for well we know that 'two objects can not occupy the same place at the same time.'" . . .

After the exercises in the Rotunda, the guests were escorted by the reception committee to visit the Aryan Memorial Temple and other departments.

Katherine Tingley before the close of the Program made a short address of welcome to the visitors, pointing out the meaning of the hour. She referred in no uncertain terms to the teachings of Theosophy and their bearing on life and on the thought of the day, and emphasized in moving language the efforts of her predecessors W. Q. Judge and H. P. Blavatsky in bringing the glorious truths of Theosophy to the West. Thus did they also prepare for the introduction of that noble branch of Theosophical activities now called the Raja Yoga educational work.

A further account of the reception was given in the *San Diegan-Sun* as follows:

SUPERINTENDENTS COMPLIMENT THE HOMESTEAD

When the superintendents who are attending the convention being held at Coronado visited the Point Loma Homestead Wednesday they were given an enthusiastic reception.

The reception was held in the great rotunda of the Homestead. The program lasted about two and one-half hours, after which the delegates were shown about the grounds and visited some of the departments, including the Lotus home, but on account of another meeting in Coronado at 2 o'clock in the afternoon, the delegates were obliged to leave before many of the other departments, such as manual training, photo and engraving, publishing company, etc., could be visited. State Superintendent Kirk addressed the students and faculty of the Homestead, saying:

"Teachers, students, children, and directors of this institution, greetings! We have come, we have seen, and we are conquered! We are ready now to surrender. We had all of us heard something of this institution from the press and from other sources, but I am sure that not until we had ascended this hill and looked around, had we the slightest idea of what was going on at this place.

"I do not know if the pedagogical experts who accompany me would agree with me from a pedagogical standpoint as to the particular method and manner of instruction, but any one of us can see the most admirable results that have here been accomplished."

Mr. Kirk then spoke in detail of the work and complimented the children, even the "Little Scholars" who averaged six years old. He spoke also of the music, and then, continuing, said:

"We are all seeking truth. We are seeking the right way, the better way in the world of education, and we heartily appreciate the efforts of Mrs. Tingley and her staff of teachers. We are in truth your humble servants.

"These children have conducted themselves so beautifully. It seems everything is easy for them. I have never seen a crowd of children so happy. During all these long exercises they have been just as they ought to be. They all seem very happy. God bless every one of them! We are, as I say again, your humble debtors. I want to see this institution again; to learn more of it. We are, Mrs. Tingley, deeply indebted to you for what we have seen and heard. We will carry the most cordial recommendation of this work wherever we go."

## Renaissance

"By their works shall ye know them."

KATHERINE TINGLEY'S Raja Yoga children gave a reception to the California State Superintendents of Education, in the rotunda of the Academy at Point Loma, on the 21st of November, 1906; the main floor and the balconies were filled with the children and their guests.

The luminous faces of these children; the grace of their presence in its calmly alert composure; their mastery of the subjects before them; all, held that competently critical audience in rapt attention for hours; for here at last embodied in a new generation was that something more lasting than time itself.

The observer felt that in his memories of a distant past there had lived a people who had possessed this secret of self-mastery; yes, an-

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cient Egypt had left the record sculptured in imperishable stone.

Again and again shall we return to the elder Egypt, until we find the key and keys to the problems of modern life. Who has not viewed with awe and a longing to know the secret locked within the impassive sculptured forms of her great rulers?

Those seated figures are the embodiment of a stillness deepening to a profound silence, yet under the flowing lines is the surge of a forceful life that their calm and majestic countenances hold so smilingly poised for action.

May it not be that those wise Egyptians purposely portrayed, and intended to convey, to a then far distant posterity — at one stroke as it were — all of their acquired and applied knowledge of the purpose and destiny of the human race?

And there they left it by the wayside of time to await the coming of the Oedipus who should read the riddle aright, and once again liberate and confer it upon those of his race who were then " found worthy and well qualified." A VISITOR

## East Africa

ANYTHING concerning " the dark continent " once had a suggestion of weird mystery. This now is changed, and its problems, agricultural, commercial and other, are studied with the same *sang froid* as those of any other country. In truth, so much attention is being given to the lands of " the rising sun," " the dragon," and " the dark continent " that it sometimes seems as though it were deflected from other places to their almost total obscuration. Amongst recent interesting reports concerning Africa is one about the eastern portion. It says:

The East Africa Protectorate is the name given to the British territory on the east coast of Africa lying approximately between 6° north latitude and 4° south latitude. The coast line on the Indian Ocean between these two points, about 400 miles, forms with Italian Somaliland the eastern limits, Abyssinia the northern and the British Uganda Protectorate, with Lake Victoria Nyanza, the western boundary. German East Africa lies immediately to the south. The Uganda Protectorate is a separate territory, politically. In view however, of its dependence upon British East Africa for its most direct communication with the rest of the world and for the transportation of its imports and exports, it may well be considered with the East Africa Protectorate in discussing their commercial possibilities.

The Uganda Protectorate lies west of and adjoining British East Africa, extends westward to the Kongo State and south to the portion of German East Africa lying on the western side of Lake Victoria Nyanza, its northern limits being Egypt. The approximate area of British East Africa is 300,000 square miles, with an estimated population of 2,500,000. The area of Uganda is placed at about one-half that, containing in the neighborhood of 4,000,000 population. The extent of these protectorates is therefore from the low coast line of the Indian Ocean to the very heart of the African Continent, and presents most varied climatic conditions, ranging from the ultra-torrid in the coast belt and in Uganda and the Lake Victoria Nyanza regions, to the milder climate similar to that of the temperate zones, which is to be found in the highlands of British East Africa. It has been repeatedly stated by those who have lived in these regions for some years that within one day's journey by rail from the coast Europeans may permanently reside with security and rear families in these more propitious upland areas, without the necessity for a periodical return to their home countries for recuperation, notwithstanding its tropical situation. For the development of its natural resources these climatic advantages possessed by British East Africa over Uganda are counteracted in a measure by the presence in the first-named territory of a lower order of natives than those inhabiting Uganda.

[From the coast] the Uganda Railway passes to the fertile upland region and Port Florence on Lake Victoria Nyanza. The construction of this railway by the British Government, though an excessively costly work, amounting to about $30,000,000 (£6,000,000), is a remarkable engineering feat and has offered the sole avenue by which the wealth of the protectorates, and a large part of German East Africa as well, has been enabled to find its way to the outer world. Without it many of the resources of a vast area far beyond the limits of these two protectorates would still lie dormant and inaccessible. . . .

Beyond Port Florence a regular steamer service in conjunction with the railway is maintained with Entebbe, the capital of Uganda, and with the other British and German ports on the lake. There is a daily freight service between Mombasa and the Port Florence terminal.

But this is not all, for,

in addition to building the Uganda Railway the British Government is doing much toward laying the foundation for the development of the resources of these regions in the near future.

What a metamorphosis! In the very heart of Africa, in countries unexplored and unknown thirty years since there are now experimental farms, surveying operations, land concessions, banking, postal money orders, and other paraphernalia of European and American high-pressure life. Surely, though the whole world is akin, the bonds of the kinship are being drawn closer with a rapidity and strength scarcely conceivable! H. T. P.



Lomaland Photo. and Engr. Dept.

ARMENIAN PEASANT PATIENTS:

FOREIGN HOSPITAL, MARSWAN, ASIA MINOR

## A Fever-Causing Febrifuge

ABSINTHE drinking appears to be declining in France. Betweeen 1904 and 1905 there was a fall of 2.8 per cent. But even so, the annual consumption comes to about four and one-half million gallons.

The consumption of wine and cider is about what it was. But that of beer has increased so enormously during the last five years as perhaps to offset the fall in absinthe. Three hundred and seventeen million gallons is now the amount. The increase averages for the last five years at about 8 per cent per annum.

On the whole beer-drinking works out at less of a vice than absinthe drinking. The former stupifies, dulls, animalizes; but it does not as a rule make maniacs and suicides. The higher the nature, the more will the latter, rather than the former, be its temptation.

Absinthe had a curious introduction into France. During the Algerian war of 1844 the soldiers were greatly subject to the fevers of that part of Africa. They were recommended to mix this complicated distillate with their wine as a febrifuge. On their return home they disseminated the habit they had acquired.

Its febrifuge virtues must have been very small. It is a spirit distilled from a mixture of many herbs, most prominently wormwood. But the medicinal virtues would most certainly exist far more richly in the mass from which the alcohol had been distilled than in the alcohol itself. A decoction of the former, or of the herbs before any distillation at all, would have been much more effective. STUDENT

SOCIETY rests upon conscience, and not upon science. Civilization is first and foremost a moral thing. Without honesty, without respect for law, without the worship of duty, without the love of one's neighbors — in a word, without virtue — the whole is menaced and falls into decay, and neither letters nor art, neither luxury nor industry, nor rhetoric, nor the policeman, nor the custom-house officer can maintain erect and whole an edifice of which the foundations are unsound. . . .

THE ultimate ground upon which every civilization rests is the average morality of the masses and a sufficient amount of practical righteousness. Duty is what upholds all.—*Amiel*

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Total number of hours sunshine recorded during OCTOBER, 244.6. Possible sunshine, 352. Percentage, 69. Average number of hours per day, 7.89 (decimal notation). Observations taken at 8 a. m., Pacific Time.

| NOV. DEC. | BARO-METER | THERMOMETERS MAX | MIN | DRY | WET | RAIN FALL | WIND DIR | VEL |
|---|---|---|---|---|---|---|---|---|
| 26 | 29.662 | 58 | 45 | 50 | 49 | trace | W | 4 |
| 27 | 29.720 | 60 | 45 | 51 | 46 | 0.13 | SW | 12 |
| 28 | 29.961 | 57 | 42 | 43 | 41 | trace | E | 2 |
| 29 | 29.751 | 55 | 44 | 45 | 45 | 0.16 | E | 6 |
| 30 | 29.676 | 53 | 40 | 45 | 41 | 0.06 | E | 6 |
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**Truth Light & Liberation for Discouraged Humanity**

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## A Sacred Knowledge

IN modern civilization we have no sacred *knowledge*, nor do we even know of the possibility of such a thing. We have science, but it is not sacred; and our sacred things are not concerned with knowledge. Religion and science have been strangers, bowing acquaintances, or even foes; and there is talk of reconciling them, which implies an estrangement. The sacred and the secular constitute a contrariety that ought never to have subsisted.

In the van of progress, again, there is no unity, but the same division into camps. We have people interested in the advance of intellectual knowledge, whether it be in physics or in one of the numerous cults of "psychism;" but whose speculations have little or no bearing on either philosophy or philanthropy. On the other hand we have philanthropists who do not recognize science or other intellectual speculation to be in any way connected with their ideals.

But this has not always been the case. In antiquity there was a sacred knowledge or *Gnosis*, in which there was no contrariety between Science and Faith, intellect and morals, head and heart — or by whatever pair of words one chooses to designate the false distinction that grew up in later times. Nor was there that distinction which we make between two attitudes of mind, the one religious, the other "every-day;" and which has led us to associate religion with the solemn mood and, as a natural consequence, to make gaiety irreligious.

## The Field of Knowledge Universal

The true meaning of the word Science is knowledge; and to use it for physical science only is to limit its meaning. It is because religion, fallen from its high estate, was silent on questions as to which it should have been man's Teacher, that man was fain to teach himself by the light of his re-opening mind. It was because religion, while refusing its duty, nevertheless, with dog-in-the-manger policy, kept its authority, that science was constrained to the limits of the outer world. Now that neither religion nor science can tell us anything about what we want to know and ought to know, we are suffering from the loss of the great Wisdom-Religion of antiquity.

Emerging as we are from the night of ignorance, we have not yet been able to read aright such past history as we have. For our minds are clouded with prejudices and preconceptions. Much religious progress has however been made since the discovery of the sacred literature of the East and the advance of exploration and archaeology. But much remains to be done.

H. P. Blavatsky devoted much of her writings and teachings to showing that the existence of the Wisdom-Religion in antiquity is a fact. Giving the outlines of the teachings and tenets of this ancient knowledge, she illustrates them from all the available resources of history, archaeology, tradition, science, and anthropology.

## A Dignified Theory of Humanity

The cardinal teaching of the Wisdom-Religion (by contrast with modern beliefs) is that about the origin and nature of Man. Instead of regarding Man as a kind of accidental product of nature merely, on the way up from the lowest forms to an indefinite goal, or as a mysterious creation of the Deity, governed by rather arbitrary laws and destined to a very inadequate end, it regards thinking spiritual Man as an incarnation of Deity. It is the human form alone that evolves from lower types, but the indwelling Soul is from above. And this teaching is no vague theological vision, but a philosophical tenet worked out in its details. Its bearing on the history of humanity is great. For whereas our views are clouded by our old theological prejudices concerning Man — and that in spite of admitted geological and other scientific evidence to the contrary — the Wisdom-Religion regards the human race as of immense antiquity. And whereas we try to make out that humanity has ascended from barbarism, Theosophy teaches that races go through periods of rise and fall, and that some of the civilizations of the far past reached greater heights than we have as yet attained in *our* race-cycle. The teachings of the Wisdom-Religion about Man square with the facts gleaned by scientific research; but the modern views do not yet square with these facts. This larger view of human history tends to agree with the teachings of Theosophy as to the nature of man. Theosophy recognizes in man the existence of latent powers which can make him as it were a god. The importance of these teachings to the human race, as it is at present, is incalculable. Humanity is crying out for something that will really help it, something to replace the various forms of doubt which now do duty for knowledge.

## Cyclic Advances

Knowledge is sacred and is related to duty. Its attainment is commensurate with moral trustworthiness. No knowledge without a bearing on human welfare is worthy of the name, nor is any religion which fails to instruct us in the mysteries of the life we are leading.

STUDENT

## The Ethics of the Birthrate

MR. SIDNEY WEBB, an eminent English publicist, has been collecting and correcting statistics on the fall of the birthrate of his country. The fall is evidently very real. From 1896 to 1905 the total population of London increased by 300,000. But the children on the school rolls decreased by 5000. If in the past 40 years the birthrate had remained as it had been in the beginning, 200,000 more children would have been born than actually were.

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Is the cause later marriages? Says Mr. Webb:

We know from Dr. Newsholme's corrected birthrates that no such cause as a greater postponement of marriage, with the corresponding rise in the age of the average wife, has anything to do with the decline in the birthrate now recorded.

Among what classes is the fall? London boroughs were arranged in groups according to their average poverty.

This comparison gives us the interesting result that the small group of three "rich" boroughs have per 10,000 population 2004 legitimate births; the four groups comprising nineteen intermediate boroughs have birthrates of between 2362 and 2490 per 10,000; while the poorest group of seven boroughs has a legitimate birthrate of no less than 3073, or 50 per cent more than in the "rich" boroughs.

So it is the rich, not the poor, who are answerable for the falling rate. On this a leading New York paper comments as follows:

Certain political economists maintain that voluntary regulation of the birth-rate is a cause of degeneracy; that it has proved so in the past, and will prove so even more decidedly in the future. But . . . evolution cannot have gone so sadly astray as to make the deliberate renunciation of parents, often on the highest ethical grounds, a thing really harmful, in the long run, to the race.

To which we may remark that "the highest ethical grounds" for the limitation of the family, if really taken, would necessarily imply the *highest ethical conduct;* other conduct, with the same end in view, implies and induces degeneracy. It is a darkening of the home atmosphere in which such children as there are, must live; a prenatal injury to such children as are born. STUDENT

## *The* Atom *and* Abstractions

IT IS extremely doubtful if the old philosophers, when they spoke of atoms meant what our modern physicists do; and it is certain that many of them at least did not. They were clearer reasoners. When we try to think of empty space, what we really think of is an enormous number of points all spread out, something like air. So we talk about a point moving in space and other absurdities. And when we think of an ultimate atom, we imagine something that is already endowed individually with all the properties assumed as due to an atomic structure; so our atom is no atom, but simply a small piece of matter. We cannot eliminate from our conceptions the quality of spatial extension; indeed such an elimination would carry physicists at once out of their prescribed limits of investigation. Hence, if the atoms are matter, matter is made up of matter; and, if they are not — why then it doesn't matter.

True, there may be a physical atom in the sense of a unit of matter, having a definite size and the six directions of space. But if we analyze further, we must obviously quit the realm of materiality and *pass to another plane of existence.* This plane may still be material in another sense, though it cannot be of the kind that appeals to *our senses.* It can have no relation to what *we* call "space" (that is to the extension of "physical" matter); and this may help to explain the wonders of instantaneous transmission.

But we are not required to imagine anything very strange to understand somewhat of it, for there are many familiar things which satisfy these conditions, if only scientists would admit them as being objects of perception. The pictures in our imagination, the sensations in our body, are objects of perception; for all consciousness is made up of the two elements of a perceiver and a thing perceived — subject and object, in philosophy. What relation has a mental picture or an emotion to space? Yet these things are real objects.

But scientists will tell us that these things are abstractions. This shows confusion of thought. If abstractions, they are abstractions only in the sense in which everything else, except the ultimate reality, is an abstraction. But if it is implied that thoughts and emotions can be anything apart from their status as objects of consciousness, we demur. These things are not abstractions in the sense in which such ideas as "ethics" "length," "arrival," for instance, are abstractions. Nor are such things as the color of a flower abstractions in this sense. The color of a flower is not a mere mathematical product of certain complicated interactions; it is an effect produced in our consciousness, apart from which it is nothing.

But nowadays there is a reaction against all the before-mentioned false reasoning, and a tendency to admit that states of consciousness are the only true elements on which a philosophy of nature can be built. But there are many gradations and links. What is immaterial and subjective to the plane below it is objective and material to the plane above it. As H. P. Blavatsky says: "Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle for the manifestation of spirit, and these three are a trinity synthesized by Life." STUDENT

## Pawns in a Great Game

A CURIOUS and almost comic situation has developed in German Poland. The school children are creating a difficulty for the Vatican and for the Emperor that may prove serious. They want religious instruction, and their parents want them to have it, and their priests want them to have it. And all these three parties want them to have it *in their own language.* But in these schools the use of the Polish language is illegal; only German may be spoken. So on the one hand stand the German teachers as the immovable body, and on the other the children as the irresistible force. The latter refuse to listen, are in fact on this point "on strike," and are accordingly being punished by two hours detention after school hours. Meantime all Europe looks on. The wider issues are these:

The Vatican and the Emperor are understood to desire a closening and amicification of their relations. If the former supports the children or the latter the teachers, this desire is frustrated. If the German government yields, where is discipline? Moreover Prussians will feel that the pan-Germanizing policy is beaten or defied by a lot of school children! If it does not yield, the Vatican may be alienated and the teeth of the Central or Catholic party in the German Parliament be set on edge. If the Vatican yields and instructs the Polish priests not to be too uncompromising, their loyalty and that of the German Poles will be at least stiffly tested. The consequence of the strain *might* — according to the (London) *Spectator* — be a secession to the Greek Church, "which does not seem to them so different from that of Rome as it does to us, which has for them the charm of antiquity, which gives to the Sacraments the same kind of reverence and validity, and which, in fact, in the eyes of the less educated differs from their own chiefly in denying the supreme authority of the Bishop of Rome and in dispensing with the celibacy of the clergy." In the event of such a secession: "Every Russian would consider that the Poles had become 'Christians,' and were entitled to those evidences of brotherhood which . . . they are now instinctively reluctant to concede." The Austrian cry *Los von Rom* might be heard in Prussian Poland. The *Spectator* suggests as an alternative something much more improbable, a wave of general scepticism as to any kind of religion, extending itself throughout eastern Europe.

The opposed Powers will probably discreetly compromise — appoint a joint Commission of Inquiry with private instructions to extend its inquiries over several years. Nothing is so successful as a Commission of inquiry for solving difficulties. It is the method of "Mañana" elevated into a state policy and cloaked with official dignity.

The Greek and Roman Churches were once one. The angles at the base of a triangle do not always altogether know of the apex. H.

## *The* New Vatican

THE Center of the Universe and the Abode of Supreme Wisdom has been thought to be Alcyone in the Pleiades. But we understand it to be changing. We note in *The Pathfinder* (Nov. 3.) that "The World's New Thought Federation at its Chicago convention announced that it would establish a thought clearing house to be the 'world's center of all unanalyzed thought pertaining to science, art, philosophy, and ethnology,' where people may have their perplexing thoughts analyzed and explained."

Will it be one Master-Mind that will do this, or will there be Several of Them? For It, or Them, the Universe presents no difficulties, no perplexities.

We wish this thing were not going to be. We do not want to see all things in earth and heaven laid out with the clearness of a geometrical diagram. Some may even hold it to be good mental discipline to try to think out things for oneself.

Seriously, consider the smirk vanity of the proposition! C.

## Notice

ATTENTION is called to the importance of having all remittances to or for any of the different Departments of the International Theosophical Headquarters at Point Loma, California, sent either by post-office money order or by draft. Otherwise responsibility for any losses must fall upon the sender. CLARK THURSTON, *Chief of Finance.*

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# Some Views on XXth Century Problems

**Nature's Scrap Heap**

THE deeper issues of hypnotism are never taken into account, either by scientific or lay operators. They cannot be, in the absence of any belief in an inner meaning and purpose of life. Let those who think that there is such a meaning and purpose, pull their ideas out into the light, and then apply them to hypnotism. An extreme case often makes the obscurer moral of slighter ones more obvious.

A young girl is now astonishing New York by the exhibition of a fine powerful baritone voice. She explains that hearing a similar one in the possession of a young man, she was so obsessed by the memory and the extraordinary desire to have a similar one for herself, that to her astonishment she suddenly found herself in possession of it. The case came under the notice of a certain "criminologist and suggestionist" — to quote his lucid and attractive self-description — and the girl allowed herself to be repeatedly hypnotized, the suggestion being then made that the abnormal voice should become permanent and natural. The hypnotisms have been so frequent as to be no longer necessary; when the victim wants to sing, she induces the state for herself, and suggests to herself that her voice shall now be baritone.

In other words, her consciousness is now almost preoccupied with that voice. She knew better than the soul, what that personality should play in the drama of one life. It is as if a man who had made a violin should find in the morning that it had decided to have only a G-string, had tuned that to an unnatural pitch, and had removed the others and even destroyed the possibility of their re-attachment.

The soul lends of its consciousness to the man of flesh, thereby giving the higher essence of the latter its chance of immortality. If the man will give even a little response to the light which is thus in him, the light can do something to mold him to an ideal. A man's highest ideal of himself approaches to the soul's idea of him.

But the light of the soul cannot touch a fully hypnotized brain. If the hypnotism is often repeated, the power of the light between whiles becomes less and less. The personality passes into its own idea of itself — a tortured G-string. The instrument is valueless. A mind that fails often to respond to the soul, as with all of us — is one thing; a mind that has tuned itself, or been tuned, so that it *can not* respond — is another.

It is a question of degree. An often and fully hypnotized and "suggested" brain may be *dead* from the soul's standpoint, already on the rubbish heap. If it is fully satisfied, makes no effort to arouse its will, its deeper self, there it will remain. Hypnotism is trifling with laws of the profoundest application, and the consequences correspond. STUDENT

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**Daubed Scenery**

WE are gradually agreeing that we will not permit grand natural scenery to be defaced by advertisements. But a somewhat similar defacement of great ideas and spiritual truths, we permit to pass without a word or thought of protest. Indeed we are not even aware that the process is going on under our very eyes.

An article in the August *North American Review* will serve as a case in point. Its title is "The Transliminal," a word used for the *spiritual* part of the *Sub*liminal; the latter meaning all that part of consciousness which is outside — above or below — the common working area.

The article is a translation into modern fashionable terminology of ideas which Theosophy has been popularizing for thirty years, though their source is not given.

It is the teaching of Theosophy that beyond and above the ordinary working consciousness of daily life — the "psyche" — is that of the higher mind, the ultimate individual soul, the "pneuma;" that man's success in his long pilgrimage of incarnations lies in invoking this, in rising to its level, in letting its light into his mind, in blending the two minds; that in the sincere attempt to do this, he acquires the power to overcome all his failings; that in his daily life the path he has to traverse lies through *compassion* and *duty;* that thought, meditation, and concentrated aspiration at some definite time in the day are eminently conducive and even necessary to progress; that such spiritual work is pre-eminently effective if done immediately before sleep; and that the mark of progress is enhanced unselfishness, selflessness, regard for the true welfare of others, and loss or weakening of the personal stress of ambition.

The Nemesis that in the present condition of humanity follows great ideas, great spiritual truths, sometimes works very subtly; and more often than not, beyond the consciousness of its instruments. At first it tries neglect; then ridicule; then open attack, either upon the ideas themselves or those who deliver them. Theosophy itself, and its teachers — H. P. Blavatsky, William Q. Judge, and Katherine Tingley — have had to face all these methods.

Then comes the last method — to adopt the ideas, tack new names to them, and deface them a little.

The writer in question adopts the essence of the above-sketched Theosophical teachings, tries to bring them in somewhere into the outskirts of current science, uses the word Transliminal, and in two ways *defaces* them. Here is the first sweep from the paint-pot:

"Auto-suggestion is a simple means whereby simple men may become better, wiser, happier, more godlike." The "auto-suggestion" is the meditation, the aspiration, the invocation of the soul. The term connotes the hypnotic state as the basis of the "suggestion." Whatever the writer's meaning, the reader's interpretation will be that he is to go to sleep hypnotized! The evil world of ideas and practises connected with hypnotism, is let into the matter. The term is itself a "suggestion" of evil import. If one may hypnotize oneself, why should not the aid of someone else be employed? And so on.

Here is the other sweep:

"As one is about yielding to slumber for the night, let him say to himself, for instance . . . that he will develop talent along specified lines — that he will draw spontaneously upon the resources treasured in his higher being for creative work in the normal sphere."

In other words, let him invoke the soul, the divine part of his being, to aid him in his *ambitions!* If that is not the writer's meaning, it is the interpretation that his readers will make, and the practise to which many will devote themselves. That is to say, they will turn *from* the path. There could be few better instances than the above, of the work of that influence which has ever striven to deflect humanity from its way to the light. STUDENT

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**Sponges that only Absorb**

THOSE weeklies and monthlies which aim at giving us an abstract of the contents of all other weeklies and monthlies, are often as guilty as the newspapers of belittling and paralyzing their readers' minds. Besides that they usually show no perspective and give as much space to an abstract of an article on what is the best size for the front wheel of a bicycle as to one on the spiritual meaning of life or the international situation in Europe: besides that to hear the opinions of another man through a third man who has intentionally decolorized himself is as enfeebling to the mind as to hear the opinions direct is stimulating: besides that to read about twenty-five topics in twenty-five minutes is mentally demoralizing — there is the objection that the hurried abstractor *can not* place the abstracted opinions in their originator's order of importance.

Here is a suggestion which would remedy at any rate some of these defects.

Let every contributor to periodicals on any subject which he deems important, append *his own* brief abstract to his article, with a view to the needs of the digest-journals. It may be very painful to him to do so, to compress the essence of twenty pages of eloquence and wisdom into a column. But let him reflect that if he does not do it, *another* man will! A magazine of digests made by the authors of the digested articles would certainly be a more living production than any we have now, and more stimulating to thought.

Anyhow, that something is wrong is clear from the fact that the man who reads most digests is least instructed, least capable of contributing a fact or an idea to general conversation — as little capable as a man whose stomach is fourfold overloaded. One who has done some real thinking about *any* general subject is better equipped for ordinary conversation than he who, by means of the digests, has done any quantity of not-thinking about *all* subjects. STUDENT

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# Archaeology Palaeontology Ethnology

### Cave-Men Were Dying Races

THE so-called Palaeolithic Cave-men were descended from evil-doers of some of the earlier Races of humanity. These evil-doers, having separated from the elect of their respective Races, had sought refuge in various corners of the earth from the cataclysms.

*The last survivors of the fair child of the White Island* (the primitive Sveta-dwipa) *had perished ages before. Their* (Lemuria's) *elect had taken shelter on the sacred Island* (now the "fabled" Shamballah, in the Gobi Desert), *while some of their accursed races, separating from the main stock, now lived in the jungles and underground* ("cave-men").

The earliest Palaeolithic men in Europe . . . were of pure Atlantean and "Africo"-Atlantean stocks. . . . The *pure* Atlantean stocks — of which the tall Quaternary cave-men were, in part, the direct descendants — immigrated into Europe long prior to the glacial period; in fact as far back as the Pliocene and Miocene times.

Thus some of the cave-men were of Lemurian, others of Atlantean origin. It is hardly to be expected that all the cave-men whose remains have been found in caves all over the world would belong to one race or have a common origin. Common sense is against such a theory, and no one would entertain it unless he had his mind previously biased by some scheme of racial classification. The same caves have been occupied by successive races since the original occupiers or makers. A limestone cave is the work of myriads of years when formed naturally; and if formed artificially it would continue to exist indefinitely. The fact of finding bones and stone implements proves nothing more than that savages once occupied those caves. But savages still occupy caves and still make and use stone axes. True, if there were already, from other evidence, a strong case for the existence of the "Stone Age" as a definite stage in the development of humanity, this fact about the caves might be taken as confirmatory evidence. But we have seen, by many arguments in these pages, that the kind of evidence brought forward for such a theory usually breaks down. The Stone Age theory is not an induction from cumulative circumstantial evidence; it is a preconceived theory, to support which every kind of fact has been dragged into service and made to fit. The Bulletin of the American Geographical Society speaks of the inhabited caves of Africa. A considerable number of natives make their home in them along the southern shore of Gibraltar Straits. Troglodyte villages are frequent in the Tebessa territory of Algeria. The inhabitants of the Tunisian island of Galita are cave dwellers, either in caves dug by themselves or in ancient burial caverns which they have enlarged.

The subterranean villages of Matmata and of Medinine, hewn out of the rock, are in Southern Tunisia. A Christian monastery built underground in the twelfth century still exists at Goba, Abyssinia. The explorer Chevalier found many troglodytes to the north of Baguirmi. The enormous cavern discovered several years ago within two hours' walk of the port of Tanga in German East Africa contains rooms whose roofs are from 120 to 250 feet above the floor. Only a few of these vast chambers have yet been explored, for the entire cavern seems to be inhabited by millions of bats. One of these, killed with a stick, measured nearly five feet across its extended wings. The stories about the grottoes of Katanga, Congo Free State, which were said to have been dug by the natives as dwelling places, are now declared to have no other foundation than the fact that the natives often retire to openings in the dolomitic rock which serve as places of refuge from their enemies. Many troglodytes are living in caverns in British East Africa to the north of Mount Kenia.

These facts, taken in conjunction with the fact that some of the savages still make the same kind of rude implements as of old, ought to show that the world may have been just as civilized in the "Stone Age" as it is now. Cave-men are, and were, degenerates; not races progressing. They do not progress now, nor did they before — *i. e.*, since they degenerated into cave-men.

STUDENT



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MODERN TURKISH DWELLINGS AND ANCIENT FORT AND TOMB ABOVE: AMASIA, ASIA MINOR

### Skeletons Eight Feet Long

WE have frequently in these pages alluded to the teachings of Theosophy as to the existence of human giants in past ages. These giants were contemporary with some of the huge extinct animals whose bones are found; and, as H. P. Blavatsky points out, it need hardly be said that the man who lived along with those beasts was not a rudimentary savage armed only with a stone hatchet. Some of the giants were good and some bad. Both were descendants of the Atlantean race; the good ones being those who followed the "right-hand path," and the evil ones those who followed the "left-hand path." The traditions of the good ones are handed down in all national folk-lore, as for instance the Heroes of the Greeks and the Gods and God-men of Norse and of ancient Hindû literature. The evil ones are likewise spoken of in the same sources, as being those against whom the Heroes or the Gods warred, and who sought to raise a tower to heaven and so on. All tradition bears evidence of the reality of this great struggle which went on in prehistoric times between the degenerate black magicians and the oncoming Aryans (the successors to Atlantis).

The question as to what has become of their bones is fully answered by H. P. Blavatsky, and the answer may be briefly summed up. First, archaeology is yet in its infancy, especially in America, where vast tracts are unexplored, and where, even in populous places, we have merely scratched the surface. Consequently we may yet expect to find plenty of evidence. Next, the universal practise of cremation prevented much trace being left. Again, Atlantis sank under the waves, and many a cataclysm and geological accumulation has intervened. Beneath the accumulations of deltas and under tracts outside of the shore-line, who knows what lies buried? For the rest, the prejudice of science has hitherto militated against the true estimation of the evidence.

Nevertheless from time to time bones are found, and eventually there will be so much evidence that the theories will have to give way. A recent account states that skeletons *eight feet in height* have been unearthed near Quincy, Ill. The site was the Illinois River hills, where an ancient mound was attacked with pick and shovel. Several skeletons were found, and the bones are numerous but they crumble badly on being exposed to the air. Beneath the skulls of some of the buried were found huge vases the largest of which would hold at least two gallons, and other articles. Undoubtedly these and other gigantic bones which have been found belonged to a race which, though degenerated, still preserved something of its ancient stature. We may also call to mind the gigantic tombs which have been found in America, filled with the remains of a smaller and later race which had used them as sepulchers. Occasionally there is born, of a normal family, a person whose stature is not merely large but belongs to an altogether larger scale of size — a veritable *giant*. This is a case of "atavism" or occasional reversion to an extinct ancestral type — a phenomenon definitely recognized by medical science in the case of other traits besides that of "acromegalosis."

STUDENT

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# The Trend of Twentieth Century Science

**Science Gone Mad**

A NEW theory of old age has appeared, one even later than Metchnikoff's. Metchnikoff thinks that we are poisoned and eaten to death. The products of fermentation in the intestinal canal are absorbed year after year, lowering the vitality of all the tissues. Finally certain of the blood cells, whose duty it is to devour bacilli and dead foreign matter, mistake the weakened cells for rubbish that needs removal, and eat them up. When a considerable number have been eaten, life becomes impossible.

The still newer theory is that old age is accumulated fatigue. A German physician, in the holy cause of humanity, put nearly a thousand guinea-pigs and other small animals on a sort of treadmill, and compelled them to keep on running till they died of fatigue. From the muscles of his dead victims he then squeezed some juice. This he injected into the veins of other little animals, who then exhibited signs of extreme fatigue. But a very minute dose of this same poison acted oppositely and greatly postponed the period of fatigue.

Fatigue is therefore self-poisoning. After rest the poisons somehow disappear.

From this it is a short step to the view that old age is also self-poisoning. It is either the poison of fatigue, never entirely cleared away by rest, and gradually accumulating; or one of a somewhat different kind. In either case the remedy is the use of the fatigue poison, or some near relation of it, in minute doses, since its action is then reversed.

Is this science or insanity? Every one knows the real causes of old age — vice, gluttony, alcoholism, excess of all kinds, waste of the vital essence, unbalanced exertion, life lived away from nature, faults in diet, greed of money, ambition, hate, fever of competition, anxiety, and so on. All these are to be left untouched while we sail on to a serene old age nourished by the juices of rats and guinea-pigs made to die of fatigue on a treadmill! Why not go further? Starve some rats to death, worry some until they die, cram some with food without exercise until they die, make some fight to death and keep the bodies of the vanquished; finally run them through a mangle and administer the combined juice to us all. Surely we should be then immune against starvation, gluttony, worry, and hate, at any rate! There seems to be no limit to the possibilities of this sort of *science gone mad*.

But what are we to say of that German experimenter, calmly watching his little victims running on their treadmill hour after hour till they died? To such a man his hospital patients at any rate, must be purely experimental material. STUDENT

**Another Theory of Earthquakes**

AN ENGLISH geologist presents us with a new theory of earthquakes. It does not require that the planet should be cooling and shrinking, only that the crust should be very elastic and the interior fluid.

He points out that the cooling-and-shrinking theory does not rank as an adequate cause, not fitting with or explaining any of the peculiarities of earthquakes. Great mountain chains rise and sink; so do islands and coast-lines; volcanic vents are formed, are active for a while and then may sleep for ages. On the theory of steady shrinking, we can understand the rise of mountain chains, the rise of continents, the activity of volcanoes. But why should the chains and the continents ever *disappear?* Why should the volcanoes ever *cease* to be active?

The writer's theory is that where weight is increasing at any point on the surface, that point is likely to give in, to be dented. As the whole surface is elastic, some other point will tend to bulge. Somewhere on the bulge is likely to be a crack, and the cracking constitutes an earthquake. Such an increase of weight would occur for instance during a glacial epoch when a vast ice-cap formed on a mountain. "Under one of these accumulations the whole of Wales sank beneath the sea level, rising again to its existing height as the ice melted away." Masses of coral hundreds of feet thick may cause a similar increase of weight; and so may the great delta deposits of rivers.

He also uses his theory to explain volcanoes. The molten material may be forced out through a pore. But here the idea seems to fail. Earthquakes and volcanoes must belong to quite different classes of phenomena. If the theory were valid for volcanoes, it would often, perhaps usually happen that it was not a pore that was the weak point, but a whole fissure such as we know to occur in the case of earthquakes. Along that fissure, perhaps for hundreds of miles, lava would be poured out. But there are no such volcanoes.

Perhaps after all, earthquakes may turn out to be movements of the planet in response to her own inner life, not capable of a mechanical explanation in respect of their cause. STUDENT

**How Much Sleep?**

PEOPLE are constantly asking doctors things which they should find out for themselves, and which indeed, no one can find out for them. The medical query column of any paper that has one, nearly always contains a question from some one as to how much sleep he needs. No two people need exactly the same amount, nor the same person at different times. Some complain of insomnia because they wake early in the morning and cannot get to sleep again. As a rule, they wake because they have had enough sleep. The last hour and a half of forcible dozing may do them as much harm as the preceding legitimate six and a half hours did good. A healthy and alert mind that knows its business and is under proper control, is one of the body's sources of vitality. People who have acquired such a mind need less sleep. Restoration goes on quickly. Very often the last hour or two of sleep is due to narcotics from last night's supper, or to the air of a close and smoky room. In the case of normally healthy bodies, properly treated, there is a moment of natural waking, perhaps near sunrise, especially if the sun is allowed to get into the room. It is very brief and unless encouraged and acted upon, it readily slips below consciousness and is lost. To get up then would mean a bright and alert day. Not to get up then means to come to the breakfast table gloomy and ill-tempered. To get up then is also the cure of some diseases and the avoidance of some more. If normally healthy people would attend to their instincts instead of their appetites and "*when in doubt, abstain*," the medical query columns would have very little copy. M. D.

**The Plague, the Rat, and the Flea**

THE Commission appointed by the Indian Government to solve the problem of Plague transmission appears to have succeeded.

There is a proverb afloat in India: "When the rats fall from the roof, it is time to leave the house." The rat, which is a house rat, not a sewer rat, falls from the roof because he is dead; and he has died of Plague. The natives recognize that there is a connexion; but they do not know what it is.

But the rat does not personally give the plague to man; there is an intermediary — the flea. The Plague bacillus is harbored in the flea. The flea, which is a special rat flea, carries it from rat to rat. But as it is willing also to sojourn with man, it will carry the disease from rat to man. STUDENT

**Heredity Through Consciousness**

THE most modern of the modern deliverances on the subject of heredity have more implications than their writers suspect. Dr. Louis Elkind, in a recent article on heredity in respect to disease, pointing out that no diseases are transmissible, nor any acquired *external* defects or mutilations, finally comes to acquired *internal* structural derangements. Of these he says, that

> there is some probability . . . of their being transmitted from parent to offspring, but under quite definite and special circumstances, that is to say, if these internal lesions have caused the parent great suffering and called for much endurance.

In other words, if the said lesions have been much in the parent's *mind*, the body of the child may be stamped with them.

That is pathology. Let us turn the statement upside down and pull it into the light, saying: If the parent's mind be much occupied with any high ideal, the mind of the child will be predisposed to the realization of it. In that statement is folded the possibility of a new race. Let the mothers and fathers think and act. STUDENT

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# Nature Studies



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### Guayule Rubber

THE following are some particulars of the new Mexican industry in rubber from the Guayule shrub. The habitat of this shrub is northern Mexico, on the plateau, and it extends 150 miles into southwestern Texas. It grows to a height of four feet, on land worthless for agricultural purposes, and has hitherto been considered a nuisance because it interfered with grazing. Now the land that was considered so poor that it could be had for 30c. an acre two years ago produces two tons of guayule per acre, which sells for $50 American currency or $100 Mexican per ton.

The use of the shrub has passed the experimental stage and many millions have been invested in the industry. Poor ranch owners have become suddenly rich. In the early days of the excitement they made contracts with rubber manufacturers for the sale of the shrub at $30 to $50 a ton; now the price is $80 (Mexican).

The shrub is cut every two years, and care has to be exercised to cut it so that its roots will reproduce the plant successfully. The product is not the equal of Para rubber, but is valuable for many uses where quantity is of more importance than fineness of quality, as for instance in automobile tires. One ton of the shrub will yield 250 pounds of rubber.

Many particulars are given of the enterprises of speculators and the fortunes they have made, especially of the contest waged between an American company which proposed, it is said, to monopolize the entire industry, and a Mexican syndicate organized by a wealthy private citizen of Mexico. STUDENT

### Genial Climate in Alaska

IT is stated that the territory lying west of the Lynn Canal, which territory has recently been included in Alaska, as the result of a decision arrived at with Canada, has a climate that is extraordinarily genial for so northern a clime. This mildness is believed to be due to warm ocean currents. The soil is fertile and it is believed that many fruits can be grown there, including peaches, apples and various kinds of berries. Garden vegetables have already been raised and there are rich grasses and beautiful flowers indigenous to the soil. H.

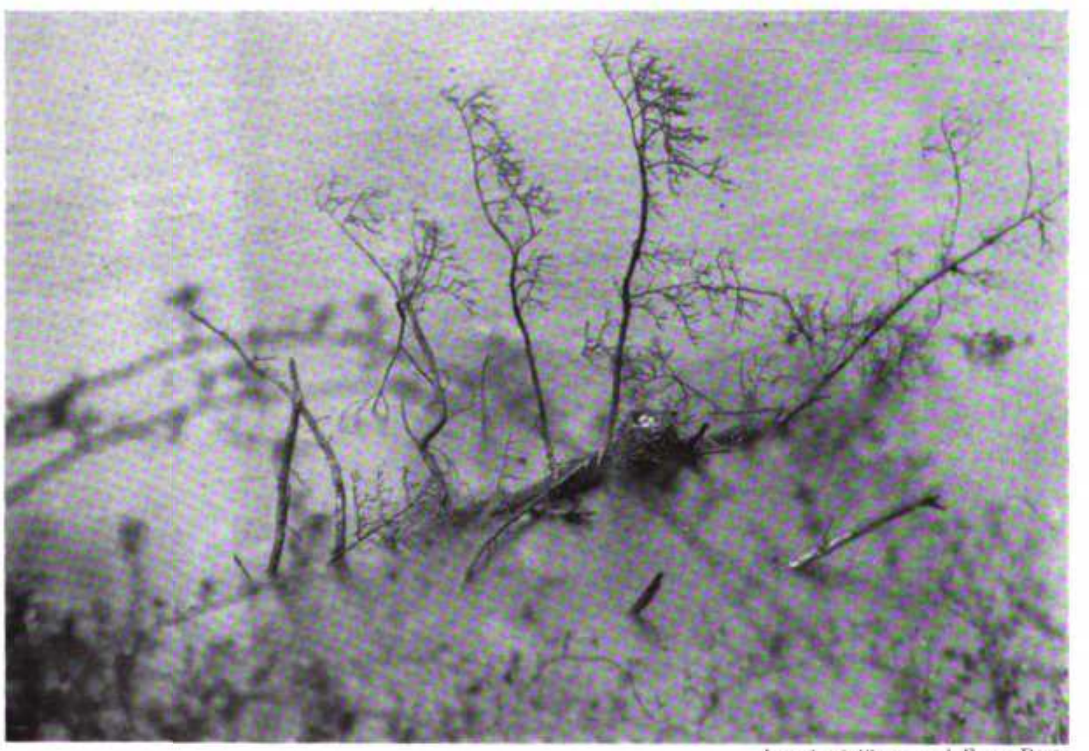
### UNIVERSAL HARMONY

ALEXANDER POPE

**ALL are but parts of one stupendous whole,**
**Whose body Nature is, and God the soul.**

. . . . . .

**All Nature is but art, unknown to thee;**
**All chance, direction, which thou canst not see;**
**All discord, harmony not understood;**
**All partial evil, universal good;**
**And spite of pride, in erring reason's spite,**
**One truth is clear, Whatever is, is right.**



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### *The Falls of Iguazu*

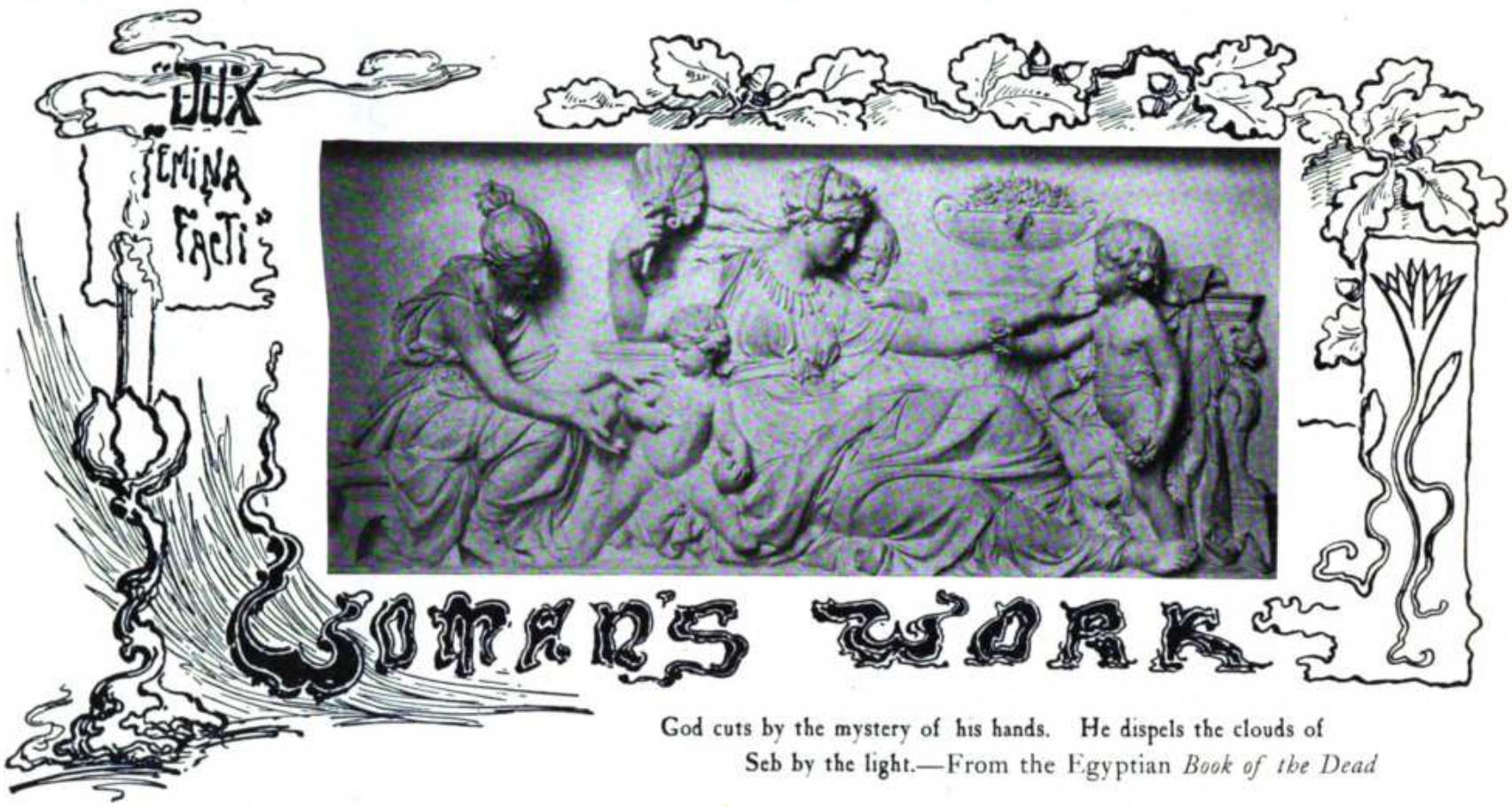
WE have heard of the Victoria Falls on the Zambesi and how they are said to outrival Niagara. There are also the Iguazu Falls in South America which certainly surpass our own cataract in some respects at least. They are situated at the junction of the Iguazu River with the Upper Paraná at the frontier of Argentina, Brazil and Paraguay. Known since the sixteenth century, when Jesuit missions whose ruins may yet be seen were established there, they have hitherto remained almost unvisited owing to the inaccessibility of the country. Travelers must brave the inhospitality of vast pampas and of trackless forests, finding neither on the way nor at the end any comforts but those they bring with them. Recently however the Argentine Government has opened out the way as an excursion route.

While Niagara pours in one sheet over a precipice from 150 to 180 feet deep, the Iguazu cataract comes over in a semicircle. Above the Falls the river makes a sharp turn, and the rapid water on the inside of the bend is shot into a long narrow gorge, and makes at one point a leap of 210 feet. The water on the outside of the bend sweeps round through rocks and islands and then plunges over in two leaps of 100 feet each, making a vast semicircle of 3000 feet.

The scenery around these thundering falls is sublime and impressive in the extreme. Solitude and eternal silence reign in the forest, out of which rush in a hundred places the noisy waters. Man feels his spirit uplifted at the thought of these mighty silences and revels of nature; but his body is weak and his mind foolish and little. He must carry his infirmities back to the tables and couches of civilization.

But he looks backward and forward to times when Man was and shall be great enough to match his sublime mother. He does not feel himself to sink in abjection before the awful power, but rather does he feel his soul to be exalted thereby with new great hope and aspiration; for he realizes truly that, great as Nature is, Man's WILL is illimitable, and it is only the petty personal will that is such a dwarf. STUDENT

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God cuts by the mystery of his hands. He dispels the clouds of Seb by the light.—From the Egyptian *Book of the Dead*

## The Wages of Death

A DAILY paper records the suicide of a woman, young, beautiful, accomplished, with everything to live for — as her relatives had been endeavoring to convince her a moment before she ended her life. The reason given for her act is nervous depression, to which she fell a prey at the time of the earthquake in April; and the suicide is mentioned as a pathetic sequel to the disaster in San Francisco.

It is interesting to note that the event which roused into activity such destructive potencies in this woman's nature awakened in many others a selfless courage, a heroic endurance and optimism, that carried them through every privation and discouragement and commanded the admiration and respect of almost the whole world. Why is it that the experience that made alert all these fine traits in so many people should quicken in this young woman only cowardice and hatred of life?

The cause lay deep. The seeds that came to fruition in her desperate act were planted long before, in other lives, when — time after time — she succumbed to discouragement; slight at first, but ever recurring and increasing in gloom. The systematic avoidance of obstacles, retreat in the face of them, the abandonment of a purpose because difficulties attend the execution of it, the willingness to give up "the glory of going on" — all these help to form a tendency that finds its culminating point in some life when the mind and body yield only fear and depression, though the clarion call has sounded for courage, fortitude and self-mastery.

Moments of depression come to nearly every one; but what conscientious woman has failed to experience the recovered power to resist and the renewed courage that follow these hours of gloom when the dark clouds have been steadfastly battled with, and the time determinedly employed in some work for others — "some task in hours of insight willed"? When this effort is persisted in, the light breaks through. Hereafter the soul may, indeed, better know the enemies that menace its path; but the woman who refuses to grant continuance to these periods of "blues" and, as buoyantly as she can, pursues the path of duty, has set the higher forces of her nature to kill out the poisonous growths that threaten her life and the lives of others.

"Everything to live for" is a phrase that to the majority of women means but the possession of the means of gratifying their personal affections and desires. Having "everything to live for" is no safeguard against an impulse to self-destruction, for the simple reason that one who prefers a dishonorable death to a dutiful life, sees everything out of its true proportion. The personal aspect has veiled all the truths concerning life, nothing can be perceived in its right relation; and unless the saving grace, the desire to serve, the love of humanity, has at some time sanctified the nature, and may now yield a generous thought, a loving impulse to help work out life's purpose in the face of all obstacles, the fatal moment has come. Personal inducements, "everything to live for," avail not; if what makes for life and light and the glorious march onward to the goal through all obstacles — personality included — has not been awakened and fostered in the nature, a catastrophe, a severe test or ordeal of any sort may, as in the case of this woman, bring all the evil forces and cowardly tendencies to a climax where an act of violence is inevitable.

The determined substitution of noble aims for mean ones, of unselfish work for the mere satisfaction of personal desires and ambitions, the growth of self-knowledge that follows such a course, are the only antidote to this deadly depression that saps the soul-energies. Blessed be work, blessed be duty, blessed be the wider knowledge Theosophy gives to women for a weapon in their conflicts with the lower self! Blessed be that trust in the Higher Law which Theosophy bestows! STUDENT

**NOR would the ways of Karma be inscrutable were men to work in union and harmony instead of disunion and strife. . . We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty and then complain of those ways being so intricate and so dark. . . . But verily there is not an accident in our lives, not a misshapen day or a misfortune that could not be traced back to our own doings in this or another life. . . . Man is himself his own saviour as his own destroyer.**—HELENA PETROVNA BLAVATSKY

## The Ounce of Prevention

A SCHOLARLY and sympathetic contribution to the discussion aroused by a book recently written advocating "trial marriages" has been made by Mrs. Lucy B. Thwing of Philadelphia. Although modestly signing herself "a busy mother" and still more modestly calling her article merely "a running commentary," Mrs. Thwing has claims to scholarship, not to say human insight, far beyond those of the writer of the discussion-arousing book. Now the busy mother of four children, she is a Wellesley graduate and was well known as a writer before her marriage to Professor Thwing, the noted physicist. Needless to say, she dismisses the "trial marriage" idea as a brief and unworthy one, pleading instead, like many of our wiser thinkers today, for greater care in the matter of betrothal. She holds that betrothal is too serious a matter to be so lightly or thoughtlessly entered upon, as is possible at present, and declares that it is not enough to have the fitness of young people attested to at marriage, but advocates that this be required by law to be done before betrothal. STUDENT

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## The Late Empress of Austria

AN interesting woman of the last century was the late Empress of Austria. A short biography of her by one of her most intimate ladies shows how her aspirations must have been hampered by the atmosphere of Court life with its minute etiquette. For example, a few years ago in a good Viennese hotel no servant would pass a visitor without bowing, and kissing the hand was common; and then, too, there were all about her many hidden forces working against freedom. The life of the Empress may be divided roughly into three periods: the first, the early years of her married life, that of rebellion against limitations and stifling air — when she finally left Vienna after a couple of years to live with nature, mainly on horseback, at any time of night or day and in any weather.

The second period comprises that in which she returned to Court to her two children and where the third child, the Archduchess Elizabeth, afterwards the favorite companion of the Empress, was born.

The union of Hungary and Austria was due to a large extent, if not altogether, to the Empress; for she was Queen of Hungary in reality, as well as in title. It was she who understood and who sympathized as well with Hungarian aspirations; she it was who obtained and kept the confidence of the people, being well received by them upon her many visits to Buda-Pesth.

Much of the third and last period of her life was spent in winter visits to England, where she was known as a perfect and a fearless rider, and also to Corfu, the one most beautiful of the Ionian Islands. There she possessed a villa with garden and grounds leading down to the sea by steps in a cliff. There, as visitors are told by the old Austrian *majordomo*, the Empress used to rise early and study Greek with a professor while walking up and down and along rose-twined bowers, whence there is a glorious view across the blue water and on to the Albanian mountains. The Empress was assassinated while stepping on a steamer in Geneva, in Switzerland, in 1896; one more tragedy added to those of the House of Hapsburg, whose Emperors are not permitted to marry Protestants.

A famous recipe of the late Empress for avoiding colds, was two cold baths a day, and out of doors in all weathers. She believed that a strong and healthy physique was the easiest acquired by not giving way to the clamorings of appetite. FANNY JANET BUSHBY



Lomaland Photo. and Engr. Dept.

MORRO CASTLE, HAVANA; WITH OVERHANGING CLOUDS AND BEATING SURF

A DESPATCH to a recent issue of the *Kansas City Star* reads thus:

Bishop John J. O'Connor of the Newark Catholic diocese has placed an interdict on the hymns "Nearer, My God, to Thee" and "Lead, Kindly Light." The first hymn is tabooed altogether, while the latter may be sung only after services.

It appears that "Lead Kindly Light" was written by Cardinal Newman before his conversion to Catholicism. Said Bishop O'Connor, when approached upon the subject:

"This hymn is purely sentimental, and I can see no reason for its rendition. 'Lead, Kindly Light,' is an appeal for spiritual light, but, then, there is no cause for singing it in our churches."

It is an iron rule of the church not to allow songs not included in music receiving the approbation of the proper authorities. The two hymns now excluded have been sung frequently of late.

## Jottings and Doings

HERE are some of the discoveries made by the corps of physicians recently delegated to examine the public school children of New York. They discovered that two out of three of all the children in the public schools of that city were physically defective or, in other words, that 400,000 out of the 600,000 now going to school require medical treatment. According to the report made, these children are incapable of getting the full benefit from the school because of various physical incapacities and the time of teachers is wearily and needlessly wasted. At present, according further to the report, some children spend from two to six years in one class because poor eyesight, poor hearing, or some other of a dozen physical defects renders them incapable of doing the regular grade work. The schools are over-filled with children, and the physicians declare this to be due to the fact that, instead of passing along through the schools, a large proportion of the children spend year after year standing almost still in the elementary grades. Recently the Board of Estimate and Apportionment has been asked to appropriate $600,000 a year for medical examination of school children. As the members of the Board expressed a surprise at the size of the appropriation asked for, the physicians who requested this outlay explained that it was asking only one dollar a year for the examination of each child in the schools, while at present it costs more than $30 per term for each child in the primary grades; and that the one dollar wisely spent might be the means so of saving many times thirty dollars, for children properly cared for would not linger in the same grade year after year. It has been estimated that 75 per cent of the time of the average teacher in the public schools of New York City is spent wearily and wastefully in the effort to advance children who will not and can not advance because they are physically defective. STUDENT

IT was a woman who first invented blue paper and it was by an accident that she did so. William Eastes was one of the leading manufacturers of paper in England in the eighteenth century. One day his wife, passing through the paper plant, dropped a big bluing bag into a vat of pulp. As her husband was rather stern in the management of his business, Mrs. Eastes, finding the harm past mending, decided to say nothing about it. When the paper in the vat, which should have been white, came out blue, her husband stormed, while Mrs. Eastes kept very quiet. The paper was finally sent to London, marked "damaged," to be sold for whatever it would bring. The seller, however, with rare diplomacy, exploited it as a wonderful new invention and sold it within a few days at double the price of white paper. Mr. Eastes soon received an order for more, and then the woman in the case came modestly forward and told how it all happened!

SEVERAL bodies of women in Chicago have recently united in protecting shop girls, the particular means taken up by them being the regulation of down town hotels. Delegates from these clubs recently appeared before the Council License Committee in favor of a recent new ordinance for licensing hotels. They told their hearers that the fate of thousands of innocent girls was bound up in the regulation of these places, and that they, as wives and mothers, more fortunate than the working classes themselves, propose to see safeguards put about them.

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# OUR YOUNG FOLK

## ERIN, OH ERIN

THOMAS MOORE

LIKE the bright fire that shone in Kildare's holy fane,
And burned through long ages of darkness and storm,
Is the heart that sorrows have frowned on in vain,
Whose spirit outlives them, unfading and warm.
Erin, oh Erin, thus bright through the tears
Of a long night of bondage, thy spirit appears.

Unchill'd by the rain, and unwaked by the wind,
The lily lies sleeping through winter's cold hour,
Till Spring's light touch her fetters unbind,
And daylight and liberty bless the young flower
Thus Erin, oh Erin, *thy* winter is past,
And the hope that liv'd through it shall blossom at last.

## *The* Irish Myths

Long, long ago, beyond the misty space
Of twice a thousand years,
In Erin old here dwelt a mighty race,
Taller than Roman spears;
Like oaks and towers they had a giant grace,
Were fleet as deers,
With winds and waves they made their 'biding place,
These western shepherd seers.

THE ancient story tellers make us remember what the world would have been like, had not fear and selfishness broken our will and crippled our powers. They show us also, in their spirit, the lost kingdom that we may yet regain.

Most people are familiar with the myths of Homer and the legends of King Arthur and his Knights of the Round Table; but comparatively few have entered that older world — one of the oldest worlds that man has imagined — that of the ancient gods of Ireland, and the mythic races who are said to have peopled the island and fought and perished on it long ago. These great traditions of the Celtic peoples have disappeared almost entirely from the Continent, obliterated by the many invaders, but in Ireland they have survived and been handed down as the particular inheritance of the nation. To find this world, one must go back beyond the manuscripts of medieval days, when the monks, seeing these traditions in the light of their religion, and afraid to chronicle them as they found them, left out and put in much which did not add to the beauty or greatness of the originals.

This old Celtic world was a world made noble by courtesy and courage and joy — a great courtesy that included courage, and that meant, besides gentleness, love of courtly and beautiful things. After the battle of Gabhra, when Oscar was pierced by the spear of the seven spells, put through him by the High King of Ireland, his father Oisin went looking for him and found him lying stretched and sorely wounded, his broken shield beside him. He put out his hand to Oisin and said, "It is glad I am to see you safe, my father." But Oisin could not answer. Just then Caoilte, another of the Fianna, came where they were and asked Oscar how it was with him; to which he replied bravely, "The way you would have me to be." The fellowship of the Fianna is a joy, their heroism is their pride and joy in one another. All that they do, they do through joy; their very battles are more for their delight in a good fighter than for any gain in the victory. There is in this old mythology the belief in rebirth; Finn mac Cumaill is born again as Mongan and remembers the life when he was called Finn. All through is the belief in the immortality of the soul.

These stories are still handed down by the peasantry of Ireland. A recent traveler there asked a little boy, who was showing him a path up a hill, if he knew the stories of Finn and Oisin. He said he did not, but that he had often heard his grandfather telling them to his mother in Irish. There are in many places the mounds and the strange old round towers that the gods are said to have built.

The picture given this week is that of the famous "Wishing Chair" on the Giant's Causeway. If I were to sit in it, I would wish, wish back to Ireland the spirit of the mighty past. It will come, for the gods are still watching over the "Isle of Destiny." E. H. B.



Lomaland Photo. and Engr. Dept.

THE WISHING CHAIR: GIANT'S CAUSEWAY, IRELAND

## A Lava Chimney

IN THE State of Washington near Mt. Adams is a very curious volcanic formation. One hundred centuries ago, molten lava spouted from the mountain — just where, has not yet been discovered — and ran along the ground in a long narrow stream for thirty miles or more. The lava on top hardened before the lava underneath stopped flowing, leaving a long passage like a flume or chimney. As time went on, the lava crust caved, in many places; and as no more lava was ejected to fill the hollow which was made when the flow finally stopped, there remains a long gallery which is open to the light only here and there where the roof has caved in.

Up towards the end where the lava started are many of these caved-in places which show that the hollows contain much snow and ice. This has gradually accumulated until there is a valuable ice-deposit, many tons of which have been taken away and used. In some of the caves are great blocks of ice and in others the ice hangs in icicles. When these caverns are lighted by torches — many of them are from fifty to seventy-five feet wide and several hundred feet long — they sparkle and shine most brilliantly.

It must be a strange sight to come across a bit of the Arctic region tucked away in the ground in the old lava chimney, during one's rambles in the mountains on a summer vacation! COUSIN EDYTHA

THE migration of birds has always been a subject of much interest to ornithologists, and there has been a great diversity of opinion as to the rules governing migration. Some held that routes were definite, that there was leadership, that the weather was an influence; while others contradicted these theories. A Hungarian scientist has been investigating the subject and among the interesting results obtained was the fact that tribes from various settlements of the same species met and traveled in company, and on reaching their places of breeding or wintering, the masses dispersed. Emperor Frederick II was the first great ornithologist; he has shown that land birds move in a certain order, in two divergent lines, and that the bird at the head of the flight is relieved at intervals as it has the hardest work. STUDENT

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# THE CHILDREN'S HOUR



Lomaland Photo. and Engr. Dept.

MARQUISE, BESSIE AND BROWNIE
WITH THEIR FRIENDS THE PIGEONS

## Merry Meal-Times

DEAR BOYS AND GIRLS: Here are pictures of Marquise, Bessie and Brownie, the dogs that learned Brotherhood at Lomaland. You will remember reading about them a short time ago in the NEW CENTURY PATH, and how they became friends with the pigeons who live close by their home. Such good friends that the pigeons are entirely fearless of the dogs. At meal times they will eat with them, hopping about in a most unconcerned manner, and even perching upon the backs or heads of the dogs. It is a remarkable sight to see them, for actually and really they lie down together, just as you may have read of the lion and the lamb lying down together in the golden age of long ago and which you are doing your share to bring back again. Your share if you live in harmony and live the life that your hearts tell you is right. Heart-light makes sunlight you know, and sunlight makes the harmony and beauty of nature that you see all around you.

Do you see in the center picture, how the pigeons are clustering on the hands and arms of the dogs' master? Surely he is a brotherhood man when the pigeons trust him so! He it is who taught the dogs to treat the pigeons as brothers, so they have no fear of him but fly about and alight on his head and shoulders in a way delightful to see.

Pigeons have always liked to live close to men, and in many of the large cities they are protected by the city-laws and are to be seen in the open places in great numbers. They add a brightness to city life which is appreciated even by many of the busiest merchants. In Lomaland we all enjoy their presence and I think their lives must be more enjoyable spent here than in hunting for food on the hard pavements of a city. Then, too, these pigeons have a lotus-pond close by where they can go for their morning bath; and good fun it is to see them shaking the shining liquid crystals from their wings as they dry themselves in the warm sunlight. COUSIN WILL

## Obedient Royal Children

MANY little folks have the idea that little princes and princesses can have anything they want, can do as they please, and never, never have to obey. I can assure you that this is not the case, in fact it is quite the contrary. If their fathers and mothers are wise, and they often are, they know that their children are likely to grow to have very responsible positions in life, many to be kings and queens themselves. They also know that if their little ones are not trained to obedience and self-discipline, they will find it very hard to be the great and good men and women they should be; so little princes and princesses generally have a very strict and careful training.

Once upon a time the Princess of Wales went on a journey and left her children at home, but before she went she made a list of rules for her little ones to obey, and some light task for each to do while she was gone. Once in a while they forgot their tasks, but the rules which their mother made they never forgot.

One day their dear grandmother came to visit them and brought them a box of candy, but when the candy was offered them they refused it, saying that they would like to have it, but that mother had forbidden candy while she was away. The dear grandmother feeling that she might assume the authority over her little grandchildren and allow them the little treat, told them that she might give them permission to have the candy. The children hesitated and then refused and no words could tempt them. Mother had said "no candy while she was away," and they meant to obey her.

When the Queen left she put the box of candy on the table and there it stayed for weeks, a proof of the loyal obedience of her children to their Princess mother.

Don't you think that these little princes and princesses will grow up to be good and great men and women? I do. COUSIN EDYTHA

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How sea birds get fresh water to drink, is explained by an old sea captain who has watched the gulls and other birds of the sea fly towards a storm and drink the rain drops as they fall from the clouds. They are able to detect, by the sense of smell, a rain storm a hundred or more miles distant and will fly swiftly to it. This explains how the migrating birds, who fly so many miles across the continents, relieve their thirst as they pass over the great stretches of salt water.

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A MONGREL dog, seeing two people, mother and daughter, in danger of drowning from the result of an overturned boat at a seaside resort, swam out and caught the child as she sank for the last time. The dog seemed to know the terror the mother was in, as she saw her child sink, and he kept sending forth encouraging little barks as he swam to the rescue. The dog saved the child and the woman was saved a few minutes later; but it was the dog who was brave enough to start first to the rescue, although a dozen men on shore ran about giving useless orders. It seems that dogs are sometimes braver than men. I wonder why.

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# The Theosophical Forum in Isis Theater

San Diego California

## SOME RECENT CONFIRMATIONS OF H. P. BLAVATSKY'S TEACHINGS

**Second Lecture by Mr. C. J. Ryan — Recent Scientific Discoveries Confirm Statements She Made Twenty-five Years Ago**

MR. CHARLES J. RYAN of Point Loma, delivered his second lecture under the auspices of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, at Isis Theater last Sunday evening. His subject was: "Some Recent Confirmations of H. P. Blavatsky's Teachings," and was a continuation of his address of the preceding Sunday evening. In part he said: "In archaeology many confirmations of Theosophy have appeared lately; the excavations at Nippur and elsewhere in Babylonia have pushed back the proved dates of that highly advanced civilization a millenium or two; we are able to speak quite familiarly of 5000 years B. C., and we find people behaving very much as they do today amongst ourselves. Madame Blavatsky was very definite in her teachings that the earth's axis had been inverted more than once and that at one period at least both the north and south polar regions had warm climates and supported luxuriant animal and vegetable life such as we now find only in hot countries. The recent voyage of the British ship *Discovery* to the Antarctic regions has confirmed this for the southern pole, for many semi-tropical fossils were found in the rocks. It has long been known that the strata in the highest northern latitudes bear quantities of fossils of a rich flora, ferns, magnolias and the like, but it is news to science that the south polar regions were similarly favored. In astronomical circles the question is now being mooted as to how far the recent discovery of the backward motion of Phoebe, a minute satellite of Saturn, and certain other anomalies of the solar system, confirm the probability of the inversion of the poles of the earth and the other planets. Madame Blavatsky gives many proofs of the great changes that have taken place in the position of the earth's axis, derived from geological evidence and the traditions of ancient races, historically and symbolically preserved, etc. The importance to us of these changes is that each one was associated with a corresponding change in human consciousness and the development of some new side of our complex nature.

"In support of the great antiquity of man demanded by the teachings of Theosophy, the recent publication by Mr. Gore of a statement by Al-Supi, a Persian astronomer of about a thousand years ago, is very interesting, for it gives an antique Arabic legend about Sirius, the dog-star, having moved completely across the Milky Way. Careful micrometric measurements have proved that Sirius really is moving in the direction spoken of in the legend, but so slowly that no apparent difference would be seen by the unassisted eye in many hundreds of years. It has taken at least sixty thousand years to cross, so the legend must be of great antiquity. As these words are being penned a report of a highly significant discovery just made in Australia has arrived. It appears that in sinking the shaft of a gold-mine in Charlotte Plains, Victoria, a stratum of basaltic gravel was struck at a depth of 300 feet. This was an ancient river bed and several pieces of wood bearing unmistakable traces of having been worked by tools were brought up. The report does not say whether the wood was in a carbonized or fossilized condition. According to Theosophy, Australia is the remains of an immense prehistoric continent, Lemuria, now almost all under the ocean. The fossils of marsupials (pouch-bearing animals) found in South America, are considered by many naturalists to prove the existence of this continent, once joining Africa with America, as taught by H. P. Blavatsky.

"Another curious confirmation of the great changes in the distribution of land and sea has just come up in an unexpected and very small way. But as a straw shows which way the wind blows, so the discovery of snake salamanders in Assam has created great interest among scientists. These burrowing, worm-like amphibians have now been found in Africa, Central America and Asia, at immense distances apart, and as they are not migratory creatures, their curiously separate distribution is considered strong evidence of former land connections and continents where there is now nothing but ocean. This is confirmatory of H. P. Blavatsky's teaching about the lost continents of Lemuria and Atlantis.

"Theosophy, in its teaching of the duality of our natures, the higher and the lower, is telling us of that which each one can confirm for himself every minute of the day; it also speaks of other parts of our nature, one of which is the vital principle (Prāna). Materialism has done its best to destroy the belief in any vital principle, and to reduce the sentient, thinking, feeling man to a bundle of chemical reactions and a succession of waves of physical force, utterly perishing at death. The hard-shell materialist even takes a pride in his mechanical, soulless views, the outcome of which is typified by the callousness of vivisection. But we may yet thank heaven that there are a few clear thinkers in the camp of the physiologists who are holding back the triumph of evil, for evil it is to lower the noble ideals of the race. These upholders of the standard of truth are well represented by Dr. Crichton-Browne, from whose recent address to a body of medical students the following excerpts are taken. His severe criticism of materialism expresses and confirms the teachings of H. P. Blavatsky in forcible language, and shows that all the distinguished physiologists of the age have not given up the higher views of man's nature.

> The aim of many modern physiologists is to bring their science into line with other material sciences by showing that all physiological phenomena are but complex problems of a physical and chemical nature; but in order to do this they have to deprive their science of its distinctive character, for if physiology be the sum of scientific knowledge concerning living beings, it must cease to be physiology when it denies the existence of life and reduces what had hitherto been regarded as vital functions to phenomena of inorganic nature. It is admitted that our present knowledge of living tissues, so complicated are they, is extremely limited, and yet every little advance in physiological knowledge is made a pretext for proclaiming the final dethronement of life and the absolute dominion of brute force over vast regions of which it was incapable of taking effective possession. The discrepancies between living and non-living phenomena have not been explained away. . . . The new materialists, having dissipated the phantom of vitality, leave us plants and animals, more or less complicated arrangements of proteid substances responding in a very simple way to the ordinary physical forces we see around us. They left us the brain, a mass of glue-like substance, nine-tenths water with a little phosphorus thrown in, traversed by waves of physical force and nothing more. They leave us man, an automatic motor-car, self-made and self-started, with no passengers and no chauffeur, moved by a series of explosions or redistributions of energy, and rushing on to inevitable destruction. The wild speculation of the neo-materialists are not in accordance with the sobriety of medical philosophy as hitherto understood. True it is, it seems, that in their case "knowledge comes but wisdom lingers," but it is wisdom that is the best product of a university. — Address by Dr. Sir James Crichton-Browne to medical students of Leeds University, England, September 30, 1905.

"When Madame Blavatsky commenced her public work in the seventies the idea of law in God's universe, of the doctrine of Karma, the law that as you sow so you must reap, had not penetrated the public mind to any important degree. The doctrine of vicarious atonement, that is to say that some other being could bear the punishment (though not reward if any) due to you for existing, was still held by multitudes, and those who dared to doubt the justice of such an extraordinary idea were compelled to be very careful in expressing their views. But the Time-Spirit was working, and H. P. Blavatsky was its chief agent. She declared, what man instinctively felt to be true, the reign of law, of justice, and by bringing forward to the western nations the ancient truth of Reincarnation in an intelligible form she showed how justice is really done, and that life does not need such grotesque expedients as the crude notion of vicarious atonement to explain it. Theosophy does not admit that God repents of his work and has to patch it up afterwards. Well, what is the state of affairs now? Where are the old harsh ideas and the cast-iron catechisms?"

OBSERVER

### Theosophical Meetings

PUBLIC Theosophical meetings are conducted every Sunday night in San Diego at 7:30, at the Isis Theater, by the students of Lomaland, assisted by the children of the Raja Yoga School. Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

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# Art Music Literature and the Drama

### Our Student-Traveler Again in Rome

NOTHING is of more interest to the traveler in classic lands than a study of the old Greek reliefs preserved from the friezes of temples and monuments, the heads of fountains, sarcophagi, etc. Many of them in fragmentary state have found their way into museums throughout Europe, and wherever met with, fill the student anew with reverence for the art of the antique world. What a source of inspiration for the artist lay in the old Greek myths and legends! How their sculptured gods and athletes and heroes still hold the highest place in the world of art!

The most glorious of all relief compositions is the frieze of the Parthenon, and surely no traveler can stand within the portico of Athena's great temple on the Acropolis without thinking with sadness of the great masterpiece of art that once so lavishly adorned it — the greater part of the frieze which survived the devastation of Turkish occupation and Venetian destruction having been taken to London and placed within the grey walls of the British Museum. The subject of the frieze is the Panathenaia: the splendid festal procession of dignitaries, youths and maidens, horsemen and prancing steeds, warriors and chariots, musicians and sacrificial animals, with wonderful animation and ever-changing variety, coming to pay honor to the goddess.

In the Age of Pericles, before war or pillage or exile touched, it moved around Athena's temple with vigor and spirit and dignity, overlooking the fair city of Athens. And so runs history — men build; men destroy; other men carefully preserve the fragments that future generations may have a glimpse of the glories of past times.

The antique collections of the Vatican and other museums in Rome contain some fine old Greek reliefs. The battle of the Greeks and Amazons, and the battle of the Centaurs were favorite subjects; also scenes from the lives of heroes. The cut shows a relief slab in the Vatican representing the meeting of Jason with Medea, the enchantress, on the shore of Colchis whither he had gone on the Argonautic expedition. It is full of charm and simple grace. There is another slab in the Lateran Museum, giving a scene from the story of Medea and the Daughters of Pelias. The maidens, having been persuaded by Medea to slay their father and cut up his body into a caldron, stand beside it in expectancy and faith, believing that Medea will restore the old man to youth. This the enchantress refuses out of revenge to do, and stands in calm triumph regarding them.

The Roman reliefs are more numerous and less interesting, their ideas and myths being borrowed from the Greek. The stories of Bacchus and Ariadne, and the Labors of Hercules, were popular relief-subjects; for sarcophagi the myths of Cupid and Psyche and of Ceres and Proserpine seem to have been favorites — certainly peculiarly fitting for such a purpose and in marked contrast to the sentiment we see on modern Christian tombs. STUDENT-TRAVELER

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IN London a device is now being used in one of the large music halls to deepen the tone of the instruments. It consists of a huge trumpet, somewhat resembling the ventilating shaft of an ocean steamer, and is part of a new invention called the auxetophone, which, briefly, is a pneumatic device for increasing the volume and richness of tone of stringed instruments. Conclusive experiments are to come.

### An Ancient Lost Art Rediscovered

A SCANDINAVIAN sculptor, Christian Daae Magelssen, has made a most remarkable discovery, or rather a re-discovery, of an art that has been lost for more than twenty-five hundred years. The art in question is a process for the composition of clay which can be fired at a high temperature without cracking or shrinking, by which means a statue may be constructed from which the artist may transfer it to the marble directly, or take modelings directly for bronze, the use of plaster being rendered unnecessary. The sculptor himself contended many years ago that the ancient Greek and Roman sculptors made their own clay, and as proof he points to the famous Tanagra statuettes. He says:



Lomaland Photo. and Engr. Dept.

MEDEA AND JASON — BAS-RELIEF: VATICAN MUSEUM

Of the thousands of these you will find scarcely more than five or six that are exactly alike in color or substance. They vary from light yellow to dark red in color, and in hardness from a substance that may be marked with the finger nail to that of marble. These conditions the British Museum authorities believed to be due to difference of temperature in firing, but my clay proves that variation in color and in degree of hardness may be obtained even when different clay is burned at the same temperature. Some silicates fire hard and some soft, and this condition, as well as the color, depends on the stone used in making the silicate.

This discovery is not only of the greatest historical and archaeological interest, but has brought forth special praise from such authorities as the Director of the Department of Greek and Roman Antiquities in the British Museum, the Director of the National Museum in Rome, and others. A leading sculptor declares that this re-discovery is destined to revolutionize the present methods of sculpture. Magelssen arrived at the formula for making this clay after twenty-seven years of experiment and pursuit, years marked by poverty and, at times, bitter hardships. Now, Fortune is at his feet. His experience was that of all pioneers: labor, discouragement and privation; then, just when the quest seemed utterly hopeless, success. STUDENT

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# THE UNIVERSAL BROTHERHOOD *and* THEOSOPHICAL SOCIETY

**FOUNDED IN 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* Organization at Point Loma with *the* buildings *and the* grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism or anything *of* similar nature, but are what they stand for: 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, it unites *the* philosophic Orient with *the* practical West**


## Theosophy, Character, *and* Social Integrity

IT may be a platitude to say that the key to eminence is character, and that men of character will always be welcomed to positions of power so long as they maintain that character. Yet platitudes acquire a new force when considered in the light of Theosophy; for the Theosophical teachings supply so many missing links between our internal convictions and our hopeless attempts to interpret them into practical terms.

When we ponder over systems of government and economic problems, we always get down to this — that there need to be trustworthy individuals somewhere; we cannot all be a system of mutual spies and inspectors. Indeed, as a matter of dry fact, it is not our systems that do the chief work at all, but individuals, who to a very considerable extent overstep their strictly defined powers and use personal initiative. And little would they be able to accomplish if they did not; we all know the performances of bureaus of clerks working according to precedent. And nobody minds the men acting in this way, so long as their actions show true honesty and ability. No business or club can succeed without a manager or president who is able to use initiative and is trusted to do so. The human being is the unit in our civilization, and laws and regulations are abstractions. The attempt to found any system in which all initiative is to be suppressed and the government run by printed code, is always futile. Initiative asserts itself and the system is destroyed or altered in character.

There is such a demand for able and honest characters that anyone aspiring to honors or power needs no other or better testimonial. He will inevitably reach his goal. But the attempt to place people in positions by arbitrary rules results in those positions being occupied by the unfit and untrusted.

Under our present rule of chaos in philosophy and religion, however, we have no permanent guarantee of character; and men of character rely for the most part on some innate instinct derived by heredity from an age of greater faith. But such stored-up force will not last unless replenished; and as we have no form of faith, whether religious or scientific, that avails to give man a sure anchorage for his character, we must look elsewhere. Theosophy — the ancient Wisdom-Religion — is the only source of renewed strength. It restores man's faith in his own divinity and gives him an understanding of those eternal Laws upon which morality depends. Henceforth he ceases to grope in the dark, and walks in the light of a definite purpose. Theosophists — the practical ones — are all trying to do some definite thing, to realize some definite ideal. The fact for instance is obvious to visitors who see the students and the children of the Raja Yoga School in Lomaland; but these visitors cannot define what mysterious influence is at work. "Raja Yoga has the key we are seeking, but what is it?" they ask. That key is simply the Theosophical teachings, made practical under the direction of a Leader. They are a lamp to the feet of all the students and turn life from an aimless wandering into a joyful (if responsible) pilgrimage. Higher ideals of character are held; and the ordinary ideals become clearer and more sharply defined. There is a definite and comprehensible reason for honesty, sincerity, purity, self-forgetfulness. People develop to the point where they can be trusted, because it is known that they will not, can not, dare not harbor a private end; where all feel the light of a common Soul and a common understanding permeating the whole of society, there is no chance for unfaithfulness. It would mean speedy self-expulsion from the comradeship.

Clearly then the integrity of society depends upon the fact that all should share this mutual confidence and consciousness of unity, so as to be afraid or unwilling to take a private advantage. Then each one would take his proper place according to his ability to fill it, and lose it when he ceased to be competent. And there would be no jealousy on the part of those whose pretensions exceed their qualifications.

We may regard all the unrest and controversy which is going on in the world about plans and systems of government, education, etc., as a superficial foam which will scum off and reveal the real forces working beneath — forces that are evolving sterling qualities of sound judgment and strength of character. And later generations will see that the struggle going on today was not a struggle of one *-ocracy* against another *-ocracy* or of one class against another, but a struggle to evolve sanity and stability out of a chaos of delusions and crazes. STUDENT

## MEMBERSHIP

**in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite 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 Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.**

## Theosophy in *the* Magazines

IT would seem that the "Heart Doctrine" of H. P. Blavatsky, William Q. Judge and Katherine Tingley — in other words Theosophy — is being not only studied, but applied. A well-known English writer deals in a popular weekly with "The Secret of Content." Content, he says,

> springs from the spiritual fact that there is something higher in man than the mind, and that that something can control the mind. Call that something the soul, or what you will. My sense of security amid the collisions of existence lies in the firm consciousness that just as my body is the servant of my mind, so is my mind the servant of *me*. . . . The mind can only be conquered by regular meditation, by deciding beforehand what direction its activity ought to take, and insisting that its activity takes that direction . . . Meditation is the least dispensable of the day's doings . . . In such paths do I compel my mind to walk daily. Daily it has to recognise that the mysterious Ego controlling it is a part of that divine Force which exists from everlasting to everlasting and which, in its ultimate atoms, nothing can harm.

Let us place this alongside of an extract from Katherine Tingley's book, *The Heart Doctrine*, adding that the writer's "divine Force" is often called in Theosophy the higher World Soul, the World Heart, the universal Christos, with which every Ego can and ought to find its connexion:

> *Man's only way to win his great hope and to know the truth is to seize hold on himself, assert and realize his potentially all-dominating SOUL-existence. Making his mind and memory register beyond all future cavil or doubt what he then knows to be true, holding himself at his true dignity, guiding into right conduct all the elements of his nature, his body, mind and emotions, he will maintain from that moment strength and joy in life. That once done, could he but stand in that attitude for a few weeks or months, he would have made of his mind a willing instrument of service, harnessed it to the chariot of the soul and dissolved away its limitations.* STUDENT

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# Students' Path




## FROM "THE WANDERERS"

WILLIAM MORRIS

. . . . . but day by day we yearned
To cross those mountains, and I woke no more,
To find myself lost, wretched, and forlorn,
But those far-off white summits gave me heart;
Now to those folks their story could impart
Concerning them, and that in short was this,—
Beyond them lay a fair abode of bliss
Where dwelt men like the Gods, and clad as we,
Who doubtless lived on through eternity
Unless the very world should come to naught;
But never had they had the impious thought
To scale those mountains, since most surely, none
Could follow over them the fearful sun
And live, of men they knew; but as for us,
They said, who were so wise and glorious,
It might not be so.

. . . . . .

Then springing up I raised my voice and said:—
"What is it, fellows? fear ye to be dead
Upon those peaks, when, if ye loiter here
Half dead, with very death still drawing near,
Your lives are wasted all the more for this,
That ye in this world thought to garner bliss?
Unless indeed ye chance to think it well
With this unclad and barbarous folk to dwell,
Deedless and hopeless; ye, to whom the land,
That o'er the world has sent so many a band
Of conquering men, was not yet good enough.

"Did ye then deem the way would not be rough
Unto the lovely land ye so desire?
Did ye not rather swear through blood and fire,
And all ill things to follow up this quest
Till life or death your longing laid to rest?

"Let us not linger here then, until fate
Make longing unavailing, hope too late,
And turn to lamentations all our prayers,
But with tomorrow cast aside your cares,
And stout of heart make ready for the strife
'Twixt this short time of dreaming and real life.

"Lo now, if but the half will come with me,
The summit of those mountains will I see,
Or else die first,—yea, if but twenty men
Will follow me; nor will I stay if ten
Will share my trouble or felicity—
What do I say? Alone, O friends, will I
Seek for my life, for no man can die twice,
And death or life may give me Paradise!"

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## "I am Come that they may have Life"

"I AM come that they may have life and have it more abundantly." In parable the Nazarene spoke these words to his followers, and now, centuries after their utterance we seem as incapable of understanding their meaning as did those who heard the Master's voice. If the teachings of Jesus were ever understood they soon became so perverted that men began to look upon death as the key-note of his mission to the world; to believe that he came to teach men

The soul has established for itself the ideal of reality — divinity — to a large extent, governed by the idea of reward or punishment in death.

In the last twenty-five years, and especially during the last decade, the tide of human progress has turned. Men have broken away from old forms and beliefs to such an extent that it has been seriously questioned by some whether there were any faiths left in the world.

Those who are in the least way in touch with the world of today must feel a tremendous stirring of forces in the life of individuals and of nations. To one not a part of it the wild impetuosity of modern life would seem hopeless madness. We call it an age of specialization. If we can do one thing well the trade is satisfied, but the mind of the average man is but a store-house of odds and ends; some potentially valuable, others vicious or enervating. Specialization indicates concentration, but those who make up the rank and file of the present generation seem sadly deficient in their power to control the tendency of their thought for a single moment.

The press is daily feeding the minds of the great reading public with distorted snatches of all conceivable subjects. Fads are continually being introduced to attract the fitful impulse of a wandering mind. There is specialization, we admit, but is it not practised by the few for the purpose of selfish gain and does it not bring dissipation and degeneration to the many? Could we stand apart from the struggle and see the mass of humanity in its wild plunging about, it would without doubt seem a veritable sea of darkness. Suppose we should ask the average man what he is living for. How many do you think you would find who had even thought about questioning the purpose of their existence?

That this has become an age of extravagance and unrest is not mere accident. The history of the world is but the history of man's motives and ideals. The history of any nation is the expression of the life of the individuals who make the nation. All this tumult which surrounds us, and which threatens to take possession of our minds is not without cause. Knowledge of the law of cause and effect, known to the students of Theosophy as Karma, throws light upon many perplexing situations, and, to one who sees clearly, all this disturbance is really a sign of hope. The unrest, and too often the despair of the dwellers on earth, indicate that the hearts of men are not satisfied; that there is something not yet attained. Each one is striving for something which to the individual seems desirable or necessary. For one it is wealth; for another fame; another pleasure; still another the mere gratification of the senses; and for thousands it is the hard struggle for sustenance enough to keep the life flame burning in their own bodies and in those dependent upon them.

Diversified as the occupations and aims of individuals seem, in the last analysis may it not be said that all are seeking one and the same thing? As it was said that all roads led to Rome, so may it be said that all the pursuits of men lead finally into the one goal — reality. The crying need of the world today is reality; but according to long custom we continue to seek for it in things about us. We have come to believe that only those things are real which we can measure with the five senses. More especially have we bowed down before the money power.

We do not strongly contend for things which seem unimportant to us. The man who is struggling for wealth does so because to him material wealth seems a reality. To the artist the picture is not a mere trick of paint and brush; it is a realization, partial or complete, of the inspiration which fired his genius. To some pleasure seems to be the thing most to be desired.

Now, Theosophy plainly teaches that there is but one reality — the Divinity that is "in the heart-life of all things." This can not be found in things outside of man's inner consciousness, but by contact with the force of life which operates through the objects of nature the soul gains experience, and through action, bringing with it pleasure and pain, works its way through the seeming reality back into the eternal one-ness of life, from which it emanated. There is that in man which impels him to action. The force of his own consciousness, surging out through the senses — seeking experience, fires him to action that seems but folly or madness to one ignorant of or indifferent to the sweep of the universal law.

The soul has established for itself the ideal of reality — divinity — *although the mind has deceived* us into an undue valuation of its power over life and death. The true prompter of action is the soul, of which mind is but an instrument. We are here because the soul needs and demands the exact influence or quality which each struggle brings. It may not be too much to say that the soul creates its own experience. Certain it is that our own actions bring into existence conditions which we ourselves must deal with. The teaching that, As ye sow so shall ye also reap, is very old; but if we can judge from the carelessness with which we sow, it would seem we had not yet begun to profit by it.

The action of man is an actual force operating upon and determining his own future. When we look back over the world's history for two thousand years — or even five hundred years — we cannot be surprised at the condition of affairs at the present time. Individuals and nations

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have been sowing seeds of selfishness and personal desire for centuries. Now we must reap the harvest.

Many objections may be raised here at this point, but I will only say that those who belong to a nation must bear the responsibilities of and suffer for the mistakes of the nation, in addition to the results of their own individual acts. I may also say that action does not mean mere physical exertion. Action is an impulse of life, whether it be physical, mental, moral or spiritual. We cannot conceive of consciousness apart from change or motion, which is action.

The one who allows others to arrive at conclusions for him is mentally inactive. The idle man looks to some power outside himself for his very life. The active man feels the stir of his own creative impulse. He senses the warm glow of the divine within himself, and his activity becomes his inspiration. If he makes mistakes, what of it? Mistakes are better than inaction. If he can recognize his own mistake, he has taken a step towards his own liberation.

Through action we come to know life and the world about us. It is the activity of the child — the impulse of the life within him — that leads him on to his discoveries in the big world to which he has come. He must first learn to stand before he can walk. He must learn to balance and control his little body before he can hope to guide it over high and glorious hills, or build the craft that will carry him over the great waters. So it is with life. Unless the soul is able to stand; unless there is some definite motive in life, action is as the kicking of the infant in his small bed. Man is conscious of life; but until he is conscious of some purpose in life, there is no center for his activity. His energy is dissipated. Many are willing to acknowledge that as a fact, but decline to consider the effect of the quality of the motive which they allow to dominate their energy. They will not admit that a selfish or low motive or thought depletes the life force; nor will they allow that a motive of helpfulness or an aspiration toward purity adds new and double energy to the consciousness of life. This is one of the simple teachings of Theosophy and it is the lesson our own experience should teach us.

The ideal of action should be the understanding and harmonizing of the forces within our own nature; the recognition of the divine light within ourselves; to make the world better for our having lived in it. This can be done by action, not for possession, but for the benefit of all that we come in contact with. "To live to benefit mankind is the first step" on the path that leads to liberation — to reality.

The people of the world are responsible for the condition of the world. The citizens of a state are responsible for the purity or corruption of its government. We are the people of the world, and if the burden is to be lifted we must shoulder our portion of the responsibility. There are millions living in the depths of ignorance and despair. It depends upon our action and the purpose back of the action, whether they shall be lifted up, or whether the burden they are already carrying shall be increased. It was of these that the Master said, I am come that they may have life and have it more abundantly. Are we ready to help them even by one clean, helpful thought each day? Are we willing to guide our actions and our thoughts along the way pointed out by the great teachers who have from time to time come among us? Through service alone can man come into the reality of his own divinity. We cannot expect complete happiness or peace while there is one human brother in darkness. When the spirit of unselfishness enters into the hearts of the human race the problems of the age will be solved as if by magic.

STUDENT

## THEOSOPHICAL FORUM

**Conducted by J. H. Fussell**

**Question** How far do the basis and principles of morality, according to Theosophy, differ from those accepted by the world? In other words, has Theosophy added anything in that respect?

**Answer** In addition to the very excellent answer given to this question by S. J. N. in the issue of October 28th, there are one or two points which I think will throw further light on the subject from the Theosophical standpoint. As inferred in that answer, the eternal basis and principles of morality must forever remain the same,— the former being expressed in one word, the essential divinity of man, and the latter being comprised in the statement that true morality is that mode of action and conduct which is in harmony with that divinity and tends to express that divinity most perfectly in the outer life.

If we take these as expressing the basis and principles of morality, as is so taught in Theosophy, we find at once that they differ from the basis and principles of morality as generally accepted and acted upon in the world at large, or, as stated in most treatises generally accepted as more or less authoritative upon this subject. In the first place, the divinity of man is not recognized, — speaking generally of course,— and not referring to the position taken by individual thinkers. On the other hand take the *Book of Common Prayer* used in the Church of England and the Episcopal churches in this country; take the *Westminster Confession*, which is the standard of authority among the great body of Presbyterians, take the teachings and the published and accepted writings of most of the other religious bodies in the West — we need not refer to those who accept a materialistic philosophy, nor the great mass of the people whose creed is, Look out for number one first, foremost and all the time — and we find that instead of this teaching of man's divinity he is a worm of the dust, a miserable sinner. Fortunate indeed it is that a very large number of those just referred to are better than their creeds and that in spite of them some rays of the divine light do pierce through the thick coverings that veil the heart-life, so that at times they forget they are worms and stand upright; they forget they are "sinners" and act like heroes.

In order to show still further how far the basis and principles of morality differ from those generally accepted in the world, or rather, in what respect the understanding of these is different when viewed from the standpoint of Theosophy, let us for a moment look at one or two of the teachings so long forgotten in the West, but which have been made known again by our great Theosophical teachers, H. P. Blavatsky, William Q. Judge and Katherine Tingley, and which they have shown as existing, though unrecognized and forgotten, in the teachings of Christ. These basic teachings are first, the divinity of man to which we have already referred; also, Altruism in word and act, Karma and Reincarnation. So far have men wandered away from the Light, and through so many ages, that they have lost touch with the foundation principles of conduct, with the basis of morality — which is, as said, the divinity of man — that they must be appealed to in other ways. There is deep in the heart of every one an innate sense of justice which has revolted again and again against the theological doctrines of Vicarious Atonement, of Heaven attained through the merits of another, or of an eternal punishment in Hell for the acts of a short and so often ignorant lifetime. Yet it has been upon these dogmas that the morality of Christendom is made to rest, at least theologically.

In contradistinction to this, Theosophy comes with its teaching of absolute justice, taught by both Jesus and Paul; who said, the one, "With whatsoever measure ye mete it shall be measured to you again;" also, "Do men gather grapes of thorns or figs of thistles?" and the other," As ye sow, so shall ye also reap." The method by which this justice is carried out in human life is through Reincarnation, another teaching purely Theosophical, and yet found also in the teachings of Christ and Paul, and held as one of the teachings of the early Christian Church for over five hundred years. It is these teachings that make understandable the high ethics and morality taught by Theosophy, so that the man who looks at life from a purely utilitarian standpoint may yet be led to do good, learning that absolute justice over-rules all the acts of human life, and that from the reaping of the harvest of the seed that one has sown there is no escape.

These teachings, although being spread so rapidly at the present day and fast becoming so widely known, are not yet accepted by the great mass of people in the West. Yet they are fast permeating the thought of the day, and the whole outlook upon life, its meaning and its mystery, is being rapidly changed. A wider outlook is being taken; loftier conceptions are taking the place of a narrow theology and bigotry; the little leaven of Theosophy is leavening the whole thought world, and through its teachings more and more of the people of the world are beginning to realize that morality has its basis in the eternal foundations of the divine human nature. The world is just beginning to wake up to the fact that a great flood of light has been let in upon the question of human conduct, the relation of man to man — in one word, morality. This is what Theosophy has done and is doing.

H. P. Blavatsky declared that she came "to break the molds of mind," and it is from this aspect that we can see how far Theosophy has changed the outlook upon life and has proclaimed once more what should be — and in the perfect human life, must be — the main springs of human conduct.

STUDENT

THE three primary requisites of genius: an eye that can see nature; a heart that can feel nature; and a resolution that dares follow nature.

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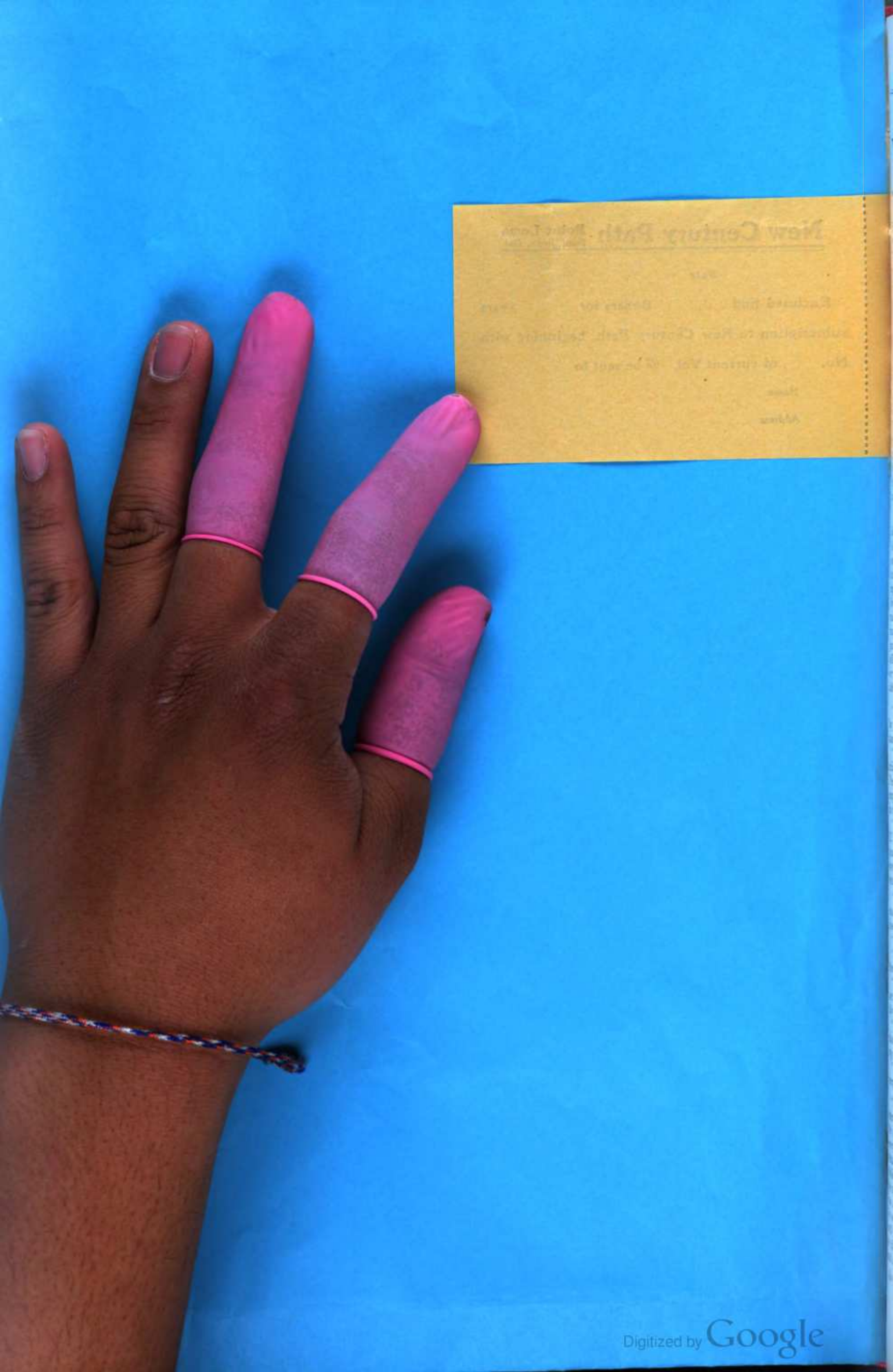
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## New Discoveries

AN ANCIENT GREEK CHEMICAL SECRET BROUGHT TO LIGHT.

WHAT a restless creature man is! In this age he shows his pushing aggressiveness in commercialism, for it is a commercial age pre-eminently, and in all things contributory to commercial progress.

In a report of the recent annual convention of the Society of German Chemical industries, "the opinion expressed in some quarters recently that the problems of this industry have been exhausted and 'epoch-making' inventions were not to be expected in the near future," was combatted. "The report scouts this idea and denies the claimed inventive weakening, emphasizing the fact of the appearance of new problems already indicating new sources of economic welfare.

"It points to the prospective substitution of the work of the silkworm by the spinning of wood-cell material in the near future; to the laboratory work now being assiduously conducted for the purpose of supplying an artificial india-rubber; to the efforts towards utilization of atmospheric nitrogen to replace the saltpeter of nature needed for industries and agriculture. The recent technical triumphs in the successful replacing of natural indigo and madder ('Krapp') by artificial products are related as examples of continued inventive progress. The synthetic efforts now made in albumen are referred to as exceedingly important to the coming generation. It closes with the declaration that chemical industry deserves to be denoted as the 'industry for unlimited possibilities' and could look to a bright and prosperous future."

"In Gothenburg, or at some place in its neighborhood, will soon be built a large factory for the manufacture of artificial silk for export. A company by the name of *Silkesfabriksakticbolaget* has recently been organized there with a capital not to be less than $160,800 and not to exceed $482,400, with the purpose of building a factory and exploiting an invention made by Engineer R. W. Strehlenert, of Djursholm, Sweden, for the manufacture of vegetable silk. Excluding experiments, this industry is new in Sweden, and it is claimed that the silk manufactured from nitro-cellulose by Mr. Strehlenert's method has just as fine an appearance and is just as strong or durable as natural silk, or even stronger. It is further stated that the silk has been tested or tried in Swedish and German cloth factories, and that very favorable reports have been received about it."

"The linen industry of the world may possibly be revolutionized by the discovery and development of a linen plant indigenous to Brazil and some of the great fertile plains of South America.

"The new plant is known as *Canhamo braziliensis perini*, or 'Brazilian linen.' It is named for its discoverer, Dr. Victorio Antonio de Perini, and its practical development is now being effected upon several experimental plantations, the most notable of which is at Boa Vista, in the State of Rio de Janeiro. . . .

"The *Canhamo braziliensis perini* is virtually a weed, growing from 12 to 18 feet high in four or five months, resembling in general appearance the hemp. The special advantages of this Brazilian fiber over European linen and other similar plants, claimed by those interested in its cultivation, are:

"(1) It is absolutely hardy, resisting alike the dry or the rainy season, bearing equally well in the dry or wet soil, and not a prey to insects or mildew.

"(2) No care or special cultivation is required after planting.

"(3) The plant matures so rapidly that a crop can be gathered three months after sowing — that is, three crops a year can be had.

"(4) Its general nature is such and the qualities above enumerated are such that it can be grown upon what are now vast tracts of practically waste land, with comparatively little outlay of capital.

"(5) The fiber has all the necessary qualities required for high-class use, viz, strength, fineness, flexibility and adaptability for bleaching or dyeing.

"(6) Every portion of the plant can be used for some industrial purpose."

"The Hungarian chemist, Brunn, claims to have discovered a liquid chemical compound which renders certain kind of matter proof against the effects of fire. He asserts that it doubles the density of nearly every kind of stone and renders it waterproof. It imparts to all metals qualities which defy oxygen and rust. The professor says that while traveling in Greece some twenty-five years ago he noticed that the mortar in stones of ruins which we know to be over 2000 years old was as hard, fresh and tenacious as if it had been made only a year. He secured a piece of the mortar and has been working on it ever since until now, when, he says, he has discovered the secret. His discovery, he claims, will at least double the life of metal exposed to the air, such as in bridges, railroads, vessels and tanks."

So the ancient Greeks were chemists, and knew more than we do — in some things at least! What with malleable glass, cement harder and more lasting than stone, the hardening of copper and other similar trifles we cannot produce, one of these days we will be obliged to realize that the world did not begin to progress *only* from the year One of the Christian Era! H. T. P.

## Two Facets of "Kismet"

A WRITER in *Blackwood's*, speaking of the eternally heard "Kismet" of the Turk, says:

It is a sombre theology with the long shadows of sunset which victimises Turkey, a torpor very different from the brilliant fatalism of the Japanese, though the two are often likened to each other. The fatalism of the Far East is fatalism, but in the sunshine; and the difference between the Japanese and the Turk is that while the former does not care for death the latter does not care for life — a difference which serves to make both die with equal courage, but until death comes affects the world in which they live very differently.

If there are Turks *and* Turks, as of course there are, there are Japanese and Japanese. If among large classes of Japanese there is this "brilliant" and sunny fatalism, a fatalism which senses in all currents of destiny a *promise* instead of a menace, there is also a large class which has a better insight into the principles of things. "Two hands," they say, "guide the pen which is writing down the future. One is the past, but the stronger is the present. And always the ink is gold." "If a man have written down woe for himself with both hands, in the woe is a lesson, and in many lessons redemption." In other words, they have the whole conception of Karma, which is not Kismet nor fatalism. STUDENT

## Paris

(SEEN FROM ST. GERMAIN-EN-LAYE)

THE view is bounded by heights on either side; it extends, crossing and re-crossing the tortuous river, on over tree-embowered villages, past old Valerian — and there, shimmering on the horizon like a mirage, crowned with its dome-crested hill of Montmartre, shines Paris — a great white city, a great white vision floating in the translucent atmosphere. From this point one does not see all of the city; indeed, only a small part of it is within view; but one sees enough. The picture that lies before one is softened by the distance until it seems perfect; and the same distance hides all the cities crudenesses and imperfections as the centuries that have gone hide the cruelties of its history. The harsher shades are all toned down, and one seems to be looking upon a city that is perfect, that is finished. And that great indistinct picture is Paris — Paris the ancient, Paris the new, Paris the superstitious, Paris the free-minded, Paris the player, Paris the toiler, Paris the philosopher, Paris the mad, Paris the saint, Paris the beast! For Paris has been — and is — all of these things, and more.

It is from this mythical and yet existent soul of Paris that much of the progress known in the Western world has emanated. And as we study the mandates it has given forth, and as we analyze the effects that have followed its teachings, we find them to be good, and to stand always for the betterment of the condition of the human race, for the advancement and enlightenment of human society, for the progress of human institutions toward good and, above all, for the evolution of the individual. And if there may be said to be a text to the inner and most sacred creed of this Soul of Paris, if there may be said to be one right which above all others it esteems as being founded upon an eternal verity, and which it considers to be its chiefest mission to promulgate and enforce, I think that it would not read, "Be content with the station and the class in which fate has placed you," nor "All men are born free and equal," but that it would be the definition of the goal of all true progress and the aim of all true civilization, and that it would read, "Equality of opportunity shall be free to all."—Verner Read, in the *Atlantic Monthly*.

A CERTAIN species of fig-tree in Uganda, East Central Africa, has remarkable germinating powers. Telegraph poles made from it may be seen in full blossom.

THE sugar-beet crop in Colorado has been so great that it has exceeded the wheat and corn crops. Over 2000 workers are in the fields and the crop is estimated at $10,000,000.

THE platinum supply, for which we are dependent chiefly on Russia, has, owing to the disturbances in that country, fallen off, so that the price has risen 50 per cent. Platinum is used largely by dentists and diamond setters, and its salts in photography and chemical testing.

ON a day, Pegasus was sold to a farmer, who put him to the haulage of dull clods.

And having observed him closely at his work, the farmer remarked, "That horse does me admirably — in spite of his deformity."—*Selected*

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|---|---|---|---|---|---|---|---|---|
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| 4 | 29.891 | 59 | 50 | 54 | 53 | 0.37 | NW | 6 |
| 5 | 29.931 | 56 | 46 | 49 | 47 | 0.02 | E | 6 |
| 6 | 29.929 | 57 | 48 | 53 | 49 | 0.00 | E | 3 |
| 7 | 29.835 | 60 | 48 | 51 | 49 | 0.01 | E | 2 |
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A Magazine Devoted

*to*

## THE BROTHERHOOD OF HUMANITY

*the promulgation of*

## THEOSOPHY

*and*

The Study of Ancient and Modern

## ETHICS, PHILOSOPHY, SCIENCE AND ART

*Edited by* KATHERINE TINGLEY

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# New Century Path

*Edited by* KATHERINE TINGLEY

**WEEKLY ILLUSTRATED**

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**Truth Light & Liberation for Discouraged Humanity**

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## *The* Festival of the Renascent Sun

THE festival celebrated on Christmas Day, December 25th of each year, has a very curious and interesting pedigree. To say that its origins belong in that dim and misty past from whose Cimmerian gloom specters occasionally emerge to cause confusion in the minds of our learned men and terror to the pious, is not saying very much; yet even so much has a distinct moral. It is, that try as men may in the flush of confident security or with the audacity of ignorance to cover Truth, she will not long stay veiled. Murder will out, they say; so will facts.

To look back over the centuries, say from the second after the birth of the great Galilean Reformer to the present day, is very instructive, for in those dark and stressful times we may see the hand of Life, the great Master-Mason, laying the foundations of a new era. Nations like individual men must have their span of life to run. It is our misfortune that so little is known of Universal History that the few facts and notions we do possess of former great world-periods are almost entirely limited to an epoch of decay. Hellas and Rome in their decline, with, for History, a mythological and legendary beginning for both, etched on a shadowy background of Syro-Arabian and Egyptian civilization, comprise virtually all our knowledge of past ages. The word-fossils of Philology, it is true, are so many still legible fragments of past time; but even they are really palimpsests, scrolls on which the finger of the All-Destroyer has written and written over time and again the secrets of ages forgotten.

## *The* Heart a Fountain of Youth

But the heart of man is eternally young. It throbs with renewed vigor in every new sub- or family race that appears in its destined time on earth, and, although the memories of a preceding epoch of advancement may and usually do become the dogmata of a new religious philosophy, yet so conservative is the religious instinct among men, that nothing is really lost, but merely changed. The impress of universal truth stamped on the plastic mentality of the earliest races of Humanity by the Lords of Mind — spiritual entities from a higher plane of being than that of our terrestrial cognizance, entities of a spiritual mentality well known in Oriental thought, and which *are yet man himself* — a mystery to the many and the cause of much other mystification in exoteric religions — was sufficiently profound to color each succeeding age down to our own times, and to mold the receptive psychic plasma of every subsequent Race even to our own day.

Thus, then, we may see the reason why 1st, the religious instinct is universal; and 2nd, why one common origin, one common underlying and universal philosophy is the background on which have been limned from prehistoric ages the different successive religions of mankind. Do what man will, he cannot pass the limits of his own nature.

For the ancients a unity of origin of all things was the basis of all their thought. The modern quarrel over the Origin of Species would have seemed to them inexpressibly silly, for their whole philosophy of Nature and being, of Nature, Gods and Men, predicated a single substantial *plasma* worked on and molded by Life.*

## *The* Impress *of* Eternal Truth

And yet the *Energeia* and the *Plasma* were in essence one. The famous school of Crotona, in following the doctrine of their great Teacher Pythagoras of the procession of the Many from the One, of Diversity from the Monas — which thereafter remained in silence and *darkness*, to human understanding — expressed in the profound philosophical terminology of the day the same conception of the fundamental oneness of all being. So did Parmenides, the pupil and successor of Xenophanes, the founder of the School of Elea. From Being, pure, immutable and uncreate, proceeded Ethereal Fire, *αἰθέριον πῦρ* (*Energeia*, the Mover); and dark, heavy, inert Night, *νὺξ ἀδαής*, its polar opposite, the *Plasma* or phenomenal universe of combination and change. If the philosophy of the Samian Sage envisaged the *objective* aspect of being, first granting the Immutable and True as the Monas, and drew from it the procession of phenomenal number, thus did the *idealistic* system of Parmenides postulate the unity of the All in Thought and Intelligence, making of the succession of *phainomena* mere illusions of the senses, the relations of time and extension phantasms of human understanding cast on the canvas of the one Eternal and Ineffable Reality. The similarity to the Indian Sânkhya of the former, and of the latter to the Vedânta, is self-evident.

Hesiod, the Boetian poet, but taught the same. First was Chaos, the simple and uncompounded reservoir of all that is, was, or ever shall be (*Chaos*, the "rude, unformed mass" out of which the universe

* The teaching concerning the logos in Hellenic philosophy, has never, really, been quite understood. Zenon of Athens — not he of Elea of the same name, though their doctrines were fundamentally one — and the Stoics generally, meant by the term an *impress on the plastic* ὕλη — *hyle* — of Nature, the divine "word" declaring a course of action; a law of Nature as we would say. These λόγοι ἔνυλοι, or hylic impresses were considered as so many *species:* the design or pattern of the ever invisible but guiding *Energeia* working on substance. A rose, for instance, preserved its species through generation and change because of the indwelling λόγος ἔνυλος working on the material *plasma;* so a man remained man for the same reason. Yet, inasmuch as every λόγος — logos — derived in hierarchies from a greater and nobler logos in which it lost itself, being but a branch thereof (even as the varieties, species and genera of science), so all manifested being tended to unfold, progress, evolute, develop — a grand procession finally re-entering the Divine. A most profound and beautiful conception, in truth, and identical if well understood, with the teachings of the Esoteric Philosophy. Yet this was only what Plato meant by his Ideas, ἰδέαι, a perfect translation of the Latin word *species* — "phenomenon," "appearance." For Plato, all tended towards the Good, the Beautiful, the True, into which it finally merged. To Plato the *Manifested* Deity was the Supreme ἰδέα. Thus the origin of species was found in the hierarchy of hylic logoi, themselves the impress on matter of immanent consciousness. Modern science will one day *have* to adopt this doctrine. The Λόγος σπερματικός of the Stoa was the *seed logos* of Theosophy: the latent germ in the womb of Virgin Space giving birth under the urge of Karma-Nemesis — the Divine Will here — to universes, gods and men.—*G. de P.*

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was "created" !! — say our lexicons).* This was not merely diffuse matter, but uncompounded homogeneous Substance — SPACE. So well was the real meaning understood that Ibycus of Rhegium and M. Antoninus speak of Chaos as *infinite time*, while Plato† of Love, the *primal sympathy, motion*, says: "He is the *eldest* of the gods; of his parents no knowledge exists; *no poet or writer has ever affirmed that he had any.*"

**From Darkness is born the Sun**

> First Chaos was, and broad-bosomed Earth,
> The eternal womb of all that is,
> Then Love,

agreeing with "Parmenides, who sang

> First in the train of things divine
> Was formèd Love

in Chaos. And Akousilaos agrees with Hesiodos."‡ Here "broad-bosomed *Earth*" is the first quiver of manifestation agitating homogeneous matter, becoming the *indigesta moles* of Latin writers.‖

> Ter centum tonat ore deos, Erebumque Chaosque
> Tergeminamque Hecaten, tria virginis ora Dianae,

chants Vergil,¶ echoing Hesiod: the sybil "three times a hundred gods invokes, and Erebus and Chaos, and threefold Hecate, *virgin Diana's triple form.*" And in the words of Hesiod himself:

> Ἐκ Χάεος δ' Ἔρεβός τε μέλαινά τε Νὺξ ἐγένοντο·
> Νυκτὸς δ' αὖτ' Αἰθήρ τε καὶ Ἡμέρη ἐξεγένοντο.
>
> From Chaos dark Erebos and Night appeared;
> From Night then Aither and Day came forth.

This Chaos, or the primal outbreathings from its bosom Erebos and Night — for at such remote intellectual distances natural processes melt into one another — is the same as the Bohu of the Babylonian Initiates, which Prof. Sayce identifies with the "Chaos of Genesis," for indeed, the "Earth" was *without form* and *void, i. e.* was emptiness. The conception is perfectly patent and clear. "Earth" was without shape and was emptiness — pure homogeneous essence. Thus were Xenophanes, Hesiod and Parmenides in accord with the doctrine. Ἐκ γαίης γὰρ πάντα, καὶ εἰς γῆν πάντα τελευτᾷ — "From *Earth* all things, and into *Earth* again all things (gods, men and Nature) return" — says one of the Fragments of Xenophanes. Earth, or Water as with Thales the Milesian, or Fire as with Heraclitus, or compounds of these with others, all expressed the same thought, the Pure and Eternal, conceived of in divers ways at divers times among men. The Upanishads have an equivalent diversity of terms to express the first outbreathings of the Essence, Primal, One, and Alone: "Sat (Pure Being) was first," says one; "Asat was first of all," says another; "Water was first in the beginning," says a third; the "Self" says another; and yet another declares that "Darkness existed first of all by itself, pure and alone." Thus, then, whether we speak of Âkâsha as first existing, or Nût (night) of the Egyptians, or Chaos-Erebos-Nyx of the Greek, or yet again the Vedic Âditi, or the *Father-Mother* of the Esoteric Philosophy, we must agree with Bonwick that Nût (Luminous Night) or "Neith is the Zerouâna of the Avesta, 'time without limits.' She is the Nerfe of the Etruscans, half a woman and half a fish. . . . From holy Nerfe the navigation is happy. She is the *Bythos* of the Gnostics, the ONE of the Neoplatonists, the *All* of German metaphysicians, the *Anaïta* of Assyria"—the Ocean of Space.

**The Universal Source of Life**

**The Deep--- the Virgin Genetrix**

Chaos, finally, is the All-Father of the Scandinavians and other Northern races, the tendency of the North being rather to conceive of the *Energeia*, (Odin) the Energy or male aspect, as it was of the more Southern nations to endow the feminine *Plasma*, formative in its pure homogeneity, with divine attributes.

What can one think, then, when one of the attributes of the Virgin in the Roman Church is that of Lady of the Sea, the guide and protectress of mariners, the *stella maris* or Star of the Sea, Venus-Lucifer? Like the Nerfe of the Etruscan populace, who ruled over mariners and the clouds and winds and sea, so to this day the Neapolitan fisherman prays to the Virgin, Lady of the Sea and protectress of his calling. Nût, the Queen of Heaven, the One-only-One, the Great Mother from which all proceedeth, gods and men, who is yet the Immaculate Virgin giving birth to all, without stain or "sin." The Council of Ephesus (A. C. 431) little thought what the outcome would be of their fastening on the new religion one more of the archaic exoteric doctrines, when they declared Mary the Mother of God. The Great Deep, the Abyss of Space of the Sanctuary had become ages before in the public solemnia the Mother of God, "the only God," as Deveria says, "*without form* and sex, who gave birth to itself, and without fecundation, was adored under the form of a Virgin Mother."

But enough has been said to show very plainly to all but the veriest bigot, how a festival might be, and indeed *was*, fastened on a new religion — in this case nascent Christianity: Neo-Judaistic-Platonism to coin a word. Taking its origin in the esoteric teachings of the Mystery-Colleges of Antiquity, the festival of the winter solstice, celebrated by the Romans by a cycle of festivities — the Saturnalia, Brumalia and Juvenalia, whose very names tell their story — was seized upon by the growing sect of Christians for the purpose of drawing the "pagans" into the new teaching. The method of adopting pagan festivals, customs, vestments, litanies and postures, as well as pagan temples for worship, history shows us to have been exceedingly common. When the missionaries to Britain and North Europe reported to Pope Gregory the Great that despite their efforts at converting the heathen, the latter were perfectly satisfied with their own beliefs, they were told to do what indeed had been the constant practise, to use the pagan temples, to obtrude their own forms and beliefs as little as might be on their unsuspecting hosts. Scarcely a single really ancient church or cathedral today but what was built on the ruins of a former pagan temple! Then when one considers that the very teachings of Christianity are purely pagan — faint echoes from the Mystery-Colleges, where up to the time of Alexander and even later the Esoteric Philosophy was taught to the neophytes in its purity — then indeed, does the query arise: In what *does* Christianity differ from the teachings and solemnia of the ancients? The writer for one, and making due allowance for the passage of time, change of names, etc., does not hesitate to say, *In nothing.* Possibly in bigotry and all uncharitableness we excel our forefathers; but we certainly do not either in our brain-power or deep religious feeling. Indeed, looking at the question from another aspect: If Christians would only realize what a glorious heritage they possess in the inner meaning of their religion, the earth would soon be a paradise of mutual good-will and kindly feeling.

**Appropriated Ancient Festivals**

**Pagan Echoes plus only Bigotry**

The fact is, that not only were the original beliefs of the early Christians but a variation on an archaic theme, but they themselves were a poor, struggling, illiterate lot. Later of course and by degrees, the noble and exquisite character of the reputed Founder of the new sect drew a number of educated and earnest men into their ranks; but as Minucius Felix says,* they "shunned the light and hid in holes," burrowing like rabbits in out-of-the-way places at Rome,† and overrunning the Thebaid with ignorant, bigoted monks, who destroyed everything of the Egyptian temples they could destroy, the latter being too nearly like their own symbology to be allowed to exist. Celsus said that they were "weavers, shoemakers, fullers, illiterate clowns,"‡ and Caecilius speaks even more harshly: "The greater part of you are worn with want, cold, toil and famine; men collected from the lowest dregs of the people, ignorant, credulous women."‖

In the eyes of reputable Roman citizens the new sectarians were a body of fanatics, dangerous on account of their clubs, guilds and secret meetings. At Alexandria matters were even worse. However, con-

(CONCLUDED ON PAGE 17)

* Theogony, 116.

† Symp., 178.

‡ *Ibid.*

‖ "Rudis indigestaque moles," Ovid, *Metam*, i, 7.

¶ *Aen.* iv, 510.

* *Octavius*, viii.

† It is impossible to omit mentioning, however, that the *early* Christians — of whom Suetonius says that they were punished for practising *magical superstitions* (*Vit. Neron.* 16) — had more than one notion of the ancient knowledge, derived probably from Syria and Egypt. Tertullian in his Apology (16) says that they were accused of worshiping an ass's head — the story of which, as well as that of Judas the "betrayer," has never yet been adequately told. Some time ago archaeological explorations brought to light on the Palatine an underground room, where was found a drawing on one of the walls representing a man with an *ass's head, nailed to a cross*, while another human figure stands praying before it. A Greek inscription below says that "Alexamenos worships his god." The early Christians certainly celebrated their "mysteries" in the Catacombs, for more than one grain of Truth had been given them. In the eyes of the Romans, whose own religions were tottering, immorality rife, and the worship of Virgin Isis and the Infant Horus growing in favor, the new sect were abhorrent largely because of their secrecy. The wisdom had all but passed from the pagan sanctuaries, the Esoteric Philosophy was all but forgotten. Witness Minucius Felix (*Octavius, xi*, 1) who says that the Christians were accused of "threatening (*sic!*) the entire earth and the universe, and the stars, with conflagration; and they deliberate ruin." The allusion is plain on turning to 2 Peter, iii, verses 10, 11 and 12. But how low must the Romans have sunk to have forgotten the words of their own poets and philosophers, echoing the Secret Doctrine!—*G. de P.*

‡ Newman's *Grammar of Assent*, p. 461.

‖ *Ibid.*

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# Some Views on XXth Century Problems

**The Point of View**

WHEN archaeologists uncover old ruins of whose origin and peopling history knows nothing, they estimate the civilization thus represented, by the standards of today. These people, they say, built in the simplest way; they had no machinery; there is no evidence that they wrote nor even that they fought. They did not mine; there are no art remains. Evidently they spent their lives in simple agricultural and pastoral pursuits. Evidently therefore the civilization was of a very low order.

But suppose these people *had* a civilization of another kind than ours. Suppose that one of them could take a momentary survey of us. "These people," he might report, "are but ingenious infants. I took up one of their newspapers; it prattled and shouted about all things under the sun, yet said nothing. They have no power of thought; they prattle like their newspapers from morning to night. They have invented all kinds of devices to enable them to transmit their prattle to distances, and to transmit their bodies. Without talk they can do nothing; there is no thought-communion among them except through the miserable medium of words. But indeed they have hardly any thoughts worth transmitting. They do not know what man is, nor his destiny, nor his future, nor the meaning of life, nor the relation of human life to life below. Of that great region of thought and knowledge that lies beyond wordability they know nothing whatever. They live entirely in that little corner of consciousness to which words have some relation. Of real science, that science which we get by pushing our consciousness into the phenomena we would understand, they know nothing; what they call science is but what they can glean through the senses. Memory has almost atrophied on earth since our day. Our way of handing down the great thoughts of the past and breathing them almost without words little by little into the growing mind of the child is to them an unknown process. Everything that they would remember they have to write down. Of the Divine Presence whose nature is related moment by moment to the changes of our souls, they know nothing. They even speculate with immense verbosity whether it exists! They confuse their souls with their bodies and wonder whether the death of the latter does not involve the former! Instead of some quiet occupation that permits the work of thought and the amassing of knowledge concerning the life of this mighty universe, they involve themselves in a ceaseless rush of frivolous doings called business, a thing having no relation to realities and permanences. Very few of them can see or hear the harmonies and colors that attend the spiritual play of nature as she moves to fuller expression; those few only hear and see fragments. These they try to put on paper with ill-colored ground-up metals, or hammer and scrape on strings. They have no other way of communicating what they see and hear. Our life here is very pleasant; but is it not our duty now to go and incarnate among these poor people and help them up to the level of our rich civilization? Remember that they are our brothers, however far behind, infant children of the Divine. Let us have pity on the blank poverty of their inner life, the restless and futile clatter of their outer."

It is merely a question of the point of view! STUDENT

---

**Sifting the Bible**

PROFESSOR GOLDWIN SMITH writes to the New York *Sun* commenting upon the claim of a Bible Society representative that his organization had distributed in various foreign lands some extremely large number of Bibles. Professor Smith "felt misgiving as to the grounds for his exultation." He comments on "the passages of the Old Testament which, it must be allowed, are morally at variance with the Sermon on the Mount," and notes that Ulphilas in translating the Bible for the Goths, omitted the *Book of Kings* as too likely to stimulate the Barbarians' lust for war. He might also have mentioned *Lamentations* and parts of the *Song of Solomon* as not very good matter to put into the hands of semi-barbarians. Yet it is such readers to whom the bulk of the copies probably go. Summing up, the Professor asks: "Can a missionary, with the Old Testament in his hand, approach with confidence a cultivated Hindû?" So he wishes that at any rate in such cases the New Testament only should be used; there is no need to do any more harm.

But why the whole New Testament? Why burden convert minds with the tortuosities of some of its writings? Why involve them in controversies about old Jewish law that have lost their meaning for Christendom for many hundreds of years? Why throw about them the thick darkness of *Revelations,* that confused echo of the *Book of Enoch?* Why not supply the Gospels only? Why not let the personality and words of Christ make their own certain impression? We would also suggest that the division into texts should be abolished for propaganda purposes, and in some cases the divisions of chapters.

Some day, some one will issue for "heathen" use the sayings of Christ paralleled with the like sayings of other of the great world-teachers. The teaching would not be dimmed but made brighter. And the reader would be able to understand the efforts which the "Sons of Wisdom" have ever made for the redemption of humanity, teaching not several doctrines, but forms of the *one* Truth in accordance with the needs of the people they addressed. STUDENT

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**The Bomb-thrower as Tool**

*THE NATION* comments perplexedly upon the man who flung the bomb in St. Peter's church, upon him and his like. Are they insane? Hardly, thinks that journal. "We have to do, rather, with a monstrous depravity, in which the emotions are subdued to some persistent fallacy of the mind, or rather, merged in the single emotion of hatred. . . . In short, we have to reckon with a disease of the emotions . . ."

Exactly: these assassins are in the hypnotic state. *The Nation* remarks that "the wretch who tried on Sunday to make a slaughter in St. Peter's may on Saturday have seemed the most benevolent of doctrinaires. Entirely negative and unbalanced, these creatures are the slaves of sudden inspirations to destroy, as the genius becomes the vehicle of an inspiration to create. The one is led by the destructive side of nature; the other seeks to get and keep in touch with the formative. Both currents, in their application to society, take form on their way through human thought. There are men whose unspoken thought helps on human progress. There are others who have their shortest path to power in confusion, in clash and crash. Through their minds the force of destruction gets method. That force made the evil side of the French Revolution and brought a villain to the top. Some are fully conscious of the nature of that which is working in their thought, intentionally guiding and concentrating the current into fixed ideas. And one of such ideas catches the crazy brain of the bomb-thrower.

Orderly progress works out into freedom, into growth of mind and soul. It is only in the absence of that growth, in human mental servitude, that these men have power. If enough bombs are thrown, so as to make a terrifying epidemic, this group of men will point to it as an inevitable consequence of the breaking loose of thought from authority. If the confusion of general war should occur, it is they who, offering themselves as the only possible arbitrators, hope thus to come to the top. C.

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**Minimizing the Deathrate**

THERE is one easy way by which England (as well as other countries where the same decline is menacing) can offset the falling birthrate, a way indicated by the mayor of one of her towns. He offered a prize of $5 for every child born in Huddersfield during his term of office, which was alive at the end of a year. At the same time he induced a staff of women volunteers to go around among the poorer women and instruct such of them as were willing, in the elementals of infantile and general hygiene. Notwithstanding several epidemics, the mortality came down from 122 per thousand to 44 — it was divided by three.

Few mothers know that cane sugar is bad for their infants, and any other sort of artificially added sugar unnecessary; few know that infants cannot digest starch, or that goat's milk is often much better and safer than cow's milk, or that boiled milk loses a necessary something. Among the poorer classes many women do not even know that beer and paregoric are poisons. A leaflet containing a few such elementary principles might be usefully offered to every mother at the registration of her infant's birth. M. D.

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# Archaeology Palaeontology Ethnology

### The Mysteries and Their Imitations

THE universe is a vast, complex and wonderful mechanism, teeming with devices and conscious forces, of which we know next to nothing, and exhibiting every manifestation of the workings of illimitable intelligence and infinite power. Also Man is able to find out some of the secrets of nature and to use them. Also some men are more capable in this respect than others. When we consider that our science is the puny growth of a century or two and that the present civilization is very young — whereas in antiquity there were civilizations which endured (as archaeology shows) for thousands of years — it will not be too much to infer that the older civilizations probably had greater knowledge of nature's secrets than we have. This is but a brief statement of a claim that can be made good by study and research.

Therefore the allusions made by classical writers to the Mysteries refer to genuine Schools of true Occultism wherein were taught the deeper secrets concerning nature's powers and the powers of the awakened human Soul.

In later times, after people had, through moral decline, lost the knowledge of these secrets, and the Sacred Mysteries had been withdrawn beyond the reach of profanation during the Iron Age, imitations of these Mysteries were invented.

We hold it to be a true axiom that every imitation implies an original truth. The contrary of this is that there can be pretense and imitation without any pre-existence of the thing pretended or imitated; and this is surely untenable.

An article in a magazine on *Some Tricks of Ancient Temples*, gives the public a marvelous glimpse into the evidence for a universal belief in the reality of the Mysteries, and yet would have us believe that they were tricks. Whichever way we take it, the result cannot but redound to the credit of the ancients. Either there were Mysteries, or at least the belief in them was so universal and intense that it was necessary to keep up a continual and painstaking imitation of them; or finally, the ancient priests were so clever in the imitations that the knowledge displayed therein is as difficult to account for by modern theories as the genuine Mysteries.

The admissions with which the writer sets out are such as to damage the effect of his paper on any one having a less robust scepticism than himself — or what is the same thing in this case at least, a more logical mind. For instance:

> The mysteries of Isis and Osiris were regarded with awe and wonder by the ancient world. Philosophers came from distant lands to receive arcane instruction at the hands of the hierophants of Egypt. . . . The initiates received instruction in all the esoteric lore of Egypt — the exact sciences and sacred doctrine. The facts of astronomy, medicine, morals and religion were imparted to the neophytes. It is asserted by many learned authorities that the sublime truth of the unity of deity was unfolded, the many gods and goddesses of the semi-animistic pantheon being explained as typifying the forces of nature or the movements of the planets. The mysteries were divided into the lesser and greater. Long preparation was necessary before a candidate was admitted to the greater mysteries. He underwent a most rigid and exacting novitiate. The penalty for divulging any part of the esoteric doctrine was death. . . .
>
> Pythagoras, the Grecian philosopher and mathematician, according to an ancient legend was initiated into the mysteries of Isis, and it is said that he came near losing his life. The priests at first were unwilling to receive into their fold a stranger from a far country, but Pharaoh was favorable to him, and so the hierophants reluctantly conferred upon him the exalted degrees of the occult rites of Isis, but not without subjecting the rash inquirer to severe ordeals. . . .
>
> The fable of Isis and Osiris was dramatically represented in the degrees. It symbolized not only astronomical facts, but moral and spiritual as well — the wandering of the soul after death in the underworld, its judgment by Osiris, its purification and glorious resurrection. The neophyte impersonated Osiris, and was tried by the three elements — fire, water and air. Passing successfully through these ordeals, he was admitted into the great Hall of Truth to receive the arcane instruction. Mystic and splendid visions of the gods, as well as terrible phantasmagoria of the punishments accorded to the wicked, were exhibited to the awe-inspired initiate. Says Apuleius in the "Metamorphoses," speaking of his own initiation: "I saw the sun at midnight, shining with its brilliant light, and I approached the gods of heaven and stood near and worshiped them." Veiled allusions to the ceremonies of initiation into the Egyptian and Grecian mysteries are contained in the writings of Herodotus, Plato, Plutarch, Virgil, Iamblichus, etc.

This will suffice to show many readers that the subject is worth studying independently; and we can assure them that such a study, conscientiously undertaken, will result in the conviction that Plato, Iamblichus, Plotinus, and these innumerable other great minds of antiquity, were not dupes of parlor magic such as *we* can see through. One passage from our writer gives his case away still more; for he alludes to Iamblichus' well-known discriminations between genuine and bogus mysteries, and says of a certain trick:

> Porphyrius admires this secret; Iamblichus censures the employment of it; but he confesses its existence, and grants it to be worthy the attention of the inquirer after truth.

He might have quoted many more passages to show that the ancient writers were aware of the existence of spurious mysteries.

The article "proposes to discuss the mysteries of the temples; to unravel, if possible, some of the secrets of the adytum and sanctum sanctorum." It continues:

> An acquaintance with stage machinery, and the sciences of optics and acoustics, was necessary to the production of the many marvelous effects exhibited. Every temple in Egypt and Greece was a veritable storehouse of natural magic. Thanks to ancient writers like Heron of Alexandria, Philo of Byzantium, and the fathers of the early Christian church, we are able to fathom some of the secrets of the old thaumaturgists. The magi of the temples were adepts in the art of phantasmagoria.

It then goes on to speak of concave mirrors, images on smoke, hidden mechanisms for making the ground shake, and so on; for some of which there may be warrant and others are conjectural. But the ancients did not invent all this elaborate foolery to imitate something which never existed.

As to secrecy, the writer tries to make out that the reason for it was to prevent the discovery of the imposture. In the real Mysteries the secrecy was to prevent the unfit from obtaining knowledge which would be dangerous to the community, and to shield the teachings from pollution such as that by which their symbols have been degraded to licentious uses.

It seems impossible that the scholarship which has enabled the writer to collect so much information about deceptions, and so much material on which to base his conjectures as to supposed deceptions, did not suffice to convince him that there were genuine Mysteries. His own article will however, biased as it is, certainly convince many readers of that fact. Nobody with an ordinarily well balanced mind can accept the theory that Pythagoras, a man whose fame resounded through the world and who was the accepted teacher of countless eminent disciples, was initiated by some ancient Professor Pepper with a concave mirror and a sheet of plate glass. And even if Pythagoras was at the same time such a fool and such an adept, the other men who were initiated or who write about the Mysteries cannot have been.

The profaning of the Mysteries which ensued in later classical times led to all kinds of fraud and licentiousness no doubt. But is this not rather a proof than a disproof of the real Mysteries? The true scholar, one to whom hidden knowledge is disclosed, is he who loves and reveres his human kind, and expects to find in the ancients the same nobility as he finds in his own Soul.

STUDENT

### Ancient Advertising

ADVERTISING is one of those institutions which even the bitterest satirists of modernity have generally conceded to be a modern institution. But, according to decipherers of recently discovered Egyptian papyri — the waste paper used to pad out the mummy cases — even advertisements were known in ancient Egypt. For, it is said, one of these papyri bears an advertisement that: "Phrases for use on friend or foe when speaking in court or in the assembly on a rascal, a gentleman, a stranger, a bully, a drunkard, or a boor, may be obtained." And indeed, so long as men are men, the same ideas will naturally occur to them in all ages. But we very much doubt that advertising was carried to the same excess as with us. T.

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# The Trend of Twentieth Century Science

### Blame the Acid

URIC acid has not yet been pleaded in the courts as an excuse for crime, but we seem to be coming near that. The acid is taking the place of Eve and the serpent as the irresistible tempter. *Health*, trying to be charitable, says:

> We do not know how much that is charged to depravity is really due to indigestion. One suffering from auto-intoxication, drunk on uric acid, on the poisons and intoxicants generated in his own body, often does not really know what he is about.

If the point is pressed *very* far, it means either that the man proper, the self, is non-existent, or that he has no will and that his actions can only result from the composition of his impulses. And in their turn the impulses are only the subjective side of blood. The man either is the blood, or is its victim.

This is really a scientific companion to the theological teaching that man *has* a soul, rather than that he *is* a soul. The corollary, expressed or unexpressed, everywhere at work, is that he *is* a body and the impulses of the body. How can an impulse resist itself? How can it be responsible for anything it does?

If any one objects to the word *soul*, let him say *man*. Man can feel his impulses arising, pulling upon him more or less strongly, and going away. He can sometimes feel himself being pulled to do things that *he* does not want to do. It is perfectly obvious therefore that he is of an entirely different nature from these. It is true that the impulses are largely dependent upon the state of the blood, and may be impure merely because *it* is impure. But impulses only owe their power to the fact that man has been taught, or permitted as a child, to regard them as self. The habit of holding back from them and looking at them will presently bring again to the self the power of crushing them, of swooping upon them the minute they appear — if they are such as ought to be crushed. The man thus preserves his own dignity as man and refuses to be swept off his feet.

It is all very well that we should make every legitimate allowance for others, and lean over always towards charity of judgment. *But no one should ever show this sort of charity to himself.* When we look back in memory at some point where we failed, we reproduce the original impulse and temptation. But the reproduction, though it is in a sense identical with the original, is weaker. In imagination it can be dealt with as it should have been in the reality. But that effort to imagine the right treatment of a situation which in the actual had been treated wrongly and had been the scene of a moral failure — is a gathering of will. Not only will that same temptation be more easily dealt with next time it occurs, but the treatment of all others will be easier. A beginning to the recognition of self as *soul*, not impulse, has been made. STUDENT

### Waiting on Commonsense

CURIOUSLY enough, the completion of the new cable to Iceland will have an important effect on our crops and food stores. By an arrangement with Russia, weather reports will now be obtained from three widely separated points in Siberia, telling of the conditions far westward. And the new cable will do us the same service for the conditions eastward. These reports will supplement those we now get from Alaska, the West Indies, the Azores, and London, Paris and Hamburg. After January, therefore, the weather can be predicted much further ahead than now. If all civilized nations would only unite in an arrangement for the interchange of weather information, predictions could be made for weeks and even months. The gain to farming is obvious and would be enormous, often meaning the salvation of whole great crops.

This is only one of the ways in which the food supply of the future will become more facile and ample. We are nitrifying the soil with bacteria; we are making nitrates for fertilization from the unlimited nitrogen in the air; we are altering the habits of food vegetation of all kinds, making existing plants increase their yield and finding species adapted to almost any conditions of climate and temperature. Transportation is getting easier, and communication of all kinds. We are beginning to learn the arts of getting power simply from the air, the motion of waves and flowing and falling water. All in fact that we have named is in its first stages, waiting the next few easy steps of science.

The next step after these positive ones is the negative one of ceasing to waste oceans of money and an immeasurable force of labor and time, in the upkeep of armaments. It is evident that poverty and difficulty of livelihood are not essentially or permanently in the natural program. They have been put there by man himself, partly obviously so. Less obviously so, in that we seem to have had to wait for science. But science has had to wait until we could spare her a little time from war and brigandage, and free our minds from the weight of superstition. Even now there are a thousand inventions waiting in the air until brotherhood — which is a special case of common sense — has cleared it enough for them to come through. Until then all minds must be thick and muddy, even those which we reckon, and which reckon themselves, the clearest. STUDENT

### New Diseases

ANY one who reads medical literature will be aware that we owe to the life conditions of modern civilization a number of maladies unknown to past generations. *Agoraphobia* — dread of open places — is one of them, brother to dread of high buildings, which in some also amounts to a disease. These mental derangements are exaggerations of feelings known to us all, feelings of which art takes advantage, intentionally appealing to them. The agoraphobic cannot leave the neighborhood of high buildings, crosses the street with difficulty, cannot cross bridges or enter open places. When the artist paints a bare open plain, perhaps with a few stunted trees, or with a stretch of gloomy ocean washing a bleak shore, he is creating the conditions for a feeling of loneliness, of unsupport, of lostness. When he paints a mighty, frowning, overhanging crag, he is creating the conditions for the feeling of smallness, powerlessness against great forces and calamities. Either of these feelings, in our day, runs on to actual insanity in certain people.

The real failing, of course, is of will. We all get minimal amounts of the sensations in even such open places as a city bridge presents, or an ordinary sky-scraper. But the healthy will instantly disregards them, almost unconsciously. Occasionally a little effort is needed. So behind all the new mental maladies with long names, consisting of accentuated fears and inabilities, is lack of will. That is the malady of civilization. The will is sapped by indulgence, and this *anti-education is begun in childhood.* With proper education, insanity would disappear. The increasing numbers of the insane constitute an indictment of our home and school educations. STUDENT

### A Medical Lesson from the Earthquake

AN important lesson has been learned, or might be learned, from the San Francisco earthquake. The city contained the usual proportion, or more than that, of drunkards. But the obtaining of drink instantly became impossible. There was of course great suffering; but so far as is known, not a single case died from the sudden deprivation. A few of the worst cases got sedatives from the doctors, and had what little medical care was available. But the moment it was possible for them to work, work they had to — at the point of the bayonet if necessary! Within a week they were all right, astonished at their own freedom and at the novelty of their sensations. A military surgeon who was present has asserted that ninety-five per cent have held their vantage ground ever since.

The lesson is corroborative of that learned from prisons. From the moment of entry there, alcohol ceases absolutely as a beverage. It ranks then as medicine only. As in the case of the earthquake, it goes hard for a little while with habitual topers. But they always come through the distress of the sudden change, and move up to better health.

The case of the morphine takers, caught by the earthquake and unable to get their poison, was different. Many of those who died of "fright," who went mad or committed suicide, must have belonged to this unhappy class. Those who are inclined to slip into this fearful habit might usefully reflect that after a few years, and in some cases months, some temporary inability to get their drug will be provocative of the severest suffering. That, must come anyhow at last. M. D.

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# Nature Studies

## RECOLLECTIONS OF PRE-EXISTENCE

("A Mystery," by Whittier)

THE river hemmed with leaving trees
Wound through the meadows green,
A low blue line of mountain showed
The open pines between.

One sharp tall peak above them all
Clear into sunlight sprang,
I saw the river of my dreams,
The mountain that I sang.

No clue of memory led me on,
But well the ways I knew,
A feeling of familiar things
With every footstep grew.

Yet ne'er before that river's rim
Was pressed by feet of mine,
Never before mine eyes had crossed
That broken mountain line.

A presence strange at once and known
Walked with me as my guide,
The skirts of some forgotten life
Trailed noiseless at my side.

Was it a dim-remembered dream
Or glimpse through aeons old?
The secret which the mountains kept
The river never told.

**An Iron Famine**

A WRITER on the question whether an iron famine is possible, thinks that it is not. He points out that at present we are still engaged in accumulating a stock of iron, a process which is only temporary, and that a time will be reached when we shall have saturated our capacity for iron work and shall need only to replenish that which wears out or is destroyed; for which latter process the earth's supply will suffice. He adduces the cases of various special demands in the past, such as that for steel rails when these were first introduced; demands which reached a maximum and then fell off again. In the same way the world must have a saturation point for iron products. It may also be pointed out that there are vast supplies of iron yet untouched in countries where no mining has been done. In any case such anticipations, dealing as they do with very remote contingencies, are only amusements and do not cause concern to anybody.

STUDENT

**Freaks**

WHAT are called "freaks" in nature often reveal a law of growth. This is evident in the plant world especially. Therein we see how many forms are variations of one, and how unity and simplicity lie at the base of things, how infinite variety is built upon unity and how the multitude of forms are but variations for special purposes from some simple form. So the flower, whose special function is to produce seed for the continuation of the species, is an unfolded bud which, instead of becoming an elongated branch of ordinary foliage leaves, has developed these leaves in compact arrangement into such special forms and colors as best suit the purposes of the flower. Now flower freaks, by their partial retrogression to the simple foliage branch, show different organs of the flower in a transition state between the natural leaf and the floral organ. The transition from a floral leaf to a stamen is often seen in the water lily and lotus. Roses and scabiosas frequently send out foliage branches from the heart of the flower, showing that the bud which might have made a foliage branch was diverted for a time to the making of a flower, but still realized the possibility of unfolding into a branch of foliage.

In the illustration on this page of the freak growth of a calla lily, we see a development which is half flower and half leaf. The calla lily is one of those plants that exhibit in the floral envelope the greatest likeness to the form of the natural leaf. It is as if a foliage leaf were bleached white, reduced in size, partially folded below and curved backward at the point. Within this envelope is a fleshy spike of small sessile flowers covered with yellow pollen. In the lily illustrated this spike of flowers is present, but only the lower half of one side of the enfolding leaf is pure white; all the rest has not only the form but the green color of the foliage leaf. This freak shows plainly that the floral envelope of the calla is a transformed foliage leaf, and it is an illustration of the great law of nature that unity underlies all diversity, and that the manifested universe is but an outward expression of an Indwelling One.

STUDENT



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FREAK GROWTH OF A CALLA LILY

**Earthquakes and Wells**

IN Leicestershire, England it has been recently observed that certain wells of drinking water have become tainted by an oily liquid floating on the surface of the water. This has been found to be petroleum. The phenomenon is believed to be due to the recent severe earthquakes in other parts of the globe; and an expert declares that the same thing took place about twenty years ago under similar circumstances. It is supposed that the vibration ruptures oil shales.

E.

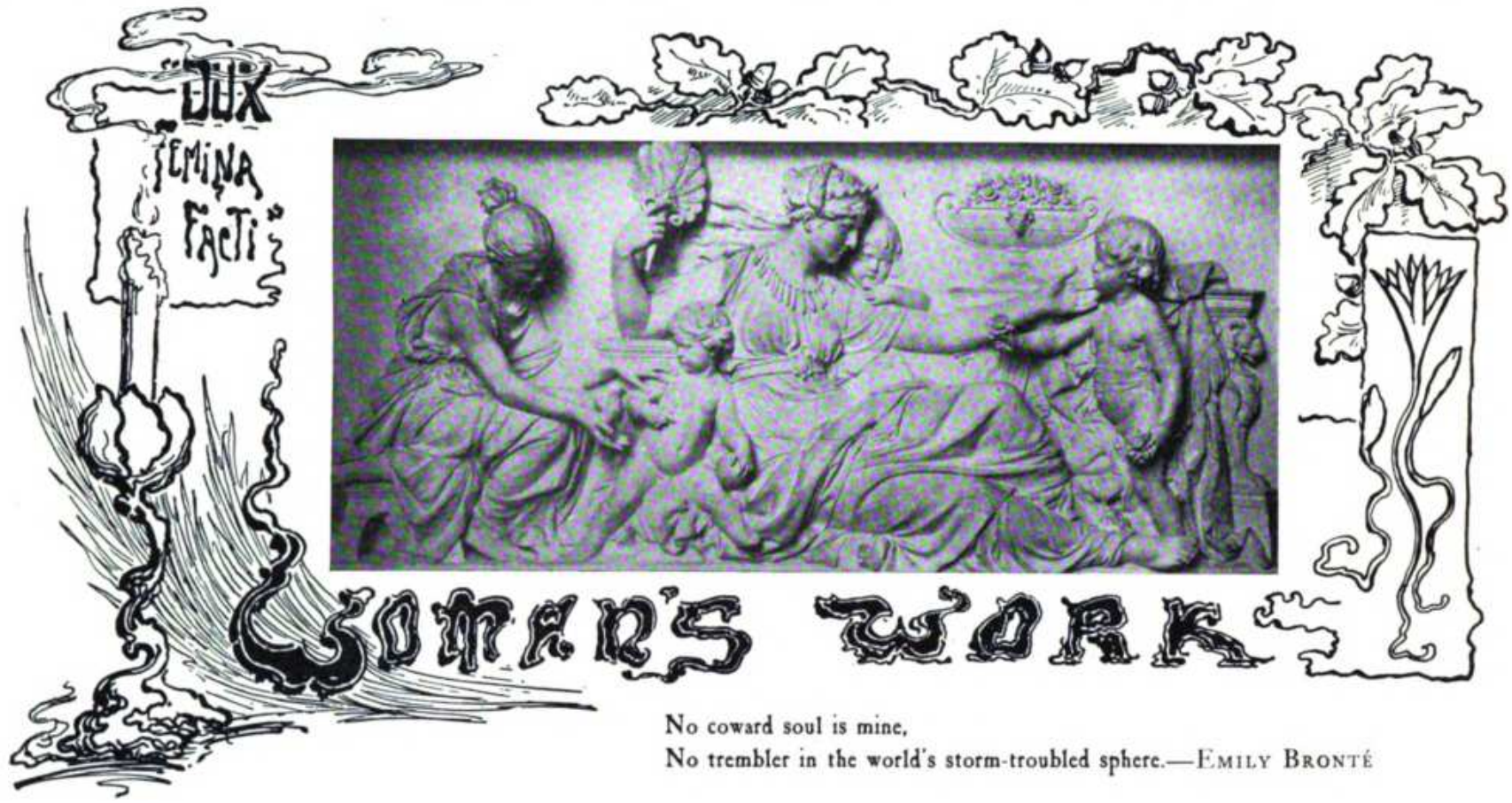
**Vast Uninhabited Tracts**

SOMETIMES people of small imagination talk about the danger of the earth's becoming over-populated; but a consideration of the facts will soon show that the alleged danger is non-existent. So far from exhausting the earth, man has hitherto shown a tendency to huddle in warm corners, leaving most of the earth uninhabited or sparsely settled. In every continent except Europe there are vast tracts mostly unused, chiefly because they are not needed. Among these may be mentioned Western Canada, the parts of the United States recently being reclaimed from desert, Southern Siberia, Mesopotamia, the Argentine Republic. Other parts are wholly or almost uninhabited: *e. g.* Central Australia, the Polar Regions, huge territories in Africa, and the deserts of Central Asia. Many of the places are badly in need of settlers, yet settlers will not go. A careful study of large-scale maps will reveal how little of the earth is really occupied at present, and dispel these vain imaginations conceived over the fireside.

So far from the earth being too small for man, it is vastly too big, and man runs away from its vast expanses to crowd together and not be cold and lonesome.

STUDENT

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No coward soul is mine,
No trembler in the world's storm-troubled sphere.—EMILY BRONTÉ

## Woman *and* Chemistry

FROM a contemporary we clip the following, of absorbing interest, naturally, to women no less than to the scientific world, and pointing one more debt which progress owes to France.

PARIS MADE HER FIRST LECTURE A GALA OCCASION
SIMPLICITY OF MANNER

The opening of Mme. Curie's course of lectures on chemistry at the Sorbonne in the beginning of the current month resembled rather a first night at a leading theater than an educational or scientific event. An hour and a half before the time set for the first lecture the physical science amphitheater was filled and the Dumas gallery leading to it was crowded with several hundred persons, who waited before the closed doors of the room as if in the hope that some miracle would open them.

The gathering was not one of students or scientists merely, nor one of men alone. Besides these all the women who lead in Parisian society were there. In spite of the crowd, there was neither gaiety nor gossip, however. The attitude of all, both within and without the lecture hall, was reverential. People spoke in whispers, as if in a church, the Parisian papers report. The talk was chiefly praise of the Ministry, which, immediately upon M. Curie's tragic death, had appointed his equally gifted widow to carry on his work of instruction.

When Mme. Curie appeared, with two ushers to lead her to her desk, according to the ceremonial of the Sorbonne, there was a great burst of applause, which lasted a considerable time. To this she responded merely with a slight inclination of her head and plunged at once into her discourse.

Mme. Curie is of medium height. Her face is thin from long hours in the laboratory; it expresses, however, a rare energy. Her grizzled hair is brushed back without the least attempt at adornment. Her eyes, deeply sunken under her brows, still glitter with a fire that denotes will power. She wore a black cloth dress which the women voted frightfully plain (*affreusement simple*).

There had been much speculation as to whether she would preface her lecture with any allusion to her husband and as to whether she would display any emotion in thus publicly taking his place. She did neither. Taking her place behind the desk laden with apparatus, she plunged directly into her subject, which was "Atomic Structure and the Relations of Electricity with Matter." Her voice is described as rather low and monotonous. Her manner is rather that of a person reading or reciting something committed to memory than that of an extemporary speaker; but her earnestness soon caught the attention of the audience, and she was followed to the end with breathless interest, which repeatedly expressed itself in bursts of applause, which was renewed at the close. She received these tributes with hardly a smile and acknowledged them with slight, perfunctory nods. Before the final plaudits had died out she slipped out of the room as simply and quietly as she had entered.

**THE Song of Life! Ever audible to those whose hearts are attuned, at Christmas tide all the earth is vibrant with its pure and living harmonies. The Spirit of Loving Service is abroad in the land! From sea to sea pulse the loving melodies of a nobler life; yet in the midst of the world's greed and rancor Life's Song can but faintly be heard. Not so in Lomaland where between souls no barrier stands, where the home regenerate is again being builded upon earth. The Song of Life!**

Chemistry, that science which deals with the things of earth and even penetrates the mysteries of the almost unknown starry realms, should appeal in its theoretical and practical aspects peculiarly to women. There is something in her nature, in those qualities which are deemed essentially feminine, to which the science in its manifold bearing upon life and its arts is allied. That women today, as a whole, are not cognizant of this broad domain of life, is but one of the sign-posts along the way, indicating what they have lost in the course of the centuries; for among the great nations of antiquity, where the science of chemistry was a part of the priestly knowledge, its secrets and functions guarded from the abuse of the ignorant and profane for their protection, women were priestesses in the temples and possessed this wonderful knowledge of the mysterious processes of nature and how these could be beneficently employed in the life of mankind.

Nay, more, for legends — those truths embedded in spoken and written language — breathe of beginnings yet more primeval. Traditions recorded by famous writers centuries before our era declare that chemical arts were first practised by "angels," being used by them in their strugggle for supremacy over the denizens of the nether world. Of these superior beings, the angel Azâzel imparted some of his knowledge to mankind through woman. Thus, according to tradition, woman was the first to receive chemical knowledge. Another of the angels, Amnaël, is said to have imparted this lore to the Egyptian goddess Isis. Within her storehouse of wisdom was the secret of the transmutation of metals so that she could convert the baser kinds into gold. This precious bit of knowledge, legend tells, was hewn into stone upon the walls of the Temple of Pthah.

Be that as it may, the phantom secret of transmutation has haunted the dreams of sages down through time. We hear it re-echoed in the writings of the great medieval alchemists. In our own times Helena Petrovna Blavatsky called the world's attention to the work done by these great men, many of them martyrs to Truth, who, whatever their ultimate achievement — and that this was great many well-authenticated documents attest — performed the great service of passing on to our day some of the wisdom of the ancients. Mme. Blavatsky, twenty-five years ago, also wrote to a world that did not comprehend, of *cold light* and *cold flame*. Just a bare year or two ago, a substance was found which emitted these cold rays of light that burned without heat. It was a woman's hand that pointed the way,

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and a woman's hand that opened the door. Thus with the ebb and flow of life, with the returning onward-moving cycles, woman has again shown herself worthy to be the recipient of the higher secrets of nature. Is it a sign of the times?

Mme. Curie's discovery of radium was the "open sesame" to a new world of thought and research. What is of especial interest to women at this time, apart from their general interest in the great scientific achievement of a sister woman, is the fact that this epoch-making discovery was made by a wife and mother within the sphere of home, in daily association in the laboratory with her comrade husband.

That the attention of women at this time should be directed toward chemistry in so signal a way, is most opportune, for never has the evil use to which chemical knowledge may be put been more manifest than today, when, in the widespread selfishness that abounds, its very most hideous resources are exploited for private gain. Applied chemistry, like so many departments of life, has need of the purifying influence of unselfish women. This, however, can only be exerted by those who are in very truth pure, whose minds and hearts are clean and with whom, as with this noble Polish woman, the motive of personal gain and benefit is subservient to the higher one of useful, beneficent service. Women so actuated can be of the highest value to their families, their country, and to all humanity.



Lomaland Photo. and Engr. Dept.

MIDWINTER CLOTHING: JAPAN

Women as a whole have need to break through the mental inertia — laziness we might call it — which binds them down and holds them back. For many centuries they have performed daily tasks which required so little active thought that they have drifted into a kind of mental lethargy, so to speak. Too much sewing, too much house-cleaning, even too much reading, have stultified the brain until it is almost incapable of vigorous action. The benefits of the study of such a science as chemistry where practical application must go hand-in-hand with theory, are incalculable in arousing the dormant energy of mind and latent elasticity of body.

Women are, at present, entering all the professions, and taking up, one after another, nearly all the useful employments. In schools and colleges all departments of human knowledge are open to them, chemistry among the rest, though usually this is regarded as an academic branch merely, intensely interesting but with little thought entertained of its ultimate practical use. Comparatively few women are looking toward the laboratory as a future field of endeavor. This is the more surprising when we consider how singularly fitted many gifted women are for the chemical arts and the deeper chemical research.

Those qualities of mind which we are wont to regard as peculiarly feminine are often of the greatest service in the laboratory. That faculty of "jumping at conclusions," and then reasoning backward to the premise, which has for so long been deemed a reproach to the feminine mind, is of the greatest value to the chemist. In fact, he needs a mind which shall work in just this way. Then, too, cleanliness, delicacy, quickness, lightness of movement and accuracy of touch are indispensable to the successful chemist. Essentially feminine characteristics these, and if women do not possess them there is no better training school for the acquiring of them than the laboratory. The cry is often raised against women seeking employment in the various occupations, that work in the outside world makes them unwomanly and dissatisfied with the duties of home. This could never be urged against work in the laboratory, carried on along rational lines; for there the strictest privacy may be maintained, this even being true where the laboratory is conducted for special purposes in connection with business enterprises. How much more then can this be done if the laboratory be a part of the home, as it could be, and as indeed it was in the case of M. and Mme. Curie.

Many household arts are but chemistry practically applied, and a woman is the better prepared for these if she has had the patience and persistence to pursue her way through the mass of accumulated facts which go to make up the science, and whose step, touch, and sight have been trained by the demands of the laboratory. There is no sound reason why a woman chemist should give up her laboratory work when she becomes the mistress of a home, a wife or a mother. If she is willing to eschew visiting, shopping and useless pleasure-hunting, there will be much time at her disposal for labortory work, as Mme. Curie has so nobly proven.

Then the delight of it all! There is something to be learned of the very processes of life itself by the observant student and operator. To the patient loving worker, Nature gives up some of her rarest secrets of form, color and perfume. To the chemist who works with Nature, the trees whisper their harmonies, so that wood and resin, through his work, may become fit instruments to express the sublimest harmonies of the human soul. Chemistry opens up Nature's storehouse and puts its resources at the service of craftsman and artist. The application of chemical arts and processes to life is so intimate that poets of all times have gone to the laboratory for some of their choicest flowers of poesy. How justly human experience is set before us in the symbols of the crucible and the flame, in the alembic, and in the balance! A laboratory is haunted with poetry. All its work is manifold.

Chemistry is a science of many arms, *valencies,* we might call them in technical nomenclature. She grasps with one hand physics, with another metaphysics. She stretches out a beneficent arm, and the tired earth yields abundant harvest to the call of the farmer. She clasps with friendly grasp the hand of the household worker, and lightens the daily round of tasks. Hers is the hand which sustains medicine, her offspring; she reads the secrets of the stars; she contacts art and gives it the mediums for expressing beauty.

Surely where these high potencies can be called into play at will, only these should be brought into human life. Yet just as chemistry opens up vistas of use and beauty to the clean mind and pure heart, so it reveals hidden depths of evil to the selfish and depraved. The wise ancients knew this; thus was the knowledge kept among the secrets of the Temple, to be used only by the initiated, the lovers of the race. Mayhap, some day, when the race has once more gained unselfishness through suffering, the secret of Isis will again be read upon the walls of the Temple of Pthah.

A WOMAN CHEMIST OF LOMALAND

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The women of Menasha have recently aided in erecting a tablet in honor of the Wisconsin pioneer, Nicolet. The inscription reads:

> NEAR THIS SPOT LANDED, 1634, FIRST WHITE MAN IN WISCONSIN, JEAN NICOLET, MET THE WINNEBAGO TRIBE, HELD EARLIEST WHITE COUNCIL, WITH 5000 SAVAGES. ERECTED BY CITY AND WOMEN'S CLUBS OF MENASHA, 1906.

The tablet is of bronze, fastened with bronze bolts to a black basalt rock known as the Winnebago Manitou stone, or spirit rock.

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ONE of the most interesting of London charities was organized forty years ago by the late Earl of Shaftesbury and is now patronized by Queen Alexandra and the Princess of Wales. It is known as the Water Cress and Flower Girls' Mission. Among other things it maintains a factory in which only dwarfs, the blind, cripples and other incompetents are employed, and it does a great work in giving employment to many who otherwise would be paupers. A large part of the work of this factory consists in making paper flowers, and the workers, many of whom are unable to walk or even stand, have developed such skill that there is always a market for the products. Cripples from all parts of England are now to be found there.

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# OUR YOUNG FOLK

## A Christmas in Germany

"LIEBE Mama, shall we be there soon?" was the oft repeated refrain of two childish voices as the locomotive chug-chugged its laborious way up the mountain that was now covered with its usual winter mantle of snow. Gottfried the oldest brother said nothing. His eager brown eyes were scanning the moving panorama for familiar landmarks. "See, Mütterchen, only see," he exclaimed with animation, "there is old Schneespitze peeping out." The younger boys crowded to the window. There, towering over the range was the snow-capped crest of the giant mountain that to the mother had always been associated with home. Now, as they rounded a curve and sped down the mountain her heart gave a bound of joy as they swept into the valley she loved.

It was the end of November and, for the first time since her marriage, she was going with her three boys to spend the Christmas holidays in her childhood's home.

A whistle piped shrilly, bells jangled, there was a grating noise, and the guard threw open the door of their carriage. A tall young man came hurrying toward them. "Ach Oswald, is it thou!" exclaimed the mother. "Boys, this is your Onkel Oswald." Gottfried knew him at once and slipped his arm through his uncle's. A great sleigh was waiting for them into which they piled. What fun it was to be whisked through the whirling snow to the jingling of the sleigh bells!

With a shout of joy they drew up to the old forester's lodge where lived the grandparents. Portals and windows were decorated with winter garlands, while "Bewillkommen" was blazoned forth in illuminated letters. The newcomers did not need this to assure them of "Welcome" for in a moment they were almost smothered in the warm embraces of grandparents, uncles, and aunts.

They had reached home on the Eve of St. Nicholas, a magical time in old Germany, when the ancient spirit of the forest comes down from his mountain retreat and ushers in the Christmas festival. As they whirled around the Rathaus Platz, the Mülner children had caught a fascinating glimpse of the multi-colored Christ-markt the booths of which were set up in the open space. How attractive these were with their bright toys, huge grotesque figures of gingerbread and gifts of every description tied with bits of bright colored ribbon and sprigs of pine. Every stall showed a figure of "Nikolaus" with his knapsack and bundle of rods tied with a golden band. All these things the peasants had made and brought down from their mountain homes, just as they had done for hundreds of years before the present days of shops and stores.

A merry party gathered that evening at Grandfather Münzberg's. They sat about the great tiled stove in the living room and told stories of far off times, such stories as are dear to all German hearts, for they are fragrant with the odors of the fir forest and the glamor of the gods and goddesses of the ancient world. In the midst of a thrilling tale a loud ringing was heard and in stalked St. Nicholas. Most un-saint-like was his appearance. He looked rather like old Rübezahl, the mountain dwarf, awakened after a sleep of a thousand years. He was clad in a long fur robe and wore a tall peaked cap. His beard was long and snowy and had wrapped itself around the broom-stick scepter which he bore in one hand. On his back rested a huge knapsack, and he carried a bundle of switches.

The children danced about "the jolly old elf" while dodging his chastising rods; for it is the duty of old Nick to whip them all around. This done, he threw his knapsack upon the table, and as the children scrambled for the nuts and apples that poured out he rapped them sharply over the fingers. Then arose a happy chorus of "Dank schön, dank schön, Herr Nikolaus" for all must thank the Spirit of Winter for his stings and blows as well as for his gifts and blessings.

While the laughter was gayest, singing was heard without and Gottfried ran to open the door. In trooped a band of ragged urchins. Most of them were dressed in veritable "rags and tags," but three wore "velvet gowns;" and well they might, for in sooth were they not the "Three Wise Men of the East"? The whole band sang a droll little ditty in the course of which they prophesied the coming of "Kristkindchen" the Spirit of Love. The Mülner children filled the capacious pockets of the "beggar train" with goodies and they soon left, laughing and singing to pass on from house to house.

Every day that followed, the Christmarkt grew more beautiful. The old Rathaus, battered and scarred, was almost obscured by the forest of firs that sprang up around it. Its lofty steeple that had once quivered and trembled to the trampling armies of Gustavus Adolphus marching by, now smiled down upon an army of Christmas trees. Every face was wreathed in smiles that heralded the coming of a glad new time. Pockets and cloaks bulged with secret treasures hidden from all-seeing childish eyes, and mothers and fathers, rich and poor, known and unknown, exchanged glances of warm-hearted sympathy.

The Mülner boys were very busy and happy working in secret upon their gifts, or going with Grandfather or Uncle Oswald to the Christmarkt. How many quaint and curious trifles could be bought from the shy peasant boys and girls from the mountains. Gottfried selected for little Guisbert a whole row of hand-carved wooden "Herrnpilz." The tops of these grotesque little mushrooms could be pulled off and out popped Rübezahl, Nikolaus and other fantastic gnomes of the forest.

Two weeks before Christmas Grandfather assembled all the family before the door of the parlor and with great ceremony locked it and removed the key. "Why dost thou lock the door, Grosvater?" asked little Guisbert. "So that Kristkindchen may work in silence" was the reply. After this the children passed the closed double door on tiptoe, finger on lips.

At last came the day before Christmas. After the noon meal Onkel Oswald said, "Come boys, Kristkindchen has work for us." Each boy was given a basket filled with bundles big and little containing warm clothing, Christmas delicacies and toys, and a list of names. Many poor people still regard themselves as the "retainers" of the families that they have served, who in turn guard them against extremes of poverty. Holidays make the occasion for many useful gifts. It was nearly dark when the boys with empty baskets and light hearts hurried homeward through the joyous Christmas throng. A whole troop of cousins joined them on the way. Grandfather was awaiting them, "Come children, come; Kristkindchen calls!"

With a ringing of bells the long-closed doors were thrown open. The children were spell-bound. Was this the old familiar room? Surely it was an enchanted glade in the depths of old Schneespitze, the haunt of dryads, elves, and fays! Boughs of pine covered the walls; wreaths encircled the family portraits, and the faces smiled from out the green; garlands hung in festoons from a central point, and falling, draped the small white gift-laden tables that stood back in the greenery. In the midst of this bower the beauteous Christmas Tree reared her shimmering, shining crest seeming fit to bear the starry vault of heaven upon her wide-spread branches like the World-tree of Old Germania. Myriads of tiny lighted candles glowed like fireflies among her dusky drooping boughs, while golden nuts and fruit quivered and sparkled from every tiniest twig. It was a symbol of the Tree of Life that grew in the Garden of Eden, in the groves of the Hesperides, and spread its protecting branches over the walls of the halls of Walhalla.

There was a moment of awed silence, and the children thought they heard the faint soft rustle of silken garments.

"S-sh," said Grandmother, "Kristkindchen!" and the children knew that Kristkindchen had but just flown away. Then their irrepressible mirth overflowed and they shouted and danced about the beautiful Christmas tree. The spirit of the youth of the world entered the hearts of all. Uncle Oswald and Gottfried disappeared to return as ancient Germanic skalds. They sang the story of the East, of the Shepherds and the Star; they told of the cleansing of the Temple in old Judea and the re-lighting of the seven-branched candlesticks; they chanted of Siegfried and the Sword that Wotan imbedded in the roof-tree of the Volsungs. The world was re-created for the children and they felt the heart beat of the ages pulse through their midwinter festival as old and young joined in singing the Christmas anthem — which was their goodnight song on this happiest of all days. COUSIN BERTHA

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# THE CHILDREN'S HOUR



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LOTUS BUDS AT LOMALAND WATCHING FOR SANTA CLAUS

## A Christmas Story

"I AM keeping vigil around the Queen's palace," sang a deep rough voice which seemed to come from inside the icy mountain. "Pure and clean as the whitest snow is the Queen's palace. See how the mean, the selfish cowards, fall by my arrows! I am the mighty Giant Frost who guards the Queen's palace — " and his voice roared in torrents of flying snow far out over half the earth.

In her great assembly hall sat Queen Christmas on her throne. The warm summer Zephyrs stood around the walls holding in little dewdrop bowls the fragrance of all such flowers as had given joy to men during the past summer. A most wonderful light was streaming in through the great crystal dome which covered the hall. It seemed to have been made from the rosy dawns; sunbeams sifted through summer trees; and the colors of the clear sunset sky when the first star comes out. It shone far and wide as from a lighthouse, brightening the winter darkness. Children felt happy when they saw it, and called: "See! the 'Northern Light' is shining!" But they never knew from whence it came.

Now the silence was broken by the chime of bells. They pealed out, now soft and sweet as fairy dreams, now deep and solemn, again bright and joyful, then strong and majestic. This was the signal for the opening of Queen Christmas' yearly session. All waited in expectancy for the customary speech of the Queen. "Faithful helpers," she said, "here we are again assembled as we have been year after year, century after century. Some of you have been my messengers for a long, some for a short time; and before you, others have grown old in the same service and passed away. There was a time when I also was a child, playing, unknown by the world, in the happy garden of my fathers. There was brotherhood among the people then, and the peace and happiness of Christmas-time stayed in every heart. No one felt dull, sick or tired, and all shared together the gifts of bountiful Nature. The Wise Ones lived right among the people then, and taught them as their Kings, Queens and Teachers.

"But an ugly dragon named Selfishness found his way in. He and his cruel brood: Hate, Anger, Pride, Greediness, Envy, Laziness, Falsehood, ate away the Happiness in men's hearts; then their minds grew dull, no one wanted to share with others, and poverty, war and sickness began. The Wise Ones could no longer live among them; the people would not listen to anything but their own jargon. Children grew up and grew old and their children grew old and none of them believed that there ever had been a happy time for all.

"Many of the Wise Ones had been put to death by the people when they came to help and teach them; but they were ever seeking new means of helping. Thus it was that I was sent by them. My mission was to bring the lost Brotherhood Joy to the hearts of the children for one day in the year. As the earth at this time begins to turn toward the sun and the days grow brighter and warmer until the Spring comes with beautiful flowers, so each Christmas has helped to turn the hearts towards the Springtime of Brotherhood. Listen! That Springtime is drawing near. I know it by a new note in the sound of the bells; I hear it in the voices of children."

After the Queen had finished speaking, the usual reports of the year were given in and each one spoke of his experiences and hopes, even Holly and Mistletoe.

Santa Claus had been silent and thoughtful until the very last. Then he told of the pleasures and difficulties of his task, how the dragon Selfishness had followed him and had gone into the homes of the children trying to make them forget the Queen's message and think only of the gifts. He had succeeded sometimes with the grown people but very seldom with children for their little hearts were so happy they thought only of the Queen and her Fairy messengers. The Queen raised her hand and tones as of happy voices filled the air: "Dear Santa Claus, continue to carry my message to all the children of all the world — 'Peace on Earth, and Good will to Men.'"

GUDRUN

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# The Theosophical Forum in Isis Theater

San Diego California

## RAJA YOGA PAPERS

**Two Interesting Addresses and a Choice Musical Program Given by the Academy Students**

A NUMBER of the Raja Yoga boys from Point Loma conducted the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Isis Theater last Sunday night, and succeeded, as they always do, in giving an interesting and profitable program. The following musical selections were rendered by the Raja Yoga Quintet, which is composed of some of the younger students of the Isis Conservatory of Music: *Marche Célèbre* (Lachner). Finale from Symphony in D (Haydn). *Spring Song* (Mendelssohn), clarinet solo by Master Iverson L. Harris. *Andante Cantabile* (Tschaikowsky), quartet.

The first paper of the evening was read by Master Harold Cristadoro his subject being: "What a Raja Yoga Education Means to a Boy." In beginning his subject the speaker said that "throughout the United States there are thousands of public schools where perhaps millions of boys are being educated, and where a great part of this country's men and women of today *were* educated. This school system is ever being perfected along the lines which it embraces, and with the increased wealth of the nation, has acquired better material tools for instruction. But, we may ask, with this system which is so perfect in its way, has the national life become of a higher standard, and are our men and women more truly manly and womanly than our great grandparents?"

The young speaker thought that the schools of the present day, while teaching more things than formerly, did not teach those things which tend to develop character. He then took a review of a boy's school-life from the time he enters the primary grade till he receives his college diploma. He called attention to the fact that the boy soon acquires two vocabularies, one for use at home, and the other for the street and playground. When he enters the higher grades he is surrounded by new temptations and as he gets older he passes more and more out from parental influences. When he goes to college it is the orthodox thing for him to sow what is called his "wild oats," forgetful that even wild oats produce a crop that must be harvested.

Continuing, he said: "A lack of balance during one part of a person's life is sure to leave its mark on the remainder of it whether he will or no. Thus at the end of his school education he finds himself forced to come face to face with the problems of life, and we all know that it is only a small per cent of college graduates who can be called true men and women such as we would be proud to acknowledge as our friends. A great number are even unable to make their way financially.

"The Raja Yoga system of education presents a marked contrast to all this.

"Here, those so fortunate as to be educated in the school from babyhood, are taught the laws governing their lives — taught them before they can speak, but they can and do understand. Their minds are kept free and pure, unobstructed by dogma and false doctrine, and their bodies healthy, so that when they come to learn their school lessons they have no drawbacks, no hindrances to retard their progress. There is no dividing line between the school and home life of a Raja Yoga boy. The lessons learned in school are but a part of his education, for every hour of the day brings its lessons.

"His school education comprises every advantage enjoyed by the public schools, but how different is the teaching! The Raja Yoga teachers are working heart and soul for the advancement of the children under their care, and without a thought of self are striving to guide the children along the right path. The children realize this, and thus there is a sympathy and understanding developed between teacher and taught quite in opposition to the usual antagonism. The boy's studies are regarded as a pleasure, not something to be shirked as often as possible. Thus it is also with his duties in the home, around the grounds, in every department of his life, for he is taught to fulfil even the smallest duty to the best of his ability.

"His studies are so varied and balanced that his mind and nature are developed on all lines, for the Raja Yoga schools aim, not to produce specialists whose whole life is bound up in, and dependent on, one particular branch of study, but rather to produce men so balanced that they will be able to live in perfect harmony with their own higher natures and also with those around them.

"The Raja Yoga boy is taught to have a high ideal and to continually strive to live up to it. He is taught to live so that he will be willing to have his smallest action, yea, his smallest thought, exposed to the light of truth and the gaze of all.

"He is taught of the duality of his higher and lower self, his divinity and the power which lies dormant within him; power to conquer his lower self and change it from his enemy to his servant. He realizes that the truest joy lies in service, not in being served, and that the greatest happiness comes from the giving of happiness to others.

"Thus, with such principles to guide his life, the Raja Yoga boy has the opportunity of receiving an education such as has been unknown to the world for ages."

Master Iverson L. Harris discussed the question, "What is the Remedy for the World's Troubles?" From his excellent paper we quote the following:

"Taking a bird's-eye view of conditions in the world today, one realizes that it would require something of immense power and scope to be a remedy for *all* the world's troubles. But as our object is to find this, we will proceed with our search. And, fortunately for us, we have not far to go, for right across the bay, on the smiling hills of Point Loma, we have the true panacea — Raja Yoga — mightier in its all-embracing grandeur than it is possible for the human brain to contemplate — already at work remedying the world's troubles.

"I say remedying the world's troubles, for verily it is doing so. As we cannot build a stately mansion of lasting strength without a solid basis, neither can we permanently cure our diseases until we have remedied the cause of the difficulties. And this is what Raja Yoga is doing for the world.

"At the bottom of the world's troubles are the weaknesses of human character, and as Raja Yoga corrects these, it lays the foundation for the solution of *all* the perplexing problems of human life today.

"The spirit of modern thought and endeavor is too often essentially selfish. The great aims instilled into the minds of our young folk today are wealth, fame and pleasure — or else 'wealth that we may obtain pleasure.'

"If we say a person has 'succeeded' today, we mean too often that he has succeeded in getting rich, or, to be more exact, he has succeeded in being a little more selfish than his neighbors — a most glorious and worthy achievement, to be sure!

"We seem to forget that the soul has its needs, as much as the body and mind have theirs. The soul must have a chance to satisfy its longings to manifest itself through deeds of sacrifice and genuine unselfishness, which it cannot do through an over-indulged body, or a narrow mind.

"But to one educated under the Raja Yoga system, success means something grand, and much more difficult to obtain. To say that such a one had succeeded would be as much as saying that he had reached perfection, for such is the Raja Yoga ideal of success; and to him, perfection means the perfect balance of all the faculties, physical, mental and spiritual. So there is always room for expansion in the *right direction*.

"Real progress will only come when we 'know ourselves' — know the sacredness of our calling; the quality of our own natures; our divinity; and that we are makers of our own destiny.

"But where are we to learn these things? There is only one place in the world where they can be learned. That place is at the Raja Yoga Academy at Point Loma, where children are being brought up from babyhood with a thorough understanding of their own natures — their weaknesses and their strength — their deficiencies and their powers — but above all, their ability to conquer in the end by the power of the higher, the lower self, and turn the latter's force into good."

OBSERVER

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# Art Music Literature and the Drama

**Turner's "Ancient Rome"—A Commentary and Reflection**

IN this highly imaginative and poetical picture, Turner, the greatest English landscape painter of the nineteenth century, has made the glory of ancient Rome live again on canvas. We seem to see the vast metropolis lifting its head proudly to the sky, opulent and feared and yet unshaken by the coming tempest; but the picture conveys by subtle means a premonition of the decline and fall. Sumptuous palace rises above palace, tier by tier, triumphal arches and glittering temples vanish in dim perspective, crowds of stately barges float on the yellow Tiber bearing groups of haughty patricians to some imperial festival or epicurean banquet. Surely this splendor will endure for ever! What power can dethrone the Mistress of the World?

But the sun has nearly set and the shadows are already gathering, and Karma, the irresistible law of justice and retribution is preparing its weapons in the distant "barbarous" North; soon a wondering world will say: "the proud he hath scattered in the imagination of their hearts." With a poet's fancy Turner has skilfully introduced several pointed indications of the day of reckoning when the arrogant city shall perish from the weakness engendered by its corruption, its luxury, and its internal dissensions; the crime of unbrotherliness carried to the limit. Notice, among other things, the scythe toward the right and the ring in the wall. In several other pictures by Turner in which there are rivers he reinforces the impression of movement and change by the device of a ring, the endless circle. No one would have objected more than Turner to the "literary" picture, a production which depends for its main interest upon some adventitious aid such as the telling of a sentimental or sensational story.

He realized as well as the newest-fledged apostle of modernity that a work of art must trust for permanent value to its intrinsic truth, beauty, and that undefinable something which makes all the difference between skilful, intelligent study and an achievement of genius, that quality which is of the soul. It may be found by a man of genius in a mud flat or a beggar's rags as well as in the sublime precipices of the Alps or the countenance of a philosopher, for the "grand style" is in the artist himself, not in the tools he uses to give outward expression to his creative faculty.

This does not imply that the choice of subject is of no importance, for a great subject must draw out the best in the artist, and when treated with greatness must produce a more enduring impression than a trivial subject. Some of Turner's subjects such as his *Chichester Canal* and *Frosty Morning*, simple as they are, gave him the chance of creating works full of "style." But when he chose a subject of profounder human interest, such as this vision of Rome, he had a wider field in which to display his strength, and he neglected nothing which would reinforce the impression he felt. It is not likely that he laboriously reasoned out his means of affecting the beholder — genius does not work that way usually — in fact he once told Ruskin that the great critic had read far more into his compositions than he had thought of while making them! He did not mean that Ruskin had imagined into them what was not there, but that he had *felt* certain things strongly and that the outer forms on canvas simply came naturally, without strain, and almost spontaneously.

This principle applies to the greater world of human life. A man of character has no need to be continually thinking out each little act in order to impress others; his status is conveyed by everything he does. Nobility of soul can not be imitated any more than genius in the arts.

CASHEL



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TURNER'S *ANCIENT ROME*

**Ancient Art Remains in Peru**

IT is said that the labor already expended in digging in Peru for the rumored treasure of the Incas would have built a railroad the length of South America and built wharves for all the ports. Had this labor been more wisely expended, even along the lines of digging, we would be today much richer in our knowledge of antiquity; for the mummy-pits of Peru are filled with archaeological treasures that will prove to be a mine of information when their contents are brought to light. Prescott called the attention of the world to the remains of the old Peruvians and to the archaeological treasures to be found among them. Yet there are today but two or three collections of Peruvian antiquities in America worthy the name of such. To the artist these, comprising mainly pottery of various shapes and sizes, and some marvelous brocades, present a great fascination, owing to their soft tones and curious shapes; to the archaeologist they are scripts yet in process of revealing. Their final word will not be read by races actuated by selfish motives and their revealing will proceed only in the proportion that men prove their souls.

H.

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# THE UNIVERSAL BROTHERHOOD *and* THEOSOPHICAL SOCIETY

**FOUNDED IN 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* Organization at Point Loma with *the* buildings *and the* grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism or anything *of* similar nature, but are what they stand for: 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, it unites *the* philosophic Orient with *the* practical West**


## Doctrine or "Human Interest"

A MAGAZINE brings together some diverse views expressed by different writers on the question whether people want the churches to give them "doctrine or human interest." Each side makes out a plausible case; and the impression we gather is that the people want something which neither side can give, and oscillate from one to the other in an eager but fruitless attempt to find it. It is like asking, Do people need meat *or* drink?

For instance, one writer says very properly that the churches present too exclusively the meek and submissive side of Christian character, to the neglect of the manlier virtues; and that they transport one into an artificial life. They ought to deal with the problems of daily life, and he would like to hear a sermon from a wise old pastor on falling in love or on money making. And another writer says people do not go to church to hear what they hear every day in their talks and papers, but seek something better, and therefore require doctrinal sermons.

What the people really want is a doctrine that has a direct bearing on the problems of daily life. They do not go to church for mere barren theology which is all in a separate sphere; nor do they go for mere ordinary discussion of social, moral and political questions, as such discussion is carried on outside the church. They are in search of a voice which shall speak from intimate personal *knowledge*, "as one having authority, and not as the scribes." But this voice is not to be heard in our churches, and so we have clergy who preach doctrine and clergy who preach human interest. There are the two schools of theology and philanthropy; the doctrinal parson and the social work parson.

What is the first requisite in the character of a clergyman, a teacher of religion? Surely it is assured knowledge, the power that comes from conviction! What a force that is, and what an influence it can exercise over doubting, asking humanity! But a pastor who is hesitating between two stools, compromising, in an unsettled state of mind himself! What sort of influence can he exercise over his congregation?

The pastor would need to be a Theosophist, able to comprehend the true significance of Christianity, knowing of the ancient Wisdom-Religion and confident in the supremacy of the Divine Nature in Man. And it seems inevitable that the notion that Christianity is an exclusive or supreme religion would have to be abandoned. Such a notion is not consistent with the breadth, tolerance and universalism of Christ's real teachings. He came to teach men the way to live, his mission was to the "Gentiles" rather than to the orthodox, and he sets supreme value on right heart, right thought, right conduct, making brotherliness the keystone of his teachings. In this he echoed the teaching of Zarathustra: Right Thought, Right Conduct, Right Word. He did not set up an exclusive religion; that was done by some of his followers. The pastor would have to regard Jesus as being *one of the Teachers of the Universal Religion*, and would have to recognize Shâkyamuni Buddha, Confucius and many others as being the same. He would be a Christian in the sense that he would be an interpreter of the Christian teachings to Christian people. But he would not seek to convert people from other religions to Christianity. Rather would he show them the beauty in the identity of all systems, so far as essentials are concerned. Then again he would have to recognize Jesus as having been an adept in the Secret Wisdom, and as having wished to lead his disciples on the same path of power. Christ would not stand as a mere moral Teacher but also as an Instructor in the means of obtaining liberation from bondage to self. A pastor of truly Theosophical spirit, in a pulpit, could really help the people, in every sense of the word. He would have to be independent of financial control and any influence that could sway or stop him; probably an independent Christian and a man of means, for people do not readily connect with the idea of pecuniary recompense such advantages as he would bestow; nor would it be well for him to accept it until it came to him as the tribute of genuine love and dutifulness. True Christian wisdom would be a predominant trait of the pastor, and would lead him to avoid everything tending to gather renown about his personality.

A CLERGYMAN'S SON

## MEMBERSHIP

**in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite 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 Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.**

## A Vanishing Sect

THERE is something pathetic in the attempt of the dying sect of Samaritans — there are but about 250 of them — to keep itself alive. It will probably not succeed; the real life-principle is scarcely (at any rate now) in it. It is very poor and the subject of constant "taxation." Unless it can now raise a considerable sum of money, it seems that it will have to cease to be. To do this, four of its members are now in London trying to sell a very ancient and valuable manuscript of the Pentateuch preserved in a remarkably ornamented old silver case. It is a copy of a still older manuscript. Only claiming 800 hundred years of antiquity, that of which it is the copy claims to be the original Samaritan translation of the Hebrew Pentateuch, made more than 2000 years ago. To sell the copy seems to the sect almost sacrilege and causes much mental distress; to sell the original may not be thought of.

This little sect was always at feud with the Jews, whom it regarded as heretical. It claimed to come direct from the "ten" tribes, accepted the Pentateuch, but would have nothing to do with the Jewish Temple, priesthood and ritual. The true seat of the sanctuary, in Samaritan eyes, was not Zion but Mount Gerizim overhanging Schechem, now Nábulus.

STUDENT

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THE advantages of a good disposition of body are considerable . . . If, therefore, you do not practise the military exercises in public, you ought not to neglect the doing so in private, but to apply yourself to them with all possible diligence. . . . Even in study, where there seems to be least need of it, we know many persons who could never make any great progress, for want of health. Forgetfulness, melancholy, loss of appetite, and folly, are the diseases that generally proceed from the indisposition of the body; and these diseases sometimes seize the mind with so great violence, that they wipe out even the least remembrance of what we knew before. But in health we have nothing like this to fear, and consequently there is no toil which a judicious man would not willingly undergo to avoid all these misfortunes. Dexterity and strength come not of themselves, but by practise and exercise. — *Socrates.*

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# Students' Path




## EMPTIER CUPS

SELDOM can a heart be lonely,
If it seek a loneliet still;
Self-forgetting, seeking only
Emptier cups with love to fill.— *Unidentified*

## *The* Mercy *of* Reincarnation

UNDER the necessary operation of its own laws the human heart in all ages cherishes the same longings, the same aspirations, the same hopes.

It longs to see the great battle of life won for the side that makes for righteousness. It longs for surcease from sorrow, pain, remorse and all the trail of misery that accompanies and is the aftermath of pride, unworthy ambition, lust of power, and all pandering to the personal self. It aspires to a state of felicity where all hearts may beat in unison, in effort towards a common end, where no thought of separate human interest may enter. It aspires to that peace that passeth understanding; the peace that may be realized *only* through the consciousness of the inalienable, inherent right of every soul to the same.

It hopes for the ample fruition of the upright thoughts and deeds of men, to the end that somehow, somewhere, the race may be saved to unending happiness.

The world's Teachers have all faced the fact that the birth, growth and passing of man are operative under inflexible, inexorable, immutable law. The children of men have contrived every possible device whereby they might escape the inevitable results of violation of physical, mental, and moral laws, but always have they been met with the stern demand for payment, under the rigid, unyielding divine rule.

The almost universal form of evasion of moral laws, is the institution of a mediator who is to stand between man and the results of his sinful selfish actions.

Great Teachers have come to propound the Law; to exemplify in their own lives right living within the Law; to teach men that only through absolute Law can equal justice be dealt to all men. Through Law Deity expresses Itself. Natural Law, of necessity, must exhibit uniform results under given conditions; it must be nature habit, for it is only by reason of its absolute uniformity of phenomena that it is designated as Law. *Caprice may not enter the domain of divine rule.*

Notwithstanding the fact that the Teachers have again, and again, and yet again impressed these great facts upon the minds of men, immediately a Teacher is gone have false teachers set to work to distort the message, and weaken the force of the injunction that men *must* live in the light of the Law. They have brought forward the fallacious and selfish doctrine of full atonement by vicarious suffering and the twin fallacies of absolution and license, and always the dictum that they alone have the right and power to interpret the recorded sayings and doings of the Teacher.

Appealing to man's weaknesses and desire to escape the consequences of sin, is it any wonder that the races accept the seemingly easier way? Is it any wonder that the peoples, blinded as to nature facts and law, should weakly accept the false promises, and continue to live base lives, and still expect to gain an unearned eternal happiness? A dark age has always followed the perversion of a great Teacher's message — witness our own, which followed so closely upon Jesus' message.

As opposed to the weak doctrines of vicarious suffering, favoritism, and election by grace, stand the great twin Laws of Karma and Reincarnation. It has been from the deep knowledge of the unerring operation of these great nature laws, that the golden precepts of the Teachers have come. One of the brightest sign-posts in the Christian faith is the Golden Rule, which, with unmistakable meaning, declares Karma to be the Great Law. Jesus did not qualify his words when he said: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: *for this is the Law and the Prophets.*" Paul gives the same in substance in his two great utterances: "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap," and "He that doeth wrong *shall receive again the wrong that he hath done, and there is no respect of persons.*"

All sacred scriptures are filled with authoritative utterances proclaiming the laws of Karma and Reincarnation. At this time of great spiritual awakening, it has been declared to be the object of the Helpers of the race to re-establish in the hearts and minds of men, through Theosophy — the Wisdom-Religion — a clear consciousness of the truth of these doctrines.

Except in the light of Reincarnation, the idea of the establishment of the state of being known as the Kingdom of Heaven on Earth is unthinkable. It is ridiculous to think of the establishment of such a kingdom that a few elect only may realize it. The laws of the universe are impersonal, and Reincarnation is eminently so. It is eminently just and merciful. The great yearning in every human heart is for happiness. The very strength of this yearning proves that its aspiration will be realized. There cannot be a true, strong, universal soul-aspiration but that some time it will be realized.

Theosophy brings again to men the forgotten truths regarding the beneficent operation of these great Laws. It brings them and lays them at the feet of all mankind, that all who *will* may know of the Law. Thus again they may pick up the thread of right thought and action, the thread of knowledge, the life line that runs down through the ages. Were it not for this thread of knowledge, held intact through the succession of rising and crumbling civilizations, the truths of the universe and its laws would surely be forgotten and lost. It makes possible a renewal of opportunities. It sustains a leavening truth that permeates each rising, virile people. As with the individual, the child race is open to truth which is partly comprehended and never wholly lost. In our own rising civilization there is a strong hunger for the almost forgotten doctrine of Reincarnation. Men see the futility of the attempt to develop the highest moral faculties under a system of thought that does not exact equal obligation and rectitude from every man.

So far as outward appearances go, nature does not progress continuously. We see periodicity everywhere, evolution and involution, in physical nature a season of blossoming and ripening activity, followed by a season of nature rest. We see civilizations rise, each developing the special faculties required to further strengthen the race character; then comes their passing and their rest time. The rest time comes so that the essential gain made in the preceding period of active earth-experience may be incorporated to augment the inherent faculties of the individuals. Then again arise new civilizations; on and on proceeds the succession of earth-lives, each followed by the rest time, the infolded seed-time. We must ever keep in mind that "nature exists for no other purpose than the soul's experience." It gives us a high nucleus around which to gather our estimates of the values of things in this transitory world of ours. In all that is transpiring in this morning time of the new century do we not sense most strongly the obligations imposed upon us to learn the laws of the universe, that we may teach their indissoluble connexion with every human effort, however small and apparently insignificant? It is a high duty to bring to the minds of a forgetful world the beneficent aspects of the operation of nature laws. If they unerringly prescribe pain for their infraction, just as unerringly do they render justice and mercy to those who obey. Every true and sincere effort, with high motive towards helpfulness to our fellow man, will yield its full fruition in betterment for all. A deep conviction of this fact must carry with it a strong belief in the great nature fact of Reincarnation for further opportunity. The merciful provision of repeated births must appeal to all. It does not offer escape from the results of violation of law, but it *does* afford to each individual opportunity to make redress.

Theosophy brings again the keys to the storehouse of universal truths. It offers them to the children of every race and clime. Through the methods of propaganda employed by our Leaders, Theosophy has become a power in the life of Humanity. Again are people recognizing the futility of attempts at infraction of moral law with expectation of escape from the dire results. They are rapidly learning the great possibility of human life. They already see the golden opportunity through the light of truth being thrown upon their hearts and minds by Theosophy. They rejoice to know again the illuminating power of their own divine natures. They rejoice to know again that all, all shall partake of the beneficent provisions of the Divine Law. They rejoice to know again that the great Law holds in equal importance every earthly creature.

STUDENT

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## OUR GUIDES

ISAAC BASSETT CHOATE

IF Joy we follow, Joy flies on before us,
Her white feet glancing---glancing, too, her smile;
With light step measured to a merry chorus
Our weariness of travel to beguile;
Joy seems the Runaway of Reason, faring
Appointed road of mortal life, uncaring
For aught but dance and melody the while.

If Hope we follow, Hope leads to the morning,
For ever pointing to bright eastern sky,
Beneath a rainbow's arch the clouds adorning
With colours palpitating to the eye;
Hope seems from height celestial descended
That all our lonely way we be attended
By one sweet comrade not ordained to die.

If Truth we follow, Truth goes just before us
With steady pace, a torch held in her hand,
That, whether bright or dark the heaviness o'er us,
We clearly see the ground on which we stand;
Of Reason Infinite herself the daughter,
Truth leads, if need be, through the Red Sea water
Until the Soul come to her destined land.

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## THEOSOPHICAL FORUM

**Conducted by J. H. Fussell**

Question — I have read a great deal in the NEW CENTURY PATH about the Antiquity of Man: How old according to Theosophy is Humanity?

Answer — According to the old theological notion which still confronts us in the margin of the Authorized Version of the Bible, the earth and mankind have only existed about 5910 years, but we seldom or never hear that seriously defended nowadays. It is admitted by the more intelligent among the clergy that the "days" of *Genesis* refer to immensely long periods of time and that the duration of mankind has far exceeded the limit Bishop Ussher calculated. Other Oriental religions, such as Buddhism or the Ancient Egyptian and Babylonian religions always allowed immense periods for man on earth, but they did not have the difficulty to solve which faced orthodox Christianity; *i. e.*, what is to become of the people who lived and died under the curse of Adam before the coming of Christ? The idea that they could never be saved, because they had not the opportunity of receiving the benefit of the sacrifice of the Atonement (which had not yet taken place) caused the more humane theologians to reduce the length of the human period as much as possible so that such a glaring outrage on the character of the Almighty as the attribution to God of the damnation of those countless millions for no fault of their own might be minimized.

Archaeological discovery and the growth of freedom of thought have removed that nightmare. But Science itself has no satisfactory means of telling man's antiquity; it gives various estimates from fifty to a hundred thousand years, and is not willing to grant *civilized* man more than ten or twelve thousand. Still, scientific research is pushing back the dates all the time and approaching nearer the truth.

Theosophy teaches that the Higher Self in man is immortal, in the past as in the future, though the memory of the past has not been transmitted to the ordinary brain and can not be evoked except in the exceedingly rare cases of perfected men, the Helpers of Humanity. As the human race rises to greater heights, that power of memory, as well as other lost powers will again be in our possession.

But man as he is today, the complex being of passion and intellect, brain and muscle, god and animal, has only existed in anything like the present condition for a few million years; eighteen million was given by H. P. Blavatsky's Teachers as a fair approximation. In that period there have been numerous rises and falls in civilization; at times whole continents were destroyed with the majority of their inhabitants, the remainder who fled having to start life afresh on some new land that was coming up from the depths. Great civilizations flourished ages before Egypt, of which nothing is left but a few cyclopean remains or unintelligible inscriptions, or enduring statues such as those of Easter Island in the South Pacific. Humanity has made slow progress in all these milleniums, but it is now on the upward grade for a coming cycle, and if every single person who feels the spirit of Brotherhood in his heart does his duty to the race, as H. P. Blavatsky says: "The twenty-first century will be a heaven compared with this."

Since the discovery of radium science has been willing to grant a greatly increased length of life to the earth and the sun, and as the theological opposition is practically removed there seems no reason why the facts of the case as revealed by Theosophy should not at least have a chance. In all the ancient philosophies accounts of man's antiquity are found. In Babylonia and ancient America, etc., the legendary history connects the ups and downs of humanity with the vast cyclic periods of the stars and planets, and knowing as we do now, how well-informed these ancient peoples were in many things that have hitherto been buried utterly as far as the outer world is concerned, the study of these accounts in the light of Theosophy becomes a profitable task. By degrees the wisdom of antiquity is being vindicated, and the firm re-establishment of the once universal belief in the immense antiquity of man is one of the first necessities for a proper comprehension of the problem of life. The necessity and reasonableness of the law of Reincarnation is quickly seen when this is admitted. C. J. R.

Question — Where can the line be drawn between submission to Karma and the right withstanding of the tyranny or unjust demands of those about us?

Answer — The question is really a subdivision of a general one: What is one's proper attitude towards life? There at once arises in the mind the question whether in any event "submission to Karma" is a proper attitude to take. There are in the main two view points, or two attitudes, which may be taken by those who do not directly rebel against Karma. Our acceptance of Karma may be either positive or negative. We may submit and be resigned, in other words, be negative, fold our hands and say as so many do, "it is our Karma, we must endure it," or as so many others say, "it is the will of God." Or, we may joyfully accept our position in life, using all the circumstances in life as opportunities; this is the positive attitude in which we work and ally ourselves with Karma.

Thus it may be said by some who find unjust demands made upon them and are tyrannized over that this is their unhappy Karma, but that they must bear it, etc. Truly it must be their Karma that they come in contact with these things, and have the opportunity to rise above them; but it is *not* Karma that makes them unhappy.

Every situation in life is an opportunity for the soul to assert itself. The well-known lines:

> "Stone walls do not a prison make,
> Nor iron bars a cage."

are not meaningless, but expressive of true philosophy. The outer situations, the outer tyrannies, while exercising a very real influence so long as we permit them to do so, are as nothing to the inner self-imposed tyrannies of habit, unconquered appetite, uncontrolled imagination, wrong methods of thinking. The key to the conquest of the outer tyrannies is the conquest of the inner, and though it may seem beyond the capability of the ordinary man to imitate Epictetus who, though outwardly a slave, was certainly free in mind and soul, yet to a degree the same self-conquest is possible for everyone even now.

The question is asked: where can the line be drawn? For answer we would say each one draws the line for himself, and it is in the power of each to push that line further and further back until complete freedom from tyranny is attained, or on the other hand to give up weakly and become entirely enslaved. If the question were asked, where should the line be drawn, I think the answer would be at the limit of one's powers of resistance, and a little bit beyond. In other words, is it not the duty of each to withstand evil and injustice, and take his stand for the right — first being *sure* it *is* right? STUDENT

---

THE healthy sense of progress, which is necessary to the strength and happiness of men, does not consist in the anxiety of a struggle to attain higher place or rank, but in gradually perfecting the manner and accomplishing the ends, of the life which we have chosen, or which circumstances have determined for us. . . . Every faculty of man's soul, and every instinct of it by which he is meant to live, is exposed to its own special form of corruption; and whether within Man, or in the external world, there is a power or condition of temptation which is perpetually endeavoring to reduce every glory of his soul, and every power of his life, to such corruption as is possible to them. And the more beautiful they are, the more fearful is the death which is attached as a penalty to their degradation.—Ruskin: *Time and Tide.*

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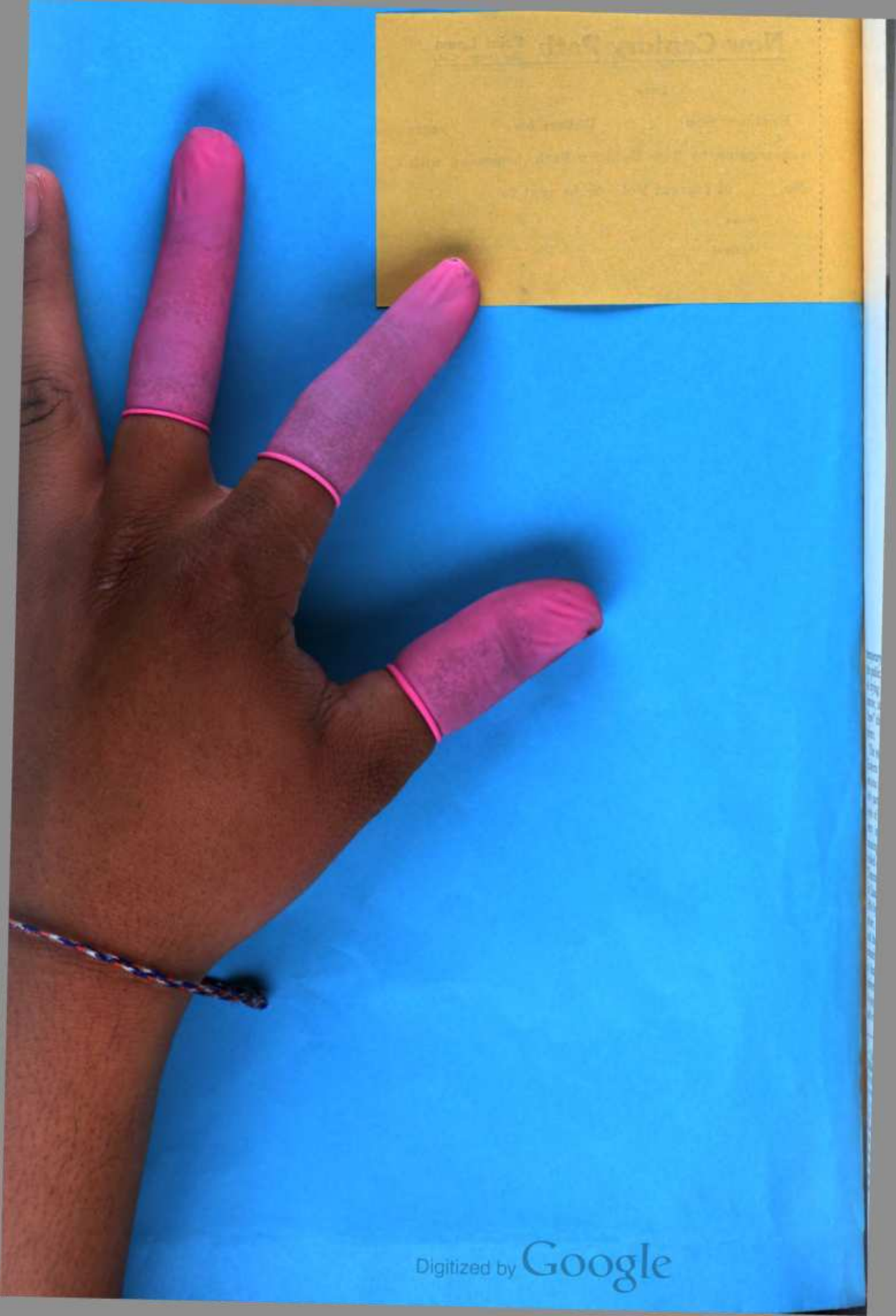
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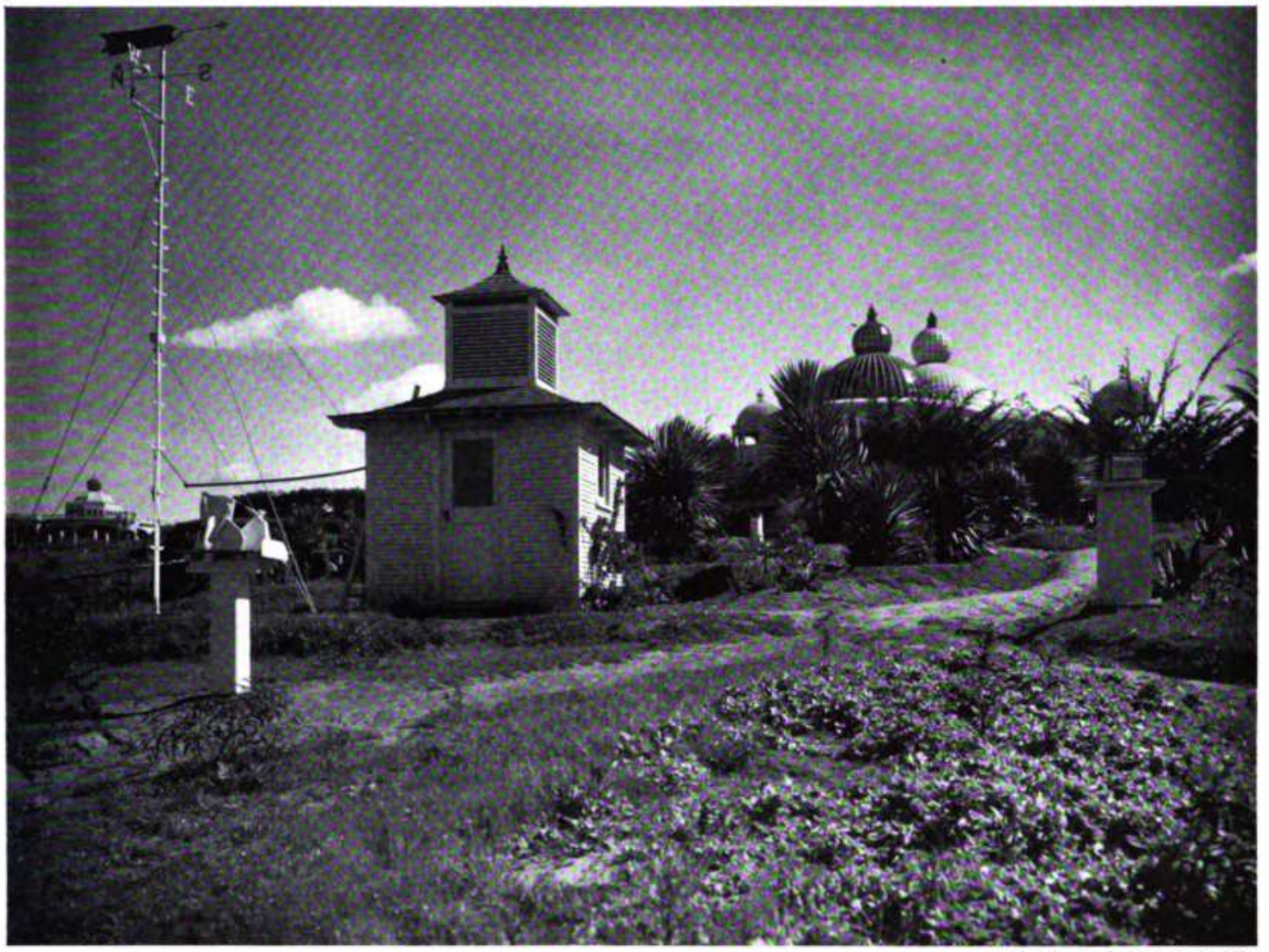
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## The Festival *of* the Renascent Sun

(CONCLUDED FROM PAGE 3)

temporary pagan writers, learned men, have left us ample records of the public understanding of their doctrines, for they were flatly accused of trying to raise a new sect of paganism on new names.* Truth, of course, at all costs; but there seems no doubt at all but that the "new" church was but the old in a coat of many colors and many odd pieces.

The story of how one of the most abstract and sublime tenets of the Esoteric Philosophy grew into an ancient public carnival of the *Sol invictus* of Southern Italy, as Dr. Falke, the Biblical exegetist of Berlin only partially correctly states—for it was vastly more—and of how that cycle of midwinter festivals celebrating the solstice of the sun and his entry into the sign of the He-goat (closely connected in symbolical meaning with the "lamb slain for our sins" whom the Syrian women wailed on the banks of the river of Adonis at Berytus in Phoenicia, Tammuz the Sun of Life, slain by the *boar* at the midsummer solstice in Cancer, Tammuz born from the "bitter tree"†) after which the sun little by little lengthens the days and his rays acquire again their former ardor, became connected with the "Scapegoat" of Phoenician Israel and the Savior Cycle — requires a volume. First a grand, almost inconceivable abstraction of the Mysteries; then by degrees, its reduction to human terms and human sex-symbology ("he," "she"); finally a universal festival: at first a solemn religious symbolic sacrament, then a popular carnival. Then its adoption and incorporation into a new and rising sect. That is all. G. DE P.

* In his Preface (page x) to his fourth Gifford Lectures (1892) Prof. Max Müller makes no bones about the "influence of Greek philosophy in the formation of the earliest Christian theology." The learned lecturer's language is guarded, as was to be expected, but he declares explicitly that without it Alexandrian (*i. e.* Christian) theology "would probably never have advanced beyond that of the Talmud." "Whoever," he says, "uses such words as *Logos*, the Word, *Monogenês*, the Only-begotten, *Prototokos*, the First-born, *Hyios tou theou*, the Son of God, *has borrowed the very germs of his religious thoughts from Greek philosophy*"—italics mine. "To suppose that the Fathers of the Church took these words without *borrowing the ideas*, (italics again mine) is like supposing savages (complimentary allusion!) would carry away fire-arms without getting at the same time powder and shot for firing them."—*G. de P.*

† Conder, *Heth and Moab*, p. 78.

## Hidden Things Coming to Light

THE following press clipping tells a tale:

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The case standing thus and the plays having indisputably been written by *Bacon*, and also by the Earl of *Rutland*, we can but be amazed at the audacity of certain persons who attribute them to *Marlowe*.

Applying recognized cryptogramic methods to the problem we note that Dr. Bleibtreu's name, translated into English, reads "*remain true.*" We offer all students freely this significant contribution of our own. C.

WHEN the ascetic has completely mastered all the influences which the body has upon the inner man, and has laid aside all concern in regard to it, and in no respect is affected by it, the consequence is a removal of all obscurations of the intellect.—*Yoga Aphorisms.*

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| DEC. | BARO-METER | THERMOMETERS | | | | RAIN FALL | WIND | |
|---|---|---|---|---|---|---|---|---|
| | | MAX | MIN | DRY | WET | | DIR | VEL |
| 10 | 29.895 | 62 | 55 | 56 | 56 | 0.01 | E | 2 |
| 11 | 29.848 | 58 | 53 | 54 | 54 | 0.01 | E | 5 |
| 12 | 29.816 | 59 | 53 | 53 | 53 | 0.66 | W | 13 |
| 13 | 29.933 | 60 | 45 | 47 | 46 | trace | E | 5 |
| 14 | 29.823 | 56 | 44 | 48 | 46 | 0.02 | E | 4 |
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*the promulgation of*

## THEOSOPHY

*and*

The Study of Ancient and Modern

## ETHICS, PHILOSOPHY, SCIENCE AND ART

*Edited by* KATHERINE TINGLEY

Vol. X DECEMBER 30, 1906 No. 8

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# New Century Path

*Edited by* KATHERINE TINGLEY

**WEEKLY ILLUSTRATED**

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**Truth Light & Liberation for Discouraged Humanity**

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## A Word to Our Readers

THE Old Year passeth away and giveth place to the New. In forty-eight hours 1906 will be a memory only, and 1907 — of ominous numeral significance — will be with us.

The NEW CENTURY PATH wishes a Happy New Year to all its readers alike — even to those *secret admirers*, who lacking the moral courage to declare the source of their inspiration yet find in its pages a welling fount of new views, new ideas and moral strength. To all it giveth freely and ungrudgingly, for to that end was it established and to that end it will remain true. A venerable adage hath it that "Imitation is the sincerest flattery," and the past year, as other years before, has again proved its truth. For truly what does it matter if clergymen, statesmen, philanthropists — even scientists! — and men of a quick and ready pen seize with avidity upon the bread of life so freely cast on the troubled waters of modern life by this weekly Review, even if it be without just and courteous acknowledgment, and *in secret?* What could please the NEW CENTURY PATH more? For its mission is to brighten the dull eyes of men, to open their hearts to the still small voice of the Immortal One within, to spread TRUTH, LIGHT AND LIBERATION to the best of its ability over a darkened and discouraged world. If the seeds fall on stony ground, still will they await the sweep of the Eternal Breath to blow them into a more propitious soil; if among the weeds of the fields which come up and smother them, still do they await the coming of the Reaper and will carry their fruit into the After-Life; if on good ground, so that they germinate and grow into trees among which the birds of the air will build their nests in security and peace — it is yet all good. Like the spiked Egyptian wheat which lies sleeping for ages in the swathings and wrappings of the mummy, to blossom under the vivifying influence of the blessed sun and the cool sweet rain, the seeds of Truth will produce anon a harvest sevenfold — or after many days.

## Seeds in Differing Soils

For the Parable of the Sower has directly to do with those despised *mysteries* of the "Kingdom of God" (Luke viii, 10), now become a by-word among men, but which are yet the very bread of Life Eternal.

> *Take heed therefore how ye hear:*
> For whosoever hath, to him shall be given;
> And whosoever hath not,
> From him shall be taken even that which he *seemeth to have.*

Thus indeed is Theosophy. A word sown here, another there, will produce its kind a hundredfold in due season, wingèd words as Homer called them; mighty if little bearers of good will or ill. Who knoweth what fruit *a word* will bring forth? Who can trace its workings in the labyrinth of the human mind? A single word has often wrecked a human life; a single word has often saved a life. *A single word* has more than once turned a Truthseeker homeward to the blessed Wisdom-Religion: Theosophy; and to this more than one will bear testimony.

## The Returning Home of Truth

So then the NEW CENTURY PATH is well content with its work. Read by high and low, seeing its teachings openly and courageously acknowledged or quietly appropriated and adopted without acknowledgment is all one after all; provided that the teachings of Theosophy *are* accepted it asks no more. Its readers will shortly see it in a slightly new dress. Beginning with the first January issue (the 6th) it will be called "CENTURY PATH," and will appear with a cover page even more artistic than the present one and with a symbology finely appropriate to its mission. The "new" century is quickly getting on into youth, and it will not be long before it becomes *the* century for busy man. And as Theosophy is, after all, the spiritual Path of unending centuries, the omission of the word "new" from this paper but describes its unending purpose. Necessary and appropriate as the word was for the *opening* of a new cycle, a larger and grander sense will the words "CENTURY PATH" henceforth convey to its readers.

## The Heritage Demanded & Rendered

Readers of this paper while getting a full plenty of a spiritual pabulum not to be found elsewhere — for is there any other paper on earth which gives its readers a Theosophy which is *pure from the Teacher's lips*, unadulterated with modern "psychism" and ghostology, except this one, and the other loyal, devoted and *valuable* periodicals working in different countries for the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY? — our readers, we say, should never forget that Theosophy can only be studied profitably and satisfactorily with an earnest mind and a pure heart. Its principles are very simple and easily grasped, and give wondrous help and comfort and peace to him who faithfully follows the teaching. Yet beyond lies the unfathomed shoreless Ocean of the Archaic Wisdom, the Knowledge of the Inmost, unvarying, changeless and divine, for it is the *Everlasting Truth*. This is man's heritage, for IT he is himself; but in any sense at all to get even a glimpse of this truth needs personal unwearying application and unflagging study. The reward of it is beyond speech.

To all noble men and gentle women; to the so-called outcast; to the righteous man whose house is builded on the rock, the CENTURY PATH wishes once again the season's blessings in the grand words of the Vedic invocation:

OM, Shânti, Shânti, Shânti: To the ALL. Peace! Peace! Peace!

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## Half-told Legends

SOME of the Red Indian tribes have curiously connected their universal tradition — or memory — of a great flood, with their use of tobacco. Once, they say, there was general war among the tribes, and extermination seemed imminent. Then the Great Spirit intervened, telling all the combatants to collect about the mountain in Red Stone Valley. When all were assembled, he broke off a fragment of the mountain, molded it into a pipe, filled that with tobacco, and taught them to smoke. As they smoked, the minds of their eldest and wisest suddenly cleared; they recalled the great flood, which ages ago, had destroyed all their nations save one maiden. She had saved herself by clinging to the foot of a great eagle which had watched the destruction and carried her away through the air till the waters subsided. From her the tribes were reborn. The great red *rock* about which they were then sitting *was formed from the bodies of those who had died,* and of it were composed the pipes they were smoking.

After this unfolded panorama of memory, they decided to stop their conflicts and dwell in amity.

The smoking symbolized impersonal meditation; the body was the pipe from which the incense of meditation arose; and in the memory that the meditation unveiled, they recognized even the physical continuity with themselves of the past. The eagle was the Spirit itself, to which those who had led pure lives — the "maiden" — clung when the waters overwhelmed their bodies. These few, re-incarnating, were the first nucleus of the re-peopling of the tribal homes. It was to these that the memories had come back, though since then they had incarnated many, many times. But the old glory had gone, and the tribes remained but a handful to what they had been before the flood.

The legends of the Indians are comparatively easy to get from them. A few of the older men of their Lodges still have their interpretation. But the casual inquirer will neither get that nor the whole of the legends. For *them* the "password" must be given — which is not a word, but an indication that the inquirer is entitled to what he asks for. If he cannot give that, he will be furnished with exactly what is in the books and official reports. No one will have heard of anything more, or even be able to understand what more could possibly be wanted. STUDENT

## *The* Armenian Abroad

TO the composite nature of the future American — that is, to the real American, not now distilled from the retort — the Armenian race will have contributed no unimportant ingredient. Of this race Dr. Andrew White has said:

> It is one of the finest races in the world — physically, morally, and intellectually. If I were asked to name the most desirable races to be added by immigration to the American population, I would name among the very first the Armenians.

There are 50,000 of them here, many occupying high and honorable positions in our national life, physicians, divines, men of literature and scientists. A note in the New York *Sun* thus adds to Dr. White's statement:

> The Armenians in this country publish fourteen periodicals in their own language, chiefly in Boston, New York and California. Wherever they go they establish libraries and reading rooms. If you go to any public library the librarian will tell you that the Armenians attend that institution, too, more regularly and draw more books from it proportionately than any other class.

A touch of humor, too, is in the picture. For while we are sending missionaries to their mother country, Armenia, there are seventeen of *them* laboring to show *us* the true faith! This faith, for the Armenian, is of course the Armenian form of Eastern Christianity, very similar to, but not identical with the Christianity of the Greek Church.* The Armenian Church claims a foundation *anterior* to the apostolic foundation attributed to itself by the Roman Catholic Church, and to be in direct line with the original Church at Jerusalem, whose ritual it also claims to perpetuate.

Who the Armenians are, historically, we do not know. They think they are direct descendants of "Japhet," and their language is one of the Aryan subdivisions. Their proper literature, that is, their pre-Christian literature, is said to be lost. But when as a nation they have disengaged themselves from the triple dominion of Turkey, Russia, and Persia, it may somehow come to light. Literatures have a way of hibernating while the peoples that produced them are for a few centuries under trial. But when the trial is past and the national consciousness comes again to itself, purified and strengthened, memory comes again. What is an ancient literature but the registered memory of a nation's mind? C.

* Illustrative of the intensity, if not the width of the difference, Miss Dodd tells this story (*Records of the Past,* Nov., 1906, Art. "The City of the Creed."):

"An Englishman who has long lived in the East, was for a time on one of the Greek islands. A poor woman there, had an ugly daughter whom she had tried in vain to get married. She came to the Englishman in her perplexity, and he, fond of helping everyone as he was, made inquiries for her. He found that one of his servants, an Armenian, was quite enamored of the girl, and more than ready to marry her with the small dowry which the Englishman offered to settle on the pair. But when the matter was proposed to the old Greek woman, she screamed with rage. 'What!' she said, 'marry my daughter to an Arian! I'd sooner see her in her grave!'"

Arius taught that the "Son" came later in time than the "Father." The Greek Church teaches their coeternity. C.

## A Step in Civilization

IS there any reason why a soldier, committing a breach of the ordinary civil law, should not be answerable to an ordinary civil court?

In some of the European armies he is only answerable to one of the special military courts. Certain scandals have been arising from this, and in the case of one army, getting always grosser and more frequent. The soldier ceases to feel himself a civic unit serving the State — that is to say, his fellows — in a particular way. He belongs to a separate caste with its own laws and privileges, a caste which on the whole tends to despise the peaceful citizen. The special military courts, which may be severe enough in dealing with breaches of military discipline, are apt to be extremely lenient towards merely civic offenses and wrongs done to citizens. Public opinion scarcely reaches these courts; that substitute for it which would be constituted by the general feeling in the ranks, is, because of army discipline, quite inaudible. So when the other party is an officer of rank, injustice to the private soldier is apt to be added to injustice to the citizen.

M. Clémenceau proposes to put an end to this evil so far as France is concerned. The military courts shall only deal with infractions of discipline. Civic offenses shall go to civic courts. The officers shall not feel themselves the less citizens because they serve in that particular way.

It is a step of great meaning. The French army will at once move to a higher plane. Could the Dreyfus scandal have arisen if that unhappy victim's case had been tried by a civic court with *its* standards of real evidence? All history shows the menace to liberty and even civilization when army service ceases to be felt as merely one among the other duties and departments of citizenship.

Now let France lead in another step. Let her make the participants in a duel guilty of intended homicide, and where the duel results in death indict the survivor for one of the lesser degrees of murder. STUDENT

## Churches Powerless Against Delusion

ONE reads a report of a consultation held by some clergymen to discuss how to prevent people deserting the churches for sundry forms of mysticism. They admit that people do so desert the churches and that "they seem to lose all common-sense, and it is impossible to argue them back to orthodoxy. It seems that spiritual teachings will not reach them. We must argue with them and show them they are on the wrong track."

This means that the clergymen can not evoke from their religion a force strong enough to compete with the force of delusion. The arguments at their disposal cannot avail against the inducements offered by the new sect. Starving people will grab at poisonous food. If there were true spirituality in these churches, the people would have no use for the delusions. The only way to prevent these desertions is to show the people something better than mere "argument" and give them something more nourishing than the dry husks of dogma. No one who has had a glimpse of what the altruistic life means and who understands the spirit of true religion could tolerate for a moment an atmosphere of concentrated selfishness mingled with false mysticism and stolen religious terminology. E.

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# Some Views on XXth Century Problems

**The True Confession**

PROBABLY every practical religion has enjoined upon its adherents some form of self-examination. A proverb says that confession is good for the soul. If we correct this, saying *self*-confession is good, the formula is only better if the exact words are considered. To confess is to say *I* did this or that objectionable thing. The whole man is involved in the statement, and there is complete self-abasement. There is no recognition of that indwelling divine element, which not only did not participate in the fault, but which protested. The man has erected in his own mind a picture of himself as a sinner. Since he has denied that there is a pure non-sinning part of his nature it is clear that he has now to look *outside* himself for that power which may cleanse him.

Self-confession may involve the same denial of human spiritual dignity unless the practise exactly follows the words. It is a hauling out of the lower nature and looking fearlessly and closely at it, in general and in respect of the particular fault then most prominently in question. *It is compelling the unwilling lower nature to see itself as it really is,* until it is ashamed. Where it resists, not liking this compelled candor, is exactly where it most needs hauling out.

But what is doing the hauling? What is looking on? Surely the soul, which can only see the faults and meannesses because itself has them not. The real process is therefore a tacit affirmation of the divinity and purity of the soul, the real self — and of the undivinity of the lower nature. But it is the purpose of life to make this undivine, divine also.

When the lower picture is thoroughly explored and no extenuations and evasions permitted, it may be dropped. It is not well to hold it too long. Then the man finishes with the *I WILL* of the soul, *the affirmation of power and intention* to wash the garments of the lower nature until they are clean.

"*When you think,*" said Katherine Tingley once to her pupils, "*that you are standing alone in your struggles to gain the victory over your lower nature, and that you are forsaken, arouse and declare yourself a Soul and make the 'I Will' of your higher nature vibrate through your own being so truly, so deeply, and trustingly, that the temptations of that time will disappear, and then will come the 'I WILL' of the great love which ever seeketh a place in the hearts of all men.*" STUDENT

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**The Voice and the Man**

A SOCIETY has been formed to promote the correct speaking of English. It seems that even the college graduate, male and female, has fallen into very slovenly ways. But Mr. Howells and Mr. Henry James, speaking about this, have promptly gone one plane deeper. It is the modern voice itself that they quarrel with. The former asks: "But who has not known Harvard men, Yale men, Columbia men, Cornell men, who twanged and whiffled, and snuffled and whined and whinnied . . . ?" And the latter says: "The voice of the American woman, enjoying immense exercise, is lifted in many causes, but the last it anywhere pleads is that of its own interest or charm."

What is to be done about it? Train the voices? Palmists say that our character is written in the lines of the palm. If that be so, can we alter our character and therefore the lines, by washing and manicuring our hands? The only way to alter the lines, if they express character, is to alter the character.

Voice has never been studied as an indication to character. But it is really the closest and most direct of all indications. It is good to cultivate the voice, as it is good to wash the hands; and both practises may do something even to better character. But the real way to alter the voice must lie deeper. Modern systems of education do not touch character, merely intellect. They confer no imagination, do nothing to awake the soul. They even encourage that stinging ambition and self-seeking which give the harsh qualities to voice of which Mr. James speaks. Everyone knows that when a man is profoundly stirred, with for example compassion, his voice takes on a richer quality. If he is quarreling with another man, his voice will have an entirely different color. The voice gradually and permanently modifies itself according to the usual quality of consciousness, and the latter, to those who will listen intelligently and observingly, is fully revealed by the former.

A beautiful voice can no more be made by cultivation only than a dog can be put into a good humor by wagging his tail for him, or the lines of the palm altered by washing the hand. If some voices seem to us beautiful which belong to persons of unbeautiful character, it is merely that our ears need training. STUDENT

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**God's Universal and Tribal**

DR. SANDERS, former head of the Yale Divinity School, has been talking about the development of the idea of God as shown in the books of the Old Testament. The Hebrews, as he points out, were of course not monotheists, but monolators — that is, they believed in plenty of Gods but regarded their own as the strongest. He was the God who won their battles for them against the followers of other Gods. *But they never disbelieved in the existence of those others.* From the fighting tribal deity of the earlier books, Dr. Sanders traces the idea onwards. God's protective relation to the Jews, he says, became spiritualized; finally they began to see his spiritually providential relationship to all humanity. The tribal God had become universal.

This sketch may be very well; but the first two chapters of Genesis must be taken away from it. Dr. Sanders does not do so. For him, the most elementary idea of God is contained in the second chapter; the next is that in the first chapter; and so from there forwards.

But obviously the creative God of these chapters has nothing whatever to do with the fighting tribal deity of the later books and chapters. Then he was but one among many, though the stronger and more skilful in conflict. But in early Genesis he is supreme and the one. In the first chapter he is the supreme power that governed life, child of the breath that moved upon the waters. These early chapters are in fact an echo of the cosmogony of ancient Aryan India, from whence the Jews came, a cosmogony — as H. P. Blavatsky has shown — spiritual and philosophical to the last degree, barely veiled under the myths of the Purânas. This conception the Jews brought with them. Quite apart, notwithstanding identity of name, is their private tribal deity.

The two distinct periods of evolution, one unknown to science as yet, described in their proper sequence in chapters 1 and 2 of Genesis, also find their explanation in ancient Aryan cosmology.

It is worth while to compare the conception of tribal deities with the far higher conception — found, for example, among the Japanese — of national Oversouls. In the former case, the deity pre-exists the people, and requires service to *himself*. In the latter, the conception of the Oversoul comes into being as the people become a unit; becomes one with their devotion to a national ideal; and is considered by the people to find its acceptable service in that service which the individuals self-sacrificingly render *to the nation*. STUDENT

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**Marriage a la Mode**

MARRIAGE may possibly be surrounded with a little too much formality in France; but it is unquestionably surrounded with as much too little in New York. The man and woman have but to go before a notary public, answer a few questions, sign a book, and the thing is done. They may have met for the first time the evening before. Is there any wonder at the corresponding activity of the divorce courts? The two ceremonies are in fact often referred to with delicate humor by the yellow reporters as the two parts of a continuous performance. Not seldom, too, the supposed notary is a fraud, and an innocent girl has been irreparably betrayed. It is from such cases that the suicide rolls are swelled and the foundling hospitals filled. *Philadelphia* imposes an irksome and tyrannical restriction on marriage. The couple have to get a license and wait two whole weeks. When this is more than can be endured, the couple flit for the day to New York. People are wondering how to deal with the immense divorce evil. Why not try something at the marriage end first? But not until we go further back yet and begin with the minds of the *children*, will marriage have the chance of becoming what it ought to be — a sacred union prompted by the deepest nature of the two concerned. But the ordinary training does not awaken this part of consciousness at all; they are left at the mercy of passing desire and sentimentality. So when, in marriage, the short reign of romance is over, there is nothing left to fill the gap. The age is surely in urgent need of the *Theosophical* training of children, which evokes nobility of *character*. STUDENT

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# Archaeology Palaeontology Ethnology

### Gigantic Prehistoric Saurians and Mammals

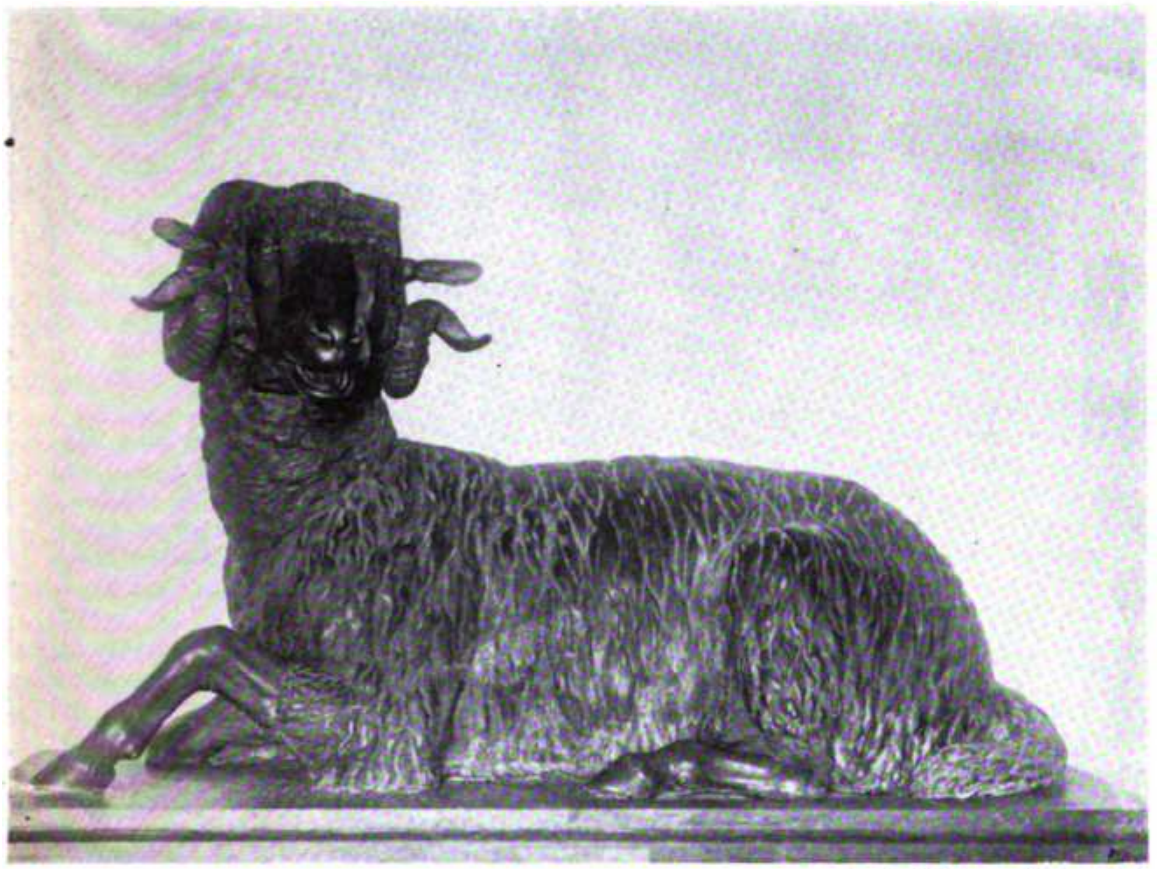
WE understand, from a newspaper article on the fossils of Wyoming and Montana, that to the uninitiated every extinct animal called a horse was a direct ancestor of the present horse; but that, since the early evolutionists propagated this error, scientists have learned that the supposed chain of forms from the *amoeba* to man has been misread. The present horse, they say, is the principal surviving branch of a large group of horse-like animals.

This means that the first evolutionists, in their desire to find a systematic and easy arrangement of nature, made their system too narrow; and that now they have broadened it a little. But the most important point is that, in place of the former scheme, we have now a scheme of genealogy which allows of diverging branches, some progressing, others retrograding, and others even dying out.

This is much more in accordance with the laws of derivation as we find them in contemporary nature. We find that men branch out and multiply in every direction, ability varying in accordance with no law that can be detected in the physical world. It is an advance on the older view, certainly, to recognize that the present horse may be a distant cousin of the older horse, the latter having belonged to a branch of the family now extinct. As a matter of fact the alterations do not take place on the physical plane at all, but on the astral; and the new types appear *at exceedingly long intervals.*

But why cannot scientists now apply this broadened view of derivation to the case of human races, and give up the idea that races have a single line of descent? Is not the human race also a great family with numerous branches, some progressing, others retrogressing, others dying out?

The fossils collected from Wyoming, Montana and South Dakota, by three recent expeditions, are now being sorted and examined at the Museum of Natural History. They are Cretaceous and Miocene. There is a very complete set of the vertebrae of the *Claesaurus,* a bipedal herbivorous dinosaur, twenty-four feet long. It is said to have leaped like a kangaroo and must have been twelve feet high in its position of rest. Parts of the skull and the hind leg have also been found, as well as a rock-imprint of a piece of the skin. Another specimen consists of fragments indicating the existence of a hitherto unknown species of *triceratops,* a gigantic herbivorous saurian, with four legs, an armored skull and three false horns. An almost complete skeleton of *dolichorhinus* (*dolicho-rhinus,* "long-nose") has been found. It has a long snout something like a tapir. There is also represented the *loxolophodon,* which was larger than a rhinoceros, had three pairs of horns and was armed with huge saber-like canine tusks, one of which is in the collection and measures nearly fourteen inches long. STUDENT



Lomaland Photo. and Engr. Dept.

THE RAM OF SYRACUSE: PALERMO MUSEUM

### The Excavation of Herculaneum

THE work of excavating Herculaneum, to which allusion has before been made in these pages, is now about to begin, permission having been secured from the Italian Government on condition of satisfactory guarantees of disinterestedness. Herculaneum was closer to the eruption than Pompeii, and suffered much worse. It was not only covered with ashes and other ejecta, but was then covered by the heavy streams of mud sent down the slopes by the torrential rains succeeding the eruption. All these diverse materials have since become compacted into a kind of concrete or cement which is very hard. Moreover Herculaneum lies deeper than Pompeii and there is a town of 20,000 inhabitants on the top. It may however be possible for some of the work to be done without disturbing the overlying buildings. It is expected that Herculaneum will prove a much richer mine than Pompeii; partly because it seems to have been a wealthier and more artistic city, and partly because the inhabitants could not get back to remove their goods or to plunder after the eruption. The works of art that have already been found in spasmodic explorations give promise. STUDENT

### Pleistocene Man and Animals

THE existence of Man 20,000 years ago is proved by the arrow-head found sticking in the shoulder-blade of the prehistoric buffalo which was dug out of the Pleistocene "mortar beds" of Western Kansas in 1895.

The "Lansing Man," found in 1902, confirms this; it was in the same formation as the buffalo.

The buffalo was discovered in the weathered banks and chalk hills of Logan County, Kansas. The discovery was due to accident, some of the bones having been exposed by heavy rains which denuded the bank where it lay buried. The beds are estimated by geologists to be at least 20,000 years old; and in the shoulder-blade of this Pleistocene buffalo was the rough flint arrow-head. The buffalo bones have been pieced together and the complete skeleton reconstructed. It is about twice the size of the largest modern buffalo, being 6 feet 6½ inches high, or over a foot taller, and 10 feet 4 inches long, or 1½ feet longer.

In the same formation, in various localities, have also been found hundreds of mammoth teeth, very large wild dogs, the prehistoric horse, and species of wild hogs taller, more slimly built, and better adapted to running than the modern hog.

This Lansing man was not tall; but the animals by which he was surrounded seem all to have been larger than their modern representatives. Also gigantic human bones have been found elsewhere. The Lansing man, though at least 20,000 years old, did not in the least approximate to a monkey; he was not more barbarous than many later races, and there are races even more barbarous now on the earth. Races can be contemporaneous as well as successive. STUDENT

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# The Trend of Twentieth Century Science

### Living Crystals

WE do not yet know the conditions which enable inorganic life — the life of "dead" matter — to pass over into organic; but we seem to be getting in sight of them. Each step of progress is popularly thought to be one towards the creation of life. But no one who really thinks will any more confuse the assembling of necessary conditions with that which the conditions permit to manifest than he would confuse a violin with the music it permits to become audible.

One of these necessary conditions is a right temperature, and in some cases this condition figures very largely. There are certain crystals called "fleeting," because they only exist between limited extremes of temperature, and some of these exhibit very vital looking phenomena. A derivative of cinnamic acid, for example, is in the fleeting crystalline condition between the extremes of 139° and 248° C. As the temperature drops, these crystals become spheres, and then the vital looking phenomena which they were exhibiting before, become very marked and interesting. Each sphere has a pore on its surface, leading by a fine tube to the center. They appear to take in nutritive matter through this opening, as well as all over their surface. In this they show the beginnings of a strictly vital phenomenon. Ordinary inert crystals only grow by addition from without. These take material in. It needs no digestion, for it is already identical with their substance. But to take it in, and use it for growth from within, is a distinct advance on a mere sticking of it on outside.

Two of them, coming into contact, may coalesce, and the conjoint being sometimes preserves both pores, sometimes only one. They rotate about their axes, change shape, move about, and oscillate. After one has grown to a certain size, a bud may form, split off, and itself become a separate crystal. One may extend in length and come to resemble a bacillus with rapid motions of various kinds. Then it may suddenly break in two, or many fragments, each a real unit with power of growth and movement.

It looks very much as if the addition to the temperature of some simple condition or force would enable these crystals actually to cross the boundary into the domain of what we call life. Some time, no doubt, we shall know all the external conditions needed for the passage of inorganic into organic. Some of them may be very subtle, a radiation of which we now know nothing, a new force or a different aspect of an old one. It may also curiously happen that two experimenters, bringing exactly the same conditions to bear, may not get the same result. Quality of personality may count for something in the subtler biological and even chemical work of the future — as indeed it does today.

STUDENT

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### A New Medicine

THE medical student finds that he has to study a very large number of diseases with their exact symptomatic differences. This tends to make him regard them, even when they are grouped under one head, such as fevers, as essentially distinct from each other. He is never invited to study diseases in the light of evolution. Regarded as a general process, disease may however be classified under very few heads. Inflammation for example, causes thousands of symptoms according to the various organs it may affect. Hardening of the nervous system is one process; but it figures in the books as a dozen complex diseases, according to the part of the nervous system hardened, "sclerosed." Still more generally, hardening of the nervous system and brain is only a special case of the general hardening process which may occur anywhere. In inflammation and hardening, then, we seem to have two processes, radicals. There may be but six or seven radicals (variously blended) at work in all the thousands of diseases.

Another such radical appears to be the germ fevers generally. They are sharply separate and as clearly united. There is a separate germ concerned with each one of them. This question is now arising in medicine: May it not be the case that these germs, so widely differing in their behavior, are differentiations from one or very few species? And if so, how did they differentiate out from the mother type or types? A writer in the *Medical Record* says:

> The origin and variation of species are going on about us all the time. It took centuries of weather conditions, environment, aided probably by artificial selection, to develop the shaggy Newfoundland and the hairless Mexican dog from the original wolflike domestic dog. . . . The life-cycle of low micro-organisms may be only a few minutes or a few hours; why may they not undergo wonderful changes in appearance or behavior in a few days? . . . I believe that environment can cause them to change and interchange characteristics, and possibly develop new forms in a short time.

The idea has been still further developed by an English physician, Dr. W. P. Turner, in a recent book on consumption. Disregarding accidentals, the new view comes to this: The process of decay, following death, is a normal one in nature. The decay is effected by the action of a germ. But the germ comes to differ a little according to the differing natures of the things that are decaying. That is to say, there are different species of the decay germ. If a dead and decaying plant is eaten by an animal, under ordinary circumstances the animal's blood will not be troubled by the germ. But if the animal be out of health or in an abnormal condition, the germ will rapidly adapt itself to the animal's blood, become a new species, and a distinct disease will have arisen. This new species of germ is able to thrive on the blood of comparatively healthy animals. From the animal it may betake itself to man, may again change its character to fit the human field, and thus a human disease may arise. And this may be true notwithstanding that we have not yet learned what was the previous form of the germ while as yet it only lived with some animal. There are many human disease-germs of which we have not the historical links of change. They may have dwelt for ages with man and become profoundly modified from their original form to suit man's changing constitution. And as man continues to change, so will the germs. They rise to the occasion.

The writer points out, for instance, that there is a bacillus especially concerned with the decay of Timothy grass, which when fed with the grass to cattle in a certain state of health becomes in them the true tuberculosis bacillus.

It follows then that the germs were once, and maybe they now are, doing their work. They are nature's destroyers, eating dead and dying matter. If man kills his tissues, or partly so, by his conduct, they are ready to complete what he has begun. If he has lived rightly, he would have no dead and dying tissue, only the chemical bodies by which cells excrete their waste matter — until he delivers his whole body over at death.

One may hope that a simplified classification of diseases may lead to simplified and better treatment. If so, medicine is about to enter upon a new day!

M. D.

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### Acetanilid in the Nursery

THE patent-medicine vendors, those of them who sell poisons, compelled to publish their formulae, have in no wise shown signs of repentance. Bluffing the compulsion of the publication, they would fain make it appear to be voluntary and claim credit for their candor. In some cases the bluff goes so far as to call attention to the poisonous ingredient, and openly dwell on its virtues in all conditions of ill-health! A powder which goes by the name of a fruit, is a good example of the bluff. The poisonous ingredient is as usual that most noxious of the coal tar derivatives, acetanilid. Each of the powders sold contains enough of this chemical to kill an infant. Yet the advertisement presents in large type the legend:

FOR EVERY AGE AND CONDITION

Two other lines follow:

PREVENTS SICKNESS! SECURES GOOD HEALTH!

Each applicant may have a few powders "Free for Honest Test." How can the unfortunate victim of this fraud know that certain blood changes, not too subtle to be detected by proper methods for the next two or three days, will follow his dose? All he knows is that his headache or other pain, has gone; that it has not been cured, but merely forced below the level of physical consciousness, he cannot suspect.

And yet, what can be done to teach the people? As soon as there is a pain or an uneasiness, the question is, not: What did I do to cause it? but: How can I be relieved of it? So pain is never allowed its proper work; it is regarded as a wholly malign enemy; it may never speak its warning, and thus its message passes unheeded.

M. D.

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# Nature Studies

### Exploring in Jamaica

IN speaking of unexplored parts of the earth, we generally think of large tracts, and fail to realize that even tiny regions supposed to be thoroughly known are often largely still unexplored. For instance the island of Jamaica, which is only 140 miles long and from 21 to 49 in breadth, has in its interior unexplored regions. An explorer who has recently ventured thither in the interests of botany gives some account of what he found.

The region is very rough, consisting of a porous limestone eroded into hills and deep hollows, and having a general elevation of some 2000 feet. It is very sparsely populated and exploration has to be done by making sorties from the beaten tracks, with pack mules.

Expeditions made as far as the summit of John's Peak, one of the Blue Mountains, and the second highest peak in the island, have revealed a region of mountain forest rich in rare kinds of lichens, mosses and fungi. In the central part of the island, where there is least rainfall, cacti are abundant. The palms were also studied, the most remarkable one of these being a species of the genus *Thrinax*, which reaches a height of fifty feet with a trunk only about six inches in diameter. A large number of botanical specimens were brought home by the expedition, some of them being new species. H. .



Lomaland Photo. and Engr. Dept.

HILLSIDE AND EUCALYPTI IN LOMALAND

### Percentages of Nitrogen in Fruits

ACCORDING to recent analyses, the percentages of nitrogen in various fruits is as follows:

| | | | |
|---|---|---|---|
| Persimmons | 29.7 | Raspberries | 9.7 |
| Bananas | 21.0 | Pineapples | 9.3 |
| Pomegranates | 16.8 | Blackberries | 8.4 |
| Cherries | 16.5 | Cranberries | 8.4 |
| Pears | 15.7 | Lemons | 7.4 |
| Grapes | 14.9 | Melons | 7.2 |
| Apples | 13.0 | Strawberries | 6.0 |
| Whortleberries | 10.3 | Peaches | 5.8 |
| | Olives | 5.7 | |

But there is more nitrogen in ammonium nitrate than in any of them. This piecemeal investigation does not tell us much after all. E.

### Mysteries of Bird Migration

A RECENT writer in the *Youth's Companion* alludes to the case of the mysterious migration of the chimney-swifts, who go nobody knows where for five months of the year. In the autumn their movements can be followed until the various bands gather into one on the north coast of the Gulf of Mexico. Suddenly one day they are found to have disappeared; and in the spring they reappear as mysteriously.

Many birds undertake very long migrations whose extent can be traced. The nighthawk is said to have a summer home in Alaska and a winter home in Argentina, traveling the 7000 miles twice a year. The plover has been found in June in the "barren grounds" of the Arctic Circle as far north as latitude 81°, where it rears its young in the moss. In August it goes to Labrador for the crowberry, and then to the Antilles. After this again it strikes afresh for the South and reaches southern Argentina and Patagonia, later on going back to the Arctic.

The same writer has note of the inexplicable phenomena of the red-eyed vireo. This bird winters in Central America and appears each spring at the Mississippi, traveling only twenty miles a day, as far as Nebraska. But then suddenly in twenty-four hours numbers of the birds appear in British Columbia, a thousand miles away. STUDENT

### Commerce of Finland

ACCORDING to the consular reports, Finland is very industrious and prosperous in its commerce, "despite the unfavorable influences." But it is by no means proved that political troubles and oppression are *absolutely* unfavorable to industry; as witness the remarkable case of the Netherlands during the tyranny of Philip II of Spain. The total foreign commerce of Finland in 1905 amounted to over $98,000,000, of which about $51,700,000 was in imports and the rest in exports. This is a gain over 1904 of over $5,000,000 in exports and $174,000 in imports. The principal articles imported were breadstuffs, chiefly corn, rye and wheat. Most of the wheat flour came directly or indirectly from America. The chief article exported was lumber, which showed a considerable increase. Paper and woodpulp, manufactured at home, form a very large part of the uses of Finnish timber, besides what is exported. STUDENT

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# WOMAN'S WORK

Thou crownest the year with thy goodness.—*Psalms lxv:11*

## The New Year

GREETING! Greeting to all! Behold — a gift fresh from the bounty of immeasurable Time — a New Year! Old earth is again turning sunward; the peace and goodwill of the Christmas-tide are still echoing in all men's hearts. Are we attuned — are we ready for a new cycle of growth and opportunity? Are we turning, more and more as the days pass, toward the Sun of the Higher Self? Are we living to serve others or ourselves? Are we working but to gladden the lives of all with the heart's spring-tide message of love and cheer? Or are we thinking mainly of the special blossoms we would fain reserve for our own lives? Are we greeting the New Year, our minds unclouded by desire, our hearts counselling us as gods might do? Blessed indeed are the pure in heart at the year's auspicious times — and this is one.

Here, in humanity's reverenced Council-hall of the Soul, in beautiful and consecrated Lomaland, the heart leaps with a warmer joy at the New Year's time, and Lomaland itself stands forth and stands high as a place whose purpose invests it with the uttermost spiritual dignity, a place set apart for the higher uses of universal life. Those who are privileged dwellers in this City of the Soul yearn with all the heart's intensity for new opportunities to serve, for greater opportunities to yield, to give up, to suffer, to sacrifice, to die — anything if so be it by that pathway and gate may humanity be helped to regain its lost heritage — its heritage of courage and of trust, its birthright of divine wisdom and universal love.

"O that every atom in my being were a thousand pointed star, to make men see the Divine everywhere, to awaken from their death-like sleep, to feel while in the body the exhaustless joy of *Real Life!*" These are the words of a Teacher. Hear you not the harmonies of all Nature blending, veiled indeed yet regnant, within the very words? Soundeth not above all, over every shade of tender and heroic meaning, the Trumpet-call of the Soul? Strange beings were we indeed not to push forward, determinedly, heroically, self-forgettingly, to a new and higher awakening! Yet the very step itself begets anguish for the thought abideth ever of the world's sore need, of the thousands of kindly souls who yet must suffer because they know not where to trust nor how to hope, of the little children in their helplessness so misunderstood, of the world of patient and neglected dumb animals, whose very presence at our feet reminds us that we are their keepers. Yet greater than the anguish born of Compassion — as the sun itself is greater than a clod — is the Joy born of knowledge, the Joy that is its own assurance of a brighter future for the world because the light of Theosophy has, verily, pierced the clouds.

Point Loma is the world's great Council-hall of the Soul — the Universal School of Life. Do we, who are endeavoring to master some of life's problems, wish that the gates of Lomaland might open wide to all the world, that all, *all*, might be within its borders? Yes — and no. For those who really love their fellow men, loving nothing better, who believe in purity of life and honesty of purpose, who have no thought beyond a great longing to help make the world a better and happier place, the School of Antiquity — so unlike other schools — is as an alembic for the distilling of that priceless essence — character.

To such as these Point Loma is and shall ever be as the earth's beacon, haven of peace and bestower of the higher freedom. To those who come through its gateways staggering under the weight of precious (to them) but really trivial or selfish habits, whose minds are speaking-tubes of egotism, whose hearts are blinded by false ideals and atrophied by long and tender dwelling on self, who are too weak to take in hand their own natures and who wouldn't think of accepting the Truth without a salary attached — such as these are very lonely in Lomaland until the real awakening comes. Yet, to some of these blinded and hampered souls, knowing their possibilities and their Karma by that insight which only the Teacher possesses, Katherine Tingley has given the opportunity to come here and — with her help in so far as they will accept of it, for the Teacher's hand remains ever stretched in Compassion — try to lift the veil that shuts them away from their better selves. To others similarly weighed down has the Teacher, out of uttermost kindness, said: "Nay, you cling too willingly to the selfishness that mars the world's life — go back to it. You have not suffered enough. Go — yet if, perchance, you should return, when suffering and your own self-effort have done their work upon your life — then will the door be open." A few to whom these words were spoken have returned later, grateful, purified of their selfishness, finally awake and in earnest, and lo — a

**FRIENDS, have I said enough? The Gods yet live and wait to welcome those that turn to them. Not in the desecrated temples shall ye hear their voices speak, nor shall ye see their faces in the altar smoke. Within yourselves a temple has been raised, and there pure altars ye may rear with garlands of sweet words to all the world — offering such tribute as the great Gods love, in deeds of lowly pity unto those who weep in darkness and alone. The Gods shall fill that Temple with their light, a strong hot light, burning away the dross of self which gives to us these heavy dreams of death.**

**Times fly apace. Almost my work is done for Those who sent me forth to speak new hope to men.**

**I see the glory which shall be on earth. I see Apollo and the Gods draw nigh. I see the world do homage at Apollo's shrine, hailing his advent to the hearts of men.**

—From *The Wisdom of Hypatia* — A Greek Symposium

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New Year began for them its rich unfolding as a golden scroll.

Oh the majesty of life's higher purposes! To awaken to their meaning, to live only that they may be fulfilled — what greater boon can be bestowed upon any soul than such an opportunity? — the daily opportunity in Lomaland. Great is the known, but greater still the unknown. Learned may be the mind but in the heart resideth wisdom.

Let us, at this New Year's time, counsel together as Souls, as nothing less than Souls! Let us reach down to the realities of life and up, on high indeed, to its opportunities. Let our hearts be at once tender with Compassion for others and hard as steel toward our own deserved and personal griefs. The New Year will indeed mark the opening of a new cycle then, a cycle in which opportunities to help and to serve shall be as the stars in the sky, shining and numberless. Than this does the Soul ask more? STUDENT

## Lady Curzon and Mrs. Craigie

"I HAVE not said anything about, after all, what was the crown and climax of her character, and that was her personal amiability. She was a warm, a generous, and a self-sacrificing friend. Amid all her engagements I never asked her for a contribution that she did not put her work aside and do it. Within the last few weeks the sketch of Lady Curzon which appeared in these columns — probably the last thing she ever wrote — was from her brilliant pen, and due to her readiness always to put herself out for a friend. Yet so sensitive was she lest she should seem to vaunt her intimacy with the great ones of the social world that she would not allow it to be published over her own name, and, when she saw the article in proof, she altered many of the distinguishing characteristics of her style lest its authorship should be guessed. It is but a few years since she was Lady Curzon's — and almost most distinguished — guest at the historic Durbar. Here there were specimens of brilliant womanhood of whom Americans might well be proud. Beautiful, accomplished, intellectual, devoted in the duties of womanhood, these two remarkable beings had a certain resemblance, as they always had a warm friendship for each other. And now they both have passed in the very bloom of their charm and their service to the world beyond these voices.

Here there is room for tears and the wringing of hands."—From *John Oliver Hobbes*, by "T. P.," in "P. T. O."



Lomaland Photo. and Engr. Dept.

THE FAMOUS AND VENERABLE NIKKO SHRINE

## Jottings and Doings

IT is said that the women of the families of the President's cabinet are famed, without exception, for housewifely accomplishments. All are fine housekeepers and one or two are noted for their practical knowledge on subjects not only culinary, but sanitary and economic.

IT should be better known that some species of our most beautiful wild birds are threatened with extinction because of fashions for women. In one market recently in France, according to *L'Aviculteur*, there were sold 12,000 game birds, 15,000 kingfishers, 20,000 aigrettes and 28,000 parroquets. The greater their beauty, the sooner our wild birds meet their doom.

A CORRESPONDENT writes that Mrs. Roosevelt, whose only sister makes her home near Lake Como, Italy, has always been greatly interested in things Italian and recently sent some little Indian dolls to the children of the royal house of Savoy. Later she received, through the Italian ambassador, photographs of the royal children playing with these dolls — a sweet and gracious acknowledgment surely.

ONE of the largest dramatic agencies in America, if not in the world, is managed by a woman, who through her position is in touch with some ten thousand members of the theatrical profession. So systematized is the work of her bureau that she can supply a manager with a complete company for any play within twenty-four hours after the order is given, be it comedy, musical comedy, opera, melodrama or high tragedy.

MME. MASSIEU, now engaged in compiling a dictionary of Hindustani, is one of the most distinguished explorers in France and for that matter in the world, having carried out enterprises more dangerous and more extensive than almost any other woman explorer. She has organized caravans of her own with which she has traveled through Cambodia, Siam, Mongolia and parts of China and Tibet, into some of which, before her time, no European had ventured. The French Government has recently decided to confer upon her the Cross of the Legion of Honor.

THE waste of infant life has been a subject for discussion in various centers in England and Wales during the last year, and Sir James Crichton Browne at a recent meeting advocated well-trained women visitors to the poor to teach mothers what he termed "the lost art of mothering." Another, Sir Landor Brunton, recently presented a novel suggestion, that of a "doll department," so to speak, in all our public schools, said doll to be used by school girls as a kind of "lay figure" in their study of how to take care of the baby!

Within the last year the fearful figure of a death-rate numbering 145 in every 1000 for infants under one year was reached, and as yet no one seems to have any remedy or excuse.

MRS. OUGMAN, who is both explorer and anthropologist, and already famous for her studies regarding the Eskimo, is making ready for an expedition to the North Pole. She will soon start from Nome, Alaska, with only Eskimo for her companions, and expects to return within two years — after having located the pole. Mrs. Ougman is regarded as an expert on the Innuits, as the Eskimo are known, and speaks their strange language fluently.

A PROMINENT woman suffragist of London said recently, in painting a picture of that Utopian state of affairs which woman is properly supposed to yearn for:

> Knowing, as I do, our ideals, confident as I am that we shall attain them, I fix my gaze upon the brightening future, hopefully awaiting the time when a woman on trial for her life will be defended by a female lawyer, convicted by a female jury, sentenced by a female judge, consoled by a female chaplain and executed by a female executioner. Then, and not until then, will she have attained her proper place in the world.

Note the sentence, "executed by a female executioner; then and not until then will she have attained her proper place in the world." What is the philosophy underlying a mental attitude such as that of the speaker? Where can be her logic? How limited must be her knowledge of human destiny, of human life and of the laws which govern both! Where is her compassion? "Executed by a female executioner"! It is only in realizing that the present is a transition period that one can find in one's heart anything even approaching tolerance toward the author of such a statement. But extremes seem to be in the order of things, today; the light shines not into the valley's depths and the soul's love and insight are vouchsafed — as all the world knows — not to the many as yet. But dawn is upon us, in spite of such signs of decadence as the above, and the day is, verily, at hand. STUDENT

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# OUR YOUNG FOLK

## PRESS ON

PRESS on! surmount the rocky steeps;
Climb boldly o'er the torrent's arch;
He fails alone who feebly creeps!
He wins who dares the heroe's march.
Be thou a hero! let thy might
Tramp on eternal snows its way,
And through the ebon walls of night,
Hew down a passage to the day.

Press on! if once and twice thy feet
Slip back and stumble, harder try;
From him who never dreads to meet
Danger and death, they're sure to fly.
To coward ranks the bullets speeds,
While on their breasts who never quail,
Gleams, guardian of chivalric deeds,
Bright courage, like a coat of mail.—*Selected*

## Hypatia

ON the threshold of the New Year let us pause a moment and look where shines, starlike, a pure and noble life that should be a beacon to all brave and truth-loving young folks the world over. Let us hearten ourselves for our work as twentieth-century warriors for Truth by recalling the life of Hypatia.

Fifteen hundred years ago Hypatia was a teacher in Alexandria, then a great center of learning. She was the daughter of Theon the governor of the Academy. He saw that Hypatia even as a little child could master all the most difficult studies with perfect ease, and so he taught her many of the sciences. Astronomy was his favorite study and he was noted for his proficiency in it; but he soon found that Hypatia far excelled him, and in fact she wrote, later on, two very famous books about astronomy. It was not long before this young girl, so pure and sweet and innocent, had become the most learned philosopher and scientist of her time; and in the very city where she had been educated she rose to be the head of the Platonic School and taught great crowds of students, many of whom were men of learning themselves who gathered about Hypatia from cities in Africa, Europe, and Asia.

To them she explained the teachings of all the different philosophers, for she knew and well understood them all. So enthusiastic were those who listened to this wise young Teacher that they banded themselves together as her students, and became known in Alexandria as *Companions*. They lived in the closest and most united comradeship and were well known for many acts of kindness done in the city. In their lives they made it evident that the influence of their Teacher was most ennobling. What an inspiration it is to think of this wise young philosopher and Teacher who was able to give men the instruction they looked for, and also to lead them to make their lives an example of her high teachings.

No words were too full of love and respect for her students to apply to Hypatia. Once having listened to her, they looked upon her as their teacher and guide, and continued to look to her for advice on all matters of importance in their lives. Great writers consulted her about the publication of their books, and were happy to receive her suggestions and advice. Many scholars and historians of the time record her extraordinary success, and the wonderful influence for good which Hypatia exercised in Alexandria.

The fame of her wisdom grew and spread, and it soon came to pass that those who had charge of the public affairs regarded Hypatia as their counsellor and were so benefited by the help she gave them that it became the custom for all those holding important offices in Alexandria to consult her on all matters concerning the public good. And every day before her door stood long lines of people seeking the help her wise words could give them. What a fortunate city to have a Teacher such as Hypatia within its gates! How safe and joyous might life there have been, if all had trusted!

Among those who thus consulted Hypatia and were her friends, was Orestes, the Governor of Alexandria. He was a student and could appreciate Hypatia's great learning. But another man in authority in the city, Cyril the Bishop, felt only hatred and envy when he saw Hypatia's crowded lecture halls and knew of her friendship with the great men of the city. Cyril was one of those who wished to assert the authority of the Church in civil as well as religious matters. He was a very tyrannical man. Once on a slight excuse he actually shut up one of the churches and robbed it of all its valuable ornaments. He showed the same love of plunder in his treatment of the Jews, whom he drove out of the city, afterwards encouraging the mobs to steal their property. Orestes, the Governor, disapproved of these acts, and would not be deceived by the excuses Cyril made, though Cyril made an effort to secure his favor. Hate and jealousy of Orestes and Hypatia poisoned Cyril's whole nature. He could not rest while they lived on, honored and beloved. First he formed a plot to destroy the fame of Orestes, but it failed.

Then this wicked man conceived a horrible vengeance on Orestes and the whole city. He plotted to strike at the very heart of Alexandria, at its Teacher and Oracle, Hypatia. He plotted with assassins who took her life in the most barbarous and cruel way.

But the pure light she held has shone on through many centuries; it is said that she was the very last, before the darker days came, to hold aloft the light of the true wisdom. The great truths she taught, Theosophy now teaches, and, looking back upon her wisdom and her pure life, the young philosophers of 1907 must feel a new courage and fire, a bolder determination to become wise and to bring the true teachings to all humanity.

A Happy New Year to all the Young Folk! May they learn Raja Yoga, and be torch-bearers of Truth. GENTIAN

## The Coon's Appeal

IN a drama which deals with life among the poor people of the Southern States, a negro tells the story of a coon hunt that ended more mercifully than usual. The negro chanced to look into the coon's eyes just as he was about to fire a shot to kill him. This is what he says:

"An' then, doctor, I saw thet coon's eyes — I saw thet coon's eyes. Doctor, I — I never saw a coon's eyes befo'. I reckon — I reckon — there wouldn't be so much hurtin' done in this world ef jes' befo' yo' hurted yo' saw the thing's eyes! An' I looked at him — an' he looked at me — an' his eyes said, 'Be yo' goin' to kill me?' Thar worn't no trees — no sky — no nothin' — jes' on'y thet coon's eyes. 'It's on'y cowards kill what can't fight,' they sez. *'It's on'y devils kill fo' fun,'* they sez. Everythin' thet hed ever bin 'fraid — an' I've bin 'fraid! — looked out o' thet coon's eyes. Everythin' thet ever bin hurt — an' I've bin hurt! — looked out o' thet coon's eyes. 'Be yo' goin' to kill me?' An' I flinged my gun's far she'd flew, an' I sez, 'No, yo' mean, scared, hunted critter yo'!"

We had a little racoon once upon a time. It was somebody's pet that had gotten away and its dragging chain had become tangled in our raspberry bushes. It was so wild that it would only stay at the back of the little barrel which we had turned on its side for a house, and no one dared touch it. Little by little the coon overcame its fright and would come cautiously to the front of the barrel and take crackers from our fingers just as a monkey does with its paws. It used to look at us just as the darkey tells in his story, when we fed it, and I was glad when the pretty little animal grew tame enough to allow us to unfasten its collar and let it go free. COUSIN EDYTHA

## Thoughts for New Year's Day 1907

AND let no one imagine that it is mere fancy, the attaching of importance to the birth of the year. The earth passes through its definite phases and man with it; and as a day can be colored so can a year. . . . Those who form their wishes now will have added strength to fulfil them consistently.—*H. P. Blavatsky*, 1888.

THOSE of us who think knowledge can be acquired without pursuing the path of love, mistake. The soul is aware of what it requires. It demands altruism, and so long as that is absent, so long will mere intellectual study lead to nothing.—*W. Q. Judge*, in 1894.

Do every act as an intent and loving service of the Divine Self of the World, putting your best into it in that way. — *Katherine Tingley*.

TRY slowly to make it your motive for fidelity that others may be faithful. Fear only to fail in your duty to others, and even then let your fear be for *them*, not for yourself. — *Katherine Tingley*.

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

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# THE CHILDREN'S HOUR

## From THE KING IS DEAD! LONG LIVE THE KING!

THE earth was spangled with the eyes
Of children as with stars and skies,
Who watched the New Year in.
Lark-clear they sang from hut and hall
"The New King is the baby small,
Without a spot or sin.

"Our little King! Our little King!
The baby sweet with trumpets bring,
In snowy cloak and cope;
But who shall hold him up that we
His dimples and his smiles may see?
The Fairy Princess, Hope.

"O dear, bright stars, fly down, fly down,
And make our baby such a crown
As men shall joy to see!
And who shall rock his cradle bed?
First place his crown upon his head?
Faith, Hope and Charity."

## *The* New Year

ANOTHER New Year is coming! What gift have you ready for this little New Year? He will be so young when he comes and so inexperienced that he will need all your good thoughts and all your good resolutions.

Do you know what a good resolution is? It is when you make up your mind, when you resolve to stop doing something that makes you unhappy and to do something that makes everyone else happier.

When the Old Year goes away on the last night of December, he is an old man very tired with his year's work. Bright and early on January first the little new king, New Year, comes to take his place. He is so full of hope and is so trusting that every one is going to do his share toward making a glorious year.

You Raja Yogas will not disappoint him, for you are going to be his greatest helpers because you are learning every day what a precious thing time is and how you must take care of it.

The little king is very just and he gives each one the same number of days in a year, 365. Some fill those days with duties and loving little acts of kindness and when the king sees this, his heart feels very glad. He knows they appreciate his gifts and that next year the new king will have even longer days to give them, for you know, children, you can learn to put so much into a day that it seems actually to stretch out into a long, long time.

Don't you suppose that when the great sun comes hurrying along on the first of January, he has many things to tell the little king? He sees all the children in the world every day and so he has many things to say.

In Japan in summer time he peeps into gardens filled with the most beautiful flowers, and the people have holidays when the cherry trees and chrysanthemums are in bloom. But now it is winter there. Here the little children are very sweet-tempered and are trying to help the little king all they can.

Then he comes to China and has to climb over great mountains so high that the snow never melts on their tops. He shines on fields planted with rice and tea plants which the people of China send to many other countries.

After this he plays with the children of Greece and hears many wonderful tales of great heroes who lived in their land long ago. He remembers them all.

When this great sun looks down on Italy he smiles broadly as he sees men digging away and finding in the earth beautiful statues that have been buried for many years. He knows that many more great treasures are buried in that land waiting patiently to be brought up.

In Spain he shines with an extra brightness because the Spanish people love the sunshine so and he likes to make that great and wonderful castle of the Alhambra look as bright and beautiful as he can.

When he comes to the Atlantic Ocean he has a great time dancing on all those waves that are sometimes as high as houses, and when he gets to the shores of America he is more than half way around. He makes the statue on the top of the great Capitol building at Washington shine until it seems a small sun itself shedding light on those below. This beautiful city is named after George Washington whose life stands out as a great light to the American people.

He crosses the Mississippi river and wants to stop and play with the little Indians, but he has other children to see and so he must not stay too long in any one place.

At last he gets near to Lomaland. Early New Year's morning he will climb over the mountains back of San Diego. When he gets near the top he will give a great leap, for he knows many little bright eyes of birds, flowers and children are expecting him. He will come bounding over the tops of these mountains flooding everything with a golden light and shining so brightly on the great round domes that they will glisten and sparkle like great diamonds above our heads.

All the little birds will begin to sing, the flowers will lift their dewy heads and send out their sweetest fragrance, all the ripples on the Pacific Ocean will dance and chase along and sweet little voices will begin to say "Good Morning!" to each other. Do you wonder that the great sun longs to get here? or that he wishes the little king to start his reign right here in this beautiful place where his most faithful band of helpers are waiting for him?

Greetings to the New Year and his faithful little helpers everywhere!

STUDENT

## *The* Song *of* the River

THIS is what a great poet has sung to us of a river he loved: A little river was born among the hills. Down it hurried through the valleys, it ran and it leaped and it laughed aloud; when it met the rocks it divided and came together again; it did not mind whether its bed were narrow or wide, but on, on it went, seeking to reach that for which it was born.

The river grew and was very lovely. As it went through hill and vale, everything loved it and wished it to remain. The rushes rustled and cried, "Little river, abide with us, abide;" the water weeds threw out their long arms and tried to hold it back; the grass and the ferns, caressing it, said "Stay with us;" the laurel growing on the banks turned its tide; and the dewberry dipping in, began to play, while the little reeds whispered together, and they too said "Abide."

The river smiled back, for it loved them all. It would have liked to play with the dewberry and run races with the laurel, but on it went, for it knew that far beyond, something was waiting for it, something that it must do.

Still the river grew and came to a place of noble trees, and they wished it to stay and be their friend. The hickory told it wonderful fairy-tales of light and shade; the poplar looked at herself in its waters and laughed; and the chestnut, the oak, the walnut, the pine took hands and waved them, leaned over the river and whispered to it of the cool places and shady nooks it could live in with them.

But the river was brave and true and it ran along, singing, because of its great work ahead.

It had a friendly quarrel with the smooth brook-stones who wanted to stop its way; while the white quartz looked on from the bank, and down below shone the bright eyes of crystals, rubies, garnets and amethysts; and they sent out spangles and sparkles so that the river would not want to leave them.

But now the heart of the river throbbed and leaped, for it could hear voices calling it from afar; it knew they were the voices that had called at its birth — voices that called it to come down and help them — the voices of the plain that was parching for its waters, the dry fields that burned, the mills that it must turn, the myriads of flowers that were fading and dying, yearning for a drink — and far beyond, more beautiful than all, the deep calm voice of the sea, calling it to come when its work was ended.

STUDENT

## Brotherly Sparrows

HIGH up on the roof near a window lived a little lonely sparrow. He never tried to fly away with the other birds but always remained in the same spot. He was, however, visited frequently by four or five other sparrows who always came with their bills full of food which they placed before the little stay-at-home bird. If he began to pick at the crumbs they brought, they would chirp as if very happy and then fly away.

A friend of the sparrows who had been watching this action of the birds, climbed out on the roof one day to where the little lonely bird sat, and finding it did not flutter and fly away, picked it up and found he held in his hand a little blind bird; its eyes being covered with a white film. How did the sparrows know their little companion was blind, and needed their care?

COUSIN EDYTHA

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# The Theosophical Forum in Isis Theater

San Diego California

## GRAND CHRISTMAS FESTIVAL

**Isis Theater, San Diego, California, December 23rd, 1906**

ISIS THEATER was crowded from floor to dome on Sunday evening, December 23rd, with a closely attentive and warmly sympathetic audience which had responded to the invitation of the Raja Yoga children of Point Loma to attend their Christmas Festival of music and song. It was a truly remarkable event, one not only depicting the glorious spirit of Christmas heart-cheer, but also a record of great historical interest in the beautiful work for children being carried out by Katherine Tingley and her helpers. From the beginning of the program to its close the vast audience literally drank in the message of the Christ heart as conceived and felt by the Raja Yoga children. The following report is from the San Diego *Union* of December 24th. It speaks volumes as to the impression given, from an outside point of view.

### "CHILDREN SHOW INDIVIDUALITY

RAJA YOGA CHRISTMAS FESTIVAL AT ISIS, A REMARKABLE PERFORMANCE INTELLIGENCE AND SELF-CONTROL DELIGHT AND SURPRISE LARGE AUDIENCE

"Last evening the Isis theater was crowded by people interested in the work of the Theosophical Brotherhood as represented by the pupils of the Raja Yoga school. Hardly a man or woman present but must have wondered, verbally or silently, whether the day of miracles could be past. Has it not been a common phrase, among parents at least, that 'children could not understand'? Any attempt to appeal to their brains, especially at the tender age of four years, has seemed absurd. And yet, taking part in the program last evening were many little tots reciting, singing, playing the violin or piano in such a manner as would be considered precocious in children several years their seniors. It was rather interesting to note that none of the children looked or acted like infant prodigies, but that they did have individuality. Plain of features some may have been; one hardly noticed, but they one and all had something more than beauty; they had individuality. To the onlookers last evening the stage seemed to vanish and an ideal childland was in its place.

"The first number on the program was the rendering of several selections by the Raja Yoga juvenile orchestra, in which the youngest was a boy of about 7, and the talented leader, Master Rex Dunn, was no doubt the oldest. They played good music with an understanding and expression which stamped them as musicians of promise.

"'The Little Philosophers,' boys and girls under 7 years, in their little symposium, recited intelligently, not one sounding parrot-like as might have been expected.

"But it was the same with them all, be it address, song or instrument; each had a bearing of self-assurance and fearlessness, each face was stamped with purity of thought and intelligence, and one and all, they made the evening a great success, not merely as an entertainment, but as a wonderful illustration of the work done in the Raja Yoga schools in San Diego, Roseville and Point Loma."

The above report, written as it was from an outside point of view, is a remarkable illustration as to how the work of the Raja Yoga children is appealing to the people. Not one word is there of exaggeration in it. In fact no words can adequately express the uplifting power experienced by those who attended the festival. The voices of the little tots, as they gave utterance to the simple yet beautiful lines of their symposium, seemed to ring through the heart with a new meaning of sweetness and truth. Involuntarily the tears would start to one's eyes as a well-known utterance of Christ was clothed with the music of a beautiful and rich child-voice. There was no bashfulness nor self-consciousness, but simply truth itself from the pure fountain of the child-heart, not to be questioned nor set aside.

The Raja Yoga juvenile orchestra played as its opening number the overture to *Ruy Blas*, by Mendelssohn. It was a performance of remarkable power and expression, and held the audience spell-bound. It was difficult to believe the evidence of one's eyes that young children were actually playing this great overture of Mendelssohn's. The tiny tots followed with their symposium, which has already been referred to.

The following address was then given by Margaret Hanson and was received with enthusiasm.

"Dear Friends: I think that the happiest children in the world today are the Raja Yoga Children at Lomaland, Roseville, and in San Diego! And why I say this is so, is because I am one of the children at Lomaland, and I know the joy that has come to all the children there this and other Christmas times, *because Christmas day opens the way for us to do extra work that others may be happy.*

"At Lomaland, we have been for weeks and weeks as *busy as bees*, getting ready for Christmas time, and we have made many beautiful presents for our parents, friends and teachers; besides, we have done many things for the children of the Raja Yoga Day Schools in San Diego and Roseville, and Cuba also.

"On Christmas Day, the Lomaland Children will give a reception to the children of the San Diego and Roseville Schools. Here they will have the pleasure of meeting several Santa Clauses, *Grandfather, Son, and Grandson!*

"Christmas evening, on the hills of Lomaland you will see shining out in the night many beautiful lights, for you know the children gather out on the hill to watch the Santas with their big packs coming down from the mountains. All along the pathway of the Santas will spring up these wonderful lights, and so Point Loma will look like a fairyland!

"We call Santa the 'Light-Bringer,' because he brings good cheer and happiness, and the lights, we might say, are like the fairies' heart-love, coming right up from the earth to brighten the land.

"I am sure tonight that the children of Lomaland would not be happy in all this enjoyment if they did not feel that each Christmas time is bringing them nearer to the day when all little children shall be as happy as they.

"On that night, you know, in many parts of the world, in Europe, Sweden, Holland, Germany, France, Ireland; in Egypt, India, Japan, Australia, Mexico and America, Raja Yoga Children will be doing their part to make glad many, many other little children, their mothers, fathers and friends.

"The biggest Santa of all we can't see with our human eyes, so Mrs. Tingley says. It is the great big Christos-Santa — the great Divine, Compassionate Heart that throbs through all life. When one really thinks much about the Great Christos-Santa, how easy it is for one to find the heart-life everywhere — in the songs of the birds, in the color and perfume of the flowers, in the grand sounds of the sea, in the shining stars of the heavens, and in the hearts of men.

"Christmas Greetings! Good friends! Christmas Greetings! May you find new hopes for coming Christmas time, and may you be blest in the richness of a beautiful and unselfish life! All these wishes come from the hearts of the Raja Yoga children at Lomaland."

A batch of tiny musicians next astonished and delighted us. Little Geoffrey Barborka played with great expression and composure a violin solo entitled *Barcarolle*, by A. Fisher; and two little girls, Iñez Walker and Mercedes Puente, played as a duet *Dance*, by Gurlitt. The audience warmly applauded their performances.

Kate Hanson, in her address, touched on the true meaning of Christmas, and spoke of the teachings of Christ in a manner that would appeal to all true Christians. She said, in part:

"At this time when all the world's children are feeling the touch of Christmas tide, the words of Christ, Suffer little children to come unto me, for of such is the kingdom of heaven, has in a sense a more beautiful meaning now than ever before, for well we know that the children of God's great family are today, in many lands, suffering for that love which Christ so generously gave. . . . Think what it would mean for the world's children today if every man and woman had burning in their hearts the simple teachings of Christ! *These exquisite bits of soul-wisdom stand out in a glory all their own.* They are not framed in creeds, or overshadowed by *fear*. They are tender, beautiful heart-pleadings from that great Teacher, who knew the needs of Humanity. . . . Study his writings and you will see that at an early age he sought the books of the Ancients and learned from them. . . . What a need there is for more Light, and Love in the world — for real interpreters of Christ's teachings — for those who can live the life, and do the service that Christ called upon them to do."

After some beautifully sung part-songs by a special chorus of girls, and a delightful piano solo by Margaret Hanson, the evening closed with a stirring address by Iverson Harris and a Festival March by the Orchestra.

A truly remarkable Christmas Festival! It leaves the heart warm with enthusiastic faith for the glorious future of Humanity. OBSERVER

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# Art Music Literature and the Drama

### In Old Edinburgh, Scottish City of Romance

EDINBURGH is remarkable for its commanding and picturesque situation. It is a city of palatial edifices, lofty monuments, and blooming gardens built upon a group of exceedingly steep hills and deep valleys. Its streets are piled one upon another so that from many of the higher ones, we look down upon the attics and chimney pots of tall buildings in the streets below.

Prince's Street is one of the most beautiful of thoroughfares in Europe; perhaps there is not another in the world so uniquely situated. It runs along a high level ridge. One side is occupied by splendid public buildings, fine shops, handsome hotels and club-houses. The other side, free from buildings, forms the esplanade of the Prince's St. Gardens, whose shady paths slope away into the valley and up again to Castle Hill.

On the esplanade stands the noble Gothic monument in memory of Sir Walter Scott. It is the crown of Edinburgh's many monuments; its central spire rises to a great height, and beneath the stone canopy formed by the arches supporting it sits the man who has endeared Scotland to the hearts of the reading public in many lands. All the principal characters of his poems and of the Waverley Novels, as well as the chief writers of Scotland are represented somewhere on this beautiful structure.

Prince's Street is in the New Town and is thoroughly modern. The Old Town holds greater interest for visitors; High Street is its great thoroughfare, and together with Cowgate was once the aristocratic portion of Edinburgh. The Old Town is quaint and picturesque.

In leaving the main streets, it is easy to lose oneself amidst its narrow passages with line above line of washing flapping overhead, its steep stairs and dark alleys leading under arches into dismal old courtyards. Much of the history of the Scottish Reformation revolved around Greyfriars and St. Giles'. The old burying ground behind St. Giles has long since been built over, and the letters J. K. and the date, mark the spot on the pavement of Parliament Close under which lies the dust of John Knox.

The ruined Abbey and the Palace of Holyrood are on the outskirts of the town. Here so many memories of Queen Mary still linger in the dreary halls and cold rooms. From these galleries the faces of the Scottish kings and patriots look down; the armor of Lord Darnley and the portrait of Rizzio both adorn the walls. Mary's bedchamber hung in tapestry of Greek story, is just as she left it though now falling into decay. Among her things is the little basket which Queen Elizabeth sent her filled with baby linen at the birth of her son James.

From the very center of the city rises a huge perpendicular rock crowned by an ancient fortress bristling with towers, bastions, and battlemented walls. This is Edinburgh Castle under whose shadow and protection the little Saxon hamlet of Edinburgh sprang up in the past of Scottish history.

Such a haze of romance and legend and history clings round the Castle, the Palace and everything in old Edinburgh, that one would linger long in this spot sacred to the memory of Scotland's Past, but the cold even in summer chills the blood if not the enthusiasm of one born far away from this land of wind, of mist, of raw bleak weather. Shivering though in flannels and furs, and unconscious of hands and feet, it is easy to understand why the Scotch are a Calvinistic people and fond of warm strong drinks.

On a fine day from the tops of Calton hill, one gets a magnificent panorama — Edinburgh with its spires and turrets crowned by its citadel, the Firth of Forth, the Salisbury Crags, Arthur's Seat, and in the distance the sea, at times most stormy and tempestuous.

The cut shows a view of the fortress from the sloping side of Castle Hill; in the foreground are the National Gallery and the Royal Institution like two Greek temples. STUDENT TRAVELER



Lomaland Photo. and Engr. Dept.

EDINBURGH CASTLE AND NATIONAL GALLERY

### The Revival of Interest in Glastonbury Abbey

THE offer of an American woman to purchase Glastonbury Abbey, one of the most ancient shrines in England and which has always been associated with the legend of King Arthur and his Knights of the Round Table, has raised much discussion. English writers agree that this Abbey, being an object of great national interest, should not pass into the possession of anyone who does not own allegiance to the King, and so another American woman has suggested a compromise on the basis that Glastonbury should become the joint possession of England and America.

Glastonbury Abbey is in Somersetshire, not far from Bristol, and is known as one of the earliest churches to be founded in England. For many centuries it was believed that Glastonbury was erected by Joseph of Arimathaea who, according to a legend, went westward, bearing with him the Holy Grail, also a staff from the Holy Land, which he planted in Glastonbury. It grew into a tree and there the Abbey was founded. According to one Irish legend Glastonbury is the burial place of King Arthur and it is said that it is the only church of its rank that passed safely through the storm and stress of the English conquests. The ruins of the great building, which once covered sixty acres, are now in a state of comparative decay. STUDENT

### An Indian Musical Composition

AN interesting parchment has just been discovered by an American musician which experts believe to be a bit of genuine Indian musical composition. It bears the date of 1809 and the composition, painted upon the vellum, though stained and torn, is still legible. In slightly changed form it bears all the essential notations of modern music and is not unlike the first musical compositions used at the Indian University, I. T., which was founded by the Cherokees in 1880. STUDENT

AT the last meeting of the Academy of Inscriptions, Paris, was communicated the discovery of another prehistoric cavern. It is located in the Pyrenees and contains upon the walls many drawings which are undoubtedly of the Palaeolithic period. Not a ray of daylight penetrates to the depths at which these drawings occur and they must have been executed by artificial light. In one part are drawings of bisons, marked with red arrows on the sides, of horses and curious horned animals.

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# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED IN 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* Organization at Point Loma with *the* buildings *and the* grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism or anything *of* similar nature, but are what they stand for: 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, it unites *the* philosophic Orient with *the* practical West


## *The* Raja Yoga Institution at Pinar del Rio, Cuba

IT was an affecting and beautiful event, the distribution of the kind gift which the Raja Yoga children of Point Loma, California, sent as a testimony of their affection and sympathy for our country, through Katherine Tingley the Foundress of the Schools — a gift augmented by the citizens of San Diego at a benevolent function organized by these schools in the City of San Diego, for this charitable and altruistic end.

In the midst of the social disturbance from which we are suffering, there arise like a beautiful dawn of peace to re-animate and comfort the troubled spirit, the present continued magnanimous actions of the beneficent Raja Yoga Institution, which has already proved itself to be of great civic value. It was a happy hour for Cuba when this Institution came to this place, for the country realized what great blessings it might expect from the compassionate and gracious efforts for humanity which Katherine Tingley dispenses.

The greatness of these benefits can be appreciated, if it is considered that having for their doctrine the general good, and as their method education, the Raja Yoga Theosophists of Point Loma know how to unite both, succeeding in utilizing the knowledge which they disseminate among their pupils for laudable ends, teaching at the same time what their pupils can learn of culture, and how it should be put into practise.

Pinar del Rio feels proud and grateful at having in its midst a branch of the Raja Yoga School, and hopes much from the indefatigable workers who form the original staff and sends to them a most cordial salute. CORRESPONDENT

(Translated from *Periódico del Comercio*, (Havana), Nov., 18, 1906.)


## MEMBERSHIP

**in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite 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 Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.**


## Dead-Level Monotony *of* Life

WE read of child-labor (in all the quarters of the compass), of sweating, and of slum-life; and all these horrors strike us with grief and reproach. But, apart from such striking and acute cases of the stress of life, there is a continuous dead-level of suppressed suffering which is voiceless and inconspicuous. This constitutes probably the greater part of the stress of civilized life at the present age. Take, for instance, the case of the store clerk. His wages, we are assured, are positively less than those of any of the workmen whose services he is obliged to employ; not even the driver of the coal-team or the iceman gets so little, and some get more than twice as much. Yet his hours are far longer than those of any, and he often gets no evening at home except Sunday, and no morning even on Sunday. He has no holidays, no extras, and usually no expectations. The increase of wages in other trades has affected him adversely only, raising the price of his food, etc. He cannot marry and have a home, and is doomed to the bed-sitting-room or the alternative of ruinous dissipations. His position obliges him to wear good clothes and to tip waiters. He is bound by the ruthless machinery of a vast business organization.

Yet, on reading of his complaints, we find that he has no ideal that can be called much better. His notion of the alternative to this drudgery is "success." The successful man is he who, by enormous labors, consummate skill, or less honorable means, pushes himself on until he gets a lot of money with which he either indulges in what is called pleasure and display, or is in his turn an employer of other drudges.

It is evident that the dreary mental and spiritual conditions of people are not altogether an effect of their occupation, but largely a cause of it. They have no ambition, no interior resources, and they naturally fall into a groove. They are the natural prey of others whose qualities are of a more energetic and positive order.

It is this great sea of indifference and hopelessness and purposelessness that makes such a dead-weight on progress. Fancy a human being, as Theosophy conceives him to be, spending a lifetime selling neckties, with just enough leisure to rest and eat! And fancy, too, the career of the better-off, who may not have to drudge, but whose lives are spent in occupations as unprofitable! And fancy the goal of the successful man, who knows nothing better to do with his money than simply the same old things on a larger scale — more food, better clothes, greater display! What is the end of life? Is it all money making in order to live or enjoy what we call pleasures? The poet sings of an untutored savage who

> Sees God in clouds, or hears him in the wind,
> His soul proud science never taught to stray
> Far as the solar walk or milky way:
> Yet simple Nature to his hope has given
> Beyond the cloud-top hill a humbler heaven;
> Some safer world in depth of woods embraced,
> Some happier island in the watery waste,
> Where slaves once more their native land behold,
> No fiends torment, no Christians thirst for gold.
> To *be* contents his natural desire.

Is there then a sufficient happiness in *being?* Evidently there is for the animal and the untutored savage. But the happiness that depends on ignorance is not for the cultivated mind; it has outgrown it. It must rise to a higher level. It must seek the happiness of a broader kind of *being*. How can we learn to Be, instead of merely existing? Can the dreary commonplace man be said to Be? Is he anybody? But do not let him think we mean that he is to go and become a statesman, a millionaire, a public benefactor, an explorer, or a novelist. That would only be exchanging one kind of hollowness for another; the thing called "fame" is not a whit more substantial or satisfying.

First he needs a broader philosophy of life, a more truly scientific understanding of human nature. If the spark of divinity in him had not become dulled almost to extinguishment by generations of mental servitude, he would naturally aspire towards this greater understanding; as it is, we find him (as one writer describes himself) spending his scanty leisure reading Dickens and Thackeray. Better than some things; but not the best. In that way he escapes from present life into the realm of imagination. But what is Man? What is the Soul? What happens after this life? What is my relation towards other

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# Students' Path

men? Such questions as these exercise the aspiring mind and leave it no rest until they are in some measure satisfied.

There is no system on earth, save Theosophy, which can answer such questions or even pretend to answer them. A study of Theosophy would give a very different conception of life and a very different outlook on affairs. It would show a man that he has a rich and illimitable mine of discovery within his own breast where no one can deprive him of it. It would render his daily life full of meaning and interesting with new problems, and so enrich his character as to prepare him to profit by a less monotonous set of circumstances. This is the only real way to climb out of a rut, — to begin from within; otherwise one would only carry one's afflictions along with one into whatever new kind of life he might enter.

But it is pretty generally recognized now that the book has lost its influence with people, for they are weary of words and gospels that will not work, and they have reached a condition where they can keep their philosophy apart from their practise, as if it were a mere amusement. Demonstration is what is demanded and what influences people. The drama has a future before it, if directed by Theosophists on true Theosophical lines. But most of all a demonstration of actual living in accordance with Theosophical principles is effectual. This influence is produced on visitors to Lomaland who see the life of the students and the education of the children, and such opportunities need to be multiplied that more people may profit by them and realize that there is life worth living and that means something. Thus shall the true ambition be stirred — the ambition to be something, to give up the life of striving for useless goals and vegetating in forgotten corners, and live in the light of a strong and worthy purpose. STUDENT

## The Forces *of* Life and *of* Death

COMPASSION is one of the divinest powers of the soul; it is alliance of the mind with the living. Any other way than compassion of feeling about other men is looking upon death. If as I pass through a gate, it swings to and hits me in the back, I may be irritated enough to kick it; you constantly see irritable men doing that sort of thing. Some men regard all other men as gates that may hit them in the back; they are at war with all others. But not with other men as men; much more nearly as objects that may hit them. Some regard their fellows as things to be turned to profit; this is looking on the dead side. But those others are living and their living side can be looked at. To do this is compassion. If you could enter into the feelings of a man who hated you, you would find that he had what seemed to him to be reason; or you would find that his mind was somehow twisted so that he *could* not see straight. But to enter into his feelings is to touch the living part of him, the inner part; whereas formerly you had only looked at the outside part. There are a thousand things that we do every day to others that we could not do if we had entered into them, seen that they felt as we do, had the same hopes, fears, loves. But that "entry" is touching the living side of them; not to do that is to see only the dead side, the shell. Therefore compassion and sympathy are ways of touching life, and they therefore give life. We all know that hate is a waste of life; it shortens life; and so does greed. And we speak of the "glow" of sympathy and compassion. That glow is actual life, an addition of life to our stock. There is no one who does not know how much richer life is for awhile when a hate has come to an end in a reconciliation. For hatred is one of the paths to death. But suppose, when you looked into the mind of the man who hated you, you could not only see and appreciate why he hated you, but could see his better nature, his soul struggling to get the better of his hate. Your sympathy would deepen into a positive glow of pleasure; your own deepest nature would be touched and strengthened, made more alive. You would actually have gained more spiritual life, and even your physical life would be affected. The whole world will have become brighter because of that inner effort of the soul. The saying holds: The deeper you look into the natures of other men, the more sympathetically, the more will you open your own nature to the beneficent powers of life. Looked at in this way the duty of forgiveness and compassion passes out of the region of pious maxims into that of common-sense.

We think of ourselves as young, as middle-aged, as old: finally we think we die. It is nonsense, we are all young, and the world is young. We have every mark of childhood. The child likes dolls; we like dollars. Where is the difference? The child likes to be at the top of the infant class; the young man at the top of his university class; the middle-aged man at the top of something else, the senate or the town council. Where is the difference? We are at the very beginning of knowledge; we do not yet know anything about the constitution of the very earth we walk on, or any of its doings. We have but scratched the crust, and cannot predict an earthquake half an hour away. We are just asking each other in an amazed sort of way, what life is and what it means. It is not nature's fault if an old man will persist in thinking *himself* old merely because he can not move his *limbs* very fast or his *brain* very fast. He has identified himself with his body, and forgotten that he is the soul, the denizen within the body that should control it, but let him again come to know his real nature and he will find undying youth.

The earth renews her life from within; the sun renews its light — which is life — from within, and man too may renew his from within, may throw out another and ever another bloom from that undying root which is his very self. But if his point of view is the body, he will think himself old; if it is himself, his real, immortal self, he will find himself young. We too, like the materialists, pride ourselves on dealing with facts; but we deal with them all; materialism only with a selected few. *Why* we have been thinking death for so many thousands of years is another question. But think of the immense weight that the idea has acquired after all this time, handed on for hundreds of generations, growing, getting watered and nourished by tears and fear! Surely it is time to put an end to it. The very weight of it is enough to account for the fewness of the few years that our bodies last. We hasten death, actually kill our bodies, by thinking death into them. Let us try thinking life. The mind so thinking moves towards immortality, for it gradually partakes of the nature of that upon which it ponders.

The traditions of all peoples speak of a golden age on earth when as yet there was no sin. Divine-human nature had not then taken on the animal. Men's consciousness was spiritual, perhaps hardly then mental; men were fully conscious of their oneness and of the indwelling presence of that universal spirit from which they came. They were about to be introduced to their work, which then lay in front of them — just as the happy school-children are as yet unconscious of the hard life-work which lies in front of them. Then came the "fall" — no sudden event, but a gradual coming on of the animal nature with its undisciplined impulses. Since then there have been the ages of great war between the spiritual and the animal, the mental and spiritual winning very, very slowly, inch by inch. There is nothing contrary in that to science; it is merely a different point of view to start with — the point of view, for one thing, that all nations could never have evolved this tradition of a golden age if there had not been truth in it. But of course there are many other reasons.

It is the view, too, that man has a definite task on earth; that he is not an accidental product. His task is to subdue the animal, and by the powers of his mental and spiritual nature to transmute the animal force and make it subserve the purposes of his spiritual unfoldment. If a man eats too much, his mind is clouded; if a musician eats too much, he cannot compose — *his* nature is clouded. From this we can imagine what a splendid mental and spiritual consciousness man will have when the animal is completely dominated, forever reduced and absorbed — transmuted.

The earth itself seems to be in about the same half-finished state as we ourselves. It is still subject to wild impulses, gusts of passion, as we are — only in her case we call the phenomena volcanoes, earthquakes, alterations of the poles and axes. Some of the ancients thought she actually corresponded to man, was conscious, and would in time gain control over herself, do all her work in peace and quiet, and make herself all over a perfect and smiling home for all that lives. It would be a day of perpetual springtime, and there is plenty of evidence that in time past the earth behaved much worse, much more violently than now, that she had much less self-control.

There is obviously nothing in this view in the least incompatible

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with any fact of science; the ancients merely looked on the earth from the life side instead of the dead mechanical side. It is characteristic of this life view to take all facts into full consideration. The earth, viewed from the life side, the ancients called Isis. But there was a divine Isis and an infernal one. And the divine one had the task of subduing the other. The divine one was the life in the glories of sunrise and sunset, and from whose presence there we get the inspiration they give us. So let us think more of the youth of the earth and the youth of ourselves. We are here to stay. The body is a garment that we have not yet learned how to repair thread by thread as it wears out. We cannot as yet keep it new. Science talks much about the germs and bacilli of disease and death. Give a sick man a piece of good news and see him make short work of the bacilli. Spoil his will with a piece of bad news and see them make short work of him. That power of feeling ourselves alive is life itself. We are only just beginning to be able to use it. We are only just beginning not to think of ourselves as either dead or about to be or doomed to be.

Is evolution going to stop? Next time we are rich with the life that music awakes in us, or the splendors of sunset, or the deep peace of night; when we have for a moment looked into another heart in compassion and seen there what is in our own; when we have looked forward into human destiny — when we are rich with the life that these give us, let us multiply it by a thousand in imagination, and then we may understand the exultant spring of life that will be the heritage of the men of the future, who will be ourselves. STUDENT

## FROM "RABBI BEN EZRA"

BROWNING

AY, note that Potter's wheel,
That metaphor! and feel
Why time spins fast, why passive lies our clay,
Thou, to whom fools propound,
When the wine makes its round,
"Since life fleets, all is change; the Past gone, seize today!"

Fool! All that is, at all,
Lasts ever, past recall;
Earth changes, but thy soul and God stand sure:
What entered into thee,
*That* was, is, and shall be:
Time's wheel runs back or stops: Potter and clay endure.

. . .

Look not thou down but up!
To uses of a cup,
The festal board, lamp's flash and trumpets peal,
The new wine's foaming flow,
The Master's lips a-glow!
Thou, heaven's consummate cup, what need'st thou with earth's wheel?

. . .

So, take and use Thy work:
Amend what flaws may lurk,
What strain o' the stuff, what warpings past the aim!
My times be in Thy hand!
Perfect the cup as planned!
Let age approve of youth, and death complete the same!

## THEOSOPHICAL FORUM

**Conducted by J. H. Fussell**

**Question** In my cursory study of Theosophy I read and hear much of a "Golden Age" when the Wisdom-Religion was enjoyed on Earth; when virtue and knowledge prevailed.

I understand it to be the aim of Theosophists to restore that Wisdom-Religion, and thus turn Humanity back from its present state of ruin to its pristine glory.

I am troubled by this reflection or mental questioning, namely: *If* the Wisdom-Religion, now taught under the name of Theosophy, was incapable of *preserving* Humanity *in its high estate* characterized as the "Golden Age," how can it be expected to *redeem* Humanity from the ruin into which it is fallen?

(Read at Students' Assembly, Point Loma, Cal.)

**Answer** A very reasonable question, and one that shows reflection; be assured, however, that further study of the Theosophical teachings is all that is needed to fully answer it.

It will make the explanation clearer if I begin by recalling a familiar allegory of the Christian religion, as well as of all others. I refer to the account of the Fall of Man and the promise of his subsequent Redemption, which is a teaching whose symbolical language, correctly interpreted, gives the key to your problem.

In the Garden of Eden, which may be taken as synonymous with the Golden Age, Man existed in a state of innocence and purity. He had no knowledge of evil. But we are told that he tasted of a forbidden fruit the effect of which was to endow him with a greater power; for he now gained the knowledge of good and evil and became a self-conscious man with the divine power of freewill or choice. He was instigated to this act by the Serpent, which is a world-wide and very ancient symbol for the subtle power of Nature; a twofold symbol, *implying enthralment if yielded to, and wisdom and power if mastered.* The result of incurring this higher responsibility was that Man became subject to the Serpent, that is to the powers of the material world, until such time as he should, by virtue of the unconquerable power of the Divine Breath within him, succeed in winning through and in mastering all the forces of the lower world. This final triumph is signified by the Redemption, in which allegory the Christ means the Divine Self in man, born of God. This Christ was "crucified," which means that he was fastened to the Cross — the Cross being a symbol of matter. But he triumphs over the Cross and rises from death to life immortal.

We have not, however, to depend upon Biblical symbology alone for this teaching; for it is universal, and numerous passages might be quoted to show that all the ancient religions have it. It is, in fact, one of the fundamental teachings of the Wisdom-Religion, which is the Root religion from which all religions are derived — in fact, Theosophy.

Thus the Fall of Man, while a sin and a mistake incurring retribution, was also, in a higher sense, but a fulfilment of his destiny and of the deeper purposes of the Great Law. By this Fall is fulfilled the great design of ensouling Nature and raising it to the level of self-consciousness in Man. Man incurred a heavy responsibility when he fell into materialism; but after his redemption (through his own sufferings and strivings) he rises to a fuller life and a greater glory than before.

The reason why Man can be raised again by the Divine Light from which he fell is that he has tasted of *material life and found out its illusions*, so that he can now *consciously choose the Light*. At the end of the Golden Age he had not this experience and was ensnared by the illusive power of Nature. Man's history on the large scale is like that on the small. A child comes into the world fresh from the home of the Soul; but it soon gains self-consciousness and its innocence is gone. In later years it may learn to discriminate between good and evil, choose the former, and so be wiser than it was before.

It is perhaps as well here to issue a caution against the mistaken idea, which some illogical minds have entertained, that this teaching justifies a deliberate choice of evil. This is absolutely erroneous. Man goes astray through *ignorance* and afterwards learns and repents; to go astray *deliberately*, after he has learned to know better, would be a vastly different matter. Our course through the great pilgrimage may be marked by accidents; and by these accidents we may, if we are wise, profit; but we cannot have an accident on purpose. We must avoid mistakes; but, when they do happen in spite of our best endeavors, the next best thing is to turn them to advantage.

The truths of Theosophy are often felt in the heart before the reasoning mind becomes conscious of their truth. We inherit, both by descent and training, minds that are full of prejudices, preconceptions, formulas, and peculiar modes of thinking, characteristic of our particular race and era. But Theosophy is universal. It speaks to people of all races and ages, not to modern Western ears only. But when once we recognize the Higher Nature and divine possibilities of Man, then the deeper faculties of our mind will begin to unfold, the clouds of doubt and uncertainty melt away, and a clearer insight supervene. When we feel the truth of a teaching, we often allow the mind to worry the question until we are lost in a sea of uncertainty. We should trust our intuition more; not swallowing things in blind faith, of course, but remembering that *true* faith is the *assurance of knowledge to come.* H. T. E.

Crime cannot be hindered by punishment; it will always find some shape and outlet, unpunishable or unclosed. Crime can only be truly hindered by letting no man grow up a criminal — by taking away the *will* to commit sin; not by mere punishment of its commission. Crime, small and great, can only be truly stayed by education — not by education of the intellect only, which is on some men, wasted, and for others mischievous; but education of the heart, which is alike good and necessary for all. — JOHN RUSKIN, *Time and Tide.*

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## Conglomerate

PREPARED BY H. T. P.

"ALZEN is the name given to a new metal, which is composed of two parts of aluminum and one of zinc. . . . It is said to equal cast-iron in strength, but is much more elastic. Alzen is superior because it does not rust as easily as does iron and it takes a high polish. Besides being very strong this new metal is capable of filling out the most delicate lines and figures of forms in casting."

"Although at the very threshold of tea husbandry, the United States is really instructing the oldest tea-producing districts in the best methods of curing their commodity. China has known the 'trick' for a long time and has been able to furnish a tea of superior flavor by practising it, but for some reason her example was not followed in India, and it remained for the West to furnish the East with this practical and useful knowledge."

"The so-called sacred cattle of India, which have recently been imported into Texas . . . were shipped from Karachi with the sanction and under the careful watch of the United States Department of Agriculture. Most of the animals were bulls. Should the expectation of the imperviousness of their hides to ticks and also their breeding qualities be demonstrated, it is likely that other shipments of India live stock will follow."

"The coming administration will be a railroad one, says the *Brazilian Review*. Dr. Alfonso Penna has been deeply impressed during his tour through the interior by the want of communications that restricts development practically to a narrow strip of coast. . . . The Great Western has already sent its engineers to study the route between Pasqueira, the terminus of the old S. Francisco government line, and the Tocantins, with the idea of ultimately extending right across the continent to Arica on the Pacific."

"Two important steps have recently been taken in the further development of the railway system in the Kongo Free State.

"Two new lines have been opened that will very materially aid in giving access to that country. One runs from Stanley Falls, where the river Kongo ceases to be navigable, in an easterly direction to Mahagi, on the Albert Sea, a distance of 1120 kilometers (kilometer, 0.62 mile), and the other route starts from Stanleyville, the city by the Falls, and running from north to south, partly by boats on the navigable portions of the upper Kongo, and partly by a railway for such portions of the stream as are not navigable, ultimately is bound for the district of Katanga, in the extreme southern portion of the Free State, where there are great copper and gold fields. . . .

"When the government first started these large enterprises seven years ago, it attached greater importance to the line projected to the Albert Nyanza Lake and the Nile. It therefore pushed all the preparatory work for this section, so that the route was already surveyed to the lake by 1902. But while the railroad company was forming and these preparations were being made the political interests of the Kongo State in this line to the Nile underwent a change. At the same time the discovery of rich ores in the district of Katanga at once made the construction of the southern line the more urgent and the more important of the two. This new road, 127 kilometers in length, runs through a country covered mostly with primeval forests and intersected by numerous streams of water, which had to be crossed by twelve bridges 22 to 64 meters in length. . . .

"Above Ponthierville to Kindu there is a stretch of navigable water in the Kongo 350 kilometers long, which is plied regularly by two steamers of 30 tons each, by another vessel of 100 tons, and by a tugboat, all brought from Belgium. . . . From Kindu the navigation is being continued for the present, when the water is not too low, by a small steamer up to Sendwe, 23 kilometers above Kindu. From this point another railroad will be necessary to Buli, about 300 kilometers distant. . . . Above Buli another navigable part of the Kongo will be found, about 600 kilometers long, up to the northern portion of the district of Katanga, and this section is now being surveyed to complete this new and great system of railway and river transportation through the heart of Africa.

"Thus another link has been added to this wonderful line, the construction of which was pronounced to be impossible because of the supposed insurmountable difficulties presented to engineering."

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IN Bombay a large number of coins have been found, of about 119 A. C., and bearing the head of King Nahapana who reigned at that time.

## Peculiarities in Type Manufacture

THE NEW CENTURY PATH of September 2nd, 1906, published an editorial discussing entasis. This is the slight convex curvature which the ancient Greeks and Egyptians gave to floors, architraves, cornices, columns, etc. for the reason that a perfectly straight line is offensive to the artistic eye. Straight lines look concave and weak, and a structure built without entasis is in fact weaker than one with. When the same principle is applied to the lintel of a door or window, or the dish of a wagon wheel, or the curve of a watch crystal it becomes an arch. A truss bridge spanning a stream is generally strung up so that it will be a couple of inches higher in the center than at the piers. It looks stronger.

Of all the many forms which the eye encounters, none are more familiar than the letters of the alphabet. The Roman style which is generally followed is apparently very plain, but really it is the most difficult of all to make. Only an expert draftsman, engraver or sign painter, can get the best effects in grouping them into words. The letters appear to be mathematically correct in their proportions, but they each contain some peculiarity or distortion. The U. S. Coast and Geodetic Survey has published a treatise in which it is said that:

There are numerous optical deceptions in the alphabet which must be overcome in order to make the letters appear correct. They are as follows:

**A**, and all letters with round tops, like **O** and **S**, must be about one-fortieth higher than the other letters, or they will appear to be too low.

**C, G, O, Q, S,** and the curved parts of **B, D, P** and **R**, must have the widest part of the curve about one-eighth greater than the straight stems, or it will appear too narrow.

**B, E, F, H, R** and **S** must have the middle part slightly above the center, or it will appear too low.

**B, C, E, K, S, X** and **Z** must be narrower at the top than at the bottom, or they will appear wider.

**E, N, S** and **X** must have the bottom spur slightly larger than the top one, or it will appear too small.

The fine horizontal lines at the bottom of the letters must be slightly heavier and longer than those at the top, or they will appear lighter and shorter, and the little curved lines which fill in the angles at the bottom of the letters must be almost horizontal, while those at the top must be very small and almost vertical.

**A, N, V, W,** and the left half of **M**, must lean about three-fourths of a degree to the left, or they will appear to lean to the right, and they must have the pointed ends of the oblique stems swelled slightly, or they will appear sunken.

**X** must have a slight offset in the fine crossline, or the line will not appear straight.

**K** must have the lower part of the fine oblique line bent down very slightly, or it will not appear straight. STUDENT

## Ships Steadied by *the* Gyroscope

A GERMAN engineer has invented an application of the gyroscope for preventing the rolling and also the pitching of vessels at sea. He finds that the force necessary to produce or prevent these movements is not very great, and that therefore a large rotating flywheel will suffice to largely obviate them. He has computed that, for a vessel of 6000 tons displacement and a rolling period of 10 seconds, the rolling action would be neutralized by a wheel 25 to 30 feet in diameter. The force opposed by the gyroscope is not equal to that of the rolling; and so, if the apparatus were rigidly fixed to the hull, the vessel would overcome the gyroscope and turn it out of its plane, when of course the wheel would tend to continue rotating in that new plane. So the plan is to connect the wheel with the hull by means of a yielding apparatus, such as a friction brake or a hydraulic arrangement. Under these circumstances the gyroscope does not act as a direct check on the rolling but rather opposes a force which is compounded with the force of the rolling. It seems a case for experiment with tank models, for the gyroscopic action might prove cumulative towards one side in a beam sea. The pitching of ocean steamers 700 feet long would surely be unaffected. STUDENT

## Excavations at Sparta

EXCAVATIONS made at Sparta have resulted in the discovery of Roman remains and below these Grecian. The chief thing found seems to have been enormous quantities of small figures made out of sheet-lead. They are about an inch and a half high, and represent about fifty types of soldiers, also female figures and small wreaths. Although the site has only been tapped, 7000 of these wreaths and 3000 figures have already been found. Terra-cotta masks were also found in great abundance. One noticeable fact discovered was that the town was much larger than has been supposed. STUDENT

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**Truth Light & Liberation for Discouraged Humanity**

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### Christ *versus* Creeds

WE are again reminded, by the case of Dr. A. S. Crapsey, how far the Churches have departed from the spirit of Jesus. The newspapers have been telling us how a clergyman, Dr. Crapsey, has been turned out of the Episcopal Church in America because his teaching was supposed to differ from certain creeds. And to make matters worse, it is *said* that Bishop Potter, with very bad taste, did what he could, by his public utterances, to prejudice the case before the matter had been decided. This is the Bishop Potter who attained considerable notoriety by his attempt to run a drink shop, which, however, did not prove a success. The "Press" represents him as a man who is fond of good living; who frequents the houses of the rich; and who loves "sybaritic elegance" more than preaching. On the other hand, Dr. Crapsey appears to be a man whose life and teaching are Christ-like. He is the friend of the poor. He has worked hard, and by his labors the Church has been much increased. This section of the Church, the Episcopal, is steadily diminishing from 1.4 per cent of the population in 1830 to 1.1 per cent in 1906. And yet it is this small body which thinks it can afford to turn out a man like Dr. Crapsey!

The founders of the American Nation hoped to make the country the land of liberty, both religious and civil; but the spirit of intolerance has been rampant, and churches are losing their power, and at least one seat of theological learning has become well-nigh extinct. It is a sad fact that worldliness and vice, especially in the large towns, are terribly prevalent. The indictment "If Christ came to Chicago," might well stand for New York, Philadelphia, San Francisco, and a score of other places. The Churches are powerless. And yet in the face of all this they think they can afford to turn out men who labor for the uplifting of the nation. Truly, "those whom the gods would destroy they first make mad."

### Ineffective Moral Agents

Dr. Crapsey maintained that his teaching was truly Christian, and invited the creedalists to show him his error, if they could. This they did not do, but decided that it was not according to some one or two of the ancient creeds. Now the Bible is professedly the supreme standard of the Protestant Churches, but in most, if not in all cases, where a heresy-hunt is started, the Bible is kept in the background, and some creed is made the "Standard" by which a man is to be judged. Of course the Churches declare that their creeds are founded on, and agreeable to the "Word of God," but it is always the creed, and not the Bible, which is appealed to when there is a heresy case on hand. The real reason of this is not only that the creed forms a more convenient instrument for persecution in the hands of intolerant men; the real reason is that the Churches have long ago ceased to be ruled by, or to represent the Spirit of Christ. The Churches have been diverging more and more from the true Spirit of Christ, yes, even from the days of the Apostles!

### Lessening Christianity

For a time the change was not very great, but no careful and unprejudiced reader of the New Testament can fail to perceive the beginnings of a divergence from the Spirit of Christ in the apostolic wranglings; and in the legal and Rabbinical reasonings of many of the epistles. Still, had matters stood there all might have gone well, but long before the days of Constantine the spirit of hair-splitting, and quarreling over intellectual points; the spirit of greed and worldliness, and intolerance had become lamentably prominent in the Church. Between the Jesus of the Gospels, and the Council of Nicaea a great gulf is fixed. There is nothing creedal in the life and teachings of Jesus. To be pure in heart, to be just, and merciful, and forgiving; to endure wrong rather than to inflict wrong; to live together as brothers, without pride or jealousy, or love of place, power, or fame; these and such like things were the spirit of Christ's teaching. No creed could be fabricated out of the Sermon on the Mount; and Christ never meant that there should. Christ and creeds are essentially antagonistic. Real Christianity is a living, moving spirit. When we creedalize we limit, materialize, and kill. The Church never had any right to erect a creed and put it in the place of the living Christ. Even should a given statement be perfectly true, it was wrong to put an intellectual conception in the place of a spiritual ideal, a divine impulse, a holy inspiration of the heart.

### Eye or Heart Doctrine

Christ cast out none, but said, "come unto me all ye that labor and are heavy laden and I will give you rest." How far men have wandered from that spirit may be seen in this present case of Dr. Crapsey. We see the worldly, pleasure-loving, creed-worshiping Church turn out the man whose distinguishing characteristic is that he is trying to follow the Spirit of Christ. "Which of the prophets have not your fathers persecuted?" is a saying which is still applicable.

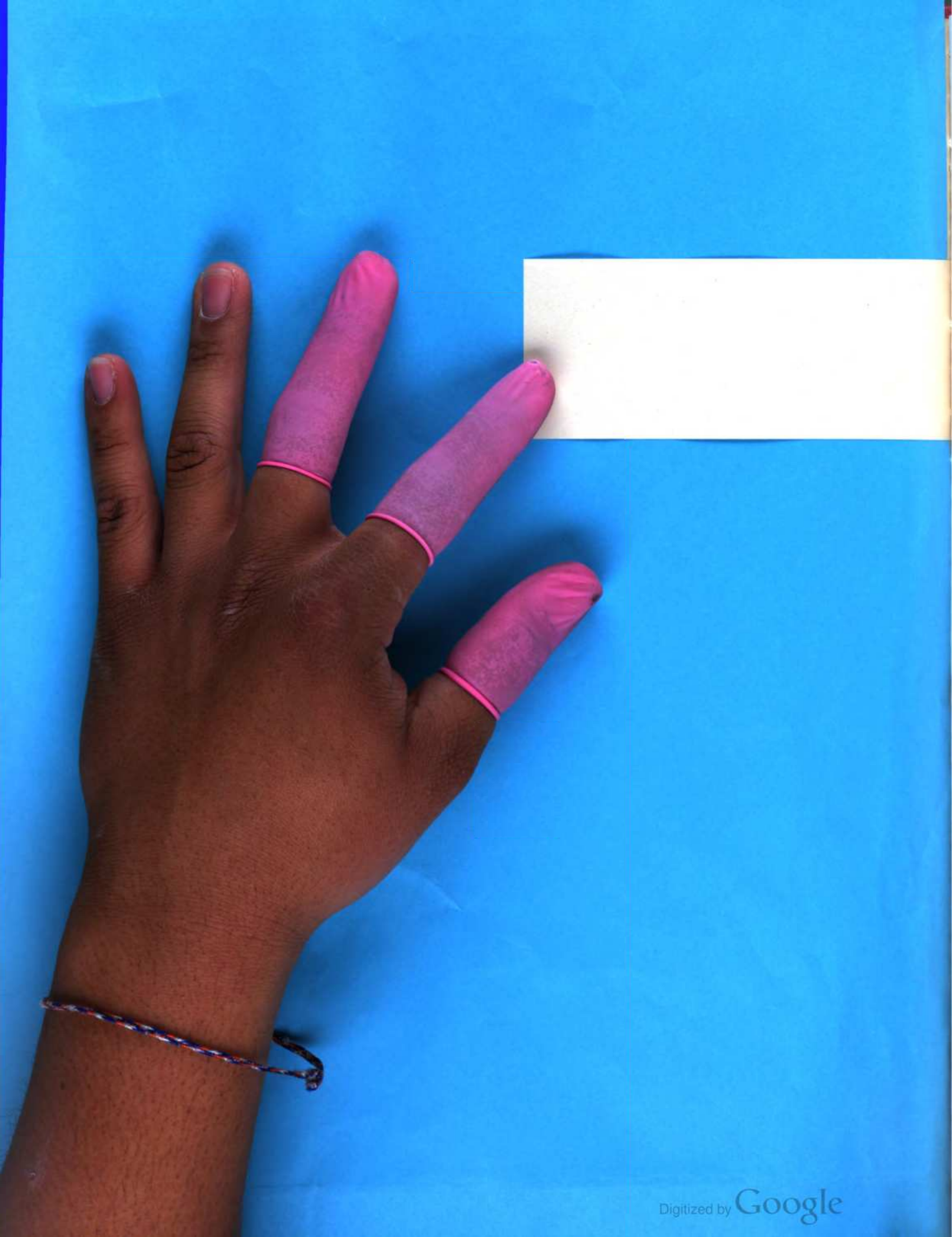
It is a lamentable thing that in this Twentieth century we permit sacrifice after sacrifice, and victim upon victim to fall before the Anti-Christ of creedal Churchianity! Whose fault is it? Is it the fault of the people, or is it the fault of the rulers of the churches? Both are to blame. No doubt if the clergy knew their own minds, kept abreast of the times, and *were not afraid of each other*, they could make a bold and united stand in favor of creed-revision, or better still, for a return to non-creedal Christianity, the life and Spirit of Jesus. But many of the clergy have been trained under in-

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The CENTURY PATH appears this week once again with its well known cover page owing to the failure of the artist in Chicago to finish the new model in the time expected. It was hoped that this first issue of the CENTURY PATH for the year would greet its readers with its new dress, but circumstances have ordained otherwise. The delay is unfortunate, but the change will be effected, as promised, in the first issue possible — presumably the next.



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fluences unfavorable to a right perception of truth. They fear to read the advanced thought of today, or if they do read it they fear to talk about it lest they should be "suspected of heresy." And a mutual jealousy, partly born from lack of trust in truth, and partly from lack of trust in themselves makes them unable to trust each other. So the creeds are accepted as a safe position, because *Church property is held under the creeds.*

**Creedal Vested Interest**

But the clergy are not alone to blame. The people are to blame. They, in their outer natures at any rate, prefer orthodoxy to truth, Churchianity to Christianity. Of course there are some noble exceptions, but the vast majority of the people like a teaching that appeals to their selfishness, that does not demand too much self-denial or self-sacrifice; that is *worldly* while it bears the name of Christ. They like something clearly defined, such as a creed, for that saves them from the trouble of thinking for themselves; as for a similar reason the Roman Catholic Church appeals to the minds of many. The inertia, the laziness; the old conservative spirit that holds to things because they are old, whether or not they be true, these are the powerful obstacles to progress existing in the minds of a very large number of people. We see how the old saying is still true; "the prophets prophesy falsely, and the priests bear rule by their means, and *my people love to have it so.*" If the people would only wake up and act with vigor and unanimity, the churches would have to reform — or perish everlastingly. The people can, if they will, reform the churches in a very short time by ceasing to support creedalism instead of Christianity.

**A People Asleep**

In their heart of hearts men know that the Christ-spirit is being crucified daily, but they are too busy with making money and seeking pleasure, to care for the Truth. For a time the newspapers have big headlines when a new victim, like Dr. Crapsey is found, but it is soon forgotten, and the wrong-doers are not made to feel their unchristian position. The world hurries on to some new excitement. But the Christ-like men can not be destroyed. They will return again and again with added power and light until some day the old worm-eaten orthodoxy will get a rude shaking and suddenly fall to pieces, and there will be much dust!

The people are too apathetic. They are not quick enough to respond and show energetic action on any matter of principle. This may be, and no doubt is, partly the fault of the clergy in not having trained men better; but it is, in no small degree, the fault of the people themselves. For within the heart of every man is the Christos, the great Master, the Supreme Authority in matters spiritual.

It is said that "people have just as good a government as they deserve": and it may be said that if people really wished to reform the creeds out of existence, and have a church which would be truly Christian and not simply creedal, they could have it.

**Weighed and Wanting**

It is very doubtful if the clergy will ever awake to see things in a true light unless they are forced to do so from without. No doubt various forces have been silently but steadily working to sweep away the creedal influence. The various sciences have given much light to the minds of men. The horizon has widened. Geology, Astronomy, Archaeology, Comparative Religion, and now Theosophy the all-inclusive, all these have made it impossible for intelligent men to accept the old orthodoxy. We now feel that heresy cases are an anachronism. They are simply unworthy of the present age. And as Theosophy permeates the world they will become impossible. In another generation or so the young people will read such heresy cases with wonder and incredulity, as we now may look at the thumb-screws and the rack on the shelf of some museum — eloquent reminders of what Churchianity was accustomed to do, and would do still, if it had the power. (REV.) S. J. NEILL

## A Peace Pilgrimage

IT is reported that a demonstration in favor of the interests of peace was arranged for December by a French peace association, in the shape of a French pilgrimage to Berlin. Hundreds of French men and women were to take part in the expedition, which would visit Berlin on December the 24th, the time of peace and goodwill, for the purpose of expressing the goodwill between the two peoples.

There is nothing like travel and mutual knowledge for breaking down prejudice and broadening the sympathies. STUDENT

## Extinct Volcanoes of a Creed

MISS ISABEL DODD, describing (in *Records of the Past*) her visits to Nicaea, the City of the Creed, pleads for a little investigation of those beautiful ruins. None has ever been undertaken, and yet there may be treasures there which would fill many a gap in history. It was there, nearly sixteen hundred years ago, that the creed of Christendom was settled. The famous Nicaean council was held in a great palace on the shore of the lake (Ascania). It is in ruins now — "a few columns lie scattered on the shore, and the blue waters of the lake lap the marble steps that once led into the stately halls." More than 300 bishops were present, and a larger number of inferior dignitaries. It was held at the desire of Constantine, who, perhaps without any very vivid religious views of his own, determined (to use his own words) that there should be "one definite and complete form of religious worship" throughout his empire. He was tired of the interminable wranglings of Athanasians and Arians.

Arius maintained that since by general admission the Son had been "begotten" by the Father, there must have been a time when he was not. Arius was beaten; the Council decided that the Son existed before he was "begotten." Part of the sessions consisted in fact in personal altercations between Athanasius and Arius. Eusebius first presented a sort of draft of a creed that was to some extent non-committal. The Athanasian party were about to accept this when they discovered that the Arian party were also going to accept it. This was enough; if such people as that could accept it, there must be something wrong in it, even if not immediately detectable. So at last the creed took almost its present form, concluding with several clauses expressly damning the infamous heresies of Arius.

It was a nice point. Athanasius thought that if the Son were allowed to have come into existence at some moment of eternity, two Gods are admitted — the heresy of polytheism. Yet a son presumably appears later in time than his father, and the relationship certainly implies twoness of personality. But in those days difficulties of logic were not impossibilities. The Son and the Father, though two, were also one; accursed be he who says not. The Son was "begotten" by the Father, yet the two had existed contemporaneously since forever. Accursed be he who says not. Thus all difficulty disappeared.

The city was shuttled about between Romans, Greeks, and Turks for many hundred years before it finally settled into the keeping of the last. And since in its fierce history it saw three of the Crusades, search and digging would surely bring something to light. Perhaps one of the bishops took notes — if he were literate enough to write! — and put them under a stone! STUDENT

## The New Far East Company of Kamakura

JAPANESE commercial enterprises are nothing if not thorough. Under the "Laws of the Empire of Japan," has been registered the New Far East Company of Kamakura, and all the shares have been duly allotted. The name of the President of the Company, Professor Leon Lewis, of Kamakura, scarcely sounds Japanese, but that should have no great bearing on the success of the undertaking. The object of the Company is "to acquire the most desirable portions of the earth's surface that will remain above water when the great glacial deluge, now impending, shall have come again, and to establish therein centers of refuge and zones of safety."

The learned Professor has been working out this theory for the last thirty-three years, we are told. By *his* calculations, the catastrophe which recurs every 25,000 years is due to the sudden shifting of the Earth's center of gravity. "The one absolute certainty with which we have to deal is that it may come at almost any moment."

The Professor has applied the practical side of his diversified talent to ascertaining which portions of the earth will survive the catastrophe. On the approach of the convulsion, he, with the fortunate shareholders, declares an English journal, will naturally make for those parts and proceed to develop them.

One wonders if those most interested in this company have ever heard of the great works written by H. P. Blavatsky.* STUDENT

*Had they heard, or read, of the Esoteric teachings, their figures would be different — and more certain. Our *European* family race has still a good many thousand years to run, say 15,000 or 16,000, before the minor yet great catastrophes to follow on the ending of the "Platonic year" — a full precessional cycle. But this, of course, does not prevent the working of *smaller cycles within the larger one.* Earth is at present in such a smaller cycle of strain. The fact has been more than once pointed out in this Review lately. — *Editorial Note.*

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# Some Views on XXth Century Problems

**A Blind Path**

THE Jesuit Father G. G. Franco, writing in the *Civiltà Cattolica* about Spiritualism, gives the official Roman Catholic view. That Church has never denied the facts, the phenomena, of Spiritualism, nor that they are the work of "spirits." The *facts* must indeed be accepted by one who accepts the Bible. This he points out, dwelling also on the universal consensus of all times and peoples.

> In our time no one denies the real existence of spiritualistic experiences, excepting certain men whose feet are on earth, but whose wits go wool-gathering on the moon. . . . When such phenomena have been witnessed to by very many men of learning and good faith, it is useless, even foolish and ridiculous, to reject such well-proved facts.

The Roman Catholic Church, thus accepting the phenomena of spiritualism, and accepting that these are engineered by "spirits," will not countenance the pursuit of the practise of Spiritualism. "Were we certain that the spirits who profess to be this or that person were good, serious and beneficent spirits, . . . the case might be different. But the opposite is the case." It appears that in 1898 a devout Christian questioned the Holy See whether it was allowable for him

> provided he refused all communication with an evil spirit and put himself under the protection of St. Michael, head of the celestial army, to communicate with the spirit of a certain person, a spirit whose answers had always been in conformity with the Roman Catholic doctrine. The Sacred Roman Congregation replied, "As matters stand, it is not allowable."

"As matters stand," means — till there is a possibility of judging whether the communicating "spirit" be what it claims to be. As everyone knows, "Shakespeares" have dictated doggerel, "Voltaires" pious drivel. Some *revenants* — to use the French term — have denied Reincarnation, some affirmed it, some have given one picture of post-mortem states, others entirely different ones.*

Man has neither to remain in ignorance of his own hereafter, nor to depend for his knowledge of it on this kind of thing. If, in life, he will learn to live in that part of himself which is immortal, his mind will gradually become possessed of the knowledge which *already is* in that immortal self. He is not his mind, or he could not direct it; he is not his emotions, nor his body, or he could not create high feeling nor purify impure feeling, nor carry out right action against bodily inertia or resistance. When he has by practise learned to guide his mind, emotions, and body, into right work, instead of being himself guided *by* them, then he will find knowledge springing up, or coming to light, upon problems which men have considered insoluble. He has begun to find his way. It is this soul-knowledge Theosophy is trying to give men, and at the same time to show them the way to their self-acquirement of it, and of much more than can go into words. STUDENT

**Stones from Glass Houses**

AT the recent Diocesan Episcopal Convention in New York City, plans were proposed for an active propaganda campaign among the Jews of the East Side. It seemed very desirable to the Rev. Dr. Huntington and others, that they should be Christianized — especially those among them who are agnostics.

To this, Rabbi F. de Sola Mendes pertinently replies that the remedy Dr. Huntington proposes, "the promulgation of Christian teachings and of Christian examples, . . . is being shown as totally inadequate to secure the moral improvement that he undoubtedly so earnestly desires. Divorces at home and in foreign capitals; separations, . . . assassinations at public resorts, and all the unsavory proceedings which sensational journalism loves to publish, all flourish among those who are of the Christian profession." He adds, however, that he believes these evils flourish not because of but in spite of Christian teaching. Only, why is the teaching so ineffective?

Is it not obvious that since the ineffectiveness does not lie in the message, it must lie *in the men who deliver it?* Their words do not come forth flaming as did those of, for example, Savonarola, Peter the Hermit, Bernard of Clairvaux, or even Wesley. The men themselves are not aflame. If they touch the spiritual life, it is only at moments. It is not a continuous inspiration. Their meditations and prayers have not alchemized their whole natures. They radiate nothing. Spirituality means for them only piety — not a life so rich and spacious that the mind when first it touches it is tempted to fall back in incredulity and sense of its own powerlessness and unworthiness. Their lives will not perhaps in all cases bear inspection if the searchlight were turned on all the moments of all the days?

Whilst they are correcting these matters, it might perhaps be as well to confine their proselytizing to peoples and countries where crime is known to be more prevalent than in their own nation and among those professing their own creed. STUDENT

**The Larger Patriotism**

TO those who believe in Reincarnation, Patriotism will not be exactly the same as to others. It will take higher ground and lead to higher action. In this birth we are French, American, English or what not; but in the last we were perhaps of another race; in the next we may be of still another. Had we, last time, any the less love for that country and people than we have now for this? Shall we, next time, have a devotion less than now? Let the American or Englishman use his imagination. Let him imagine himself once more a native among the "cornfields green and sunny vines" of the "pleasant land of France." If his imagination is worth anything, he will presently find in himself the same love for them as for the scenes he loves in his own land. If his imagination and sympathy were stronger yet, he could do the same with the people as with the scenery, get in touch with their heart, share their ideals. If the experimenter's patriotism be but of the ordinary type, mostly desire that his country merely because it is his, shall be atop everywhere and in everything, he will find that he has transferred it intact to the new state into which he has imagined himself.

If he is capable of thinking, the experimenter will have learned a great lesson. Since he is a passenger, sojourning in the past, and to sojourn in the future, among many nations some of which have not yet even come upon the stage or may seem to have left it forever, and since he does not know which may be the scene of his next birth, he will begin to wish equal good for all and progress everywhere. He will not love his own land the less, but the others more. If he honestly thinks that among his own present people are higher possibilities than among any other, he will hope that they shall so develop that they shall be of service to the rest and inductively awake their like in the rest. His patriotism will have lost its limitations. We can in fact define the Higher Patriotism as that which would survive and grow from such an experiment in imagination as this. STUDENT

**Medieval Echoes**

IN the New York *Independent*, the Rev. Dr. Henry Smith, who was himself suspended from the Presbyterian ministry, calls attention to certain evils which attend upon the heresy trials. The chief among these evils is the attraction of general public attention to the "heretical" matter. He thinks that many people thus learn for the first time that there was any doubt as to certain theological doctrines. But he has only part of the matter. Many more people learn for the first time that *certain theological doctrines still have upholders.* Perhaps they get a greater shock than the others. Another result is that indifferent people, reading about these squabbles, throw over any latent idea of ever considering the subject of religion. It is strictly due to the churches that to many it has become positively repulsive. To broaden it again is one of the chief tasks of Theosophy. Religion is not so much a belief as an awakening of a sleeping part of man's nature. It is a sunrise on a dark plain. It is an illumination from the heart, of the intellect and emotions. But on the whole, the heresy trials are on the bank of the great currents that are sweeping human life on to its greater destiny. They are prehistoric remains. STUDENT

* Theosophy, of course, while willingly granting off-hand any and all *certain and well-authenticated* so-called "phenomena," denies that they are the work of spirits — and proves it philosophically. *Occasionally*, and under *very* rare and exceptional conditions, a Spirit may, indeed, make itself known through such means. But the cases are so rare as to be simply negligible. It is the psychic astral *relicta* of dead men — empty shells from which the glorious Immortal has flown forever — that haunt the séance-room, drawn thereto by psychomagnetic attraction. Elementals too, as well as the medium's own psychic nature, come into the question, which is too long to deal with in a note. Readers are referred to Theosophical literature for further information.—*Editorial Note.*

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# Archaeology Palaeontology Ethnology

### British Potentate 2700 years Ago

IT is reported that an archaeologist, making investigations on behalf of the British Museum concerning the eight massive gold ornaments recently found on the Wansunt estate, at Bexley, Kent, has discovered that they must have been buried about 800 years B. C., at the time of the cremation of some great "chieftain." A sample of the charred remains found at the spot, on being microscopically examined, has confirmed that opinion.

These gold ornaments do not seem to fit in with the "Ages." The bronze age ought to have been on at that time. There is evidence that the inhabitants could either make gold ornaments or had access to a civilization that could. And perhaps the chieftain was a king, and not a "primitive" savage at all. STUDENT



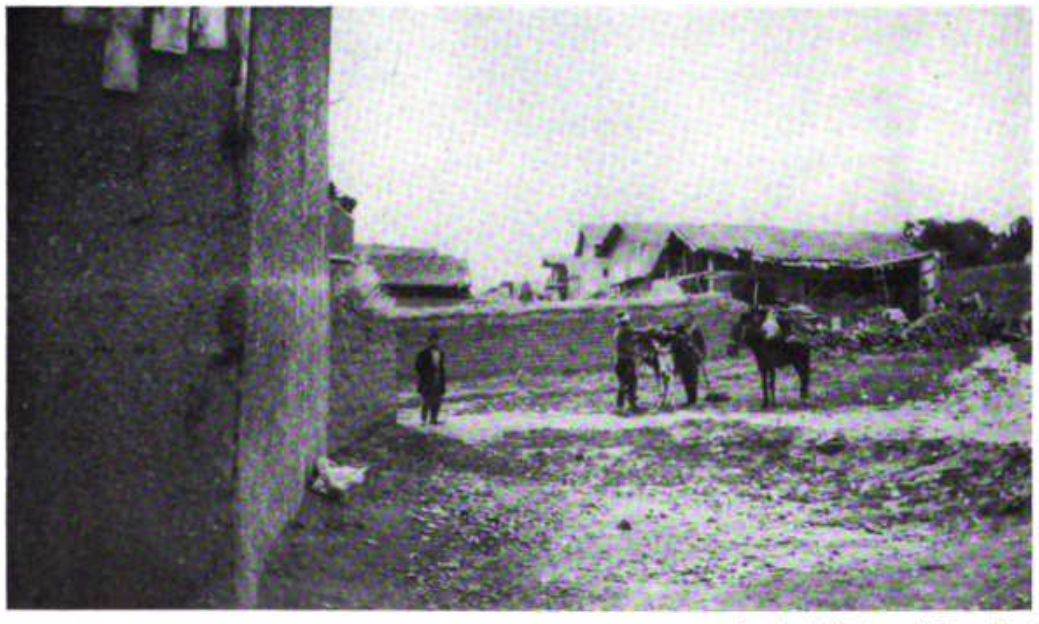
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MUD HUTS: TURKEY-IN-ASIA

Built in part underground and inhabited by the lowest class of peasantry.

### The Root-Religion

THE fact that the different petitions in the Lord's Prayer can be found, in forms more or less similar to those used in the New Testament, in the liturgical prayers of the Jewish Synagogue, has led to the astonishing claim, on the part of a leading Jewish savant, that this prayer is nothing but an adaptation by Jesus of common and current Jewish formulas. The savant, the well-known Berlin rabbi and teacher, Dr. Eschelbacher . . insists that Harnack has prepared the way for a perfect reconciliation of Christianity and Judaism by demonstrating that the teachings which have made Christianity offensive in the eyes of the Jews were not a part of the primitive Christian doctrine, and by showing that it was the Greek mind which took possession of primitive Christianity, added such doctrines as those of the Trinity, the Resurrection and the Divinity of Christ, and made the Christianity of Paul and of the Christian Church at large something quite different from that which the Master himself had inculcated.



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SCENE IN NATIVE LIFE: AMASIA, TURKEY-IN-ASIA

Eliminating these foreign elements, says Eschelbacher, what remains as original Christianity is practically Jewish in origin and character.—*Current Literature.*

This amounts simply to a statement of the fact that the Jewish religion and the religion of Christ are both *founded* on the same eternal and universal Root-Religion. This is perfectly true, but it is only a partial truth, the rest of the truth being that other religions also are founded on the same Root-Religion. The fact is ground not merely for the reconciliation of Jews and Christians, but for the reconciliation of all religions. Jesus did not originate any thought which had not been on the earth before; he only drew on the eternal fountain of Truth whose waters had time and again been shed upon humanity by its various teachers as the ages rolled. To the extent that any religion is true, it is of course identical in its essentials with any other religion to the extent that that also is true. The doctrine of the Trinity is found in India, Chaldaea, Egypt, Greece, America, everywhere. The same with the other doctrines, which are modified forms of universal truths. Very likely, however, Jesus had a special affinity for the Jewish symbolism, as he was a Jew preaching to Jews; and therefore the resemblance between the two sets of teachings may in this case extend to minuter details than in the case of other religions.

But why cannot people seize the real fruit of these facts and arguments and, shaking off the dust of heated controversy, leap at one bound to the conclusion that Religion is an eternal and universal institution, not the property of a sect or race, and that its home is in the heart and enlightened understanding of man? What does it matter what language Jesus spoke or what terms and illustrations he made use of? He was in the world and he had to use the tools he found to hand. Whether the rock of ages is the same rock that Moses struck, or the devil that tempted Jesus the same devil as the one in the garden of Eden, does not signify. The men in the world at that time were the same kind of men and the problems of life were the same problems. Let us give up wordy strife and get back to the essentials of Religion.

Wherever there is true altruism and unselfish devotion to the truth, there is religion. As to the Higher Knowledge, it is only from lack of Brotherhood that the world has lost the keys to the sacred mysteries of Religion; otherwise we should be able to know them for ourselves, instead of floundering about in a sea of dogmas. When we have more of the spirit of religion, we shall have more of the knowledge of religion.

Whenever Christian doctrine and symbolism are traced back to a connection with pagan sources, there is outcry against trying to take away our precious heritage that has been such a rock of faith and such a lamp to the feet of the faithful. And there would be reason in the complaint, if it was to degraded heathen rites and superstitions that we traced Christianity back. But if people only knew to what a rock and what a light true Christianity is traceable, they would not be so afraid of giving up the medieval traditions. They talk about the primitive purity of Christ's teachings "before the introduction of Pagan influences," and "after the Reformation;" but what is this to the grandeur and sacredness of the ancient Wisdom-Religion which, as some of the Church Fathers admit, Christ came to revive? Christians little know to what they are the heirs. STUDENT

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# The Trend of Twentieth Century Science

**Words with no Speaker**

STUDENTS of Physics are always carefully warned by their text-books not to attribute any objective reality to light and sound. The universe is absolutely dark and silent. Dark and silent vibrations pulse through space. Some of them generate in us a feeling, a perception, which is light; others another, which is sound. So many trillion vibrations in the dark ether, are translated into the feeling we call blue; others into that we call violet, and so on. Then we suppose the light, or the color, to be outside. As a well-known text-book puts it: "The 'light rays' that physical science deals with are, in themselves, no more red or blue than the dark heat rays; the sunshine would have no splendor, but from the eyes which see it."

Is this true? It is a blank assertion which is supposed to require no proof.

The point could be argued on the idealistic philosophic ground that the whole universe is subjective; and that the supposition that there is anything *objective* is the real illusion created for itself by consciousness. But we need not take such high ground as that. The ordinary scientific assumption is so strange and unwarranted that it ought to be made to do what it cannot — that is, prove itself true — before the commonsense view should be rejected in its favor.

When a word is spoken by one man in the hearing of another, it awakes an idea or mental picture in the second man's subjectivity identical with that which it had in that of the speaker. It might be maintained that in the space between them there was nothing but aerial vibration. But that could only cause an idea — other than the general idea of sound — in the second mind *because* the idea had already existed in the first. Even if the speaker were unconscious, or were a phonograph, the heard word could only evoke a mental picture because one had been formerly put into it by conscious minds.

It seems to be merely commonsense to carry the same argument further afield. If we choose to think that parts of the universe are like phonographs, mechanically sending out vibrations, it does not follow that further back in time those vibrations did not arise as the immediate expression of some conscious being. The objective can only stir in us something subjective because it had or has the subjective back of it and as it were eternally lining it. The ancients had it that sound and color are radiations of the Divine and appeal to human consciousness because that creative consciousness lines them, ensouls them, backs up their impress on the *senses* by a deeper impress on *mind*. We are entitled to demand of science that it shall prove its extraordinary and unthinkable statement. For it the universe is full of words which have not, and never had, a speaker; which have no thought or meaning in them, yet acquire both when they touch us.

STUDENT

**The Fringes of America**

AT the recent meeting of the National Academy of Sciences, American geological history got a good deal of attention. Professor Willis offered evidence that since its first upheaval, the North American continent has been four times under water.

We are apt to think of all the existing continents as permanent units. But we should remember that on either side they are in continuity with others beneath the water. They have no absolute boundary. The North American continent runs out westward into Lemuria, eastward into Atlantis. A continent is any large piece of the general surface which is out of water. Any portion of it still remaining out of water while the rest sinks, may be joined by a newly uprising area and thus be part of a new continent. As Professor Osborn pointed out at the same gathering, our North American continent has been continuous with Africa, with Europe, and twice completely with South America. The present strip about to be cut through, is but a surviving thread of the old continuity. To these must be added two connexions with Asia, one across the Pacific, one very far north. The latter at any rate seems inclined to manifest again, judging from the three Bogoslof islets, of which the first arose in Behring Sea in 1796, the second in 1883, and the third on April 18, 1906.

A wave with an upheaving crest, and a submerging hollow, travels constantly over the surface of our globe. In terms of our time its movement is of course vastly slow. In its progress it brings up continental areas whilst drowning others. As yet geology does not know its whole progress. Theosophy teaches that it has never involved in *this* Round a small area of land about the North Pole, the dwelling of the first human race — unknown to science. A second continent followed, the "neck" of that "head," of which there are now only remains far north. Then the wave, going further south, brought up Lemuria for the *third* human race; then Atlantis for the fourth, a continent whose main part went under during the geological Tertiary (Miocene) period. The bottoms of the Lemurian valleys are now nearly six miles below the Pacific waves; the tops of some of her mountains but half a mile. Science does not however as yet admit the appearance of man before the *close* of the Tertiary period. The Atlantean and Lemurian races had their civilizations, followed by their barbaric decadence; and the decadents of Atlantis are the peoples with whom ethnology at present begins its history.

STUDENT

**Man and His Animal**

IT has been suggested that part of the curative influence of music on disease may be mechanical destruction of microbes. These little creatures cannot resist rapid vibratory motion. They are easily killed by the shaking of bottles containing cultures of them. Dr. Melzer found that such bottles, placed in the vibratory machine of a soda-water factory, contained no living germ in a few minutes.

But the suggestion as to music does not commend itself. We imagine that the bottles might have been placed in the center of a Strauss orchestra without the contained bacteria experiencing a single emotion, to say nothing of death. The germs in the blood of a sick person might possibly be killed if he were strapped to a soda-water vibrator, but he himself would certainly accompany them. The influence of music must surely come down from the mind to the body in cases where fever or pain is removed.

We note that in *Popular Science Siftings*, a Dr. Wherry calmly remarks that the relation of the body to the mind is that of a master to servant. He is considering emotions, classifying them into visceral — those prompted by the condition of the organs — and ethical. To the former class belong fear, melancholia, hope, and so on, according as one or another organ is healthy or diseased.

There is the usual confusion of two separable consciousnesses. If man had not his human consciousness, he would certainly be a merely animal consciousness. This latter, though it has a unitary *co-ordinating focus*, is partly made up of the sum of the consciousnesses of his organs and even cells, each contributing its color to the whole. These are of course correspondent with the organs in which they inhere. If he permits, he will of course be the prey of, negative to, all this. But if he lives in his human consciousness, whence will emerges, he can acquire complete dominance, creating and abolishing as he will. A hopeful temperament may as easily be created as the ability to play an instrument may be acquired. And the doing so will be physically beneficial in the highest degree to those organs which, when out of health, give rise to melancholia. This is the secret of the many systems of "faith healing," "mind cure," "metaphysical healing," and so on. But this same trick is far better practised by the acquirement of hope, charity, and the rest, without other care of or thought for the body than the observance of the common rules of health. To turn the mind straight into it deranges many delicate mechanisms on more than one plane of being. The body knows its own business if the indwelling tenant knows his.

STUDENT

**A Key Withheld**

MR. W. H. HUNTER, president of the Manchester Association of Engineers, recently spoke as if the key to the limitless stores of intra-atomic force had been discovered.

> I speak with some measure of confidence when I say that it is possible that at no distant date the engineering world will be startled by the revelation of a discovery relating to motive power of such sort and of such far-reaching consequence that if I were permitted to describe it to you tonight you would agree that it may of itself go far to establish the proposition which I have submitted to you this evening.

As our first application of any new force or discovery is not to make life easier but to destroy life, one may doubt whether this key will *yet* be allowed to get into the hands of science.

STUDENT

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# Nature Studies

### *The* Forests and *the* Newspapers

IN the laying of railroad trackage no suitable substitute has been found for the wooden ties, the resting anchors to which the steel rails are securely spiked. Timber for this purpose becoming more scarce every year and higher in price, some railroads are already planting trees along the right of way to insure a future supply of tie material.

Not very many years ago it was practically demonstrated that by cutting down a tree, sawing the trunk into short pieces and then, against immense grindstones, reducing the fiber of the wood to a pulpy mass, a satisfactory quality of cheap printing paper was obtained. Mill after mill started up in time and the forests became the disseminators of news, interesting, instructive, and otherwise.

It may be assumed that today all the paper used by the newspapers of the country, and by other publications to a limited extent, is wood-pulp paper. Lumber-men who for any reason left uncut certain tracts of standing timber are today being succeeded by the wood-pulp men who are glad to take what their predecessors rejected.



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GENERAL VIEW OF HAPUTALE, CEYLON

The drafts made upon the standing timber of the country have for years made such inroads into the supply that the future resources were already becoming problematical; and now comes the pulp-mill monster, with his insatiable maw, ready to lick up every arboreal growth left upon the earth's surface.

Naturally one concludes that between the lumbermen and the pulp-mill men our forests must disappear, and that in years to come the only evidence to prove that certain sections of this country were heavily timbered will be the forest reserves kept intact by the Government and the private woodland estates of the wealthy.

Then as to the remedy. Grow the trees again? Yes, that is one remedy, but who will apply it? Who in these days of fortunes made and lost and made again between the swings of a diurnal pendulum, will invest his money and practise forestry with a prospective pine crop — say eighty years hence? Re-afforestation has no alluring financial charms for the business man. Life is too short. But it is something that must be done; there is no alternative.

Millions of acres of heretofore productive white pine and Norway lumber, denuded of their virgin growth, now bask in the sun, a sandy rocky waste incapable of any present use in the world's economy. But it was once ideal timber land and can be made to grow timber again. These great stretches of unproductive sand will sustain the pine in its infancy and carry it along to maturity. Again, between the interstices of the rock-strewn wastes can the Norway pine once more be induced to grow and thrive into usefulness.

But who will bell the cat? The ordinary citizen simply will not do it. He has, when he cut the timber and then abandoned the land for taxes, put himself on record as to his sentiments. No re-afforestation investment for him. Then how about the State? It too may demur from such a proposition as investing the funds of the state in growing and maturing timber, the crop to be repaid eighty years hence, if it does not burn down meanwhile. If, then, the individual and also the state back at the duty, it devolves finally on the National Government.

Pine lumber is not a commodity limited to a particular class or a particular locality. Its products travel the avenues of commerce far and wide. Therefore by the Government taking up a widespread benevolent scheme of re-afforestation the whole country is benefited. The cost of reproducing the forests will be borne by the whole country at large. Already has lumber become so expensive that stone, brick, and cement are found to be cheaper in the construction of dwellings; which is sufficient evidence as to the universal interest involved in this question of a future lumber supply.

The newspaper publisher will have his supply of paper, and his daily demands are growing greater. Is there no substitute for lumber in the manufacture of paper pulp?

A continuous ride through the cornfields of Iowa, Nebraska, and Kansas leads one to suppose that, could corn-stalks be used for paper, not another tree need be felled by the pulp maker. The straw of the grain-field has gone into paper, millions of tons of it, for years, but unfortunately not into white printing paper. It is for some inventive genius not only to improve the straw pulp process so that white paper can be produced, but also to take the corn-stalk and turn that into paper — making pulp as well.

Then there is the stalk of the cotton, tough and fibrous and, theoretically, suitable for paper. It is for someone to show the simple, practical and economical way. There is a necessity that this should be done, and it will be done. It is an anomaly that trees suitable and indispensable for so many other uses should be felled each year by the million and ground into pulp for paper, when so many million tons of straw and of the stalks of cotton and corn go to waste. It is a case of locking the barn door after the horse is stolen to recommend at this late date the forestry methods of Europe.

The wholesale, ignorant, phenomenal wastage of the early days of lumbering, if published, would make one stand aghast. It was a case of: Why drink milk, with cream on hand? The cream was skimmed from the forests only too well. To illustrate the importance of the newspaper as related to the forests, it is reported that an Englishman largely interested in newspapers has secured by purchase in one of the English dependencies a tract of 600,000 acres of land, thickly covered with timber, so that when he finds the general supply of wood-pulp paper running low he can draw from his private resources. Does not this fact make one think?

The whole illustrates how our present civilization contains forces of self-destruction. We do not possess a unity and a corporate sense proportional to the powers we derive from combination of resources. The consequence is that there is no power strong enough to restrain individual selfishness from availing itself of the facilities of industry and using them as agents of destruction. We must develop a corporate sense and also a corporate power of effective action; and this will demand a present use of some of those qualities of self-sacrifice and disinterestedness which we admire in the heroes of the past. The lack of belief in a future life is also shown. STUDENT

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Greater than all Christ uttered was the divine compassion that he felt.—KATHERINE TINGLEY

# A Husband of Ancient Days

WITH the present flood of argument touching the old old question of happiness within the home, has come another tide, threateningly on the increase, of "advice to the wife." Schools for wives are advocated, (!) our present-day writers are wildly advising this and that; "doll-drill in school" so that girls may learn how to take care of a baby; cooking, sewing, household economics (inclusive term, truly), anything and everything that may serve to instil into women's minds the utterly false idea that upon their shoulders alone rests the weal or woe of family life. The husband, and all advice to the husband, appear conspicuous by their absence — yet why?

It cannot be because husbands need help and training less than wives, or that young men are better fitted by nature for the duties of marriage than young women. Every divorce court in the land disproves that theory. It cannot be that the rôle of husband and father is an unimportant one. If so, then how explain the domestic wreck that is almost inevitable when the husband and father fails in his duty? It must be that the subject "Advice to Husbands" has been pigeon-holed by our reformers for future reference. Let us hope so, at least in the measure that any advice on brain-mind lines is of value touching a subject so intimate and so sacred in its higher significance. In the meantime, while waiting for the onslaught that we know is inevitable as soon as the subject of the woman's preparation for wifehood and motherhood is worn threadbare, let us see what one of the ancients had to say. Perchance some hints may be gained by those who see not yet that the question is of meat or drink or brain-mind knowledge not at all, but that happiness in marriage depends on character, and that here the husband may, *and must,* contribute his share to the family spiritual treasury.

**WHEN we think of the hearts here united, of the little children at work and at play, and of the peace that reigns, we know that somewhere---everywhere---in space, we are making new currents for the world. We know that humanity's heart must feel the throbbing life at this center, Lomaland. We make it possible for more and more to turn their thoughts and hearts toward the light every time we accentuate in determination the principles taught by H. P. Blavatsky and William Q. Judge; every time we recall their efforts and sacrifices; every time we look into the needs of humanity and see its suffering and work to lessen its pain. — KATHERINE TINGLEY to her Students**

In his *Oikonomikos* Xenophon gives us a picture of a young husband and wife that might, in similar cases, almost serve as a model today. Socrates is pictured as questioning a young and wealthy Athenian, Ischomachos by name. He asks him how it has come to be that his home and all that pertains to its keeping have been brought to such perfection, and he wonders whether husband or wife has wrought the magic. Ischomachos replies that it is all the work of his wife.

"But," continues Socrates, "had she this experience when you received her in marriage from her parents, before she came to you?"

"By no means," is the reply. "She could do nothing more than make a simple garment. She was but fifteen when I married her. That was not much knowledge, you will admit. But she had a great virtue — modesty."

Then Ischomachos goes on to relate how he had helped to fit his young wife for her duties. First of all, as he tells Socrates, he sacrificed to the gods, praying for their right guidance in his efforts to instruct his wife, praying also that she might be given grace to profit by these instructions, to the common advantage of their home. Gently, kindly, and with rare understanding, this young man talked over with his wife all matters relating to the welfare of their home, considering gratefully the wisdom of their parents in having arranged the marriage, "since the fortune of a household and of a family depend upon it." And he continues:

"If the gods shall send us children, let them strengthen our hearts that we co-operate in giving them the best education that lies within our power. They will be our companions now and the guardians of our happiness in the future. The duties of a family are twofold, external and internal, the former belonging to the husband, the latter to the wife. Nature has given one courage and strength to bear cold and heat and the hardships of the warrior's life; to the other, physical weakness that she may lead a more peaceful life, and timidity that she may be doubly watchful. Both have the same obligations, but the activities thereof are different. Is it not more fitting that a wife should look to the ways of her household, her children, the maids and their tasks, than that she should gad about the streets? And what is more unnatural than for a man to neglect his public and out-of-door duties and shut himself up in the house?"

The words which follow relieve us of all suspicion that Ischomachos felt in any way superior to his young wife, nor, in the light of Socrates' own testimony as to this household being a model of perfection, can we commiserate the husband upon his marriage to one so little versed in the household arts. Athenian women, even in the palmy days of that diamond city, led secluded and, in a very real sense, deprived lives — that is, always excepting a very few. This young wife is therefore not quoted as a model, nor indeed is she here referred to at all except as a factor in the relationship of husband and wife, a relationship so sacred in its initiation, so superb in its opportunities —

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yet today, alas! so generally profaned. To one who realizes this a world of meaning can be gathered from this simple picture of a husband of the ancient days, who further says to his questioner:

"And I said to her lastly, 'When you have done and ordered perfectly all your duties, you will enjoy the purest and highest pleasure; and when in the performance of your duties you are more perfect than I, *I shall own the authority of your virtues; your wishes shall be commands to me, and the advancing years will only increase my love and tenderness for you.*'" STUDENT.

## Politics and *the* Problem *of* the Housemaid

THE domestic service question bids fair to become a factor in politics, at least it appears so from the appeal recently made by the women of British Columbia, who, in sheer despair over the housekeeping problem, have taken up the fight in behalf of admitting Chinese. In Vancouver, B. C., it is said that they have arrayed themselves boldly against those who wish to keep the Asiatics out, declaring that they want Chinese for domestic service and that unless they can have them the home, as at present conducted, will have to go. Said one wife and mother lately:

The women of Vancouver are willing to leave the question of cheap labor in commerce and agriculture to be settled by the men — that is not their immediate concern; but domestic servants are necessary for the preservation of their home life, and therefore they demand that Chinese shall be admitted into Canada at a head tax of $100 *for domestic servants only.*

The servant question has reached such an acute crisis that the $500 poll tax has become a curse to Vancouver householders.

Meanwhile, thousands of miles to the eastward, a certain Progressive Health Club in an American metropolis is trying to solve the same problem. The leader in this organization advises that advertising for servant girls by individuals be prohibited; that all advertising for girls be done through state employment bureaus (intelligence offices as now conducted to be abolished) and that official records be kept of the movements of servant girls, causes of their leaving previous places of employment, etc. Said this woman recently, in speaking of the matter:

It is not a matter of not paying enough. I know of a case where they are willing to pay $15 a week, with two afternoons off and no children, and yet they could get no girl.

The girls seem to prefer to go where no record is kept of them. *I believe that the foundation of civilization is keeping records.*

It is small wonder that thousands and tens of thousands are looking towards the simple life, yet how many are willing to make the sacrifices that must be made if the simple life is to be gained? How many women could put aside their vanity to the extent of being willing to make two dresses do instead of six; of being willing to serve dinner in two courses instead of four, or three instead of seven; to do without the span and coach etc. How many can unshackle themselves to the extent of discarding the finery that makes a maid a necessity; or that slavery to the stomach which lies at the root of so much of what is absolutely evil in the characters of the rising generation? To strive for the simple life without first of all analyzing ourselves, separating our wants from our needs and then throwing the former out of the question altogether as not worthy to be even a factor, is like seeking to straighten a gnarled oak of three hundred years' growth by putting mustard plasters on the outermost twigs. Life has its laws, laws which need no judge nor executioner, for they contain both within themselves, and it behooves those who really respect their own souls enough to desire to live rightly, to search for those laws. Searching, they will find; finding, let them reverence, observe, and obey. Not until then will the ideal home come to be. STUDENT

## Jottings *and* Doings

ACCORDING to the laws of heraldry no woman has any right whatever to bear either crest or motto. In olden times the distaff, representing the spinning wheel, which was considered to represent a woman's true vocation, was supposed to resemble the heraldic lozenge in form and figure. So the law of arms allows a maiden lady to bear the same arms on a lozenge as appear on her father's shield. If she marries and becomes a widow she can combine her late husband's arms with those of her father on a lozenge. All widows and spinsters must bear their armorial insignia upon a lozenge, which resembles a diamond on a playing card, to show that they have no helmet to protect them, and they must not use a crest. A married woman cannot bear arms unless she is an heraldic heiress, which means that there are no male heirs and that she must transmit the representation of her father. In this case the husband may place the arms of his wife's family upon a small escutcheon in the center of his own shield. This is called "the escutcheon of pretense" because, through his wife, the husband pretends to a representation of her family.



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PROMENADE AND MONUMENT OF COLUMBUS: BARCELONA, SPAIN

If the heiress survives her husband she usually places her father's arms on the same escutcheon in the center of a lozenge of her husband's arms. Supporters, the animals or figures supporting on either side the coat of arms, are extra distinctions granted to certain families, as in the beginning of armor, crests were bestowed as a mark of honor upon some male representative of the family not below the rank of a knight. Many of the oldest coats of arms have no crests belonging to them and it is conceded that they were of later date than the arms. No man or woman can have a crest unless entitled to a coat of arms. All women who re-marry forfeit the right to use anything armorial belonging to their first husbands. A coat of arms is not to be obtained by paying for it. It is granted by the Earl Marshal as a concession of grace by the Sovereign, and is a patent of gentility from the Crown. A NEW ENGLAND STUDENT IN LOMALAND

A WELL-KNOWN woman member of the clergy advocates that at least one third of the members of all boards for public institutions should be women. "It is not," she says, "because they can do better than men, nor because they are wiser, but because there are certain things in house-keeping which men would not notice and it is these very things which make or mar the efficiency of our public, and particularly charitable, institutions. On inspection tours, for instance, men might not turn over the mattresses!"

WOMEN teachers in the schools of Holyoke, Mass., have recently entered a formal protest because their salaries average but $600 a year each, while the janitors of the school buildings each receive yearly $1000. As of old, "the women come and set them on fire!" E.

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# OUR YOUNG FOLK

## A POET'S THOUGHT

BRYAN WALLER PROCTER

**TELL me, what is a poet's thought?**
**Is it on the sudden born?**
**Is it from the starlight caught?**
**Is it by the tempest taught,**
**Or by whispering morn?**

**Was it cradled in the brain?**
**Chain'd a while, or nurs'd in night?**
**Was it wrought with toil and pain?**
**Did it bloom and fade again,**
**Ere it burst to light?**

**No more question of its birth;**
**Rather love its better part!**
**'Tis a thing of sky and earth,**
**Gathering all its golden worth**
**From the Poet's heart.**

## Mapping *the* Ocean

ALTHOUGH the ocean is miles deep at certain places, yet the various surveying ships that have been sent out by the Government have been able to tell us not only how deep the ocean is here and there, but also the nature of the bottom, whether sandy or muddy.

So thoroughly has this been done in some places that the engineers can make a map of the bottom of the sea that looks much like a mountain range, showing foot-hills, plains, valleys, high peaks, cañons, etc. etc. This work is not done by either glass-bottom boats or water telescopes, but by sounding.

Piano wire is made of drawn steel and tempered so that it will stand a great tensile load, having the advantage of being very strong and only taking a little room in the water, no more than a small string. A piece of this wire is made five miles long, more or less, say 25,000 feet in length in round numbers. It is most exactly and carefully wound around a drum or spool. This is part of a mechanical contrivance operated by steam, and so arranged that the winding and unwinding of the spool can be controlled. Before the wire is dropped into the sea there is attached to it a cannon ball of a certain weight, and so arranged that when it touches the bottom it is released and remains on the bottom of the sea, the wire still bearing a thermometer, a bottom tester, and perhaps a current gauge. The cannon ball or round weight is so built as to encompass also a cone of wire filled with tallow, the exposed surface of which strikes the bottom and picks up and holds sand, mud etc., indicating thus the nature of the bottom.

The thermometer is so arranged that no matter how much warmer the ocean may be higher up, whatever the temperature is, one, two, or more miles down, the same is accurately recorded.

When all is in readiness the machine is started and down, down the weighted wire goes towards the bottom of the sea. Every foot of wire paid out is measured by the machine. The moment the iron ball releases itself from the wire by striking the bottom the machine records it, and at this moment the sun is taken through a sextant so that the man making the soundings can stick a pin in a paper map and say, "Here's where we are." So when he makes up his report for the day he can say that the sea at longitude —— and latitude —— was three miles deep, the bottom was sandy, the temperature of the water —— degrees; etc.

And by taking many hundreds of these soundings you can see how one can take his pencil and draw the mountains, the deep abysmal cañons, the great mesas or table-lands and the rocky hills. But who knows of the creatures who live five miles down under the sea? This contrivance reports nothing about them. C. C.



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ANATOLIAN WATER BUFFALO

(Used all over Turkey-in-Asia as beasts of burden and draft)

## Benjamin Franklin

TWO hundred and one years ago this month, Benjamin Franklin was born in Boston. He was one of the most practical and helpful of the American patriots. He was an inventor, having taught himself all the science he knew. We are still using "Franklin" stoves, and spectacles with the upper half for seeing objects at a distance and the lower half for reading, both of which Franklin invented.

He was a statesman and diplomatist, and did noble service for his country in France and England as well as at home. His influence has long been felt through the educational institutions which he founded in Philadelphia, one of which is the University of Pennsylvania.

Benjamin Franklin once drew up a list of virtues which he tried to practise in his everyday life. The list began with Temperance and then followed in order, Silence, Order, Resolution, Frugality, Industry, Sincerity, Moderation, Cleanliness, Tranquillity, Chastity, Humility. He closed the list with the words: "Imitate Jesus and Socrates."

It is not surprising that a man who tried to improve his character in this systematic way should later publish in his "Poor Richard's Almanack" so many wise sayings to help other people to do as he had tried to do. Here are some of his maxims:

"As we must account for every idle word, so must we account for every idle silence."

"The noblest question in the world is 'What good may I do in it?'"

"How many observe Christ's birthday! How few his precepts! O, 'tis easier to keep holidays than commandments!"

"Great beauty, great strength, and great riches are really and truly of no great use; a right heart exceeds all."

"Who is rich? He who rejoices in his portion. Who is strong? He who can conquer his bad habits."

"The things which hurt, instruct."

"Being ignorant is not so much a shame, as being unwilling to learn."

## Facts Worth Knowing

A BICYCLE ambulance was recently invented in England. It is for use on estates and in small places which have no other ambulances.

ACETYLENE gas, discovered only fourteen years ago, is now used in every civilized country in the world. It is made from calcium carbide and has about ten times the illuminating value of ordinary gas. The means for utilizing it are very simple, and it is easily transported, being packed in steel drums in which the material does not deteriorate though carried to the most distant countries before being put to use.

CHRISTMAS day in 1905 was non-existent for the passengers and crew of the Trans-Pacific liner *Dakota*. On the night of December 24th they reached the 180th meridian. Here one day must be dropped as they enter the longitude reckoned east of Greenwich. All ships traveling back upon the direction of the earth's advance have thus to lose a day in crossing the Pacific. Do they lose 24 hours out of the year's total, or do three hundred and sixty-four days equal three hundred and sixty-five in this case? Where is the missing day?

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# THE CHILDREN'S HOUR

## IN TIME'S SWING

FATHER TIME, your footsteps go
Lightly as the fallen snow.
In your swing, I'm sitting, see!
Push me softly; one, two, three,
Twelve times only. Like a sheet
Spreads the snow beneath my feet;
Singing merrily, let me swing
Out of winter into spring.

Swing me out and swing me in!
Trees are bare but birds begin,
Twittering to the peeping leaves
On the bough beneath the eaves.
Look! one lilac-bud I saw!
Icy hillsides feel the thaw:
April chased off March today;
Now I catch a glimpse of May.

Oh, the smell of sprouting grass!
In a blur the violets pass:
Whispering, from the wild-wood come
May flowers' breath and insects' hum.
Roses carpeting the ground;
Orioles warbling all around:
Swing me low, and swing me high,
To the warm clouds of July!

Slower now, for at my side
White pond-lilies open wide:
Underneath the pine's tall spire
Cardinal-blossoms burn like fire.
They are gone! the golden rod
Flashes from the dark green sod.
Crickets in the grass I hear
Asters light the fading year.

Slower still! October weaves
Rainbows of the forest-leaves.
Gentians fringed, like eyes of blue,
Glimmer out of sleety dew.
Winds through withered sedges hiss;
Meadow-green I sadly miss.
Oh, 'tis snowing; swing me fast,
While December shivers past!

Frosty-bearded Father Time,
Stop your footfall on the rime!
Hard you push, your hand is rough;
You have swung me long enough.
"Nay, no stopping," say you? Well,
Some of your best stories tell,
While you swing me --- gently do!---
From the Old Year to the New—*Selected*

## Kittie's Tomti

MRS. ALLEN was lying on the couch in the cosy sitting room one evening; Ernest and Celia busy with their school books, Bess and Charlie with their toys, when Kittie came in all excitement to tell about the "tomti" that Greta Nelson said they had in their house. When Kittie had anything to tell it was usually worth listening to, because she went deep into things and found the true little heart touches which after all are the only thing that makes anything worth while listening to.

"Well, Kit," said her brother, "begin at the beginning and tell us what is a tomti."

Celia stopped her reading, Bess and Charlie their play, to hear one of Kittie's stories. Kittie sat down beside her mother's couch and began.

"A tomti," said she, "is a kind of brownie, only different because he never does mischief, and the Swedish people always have one in the house — that is, if they are kind and good; but if not the tomti won't live with them. It's dreadful not to have a tomti in your house in Sweden; it shows there is trouble there. Greta Nelson says that theirs lives in the cellar. Tomtis never let folks see them. Once Greta's brother *thought* that he saw theirs, but Greta never happened to go down cellar when it was there."

"I shouldn't want one in my house if I could not see him. I should want to play with him," said little Charlie.

"Oh, but Charlie," said Kittie, "tomtis are not to play with; they go around and do nice kind things for the people they live with, and they never let any one see them do it."

"What kind of things?" said Bess.

"Why," said Kittie, "they help keep things in order about the house, and at Christmas time, Greta says they help Santa Claus get the tree and stockings ready and tell Santa what the children want most. They never let the house get untidy with things left around. You ought to see how nice and tidy Mrs. Nelson's house looks. Greta says the tomti works very hard; but he is so good and kind that all the children help to keep things tidy because they love him so. I wish we had a tomti in our house to help you, mother," she said, laying her little head on her mother's shoulder.

The tired mother looked at careless Ernest, and lazy Celia with her books, and sighed.

"Do you suppose that if I wrote a letter to Greta's tomti he could get us one? I am going to try." And off ran Kittie to consult Greta, with Charlie and Bess at her heels.

The tired mother dropped to sleep. The room had grown dark but for the blazing coal fire in the grate. Both the older children were quiet, evidently busy with their thoughts. At last Ernest spoke; "I say, Celia, we need that tomti of Kit's in this family; here is mother ill and worn out trying to keep the house tidy, and the children are just running wild."

"Well, what can we do, I should like to know?" said Celia.

"Here am I in the last year of high school, almost fourteen, and you will be sixteen pretty soon, won't you? I think it is about time we took a little responsibility upon ourselves. I have a plan which is a good one, I think. Suppose we import a tomti from Sweden for Christmas."

"What nonsense!" said Celia, "you know there is no such thing any more than brownies."

"Don't be so sure of that, Celia, such things are more real than you think. You don't have to see them in the cellar and have them to play with. They are the outcome of a great many children's imaginings, and they have their influence for good just as if they were flesh and blood and you could see them. Now I propose that you and I get up a tomti for this household, and the way to begin is to find Kit's letter to Mrs. Nelson's tomti and answer it, directing it to Kit; then you and I will have to do the tomti's kind acts on the sly."

Celia began to understand. "You mean that you and I must look after things and make the children believe there is a tomti in the house doing it all? I see; but it will take all my time and I shall not have time to study the way I want to."

"Well, Celia, something must be done. Look at tired mother. If you and I don't begin, who is going to? Besides, we owe it to her and the rest."

"We do," said Celia; "I have been selfish and lazy long enough and it is time I did more to help."

"Then," said Ernest, "if we can get the children to love the tomti, they will learn to help too, because of wishing to help him."

Celia's eyes shone as she said, "Let us make this our Christmas present to the family this year, Ernest; only we must never, never tell," and brother and sister clasped hands with a great resolution in their hearts to make their Christmas present a success.

Christmas morning when Kittie finally reached the toe of her stocking, she found a tiny letter addressed to herself. She opened it and read aloud the following:

"Dear Miss Kittie:

Your order for a tomti has been received. I have a very nice one who is willing to live in your family if the children try to be kind and thoughtful of others, and unselfish and willing to help. As tomtis can not live in unhappy homes where children quarrel and are cross to one another, I will ask you to keep your hearts full of sunshine and love, otherwise the tomti will not stay.

Your little friend,

GRETA'S TOMTI"

"O Mama!" cried Kittie, "do you think he is here yet?"

"Yes," said her mother, I am sure he is here," as she saw Celia slyly pick up some scraps of paper from the floor, and then she turned and gave Ernest and Celia such a loving smile that they both had a suspicion that mother must have slept with one ear open the night they made their plan.

COUSIN EDYTHA

---

IN the Zoological Park in New York there has recently been built a great glass building which has one hundred and fifteen roomy cages. Here one has an opportunity of seeing one of the finest collections of birds in the world.

The court is built so that the wild singing birds will get the first rays of the morning sun. They began to sing faintly before they had been in the cage twenty-four hours, and in a short while burst into their old merry wild-bird songs. In one room are the meadow larks, in another thrushes, and in another the southern mocking bird with his variety of tones. The birds soon feel at home in these large roomy cages among the growing trees and plants, and many become so tame that they will take food from the hands of their care-takers.

How the bird lovers must appreciate such a place where they may study their little favorites! The collection has hardly begun, yet we recognize most of the birds belonging to our American woods, and as their familiar notes fall on our ears we feel as if we were being greeted by old companions and friends.

A BIRD LOVER

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# The Theosophical Forum in Isis Theater

## San Diego California

### "THEOSOPHY NOW, AND TEN YEARS HENCE"

**Katherine Tingley Speaks Again at Isis Theater---A Packed House and Enthusiastic Audience**

ON Sunday last, in the Isis Theater, San Diego, a most profitable and enjoyable evening was spent by as many of the citizens and tourists as could possibly get into the building.

A fine rendering of the overture to *Stradella* by Flotow by the Raja Yoga orchestra opened the proceedings. This body of youthful musicians, drawn from the Raja Yoga Academy and Raja Yoga School Point Loma, is now well known to the San Diego public, and their most remarkably artistic rendering of quite difficult music is always highly appreciated by all who hear it. Every time they appear in the Isis Theater a distinct improvement is visible, and although composed entirely of children it is plain that there is here the groundwork of an orchestra of the highest class. The meeting was closed by the soft and delicate music of the "Prayer" from *Rienzi* by Wagner.

In the opinion of the older students of Theosophy present at the meeting in Isis Theater, the citizens who crowded the building heard the most powerful address Katherine Tingley, the Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, has ever given in public. The subject, "Theosophy Now and Ten Years Hence," was a very attractive one in itself, and all the more so as it was to be treated by Katherine Tingley. For an hour before the doors were opened, a dense crowd of orderly persons anxious to get a good position, filled the spacious entrance hall and extended a long way down the street, and finally a large number had to be turned away from the doors for want of room. There were a great many faces familiar to the students in charge of the meeting, but there were also hundreds who had evidently come from a long distance, and there was something in the faces and demeanor of all the people that showed a new spirit of receptiveness, a determination to listen more understandingly to the truths of Theosophy than ever before. It seemed as if they had been through some inner process, as if they had been throwing off old fetters of thought, and it was clear to the students present that the audience generally had been *prepared* to receive more, by the method the Leader had adopted in her previous lectures during the past few years. Some important and striking Theosophical teachings touched upon this time, which, as Katherine Tingley says, would have been derided a year ago, were received with the greatest attention, and from subsequent reports we hear that they were considered the cream of the address by the most thoughtful auditors. Katherine Tingley, in her earlier lectures, in her method of teaching, resembled H. P. Blavatsky in touching upon a number of different subjects in rapid succession without carrying any of them, at the moment to their complete logical conclusion. Her aim was thus to force the hearers to think for themselves, and their discriminating faculty and curiosity were thus aroused, so that when the time came, the fuller light was given.

This was very clearly apparent on Sunday night, for, without arrogating the position of critics, the best qualified students of Theosophy present who heard the Lecture unanimously agreed that it had never been approached for sustained eloquence and spiritual power, combined with close reasoning and logical sequence. Katherine Tingley had grasped something new for her audience in the opening time of the year, and those present, sitting spell-bound, were visibly impressed with the new spirit pervading, from the moment when the Leader stepped out in her simple Greek robe relieved by a single blood-red jewel, to the last moment of her address. The time that elapsed seemed but a few moments and yet it was over an hour in actual fact!

No printed words can give any adequate idea of the delicate shadings of thought shown by the speaker in her wonderful play of musical tone-speech, her illuminating gestures, and her striking pauses, so full of meaning, all of which have been so frequently admired, but the following extracts from the shorthand notes of several of our own reporters will give a partial idea of some of the leading thoughts in her grand and inspiring address.

It is a matter of regret to the citizens of San Diego and California generally that the local press so rarely finds itself able to do justice in its reports of the great meetings regularly held in the Isis Theater by the Leader and students of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, an organization of world-wide reputation and extent. While many publications from other cities are anxious for full and correct information about the work of Katherine Tingley, it seems strange that locally it is so poorly reported as a rule. Perhaps the explanation may be found in the fact that no pecuniary advantages accrue to the local papers who seem to depend entirely upon very ordinary reporting and are not interested in this non-commercial and unsectarian work for humanity. Katherine Tingley said in part:

"Friends, my subject tonight is 'Theosophy Now and Theosophy Ten Years Hence.' In order to sustain my subject and meet the inquiry and unrest of the day, Theosophy must be defined in a few words.

"Theosophy is not *a religion* but it is RELIGION.

"Theosophy teaches the existence of an overruling Spiritual Power — the Higher Law, which is a royal guide for the betterment of the human family.

"Theosophy affirms that man is Divine, but that he is now dual in nature, that the lower, the corruptible part must be purified and merged into the Higher, before he can know the potentiality of his divinity — before he can understand his mysterious inner nature and begin to lead his real life.

"Theosophy urges that man, to do his whole duty to the human family, must realize his responsibility to it, and this cannot be done until he has entered *unselfishly* into strenuous service for his fellows. The superb teachings of Theosophy make clear that Brotherhood is a fact in Nature and that we are all of God's great family. It aggressively ignores creed and dogmas; it declares that these fetter the minds of men, and obscure Truth. Theosophy teaches compassionate love for all living things.

"Faithful students of Theosophy evince by thought and action self-mastery in the study of this great science; they have found that many of the most serious problems which are agitating the thinking minds of today *can* be conquered.

"It was not many years ago that that heroic soul, Madame H. P. Blavatsky, brought this unknown philosophy to the western world. She had no thought that it would be accepted by any great number of people then, nor did she wish to have it become popular in the ordinary sense of the word. This brave woman was well prepared to meet the persecution that must necessarily follow efforts like hers, and the history of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY records many subtle persecutions that she passed through which had the flavor and the touch of the middle-age cruelties.

"Yes, Madame Blavatsky thoroughly understood human nature! and she well knew that the majority of the world's family today, in its materialistic and commercial trend, could hardly bear the Truth, for Truth demanded too much self-sacrifice and effort.

"It is plain to see that there are many people today who are ignoring the great truths of Theosophy, *not* because there is evidence lacking, but because they have not the inclination to make the effort to grasp it. In plain words they prefer their dogmas and creeds — they are so very, very convenient — for indifferent, timid, and sluggish minds have little interest in the real principles of truth! Such as these care not for the needs of humanity. They need our sympathy, for alas, they have no knowledge of their divinity.

"Friends, in this Twentieth Century, *theories* will no longer serve, *faith* will not answer; we must have something more to encourage and uplift discouraged humanity. Theosophy *must* be understood, and let me assure you that when it is, the joy of life will begin for the whole human family. When Theosophy *is* understood there will come a joyful interpretation of life and death, those solemn problems that have perplexed poor humanity for ages on ages. Then verily the eyes of the mourners will be dried, and there will be glorious purposes in the hearts of men! — a broad and inspiring conception of the supreme Law will be imparted and lived.

"Beneficent indeed is the beauty, the grandeur, the uplifting force of the teachings of Theosophy. As one feels the warmth of its life, one finds answer after answer to the yearnings of the heart, and also that the heart cannot be attuned to the higher needs of humanity by the study of Theosophical books alone. How my heart craves for the response of the masses to this great Science of Life! I declare to you that could it once be realized and lived in all its superb strength and helpfulness we would indeed be a family royal in our humanity! How quickly all the discouraging aspects we see in human life today would be dispelled; how short would be the time before we should see new life among the nations!

"Believe me, were this mighty force, this balancing power of truth, fully recognized in the mind of one soul in all its richness, and this soul permitted to work with the multitude in consonance with

(CONCLUDED ON PAGE 17)

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# Art Music Literature and the Drama

**What Is *the* True Object *of* the Drama?**

A WRITER on the drama, in one of the monthlies, says, among other things, that the stage is the only art in this country not endowed by the nation. Sculpture, painting, and to some extent music, are helped in this way; but the drama has been left to make its way as a purely commercial undertaking. Commenting on this, one would suggest that the drama has not been sufficiently recognized as being an art; or else, what for present purposes amounts to the same thing, that the meaning of the word "art" has not been understood. This explanation is made more likely when we find the writer in question, though he is complaining of this depreciation of the drama, himself evincing an ignorance of its true purpose, or else of the true purpose of art generally. He says that to give the theater its highest value, we must admit that its "first function is to amuse," and that we must add to that function "such educational influence as is possible," also that, as mankind does not take kindly to what it is told is good for it, we must "sugar-coat" our instructions.

Now this idea that the public can be made to take what it does not want, under false pretensions, is a fallacy. The ministers have tried it on their congregations, but the congregations have shown a tendency to eat the sugar and throw out the pill. In many other cases where it has been sought to combine amusement with instruction, the people have taken the amusement and left the instruction; while those who want the instruction do not need the sugar. An appeal to the grosser or the more frivolous desires of the people always brings that kind of an audience. Nor will they long stand an attempt to insinuate into their food something they were not honestly offered and do not want.

The fact is that our critic is halting between two theories as to the function of the drama, neither of which is true. His conscience perhaps tells him that the drama *ought* to instruct and elevate. But that which the world today has to offer in the way of elevation and instruction is so unsatisfactory that one feels at once that it needs an apology. Hence the necessity for appealing to the love of amusement.

Now in the Theosophical view the purpose of the drama *is* to elevate and instruct; but to elevate and instruct in a way that shall appeal instantly and forcibly to the people — in a way that they shall *want*. As things are, the instructors are no better than the disciples, and it is simply the case of a few people teaching the others. But who are qualified to teach, or what have they to offer in the way of instruction? Moral lessons of the "Be good" order, or sentimental ethics? These are no longer effective forces in the influencing of character.

The question as to whether Theosophical teachings can be conveyed through the drama here arises. The ordinary mind would immediately imagine a Theosophical play, consisting of a story in which Theosophical teachings were illustrated and in which the characters would perhaps talk a little Theosophy. But that would be too much like the old methods. It would have their manner, if not their matter, and the public would not find it much more to its taste. It is the manner rather than the matter which needs improving. The influence which the drama exercises is not confined to the mere words of the play. It is far more various and subtle. The mentality of the actor is impressed upon the audience most powerfully through his tones and gestures. The scenic accessories and all the other elements that contribute to the general atmosphere are of the greatest importance. There are many plays already written which, if given as they might be given, would have a very different value from what they have under present conditions. Of these, Shakespeare's are of course the first and foremost. Shakespeare's plays given by actors who were thoroughly imbued with the spirit of Theosophy and whose ordinary lives were one unflagging endeavor to live out the best ideals of Universal Brotherhood would be very different from the same dramas as presented by people having the average hazy ideas about human life, and living an aimless or self-indulgent existence. There would be some mysterious quality in the atmosphere that would give to Shakespeare's words and pictures a new and vivid life, and touch the hearts of the auditors with a magic spell that would draw them to the theater without their knowing why they came.

**Nowhere in the social life of today is the need for reform more manifest than in the drama.— KATHERINE TINGLEY**



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SHINTO SHRINE: NIKKO, JAPAN

In fact, if the public is to be educated it must have educators, and if it is to be elevated it must have people who stand on a higher level, not the same level or a lower one. Given this, the question of plays would be comparatively simple. The mere presence on the stage of a group of Raja Yoga children in one of their Symposiums, as designed by Katherine Tingley, the Leader of the Theosophical movement, is sufficient to elevate and teach in a very marked degree. In short, the drama presented by people who have something to teach which the public really wants, *and who are themselves following these teachings,* will be a very different drama from that presented under ordinary conditions.

Theosophy has the teachings which the public both needs and wants. And, further, Theosophists do not believe the drama to be altogether a man-made form of amusement, but the degenerated form of what, in its original state, was a most sacred and mystic ceremony. Hence, the drama is destined to be a most important educative influence in the hands of Theosophists — under the guidance of their Leader. This last is a most important condition, for experience and commonsense show us to what extent we are indebted to that Leader. H. T. E.

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# THE UNIVERSAL BROTHERHOOD *and* THEOSOPHICAL SOCIETY

FOUNDED IN 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* Organization at Point Loma with *the* buildings *and the* grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism or anything *of* similar nature, but are what they stand for: 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, it unites *the* philosophic Orient with *the* practical West

## Visit of *the* California Counties Promotion Committee to Point Loma Homestead

KATHERINE TINGLEY, the Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, told her students shortly after the work was established at Point Loma, that in a few years' time, educationalists, truth-seekers of all kinds, and those who had the best interests of humanity at heart, would seek our gates to learn those methods of right living which could not be gotten elsewhere. Many of the students thought that day was in the distant future, and hardly realized that within a very few years of the founding of the Raja Yoga Schools, deputations and prominent representatives from those commercial and intellectual bodies of men and women which are leading the van of progress, would be soliciting the opportunity of seeing something personally of the Theosophical work which is now honored and esteemed in so many countries.

But what Katherine Tingley spoke of has come to pass abundantly, and the most recent guests we have had the pleasure to entertain were the members of the California Promotion Committee, who have just been holding a Convention at San Diego. Having heard that this organization, one of the foremost and most enlightened in the West, desired to visit the Lomaland Institution, Katherine Tingley extended them a cordial invitation to do so.

The California Promotion Committee was organized in 1902. At the head of its prospectus it gives the definition of "Promotion" from the Century Dictionary as "the act of promoting; advancement; encouragement." From its objects we quote the following:

The California Promotion Committee has for its object the *promoting* of California as a whole.

Its energies are devoted to fostering all things that have the *advancement* of California as their object.

### MEMBERSHIP

**in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite 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 Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.**



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MEMBERS OF THE COUNTIES COMMITTEE OF THE CALIFORNIA PROMOTION COMMITTEE, ESCORTED BY LOMALAND STUDENTS, LEAVING THE RAJA YOGA ACADEMY

It gives reliable information on every subject connected with the industries of California.

It gives *encouragement* to the establishment of new industries, and invites desirable immigration.

It presents the opportunities and needs in all fields of business and professional activity.

Elsewhere it is stated that "the object of this committee is to advertise the resources and to promote the settlement and development of the state of California." It includes among its officers and members a very large number of the prominent business men and others of influence in the State, among them being some of the foremost educationalists, bankers, mayors of different cities, etc. There are various sub-committees, such as the Executive Committee, Rufus P. Jennings, Chairman. On the Advisory Committee are George C. Pardee, Governor of California; Benjamin Ide Wheeler, President University of California; David Starr Jordan, President Leland Stanford Jr. University, etc., etc.

December the seventeenth, the day chosen for the visit of the Promotion Committee, was perfect, cloudless, and yet not too hot. The trees and the flowers in the beautiful gardens around the Academy and Students' Homes were looking their best and the distant views of the mountains for which the heights of Lomaland are famous, were particularly distinct.

After crossing the bay in several speedy launches and passing up through the romantic cañons to the International Theosophical Headquarters, the large party, which included several ladies and a local committee from San Diego, among whom were Professor Baldwin, San Diego County Superintendent of Schools, and several members of the City Council, assembled on the front Portico of the Academy, where they were received by a number of the students, members of Katherine Tingley's Cabinet, and Raja Yoga Teachers. They were then escorted into the spacious Assembly Hall, or Rotunda, which was crowded with the Raja Yoga children

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ON THE WESTERN WALK, APPROACHING THE ARYAN TEMPLE



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LEAVING THE ARYAN MEMORIAL TEMPLE

who were awaiting them. The Rotunda was beautifully decorated with flowers, palms, etc., and the International atmosphere of the whole Institution was accentuated by the artistic grouping of the flags of all countries gracefully festooned around the base of the immense dome. Mr. Sbarboro the Chairman of the Committee, Mr. R. P. Jennings, the Secretary, Mr. George Kennan, and a number of the other special guests were received by Katherine Tingley, Mrs. A. G. Spalding, Directress of the Children's Lotus Groups throughout the world, Dr. Gertrude Van Pelt, Superintendent, and Mrs. Ethelind Dunn, Directress and Head Teacher of the Raja Yoga Academy.

The Point Loma Orchestra greeted the guests by a highly finished rendering of *The Mill on the Cliff* overture, and the Raja Yoga Orchestra immediately followed with the *Wedding March*, an original composition by one of the Raja Yoga Boys. By special request the program was similar, in the main, to that which was given on the occasion of the visit of the County Superintendents of Education a few weeks ago, an event which has already produced important results. The program given on that day was published in the NEW CENTURY PATH, but several additional items were introduced which added greatly to the enjoyment of the visitors, and which must not be left without mention.

After the address of welcome read by Kate Hanson, a young Raja Yoga pupil, it was evident that the Promotion Committee had already found the reception much more striking and astonishing than they had expected, in spite of the enthusiastic accounts they had heard before coming to San Diego. Among this great body of active humanitarians, with but one single exception, the expressions of admiration and thorough appreciation of the work among the children were unanimous and hearty in the highest degree. There was but one who attempted to decry the Raja Yoga system to one or two persons to whom he thought he could safely give vent to his attempts at disparagement; but when those who had heard his adverse criticisms found that this individual was not one of the Counties Committee, but a local gentleman closely connected with the public schools of San Diego, the truth of the situation became apparent to them!

The company listened to every item on the well-filled program with the closest attention, the silence only being broken by the hearty applause which the beauty of the vocal and instrumental music, or the skilful recitation and class work evoked. The exercises in mental arithmetic, which is a special feature in Raja Yoga teaching, created the greatest enthusiasm. Several of the more daring members of the Committee, one a well-known United States engineer, resolved to follow the rapid arithmetical questions as they were put by Mrs. Dunn, to see if they could not get the correct answers before the quickest child had mentally worked them out; but each time the children reached the goal a few seconds ahead, and the visitors had to admit that they were a "little out of practise."

Another feature that greatly interested the Committee was the extemporaneous speaking of several of the Raja Yoga boys and girls. The subjects were chosen by the visitors and the clear enunciation, logical conclusions and evidence of original thought shown by these young people, was one of the greatest surprises of the day, and one of the finest tributes to Raja Yoga. The first question given was, "Is it good to begin education at a very early age?" This was answered by Master Iverson Harris, who said in the course of a very creditable and amusing address that it depended upon what sort of education was meant. If a Raja Yoga education was meant it was never to soon to begin, but if the ordinary systems of the day were meant that was a very different matter! Another question was the difficult one asked nearly nineteen hundred years ago, i. e., "What is Truth?" For such an abstract subject this was remarkably well answered by Master Albert Spalding, a lad of about thirteen or fourteen; and Master Montague Machell gave a very thoughtful and well-delivered speech on the text "Out of the mouths of babes and sucklings thou hast perfected praise," proposed by a clergyman present. The last subject chosen by the Committee, "What is the best thing America can do for Cuba?" roused much attention, because it was well, nay glowingly handled by one of the Cuban girls, who had been through the horrors of the war, and who knows by personal experience the best thing America can do for Cuba. She spoke in excellent English, and referred in enthusiastic terms to what had been done already for her country by Katherine Tingley and the Theosophical workers, and said that in a very few years Cuba would be a Raja Yoga country. "Raja Yoga," she said, "was the greatest blessing that America had sent to Cuba, and the enlargement of it, until it covered all the Island, was the best thing that America could do for Cuba in the future."

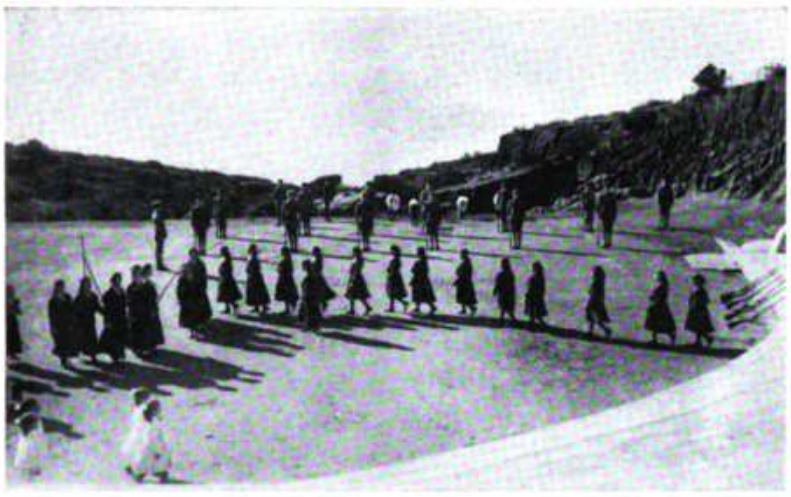
The pupils who took the leading part in the program generally, and were called upon to respond to the questions mentioned, are not examples of exceptional brightness, but simply some who have been in the school for a longer period than others, and so have had greater opportunities of study under the Raja Yoga system.

"The Little Philosophers," the children's Symposium, was a feature that astonished and delighted all present. It was rendered to perfection by a large group of Tiny Tots, whose well spoken sentences, absence of self-consciousness, and evident comprehension of the thoughts they were uttering, gave a most favorable idea of the methods of instruction in the Raja Yoga Academy and Schools. It has always been said that the simple and fundamental teachings of Theosophy would not overwhelm the understanding of a child, although in their depths they can task the intellect of a philosopher. While watching the recital of this juvenile symposium this fact was undeniable and the spectators marvelled. Stage fright is unknown to Raja Yoga children, for it is the result of egotism, and egotism is quickly routed by Raja Yoga.

At the conclusion of the exercises, Andrea Sbarboro Esq., the Chairman of the Committee, and President of one of the leading California Banks, on behalf of the Committee said to Katherine Tingley:

Madam, in the name of the members of the Counties Committee of the California Promotion Committee, and in my own, I thank you most sincerely that you have offered us the most pleasant time that we have had on our visit. You should be congratulated on the noble work you have done, for you have erected a human and living temple. These children and their children's children

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RAJA YOGA BOYS AND GIRLS AT DRILL AND EXERCISES IN THE GREEK THEATER



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GROUP OF THE DELEGATES WATCHING THE CHILDREN IN THE GREEK THEATER

will for generations to come honor and bless you for the noble work you have done for them and humanity.

Mrs. Tingley replied:

I must thank you for the courtesy extended to me. It gives me an opportunity to express my good will toward the earnest men of this state.

California is a golden state in many senses of the word — possibly much more than we can now discern. It is a land of Promise; it is full of royal possibilities, and nature has been most gracious everywhere.

All around us is the beneficence of the divine law. One could hardly help being an angel in this state. Of all the states, of all the lands that I have seen — for I have been around the world twice — I have never come in contact with such an atmosphere as is found in California. It is indescribable.

It is something that is found in the over-tones and the under-tones of sweet music, for it is in the voice of nature when she speaks to us on those inner lines that can not be expressed in words, but that the heart is attuned to. If all these things exist in material life, what possibilities must be hidden in the heart of man, in the hearts of the brave men and women of this state, who are working for its promotion, earnestly and materially.

When I heard that our honored guests were coming, my heart and the gates of Lomaland were opened to you, as they were to the educationalists who so recently visited our school. I felt all would be glad to have a touch of this sweet spirit of innocence, this indescribable something expressed in the presence of the children, and I felt that they, too, would be glad to have you come to see what we are doing in the line you are seeking — the promotion of the best interests of the state.

We should aim not only to make California a great state in itself, but that it may become a shining example of prosperity and morality and of the highest education, so that it may shed a beacon light throughout the world.

After Mrs. Tingley's speech, which was received with great applause, the visitors, under the guidance of the various members of the cabinet, were taken to visit the Aryan Temple of Music and Drama, the Academy building, the class rooms of the Academy, International Lotus Home and group homes of the boys of the Raja Yoga Academy and School, the Raja Yoga Nursery and Home of the "little tots," the open-air Greek Theater and many other departments of the work at Point Loma. Time did not permit everything to be seen in the short period remaining after the close of the exercises — it would require a week to see the whole — but a sufficiently comprehensive view of all the main activities was obtained by the visitors to destroy entirely any lingering remnant of belief in the absurd and slanderous calumnies of a certain section of the "yellow press." Several members of the Committee remarked that they would now be able to refute all the outrageous statements that had apeared in the papers from time to time; and some said that their visit had given them one of the greatest object lessons of their lives in respect to believing sensational reports in the press.

One gentleman, the editor of a highly influential mid-California paper, said he would make it his business to set the public mind right by showing the falsity of the unfriendly reports against this Institution, which he was delighted to find had far exceeded his expectations. During the ramble through the gardens and avenues, many interesting remarks were made by the visitors; as keen men of business they were all struck by the perfect system of Administration that has been established here by the Leader, which is, of course, the outcome of her marvelous ability to put the teachings of Theosophy into action as well as to demonstrate them theoretically.

The splendid carriage of the children in their physical exercises in the Greek Theater was commented upon most favorably by all, and some were so much impressed by the perfect balance and dignity of the whole Institution and the unique opportunities afforded to children and grown-ups alike, that they would not leave without having obtained all possible details of the method of admission to residence. Mr. George Kennan, whose reputation is world-wide, in speaking of his extensive travels during which he had seen an immense variety of human activities, said that this was a revelation of something entirely new to him; he had never seen anything in which the highest ideals of life had been followed so successfully as in the Institutions of Lomaland. Mr. Kennan has just returned from Russia *via* Japan, on his way to New York.

After a hearty send-off at the entrance gate the guests returned to the city of San Diego, full of kindly enthusiasm for the pleasant and profitable day they had spent. A warm vote of thanks was subsequently passed by the local San Diego Committee for the courtesy that had been so cordially extended to the visitors by Katherine Tingley and her students, and the following interesting letter has also been received.

## THE CALIFORNIA PROMOTION COMMITTEE

(THE STATE CENTRAL ORGANIZATION)

San Francisco, Cal., Dec. 20, 1906.

Mrs. Katherine Tingley,
Foundress and Official Head of the Raja Yoga School,
Point Loma, San Diego County, California.

My dear Mrs. Tingley:

As stated to you when we were at the Raja Yoga Institution, the occasion was one of the most interesting of all during the recent visit of the Counties Committee of the California Promotion Committee to San Diego.

The exercises arranged for the delegates were not only interesting but instructive to every one present, and I know that many of them carried away a very different impression of the Raja Yoga School than they had before visiting that remarkable Institution, situated, as it is, on one of the most beautiful sites of the world.

Mr. Sbarboro asks me to extend to you greetings, and his profound respect, with best wishes for your greatest success.

Cordially yours,
(*Signed*) RUFUS P. JENNINGS
Chairman

The day was likewise a very pleasant one to the students of Lomaland, who felt that the spirit of Altruism that permeated the atmosphere had made a powerful and happy impression on the minds of this strong and earnest body of representative men of California.

OBSERVER

## A Theosophic Joy

CHRISTMAS in Lomaland is different in many ways from Christmas elsewhere, and for a very good reason. Here the joy is true and real because it is not merely sentimentally sympathetic towards the endless misery in the world, but purposively, actively, positively helpful. Here as nowhere else outside of this movement the one aim is to help and serve the world; it is the ideal of each one and the aim in life of all these young lives. Not merely a dream of

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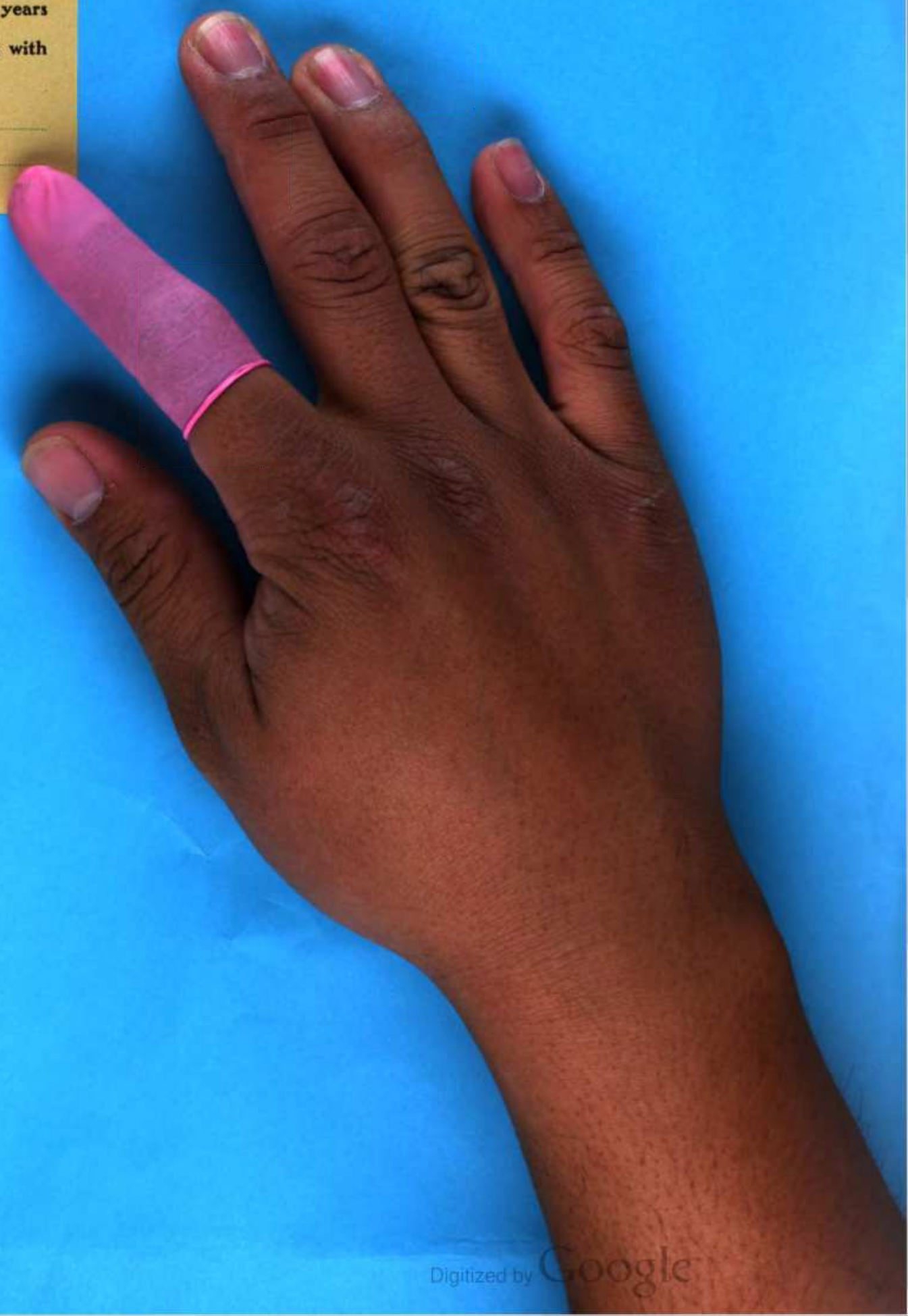
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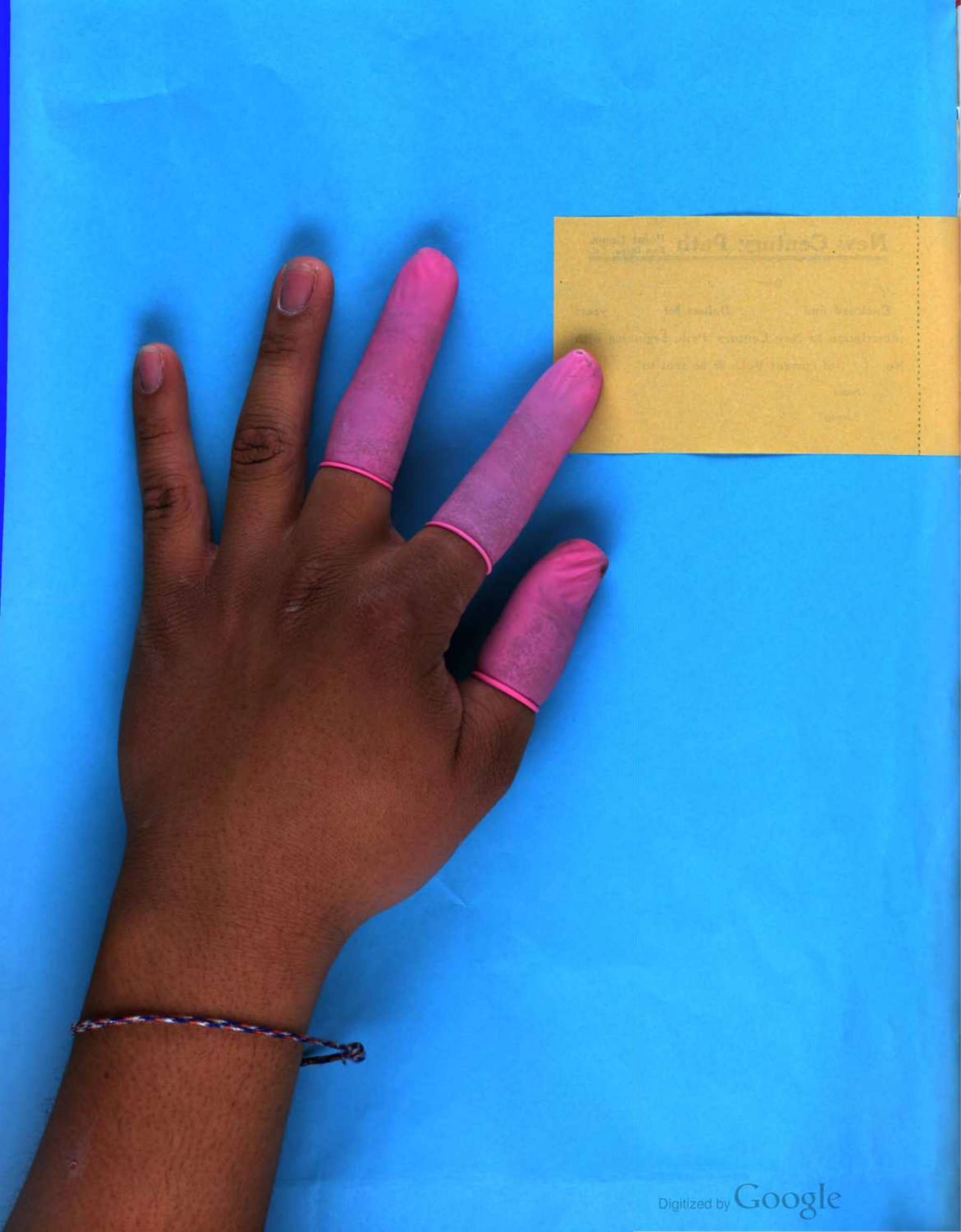
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future service to be indefinitely postponed, but a realization of immediate power, and a conviction of work done, even in the very hour of rejoicing. It is this that makes it possible to think of the dark misery of countless lives without the shock that comes to the thoughtful mind so often in the midst of the selfish festivities that usually mark this time elsewhere. And I think it must have been the conscious helplessness of the Puritan that made something in his heart rebel against the selfishness of the general joy, and his ignorance of the true nature of man that made him think that joy itself was necessarily selfish, so that his very honesty made him turn from the selfishness of the festivities he saw about him and affect a sadness that was perhaps equally insincere or even more so. His powerlessness made him a hypocrite, for his sadness was not more helpful than the other's joy, and was equally selfish. But where all are pledged to a service of joy and a war on misery, no such thoughts arise, and the joy is pure and shines as a benediction to the world. R. M.

## "Theosophy Now, and Ten Years Hence"

(CONCLUDED FROM PAGE 12)

the Infinite Law, the whole life of the Nations could be changed in the twinkling of an eye. A bold statement you may say; it may be that many of you cannot yet digest it, but ten years time will prove my words.

"It is true that Theosophy is profound and yet, simple. In every sense of the word it is inspiring; it is truly optimistic; it is free from all those delusive teachings that have been ingrained into every fiber of our being for ages by those who have attempted to point out to us that we must follow this road or that road for our ultimate salvation. The sweet breath of Theosophy pleads for man to seek his salvation through his own efforts, through his divine nature.

"One who has found the Truths of Theosophy and earnestly tries to live them never loses his way; retrogression comes only to those who have entered into the study and the work half-heartedly; often living in the realms of desire; professing love of humanity, but using Theosophy to cover iniquities. There is another class who live their whole lives on lines of negation; nothing specially evil marks their days, but they are the kind of people who love the ease of life, who must have public praise. They identify themselves with a Theosophical Society which we ignore, trying to ride two horses at one time, taking in the teachings intellectually to a degree, but never have their hearts been touched. So we have counterfeit Theosophists, weaklings attempting to startle the public mind with their travesties of Theosophical teachings and so-called 'phenomena.' All these fantastic ideas are presented in the name of H. P. Blavatsky! As long as the public fails to distinguish between the counterfeit and the true, such as these will prosper and delude. The pure and simple teachings of Christianity have had their counterfeits also, which have blocked the way of Truth for ages.

"It may interest you to know that the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY of which I have the honor to be the Official Head is strenuously protesting against these farce-efforts, against the hypocrites, the impostors, who are stemming the onward sweep of the real life of humanity by their delusions. In contrast Theosophy urges that those who are seeking truth should search ancient lore, the study of the lives of the great Teachers of the past, of those who preceded the Nazarene; thus they will be able to know the deeper meaning of *his* life and the correspondences in religion.

"Many of the enlightening teachings of the ancients are well known to the ecclesiastics of our time, but most of the clergy find it not to their interest to impart them to their flocks. They are also acquainted with those gems of thought in Theosophy which lead to the finding of the essential unity in all religions. We have numerous proofs of many of these teachings rendering good service to them in their sermons, but be assured, they are always most subtly mingled with that part of the ecclesiastical doctrine which must serve to sustain a certain class of them in their pulpits and keep them well supported by fat salaries. Hard has been the fate of those who have in heart assimilated the truths of the ancient teachings of Wisdom and have attempted to resuscitate the waning life of their congregations through them. The result in nearly all cases has been that these honest workers have been derided as heretics and thrown out of the church.

"All this is a sign of the times; it is the foreshadowing of a great revolution of thought throughout the nations, which in ten years will prove that the influence of the Theosophic teachings has been quietly but forcefully spreading throughout the world since the first day that Madame Blavatsky first accentuated their importance. The human family is moving towards a realization of great revelations upon many lines. There is revolution in thought, quite definitely expressed in science, which is markedly proving many of the once unbelievable statements of H. P. Blavatsky. Not only will science and religion be "revealed" in a higher form, but the very heavens will in the course of ten years startle the world by their manifestation of wonders, confirming some of the deeper teachings of Theosophy. To meet these new conditions the human family must be prepared to live upon higher strata of thought and life.

"Now in this connexion, we should commence to build on broader and more unselfish lines of effort; we should cultivate a divine courage; we should begin in the Home, with a sacred comprehension and a consequent pure living of the married life. We should make that home the Altar of Purity, and endeavor to accentuate what Theosophy teaches — that where two are joined together in the sacred ties of marriage, no power on earth can separate them. Home Temples under the benign teachings of Theosophy will become schools for the parents as well as for the children. Here will be found wonderful evidences of the mighty force of righteous living. These achievements alone, would create a higher expression of Justice in all the walks of life. It would take volumes and volumes to describe all that will follow in ten years, — the rich harvest of the simple efforts of Theosophy; but the masses must be lifted first before all can be done *and this depends upon those who up to this New Time, 1907, have hitherto been careless and indifferent to the welfare of their brothers.* Theosophy alone can arouse them. Ordinary means, such as the majority have justified themselves in using hitherto, cannot accomplish the regeneration of man. Confessions, prayer-meetings, revivals, cannot take a real part in this great effort. Prayer, to the Theosophist, is the daily doing of life's duties, seeking the Father in Heaven in silence and in work incessant, not in lip utterances.

"Another great factor that will make for a mighty change for the better within the next ten years is that life-giving teaching of Reincarnation, the beacon-light for the millions of people who sit today in the dread of death or annihilation. The teaching of Rebirth inspires the inquiring human mind and lifts it to the mountain tops of hope, it gives light to those in the valleys of despair; it creates a higher impulse to live rightly; it eliminates petted forms of fear of death and dreads of injustices, and it makes plain the deeper meaning of these words in Galatians, vi, 7 and 8:

> Be not deceived; God is not mocked:
> For whatsoever a man soweth,
> That shall he also reap.
> For he that soweth *to his flesh*
> *Shall of the flesh reap corruption;*
> But he that soweth to the Spirit
> *Shall of the Spirit reap life everlasting.*

"It brings out the Christos of the heart-life, and glorifies all that comes within its influence. Wherever Reincarnation touches the life, a song of glory, of peace, and goodwill to man is evoked, and the Higher Law is manifested in a new and beautiful way. The throbbing heart of Conscience begins to stir throughout the universe, and humanity will receive to its surprise much of its life impulse from the children. It is they who are to mark history in the twentieth century; it is these little builders who shall open the way for you and all humanity; they will, through the teachings of Theosophy, knock at your hearts and touch your consciences as they have never been touched before.

"Despite the many appalling phases of indifference and despair at present in the world, there is just behind all these shadows a bright light of hope. It will manifest in a unique way; it will answer the spiritual yearnings of all who are not now comforted; it will demonstrate Justice in all walks of life, and this great Light is Theosophy. Its pleading voice is affecting the whole world; it is opening the way for poor humanity to move out into a brighter and broader field of service, where abide Love, and spiritual food for all mankind.

"I ask those listening to my words, who care not to grasp my *fuller* meaning, that they take the spirit of my endeavor and with it try to interpret the simple teachings of Christ, his Sermon on the Mount. In this spiritual poem the Theosophical teachings are compassionately given; no suggestion of creed will you find in it, no pictures of a revengeful God or of eternal punishment.

"In ten years, when the history of our Theosophical work is publicly known, and the life-service of those two noble Leaders, H. P. Blavatsky and William Q. Judge, is understood, humanity will have a new Bible to read. It will find that the efforts of the noble workers in Theosophy have not been in vain. Even Churches will tell a great story of this Theosophical influence, for they have been built by the tears and aspirations of human hearts, and even they have their mission, which will only be fulfilled when these temples of brick and marble are opened every day in the week for the study and application of this great Science of Life — Theosophy.

"Many of those in the pulpits today, timidly looking towards the truth, will in ten years find that they love the light better than the favor of the people — better than worldly aggrandisement.

"Now all these things that I have said, strange as they now seem to you, will come to pass in ten years: So I prophesy." C. J. R.

[Readers will be glad to hear that the full text of this instructive lecture will be published in pamphlet form shortly. C. J. R.]

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| DEC. | BARO-METER | THERMOMETERS | | | | RAIN FALL | WIND | |
|---|---|---|---|---|---|---|---|---|
| | | MAX | MIN | DRY | WET | | DIR | VEL |
| 24 | 29.811 | 69 | 54 | 57 | 53 | 0.00 | NE | 6 |
| 25 | 29.727 | 67 | 55 | 59 | 53 | 0.00 | E | 7 |
| 26 | 29.691 | 66 | 57 | 57 | 57 | 0.25 | E | 11 |
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| 28 | 29.610 | 59 | 55 | 56 | 56 | 0.28 | S | 10 |
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*the promulgation of*

**THEOSOPHY**

*and*

**The Study of Ancient and Modern**

**ETHICS, PHILOSOPHY, SCIENCE AND ART**

*Edited by* KATHERINE TINGLEY

Vol. X JANUARY 13, 1907 No. 10

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*Edited by* KATHERINE TINGLEY

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**Truth Light & Liberation for Discouraged Humanity**

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### What Christianity Has Lost

H. P. BLAVATSKY, in an article which she wrote in 1888, shows some striking facts about Christianity. She declares that the ideals concerning the Christ-life, the relation of man to the All-Father, etc., which have so comforted Christians, are due more to the intuitive knowledge which man possesses by virtue of his Divine nature, than to the religion itself. The dogmas of the religion have served rather to obscure this inner light and to limit man's attempts to understand himself and his inner God. And she gives as the reason for this failure on the part of the religion, that the esoteric teaching of Jesus, which he gave to his disciples in secret, has never come down to us. It was suppressed and afterwards lost; and all that we have is a few of the *Logia* or sayings of Jesus, short accounts of part of his life, sundry writings of early Christians, and the superincumbent mass of what has grown up around these during the intervening ages.

This superincumbent mass consists of scraps of Gnosticism and Neo-Platonism, of borrowings from paganism, and of the dogmas created by theologians. There are in the world, on the contrary, other religions of which the sacred lore has been preserved, although even in these cases the key to their esoteric interpretation is withheld at present from general knowledge. These are some of the Oriental religions, such as Buddhism, and the Vedânta. Of course we cannot be considered as endorsing, under these names, all later corruptions of Buddhism and Brâhmanism; reference is made to the sacred writings which have been preserved and which have caused such wonder and bewilderment to Orientalists. These writings contain the esoteric teachings of the religion, veiled however by their symbolical language from all who have not the keys to their true interpretation. In the early medieval years of Christianity, bigots made a great effort to destroy all records of the true esoteric religion, and to substitute for it a dogmatic theological and ecclesiocratic system. We can supply proof from early writers, including Church Fathers, to the effect that original Christianity had "Mysteries" similar to those of the ancients.

### A Religion Proud of Its Limitations

The story of Jesus Christ finds its parallel in the story of Siddârtha. The Massacre of the Innocents is found in the Brâhmanical traditions concerning Krishna. The Immaculate Conception is also found there, not to mention other places, for instance ancient American myths. Isis was the virgin-mother of Horus; the Persian law-giver Zarathushtra ("Zoroaster") was born of an immaculate conception, say traditions, of a ray of the Divine Power. And so on. The Christian Sacraments are derived from the ancient "Pagan" Mysteries. The ecclesiastical historian Mosheim says, of the Christian Church in the Second century:

### Imitated Sanctity

> The profound respect that was paid to the Greek and Roman *mysteries*, and the extraordinary sanctity that was attributed to them, induced the Christians to give their religion a *mystic* air, in order to put it upon an equal footing, in point of dignity, with that of the Pagans. For this purpose they gave the name of *mysteries* to the institutions of the gospel, and decorated particularly the holy sacrament with that solemn title. They used in that sacred institution, as also in that of baptism, several of the terms employed in the heathen mysteries, and proceeded so far at length as even to adopt some of the rites and ceremonies of which those renowned mysteries consisted.

In A. C. 170, Melito, Bishop of Sardis, addresses an *Apology* to the Emperor Marcus Antoninus, in which he claims the Imperial patronage for the "new" religion. He speaks of it as "our philosophy," giving his reason for doing so, "on account of its high antiquity, having been imported *from countries lying beyond the limits of the Roman Empire* in the reign of his ancestor Augustus, who found its importation ominous of good fortune to his government." (See Taylor's *Diegesis.*)

St. Augustine says:

### The Modern Garments

> The very thing which is now called the "Christian" religion really was known to the ancients, nor was it wanting at any time from the beginnings of the human race up to the time Christ came in the flesh; from which time the true religion, *which had previously existed*, began to be *called* "Christian," and this in our days is the Christian religion, not as having been wanting in former times, but as having in later times received that name.

But the point we wish to make is that, while some Christians are congratulating themselves on the splendor of their religion, the wonderful teachings of Christ, and what these have done for humanity, they know nothing of what they might have had, of what they have lost. Much of what is attributed to Christianity is really due, as said before, to the human intuition, the religion having hindered rather than abetted the revelation; whereas the real Religion, had it been preserved, would have interpreted those intuitions of the human heart. We need something more than a *few* ethical teachings, beautiful as these may be, to cope with a thinking world. We need that ancient philosophy that was suppressed, and which Jesus taught to the elect. If the aspiring human intellect is not fed on proper food, it will find its own food, and will be in a camp apart from a religion which is merely mandatory. We need a religion which is *competent* to take the place of authority on the throne of modern thought. To show how urgent is the need for this, we have only to see the foolish things that people are running

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after just because these have a smattering of false philosophy in them.

**True Religion Self-Effective**

We refer to the cults which pretend to interpret Christianity in quasi-scientific terms. Had we the real thing, unquestionably supreme by its visible merits, we should have no use for such rubbish.

What we have now to do is to investigate this ancient Wisdom-Religion, which we can do by means of the keys supplied by H. P. Blavatsky when she founded the Theosophical Society and Universal Brotherhood. STUDENT

## A Lesson from Kaffirs

WE ordinarily think of the Kaffirs as one of the lowest races of human beings with which our civilization has any real dealings. But a recent book by Dr. Dudley Kidd, who spent sixteen years among them, gives considerable occasion for reconsidering that position. A fearful suspicion that our august selves may even have something to learn from them, gradually takes possession of us! We also become the victims of a suspicion that this people constitute the surviving relics of a race which once stood much higher, of which every other indication has disappeared. The study of half savage races is often in reality a study of archaeology.

The Kaffir mind probably makes no metaphysical definition of the word *nation*. But though it does not thus bring the word before it for definition, it nevertheless has an implicit and instinctive definition which works out into a much higher practise than we have attained — at any rate in *our* practise. The Kaffirs have a race consciousness which does for a religion, comparable in its way to the race consciousness cultivated and reached by the Japanese — and neither cultivated nor reached by us. The Kaffir, according to this observer, is not an individualist; he has an acute sense of tribal unity. It is a sense strong enough to control selfishness and passion, so far as the tribe is concerned. In important matters he thinks of the clan first, and he will cheerfully work for wages paid not to himself but to his chief. He does not appreciate that there is any difference. The instinct is as marked in the children as in the adults. Thus it is contrary to the instinctive code for a child to play alone. One of them who went away to eat some dainty in secret would be regarded by the others as having disgraced himself.

This sense of tribal solidarity is connected with their religion. For though each child is regarded as born into the world as a new and entirely separate individuality, on coming to the age of initiation it is then introduced to the Spirit or Soul of the clan. From this it gets another soul, or rather its share of the clan Soul. Into this clan Soul it is now entitled to be absorbed at death. As such it continues to exist.

Of what pre-existing belief this is an echo it is hard to say. That it could scarcely have been evolved by the present Kaffir mind is obvious. Equally obvious is its relation to the beliefs of much higher peoples.

The word Kaffir carries with it a shade of contempt. The Kaffir mind and organization are undoubtedly low. But the power of the sense of clan unity to hold the brutality in check and guide conduct, is as obviously a derivative of some far higher past as is the belief in a common clan Soul. And in respect of that power we must count them as our superiors. For it is the very keynote of evolution, that which makes of a mass of individuals within one geographical limit — a *nation*. STUDENT

## Annexing Theosophical Ideas

WE notice in the press the announcement of a new book called *Life after Life, or Have we Lived Before?* In this book says the notice, "the author states the theory that we have lived as human beings before, and shall live as human beings again in this world; that as we sow, thus shall we reap; that as we reap, thus we have sown; that each life is the result of past lives and past choices, and is also the cause of future justice or misery. 'Perfect justice, infinite hope, infinite responsibility,' these are the characteristics of the theory, which is not contradicted by science and is supported by analogy."

It is not stated whether or not the author mentions Theosophy; but it is certain that the above notice does not. Even if the author can be supposed to have arrived at his conclusions and modes of expression entirely without aid directly or indirectly from Theosophy, he nevertheless owes it an acknowledgment as having been in the field for over thirty years before him. But we cannot suppose that his work was achieved without the aid of Theosophy, and it is more than likely that that aid was direct. Consequently we hope the indebtedness was acknowledged in the book. But even so, why write a book about it at all when there are already Theosophical books accessible to all and dealing with the subject fully and authoritatively?

There is no doubt about the writer who reviews this book, for he states the author's theory in the very words of Theosophical writings and leaves it to be supposed that the credit is due to the author. Verily it is hard to help the world and get credit for it at the same time, but Theosophists can be content with the former alone, and with the reflection that, one way or another, they have forced an unwilling world to accept their ideas. STUDENT

## The Duties of Liberty

THE law prohibiting night-work for women in factories has been declared by the Supreme Court of New York to be unconstitutional, and it therefore lapses. There is a chance that the matter may be taken up to the Court of Appeals. But that must be done within thirty days, and is just now for special reasons very difficult. If those days go by fruitlessly, the Supreme Court decision stands. So also, of course, if the higher Court confirms. What then? Nothing! We cannot alter the Constitution merely to protect women, even if they *are* the future or present mothers of the next generation of Constitution-loving Americans!

The under-sounding keynote of the Constitution, though the word is not used, is Brotherhood. Its expressed keynote is Liberty, and its framers thought as much of duties as of rights in their use of the word. The *duty* of the loyal servant of Liberty is to see that *others* have it. And they have neither it, nor, in the fuller sense, Life, nor access to the Pursuit of Happiness, if, before they are born, they are vitiated morally and physically. To permit injury to the women of this generation is to poison the mental, moral, and physical roots of the next. And that, without question, is un-Constitutional, a sin against the spirit of the Constitution and of *ideal* America. The framers were not omniscient; they could not see the holes that keen and often unscrupulous legal minds would pick in the fabric of the phrases they employed. But alas! we have to abide by the phrases; we have no Court high enough to interpret the *Spirit* beneath its verbal embodiment. And perhaps too the spirit of those days is no longer in our midst; we have lost the ideal of an ideal America that should lead the older nations, and enable them to find a loftier meaning in the words *nation*, *patriotism*, and *liberty*. STUDENT

## Ballooning Across the Alps

TWO aeronauts, Usuelli and Crespi, recently crossed the Alps in a balloon from Milan to Aix-les-Bains, which is 160 miles in a straight line. They covered the distance in four hours and fifty minutes and reached a maximum speed of 62 miles an hour. At a height of 5000 meters (16,400 feet) they had to breathe artificial oxygen and their pulses were at 130 a minute. The greatest height reached was 6800 meters, where the thermometer registered 29° F. below zero; and, their water-ballast being frozen, they could not throw it out gradually and so had to let out gas. The statement is made that at 6000 meters the aeronauts had a perfect view of the sphericity of the earth. We remark that the radius of the earth is over 6,000,000 meters, or one thousand times as long as their height, so that, on a level plain they could not have seen more than about 2½ degrees of arc of the earth's surface; while, if they saw more, it would be due to mountains and not to curvature. The curvature of an arc of 2½ degrees is about 1 in 144. Also the surface of the earth, viewed from a balloon, is generally said to appear concave, the horizon being virtually on a level with the balloon while the underlying regions are obviously far below it. STUDENT

## Cataclysms in China

IT is reported that famine in China affects 15,000,000 people. The crops are almost a total failure in the Tao Yuen, North Kiangsu; the conditions in An Tung and other places are even worse; and the country is under water, the people in one part having to wade fifty miles through water from knee-deep to waist-deep. In one place there is a vast lake extending forty miles and twenty miles at its narrowest point. What an uproar such a cataclysm would cause in a western country! T.

ATTENTION is called to the importance of having all remittances to or for any of the different Departments of the International Theosophical Headquarters at Point Loma, California, sent either by post-office money order or by draft. Otherwise responsibility for any losses must fall upon the sender. CLARK THURSTON, *Chief of Finance*.

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# Some Views on XXth Century Problems

**The Two Goodnesses**

IF good people would be good in a richer way, how much more they could achieve and be and enjoy! Their goodness is so very negative that it hardly counts as a living force at all. Not to do wrong things is very desirable, very necessary for spiritual progress. To do right and beneficent things as an obedience to divine injunction, is also good. But both the abstention from wrong and this performance of right may be extremely colorless and inefficient.

The Spirit of Life is in every human heart, in the very lowest of its functions sustaining the heart-beat; in its higher, radiating all our impulses to good, all our noblest inspirations. By its heat the brain of the man of genius is, from time to time, raised to creative power.

Ordinary goodness, the not doing of things considered wrong, is of the mind only, or chiefly. The doing of right things for the reason that scriptures accounted sacred enjoin them, is chiefly of the mind. The mind may of course be set to action along such lines, by something higher than itself. But the goodness is negative and inefficient because this something, the Spirit of Life, is so little understood and therefore so imperfectly grasped.

There are two ways of not doing wrong. The other way is to be so thoroughly and whole-heartedly afloat upon the rushing stream of positive right, that there is no time or inclination to turn aside into wrong. Right is rather an attitude, a constant readiness for deeds, than any special sort of deed. A flame stands prepared to lighten and warm whatever chances to be or come near to it. The positively good man stands as it were in his own heart, as the light there. Then he is ready for whatever comes, to warm and illuminate. His mere thus holding himself *is* a species of action, a solution of all possible right actions from which any *one* can at any moment precipitate. The light is really the Spirit of Life, always burning there, sometimes called the force of evolution, sometimes the vital force, sometimes conscience, sometimes the breath of God, sometimes the spirit of Christ, sometimes the fire of genius, sometimes the Unknowable, etc., according to the point of view. For all these are one and the same. The positively good man has forced his mind into recognition of it and some degree of union with it. Where the union is complete and final, there is a world-redeemer, whose mind is one with the mind of the world. So the positively good man has an intense joy in his acts; he walks as other men do not. If he confesses himself as a sinner, his confession takes no paralysing and action-staying form, but the form of more vigorous acts and readiness for acts. His eye is on the future, not the past. He never holds the mental question: Where do *I* come in? for he knows that in proportion to his unity with the Spirit of Life, he "comes in" wherever that is at work anywhere in the world, namely wherever in individuals and nations progress in good is being made. He does not act, he does not feel compassion merely because of precepts; but because of joy in so doing. The Spirit of Life gives the only permanent joy in life and action.

STUDENT

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**Hallucinated Optimism**

THE London *Times*, in an article on stage scenery, quite calmly assumes that we have gone down hill in one or two vital matters since the spacious Elizabethan days. The modern audience has less imagination and therefore has to have more scenery. It also has to have more scenery to enable it to keep up its attention. "Long waits"—the consequence of more elaborate scenery—"are very largely due to the inability of a modern audience to keep its attention fixed on the play for more than a short time. . . . The public of today has not the power of make-believe of the Elizabethan public; its weakness must be considered." Want of imagination, want of power of concentration. The Elizabethan man was also more alive. "To the Elizabethan the world he lived in was a pageant; he had no need to go to the theater for spectacle. In our gray world the theater is the only place where that desire can be constantly satisfied."

If we go still further back, we find the Athenian audience capable of sitting out three whole stately tragedies in one day, and almost without any scenery at all.

Of course we shall say with some pity that the Elizabethan and Athenian audiences and people generally were more like children. We are grown up. We shall almost pity, and be wholly inclined to patronize those earlier times for possessing powers that we have not! As if the loss of power were ever an honorable thing! As if seeing the world gray, having no imagination and little power of attention, were necessary and respectable marks of adulthood!

Why should we not sometimes use the word childish in its complimentary sense? The child lacks certain qualities which the gathering years bring to him. But the child also possesses certain powers which, as a rule, the years take away. Yet when we find older peoples having powers which we have lost, we are insolent enough to label them with the word childish with its depreciatory connotation! Truly our vanity is intrenched beyond the power of any possible assault of facts. Our attention is nobly and immovably fixed on the automobile and the wireless telegraph, and though we are losing imagination, losing power of attention, losing grip of life; though more of us are going mad, more committing suicide, more committing crimes, more entering the divorce courts, fewer of us living to old age, fewer being born, fewer getting enough to eat, more of our money going into wars and preparations for war—we know we are getting more civilized! In the face of the facts, the belief itself might be urged in its own disproof.

STUDENT

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**A Gratuitous Blot**

A WRITER in *The Monthly Review*, looking forward along the years, is inclined to see a very beautiful picture of human destiny and possibility. The evils and pains of life will all pass and vanish; human character will mount higher and every human faculty expand; with wider knowledge, disease will go. What will there then be to hinder entire content and happiness?

But in the center of his pleasant picture is a black blot—death. To wipe it out or cover it over, he too has to appeal to the "thanatic instinct;" he too has to suppose that about the age of 100 or so, man will lose his wish to live, will in fact contentedly will to die. As he lived in harmony with nature's laws, so he dies with his will there also in contented harmony with hers.

The postulation of the "thanatic instinct" seems to be in the nature of a desperate expedient. The picture was all so beautiful were it not for that miserable death blot.

But suppose there was no need to see any blot there at all. Suppose that with growing wisdom and deepening consciousness, man's relation to his body changed, so that instead of outraging it by his thought and encouraging it to outrage itself, he learns to care for and guard it in a way he cannot now conceive. Suppose that under new conditions like that the body should learn to replace its worn-out tissues fully and as they wear out; not as now with such ever decreasing perfection that at last the instrument wholly falls to pieces. Even a lizard can reproduce his severed tail more than a hundred times.

Speculators postulate all kinds of evolution in store for man; but they never postulate this most obvious item of it—the power to replace the results of wear and tear as they occur in the body. The body is a sample of all the powers of nature, and Theosophy teaches that among the natural powers, waiting our permission to show itself, is this one. Man will retain his body as long as he has here work to do or growth to be achieved. The objection that the planet would ultimately fail to provide even standing room for the throngs of humanity has of course no force for those who believe in Reincarnation. There is no evidence that if we were to take long enough stretches of time, we should find that the population of the globe had changed at all.

STUDENT

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**Debrutalized Research**

THE British Homoeopathic Association has been enlightened enough to found a laboratory for medical and biological research whose rules expressly exclude vivisection and experiments on animals. Its first report of work, of which it has every reason to be proud, has just been issued. The comparison of this and future ones with those from institutions where vivisection is in full swing, will be a useful lesson for the public. We hope that the Association will see that the lesson gets a proper hearing.

STUDENT

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# Archaeology Palaeontology Ethnology

### Discovery of an Unknown Tongue

A BRIEF press notice states that an archaeologist who has been traveling on a mission of exploration in Central Asia has arrived at Srinagar, the capital of Kashmir, with an important collection of curiosities. These include several paintings on stucco, with gold-leaf backgrounds, and a number of inscriptions in ten different languages. One of these languages is a wholly unknown tongue.

The discovery of a wholly unknown tongue is indeed important for archaeologists. It is to be hoped that they will weigh this evidence with due regard to other items of archaeological knowledge, and not try to fit it into some theory which ignores the gleanings of other fields. Antiquity should be studied as a whole, not piecemeal.

Readers of the NEW CENTURY PATH will bear in mind what has been said about the teachings of Theosophy with regard to the ancient civilizations of Central Asia. (See vol. x, no. 3) Beneath the sands of Central Asia, where now travelers find the buried ruins of ancient cities, lie concealed stores undreamt of; and there are also inaccessible oases where manuscripts have been concealed in underground crypts and await the day when mankind shall have laid aside its predatory and profane instincts and be once more a trustworthy custodian of sacred knowledge.



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HOME OF TIBERIUS CAESAR AND OF LIVIA HIS MOTHER: ROME

The oasis of Tchertchen, for instance, situated about 4000 feet above the level of the river Tchertchen-D'Arya, is surrounded with the ruins of archaic towns and cities in every direction. There some 3000 human beings represent the relics of about a hundred extinct nations and races — the very names of which are unknown to our ethnologists. — *H. P. Blavatsky.*

How many unknown languages are buried with these cities? And further it is claimed that, when the dark ages set in, special agents of the custodians of the Ancient Knowledge purposely concealed many sacred records in safe places; whence we have now only the exoteric teachings, a collection of "insoluble" problems, systems of arithmetic and geometry which do not fit each other, and other signs of a knowledge that is fragmentary in many important directions. STUDENT

### The "Foot" Measure

A CERTAIN professor, in a recent address on scientific standards of measurement, collected some facts about the foot, described as the most widely used measure of both ancient and modern times and said to be derived from the length of the human foot. But he said that the measure had varied more than the length of the human foot can possibly have varied in historical times; the ancient Welsh foot being 9 inches, the Piedmont foot 20, the Spanish foot 11, the Venice foot 13.

But what about prehistoric times? In the midst of a long argument for the existence in the past of gigantic human races, H. P. Blavatsky says:

> If the fossil footprints from Carson, Indiana, U. S. A., are human, they indicate gigantic men. Of their genuineness there can remain no doubt. It is to be deplored that the modern and *scientific* evidence for gigantic men should rest on footprints alone. Over and over again the skeletons of hypothetical giants have been identified with those of elephants and mastodons.

Turning to the *Encyclopaedia Britannica* we find that "most ancient measures have been derived from one of two great systems, that of the cubit of 20.63 inches, or the digit of .729 inch." This cubit was known in the Fourth Dynasty, was 20.62 in the Great Pyramid, and varied from 20.51 to 20.71 in Dyn. IV to VI. Used at Philæ in Roman times on the Nilometers. Babylonia had this unit, as shown on buildings, and it is divided sexagesimally; a half-cubit or span was also used in Babylonia, 10.44 inches, which explains at once the 11-inch foot quoted above. Asia Minor had the large cubit in ancient times, in the temples of Ephesus, etc. (instances and authorities given). The Greek 12.45 was "derived from the 20.63, being $\frac{3}{5}$ of 20.75." This derived unit is traced from Greece to Rome and thence to Britain. 13.8 is given as $\frac{2}{3}$ of 20.7, and instances of its use are given; other aliquot parts of the original cubit are also quoted with instances and authorities.

It is not necessary to go further into this subject, which is one that anybody can look up, in order to see that our lecturer, if quoted correctly, did not know his subject and should rather have begun by utilizing the researches of his predecessors than by instituting an inquiry *de novo*. The original foot or cubit was clearly about twenty and three quarter inches, and the other feet were as evidently convenient subdivisions of this. STUDENT

### Ancient Nubian Language

ACCORDING to recent reports, a German savant, who is an authority on the Coptic language and on the early Christian archaeology of Upper Egypt, has accidentally made a very important discovery. Some sheets of parchment were offered him for sale by a native, and he bought them under the impression that they were Coptic manuscripts. But on examination they proved to be in a strange language which was found to be the ancient Nubian, a tongue hitherto supposed to be only a spoken and not a written one. It was the language of Nubia before the invasion of the Semitic tribes.

It is expected that this discovery will be the means of translating many hitherto undecipherable Egyptian inscriptions. STUDENT

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# The Trend of Twentieth Century Science

### Eyestrain and Crime

DR. GOULD'S researches on eye-strain must have led him to be an optimist with regard to the springs of human nature. As a specialist, he finds that the defect which is his speciality is related to the tendency to crime; and that when the defect is corrected a part of the criminal bent disappears. With it go a number of other defects in conduct and thought which we do not call criminal. Human nature, which would naturally do well, is led from the right path by defects and inharmonies in its physical encasement.

Suppose that other specialists with other organs for their field of work, should find the same thing — a relation between defects in the organs respectively their specialities, and crime, proving their case by results of treatment. It would follow that to get at the real criminals, criminals by nature and intention, we should have to take a number of criminal boys, place them under ideal medical and hygienic conditions, look after their eyes and all other organs, and note the subsequent conduct. All those whose criminality was the result of physical inharmonies and disease, would cease to rank as criminal. That small proportion which remained could be sifted out; they would be the real criminals of whom we were in search.

How small would be this proportion, Dr. Gould's work shows. In the Elmira State Reformatory he found that the eyes of 108 out of 400 inmates were grossly defective. No account was taken of small defects, nor of inequalities between the two eyes. On the correction of these gross defects, the percentage of improvement in demeanor, conduct, and work, ranged from 15 to 55, the average being 40. When it is remembered that he is dealing with one organ only, the results must be accounted very encouraging.

In response to a request, 60 penal institutions made a report as to their arrangements for treating ocular defects. More than half had no oculist; only one in twenty had an optician! Besides these 60 institutions, 63 others refused to make any report, and may be presumed to be even worse fitted with officers and apparatus.

The ordinary training of a child leaves him almost unaware that he is anything but a body. So far as he is thus unaware, so far as he has not been awaked to the consciousness that he is a soul with the latent power of dominance over the evil of his nature, he is practically at the mercy of his physical impulses. So much the more need that his path should not be unnecessarily difficult. STUDENT

### The Seat of the Soul

TWO physicians have been publishing the results of their attempt to find the seat of self-consciousness by study of the brains of idiots, gorillas and healthy persons. But they do not appear to draw a very clear distinction between consciousness and *self*-consciousness. They have found that a certain portion of the brain — the "anterior associational area" — is almost undeveloped in certain forms of infantile disease, in idiots and in gorillas. This therefore they assume to be the seat of self-consciousness. The area in question is one in which some of the higher processes of thought are assumed to take place, and there is the further assumption that self-consciousness could not arise until this area had developed.

But may not the exact opposite be the case? May it not have been the advent of self-consciousness that caused the great and rapid development of the centers of thought? Self-consciousness is the awareness that such or another feeling or thought is *mine*, and carries with it more or less of the power to alter and guide that strain of feeling or line of thought. Why then may not self-consciousness have come into being, or be now in being, where thought is at an extreme minimum and feeling quite rudimentary? A man can be equally spectator of a landscape crowded with detail or as bald as a sand-desert. The physical seat of self-consciousness should therefore be sought in some part of the brain where fibers from all other parts of the brain converge and whence to all other parts fibers diverge. Thought and feeling and perception must all in some form be thrilled into that central station for examination by the self-conscious soul or spectator. Descartes believed that such a center was the pineal gland, and to his view physiology may perhaps find itself returning. This little organ comes nearest to fulfilling the necessary anatomical requirements. C.

### A Close View of Mars

ON and for a few days after July 6 of this year, Mars will be in a position peculiarly favorable for observation — as near to the earth as the orbits of the two planets ever permit. The area of his surface will appear about fifty times larger than when he is at his greatest distance from us. He, ourselves and the Sun will then be in line, the Sun in Cancer and Mars in Capricorn.

The history of the discovery of the canals with which the whole surface of this planet is networked, is very comparable to that of the N-rays. For eight years Schiaparelli went on seeing and drawing them, being meanwhile regarded by his fellow astronomers as a visionary. At last one more man began to see them; then another; now there is at least a score and doubt is at an end.

Scatter some small ink-blots on a piece of paper; connect each of them with as many of the rest as possible, by fine lines. This will be a fair picture of the Martian surface. It is *assumed* that they are irrigation channels delivering all over the planet's surface the water from the polar melting snows. The blots on our piece of paper are confluence points of several canals, and each may perhaps be the site of a city. The "canals" are about thirty miles wide; but as they become green in summer and disappear in winter, it is supposed that the real canal is in the center of each, and that the miles upon each side are the irrigated and herbage-bearing areas — like the fields which the overflowing Nile covers and then leaves bare and fruitful for the crops.

But why was it eight years before the other astronomers, some of them with much more powerful telescopes, began to see what Schiaparelli saw? Is the vision of astronomers reaching a new point of delicacy? Why, too, was it not till 1886 that anybody saw the canals? Much more powerful telescopes than Schiaparelli's had been searching the planet for years. Atmospheric conditions make observation difficult, but not more difficult before 1886 than after. Is Mars changing?

One wonders whether, next July, the Martians will somehow feel the keen questioning and examination of terrestrial minds. It will be much keener than when last the two planets were as close. STUDENT

### Symbolic Wires

THE electric transmission of pictures, depending upon the power of the metal selenium to translate light and shade into electricity, though only at the beginning of its career, is now a practicable process. What it will be in fifty years we can imagine by looking back at what photography was fifty years ago. If we consider photography itself, this last invention, the telegraph and telephone, and the phonograph, together with the ever increasing speed of locomotion, it is easy to see that we are swiftly reducing our corner of space and time. But to reduce the sense of space separating one part of the world from another is to thin away the psychological suggestion of the remoteness of man from man. These inventions mean a breaking down of mental insulation, a bringing of minds everywhere into closer touch. That is going on anyhow, but the inventions quicken it. That phenomenon which in its marked examples the "borderland" scientists are half doubtingly studying as telepathy, is already, however vague and diffuse, a universal process. It is the next step in evolution, the organization of humanity's millions into a nervous body, a cosmos from chaos. STUDENT

### Sugar as an Enemy

MR. CHARLES FERÉ, Charcot's widely known colleague, has been fulminating against the use of cane sugar. It has a high nutritive value, but it poisons more than it nourishes. He refers to experiments made by the medical staff of the German army, showing that gastric irritation and catarrh were in proportion to the amount of sugar used. He regards it as a stimulant, curiously maintaining that the stimulation is mental and only lasts during the memory of the sweet taste. Here he seems to be wrong. In most persons sugar rapidly ferments, producing a series of poisons which begin with alcohol. These, primarily irritants and later narcotics, induce a false stimulation. Irritation of the liver, kept up by the constant use of sugar, is according to Dr. Feré, the reason for the rapid advance of the true variety of diabetes in modern life. STUDENT

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# Nature Studies

### *The* New Island Near Alaska

IN view of the former land connexion between Asia and North America, it is interesting to notice the formation of new islands in the ocean between. The Aleutian islands, where our latest island has been upheaved, are part of a well marked chain of volcanic activity extending southward through Kamtschatka and the Kurile islands to Japan, where another series carries the volcanic chain to the Malay Archipelago, which is the principal center of the earth's volcanic activity.

An article on the new island, in the *Popular Science Monthly,* questions whether its appearance had any connexion with the San Francisco earthquake. The island is one of the three called the Bogoslofs, which have all appeared, hot and smoking above the waves, in recent times. They lie about 37 geographical miles northwest of the island of Unalaska. There was also an isolated pillar of rock known as Ship or Sail rock, reported as early as 1768, but which crumbled and fell in ruins about 1888.

The first island, Bogoslof, appeared in 1796, and an old narrative gives this account:

> They saw to the north, several miles from land, a column of smoke ascending from the sea; toward evening they observed under the smoke something black, which arose but a little above the surface of the water. During the night fire ascended into the air near the spot, and sometimes so violent and to such a height that, on their island, which was ten miles distant, everything could be seen distinctly by its light. An earthquake shook their island, and a frightful noise echoed from the mountains in the south. The poor hunters were in deadly anxiety; the rising island threw stones towards them, and they every moment expected to perish. At the rising of the sun the quaking ceased, the fire visibly decreased, and they now plainly saw an island of the form of a pointed black cap. When Kriukof visited the island of Oomonak a month afterward, he found the new island, which during that time had continued to emit fire, considerably higher. After that time it threw out less fire, but more smoke; it had increased in height and circumference and often changed its form. For four years no more smoke was seen, and in the eighth year the hunters resolved to visit it. The water round the island was found warm, and the island itself so hot in many places that they could not tread on it.

The second island, called New Bogoslof, appeared in 1883. No one reports having witnessed its rise, but in September a navigator saw the island and reported that great volumes of steam and smoke accompanied by showers of ashes were thrown from the summit and through fissures in the sides and base, the bright reflections from the heated interior being visible at night.

The third island appeared in April, 1906. Dr. C. H. Gilbert, of the *Albatross,* who saw it in May, writes:

> When I saw Bogoslof in 1890 there were really two small islands about 1½ miles apart, one of them steaming and the other already cooled off. This has been the condition for a number of years, so the hot one had received the name of Fire Island; the cold one, Castle Island. When they came in sight yesterday, we were astonished to find that Fire Island was no longer smoking and that a very large third island had arisen half way between the other two. It was made of jagged rugged lava and was giving off clouds of steam and smoke from any number of little craters scattered all over it. Around these craters the rocks were all crusted with yellow sulphur.

One may well ask why did Fire Island so suddenly stop smoking? Surely electrical action is at the bottom of all these seismic and volcanic phenomena. Daily are proofs of it being accumulated. STUDENT



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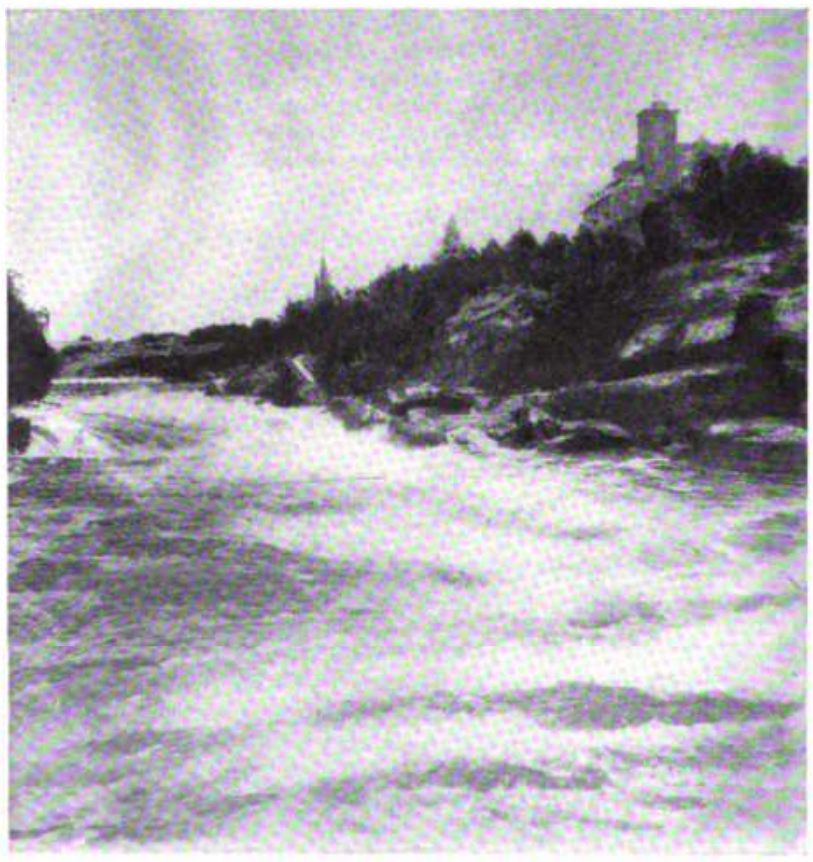
GROUP OF TURKISH SOLDIERS, TURKEY-IN-ASIA
Only Turks serve; other races pay an exemption tax.

### Flowers in Cold Storage

IN Germany a method is used for retarding the blossoming of bulbed flowers, such as hyacinths, mayflowers, and lilies. The flowers are stripped of their leaves, cleaned, sorted, packed in boxes and placed under cold storage at a temperature of about 25°F. In this way flowers can be secured at any time of the year, for they can be kept six months, and the blossom is said to be even better than otherwise. H.

### A New Source of Linen

THE plant known as Brazilian Linen is, say reports, to be introduced into the southern United States. The plant is described as virtually a weed which grows to from 12 to 18 feet high in four or five months and looks like hemp. It is cut before flowering, when it is about 10 feet high, and three crops can be gathered in the year. It is absolutely hardy, resisting both rain and drought and not requiring special attention or protection. The fiber has strength, fineness, flexibility and adaptation for bleaching or dyeing. It is in three grades, which can be used respectively for fine linen, coarse linen and strong rope. The residue is high-grade cellulose, and is said to be suitable for the making of the best paper. N.



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HELVETESFALLEN: A BEAUTIFUL SWEDISH NATURE VIEW

### Electrocuting Mosquitos

SOME one has invented an apparatus for killing mosquitos by electricity. It consists of a small lamp surrounded by a network of fine wires so arranged that any mosquito which is attracted by the lamp and touches them, falls dead, killed by an instantaneous shock. The hanging of such lamps about a garden at night would be ornamental as well as useful; and no doubt the early bird would appreciate the repast provided under each. E.

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"DUX FEMINA FACTI"

WOMAN'S WORK

Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation.—*Isaiah xxviii: 16*

# Foundation Stones

WE all know the meaning of foundation stones, and their necessity, and would not think of building any sort of a permanent structure without these; but, strange to say, we are not so particular in building ourselves.

Anyone who makes any pretensions to respectability will not only willingly admit, but will go out of his way to affirm, that character-forming must be at the basis of all education; but it takes some sort of a shock to arouse us to the superficiality of our belief. We recognize the divorce of the spiritual nature from the mind, when, for instance, we see the search-light of Truth thrown upon some of the admired, respected, and trusted members of society. If this light made the revelations it does only in rare and exceptional instances, we might think some uncommon cleverness had deceived us. But when, again and again, we find that what was bowed down to as love of justice was only love of public opinion; that what was trusted as honor and integrity was but another phase of vanity; that what was regarded as love was but the most selfish sentimentalism; that the whole nature of one who had stood in a high place was riddled through and through with sensuality, refined just enough to slip itself under the virtues for a covering — then we are quite aware that foundation stones are not regarded in our day and generation.

How many housewives would succeed for a long time in passing as neat and clean, if they allowed dirt to collect in the corners and closets; if the dust were only kept away from the places which show to a casual observer; if vermin were allowed to collect, and filth in all the covered places, and unhealthful odors were concealed by disinfectants and perfumery? Such a housewife deceives no one. We are looking for clean houses, and instantly detect the counterfeit.

But when it is a question of that other house, the Temple that we, as souls, inhabit for a life-time, how easy it seems to play the farce! Given a bright intellect, a few talents, a certain kind of force which "carries," a general good feeling, and especially a fair exterior, and few, very few, there are who ask what else may be in that house. These things are sufficient to cover up corruption of the most subtle and disintegrating nature, and are certain to furnish the owner with an army of admirers. Until he does something flagrant, he is safe. And if he has sense enough to avoid this all his life, the churches are by no means lacking which will canonize him at his death.

**ENQUIRER—Then you regard self-sacrifice as a duty?**

**THEOSOPHIST—We do; and explain it by showing that altruism is an integral part of self-development. . . . It is the duty of a Theosophist to give all that which is wholly his own, which in some way will benefit another, and which can benefit no one but himself if he selfishly keeps it from others.**

**ENQUIRER—And what may be the duty of a Theosophist to himself?**

**THEOSOPHIST — To control and conquer, through the Higher, the lower self. To purify himself inwardly and morally; to fear no one and naught, save the tribunal of his own conscience.**—From *The Key to Theosophy* by HELENA PETROVNA BLAVATSKY

What else can we expect? However much we may say to the contrary, what we really care for, speaking of the average, not the exceptional, person is brain development. A scamp can take the highest honors in our colleges as well as an honorable man. What diploma today is a guarantee of character? What we really have cared for has been brain development; and with that goal exclusively before our eyes, we have built a system of education, from babyhood up, which accomplishes this, but which has left out the foundation stones. And some of us are beginning to recognize this, now that so many structures are crumbling. Yet the systems are so complicated and unwieldy that we cannot change them. We have had them so long that we can scarcely imagine any others. The kind of examinations we are used to in colleges are so ludicrously inadequate to meet the main issue, that many conclude it never can be met, and that we must go on forever, trusting to luck as to whether we turn out rascals or not.

But there are others who are doing some serious questioning on this subject. It is plain, in spite of all the brains in the world and all the inventions, that suicides and insane asylums and prisons are increasing, and that there does not seem to be any natural ratio between brains and happiness. And these serious questioners are now turning to Lomaland, and are asking how it is that in the school there *a rascal will not be graduated*. And when they turn their eyes in that direction, they will find a place where people are not only talking about clean houses, worthy and pure Temples of the Soul, but are actually looking for them. And those which are not clean will be soon perceived. No one can possibly hide unworthiness under seeming virtues in Lomaland, for the search-light of pure and earnest desire lightens up the dark corners; and none are admired there, however brilliant, unless in their characters, the foundation stones are well laid.

This was the cry of the prophets of old, "How is the gold become dim! How is the most fine gold changed! The stones of the sanctuary are poured out in the top of every street." But it was not heard then or different would be history since the days when Ezekiel thundered and Jeremiah wept. Lo, "whether they will hear, or whether they will forbear, (for they are a rebellious house) yet shall they know that there hath been a prophet among them." If they knew, the knowledge dawned too late. Today it bids fair to be otherwise. STUDENT

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## Self-Government

IT is reported that the children of a certain large public school have had all they want of self-government and are begging that the teachers will again take the reins of discipline. When the idea was adopted the pupils were enthusiastic. A committee was appointed to sit in judgment over the actions of the other children, and at first the penalties for offenses were paid cheerfully, but the committee has fallen into disfavor, and the self-government plan promises to end in confusion.

The children have asked to be relieved of the governing responsibility.

This reads like a fable of Aesop with children instead of animals. The moral is against those who think society can be reformed by merely transferring government from the hands of those who exercise it to the hands of others, or that committees of the population would be in some way better administrators than the existing machinery of administration. It might be said that by rejecting such crank political ideas one shows a want of sympathy with the sufferings and disabilities of a large number of people in the lower walks of life. But no one who has real sympathy would wish to make conditions still worse by advocating so-called "remedies" which all history and reason show to be only aggravations, and which are in fact often largely inspired by influences the reverse of philanthropic, working on the unrest and discontent of the people. Self-government is excellent — *but what is it?*

Let us take the case of the school children. They were given "self-government" without having had any training in real self-governance. They elected a committee of administration and justice, and the committee could not inspire respect, while the others in their turn did not trust the committee. Is not this just what would happen on a larger scale? Is it not what has happened over and over again?

Self-government is quite in accordance with the principles on which a Raja Yoga school is conducted — but what kind of self-government? Not the handing over of inexperienced untrained children to the dominance of their own ignorance and waywardness. Children must be taught to *obey* before they are fit to command — surely a very old saw! They must be taught self-control, to "rule the empire of himself." In a body of well-trained Raja Yoga children the necessary conditions for self-government obtain; sufficient collective wisdom to appoint as leaders the best members and to support them, and sufficient self-control and firmness in the leaders to enforce respect and obedience. But with undisciplined average children the case is otherwise. No one has ever yet wisely governed who knew not how to obey. STUDENT

## Jottings and Doings

IT is said that the battle for social supremacy in a certain western metropolis, a battle which has already caused great enmity between two leading families, has now come very close to politics. Both rivals have influenced their husbands to such an extent that there are those who fear matters of both finance and politics will yet become subservient to those of a social nature! Surely there is need of a saving philosophy in this enlightened age.

THE first white woman to cross the African continent, it is said, is Mme. Caba, who with her husband has just returned to Belgium after a journey that occupied eighteen months. Major and Mme. Caba, landing at Dar-es-Salaam in German East Africa, journeyed to Zanzibar, Mombasa, and Entebbe, Uganda. After great hardships they succeeded in crossing the Ruwenzori Range, and thence traveled down the Congo River, reaching the eastern coast.

MISS Nora Stanton Blatch, granddaughter of Elizabeth Cady Stanton, recently became the first woman member in the American Society of Civil Engineers. Her application for membership aroused much discussion in the society, for there was no provision made in the by-laws for feminine members and there were those in the society who did not wish women to be admitted. Miss Blatch has recently been appointed a member of the New York staff of Civil Engineers in charge of the enormous Catskill water-system. Her views upon her own work savor of more than the usual common-sense, dignity, and modesty, leading characteristics of her womanly ancestress. N.

IN a certain Pennsylvania church, recently, a handsomely-dressed woman "worshiper," after entering and placing a coin in the collection box at the door, discovered that she was not in the church she usually attended. Rising, she went to the usher who had passed her the box and, before the gaze of the astonished bystanders, whispered, "I am in the wrong church," took up the coin she had deposited and forthwith disappeared.

What effect would such an act have upon an eye-witness, say one who was here on a flying trip from Mars? Would it stir up in his heart a yearning to know more about the religion which this woman professed to follow? Rather would it not fill his mind with horror of a faith so shallow and so reeking with intolerance? Everywhere are the churches bemoaning the fact of lessening congregations while thousands of people, weary of dogmas, are searching for some knowledge of life to satisfy the innate longings of the soul. Wherein lies the difficulty? Is it in the doctrine itself, or in the personal interpretation of it? A doctrine is judged, as the world goes, by the lives and acts of those who profess to follow it, not by their words alone. One whose life gives the lie to his profession of faith has slender claim to pass as an exponent of religion. "One example is worth a million precepts," H. P. Blavatsky used to say, and truer words never were uttered. STUDENT



Lomaland Photo. and Engr. Dept.

CURIOUS NATIVE DANCE: PHILIPPINE ISLANDS

GREAT indeed is the working of the Law. A few weeks ago a certain little girl who had been rendered fatherless by the San Francisco earthquake last spring, started on a 6000 mile journey to England. Some years before the father had kidnapped this child in a fit of spite and causeless fury from the mother and had brought her to America. By this time she is again in her mother's arms, for during all these years the mother so cruelly wronged has trusted and waited and hoped. There are times when the majesty, the beneficence, the utter and compassionate justice of the Law, seem to be written in the very atoms of the air. They *are* so written eternally, as a matter of fact, only sometimes the veil lifts and, seeing, we understand. STUDENT

PRINCESS ELIZABETH, wife of Crown Prince Albert of Belgium, is said to be devoted to the study of medicine and, in fact, holds a diploma as an M. D. She commenced her medical studies when but sixteen years of age, taking her degree seven years afterward at Leipzic. Her father was Duke Charles Theodore of Bavaria, the famous oculist. Princess Elizabeth is extremely fond of animals, particularly horses and dogs. The home life of husband and wife is one of extreme simplicity and augurs well for the day when they will be rulers of the domain. Recently she established an "Albert and Elizabeth Dispensary," named for her husband and herself, a charitable institution for those suffering from tuberculous diseases.

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# OUR YOUNG FOLK

## CHRISTMAS IN LOMALAND! A FESTIVAL OF JOY

### The Most Wonderful Time in a Wonderful Year

EVERY successive Christmas at Point Loma seems better and filled with greater goodwill to men than the last, and this one has capped the climax for pure, unadulterated, all-round happiness; a joy which leaves no aftertaste of regret or boredom. It was, of course, essentially the children's time, but as all the students, even the elder people who have passed their three score and ten, realized something of what is meant by real joyfulness of spirit, we may say all were children together in happiness and innocence of heart.

This long festival, extending over three days, commenced on Sunday Dec. 23rd, at the Isis Theater, which was packed to the limit, hundreds having to be turned away. This first celebration was an immense success, but as it has been described fully elsewhere in the CENTURY PATH it is needless to repeat.

For some weeks the children had been busy preparing for a happy Christmas, the pleasure of preparing being almost equal to that of giving, and finally came an invasion of the Rotunda of the Academy by some of the students and Raja Yoga boys, to make ready for the expected visit of Santa Claus on Christmas Eve. It was rumored that there would be more of the Santa Claus family than usual coming this year, as they had been told there was such an immense increase in the Raja Yoga Academy and Schools that it would be impossible for one or even two Santas to bring and distribute all the good cheer necessary.



Lomaland Photo. and Engr. Dept.

A CORNER OF SANTA CLAUS' DOMAIN, LOMALAND

The longest day of expectation must close at last, and although at Lomaland we do not have the short winter daylight of northern climes, twilight found all the children of Lomaland, and the hundreds of students and invited guests ready to welcome the Santas at the gates of Esotero, for it had been reported by the scouts that a body of strange figures in red and white had been glimpsed for a moment coming up from the ocean, having, no doubt, come from the North Pole *via* Japan. Sure enough, there was the group of Santas approaching, the wonderment depicted on their faces being plainly shown in the ruddy light of the crimson fires blazing on the hillside. But before the Raja Yoga children would allow them to enter the gates, the password was demanded. For a moment the poor Santas were all at fault! How should they find the password? Suddenly a happy thought struck them; such a fine place as this must be owned by very rich and perhaps proud people, so they tried the words "Riches," "Ambition," "Fame," but these were so badly received by the children that they found they must reconsider the case or they would never be allowed in at all, a terrible prospect! At last a bright idea came and they cried the magic word of power "Brotherliness." Immense cheering greeted this and the gates were immediately thrown wide open for the triumphal entry of King Santa and his followers.

The Rotunda presented the most beautiful picture that has ever been seen in Lomaland. It was richly decorated with the International flags, green foliage, and the California holly, whose bright red berries harmonized beautifully with the glow from the Chinese lanterns hanging everywhere, and the bright red ribbons in the hair of the girls. The happy innocent faces of the hundreds of children were in themselves enough to have made the scene unforgettable. A little after seven o'clock all were assembled, and surely there has never been an assembly like this in the Rotunda! There were many hundreds present; every available spot was occupied, by the children, the students, and a large number of guests from the neighborhood, including over forty Portuguese residents from La Playa, the fishing village on the bay shore of the Point; and seated near Katherine Tingley were many of the older students.

But where was the Christmas Tree? And what was that mysterious structure occupying a large portion of the immense floor under the Dome, and which had appeared in a single night? There was no tree this year, but its place was better filled by a beautiful Fountain of real water, sparkling high above a wonderfully real Lotus pond, covered with lotus flowers and pods floating on its surface, and graceful creepers festooned over the circular wall.

After triumphal music by the Raja Yoga Orchestra, the Santas were called forth by a loud trumpet call. Now that they could be clearly seen they formed an impressive line, from the hoary great great Grandfather, down in successive generations to the tiny great great Grandchildren. As they took their thrones on the dais, a wonderful fairy, glittering with jewels and silvery wings, and holding a fairy wand, introduced them, and explained that this was the first time so many members of this distinguished line of mystic worthies had been sent out together from their shimmering aurora-land at the North Pole, but as this was a very special occasion they had made an unusual effort. This Greeting was then read:

FROM THE KINGDOM OF SANTA CLAUS — THE FAIRYLAND OF ALL THE CHILDREN IN THE WORLD — COME THESE CHRISTMAS GREETINGS:

Joyous, Heartfelt Greetings, in which are included Merry Christmas Wishes for the old and young at Lomaland, from the Comrades in England, France, Germany, Holland, Sweden, Finland, Ireland, Egypt, India, Japan, Australia, Cuba, and America.

LOVE MAKES THE WORLD GO ROUND, AND UNITES ALL HEARTS IN NOBLE SERVICE!

PEACE TO ALL!! SWEET PEACE TO ALL!!!

Mothers and fathers, sisters and brothers, Teachers, and all dear ones who love the children, send their greetings. They say: *May Joy and Happiness brighten the Pathway of our Darling Children Forever and Forever.*

The children of Lomaland, the Lotus Buds and Blossoms throughout the world, send to the Mothers and Fathers, sisters and brothers, Teachers, and all, their Greeting of Love, added to which is the promise that — EACH DAY SHALL FIND THE WORLD CLOSER TO THE LIGHT BECAUSE THEY LIVE AND SERVE.

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# THE CHILDREN'S HOUR

The Santas entered fully into the joyful spirit of the company and showed their delight for this grand reception in many ways; at times one or two of the younger ones would be so strongly carried away by the happiness glowing in all the faces that they had to work off their feelings by an impromptu dance in time with the festive music of the Raja Yoga orchestra.

But the serious business of the evening, the giving of the presents, was next on the program. The Santas had not a hundredth part of the presents needful in their packs, but while some were wandering around the Fountain they accidentally found some fine, large fishing rods, and as they knew that a great many good things come in some mysterious way from the Underworld, they thought they might catch some valuable fishes in the lake. Their first bite was an enormous white and gold fish, but after a little more practise, every time they cast their lines they brought up parcels of the most lovely gifts for the children and others. This was fishing indeed! and it was soon clear that the greatest Santa Claus of all had sent them by wireless mail when he found the packs were getting empty. After a good deal of successful fishing had been done and the results distributed, as it was getting late one of the Santas reported that there were still so many hundreds of gifts to be seen round the fountain that they had better come back the next day to catch them for the children. This was agreed to, and then a beautiful address was read by Margaret Hanson telling of the happiness of the children in being able to be of service to others at this glad time, and wishing everyone might be blest with the richness of a beautiful and unselfish life.



Lomaland Photo. and Engr. Dept.

SANTA CLAUS IN LOMALAND

Tributes of love and respect to Katherine Tingley and devotion to the work of Brotherhood, were then read and presented to the Leader by the Senior Girls' Club, the Young Mens' Club, the William Q. Judge Club, the residents at the South Ranch, and other groups of Students. Following another orchestral number a surprising event took place. King Neptune, accompanied by several of his Tritons in green, crowned and bearing trident-scepters, arose out of the midst of the lake and descended a little way from its brink where he read this scroll:

FROM THE HIGH REGENT IN THE SACRED PALACE OF THE UNDERWORLD:
Know Ye All, that this Hour is the appointed time to send forth gracious gifts to all the world:

Gifts to the needy who are walking in darkness,
Gifts, in courtesies from one heart to another,
Gifts, tokens of fidelity between comrades,
Gifts, the hallowed vows of fellow-men in peril,
Gifts to the souls of the children from their elders,
Gifts to the elders from the souls of the children,
Gifts to the Great-in-Heart, for their Compassion,
Gifts to the Source of all life for its bounties,
"Gifts, not thus sanctified, lead not to the Harmony."

This was received with great applause, and then followed a very striking event, significant of the great extension of the Raja Yoga work in recent years. This was the presentation of silver medals in recognition of good work and application in the Industrial Departments of the Point Loma Institution, where classes are held in practical training for business and commercial life. The Departments represented by pupils of the Raja Yoga Schools, included those of Domestic Economy, where every kind of useful housekeeping art is taught to girls; Printing and Binding; Chemical Laboratory and Research; Photography and Photo-Engraving; Forestry and Horticulture, etc. The last-named department is conducted by a well known expert, who was in the U. S. Forestry Service until he became a student under Katherine Tingley at Lomaland, and the pupils created great interest among the audience by answering with intelligence and promptness many test questions about the work and the different kinds of trees and flowers they were growing in the Forestry Reserve on the Homestead Estate. The boys in this large and important study class are all Cubans, and the knowledge they are getting will be of great practical service to them in their own country. Col. Brainerd presented the medals with a few kindly words of encouragement to each pupil.

It is impossible to refer to everything that took place on this memorable night, but the reading of a letter from Master Thorley von Holst, an English Raja Yoga boy, who has lately gone to Cuba with a party of teachers to help in the Academy at Pinar del Rio, must not be overlooked. The letter described various incidents on the journey and expressed emphatically the writer's opinion that an immense extension of Raja Yoga Schools was the greatest need of the day.

What everyone agreed was the happiest Christmas they had ever spent, closed, after a brilliant rendering by the Raja Yoga Orchestra of *The Mikado* overture, and with hearty greetings for "A Merry Christmas to All."

Next morning bright and early, all was ready for the reception of the Raja Yoga Day School children from San Diego. About nine o'clock the procession of Santas was seen again emerging from the ocean cañons and entering the Rotunda in triumph. Again the great Hall was crowded with bright and happy faces, mostly of the children this time. A program of similar nature to that of the evening before was carried out to the extreme delight of all the young folk. Photographs were taken and the Santas found a present and some candy for each child as before. The Fountain sparkled gaily with

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# The Theosophical Forum in Isis Theater

## San Diego California

a pleasant sound in the morning light and the Raja Yoga Orchestra played the merriest tunes. The Santas did not seem to have lost any of their good spirits, but cracked jokes and careered about as if they had not just come from such a great distance. One Santa gave the children a bright talk about the Eskimo and all the curious things he had seen on his way, and presently, to the great delight of all, Katherine Tingley made a beautiful and inspiring address, telling how the real joy of Christmas lies in giving pleasure to others. She told the San Diego children to carry back to their homes the beauty they had felt in the undertones and the overtones of the music and in the unselfish courtesy and goodwill of the Lomaland children, and to let that make this Christmas a very happy one for themselves and their parents.

After a few words of thanks to the Lomaland children for their beautiful reception, from the senior girl of the San Diego Central Raja Yoga Day School the long line of happy children filed out to a lively march as far as the Front Gate to which they were accompanied by the Santas, the fairies, King Neptune and his Tritons, etc. On the way home they said they never had spent such a happy time in their lives.

In the afternoon sports were the order of the day and a baseball match was played between the Young Men's Club and the senior Raja Yoga boys, the latter winning with ease.

The program for Christmas night was different from anything that had gone before. It commenced with an orchestral piece, followed by a few earnest words in memory of Ralph Wythebourne who lost his life a little more than a year ago in saving some of the Raja Yoga boys from drowning. Then a moment of silence and the singing of "Abide with Me" by the Raja Yoga Chorus.



Lomaland Photo. and Engr. Dept.

SOME OF THE SANTA CLAUS FAMILY

The great Hall was again crowded with children, students and friends, but the gifts had been already fished out of the Lotus Pond and were stacked in great piles upon a dozen tables in front of the dais where the Santas were enthroned. Raja Yoga boys and girls received them from the hands of Katherine Tingley, Mrs. Spalding and the Santas, and carried them to the recipients in all parts of the Rotunda. Among the musical items great delight was taken in the playing of a very juvenile violin quartet which distinguished itself mightily. The united ages of the little tots composing it could not exceed twenty-seven or eight years.

The company was then addressed by Katherine Tingley, the Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, who spoke in glowing terms of the progress being made by the children, and then as it was getting very late for the little folk, five-minute speeches were made by Mr. and Mrs. A. G. Spalding, Professor W. A. Dunn, Professor H. T. Edge, Dr. Van Pelt, Mrs. W. T. Hanson, Mr. Iverson L. Harris, Mr. W. C. Temple, Col. Brainerd and Mr. W. E. Gates. The latter spoke most impressively upon the recent increase of comradeship among the students of Lomaland, and the rejoicings closed with a grand march around the balconies and floor of the Rotunda.

This Lomaland celebration of Christmas has been entirely beyond the power of words to describe. Imagine the amount of hard work necessary to get ready such a tremendous affair, for in addition to the home festivities, friends in all parts of the world were not overlooked; schools and Academies in Cuba and elsewhere were remembered, and yet there has neither been a cross look or hasty word during all the preparations, nor does the slightest aftertaste of *ennui* remain. The next day everyone went about his regular occupations just as usual except that there was a brighter smile in the eyes and a more brotherly feeling in the heart. When Christmas joy comes at Point Loma, and so it must be, to all the comrades throughout the world, it comes to stay. Every year adds a little more. The keynote of this festival has been Victory. We no longer need talk of the new order of ages that is coming some day; it has come! and even outsiders can feel it. In a recent article, by an eminent outside writer, in a first class magazine, upon the life at Point Loma he freely admits that a new standard of existence of extraordinary perfection has been set up here, and that multitudes of people are watching with profound interest the development of the Theosophical work.

We may confidently look forward to a very great awakening in the year now coming and with a deeper understanding than we have ever so done before, we may wish to all the world, *"A Happy and Bright New Year."*

C. J. R.

### Last Sunday Night at Isis Theater

AN abbreviated report of Katherine Tingley's lecture on "Reincarnation" will be found on page 14 of the present issue of the CENTURY PATH.

### Theosophical Meetings

PUBLIC Theosophical Meetings are conducted every Sunday night in San Diego at 7:30 at the Isis Theater, by the students of Lomaland, assisted by the children of the Raja Yoga School. Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

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# Art Music Literature and the Drama

### Glimpses of Winter in Sweden

IT is hard to decide which part of the year affords more pleasure to the tourist who travels in Sweden; the summer or the winter season. The Swedish people themselves love their winter which plays a most important part in their national life. So far back as history and tradition go, athletic sports and games have been practised and held in almost religious reverence; men, women, and children have thus trained themselves to a Spartan hardiness. The "Northern Games" are a Swedish institution celebrated every fourth year in the month of February. They were last celebrated in 1905. To these Northern Games, which are open to competitors of all nationalities, the best athletes from all parts of Sweden come to take part in matches and games of all sorts.

The contests which have taken place in these winter games are almost inconceivable to those who do not know much about the simple, hardy life of the Swedish people. It is no wonder that Universal Brotherhood, with Katherine Tingley's beautiful putting-into-practise of the Theosophical teachings, has taken such firm root in the country; because those teachings do not appeal to weaklings and cowards.

There is an indescribable, one might say holy, beauty in this far northern winter, which those who have seen it can never forget. Daylight lasts from 9 A. M. to 3.30 P. M. about Christmas time in the middle part of Sweden.

During the long night, with the mystical "northern lights" flaming in rainbow colors from the northern horizon, the myriads of stars seem to have moved nearer to the earth so that all can read in their golden signs that Universal Brotherhood is a fact in nature. Then comes the daylight and reveals the earth in all its beauty; old and new; rough and smooth alike, covered with its pure white blanket of snow.

Bushes and trees are white with hoar-frost and thousands of icicles glittering like diamonds. A deep living silence is breathing in it all, and we step out into this white world as into a nature-temple.

The silence is broken by the music of sledge bells and the merry laughter of children playing in the snow. Glorious indeed is the season of hoar-frost and snow in Sweden, whose people possess such an innate love for truth, such nobility of ideals, such brotherliness in daily action and such hardy simplicity of life!

A SWEDISH STUDENT IN LOMALAND



A WINTER SCENE IN STOCKHOLM

### An Artist's Dictum as to American Art

MR. Frederick Dielman, President of the National Academy of Design (America), who has just returned home from Italy where he has been superintending the work upon his great mural mosaic to be placed later in the Des Moines (Ia.) Capitol, is enthusiastic over American art. He says:

Native and foreign understanding and appreciation of it are constantly growing. American artists who have been and who are working abroad have done well by us and opened the eyes of foreigners to what Americans can accomplish in art. International exhibitions too have helped us. I hope American painters and sculptors will send their work to foreign countries for exhibition as often as they can. Our men certainly should not neglect such opportunities as the Biennial International Exhibition in Venice.

American art stands very high in several branches, much higher than the general public has any idea of. We lead, or very nearly lead in illustration. In landscape we are as strong as any country. No phenomenal work in landscape is, in fact, being done abroad. Portraiture, if we can count in Sargent and Shannon, who work mostly abroad, is a branch of art in which we certainly hold our own. In mural decoration we are making great strides, due largely to the West, where public and private buildings on an extensive scale are being erected in the right way from an artistic point of view. How far we shall go in decoration depends upon the patronage of this large kind which our mural painters will continue to receive. In *genre* I do not think we rank as high as in other branches. Speaking generally, however, the collector who today invests intelligently in American pictures will see his investment increase many times.

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# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED IN 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 Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism or anything of similar nature, but are what they stand for: 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, it unites the philosophic Orient with the practical West**

## REINCARNATION

### Katherine Tingley's Second Address at Isis Theater last Sunday Night

AN earnest and enthusiastic audience assembled last Sunday night at Isis Theater, San Diego, to hear Katherine Tingley deliver her second address. In view of the fact that the shorthand notes of the lecture reached the press too late for this issue of the CENTURY PATH, and as it will be published later, by request, an abbreviated report from the *San Diegan-Sun* is here subjoined for the benefit of the readers of this paper. For a press report of a Theosophical subject, it is unusually fair and accurate, though very short.

"Notwithstanding the threatening weather Isis Theater was again filled last night to hear an address by Katherine Tingley, leader and official head of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. A special musical program of unusual excellence was rendered by the Point Loma Orchestra.

"Mrs. Tingley spoke upon the subject of 'REINCARNATION.' She declared that man is divine in his nature — a ray from the Infinite — that he is immortal, persisting throughout eternity. Man has many lives on earth. He is born again and again, gaining needed experience throughout countless lives. Many people reject the idea of reincarnation because it conflicts with their preconceived ideas. Some of those who are opposed to Theosophy feel that in order to prevent people from investigating it, it is necessary to tell falsehoods regarding what Theosophists believe. One of these falsehoods, and one often accepted as truth by people who will not take the trouble to learn the truth, is that Theosophists believe that the souls of those who die come again in the forms of animals.

"In support of the widespread belief in reincarnation during past times, Mrs. Tingley quoted from many authors, among them Origen and others of the church fathers, who believed and taught the return of the soul to earth life in new bodies. This teaching was finally abandoned by the church because it conflicted with dogmas introduced at a later date. Quotations in support of reincarnation were read from Hume, Geo. MacDonald, Disraeli and others.

"The speaker pointed out that in the world we see one man born into the world in a weak and sickly body, another strong and healthy; one happy and another miserable; one prosperous and another meeting with disappointment and failure, even where both were making the same effort for success. These differences were the result of different causes engendered in past lives. As we have sown so shall we reap. Thus we are reaping what we have sown in past lives. This brings to every person a hope. We may now, no matter what our condition and circumstances in life, so act that the future will bring us a golden harvest. It puts a new hope into a man's life. It is an incentive to be true and honest and to live a good and worthy life. What folly to believe that one short life ends all. What of the hopes and aspirations that are unfulfilled when the death of the body approaches? Another life gives us the opportunity to realize these ideals; an opportunity to correct the errors of this life." OBSERVER

## MEMBERSHIP

**In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite 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 Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.**

## Point Loma

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

### 1906—1907

THE Tempest that swept over the ocean-side of Point Loma, at a speed of fifty-two miles an hour, on the last day of December, 1906, fitly closed the departing year.

Elemental Nature raged as never before known in this favored climate; the vivid lightning, crashing thunder, wildly tossing palm trees and the wide sweep of white foam along the ocean front of the rock-bound coast, all, dominated the day far on into the night.

The great Domes of the buildings on the Hill-crest were now lit by the flashing lightning, and anon swept from view by the dashing rain squalls like tears wrung from a sky in agony to give voice to the burdens of the world. The Guardians of the people seemed to have gathered together, in the firmament, all the woes of the earth, to be tossed by the winds and swept away from the hearts of the people.

The serene and beautiful night preceding this tempest, we saw gathered in the Isis Theater a vast audience listening with an intense quietude of attention to the tones of a voice that vibrated in a limpid clearness of sound; anon persuading, and anon rising and soaring in a resonant freedom that fitly uttered the thoughts that shall lead on the Nation, and the Nations, to confidence in their own power to command peace and well being to all that lives.

The tones of a human voice can sweep the hearts of men to a dark and raging tempest, or to the heights of a sunlit joy. Was nature thus urged by that voice at Isis, and the burdens of that time lifted away and dispersed by tempestuous nature on the following day?

"Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance." CLARK THURSTON

## The Work of the Boston New Century Committee

### An Example to be Copied

THE work of the New Century Committee, of Boston, Massachusetts, shows an earnestness and push along Theosophical lines that are most commendable.

During the Christmas festivals, for instance, scores on scores of the CENTURY PATH were sent as "Complimentaries" to prominent clubs and hospitals, and to other public and semi-public institutions, in packages neatly tied with red ribbon and accompanied by a courteous note of greeting. All were acknowledged by the recipients most courteously, and there is no doubt that seeds of Theosophy were sown which will bear good fruit.

The *Raja Yoga Messenger* was likewise sent out by the score in the same way to appropriate institutions, and these too were invariably acknowledged very gratefully.

If this could be done *periodically* in every Center of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY the world over as intelligently and energetically as at Boston, Theosophy would be talked of in every home in the neighborhood of each Center. K. T.

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# Students' Path




## MAN

KNOW then thyself, presume not God to scan,
The proper study of mankind is Man.
Plac'd on this isthmus of a middle state,
A being darkly wise, and rudely great:
With too much knowledge for the sceptic side,
With too much weakness for the stoic's pride,
He hangs between: in doubt to act or rest;
In doubt to deem himself a god, or beast;
In doubt his mind or body to prefer;
Born but to die, and reas'ning but to err;
Alike in ignorance, his reason such,
Whether he thinks too little, or too much;
Chaos of thought and passion, all confus'd;
Still by himself abus'd, or disabus'd;
Created half to rise, and half to fall;
Great lord of all things, yet a prey to all;
Sole judge of Truth, in endless Error hurl'd:
The glory, jest, and riddle of the world!--- *Pope*

## Standards *of* Value

MANY generations of commercial prosperity, during which devotion to business has developed in proportion as higher ideals have declined, have sufficed to give us an altogether false appreciation of standards of value. We judge of the value of things by their buying and selling price. Take the following as an instance. A person will tell you with rapture that he values — let us say a presentation in the Isis Theater, San Diego, by the Raja Yoga children of Lomaland — beyond expression, and that he considers it the greatest thing he has ever met with in his life. It has revealed to him for the first time, new meanings in life, and given him a lasting consolation and faith in the future: and so on. And no doubt he is sincere. But now ask him to pay a small sum for admission, less than the price of his next meal, perhaps only the price of the cigar he is smoking. Then you will know at how much (in money's worth) he appraises the privilege. On the other hand we all know there are those who will spend both time and money and travel many miles to avail themselves of this same privilege which to them is truly beyond price.

What is the significance of this?

Do we not all meet experiences every day which are more valuable to our true interests than a week's income, perhaps a year's income — advice, help from friends, tokens of generosity, food for the Soul in countless different ways? What about the money value of these? Where do they appear on our balance sheets? Sometimes the absurdity of the situation is brought out by striking contrast, as when we reward a person for saving our life. We pay infinitely more for our food, clothes, and pleasures, than our religion; and even people professing to have devoted their lives to the loftiest teachings, teachings to which they say they owe their Soul's eternal welfare, have been known to haggle over the paltry dollar or two which is all they are willing to contribute out of a large income for the support of those teachings.

No doubt we are helplessly bound down in a system, and have to take a "practical and common-sense" view of things. Nevertheless permit an enthusiast to reverence those few great Souls who have shown a royal disregard of such considerations, and those races who are not so bound down by money bonds.

We cannot argue that questions of spiritual and moral benefit have nothing to do with financial values, because that argument is a two-edged weapon. One might just as well turn it around.

Often people who are quite generous and large-minded on all questions into which money does not enter are mean to the last degree over dollars and cents. This shows what a canker commercialism is — that it can engender a separate system of morality of its own, menacing the interests of the morality that is founded on the dictates of the heart.

But we must not confuse money itself with money as abused by selfishness. The monetary system is a convenience of social life and intercourse, and could be used with advantage by an order of humanity that was founded on enduringly altruistic lines. But it is a terrible ally to selfishness, and possesses a corrupting and down-pulling tendency that needs a powerful moral force to counteract.

One can hardly be severe on the poor who have to struggle and count every penny to live. They cannot live on high principles alone. But what about the well-to-do? What about those who hold on to money far in advance of the needs of a reasonable life? They could at least seek to exchange some of this dross for spiritual benefit by bestowing it, personally, wisely, and warm-heartedly, where sorely needed. Not unloading it in lumps on some machine for benefiting humanity in lumps, but making every penny carry with it the heart-touch that is more needed than the money. If money we must have, in order to live in this civilization, we need not have more than is necessary for this purpose. Supposing it were the ideal and aim of people to have a sufficiency and no more, in order that they might without hindrance devote themselves to those things which are worth more than all the money in the world and which no money can buy!

Some minds marvel when people sacrifice obvious financial interests in order to be able to live in Lomaland. These minds could understand people *talking* about such a sacrifice — but to actually do it! They cannot explain it except by saying that the people have been hoodooed or humbugged or have taken leave of their senses. They do not know of anything in the world more valuable than money. Money can buy all that *they* prize. Yet there are sane people, and people who can not be hypnotized, who have actually found something in Theosophy for which they will willingly sacrifice their financial advantages. They have realized that, after all, life is lived in the interests of the Soul, and that unless the Soul is satisfied, there is no peace, no matter how much the appetites may be pampered. For people whose Soul-life has been petrified or atrophied, this will seem buncombe; but let them go about like the tailless fox in the fable, and try to persuade others not similarly mutilated to join their company. The bulk of the world knows its own interests better.

H.

## Medicine *and* Morals

ONE of the signs of wholesome reaction from the over-specialized scientific materialism is an energetic and promising movement in the medical profession to begin a campaign of education among the laity which shall have a distinctly moral influence. The alarming prevalence and disastrous effects of so-called social diseases, claiming the attention of physicians and sociologists, are evidently too serious a plague-spot on the body politic to respond to mere physical sanitation. As the new-found *X*-ray has shown novel power over malignant conditions of the body, the awakening moral sense of science seeks to throw more light upon a grievous subject which has too long been kept in the dark. The modern boards of health, by a system of prevention and popular education, have lessened the spread of contagious diseases in spite of increasing complexity in the social organism and the growing congestion of urban populations. The successes of the warfare waged against bacteria show the value of united, intelligent effort in making health contagious instead of disease.

The Society of Sanitary and Moral Prophylaxis, organized in 1905 in New York city, represents an international movement among physicians to accept their peculiar privilege of proving the scientific value of a clean, natural, moral life. A symposium of papers read in the Section of Hygiene and Sanitary Science of the American Medical Association last year in Boston, as well as the literature sent out by the New York Society, make interesting reading. The serious, high-minded, frank tone of the articles is a sign of progress in the professional attitude which heretofore has been marked by evasion of this conventional bugbear. Now that a positive stand is taken in the matter, there seems no difficulty in finding words with which to discuss the physiological law which most vitally concerns health and happiness. In fact, the type of literature which this movement is producing indictates a novel and yet natural extension of pathological study from the final analysis of microscopic matter into the invisible realms of mind and morals. Truly the psychic side of human nature is developing even unconsciously; we are dealing with space of the fourth dimension when the enlarging scope of human specialities makes the world of medicine to interpenetrate the world of morals.

M. D.

A man must conform himself to Nature's laws, *be* verily in communion with Nature and the truth of things, or Nature will answer him, No, not at all. — Thomas Carlyle — *Lectures on Heroes.*

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## MAN

(Henry More, a *Cambridge Platonist*, 1614—1687)

A SPARK or ray of the Divinity
Clouded in earthly fogs, yclad in clay,
A precious drop, sunk from Eternity,
Spilt on the ground, or rather slunk away;
For then we fell when we first 'gan to assay
By stealth of our own selves something to been,
Uncentring ourselves from our great Stay,
Which fondly we new liberty did ween,
And from that prank right jolly wights ourselves did deem.

. . . . . .

## THEOSOPHICAL FORUM

**Conducted by J. H. Fussell**

**Question** In a recent issue of the New Century Path mention is made of the Third Root Race. Please state what this race is, and what is meant by root race.

**Answer** Theosophy has records of the past history of the globe far antedating the accepted periods of archaeologists; it shows that the division of races according to anthropological science — the White, Yellow, Red, etc., is very incomplete. The Theosophical teaching is that during its history our globe has to develop, in *this Round,* seven distinct races of men, clearly defined by unmistakable differences of constitution, four of which have passed away. Some representatives of the last *sub*-races of the two latest *Root* Races, as these great divisions are called, are left, such as part of the Chinese peoples, the American Indians — remnants of the Fourth, and the Australian aborigines, etc., of the Third Root Race.

The majority of the existing races on the larger part of the earth belong properly to the Fifth Root Race, the whole being composed of minor races called Hindû, Teutonic, Latin Celtic, the *progressive* Mongolians, and so on. New *sub*-races are continually forming within the broad outlines of the main type of the particular *Root*-Race to which they belong. In the Americans the blending of the sub-races of our age is proceeding rapidly, and by degrees the next great *Root* Race will begin to form itself there and gradually spread to new continents that will rise from the ocean as the present ones disappear. Each great Root Race evolves special attributes of mind and body, and only after the human "Monad" has passed through all the experiences possible to get in the seven Root Races, and has conquered the material temptations on this planet, will man become perfected man, not only in the Image of the Divine but partly that very Divinity Itself.

There are those who have passed more quickly than the average through these conditions, who by desperate effort have artificially hurried themselves on, so to speak, and they are necessarily the Helpers of the race, for they have power and wisdom far exceeding that of ordinary man. They stand where we shall, millions of years hence, if we do not lose our way. They belong to the ideal future of Perfected Men.

Theosophy demonstrates that the First and Second Root Races and the first half of the Third were entirely different in structure, manner of life, and state of consciousness from the later sub-races of the Third Root Race, and still more so from the subsequent Races. Man could hardly be called man in those early times, over eighteen millions of years ago. He was unisexual and did not possess a compact physical body. In the middle of the Third Race his material body was evolved, separation of the sexes took place, and he began to live a more intellectual life, yet as H. P. Blavatsky says, his consciousness was still more spiritual than mental. He began to build cities on the now lost continent of Lemuria, a few remains of which exist today in and around the Pacific Ocean.

As the development of man proceeded on this globe he became materially denser in respect to his body, and *more intelligent* and *less spiritual* in his consciousness. The lowest point was reached in the Fourth Root Race, and we are now on the ascending plane, but are still as much animal as human. This descent of the soul into matter and its ultimate redemption and return to permanent spiritual worlds after ages of different experiences, is found allegorized in all religions. In the Hebrew Genesis, Adam's Fall, the eating of the fruit of the tree of knowledge, the clothing in skins, the lives of the patriarchs, the story of Noah and the flood, etc., are transparent allegories, containing a wealth of inner meaning to one who has compared them in the light of Theosophy, or the earlier history of the world.

It is part of the mission of Theosophy to clear up the obscurity enwrapping these and many other mysterious allegories and symbolical stories of antiquity, to vindicate the ancients, and to show earnest students where light can be found. Though the truth has always been available to those who sought for it unselfishly, yet Theology has nearly given up any respect for the Pentateuch, or at least for Genesis, and Western conceit ignorantly laughs at the (to it) incomprehensible stories of the Vedas and the Purânas, and the Chinese, Japanese, Persian, Scandinavian, American and other allegories of actual events which happened in prehistoric times, such as the existence of great world catastrophes in which the preceding races disappeared, but Theosophy has at last come to the Western world and proffers the key to these puzzles. To H. P. Blavatsky generations yet unborn will offer endless gratitude for first breaking open the barriers of materialism and bigotry.

It should be added that Theosophy teaches further that the development of the human embryo follows the exact process of the development of the Rounds, and in a lesser degree of the races. It is an individual repetition in a few months of the racial experience of millions of years. The change taking place between the sixth and seventh months corresponds, however faintly, to the change referred to above in humanity between the Third and Fourth Root Races, when man became actively conscious of physical life.

The great subject of the Races cannot be more than outlined in the baldest manner in such a short space as this; students must refer to H. P. Blavatsky's works on the general development of mankind for the details, but it is well to recollect that she was not allowed to give out all she knew, and that there are, therefore, large gaps left unfilled until the time is ripe to supply the missing links. C. J. R.

**Question** In what way would the knowledge of the laws of Karma and Reincarnation help to change the unbrotherly condition existing in the world today, as it is claimed by Theosophists they would?

**Answer** We may answer first that through a knowledge of these laws men would come to realize that they were the *creators of their own destinies,* not only in the future but in the past, and were thus responsible for existing conditions. This would also mean that they and they alone had the power to change existing conditions. The doctrine of Reincarnation is briefly that all men are souls incarnating again and again in physical bodies on this earth for the purpose of gaining experience and eventually attaining perfection. Its twin doctrine of Karma teaches that every circumstance in a man's life is the result of what he has thought or done in this or previous lives; and further, his every thought and act is a cause which affects not only himself but also the lives of those about him.

Katherine Tingley has said that unbrotherliness is the insanity of the age. Anyone who has observed even to a small degree present conditions can readily see that this is true. The more one studies the conditions of the present-day world, the more it is forced upon one's mind that the knowledge of man's real nature coupled with the realization that Karma and Reincarnation are Nature's laws and the method by which she works, can alone bring about a change in these conditions. In the light of the teachings of Theosophy the selfishness, greed, and mad rush after pleasure to the utter disregard of the welfare of others are indeed nothing short of insanity; but such conditions would be impossible if man had a knowledge of these laws. If all men knew that the present life was only one in a long series which they had already lived and were still to live on this earth; if they knew that for every unbrotherly act they would receive unbrotherhood in return; that as they sowed they would inevitably reap, they would soon see the folly of continuing in their mad course which would have but one result.

It is in this way that a knowledge of Karma and Reincarnation would help to change the conditions of unbrotherliness in the world. They appeal to a man's highest reason and to his sense of absolute justice. They explain the inequalities of life, the terrible conditions in which so many today are living. They are the basis of hope for the future, giving into man's hand the power to mold that future as he will. They force upon man the absolute conviction and knowledge that those among whom he finds himself during the present life he has not met for the first time; that he and they will meet again and again, and consequently he is forced to realize the necessity of brotherliness lest his path be constantly thwarted by those he wrongs and whom he turns into enemies, until those within are slain. Student

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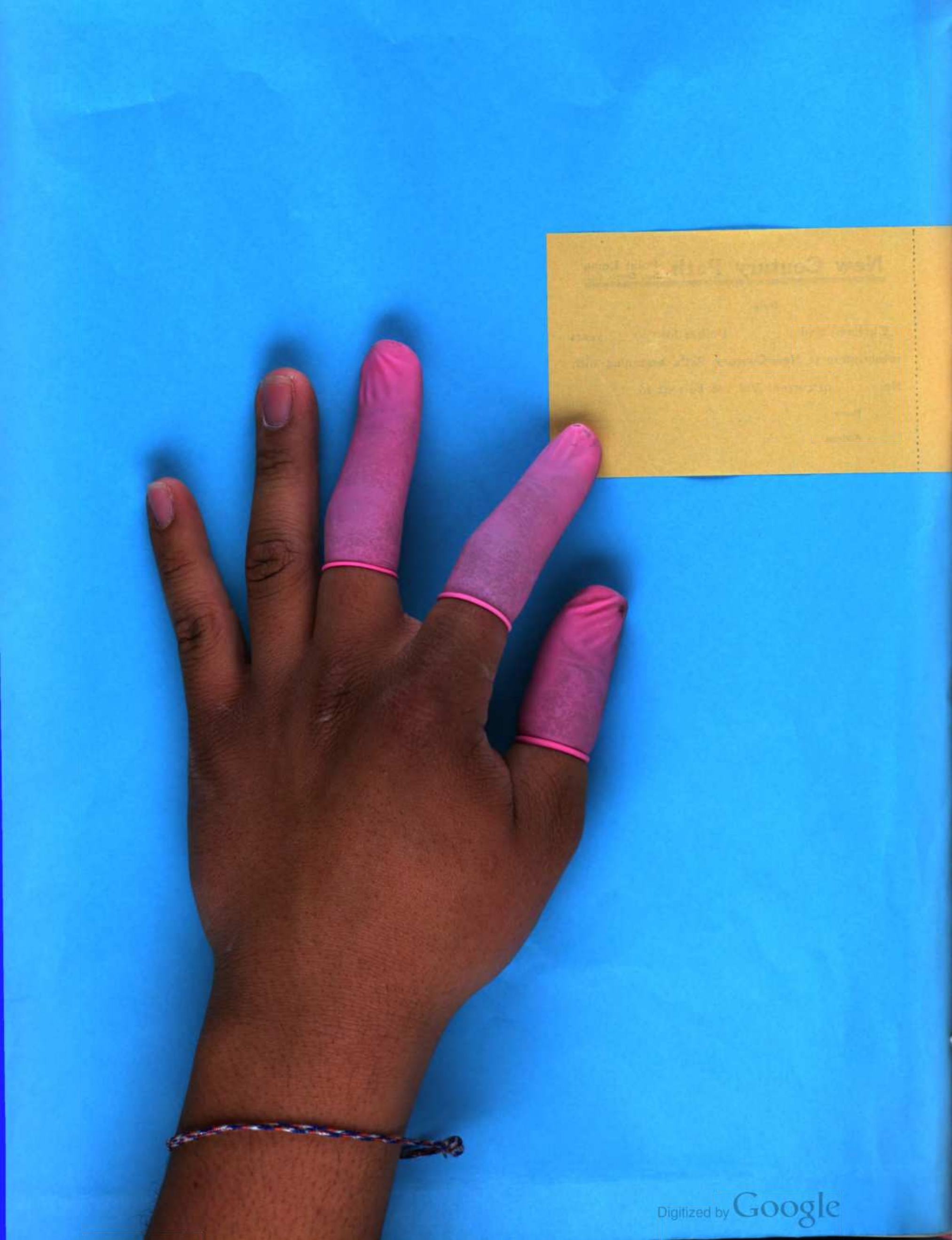
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## Conglomerate

"INDIA is a great country for" talking machines, "and thousands of them are in use here. The native who can command the price wants a talking machine, and the records he delights in are those which reproduce the native songs."

"Hundreds of well-educated Americans annually pass through Venice, and although probably nine-tenths of them have had several years of instruction in a European language, not one-tenth of them are capable of speaking a dozen connected words of anything but English. Even college graduates, fresh from prize winning in French or German, are generally unable to speak either language, although capable of writing an excellent thesis on their history, philology, syntax and literature. This is the result of teaching French and German in much the same way that Latin and Greek are taught. The pupils of the Royal School of Commerce in Venice (one of the schools which prepare for the diplomatic and consular service), after one year's instruction in English are able to understand and make themselves understood, and at the end of the second year converse with comparative fluency.

"The announcement by the minister of public instruction of the Government's intention to establish 5000 more schools in Spain has been received with warm approval by the press. The need of this movement is shown by the fact that in Spain only 11.84 out of every hundred inhabitants attend school, whereas the rate in the United States is 23.2. Other countries rank as follows: France, 14.37; Austria, 15.2; England, 17.45, Germany, 19; Switzerland, 21.39. Furthermore, the Spanish schools have only one master for every 84 children, while in the United States there is a teacher for every 36 scholars."

At the International Congress of Chambers of Commerce, which convened in Milan in September last, Mr. L. E. Chamberlain, of Brockton, Mass., presented a resolution from the board of trade of his State supporting the plan for a neutral ocean route in war time. Following is an abstract of his argument:

The ocean is the common property of all nations. Each has the same right which the individual has in the public highway. In that highway my rights end where yours begin. I can use the highway freely in the transaction of my business with all mankind, but I can not use it to the exclusion of others having equal rights. I would have no right to blockade the street for my own personal convenience; I would have no right to settle a difficulty with my neighbor by forming a ring on the sidewalk and fighting it out; I would have no right to drive my horse at a reckless speed through a congested street at the peril of others' welfare. As with individuals so with nations.

The principle which the Massachusetts State Board of Trade seeks to invoke is that the great charted trade routes between the ports of North America and western Europe shall be neutralized by the powers so that all ships, whether merchantmen or vessels of war, whether of belligerents or of neutrals, in time of war as well as in time of peace, may pass to and fro therein without molestation, and that fighting may be forever excluded from these zones. At present, belligerents may engage in naval warfare within this great highway of trade, to the serious interference, inconvenience and danger of private traffic. Nothing can justify this trespass on the welfare and prosperity of the world. Reason and justice cry out against it. If nations must fight, let them find some convenient spot away from the public highway and allow the rest of the world to go about its business undisturbed by their neighbors' quarrels; or, better still, compel warring nations to fight their battles in their own territory, within their own 3-mile limit, applying to these proposed trade routes the same rules which are now applied within the territorial waters of neutrals. For the peaceful navigation of the nations, these waters are a part of the open sea. The simple passage of ships of war through them is permitted, but all belligerent acts therein are forbidden; and the waters are open to such only on condition that they observe the impartial regulations imposed by the neutrals. We want to extend the 3-mile limit across the Atlantic Ocean. The board of trade I represent believes that States bordering upon this sea should by treaty define a neutral zone or zones, and unite their navies, if necessary, in the useful purpose of protecting and maintaining the neutrality of those zones.

The world's pulse is not confined in its beating to one locality. It is north, east, south and west; in Europe, Asia, Africa, America, Australia. The Suez Canal shows clearly the strong and increasing movement between Occident and Orient. Here are some points anent this:

"The overwhelming bulk of the trade with the Orient flows through this channel. Its growth signifies that international markets are growing. While the construction of a canal cut through sand banks and not requiring locks may present little in the way of suggestions for the United States in overcoming the engineering difficulties of the Panama waterway, the administration and operation of Suez afford instructive precedents. But the broader field of information is found in the analysis of the traffic, the means the canal company adopts to keep pace with it by providing facilities of transit to meet the rapid and steady advances in shipbuilding, the reduction of freight charges, and the other inducements to draw commerce to the Suez route. In their widest sphere all those factors have an influence on the ultimate mastery of the Pacific. By some authorities it is assumed that the Indian Ocean and the western Pacific are to be the field of battle for the supremacy among the mercantile marines of the world, and that in the struggle for the commercial conquest of the seas the Suez Canal will be the controlling force. This view may be accepted as to the Indian Ocean, but its correctness in relation to the Pacific may be questioned. . . .

"The striking fact in relation to Suez is not so much the growth in the volume of the traffic, though that has been enormous, as the increase in the net tonnage of the vessels passing through the canal. For the year 1905 the increase in the mean tonnage, which was stationary the previous year, was from 3163 to 3191 tons. In 1885 the mean tonnage per vessel was 1747 tons, so that in twenty years the increase was approximately 80 per cent. This is declared to be in line with the principles of modern shipbuilding, which look to the progression in the mean gauge of vessels as one of the essentials of progress in maritime construction. The increase in capacity has been greater than in the number of vessels constructed, the universal tendency also being to augment the interior capacity proportionately more than the ship's dimensions and speed, though the latter features are notable. The saving, it is explained, results from the fact that the cost diminishes in inverse ratio to the vessel's dimensions, and consequently in the class of vessels traversing the canal the cost increases as the square of the linear dimensions, while the benefits are in proportion to capacity or on the cube of the same dimensions — that is, by doubling the dimensions of a vessel the net tonnage becomes eight times greater."

The remarkable growth may be summarized in the fact that in 1870 the gross tonnage was 435,911; while in 1905 it was 18,308,498. This might be considered by some that the pulse of the infant had become the pulse of the adult, but those who suppose that the present civilization has passed beyond its infancy are mistaken; though "the present infancy" may not be what they think it is. H. T. P.

## Lomaland and the California Promotion Committee

THE recent visit of the Counties Committees of the California Promotion Committee to San Diego and especially to Lomaland was largely reported in papers all over the West. The following clipping cut from a contemporary gives the impressions of one of the visitors as regards Lomaland, *suis ipsissimis verbis*:

* * * * * * *

Beautiful Lomaland! The reception committee had wisely decided to keep the best to the last, for Loma Land and its Theosophical Society made an impression that none shall ever forget.

The indescribably beautiful Raja Yoga Academy, and the children gathered under the enormous glass dome will long linger in memory as one of the grandest sights to be seen anywhere on earth.

After listening to the exercises of the classes, hearing tots of two years recite or sing like children of ten; children of four or six do problems in arithmetic that would stun grown-ups, to see a boy of fourteen, with a face that might pass for one twice as old, deliver impromptu addresses on any given subject, to hear young boys and girls play classical music or splendid compositions by one of them and to behold the earnestness and devotion to the Raja Yoga system of education, was like being in another world.

But pen cannot describe nor word of mouth tell the inconceivable education of which these children gave proof. It was beyond us. We saw and heard and applauded, but couldn't fathom it at all.

After the exercises the visitors were led about the grounds, and of the many fascinating and beautiful sights, too many to enumerate, the finest of all was the open-air Greek theater, overlooking a gorge and the magnificent Pacific Ocean. Several classes, six or eight, were going through their various physical culture exercises at one time in this place. This gives an idea of the size of the theater.

We were loath to leave Loma Land, the center of the Universal Brotherhood and Theosophical Society, for no place could ever seem so near paradise on earth.

After thanking its Leader, Katherine Tingley, for her kind reception, the hundred visitors were driven back to the yachts and what they had just witnessed was and remained the topic of conversation.

Lyman J. Gage, ex-Secretary of the United States Treasury, and A. G. Spalding, also of Chicago, were present during the exercises, while in the center of the guests, on a raised dais, sat Mrs. Tingley, Mrs. Spalding and the most prominent of the guests.

Andreo Sbarboro made a short address of thanks to which Mrs. Tingley, at the request of Rufus P. Jennings, responded in beautiful words. J. H. H.

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| DEC. JAN. | BARO-METER | THERMOMETERS MAX | MIN | DRY | WET | RAIN FALL | WIND DIR | VEL |
|---|---|---|---|---|---|---|---|---|
| 31 | 29.410 | 57 | 52 | 52 | 49 | 0.00 | S | 12 |
| 1 | 29.515 | 55 | 44 | 50 | 43 | 0.47 | W | 18 |
| 2 | 29.868 | 54 | 38 | 41 | 38 | 0.00 | E | 5 |
| 3 | 30.043 | 56 | 42 | 46 | 39 | 0.00 | E | 4 |
| 4 | 29.774 | 55 | 47 | 50 | 46 | 0.00 | NE | 1 |
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## Nonsense About Reincarnation

THE following is from a daily paper:

"An Occult Student" declares that one of the laws controlling reincarnation provides for the simultaneous return to earth life of those who are in close bonds of sympathy of any kind, and besides the supreme tie of affection, intellectual sympathy and intimate friendship often operate to bring about the same result, so that among those who are now earnestly engaged on occult research of the genuine kind I am, he says, in a position to identify at least fifteen or twenty other persons with whom at various periods my own former lives have been closely associated, and I know of one remarkable case in which a continuous series of lives culminating in one now going on has been traced back for 22,000 years, seventeen lives having been lived through during that time.

The above shows how impossible it is to reveal any truth to the popular mind of today. Give it the slightest grain, and straightway it will brew from it a concoction of nonsense of which the chief ingredient is diseased egotism. Small wonder that the ancient Mysteries had to be withdrawn, or they would by this time have been so smothered up with perversions that it would be impossible to disinter or disentangle them. If it had not been for the existence of a certain spirit of earnestness here and there faintly discernable amid the prevailing folly, it would have been of no use proclaiming Theosophy now; as it was, H. P. Blavatsky had to take her life and her reputation in her hands in order to bring those priceless pearls of truth to the few who would not trample them under foot. The doctrine of Reincarnation has been merely outlined; and the reason why further details are not given is sufficiently obvious when we see what happens to those that are given. At one time H. P. Blavatsky feared to give out the teaching at all, and she has been accused of not having known of it at that time!

## Wisdom Essential in a Teacher

Any fairly intelligent and sober individual who has studied the Theosophical teachings as to Reincarnation and the Reincarnating Ego, will wonder what connexion there can possibly be between them and the *personal* affinities and "intellectual sympathies" of "an occult student." We can scarcely conceive that this gentleman and his little circle of acquaintances stand out from the rest of the world marked by a distinctiveness so unique and peculiar as to bind them together in a special class by affinities which no other personalities in the world would satisfy. If they were emperors or world-heroes of some kind, the idea would not be so absurd; but we fail to recognize anything special or superior about "an occult student." When he lived before he probably had quite a different circle, and when he died he most likely forgot all about them and has recognized somebody else by mistake. Affinities are capricious things. We should have thought that after any little set of Tweedledums and Tweedledees had been circling round the infinite for 22,000 years, they would have got tired of each other by this time and have lost some of their special features during the seventeen births and seventeen deaths. Occult students should not mix up the evanescent *personal* with the *eternal individual*.

## Misused Truths

But changing the subject and speaking of the highest earthly affection, we know that it is but the gateway to a pure and unselfish love which is broad, free, and impersonal. Surely the Self, after it is freed from the delusions of earthly life, lives in this higher love and transcends the errors of its personal mind. Whatever Laws may determine its rebirth, they are the decrees of Eternal Wisdom, and as such will regard the higher and better interests of the human being and not the fancied interests and restless yearnings of his earth-bound lower mind. Whether or not I have previously known the Souls of those with whom I walk now, is a question that I do not presume to concern myself with, although it is quite probable. It has altogether no connexion with my predilections. If I had the knowledge it could be of no use to me and would only engender foolish fancies in my mind. There is nothing more dangerous than an association of Theosophical teachings with any form of sentimentalism. What do we know of each other's Souls, when we do not understand each other's lower minds, nor our own either? Who can claim to know another? Who can say that his love is entirely free from self-love?

STUDENT

## The Campanile's Resurrection

THE restoration of the famous Campanile at Venice is now proceeding very rapidly. Some kindly power seems to have presided over the fall, arranging that a minimum of real valuables should be destroyed. From the ruins, the golden angel of the summit, the bell, the statuary, the bronze gates, and the remains of the ancient Loggetta, have been recovered. The statue of the Madonna was however broken into sixteen hundred fragments. These have been pieced together with such extraordinary skill as almost to conceal the evidences of the crash!

The old foundations, consisting of sixteen feet depth of masonry, rested on piles driven seven feet into the clay. On this, the building, 322 feet high, stood. These foundations have been left almost undisturbed. But all around the old piles have been driven 3000 new ones to a depth of fifteen feet. The new ones point somewhat inward so as to compact the enclosed clay beneath the old. The masonry has been extended outward to correspond with the enlarged pile area. The new tower will be made as like as possible in every respect to the old.

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Was Venice, like Florence and some other Italian cities — H. P. Blavatsky, writing on cycles of civilizations, mentions also Arezzo, Perugia and Lucca — built upon the buried remains of forgotten Etruscan or Pelasgian cities? These, she says, "and many other European sites, now occupied by modern towns and cities, are based upon the relics of archaic civilizations whose period covers ages incomputable, and whose names Echo has forgotten even to whisper through 'the corridors of time'." STUDENT

## A Chapter of History Unwound

IT is a common saying that History repeats itself. But sometimes it adopts another plan and unwinds the scroll of some chapter back to its beginning. This we have just seen her do in France. In Spain she seems likely to do the same. She has unwound seventeen hundred years, and may possibly unwind some more yet.

In its early days, Christianity — using the name for that part of Christ's total doctrine which he said was for the "multitude" — spread by reason of the familiarity of the teachings. All men could understand what they heard, finding therein rest and hope.

Nearly seventeen hundred years ago, Constantine adopted Christianity as his State religion. Then, that which became later Catholicism, began to enter on its reign of temporal power. But the measure of power of this kind which it then began to have, was clearly derived from the Imperial edict. There was then no question of *equality* between Church and State; still less of Church supremacy.

Constantine removed his center of government far to the East, to the Bosphorus, in 330 A. C., and thus left the Roman Bishop with all the elbow room he needed to advance his temporal claims and power. So well did the line of Bishops improve their opportunity that, some centuries later, one of them was able to excommunicate a Byzantine Emperor and mark off his Western Church from the Eastern. And in the Ninth century Charlemagne had actually accepted his crown from a Pope in symbol of the supremacy of the Church in matters *temporal*.

The Papal temporal power grew apace. It made and unmade kings and emperors, and to it finally belonged the whole system of criminal jurisdiction. By the Thirteenth century it had reached its height. And by the end of that same century it had been broken by the revolt of France, England, and Germany.

Charlemagne of France had accepted his crown from a Pope; Philip "the Fair" of France, thus addressed in 1296 by a Pope: "Boniface the Pope, to Philip the Fair, greetings. . . . knowest thou not that thou art subject to us in all things. . . " replied: "Know thou that in State matters we are subject neither to you nor any other person." He proved his words and more, by moving the Papal chair from Rome to Avignon, thus enabling Christendom, in a little while, to witness the spectacle of two Popes, each claiming successorship from St. Peter, and each fiercely supported by its part of the Christian world.

But until 1906, Catholicism remained the State religion of France.

Now the scroll has turned back to its beginning. Will that Church which was successively made a State Institution, then took equal rank with the Head of the State, then took superior rank, and then was slowly reduced again to a State Institution — now go voluntarily further back yet, to her primitive simplicity of doctrine and practise? But the Christian Church as a whole has lost the complete doctrine of Christ. STUDENT

## The Higher Criticism

IDEAS on the Higher Criticism are very much confused. It could be used as a means of glorifying the Christian's religion and its records, but it is often used largely as a means of degrading them. If these scriptures were interpreted with true scholarship, we should gain proof of their connexion with the great Root-Religion of the ages and realize that they are *founded* on eternal truth. But that kind of pedantry which consists in trying to unravel human history by the mere process of analysing its literary productions is most deceptive. Archaeologists claim that only delusions can be fostered by this method, and that history must be studied in the laboratory of the world with the pick and shovel on the spot. The "higher critics" succeeded in tracing the connexion between languages, modes of thought, and ways of expression, and in revealing some of the methods by which compilations are made and writings edited. But they do not get near the spirit of true religion. People ought to be able to take from these critics just so much as is valuable to them and to judge for themselves. For instance, if the Bible is traceable to Babylonian sources, we may gladly accept that fact, but, instead of holding it as ground for pitching the Bible into the fire as a "heathen" superstition, we should take it as evidence that the Bible is more ancient and international than we thought. Rejecting the perversions of both the ancient and the Christian interpreters, we should seize the kernel of the one religion. Or, if the story of Christ's temptation, crucifixion, and resurrection can be shown to be Egyptian and otherwise pagan, is not this evidence that the teaching is ancient and universal? The critics want to make out that what is ancient and universal is fallacious and puerile; which is because they have no respect for humanity and cannot imagine ancient or alien races as any better than their own conception of the modern man of culture.

It is no longer possible to regard Christianity and the Bible as unique and special; we know they became local and temporary; and that there have always been "divine revelations" and interpretations of Divine Law. But we can choose whether to regard this as a circumstance derogatory to religion or as a great broadening and enlightening of our conceptions. We can be heirs to ancient wisdom without inheriting ancient folly. The degraded rites and superstitions of degenerate days on the Euphrates have as much connexion with true Christianity as the anthropoid ape has with man; in both cases *the degenerate form is but a by-product.*

The Highest Criticism is that which shows the universality and sacredness of religion and of religious symbolism, and it is too much preoccupied with extracting the kernel to worry itself about minor and irrelevant details. E.

## Machine Politics and Individual Inertia

A RECENT preacher has said that the greatest menace to the nation was machine politics, and pointed out that it was due to the neglect of individual duties by the citizens. But it is not necessary for us all to rush into politics nor for the pulpits to convert themselves into platforms. Politics is not the most important thing. If the pulpit could find a way of influencing people's individual lives for the better, they would become independent of politics, or would mold politics. There is only one way to reform society, and that is to attend to our own duties first; and these duties are to live as near as we can to our highest ideals of honesty, duty, and rectitude. But it is necessary to have a solid faith in the reality of a higher life, in order to make these efforts seem worth while; and the pulpit does not seem able to assure us anything worth striving for, either here or hereafter. Theosophy (apart from its teaching as to Devachan) assures us that "heaven" can be reached in this life; it does not deal in doubtful possibilities of future bliss. STUDENT

## Fighting on Four Planes

IT has been hopefully suggested that the era of airships will put an end to that of battleships. The French have already one fighting airship, and another is building. But now they are beginning to devise some sort of gun which shall point straight upward from the battleship's deck and put the airship out of commission.

It is curious that no difficulty will ever be found in manning the airships, even when every nation has some. A battle in mid-air between two of them would mean the inevitable dashing to pieces of every man on one of them, and most probably on both.

Alas, there seem to be no more places where we can now fight each other! We fight on the water, under the water, on land, and shall immediately be fighting in the air. Where else is left? C.

## A Tradition of Japanese Origins

IS Japan, now awakening China from a long hibernation, merely paying a very ancient debt? Tradition would have it so. Ages ago, it is said, a great company of youths and maidens, traveling eastward from (or was it through?) China, came to a headland of the coast and gazed out to sea. The islands thence visible on the horizon, miraged on the sky, seemed to them the Isles of the Blest. So they took to sea, sailing eastward and eastward till they came to the islands we now call Japan. There they landed, and from them sprang the present Japanese race. Perhaps they had been journeying east from sinking Atlantis; perhaps southward from the northernmost end of Atlantis. For the Japanese race *is* a surviving shoot of that vanished plant. STUDENT

THE year 1907 A. C. is 6620 Julian Period; 7415 Byzantine era; 5667 Jewish era; 2660 Roman era; 2654 Nabonassar era; 2683 of the Olympiads; 2219 Grecian, or era of the Seleucidae; 1623 Diocletian era; 2567 Japanese era; 1325 Mohammedan era; and 5009 Kali Yuga, according to Hindû chronology. STUDENT

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# Some Views on XXth Century Problems

**The Purpose of Life**

THE highest pulpit conceptions as to "God's purposes for man" fall very flat, look indeed as if inspired by pure egotism, when a larger view is taken. The failure to hold the idea of Reincarnation is part of the reason; the failure to understand Christ's teaching another. The various parables of the vineyard contain the point. "God's purposes for man" only begin to be realized when man has ceased to sin. It is only then that man's greater duties open before his eyes.

The purpose of life is not an insoluble problem if man would but think. He knows that into him and through him play the forces of nature, sunlight, electricity and the rest, most of which he has perhaps not yet discovered. In his body he meets these forces and as it were turns them into feeling, into consciousness. But the feeling is also a force radiating from him in every direction, helping or hindering the evolution of others. As will be known in time, it even helps that of the animals, the plants and the inorganic world. There are some people who can hardly get a plant to grow. Others, usually those beloved of children and animals, whose gardens bloom at a touch.

Have we not a hint as to the purpose of man's life — to transmute force into higher terms, to take it in raw and send out more and more of it awakened in consciousness? Man receives, transmutes into higher terms, radiates. He is a factory, taking in raw material and returning it stamped with his mark and alive with his consciousness. Christ surely meant this by his parable of the husbandman and the vineyard.

If this be true, it is clearly not "God's purpose" merely that man shall be good. Why good, if not to use that goodness — not only in willed act of service, but in that continuous flow of (as yet) unconscious service (of all things) which is actively done by the mere being good?

And again, if this be true, that lifetime in which a man begins to attain goodness, or in which he completes the attainment, cannot be his only, or last, life on earth. Having become a worthy husbandman, he must now set about, or go on with, worthy husbandry — reception and radiation. If all men lived and felt rightly, even the inanimate world would be changed and new orders of vegetation arise, quick and perfect. It is man's duty to change all darkness and blindness into light and sight.

In pursuit of the same teaching, Christ said: return good for evil. When a hostile current, expressed or not in act, reaches our feeling, and we return the opposite in forgiveness, we have received and transmuted — not, in this case, an indifferent and unawakened nature force, but one already humanized but wrongly stamped. We return it transfigured. But the two processes are one and the same, save that in the latter case the transmutation is more difficult and needs more will. Brotherhood in feeling is man's highest duty as a husbandman.

STUDENT

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**Law and Chance**

A JUST ISSUED book, consisting of extracts from the diary of a French officer of the last century, deals with "Grouchy's mistake." Marshal Grouchy, as everyone knows, was dispatched by Napoleon to intercept Blücher. But having to make a choice between the letter of his orders and an alternative line of action, he chose the former, failing either to meet Blücher or arrive at Waterloo. On which comments the diarist: "I attribute the disaster of this unfortunate day to him."

At that rate, history becomes little but a series of accidents. The writer of the diary was probably a devout Catholic, believing himself to believe in the divine government of the world. At the same time he probably regarded Waterloo day as one of the great turning points of history. And with these he would see nothing incompatible in believing the issue of Waterloo to have been determined by a casting vote in Grouchy's swaying mind.

But we need not therefore postulate divine interference with Grouchy's freedom of choice. If the issue of Waterloo were already written down, there were a hundred ways beside that, of arranging that fact should follow the writing.

From time to time in the history of the world there arise men whose consciousness comes into touch with the World-Purpose. They become illuminated into greater or less understanding, and know what to do to further the next step of human progress. There may be some amount of misreading of the message — if it can be so called — which has come to them; and ambition for personal power may take them more or less, or entirely, off the path of transcendental duty which has opened before them. But to the extent of their right understanding, even when (as is most usual) their ideas and ideals seem to them wholly their own, and to the extent of their freedom from the stain of ambition — they get the help of the Power they serve. Their path is made easier; formidable difficulties vanish; their intelligence reaches an extraordinary pitch; what are called "accidents" work out in their favor. Though, when ambition enters in, all that aid is withdrawn and reversed; though intelligence quickly darkens and the "accidents" work the other way — yet the momentum of their past may sustain them in success for a long time. They are however now moving on to ruin in some form.

STUDENT

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**The Limits of Culture**

A LAWYER pleading with his fellows to live the higher life, the life of inner culture, is a very attractive spectacle — afforded us by Mr. G. R. Peck, counsel of one of our great railways. He pleads with them to break the barriers that grossly hedge them in, the dinner table, the Exchange, the telephone and the trolley car — and come forth into the larger field he calls the Kingdom of Light.

But he did not make it clear to his hearers that the pursuit of the larger life may also lead to a dead wall. The life of culture must no more be an end in itself than eating. Both must be treated as paths to something else if they are to remain paths. To secure a clear and ever rising path, the traveler's own self must be gotten out of the way. Unhappiness and final sterility of consciousness and being surely await the man who makes any attainment of his own the end in view. To transcend self, the heart must be kept awake; the sense of contact with, of unity with, all other men and living beings must be kept alive there; all stores of culture and high feeling must as it were be poured in there for distribution. That is the only way to unlimited access to such stores of feeling. It is the only way to carry the stored accumulations beyond death, and to recognize in gladness, at death's final backview, that the accumulating was gloriously worth while. Anything that was not stored to give had better have been left alone.

The reason is clear: That "self" which thinks to itself, *I will become or gain for my enrichment* — is not the self which survives death. The self which immortally survives is hardly known to the ordinary man at all. It is only unveiled by the disregarding of the other, and the disregarding is only done by continuance in the intention to give. This continued intention finally reveals itself as one with the performance. A radiation does actually leave the heart on an instantaneous journey to all other hearts.

STUDENT

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**To Wake or be Waked**

AMID the usual paeans of self-congratulation over "our unparallelled prosperity," another note is audible. The Advocatus Diaboli (or is it *Dei*?) points out that millions of children are working away their health, their lives, and their minds and morals in mines, mills and factories; that "half of all the schoolboys are taken from school and put to work before they are twelve years old;" that a law tentatively passed to prevent young women working all night, to prevent their coming home tired out through the dark streets just before dawn, has been declared unconstitutional; that the "submerged tenth" is on its way to become a ninth; and that the cities are absorbing more and more of the life and health of the people.

Year by year we indulge in the same fatuous exultation over our prosperity, and every year the omens get blacker and blacker. One public man gets half a glimpse of one, one of another. No one seems to appreciate them all in their completeness. And if there were one, and he told what he saw, that newspaper column would only be read with the same frantic inattention as is given to every other. We do not suspect that if we do not wake up, we shall *be waked up!* STUDENT

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# Archaeology Palaeontology Ethnology

### "Hlonipa." How H. P. Blavatsky Lifted *the* Veil *of* the "Great Taboo"

THE custom known among many of the African tribes as *hlonipa* has been attracting among philologists some attention of late. By a similar process to the *tapu* (*anglicé* taboo) of the South Sea Islanders, certain words, such as names of deceased chiefs, become sacred and not to be uttered on pain of death, or such other penalty as the local social and religious laws prescribe. We might imagine an English monarch of olden time, say Old King Cole, dying, deified after the Roman fashion, and his name consequently becoming tabooed. The sound *coal* would disappear from the English language, and a substitute would take its place for the future. English people who maybe never heard of the merry old soul in question, would, without knowing why, be under the necessity of ordering a ton of "black diamonds," "fire-stone," or "fossil carbon" — anything rather than "coal." There are fashions — even in science, the art of knowing.

In the ancient temples learning was often expressed pictorially in allegory and symbol, because "the spoken word had a potency not only unknown to, but even unsuspected and naturally disbelieved in, by the modern 'sages.' . . . Thus by degrees was the Chinese alphabet created." — (*The Secret Doctrine* by H. P. Blavatsky.)

There are such things as "scientific" toys, not always fully understood scientifically by the children who are proud of them. Do our greatest savants understand fully the production of geometrical figures in sand by sound vibrations? Yet surely this is but a letter of the alphabet of the language of the old temple songs. For of old, science and religion were not divorced; the common ancestry and affinity of both were too well known.

There are fashions even in religion, the art of "binding back" the planet soul to its divine sun, its stationary source. In their fashion of science the ancients sought, and haply found, divinity. In their fashions of religion they utilized the highest quintessence of science. Of our science and religion it is enough to say, perhaps, that they would like to do the same if they knew how. But long ago the "boys" of human history grew too precocious to be trusted with moral explosives and the wise "ancestors" decided to keep the key of their own powder magazine, perchance occasionally giving a well-behaved, self-controlled "boy" among the nations a firecracker to frighten trespassers who have neither reverence for the property of the ancestors nor for the few who know and revere them.

The assumption of the churches that "savages" are races who have not yet blossomed into civilization is not quite dead. Similarly they are not yet fully believed by scientists to be decadent relics of ancient civilizations. Consequently, there is a shirking of the obvious, begging the question, and the evocation of the absurd to explain the rational, when tribal customs show any relation to deep philosophy. Originally of high civilization, but now on the descending arc, near to their setting, many so-called savage races enshrine in their customs, traditions, and folk-lore, fragments of ancient wisdom of which we should be glad to know, did we dare to investigate in the face of scientific and religious dictates of fashion.

One who is only scientific often wonders why so many, or why any, missionaries ever leave their own country, since all countries sending out missionaries badly need moral help themselves. Perhaps were it possible to find a missionary of unbiased knowledge, he would wonder why so many scientists go abroad, leaving so much uninvestigated at home. Macaulay's New Zealander might today wonder why the *taboo* and *hlonipa* should be attractive to anthropologists who apparently ignore an exactly similar process in their own country, unless it may be that they do this from a desire to avoid being stigmatized by the Maories as addicted to "savage" customs. Yet many an old lady says "Oh dear!" a dozen times a day who would be horrified to learn that the phrase is merely the French for "Oh God!" (*Eh Dieu!*) — the latter being *hlonipa* to certain classes of society. The Irish are usually careful to paraphrase whatever name they may have for the "Good People" for a similar reason. The old proverb, "Talk of the devil and he's sure to appear," together with the *tqboo* exercised by many with regard to the direct name of that dignitary of the churches' creation, are evidently reminiscences of the ancient knowledge of sound-potency, as perhaps was also the Egyptian anathema so suddenly directed against the once revered name of Set-Typhon.

Similarly the Spanish "Par diez!" for "Por Dios! and the old English "'zounds" for "God's wounds!" are interesting, as are many other cases which will occur to the student.

All Hebrew scholars know the many names of deity, singular, plural, collective, attributive, arithmetical, ideographic, crytogramatic, symbolic, and otherwise variegated appellations in the Bible, all translated with charming *naïveté* "God" or "Lord" without particular distinction or difference. But most people of other than student rank are quite unaware that there are nearly enough names and attributes to form a second-class pantheon, and that the Absolute is not even named at all, any more than in most other sacred writings of antiquity.

The Book of Job is "canonical." But in this very ancient mystery-drama the name Jehovah occurs but as an interpolation. And in the New Testament this tribal deity is accorded no particular recognition. The fact is that this was indeed a jealous God — hence the attempt to draw a red line athwart the page of Humanity's history and the veil drawn over all pre- and extra- and ultra-Jehovistic philosophy. This veil Jesus attempted gently to draw aside as far as the Jews could bear it. Then the Church Fathers, and especially the unscrupulous Bishop of Caesarea, Eusebius, attempted to draw an even more rigid line across the page of history attributed to the year 1 of the latter era. Of the Jewish system they and he stole what was required and repudiated the rest, or destroyed it, blissfully ignorant that almost every brick in their new building had the name of its source burnt into its substance for the edification of future generations. This was merely a repetition of what was done with the "learning of the Egyptians" by "Moses" and his successors, to Ezra, who regrafted the whole upon the Chaldaean system. In neither case — as also with the Christian Fathers — was there more than what school-boys call "resurrection pie," a mere crust put over fragments of last week's leavings. But the colossal joke, the Great Taboo, was a bitter revenge and, as it were, automatic in its action.

For among the Hebrews even the Tetragrammaton, the substitute for the Ineffable Name, was *tapu*. The priests never dared to pronounce it but as "Adoni." We blunder at it as "Jehovah," but this pronunciation conveys little to us beyond an arbitrary sound and an equally arbitrary meaning. Yet we glibly assign a variety of attributes to this (to us) unknown God, attributes of which even a Nero might be proud. Human passions and worse than passions are swallowed with shut eyes as attributes of the Most High! One or two are enough to touch upon.

The Hebrew God, as God of Battles, is merely a none too flattering Mars, and as anything more than a tribal deity, illogical in conception. Even children are aware of this, as witness the little girl's remark in a late war, after family prayers, including one for victory over the enemy: "But, mama, the enemy's children will pray for victory too, and then what *is* poor God to do?" As Lord of Fighting (Sabaoth from *tsāba*, to fight; *cf.* "Sabeans") he is a degraded aspect of Shiva, who is in one sense, the destroyer. As the god of *generation*, this tribal deity fails to shine very brightly among the heavenly host.

Knowing this, it is scarcely surprising that the priests were anxious to prevent the discovery of the "name" (which bears its own meaning writ large on its face) of their tribal deity.

Surely this is the most stupendous *tapu* of modern milleniums, since it has kept untold millions in an ignorance of their own religion nearly as profound as their ignorance of some of those which their churches have been pleased to regard as "heathen." And what a ghastly setting the jest has had!

Only with the advent of such Great Teachers as H. P. Blavatsky do we dare to think and collate and deduce and — know. But in lifting the veil of the "Great Taboo" she did so as a Teacher and not as an iconoclast. The idol with feet of clay is not broken until the truth is ready with its pillars of support to rise higher. If there must be disintegration, it is of outward forms (Shiva's attribute); but within, it is paralleled with a greater synthesis, a binding back, a true "religio," in due course of natural progress. Thus work the Great Teachers and Nature becomes their servant. They do not tear down our idols until we are duly and truly prepared to grasp the deeper truths — a larger share of our own divinity. Often, in fact, we find they have, unconsciously to ourselves, already commenced the new building before entirely breaking up the old. With the dawn of the cycle the Phoenix rises from its yet smoldering ashes; the young brood are nourished with blood from the Pelican's breast. It is nature's method. There is no shock, no unnecessary friction. *Natura non facit saltum.*

As says the very ancient Book of the Golden Precepts, translated by H P. Blavatsky: "Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance . . ."

One is tempted to speculate what the western world would be like today if it had been possible, if there had been souls sufficiently devoted to truth, to learn out of the things ("Ye cannot bear them now") held back by the Nazarene Teacher, as to the Great Taboo; had there been men strong enough to take of Antiquity not its mere shell — its nomenclature, but its soul, and make of it a living power in the life of Humanity, what a world it would be today! As it was, the temporal power took the degraded remnants of Antiquity, shell and all, and degraded them yet further. Because there was no pure *constructive* energy to work *pari passu* with the breaking down of the idols with feet of clay, the nightmare of two thousand years is only just ending. The Teachers, Jesus for instance, must be loyally supported for humanity to gain the full benefit of their efforts to raise that humanity.

As in the ghastly parallel of the history of suttee (widow burning) in India, one word would have changed the destiny of millions, had the priests so chosen.

Truly, as said W. Q. Judge, "Words are things. . . . Let us use with care those living messengers called words."

P. A. MALPAS

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# The Trend of Twentieth Century Science

### Can Matter be Killed?

SCIENCE is beginning to find out that she cannot kill molecules; and that life and heat are not identical. For, so far as can be seen, when all the heat has been removed, plenty of life remains. The absolute zero of temperature does not seem to be the absence of life.

Gases are considered to consist of molecules flying free in wild disorder. At every moment they are banging against each other and against the sides of whatever vessel may be containing them.

When gases are cooled, the movements of the molecules diminish; they settle down more quietly in the bottom of the vessel. But their enthusiasm has by no means entirely vanished; a good deal of whirling about still goes on, and each one oscillates on its own account with immense velocity.

When still more heat is stolen from the mass, the whirling about ceases; the molecules take up definite positions with regard to each other; but they can still do a great deal of individual shivering.

It has been the view of science that if still more and more heat were taken away the molecules would be dead. They would lie quite motionless in contact with each other, and since the spaces between them had vanished, the dead solid would be a perfect conductor of electricity. To effect this result it was supposed that all heat must be removed; the absolute zero must be reached; the measured temperature must be 273 degrees centigrade below our zero. It was found that if one degree of heat was removed from a volume of gas, its bulk became one two hundred and seventy-third less. It was thence inferred that if two hundred and seventy three degrees of heat were removed, beginning with the ordinary zero, the volume of the gas would be — not nil, but a minimum, this being due to the disappearance of all spaces between the molecules, in its turn due to the absence of all motion.

This state is regarded as death; the molecules cease to have any properties; no chemical reactions can go on. Heat being identical with life, the withdrawal of all heat means the withdrawal of life. In the case of molecules, the addition of heat again, would of course mean the restoration to life. But if among the cooled molecules there were any minute forms of life, germs, they would be killed for good. That is to say, having once killed an organically living being, you can not revive it by putting back the heat you stole.

So went the theory. But it has broken down in all important points. It is true the absolute zero has not yet been quite reached; liquid hydrogen comes nearest to it and is only twenty-one degrees away. But instead of all phenomena of life ceasing there, some new ones begin to appear. As a French chemist says:

> Though the experimenters expected that at the temperature of liquid hydrogen all reactions would have ceased, Dewar and Moisson found at that point a violent combination of fluorine and hydrogen; while in theory all energy should be disappearing on the way down to absolute zero, new energies on the contrary come into action, as for example the phenomena of phosphorescence and fluorescence.

These are rare at ordinary temperatures, but become the rule at that of liquid hydrogen. At that temperature, electrical resistance is not vanishing as it should — showing that spaces still exist between the molecules, and showing therefore that a force is keeping them apart. And lastly, microbes have remained alive after weeks of immersion in liquid hydrogen. In other words, matter in a state of death is still totally unknown.

STUDENT

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### Metaphysical Chemistry

WHEN physicists shall have reduced all the elements back to one protyle, when they shall have proved them all to be but various numerical and geometrical combinations of the "atoms" — if there are such, in our sense — of protyle: then they will have to become *meta*physicists in spite of themselves.

Professor Crookes supposed — and his supposition stands today as the only tenable hypothesis — that as the original protyle haze cooled and began to solidify into concrete matter, such matter appeared as the elements we know, a different set from each step of lowered temperature.

But in addition, he thought, some other force was at work, spiral in operation. It arranged the elements severally concreting at each lowering of temperature, into seven, giving them a scale of properties, each new element being a note in the octave (or septenary) it belonged to. Having made a scale for one grade of temperature, it was ready for the next grade, turning round and making element 8 — the first of the new row — to correspond in properties with element 1 — the first in the first row; making element 9, the second of the second row, to correspond with the second of the first row. And so on.

Well: in one way we have simplified matters in that we have resolved all the elements, say 80 or so, into one, protyle. But we have only thrown the complexity back from matter to that "spiral force" — well known to some of the ancients, and to modern Theosophy, as *Fohat* — which molded the matter. There must have been a *principle of seven* inherent in it, or it would not have molded the elements into their families of seven. And the ratios of the steps of each seven to each other, must have been inherent in it. Chemistry has become metaphysics. And the philosopher-chemist of the future, holding that Fohat proceeded from Cosmic Mind, and that human mind is a copy of that, will look into human mind in his ultimate study of the action of the *principle of sevening* everywhere displayed in the universe.

STUDENT

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### Pranks with *the* Works

IF Dr. Edwin Ash, a London physician who recently lectured before the Psycho-therapeutic Society on Hypnotism, had been of his own opinion, his lecture would never have been delivered. For he began by saying that "in using hypnotism to cure disease, we are at present toying with a great force which we do not fully understand and which we cannot entirely control." After this excellent introduction he proceeded to stultify his own remark by hypnotizing a young member of the audience and causing him to believe he was driving an automobile. As if a doctor should say: "I do not understand the properties of the drug in my hand, and I know no way of controlling its action should you unfortunately show indications that it is poisoning you: *So here is your dose"!*

When the Theosophical doctrine of Karma is a little better understood, operators will be warier. In fact there will be very few of them. The subject's will has been permanently weakened; he is the readier victim to all the faults of his nature. Whatever he does thereafter, at the impulsion of his lower nature, which, save for the hypnotism he would not have done, lies at the door of the operator, goes down to the operator's account. Beyond the immediate subject are those whom he, in his changed condition, will affect. How far the ripple will go, omniscience alone can say.

It is curious that no one in the audience asked the lecturer why, since by his own admission he did not understand what he was doing, nor how to control his phenomena when he had got them, he ventured to experiment thus blindly upon the mind of another — why he ventured to throw a force he did not understand into the most delicate piece of machinery in the universe — also an unknown quantity!

STUDENT

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### The Role of Arsenic

DR. Robert Koch reports that the deadly "sleeping sickness," which was slowly threatening even Europe and America, has yielded in 900 cases to "atosyl," a fluid derivative or compound of arsenic. Eight hours after an injection the germs disappeared. Judging from the little we know of arsenic, it would appear to have here played the rôle rather of increasing cell-resistance than of directly destroying the germ. In some way we do not know, and in certain cases which we cannot for certain mark in advance, arsenic seems to revitalize dying or enfeebled cells. But we cannot define the precise sort of enfeeblement which arsenic will benefit. Some cancers benefit from its use, but we cannot press the dose far enough to cure, save very exceptionally. Paracelsus knew and described a method of "dulcifying" it, so as to rob it of its poisonous — whilst preserving its beneficent — properties. But no one now understands his terminology and his process awaits rediscovery. As one of the great reformers, never yet understood, his writings will one day be revived and receive the close study they merit. In his Theosophic teachings he wrote more for an age *ahead* of ours than for one behind.

M. D.

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# Nature Studies

### The Flower of the Resurrection

ACCORDING to a correspondent of the London *Globe*, that mysterious traditional flower known as the "Flower of the Resurrection" has been rediscovered in Arabia by a Russian botanist. This flower possesses the property of coming to life again when sprinkled with water, though seemingly dead. It seems to have been known to the Ancients, and gradually to have sunk to the level of a myth. But in 1848, we are reminded, a specimen of the plant was brought to Europe by Dr. Deck, who had been on a shooting expedition in Nubia. He bequeathed it to a friend who gave one of the blossoms to Humboldt. The story of its discovery by Dr. Deck is narrated as follows:

The sportsman found himself through an accident unable to continue the hunting expedition, and wandered into Upper Egypt with the intention of looking for that Aladdin's palace, the emerald mines of the ancients. He fell in with an old Arab, whom he carefully nursed and cured of a terrible illness. The Arab was poor and unable to pay in coin; he offered his savior, however, a gift which he said no emperor or king could bestow, a magic flower that would bloom at command.

He drew forth a few dried stems with some closed, withered buds, so dried with age that the plant crackled. The Arab explained that he had found it in an old tomb in the desert, where it lay on the bosom of a young girl's mummy, the human flower as browned and withered as its sister plant. Squatting in the sun, the old Arab gave Dr. Deck, who was listening incredulously, a highly colored eulogium of the miraculous plant. Gravely and reverently he poured a few drops of water over the withered stems, when as if called back to life by a charm, they began to tremble, to move, to contract and expand. Presently the buds lifted themselves as their stems strengthened and slowly enclosed one diaphanous petal after another until they encircled a central part.

The flower thus formed somewhat resembled a daisy, but with a grace and beauty all its own. Within its core lay seeds of promise, but the darkness and airlessness of the tomb had extinguished for ever the life germs within. While Dr. Deck watched with fascinated gaze he saw the blossoms gradually fade, wither and droop, and the process reversed. In a few minutes the plant had again taken the aspect of complete death. The stem had lost its fresh color and was brown and dry, the buds drooped on limp stalks like dry balls.

Dr. Deck brought back this wonderful flower to Europe, where it excited great interest. Many efforts have been made since to obtain other specimens; botanists have eagerly sought all over Egypt for its living prototype, and tombs have been ransacked, but in vain.

The wise — those who seek knowledge for its own sake and judge it by its merits instead of its credentials — will reflect that it is not reasonable to call an ancient belief a fable without good evidence for so doing; for they will scarcely endorse the syllogism that "we do not know it; but the ancients knew less than we; therefore the ancients did not know it." The ancients were just as smart to detect a fraud as we are. Neither is it logical to admit the veracity of their accounts one by one as we slowly rediscover the facts; for the vindication of authenticity in one case establishes a strong presumption of authenticity in other similar cases.

Like every other natural object the plant has a symbolical value as well as a literal one; and this appears to have been recognized by the Egyptians, who further argued that its visible properties were a clue to its mystic qualities, as did the medieval herbalists. The rose has also been a symbol of resurrection. It was used by the Crusaders and the Rosicrucians; and a design like a rose with petals in concentric rings is found in Hindû sculptures, though not bearing that name. This is a symbol of the eternal regenerative power of the Soul. STUDENT

### NATURE'S SECRET

BY MARY M. WILSHERE

NATURE, in every mood,
Hath some divinest good,
She will to hearts reveal,
That love and seek her with a never faltering zeal.

Who would her secret know,
Must see that nothing low,
And base within him reign:
'Tis only noble souls who read it clear and plain.

Seek her with humble heart,
And she will do her part;
Look round with loving eyes,
And see it shining forth in earth and sea, and skies.

—*Selected*



Lomaland Photo. and Engr. Dept.

OLIVE BLOSSOM. LOMALAND

### The Cock and the Polar Day

LORD DUFFERIN, in his *Letters from High Latitudes*, tells the following story of a cock that committed suicide rather than fail in his duty. The cock was taken on an Arctic cruise. When they entered the Arctic Circle, and the six-month day began, the cock did not know when to crow as there was no sunrise. So he burst into occasional fits of crowing at all hours. Then for a time he gave up crowing altogether; and finally started again to crow incessantly. The exhaustion consequent on these heroic efforts was followed by delirium; and one day, after hours of continuous crowing, the cock flung himself from the yacht into the Arctic Ocean. T.

### A Fishing Cat

A CORRESPONDENT to the London *Spectator* relates the following:

Last week when walking near Carisbrooke, Isle of Wight, in a lane which is bordered on one side by a small stream, then swollen owing to recent rain, I noticed a black cat sitting in the road with eyes intent upon the water. I stood still and watched. Suddenly it sprang, "all claws upon the foe," and making a great splash, into the middle of the stream, and immediately emerging from its cold bath with a wriggling fish, a trout, I think, of about two and a half ounces, in its mouth, and retired behind a hedge, presumably to enjoy a well-earned meal. The deliberate watching of the cat, and the finished nature of the performance inclined me to think that in this cat's case fishing is no unusual occupation.

### Effect of Colors on Animals

IF earthworms be placed in a box, half of which is covered with red glass and half with blue, they will crawl away from the blue and take refuge under the red. Other creatures too have been found to have the same antipathy to blue light. It is probable that human beings would find themselves getting too cool-blooded under continuous exposure to blue light; the rays are not favorable to the grosser animal vitality of the body. Red corresponds more to the earth and blue rather to the heavens. There are two clearly marked keys of colors among flowers, and they have been called respectively the xanthic and the cyanic series; the former includes reds, oranges, and yellows; the latter blues, indigos, and violets. STUDENT

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Wherever the heart rules, Spirituality is, for the heart
is the seat of the Soul.— KATHERINE TINGLEY

# The Women of India

IN the *World's Events Magazine* of recent date an article entitled "The Great Achievement of Lady Curzon," written by Hjat Valdemir, deserves more than passing notice and is here quoted. Those who know of Madame Blavatsky's devotion to India, her reverence for all that is yet unprofaned within its borders, her love for Indian women and her desire to open new doors before their lives, will find food for thought. In Katherine Tingley's heart today lives that love as a legacy, yet now grown greater by a hundred-fold, and those who have been privileged to hear her relate her own sad and yet inspiring experiences among the women of that gray land, could easily fancy parts of the following to have come from her own pen. Of her future work for the women of India, Katherine Tingley, for its own best cherishing and preservation, must say little — nothing, really — at present. Yet the time is not so far distant when that work, already so firmly begun on interior and unwritten lines, shall spring into practical realization. Then shall be room indeed for rejoicing and the renewal of ancient Warrior-vows.

As you travel throughout India you will see here and there, on the face of some exquisite triumph of architecture, a gold tablet stating that the glory of the building was preserved or perfected by Lord Curzon. Surely a commendable thing — the preservation of the most beautiful architecture the world has ever known! You are all the more profoundly impressed by the marble magnificence commemorating the memory of dead despots because of the poignant contrast surrounding those gems of art — the caste-bound, suffering millions of human beings that drift helplessly across the face of Ancient India. And again you will meet with very different reminders of the Curzon rule in India, immeasurably grander monuments of human gratitude to Lady Curzon who crowded her few years with gracious deeds for those that needed her goodness.

**OH! ye men and women, sons of the same Universal Mother as ourselves, who were born as we were born, who must die as we must die, and whose souls, like ours, belong to the Eternal, I call upon you to arise from your dreamy state and to see within yourselves that a new and brighter day has dawned for the human race.**

**This need not remain an age of darkness, nor need you wait until 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 forevermore.**— Closing words of an address given by KATHERINE TINGLEY before a native audience in Bombay, India, ten years ago, during her first Crusade around the world.

It seems hardly less than marvelous that an American girl bred in blithe independence, under the most democratic conditions in existence, should be able to step from a quiet, sheltered girlhood into the fervid glare of world-wide eminence and assume acceptably the royal duties of Vice Empress of Ancient India. That she, whose cosmopolitan up-bringing had separated her by centuries of antipodean habits of thought and feeling from her alien subjects, should succeed in reaching the heart of that strange, silent, suffering race is even more remarkable, yet by some miracle of grace and womanly goodness she was able to achieve for India more than any other woman, not excepting the gracious Lady Dufferin. To begin with, Lady Curzon was absolutely free from race prejudice, and although she never ignored her allegiance to the British Government through her eminent husband, she did not concern herself with affairs of government *per se* but gave her whole heart to the cause that most needed her help and sympathy. She did not labor for the sole glory of England but for her subjects.

Few people not personally interested in India have any real conception of the pitiable condition of India's millions of poor — the vast horde of vagrants that ask only a morsel of bread wherewith to sustain life. The reality is frightfully appalling. No one knows just where the fault lies, it seems, but many of the ablest British officials are trying urgently to remedy the dreadful poverty that borders constantly upon starvation and pestilence. Under such conditions of unrelieved misery — for it is still unrelieved as far as famine conditions go — it is strange that neither anarchy nor rebellion exists; but the fact is that India is a land of submission as far as the common people are concerned. A few princes have rebelled from time to time, with their private following, but for the most part the Buddhistic law of non-resistance still prevails. The idea has crystalized into national character.

Nowhere in the universe are human conditions more promising for the ingraft of the highest order of altruism than in India. It seems that Lady Curzon realized this from the moment of her ascendancy. She went deeper than the missionaries who, even after years of effort, have failed to touch the heart of Hinduism.

Perhaps they are too anxious to convert the "heathen" from the error of their ways to the errors of their own.

The fact remains that Lady Curzon did more for the uplifting of India in one year than the Church of England has effected in fifty. It costs England a thousand pounds sterling to convert one Hindu. Why? Undoubtedly because England works from a pinnacle. We have no right to assume that because our commercial prosperity outranks that of native Indians that our morals are better than theirs. As a matter of fact they are not.

Ask any old resident in India who has had limitless experience with natives in all affairs of daily existence, and he will tell you that the Hindu is faithful, honest, sober, courteous, generous and hospitable, that he will never betray a trust nor desert a friend. Traits like those are not accidental but the outcome of the lofty teachings of Gautama Buddha and the precepts of the Bhagavad Gitâ compiled hundreds of years before Christ sent his disciples abroad to preach his word. Piety is not all ours. The best we can do is to give the needy a little of what we have in such great abundance — what Lady Curzon gave them so munificently, sympathy backed by substantial worldly wisdom which lightened their labors and assuaged their heart-breaking burdens. She made it a point to get into the closest possible touch with her subjects, especially the women. She accompanied her husband on far journeys into native states and was admitted into homes that had never

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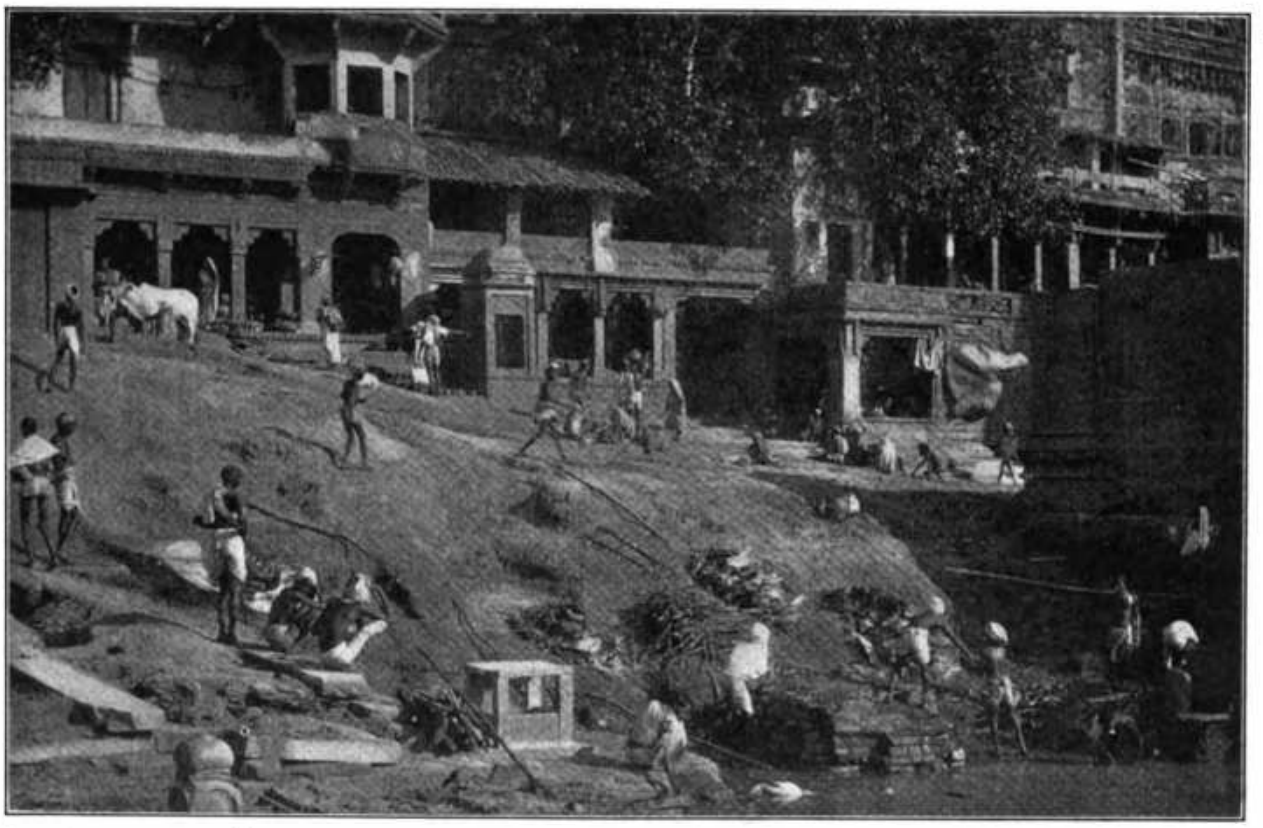
before opened their doors to an alien, the houses of the oldest aristocrats in Asia whose princesses still cherish their ancient customs and traditions above the high-sounding innovations of Western civilization. With those royal women Lady Curzon found favor, not for the sake of her exalted position, but because of her own lofty womanhood which made her welcome in palaces as well as hovels. She discovered that the Hindu princesses, especially the Rajputs, are not the unspeakable heathen that missionaries believe them to be, but finely bred, deeply accomplished women well able to comprehend the culture of the West which differs so widely from their own. She realized that they are not inferior but different. Once their confidence was obtained, it was not difficult to enlist their sympathies in the cause that so deeply interested Lady Curzon — the betterment of the poverty-stricken, caste-bound women of teeming India. The princesses not only approved of the proposed extension of Lady Dufferin's Medical College for women, but they made liberal donations from their private fortunes to enlarge the endowment fund. They did more. They let it be known everywhere that they heartily approved of the work instituted by the English "Protectress of the Poor," which broke down the barriers of racial misunderstanding against which Lady Dufferin had so laboriously contended. For, if the "noblesse" of India approved, who could disapprove? Even the fanatic Brahmins, who had for centuries preached iron-bound caste and the strict seclusion of women, saw that the work of the Vicereine was good, and held their peace. Soon the young Hindu girls came forward to be educated for the welfare of their poorer sisters. They were more than willing to learn the ways of the dominant race as set forth by the shining example of Western womanhood.

As the Hindu temperament is rarely adaptable and of a very high order of intelligence, the girls learned thoroughly and rapidly, were graduated and set out to relieve their country-women, while others took their places in the medical schools and so the reform wave swelled and swelled, silently and effectually. Formerly, owing to political conditions and the inability of would-be reformers to appreciate the native temperament, the Hindus discouraged Western innovations. It appeared to them that the real object of British interference was self-aggrandizement. But Lady Curzon's ministrations reversed all adverse opinion and won almost universal confidence. Although she was identified with her distinguished husband, none of the rancorous criticism that assailed the latter ever touched the Vicereine.

Those who were loudest in their denunciation of Lord Curzon's personal egotism had not one word of censure for his wife, for if the Viceroy made himself obnoxious to his equals or domineered over his subordinates, Lady Curzon invariably tried to atone for his defection by redoubled graciousness. Even the Mohammedan Hindus, who consider themselves entitled to a special grievance against Lord Curzon because of certain political manoeuvers against their supreme pontiff, the Sultan of Turkey, have nothing but praise for Lady Curzon.

Her retirement from India caused the deepest gloom through the empire; her death left a void that will not soon be filled. Had she retained her exalted position a few years longer the results would undoubtedly have been unprecedented. As it is, India has grown better for her brief reign, and henceforth there will be less suffering among its women at least. There is something so ennobling in the spectacle of a woman's whole-hearted devotion to the cause of humanity irrespective of creed and race that it is safe to predict that the memory of Mary Leiter Curzon will endure in India long after the golden tablets to her husband's honor will have dimmed to illegibility.

STUDENT



TYPICAL HINDU SCENE ON THE GANGES, SHOWING A BURNING GHAT, BUILDINGS AND NATIVES

## Jottings and Doings

ENGLAND is bereaved, indeed, in the passing away of one of her most gracious, unselfish and illustrious citizens, the Baroness Burdett-Coutts, stricken with a fatal illness on Christmas Eve last. "The second lady of the land" she was once affectionately titled by her friend and sovereign, King Edward, and the entire royal family feels her death as a personal loss.

The Baroness Burdett-Coutts, ninety-two years of age at her death, was but twenty-three when she became sole inheritor of a fortune of over nine millions, left her by her grandfather, who had controlled, among other things, the private funds of Queen Victoria. No sooner had she come into possession of her fortune than this heiress, young, most attractive, and who might have reigned in society to her selfish contentment had she chosen, began a career of wise and self-sacrificing philanthropy. Dazzling offers of marriage, among them the hand of the son of Louis Philippe of France, she refused and, to the almost despair of Queen Victoria, who would have desired for her a fitting marriage, remained a spinster until long past her sixtieth birthday. Then, in marrying an unknown American, thirty years her junior, she took a step for which her friends prophesied dire results. Contrary to all prognostications, however, the marriage turned out to be a fortunate and most happy one. Characteristically, the Baroness retained her own name unchanged after the marriage, while her husband added his wife's name to his own, a reversal of recognized custom.

Baroness Burdett-Coutts interfered not at all in politics but; outside of her philanthropies, was known as a patroness of music, science, literature and art. She was the first woman to be created peeress in her own right, and the first ever presented with honorary citizenship in London. She lived to witness the reigns of five British sovereigns, and her life, beginning during the days of the first Napoleon was unusual and favored in many ways.

STUDENT

A SLENDER little woman is the village blacksmith of a prosperous town in Nebraska. The history of her introduction to this work, so unusual for women, is interesting. Before her marriage she was a successful school-teacher. Afterwards when the care of her children came to require less time, she began helping her husband in his little blacksmith shop, taking up the work at first for pleasure. Finding her health steadily improving with the exercise, she finally decided to keep the shop open one summer while her husband was away working on the railroad. Her success was marked. She can shoe a horse and turn out a horseshoe as well as her husband and one of her patrons said recently: "I would rather have Mrs. Wilcox do my work when I have a fractious colt than any one else. She charms a horse it seems. I think it is the way she talks to it;" — all of which is proof that true womanliness shines out, regardless of the nature of one's work.

This woman blacksmith said recently: "Blacksmithing doesn't depend so much upon strength, although of course I am twice as strong as when I began the work. It is really in knowing how, and I succeed also perhaps because I enjoy it. You would be surprised to know how much pleasure I get out of the work and I am bringing up my daughters in the same way. They are, of course, in school and all three will receive the best possible education, but the oldest is already an expert bicycle repairer with a bank account from money that she earned, and she is now teaching this work to her two younger sisters. If some of our poor over-worked school-teachers or factory workers would try this they would find their nervous troubles leaving them and many would, I am sure, never go back to confining indoor work."

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# OUR YOUNG FOLK

## Greece of Old and Lomaland Today

DEAR YOUNG FOLK ALL OVER THE WORLD: The Joy of Life is singing out its heart-tones from sky and sea and hills; the majesty and beauty of the higher aspects of life, the Life Divine, are written in the very atoms of the air. What is it, this joyous, glorious *something* that the Christos spirit left in the air, when it swept the whole earth and Lomaland with its great wide wings of love, such a little time ago? How every simple duty thrills yet with that wonderful Joy, that Love of Light and Song that the Greeks held so precious, knowing it to be of the soul! Very suggestive of the best and highest in old Greece is all the life in Lomaland, yet glowing with something that even the Greeks did not have. And how the Christmastide broadened our realization of this! Not the festivities themselves, for that Christmas scene in the great Rotunda, with the magic lotus-pond, the bowered greenery, the fountain, the rollicking, gaily-dressed and very busy Santas (for many Santas are needed to do the Yuletide work in Lomaland), the flags of all nations draped about and the colored lights giving the whole a fairyland appearance — all this suggested less of Greece than of old, old China, or perhaps some Mediterranean country of long ago. The effect was Oriental, like some old-time *fiesta* or Carnival.

And yet — here it is! this *something,* singing its way into the hearts of all and through them and onward, onward, wave after wave of the real Christos joy, the ideal of the ancient Greeks! It is not the festival but the Great Thought it stood for that we feel. It is that which set all hearts a-singing, old hearts, young hearts, happy, care-free hearts, and hearts that sorrow has seamed and scarred, and has kept them singing, right along, this wonderful Life's Joy-note!

Yet this *something* is not of Christmas wholly. It has been singing on, somewhere, all unknown and unheard by the many, for years and years. But a few weeks ago, in a reception given by the children to certain educators, it did find a very real expression. And this was accentuated again, not long before Christmas, at a second reception given to a body of prominent public men. The real note was sounded by the art and music and eloquence, yes, but still more by the magic of the children's plain everyday *school work,* which formed a part of the program on both occasions.

*School work?* Yes! It was in the class work of these children that one could feel, more than in anything else, that thrilling joyous alertness of the Greek mind, that openness and loving honesty that marked the unspoiled Greek heart. Before the eyes of all was a magic blending of old Spartan ideals and Athenian culture — but with something added that the Greeks had not. Still more was this accentuated in the Raja Yoga Christmas festival given by the children in Isis Theater just before Christmas. That is why, I think, though at our Christmas festivals all class work was forgotten, yet the very essence and heart of it was there, the magic of it felt in everything as the last note of a bird's clear trill sings and swells with the overtones of all the notes gone before.

What was this school-life of Greek boys and girls? To be sure, it was not Raja Yoga in its fulness; if it had been, old Greece would not have gone down. We must not forget that the Greeks had some limitations that we, as Raja Yogas, have not; some even that as a civilization we have not. But we should not forget, also, that the world today has many limitations that the Greeks did not have. This very fact indeed is one of the things our Raja Yogas are going to teach the world.

Now, about the actual daily life of Greek girls and boys, we know much less than we could wish. But we do know that the Greeks realized the Divinity in man and that all their educational systems strove to help people make it manifest. "In a fair body a fair soul must dwell," was one of their sayings and their love of the beautiful had something deeper in it than many nowadays seem to think. All their gymnastic and athletic exercises were designed, not to cultivate the body merely, but to bring about a *harmony* between it and the soul, the indwelling Christos. The free and noble man, they held, can cultivate neither one rightly without cultivating the other. It was the Raja Yoga "balance of all the faculties" that they were really striving for, and had they not come to quarrels among themselves and missed in the end the great divine lesson of brotherhood, they would I am sure have found it. History does not say just this, but to those who, like our Raja Yogas, are learning to "read between the lines" it is plain as the daylight.

Now the three great heads, so to speak, of this threefold education of the Greeks were Music, Philosophy and Gymnastics. And the old school laws that have been preserved show us how the legislators of those days aimed not to perfect a child simply that he might be accomplished and beautiful and strong, but that he might be a useful citizen, of service to his city and to his state. In Sparta, indeed, where Greek women were so respected and so free, the children were considered as belonging to the state from the moment of their birth, not to their parents, even though those parents might be very wise. And Spartan fathers and mothers were glad and proud that this was so, for their love for their children was not that selfish quality so often miscalled "love" today. It is no wonder that the birth of a child in old Greece was made the occasion of great festivities, that the baby grew up surrounded with tenderest care, its opening mind filled with the lore of Greek heroism. There were, it is true, exceptions, but as I told you, Greece had her mental limitations, even though they were not so great as ours.

Greek children were from their infancy firmly disciplined and brought up to obey. In well-to-do families in Athens there was a special teacher usually, or pedagogue, who watched over the boy's habits and manners and went with him to and from school. I say "boy's," for in Athens little provision was made for the education of girls, which points to another of the limitations which even the superb Greek mind did have. Teacher, even the private teacher, and school were both under state control and there were special officers detailed as school inspectors, *paidonomoi,* to give the Greek name, who were themselves under the supervision of the chief Guardian of Public Morals. Even in Solon's time Greek schools were not allowed to be kept open before sunrise or after sunset; this law, too, made for the furtherance of good habits.

The Greek schools opened at sunrise, and in his drama called *The Clouds* Aristophanes gives us a most interesting picture of the manners of school boys in his day, a real Raja Yoga picture, quite in contrast to what we see today in many places all over the world.

In the schools they allowed no babbling. The young pupils were silent. When they went forth it was in orderly procession, straight ahead and without any straggling or careless lingering behind.

According to one ordinance the school boy, in going to and from school, must avoid public places where men congregate, must walk modestly with eyes attending to his own duties, not wandering about, and not speaking to his elders unless spoken to.

Shall I tell you later of the way in which they studied, of their games, of how they were taught? It will help you to feel the reality of those great ideals which the Greeks declared true and which, had they really been carried out in their fulness, would have given to the world a Raja Yoga education two thousand years ago. This the Greeks did not do, for with all their superb minds, there was just a thread of quarrelsomeness and selfishness — but it spoiled the fabric at last. Yet, can you not see why, at times, the very breezes of Olympus seem to sweep over these hills, and why the Christmas festival and all the daily classwork of the children so bring back and set a-ringing again the diviner harmonies of the old Greek life? AUNT ESTHER

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IT is interesting to trace the evolution of illuminants from the days of the primitive jugs filled with oil or grease into which was inserted a spluttering wick, to the present day gas and electricity. In the intermediate stages were the sconces with their tallow dips, the candelabra with their multiplied lights, the flambeau for out of door lighting, and, in this country, the pine knot by the light of which Abraham Lincoln and many other Americans educated themselves in the early days. In ancient times when there were no street lamps and no sidewalks, it was customary for the traveler to attach a small lamp to one of his ankles. Scientists claim that the use of gas and electricity has already made a spectacled race and will, in time, make a blind one.

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# THE CHILDREN'S HOUR

## WHAT SHALL WE WRAP THE BABY IN?

WHAT shall we wrap the baby in?
Silks are too coarse and velvets too rough,
Snowiest linens not half white enough:
A web for his blanket what fairy can spin?
What shall we wrap the baby in?

The softest of colors may cover his bed,
Delicate hues of the sky and rose,
Tints of all buds that in May-moons unclose,
When on the bosom of Sleep drops his head:—
Wrap him in something more heavenly, instead!

What shall we wrap the baby in?
Nothing that fingers have woven will do:
Looms of the heart weave love ever anew:
Love, only love, is the right thread to spin,
LOVE we must wrap the baby in!

## *The* Lily *and* the Rose

IN a garden grew a pure white lily and a red, red rose. One day the rose, looking thoughtfully at the lily, said: "Dear Lily, you are so good and wise! I do not understand how you can always be so serene; you never talk much to any of the flowers, but just keep quiet to yourself, and yet I am sure you are happier than any of us, though we open wide our petals and play with the breeze and the sunbeams and get so much admiration from everybody."

"And why, bright sister, do you think I am so happy? Have I ever said so?" answered the lily, looking lovingly at the impulsive rose.

"No, indeed!" answered the rose. "But it is not necessary; we all know it, because — well, we feel it."

"But you are happy, too," said the lily.

"Yes, at times," answered the rose, "but I have many things to make me sad."

"Even though you are so beautiful and admired!" exclaimed the lily, softly.

"Ah, yes! I am loved and admired for my beauty, but I know that if it were not for my thorns every child that comes along would pluck me, and in time the very breeze that plays with me will blow my petals away," pouted the rose — then added: "Besides I am excluded from many pleasures that you enjoy."

"What pleasures, pray?" asked the lily, surprised at the idea.

"Why, you must know," answered the rose, "that you, of all the flowers, are chosen for all great and dignified occasions. Who ever heard of a red rose being planted on a hero's grave, for instance, or used as decorations for any occasion of honor? I wish I were like you!"

The lily looked at the rose with compassion, for well she knew the nature of the rose, then answered: "Dear sister, we all have our separate duties. You can bring pleasure to many who would pass me by, and I am sure my pleasures you would hardly enjoy; but you should try to be as happy as I."

"But you are always happy while I am so moody."

"Ah!" interrupted a wise old laurel shrub, who had listened with interest to the conversation, "do you not see, my pretty rose, your joys are those of the emotions, which are the illusions of life, while the lily looks not for happiness to the admiration she excites nor the pleasures she gives, for she is alike indifferent to both. You are beautiful, but you always have to be on the defensive with your thorns, while the lily needs no protection save the purity of her own atmosphere. You live, my blooming rose, on the waves of life, while the lily lives in calm."

The rose looked wonderingly at the laurel and the lily — she envied, but understood them not.

COUSIN CHARLOTTE



Lomaland Photo. and Engr. Dept.

ONE OF THE "TINY TOTS"

## Pussy's Swim

ONE year when we spent the summer at the Thousand Islands, we had a little striped half-grown cat which we used to take with us in the canoe or row-boats.

One day a boat-load of young folks took little "Hottentot," out for a row around Summerland. As we wished to go ashore and cross the island, my Uncle said he would land us at a certain point, and he would row around and meet us on the other side.

So we landed, leaving the little cat with Uncle in the boat. He had not rowed twenty-five feet from the island when we heard him calling to us, and turning round we saw Hottentot walk to the stern of the boat, jump overboard and strike out for shore. We watched the little swimmer in anxious excitement while she made her way through the clear water, fearing that the distance was too great for her; but we soon uttered a shout of relief and of merriment as she reached the shore and climbed safely upon the rock at our feet, her wet fur clinging tight to her body and the water dripping from her thin little tail.

In a moment she had shaken herself and was following us across the island and seemed none the worse for her long swim.

E.

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# The Theosophical Forum in Isis Theater

San Diego California

## LAST SUNDAY NIGHT AT ISIS THEATER

**Mr. I. L. Harris Speaks of San Diego's Possibilities in the Future**

STORMY weather last Sunday evening prevented the usual large attendance at Isis Theater, and though it had been proposed to have read H. P. Blavatsky's "Open letter to the Archbishop of Canterbury," afterwards published in her magazine *Lucifer*, this was deferred until the Sunday following in order that a larger audience might be present to hear it. Mr. I. L. Harris, however, addressed the audience informally on the future possibilities of San Diego from his standpoint as a Theosophist.

The following press report of his remarks is taken from the *San Diego Union:*

"SHARE IN JOY OVER PROSPERITY

STUDENT OF THEOSOPHY SAYS BROTHERHOOD HAS CITY'S WELFARE AT HEART

"The inclement weather last evening prevented the usual crowd of interested people from attending the Isis Theater. I. L. Harris, the student who was to have read Madame Blavatsky's "Open Letter to the Archbishop of Canterbury," the advertised item for the evening, gave a short address instead. He desired, he said, to apologize to those in attendance who had braved the elements to hear Madame Blavatsky's letter read. On account of the small number present it had been decided to postpone the reading until next Sunday.

"He did not come prepared to give any address, but he felt inclined to make a few remarks regarding the prosperity of the city and its bearings on their work.

"Some might imagine, because they on the hill were devoting themselves to philosophical, educational and philanthropic works that they had no interest in such material things as the prosperity of the city. The people on the hill were concerned and interested in the material welfare of this place as much as any one else. They could see the pictures of the city's future just as plainly as the optimist could see them. There were some who asked what advantage would there be in having 100,000 people here any more than 10,000 if there was still to be a proportionate increase of poverty, vice and other troubles. But knowing the likelihood of all this, people generally had a feeling of exultation when they knew a place was growing.

"He would call their attention to a peculiar feature that distinguished this city from any other part of the world. The organization he was a member of, the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, with Katherine Tingley as its head, enabled this city to be something that no other city in the world could be. What would it be if in addition to growth they could build a city absolutely unique, unlike every other center of civilization; and that opportunity was theirs. There was an enterprise here that was unique in the world's history.

"This city could be made the point to which all the leading teachers of thought could turn their feet in the search for information. There were social, economic questions and other important questions before the world, but the pursuit of knowledge in these matters was often attended with danger. The questions in which they were concerned were different. Take the arts, music for instance. What was to hinder this from becoming the greatest musical center in the world? In this place people were from their childhood devoting themselves to the profession of music and they were doing it without any tinge of motive or personal ambition. They were doing it for no purpose in the world but to benefit others. There was nothing to hinder these, then, when their whole hearts were in their work, from rising to a high position in their profession.

"In conclusion he said that those present could enter into full sympathy with him when he offered his sincere congratulations on what was before them in the prosperity of their city, and alongside this prosperity the advancement of Theosophy could be hastened by their sympathy and by themselves.

"Several pieces of music were played by the Raja Yoga orchestra and seemed even better than their usual efforts." OBSERVER

### Tolstoy on Shakespeare

CARLYLE thought the hundreds of millions of the human race to be "mostly fools." Tolstoi outdoes him, though his indictment only applies to Western civilization. Shakespeare was "neither poet, dramatist nor philosopher." How then have we come unanimously to think him all three? We are the victims of hypnotic suggestion! Goethe, trying to say something unique, announced that Shakespeare was a genius. It is true he had been recognized as such, before; but Tolstoy does not seem to know of that. As soon as Goethe had spoken, the learned, well known for their unanimity of view on all matters of taste, said: "To be sure; so he is!" Still under the hypnotic suggestion forced upon them by the magician Goethe, they began to write essays and books on Shakespeare, discussing the plays as a whole and each individually. They compared them with the masterpieces of Greece, treating them as equal.

Then the actors found that there was profit in them; every one made it his private ambition to play Hamlet and Macbeth. The general public in their hundreds of thousands, also under the spell, crowded to see the great productions, and compared the renditions of the actors they had seen in the same parts in past years. And so it goes on to this day. But it is hypnotism, nothing but hypnotism. Goethe did it, and we can not crawl away from the compelling fascination of his spoken verdict. Fortunately there is no fear that Tolstoy's counter-suggestion will have any such awful potency. STUDENT

### Current Literature

WHY are modern writers so utterly discursive, that page after page must be scanned before one finds, here and there, and at wide intervals, the "phrase" upon and over which the endless verbosity of precedent and consequent wordiness hangs like a deadly pall?

Apprehension; is it so dulled that "great phrases" containing vividly expressive statements must be diluted to the modern mind's capacity of assimilation; thereby to secure their unconscious absorption within a deluge of preambles and epilogs that, like wayside paths, lead nowhere in particular?

Newspaperdom will disappear from the face of the earth unless this exudation of wordiness shall speedily cease; but where is the "David" to this "Goliath"? — for surely there must somewhere exist a waiting audience that will applaud the deed once it is done!

All hail to the coming daily newspaper, containing only tersely sufficient statements of the daily news of the world, with a competent editorial review thereof — this latter being the real field and province, and requiring the highest talent of the most talented writers of romance: the real domain of the "Story-teller." C. T.

### Reincarnation

IF we could legitimately determine any question of belief by the number of its adherents, the *quod semper, quod ubique, quod ab omnibus* would apply to metempsychosis (Reincarnation) more fitly than to any other. I think it is quite as likely to be revived and to come to the front again as any rival theory.—*Professor William Knight.*

### Theosophical Meetings

PUBLIC Theosophical Meetings are conducted every Sunday night in San Diego at 7:30 at the Isis Theater, by the students of Lomaland. assisted by the children of the Raja Yoga School. Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

### Notice

ATTENTION is called to the importance of having all remittances to or for any of the different Departments of the International Theosophical Headquarters at Point Loma, California, sent either by post-office money order or by draft. Otherwise responsibility for any losses must fall upon the sender. CLARK THURSTON, *Chief of Finance.*

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# Art Music Literature and the Drama

**Judith, Allori's Masterpiece in the Pitti Palace**

THE much admired picture of Judith by Cristofano Allori hangs in the Pitti Palace in Florence. It is the masterpiece of Allori, whose name, together with that of Carlo Dolci, ends the brilliant record of the Tuscan or Florentine school of painting. This school which had its rise in Cimabue, extended over a period of nearly four hundred years, growing in splendor until it reached its zenith in Raphael and Michael Angelo, and finally dying away with Allori and his compeers.

The historical romance of Judith, the heroine of the Apocryphal *Book of Judith*, was a favorite subject for painters of this period. The Jewish maiden who delivered her native Bethulia from the hands of the destroyer by entering the Assyrian camp under pretense of betraying her city, and gaining admission through her marvelous beauty to the general's tent, kills him while he is heavy with wine — so the story goes. Although the book has been generally rejected by the Protestant churches as spurious, and Bible students must content themselves with Esther, that other beautiful Jewish heroine, wilier but not so daring, yet Judith looks down on us from the walls of the European art galleries, at times revengeful but always magnificent, fired with patriotism and love of kindred, according to the conceit of the artist who portrayed her.

Allori's splendidly attired and imperious Judith, holding in one hand the sword and in the other the severed head of Holofernes, is a type of the Italian womanhood of his century, the closing century of Florentine art. STUDENT TRAVELER



Lomaland Photo. and Engr. Dept.

CRISTOFANO ALLORI'S "JUDITH." — PITTI PALACE, FLORENCE

**Italy Honored by the Bestowal of the Nobel Literary Prize**

THERE is something pathetic in the fact that the Nobel Literary Prize of $40,000 which has just been awarded to Carducci, Italy's most famous poet, comes too late to be of much service to him personally. It will, however, provide for his grandchildren and relieve the poet of his greatest anxiety. Carducci has always been in less than moderate circumstances. The professorship of literature which he held for forty-five years in the University of Bologna brought him in barely sufficient to supply his daily needs. When he was compelled to resign his chair, owing to ill-health, the Italian government bestowed upon him a small pension, except for which the gifted writer would not have been able to live. The Queen-Dowager Margherita has always been devoted in her friendship to the poet. One of the finest of his poems, *Eterno Feminino Regale*, he addressed to her.

At one time the Queen, wishing to aid him, purchased for a generous sum his library, but on condition that he should retain possession of it for the rest of his life.

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ONE of the soloists recently engaged to sing at the Imperial Opera House in Vienna, it is said, was a chimney-sweep in Stuttgart but a few years ago. At that time, while cleaning the chimney of a rich customer, his musical voice attracted the attention of the owner of the house, who made the sweep his protégé, with the result mentioned.

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THREE books which are almost priceless have been discovered recently in Yorkshire, England, the work of England's first printer, William Caxton. Two are copies of *The Royal Book*, and the *Doctrinal of Sapience;* the other, which is still more valuable because of its rarity, is the *Book of Good Manners*, printed in 1487, and of which even the British Museum, it is said, does not possess a copy.

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NEW YORK architects have been discussing the possibility of using the modern sky-scraper for art gallery and museum purposes. In a city like New York real estate is valuable and a few sanguine ones have hoped that some satisfactory artificial light might be found which would make this a possibility, for galleries under present conditions require an enormous floor space with sky-light. If they could be superimposed the problem of providing a great city with an easily accessible gallery would be simplified. The recognized and conventional method of constructing an art museum takes into account only great halls with sky light, often with narrow spaces, side lighted, between them. Yet these narrow spaces, on account of the slanting light, are only partly valuable for exhibition purposes. All artificial lights so far tried have been unsatisfactory in that they affect the colors. The sky-scraper idea cannot be put into operation yet. STUDENT

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# THE UNIVERSAL BROTHERHOOD *and* THEOSOPHICAL SOCIETY

FOUNDED IN 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 Organization at Point Loma, with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism or anything of similar nature, but are what they stand for: 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, it unites the philosophic Orient with the practical West**

## Wisely Ordained and Guided

AN experimenter once, so it is told, divided a circular tank into halves by means of a circular partition and placed a fish in one of the halves. The fish, swimming along the concave side, striking the glass partition, gliding along by it until the opposite side was reached, would again follow the concave side until the partition was reached a second time. This it continued to do for several years and then ceased striking against the partition, having become fully aware of its existence. Whether or not this story be literally true it exemplifies the fact that the attention of people may be repeatedly called to a thing before they carry a permanent consciousness of it in their minds. One of the things not as yet remembered is the mightiness of the small. Discovery has been revealing and again revealing it; science has been proclaiming and reproclaiming it; and yet how much is it in the mind? It is always and again the big things and the big people, the self-assertive things and the self-assertive people, the noisy things and the noisy people, the obtrusive and the vociferous which appeal to the crude imagination as the forceful and the powerful. But this is an incorrect conception. From the force of the most powerful explosives, down the scale, maximum energy lies near or in the atomic. If the atomic could be disassociated into smaller elements there would be accompanying increase of power. When these facts become fixed in the consciousness then the cause of the virility of the Theosophical work will be understood.

The work of the Theosophical Society was begun by H. P. Blavatsky and W. Q. Judge. They passed away from the field of material vision some years ago. They having gone, what then is the cause of the steadily expanding and increasing influence of the Work? Why is it that it has had such ability to withstand the most virulent, venomous and subtle attacks? Why has such marked success attended it, in reaching into new fields? Why has it had such phenomenal attractiveness in gaining the attention of classes and types of people heretofore superciliously holding aloof? If a host of people had started the work it might be understood. But one! Only one! And that one a woman! And then again for the carrying it on after the death of that one: only one! True there were others about; but were they more than a hastily recruited body guard?

The tree is an old symbol. It has many significances. The germ in the seed, almost atomical, if not quite so, shows the mightiness of the small. The tree itself gives umbrageous and protective shade. Of different symbolic trees that with the three roots is conspicuous. Sometimes roots are referred to as being above, branches below. In the three Leaders of the Theosophical movement there is an unmistakable similitude to the threefold character of the root. They are and have been, truly and verily, the triple channel through which the work has been nourished, sustained and made to grow. That it is now spreading like a great oak is apparent to all. But this expansion of the work would have been far more difficult under a continuance of the old forms. It became fully possible when the Theosophical Society merged itself, in eighteen hundred and ninety-eight, into the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. The first form was essential as the seed containing the germ. The latter form was essential that the germ might burst through the shell and expand above the soil, in the light, in the air, and in the sunshine. It has been since the great congress of eighteen hundred and ninety-nine, following the mergence of eighteen hundren and ninety-eight, that the great growth and expansion have taken place — within the last seven years.

If reference were made to the particulars of the influences now at work, the intensified devotion of members and their more developed and more discriminative judgment would claim attention. Also, the ceaseless industry at the Main Center and at the sub-Centers. Looking back into the past, inferring from easily obtainable data how the Helpers of humanity then worked, it is evident that *industry* was one of their most effective instruments. It may be in Cashmere, it may be in Peru, or in old Egypt, or in India, or northern Italy, or in China that investigations are made, the result is always the same — constant, tireless industry is found to have been the tool. Today the world is industrious — very industrious — superlatively industrious — but how? It is for those who understand the needs of humanity to place behind this industry proper motive. When this has been instilled into the hearts of the people the problem will have been solved; and those who follow the present workers, looking backward, will perceive the evidence of the guiding and sustaining hand of the Helper more clearly than is possible for those who are on the scene itself. This beneficent help and guidance is very manifest in the protective influence of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. Through the Constitutional power given by this Organization to the Leader and Official Head, and the wise and selfless handling thereof, dangers have been averted, menacing conditions changed, sudden and unexpected assaults warded off and subtle and insidious attacks and subterfuges guarded against. The great Conscious Law, which is the light and life of the world, has lighted the work, and those who under the Leader's guidance have it in charge, walking in the light of this law, have ever administered the affairs of the movement with wisdom, skill, discernment and discrimination, and compassionate love. Through them and their efforts, joy and love have been enabled again to touch the earth, and all men, feeling within the innermost recesses of their hearts the stirring of the reawakened impulse, may say, truly, Rejoice! Rejoice! the Night is past, the Day is at hand.

H. T. P.

## MEMBERSHIP

**in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite 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 Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.**

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HE was of opinion that a man should employ some time in astronomy, that he might know by the stars the hour of the night, what day of the month it is, and what season of the year we are in, in order that we might know when to relieve a sentinel in the night, and when it is best to venture out to sea, or undertake a journey, and, in short, that we might know how to do everything in its proper season. He said that all this was easily learned by conversing with seamen, or with such as go a-hunting by night, or others who profess to know these things; but he dissuaded very much from penetrating farther into this science.—Xenophon: *Memorable thoughts of Socrates.*

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# Students' Path

## What Theosophy is Not and What Theosophy Is

ONE can hardly blame people for being suspicious when they hear of a (to them) strange and unfamiliar philosophy, so often has humanity been imposed upon by frauds and by futile teachings. But no words of condemnation sufficiently strong can be found for those who deliberately put about misrepresentations of the truth to suit their own ambitious purposes. It is with such perverters of the truth that Theosophy has chiefly to contend; for by their misuse of the sacred word Theosophy they cause earnest truth-seekers to be turned away from the light with the false impression that Theosophy is one more delusion or fad. Wise indeed are those whose clearness of perception enables them to perceive that these misrepresentations of Theosophy are stolen goods, and that somewhere there must exist the pure source from which they were stolen. Every counterfeit points to the existence of a reality of which it is the counterfeit.

It is because Theosophy is such a powerful menace to all forms of sham and falsehood that such strenuous efforts are made to destroy its influence. But such efforts are vain, and will always be so long as the voice of the people calls for truth.

One of the misrepresentations put about concerning Theosophy is that it teaches a belief in the transmigration of souls. Since most people, when they hear the phrase "transmigration of souls," think of the doctrine that human souls reincarnate into the bodies of animals, it is obvious that such a statement gives a very derogatory view of Theosophy. The belief that human souls transmigrate into animal bodies is a very degraded form of superstition, and no more represents the true Oriental teaching than the beliefs of some sect of howling fanatics represent the sublime teachings of the Master, Jesus. The doctrine of Reincarnation, as taught by Theosophy, is not only an eminently rational and beautiful teaching, but it is the only satisfactory explanation of the facts of human life as we find them. It is, in fact, nothing more nor less than a principal tenet of the ancient Wisdom-Religion which has for some centuries been lost sight of. Divines who are well posted in the history of the Church they represent, will tell you that Reincarnation was once a teaching of the Christian Church, and is mentioned as such by some of the early Church Fathers; but that it was removed from the canon at one of the early Councils, as not being in conformity with the system of belief which the Church at that time thought it convenient to impress upon the people. Thus, in bringing forward Reincarnation, Theosophists are merely restoring to the Churches one of their own buried teachings, and are trying to show the people how they have for centuries been deluded by their own mental apathy and by the advantage which past ecclesiastical authorities have taken of that apathy.

*Theosophy is not sectarian.* To be a Theosophist, one is not obliged to subscribe to any articles of faith or undergo any ceremony of initiation. All that is necessary is to declare oneself willing to work for the cause of human brotherhood and truth. A sectarian is a person who thinks his own form of belief is essential to salvation and who therefore tries to impose it on other people. Theosophists merely seek to help people to find the truth within themselves and to solve the problem of their own lives.

One of the things which Theosophy discourages is that which may be classed under the name of "spookism." To realize this it is only necessary to read a very little of what H. P. Blavatsky and the other Leaders of Theosophy, William Q. Judge and Katherine Tingley have said. The Theosophical Society was originally founded to counteract the growing tendency to dabble in such foolish and mischievous pursuits. It was founded in an age of "Spiritualism" and of other forms of dabbling in so-called psychism. The only way in which to prevent the human race from growing in a wrong direction and developing all sorts of evil and destructive tendencies, was to implant in the soil of human nature the seed of Brotherhood and Altruism; and this the Theosophical Society undertook to do. It showed that the true powers which Man must develop are those of his Spiritual nature, which can only be done by entering upon the path of self-mastery. To attain self-mastery one must learn to understand his own nature, that he may bring all his wayward faculties and propensities under the control of an enlightened will and so lead a happy and useful life. Therefore the first step is to devote oneself to the interests of mankind in general, and to give up living for self alone. Psychic powers are extremely dangerous because their possession would throw upon our shoulders responsibilities too great for us to bear. This is the reason why those people who try to develop such powers always sooner or later lose their balance, mentally or physically, or both, and fall into all kinds of delusions and morbid practises. With these practises Theosophy has nothing whatever to do, for Theosophy is the essence of all that is healthy and sane and it aims at producing normal, balanced, useful people.

No doubt there are higher powers and faculties due to humanity, but to set to work and try to develop such now would be altogether profitless since our natures are so unbalanced and uncontrolled that we would infallibly succumb to the increased temptations and dangers. The only safe way to acquire such powers is to let them alone altogether and rest content with the assurance that they will come of their own accord just as soon as it is safe and wise for us to have them. Any power which is not used unselfishly in the service of the common welfare is a source of danger and hindrance to the aspirant to truth. Therefore a truly earnest aspirant will surely never go out of his way to seek responsibilities which he is not called upon to assume, but will devote all his attention to the duties which lie immediately in his way.

It is sometimes said that Theosophy teaches Fatalism. The word Fatalism does not mean much anyhow, when we come to analyse it; but, in the minds of people who use it, it stands for the belief that it is no use trying to be good, because everything is predetermined, and our efforts are unavailing. Such a doctrine is a logical absurdity, for it at the same time asserts (by implication) the supremacy of the will and denies it. The mere fact that we can state the doctrine proves that we are independent of it. It is nothing better than an excuse invented by selfish and lazy people to excuse themselves from duties; and the very fact that they find such an excuse necessary shows that they recognize the duties.

No teaching could be more diametrically opposed to the teachings of Theosophy than this so-called fatalism. For, more than any other faith, Theosophy proclaims the supremacy of the enlightened human Will. A Theosophist is called upon to assert his independence to a degree wholly unaccustomed; and, in comparison with the responsible attitude which he has to take the rest of the world are fatalists. The delusion — when it is a delusion, and not a wilful misrepresentation — arises from a perversion of the teaching as to KARMA, the Law of Eternal Justice. We cannot now pause to expose the mental feebleness and logical bewilderment which allows people to make such a blunder; but we defy anyone to discover in the doctrine of Karma, Cause and Effect, as taught in Theosophy, anything that contradicts the freedom of choice, or which, in fact, does not enormously emphasize the freedom of choice. All that the law of Karma states is that, so long as we remain the slaves of our passions and caprices and fancies, we are involved in a chain of causes and effects; but the real self is independent of all this, and it rests with each of us how long he will remain bound on the wheel of illusion and subjection to the passions. All this is surely the very antipodes of Fatalism!

Theosophy is not a school of magic. H. P. Blavatsky was very emphatic on this point. The Leaders of the Society have no interest in teaching a coterie of amiable people how to develop powers. The Leaders of the movement have at heart the welfare of humanity, and their only aim, in founding the Society, was to prepare a body of workers by which they could carry out their purposes, and lead the members of that Society on the path of Wisdom and true happiness. Hence all the aims of Theosophy are practical and common-sense, and anything that has to do with plans of private study and personal aggrandizement is not Theosophy. Neither is anything weird Theosophy; nor anything crankish or emotional or intense. All these things lead people away from duty and off the sane track of human life.

Theosophy proclaims the ancient teachings concerning the nature of Man and the laws of the Universe; and these sublime teachings once again given to the world by H. P. Blavatsky, William Q. Judge and Katherine Tingley are and always will be reverenced by true Theosophists, but the test is, as our Teachers have ever taught, that these teachings shall be made the basis of practical altruistic work, and not be sought for and used for personal gratification. STUDENT

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# THEOSOPHICAL FORUM

**Conducted by J. H. Fussell**

**Question** In my cursory study of Theosophy I read and hear much of a "Golden Age" when the Wisdom-Religion was enjoyed on earth; when virtue and knowledge prevailed.

I understand it to be the aim of Theosophists to restore that Wisdom-Religion and thus turn Humanity back from its present state of ruin to its pristine glory.

I am troubled by this reflection or mental questioning, namely: *If* the Wisdom-Religion, now taught under the name of Theosophy, was incapable of *preserving* Humanity *in its high estate,* characterized as the "Golden Age," how can it be expected to *redeem* Humanity from the ruin into which it has fallen?

**Answer** II. This difficulty is one which meets the inquirer early in his study of Theosophy. It arises entirely from overlooking one essential factor; which is that the progress of humanity is in Cycles, or curved periods of time, if the expression may be allowed, and not in a straight line up a gentle slope. Cyclic periods are found in all Nature's kingdoms, and this natural order of advance has been aptly compared to a journey up a spiral staircase winding around a tower. Imagine the tower painted in parallel stripes running from top to bottom; as you walk up the stairs you pass by these bands over and over again, but at a higher level each time. Likewise humanity is passing through many and varied experiences, and although each one may be much the same in nature as the last one on the course below, to use the tower illustration, and at times it may seem to be, or really be, inferior in many ways to the one that has just been passed through, yet the whole level has been raised. So it is that humanity will reach a higher golden age in future than has yet been enjoyed.

Theosophy supports the teaching of all the great religions of the world that man has descended from a more spiritual condition, and that when he entered the kingdom of matter, the soul, the real man, had to begin the hard battle of life — the real battle of life — the fight to subdue the lower, physically-dominated nature. This was a necessity for further advance, for without struggle little or no progress can be made. This descending cycle, as we must call it for convenience, harmonized with changes on the surface of the earth, and gradually mankind lost most of the pristine soul-wisdom of the earlier ages. In the allegory of the Bible, Adam and Eve were clothed in skins — in material forms — having eaten the mystical apple from the tree of knowledge — knowledge or experience of material life.

Theosophy, the Wisdom-Religion, never attempted to *preserve* mankind in its original pure estate, which would have been to attempt the impossible. Theosophy, divine wisdom, was the natural outcome of man's nearness in his early condition to the real divine life behind the veil of matter; it was a part of the consciousness of the age, and as this high consciousness gradually entered into a more material state the spiritual insight of the soul became proportionately obscured. Theosophy is not an invented creed nor an ingenious system of intellectual gymnastics, devised with cunning in order to answer plausibly questions about mysterious problems of life. Nor is it a revelation from some Celestial Source far removed from humanity, but it is inherent in the Higher Self of all mankind, and only waits to be evoked. The body of knowledge that is in the hand of the Custodians of this ancient wisdom is preserved until the right time for its production.

As the great cyclic periods of nature swept along, and man was carried with them, he had to go through many and often very bitter experiences in the attempt to dominate the lower animal nature to which he was tied —to help to raise it to the higher stature. In the course of these struggles many failed and fell under the rule of priestcraft and dogmatism; but there were always those who saw the Light, some more, some less. They kept it burning throughout the darker ages, giving out as much as the people could bear; but, as we well know, Saviors of Humanity have never been welcome to the great mass of the people. Their usual reward has been Crucifixion. As a witty French writer says, men find it harder to forgive one who does them too much good than one who actually injures them!

But although Theosophy never pretended to preserve mankind in its "Golden Age," humanity is not simply left to its own devices and to lucky chances for progress. The Truth has always been available to those who knocked in the proper way; and through the work and influence of such, the enlightened and unselfish, the Light has filtered down to those who were more enmeshed in the illusions of matter, and who would have been infinitely worse off had it not been for the partial glimpses they caught of the Wisdom-Religion.

A high Theosophical authority speaking on this question, said: "We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. The cycles must run their rounds. Periods of moral and mental darkness succeed each other as day does night. And we," (those Helpers who have seen the light and are holding mankind back from the worst evils) "borne along on its mighty sweep, can only modify and direct some of its minor currents."

It is the work of the more advanced souls to preserve the philosophy; and of the aspirants to a higher life of unselfish service to rediscover it by strenuous effort and to promulgate it. The Wisdom-Religion has never been lost to the world, nor have its effects been futile in human life. It has always permeated the thought atmosphere of the world, whose dark cycle of materiality would have been infinitely gloomier without its gracious influence. Like the sun which shines brightly even on the gloomiest days, its rays breaking through wherever there is the smallest rift in the clouds, so the Higher Wisdom has never failed. We must learn that a period of materiality has been necessary; and such a state, being part of the divine plan, would have been most profitable if wisely used. The human race, whose history is reflected in the little life of each man, like the individual soul in reincarnating, has to go through a dark period of obscuration before it can emerge fully born into the light. Great as are the powers of the soul of man, and of collective humanity, it has to submit to this strange necessity; it has to wander in the dark labyrinth of gestation, and to cross the mysterious River of Lethe in whose magic waters it loses the high state of spirituality it has so lately enjoyed. W. Q. Judge remarks in one of his writings that there is a great mystery in the method of the entrance of the Ego into material life. This has not been revealed to students so far, but he says that misconceptions of veiled ancient teachings about it are responsible for the extraordinary idea of transmigration into animals held by some of the Hindûs. Humanity has to lose itself, descend into the land of shadows and illusions we call material life, in order to find itself; and finally to rise up, taught by experience and ready to appreciate the light. We are now beginning the upward grade, and after the long wandering in the Valley of the Shadow, are catching a faint glimpse of the light, in whose full, broad daylight we shall get Self-knowledge. By the practise of altruism in the complete sense of the word mankind could quickly free itself from all the penalties it now has and is still bringing upon itself while in this state of darkness. As far as it has heartily accepted the moral teachings of Theosophy given in all the great religions of the world, so it has been preserved from far worse ills. Conditions are to be *mastered;* evil is not a thing in itself. The words of a well-known thinker quoted lately in these pages are highly appropriate to this question: "The possibility of evil is the necessary consequence of a rise in the scale of moral existence; just as an organism whose normal temperature is far above absolute zero is necessarily liable to damaging and deadly cold, but cold is not in itself a positive or created thing."

The inner Mysteries were withdrawn as the minor dark cycle of this age approached, because humanity could no longer rightly use the knowledge of Nature's secrets which it had previously possessed; but as a matter of fact the truths of Theosophy have never yet been fully comprehended nor perfectly lived. That is for the future Golden Age! Like the breath of life, they cannot be forced. Divine Wisdom is infinitely more than the mere intellectual knowledge of the brain, which is a part only of our real consciousness, like our conceptions of time and space, and before human nature can gain it and redeem itself it must become receptive to the Higher Divine Self of the Universe, by incessant struggle and effort towards purification.

Though mankind has never understood, even in the most spiritual periods, that Greater Being of which it is a part, it has never lacked Guidance to prevent its falling into abysses of destruction with which nothing we know of evil at the present time could compare. Such Guidance it has always had, and always will have, but the extent of it is in proportion to the amount of unselfish aspiration and brotherly work of the race as a whole. People who have gone through the Valley of the Shadow of Death, who have got to the end of their tether perplexing themselves over the riddle of life, and who have seen the beauty of the noble Theosophical life, are the ones to whom Theosophy appeals, and who choosing it in preference to the ordinary worldly life of the so-called pleasures of sense and wealth, have the most magnificent opportunity to help the world to redeem its past mistakes and to make the best of things as they are. All that we have to fear is that mankind should fail to hear the glorious message of Theosophy — Truth, Light and Liberation, through any weakness or neglect of ours, once we have mastered it and felt its power to transform the life. C. J. R.

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## Instinct With Life

NATURE is wasteful? — or ultra-economical? — which? When her prolificness, the lavishness of her productions, and her great surpluses are considered she seems indeed wasteful — very, very wasteful. When it is remembered that no surplus and no outcome of production is destroyed, but merely transformed, then she seems to be the incarnation of economy itself. The metamorphoses take place because there is no portion of the spatial realms not instinct with life. Man, stirred by Nature's impulses, perhaps more now than for a long period, is manifesting an activity which shows that he too is instinct with life. Of our own country we read that:

The national wealth increased from 1900 to 1904 by more than $18,353,900,000; the total amount in 1904 being $106,881,415,000.

The railroads have grown until, at the end of 1905, the miles of lines have become 215,506; 1,798,434 cars being in use.

The Southern States have increased their "manufacturing capital in five years from $967,701,865 to $1,597,513,217, or by $629,811,352, a rate of more than $120,000,000 a year; and the value of their factory products from $1,237,589,667 to $1,787,776,794, or by $550,187,127, a rate of $110,000,000 a year; raising, in addition to other farm products, aggregating $1,200,000,000 in value, one cotton crop, with its seed, representing $700,000,000, upon which depends the activity of 90,000,000 spindles, or three-fourths of the total operated in the world; producing petroleum at the rate of 5,000,000 barrels a month; mining bituminous coal at the rate of 6,000,000 tons a month; making about 300,000 tons of pig iron a month; adding annually 2500 miles to the railroad milage of the country; contributing $694,000,000 worth, or about 40 per cent of the $1,743,000,000 total export trade of the country, and sending $642,000,000 of that trade through its own ports; increasing the capital of its financial institutions at the rate of $50,000,000 a year, and the amount of its deposits in national, state, savings and private banks and loan and trust companies, at the rate of many millions more a year, adding $3,000,000 a day to its aggregate wealth."

Of Argentina we read that:

"Although the cultivated area of land increased from 12,000,000 acres in 1895 to 33,000,000 acres in 1905, yet only about one-tenth of the land fit for cultivation has been used. In addition there are over 245,000,000 acres which can so far be utilized only for stock breeding, and more than 222,000,000 under forests and on mountains containing immense wealth in timber and minerals. From 1891 to 1905 the area under wheat and maize more than doubled, and that under alfalfa more than trebled. The wheat yield for 1905-6 was 3,672,300 metric tons (metric ton 2204 pounds), from 5,675,300 hectares (hectare 2.471 acres), against 4,202,634 metric tons from 4,903,124 hectares in 1904-5. For 1906-7 there should be an increase in the area of from 5 to 8 per cent. The 1905-6 linseed crop was 591,000 metric tons and the corn crop 4,000,000 tons approximately."

Of Germany we read that:

"It is the intention of the bank (German Orient Bank in Berlin) to form a network of banking houses not only in the Levant, but in Greece and Egypt as well, for the purpose of pushing German trade."

Of India we read that:

"Progress is being made in both agriculture and horticulture. For aiding these the British India government has an experimental farm located near Shillong, Assam, about 300 miles northeast of Calcutta. . . . A tropical plantation has also been started on the southern slopes of the Khasia Hills for making experiments in certain tropical products. A number of spices, fruit drugs and other products are under trial."

Of Africa we read that: A cable line has been established to Madagascar, Reunion and Mauritius.

Of China we read that:

It is said that "$50,000,000 has been raised — largely in Canada and the United States — for the construction of the Canton and Hankow Railroad."

Though it is thus seen that the world is instinct with life, it is the lower and not the higher phase which is thus exhibited. This, in and of itself, is not bad, but it is bad if it results in *negligence* of the higher. When mankind consciously and irrevocably devotes itself to following the promptings of the higher self, then will divine harmony be restored, and higher and lower, each having its fitting scope, the earth will at last become instinct not only with universal life, but with universal *hope!*

H. T. P.

## Oriental Enterprise

THE Japanese are said to be carrying out the plan of colonizing Manchuria with the view of raising there enough wheat to supply all Asia, thus rendering that continent independent of European and American supplies. They are also experimenting in cotton-raising. The possibilities arising from the emulation of the awakened Asiatics in trade and manufacture seem endless. But they seem to regard as a mere means that which to us is an end, and our culminating triumph is for them but an episode. The view that the Orient is developing from ignorance to Western culture is one view; and the other view is that they are merely donning Western "overalls'" for a temporary purpose. It is also "said" that the Chinese are adopting Christianity on a large and business-like scale, in the conviction that it is a requisite concomitant of Western civilization! — but that they want only *native* Christian teachers, not *foreign* ones. They seem to want to get the practical value out of our religion and to do it in their own way.

One wonders how much native religious philosophy is grafted on this Neo-Christianity, and how long it will last before a reversion to the ancient beliefs. See the history of Japan for the same process, from 1500 to 1880.

E.



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ANOTHER VIEW OF THE EARTHQUAKE IN CHILE
How a church and its dependencies fared.

## Italian Immigration

IN the first six months of 1906 nearly 180,000 Italians arrived at Ellis Island. About a tenth of these were assisted by the Italian emigration society, which helps and protects them both on arrival and after settlement; the Italian Government contributing a subsidy equal to whatever amount is collected in this country for the immigrants.

T.

## Some Hindu Proverbs

"THE sandal-tree perfumes the axe that cuts it."

"IF you are kind to those who do you good, what is the virtue of that kindness? He who is truly good is good to those who do him harm."

"SUITABLE hospitality must be exercised even toward an enemy arrived at the house; the tree does not withdraw its protecting shade from the man that hews it down."

"HE by whom swans were formed white, parrots made green, and peacocks painted of various hues, will make provision for thee."

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|---|---|---|---|---|---|---|---|---|
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| 8 | 29.727 | 57 | 46 | 50 | 46 | trace | E | 6 |
| 9 | 29.753 | 59 | 51 | 53 | 51 | 0.00 | E | 6 |
| 10 | 30.778 | 60 | 52 | 53 | 53 | 0.51 | SE | 4 |
| 11 | 29.769 | 58 | 54 | 47 | 46 | 0.01 | E | 5 |
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*Edited by* KATHERINE TINGLEY

Vol. X JANUARY 27, 1907 No. 12

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*Edited by* KATHERINE TINGLEY

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**Truth Light & Liberation for Discouraged Humanity**

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### History in Nature's Memory

A CONTEMPORARY, speaking of the fallaciousness of history recalls that Charles Kingsley gave up the chair of history at Cambridge because he came to the conclusion that history was mainly a series of lies; and that Froude's Henry VIII is a patriot king distinguished by heroic virtues, while the Henry VIII of Thorold Rogers and Morrison Davidson is a monster of infamy. Historical judgments, he says, are as varied and prejudiced as religious ones. This we can echo, adding specially from the standpoint of Theosophy that there is among ordinary historians a consensus of prejudice in favor of depreciating past history — a prejudice both occasioned by and indispensable to our own vanity. Under these circumstances people might be filled with a feeling of regret and despair at the thought that the truth will *never* be known. But Theosophy has no use for that word "never" except to bury the unlamented dead with; for all other purposes it reforms spelling by cutting off the initial "n." The truth shall *ever* be known.

Nothing that has ever happened can ever be obliterated, though it may be hidden. All events are imperishably recorded in Nature's Book, in what has been called in Theosophical writings "the Astral Light;"* that is, in a kind of Space which has not the properties of the space that contains physical matter; a Space in which the contained objects are ideas or thought-forms; a Space not limited by the conditions as to impenetrability and so forth which limit ordinary space.

### Records Safe from Distortion

It is in this Space that we preserve memories, and we breathe it through the gills of our mind like a fish in water, but alas! not very intelligently as yet. The Astral Light makes possible all the phenomena of thought-recording and thought-perception, some of which are dabbled in very indiscriminately by pseudo-Occultists; but it is dangerous to meddle in such experiments without careful study and preparation under the tuition of a Teacher. For the Astral Light teems with thought-forms allied with emotional forces of a most malign and undesirable nature, to expose oneself to which would be to court insanity and moral vertigo. Besides there are many different planes in the Astral Light, so that a casual wanderer therein would be like some unprotected wight in an enchanter's castle, straying heedlessly into all sorts of snares.

Nevertheless the records of history — the true ones — are all preserved, and *accessible* to those who know how to get at them. It was doubtless this which enabled H. P. Blavatsky to write her works without having a library from which to copy her innumerable quotations and allusions; and doubtless other people can in much lesser degrees unconsciously profit by the same fact, and some day we may have progressed enough to be able to dispense with written and printed records.

Even science will tell us that the mysterious influence called "light," that emanates from bodies and makes them visible, is propagated into infinite space where it unrolls itself boundlessly and eternally through the remotest orbits of the fixed stars; so that, in picturesque phraseology, a denizen of one of these distant orbs might, looking toward earth, now see "Noah coming out of the Ark" — so long does the light wave take in traversing the intervening distance. If this be so must not all history be spreading itself in space? Without necessarily endorsing this dream of science, we can use it as showing that Theosophists are not the only ones who "dream dreams." But *their* dreams have a way of coming true.

### A Store of Knowledge

The idea that anything can be lost, lost irrevocably, is equivalent to supposing that things can be in vain. In eternity there is no past and future; all is an eternal present. Our methods of recording are all artificial imitations of a natural process; they replace memory. We are not altogether dependent on such ways of recording. H. T. E.

### Prodigies and Pre-existence

ONE of the latest prodigies is the eight-year-old Boston boy who seems to have a previous knowledge of mathematics and grammar. When he entered the primary department at the age of six he read Shakespeare. He was promoted to the second grade before the week was out, and got through the eight grades in half a year, afterwards meeting with similar experiences in the high school. He shows an ability to do problems without having been taught, saying, "I knew that before," and manifesting great impatience if told a thing more than once. He stops his ears while things are being drummed into the rest of the class, as also during family prayers when they do not harmonize with his internal convictions. He has an extraordinary fear of dogs, which compels him to run and hide from even the smallest and most harmless and to wait for his mother to lead him back from school. He says that he cannot overcome this fear by his mind because the fear is located in the mind.

Another recent prodigy is a little French girl who has a marvelous sense of musical pitch and can always correctly tell any note that is played on any instrument, and even the notes of a complicated chord.

These prodigies are getting more common, and will continue to do so as people begin to recognize them more. Evidences of pre-existence are more numerous than is supposed, but they have hitherto been systematically discouraged. Years ago this boy would probably have had

* Needless to say no allusion whatever is here made to any of the absurd misuses of this expression which have been made by pseudo-"Theosophists" who wished to annex a few creditable words as credentials for their own speculations or perversions of Theosophy.—*H. T. E.*

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his precocity flogged out of him, but now he finds sympathetic patrons. The evidence of maturity not only in knowledge but in judgment and sagacity is very marked; it is like a grown person in a child's body. The musical abilities seem to be able to manifest themselves through the childish instrument better than other abilities.

The continuity of existence is a very important fact which should not be lost sight of. We do not have to begin all over again each time we incarnate. Every one of us brings over something; it is only when the thing brought over is of this special and unusual kind that it strikes us as extraordinary. There is no need to lose so much of previous knowledge at birth; with proper upbringing we could preserve much that is now suffered to lapse. Great care would be needed not to overstrain the physique, and this fact is more recognized in the case of prodigies now than it used to be.

Another important point brought out is that there are other ways of learning (for some people) than the usual *gradatim* method. This emphasizes the need for more individual teaching, so that each pupil can be helped in the way best suited to him. STUDENT

## St. George of England

THE English papers give an interesting account of the initiation of King Haakon of Norway into the Order of the Garter, the highest of the seven Orders of Knighthood. It is also the oldest, dating back to the early part of the Fourteenth century, instituted when the Court of England "was the sun, as it were, of that system which embraced the valor and nobility of the Christian World," when "Chivalry was in its zenith, and in all the virtues which adorned the knightly character, none were so conspicuous as Edward III and the Black Prince." The patron of the Order is St. George — and there hangs a curious bit of history and mythology.

In the first place, there was in the Fourth century an archbishop of the name of George, a person of decidedly unpleasant character. Half a century before him there had been another George, a pious and orthodox soldier who, because of the fervor of his faith, was tortured and put to death by Diocletian.

An extraordinary mixture of these two took place; detail after detail from the lives of the combined characters was dropped, and in their stead others were read in. The final product was the mythical dragon-slaying, all-conquering and compassionate St. George of England. In point of fact he was the Christian representative and reincarnation of all the hero dragon-slayers of every Aryan mythology. In particular he was a rendering of St. Michael. This final and splendid product had no longer the least connexion with the two Georges whose mere name he bore. It is an extraordinary instance of the vitality of a myth, pushing through at the most unlikely place. Here is the story of his great feat:

Near the ancient city of Lybia was a stagnant and haunted lake, the chief haunter being a dragon, red as fire and as fierce, with a breath which blasted all the neighborhood. He would have blasted the whole city, save that the terrified inhabitants gave him two sheep daily to keep him off. But at last the stock of sheep was exhausted, and the inhabitants had to give their sons and daughters, chosen by lot. And one day the lot fell upon the king's daughter. Amid general mourning she was dressed as for a bridal and led forth to meet the dragon. As she waited, St. George rode up on his great horse and began to question her as to why she wept. And she told him the whole story. His knightly spirit was stirred to the utmost and he swore to deliver her. She had however but little faith in his power and implored him to go away. Whilst they talked the dragon appeared and St. George, riding mightily, gave him a deep and sore wound. Then the conqueror told the maiden to tie her girdle about the monster's neck and lead him into the terrified city. She did so, and when they got there St. George, in sight of all, gave the final stroke. The "garter" of the Order is of course the girdle, and no *garter* at all.

To get the legend in its fulness all its Aryan brethren should be collated with it, and then the symbolism will be quite clear. St. George is of course the divine soul; the maiden the personal soul under the domination of the dragon, the lower nature and passions. In other forms of the legend she is held captive. Sometimes the conqueror touches his forehead with the blood of the slain beast and acquires thereby many powers over nature that he had not before. Sometimes the maiden is under a spell that makes her behave evilly against her will. The Christian rendering of the legend is one of the least well furnished with dramatic and symbolic detail. One old interpretation of this very rendering makes St. George to be Christ; the maiden to be "simple hearte-pietie;" and the dragon to be ritual and "prieste-craftinesse." Anyhow St. George makes a very good patron saint; and if Edward VII can make him popular again, he will have deserved well to hold the name of that other Edward under whom the national Spirit of England touched so high a point.

But there is another and more esoteric rendering of the many dragon legends. The sheep, the maid and the town are of the citadel of the lower nature, of which the sons and daughters are the conscious elemental forces, and the dragon is the Dragon or Serpent of Divine Wisdom whose life (or blood) gives insight into Nature's mysteries. The hero is the higher soul. Herakles and the Lernean hydra is another version of the mythos which is worth study; also that phrase of a well-known prayer: "*Lead us not into temptation.*" The "gods feed on men," is an old saying; and they will so "feed" until Man recognizes that *he* is Dragon, Hero, Maid and the Town — as well as the swamp! *Verbum sap.* STUDENT

## Pre-natal and Post-natal Influences

A SUPERINTENDENT of schools has recently stated in an address that heredity has very little to do with the health and character of children, these being determined almost entirely by post-natal influences in early years. The heredity produces only tendencies and predispositions, which, however, can be easily overcome — which, however, seems too easily sanguine. The child is very largely a blank page on which anything can be written, and the principle of heredity has been blamed for what is really the fault of the parents and educators, for which fault it has been used as an excuse.

There is some truth in this. The newly-born child is exceedingly plastic and will quickly take on any impression. The Raja Yoga method shows how marvelously a child's character can be molded by the right treatment in infancy, and how its health can be permanently established. But of course bad heredity is a handicap, and the process of getting rid of its effects uses up energy and the child's strength. We must not rush from one extreme to the other. It seems clear that post-natal protection is a better point to attack than the pre-natal question; because in that way we are making future parents. But no amount of pre-natal protection can offset bad post-natal influences. Another speaker recently advocated what he called "getting at the root of the matter" about the increase in the defective class. He urged State regulation of marriage. But the State is powerless before lesser problems than that, and could scarcely succeed where more potent influences fail. Raja Yoga education is the only thing, and it gets at the vital point of attack — the infant. The State could not regulate the conduct of people after they were married; nothing but their own moral control can do such a thing. Therefore we must educate future parents. It would not do, however, to hand the babes over to the experiments of people whose theories are changeful, though their intentions may be excellent; and who might impress unconsciously on their charges faults of character of which they themselves were unaware. A Raja Yoga teacher would be needed. STUDENT

## French Affairs

THE following extract from the *Petite République*, if true, throws a singular light upon the forces working to promote the recent disturbances in France. We must hope there is some exaggeration here, for it would be a deplorable thing for humanity if the mercenary spirit disclosed in this paragraph actually exists among the professed followers of Christ.

The *Petite République* says: "It is able to declare that the examination of Mgr. Montagnini's papers showed that he had been constantly mixing in the internal affairs of France. From a quantity of correspondence exchanged between Rome and the Prelate it is clear," says the journal, "that the Pope strongly advised rich Catholics to endeavour to bring about a fall on the Bourse in order profoundly to influence French public opinion. Letters from reactionary deputies, asking for the intervention of the Pope in the electoral struggle, were also discovered, and many letters addressed to Rome by Progressist politicians with a view to obtaining the support of the clergy. Some of the documents seized show that three candidates for Bishoprics, in order to ingratiate themselves with the Vatican, had first to provide Mgr. Montagnini with a sum of about thirty thousand francs."

This calls to mind the story relating to the time when the religion of the church first became the official one of the Roman Empire. A prosperous ecclesiastic was congratulating his friends upon the improved state of things financially, and saying, "the Church can no longer say 'silver and gold have I none,'" when a cynic who stood by said: "And no longer can it say to the afflicted, 'Arise and walk.'" R.

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# Some Views on XXth Century Problems

**The Devil in Human Life**

THE late President of a *Humane* Society (!), a physician, seriously proposes that condemned criminals should be turned over to the medical profession for experimental research. The proposition, which is not at all a new one, has created some comment because of the proposer's eminence in his profession.

He is also a man of imagination, for his proposal contains a delicate touch which we have not noticed anywhere else. The criminal is to be taken to the scaffold or the electric chair — according to the method in favor in any particular State — shown the apparatus of death, and thus made to lose all hope of life. Not until he has been saturated with the certainty of his death is he to be used for the vivisection. We say vivisection advisedly; for though the present proposition is only that he should be injected with various germs and the resulting effects noted, no one will doubt that this would be but a stage preliminary to true vivisection. When he is exhausted as a field of knowledge, he is to be finished up by the injection of prussic acid.

This proposition is of course garnished with a lot of talk about the interests of suffering humanity, and so forth. They always are. The public does not see the augur with his tongue in his cheek. In this case there are two augurs, for the man's wife supports him!

In the ordinary man the proposition will awaken a special kind of loathing which he will not easily explain to himself or justify intellectually. If the criminal is to die anyhow, why not make him useful on the way? The ordinary man is chilled at his heart by the proposition, as he is warmed at the heart by the story of some deed of grand self-sacrifice which may perhaps not be defensible intellectually. The deed, his instinct tells him, came from heaven, from the Light side of things; and the proposition from the Darkness. His instinct is correct, even if his mind cannot keep pace with it. There is in human consciousness an element of callous and utter selfishness, which, given one concession, demands another; which, constantly yielded to, removes all the genial warmth of humanity from the heart and means diabolism. It is the *anti-soul*, a conscious presence in human life, the real original of all the conceptions of the devil in all religions. An immortality, a *relative* immortality, in evil, is a possibility by service of it, as is a real immortality by service of the soul. There are destructive conscious powers in nature with a span of life far longer than that of normal man, with which man may, at first unconsciously, enter into alliance. The powers in question are part of the working force of nature, on her necessary destructive side. As such they cannot be called evil. It is when they are allowed to work on, in and as part of human consciousness, that they figure as the "devil" in human life. Such a consciousness, freed from the limits of body, may enter upon an utterly transcendental career of evil. From this quarter, in its totality, immerge into human minds — *not* in themselves necessarily evil — all such ideas and propositions as that we have quoted. And that is the reason for the instinctive horror they inspire in normal minds. Animal vivisection comes from the same source. One such idea, allowed to go into practise, suggests another, and that another. If these are successively brought into practise, the whole field of human life will blacken with horrors.

The above may seem the wildest superstition. The teachers of Theosophy, those who have gone further than our age believes possible, into the mysteries and hidden places of man and nature, know it to be a fact. And humanity will one day have reason to be thankful for their warnings. STUDENT

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**A Hegelian's Philosophy**

THE loss — by the Church — of knowledge of Reincarnation has lain as a blight on the growth of philosophy for centuries. Thinkers have accepted present human limitations as untranscendable, being content with hope and faith where some of them might have had knowledge. Thus the recent biography of Professor T. H. Green, the Hegelian, quotes him: "We are potentially the consciousness which has the universe for its object; it is also true that we never get beyond the potentiality." There are and have been men (little known as they may be in the West) who *have* got beyond it, great Theosophists whose teachings prove it. But the effort to do so must be sustained for more than one life, backed by unfailing belief in the possibility and in the help of the Heart and Soul of the Universe. Green himself had some knowledge of this help or communion. From very early life he had a consciousness "like that which our religious ancestors used to describe as 'being at peace' or 'under grace.'" And speaking of men of genius he says it is "only by humbly resigning themselves 'in a wise passiveness' to the heavenly influences which are ever about them that their minds can attain to that harmony with themselves and the divine idea which is the key of all knowledge."

Ignorance of Reincarnation leads to the ascription to death of greater power than it possesses. Death is not a leap to infinity, but only to so much of infinity as man in his lifetime has prepared himself by meditation to envisage. Death, says Green, is "the transition by which the highest form of nature" (presumably man) "*i. e.*, the highest realization of spirit, short of its realization in itself, passes into a perfectly adequate realization, *i. e.*, a spiritual one." Man does not at death realize himself as spirit, in fulness, unless more than one life has been spent in the conscious attempt against the difficulties of sense-consciousness. After much of such effort, some death in the series of deaths will crown the work. Complete reunion with the Divine will have been attained. That soul's next incarnation will be as a Master, as one of humanity's great Teachers. Green recognized that union with the Divine meant the self's regainment of knowledge that it *is* the Divine. "The impulse to knowledge comes from the consciousness of the one complete reality which the self potentially is." Yet according to Theosophy, the full attainment of such consciousness does not, during the active periods of the universe, mean the loss of the transcendental sense of individuality. That persists during such periods, and reappears each time that the universe emerges from latency for a further step upwards. Such a man is co-worker with the Divine, and works when it works. All religions have taught, each in its own way, of such a possibility. These men have brought God into manifestation in themselves, and so they are called God incarnate. The light, the "divine idea," that shone in darkness, has forever dissipated the darkness. But it came by the struggles of *many* lives. STUDENT

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**Will Culture**

THERE is an old Japanese fable of a man bathing in the sea, whom the waves tried to overwhelm. Each great wave, as it rolled in upon him with its mighty and threatening volume, he surmounted with immense exertion. And from each one, with set purpose, he drank as much as he could. Soon it was to be observed that his strength and stature were alike increasing. He surmounted the waves with greater ease, and also drank more from each. After a long while, he had become "of the stature of a god;" he drank *the whole of every wave*, and the vast and increasing efforts of the whole ocean no longer sufficed to move him in the least. Then the ocean declared him its master and became his willing servant.

In the original there is no application of the fable; the poet merely relates it as a dream. But we are reminded of it by articles in two current magazines on *how to develop will-power*. One of them recommends football and athletic games; the other, the repetition of the word *will* on rising in the morning and at frequent intervals through the day!! The first method is respectable and would no doubt achieve something, though it might leave the man still the prey of passions that would ultimately wreck every part of his nature. The second would only result in a semi-hypnotic state which would put the will further and further *out* of reach.

True will is an essential manifestation of self-consciousness, of the immortal part of man. As soon as a man begins to enter upon the career of self-mastery, of self-knowledge, he begins to oppose himself to waves of impulse upon which he has hitherto floated, and the most of which he has for that reason not even noticed. But now they are dead against him and do their utmost to overwhelm him. They have a consciousness which he himself gave them during the alliance, and it is intelligent. If he can stand up against them and "drink" them, he will become "of the stature of a god." That is the only way to develop the deeper part of will, to reinforce that more superficial part which is to be used in the *external* obstacles and trials of life. STUDENT

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# Archaeology Palaeontology Ethnology

### Ancient Civilization of Arizona

THE valleys of the Salt River and the Gila River in Arizona were once the center of a civilization that extended all over the Pacific Coast and as far as the Eastern States. The ruins of its towns and cities are found in abundance. The largest and best preserved of those still standing is the Casa Grande, discovered by Cabeza de Vaca in 1538. It is 420 by 260 feet and still stands four stories in height. The walls, which are six feet thick at the base, are built of cement, which was whitewashed. The principal city was twenty-eight by twelve miles, and considering the size and capacity of the houses, must have had a population of at least half a million. The houses were well built and show mechanical and engineering skill, though there is no trace of any metals — only stone, cement, and wood.

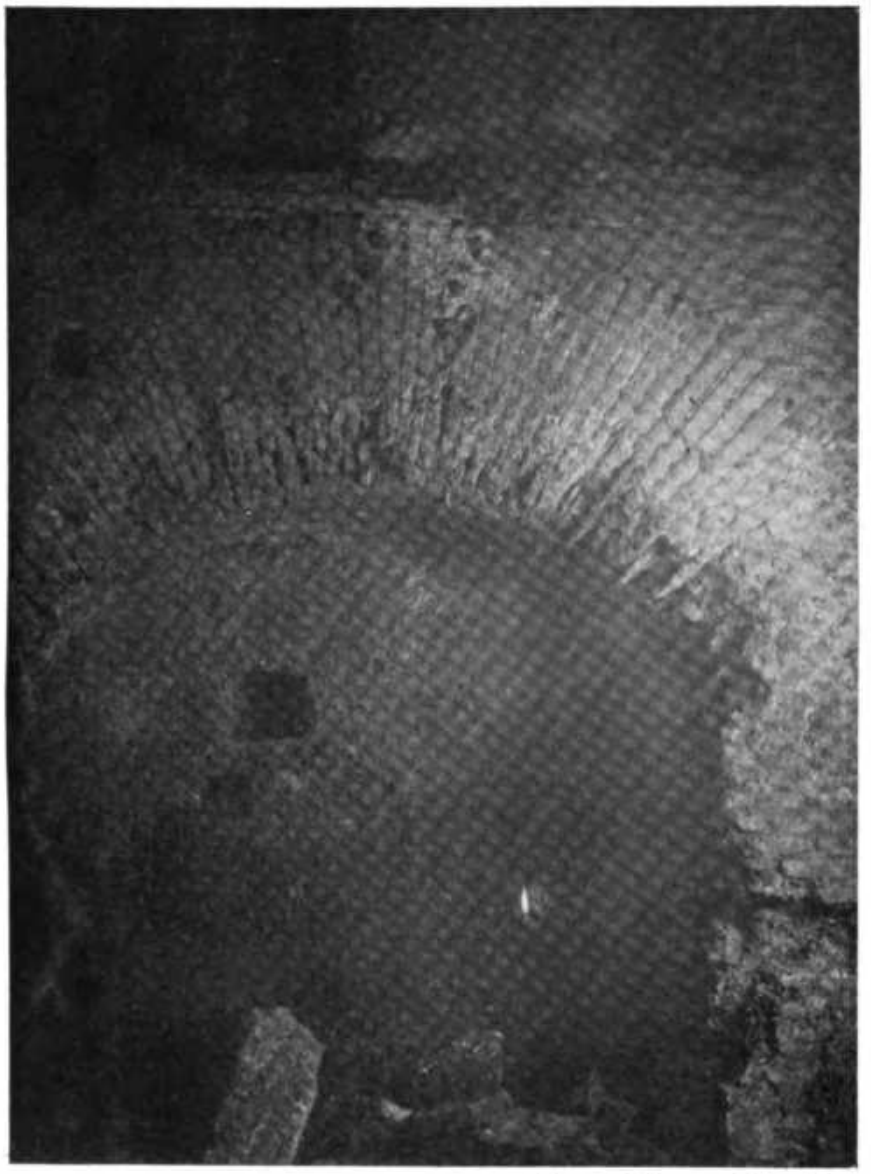
These people had a stupendous system of irrigation canals leading out of the two rivers; it exceeds, says one authority, the present system in the ratio of one to five, and shows such skill in its grading and other respects that our present knowledge has not enabled us to surpass it and modern engineers have been glad to avail themselves of its channels. One of the waterways passes through a gorge cut out of the solid rock to a depth of 100 feet, after which it forks into four branches, and the total length not counting the smaller ditches, is 120 miles.

The area thus irrigated was very large and the population must have been enormous. No traces of fortifications have been found; which shows that the people did not need to fortify. The many implements found evince taste and skill, the vessels being painted in a way that has enabled them to resist the effects of torrid sun and alkaline soil through the centuries.

The cliff dwellers have no relation whatever to these people. They were some race of savages or semi-savages who lived in the land ages after. Since the old civilization, there has been an eruption in the Bradshaw Mountains, as shown by the lava; and it is agreed that those mountains have been silent at least 2000 years. What became of this great nation? How was it so suddenly extinguished? We read that, at a later date than the volcanic eruption, some great deluge swept down the McDowell Mountains, carving their granite sides and depositing a granite wash to a depth of from three to five feet over the entire northern part of the valley. Perhaps these cataclysms had something to do with it.

And the origin of this civilization? Did it "evolute" in that mysterious manner from some still more remote stages? Which of the "Ages" did it belong to? If to the Stone Age, as its relics would seem to imply, then it was surely a very clever kind of Stone Age, a Polished Stone Age indeed. One wonders whether all these ruined cities have any kind of connexion or analogy with those in Central Asia. One thinks of the equally mysterious and advanced civilizations of further south in this Continent, and of those in South America. Perhaps geology, with its tale of submerged continents, can give us hints that will account for the analogies between ancient America and ancient Asia, and also explain the disappearance of the civilizations. If we should succeed in tracing further back the origin of this people, we should probably find that they did not merely develop but also inherited their civilization. They were the heirs of a mighty people that spread over the world during the last days of Atlantis.

In conclusion we can echo the remark of a writer on this subject, that we have in America a history that will prove as wonderful as those being unearthed in Africa and Asia; and add to that remark the expression of a hope that we shall learn how to unearth from our past something even more valuable than stones and bones — some foundations of buried knowledge on which we can build glorious structures for future civilization. STUDENT



Lomaland Photo. and Engr. Dept.

LOWER CHAMBER IN MAMERTINE PRISON, ROME

The Tullianum, or Mamertine Prison, is probably one of the oldest existing buildings of Rome. It is supposed to have been built for a well or cistern. A drain runs out of it into the Cloaca Maxima. It is built partly in the live rock of the Capitoline Hill and partly of added stones, and consists of an upper and a lower chamber. Into this ghastly dungeon were lowered prisoners, and there was no other access than the hole in the top. Lentulus and the Catiline conspirators and Jugurtha are mentioned as having been killed or starved to death here.

### Archaeology Confirms Tradition

AT the conclusion of an article by Professor Sayce, the Egyptologist, we find him saying: "Thus far archaeological discovery has been on the side of tradition."

This is an important admission in view of the attitude generally taken by history books on the subject of tradition. They usually distinguish between tradition and what they call genuine history, dismissing certain episodes as "merely traditional." Or, with less sincerity, they reason the other way and dismiss certain episodes of recorded history as probably "mere tradition" because they do not wish to believe them.

H. P. Blavatsky argues in favor of the reliability of tradition, quoting various writers to the same effect. It has been alleged that a story which is handed down for a long time undergoes continuous variation and deviates further from the original form the more it is handed down. But proof is needed for such an opinion. The contrary claim is that tradition varies to and fro about a fixed center, its fluctuations being only temporary, and that it keeps in the long run to the central truth. The elements added by one person are not necessarily perpetuated by another narrator; but the central facts are preserved. The Theosophical explanation of this undoubted fact is that memories inhere in the racial consciousness of humanity and so are constantly renewed and corrected from that source. Discovery continually proves that traditions, once supposed to be false, were after all true. History on the other hand is peculiarly liable to error. Documents preserve errors and stereotype them — the prejudiced opinions of individual writers unfiltered by the collective judgment. H.

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# THE UNIVERSAL BROTHERHOOD *and* THEOSOPHICAL SOCIETY

FOUNDED IN 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* Organization at Point Loma with *the* buildings *and the* grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism or anything *of* similar nature, but are what they stand for: 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, it unites *the* philosophic Orient with *the* practical West

## Wisely Ordained *and* Guided

AN experimenter once, so it is told, divided a circular tank into halves by means of a circular partition and placed a fish in one of the halves. The fish, swimming along the concave side, striking the glass partition, gliding along by it until the opposite side was reached, would again follow the concave side until the partition was reached a second time. This it continued to do for several years and then ceased striking against the partition, having become fully aware of its existence. Whether or not this story be literally true it exemplifies the fact that the attention of people may be repeatedly called to a thing before they carry a permanent consciousness of it in their minds. One of the things not as yet remembered is the mightiness of the small. Discovery has been revealing and again revealing it; science has been proclaiming and reproclaiming it; and yet how much is it in the mind? It is always and again the big things and the big people, the self-assertive things and the self-assertive people, the noisy things and the noisy people, the obtrusive and the vociferous which appeal to the crude imagination as the forceful and the powerful. But this is an incorrect conception. From the force of the most powerful explosives, down the scale, maximum energy lies near or in the atomic. If the atomic could be disassociated into smaller elements there would be accompanying increase of power. When these facts become fixed in the consciousness then the cause of the virility of the Theosophical work will be understood.

The work of the Theosophical Society was begun by H. P. Blavatsky and W. Q. Judge. They passed away from the field of material vision some years ago. They having gone, what then is the cause of the steadily expanding and increasing influence of the Work? Why is it that it has had such ability to withstand the most virulent, venomous and subtle attacks? Why has such marked success attended it, in reaching into new fields? Why has it had such phenomenal attractiveness in gaining the attention of classes and types of people heretofore superciliously holding aloof? If a host of people had started the work it might be understood. But one! Only one! And that one a woman! And then again for the carrying it on after the death of that one: only one! True there were others about; but were they more than a hastily recruited body guard?

The tree is an old symbol. It has many significances. The germ in the seed, almost atomical, if not quite so, shows the mightiness of the small. The tree itself gives umbrageous and protective shade. Of different symbolic trees that with the three roots is conspicuous. Sometimes roots are referred to as being above, branches below. In the three Leaders of the Theosophical movement there is an unmistakable similitude to the threefold character of the root. They are and have been, truly and verily, the triple channel through which the work has been nourished, sustained and made to grow. That it is now spreading like a great oak is apparent to all. But this expansion of the work would have been far more difficult under a continuance of the old forms. It became fully possible when the Theosophical Society merged itself, in eighteen hundred and ninety-eight, into the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. The first form was essential as the seed containing the germ. The latter form was essential that the germ might burst through the shell and expand above the soil, in the light, in the air, and in the sunshine. It has been since the great congress of eighteen hundred and ninety-nine, following the mergence of eighteen hundren and ninety-eight, that the great growth and expansion have taken place — within the last seven years.

If reference were made to the particulars of the influences now at work, the intensified devotion of members and their more developed and more discriminative judgment would claim attention. Also, the ceaseless industry at the Main Center and at the sub-Centers. Looking back into the past, inferring from easily obtainable data how the Helpers of humanity then worked, it is evident that *industry* was one of their most effective instruments. It may be in Cashmere, it may be in Peru, or in old Egypt, or in India, or northern Italy, or in China that investigations are made, the result is always the same — constant, tireless industry is found to have been the tool. Today the world is industrious — very industrious — superlatively industrious — but how? It is for those who understand the needs of humanity to place behind this industry proper motive. When this has been instilled into the hearts of the people the problem will have been solved; and those who follow the present workers, looking backward, will perceive the evidence of the guiding and sustaining hand of the Helper more clearly than is possible for those who are on the scene itself. This beneficent help and guidance is very manifest in the protective influence of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. Through the Constitutional power given by this Organization to the Leader and Official Head, and the wise and selfless handling thereof, dangers have been averted, menacing conditions changed, sudden and unexpected assaults warded off and subtle and insidious attacks and subterfuges guarded against. The great Conscious Law, which is the light and life of the world, has lighted the work, and those who under the Leader's guidance have it in charge, walking in the light of this law, have ever administered the affairs of the movement with wisdom, skill, discernment and discrimination, and compassionate love. Through them and their efforts, joy and love have been enabled again to touch the earth, and all men, feeling within the innermost recesses of their hearts the stirring of the reawakened impulse, may say, truly, Rejoice! Rejoice! the Night is past, the Day is at hand. H. T. P.

## MEMBERSHIP

**in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite 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 Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.**

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HE was of opinion that a man should employ some time in astronomy, that he might know by the stars the hour of the night, what day of the month it is, and what season of the year we are in, in order that we might know when to relieve a sentinel in the night, and when it is best to venture out to sea, or undertake a journey, and, in short, that we might know how to do everything in its proper season. He said that all this was easily learned by conversing with seamen, or with such as go a-hunting by night, or others who profess to know these things; but he dissuaded very much from penetrating farther into this science.—Xenophon: *Memorable thoughts of Socrates.*

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# Students' Path

## What Theosophy is Not and What Theosophy Is

ONE can hardly blame people for being suspicious when they hear of a (to them) strange and unfamiliar philosophy, so often has humanity been imposed upon by frauds and by futile teachings. But no words of condemnation sufficiently strong can be found for those who deliberately put about misrepresentations of the truth to suit their own ambitious purposes. It is with such perverters of the truth that Theosophy has chiefly to contend; for by their misuse of the sacred word Theosophy they cause earnest truth-seekers to be turned away from the light with the false impression that Theosophy is one more delusion or fad. Wise indeed are those whose clearness of perception enables them to perceive that these misrepresentations of Theosophy are stolen goods, and that somewhere there must exist the pure source from which they were stolen. Every counterfeit points to the existence of a reality of which it is the counterfeit.

It is because Theosophy is such a powerful menace to all forms of sham and falsehood that such strenuous efforts are made to destroy its influence. But such efforts are vain, and will always be so long as the voice of the people calls for truth.

One of the misrepresentations put about concerning Theosophy is that it teaches a belief in the transmigration of souls. Since most people, when they hear the phrase "transmigration of souls," think of the doctrine that human souls reincarnate into the bodies of animals, it is obvious that such a statement gives a very derogatory view of Theosophy. The belief that human souls transmigrate into animal bodies is a very degraded form of superstition, and no more represents the true Oriental teaching than the beliefs of some sect of howling fanatics represent the sublime teachings of the Master, Jesus. The doctrine of Reincarnation, as taught by Theosophy, is not only an eminently rational and beautiful teaching, but it is the only satisfactory explanation of the facts of human life as we find them. It is, in fact, nothing more nor less than a principal tenet of the ancient Wisdom-Religion which has for some centuries been lost sight of. Divines who are well posted in the history of the Church they represent, will tell you that Reincarnation was once a teaching of the Christian Church, and is mentioned as such by some of the early Church Fathers; but that it was removed from the canon at one of the early Councils, as not being in conformity with the system of belief which the Church at that time thought it convenient to impress upon the people. Thus, in bringing forward Reincarnation, Theosophists are merely restoring to the Churches one of their own buried teachings, and are trying to show the people how they have for centuries been deluded by their own mental apathy and by the advantage which past ecclesiastical authorities have taken of that apathy.

*Theosophy is not sectarian.* To be a Theosophist, one is not obliged to subscribe to any articles of faith or undergo any ceremony of initiation. All that is necessary is to declare oneself willing to work for the cause of human brotherhood and truth. A sectarian is a person who thinks his own form of belief is essential to salvation and who therefore tries to impose it on other people. Theosophists merely seek to help people to find the truth within themselves and to solve the problem of their own lives.

One of the things which Theosophy discourages is that which may be classed under the name of "spookism." To realize this it is only necessary to read a very little of what H. P. Blavatsky and the other Leaders of Theosophy, William Q. Judge and Katherine Tingley have said. The Theosophical Society was originally founded to counteract the growing tendency to dabble in such foolish and mischievous pursuits. It was founded in an age of "Spiritualism" and of other forms of dabbling in so-called psychism. The only way in which to prevent the human race from growing in a wrong direction and developing all sorts of evil and destructive tendencies, was to implant in the soil of human nature the seed of Brotherhood and Altruism; and this the Theosophical Society undertook to do. It showed that the true powers which Man must develop are those of his Spiritual nature, which can only be done by entering upon the path of self-mastery. To attain self-mastery one must learn to understand his own nature, that he may bring all his wayward faculties and propensities under the control of an enlightened will and so lead a happy and useful life. Therefore the first step is to devote oneself to the interests of mankind in general, and to give up living for self alone. Psychic powers are extremely dangerous because their possession would throw upon our shoulders responsibilities too great for us to bear. This is the reason why those people who try to develop such powers always sooner or later lose their balance, mentally or physically, or both, and fall into all kinds of delusions and morbid practises. With these practises Theosophy has nothing whatever to do, for Theosophy is the essence of all that is healthy and sane and it aims at producing normal, balanced, useful people.

No doubt there are higher powers and faculties due to humanity, but to set to work and try to develop such now would be altogether profitless since our natures are so unbalanced and uncontrolled that we would infallibly succumb to the increased temptations and dangers. The only safe way to acquire such powers is to let them alone altogether and rest content with the assurance that they will come of their own accord just as soon as it is safe and wise for us to have them. Any power which is not used unselfishly in the service of the common welfare is a source of danger and hindrance to the aspirant to truth. Therefore a truly earnest aspirant will surely never go out of his way to seek responsibilities which he is not called upon to assume, but will devote all his attention to the duties which lie immediately in his way.

It is sometimes said that Theosophy teaches Fatalism. The word Fatalism does not mean much anyhow, when we come to analyse it; but, in the minds of people who use it, it stands for the belief that it is no use trying to be good, because everything is predetermined, and our efforts are unavailing. Such a doctrine is a logical absurdity, for it at the same time asserts (by implication) the supremacy of the will and denies it. The mere fact that we can state the doctrine proves that we are independent of it. It is nothing better than an excuse invented by selfish and lazy people to excuse themselves from duties; and the very fact that they find such an excuse necessary shows that they recognize the duties.

No teaching could be more diametrically opposed to the teachings of Theosophy than this so-called fatalism. For, more than any other faith, Theosophy proclaims the supremacy of the enlightened human Will. A Theosophist is called upon to assert his independence to a degree wholly unaccustomed; and, in comparison with the responsible attitude which he has to take the rest of the world are fatalists. The delusion — when it is a delusion, and not a wilful misrepresentation — arises from a perversion of the teaching as to KARMA, the Law of Eternal Justice. We cannot now pause to expose the mental feebleness and logical bewilderment which allows people to make such a blunder; but we defy anyone to discover in the doctrine of Karma, Cause and Effect, as taught in Theosophy, anything that contradicts the freedom of choice, or which, in fact, does not enormously emphasize the freedom of choice. All that the law of Karma states is that, so long as we remain the slaves of our passions and caprices and fancies, we are involved in a chain of causes and effects; but the real self is independent of all this, and it rests with each of us how long he will remain bound on the wheel of illusion and subjection to the passions. All this is surely the very antipodes of Fatalism!

Theosophy is not a school of magic. H. P. Blavatsky was very emphatic on this point. The Leaders of the Society have no interest in teaching a coterie of amiable people how to develop powers. The Leaders of the movement have at heart the welfare of humanity, and their only aim, in founding the Society, was to prepare a body of workers by which they could carry out their purposes, and lead the members of that Society on the path of Wisdom and true happiness. Hence all the aims of Theosophy are practical and common-sense, and anything that has to do with plans of private study and personal aggrandizement is not Theosophy. Neither is anything weird Theosophy; nor anything crankish or emotional or intense. All these things lead people away from duty and off the sane track of human life.

Theosophy proclaims the ancient teachings concerning the nature of Man and the laws of the Universe; and these sublime teachings once again given to the world by H. P. Blavatsky, William Q. Judge and Katherine Tingley are and always will be reverenced by true Theosophists, but the test is, as our Teachers have ever taught, that these teachings shall be made the basis of practical altruistic work, and not be sought for and used for personal gratification. STUDENT

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# THEOSOPHICAL FORUM

**Conducted by J. H. Fussell**

**Question** In my cursory study of Theosophy I read and hear much of a "Golden Age" when the Wisdom-Religion was enjoyed on earth; when virtue and knowledge prevailed.

I understand it to be the aim of Theosophists to restore that Wisdom-Religion and thus turn Humanity back from its present state of ruin to its pristine glory.

I am troubled by this reflection or mental questioning, namely: *If* the Wisdom-Religion, now taught under the name of Theosophy, was incapable of *preserving* Humanity *in its high estate,* characterized as the "Golden Age," how can it be expected to *redeem* Humanity from the ruin into which it has fallen?

**Answer** II. This difficulty is one which meets the inquirer early in his study of Theosophy. It arises entirely from overlooking one essential factor; which is that the progress of humanity is in Cycles, or curved periods of time, if the expression may be allowed, and not in a straight line up a gentle slope. Cyclic periods are found in all Nature's kingdoms, and this natural order of advance has been aptly compared to a journey up a spiral staircase winding around a tower. Imagine the tower painted in parallel stripes running from top to bottom; as you walk up the stairs you pass by these bands over and over again, but at a higher level each time. Likewise humanity is passing through many and varied experiences, and although each one may be much the same in nature as the last one on the course below, to use the tower illustration, and at times it may seem to be, or really be, inferior in many ways to the one that has just been passed through, yet the whole level has been raised. So it is that humanity will reach a higher golden age in future than has yet been enjoyed.

Theosophy supports the teaching of all the great religions of the world that man has descended from a more spiritual condition, and that when he entered the kingdom of matter, the soul, the real man, had to begin the hard battle of life — the real battle of life — the fight to subdue the lower, physically-dominated nature. This was a necessity for further advance, for without struggle little or no progress can be made. This descending cycle, as we must call it for convenience, harmonized with changes on the surface of the earth, and gradually mankind lost most of the pristine soul-wisdom of the earlier ages. In the allegory of the Bible, Adam and Eve were clothed in skins — in material forms — having eaten the mystical apple from the tree of knowledge — knowledge or experience of material life.

Theosophy, the Wisdom-Religion, never attempted to *preserve* mankind in its original pure estate, which would have been to attempt the impossible. Theosophy, divine wisdom, was the natural outcome of man's nearness in his early condition to the real divine life behind the veil of matter; it was a part of the consciousness of the age, and as this high consciousness gradually entered into a more material state the spiritual insight of the soul became proportionately obscured. Theosophy is not an invented creed nor an ingenious system of intellectual gymnastics, devised with cunning in order to answer plausibly questions about mysterious problems of life. Nor is it a revelation from some Celestial Source far removed from humanity, but it is inherent in the Higher Self of all mankind, and only waits to be evoked. The body of knowledge that is in the hand of the Custodians of this ancient wisdom is preserved until the right time for its production.

As the great cyclic periods of nature swept along, and man was carried with them, he had to go through many and often very bitter experiences in the attempt to dominate the lower animal nature to which he was tied —to help to raise it to the higher stature. In the course of these struggles many failed and fell under the rule of priestcraft and dogmatism; but there were always those who saw the Light, some more, some less. They kept it burning throughout the darker ages, giving out as much as the people could bear; but, as we well know, Saviors of Humanity have never been welcome to the great mass of the people. Their usual reward has been Crucifixion. As a witty French writer says, men find it harder to forgive one who does them too much good than one who actually injures them!

But although Theosophy never pretended to preserve mankind in its "Golden Age," humanity is not simply left to its own devices and to lucky chances for progress. The Truth has always been available to those who knocked in the proper way; and through the work and influence of such, the enlightened and unselfish, the Light has filtered down to those who were more enmeshed in the illusions of matter, and who would have been infinitely worse off had it not been for the partial glimpses they caught of the Wisdom-Religion.

A high Theosophical authority speaking on this question, said: "We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. The cycles must run their rounds. Periods of moral and mental darkness succeed each other as day does night. And we," (those Helpers who have seen the light and are holding mankind back from the worst evils) "borne along on its mighty sweep, can only modify and direct some of its minor currents."

It is the work of the more advanced souls to preserve the philosophy; and of the aspirants to a higher life of unselfish service to rediscover it by strenuous effort and to promulgate it. The Wisdom-Religion has never been lost to the world, nor have its effects been futile in human life. It has always permeated the thought atmosphere of the world, whose dark cycle of materiality would have been infinitely gloomier without its gracious influence. Like the sun which shines brightly even on the gloomiest days, its rays breaking through wherever there is the smallest rift in the clouds, so the Higher Wisdom has never failed. We must learn that a period of materiality has been necessary; and such a state, being part of the divine plan, would have been most profitable if wisely used. The human race, whose history is reflected in the little life of each man, like the individual soul in reincarnating, has to go through a dark period of obscuration before it can emerge fully born into the light. Great as are the powers of the soul of man, and of collective humanity, it has to submit to this strange necessity; it has to wander in the dark labyrinth of gestation, and to cross the mysterious River of Lethe in whose magic waters it loses the high state of spirituality it has so lately enjoyed. W. Q. Judge remarks in one of his writings that there is a great mystery in the method of the entrance of the Ego into material life. This has not been revealed to students so far, but he says that misconceptions of veiled ancient teachings about it are responsible for the extraordinary idea of transmigration into animals held by some of the Hindûs. Humanity has to lose itself, descend into the land of shadows and illusions we call material life, in order to find itself; and finally to rise up, taught by experience and ready to appreciate the light. We are now beginning the upward grade, and after the long wandering in the Valley of the Shadow, are catching a faint glimpse of the light, in whose full, broad daylight we shall get Self-knowledge. By the practise of altruism in the complete sense of the word mankind could quickly free itself from all the penalties it now has and is still bringing upon itself while in this state of darkness. As far as it has heartily accepted the moral teachings of Theosophy given in all the great religions of the world, so it has been preserved from far worse ills. Conditions are to be *mastered;* evil is not a thing in itself. The words of a well-known thinker quoted lately in these pages are highly appropriate to this question: "The possibility of evil is the necessary consequence of a rise in the scale of moral existence; just as an organism whose normal temperature is far above absolute zero is necessarily liable to damaging and deadly cold, but cold is not in itself a positive or created thing."

The inner Mysteries were withdrawn as the minor dark cycle of this age approached, because humanity could no longer rightly use the knowledge of Nature's secrets which it had previously possessed; but as a matter of fact the truths of Theosophy have never yet been fully comprehended nor perfectly lived. That is for the future Golden Age! Like the breath of life, they cannot be forced. Divine Wisdom is infinitely more than the mere intellectual knowledge of the brain, which is a part only of our real consciousness, like our conceptions of time and space, and before human nature can gain it and redeem itself it must become receptive to the Higher Divine Self of the Universe, by incessant struggle and effort towards purification.

Though mankind has never understood, even in the most spiritual periods, that Greater Being of which it is a part, it has never lacked Guidance to prevent its falling into abysses of destruction with which nothing we know of evil at the present time could compare. Such Guidance it has always had, and always will have, but the extent of it is in proportion to the amount of unselfish aspiration and brotherly work of the race as a whole. People who have gone through the Valley of the Shadow of Death, who have got to the end of their tether perplexing themselves over the riddle of life, and who have seen the beauty of the noble Theosophical life, are the ones to whom Theosophy appeals, and who choosing it in preference to the ordinary worldly life of the so-called pleasures of sense and wealth, have the most magnificent opportunity to help the world to redeem its past mistakes and to make the best of things as they are. All that we have to fear is that mankind should fail to hear the glorious message of Theosophy — Truth, Light and Liberation, through any weakness or neglect of ours, once we have mastered it and felt its power to transform the life. C. J. R.

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## Instinct With Life

NATURE is wasteful? — or ultra-economical? — which? When her prolificness, the lavishness of her productions, and her great surpluses are considered she seems indeed wasteful — very, very wasteful. When it is remembered that no surplus and no outcome of production is destroyed, but merely transformed, then she seems to be the incarnation of economy itself. The metamorphoses take place because there is no portion of the spatial realms not instinct with life. Man, stirred by Nature's impulses, perhaps more now than for a long period, is manifesting an activity which shows that he too is instinct with life. Of our own country we read that:

The national wealth increased from 1900 to 1904 by more than $18,353,900,000; the total amount in 1904 being $106,881,415,000.

The railroads have grown until, at the end of 1905, the miles of lines have become 215,506; 1,798,434 cars being in use.

The Southern States have increased their "manufacturing capital in five years from $967,701,865 to $1,597,513,217, or by $629,811,352, a rate of more than $120,000,000 a year; and the value of their factory products from $1,237,589,667 to $1,787,776,794, or by $550,187,127, a rate of $110,000,000 a year; raising, in addition to other farm products, aggregating $1,200,000,000 in value, one cotton crop, with its seed, representing $700,000,000, upon which depends the activity of 90,000,000 spindles, or three-fourths of the total operated in the world; producing petroleum at the rate of 5,000,000 barrels a month; mining bituminous coal at the rate of 6,000,000 tons a month; making about 300,000 tons of pig iron a month; adding annually 2500 miles to the railroad milage of the country; contributing $694,000,000 worth, or about 40 per cent of the $1,743,000,000 total export trade of the country, and sending $642,000,000 of that trade through its own ports; increasing the capital of its financial institutions at the rate of $50,000,000 a year, and the amount of its deposits in national, state, savings and private banks and loan and trust companies, at the rate of many millions more a year, adding $3,000,000 a day to its aggregate wealth."

Of Argentina we read that:

"Although the cultivated area of land increased from 12,000,000 acres in 1895 to 33,000,000 acres in 1905, yet only about one-tenth of the land fit for cultivation has been used. In addition there are over 245,000,000 acres which can so far be utilized only for stock breeding, and more than 222,000,000 under forests and on mountains containing immense wealth in timber and minerals. From 1891 to 1905 the area under wheat and maize more than doubled, and that under alfalfa more than trebled. The wheat yield for 1905-6 was 3,672,300 metric tons (metric ton 2204 pounds), from 5,675,300 hectares (hectare 2.471 acres), against 4,202,634 metric tons from 4,903,124 hectares in 1904-5. For 1906-7 there should be an increase in the area of from 5 to 8 per cent. The 1905-6 linseed crop was 591,000 metric tons and the corn crop 4,000,000 tons approximately."

Of Germany we read that:

"It is the intention of the bank (German Orient Bank in Berlin) to form a network of banking houses not only in the Levant, but in Greece and Egypt as well, for the purpose of pushing German trade."

Of India we read that:

"Progress is being made in both agriculture and horticulture. For aiding these the British India government has an experimental farm located near Shillong, Assam, about 300 miles northeast of Calcutta. . . . A tropical plantation has also been started on the southern slopes of the Khasia Hills for making experiments in certain tropical products. A number of spices, fruit drugs and other products are under trial."

Of Africa we read that: A cable line has been established to Madagascar, Reunion and Mauritius.

Of China we read that:

It is said that "$50,000,000 has been raised — largely in Canada and the United States — for the construction of the Canton and Hankow Railroad."

Though it is thus seen that the world is instinct with life, it is the lower and not the higher phase which is thus exhibited. This, in and of itself, is not bad, but it is bad if it results in *negligence* of the higher. When mankind consciously and irrevocably devotes itself to following the promptings of the higher self, then will divine harmony be restored, and higher and lower, each having its fitting scope, the earth will at last become instinct not only with universal life, but with universal *hope!*

H. T. P.

## Oriental Enterprise

THE Japanese are said to be carrying out the plan of colonizing Manchuria with the view of raising there enough wheat to supply all Asia, thus rendering that continent independent of European and American supplies. They are also experimenting in cotton-raising. The possibilities arising from the emulation of the awakened Asiatics in trade and manufacture seem endless. But they seem to regard as a mere means that which to us is an end, and our culminating triumph is for them but an episode. The view that the Orient is developing from ignorance to Western culture is one view; and the other view is that they are merely donning Western "overalls" for a temporary purpose. It is also "said" that the Chinese are adopting Christianity on a large and business-like scale, in the conviction that it is a requisite concomitant of Western civilization! — but that they want only *native* Christian teachers, not *foreign* ones. They seem to want to get the practical value out of our religion and to do it in their own way.

One wonders how much native religious philosophy is grafted on this Neo-Christianity, and how long it will last before a reversion to the ancient beliefs. See the history of Japan for the same process, from 1500 to 1880.

E.



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ANOTHER VIEW OF THE EARTHQUAKE IN CHILE
How a church and its dependencies fared.

## Italian Immigration

IN the first six months of 1906 nearly 180,000 Italians arrived at Ellis Island. About a tenth of these were assisted by the Italian emigration society, which helps and protects them both on arrival and after settlement; the Italian Government contributing a subsidy equal to whatever amount is collected in this country for the immigrants.

T.

## Some Hindu Proverbs

"THE sandal-tree perfumes the axe that cuts it."

"IF you are kind to those who do you good, what is the virtue of that kindness? He who is truly good is good to those who do him harm."

"SUITABLE hospitality must be exercised even toward an enemy arrived at the house; the tree does not withdraw its protecting shade from the man that hews it down."

"HE by whom swans were formed white, parrots made green, and peacocks painted of various hues, will make provision for thee."

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|---|---|---|---|---|---|---|---|---|
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| 8 | 29.727 | 57 | 46 | 50 | 46 | trace | E | 6 |
| 9 | 29.753 | 59 | 51 | 53 | 51 | 0.00 | E | 6 |
| 10 | 30.778 | 60 | 52 | 53 | 53 | 0.51 | SE | 4 |
| 11 | 29.769 | 58 | 54 | 47 | 46 | 0.01 | E | 5 |
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*the promulgation of*

**THEOSOPHY**

*and*

The Study of Ancient and Modern

**ETHICS, PHILOSOPHY, SCIENCE AND ART**

*Edited by* KATHERINE TINGLEY

Vol. X JANUARY 27, 1907 No. 12

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# CENTURY PATH

*Edited by* KATHERINE TINGLEY

**WEEKLY ILLUSTRATED**

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**Truth Light & Liberation for Discouraged Humanity**

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### History in Nature's Memory

A CONTEMPORARY, speaking of the fallaciousness of history recalls that Charles Kingsley gave up the chair of history at Cambridge because he came to the conclusion that history was mainly a series of lies; and that Froude's Henry VIII is a patriot king distinguished by heroic virtues, while the Henry VIII of Thorold Rogers and Morrison Davidson is a monster of infamy. Historical judgments, he says, are as varied and prejudiced as religious ones. This we can echo, adding specially from the standpoint of Theosophy that there is among ordinary historians a consensus of prejudice in favor of depreciating past history — a prejudice both occasioned by and indispensable to our own vanity. Under these circumstances people might be filled with a feeling of regret and despair at the thought that the truth will *never* be known. But Theosophy has no use for that word "never" except to bury the unlamented dead with; for all other purposes it reforms spelling by cutting off the initial "n." The truth shall *ever* be known.

Nothing that has ever happened can ever be obliterated, though it may be hidden. All events are imperishably recorded in Nature's Book, in what has been called in Theosophical writings "the Astral Light;"* that is, in a kind of Space which has not the properties of the space that contains physical matter; a Space in which the contained objects are ideas or thought-forms; a Space not limited by the conditions as to impenetrability and so forth which limit ordinary space.

### Records Safe from Distortion

It is in this Space that we preserve memories, and we breathe it through the gills of our mind like a fish in water, but alas! not very intelligently as yet. The Astral Light makes possible all the phenomena of thought-recording and thought-perception, some of which are dabbled in very indiscriminately by pseudo-Occultists; but it is dangerous to meddle in such experiments without careful study and preparation under the tuition of a Teacher. For the Astral Light teems with thought-forms allied with emotional forces of a most malign and undesirable nature, to expose oneself to which would be to court insanity and moral vertigo. Besides there are many different planes in the Astral Light, so that a casual wanderer therein would be like some unprotected wight in an enchanter's castle, straying heedlessly into all sorts of snares.

Nevertheless the records of history — the true ones — are all preserved, and *accessible* to those who know how to get at them. It was doubtless this which enabled H. P. Blavatsky to write her works without having a library from which to copy her innumerable quotations and allusions; and doubtless other people can in much lesser degrees unconsciously profit by the same fact, and some day we may have progressed enough to be able to dispense with written and printed records.

Even science will tell us that the mysterious influence called "light," that emanates from bodies and makes them visible, is propagated into infinite space where it unrolls itself boundlessly and eternally through the remotest orbits of the fixed stars; so that, in picturesque phraseology, a denizen of one of these distant orbs might, looking toward earth, now see "Noah coming out of the Ark" — so long does the light wave take in traversing the intervening distance. If this be so must not all history be spreading itself in space? Without necessarily endorsing this dream of science, we can use it as showing that Theosophists are not the only ones who "dream dreams." But *their* dreams have a way of coming true.

### A Store of Knowledge

The idea that anything can be lost, lost irrevocably, is equivalent to supposing that things can be in vain. In eternity there is no past and future; all is an eternal present. Our methods of recording are all artificial imitations of a natural process; they replace memory. We are not altogether dependent on such ways of recording. H. T. E.

### Prodigies and Pre-existence

ONE of the latest prodigies is the eight-year-old Boston boy who seems to have a previous knowledge of mathematics and grammar. When he entered the primary department at the age of six he read Shakespeare. He was promoted to the second grade before the week was out, and got through the eight grades in half a year, afterwards meeting with similar experiences in the high school. He shows an ability to do problems without having been taught, saying, "I knew that before," and manifesting great impatience if told a thing more than once. He stops his ears while things are being drummed into the rest of the class, as also during family prayers when they do not harmonize with his internal convictions. He has an extraordinary fear of dogs, which compels him to run and hide from even the smallest and most harmless and to wait for his mother to lead him back from school. He says that he cannot overcome this fear by his mind because the fear is located in the mind.

Another recent prodigy is a little French girl who has a marvelous sense of musical pitch and can always correctly tell any note that is played on any instrument, and even the notes of a complicated chord.

These prodigies are getting more common, and will continue to do so as people begin to recognize them more. Evidences of pre-existence are more numerous than is supposed, but they have hitherto been systematically discouraged. Years ago this boy would probably have had

* Needless to say no allusion whatever is here made to any of the absurd misuses of this expression which have been made by pseudo-"Theosophists" who wished to annex a few creditable words as credentials for their own speculations or perversions of Theosophy.—*H. T. E.*

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his precocity flogged out of him, but now he finds sympathetic patrons. The evidence of maturity not only in knowledge but in judgment and sagacity is very marked; it is like a grown person in a child's body. The musical abilities seem to be able to manifest themselves through the childish instrument better than other abilities.

The continuity of existence is a very important fact which should not be lost sight of. We do not have to begin all over again each time we incarnate. Every one of us brings over something; it is only when the thing brought over is of this special and unusual kind that it strikes us as extraordinary. There is no need to lose so much of previous knowledge at birth; with proper upbringing we could preserve much that is now suffered to lapse. Great care would be needed not to overstrain the physique, and this fact is more recognized in the case of prodigies now than it used to be.

Another important point brought out is that there are other ways of learning (for some people) than the usual *gradatim* method. This emphasizes the need for more individual teaching, so that each pupil can be helped in the way best suited to him. STUDENT

## St. George *of* England

THE English papers give an interesting account of the initiation of King Haakon of Norway into the Order of the Garter, the highest of the seven Orders of Knighthood. It is also the oldest, dating back to the early part of the Fourteenth century, instituted when the Court of England "was the sun, as it were, of that system which embraced the valor and nobility of the Christian World," when "Chivalry was in its zenith, and in all the virtues which adorned the knightly character, none were so conspicuous as Edward III and the Black Prince." The patron of the Order is St. George — and there hangs a curious bit of history and mythology.

In the first place, there was in the Fourth century an archbishop of the name of George, a person of decidedly unpleasant character. Half a century before him there had been another George, a pious and orthodox soldier who, because of the fervor of his faith, was tortured and put to death by Diocletian.

An extraordinary mixture of these two took place; detail after detail from the lives of the combined characters was dropped, and in their stead others were read in. The final product was the mythical dragon-slaying, all-conquering and compassionate St. George of England. In point of fact he was the Christian representative and reincarnation of all the hero dragon-slayers of every Aryan mythology. In particular he was a rendering of St. Michael. This final and splendid product had no longer the least connexion with the two Georges whose mere name he bore. It is an extraordinary instance of the vitality of a myth, pushing through at the most unlikely place. Here is the story of his great feat:

Near the ancient city of Lybia was a stagnant and haunted lake, the chief haunter being a dragon, red as fire and as fierce, with a breath which blasted all the neighborhood. He would have blasted the whole city, save that the terrified inhabitants gave him two sheep daily to keep him off. But at last the stock of sheep was exhausted, and the inhabitants had to give their sons and daughters, chosen by lot. And one day the lot fell upon the king's daughter. Amid general mourning she was dressed as for a bridal and led forth to meet the dragon. As she waited, St. George rode up on his great horse and began to question her as to why she wept. And she told him the whole story. His knightly spirit was stirred to the utmost and he swore to deliver her. She had however but little faith in his power and implored him to go away. Whilst they talked the dragon appeared and St. George, riding mightily, gave him a deep and sore wound. Then the conqueror told the maiden to tie her girdle about the monster's neck and lead him into the terrified city. She did so, and when they got there St. George, in sight of all, gave the final stroke. The "garter" of the Order is of course the girdle, and no *garter* at all.

To get the legend in its fulness all its Aryan brethren should be collated with it, and then the symbolism will be quite clear. St. George is of course the divine soul; the maiden the personal soul under the domination of the dragon, the lower nature and passions. In other forms of the legend she is held captive. Sometimes the conqueror touches his forehead with the blood of the slain beast and acquires thereby many powers over nature that he had not before. Sometimes the maiden is under a spell that makes her behave evilly against her will. The Christian rendering of the legend is one of the least well furnished with dramatic and symbolic detail. One old interpretation of this very rendering makes St. George to be Christ; the maiden to be "simple hearte-pietie;" and the dragon to be ritual and "prieste-craftinesse." Anyhow St. George makes a very good patron saint; and if Edward VII can make him popular again, he will have deserved well to hold the name of that other Edward under whom the national Spirit of England touched so high a point.

But there is another and more esoteric rendering of the many dragon legends. The sheep, the maid and the town are of the citadel of the lower nature, of which the sons and daughters are the conscious elemental forces, and the dragon is the Dragon or Serpent of Divine Wisdom whose life (or blood) gives insight into Nature's mysteries. The hero is the higher soul. Herakles and the Lernean hydra is another version of the mythos which is worth study; also that phrase of a well-known prayer: "*Lead us not into temptation.*" The "gods feed on men," is an old saying; and they will so "feed" until Man recognizes that *he* is Dragon, Hero, Maid and the Town — as well as the swamp! *Verbum sap.* STUDENT

## Pre-natal *and* Post-natal Influences

A SUPERINTENDENT of schools has recently stated in an address that heredity has very little to do with the health and character of children, these being determined almost entirely by post-natal influences in early years. The heredity produces only tendencies and predispositions, which, however, can be easily overcome — which, however, seems too easily sanguine. The child is very largely a blank page on which anything can be written, and the principle of heredity has been blamed for what is really the fault of the parents and educators, for which fault it has been used as an excuse.

There is some truth in this. The newly-born child is exceedingly plastic and will quickly take on any impression. The Raja Yoga method shows how marvelously a child's character can be molded by the right treatment in infancy, and how its health can be permanently established. But of course bad heredity is a handicap, and the process of getting rid of its effects uses up energy and the child's strength. We must not rush from one extreme to the other. It seems clear that post-natal protection is a better point to attack than the pre-natal question; because in that way we are making future parents. But no amount of pre-natal protection can offset bad post-natal influences. Another speaker recently advocated what he called "getting at the root of the matter" about the increase in the defective class. He urged State regulation of marriage. But the State is powerless before lesser problems than that, and could scarcely succeed where more potent influences fail. Raja Yoga education is the only thing, and it gets at the vital point of attack — the infant. The State could not regulate the conduct of people after they were married; nothing but their own moral control can do such a thing. Therefore we must educate future parents. It would not do, however, to hand the babes over to the experiments of people whose theories are changeful, though their intentions may be excellent; and who might impress unconsciously on their charges faults of character of which they themselves were unaware. A Raja Yoga teacher would be needed. STUDENT

## French Affairs

THE following extract from the *Petite République*, if true, throws a singular light upon the forces working to promote the recent disturbances in France. We must hope there is some exaggeration here, for it would be a deplorable thing for humanity if the mercenary spirit disclosed in this paragraph actually exists among the professed followers of Christ.

The *Petite République* says: "It is able to declare that the examination of Mgr. Montagnini's papers showed that he had been constantly mixing in the internal affairs of France. From a quantity of correspondence exchanged between Rome and the Prelate it is clear," says the journal, "that the Pope strongly advised rich Catholics to endeavour to bring about a fall on the Bourse in order profoundly to influence French public opinion. Letters from reactionary deputies, asking for the intervention of the Pope in the electoral struggle, were also discovered, and many letters addressed to Rome by Progressist politicians with a view to obtaining the support of the clergy. Some of the documents seized show that three candidates for Bishoprics, in order to ingratiate themselves with the Vatican, had first to provide Mgr. Montagnini with a sum of about thirty thousand francs."

This calls to mind the story relating to the time when the religion of the church first became the official one of the Roman Empire. A prosperous ecclesiastic was congratulating his friends upon the improved state of things financially, and saying, "the Church can no longer say 'silver and gold have I none,'" when a cynic who stood by said: "And no longer can it say to the afflicted, 'Arise and walk.'" R.

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# Some Views on XXth Century Problems

**The Devil in Human Life**

THE late President of a *Humane* Society (!), a physician, seriously proposes that condemned criminals should be turned over to the medical profession for experimental research. The proposition, which is not at all a new one, has created some comment because of the proposer's eminence in his profession.

He is also a man of imagination, for his proposal contains a delicate touch which we have not noticed anywhere else. The criminal is to be taken to the scaffold or the electric chair — according to the method in favor in any particular State — shown the apparatus of death, and thus made to lose all hope of life. Not until he has been saturated with the certainty of his death is he to be used for the vivisection. We say vivisection advisedly; for though the present proposition is only that he should be injected with various germs and the resulting effects noted, no one will doubt that this would be but a stage preliminary to true vivisection. When he is exhausted as a field of knowledge, he is to be finished up by the injection of prussic acid.

This proposition is of course garnished with a lot of talk about the interests of suffering humanity, and so forth. They always are. The public does not see the augur with his tongue in his cheek. In this case there are two augurs, for the man's wife supports him!

In the ordinary man the proposition will awaken a special kind of loathing which he will not easily explain to himself or justify intellectually. If the criminal is to die anyhow, why not make him useful on the way? The ordinary man is chilled at his heart by the proposition, as he is warmed at the heart by the story of some deed of grand self-sacrifice which may perhaps not be defensible intellectually. The deed, his instinct tells him, came from heaven, from the Light side of things; and the proposition from the Darkness. His instinct is correct, even if his mind cannot keep pace with it. There is in human consciousness an element of callous and utter selfishness, which, given one concession, demands another; which, constantly yielded to, removes all the genial warmth of humanity from the heart and means diabolism. It is the *anti-soul*, a conscious presence in human life, the real original of all the conceptions of the devil in all religions. An immortality, a *relative* immortality, in evil, is a possibility by service of it, as is a real immortality by service of the soul. There are destructive conscious powers in nature with a span of life far longer than that of normal man, with which man may, at first unconsciously, enter into alliance. The powers in question are part of the working force of nature, on her necessary destructive side. As such they cannot be called evil. It is when they are allowed to work on, in and as part of human consciousness, that they figure as the "devil" in human life. Such a consciousness, freed from the limits of body, may enter upon an utterly transcendental career of evil. From this quarter, in its totality, immerge into human minds — *not* in themselves necessarily evil — all such ideas and propositions as that we have quoted. And that is the reason for the instinctive horror they inspire in normal minds. Animal vivisection comes from the same source. One such idea, allowed to go into practise, suggests another, and that another. If these are successively brought into practise, the whole field of human life will blacken with horrors.

The above may seem the wildest superstition. The teachers of Theosophy, those who have gone further than our age believes possible, into the mysteries and hidden places of man and nature, know it to be a fact. And humanity will one day have reason to be thankful for their warnings. STUDENT

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**A Hegelian's Philosophy**

THE loss — by the Church — of knowledge of Reincarnation has lain as a blight on the growth of philosophy for centuries. Thinkers have accepted present human limitations as untranscendable, being content with hope and faith where some of them might have had knowledge. Thus the recent biography of Professor T. H. Green, the Hegelian, quotes him: "We are potentially the consciousness which has the universe for its object; it is also true that we never get beyond the potentiality." There are and have been men (little known as they may be in the West) who *have* got beyond it, great Theosophists whose teachings prove it. But the effort to do so must be sustained for more than one life, backed by unfailing belief in the possibility and in the help of the Heart and Soul of the Universe. Green himself had some knowledge of this help or communion. From very early life he had a consciousness "like that which our religious ancestors used to describe as 'being at peace' or 'under grace.'" And speaking of men of genius he says it is "only by humbly resigning themselves 'in a wise passiveness' to the heavenly influences which are ever about them that their minds can attain to that harmony with themselves and the divine idea which is the key of all knowledge."

Ignorance of Reincarnation leads to the ascription to death of greater power than it possesses. Death is not a leap to infinity, but only to so much of infinity as man in his lifetime has prepared himself by meditation to envisage. Death, says Green, is "the transition by which the highest form of nature" (presumably man) "*i. e.*, the highest realization of spirit, short of its realization in itself, passes into a perfectly adequate realization, *i. e.*, a spiritual one." Man does not at death realize himself as spirit, in fulness, unless more than one life has been spent in the conscious attempt against the difficulties of sense-consciousness. After much of such effort, some death in the series of deaths will crown the work. Complete reunion with the Divine will have been attained. That soul's next incarnation will be as a Master, as one of humanity's great Teachers. Green recognized that union with the Divine meant the self's regainment of knowledge that it *is* the Divine. "The impulse to knowledge comes from the consciousness of the one complete reality which the self potentially is." Yet according to Theosophy, the full attainment of such consciousness does not, during the active periods of the universe, mean the loss of the transcendental sense of individuality. That persists during such periods, and reappears each time that the universe emerges from latency for a further step upwards. Such a man is co-worker with the Divine, and works when it works. All religions have taught, each in its own way, of such a possibility. These men have brought God into manifestation in themselves, and so they are called God incarnate. The light, the "divine idea," that shone in darkness, has forever dissipated the darkness. But it came by the struggles of *many* lives. STUDENT

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**Will Culture**

THERE is an old Japanese fable of a man bathing in the sea, whom the waves tried to overwhelm. Each great wave, as it rolled in upon him with its mighty and threatening volume, he surmounted with immense exertion. And from each one, with set purpose, he drank as much as he could. Soon it was to be observed that his strength and stature were alike increasing. He surmounted the waves with greater ease, and also drank more from each. After a long while, he had become "of the stature of a god;" he drank *the whole of every wave*, and the vast and increasing efforts of the whole ocean no longer sufficed to move him in the least. Then the ocean declared him its master and became his willing servant.

In the original there is no application of the fable; the poet merely relates it as a dream. But we are reminded of it by articles in two current magazines on *how to develop will-power*. One of them recommends football and athletic games; the other, the repetition of the word *will* on rising in the morning and at frequent intervals through the day!! The first method is respectable and would no doubt achieve something, though it might leave the man still the prey of passions that would ultimately wreck every part of his nature. The second would only result in a semi-hypnotic state which would put the will further and further *out* of reach.

True will is an essential manifestation of self-consciousness, of the immortal part of man. As soon as a man begins to enter upon the career of self-mastery, of self-knowledge, he begins to oppose himself to waves of impulse upon which he has hitherto floated, and the most of which he has for that reason not even noticed. But now they are dead against him and do their utmost to overwhelm him. They have a consciousness which he himself gave them during the alliance, and it is intelligent. If he can stand up against them and "drink" them, he will become "of the stature of a god." That is the only way to develop the deeper part of will, to reinforce that more superficial part which is to be used in the *external* obstacles and trials of life. STUDENT

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# Archaeology Palaeontology Ethnology

### Ancient Civilization of Arizona

THE valleys of the Salt River and the Gila River in Arizona were once the center of a civilization that extended all over the Pacific Coast and as far as the Eastern States. The ruins of its towns and cities are found in abundance. The largest and best preserved of those still standing is the Casa Grande, discovered by Cabeza de Vaca in 1538. It is 420 by 260 feet and still stands four stories in height. The walls, which are six feet thick at the base, are built of cement, which was whitewashed. The principal city was twenty-eight by twelve miles, and considering the size and capacity of the houses, must have had a population of at least half a million. The houses were well built and show mechanical and engineering skill, though there is no trace of any metals — only stone, cement, and wood.

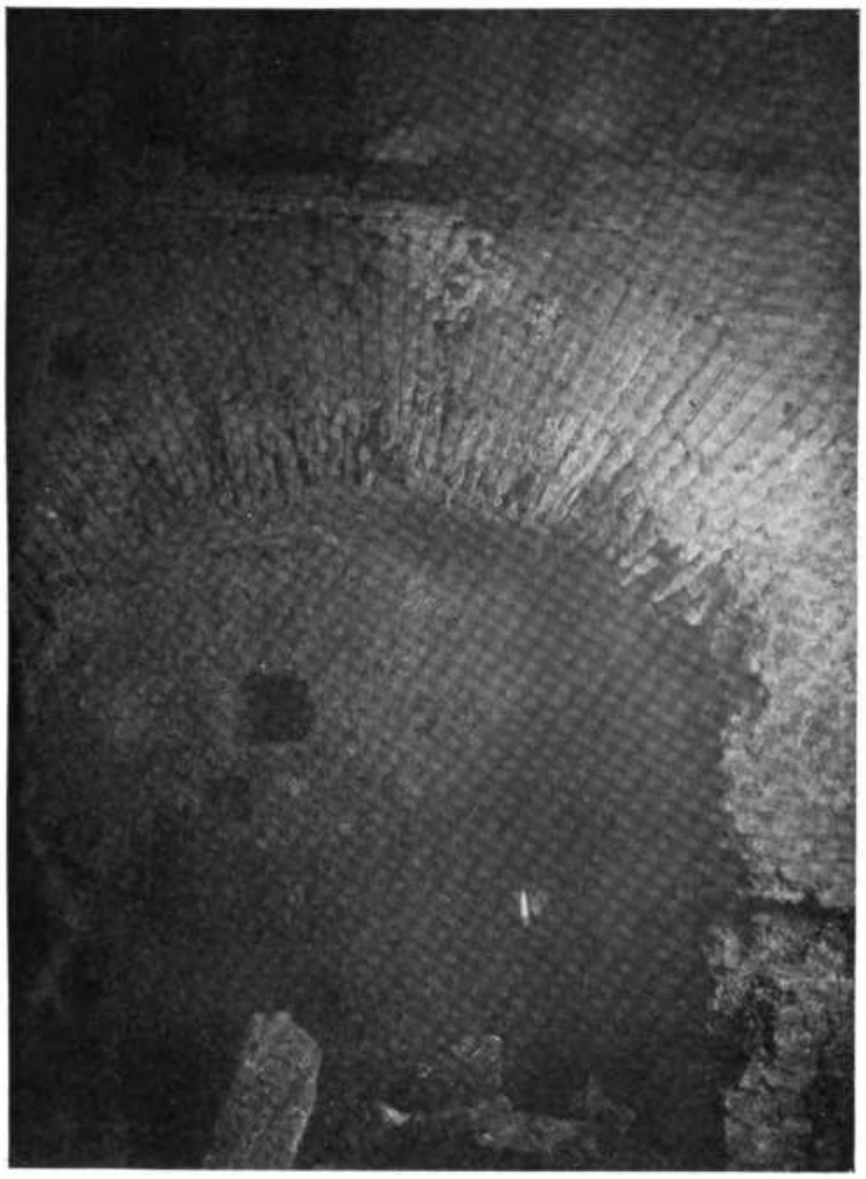
These people had a stupendous system of irrigation canals leading out of the two rivers; it exceeds, says one authority, the present system in the ratio of one to five, and shows such skill in its grading and other respects that our present knowledge has not enabled us to surpass it and modern engineers have been glad to avail themselves of its channels. One of the waterways passes through a gorge cut out of the solid rock to a depth of 100 feet, after which it forks into four branches, and the total length not counting the smaller ditches, is 120 miles.

The area thus irrigated was very large and the population must have been enormous. No traces of fortifications have been found; which shows that the people did not need to fortify. The many implements found evince taste and skill, the vessels being painted in a way that has enabled them to resist the effects of torrid sun and alkaline soil through the centuries.

The cliff dwellers have no relation whatever to these people. They were some race of savages or semi-savages who lived in the land ages after. Since the old civilization, there has been an eruption in the Bradshaw Mountains, as shown by the lava; and it is agreed that those mountains have been silent at least 2000 years. What became of this great nation? How was it so suddenly extinguished? We read that, at a later date than the volcanic eruption, some great deluge swept down the McDowell Mountains, carving their granite sides and depositing a granite wash to a depth of from three to five feet over the entire northern part of the valley. Perhaps these cataclysms had something to do with it.

And the origin of this civilization? Did it "evolute" in that mysterious manner from some still more remote stages? Which of the "Ages" did it belong to? If to the Stone Age, as its relics would seem to imply, then it was surely a very clever kind of Stone Age, a Polished Stone Age indeed. One wonders whether all these ruined cities have any kind of connexion or analogy with those in Central Asia. One thinks of the equally mysterious and advanced civilizations of further south in this Continent, and of those in South America. Perhaps geology, with its tale of submerged continents, can give us hints that will account for the analogies between ancient America and ancient Asia, and also explain the disappearance of the civilizations. If we should succeed in tracing further back the origin of this people, we should probably find that they did not merely develop but also inherited their civilization. They were the heirs of a mighty people that spread over the world during the last days of Atlantis.

In conclusion we can echo the remark of a writer on this subject, that we have in America a history that will prove as wonderful as those being unearthed in Africa and Asia; and add to that remark the expression of a hope that we shall learn how to unearth from our past something even more valuable than stones and bones — some foundations of buried knowledge on which we can build glorious structures for future civilization. STUDENT



Lomaland Photo. and Engr. Dept.

LOWER CHAMBER IN MAMERTINE PRISON, ROME

The Tullianum, or Mamertine Prison, is probably one of the oldest existing buildings of Rome. It is supposed to have been built for a well or cistern. A drain runs out of it into the Cloaca Maxima. It is built partly in the live rock of the Capitoline Hill and partly of added stones, and consists of an upper and a lower chamber. Into this ghastly dungeon were lowered prisoners, and there was no other access than the hole in the top. Lentulus and the Catiline conspirators and Jugurtha are mentioned as having been killed or starved to death here.

### Archaeology Confirms Tradition

AT the conclusion of an article by Professor Sayce, the Egyptologist, we find him saying: "Thus far archaeological discovery has been on the side of tradition."

This is an important admission in view of the attitude generally taken by history books on the subject of tradition. They usually distinguish between tradition and what they call genuine history, dismissing certain episodes as "merely traditional." Or, with less sincerity, they reason the other way and dismiss certain episodes of recorded history as probably "mere tradition" because they do not wish to believe them.

H. P. Blavatsky argues in favor of the reliability of tradition, quoting various writers to the same effect. It has been alleged that a story which is handed down for a long time undergoes continuous variation and deviates further from the original form the more it is handed down. But proof is needed for such an opinion. The contrary claim is that tradition varies to and fro about a fixed center, its fluctuations being only temporary, and that it keeps in the long run to the central truth. The elements added by one person are not necessarily perpetuated by another narrator; but the central facts are preserved. The Theosophical explanation of this undoubted fact is that memories inhere in the racial consciousness of humanity and so are constantly renewed and corrected from that source. Discovery continually proves that traditions, once supposed to be false, were after all true. History on the other hand is peculiarly liable to error. Documents preserve errors and stereotype them — the prejudiced opinions of individual writers unfiltered by the collective judgment. H.

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# The Trend of Twentieth Century Science

### Mental Recapitulation

MANY of the laws ascertained by science to hold with respect to matter, are equally true higher up in human nature. Haeckel's biogenetic law is a case in point. In its application to man, this is the law that the human embryo, ere its birth, recapitulates all the steps of evolution. It is in succession a unicelled organism, an invertebrate, a fish, a reptile, a bird, a mammal; lastly it is human. And as the material chain is continuous, however often subdivided, in the body of each of us there must be some particle of substance that was alive at the measurelessly remote period when life began on the earth.

Character sometimes changes very markedly from childhood onwards. The changes sometimes go right on up to old age. Sir Lancelot, in late middle life, "knew not that he should die a holy man." Thackeray knew not until he was forty that he could write a novel. It is not uncommon to see the spiritually minded child, touched by the currents of the time, betake himself to science and pass over into the coldest materialism. Still later, he may be touched by mysticism of some kind; and perhaps later yet, fasten upon a set of religious dogmas, and so end his cycle for that life.

May not each of these possibly short phases recapitulate periods of his own past which in their primary form occupied more than one, it may be several, lives? The question may be found worthy of thought by those who do not as yet believe in Reincarnation. Why should not the mind, as well as the body, recapitulate its past?

The embryo is a one-celled organism for a few minutes. The further back the period to be recapitulated, the shorter the time spent in doing it. The mind of the new-born infant seems to be immediately and wholly occupied with its physical sensations, slowly classifying and understanding them. May there not be a few moments of a quite different character, before that begins? Theosophy teaches that the first consciousness of humanity was spiritual, with only, at first, the slightest relation to the lately evolved human physical form in which it had incarnated. Then the relation became closer, and slowly the senses were all-dominant.

At first acceptance of the idea of Reincarnation, the question of many is: *Who* was I in some other birth? It is an absurd and fruitless speculation, but if it were *What* was I? the answer is immediately visible in the present and past of *this* life. STUDENT

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### Survival of the Unfit

MR. FRANCIS GALTON, "the heredity man," brings an entirely new and remarkable charge against the Church of Rome. It arises incidentally out of his work on heredity, and is, so to speak, the answer to the question: *Why are we as brutal as we are?* If his question begs the question, at least it cannot be answered by saying that we are not.

The first point to note is that the Church annexed all the desirables, all those on and above a certain level of intellectual and spiritual evolution. "Whenever," says Mr. Galton, "a man or woman was possessed of a gentle nature that fitted him or her to deeds of charity, to meditation, to literature or to art, the social conditions of the time were such that he or she had no refuge elsewhere except in the bosom of the Church."

And the second point for remembrance is that the religious orders required celibacy of their votaries. And these votaries included those by whose offspring society would have most benefited, of which society stood in most need. Measurements have shown that the monks of the Middle Ages had larger brains than the laity. But by the constitution of the Church their owners must never be parents. Parentage was only for the relatively small-brained and uncultured. "The Church," says Mr. Galton, "brutalized the breed of our forefathers," doing exactly as would animal breeders "who aimed at creating ferocious, currish, and stupid natures."

The process was very completely carried out. Whenever, among the children of any family, one showed the presence of a literary or artistic turn, or was exceptionally thoughtful, that one was already marked for celibacy and the church. It was a process that was maintained for a number of centuries, and the effects upon the general intellectual level of today must be very real. If it was a sheltering of learning, it also kept up the conditions which made shelter necessary.

Mr. Galton is of course looking at the matter strictly from the scientific point of view, not concerning himself with any collateral advantages which the segregation and sterilization of the fittest may be argued to have offered. As a broad rule it was the morally and intellectually *un*fittest who propagated their like. STUDENT

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### A Verdict from Literature

ONE hundred and fifteen of the poets and chief authors of Germany have, on request, furnished their views on the influence of alcohol in general and on literary production in particular. Nearly all say very discourteous things about it; especially do they denounce its use during working hours. Of the whole number, only twelve advocate the use of it; and the advocacy of a majority of the twelve only applies to meal-times. But four of the whole number are, however, total abstainers; 108 find that when alcohol is taken anywhere near work-time, the quality of the work is worsened.

These are men whose work consists in mental activity. The feeling of increased mental clearness which a dose of alcohol produces, is in their case immediately required to justify itself in results; and it fails to do so.

Alcohol unpicks the delicate physical fabric, the garment of the embodied soul, woven by ages of evolution. At first the finer threads disappear; then the grosser. In terms of consciousness, the higher creative powers first go; then ordinary mental activity and common judgment are blunted, and then extinguished. Then the animal functions, locomotion and so on, begin to lose coherence and finally cease, leaving only the vegetative functions of the sympathetic system. The departure of these means death. All these stages, save the last, may be watched in the case of a man getting drunk. But it is assumed that by stopping short at one of the very earliest stages, no harm is done. The deceptive element is the fact that from the very first the slight paralysis of the blood vessels permits the brain and nervous system to get more blood. This acts as a temporary stimulus, masking the deeper paralysis that is going on beneath. Whilst the deadening process spreads downwards, that which it has not yet touched may be working with greater force. Thus diminishing accuracy of movement may at first be masked by increasing energy of it. Diminishing *coherence* of thought may be masked by increasing *vividness* of the stream of flashes. And so on. M. D.

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### The "Opsonic Index"

THERE will soon be no need to wait till disease has appeared before we seek treatment for it. The "opsonic index" will show that the train is laid, awaiting only a match. It has been shown that healthy blood contains a substance named "opsonin," whose presence so weakens invading germs that they fall easy prey to the devouring white blood cells, the "phagocytes." A person in whose blood it is not being formed in sufficient amount, is in proportional danger. The ratio of the quantity he has, to the normal quantity, is called his "opsonic index." If this is a fraction instead of unity, he had better look out, give up his favorite bad habit or get change of air. The quantity of "opsonin" present is constantly varying. A few minutes exercise in the open air will increase it. It is possibly through the increased or diminished production of this substance that good or bad news can do good or harm in illness.

The discovery is one more step in our discovery of the elaborate mechanism provided in the body for the repulsion and destruction of disease. It would be never-failing if we lived rightly. Blood should be an absolutely antiseptic fluid, so full of electric life as to be uninhabitable for a moment to anything depending — as do bacteria — upon dead matter for its proper food. Cells must of course waste in the way of their work; but the final term of the waste should be urea, a non-poisonous crystalline body which bacteria cannot then attack. By-products other than this and carbonic acid gas there should not be. So the first line of defense is to have nothing that the enemy can attack; the second, to shell him with "opsonin;" and the third, to eat him. We have none of the three in good working order. M.D.

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# Nature Studies

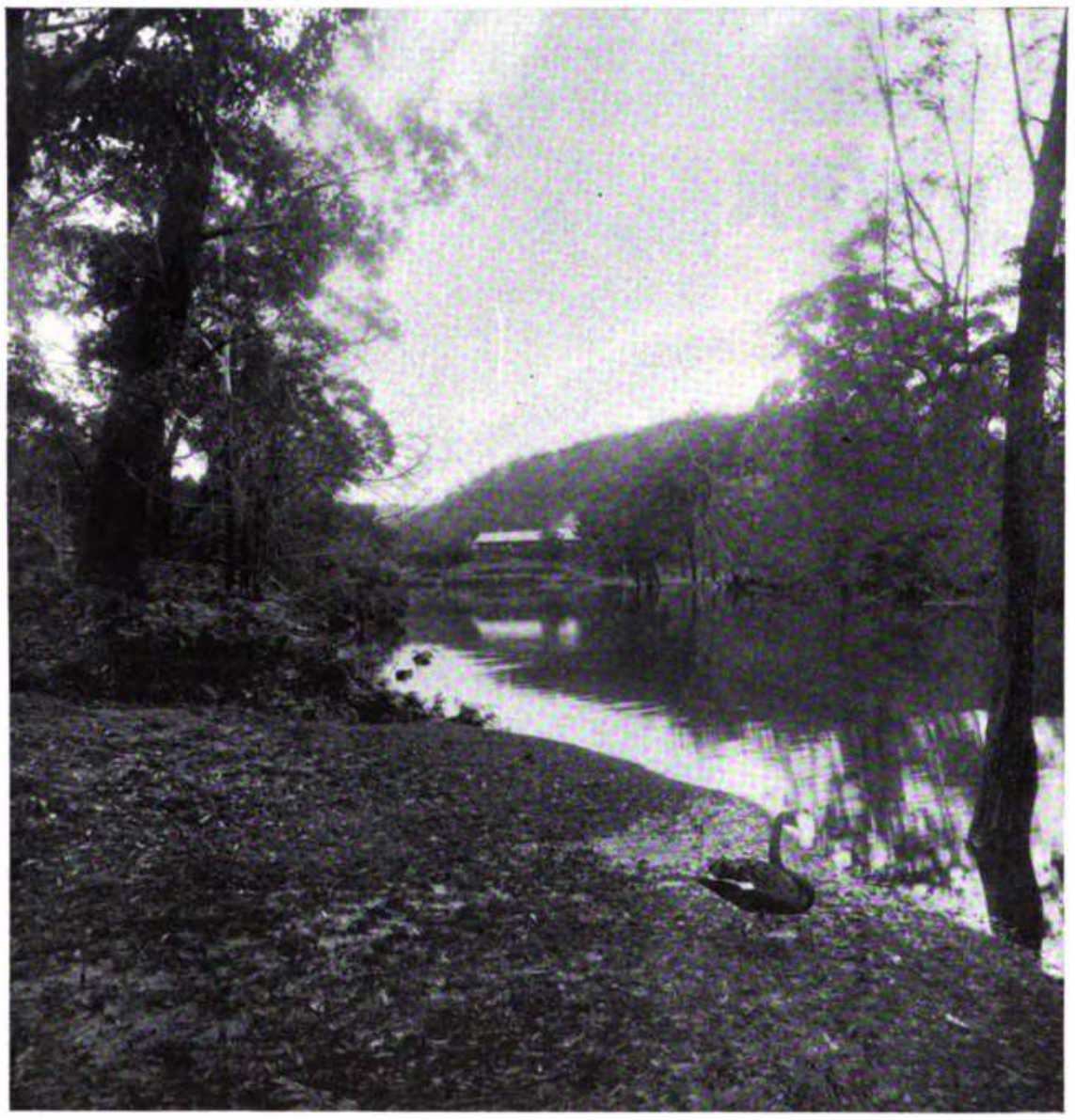
### Albatrosses at Play

THE *Scientific American* gives the following account of the games of albatrosses, quoting from the account of a traveler in the Windward group of the Hawaiian Islands.

The birds have a "game," which seems to be explained only by a desire for recreation. "Two albatrosses approach each other, bowing profoundly and stepping rather heavily. They circle around each other, nodding solemnly all the time. Next they fence a little, crossing bills and whetting them together, pecking meanwhile, and dropping stiff little bows. Suddenly one lifts its closed wing and nibbles at the feathers underneath, or rarely, if in a hurry, merely turns its head and tucks it under its wing. The other bird during this short performance assumes a statuesque pose, and either looks mechanically from side to side or snaps its bill loudly a few times. Then the first bird bows once and, pointing its head and beak straight upward, rises on its toes, puffs out its breast, and utters a prolonged nasal groan, the other bird snapping its bill loudly and rapidly at the same time.

"Sometimes both birds raise their heads in air, and either one or both utter the indescribable and ridiculous bovine groan. When they have finished they begin bowing at each other again, almost always rapidly and alternately, and presently repeat the performance, the birds reversing their rôle in the game or not. There is no hard and fast order to these antics, which the seamen of the *Albatross* rather aptly called a 'cake walk.' . . . Occasionally one will lightly pick up a twig or grass straw and offer it to the other. This one does not accept the gift, however, but thereupon returns the compliment, when straws are promptly dropped, and all hands begin bowing and walking about as if their very lives depended upon it."

Mr. Fisher adds that when he approached a pair of birds engaged in this game, they would cease their play and walk away in a deprecating manner some little distance, to resume the game. It is said that if a person enters a group of birds that have been engaged in this diversion and bows, they will sometimes walk around him bowing in return. T.



Lomaland Photo. and Engr. Dept.

IN THE NATIONAL PARK, NEAR SYDNEY, N. S. W., AUSTRALIA

### A Toad in Stone

THE stories told of toads found in the middle of masses of stone and still alive though they must have been there for ages, are often received with incredulity by those unscientific minds who judge rather by what they are accustomed to than by evidence. If the reports are wholly untrue, then all we can say is that it is a curiously clever and curiously unnecessary lie. If they are partly true, we have to believe that the toad got in through a crack when he was small, and then grew, and that the finders said that there was no crack when there was.

The following account appears in the papers. Twenty years ago a man in Stone, Staffordshire, England, built houses in front of which were large stone steps. Recently the steps were removed, and imprisoned in the stonework was found a toad in a comatose state; but he became active when removed into the sunshine. All around, in perfect condition, was a foot thick of stone and cement, and the toad was in the center of the cavity enclosed thereby. STUDENT

### Curious Discovery of a Roman Villa

AT Colchester, in England, an archaeological relic has been revealed in a curious way by the sun. The great heat of the past summer had everywhere scorched the grass, but at one spot in Castle Park there were noticed parallel and transverse bands of grass a shade more brown than the surrounding growth. Closer examination showed that these lines were those of the ground plan of a spacious old Roman villa, the shallow soil over the bricks having been baked more thoroughly than it was elsewhere. H.

### An Animal Heliograph

IN an exchange is told the following about the antelope. This animal has a white area on each buttock. At first sight these two white spots look just like the other white spots on its body, but on closer examination they are seen to have a special adaptation. The hair is graded in length, from short in the center to long at the edges of the spots; under the skin is a circular muscle. When the animal wishes to give the alarm, it erects the hair until two bright disks are made, which can be seen flashing in the sun farther than the animal itself can be seen. Thus is worked a natural heliograph, anticipating man's proud discovery. It would be interesting to know what kind of an explanation the "evolution" people would give of this; how the desire to warn a neighbor acted on the hair-nerves, and gradually developed the spot. T.

### The Virgin's Tree

IT is reported that the "Virgin's Tree" at Heliopolis in the suburbs of Cairo has fallen. It was a sycamore, beneath which the Holy Family is said to have rested during the flight to Egypt. It has been a source of relics to people who have carried away leaves and pieces of bark; and other trees descended from it still remain. H.

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# WOMAN'S WORK

Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter. — *Ezekiel xvi : 44*

## Mothers *and* Child Nature

ACCORDING to a certain newspaper which is published in one of our large cities, the authorities of that city are in a dilemma over the fact of having a tiny girl of five years living among hardened criminals in the city jail, and the additional fact that they are powerless to remove the child to better surroundings. The child's mother is in the jail, serving a sentence of some length for theft. She insists upon having the little one with her, saying that she is "lonesome"! As the laws of that state give the parent full control, the city and City Fathers were at last accounts standing aghast and — doing nothing! The child has been offered by a number of citizens a good home and care. The mother shakes her head and says "No, I must have her here, *I love her so*"!

Katherine Tingley once said, "If all homes were what homes should be and if all mothers fulfilled absolutely the duties of the higher motherhood, conscious of their divine power, with a clear knowledge of the natures of their children and with sufficient will power to apply this knowledge; and greatest of all, if our children were environed as they should be — but as alas! they are not and cannot be out in the world — there would be no need for Raja Yoga Schools."

But how many mothers have a knowledge of their children's natures — *or of their own natures?* Visit the International Lotus Home in Lomaland, particularly the Babies' Nursery, and then take a mental survey of the homes in the world. Watch the methods of a Raja Yoga nurse, teacher or mother, and then take another brief survey of mothers and their methods, as the average mother goes. What a contrast! The best and wisest have not that knowledge of child nature — by which is meant something more than physical and mental idiosyncracies, be it understood — that Theosophy gives, nor could they apply this knowledge if they had it, with any chance of success, for *they have not the environment* at present. Yet the way in which helpless little children are made to suffer by the apologies of women to whom the Law has vouchsafed, somehow, physical motherhood, is a topic that invokes the voice and pen of a thousand Foundresses of Raja Yoga Schools, a thousand teachers of that supreme Science of Motherhood — Theosophy.

There are institutions galore for the physically blind, epileptic and diseased. Why not, then, for mothers, such as the one noted above, who are mentally in the same category? If they will not awaken to the heavy penalties which must follow their misdeeds and blunders, how long will it be before our legislators do? Glance at the incident above noted and then question whether the Raja Yoga system has come into the world much too soon. The majority of mothers are astounded at the idea of placing their children in the care of an institution, which is not surprising when we reflect that the institution of the past has often been a miserable apology or a most unworthy substitute for the true home.

On all sides, however, there is proof of the fact that Raja Yoga ideals are permeating the minds of men everywhere, even though they may never have heard of the Raja Yoga system. Recently a physician in Germany advocated the placing of children in the care of institutions, or somewhere, at least, "where they will be away from their mothers." That is the point he insists upon. He declares that many children come to be afflicted with tuberculosis and other diseases in consequence of wrong methods, or no methods at all, on the part of parents; that mothers rarely allow their children to live a natural and healthful out-of-door life; that they spoil them by over-indulgence; that they ruin their children's health by overdressing one part of the tender little body, and underdressing another part, making the children, therefore, subject to "colds;" that mothers allow children rich food at the table, with bread and jam between meals, and candy at all times, thus starting them toward manhood and womanhood with weakened and sickly bodies, abnormal appetites, and uncontrolled desires.

This is certainly a severe arraignment of mothers and a few protests have been already forthcoming, but this physician is not so far wrong from one point of view, when we consider that motherhood has two aspects, the high and low; and that, as there are mothers who are miserable failures, unworthy the name, so there are those who fulfil their duties in the best way possible to them, whatever the sacrifice and however they may be environed. It is in the hearts of such as these that the true light burns and it is mothers of this stamp who are today pleading with Katherine Tingley to take their little children into her institution at Point Loma, out of their own hands, which they realize are not yet strong nor trained, nor worthy of doing this work *in the highest and best way*.

They do this for the sake of their children, not for their own sake,

**WE should begin to build on broader and more unselfish lines of effort; we should cultivate a divine courage; we should begin IN THE HOME, with a sacred comprehension and a consequent pure living of the married life. We should make that home the Altar of Purity, and accentuate what Theosophy teaches — that where two are truly joined in the sacred ties of marriage, no power on earth can separate them. The Home-temple, under the benign teachings of Theosophy, will become a school for the parents as well as for the children. This achievement alone would create a higher expression of justice in all the walks of life.** — KATHERINE TINGLEY in a recent address given at Isis Theater, San Diego.

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for from a selfish and personal point of view they miss something, to be sure, though little in comparison with what is missed by the mother who brings up the child in the wrong way, only later to see it turn with reproaches upon her whose weakness opened the door to suffering and mistakes. That is a separation that wrings the heart, yet we see it, day in and day out, in every community, in every city, in every little neighborhood all over the world. The picture is so common that our minds are dulled to its actual aspect, which is a frightful and terrifying one. This is a separation indeed. What can be, in the face of this picture, the mental attitude of those who call that short period a "separation," that golden time during which a child is being trained in Raja Yoga methods under the care of a wise teacher, in an ideal home environment, and with the companionship of other children — most important of all, as any true worker for children will say, *freed from the weight that the ignorance of the best-intentioned mother in the world would place upon him.* To call this "separation" is absurd. Ask the mothers of Lomaland. They will tell you that the real tie is only strengthened under the magic of the Raja Yoga system and that the later frightful separation that comes when mother and child grow apart spiritually, is thus made forever impossible. The mother who is most horrified at the idea of entrusting her children to the care of even the most ideal teacher, is the very one, it may be depended upon, who will make the most serious failure in the training of her children herself.

One longs for the voice and pen of a million souls, the sooner to bring to the mothers of the world a truer knowledge of their responsibilities, a better understanding of their children's natures and — which must come first — of their own, and a deeper conviction of the magic of environment. But until more mothers are willing to make certain very real sacrifices for their children's good; until they are better able to guide the household wheels and their own lives on middle lines, instead of flying from one extreme to another as so very many do at present; in a word, until they are sufficiently intuitive to discriminate between what is their duty and what is not, and sufficiently superb of will to do the duty, regardless — until then the greater knowledge would only be rejected if offered, *for, blinded, they would not know it to be what it is.* Self-discipline must come first, then may come the capacity wisely to discipline others, then, and not until then. "As the Lesser Mysteries precede the Greater, so also must discipline precede philosophy," an ancient precept, but fitted to human nature for all time.

A STUDENT MOTHER IN LOMALAND



Lomaland Photo. and Engr. Dept.

PLAZA NUEVA, BARCELONA, SPAIN

Showing medieval stone work.

## Theosophy Between *the* Lines

RECENTLY Dr. Billings, President of the Illinois State Board of Charities, in an address before the National Conference of Truancy, strongly advocated what Katherine Tingley over ten years ago said would yet be accomplished, the state regulation of marriage. His audience, which was largely made up of experts in philanthropy and reform, applauded vigorously. He said among other things:

> We physicians believe in getting to the root of a disease. There is no use in taking any other point of view. The root of this trouble lies in the existing freedom of marriage.
>
> I do not believe there should be any such freedom of marriage. I am no lawyer, but I would like to see society put on its statute books a law forbidding two people to be married, not merely until they had secured a certificate of health from a reputable physician, *but until they had obtained a certificate of inheritance showing their antecedents.* This sounds drastic, but the increase is so impressive as to warrant such a conclusion. Two per cent of the population of Illinois is insane. The number of defectives is increasing three per cent annually.

On the other hand, listen to this. A certain American Justice of the Peace recently placed in the weekly papers of various towns in his community, an advertisement to the effect that he will give each couple which he marries a present of a silver souvenir spoon! Very shortly after this another, evidently rival, squire announced that he would furnish a carriage to drive prospective bride and groom to court-house; that he had fitted out a boudoir for the use of the bride, while a negro valet would attend the groom; that "when all is ready for the ceremony they will approach a flower-laden table as a phonograph recites a beautiful wedding march; that, afterwards, a photographer will take a picture of bride and groom which will be neatly framed and sent to their address, charges paid; that then the bride and groom will be taken to the best hotel in town and furnished with a wedding dinner, the bill for which will be settled by myself."

This is the state of affairs in one of our largest southern communities and is quite interesting as affording a side-light upon this problem of marriage and divorce. In spite of the efforts of a certain class of ecclesiastics and others, thinking minds refuse to be blinded to the fact that a wise marriage is the ounce of prevention, with more saving power than tons of cure. STUDENT

IT is to a woman that we primarily owe the steps now being taken to preserve the buffalo in Palo Dura Cañon, near Cañon City. It is probable that the place will be made a national preserve for buffaloes and other wild animals native to the great Southwest. In 1878, when a Mr. Goodnight owned the land, his wife, seeing how wantonly Indians and whites alike were killing the migratory herds of these animals, urged him to save some of them. Upon her request he set aside six hundred acres of his ranch for a buffalo preserve. It is probable that this, which is covered with trees, overhanging vines, bluffs, caves and precipices where not only buffalo, but bears, wolves and panthers rove and where eagles have their eyries, will become the property of the United States Government, and so pass under its protection.

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# OUR YOUNG FOLK

## Thomas Paine

"WHERE liberty is *not*, there is my country," said Thomas Paine, a worker for humanity whose life was a chain of efforts in behalf of liberty in three countries — England, America, and France. Students who have looked deeply into the events of his life and times, state that when the world learns to recognize its true helpers, Thomas Paine's name will live in the hearts of the people with the names of those other great men, Washington, Lafayette, and Franklin.

Thomas Paine was born in Thetford, England, January 29, 1736. He was educated at the Grammar School in that town, and, after working at a trade for several years he went to sea. When he came back he settled down as a government officer. Paine must have continued his studies by himself, for when some years after he met Benjamin Franklin, he was a highly educated man, and Franklin suggested that he emigrate to America and act as editor of a magazine published in Philadelphia. Paine, who felt little hope on account of the corrupt politics of his own country at that time, decided to accept. He came to America, and while he was editor of the *Pennsylvania Magazine* he wrote many articles and brought new ideas before the people's minds. In fact Paine suggested higher ideals of life, and it was he who educated the people and molded public opinion, thus preparing the way for the work of the great men who came after him.

But Thomas Paine could fight as well as write; and when the struggle for independence began, he served under General Washington. Then when Washington and his army were on the verge of despair, Paine while in camp with them, sharing their hardships, wrote, "These are the times that try men's souls," and so full of the fire of courage were his words that the soldiers took heart again and roused themselves to fresh effort in the cause of independence.

You may wonder why when Paine was such a worker for this cause, he was not among those who drew up the Constitution of the United States, and organized the new government. It was because enemies were working against him, doing everything they could to destroy his influence. It was these enemies who pursued him to the end of his life and caused the persecution and suffering he had to endure. Paine was not discouraged. He went to England and wrote *The Rights of Man*. This caused him to be outlawed, and he then went to France where his wisdom and devotion to the cause of liberty were recognized. There Paine was welcomed with general rejoicing. The whole town of Calais turned out to receive him and a royal salute was fired in his honor when he entered the town and when he left it to go to Paris.

In Paris Thomas Paine was looked upon as a leader by all who were working unselfishly and along middle lines for the liberties of the French people. Paine was elected as a deputy by Calais and Versailles and was trusted and consulted by many people. It was only when he saw the leaders of the French Revolution forsaking their high ideals and becoming cruel tyrants, and when he accused them of hypocrisy, that they threw him into prison. Then, while he expected at any moment to be sent to the guillotine he wrote a book in which he protested against the religious ideas avowed by men so cruel and bloodthirsty. Paine once wrote "I moreover believe that any system of religion that has anything in it which shocks the mind of a child, cannot be a true system."

When Paine was free again he started a work which, to brotherhood helpers the world over, will prove that he knew the needs of humanity. This was the Theophilanthropical Society, the object of which was to form the nucleus of a Universal Brotherhood. At the meetings of this society quotations were read from the sacred books of different lands; and another feature of its work was the appointment of days on which festivals were to be held in honor of great workers for humanity. Dear boys and girls, do you not think that the founder of such a work knew what a power brotherhood would have to bring peace and justice to all the world? This wonderful society, however, was soon forbidden to go on with its work, and then Paine decided to return to America. All these years his enemies had been at work spreading slanders about him. His great service to the nation seemed to be forgotten by many people, and his last days were saddened by persecution and even insult.

Thomas Paine was far ahead of his time. This is shown by his work and his beliefs and the ideas he expressed. He was an advocate of international arbitration at a time when international conferences had scarcely been attempted; he saw the dangers of slavery; he was the first in America to beg for more merciful treatment of animals; and, boys and girls, to Thomas Paine we owe the phrases "United States of America," and "the Glorious Union." With all his other gifts Paine was also an inventor. He invented a smokeless candle, and a single-arch bridge which was said at the time by the Paris Academy of Sciences to be of a better design than any iron bridge in use in Europe.

Paine's great work was to teach Brotherhood. He had faith in the divine soul of man. The voices of the strong and true are now raised in defence of his unselfish service to humanity. Katherine Tingley asserts that compassion was the keynote of his life.

A RAJA YOGA STUDENT



THOMAS PAINE

**"The whole wide ether is the eagle's way:**
**The whole earth is a brave man's fatherland."**

## Facts Worth Knowing

AUTOMOBILES are used and even manufactured in Iceland now, also motor boats, the latter being used in the fishing industry on the coasts of this island of the far North.

AMBERGRIS, found floating on the sea, is a grayish mass secreted in the diseased livers of sperm whales. Ambergris is derived from the words *"amber gris"* (gray amber), so called to distinguish it from the yellow amber or fossil gum found on the seashore. Ambergris is used by perfumers in the manufacture of scents.

Two miners in Nevada have reason to be grateful to their faithful dog. They went out to do some work in a mine twenty miles away from any habitation. The man who drove them forgot to return for them the next day, and when he did remember to go, he could not find any trace of them. They were snowed in, in the cabin at the mine, and when, after two days, their slender stock of food gave out, they were forced to attempt to save their lives by sending the dog out in the snow to find help. They tied a message around his neck, and the animal seemed to know how much depended on him, for he made his way to the town and gave the alarm. When the rescuers got to the cabin, the miners were almost dead from hunger and cold.

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# THE CHILDREN'S HOUR

## SHOWER AND FLOWER

DOWN the little drops patter,
Making a musical clatter,
Out of the clouds they throng;
Freshness of heaven they scatter
Little dark rootlets among.
"Coming to visit you, Posies!
Open your hearts to us, Roses!"
That is the Raindrop's song.

Up the little seed rises:
Buds of all colors and sizes
Clamber up out of the ground.
Gently the blue sky surprises
The earth with that soft-rushing sound.
"Welcome!" the brown bees are humming:
"Come! for we wait for your coming!"
Whisper the wild flowers around.

"Shower, it is pleasant to hear you!"---
"Flower it is sweet to be near you!"---
This is the song everywhere.
Listen! the music will cheer you!
Raindrops and blossoms so fair
Gladly are meeting together
Out in the beautiful weather,
Oh, the sweet song in the air!

---

## A Peep into *the* Insect World

WE should find it quite worth our trouble to stop once in a while, in our busy life, and see what goes on in the lower kingdoms. I am sure we will find it of interest, and instructive as well.

Suppose we conclude to lie down in the long sweet grass, keeping very still, and see what goes on in the insect world. After we have been quiet some time, the little creatures will begin to appear. Some are curious as to what we are doing in their domain and will come quite close; some seem so busy about their own concerns that they do not seem to perceive us. Hark! a little black cricket has concluded that we are friendly and is going to chirp us a song; but if we stir he will stop.

Here is a little red ladybug with black spots, running up a blade of grass, she seems to be very busy; over what, do you think? I don't believe we shall be able to determine that question, but we admire her busy ways.

Now here is a great fat worm, eating a round hole in a leaf. He is eating so fast because he intends to make a web to spin himself a cocoon in a few days. He will attach his cocoon to a twig, tuck himself snugly away until spring, and then what mysterious changes will go on in that little brown cocoon! for the fat green worm will come out of his cocoon a beautiful butterfly.

See that lazy brown grasshopper on the timothy-grass head. I really believe he has climbed up there just to have a swing in the sunshine when the breezes stir the grass.

Under this leaf, hidden away, is a large green katydid. He is having his nap so as to be ready for the evening concert. Do you see the hard brown drum on his back between his wings? It is by rubbing his wings together across this hard place that he makes his queer music.

Well, Master Lizard, you are too curious to dare to come so close to us; but we must leave you in charge of the insect world and return to our own, thanking you all for our pleasant hour in the grass. We have learned lessons from each of the insects but especially from the ants. While watching them we saw a perfect form of government, where every one performed his duty cheerfully and willingly, all working for what would bring the greatest good for all. COUSIN EDYTHA



Lomaland Photo. and Engr. Dept.

LOTUS BUDS AT LOMALAND

## *The* Ostrich

THERE is an ostrich farm not far from Pasadena, which is the largest in the world. On it there are about three hundred birds of all sizes and ages, from the baby ostrich, just out of the egg, to great fellows six or seven feet high.

The mother ostrich makes her nest by hollowing out a place in the sand. The eggs are nearly as large as your head. When the ostrich has laid fourteen eggs, she tucks them under her pretty gray feathers and sits upon them all day, only leaving them occasionally for half an hour for food and rest. At night the father bird keeps the eggs warm. In forty days the little birds hatch. The ostriches are valuable for the beautiful feathers which grow upon their bodies, wings and tails. When it is time to pluck the feathers, they are cut from the birds in such a way that they are not hurt in the least.

They live on grain and finely chopped grass or alfalfa and are fond of oranges. It is a curious sight to see them swallow these whole, especially if the bird has swallowed many in succession, for they swell out at the neck the shape of the oranges as they pass in a string down their long slender throats. Ostriches become quite tame and are generally good-natured, but as they are fond of bright things, I advise you not to venture too close to them, if you happen to have on any bright jewelry. One might reach out his long neck and the next minute you might see your watch disappearing down his throat in exactly the same manner you saw the oranges go. When tamed they are very friendly, and if you visit them they will stand and look at you with their soft brown eyes as much as to say, "Well, we are considerably taller than you and run faster, but on the whole we think you do very well." E.

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# The Theosophical Forum in Isis Theater

San Diego California

## "'LUCIFER' TO THE ARCHBISHOP OF CANTERBURY"

**H. P. Blavatsky's Famous Open Letter to the English Primate Read Last Sunday Night at Isis Theater**

AS announced in the last issue of this paper, the reading of H. P. Blavatsky's open letter to the English Primate, published in her magazine *Lucifer,* by Mr. I. L. Harris, a student of Theosophy under Katherine Tingley, took place last Sunday night at Isis Theater, San Diego, to a large and most evidently appreciative audience. It is a pity that space precludes giving the text of the Letter in full, but the following report cut from the *San Diego Union* — occupying nearly a column and a half of that paper — gives a fair idea of it.

"FAMOUS LETTER READ AT ISIS

MADAME BLAVATSKY TO ARCHBISHOP OF CANTERBURY ON THEOSOPHY

"A large gathering of people attended the Isis Theater last evening to hear the reading of . . . Madame Blavatsky's letter to the Archbishop of Canterbury. Mr. Iverson Harris read the letter with good effect, prefacing it with an introduction from Mrs. Tingley, in which she said that although this letter was written twenty years ago, it handled subjects as of today and it was recognized today as a classic by a large number of critics. Anyone who read it with an open mind and weighed it with a brave heart would find the depths of his inner nature stirred. The following is the letter in part:

"'All churches contain many noble, self-sacrificing and virtuous men and women, eager to do good in their generation according to their lights and opportunities and full of aspiration to higher things than those of earth — followers of Jesus in spite of their Christianity. For such as these Theosophists feel the deepest sympathy; for only a Theosophist, or else a person of Your Grace's delicate sensibilities and great theological learning can justly appreciate the tremendous difficulties with which the tender plant of natural piety has to contend, as it forces its root into the uncongenial soil of our Christian civilization, and tries to blossom in the cold and arid atmosphere of theology. How hard, for instance, must it not be to love such a God as that depicted in a well-known passage by Herbert Spencer:

"'The cruelty of a Fijian God, who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, is small, compared with the cruelty of a God who condemns men to tortures which are eternal. The visiting on Adam's descendants through hundreds of generations, of dreadful penalties for a small transgression which they did not commit, the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of, and the effecting of reconciliation by sacrificing a son who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim, are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence.'

"'Your Grace will say, no doubt, that Jesus never taught the worship of such a God as that. Even so say we Theosophists. Yet that is the very God whose worship is officially conducted in Canterbury cathedral, by you, my Lord Primate of England, and Your Grace will surely agree with us that there must indeed be a divine spark of religious intuition in the hearts of men, that enables them to resist so well as they do, the deadly action of such poisonous theology. If Your Grace, from your high pinnacle, will cast your eyes around, you will behold a Christian civilization in which a frantic and merciless battle of man against man is not only the distinguishing feature, but the acknowledged principle. It is an accepted scientific and economic axiom today, that all progress is attained through the struggle for existence and the survival of the fittest; and the fittest to survive in this Christian civilization are not those who are possessed of the qualities that are recognized by the morality of every age to be the best — not the generous, the pious, the noble-hearted, the forgiving, the humble, the truthful, the honest, and the kind — but those who are strongest in selfishness, in craft, in hypocrisy, in brute force, in false pretense, in unscrupulousness, in cruelty, and in avarice. The spiritual and the altruistic are 'the weak' whom the 'laws' that govern the universe give as food to the egoistic and material — 'the strong.' That 'might is right' is the only legitimate conclusion, the last word of nineteenth century ethics, for the world has become one huge battlefield, on which the 'fittest' descend like vultures to tear out the eyes and the hearts of those who have fallen in the fight. Does religion put a stop to the battle? Do the churches drive away the vultures, or comfort the wounded and the dying? Religion does not weigh a feather in the world at large today, when worldly advantage and selfish pleasures are put in the other scale; and the churches are powerless to revivify the religious sentiment among men, because their ideas, their knowledge, their methods and their arguments are those of the Dark Ages. My Lord Primate, your Christianity is five hundred years behind the times.

"'The time is approaching when the clergy will be called upon to render an account of their stewardship. Are you prepared, my Lord Primate, to explain to your Master why you have given his children stones (costly cathedrals) when they cried to you for bread? You smile in your fancied security. The servants have kept high carnival so long in the inner chamber of the Lord's house, that they think he will surely never return. But He told you He would come as a thief in the night; and lo! He is coming already in the hearts of men. He is coming to take possession of his Father's kingdom there, where alone His kingdom is. But you know Him not! Were the churches themselves not carried away in the flood of negation and materialism which has engulfed society, they would recognize the quickly growing germ of the Christ spirit in the hearts of thousands, whom they now brand as infidels and madmen. They would recognize there the same spirit of love, of self-sacrifice, of immense pity for the ignorance, the folly and the sufferings of the world, which appeared in its purity in the heart of Jesus, as it had appeared in the hearts of other holy reformers in other ages, and which is the light of all true religion, and the lamp by which the Theosophists of all times have endeavored to guide their steps along the narrow path that leads to glory, the path which is trodden by every incarnation of Christos or the Spirit of Truth.

"'The churches have never taught men any other or higher reason why they should be just and kind and true than the hope of reward and the fear of punishment, and when they let go their belief in Divine caprice and Divine injustice the foundations of their morality are sapped. They have not even natural morality to consciously fall back upon, for Christianity has taught them to regard it as worthless on account of the natural depravity of man. Therefore self-interest becomes the only motive for conduct, and the fear of being found out the only deterrent from vice. And so, with regard to morality as well as to God and the soul, Christianity pushes men off the path that leads to knowledge and precipitates them into the abyss of incredulity, pessimism and vice.'

"Before and after the reading the Raja Yoga orchestra rendered the usual pleasing music."—[*San Diego Union.*]

The following, from the original Letter, as a concluding paragraph, is too good to omit:

"Dogmatic Christianity is not suited for a world that reasons and thinks, and only those who can throw themselves into a mediæval state of mind, can appreciate a Church whose religious (as distinguished from its social and political) function is to keep God in good humor while the laity are doing what they believe he does not approve; to pray for changes of weather; and occasionally, to thank the Almighty for helping to slaughter the enemy. It is not "medicine men," but spiritual guides that the world looks for today — a "clergy" that will give it ideals as suited to the intellect of this century, as the Christian Heaven and Hell, God and the Devil, were to the ages of dark ignorance and superstition. Do, or can, the Christian clergy fulfil this requirement? The misery, the crime, the vice, the selfishness, the brutality, the lack of self-respect and self-control, that mark our modern civilization, unite their voices in one tremendous cry, and answer — NO!"

OBSERVER

### Theosophical Meetings

PUBLIC Theosophical Meetings are conducted every Sunday night in San Diego at 7:30 at the Isis Theater, by the students of Lomaland, assisted by the children of the Raja Yoga School. Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

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# Art Music Literature and the Drama

**In the National Museum, Naples — Our Student Traveler Again**

IN going through the sculpture galleries of southern Europe, especially those of Rome and Naples, one meets frequently with the portrait statue of Antinous, the favorite of the Emperor Hadrian. This beautiful youth is said to have drowned himself in the Nile as a propitiatory sacrifice for his master, and Hadrian so mourned his death that he caused countless statues of his favorite to be made, temples to be erected in his honor, in which he received worship as a god, the city of Antinoë to be founded in his memory, etc. The extant token of this friendship and of Hadrian's grief at its end is the oft-repeated image of Antinous, sometimes attaining a marvelous perfection.



Lomaland Photo. and Engr. Dept.

ANTINOUS: ANTIQUE SCULPTURE—NATIONAL MUSEUM, NAPLES

Hadrian had a prepossession for everything Greek, and he gave great encouragement to the artists of his day to copy antique productions. Thus a great imitative talent was developed, and this statue of Antinous is the very crown of the sculpture of that age. The one shown in the cut, which is in the National Museum of Naples, and the one from the Villa of Hadrian, now in the Capitoline Museum of Rome, are perhaps the finest.

The drooping head, crowned with thick and clustering curls shadowing the brow, gives a pensive and melancholy grace to the whole youthful figure. Its rare and peculiar quality of beauty and its delicacy seem in spirit more Greek than Roman. The lips are too full and curling for our idea of beauty, but in the days of the Empire sensuality was eating into the very heart's core of Rome. It is told of this very Antinous that he lounged upon a couch of rose petals taken from the hearts of roses, the outer leaves of the flowers being too harsh to touch his delicate skin. STUDENT TRAVELER

**The Mercy of the Higher Law — An Incident from Life**

THE following, clipped from a London paper, is a pathetic picture of conditions that have long existed in every great city, which exist now, and will continue to exist until Brotherhood becomes more than a theory in the life of men. In reading it, one feels not the heart-cry of a single struggling artist-soul, but of the many that every city harbors and every nation allows to suffer and to starve, because men will not realize that they are their brothers' keepers.

As long as such conditions exist the higher notes of a national musical life will not be sounded; but — and here is the hope and the beauty of it — as long as those who suffer will not yield to despair, but will work and hope and trust, so long will they find help and encouragement at just the right time.

Mr. Auguste Van Biene tells the following story of his early London struggles: — I lived in a garret in Northumberland Court, Charing Cross, and one day when I was both hungry and sad, I heard a man singing in the street. At the same instant, owing to a rush of warm air from the window, I smelt the odour of a dinner cooking.

Suddenly I formed a resolution. I borrowed a stool from the landlady, and with my violincello under my arm I went into the street. I walked a longish distance before I could muster courage to sit down and play, but at last I did, and as soon as I had put my cap on the ground I began playing, and put all my soul into the performance, I remember. As Goethe says, it was "Art for bread."

One by one the coppers were dropped in front of me and I continued playing till it grew dark, hunger and sorrow having, for the time, rendered me oblivious of all but my instrument. When at last I stopped, and looked down to count the money, it was to find that the three-penny pieces and coppers amounted to nearly seven shillings — a princely fortune for me.

I walked away and went in search of food, which I ate ravenously in the street under the shade of approaching night.

I continued this system of street playing for several days, taking care to vary my route, and usually also to get as far away from the West End as I could, for fear of being recognised by the few musicians whose acquaintance I had made.

This street playing brought very unequal returns. Some days I made 5s., some days as much as 20s. One afternoon, however, I ventured into Hanover Square, and I had not long settled down to play one of my best pieces, when I was addressed by a gentleman who asked me why I did this. "Because I don't want to starve," I replied truthfully. In giving me his card, which bore the name of Costa, my interlocutor told me to call and see him. This, therefore, was the origin of my engagement in Sir Michael Costa's orchestra. STUDENT

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# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED IN 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* Organization at Point Loma with *the* buildings *and the* grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism or anything *of* similar nature, but are what they stand for: 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, it unites *the* philosophic Orient with *the* practical West


## Theosophy in Practise

AS the years go by each one shows in clearer outline the mighty prevision with which the foundations of this work were laid, the superb wisdom wherewith the most unsuspected, unrealized (by us) seeds were planted to remain silent and covered until the proper time when they should suddenly appear bearing the promise of new fruits, — making manifest new and undreamed of possibilities and quickening the inspiration of those who sought — and the marvelous, divine courage of the Teachers who laid these foundations and planted and cared for these seeds of world-redemption. Theosophy *made practical,* as they knew it in its true, and still far from realized, place in human life.

How many seeds there yet remain, living and concealed, we can but guess; but they must be many, and they must only await what would seem to us the most trivial, unrelated opportunities to come forth; opportunities which we are privileged to help in making, opportunities which in the nature of things depend upon the loyalty with which Theosophists *feel* their devotion to that great Cause of Human Perfection, the mere hint of the existence of which is sufficient inspiration to exalt us to greater than our greatest.

Theosophy in practise! a real thing, self-sustaining and needing only a soil in which to grow. The world finds it hard to believe in brotherhood as a fact in nature mostly because it has not seen others make a success of believing in it. And think of the glory of the efforts of H. P. B. and of the Chief, misunderstood in what they did by their closest disciples, carrying the burden of their fight *alone,* and yet all the while in the silence laying the foundation of the greater things to come long years after — even while they encouraged and made the most of the intuition and abilities of the weakest; carrying *their* burden, and at the same time teaching and helping us to carry *ours;* making it possible for us to learn even in what degree we now do from the Teacher today.

Not until the race has left behind forever the pains of the valley of the shadow, not until man finds himself and rescued sees from above and beyond them the troubled waters of delusion, sees in all its horror the dangers and the abyss into which humanity had so nearly been plunged, will their work be appreciated in its fulness, and the battle they fought be realized.

"To him that hath shall be given, and from him that hath not shall be taken even that which he seemeth to have." To him who hath even the least of the keys of truth, honest enough to acknowledge the Teachers to whom he owes them, true enough to himself and them and the Cause to use them to follow where they led and lead, shall be given yet other keys of life beyond, yet other opportunities of service — the one only thing worth while. The great Mother waits, and the heart of man seeks his own — yet troubled by the delusions of the mind which knows nothing of all this, he still needs to see something of the home — *Theosophy in practise;* not a theory only, nor an intellectual concept — still less a false teaching leading humanity into deeper *culs-de-sac* of selfishness and illusion — but that life which really lives, lives itself, in whomever will trust to it and permit it; which is self-sustaining, and which makes all the words of all the great poets, the dreams of all the great mystics, the harmonies of all the great musicians, the myths of the peoples, the common impulses to virtue, love and kindness in the hearts of men — become real things.

Not small societies only, but weightier matters. And think of the work of those Leaders who while cherishing the small society, laid safely here and there, in different planes of thought and life, the foundations of the greater plan, so wisely that even in these few years it has spread and is spreading to world-wide acknowledgment and influence, awakening the "disinherited" to the knowledge of the birthright of which he was beguiled by the supplanter for a mess of pottage.

The word of his heritage demanded in the wanderer's name by his lion-hearted champion is reaching the ears that had almost ceased to listen, and already he begins to speak for himself and comes to take it and to demand the keys. And to the heart of man, which alone holds the key, shall the keys be given — while from the brain, which holds it not, as well as from all those human systems, however pretentious, which yet hold not the key, shall be taken even the keys which they claim to hold.

And think of the field as it was thirty, twenty, ten, even five years ago. And of it even ten years hence. Is not the Cause worthy? W. E. GATES

### MEMBERSHIP

**in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite 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 Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.**

## Short-sighted Selfishness

WHEN national questions like the wanton destruction of forests and exhaustion of natural resources come up, we realize that we have lost the power of working for the future. This is the outcome of uncontrolled selfishness and materialism. There are natural instincts in man which cause him to do things that have no present value, but will yield a crop after he is dead. He does not know why he does these things; he calls it riding hobbies or working for love; but in reality he is obeying the innate creative impulses of his faculties, which, being a part of the Universal Life, obey the law of acting and creating without asking questions or worrying over results. It is well indeed for man that he has enough inborn wisdom to prompt him to such actions, and that he is not controlled entirely by his selfishness or his so-called philosophies; otherwise nobody would work for the future except accidentally and incidentally.

The desire to create something that shall last, the wish to provide for future generations, is founded on the intuition that we have part and share in that futurity and that humanity is *one* both in space and in time. The mind, in its present state of obfuscation, negatives this intuition and causes people to ask questions as to Why? and What's the use? The lust for wealth and its pleasures gives short-sighted motives, and materialistic and sceptical philosophies abet them.

All this proves that civilization, so constituted, contains the elements of its own rapid disintegration; and enforces the maxim that altruism and the faith in immortality are *essential* principles of permanence and progress.

It needs Theosophy to give men such a consciousness of their own Souls that they will act like immortal beings and like a solid human fraternity; taking pleasure in doing works that have no immediate result in profit to themselves. We have phrases like "Art for Art's sake," which vaguely express this idea, but it needs to be formulated in the more definite knowledge of common every day life. STUDENT

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# Students' Path

## A RHYME OF PURE REASON

A CHRISTIAN SCIENCE proselyte
Alone upon a mountain height
Was pondering upon the vain
Belief in non-existent pain---
How nervous dread of any kind
Was an illusion of the mind.
When, coming down the mountain-side,
A dreadful lion he espied.
The proselyte said, "Mercy me!"
And quickly scuttled up a tree.
Next morning at the rise of sun
There came an unconverted one
Who saw the proselyte at bay.
And drove the hungry beast away.
The cynic said, "Aha! I see
Your claim has got you up a tree."
"Your judgment," said the proselyte,
"Arises from imperfect sight.
A lion to a soul refined
Is an illusion of the mind."
"If that's the case," the cynic said,
"Why show these human signs of dread?
Why pass the night secure from harm
In yonder elevated palm?"
"Friend," said the saint, "if you but knew,
This tree is an illusion, too.
When in the jungle, far from home,
Where purely mental lions roam,
It puts one more at ease to be
Up some imaginary tree."
"How great is mind!" the stranger cried,
And went his way quite *edified*.—*Selected*

## The Brotherhood Idea

THE notion of Universal Brotherhood is very common, but generally speaking, is not studied sufficiently to be understood. So many people view it wrong side up, so to say. This gives the idea a fallacious and unattractive appearance that brings discredit upon the name of Brotherhood, and it suggests to us at once all kinds of impracticable schemes and injudicious enterprises that are either useless or hurtful. And what is this wrong way of viewing the conception of Brotherhood?

It is that we assume the prevalent self-seeking and divided condition of humanity to be normal, and Brotherhood to be something superadded. Hence one hears of establishing Brotherhood as if it were something unnatural to be forced upon humanity.

But Brotherhood is the original and final, the natural and normal condition of human life. Humanity has been forced out of this condition by powerful intrusive forces arising in the lower passional and selfish nature of man. And we have been bound to this fallen state by the false religious and scientific systems that have grown from the distempered brain that goes with an unregulated life.

Therefore we have not to introduce a new element into life, but to remove obstacles and impediments that choke its natural and healthful flow. To establish Brotherhood we must remove the causes of unbrotherliness. In considering the means of bringing this about, we may briefly enumerate them as two, and illustrate them from the history of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.

H. P. Blavatsky stormed the citadel of modern dogmatism and scientific bigotry, fearlessly showing up their tyranny and unworthiness, and sowed the seeds of a true, broad and ennobling conception of life.

H. P. Blavatsky having thus established the principles of Theosophy and planted firmly in the minds of men the broad conceptions of Brotherhood, the work was continued by William Q. Judge, the second Leader of the Theosophical Movement. He in turn passed on the sacred charge to Katherine Tingley, the present Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, who has forwarded the work another stage by establishing at Point Loma a visible nucleus of Universal Brotherhood, which must be regarded as the logical outcome and outward practical expression of the germ implanted by H. P. Blavatsky. At Point Loma is growing up an international center, a cosmopolis formed on true Brotherhood lines. The members of this body of people are not reconciled by the process of being all pruned down to the same pattern, as is done in artificial fraternities; but they preserve all that is best in their nature and their distinctive characters without friction and clashing of interests; like the instruments of an orchestra, they work together in harmony.

What renders possible such a harmonious union of manifold elements, so unattainable in the great world, is the recognition of a deeper bond in human nature — the actual application of the truth that men have a common life in their spiritual nature, being diverse only as to superficialities. To recognize the divinity of man is to discover the link that connects hearts — to discover that men really are brothers.

Thus the life at Point Loma verifies the wise teachings of H. P. Blavatsky (and, it may be added, of Jesus and all the great Teachers of Humanity) and Brotherhood is shown to be a fact in Nature and to be the law of human life and evolution. Only so can the great problem of human suffering and human need be solved. On this, read what H. P. Blavatsky has written in *The Key to Theosophy*, from which the following is taken:

> In the present state of society, especially in so-called civilized countries, we are continually brought face to face with the fact that large numbers of people are suffering from misery, poverty and disease. Their physical condition is wretched, and their mental and spiritual faculties are often almost dormant. On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury and selfish indulgence. Neither of these forms of existence is mere chance. Both are the effects of the conditions which surround those who are subject to them; and the neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other. In sociology, as in all branches of true science, the law of universal causation holds good. But this causation necessarily implies, as its logical outcome, that human solidarity on which Theosophy so strongly insists. If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained.
>
> It is this action and interaction, this true brotherhood and sisterhood, in which each shall live for all and all for each, which is one of the fundamental Theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life.

The whole problem is here stated, as well as the solution. Charity as ordinarily understood will not suffice, nor will anything short of the actual practise of true brotherliness, based on a knowledge of Theosophy. With this knowledge must come an increasing sense of responsibility, and these three, knowledge, responsibility and practise, are the keynote to the regeneration of the world. STUDENT

## Suspicion

MOST, if not all, of our mental afflictions can be resolved into fear. Fear is lack of spirit. When a man loses (that is, forgets) his spirit, he rushes for support.

Suspicion of other people is really fear of them. It arises from a lack of confidence in ourself; or why should we be afraid of anything they can do? Again it comes from lack of knowledge; because if we understood a person's character, we could not suspect him; we should *know*. There is no reason in suspicion, and we only yield to it from weakness; but it fortifies us to meditate on its unreasonableness. It is an affliction which can be dispensed with.

Usually there is insincerity mingled with our suspicion — taking the form of a wish to believe that the suspected one is guilty, although we know that he is not. STUDENT

---

NATURE has imbued our minds with an inimitable desire to be acquainted with the true. — Cicero.

* * * making truth (which, indeed, it is) the test of perfect language, and giving the intensity of a moral purpose to the study and art of words; then carrying this accuracy into all habits of thought and observation also, so always to *think* of things as they truly are, as far as in us rests. And it *does* rest much in our power, for all false thoughts and seeings come mainly of our thinking of what we have no business with, and looking for things we want to see, instead of things that ought to be seen. — Ruskin. *Time and Tide.*

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## LOVE

ANNE LYNCH

GO forth in life, oh friend! not seeking Love---
A mendicant that with imploring eye
And outstretched hand asks of the passers-by
The alms his strong necessities may move.
For such poor love, to pity near allied,
Thy generous spirit may not stoop and wait,
A suppliant whose prayer may be denied
Like a spurned beggar's at a palace gate.
But thy heart's affluence lavish uncontrolled---
The largess of thy love give full and free,
As monarchs in their progress scatter gold;
And be thy heart like the exhaustless sea,
That *must* its wealth of cloud and dew bestow,
Though tributary streams or ebb or flow.—*Selected*

# THEOSOPHICAL FORUM

**Conducted by J. H. Fussell**

**Question** In my cursory study of Theosophy I read and hear much of a "Golden Age" when the Wisdom-Religion was enjoyed on earth; when virtue and knowledge prevailed.

I understand it to be the aim of Theosophists to restore that Wisdom-Religion and thus turn Humanity back from its present state of ruin to its pristine glory.

I am troubled by this reflection or mental questioning, namely: *If* the Wisdom-Religion, now taught under the name of Theosophy, was incapable of *preserving* Humanity *in its high estate,* characterized as the "Golden Age," how can it be expected to *redeem* Humanity from the ruin into which it has fallen?

[*Note.* So much interest has been taken in this question that we publish a third reply.]

**Answer** III. *That* Golden Age was one of innocence and ignorance, or race childhood. Then these children of the race lived near to their spiritual consciousness; it was spiritual childhood; spirituality was then instinctive. Like children, they *felt* rather than *thought.* They were willing to be guided, and Divine Instructors taught them the arts of life.

What was their lesson to be? What had they to develop?

Will and self-reliance had to be won. From happy childhood they had to pass through every conflict with slowly awakening passions, and win their own way to strong spiritual manhood. Human passions are conscious forces of matter, the highest of such forces, sleeping until matter reaches the stage we call living. Man has to conquer them, harness them, make them his servants going and coming as he wills, his instruments in his future work of creating and molding, of calling to life and guiding as he was called to life and guided.

So that in that Golden Age the passions began to stir and awaken in the pure bodies of that humanity. And so the first temptations arose. It was in the Divine Law of Being that this should be so. It was in the Law that these beginners in earth-life should be taught and warned. And they were; but they did not heed, did not understand. These first steps downward were so easy, so natural, and apparently so devoid of harm and danger. It was the "Fall" so strangely allegorized in many legends. Yet there were some who kept the light, incarnating under many disguises — and therefore unrecognized — among us from then until now. They are unrecognized because they are beside us, in our midst, sharing with us what life offers, always helping where life and chance permit, always exemplifying the next step, thinking nothing of their own interests.

But most of that humanity failed and fell. The passions developed one after another and one from another. They are creative forces when mastered and transmuted, but as master they are collectively humanity's devil, waxing strong and prolific in the field of human mind.

So in time man ceased to answer to the harmonies of nature and spirit, and is almost delivered over to the pulsing waves of his passions.

It was in the Law that the old Golden Age of mere innocence should pass. Its humanity were children, asleep in will, in self-reliance, even in *self*-consciousness. They lived almost unreflecting, unselfknowing, in the pure joy and sunlight of a life that was more spiritual than earthly, though it was on earth and in flesh.

But Theosophy teaches that the new Golden Age will be established in self-mastery. The will, awake and all-potent, will have dominated every passion and harnessed all into service. The work of pain will have been done, its lessons learned. Lessons once learned need not be learned again. Humanity will have found that in brotherhood, and in responsiveness to the harmonies of the divine breath of its every heart, and in the creative work on this and other yet-unfashioned worlds that will then have become possible — lies the utmost and only joy. We shall lead on lower lives that are now awake and waiting, and wake those countless lives that now sleep and wait, to higher and higher levels, making at last of them a new humanity to which we shall seem as gods. We shall lead as we have ourselves been led; we shall become conscious once again of the presence of those perfected Teachers of the Golden Age (themselves a humanity) who in their time passed through what we are passing through, and won in the conflict as we shall win. They were the "gods" and "heroes" of the legends of the old Golden Age. C.

**Question** Can a person be sincere in his belief in brotherhood who does not even pretend to love everybody?

**Answer** Yes; one may sincerely believe in the existence of brotherhood as a fact in nature and in man long before he is always able to find that touch of real kinship which unites him to others.

Love and Brotherhood are two very much abused terms. Love is not, as frequently supposed, attachment to personalities, however strong the tie may be. Nor does a man display brotherhood by a sentimental lack of sense in dispensing charity, or in organizing fraternities to benefit a few, or in philanthropically trying to do another's duty and thereby neglecting his own.

The basis of brotherhood is the one life which is manifested in all forms of matter and in man. Love is the recognition of this real self in some other person or thing. The poet's love of the beauties of nature comes from some degree of recognition in the landscape of sea and sky and earth and tree and flower of a past condition of existence when the diffused spirit moved on through the experience of lower kingdoms up toward the individualized soul of man. The poet's vision belongs to all men; but the majority have become so veiled in matter that their past is hidden — they are spiritually color-blind, so to speak. When man mars the face of nature with ugly buildings and a diseased and evil atmosphere, this false and artificial expression of life repels and grieves the sense of harmony and reality and does not call forth love. Still the poet may so firmly believe in the existence and beauty of the natural life as ardently to long and strive to bring it about; and actually does help by the power of his thought and work. It may be that his greatest service to suffering humanity is to illustrate by personal example his message of the reality of normal living, and thereby awaken in men a desire to seek it and so to work out their own salvation. A superficial critic would doubt a helper's sincerity if he failed closely to relate himself personally to the needy. Common natures do not understand friendship without familiarity. However, he would be wiser to be *called* cold and exclusive than to cultivate an *intimacy* whose diseased and evil touch would curtail his power to help.

As the earth has many unlovely and unwholesome localities which need changing, so humanity has many unnatural and unlovely personalities to be helped. It takes an impersonal sense of brotherhood to strive calmly and courageously to awaken the sleeping souls of the degraded and repulsive. It takes ages, even among moral equals, to outgrow the antagonisms which arise from lack of unity upon various points. Indeed unity is only possible with others so far as the different natures have evolved common ground upon which to meet. Those weaknesses of our best friends irritate us which bring home a sense of our own limitations from similar lack of development. Life has a way of grouping our associates in a drama which illustrates our weak points that we may outgrow them, without painful personal experience if we are wise enough to learn the common lesson.

Sometimes the best we can do toward loving a person is not to think about him, but keep absorbed in doing our own duty well. In time, through our own failures, we come to a sympathetic understanding of other souls who, beyond mistakes and follies and sins, are trying to find the way through blinding matter to a knowledge of the greater self. When we have learned the lesson of our own faults and try to bring the light to others, then love becomes compassion in its desire to help those who have lost the way back home.

The way to find comradeship is to work for it; and the first practical step toward a realization of brotherhood is simply to believe in it, and to begin to work for it. It is wisely said: "Faith begins with an experiment and ends with an experience. . . . for he who would know before he believeth cometh never to true knowledge." L. R.

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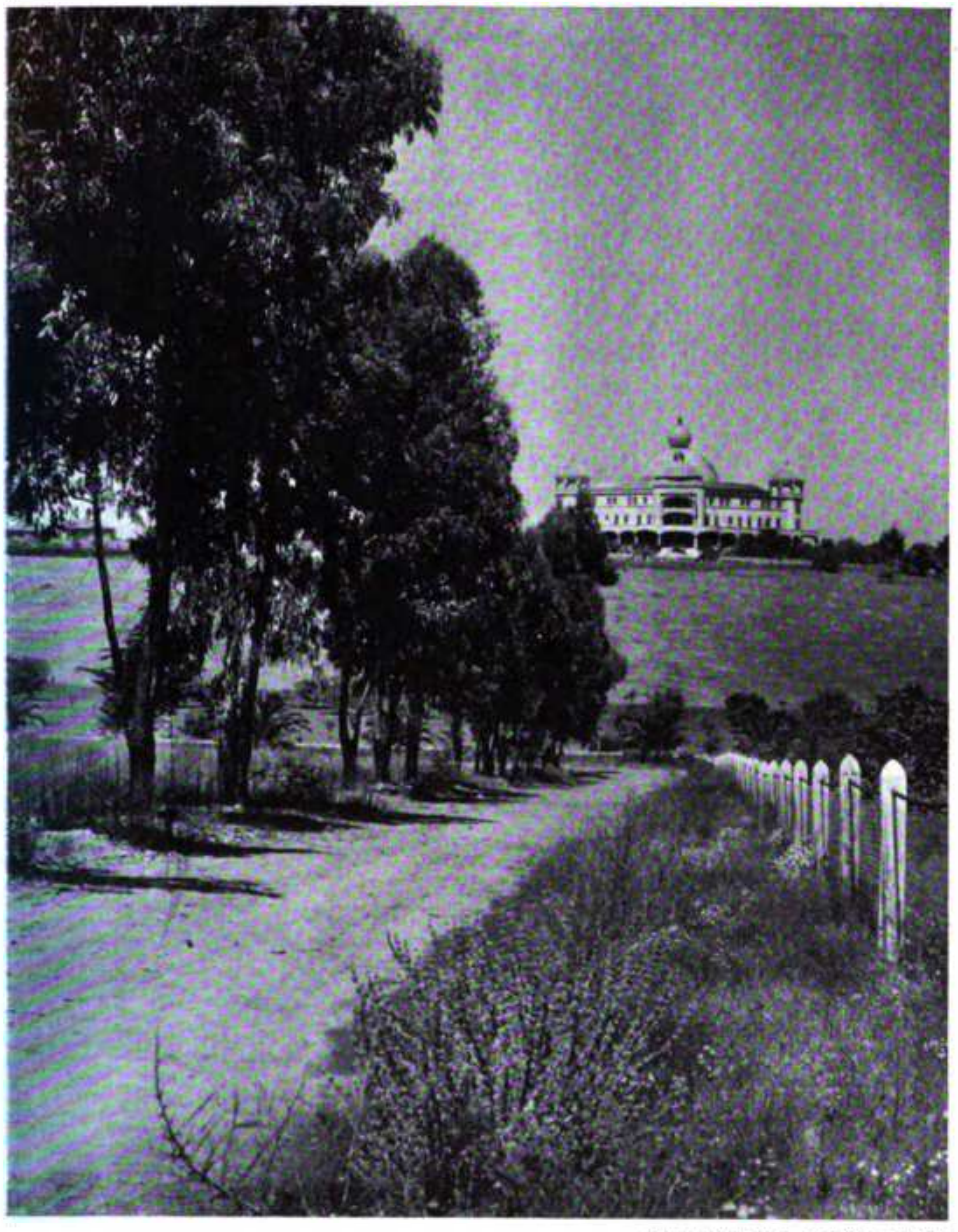


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## Remotely Related Bits

IT is pleasant, profitable too, to look around once in a while and note what the busy folk scattered about the world are doing. It gives a kindly feeling; it broadens the conceptions; it results in acquirement of useful information.

"Ornamental needlework has long been held in high estimation. Its history extends back four thousand years in India and even longer in China. It may almost be said to be the mother art of sculpture and painting. The East has been the place of its inspiration. The sedentary lives of the Orientals, their fantasy, patience and minute industry have largely contributed to the peculiar development of this art among them. In western countries nunneries have almost invariably produced the finest specimens of needlework.



Lomaland Photo. and Engr. Dept.

VIEW OF THE RAJA YOGA ACADEMY, POINT LOMA, CALIFORNIA

Over the Boulevard — from Eastern side of Grounds. A photograph taken two or three years ago.

"Madeira embroidery, however, is of most recent origin, having been first introduced in the year 1856 by a Miss Phelps, an Englishwoman whose practical philanthropy immediately gave occupation to a large class of women otherwise dependent upon almost every form of chance employment. It soon became so generally adopted by the women that now practically the entire female peasant population of the island depend upon it for their living, offering as it does convenient employment without conflict with their domestic pursuits. In the year 1880 it is said that only 10,000 women and girls were actively engaged in this industry, while today it may safely be approximated that no less than 50,000 are regularly employed at it."

Hanover "owns 1976 miles of highways, along which there are 175,794 fruit trees. If these were set out 80 to the acre they would form an orchard of about 22,000 acres. Where the temperature and other conditions have been thought favorable pear, cherry, plum and apple trees have been set out on either side of the public ways. . . . The custom dates from the early part of the last century."

"The Agricultural Research Institute of Bengal has just concluded a series of scientific experiments to determine the method of destroying fleas. . . . A leaflet issued by the Imperial Entomologist says that the best manner of destroying fleas, with special reference to checking the ravages of plague, is free use of crude-oil emulsion, which consists of 80 per cent of crude petroleum mixed with 20 per cent of whale-oil soap. This combination makes a jelly which mixes freely with water, and is generally used at 3 per cent solution. At 10 per cent it destroys fleas with perfect certainty. It is applied to the floors and walls of houses by any garden sprayer. An animal washed with the emulsion will be entirely relieved of the pests."

A Japanese turtle farm in general appearance "is at a first glance nothing but a number of rectangular ponds, large and small, the large ones having a size of 15,000 to 20,000 square feet. One or more of the ponds is always reserved for large breeding individuals, or "parents," as they are called. . . . A person goes around the 'parents' pond' once a day or so and covers up with wire baskets all the new deposits made since the last visit. . . . This covering serves a twofold purpose — the obvious one of marking the place, and in addition that of keeping other females from digging in the same spot. . . The hatching of the eggs takes, on an average, sixty days. . . . The young just hatched are put in a pond or ponds by themselves and given finely chopped meat of a fish like the pilchard. This is continued through September. In October the snapping turtle ceases to take food, and finally burrows into the muddy bottom of the pond to hibernate, coming out only in April or May. From the third to the fifth year, inclusive, the young need not be kept in ponds strictly according to age, but may be more or less mixed, if necessary. The young of these years are also the best and most delicate for eating, and are the ones most sold in the market. In the sixth year they reach maturity and may begin to deposit eggs, although not fully vigorous till two or three years later. How old these snapping turtles live to be is not known."

"The Badische Anilin und Sodafabrik in Ludwigshafen am Rhein, Germany, propose to erect, at a cost of over $7,500,000, a factory in which the nitrogen in the air is to be utilized for the manufacture of a preparation similar in its properties to Chile saltpeter. The works are to be driven by water-power from the River Alz in the Palatinate."

H. T. P.

## The "Lord's Prayer" in Early English

THE following four forms of the "Lord's Prayer" were sent to the New York *Herald* by a correspondent. The clipping is given here as being interesting examples of medieval and later spelling.

A. D. 1258

Fader ure in heune, haleeweide beoth thi neune, cumen thi kuneriche, thi wille beoth idon in heune and in erthe. The euerych dawe bried gif ous thilk dawe. And vorzif ure dettes as vi vorzifen ure dettoures. And lene ous nought into temptation, bot delyvor of uvel. Amen.

A. D. 1300.

Fadir our in hevene, halewyd by thi name, thi kingdom come. Thi wille be done as in hevene and in erthe. Oure urche dayes bred give us to-day. And forgive us oure dettes, as we forgive our dettoures. And lede us not into temptation. Bote delyvere us of yvel. Amen.

A. D. 1582.

Our father which art in heauen, fanctified be thy name. Let thy kingdom come. Thy will be done, as in heauen in earth alſo. Giue vs to-day our ſuper ſubſtantial bread. And lead vs not into temptation. But deliuer vs from euil. Amen.

A. D. 1641.

Our father which art in heauen, hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heauen. Gieue vs this day our dayly bread. And forgiue vs our debts as we forgiue our debtors. And lede vs not into temptation, but deliuer us from euil. For thine is the kingdome, and the power and the glory for euer. Amen.

"IGNORANCE is the notion that the non-eternal, the impure, the evil and that which is not soul, are, severally, eternal, pure, good and soul."

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|---|---|---|---|---|---|---|---|---|
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| 15 | 29.717 | 57 | 46 | 47 | 47 | 0.04 | E | 4 |
| 16 | 29.683 | 56 | 46 | 48 | 43 | 0.03 | W | 9 |
| 17 | 30.705 | 55 | 43 | 46 | 43 | 0.01 | E | 8 |
| 18 | 29.672 | 56 | 44 | 47 | 45 | 0.75 | N | 12 |
| 19 | 29.968 | 54 | 41 | 43 | 41 | 0.07 | E | 9 |
| 20 | 29.965 | 55 | 46 | 49 | 45 | 0.01 | E | 3 |


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**ETHICS, PHILOSOPHY, SCIENCE AND ART**

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*Edited by* KATHERINE TINGLEY

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**Truth Light & Liberation for Discouraged Humanity**

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### The Exodus from the Churches

ONLY a short time ago the newspapers contained an account of the Episcopal Church in America casting out of its fold one of its best ministers, Dr. Crapsey, because he was not orthodox. Since then several other clergymen have either been suspended for not being orthodox, or have voluntarily left their respective Churches because they felt it was no longer possible to remain in them, and be true to their highest conceptions of Christianity. Nor are the various Protestant Churches the only ones in which this sign of the times is manifest; the Jewish Church is also vibrating to the touch of the Spirit of the Age. From Portland, Oregon, comes the news that Rabbi Stephen S. Wise has given up a large and wealthy synagogue in order that he may be free from bondage, both doctrinal and financial; and that he may be at liberty to preach his conception of the truth. The Rabbi says it is impossible to preach the truth while one is under the thumb of Trustees who try to foist their opinions on the teacher. He appears to be a man who is not afraid to reprove kings. He believes in plain speaking. He says the Church of today should have "the moral liberty of truth-speaking," and not be a "favorite agency of social insurance, with the minister a social policeman instead of a prophet." Again he says, "Without liberty of truth-seeking the Church becomes a cemetery, with no Ezekiel to resurrect these dead bones to life. Without pulpit liberty the Church degenerates into a mortuary chapel and the preacher is degraded into a pensioner and parasite of certain classes."

### Stones for Bread

Dr. Wise is starting a Free Synagogue in New York which will be free to all, and not to Jews only: and he says: "not the least of the offices of the Free Synagogue will be to apply the Judean laws of Justice, Equity, and right-dealing to such problems of the life of our age as take their rise in present day social wrongs and injustices; and inequalities, and inhumanities." In the Free Synagogue there will be no distinctions of class or creed, rich or poor. He has already been assured of strong support not only from Jews but from persons who do not belong to the Jewish Church. Surely this is a sign of the times, especially as it is not by any means an isolated circumstance. It shows that there is in the Jewish Church still the spirit which fired an Isaiah, or Jeremiah, or Ezekiel — the spirit also of John the Baptist and of Jesus. Theosophy verily works in many places and in divers manners; and Dr. Wise's platform in the Free Synagogue is evidence that he is animated by a spirit similar to that manifested in the "Objects" of the Theosophical Society — "to bring men together in a brotherhood without distinction of race, class, or creed." Truly the world is rising out of the tomb of effete creeds and churches.

While Rabbi Wise is taking this forward step we find that the Rev. Dr. Madison C. Peters is leaving the Baptist Church, and is starting "people's meetings" in New York for all who need, "without distinction of race or creed." This is surely very remarkable, that from Oregon and New York, from the Jewish Rabbi and the Baptist Doctor of Divinity the same free, progressive spirit of "truth light and liberation" should be manifested at the same time. Both are determined to make the wilderness of New York City the field of their prophecy; and from all accounts New York needs saving. But while there are earnest men living in it and working for it, and there may be many such, its case is not quite hopeless.

### A Time of Resurrection

Dr. Peters declares that "everyone who knows the emptiness of the pews in nearly all the Protestant churches in New York knows that, so far as Protestants are concerned, New Yorkers have ceased to be a church-going people. . . . The vast majority of the people of this city never enter a Protestant church except, possibly, to attend a funeral or witness a wedding."

He also declares that those outside the churches very often "embody the highest forces which are working for good or evil in American Society. The unchurched masses are not antagonistic to religion, and they often set a good example to professors themselves. Some time ago at a great labor meeting in Cooper Union the name of the Church was 'hissed' while that of Jesus was cheered." Dr. Peters believes the preacher should be a "prophet not a parrot."

### An Unfaithful Stewardship

In both these cases, that of Rabbi Wise, and of Dr. Peters, the same revelation is made, that no real teaching can be expected while the few people who furnish the money dictate what the preacher must say. This is no new danger in the world, but in the present day this danger is assuming alarming proportions. It indicates a very serious state of things — nothing less than the attempted dominance of the lower nature over the higher. And that is as fatal to a nation as it is to an individual, though the day of Karmic retribution may not come so quickly.

This exodus from the churches is an important sign of the times; and it is a *hopeful* sign, considering the fact that the churches have become such a "valley of dry bones." The old prophetic spirit still lives; that spirit which made Nathan reprove King David, saying, "Thou art the man!" Which made Elijah withstand the royal Court of King Ahab, and all the false priests of his day. Which made John the Baptist reprove King Herod; and which made Jesus denounce the false religionists of his day as hypocrites who had taken away, or lost, the key of knowledge, and would neither enter in themselves nor permit others to enter the Temple of Truth.

To all lovers of truth and liberty; to all who love their fellow men,

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it must be a cheering thing to contemplate souls stepping out of darkness into light, and ranging themselves on the side of freedom. It is a time of sifting, of separating. The movement is not confined to any one place, it is world-wide. In nearly every European country we see signs of coming change; and in America the special home of the Sixth Sub-race, we may expect many far-reaching changes also. One thing is certain, the churches must either awake to the light and life-giving power of the New Spirit, or else it will become to them a consuming fire. It is a time when not only earth but also heaven shall be shaken, that those things which cannot be shaken may remain. (Rev.) S. J. NEILL

**Truth Only Can Stand**

## Relative Vision

THE making of shot by dropping molten lead from a high tower is one of the most familiar instances of a dream being turned to commercial advantage. In 1782 a man named Watts of Bristol, England, is said to have dreamed of being in a shower, with drops of lead for rain. The sphericity of the falling drops gave the suggestion of the use of high towers for making shot, and these soon superseded the inadequate method then in use.

Probably the clear thinking of a dream is akin to the popular method of remembrance by cessation of effort. Children sometimes pretend mentally that "they don't really care whether they remember, after all," and then as if by magic the forgotten word or thing comes clearly to mind. One gets the idea of the Thinker going to its mental pigeon-hole to find the required detail, but hindered by a host of mischievous thought-imps all getting in the way at once with their offers of useless help. They are easily put off the scent by an appearance of indifference however, and then, in an instant, the Thinker has handed out the thought desired.

But the question is pertinent — who was foolish enough to let those imps exist, and secondly, who let them out of the nursery to plague the Man with their incessant chatter and pranks?

By analogy there must be a kindred process on a world-scale. Imagine a world-mind, with the sum of all thought, all human knowledge, pigeon-holed away for ready reference. Given a mind (and strange as it may seem, there are a few such) which has trained its unruly thought-children to obedience or dismissed them — without creating new ones — it may well be supposed that to such, Nature has been willing to open her library door (marked "Silence. No Noisy Children Admitted.")

As children we learn the separate ambulatory motions, and those once assimilated, we can leave them to work almost automatically under the guidance of our first impulse, *e. g.*, while walking we can devote our attention to the more subtle processes of thought. By analogy, we may suppose that the mass of thought, the somewhat clumsily working instrument which many of us call the mind, may be trained to function without troubling the Thinker beyond the first impulse. In such a case He would be free to do far more effective work than police duty among the street boys of the brain. To him also the lifelong acquirement of the intellect of the greatest philosopher or scientist or "divine" might be a matter of a momentary effort, and the latter might be to him as mere babies learning to walk as yet unaware of the development they may yet attain.

Now we see clearly, without any great trouble, but surely every baby must have worked a miracle of concentrated effort in first correlating the functions of sight, making them work together as one organization, and so for the first time "seeing" anything definitely.

Probably there is a period, short or long, when every baby sees things merely as an indefinite blur of shadows and tints and sounds, "men as trees walking," and so forth. And even science with its ceaseless atomic and interatomic motion may come to realize that our clearness of sight is equally relative, that we now see "but the blurring of the momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass; . . . in the same way as we experience a sensation of duration in the case of the instantaneous electric spark, by reason of the blurred and continuing impression on the retina." (H. P. Blavatsky in *The Secret Doctrine.*)

What a beautiful world this must be to those who can heighten their power of visual apprehension, can synchronize their appreciative faculties with this eternal vibration of nature and see her as she is!

So too there are dreams and dreams, but much depends upon the kind of eye with which they are regarded. In the more distinct cases there is a "dramatic sundering of the Ego." STUDENT

## *The* Plot Against *the* Orient

TO all serious students of history the present is a time of unequalled interest. Now, more perhaps than at any other known historical period, can the careful onlooker perceive the efforts and counter-efforts of the two great opposing forces whose warfare makes the story of the world.

It is not difficult to understand that the same fact of duality which is so universal in individuals holds good also in the case of nations and of the world as a whole. Just as there is, as we know, one part of ourselves which moves toward the right and one part which is selfish, and just as our lives are in greater or less degree battlefields on which these two opponents conflict, so it is with the nations which we collectively compose. In every nation there are possibilities of good, and possibilities of evil.

If I wished to make a man a devil, I would always treat him as a devil, I would surround him with suspicion and always look for him to do the wrong thing. If I wished to help a man, I would have in the front of my mind always the grand fact about him that he is a Soul, I would invoke in every thought I had about him, the fires of his better self. The great Teachers only expose the lower selves of hypocrites; with those who are not hypocrites, those who, though ever so faulty, are honest, they do not in any way emphasize the faults, but only the soul that is to overcome the faults. And in speaking of nations right-hearted people rely on and emphasize only the possibilities for good.

The most vivid fact of modern times is the awakening of Japan and China. Now no doubt there have been peoples who, finding themselves strong, have abused their strength and entertained ideas of ambition and military expansion. The suggestion that the awakening Orient will do likewise, the dark forces of the world are constantly putting forward as a means of stirring up suspicion against it in the west. The lower natures of men always play upon each other; suspicion and distrust always beget their own causes; Japan, so they think, may or might be brought to fall from her humanitarian attitude, and China from the age-long ideals of peace and well-ordered living which as a whole she has so nobly cherished. Now is the transition time, now is a time when evil effort might be most likely to take effect. Hence the endless innuendoes and suggestions in certain sections of the American and European press.

Japan stood to teach the world that the true warrior spirit, the spirit that makes victory certain, is humane and philanthropic, not domineering. China in her time will have lessons perhaps even more beautiful for us. They will not fail unless the efforts of the evil-mongers in the West should be strong enough to arouse the evil side in them. And in that case the fault would lie with the West, and the punishment would be awful — and well-deserved.

We may be sure that the prophets of evil are in all cases those who would gain immensely if evil came about. K. V. M.

## Centenarians *and* Milk Diet

IN a table of statistics of longevity in number iv. of this volume it was stated that the Bulgarians far outdistanced any other country on the list in the proportion of centenarians, having more than one per thousand of the population. A recent article attributes their longevity to their use of milk and milk products as a diet. One old man is described as pointing to several bowls of milk set out in the air as his sole diet; he ate the milk when it was a fortnight old and curdled to a solid. It may be the milk or it may be the abstinence from other things or from excess. It is possible that there may be other things as good or better than milk, provided the necessary temperance involved is present. Time may prove it wiser to ascribe longevity in nations to qualities inherent in the evolutionary status they have acquired, rather than to special articles of diet. STUDENT

## A Natural Union

THE three Scandinavian countries are proposing to enter into some form of loose union with each other. No details have as yet been determined; the proposals have only gone as far as a conference at Copenhagen next summer. Each of the three nations represented at the conference will then delegate one member, which small committee (there is wisdom and speed in fewness in these matters) will then meet for details at Copenhagen. Nothing so formal as a federation will come out of the move, at any rate as yet. But the move itself is on natural lines and expresses the fact of the essential unity of these three fine peoples. STUDENT

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# Some Views on XXth Century Problems

**Intellectual Morals**

A WRITER in *The Monthly Review* argues, very properly, that education should be moral as well as intellectual. But he does not mean religious training; to that he objects. He says of moral instruction: "It has hitherto been its misfortune to be entangled with religion" which "is unable to offer an ethical training suited to the advance of knowledge and to the conditions of our present civilization."

We are naturally interested in his prescription, and disappointed to find it only a blank sheet. It is true there is writing, but in respect of the problem how to add a moral education to the intellectual one, there is nothing written. It turns out that the moral teaching is still only intellectual, a form of science.

> If conduct, right according to the average of the best ethical opinion and adapted to contemporary life, be taught, supported by practical demonstrations of the social necessity for such conduct, does it not follow that we shall obtain from such teaching the most fruitful of all sources of social benefit?

It certainly does not follow. The child's desire to do wrong is a *force* in his nature; and it is proposed to antidote a force with an idea. To meet one force you must invoke another. Of what avail to argue with a child possessed with an impulse to theft, or with an ungovernable appetite, that theft on a large scale tends to the destruction of society, and an unrestrained appetite to the seed-sowing of future dyspepsia? *The element that wants to thieve* cannot appreciate your arguments. The educationalist is out of place and useless in this matter unless he knows that there is in human nature another force, super-intellectual as the evil one is infra-intellectual. Unless he has that belief or knowledge, he cannot wake this divine force in the child whatever his intellectual teaching. Unless this divine force is awaked the child will side with the other force, regard it as himself and act accordingly, any system of ideas to the contrary notwithstanding. If it is awakened by a teacher in whom it is awake, the child will as naturally side with *it* and take it for himself, having pleasure in victories over the other. This may or may not be "religion" in the sense of *The Monthly Review* writer, but without it nothing can be done. The intellect is not master in human life; it is an instrument; like a sword it must be held by a hand, and the hand may be the right or the left. Full education is spiritual, intellectual and physical. Our educationalists are always imagining that the second implies the first, or can be made to do so. They might almost as rationally suppose it capable of covering the third.

So we argue for the *awakening* in the child of religion — which is not the same as *giving* it *a* religion. STUDENT

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**The Contents of Silence**

A DOCTOR, in the *World's Work*, claims that our highest ideas, those with a touch of inspiration, do not come to us when we are actively and intensely asearch for them, but in moments of passivity.

> The best work that most of us do is not begun in our offices or at our desks, but when we are wandering in the woods or sitting quietly with undirected thoughts. From somewhere at such times there flash into our minds those ideas that direct and control our lives, visions of how to do that which had previously seemed impossible, new aspirations, hopes and desires.

Essentially apropos of this, a critic in the London *Times* maintains that a well-known Irish poet has exhausted his inspiration. He has worked "the passive vein" advocated by the *World's Work* writer, from the wrong end, theorizing that the poet "should not strive or cry, but should lay his mind open to the dreams and hints of perfection that are always wandering and whispering about the world." He seems to hold, says the critic, "that the will of the poet should not be exercised upon life, that he should sit and wait for the dreams to come to him, as the religious mystic sits and waits for holiness."

It is, truly, in the Silence of mind that the great ideas and conceptions of poets and inventors come to them. But this sort of silence can only come to those whose minds have been trained to great and concentrated effort, to the power of reaching a strained and ordered fulness. The mind that has always been permitted to drift vaguely in search of sweet things, can never get *creative* Silence. For this Silence is a positive, not a negative form of consciousness. It exists, for example, for a little while when the mind has intensely followed some great piece of music or great oration, when the voice or the chords have ceased.

Ordinary thought-chatter flows by words; when the words are not spoken, we call it silence. Real Silence is the silence of the thought that will go into words; but there is a deeper activity to which the whole attention is directed. The *lower* forms of this deeper activity are known to every one. If the mind is turned elsewhere, memory will often supply suddenly some wanted but half-forgotten detail or name.

If for a while a drifter, a dilettante, does succeed in getting wafts of inspiration upon his negativity, it is because he is living upon the capital of efforts once made — it may be in some other life. There is no gift or power exhibited by man, whether he be genius or not, that is not the product and equivalent of *will*. Man's working powers are the interest of will invested in the past. STUDENT

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**Literary Whittling**

MR. ANDREW LANG, who often does some very good pieces of work, has been trying a fall with the analysts who would have it that the Iliad and Odyssey are compilations of various dates by various persons. Rather than adduce anything new himself, he brings together mutually destructive arguments on the other side, and lets them fight it out with each other. On the constructive side he himself shows that the poems present so complete a unity of history, of character, of customary law and of archaeology, that any sort of compost theory falls to the ground.

We can imagine that say in five hundred years, critics may maintain that there were at least two Tennysons. They will point to the two parts of *Locksley Hall*, actually written half a century apart, arguing from "internal evidence" that the two could not have been by the same hand; that Tennyson was evidently a generic name of several poets, and that one of the later ones added his views of life, in *his* part of *Locksley Hall*, to the very different views of the earlier poet. There will of course be other critics who will prove that all the poems attributed to Tennyson were written by John Stuart Mill, whose Political Economy, by the way, was really the work of Carlyle.

Whatever the ingenuity of the arguments it uses, the spirit that makes several men of Homer, that doubts whether William Tell ever existed, that credits some one else with the plays of Shakespeare, that foreshortens the historical perspective — comes from the meanest part of the human mind. We all saw the same spirit at work in our school-days. Smith does some considerable feat in athletics. There is much applause. Brown and Jones, off in a corner, "don't see much in it." He had probably managed to get help in some quiet way from somewhere. Moreover the conditions happened to be extremely favorable just then. At last he did not do it at all; the record was doctored by a friend. In a day or two it becomes "Smith's supposed feat."

It is exactly that spirit, taking subtler forms, disguised behind much learning and much assumed impartiality, that does all the belittling of great men and the great past. It has many other forms, both in the individual and in humanity at large. And of course, most usually, he who serves it does not know what it is in himself that he is serving. It is one aspect of the foe to progress operative in the individual and in humanity as a whole. STUDENT

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**Metempsychosis Upside Down**

IN the *Nineteenth Century and After* Lady Walburga Paget, writing on Reincarnation, attributes men's inequalities to their varying ages as souls. The "young souls" are those that have had but few incarnations on earth, have "only lately evolved into humanity." Evolved from what? Animals? Does she mean that there are now human souls which but lately tenanted the bodies of animals? If so, her idea is no more the teaching of Theosophy than is metempsychosis. The human thinking soul *has*, according to Theosophy, been through the experience of animal life, but at a period so remote from this as to make figures inexpressive, a period belonging to the last (and not this) cycle or Round of terrestrial activity. Since then the animals have been progressing through various phases of their evolution, approaching humanity but not passing the line. Their hour is not yet. H. P. Blavatsky used the phrase "young egos," but she did not mean that such have recently passed from the animal kingdom. With them it is a case of short-circuiting. STUDENT

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# Archaeology Palaeontology Ethnology

**Zoroaster**

THAT which in the *Vendidad* is referred to as Airyanem Vaêgo (see Bund. 79, 12) wherein was born the original Zoroaster, is called in the Puranic literature "Sveta-Dwipa," "Mount-Meru," the abode of Vishnu, etc., etc.; and in the Secret Doctrine is simply named the land of the "Gods" under their chiefs the "Spirits of this Planet. . . " [This land, the Second or "Hyperborean" Continent] stretched out its promontories southward and westward from the North Pole to receive the Second Race, and comprised the whole of what is now known as Northern Asia. Such was the name given by the oldest Greeks to the far-off and mysterious region, whither their tradition made Apollo the "Hyperborean" travel every year. . . . By "original" we mean the "Amshaspend," called Zarathustra, the lord and ruler of the Vara made by Yima in that land. There were several Zarathustras or Zertusts, the *Dabistan* alone enumerating thirteen; but these were all the reincarnations of the first one. The last Zoroaster was the Founder of the Fire temple of Azareksh and the writer of the works on the primeval sacred Magian religion destroyed by Alexander. —*H. P. Blavatsky.*

In view of the above, it is not difficult to understand the perplexity of modern scholars in seeking to determine whether or not Zoroaster was a historical personage. The name is both generic and personal; but it is scarcely adequate to describe it as denoting "a kind of office." In the same way the names Buddha and Christos are both generic and personal; Jesus was the last Christos, and Gautama was the last Buddha. We have therefore to speak of two things: the meaning of Zoroaster as a generic term, and its meaning as denoting the last Zoroaster.

There never yet was a great World-reformer, whose name has passed into our generation, who (*a*) was not a direct emanation of the Logos (under whatever name known to us) . . . and (*b*) who had not appeared before, during the past Cycles. Men will recognize, then, the cause which produces in history and chronology certain riddles of the ages; the reason why, for instance, it is impossible *for them* to assign any reliable date to Zoroaster, who is found multiplied by twelve and fourteen in the *Dabistan;* why the Rishis and Manus are so mixed up in their numbers and individualities; why Krishna and Buddha speak of themselves as *reincarnations,* . . . and why Jesus of Nazareth is recognized, cabalistically, in Joshua, the son of Nun, as well as in other personages. —*H. P. Blavatsky.*



ZOROASTER

Copied from a bas-relief at Persepolis. Examples of Persian iconography in *Early Sassanian Inscriptions,* by Edw. Thomas, F. R. S.
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The last Zoroaster came to the ancient Persians at a date that is not settled but is believed to have been in the reign of Darius Hystaspes, about 500 B. C. He founded the religion which prevailed from the time of the Achaemenidae to the close of the Sassanian period. He was famous in classical antiquity as the founder of the renowned wisdom of the Magi; yet some historians make out that he came to supplant Magianism by monotheism, his teachings becoming afterwards, however, corrupted by Magianism. Magianism is made out to be some kind of "primitive" and cruel superstition upon which became "grafted" the "pure monotheism" of Zoroaster. The fact is that Zoroaster came to *reform* the ancient system, which had once been great and pure but was now fallen. He revived the old teachings, and what he drove out was the abuses. His teachings are Theosophical and frequent reference is made to them by H. P. Blavatsky in treating of the identity of the ancient Wisdom-Religion in all lands and in all ages.

In *Universal Brotherhood* magazine, vol. xiii, no. 6, there is an article on Zoroaster by Alexander Wilder, M. D., which summarizes some of the accessible records. Apuleius mentions the report that Pythagoras had for teachers the Persian Magi, and especially Zoroaster, the adept in every divine mystery. Zoroaster appears to have been a priest and to have delivered his discourses at the temple in the presence of the sacred Fire. The *Gâthâs* or hymns are said to contain all that we possess of what was revealed to him. He learned them, we are told, from the seven Amshaspends or Archangels (Note his knowledge of the Septenary classification of human and cosmic principles). His personal condition is described to us as a state of *ecstasis,* with the mind exalted, the bodily senses closed, and the mental ears open. Zoroastrianism sets aside the cumbrous and often objectionable forms with which the ceremonial religions are overloaded, puts away entirely the sensualism characteristic of the left-hand Saktian and Astartean worships, and sets forth prominently the simple veneration for the Good, and a life of fraternalism, good neighborhood, and usefulness. Every Mazdean was required to follow a useful calling. The most meritorious was the subduing and tilling of the soil.

It was a cardinal doctrine of the religion that individual worthiness was not the gain and advantage of the person possessing it, but an addition to the whole power and volume of goodness in the universe. Prayer was a hearty renouncing of evil and a coming into harmony with the Divine Mind. The religion was essentially a Wisdom-Religion and made everything subjective and spiritual. In the early teachings Zoroaster makes no mention of the Amshaspends as persons, but names them as moral endowments. "He gives us by his most holy spirit," says he, "the good mind from which springs good thoughts, words, and deeds." The evil spirits were also regarded as moral qualities. Their origin was in the errant thoughts of men. Every being has its *Frohar,* or *Feruer,* which contains the cause and reason of its existence. These Frohars are stationed everywhere to keep the universe in order and protect it against evil. They are allied to everything in nature; they are ancestral spirits and guardian angels, attracting human beings to the right, and seeking to avert them from every deadly peril. They are the immortal souls, living before our birth and surviving after death.

The teachings of Zoroastrianism are alluded to and quoted extensively in the ancient classics; and there is no doubt that they influenced all subsequent religions, including our own, to a great degree. Thus we are profiters by the very system which our scholars look down upon, and its work was truly unselfish, inasmuch as it burst the limits of its own form and generously lent itself to other forms. Here was a religion that was not hide-bound. We must count Zoroaster as being a great World-Savior, whose influence upon his own times and upon posterity has upheld purity through ages of perverted knowledge when the Heart-Doctrine was in danger of being forgotten. STUDENT

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# The Trend of Twentieth Century Science

### Threads of the Living Robe

SOME of the facts of science become keys to avenues of speculation that may go a long way. Especially is this true of the facts constituting what we know of heredity.

Renewed attention has been given of late to the curious laws discovered half a century ago by the Austrian monk Mendel. They have been found to hold good as far as they go; though others have since been added to them. Stated in the form of an example they run thus. The offspring of a common gray mouse and a white albino are all gray. The offspring of a member of this family, and of another similarly produced, are not all gray. One will be white, if they are four in number. Of the other three, two have a streak of white, but latent. That it is however present within is shown by the fact that if they are crossed with the ordinary pure gray mouse, one or more of the offspring will be white. But the fourth has no such hidden white streak. Its offspring, if the other parent is pure gray, will be pure gray too.

Nowhere in the list will be found a mouse produced partly gray and partly white. The other element, if present at all, is latent. Secondly, it will be seen that the two elements, gray and white, have not really and permanently mixed. As the generations go on, the elements tend to separate themselves out again in separate individuals; the tendency is in fact to have at last a number of purely gray and purely white mice with no latent streak of the other color.

Suppose that of two men, one keeps a lot of hounds and the other a lot of sheep dogs. Each thoroughly studies and learns the habits and needs of his pack. One day the two packs happen to mix. When they separate, each pack has now some dogs belonging to the other. Each owner has now to study the habits and needs of the other kind of dog as well as his own; and there are, as well, special difficulties due to the mixture: how to prevent quarreling, how to take them out together for exercise, and so on.

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Both men are now tired of dogs, and get rid of their packs to two others who want to learn.

But they are now very different from what they were before they bought their packs. They know all about the habits of the most intelligent of animals. They know animal nature. They have learned patience, self-control and a lot of other qualities of the utmost worth.

And the dogs? They too have learned much from their training at the hands of the two men; and each kind must have derived something from temporary association with the other kind.

Suppose the two men came in their infancy into association with their dogs. No one looked after them. and so for years they almost lived among the kennels and ran half wild with the dogs. Then somebody took them in charge and gave them the education and training they needed.

Have we not here an analogy with the incarnation of a soul, whether of a man or a mouse? The body is a mixture of germ lives of every kind. The mixture is made by nature for the experience and training of the soul. It is a very simple mixture in the case of such low organisms as the amoeba or the sponge; very complicated in the case of a plant; more so in the case of a mouse; much more so in the case of a man. The mixture is constantly sorting itself out; we note a simple case of this process in the colors of the mouse. It sorts itself out not only at death but with every breath during life. It is constantly making itself not only when the spark of life is struck but also with every breath and every meal. All the time the soul indwelling in the mixture is learning, advancing up from kingdom to kingdom; in the case of man we call it reincarnating.

And what is happening to these germs of tendency and quality whose mixture makes up the bodies? They too must be developing, doubtless very slowly. They belong to a plane of life below what *we* call life. But if with the key of analogy we look back to what they must have been, we may see that from colorlessness as to quality and tendency, they have acquired both; that from being "unrelated units" they have learned to combine with each other and to hold the combination for long stretches of time. They may migrate to the next earth as its nascent population when this one is exhausted and *its humanity* completed and perfected, after the seven Rounds of this Manvantara, prepared to watch and guide *that* wave of life as we, unknown to ourselves, are watched and helped by the humanity perfected in some long passed cycle. Such, at any rate, is the teaching of Theosophy.

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> resuscitation of those apparently dead has been fairly common. The startling thought has been announced that perhaps they were really dead. . . . It was like a factory in which work had stopped, but the workmen were still standing around idle, though ready to begin if the machine were started again. It needed someone to turn on the steam or correct some defect or breakdown. If he did not appear, permanent death resulted, and if he succeeded he brought the dead to life.

Theosophy teaches that there is a vital entity; but it does not leave the body suddenly as a whole. It detaches itself from center after center — from the brain last. As it leaves each center, changes set in there with the utmost rapidity. It is only before these have gone too far that, if its Karma permits, and if the deranged mechanism can be rectified by some external means, it can return to the centers from which it had detached itself. If we define the moment of death as that of complete detachment, then this may be long after the period of detachment from even so vital a center as the heart, and long after the period when revival was possible. The brain has to give up all its stores of memory, a process which may take many hours. And during these hours there should be complete peace in the death-chamber. The soul may be helped by loving thought, but by selfish lamentation only delayed and hurt.

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As if there were no other way to settle the sixth sense question! A well-known student's textbook of physiology, perhaps in the largest demand of any, airily remarks that there can be no possible objection to vivisection since the animals are chloroformed, and then killed before they recover consciousness! But unfortunately the use of chloroform is *exceptional;* and the poor brute is *rarely* killed when an experiment is finished. He awaits another ordeal. Besides, since the employment of the drug curare, which inhibits *movement* but *not* sensation or consciousness, the horrors unnamable of the vivisection torture-chamber have grown a hundredfold!

Vivisection has added not an iota of knowledge to medicine, was the declaration of an eminent English physician some time ago. And he has hundreds of others who agree with him.

STUDENT

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# Nature Studies



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MEMBERS OF THE CALIFORNIA COUNTIES PROMOTION COMMITTEE LEAVING THE GROUNDS AFTER THEIR VISIT TO LOMALAND ON DECEMBER 17TH, 1906

**Continuous Changes in Earth's Level**

A SWISS scientist, who has long been engaged in carefully surveying the Alps, says that there is a continuous change taking place in the altitude of these mountains, and that there are many villages in the canton of Valais and the Bernese Oberland that have been raised or lowered from twelve to thirty feet during the past six years. Atlases become quite unreliable as to altitudes, he says. He attributes these displacements to constantly occurring imperceptible earthquakes, which also cause avalanches. There are increasing evidences from various quarters of these continuous changes in the level of the land, and there is no doubt that many of the geological transformations are the cumulative effect of them; nevertheless there are also sudden cataclysmic changes occurring at long intervals. Nature works in both ways. Science is naturally inclined to refer all earth movements to the action of dynamic forces or potentialities pertaining to gross matter, such as gravity, inertia, decomposition, and the like; forces, in fact, which are of the nature of a "settling down" to more stable and inert conditions. But it is probable that, were we at the mercy of such forces, their effects would be far more violent, considering the enormous dimensions and mass of the materials involved. Indeed, so stable is the earth's crust that we need to postulate some positive force as holding it in that condition and resisting the effects of the tremendous contractile forces and chemical reactions which we are told of.

The materials of the earth are not held together by mere cohesion, nor are they simply a colossal accumulation of particles all leaning up against each other and pushing towards a common center. Each one is held in position on an invisible scaffolding by invisible forces, and changes take place in accordance with changes in the astral substance of the earth, which changes are induced by the molding power of human thought. STUDENT

**Fairy Rings**

WE notice in a paper a theory as to the formation of those well-known circular rings of richer grass called "fairy rings." This theory connects fairy rings with the rotation of crops, and the juxtaposition of words suggests mechanical ideas that were probably not intended by the theorist; the old idea was that it was the fairies who rotated. Reference is made to the recently propounded idea that crops poison the soil so that another crop of the same kind will not flourish; hence it is supposed that, after a certain crop has thoroughly saturated the soil all over a patch with its own poison, the next crop will have to seek the confines of that patch, and so grow in a ring around a barren spot.

This explanation is too general for the special facts concerned. According to it, fairy rings would surely be more abundant, in fact universal. Concentricity would be a law of vegetable growth. The chief characteristic of fairy rings is their special and occasional character; if they were so general they would not be such remarkable phenomena. Again, would there not be successive rings with spaces between, ever widening? As regards fungi, it has been pointed out that they drop their spores from the outer edge of the head, so that the new generation springs up in a small circle, and so on by repetitions of the same process. Whether the growth of fungi would influence the growth of grass is a question. At any rate such an explanation is better adapted than the other to account for the sporadic nature of the phenomenon.

It should perhaps be pointed out that we do not consider any explanation of the physical cause of these fairy rings as either confirmatory or contradictory of the explanation regarding the fairies. Everything has a physical explanation, of course; equally, everything has its place in other categories. One of these other categories is that of the world of "Nature-Spirits," beings invisible to science but which form a link in the chain of causes of which science studies the effects. We must confess to a liking for the old idea of fairies which somewhat interferes with our readiness to dethrone Oberon and Titania in favor of the mysterious entities which actuate the molecule. STUDENT



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PART OF A GRAND NATURAL AMPHITHEATER, BUNDANOON, N. S. W., AUSTRALIA

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A PROFESSOR belonging to the University of Chicago publishes the following set of experiments made by himself. He shut several rats in a box from which opened a maze leading to food. In search of the food they naturally quickly solved the secret of the maze. He now gouged out their eyes, but they seemed to reach the food as easily without the sense of sight as with it. He then dissected out the olfactory nerve, thus destroying the sense of smell. But still they could thread the maze. Thinking that the sense of touch might guide them, he next froze their feet; but even thus they reached the food. Lastly he painted their heads entirely over with collodion. Even so, they managed to escape from the box.

Most of the newspapers publish this with little comment except the experimenter's own — that rats must have a sixth sense, the sense of direction. One or two regard it from a somewhat humorous point of view. The experiments were described by their author in a report to the American Psychological Association. We do not know whether the other members of that body made any kind of protest, or whether there was any motion made to expel the experimenter.

As if there were no other way to settle the sixth sense question! A well-known student's textbook of physiology, perhaps in the largest demand of any, airily remarks that there can be no possible objection to vivisection since the animals are chloroformed, and then killed before they recover consciousness! But unfortunately the use of chloroform is *exceptional;* and the poor brute is *rarely* killed when an experiment is finished. He awaits another ordeal. Besides, since the employment of the drug curare, which inhibits *movement* but *not* sensation or consciousness, the horrors unnamable of the vivisection torture-chamber have grown a hundredfold!

Vivisection has added not an iota of knowledge to medicine, was the declaration of an eminent English physician some time ago. And he has hundreds of others who agree with him.

STUDENT

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# Nature Studies



Lomaland Photo. and Engr. Dept.

MEMBERS OF THE CALIFORNIA COUNTIES PROMOTION COMMITTEE LEAVING THE GROUNDS AFTER THEIR VISIT TO LOMALAND ON DECEMBER 17TH, 1906

### Continuous Changes in Earth's Level

A SWISS scientist, who has long been engaged in carefully surveying the Alps, says that there is a continuous change taking place in the altitude of these mountains, and that there are many villages in the canton of Valais and the Bernese Oberland that have been raised or lowered from twelve to thirty feet during the past six years. Atlases become quite unreliable as to altitudes, he says. He attributes these displacements to constantly occurring imperceptible earthquakes, which also cause avalanches. There are increasing evidences from various quarters of these continuous changes in the level of the land, and there is no doubt that many of the geological transformations are the cumulative effect of them; nevertheless there are also sudden cataclysmic changes occurring at long intervals. Nature works in both ways. Science is naturally inclined to refer all earth movements to the action of dynamic forces or potentialities pertaining to gross matter, such as gravity, inertia, decomposition, and the like; forces, in fact, which are of the nature of a "settling down" to more stable and inert conditions. But it is probable that, were we at the mercy of such forces, their effects would be far more violent, considering the enormous dimensions and mass of the materials involved. Indeed, so stable is the earth's crust that we need to postulate some positive force as holding it in that condition and resisting the effects of the tremendous contractile forces and chemical reactions which we are told of.

The materials of the earth are not held together by mere cohesion, nor are they simply a colossal accumulation of particles all leaning up against each other and pushing towards a common center. Each one is held in position on an invisible scaffolding by invisible forces, and changes take place in accordance with changes in the astral substance of the earth, which changes are induced by the molding power of human thought. STUDENT

### Fairy Rings

WE notice in a paper a theory as to the formation of those well-known circular rings of richer grass called "fairy rings." This theory connects fairy rings with the rotation of crops, and the juxtaposition of words suggests mechanical ideas that were probably not intended by the theorist; the old idea was that it was the fairies who rotated. Reference is made to the recently propounded idea that crops poison the soil so that another crop of the same kind will not flourish; hence it is supposed that, after a certain crop has thoroughly saturated the soil all over a patch with its own poison, the next crop will have to seek the confines of that patch, and so grow in a ring around a barren spot.

This explanation is too general for the special facts concerned. According to it, fairy rings would surely be more abundant, in fact universal. Concentricity would be a law of vegetable growth. The chief characteristic of fairy rings is their special and occasional character; if they were so general they would not be such remarkable phenomena. Again, would there not be successive rings with spaces between, ever widening? As regards fungi, it has been pointed out that they drop their spores from the outer edge of the head, so that the new generation springs up in a small circle, and so on by repetitions of the same process. Whether the growth of fungi would influence the growth of grass is a question. At any rate such an explanation is better adapted than the other to account for the sporadic nature of the phenomenon.

It should perhaps be pointed out that we do not consider any explanation of the physical cause of these fairy rings as either confirmatory or contradictory of the explanation regarding the fairies. Everything has a physical explanation, of course; equally, everything has its place in other categories. One of these other categories is that of the world of "Nature-Spirits," beings invisible to science but which form a link in the chain of causes of which science studies the effects. We must confess to a liking for the old idea of fairies which somewhat interferes with our readiness to dethrone Oberon and Titania in favor of the mysterious entities which actuate the molecule. STUDENT



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PART OF A GRAND NATURAL AMPHITHEATER, BUNDANOON, N. S. W., AUSTRALIA

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# WOMAN'S WORK

Many daughters have done virtuously, but thou excellest them all.—*Proverbs xxxi:29*

## Judith, Heroine *of* Bethulia

THE name Judith suggests a woman of heroic mold. It is always associated with Judith of ancient Bethulia, whose story is the theme of a poem by Thomas Bailey Aldrich, and also of a poem not known to so many, written in the eighth century in England, when poets there began to choose their subjects from the Christian sacred books. This early English poem is said to have been dedicated to another Judith, the fair young great-granddaughter of Charlemagne, who, amid great rejoicing, was brought to England as the wife of Æthelwulf of Wessex, and thus became the step-mother of Alfred the Great, when he was a lad of seven.

The poem is a stirring one and gives us the various scenes of Judith of Bethulia's patriotic self-sacrifice and her triumph. We see her, beautiful and honored by her people, going forth intent on ridding them of their most dreaded foe. She seems entirely forgetful of self and has risen above the thought of the danger of thus entering "the tents of the wicked." It is only when the way is clear for her to carry out her purpose that she bursts out in a cry of thankfulness for her escape from the dreadful fate that she has risked in entering the camp. She returns to the people waiting on the walls of Bethulia; they run to meet her; she assures them that now they need not enter hopelessly into the contest with the Assyrians, and she bids them "each burg dweller to the battle." She has won the battle for them. At dawn they fared forth and surprised the Assyrians, who are helpless without their leader. The Bethulians conquer and bear in triumph the sword of Holofernes to their deliverer, Judith.

**AS a body of students we have advanced to the point where, if we will, we may interpret the Higher Law in a new way; for we have that divine power which enables us to interpret, and to an extent, understand, the workings of the Law. When we fail in this it is because there is a lack of faith in ourselves, and a lack of trust in that divine quality of the nature that makes clear all things for righteousness.**— KATHERINE TINGLEY to her Students

Theosophy has brought back into the world the knowledge that deliverance from evil is not brought about by deeds of violence. It teaches unequivocally that to destroy the body does not destroy the evil desires that have worked havoc through the body. It is the sole antidote for all deeds of violence, including those committed in the belief that good will result from them. The teachings of Theosophy, disseminated among the people of the earth, will prevent the crimes of anarchists, etc., by convincing the people that the end they seek is not attained by such means, and by teaching them who are their real foes. Knowledge of the truth will gradually give unbalanced enthusiasts (among whom are numbers of women, sad to say) the strength to withstand the impulses generated by evil workers who defy the Great Law. The real foe, acting through the bodies of the enemies of the human race, once recognized and the way learned by which these evil forces may gradually be rendered ineffective, the human race will enter into the kingdom that awaits it. There is nothing so dreadful as the unseen foe, liberated from a body by an act of violence.

Wider knowledge, a deeper sense of responsibility, a higher humanity, have come to us from Theosophy; but the essence of heroism that in less enlightened days found expression in deeds like Judith's, is none the less needed in the world. In the contest with the real foes of the human race, now recognized to be selfish desires, weak fears and petty ambitions, the very qualities Judith possessed are needed today — consciousness of unselfish purpose, absolute fearlessness and unwavering resolve in the execution of it, the command over the lower nature that nullifies the thought weapons of the impure, the generosity of the heart that offers itself for the needs of a country, a world, disregarding all thought of self; when all these are awakened in women, the power that works for righteousness will build so strong against the forces of evil that the danger will be met where it is born — in the thought world, and all deeds of violence will be unnecessary and unknown.

May the spirit of the old heroines such as Judith of Bethulia enter into our contest with the dark forces of selfishness! Thus shall their courage and love live again in deeds of greater humanity and wisdom, and remain an inspiration to women in days enlightened by Theosophy. STUDENT

## In *the* Path *of* the Alphabet

ONE of the most interesting of the many books that find their way to the editor's desk is a volume, very artistic in its make-up, entitled *In the Path of the Alphabet*. The authoress, Mrs. Frances D. Jermain, held up to her death the librarianship of the Toledo Public Library, a position she had accepted twenty-five years before, when Toledo was a young city and its library but the germ of what now exists. With rare executive capacity Mrs. Jermain united a remarkable intuitive knowledge of library requirements. From the first she worked quietly but persistently, year after year, examining, judging, selecting, buying and searching for books; until, from a modest little reading center, the library became the literary headquarters of educators, students, lawyers, newspaper workers and many writers on scientific, technical and special subjects. Mrs. Jermain, in addition to an absorbing love for her work, had a most retentive memory, and one who knew her intimately declares that a subject could scarcely be brought up before her desk upon which she could not give either the information required or the needed reference — and this in a library of seventy

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thousand volumes. The little book referred to, modestly withheld from publication so long that death claimed the authoress before she saw it in other than manuscript form, was written in response to a very real need, viz: some concise historical account of the beginnings and evolution of our modern alphabet. As students of philology are aware, much information on this subject may be obtained, but in scattered and inaccessible places, a fact that precludes many from gaining the knowledge that they desire. Mrs. Jermain, in taking up the subject, not only utilized all the usual sources of information, but entered into correspondence with leading archaeologists in Egypt, Greece and Asia Minor, to the end of adding to the knowledge already extant. Had she possessed the key found in the writings of H. P. Blavatsky, it is true that many gaps in her argument would have been filled and some broken links mended. Without that aid, however, the book is interesting and unique and should be useful to the general student, treating, as it does, of Egyptian hieroglyphics, cuneiform inscriptions, archaic libraries, the Chaldaean field, Mesopotamian influence, Babylonian contributions, the Tel-el-Amarna letters, the Proto-Medic alphabet, and modern conclusions as to phonetism and syllabism.

Mrs. Jermain was the mother of six children when she began this work, a task forced upon her by stern necessity after the death of her husband, and her life affords only another instance in which unexpected ability and even heroism manifest in women who, while in the domestic circle, seem to be unfitted for anything sterner than the accepted domestic duty. Mrs. Jermain's niece, Mrs. Elizabeth Churchill Spalding of Point Loma, is know to all readers and members as a member of Katherine Tingley's Cabinet, Directress of Isis Conservatory of Music, and Superintendent of Lotus Groups throughout the world.

STUDENT

## What Is *the* Power Behind *the* Throne?

THERE are many romances in real life and one has recently come to light in New York City, in some of its details casting the searchlight of cold truth upon the humane (!) operations of the Gerry Society, which, as all readers of newspapers are aware, distinguished itself by an unsuccessful attack upon Katherine Tingley some three years ago. In a cheerless room in a basement in New York lives a woman whose son, according to documents in her possession, is the heir of a multi-millionaire. This woman, reared in luxury, educated in Europe, who speaks French, Spanish and German as fluently as she does English and who was for some time connected with Miss Barton in the Red Cross work, finally forced into bitterest poverty, is now the wife of a bricklayer, fighting in the courts, not for herself, but for her son's rights, this child being the son of the millionaire to whom she was married ten years ago and from whom she later secured a divorce. These are her own words, the italicised portion recalling a similar statement made by Katherine Tingley at the time of her outrageous persecution by the same society.

And now that I have shown that I would take up the fight again for my son, the Gerry Society has hounded me. They have taken the boy away from me when they have no right. I am poor, but I am quite able to take care of my boy.

*I am convinced — everything goes to show it — that there is some powerful influence behind the Gerry Society's persecution.*

STUDENT

IN Windsor Forest, England, here and there, are great oaks with seats around them and on these oaks are brass plates bearing the names of different queens. Among these may be read the names of Queen Elizabeth, Queen Charlotte, Queen Caroline, and Queen Victoria. The famous tree in the *Merry Wives of Windsor*, Herne's *Oak*, was destroyed by a severe storm on August 31, 1863.



Lomaland Photo. and Engr. Dept.

MACEO'S MONUMENT NEAR HAVANA, CUBA

Before it, Hon. Federico Perez Carbó, Governor of Province of Santiago and Hon. Emilio Bacardi, National Senator. At the right of the picture are a Raja Yoga teacher and student from Point Loma. This photograph taken by our special photographer on Katherine Tingley's recent trip to Cuba, when she visited Maceo's tomb with her party in company with Governor Carbó and Senator Bacardi.

## Jottings *and* Doings

THE following is an extract from the report of the American consul in Victoria, on the loss of the American barkentine *Colomo* off Vancouver Id. on December 7th last:

After the crew had been struggling in the water twelve hours their signals of distress were seen in the early morning by the lighthouse keeper at Cape Beale, Vancouver island, and the keeper's wife, Mrs. Minnie Paterson, started for Bamfield, five miles away, where the British steamer Quadra fortunately had steam up and put out at once to rescue the men of the Coloma. The sea was very rough but all ten of the shipwrecked men were finally rescued by volunteers of the Quadra. Special praise is due to Mrs. Paterson, whose trip to Bamfield was one of heroic exertion. It required four hours of hard struggle to make the trip, which completely exhausted her. The path over which she had to go was nothing more than a trail and the heavy weather had made it very wet. A man who went over it a day or two later describes it as little better than a bog and said he wore out a pair of shoes in making the trip.

THE same night on which ocurred the recent terrible railroad wreck in a western state, the cause being the inefficiency of a train despatcher, a similar frightful calamity was prevented by the presence of mind of another operator, a young woman, Nora Breckenbridge by name. Through some confusion of orders, a west-bound freight train cleared from the little station at which this young girl was despatcher just as an east-bound freight left the station to the westward. The error was not discovered until Miss Breckenbridge received an order to hold the west-bound freight at the station, this just as the train had pulled out of sight. There was not a moment to be lost. She hastened to the central telephone office and enlisted the aid of the young woman operator there. They found that a certain farmer living near the railroad track had a telephone in his house, and by vigorous ringing they awakened him, begged him to get a lantern, wrap it in red cloth and flag the train. He obeyed orders and reached the track just as the west-bound train whirled into view. A frightful disaster was averted, although this the plucky girl operator did not know, as she sat in her office in an agony of suspense, until the train slowly backed into her station some time later. So much for presence of mind; a delay of five minutes, or even three, would have undone it all.

RECENTLY, in the Bloomingdale Reformed Church, Broadway and One Hundred and Sixth Streets, New York, were held services in honor of the late Mrs. Gilbert the actress. The principal ceremony consisted of the unveiling of a memorial window in her honor. At the service Mrs. Gilbert was characterized by the pastor of the church as the "sweetest and saintliest old lady of the theatrical profession," and he declared that the memorial had a special significance in showing the church's endorsement of a saintly life in the theatrical profession, and that it stood as a tribute to the actors and actresses of the present day.

The attitude of the modern church towards the dramatic profession has been peculiar in view of the fact that the modern drama had a very churchly beginning, so to speak, in the "Miracle plays," the "Mystery-plays," and the "Moralities" of old England. These were, however, speaking-tubes of dogmatism and from them the *true* spirit of aspiration toward a divine self-control which characterized the truly religious mystery-dramas of ancient Greece, India, and Egypt, had already departed. So that this recent occurrence has its own significance on several lines.

H.

THE British Cotton-growing Association has recently sent an expert to the West Indies to report on the possibilities of cotton growing there. This expert is a young woman, Miss Gwendolen Hamilton still in her twenties, but already well known for her scientific writings.

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# OUR YOUNG FOLK

## A CHILD OF GLADNESS

GLAD have I ever been to roam
Where honey and the honeycomb
Their richest essences have caught
From blooms the dew and sunlight wrought
Into perfection; glad to learn
The music that the rippling burn
Lilts to the overleaning fern
And woven leaf-net; glad to find
A comrade in the upland wind,
And go with him a gipsying
Deep down the gold-green paths of spring
In search of the eternal clue
Of happiness; and glad to view
The buoyant bird flight through the blue,
And hearken every fresh tuned flute
The dearth of lyric song refute;
Glad of the message of the snow
After the autumn's orient glow;
Aye, glad to have a part in all
Of nature's fair processional!—*Selected.*

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## An Opportunity Well Taken

DORA and Belle, walking home together from the Raja Yoga School, were talking of what they had just heard.

"It is wonderful," said Dora, "to think we get the soul thoughts of the composers in good music; I see why some music makes you feel happy and good." "And the excited thoughts and sentimental feelings that come to us through poor trivial stuff make us discontented and full of unrest," added Belle. "And just think," she went on, "all really good music makes it easier for us to grow strong and make our lives beautiful and harmonious while trashy music, just as it jars a sensitive ear, really interferes with the work of true character building and destroys the results of weeks of effort."

"I never knew that before," said Dora, "but then Raja Yoga makes clear so many things we did not understand before."

"Did you notice how teacher said if you keep still and listen you can feel the music? Haven't you often, when you really listened and were not thinking of something else?" Belle nodded; "and I have noticed too," she said thoughtfully, "that those who play trashy music are easily upset and nervous and cross, it seems as if it put them out of tune."

"Shall I ask my sister to lend us her easy book of Beethoven duets? wouldn't it be lovely to play them together?"

"Yes indeed, let us begin and work steadily at them," said Belle heartily.

Minnie was not happy; she felt out of tune with this conversation and gradually dropped behind the others. She liked jolly music and she did not see why she shouldn't play what she liked. The Rattle-dash Polka had a good tune in it and made you feel lively. . .

It was a very cold winter and one day when half the children were away, some distinguished visitors were announced. The usual teacher and the more talented children were absent, and the assistant teacher called Dora, Belle and Minnie, "What can you play?" she asked them, and her face brightened as Dora and Belle recited their list — "Beethoven's duets, Mozart, Mendelssohn, Schubert, Schumann etc." — "and without our music," they added. She chose a duet and some short pieces from Schubert and Schumann; and then she turned to Minnie. "And you?" she asked. "The Rattle Dash Polka," Minnie began, "The Outlaws' March" — but the teacher softly stopped her, and the pity in her eyes gave the little girl a choky feeling in the throat and killed her defiance. How delighted the visitors were. "Such feeling and such good taste in music," said the lady, "it was really a treat!"

"You are doing good work, Madame," said the courtly old gentleman, "to cultivate the youthful mind and heart to appreciate the beautiful and the true in art. It stamps the high educational value of your work."

How glad were Dora and Belle that they had tried to follow the Raja Yoga way and so bear witness, not to their own ability — they never thought of that — but to their teacher's devotion to their interests and the beauty of the Raja Yoga teachings.

It was a real "Joy day" for them. HARMONY



Lomaland Photo. and Engr. Dept.

ARABS DRINKING COFFEE AT A TURKISH COFFEE HOUSE, CAIRO, EGYPT.

## Facts Worth Knowing

THE shark is a fast swimmer, being able to go long distances and keep ahead of the swiftest ships without any apparent effort. The dolphin can swim at the rate of more than twenty miles an hour. For short distances the salmon heads the record, as he can swim easily twenty-five miles in an hour.

So dear are the beauties of Nature to the Japanese that whole families are known to travel long distances before the dawn in order to see the new buds when first touched by the light. In Japan also, as in Arcadia in ancient days, the people write verses and hang them on the trees in honor of their beauty.

IN New Orleans recently an aged negro in charge of a three-year-old boy was seen on a busy street. A runaway team came along and the little one made a dash for the road in spite of the efforts of the old man to hold him back. All the negro could do to save the boy was to throw himself right on top of him. The team passed over them killing the negro but leaving the boy unhurt. This brave old man was an ex-slave of the family of the boy whose life he saved.

MANY great men have been born in the month of February. Besides George Washington and Abraham Lincoln there are the poets Longfellow and Lowell; the two English authors Charles Dickens and Charles Lamb; the two French authors Voltaire and Victor Hugo; the two musical composers Mendelssohn and Handel; Melanchthon, the German reformer and friend of Luther; and Copernicus, the founder of modern astronomy.

A CROWDED electric car was stopped suddenly the other day, and the passengers were surprised to see the motor man jump off and bend down to pick something from the track. They hastened to leave the car and find out what it was. They found the motor man holding in his hand a mother dove which had been sitting on the rail with a little one under her wing. This kind hearted man may well be trusted to keep a strict watch ahead and to protect the lives of the little ones in the great city where he works, when he will thus care for a dove.

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# THE CHILDREN'S HOUR

## THE WATER-LILY

**FROM the rock of the pond the lily**
**Has risen in raiment white,**
**A spirit of air and water,**
**A form of incarnate light,**
**Yet, except for the rooted stem**
**That steadies her diadem,**
**Except for the earth she is nourished by,**
**Could the soul of the lily have**
**climbed to the sky?** —*Selected.*

## A Battle of Flowers

THERE was once a princess named Ayuda, to whose courts came those who desired to serve in the cause of all the needy and distressed.

Within her palace was found a quiet joyousness hungered after by many in the world's gay gatherings. Music echoed from its walls — music of the kind that draws out men's souls in noble aspiration, and children's innocent laughter floated through its corridors. At times the princess would gather her knights around her and talk with them of the great need there was for their help in the world, while their hearts would glow with zeal and courage.

The ladies of Ayuda's court loved her dearly. And it was their delight to watch the brave knights who enrolled themselves under her banner and encourage them in their labors of brotherly love.

Strangers were sometimes present when the Princess bade farewell to a party of her knights and arming them herself sent them out as her ambassadors in the world. They never failed to be deeply stirred in sympathy with the little company so earnest and devoted.

There was one stranger most gaily equipped who by his bearing was judged to belong to a group of gay courtiers; and the knights wondered much to see this man continually take his place in the large hall. He came alone and never explained himself or even spoke to anyone, but stood with bowed head, absorbed in his own emotions. He seemed irresistibly attracted, for whenever it was possible he was to be seen in the Princess's court.

Some of the knights noticed him riding by with his gay acquaintance and they caught snatches of conversation in which brilliant wit flashed back and forth. Sir Richard Hartlow, as he was called, was the quickest of them all. But in Ayuda's courts he was launched in strange waters and had not yet found his bearings. He was not at his ease and seemed quite a different man.

"What think you of yonder silent knight?" they asked the Princess — "I like his honesty," she replied, "he will not try any counterfeit coin on us."

The children noticed this man so different from the others. The strange device upon his shield attracted them. It was a mastiff couchant on a field of gold. They wished it would wake up and show its face. But Sir Richard did not invite their confidences.

"Why does not that knight talk to us?" they asked.

"Ah children," said the Princess, "his lips are strangers to the simple language of the heart." And as the Princess looked at him a great pity came in her heart. "Wait children," she called. "Let us see what you can do. Take your flowers, roses and daisies, and shower them upon him from the balcony." And away they ran to fill their arms with blossoms.

"That man is suffering because the best part of his nature is not expressed," said Ayuda. "Surely the children will unlock his heart!"

Would you believe it, children, that all the while this good knight, Sir Richard Hartlow, was longing to go straight up to the Princess and tell her that he too was ready to pledge himself to the noble endeavor expected of her knights. He was utterly sick of the life he had lived with his former companions. The simple natural expression of the heart life had touched him beyond measure, but he was as one dumb. His lips that had talked so freely about surface things, had no power to speak simple words straight from the heart. The feelings he had, choked him instead of finding expression.

When first he came he only began to wish just a little bit that he were one of Ayuda's knights; he was not sure what difference it would make to all his gay pleasure parties; but gradually he wished more and more to be one of those good knights, and now he cared for nothing else in the world than to learn to be of service in their ranks. And Raja Yogas know that if he only kept on long enough with such a good wish one day he would have the strength to stand up to it.

This afternoon he was thinking how he would give anything to be able to talk like a little child, when — a shower of pink and white petals, a whiff of sweet rose scent, a pattering of little feet and smothered roguish laughter surprised him out of himself. "Where were they, the children? up in the balcony?" And as he caught their happy glances he found himself smiling through blinding tears. Down came the children in a flock. He felt the delicate touch of little hands, while he talked to them — yes, like a little child — "We knew you could talk," they said, "don't you want to come to the Princess?" And before he knew it there he was offering his services and pledging his honor.

Ayuda told him that she had been waiting for him and that there was an errand of mercy for him to undertake at once. "Then I am honored," he said, "for such is royal work and 'twice blessed'." And as he would have recommended his valor, "Stay," she said, "it is deeds not words that count with us. You shall prove yourself."

Then the Princess fastened his sword on him saying, "Those who fight for me can hear my voice wherever they are and this will guide you too. At first it will seem but the faintest whisper, but it will rapidly grow more distinct as you listen and obey." Sir Richard arose and the fire of a new courage was in his voice:

"I will be true to your trust as long as there is breath in my body!" he said.

Marshalled in orderly array the children filed in two by two waving the Princess's banner of Truth and singing their warrior song:

"We are breaking off the fetters on our weary brothers laid!"

"See how light and free are their movements, step follows step with natural ease," said Ayuda. "Fall in line with the children and all will be well."

E. L. W.

## The Comrades

SIDE by side grew a tall spruce tree and a lilac-bush.

"Well, Mistress Lilac," said the spruce — for you know that trees can talk to each other — "you are getting to look rather bare and forlorn; your leaves are dropping so fast, I see you will soon be leaving me again."

"Ah well, sir!" answered the lilac-bush, "when I return in the Spring bringing all my buds and fragrant flowers, you will be glad I left you for a season. I feel sorry for you though," she added, "having to stay through the cold, dreary Winter while all we other trees go to rest. You must be lonely."

"Lonely! with all the birds and squirrels to look after! Lonely indeed!" indignantly answered the spruce.

"The birds!" exclaimed the lilac, "why the birds are all leaving with us."

"Ah, Mistress Lilac, you live only in Summer and sunshine, and perhaps think there are no birds but summer birds; but if you could peep in my branches when the ground is covered with snow, you would see many little snow-birds as happy and at home as are the birds that play in your branches; and the squirrels and chipmunks — ah, how they do frolic!

"How strange! I never knew that before!" exclaimed the lilac.

"Ah well," sagely answered the spruce, "you cannot learn everything in your short life. You go and come, but the world moves on as well while you are gone. However, Mistress Lilac," he added gallantly, "you have improved a great deal this season. Your branches have spread fully a foot on every side, and you will soon be as tall as I am.'

"Hardly that," answered the lilac graciously, "but with such an example before me as you, my comrade, ever, ever pointing upward, I ought to make some progress; but the credit is all due to Mother Nature."

Then a great storm arose, and the winds blew, and the soul of the lilac departed for a time; but throughout the cold Winter the green spruce stood, tall and majestic, like a sentinel guarding the bare trunk and branches of the lilac, ready to welcome her back in the Spring.

So shall the spruce some day also take a rest. COUSIN CHARLOTTE

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# The Theosophical Forum in Isis Theater

San Diego California

## LAST SUNDAY AT ISIS THEATER

**Dr. C. J. Lopez Speaks instead of Katherine Tingley**

THE packed house last Sunday evening at Isis Theater showed how much Katherine Tingley's audiences appreciate her addresses, for she had been announced to speak. As a slight attack of the "grippe" prevented her from being present, Dr. C. J. Lopez, an old student under the three Leaders, took her place and made a most interesting and capable discourse.

The following from the *San Diego Union* is their report of it:

"DR. CHAS. J. LOPEZ MAKES STRONG ADDRESS ON ISIS THEATER PLATFORM

KATHERINE TINGLEY UNABLE TO BE PRESENT OWING TO ILLNESS

"A very large audience attended last evening at the Isis Theater to hear Katherine Tingley speak and answer questions submitted. A student announced from the platform that Mrs. Tingley was suffering from an attack of grippe and was ordered by her physician to remain away from the meeting. The questions that had been handed in would be answered at next meeting and Mrs. Tingley's place would be taken at this meeting by Dr. Chas. J. Lopez, who had for many years been a student and follower of Madame Blavatsky. At the announcement of the altered arrangement a sound of disappointment was heard from the gathering and a number of people left the theater.

"Dr. Lopez prefaced his address with an expression of sorrow at his leader's absence. The doctor, in his address, showed that he was thoroughly master of his subject and his remarks were well received. He would, he said, try to survey hurriedly the whole Theosophical horizon, finding out the points of success and also the danger spots. He would speak as a new arrival coming from afar and bringing a keynote of the progress of Theosophy in its wide world's work. This was the heart of the movement, the place to which every loyal Theosophist looked up for inspiration. What did they see around them today? A feeling of unrest in the scientific field; time-honored theories going to pieces, upsetting belief. Also in the world of religion there were two points to be noted: A desire to go deeper, the higher criticism looking for proofs for the doctrines declared from the pulpit. That unrest was the first step toward the realization of Theosophical ideas. With no unrest there was no interest. Now everybody was craving for something new and something great about to happen. It was no longer necessary as of old to go about hiring halls and making speeches, one no longer needed a long list of credentials; the public asked for only one credential — not what was said, but what was done, and that was where Theosophy was successful.

"Never in the history of the movement — never since the first Theosophical movement in ancient days — had that movement taken such practical root as today. For proofs of this they had only to listen to orators of today in the different fields — political and scientific, everywhere there was reference to the principles of Theosophy. Not under that name perhaps, but the reference to the basic principles was to be found everywhere. The first of these principles was that of universal brotherhood, and today they could see the hatred against nationalities and the prejudices between races dying out. Almost every great speaker claimed that his aim was to uplift humanity without heed of race, caste or color.

"The doctrine of the periodic rebirth of human souls in human bodies was gaining ground, even religious leaders were found declaring their belief in this doctrine in some form or other, and for this they were being taken to task by their churches and in cases expelled. There was now the strong conviction gaining ground that there was something divine in every human being, that rendered it possible to gain perfection in due time. Everybody had thought that life was short, and that they should make the best of it while it lasted, but nobody had dared to postulate such a doctrine. Thesophical doctrines are practical, not theoretical.

"Until a few years ago people thought that universal brotherhood meant the sharing of things with some poor devil who had neglected his opportunities and who had a claim on those who had not neglected them. The principle of brotherhood was being established everywhere. It was perfectly well known that isolation is an impossibility; no human can retain his sanity if kept isolated from his fellowman for even a year; no man can progress or make any real advancement unless he shares to some extent with other men.

"The minute he tries to isolate himself he begins to lose; this was even so with the trusts; only those trusts which were of some use to the rest of mankind could hold together.

"The old belief was that there was one body and one life to run, and the idea was to enjoy life while it was to be enjoyed, and when a man was getting old it was then that he became thoughtful about his future. Under the doctrine of Reincarnation man was here but a short time, then he came back, back, and back again, until he reached perfection. He sees that, even if he commit self-destruction, he can not escape by so doing, but will be brought back to the same conditions to learn to live better.

"The practical ideas of Theosophy brought them the friendship and attention of the public. So long as they just gave addresses and made announcements in the press people would come to hear them and just go away again. The press represented the public mind most accurately. It was said that the Jews of old demanded a sign, and the Greeks a reason, but the Americans of today demand a fact and they will not be satisfied with anything else. That fact we have established, so much so that the press had become exceedingly friendly and that without solicitation. They did not beg reporters to come and visit them, but when they came they were received courteously, every facility given them and everything thrown open to them; and some of the important magazines of recent date had felt justified in putting articles in about Point Loma and the school systems.

"Of course each writer looks at things from his own limited vision, but from their various standpoints they were all correct and the Theosophists had little in the statements of these writers to criticize. There were thousands of visitors too, every year, and there seemed to be among these a unanimous consensus of opinion that they had come to Point Loma with erroneous impressions, but they all went away with altered ideas of the conditions and the work.

"One man had remarked to him yesterday that he had expected to find nothing but a new-fangled religion, but he had found that their system was pure science applied to daily life and he had not found a single crank in the place. He, the speaker, told the visitor that one of their hardest tasks at Point Loma was to keep cranks away.

"He wanted to admit that some credit for these visits was due to San Diego, with its beautiful climate and the generosity and geniality of its people toward tourists, but he also claimed on their side that they were doing all they could to make San Diego the queen city of the Pacific, and to make it the Mecca of those who looked toward it not to pray for themselves but for humanity. He thought their dangers were past and they were now planting the seeds for a great future. If any honest man, looking for the truth, would take the pains to model his own life on the lines laid down by Theosophy, he would find what he was looking for. The trouble was that when a student of their society became unbalanced he immediately looked around and found a few credulous people to join him and they proceeded to form a mutual admiration society. Of course the Theosophists had a few enemies and they did not mind them. What they did object to was to have honest people deluded when they were in search of the truth.

"The position of Theosophy today he would liken to some of their weather conditions: sometimes they would notice that all at once a great, thick bank of mist arose and then the horizon was very limited, but they were all the time aware that the beautiful sun of Southern California was shining on that mist and it would only require a few more degrees of heat to cause that mist to roll away, leaving the air purer and richer than before and the mountains around them, that seemed so far away, would seem right at hand.

"The Raja Yoga orchestra rendered several musical numbers exceptionally well." OBSERVER

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# Art Music Literature and the Drama

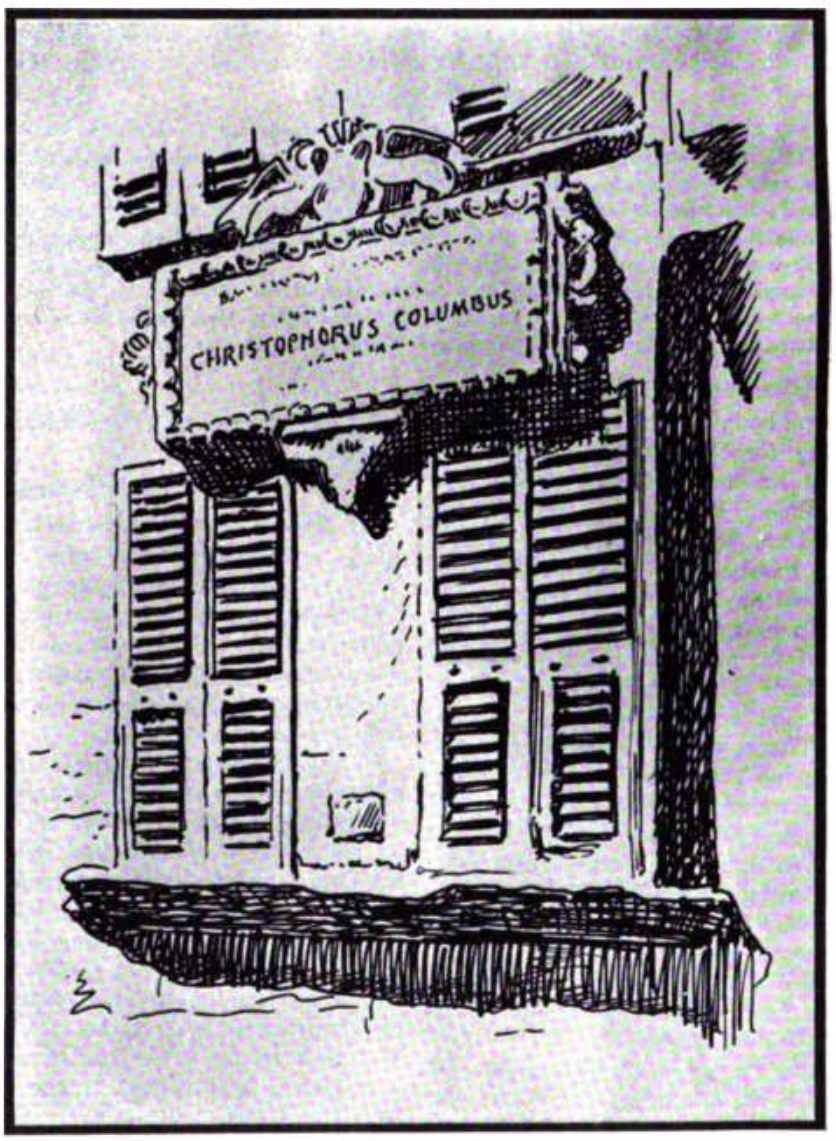
### An Effort in Reform — The Need of Higher Literary Ideals

A SIXPENNY library is being issued in England, including in its lists such authors as Shakespeare, Ben Jonson, Jane Austen, etc., and those who are responsible for the enterprise are hoping to induce the public to read a better class of literature instead of spending its time over cheap novels; for, rich as is our modern age in literature that is classic — using the term in its broader sense, not merely as referring to works of antiquity — people by the hundreds and thousands continue to waste precious time in poring over sensational and trashy books. Will this enterprise serve to stem the tide of this frivolous waste? It has not yet done so, and logically, for something more is needed, to wit: a lofty and refined public taste, a general desire on the part of the many for something better and more ennobling.

The Law is ever training the children of men, ever forcing them into conditions wherein they must evolve. It would seem to be imperative at this time, with a tide of cheap and useless literature flooding all civilized nations, (the uncivilized as yet appear to be spared) that we evolve a higher discrimination, enabling us to command the situation and use it as a means to an end, instead of being weakly overwhelmed by it. Yet how many, even among those who do not wilfully, as it were, spend hours and days and months over worthless books, can yet resist the temptation to pick up and glance at the many books and papers, good bad and indifferent, that drift or are put in their way? For books and papers are nearly omnipresent today. To what a desultory habit of action, and to what mental shiftlessness does this conduce! But how can those who really see the main issue help to lift the many to what one might call the "discrimination point"?

If the supply of the sensational so-called "literature" could be cut off for a time, the natural and healthy desire to become acquainted with the wise and beautiful in literature would doubtless assert itself and a higher classic Renaissance would be the result. This cannot be done by any agency working on outer lines, though how one wishes that it might be!

The only practicable way seems to be so to fill the minds of the people with the true philosophy of life and so to touch their hearts with the zeal to apply it practically, that the whole nature itself is made over. People who lay aside all reading for a time, perhaps while forced to turn their attention earnestly to the duties and activities of life, find that when they take up books later they really want "the Good, the Beautiful and the True"; they really want the classic. Close comradeship with life's realities and the beauty of faithfulness to the task in hand will so change anyone's nature that the feeble and the sensational will find no possible hold. More than that, the classic — once obscure and even dry — now grows replete with life, illumines, fills us as we read with new delight. Along this line the higher drama yet holds much in store, whereby the public mind and heart will early be uplifted, to greater ideals and work. STUDENT




Lomaland Photo. and Engr. Dept.

FRONT FAÇADE OF THE HOUSE OF COLUMBUS AT GENOA, ITALY

Still in excellent preservation. The cut shows the tablet set into the building in honor of the great discoverer.

### In Genoa — Our Student Traveler in the City of Columbus

IN driving and walking about the streets of Genoa one comes across a great diversity of sights. Leaving an avenue of stately and magnificent palaces, it is possible in a few minutes to come suddenly into alleys and byways of vilest squalor, undrained and evil-smelling and filled with dirty people. If one takes the precaution of holding crushed camphor-ice in a handkerchief to the offended nostrils, it excites the jeers and contempt of the ragged boys along the way.

Most of the streets in the city are so narrow that they are like lanes bordered with houses of immense height, of every variety of color and in every stage of damage, decay and dirt. It is almost impossible to penetrate these lanes in a carriage, so, after the cabby has measured the width of the street to prove the impossibility of threading it, one must get out and walk or call a sedan chair. The inevitable clothes line is stretched from window to opposite balcony overhead, and garments of every description and color, chiefly orange, blue, and red, are hung out to air or dry. Carpets, curtains, and bedding suspended from windows threaten the heads of passers-by and one is almost deafened by the clang of bells from neighboring towers.

Up such a street, surrounded by houses equally as ancient, stands the old home of Christopher Columbus, and as one walks in the shadow of its old façade, the same street sights and sounds greet eye and ear as in the boyhood of the great discoverer more than four hundred years ago.

STUDENT TRAVELER

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ONE of the greatest of European dramatists recently said of America, at the close of her tour in the United States:

> On reaching that land of freedom from the stifling moral atmosphere of Europe, a man draws a long breath of the pure air of liberty. He has before him unbounded space for his activity. He is inspired with ambition, for there none are idle. There is, so to say, no parasite class. From the top to the bottom of the social scale all are up and doing. A work which would take five years in Europe is accomplished in one in America. The inhabitants of the United States, composed of men and women from all the countries of Europe, nevertheless constitute a veritable nation in the best sense of the word. They are proud of their achievements and grateful to the land which has, so to say, re-created them, inspired them with ardor and opened up to them vistas of boundless hopes. It is not astonishing that they should be inspired with a patriotic fire which burns brighter nowhere.

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IN the medieval organs there was no keyboard, but instead the performer pulled a perforated slide which was placed under each pipe or set of pipes. It was not until the beginning of the twelfth century that keys seem to have come into use. Upon each key there was then marked the letter to which it corresponded, and this practise continued for many years.

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IT is said that the original "Little Dorrit," the character in Charles Dickens' novel, is still living at Islington, England. She was born and brought up in Marshalsea prison and is now ninety-four years old.

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# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED IN 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* Organization at Point Loma with *the* buildings *and the* grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism or anything of similar nature, but are what they stand for: 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, it unites *the* philosophic Orient with *the* practical West

## Theosophic Principles

THE gradual unfoldment of Theosophy by Katherine Tingley has signalized a distinct epoch in the chronology of the Work. In the inception of the movement, its foundress, H. P. Blavatsky, was intent on placing its scope and purpose before those whose inward convictions demanded an object in life. Her mission was to call into being a body for the express purpose of endowing it with a soul — a living force — a conscious mission.

Many wholly misunderstood her object and gathered to her not to learn of the mysteries of their own being, but to be taught mysterious things, and failing in this, deserted her. Her work was with and for mankind and in this respect there has been no break in the continuity of effort from 1875 to the present day. However, it remained for Katherine Tingley to place the message brought by Madame Blavatsky more closely in the hearts of the people, a point of contact that once being welded, cannot be broken. Her originality in extending the work to the children shows the fullest conception of the initial plans of the foundress, for if Theosophy is to furnish an object in life, a true purpose for living, no more effective method of instilling this into mankind could be conceived of than ingraining the basic truths of Theosophy — honor, integrity, truth — in short, all that constitutes nobility, into the lives of children, at a time when their freshness and purity has not been overcast by shadows.

Katherine Tingley has taken those who have remained true to the principles laid down by her predecessors, and welded them into a compact body for the expression of the deeper meaning of Theosophy in every-day life, making the lives of her Students a potent tribute to the memory of H. P. Blavatsky and Wm. Q. Judge.

The work of the three Leaders of the Theosophical Movement has been of distinct types which yet differ not at all in the principles of Theosophy. Conditions change rapidly, and the fitness of each Leader has demonstrated itself in ability to discern the new condition and adapt Theosophy to meet humanity's immediate need. Opportunities have been used as they presented themselves, and the expansion of the work is but a demonstration of the care with which the original plans were laid. In life itself the earliest duties lie in the preparation for the coming years, and so with the life of the Theosophical Movement. When Madame Blavatsky laid the foundation plans of the Organization, it was with full knowledge of the training necessary to the individual members before the fullest expression of the work could be realized. During the nine years of her leadership of the Theosophical Movement, Katherine Tingley has not only eliminated those personalities whose self-seeking had hampered her predecessors, but she has also succeeded in directing the current of the Movement to more practical effort. The beneficent purposes of the Organization had been, for a time, threatened with obscuration by the ambitious efforts of some of the apparently earnest workers, and to arrest this tendency has been a part of her Herculean labor. Where those were found whose vanity would not permit them to be silent workers in the ranks, others who were waiting have filled the vacancies, and uninterruptedly the movement has swelled with the days.

Katherine Tingley's achievements have come through her knowledge of human nature and her ability to awaken within the hearts of her students a desire for truer standards; in others, yes, but *in themselves first.* It has been her practical application of it that has made Theosophy a living power in the life of humanity.

No tribute to the memory of H. P. Blavatsky and Wm. Q. Judge could be more fitting than practical Theosophy as taught and lived by their successor, Katherine Tingley.

W. R. WHITE

## MEMBERSHIP

**In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite 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 Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.**

## A Word to Members

A HINDÛ calling himself Dr. Krishna, is reported by some of the members in other cities as approaching them and praising Katherine Tingley and the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, and receiving from them financial help. We know nothing of this man, and wish it to be understood that he is not a member of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, and that under no circumstances do we encourage his methods or endorse him.

When he visited the Point Loma grounds, being admitted as any other tourist, he was not encouraged to extend his visit, and was evidently much disappointed at not receiving special attention on account of his being a Hindû, and evidently did not understand that that was no sufficient reason in itself as there are something more than 150,000,000 of Hindûs. We fear from his conduct here that people may be misled into thinking that he has been admitted to our Institution, or that he is a member of the Organization, for the reason that elsewhere he has to certain credulous members always praised the Institution and Katherine Tingley, introducing himself in that way and trying to ingratiate himself with them. Evidently he is very much disappointed at not receiving the favor of Mrs. Tingley and this Institution.

EDITOR

## Comparing Systems of Education

WHETHER the commission of British teachers which has been touring the United States for the purpose of studying the American school system will have picked up any information of vital importance to British schools is a doubtful question. As to information of lesser importance doubtless they will have gained a few useful hints and give the Americans other hints in exchange; each system has its own advantages and defects. Again there are many points in which each system is adapted to its own country and not to the other country. The commission will have a little experience from the comparison and carry away a few ideas as to school furniture and so forth; but it will not be able to answer the question which system is the better. It will find that minor points of difference between British and American education sink into insignificance beside the great common tie of deficiency which unites them in resemblance; and that Americans, as well as Britons, are standing aghast at the failure of education to fulfil its declared purposes and wondering whether any one "system" at all is better than another.

With education, as with the churches, the system gets the credit for successes which are too often not due to it. Just as the inherent

(CONCLUDED ON PAGE 17)

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# Students' Path




## A BRAVE SPIRIT

CALMLY, calmly lay him down!
He hath fought the noble fight;
He hath battled for the right;
He hath won th' unfading crown.

Mem'ries, all too bright for tears,
Crowd around us from the past,
Faithful toiled he to the last—
Faithful through unflagging years.

All that makes for human good,
Freedom, righteousness and truth,
Objects of aspiring youth,
Firm to age he still pursued.

Kind and gentle was his soul,
Yet it glowed with glorious might;
Filling clouded minds with light,
Making wounded spirits whole.

Dying, he can never die!
To the dust his dust we give;
In our hearts his heart shall live;
Moving, guiding, working aye.—*Selected.*

## What Men Hope For

MANY stories have been written of what the world will be a hundred years hence, detailing the wonderful inventions which will have more completely annihilated time, space and the necessity of labor; describing improved social and governmental order; and painting descriptions tending to make one wish he could then be alive again and having a part in the glorious civilization attained, with man at peace with man, and justice and harmony prevailing.

Such anticipations of possibilities are not without value, for imagination is the primary author of all change, and therefore of all improvement. But for the present let us take a shorter excursion and in a different direction, calling into play, not imagination, but simply memory, and incidentally our powers of prophecy may be quickened in our examination of the seed already sown for the future harvest.

Clear in our recollection are the years of childhood, and each one of us must remember the early thoughts of manhood and the purposes then entertained of what we might — even would — be and do. And to the question that is sure to be asked of every boy, as to what he would do when he becomes a man, few of us had any hesitancy in making answer.

As adultship was reached, necessity played its part in shaping our former purposes. What we have striven for has yielded direct and indirect returns of varying values, and in the eyes of that small portion of the world which takes notice of us we rank all the way from failures to successes.

But what is our individual verdict upon ourselves? Each one of us, who has not yet reached that point in life when the death angel may be expected, undoubtedly still hopes to make a mark in the world; but looking only at the trial balance-sheet of life up to date, what is our real judgment upon ourselves? Are we satisfied? However much we may have acquired or accomplished, are we content? To whatever extent the hopes of early boyhood or of ripened manhood have been realized, has it brought the happiness and peace anticipated? Look also to your neighbor, to the most prosperous and successful of them all. Does he appear to enjoy a greater contentment than they of lesser prominence? Does it not seem even that the more one has, the greater becomes the fever and thirst for further acquisition?

No argument is needed, but simply memory and observation, to show that the accomplishment of personal ambition brings but little enduring satisfaction, and is readily comparable with that of the winner of a race, who finds chiefest enjoyment in the contest, and but short pleasure in wearing the victor's laurel.

But turning our attention from the past with its memories and calling upon imagination to raise the curtain of the future at that point where our course of life shall be all but finished and the entering of the "great unknown" but a few hours, even minutes, before us, what portion of life's panorama will probably then be of the greatest comfort?

It could hardly be our wealth, save as it might provide for those dear to us, for we cannot take it with us. Inflation of pride over public esteem could be but momentary, for we know too well how soon it becomes ancient and forgotten history. The contemptible and ungracious things in our lives may recur to us, and we will wish they had never been. But the really sunny cases in the career just closing I believe will be, not the attainment of the chief things we have hoped and striven for, but our here and there unpremeditated, spontaneous acts of thoughtfulness, kindness, and consideration for others; the things we have done without any hope of reward; those acts that make it possible that the world may be a little better because we have lived in it; in other words, the times when duty has appealed to us as sacred and we have made willing response.

A traveler going upon a journey gives chief attention just before his departure to the things he will take with him. And so the one about to depart from what we call life naturally turns attention in a similar direction. The only things he can take are those which are really his, which he has reduced to actual possession, and the only things in actual possession are those items which go to make up the warp and woof of character. So, cannot we understand in a measure why the soul, about to journey hence, has sorrow for the misspent portions of life and finds joy only in what has been noble?

And what do men hope for? They hope for lands, and stocks, and bonds, and fame, and success of every kind. In brief, they hope for what they have not, but think they desire; and in the common school of experience, and in no other way, can the value and wisdom of desires be tested.

But we have lived here many times before. Many are the terms of schooling at which we must have been entered, and many are the tests which must have been ours. Should not pride, then, if no holier motive, inspire us at length to graduate from some of the more primary departments?

It is true that the memory of the past is dormant, but its fruits of character must be abiding. Our efficiency today, therefore, is as we have fashioned all through the long, long past; and to-morrow new lines will be added in harmony with our present hopes and aspirations, for "as a man thinketh in his heart, so is he."

Is it not all a very simple truth? But men have forgotten it and, lacking the key which Theosophy gives, have sought to solve life's problems by the unaided and uninspired brain-mind intellect. Thus their explanations are unsatisfying and incomplete, intensifying the confusion instead of shedding light and illuminating life. Yet men hope on, the voice of the deeper nature, of the heart, again and again makes itself heard, and this itself is a basis for hope in the world's future.

The cry is continually for more knowledge, more education; but to be effective, the knowledge must be on new lines, the education must be that of Raja Yoga. Study and education may show the how and why; but unless the triune nature of man be studied and the body, and the mind, and the soul, all three, be educated — as is being so well exemplified among the Raja Yoga children at Point Loma — and all be united with the hand of spontaneous Brotherhood, then is it without fruit and therefore valueless. Whereas, the inspiration of the heart alone, if we can but hear it, will direct us aright, even as it dictated to the illustrious Bryant that immortal message:

> So live, that when thy summons comes to join
> The innumerable caravan, that moves
> To that mysterious realm, where each shall take
> His chamber in the silent halls of death;
> Thou go not, like the quarry slave at night
> Scourged to his dungeon; but sustained and soothed
> By an unfaltering trust, approach thy grave
> Like one who wraps the drapery of his couch
> Around him, and lies down to pleasant dreams.

STUDENT

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MANY who have not learned to argue rationally, still live according to reason.

Vehement desires about any one thing render the soul blind with respect to other things.

The equal is beautiful in everything, but excess and defect to me do not appear to be so.

It is the property of a divine intellect to be always intently thinking about the beautiful.—From the *Golden Sentences of Democritus.*

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## 1907---NEW YEAR'S THOUGHTS

(LOMALAND)

THE old year sleeps with his father,
The new year reigns in his stead:
Long lives the king of this antique world;
The ages are his for a bed;
The past and the future his children,
The present their ancient nurse;
His crown is the Sun in the Heaven,
His throne is the Universe:
His vassals are dreams and phantoms,
His realm is the mind of man;
Time is Lord of Eternity,
That knows not measure nor span. —*R. M.*

## THEOSOPHICAL FORUM

**Conducted by J. H. Fussell**

**Question** I am a little confused regarding the different ways of viewing the nature of man according to Theosophical literature. At one time he is spoken of as a duality, at another as a trinity, and at yet another as a septenary. Will the Theosophical Forum kindly give a hint at a solution of the difficulty? What object is gained by the more detailed classification, when for the purposes of the study of human nature, the three-fold one given by St. Paul, of body, soul, and spirit seems sufficient and complete?

**Answer** First, as to the object gained. Surely this is a deeper knowledge of man's nature and capabilities; and not only knowledge but that which comes with knowledge — power. Think for a moment how little we know or did know about our human nature before we took up the study of Theosophy; how little professed students of the science of human life know about man; and even the professors in our colleges who give us a psychology without the soul; and the theologians who do not distinguish between soul and spirit.

Take the case of the average man or woman; *they* are sick, or *they* are well, hungry, tired, sleepy, angry, pleased — in other words they have identified themselves at one time with their bodies and at another with their desires; and so too do they identify themselves with their minds; they do not know what their real selves are at all. From this ignorance it is that arise all the uncertainties and perplexities regarding life and death. There is no sure anchorage; no haven of peace and strength and calm. The body changes continually, grows old, decays, and dies. What effect must this have on one who identifies himself with his body? The desires change, they hurry a man hither and thither and know only the rest, if it can be called such, or better, the inactivity, of satiety, to awaken again with more imperious demands for satisfaction. What can a man whose life is governed by desire and who lives only to gratify it — and how many such are there today — what can such a man know of immortality, or of real life here? And those who have, through mental discipline, gained control over the lower and grosser forms of desire, and over their physical nature, yet who hold the mind and the reasoning faculties as the highest of all, as indeed their very selves, who demand proof and argument, they are but led by more subtle desires, mental desires, which if followed as guides will lead them further and further from the wisdom of life, the true knowledge.

That the greater part of the world today, that is, of the white races, is made up of these classes of people, is due to the centuries of wrong training, the lack of education in its truer and deeper sense. And among no other peoples is the fear of death so great or so prevalent as among the white peoples, and the "Christian" peoples. Why is this? Why is it that the Eastern peoples, the Japanese for instance, do not have the fear of death that we have? Why is it that many tribes of the North American Indians look upon death with absolutely fearless eyes? And in each of the cases named, it is not the result of fanaticism or frenzy, a fanaticism such as possesses the Mohammedan warrior, but a normal attitude regarding life and death. The answer perhaps may be gathered from language that is still used by some of the Indians. They do not say, "I am hungry, tired, sick;" but "*my body* is hungry, *my body* is tired." It can be accounted for in no other way than that they realize that they are something other than their bodies or passions or thoughts, and that although the well-being of these different parts of their nature is to be desired, yet it is not the supreme good. But the complete answer, the complete philosophy, is to be found only in Theosophy, in its teachings regarding the septenary nature of man, mirroring the lines of Nature. STUDENT

**Answer** II. We might ask from what aspect does the three-fold classification of man's nature seem sufficient and complete. Is it not a sufficient reason that the seven-fold division of human nature is a *fact* just as the seven-fold division of white light is a fact as revealed in the spectrum, or the seven tones of the diatonic scale in music? And yet, taking the analogy of light, we find it convenient and useful for the purposes of study at times to consider the spectrum from the standpoint of the three primary colors; and again, for other purposes, to consider it as divided into heat and light rays, in other words, as a duality.

Then again, taking the analogy of sound and the diatonic scale, we have the different chords etc.; and innumerable analogies might be found throughout nature among her many other septenaries.

Thus from one aspect we might hold that the three-fold division referred to in the question as given by Paul, of body, soul, and spirit, was analogous to the common chord of music and the three primary colors of light. And yet to know music and the science of color it is necessary to have the seven tones and the seven colors; and just so in human nature to understand man's powers and possibilities, to learn what is the real man, and what is the relation of the various parts of his nature to one another, the seven-fold classification is necessary.

It is because of the lack of this knowledge of the complex nature of man that there has been so much confusion and ignorance even on the part of those who profess to study human nature. Apart from Theosophy there is no teaching that gives adequate explanation of the complex inner nature of Man, and on the subject of death, of hypnotism, and of the psychic processes that have so puzzled modern investigators.

In the light of the teachings of Theosophy the age-old injunction "Man, know thyself," becomes possible of fulfilment. The present time is one of the turning points in the history of mankind when the old knowledge is once more being revealed, and with it the responsibility laid upon man's higher nature of gaining, dominating, and taking command of the lower. If there were no other teaching that Theosophy had given than this, man would have the key to the highest development and knowledge, for in one word the teaching of the septenary nature of man shows him to be a copy in miniature of the whole universe, and that in him are potentially all powers that exist in Nature.

STUDENT

## FRIENDS IN COUNSEL

DEAR COMRADES: Who does not know the rhythmic pulse of Nature's forces in the inner life? Now on a favoring tide of spiritual inflow we aspire and greatly dare to live the higher life, and thus upheld upon the rising flood, for many days we persevere. Then comes the sad decline. The spiritual impulse wanes. All the allurements of the lower levels start into clamorous life, and the celestial harmonies are drowned by the loud, roaring voices of desire. Most of us float contented with an effortless advance on the incoming flood and feebly drift with the receding waves, thus losing all the headway we have gained.

All the strong saviors of the human race have cultivated an indomitable, never wavering will. Boldly they struggled in the current of the rising tide, taking advantage of the tiniest ripple of impulsive force. And with an equal resolution they contested the reactionary drag of the receding waves, resisting retrogression and husbanding their forces for the next advance. Those who obey the rising and the falling tides have well been styled "the useless portion of mankind." Drifting like corks upon the stream, nothing do they contribute in the way of positive attempt to reinforce the evolutionary law. They neither help nor greatly hinder the deep purposes of Universal Mind. Too ineffective to be counted in as factors in the world's great life are these, the helpless playthings of the warring powers.

But from this moment we may shape our destiny anew, establishing ourselves each as an independent center of beneficent activity. Never again will we allow ourselves to *drift* with Nature, but elect to *work* with her instead, and forcefully co-operate in her vast designs. No longer will we be as servants, but directors of the Law and by our keen sagacity blended with deep compassion hasten and smooth the slow progression of created things groaning and travailing in their pain till now.

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REMEMBER this: that as you live your life each day with an uplifted purpose and unselfish desire, each and every event will bear for you a deep significance — an inner meaning — and as you learn their import, so do you fit yourself for higher work.—*William Quan Judge.*

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## 1907---NEW YEAR'S THOUGHTS

(LOMALAND)

THE old year sleeps with his father,
The new year reigns in his stead:
Long lives the king of this antique world;
The ages are his for a bed;
The past and the future his children,
The present their ancient nurse;
His crown is the Sun in the Heaven,
His throne is the Universe:
His vassals are dreams and phantoms,
His realm is the mind of man;
Time is Lord of Eternity,
That knows not measure nor span. —*R. M.*

## THEOSOPHICAL FORUM

**Conducted by J. H. Fussell**

**Question** I am a little confused regarding the different ways of viewing the nature of man according to Theosophical literature. At one time he is spoken of as a duality, at another as a trinity, and at yet another as a septenary. Will the Theosophical Forum kindly give a hint at a solution of the difficulty? What object is gained by the more detailed classification, when for the purposes of the study of human nature, the three-fold one given by St. Paul, of body, soul, and spirit seems sufficient and complete?

**Answer** First, as to the object gained. Surely this is a deeper knowledge of man's nature and capabilities; and not only knowledge but that which comes with knowledge — power. Think for a moment how little we know or did know about our human nature before we took up the study of Theosophy; how little professed students of the science of human life know about man; and even the professors in our colleges who give us a psychology without the soul; and the theologians who do not distinguish between soul and spirit.

Take the case of the average man or woman; *they* are sick, or *they* are well, hungry, tired, sleepy, angry, pleased — in other words they have identified themselves at one time with their bodies and at another with their desires; and so too do they identify themselves with their minds; they do not know what their real selves are at all. From this ignorance it is that arise all the uncertainties and perplexities regarding life and death. There is no sure anchorage; no haven of peace and strength and calm. The body changes continually, grows old, decays, and dies. What effect must this have on one who identifies himself with his body? The desires change, they hurry a man hither and thither and know only the rest, if it can be called such, or better, the inactivity, of satiety, to awaken again with more imperious demands for satisfaction. What can a man whose life is governed by desire and who lives only to gratify it — and how many such are there today — what can such a man know of immortality, or of real life here? And those who have, through mental discipline, gained control over the lower and grosser forms of desire, and over their physical nature, yet who hold the mind and the reasoning faculties as the highest of all, as indeed their very selves, who demand proof and argument, they are but led by more subtle desires, mental desires, which if followed as guides will lead them further and further from the wisdom of life, the true knowledge.

That the greater part of the world today, that is, of the white races, is made up of these classes of people, is due to the centuries of wrong training, the lack of education in its truer and deeper sense. And among no other peoples is the fear of death so great or so prevalent as among the white peoples, and the "Christian" peoples. Why is this? Why is it that the Eastern peoples, the Japanese for instance, do not have the fear of death that we have? Why is it that many tribes of the North American Indians look upon death with absolutely fearless eyes? And in each of the cases named, it is not the result of fanaticism or frenzy, a fanaticism such as possesses the Mohammedan warrior, but a normal attitude regarding life and death. The answer perhaps may be gathered from language that is still used by some of the Indians. They do not say, "I am hungry, tired, sick;" but "*my body* is hungry, *my body* is tired." It can be accounted for in no other way than that they realize that they are something other than their bodies or passions or thoughts, and that although the well-being of these different parts of their nature is to be desired, yet it is not the supreme good. But the complete answer, the complete philosophy, is to be found only in Theosophy, in its teachings regarding the septenary nature of man, mirroring the lines of Nature. STUDENT

**Answer** II. We might ask from what aspect does the three-fold classification of man's nature seem sufficient and complete. Is it not a sufficient reason that the seven-fold division of human nature is a *fact* just as the seven-fold division of white light is a fact as revealed in the spectrum, or the seven tones of the diatonic scale in music? And yet, taking the analogy of light, we find it convenient and useful for the purposes of study at times to consider the spectrum from the standpoint of the three primary colors; and again, for other purposes, to consider it as divided into heat and light rays, in other words, as a duality.

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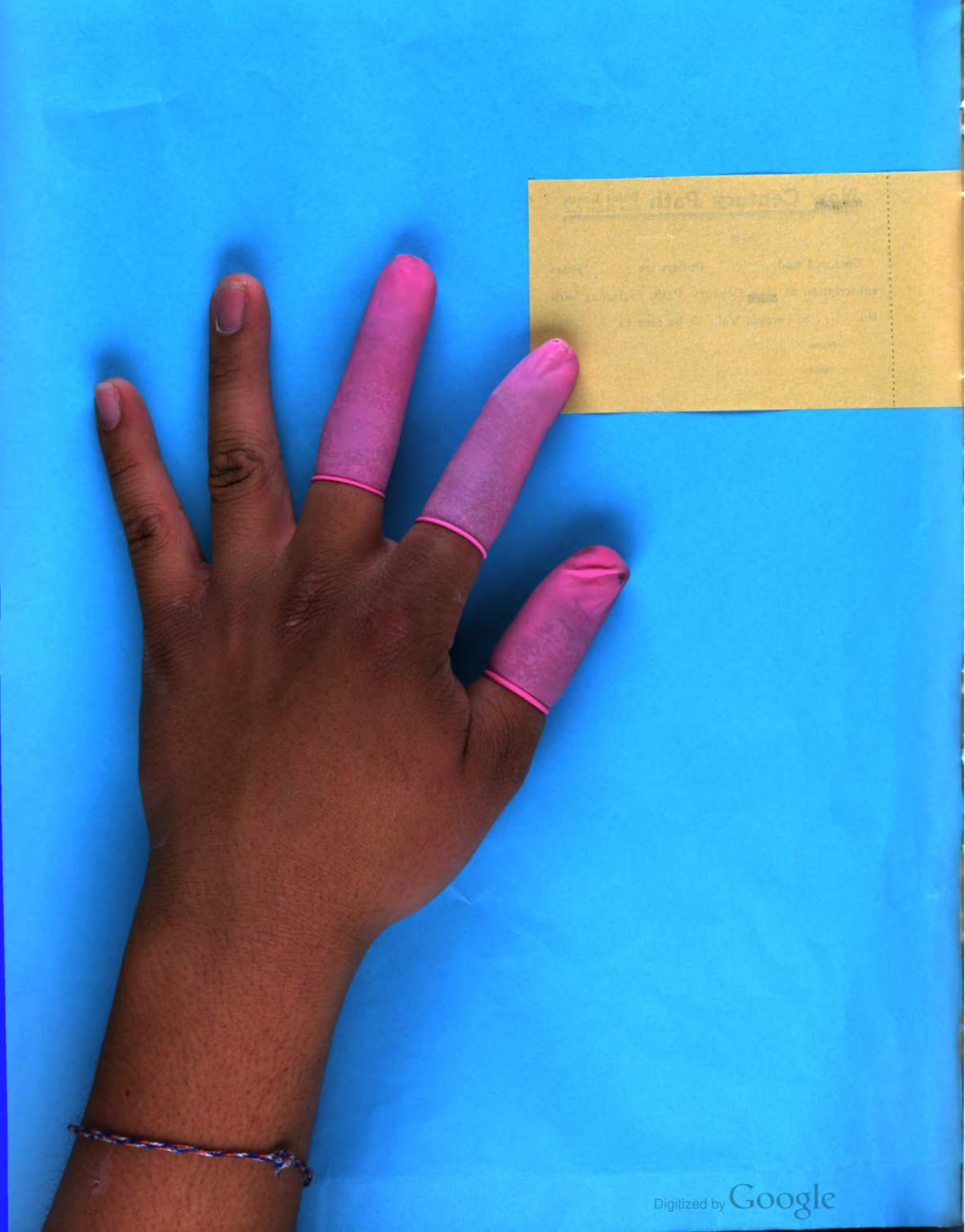
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(CONCLUDED FROM PAGE 14)

goodness and intelligence of human nature enables some people to get more out of church teachings than there often is in them, so the pupils who best profit by the school system are those who have qualities due to other influences, qualities which would have enabled them to succeed without the school system. In itself the education provided is not an influence for molding character or developing intelligence; it is only a means which can be used by those who already have those qualities, but does not give them to those who have them not. Whatever other influence the schools may have is due — mark this — not to the system but to personal influence; and it is generally admitted that the system does not promote, but positively hinders, the chances for personal influence.

Our schools are theoretically little more than coaching establishments such as those in which young men are prepared for professions, and which do not profess to undertake any moral instruction, the students being presumed to be their own masters in that respect. In the schools the moral question is chiefly taken for granted or provided for in a casual unformulated way. The children pick up a kind of ordinary everyday good behavior from home teachings and natural adaptation to surrounding conditions. Some of the children are very good, others average, some bad.

This state of affairs might be all very well, especially in an old nation where the influences were conservative and there was a deep unchanging current of venerable custom established. But unfortunately *experience is proving the contrary so far as progressive Western countries are concerned.* We are not Chinese, with a hoary antiquity behind us and a system of morality so old that it has become instinctive and invariable. We are a young people full of new impulses, without any settled religion or philosophy; and experience is proving that we can not rely on the accumulated force of conventional morality derived from a simpler age. This is the only question worth considering in connexion with the school systems; all else is trifling by comparison. This is no exaggeration; for students of social questions agree that education is not fulfilling its purpose of providing generations of citizens of a better quality; and some go so far as to say that it is even to blame for the very evils it is supposed to remedy, and that it would be better to have no education at all!

Dividing education into the three heads of the Greek system, we have physical, intellectual, and moral training. Moral training today is simply nowhere; how could it be otherwise in the present state of our religious ideas? And it is scarcely worth while to discuss seriously the question whether moral training can be given without a religious (using the word here in its *true* sense) basis; no two people can agree as to what to teach or how to teach it on this basis. As to physical training, we are better off, yet even here the constantly changing theories of hygiene, liable at any moment to complete reversal, leave the unfortunate child at the mercy of experimenters. As to intellectual training, we are in a state of hopeless indecision and variance as to what is the best mode of teaching, views on this head being absolutely contrary and succeeding each other like the alternation of political parties in a government.

Not to enlarge on these already much discussed points, we come to the main point — Is it worth while for a commission to study these *systems* at all? Had they not better set to work and try to find out what is the matter with all the systems and remedy the vital defect which underlies all our education? Let them direct their eyes in the first place to results; and if they find in America such results as will warrant them in inferring that this country must surely have a better school system than Great Britain, then it will be time to study it. But in America they will find the same social evils, the same general unrest and uncertainty, as elsewhere.

Still keeping in mind this question of results, let them examine the Raja Yoga system of education in operation at Lomaland, and see what results that achieves. In this system it is the results that first strike attention, as all visitors bear witness. It is the unmistakable character of the results that causes people to look into the system and to ask themselves what is the mystery at the bottom of such results. When the party of Superintendents of California State Schools visited Point Loma, they were amazed at what they witnessed; for they did not know, experienced as they were in children, that such results could be gotten out of children. All were struck with the atmosphere of serenity and harmony which prevailed everywhere, among adults as well as juveniles. The reason is perfectly clear. At Point Loma all life and education is anchored on knowledge, not drifting in a sea of doubt and ineptitude.

STUDENT

## How *the* Net is Woven

IF one were to trace in red ink, on a map of the world, the railway and steam navigation lines, he would have before him a beautiful network, though some of the meshes would be lacking. The same holds good regarding telegraph lines, cable lines, telephone lines, mail routes, and other means of travel, exchange, and communication. Perhaps if he had keener vision he could likewise discern, in the upper air, something in connexion with wireless telegraphic communication. However, whether or not the latter point be well taken, it is true that the threads of the terrestrial net are being rapidly placed and ever more and more firmly knitted together.

The greatest single undertaking of this kind now in hand is the construction of the Panama Canal. The estimated excavation and structural material are approximately as follows:

"Colon section, 9,445,000 cubic yards; Mindi, 11,000,000 yards; Gatun locks, excavation, 3,660,000 yards; concrete, 1,302,080 yards; steel gates, 29,230,000 pounds; Gatun dam, earth filled, 21,200,000 yards; Gatun regulating works, excavation, 1,580,000 yards; concrete 189,000 yards; sluices, 5,000,000 pounds; lake section, excavation, 24,000,000 yards; Culebra, excavation, 39,000,000 yards; Pedro Miguel, excavation, 6,835,000 yards; Pedro Miguel lock, excavation, 1,170,000 yards; embankment, 1,100,000 yards; back fill, 390,000 yards; concrete, 513,612 yards; cast iron, 732,000 pounds; steel gates, 19,500,000 pounds; Lake Sosa section, excavation, 1,680,000 yards; Sosa locks, excavation, 1,430,000 yards; back fill, 950,000 yards; concrete, 992,800 yards; cut stone, 600,000 yards; brick, 14,000 yards; cast iron, 1,281,000 pounds; steel gates, 37,180,000 pounds; La Boca dam, 6,300,000 yards; Corozal-Sosa dam, 5,397,000 yards; Panama bay excavation, 8,528,000 yards."

Further transport facilities between Great Britain and Manila are to be established, for the Ocean Steamship Company has started a new service there. The steamers which will be impressed into this service "run between Glasgow, Liverpool, and the Orient, and formerly had to tranship their cargo at Singapore or Hongkong. The first steamer to make the run will be the Teucer, the largest freighter that has ever passed through the Suez Canal. She is a new vessel, built especially for cargo, and is modern in every respect. Her net tonnage is 9017, and she will carry 20,000 tons of cargo. The Ocean Steamship Company was consolidated with the China Mutual Steamship Company about two years ago, which company also owns a large number of freighters."

Almost antipodal to the foregoing is a line to be started between British Columbia and New Zealand. "At present the only direct connection between British Columbia and New Zealand is by two freight steamers making bi-monthly trips."

H. T. P.

## A Bright Outlook in Ireland

THINGS are looking up in old Ireland in more ways than one. Immense beds of coal and iron ore have just been discovered in the county of Antrim, fifty million tons of coal being within easy reach and the iron ore being of exceptional quality. Until now the difficulty that Ireland has had to suffer in regard to her mineral wealth has been that the great depth of the deposits made it unprofitable to work them generally, but as the reports say these new discoveries are at, or close to, the surface it looks as if an era of prosperity may be coming.

It is gratifying to hear also that the terrible drain of emigration has been checked, for a time at least. A decided fall is visible in the number of those leaving the country. Ireland has plenty of advantages, a fertile soil, a mild climate, easy facilities for communication by land and water, and excellent fishing grounds; and with the advance of the Twentieth Century a new energy is sure to come. There is little danger of the "Isle of Destiny" losing the individuality of its people, their poetic, idealistic character. The people of Ireland have less greed for the almighty dollar than almost any other nation; but it will be well for such a reasonable prosperity to be created that they may be free from the ever-haunting shadow of famine which has hung over them for so many long years. The Twentieth Century holds out many brighter prospects for Ireland, and with a greater material prosperity we may look for unexpected developments of thought and action. A man who has not enough to eat can not be expected to make much advance in the arts or sciences. In spite though of their discouragements the Irish people have kept alive the flame of poetry and music, and the inextinguishable optimism of the race has always found expression in song and dance and story. When the Irish people have freed themselves from the shadows which they have encouraged while mistaking them for blessings, when they are really free, free intellectually and morally, the fires will again blaze forth — those fires that "Saint" Brigida said were nearly extinguished in her day but would once again, in distant ages, shine forth for the healing of the nations.

R.

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|---|---|---|---|---|---|---|---|---|
| | | MAX | MIN | DRY | WET | FALL | DIR | VEL |
| 21 | 29.901 | 60 | 49 | 59 | 49 | 0.00 | E | ½ |
| 22 | 29.885 | 65 | 53 | 58 | 50 | 0.00 | E | 3 |
| 23 | 29.843 | 64 | 51 | 53 | 49 | 0.00 | E | 3 |
| 24 | 30.785 | 61 | 46 | 49 | 49 | 0.02 | E | 5 |
| 25 | 29.784 | 57 | 50 | 54 | 53 | 0.01 | N | 2 |
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*Edited by* KATHERINE TINGLEY

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## Can a Buddhist be a Theosophist?

THE Anagarika Dharmapala, Editor of the *Journal of the Maha-Bodhi Society*, a most interesting periodical, and Hon. General Secretary of the Maha-Bodhi Society, Colombo, Ceylon, has entered on a crusade against what he terms the "Hindûized Theosophy" of the Theosophists of Adyar. He is a Sinhalese gentleman of education and attainment, an ardent Buddhist, and was for many years a Theosophist — and there is every reason to think he is one still, as his very attack on *Hindûized* Theosophy shows. He represented his ancestral faith at the World's Parliament of Religions at Chicago, in 1893, where he also spoke on the teachings of Theosophy as a Theosophist; and has for a number of years past been working, with success and reverse of fortune, towards re-establishing the Ârya Dharma of the Buddha Shâkya Muni at Buddha Gaya, Bengal Province, India, as the religious center of a "united Buddhist world." For it was at Buddha Gaya, some 2450 years ago,* that the Bodhisattwa Siddhartha attained full Buddhahood under the famous pippala tree (*ficus religiosa*), since called the Bo Tree or Tree of Wisdom by all Buddhists. Thus they, like the Christians, Mohammedans and Brâhmans, have their Holy City. To them it is holy ground where their Lord attained Nirvâna.

In his arraignment of the leaders and representatives of the Adyar Theosophical Society he is merciless. He accuses them of being "time-servers," and of propagating doctrines, religious and philosophic, to which he says no true Buddhist can assent.

> When she [*i. e.* H. P. Blavatsky] was alive there was no talk of Krishna and Hinduism. . . . Since her death it seems that the "Mahatmas" have left the Hinduised Besantine Theosophical Society. Whom are we to believe, Mrs. Besant or Madame Blavatsky? If the former is now the "chosen vessel," then H. P. Blavatsky was an impostor. If the latter was true then Mrs. Besant is a fraud. With Besantine Theosophy no Buddhist can agree.

And as to Col. Olcott,

> his days in Ceylon are numbered. He began his career well in Ceylon, but since the death of Madame Blavatsky, under the influence of Mrs. Besant, has forgotten his old Buddhist friends. He has done great harm to the cause of pure Buddhism in Ceylon. Happily . . . his influence is on the decline.

And much more to the same effect.

Now let it be distinctly understood that the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, of which the International Headquarters are at Point Loma, California, is in no way whatsoever connected with the Adyar society. The UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, since its foundation at New York in 1875 by H. P. Blavatsky, later under the leadership of William Q. Judge and at present under that of Katherine Tingley, has ever cherished as a priceless treasure its Theosophical traditions; and its members are constantly engaged in propagating those high and noble Theosophical teachings which H. P. Blavatsky first outlined in her great works. Mr. Judge years ago pointed out the path the Adyar Theosophists were preparing to tread, and his words have long since been fulfilled. And this is why: Theosophy is a body of teaching which its Guardians claim (and prove) to be the great spiritual source from which the world's religions and philosophies have sprung. It is wholly self-consistent, complete and perfect as a system, and if its students examine the world's religious and philosophic thought of the present and of past time, it is for two general reasons: For personal study; and to be better able to meet the different religionists on their own ground in a spirit of help and goodwill. Yet, and just here is the point in question, if Theosophy be made to run on any one theological track, or if it be attempted to clamp it to the Procrustean bed of any one theological or philosophic system, it loses thereby its very distinguishing characteristic of perfect universality. It can not be too often repeated that the Esoteric Philosophy is not Brâhmanism, nor Buddhism, nor Christianism, nor any other 'ism, but the universal mother of them all, and their eternal support and ally — however little bigotry may wish, as yet, to realize it — just in as much as they agree in the fundamentals of religious *feeling*. For in such a consensus of religious feeling lie the germs of eternal truth.

To return to our subject. Under the heading, "Can a Buddhist be a Member of the [Adyar] Theosophical Society?" the Anagarika Dharmapala proceeds to show that he can not, and gives his reasons. They are reasons which might not appeal to the "man in the street" at first sight; but they are nevertheless based on questions of ontology which lie at the root of all metaphysical religious thought. He premises by saying that Theosophy is called the "Wisdom of God." As a Buddhist disbeliever in a Personal God, in any personification of the Eternal, which the definition literally implies, he refuses it as a definition of Infinite Truth. This may be passed over by saying that any true Theosophist would undoubtedly agree with him, and would prefer a definition whose terms connote a purely impersonal idea. Divine, or Spiritual Wisdom; the Eternal Wisdom-Religion; or the Secret Doctrine of the Ages, are certainly far better. To continue:

> A Buddhist has to take a firm stand with regard to certain essentials. He cannot accept a Supreme Creator, neither can he subscribe to spiritualistic speculations concerning a separate phantom of a soul which flies at death in astral form to some astral sphere.

This criticism is made on a certain article written for an American periodical and republished in the organ of the Adyar Society, based on the writings of the following persons: Olcott, Mrs. Besant, G. R. S. Mead, C. W. Leadbeater, A. P. Sinnett and others. Now it is certain that none of this is taught in Theosophy. H. P. Blavatsky's writings, notably the *Secret Doctrine* and *Isis Unveiled*, to say nothing

* That is, according to the tradition of the Southern Church. But from records in the possession of the Guardians of the Esoteric Wisdom, Shâkya Muni attained his Nirvâna in the year 563 *ante Christum*, living for *twenty years afterwards*, teaching his Arhats, consolidating his Doctrine, and finally quitting the body 543 B. C., from which date the tradition of the Southern Church — this time veiled — records his death. It is from the latter year that the said Church dates both the Nirvâna and the death. It should be remembered that these dates are, though exact in themselves, for convenience based on the *accepted* chronology of the Christian era — itself inaccurate enough in all conscience!—*G. de P.*

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of her innumerable articles published at different times, make it abundantly clear that the Esoteric Philosophy admits no Supreme "Creator," but instead teaches a unity in hierarchy of *formative* not "creative" Intelligences, guided in their divine work of world-building by the Karmic *necessity* of their own natures. Infinite and Eternal Law guiding Infinite and Eternal Consciousness (or *vice versa*) in its work on the plastic spiritual substratum of being. The gods themselves are subject to Karma, and have their periods allotted to them, both in time and space. Now this is very good Buddhism; and what is more, it is very good Brâhmanism as well. And it fairly represents Theosophical teaching. Thus far there is thus no real disagreement at all. On the "falling asleep" of the gods have been based the teleological mysteries of all the great theogonies, the Aryan, the Greek, the Scandinavian, the Egyptian, and those of the Semitic peoples. If the quotation about the "separate phantom of a soul, which flies at death in astral form to some astral sphere" is correctly quoted, which seems more than probable, the first idea that occurs is, that if the writer or writers thereof knew anything of the mysteries of the after-life state, or of the intricacies of the correct teaching on the matter, it is scarcely likely that so erroneous an impression could have been given. The unwholesome hunger for astralism has caused many a one to wander from the very truth he (presumably) was seeking. As has also the belief induced largely by self-hypnosis that clairvoyance ("clear sight"!!— save the mark!) has been acquired by such or another method. Suffice it to remark here simply that the Theosophical teaching on the matter may be found in the innumerable Buddhist treatises on the *skandhas*, where the whole secret is *locked up for those who can understand it* — or cannot! And it may be found, of course, in the different Brâhmanical writings, especially the Upanishads. That is, if people prefer going there, instead of to the doctrines of Theosophy. The reader is referred to the *Key to Theosophy* for satisfactory information on the subject. It should however be pointed out once for all, that the difficulty experienced not only by Western Orientalists as regards this question of Rebirth, the *skandhas*, and the ego-soul, as well as the *post mortem* states of the man, lies chiefly in two causes: 1st. Because the teaching concerning the after-life has always been part and parcel of the Mysteries, and for mightily good reasons has always been a mystery to the public except in so far as vague glimmerings of the truth have leaked out; and 2nd. Because its comprehension requires such complete mental abstraction from the things of physical life, in other words such perfect liberation and freedom from preconception and prejudgment, of which man's brain-mind is so constantly the victim, that it is small wonder the Buddhistic teaching should be so misunderstood. Too often our most brilliant thinkers get so wound up in words, mere vocables in themselves without a settled and definite meaning, empty wind-bags "puffed up with conceit and emptiness," due to hereditary training in crystallized meanings, that the sifting and laborious work of separation of different Oriental senses in which a word may be used, is almost beyond them. They therefore give to a word the meaning they think best fits *their conception of what it must be!* *

And exactly the same may be said of the original promulgation of the Ârya Dharma of Gautama Shâkya Muni by his pupils. The Buddha himself, as the scriptures declare, more than once hesitated on two of the most vital questions affecting the ontology of Nature and man, viz., the beginnings of things; and the doctrine of the soul. He himself was born a Râjput prince, bred in Hindû thought and feeling, and knew only too well of the terrible superstition which was overwhelming the people he had come among. He was essentially a Reformer; and as H. P. Blavatsky has pointed out, preferred that his followers should fall into (apparent) atheism — an abominably unjust term to use — rather than that they should wallow in the superstitious mire of ritualistic and creedal observances. Nevertheless it should be affirmed with the utmost possible emphasis that every single doctrine as yet given out, of the Esoteric Philosophy, the Wisdom-Religion of the Ages, THEOSOPHY, may be found in the Buddhist Canon. For instance, what true Theosophist would ever hesitate to accept the Buddhist formula of faith, the Triratna or "Three Jewels"? — Bodhi, Dharma, Sangha: Spiritual Wisdom, the Doctrine of the Law, the Brotherhood of the Enlightened. The modern Buddhist puts the formula Buddha, Dharma, Sangha, thus endowing the Tathâgata Buddha, the man, with the nature of an abstract principle, and making of the Sangha the order of Buddhist priests. But the root-idea is essentially the same. Indeed the esoteric rendering would be as acceptable to a Brâhman philosopher as to an enlightened Buddhist. Who indeed would refuse to accept the Theosophic sense of the Formula:

I take my refuge in the Breath of Wisdom.
I take my refuge in the Law of Truth.
I take my refuge in the Brotherhood of the selfless Enlightened Ones.

In these three declarations lie all the Law and all the Prophets.

"Buddhism," says Rhys Davids, "does not attempt to solve the problem of the primary origin of things."* A most inaccurate and misleading phrase. Our best Orientalists are as a rule so encased in Occidental methods of thought that it is nearly impossible for them to grasp those of the Orient. The Mâlunka Sutta as quoted by Mr. Davids from Hardy's *Manual of Buddhism*† has the following:

When Mâlunka asked the Buddha whether the existence of the world is eternal or not eternal, he made him no reply; but the reason of this was, that it was considered by the teacher as an inquiry that tended to no profit.

Now to any one who has studied the Esoteric Philosophy the wisdom of silence here is superfluously evident. As in the case of the wandering monk Vacchagotta, of whom more anon, a reply in either sense would have confirmed the questioner in one or other of beliefs *latent in the mind at the time of asking the question*, and the Teacher's very ends would have been defeated. So extraordinary in its logical faculty is the Western mind, that Rhys Davids only a few pages further on, epitomizing the teaching of the innumerable *Buddhist scriptures* on this very point, sublimely oblivious that he is answering Mâlunka's question, says:

. . . everything is constantly, though imperceptibly changing.‡ There is no place where this law does not operate; no heaven or hell, therefore, in the ordinary‖

(CONTINUED ON PAGE 16)

* J. Barthélemy Saint-Hilaire, *Le Bouddha et sa Religion*, ch. IV, dogmatically affirms that "transmigration [by which he means reincarnation] was invented by the Brâhmans" — a sample of Western criticism. If so, then the Brâhmans must have wandered all over the world ages ago, as the doctrine is found everywhere; but that would never be admitted: *ergo*, the Brâhmans did *not* "invent" the teaching — which, by the way, dates as a belief since the fall of man into fleshly bodies and the consequent dissolution of the soul's vehicle at death. This eminent French writer — though Orientalists know better today — believed that the Buddhist scriptures taught an absolute annihilation of all that man is, and calls it "that hideous doctrine." But fortunately the said scriptures teach otherwise, and very emphatically too. Shâkya Muni, for instance, had reincarnated times without number, rising in the scale of spiritual knowledge and power with each life, until the Bodhisattwa blossomed into full Buddhahood. The same repeated rebirths take place for all that lives. "The idea of transmigration extends to the uttermost limits; it embraces all, from the Bodhisattwa who becomes a perfect Buddha, from man to inert matter." (*Op. cit.*) It is a man's Karma which reincarnates in the *skandhas*, says Buddhism; a man being what his Karma is, therefore the same man reincarnates. The truth of the matter is, that Buddhism is unusually insistent on the truth of that very doctrine of pre- and after-existence; and if it states that an *eternal personal* soul is a heresy born of ignorance, which it calls the heresy of separateness or the sin of personality — *attavada* — it merely echoes the ancient teaching of Wisdom. The Vedânta just as strongly denies the eternal permanence of all that is composite, compounded and mixed. But whatever words Buddhist teaching uses, something passes from birth to birth, and that *something* is that very other something which remained after the breaking up of the body. And this something, says Buddhism, is just what a man was at death — the full tally of all he was, his Karma, "All that total of a soul," as Sir Edwin Arnold puts it. A good man means the rebirth of that same good tally; an evil an evil. What could be more clear? In short, the teaching is in line with the Theosophical one of the impermanence of the personality and the *permanence of the Individuality*. When Buddhists of the more enlightened classes realize the impersonal nature of the sense attached to the word Individuality in Theosophy, they will find no difficulty in accepting its teaching; and will moreover find a flood of meaning thrown on their own writings. The reader is requested to ponder over the quotations from Buddhist works given, where Shâkya Muni could hardly have more clearly expressed his teaching of a surviving and reincarnating *ens*. Call it soul if needful; words are necessary to express the thought, but this word should be most carefully used in Buddhistic doctrine.

Theosophy does not teach an immediate reincarnation of the surviving principles, nor did the Buddha ever teach it. His words may have been misunderstood, however. It is more than probable. But Theosophy does *not* teach that an "astral soul flies at death to an astral sphere." The extraordinary mess of Theosophic tenets here apparent, obliges one to refer the reader to Theosophic literature on the subject.—*G. de P.*

* *Buddhism*, pp. 87-88.

‡ Page 375.

‡ There is a very interesting passage in the *Visuddhi-Magga*, chap. XIII, which speaks of the duration and kinds of world cycles and periods of destruction, which last are three: by water; by fire; and by wind or cyclones, the last being really the attendants of the first two. The chapter is crammed with esotericism which needs but little Theosophy to understand. Another work, the *Samyutta Nikâya*, XV, 5, speaks as follows on the length of a world-cycle: "If, oh Bhikshu, there were a great mountain of rock a league in length, a league in width, a league in height, without hole or cleft, and once every hundred years one were to come and brush it once with a cloth of silk; oh Bhikshu, that great rocky mountain would be worn more quickly away and vanish than a world-kalpa. Such, oh Bhikshu, is the length of a world-kalpa. Oh Bhikshu, many such cycles have come and gone, and many hundreds of such cycles, and many thousands of such cycles, and many hundreds of thousands of such cycles. Why say I this, oh Bhikshu? Because the wheel of life has no beginning, and of beings who roll from birth to birth one sees not the end." Oriental exaggeration? Perhaps.—*G. de P.*

‖ He means of course *Western* or *Christian*.

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# Some Views on XXth Century Problems

**Theosophy in *the* Pulpit**

IF the Rev. J. R. Campbell, practically the head of the English Nonconformists, would but take one step more, he could complete the philosophy which — in the *Daily Mail* — he expounds as "Restated Theology." The one step is to accept the idea of Reincarnation, without which he has to adopt something of a makeshift. Curiously, the idea is supplied him by Lady Walberga Paget, who writes on that subject in the London *Nineteenth Century and After*.

"The starting point of the new theology is belief in the immanence of God and the essential oneness of God and man." Man is a revelation of God "and the universe one means to the self-manifestation of God." God is the consciousness that pervades all things, moving to higher and higher expressions of itself. "The highest expression, so far, is Jesus Christ. The new theology. . . . looks upon Jesus as a perfect example of what humanity ought to be. Every man is a potential Christ," — and then comes the ancient teaching as to the Logos — "or rather a manifestation of the eternal Christ — that side of the nature of God from which all humanity has come forth."

Progress of the soul therefore consists in more and more perfect recognition of itself as God, and action accordingly. Evil is the margin between progress that might have been, but was not, made. The soul is necessarily immortal because it is a ray of the universal consciousness, the one final reality, and cannot be destroyed.

If here came the idea of Reincarnation, all would be on solid ground. It is obvious that all but one soul in millions leave this world with their progress to recognition of oneness with God, incomplete. Where are they going to complete their task? Mr. Campbell postulates stages of progress in "the next world," and in "the unseen world." Why? If this world contained the right conditions for progress, are they exhausted at death? Can we not see that if the length of life could be doubled, far more than double progress would be made by every soul? Why then shall not the soul return? Why, since we cannot yet live *longer* in the field, should we not live in it *more than once?* That we have not exhausted its possibilities as a training ground is admitted the moment we admit that it would be valuable to live here longer, even thousands of years.

To sum up, then, "Restated Theology," we have:

The infinitely potential God, not manifest in creation;

That portion, as it were, of "it or him" which passes into manifestation, the "eternal Christ," the Logos.

The — perhaps relatively — completed manifestation of this Logos, the *historical* Christ with an evolutionary rank to be ultimately attained by all humanity.

By implication it follows that each soul destined to ultimate flower as a Christ, has previously passed through every phase of natural life, beginning its proper journey Christward when it begins its *human* career.

Mr. Campbell also gives us a touch of the doctrine of Karma: "We make our destiny in the next world by our behavior in this." To translate it: We enter each life with those gifts and that character innate which in previous lives we acquired by effort. Mr. Campbell, however, has still far to travel before he comprehends the deeper doctrines of Theosophy — which he has in fragmentary fashion attempted to interpret. But what will his fellow pastors think of it? He is about to make, at their request, a tour among them to tell them about it. Many of them will doubtless add on their own account the missing brick — Reincarnation. STUDENT

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**The Limits of Health Boards**

THERE is more and more insistent call for the creation of a Department of Public Health, and it will no doubt soon be met by the establishment of one. But those who hope very much from it in the direction of a lengthening of the average life are going to be disappointed. We cannot have our health secured to us by Boards.

If five or six men sit on a cold stone in the rain, one of them may get pneumonia, one nephritis, one influenza and one a bad cold which gradually passes on to consumption. Two might escape unhurt. A Board of Health could occupy itself with statistics of causes of these diseases, of deaths, of various preventive measures for stamping them out. And it could issue general recommendations to the public not to sit on cold stones in the rain. But it could hardly make inquiries into the respective habits of the four men who became ill and the two who remained well.

It is not in the law of nature that at a certain age, say about forty, the body should cease to build, should only hold itself together for a few years more, and then begin to decay. For many, many years after what we call the climax, building should exceed destruction. There is a large surplusage of force over that necessary to repair. In modern life it is not only that surplusage that runs short, but there is usually a balance on the wrong side. In other words we are spendthrifts, not spenders, of vitality. And there lies the cause of the vast majority of disease. Year after year, without an hour's intermission in many cases, the whole body is on strain to deal with and excrete excess of food and hold its own against the products of imperfect digestion. In that single fact probably lies the halving of the possible life-length. There are other ways in which the creative life force that should be building, is wasted. Some are known to every man; some he has never considered in that light. And yet too he knows that a fit of anger will produce a relapse in a man recovering from typhoid, or cause apoplexy, or even kill an old man. It is a loss of the vital essence, as much to the healthy man who does not show the loss then and there, as to these others who do markedly show it.

It would be easy to multiply examples indefinitely. Anyone who at night will look back over the day will see how largely the causes of disease are generated preventably by himself in his own life. M. D.

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**Philosophical Theology**

A book by an English M. A. on the Fall of Man — though the title is *The Shadow of Eternity* — advances a theory so unexpected considering its source, as to be worth quoting. The writer compresses it for us into one sentence: "Man is here because of his fault, having chosen, before the world was, the exaltation of self; and here, by the wisdom and mercy of the Supreme Power, it is given him by experience and revelation to know that the choice was evil, and to choose again and choose rightly."

The idea is incompletely worked out, but the writer might have been reading — though inattentively — some of H. P. Blavatsky's writings. What does he mean by "man"? That animal part which is the highest work of "material" nature, or the soul which, overshadowing it and partly incarnating in it, confers upon it the possibility of divinity and individual immortality?

This "man," the overshadowing, partly indwelling, soul, becomes, Theosophically speaking, a "rebel," a "fallen angel," a *Lucifer*-Prometheus, *"stealing"* light from above and *bearing* it down to the man-animal which then becomes truly man. "In the courts of heaven there was peace, and the Angels stirred not in happy dream," says a Persian legend. "It is not well," said one of them; "we are gods: let us arise and be about the work of gods." So the peace of Heaven was broken. And the gods went forth, followed by the "curse" of the Lord of Heaven. Their act was the assertion of self-consciousness, according to Theosophy, and seeing half-finished animal man in the world below, they were moved with desire to carry to him, or awake in him, this same, so that he too might become divine. The task was the curse; and it was also voluntary; and it was also in the Law of the Lord himself "who was secretly pleased with their rebellion" against stagnation, however exalted. They foresaw that the first manifestation of *self*, awakened in man, would be *selfishness*. And they undertook — and were cursed — to stay by man till they had redeemed him from that evil which — as a transitory stage — they had themselves awakened in him. For at first the animal used his new self-consciousness to intensify his animalism. It was the birth of evil, and so Lucifer became the Devil! Man's further course lies in giving up animal self-consciousness, in shifting the center of self-consciousness to the spiritual, and so coming back to that "Lord" from which as a monadic ray he had once emerged. The gods took upon themselves a cycle of service to ensure the safety of the lower monads. They "broke the law" of stagnation that a higher state in both the outer and the inner worlds might be attained. STUDENT

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# Archaeology Palaeontology Ethnology

### Herculaneum

THE uncovering of Herculaneum will have to be carried on for the most part by subterranean mining owing to the existence of the modern city of Resina overhead, which must not be disturbed; hence the plan is to make a tunnel beginning at some distance outside the city, and to prop up the roof by immense steel girders, buying up and demolishing a house only here and there, and boring an occasional shaft to the air above. The material in which Herculaneum is entombed is not lava but solidified mud made out of lava dust; so it can be readily bored, and the entombed marble, glass, and wood will not be found burnt.

Herculaneum was a wealthy resort of pleasure and culture, not a commercial town like Pompeii; and it was characteristically Greek; the Greeks founded it and the Romans found it a favorable site for their own imported Greek culture. Considering this, and also the fact that in one house alone 1750 papyri have been found, and considering also the promise held out by the art treasures already disinterred, it is expected that the finds will be very rich. There must be libraries of the wealthy and cultured, containing the works accessible in those days, many of which we possess only in fragmentary form and many of which we have perhaps never heard of. Again, it is pointed out that our knowledge of Greek art depends largely on specimens preserved in such places as the Vatican, which are medieval copies of Roman copies of the original works; and that we may now expect to find the actual Greek originals.

Judging from descriptions such as the one which Pliny gives of his own villa, we shall discover marvelous evidence of the luxury of these old Romans. Pliny had dining rooms and bedrooms innumerable to suit every passing whim of taste. STUDENT



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BRIDGE OF CALIGULA, PALACE OF THE CAESARS: ROME
By which he joined his palace on the Palatine to the Temple on the Capitoline, "that he might be next neighbor to Jupiter."

### Is Archaeology Exhausted?

AN archaeologist is reported to have said that in a few years there would be little need of archaeology; "in every direction the chances of recovering history are disappearing and will have vanished by 1916." A writer, criticizing this alleged pronouncement, considers that archaeology has only just begun, and that the future will witness a golden age of archaeology and provide ample work for a much longer time than sixteen years. Enterprise in archaeology is not very old and we have only lately begun to dig systematically; while even now we do not do much in that way compared with what we might do. Enterprises are largely individual and have to be whipped up by energetic people against indifference and opposition; but if united efforts, such as are employed on engineering works, should be applied, we should strike new fields. Then there are so many places where we have not even looked at all. True, it may be difficult always to find just what one is looking for, but do we not find quite a number of things which we are not looking for? It is possible that we may miss some things belonging to what is usually called history, but some of the facts discovered open out new ranges of history. The discoveries already made but still almost ignored are sufficient to provide plenty of work. The monuments of ancient America, for instance, have been written about by various isolated individuals who are not recognized as orthodox scholars and whose work is rather sniffed at. Then again, past history is preserved in annals which are kept in secret by those who guard the ancient Wisdom against devastating hands; and, when these are produced, we shall learn a good deal that we did not know before about history. STUDENT

### Ancient Bronze-Work Superior

AT a meeting of the Royal Society of British Architects, papers were read on "Metal-Work," and one of them is thus reported in the *Architectural Record*.

Mr. John M. Swan, R.A., said he was so far penetrated by a profound reverence for the past that he felt we were but pigmies peeping through the legs of the Colossus of antiquity.

The processes employed by the Ancients are so shrouded in mystery, and so difficult to verify, that we could not at this distance speak with absolute certainty or form a clear judgment upon them. All the varying changes of color mentioned by the ancients were occasioned by the nature of the alloys. Many metals combine together when melted, and only remain in union within certain ranges of temperature by reason of the wide differences of their melting and solidifying points. In ancient bronze the proportions of tin mixed with brass or copper and of copper with silver seem to have been — copper 71 to 87 parts, tin 3 to 6 parts, lead 4 to 21 parts. There are also traces of iron. With ourselves, in ordinary bronze, 96 copper and 4 of tin are generally used.

The Japanese are the real authorities for treatment of color in metals today. They combine such extraordinary manipulative skill with artistic taste in carrying out any imaginative work. . . . The Persian and Arabian metal work with large plain surfaces of copper and brass might, treated in a bas-relief manner, be well adapted by ourselves for panel treatment for interior decoration. . . . In speaking of the bronze statues of London, Mr. Swan said everybody must be struck with their uniform dull, heavy, monotonous black. It was a most unsatisfactory state of things for both public and artist. Was it not possible in metallurgy to discover an unchangeable alloy?

This is a tribute to the skill and knowledge of ancient races, extinct and surviving. May we not draw the inference that these ancient races were skilled also in other things, or was their skill lopsided? This is by no means the only respect in which ancient prowess, formerly denied, has been reinstated; and if things go on in the same way much longer, we shall be forced to the conclusion that the only thing in which we surpass the ancients is forgotten knowledge. Is this an age of inventing wrong ways of doing things? When there is less competition and more of the fraternal spirit of true craftsmanship we shall produce better results in both the useful and artistic. H.

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# The Trend of Twentieth Century Science

### New Methods in Science

IT is noteworthy that the methods of biological science seem to be altering in the same direction as that of some modern hunters, whose weapon is a camera instead of a gun. It is physiology rather than anatomy, life rather than death. The scalpel remains in its case much longer. Even the cell is no longer killed when it comes to be studied under the microscope; the ultra-violet rays show up its parts whilst it lives and moves just as the aniline stains do after its death. The question is: How does the living thing react to changes in its environment, to rays visible and invisible, to changes in magnetic, electric and thermal conditions, to color and sound, to chemical additions to the water in which it swims?

So a new classification, not altogether that of dead structure, is beginning to be possible, just beginning, a classification of living things according to their response to the thousand stimuli of outer forces, that is, according to their life possibilities; what is their keyboard in fact, and what melodies does it, and can it be made to yield.

Another classification of chemical elements may also be in sight, on *their* living side. It has been shown that the rhythmic movements, internal and external, of various sea-swimming organisms, as well as the speed and manner of their reaction to stimuli, are dependent upon the presence and amount of various salts. The relation of the metal of these salts to life-processes, thus begins to come into view. This classification may not work out exactly like that depending on their chemical affinities. For example in the latter classification, calcium and magnesium stand together; but not in the former. For whereas calcium salts stimulate muscular rhythmic contraction, those of magnesium stay it. The theory is that the nerve cells in the heart, for example, alternately avail themselves of the excitant and quietant influence of calcium and magnesium. In this way metals may be made to yield their secrets. There is a system of medicine in some vogue which is based on the supposition that faults in the life processes are always due to deficiency or misplacement of molecules of various salines in the cells, and its treatment aims at replacing these.

STUDENT

### The Diet Babel

A CORRESPONDENT of a medical paper writes concerning the multiplicity of diet systems now before the public and asks for an authoritative pronouncement in favor of some one of them by which he may attain physical salvation. There are vegetarians who eat everything not animal; others admit milk and its derivatives, and eggs; others decline the leguminosae, and others wheat, some adhere to fruit and nuts only. There is a small and (happily) diminishing number who live almost or entirely on flesh with and without much hot water. Most of these groups have one or more journals to represent their claims, and therein appear letters from devotees explaining how in former years they suffered from this and that, but on adopting the particular diet in question found all their troubles departed. Who shall guide in the confusion?

We fear that the inquirer cannot find the simple and final answer he wants. Individuals differ. The heredity or upbringing of some will not permit the dropping of flesh. Some take much exercise; others can not or do not take any. Age counts, and past habits — even habits of mind. But one or two principles do stand out as half guides in the confusion. Nearly all these adherents of special systems are enthusiasts; they eat with the perfect confidence that this is *the* diet appointed for man since time began and that by it they will get or keep health. Most of them also keep in mind as part of their system the duty of thorough mastication. In fact one large clear voice may be heard through the din proclaiming that it does not matter what you eat so long as you do not eat too much, that you keep cheerful while you eat and for several hours after, and that you masticate to the last possibility. More wisdom would lie in obedience to that voice than in any amount of study of tables concerning how much nitrogen and how many grains of carbo-hydrate and hydrocarbon a man needs daily. Let instinct have fair play and it will show itself as a thread through the maze. Aim gently at eating less, masticate according to the mandates of the above quoted voice, and instinct will begin to speak. Right eating is the cure of half our chronic diseases. M. D.

### Surgery and Metaphysics

SOME recent surgical work on anaesthetics makes the problem of physical consciousness a little more complex. The action of a general anaesthetic, such as chloroform or ether, still leaves a conscious something unaffected. *Animal* consciousness has been quelled or expelled; *it* feels nothing of the surgeon's work. But something remains, to which we might give the name of vegetable consciousness. In a surgical operation, say the removal of a limb, there is sometimes a succeeding condition known technically as "shock," profound in the ratio of the size of the nerves divided. Since the nerves get smaller the further down the limb, shock is in ratio of the nearness to the trunk of the point of operation.

It is found that if, in addition to the general anaesthetic, one acting locally is also used: if for example cocain is injected into the main nerve above the point where it is to be cut, no shock follows. That means that notwithstanding the action of the general anaesthetic, which removes the *patient* from awareness of what is being done: a sentient consciousness still remains diffused throughout the nerves, and it is this which is shocked. Cocain renders the nerve uninhabitable even by it, and so no shock occurs.

The body has two general nervous systems, cerebro-spinal and sympathetic. Threads of both systems run in all the visible nerves. The bare sentient consciousness that is not greatly affected by the surgeon's use of a general anaesthetic, doubtless resides in the sympathetic system. It may be presumed to be an evolution of the consciousness possessed by plants. And it would seem that there may even be a layer below this. For if a wound be kept continuously under the influence of cocain, it will heal. The individual cells on their own account have consciousness enough to do the work. Might this be called mineral or inorganic consciousness, an evolution of that by which crystals repair a fracture? If we do that, and count from below upward, mineral, vegetable, animal: then human *thinking* consciousness is the fourth in the series. And there are others higher yet, with only an indirect physical connexion.

STUDENT

### A Bottomless Scale

THE theory that at minus 273 degrees C. all molecular motion would have ceased and matter be "dead" has been thoroughly upset by the behavior of helium. This is a gas, and a Polish chemist, in an attempt to liquefy it, reduced it by the aid of solid hydrogen to the temperature of minus 259. Although under a pressure of 180 atmospheres it was still a gas. On the sudden release of this pressure the temperature went down to minus 271; but even that did not liquefy the gas. The boiling point of liquid helium is therefore below this; and how far below again may be the *melting* point we cannot guess. So at a temperature lower than that at which all motion of molecules was supposed to have ceased, matter is melting and boiling. There may be a whole Mendelejeff's table of elements down there in the "cold", a cold to them quite warm and comfortable; existing at *our* temperatures, where *we* are at home, as gases whose presence we have not yet begun to suspect. We must give up trying to limit the universe in its living manifestations, along any dimension or diameter.

STUDENT

### Natural Antisepsis

FOR some time, in the Japanese army, ozone — a very active form of oxygen — has been used to sterilize water. The plan seems to have suggested the use of the same natural antiseptic in the preservation of meat and other foods. It has been tried in Australia with such admirable results that a syndicate has been formed to carry it out on a large scale. The meat or other food to be sterilized is placed in a hermetically sealed chamber and subjected for some hours to the action of oxygen under pressure. After that even meat will remain good at a moderate temperature for a period of several weeks. The oxygen suffices to kill all germs of putrefaction that may be already at work, and, as far as one can guess, combines with something in the meat to make an antiseptic of some stability. The day of chemical preservatives of every kind may be nearly ended. But the germs need not rejoice on that account.

STUDENT

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# Nature Studies

## STORMS

BY R. MACHELL

MY SOUL, like a bird at sea on a sea-girt rock,
Secure on its sun-kissed peak,
Looks down on the strife
Of the storm-swept ocean of *thought*
That surges around.

Waves from the deep leap up:
Memories, hopes, regrets;
Menacing waves of the deep
Lashed into life by the storms of the mind,
Sweep over the ocean of Life,
Foam waves that rise from the ocean,
Seeming self-born
They rush to their goal,
Charged with a mission tremendous,
Strong with a purpose titanic,
Forceful, fateful, and false,
Angrily roaring a message of naught
They surge into impotence,
Sink amid foam,
And are lost in the depths
That are stirred not at all by the Storm.

Storm-winds born in a vortex of silence
Rush forth resistless,
Drawing rain-clouds behind them,
Gathering, scattering,
Ruthless destroyers,
They haste as if urged by some mighty design,
That is lost in the havoc and hurry.
They too are lost as they sink in the depths of the sky.

In the midst of the storm is a stillness
More awesome than sound to the storm-beaten mind;
But my Soul in the silence looks down,
And a ray from her crown
Falls through the stillness
Into my heart:
Then I know that the storm winds and waters
Are phantoms born of our fears;
And I smile,
As one smiles on awaking from troublous dreams
At the phantoms of sleep;
And I wait for the dawn.

*Lomaland, 1906*

**Progress in Forestry**

GOOD work is being done in forestry at the San Bernardino and San Gabriel reserves, where energetic steps are being taken to preserve the forests both as resorts and for the protection of the watersheds. The chief means employed to this end is the construction of fire-breaks, the broad trails cut around and through the forests. These roads are forty or fifty feet wide and they check the fire from spreading from one section to another, besides enabling the fire fighters to get at the affected spots and opening up the country to visitors. The object of making breaks around the boundaries of the forests is to prevent fires from entering it from without; it being believed that many fires are started from the outside in the work of clearing land. The rangers are supplied with pine and cedar slips for planting bare slopes. The number of rangers employed is not large in proportion to the area, 1,292,000 acres, or 37,000 to each man; but there will be sources of revenue that may help to pay for more. Pasture land can be let and dead timber sold, and resorts will probably be opened up. It is pleasant to think that the labors of the supervisors are inspired by an honest love of their work, a work which certainly merits as well as calls forth such devotion. And they will find that there is more joy and real life in working disinterestedly for the common good than in merely lining one's own pocket. E.



Lomaland Photo. and Engr. Dept.

FIRE BRIGADE BUILDING, VALPARAISO, AFTER THE EARTHQUAKE

**Climate Dependent on Mental Condition**

IT is customary in books on meteorology to attribute winds to the variations in the sun's heating effect, interacting with the configuration of land and sea; and to attribute climatic conditions, including heat itself to the winds; thus making an endless chain of effects, each of which is also a cause. The real causes underlying the whole complex of effects is not apparent, though there is a tendency of late to seek it in electricity and magnetism.

So far from the winds producing the warmth or cold, it often seems as if the warm or cold influence came first and produced such winds as are requisite to manifest it. A chill descends on the spirit of nature, and rude Boreas marches in as by invitation. This is in line with the well known facts as to the ability of animals to predict seasons and with the prophetic sensations of sensitive persons as to approaching damp or east wind. It also agrees better with the facts about the extraordinary coincidence of weather and epidemics in all parts of Western civilization; coincidences which bind Europe with the United States far more closely than any physiographical similarity links countries.

Meteorological phenomena are influenced by causative conditions in the psychic and mental atmosphere of the world, just as our own bodily conditions are affected by our moods and thoughts. Till this is recognized, we shall have no intelligent system of meteorology. STUDENT

**Sudden Disappearance of an Atoll**

ONE of the numerous minor cataclysms which have been happening lately is the sudden disappearance of a little atoll named Hikueru in the Pomotus Group. A short time before the island was missed a hurricane swept over that portion of the group, but not even a tidal wave could have caused its complete disappearance. It was uninhabited and had no vegetation, being useful for pearl fishing. Undoubtedly an earth-movement has swallowed it. It is interesting to note the connexion between aerial and terrene cataclysms. What connexion is apparent between a hurricane and an earthquake? Something more than thermal and pressure distribution needed to account for this. We need to get at the magnetic (or whatever they are) underlying phenomena. H.

**Liquid Nitrogen**

LIQUID nitrogen is a clear mobile colorless liquid, quite different in its properties from liquid air. It produces a much lower temperature on evaporating than does liquid air and is therefore valuable as a means of condensing other gases; when poured over a bulb of oxygen, it condenses the oxygen in bluish drops. It is a good solvent for liquids that boil at a low temperature and mixes readily with liquid ozone. In chemical properties it is as inert as gaseous nitrogen and will extinguish a burning magnesium wire plunged into it, but combines directly with metallic calcium, forming a nitride which yields ammonia on treatment with water. T.

**California Pepper Berries for Decoration**

A NEW use has been found for the California pepper berry. A method has been found for preserving it under cold storage for transportation to the Eastern States where it will be used for decoration.

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When we stand as a unit in the Higher Knowledge, as souls in the Higher Consciousness, there will be no need for words.—KATHERINE TINGLEY

## An Old Word Interpreted Anew

ECONOMY, a word often misused and misunderstood, is variously defined as the science of not spending money or the fine art of buying the right thing at the right time, and is generally conceded to be a quality in the poor and a defect in the rich. There is a large class of women, both poor and rich, who scorn economy, who despise the word, failing to see that, if they do not recognize its value and practise it, they are exemplifying in their lives its opposite, wastefulness, which is contrary to the laws of Nature, neither a virtue nor an art but a defect always, the sign of an undeveloped mind. The real significance of economy in its higher aspects appeals only to those of experience and decision. Well-bred people, whether of means or not, have a sense of the fitness of things and are saving in all lines, realizing that wastefulness is a sin not only against themselves but against Nature.

The extremes of economy and extravagance are often found among women and it is not strange that they are so seldom truly economical when their lack of training during past centuries is taken into consideration. The supplying of their wants and desires by money earned by others and their almost total deficiency in economical experience, have left them with no opportunity to secure a knowledge of values which, with order and system on all lines, must be the basis of a practical working knowledge of life. The entrance of women into the industrial and professional fields during the last twenty-five years has been a benefit in the stemming of this tide of extravagance in the sex if in no other way, and is bringing women out of the state of economic dependence and giving them the opportunity to learn, not only the value of a dollar and of the material things which a dollar will buy, but also the value of time and vitality, our two most precious possessions.

A large class of women are said to be "economical" because they are good housekeepers and prudent managers, but this variety of economy too often relates solely to one's own possessions, is the "to have and to hold" species, and is liable to degenerate into stinginess and selfishness. True economy implies a scrupulousness about that which is not ours. How many are "penny wise and pound foolish"; economizing in saving things which are of no use or value and at the cost of valuable time. We should use and master the spirit of economy and not let it use and master us, for the practise of economy calls for discrimination as does the exercise of any other habit of life. The mania for "saving" which makes the individual hard and miserly is one thing, the sensible saving which means industry, integrity, unselfishness, impersonality, sobriety, good homes, good citizenship, and the right education of children, is quite another.

The practise of economy can be made a joy and a pleasure if looked at in the right way. It is a training in niceness and fineness and, if true and reasonable, is a step in evolution, for waste certainly blocks progress. Economy on right lines leads towards spirituality and waste towards materialism. The modern nations which are extravagant in their national life, with ugly cities and uncouth and ungainly ways in general, which come from wasteful habits which are unbeautiful, are examples of a material people. On the other hand, the Japanese are an example of a nation whose life tends towards the spiritual. A little satisfies their requirements; they live a life of high spirituality and beauty; their homes are exquisite; and how little it all costs Nature!

When we awaken to the conviction that we are saving for a divine purpose it gives us a higher view, for we cannot get the true meaning of economy while restricting it to the smallness of material things. Katherine Tingley has emphasized again and again to her students the fact of the preciousness of time, which is so valuable that we cannot afford to lose a moment of it in the wrong kind of thought or deed. Neither can we afford to waste a particle of energy, and wrong thoughts are wasteful in the highest degree for they tear us to pieces more than outside things, and worry and fear waste our strength and vitality. Many a nature pours all its strength and sweetness into the dust bin, so to speak, through foolish habits of thought. It is useless to say that we are not responsible for a spendthrift spirit in our thoughts and words. When we get the higher meaning of this homely word *economy*, we feel our individual responsibility for every thought as well as word. It is this which will lift the burden of confusion, waste and injustice which rests upon the world; the deepening of this feeling of responsibility by women and the courage to assume it and bring about a readjustment to the end of a higher life. A certain type of thoughtless women often becomes sentimental over the condition of the poor, child-labor, and kindred wrongs. Do they realize that they are quite as responsible as men for these evils because vast and even cruel industries are

IN this day is the sign of her shown to you;
Choose ye, to live or to die.
Now is her harvest at hand;
Now is her light in the land;
Choose ye, to sink or to stand,
For the might of her strength is made known to you
Now, and her arm is on high.

Serve not for any man's wages,
Pleasure nor glory nor gold;
Not by her side are they won
Who saith unto each of you, "Son,
Silver and gold have I none;
I give but the love of all ages,
And the life of my people of old."

—From *The Halt Before Rome*, SWINBURNE

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necessary to supply their demands? When all women — yea, when even a few — find the balancing point between the true and the false in economy and assume the responsibility which is theirs, it will bring a finer sense of needs and desires, and there will be a basic reform where there are now merely alleviating measures. STUDENT

## As Bread Cast upon *the* Waters

THE "City of the Blind" recently established in Roumania under the auspices of Charles the First and his wise and compassionate Queen who is known the world over as "Carmen Sylva," has already been referred to in these columns. It is one of the great benevolences of the present day, and marks the Queen as having the compassionate insight into the needs of her fellows that is rarely vouchsafed to any mortal, and but very rarely, in historic times, to kings and queens. The following extracts are from an article written by Mme. Miriam Von Kranichfeld, a blind Englishwoman, widow of a Prussian nobleman, who recently went to live in this "City of the Blind" at the invitation of Queen Elizabeth. Her life is being devoted to the service of her fellow-sufferers, and she is therefore rarely qualified to describe this unique philanthropy.

For many years Her Majesty with her own loving hands, aided by one of her attendants, has been printing for the blind, and in the recesses of the royal palace books have been produced, mainly her Majesty's own compositions. These books have been scattered all over the globe to be the solace and the joy of hundreds of closed eyes.

Elizabeth of Roumania is now going further in her work of philanthropy, and is making her land to be a light to the whole world. Having discovered a short time ago that Roumania bore the heavy burden of twenty thousand blind, Her Majesty's loving heart melted in pity, and her firm will rose to the emergency. Her fertile brain was not long in devising a plan to help her country. She was fired by the idea of a city for the blind, and as action always quickly follows thought with Her Majesty, it was not long before the first houses were bought and filled with the blind of all ages, classes and creeds. The name Vatra Luminosa, or, the Flaming Heart, has been given to this homestead of benevolence.

As many of the blind are fathers and mothers of large families, deprived of their sight by epidemics of fever, smallpox and ophthalmia, and reduced to absolute beggary, an asylum or school would be of little or no use. A poor family, again, would not be helped if the afflicted one were taken out of it, while the sufferer's heart would be gnawed by the pangs of home-sickness.

Her Majesty weighed all these pros and cons with wisdom and sympathy, and conceived the idea of collecting all such afflicted families into one city, giving to each a separate dwelling. These detached dwellings, each with a tiny garden, will group themselves round a white church and schoolhouse, for, of course, the children, both blind and seeing, must be educated. A number of workshops where the blind can be taught and employed at various trades will be at an easy distance.

So blind and seeing will live together, aiding one another. The seeing will thus be encouraged in sympathy and tenderness, no longer looking on the blind brother or sister as an object to be despised and often unkindly treated, but as one whom it is a duty and a privilege to help; while the blind, on their side, surrounded by their loved ones, and no longer feeling themselves a burden, will be contented and happy.

All will take meals together in fair weather in the open air and at other times in a large hall, so that after the manner of the ancient Spartans, there will be no danger of extravagance and pampering. Thus women and children will be able to aid the community by their uninterrupted work, though each cottage will have its own small kitchen for use in case of need. The blind already installed are engaged at the present moment in learning many useful trades, and, though Vatra Luminosa is not yet a year old, there, rope-makers, makers of nets, chairs, brushes, etc., earning from one franc and upwards a day — the forlorn creatures who were brought in dejected and dirty, hungry and suspicious — are now to be seen singing at their work, feeling themselves raised again to the rank of human beings.

The Queen's attendant, M. Monski, who has for many years assisted her at the palace in her private philanthropies, is the able director of the city, having, along with his wife, given himself up to the noble labor of love. He lives with the blind inhabitants, takes his meals with them, reads aloud to them, and teaches the young to dance. The Queen's great fixed belief is that the blind are not mentally injured by their infirmity, but even rather enriched by it, as the attendant concentration must deepen thought and develop the powers of the mind.

STUDENT

## Jottings *and* Doings

ACCORDING to a writer in the *San Francisco Chronicle*, one of California's most progressive daily papers, the oldest banker in the world is a woman, aged 105, Deborah Powers, senior partner in the bank of D. Powers & Sons, Lansingberg, England.

THE Woman's Philharmonic Society of New York has recently formed an orchestra made up entirely of women members the conductor of which is, of course, a woman, a violinist of some note. It is the aim of this society to have a permanent orchestra in the near future with women players in every department.

SAN FRANCISCO, Jan. 12. — Abandoned during a tempest off the Oregon coast by the tug that was towing her and believed to have been lost the Big Bonanza crept into port today battered and bedraggled after a fight for life by the fraction of a crew able to work upon her and directed by a skipper confined to his berth by a broken leg. As often as the little group of men buffeted, sick and exhausted lost courage during the terrible voyage it was the cheer of a woman that brought them renewed strength — the heroism of the master's wife. — *Los Angeles Examiner.*



Lomaland Photo. and Engr. Dept.

THE PORTIONLESS GIRL — FRENCH SCENE OF THE MIDDLE OF THE LAST CENTURY
(From the painting by D. Ridgeway Knight)

FROM a recent New York daily we clip the following dispatch:

GENEVA. — For the heinous crime of "stealing" two penny toys, a tiny boy of three has been sent to prison for three and a half months by the magistrate at Weinfelden.

Coveting some toys hanging at a shop door, the child snatched two of them and ran home. But the mighty arm of the law was stretched out and gripped the little thief while he was happily playing with his ill-gotten booty.

Carried to the court by a big gendarme, the child was solemnly charged with the theft as he sat in the arms of his captor. The gendarme had to interpret the magisterial queries into simple language for the accused, who laughed and lisped "that he did take the toys, because he hadn't any of his own, like other children."

The magistrate, who surely had no children of his own, sentenced the tiny thief to three and a half month's imprisonment, a sentence which he declined to remit or reduce when the boy's parents, poor laboring people, begged him on their knees to consider the prisoner's tender years. The gendarme who carried the child was in tears as he handed him over to the jailer.

Can such things be, in this — the Twentieth century? STUDENT

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# OUR YOUNG FOLK

## Vesuvius

DEAR YOUNG PEOPLE: When I was in Italy I spent seven weeks in Naples. From my window I could look across the bay and see Mt. Vesuvius, only ten miles distant. It stood black and bare, against the blue Italian sky and sent up, at regular intervals, great puffs of black smoke.

Think of being in a country which has been densely populated for more than twenty centuries around this active volcano. Do you wonder we found Naples and the surrounding country intensely interesting? Not only is it rich in natural beauty but from a geological standpoint it is full of interest, while its history reaches far back into antiquity.

Of course the very first side trip we made, was to visit the famous old mountain to which people usually go by carriage, a twenty-mile drive.

After we left Naples the ascent was gradual, the narrow road going zig-zag up between high stone walls, with vineyards on either side.

When we reached the lava, the ascent was steeper; miles and miles of nothing but lava and ashes, while out from the midst of it rose the scarred and blackened cone of the volcano, a veritable picture of desolation. In some places the lava was twisted into curious shapes; in others it resembled a body of water which, while a storm was raging upon it, was suddenly turned to stone, as if instantly fixed by some great magicians who had power to check the tossing waves and make them immovable for ever. Picture to yourself what an awful sight it must have been when it was red-hot, molten, and pouring down the mountain side!

When we reached the base of the cone, we left our carriage and took the cable railway which carried us up the cone for 1300 feet. Then we were in for a stiff climb of 150 feet more, through decidedly warm ashes which were over a foot deep in many places. At last with many a push and tug from our guides, we stood on the narrow rim of the crater.

A most wonderful view was ours from the summit of that mountain. Naples lay spread out before us, following the curve of her beautiful bay for miles. The island of Capri stood out of the blue Mediterranean waters like a sentinel, to guard the great city. To our left was the old peak of Somma, all that is left of the real mountain which destroyed Pompeii. Directly below us, to the left, lay that ruined city, now slowly being uncovered to our gaze. It is indeed a pitiable sight. Imagine a city full of busy life, suddenly without any warning buried from sight, to lie for many centuries unknown, until by accident discovered and its awful tragedy brought to light.

A low rumble made us turn to look into the mouth of this fiery monster which had wrought such dire destruction all about. The steam which filled the aperture prevented us from seeing the fire. One of our party said that four years ago he had been able to climb down into the crater and see the flames burst out of the wall above his head.

Our guides dipped up lava too hot for us to hold, into which they pressed the coins we gave them. Not far from where we stood, I saw a small boulder. Under this boulder, smoke was issuing from a crack which was yellow with sulphur. The heat which came from it was so intense that it shriveled my glove as I passed my hand quickly across the opening.

Suddenly the old mountain gave a thunderous roar and the ground beneath us trembled. The kodak man, who was focussing his camera for a snapshot, seized his kodak without snapping his picture and started down the mountain side on a run. Another roar from the mountain started us all in the direction of the camera man. We had seen quite enough.

Our guide told us that the volcano was particularly quiet that day; the greatest danger was in stepping into thin places in the crust and falling through into the fire.

We had dinner late in the afternoon at the foot of the inclined railway and many times during our meal we heard the thunder of the volcano and felt the earth quake.

As we drove back through the lava-covered country in the moonlight, I wondered how many more cities lay buried beneath us. How many cities, perhaps civilizations, lay buried beneath other mountains in other countries, yet to be discovered; or how many more, perhaps Naples herself, were doomed to lie beneath the ashes of that still smoking mountain. I remembered these musings a few years later when again, last April, the mountain was in a severe state of eruption and many, many were killed, injured, or lost their homes. It seems strange to have actually lived in the day when the awful tragedy of Pompeii came so near being the fate of lovely Naples.



Lomaland Photo. and Engr. Dept.

ON MOUNT VESUVIUS, CLOSE TO THE FLOWING RED-HOT LAVA

How the people must love their brave King and Queen who risked their lives to go into the midst of the danger, through flying cinders and ashes to help and console their people on that occasion! It is at such times that a heart-touch means most of all; and sometimes a catastrophe instead of making the world more full of suffering, really helps humanity by calling forth the nobler qualities of human nature.

There are many people who heed not the warnings given by the volcano, and feel safer near its blackened slopes than it is easy for us to imagine. But love of home quiets many fears, and the sunny Italian skies and the kindness and sympathy of fellow-country-men cause the sufferings from the eruptions of old Vesuvius quickly to be forgotten.

COUSIN EDYTHA

---

EVERY duty we omit obscures some truth we should have known.—*John Ruskin.*

FOR some say the body is the tomb of the soul, buried within it at present.—*Plato.*

LET us have faith that right makes might; and in that faith let us dare to do our duty as we understand it.—*Abraham Lincoln.*

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# THE CHILDREN'S HOUR

## FRAGMENT

THE grace of the bending grasses,
The flush of the dawn-lit sky,
The scent that lingers and passes,
When the loitering wind goes by,
Are gushes and hints of sweetness,
From the unseen deeps afar—
The foam-edge of heaven's completeness,
Swept outward through flower and star.

For the cloud and the leaf and the blossom,
The shadow, the flickering beam,
Are waifs on the sea-like bosom
Of beauty beyond our dream:
Its glow to our earth is given:
It freshens this lower air:
Oh, the fathomless wells of heaven—
The springs of the earth rise there!

—*Selected*

## Robert *and* Clara Schumann

THE lives of Robert and Clara Schumann show how two noble musicians who work together unselfishly can bring happiness and beautiful harmony into the world.

When Robert was a little boy he took lessons from Clara's father, Friedrich Wieck, who was a famous piano teacher. Little Clara also studied with her father, and as both truly loved music and all beautiful things, they soon became fast friends.

Although Clara was nine years younger than Robert, she was such a wonderful player even as a tiny child, that she could play still better than Robert and helped him at his lessons.

Robert was born at Zwickau, Germany, in 1810, and early showed that he was a very unusual boy, for at seven he began to compose and was as fond of poetry and reading as of music. His father kept a book store and permitted his little son to read all the best books as well as to learn how to set type for printing. When Robert was still very young, he helped his father to write and translate important books. He also wrote poems, and plays which he and his little playmates performed on a small stage.

Once when little Robert was rummaging about in his father's shop, he found some long pieces of orchestral music, and wishing to hear how they sounded, he formed an orchestra among his companions and taught them how to play this difficult music. Robert also composed music for his little orchestra and often astonished his little friends by improvising for them on the piano in the most wonderful way. He could imitate the different dispositions of his comrades by his playing; and play in such a way that his friends instantly knew whom he was describing. This caused them much fun and laughter.

The town Robert lived in was very small and had no good music teachers, so this little boy was obliged to teach himself. With the exception of a few lessons which he received when he was grown up, almost all that this great composer knew about music he learned entirely by himself. Do you not think, dear children, that this was quite wonderful?

Robert progressed rapidly at school and won the highest honors. As a child he loved to frolic and was very jolly, but he did not forget his music even in his play, for he always managed to have some music connected with all his games.

Although Robert had so much talent and love for music, his mother did not wish him to become a musician. She had her heart set on his being a lawyer. Poor Robert did not like to study law one bit, but as he was such a good-hearted boy and loved his mother very dearly, he wanted to please her; so he went to the University and tried to study law. But his love for music was so strong that he could not stifle it. After struggling between law and music for several years, he begged his mother to let Clara's father decide whether or not he was intended to be a musician. To this his mother consented, and the noted musician, "Papa" Wieck, (as he was called) said that as Robert's gifts for music were so great, he certainly ought to devote himself to it. Then this music loving boy was perfectly happy.

He went to live with "Papa" Wieck and take lessons from him; and although Robert was already a very fine musician, he began all over again from the very beginning, because he wanted to learn the right way.

But, alas! One day the idea came into this anxious boy's mind that he was not getting along fast enough. He wanted his weak fingers to grow strong very quickly, so instead of working with them very slowly and patiently as his teacher told him to, he invented a machine which held back his third finger up in the air while he practised with the others. He thought that this would make them more independent, but what do you think happened? One day when Robert took the little machine off, he found that his third finger would not move any more and that his hand was crippled for life! Poor Robert! Now he had to give up all hopes of ever being a great pianist. He saw, after it was too late, how foolish it is to be too hasty and impatient and to try to force nature; but he was brave and did not despair. He said to himself, "I will study composition and be a composer."

While Robert was having all these experiences, little Clara Wieck was accomplishing wonderful things. She did not begin to play until she was five years old; but she was so carefully taught by her father that by the time she was eleven, she was already a famous little pianist, who gave concerts all over Europe with the greatest success. "Papa" Wieck was a very wise teacher, for he never pushed his little girl nor let her practise too much. He taught her to have *Concentration* — that is to pay such good attention every moment of her practise time that she accomplished more in a few hours than other girls, who let their minds wander, do in many years. You know, dear children, that this is *Râja Yoga*, and that one of the secrets why the children at Point Loma can do so much, is because they learn to *pay attention* and do not waste any time.

Clara's father took her to fine concerts and let her hear much beautiful music; and although little Clara had her dolls to play with, she loved best to be with the great musical artists who came to her father's house. This wonderful little pianist was a very industrious child; and she was also sweet natured, loving and unselfish. She gave so much delight to others with her beautiful playing, that kings and queens decorated her with medals of honor, and great people wrote poems about her. She remained so simple and free from vanity, however, that her father said he would not exchange her modesty for any decoration in the world.

This lovely child also composed music, and studied singing, violin, harmony, counterpoint and orchestra work; for she learned that in order to be a thorough and true musician it is necessary to have a general knowledge of music and to understand many other instruments besides her own. Clara kept on improving her talents all the time, and when poor Robert hurt his hand and had to give up playing, this dear little girl said to him; "Never mind, Robert, you shall compose the music, and I will play it for you." And that is just what happened.

When these two great musicians grew up they were married, and lived to help each other and the world. Clara inspired Robert to compose his most beautiful music, and played it so perfectly that every one who heard her learned to love and understand her husband's great works. They were ideally happy, and composed together some of the loveliest songs that have ever been written. By and by Robert was known to be one of the greatest composers in the world, and Clara one of the finest pianists. They traveled together in Russia, Holland, and many different places.

The highest honors were showered upon them. The great musical artists Mendelssohn and Jenny Lind were two of their dearest friends; and Robert and Clara Schumann, like Felix Mendelssohn and Jenny Lind, did not use their gifts merely to make money or to win praise. They worked to bring out the good and higher side of people's natures, and truly loved to help others.

Besides composing, Robert was also an editor and published the best musical journal in Germany. Through his writings he taught people to understand the best music, and helped young artists who were not yet known by the world. He wrote many "Rules for Young Musicians," which I hope, dear children, you will all learn and obey; and he composed the loveliest piano pieces for little folks, called *Album for the Young*. They tell about "The Lovely Spring," "The Humming Birds," "The Happy Farmer," and many other things which children love.

After this good and great man died, (which was in 1856) faithful Clara continued playing her husband's great works. She also spent much time in teaching others how to play, and had some famous pupils; besides this, she was devoted to her own children; so you will see, in many ways her life was one of service to others. She always remained sweet and modest.

A RÂJA YOGA MUSIC TEACHER

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# The Theosophical Forum in Isis Theater

## San Diego California

### Last Sunday Evening at Isis Theater

THE following report of last Sunday's program at Isis Theater, San Diego, cut from the *San Diego Union*, gives an idea of the pleasure and interest accruing to audiences who hear — and see — the Râja Yoga children from Point Loma:

CHILDREN PLEASE LARGE AUDIENCE

RÂJA YOGA PUPILS PROVIDE DELIGHTFUL PROGRAM AT ISIS THEATER

"With the exception of a half dozen seats in front kept for people who failed to come, the Isis Theater was packed from end to end last night, to hear the intellectual treat provided by the children of the Râja Yoga School, and the great audience would have been hard to please if they had not been satisfied with what was presented to them. But they were more than satisfied; they were enthusiastic all the way through. Exceptionally so in the case of the two youngest children, aged about six or seven years, whose efforts in the pianoforte duet were wildly applauded and who were recalled. The little mites came back in response and smilingly bowed their acknowledgments. There was no item on the program carried out that was not a credit to the performers. Especially interesting were the addresses and readings on Cuban matters by young Cubans. At the commencement a young student apologized for the absence of Mrs. Tingley through continued illness. The following program was given:

Overture, "Figaro" (Mozart) - - Râja Yoga Orchestra.
Announcement of Program, - - - Iverson Harris, Jr.
Address, "Cuba's Future," - - - - Marie Castillo.
Clarinet solo, "Concertino," (Weber) - - Iverson Harris, Jr.
English and Spanish quotations from writings of Katherine Tingley.
Cello solo, "Air de Ballet," (Offenbach) - Montague Machell.
Reading from Havana paper, - - - Octavia Franco.
Special chorus, "The Snow," (Dr. Elgar)
Address, "Râja Yoga — Cuba's Salvation," - Antonio Castillo.
Piano duet, "Danse," (Gurlitt) Two little tots, Inez and Mercedes.
Piano solo, "Murmuring Spring," (C. Bohm). Cora Lee Hanson.
Recitation, "The Reformer," - - - Ruth Westerlund.
Piano solo, "Butterflies," (Ole Oleson) - Margaret Hanson.
Chorus, "Hail, Smiling Morn."
"New Year's March, 1907." (Rex Dunn) Râja Yoga Orchestra.

### "Theology, Old and New"

IN a religious paper some months ago was an article on "Theology Old and New," by an eminent clergyman. He comments on the present situation as follows:

People are asking: What remains of the ancient faith? Does anything remain? Others say that doctrine is of no moment and that the only serious matters are sincerity and justice and kindness and the fear of God. But he argues that this last attitude is too vague and unstable, and that robust spiritual life needs a solid foundation of intelligent and definite theological conviction. In this one might agree with him, though we would replace the word "theological" by another. But where is the true Christian doctrine?

He says we have gained first a changed view of the place of the Bible in Christian thought, and secondly a clearer recognition of the divine authority of the inborn Moral Sense, or Conscience, of man.

As to the former, we no longer start by predicating the absolute infallibility of the Biblical scriptures. Certain speeches attributed to "God," or to those who speak in "his" name, (?) are in violent contradiction to the crudest moral sense. It is not claimed that the entire Bible is inspired, and it is admitted that we must use our judgment. But our judgment depends on the possession of this innate Moral Sense or Conscience, and this brings us to the second point.

He admits that the conscience and judgment are fallible, but thinks that on the whole we can safely rely on them. The necessity of a church and pulpit to guide this erring conscience is, however, hinted and implied. He concludes with these words:

But our safety is to be found, not in clinging to the traditions of the past, the refuge of weak minds and weak theologies, nor in attempts to prohibit full discussion of the matters concerned, but in searching and reverent investigation of all available evidence, in full view of the imperfection of all human knowledge of things divine and in reliance on the guidance of Him whom the Master called the Spirit of the Truth.

In a current review we notice two articles side by side, one a protest from India against the higher criticism and the other a plea for a new union of evangelism with theology. The former complains that the emphasis is removed from divine revelation and laid on the development of a religious sense in the human heart; and the latter points out that the strong evangelical converters have no decent theology, while the theologians have no converting power.

Thus it is evident what is the keynote of present day speculation in religious circles. The clergyman who relies on the human conscience and intuition to act as a future guide in the interpretation of the Bible, either makes a mental reservation in favor of allowing the pulpit considerable controlling power in arriving at that interpretation, or else he is advocating a freedom which will lead him further than he thinks. Is it "searching and reverent investigation of all available evidence"? Then let us recommend *Isis Unveiled* and *The Secret Doctrine*, both by H. P. Blavatsky. They contain a good deal of evidence, and we are ready to supply almost any quantity more. Is any member of the church who likes, to go digging among the records of early Christianity, and along all the byways leading to the other religions and philosophers from which so much of Christianity is derived? Where can such an inquiry lead to but to Theosophy pure and simple — always supposing it is conducted in the spirit named, that of searching and reverent inquiry?

Nothing is more evident than that it will never do to leave religion at the mercy of every delusion and fanaticism that people may elect to consider as divine revelation; some stiffening, something of the nature of a framework is surely needed. And there is Theosophy, which might be called the lost key of the ages, and which is the key to all theologies, as it is their source. A common knowledge of the Theosophical teachings, held by the members of the church, would act as a center for all their ideas, and a criterion by which to interpret their scriptures.

A much higher and nobler ideal of the Christ needs to gain ground. Around the name of Jesus have grown up ideas of effeminacy and spiritual self-indulgence which naturally antagonize the more manly feelings. In fact an actual deity or fetish has been created.

The saying that religions are older than their founders is a true one; for Christianity existed before Jesus, the Christos being a recognized name for the Higher Self and also for an Initiate or "anointed" man. Jesus was a Christos, one of many who have appeared to revive true religion in the lives of men.

True religion needs to be revived in our lives. It consists in a recognition of the divine nature as the essential part of our being and in the continual aspiration and endeavor to live according to the higher law.

E.

### Theosophical Meetings

PUBLIC Theosophical Meetings are conducted every Sunday night in San Diego at 7:30 at the Isis Theater, by the students of Lomaland assisted by the children of the Râja Yoga School. Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

### Notice

ATTENTION is called to the importance of having all remittances to or for any of the different Departments of the International Theosophical Headquarters at Point Loma, California, sent either by post-office money order or by draft. Otherwise responsibility for any losses must fall upon the sender. CLARK THURSTON, *Chief of Finance.*

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# Art Music Literature and the Drama

### A Vision and Its Form

THE most recent life of Whitman, by Bliss Perry, attempts to find the sources or suggestions of that poet's peculiar ideas of rhythm. The author mentions Blake's prose-verse, Tupper's sonorous platitudes, the Bible, English versions of Oriental poems, and so on. Blake developed his practise from a theory, which in a preface he thus stated:

When this verse was first dictated to me I consider'd a Monotonous Cadence like that used by Milton & Shakespeare, & all writers of English Blank Verse, derived from the modern bondage of Rhyming to be a necessary and indispensable part of the verse. But I soon found that in the mouth of a true Orator, such monotony was not only awkward, but as much a bondage as rhyme itself. I therefore have produced a variety in every line, both of cadences & number of syllables. Every word and every letter is studied and put into its place; the terrific numbers are reserved for the terrific parts, the mild & gentle for the mild and gentle parts, and the prosaic for inferior parts: all are necessary to each other. Poetry Fetter'd Fetters the Human Race!

That might almost have been said word for word by Whitman in explanation of his own practise.

In 1851 Samuel Warren published a poem "The Lily and the Bee," describing a day and night passed in the then new Crystal Palace of London. Here are some lines from it. If Whitman's name instead of Warren's had been at the bottom, who would be surprised?

In dusky, rainless Egypt now!
Mysterious memories come crowding round —
From misty Mizraim to Ibrahim —
Abraham! Joseph! Pharaoh's Plagues!
Shepherd Kings! Sesostris!
Cambyses! Xerxes! Alexander! Ptolemies! Antony! Cleopatra! Cæsar!
Isis! Osiris! Temples! Sphinxes! Obelisks! Alexandria!
The Pyramids.
The Nile!
Napoleon! Nelson!
— Behold my son, quoth the Royal Mother, this ancient wondrous country — destined scene of mighty doings — perchance of conflict, deadly tremendous, such as the world has never seen, nor warrior dreamed of.
Even now the attracting center of world-wide anxieties.
On this spot see settled the eyes of sleepless Statesmen —
Lo! a British engineer, even while I speak, connects the Red Sea with the Mediterranean: Alexandria and Cairo made as one — . . .
A unit unperceived,
I sink into the living stream again! —
Nave, transept, aisles and Galleries,
Pacing untired; insatiate!
Touchstone of character! capacity! and knowledge!
Spectacle, now lost in the Spectators; then spectators in the spectacle!
Rich; poor; gentle; simple; wise; foolish; young; old; learned; ignorant; thoughtful; thoughtless; haughty; humble; frivolous; profound!

Whitman had not so much a message for his times as a vision to show. But in his enthusiasm to paint it for us he was too apt to discard the brush and hurl at the canvas all the contents of his color box.

The great things that he saw he hardly even shows us; he only shows us that he saw great things. STUDENT



Lomaland Photo. and Engr. Dept.

BERLIOZ

### In the Life of the Musician Berlioz

SO many gifted musicians and composers have owed their first encouragement, their first "start," as it were, along higher lines, to their mothers, that the case of Berlioz is unique. The mother of Berlioz was a woman whose passionate belief in her own religion amounted to a mania; and, according to her understanding of her religion, it would never do for her son to waste his life producing musical compositions. So she sent him to Paris to study medicine. While there he tried to study music, too, but the mother, hearing of it, ordered him home. The boy pined away and could neither eat nor sleep, until at last the father — a kindly but extremely mild old gentleman — could stand it no longer and for once expressed his mind. He told the son that he could go back to Paris and study music, but begged him to keep this fact from the mother. Madame Berlioz, however, seeing a change in the boy's manner and an improvement in his health, suspected the cause and forbade him to return to the city. The boy was desperate; and after fruitless appeals to his mother, left the house, her curse ringing in his ears. Thus he started with an aching heart, upon a career that was destined to be filled with brilliant triumphs. What might it not have been, had this unusually gifted boy known encouragement even from this mother to whom he was, in spite of her inconceivably erratic tendencies, sincerely devoted. It is not strange that the face of this gifted and unselfish soul was throughout life marked by a settled seriousness, even sadness. STUDENT

### WINTER MUSIC

ROSAMUND MARRIOTT WATSON, in the *Pall Mall Magazine*

ALL through the oak-wood
Rooks fly and call;
Fast down the rustling boughs
Brown acorns fall.

Swart on the sunset
Rooks float and cry;
Pale in the garden-plot
Late roses die.

What though December dawn?
Robins will sing;
Over the rimy lawn
Starlings clap wing.

Starlings of speckled coat,
Whimsical song,
Where the old windfalls lie
Gossip and throng.

When on the apple-bough,
Sweet-voiced and shrill,
Clear your crescendos rise,
Trill upon trill.

Though spring be far away,
Fair summer lost,
Hail to the Minstrels who
Sing in the frost!

IT is said that Philadelphia prints more than one fourth of all the music published in the United States and that the total amount published for the last year is six times greater than fifteen years ago.

SOME time ago, says a consular report, the Ameer of Afghanistan forbade the importation into his country of carpets colored with aniline dyes. The Durbar (royal court) of Kashmir has decided to charge a duty of 45 per cent on all aniline dyes at the frontier, and at a certain distance within the frontier to confiscate and at once destroy them! By this measure it is hoped the beautiful arts for which the Vale of Kashmir is famous will be preserved from deterioration. The leading characteristic of certain minds is a selfish commercialism, before which earth's beautiful art-crafts are only valuable in proportion to the money they will bring! H. H.

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# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED IN 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* Organization at Point Loma with *the* buildings *and the* grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: 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, it unites *the* philosophic Orient with *the* practical West


## Rhythmic Gymnastics

IN a contemporary appears the remark that the newest fad in musical instruction is rhythmic gymnastics, these exercises being undertaken as a preliminary to musical study. Marching is the basis of the system, and the bodily movements are made to keep time with the musical measures. The instinct of time and rhythm, it is stated, are deficient and need cultivation.

Of this last point there are many proofs which will occur to the mind. One of them is a deficient sense of rhythm in poetry, which permits authors and editors to publish poems that have halting lines or extra or deficient syllables without feeling that there is anything the matter.

This idea of the importance of Rhythm is one of the sundered fragments of ancient Science that we have not yet regained. Mathematics, number, music, said the ancient philosophers, underlie all life and creation. The "music" which they inculcated as an essential introduction to initiation was not merely the art of producing audible sounds upon instruments, nor yet the theory of such art; it was more — it implied the acquisition of the spirit of harmony in one's inner consciousness to such an extent that it would manifest itself in harmonious conduct in every respect. The "Music of the Spheres" was the harmony which underlies and governs all cosmic manifestation.

Rhythmic movement has always been characteristic of religious celebrations; for, like them, it was derived from the Mysteries. The Greek Drama was once a choric dance in honor of Dionysus. But, so little is the word "dance" understood in our day, that this statement lends a disparaging notion to the idea of the ancient drama. We think merely of a pastime or a show. Hence scholars have taken refuge in the idea, which is indeed agreeable to their general conceptions of ancient culture, that the Greeks imagined they could please or propitiate the god by exhibiting their skill before him. This explanation may suit very well in the case of degenerated races who have forgotten the origin of their customs, but it will hardly suffice in the case of Antiquity as a whole. To many of the ancients we have to concede a knowledge and culture utterly incompatible with such a notion of their intelligence.

One of the purposes of Theosophy is to restore, on account of their great intrinsic value, ancient usages, now misunderstood and perverted, to their original dignity and significance. To do this it is necessary to dissociate them from the erroneous sentiments and ideas with which they have become connected. Dancing, with us, is a symbol of pleasure (and that not always of the most creditable kind), of frivolity, or of public exhibitions. These frivolous associations are apt to be carried into our ideas of ancient celebrations. It is not easy for us to conceive the possibility of rhythmic motion carried on with a dignified and sacred intention. Nor would it be easy to introduce anything of the sort nowadays. We have not the right atmosphere and associations; these would have to be obtained first. But we all know something, even if it be little, of the harmonizing effects of rhythmic motion. If we further knew how rightly to apply these effects, instead of wasting or perverting them, we should be wiser than we are.

Of course there can be many kinds of rhythmic motion, as there can be many kinds of music, and not all equally commendable. There are savage war dances, intended to evoke the spirit of bloodthirstiness; there are licentious dances; there are fanatical orgies designed to provoke religious mania. These are the abuse. But there are motions and gestures which can evoke the higher influences from human nature, or, in ancient language, the "Gods," and promote a spirit of true Brotherhood and sacred harmony. These were the kind taught in the ancient Mysteries, and herein lies the primal germ of truth which has given rise to such world-wide spurious imitations. We do not know of these now, and any attempt to re-establish them, without a teacher, would result in something absurd or pernicious. But we may look forward to the time when there shall be people sufficiently purged from the failings of modern life to be able to conduct one of these old-time ceremonies with decorum and profit. At present we have hardly sufficient artlessness, self-control, or sense of selflessness.

It is interesting to note how these survivals of ancient knowledge live eternally in the human memory and keep cropping up irrepressibly. T.


## MEMBERSHIP

**in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite 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 Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.**


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THE subject of the Will has not been treated of much in Theosophical works, old or new. Patanjali does not go into it at all. It seems to be inferred by him through his aphorisms. Will is universal, and belongs to not only man and animals, but also to every other natural kingdom. The good and bad man alike have will; the child and the aged, the wise and lunatic. It is therefore a power in itself devoid of moral quality. That quality must be added by man.

So the truth must be that will acts according to desire, or as the older thinkers used to put it, "behind will stands desire." This is why the child, the savage, the lunatic, and the wicked man so often exhibit a stronger will than others. The wicked man has intensified his desires, and with that his will. The lunatic has but few desires, and draws all his will force into these. The savage is free from convention, from the various ideas, laws, rules, and suppositions to which the civilized person is subject, and has nothing to distract his will. So to make our will strong we must have fewer desires. Let these be high, pure, and altruistic; they will give us strong will.

No mere practise will develop will *per se*, for it exists forever, fully developed in itself. But practise will develop in us the power to call on that will which is ours. Will and Desire lie at the doors of Meditation and Concentration. If we desire truth with the same intensity that we had formerly wished for success, money, or gratification, we will speedily acquire meditation and possess concentration. If we do all our acts, small and great, every moment, for the sake of the whole human race, as representing the Supreme Self, then every cell and fiber of the body and inner man will be turned in one direction, resulting in perfect concentration. This is expressed in the New Testament in the statement that if the eye is single the whole body will be full of light, and in the *Bhagavad Gîtâ* it is still more clearly and comprehensively given through the different chapters. . . . Let us meditate on that which is in us as the Highest Self, concentrate upon it, and will to work for it as dwelling in every human heart. — *William Q. Judge.*

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# Students' Path

## KARMA, THE MILLS OF THE GODS

STUDENT

"The Mills of the Gods grind slow,
But they grind exceeding small."— *Longfellow*

AYE, the Mills of the Gods grind slow,
But from grinding they never cease;
We who live in this world below
Sleep and dream of eternal peace.

Because the Mills turn slow and still
We forget that they turn at all---
For each wrong done, for every ill,
They grind the grist exceeding small.

For him who basely gathers gold---
Against all else his soul has barred---
The Mills turn on as they did of old---
They're grinding slow his sure reward.

For him who robs the poor and weak,
To justice, truth and love is blind,
For naught but selfish ends will seek---
For such as he the Gods will grind.

The bigot who would fiercely tread
Those who differ beneath his heel
Shall surely eat his bitter bread---
Find thorns and stones for golden meal.

The leader who seeks to feed his band
On withered husks, whence life has passed,
Has vainly built on shifting sand---
His grist of chaff comes home at last.

For those who warp the living Truth
And strive to quench its burning glow---
To blind the innocence of youth---
The Gods are grinding sure and slow.

The Mills are grinding, grinding on,
Slow through the chill and silent night,
Unseen they turn when stars are gone---
Grinding on in the sun's broad light.

For each and every child of earth
The never ceasing Mills go round---
Down to death---from the hour of birth---
The grist for each is slowly ground.

Aye, the Mills of the Gods grind slow,
But they grind exceeding small;
The heavy stones turn to and fro
Till they at last have ground for all.

*Lomaland, 1907.*

## Death *and* Life

TAKEN in the ordinary sense and by the great majority of people, death and birth are the end and beginning of our appearance upon earth, but when we begin to think seriously the question arises in our minds as to the deeper meaning and purport of these terms. If we turn to the great teachers of all the ages we find the teaching that life is eternal, that that which we call life here is but a day, a single page in the book of Eternity; we find too that when the poet said, "There is no death, what seems so is transition", that this too has been taught throughout the ages as a great natural Truth — that life is not bounded by the cradle and the grave, but exists on both sides of that which we call death and birth.

We know from observation that the physical body is destroyed as an organism at what we call death, that *its* life limit as such an organism has been reached and the elements which composed it and the energies which were focussed through it, return to the great storehouse of Nature to be again used and focussed in and through new physical bodies, providing new tenements for the unchanging soul.

Furthermore it is the teaching of Theosophy that the whole personality which uses the physical body as its outermost vehicle, likewise becomes dissipated, destroyed as an entity at death, its energies also returning to the great storehouse of Nature.

But the experience of our own lives shows us that we are dual and that the personal lower nature is not the real man. What then about the higher nature, the indwelling spirit? "Know ye not," asked a teacher of old, "That ye are the temples of the living God, and that the spirit of God dwelleth in you?"

But does Humanity realize this? Do we, who give some thought to it, fully realize it? If it were part of the general knowledge of Humanity and the recognition of it were alive in human consciousness, would there be the widespread fear of death as there is today? Would men act as if that which they called death closed their account with their fellows on earth, or as if it were the door of escape from an unwelcome responsibility for their own thoughts and actions? Does it not seem as if men had been fed so long upon the husks of ignorance and credulity that the pure wine of Truth, the nectar of the Gods, was an almost wholly forgotten tradition, until with the advent of Theosophy the knowledge of this life-giving stream was once more made known. In it we have again revealed to us those ancient truths about Nature and Man which are the natural heritage of the human race, and of every human being when he does not barter it for a mere mess of pottage though labeled with a high sounding name.

Is it not inconceivable that there should be no rational philosophy of life that will satisfactorily answer the many problems of existence and show the road of happiness and true progress? If we look into our hearts do we not feel intuitively that such a philosophy must exist? And we students of Theosophy who have studied, though it be but a page, of the Wisdom-Religion, declare that such a philosophy does exist and that it is Theosophy. At the very forefront of the progressive evolutionary wave of today stands the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY linked with all the great movements of antiquity which have made for the true progress and upliftment of mankind. As stated in its Constitution "This Brotherhood is a part of a great and universal Movement which has been active in all ages." More and more is it demonstrating the assertion which has been made of it that it is the vehicle of spiritual life, the tree whose leaves are for the healing of the nations, the channel through which flow in ever increasing volume the life-giving forces of hope and joy and enlightenment, bringing liberation to discouraged humanity. Thousands of weary hearts are turning to the divine message of Theosophy once more proclaimed by H. P. Blavatsky, William Q. Judge and Katherine Tingley, seeking for the solution of life's problems and finding therein an answer to the deepest questions of the heart. The day is not far distant when the world will recognize the work of these three great teachers.

And what is their message concerning the short span of years which we call life? That it is but an episode in the eternal life of the soul, the spiritual nature of Man. Their work has been and is to make actual the kingdom of heaven upon earth. "Give up thy life" (the life of the lower nature) "if thou wouldst live;" if thou wouldst really live knowing the joy of spiritual life. "Awake from these heavy dreams of death," and know that "life is joy," unity, harmony. Life is one and all its manifestations that we see around us are but parts of the Universal One Life. Life on earth, in the flesh, is but an incident in the soul's experience that we may learn the lessons of this lower plane and come to realize that Brotherhood is a Universal Fact.

Theosophy teaches that death is but the freeing of the soul from the swaddling clothes of flesh. The secret of the mysteries of life and death is revealed in Theosophy, the perfect knowledge of which casts out all fear.

STUDENT

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NAY all speech, even the commonest speech has something of song in it. . . . Observe too how all passionate language does of itself become musical — with a finer music than the mere accent; the speech of a man even in jealous anger becomes a chant, a song. All deep things are Song. It seems somehow the very central essence of us, Song; as if all the rest were but wrappages and hulls! the primal element of us; of us, and of all things. The Greeks fabled of Sphere-Harmonies; it was the feeling they had of the inner structure of Nature; that the soul of all her voices and utterances was perfect music. Poetry, therefore, we will call *musical thought*. The poet is he who thinks in that manner. At bottom, it turns still on power of intellect, it is a man's sincerity and depth of vision that makes him a Poet. See deep enough, and you see musically; the heart of nature *being* everywhere music, if you can only reach it. — *Carlyle.*

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# THEOSOPHICAL FORUM

**Conducted by J. H. Fussell**

**Question** What do Theosophists mean by the lower mind, and by the brain-mind intelligence?

**Answer** The subject of the mind is one of the most interesting and at the same time one of the most mysterious in the study of the complex nature of man and his development. It is the gift of mind that makes the animal form a human being, a man; or rather it is Manas, the individualized principle of mind that is the man himself.

H. P. Blavatsky, in *The Key to Theosophy*, a book that should be in the hands of every student of Theosophy, says in regard to the complex nature of Manas:

> It is this nature, mysterious, Protean, beyond any grasp, and almost shadowy in its correlations with the other principles, that is most difficult to realize, and still more so to explain. Manas is a "principle," and yet it is an "Entity" and individuality or Ego. He is a "god," and yet he is doomed to an endless cycle of incarnations, for each of which he has to suffer. . . .
>
> It has, . . . after having gained such experience in the lower kingdoms, and having ascended higher and still higher with every rung on the ladder of being, to pass through every experience on the human planes. In its very essence it is THOUGHT, and is therefore called, in its plurality *Manasa putra*, "the Sons of the (Universal) mind." This *individualized* "Thought" is what we Theosophists call the *real* human Ego, the thinking Entity imprisoned in a case of flesh and bones. This is surely a Spiritual Entity, not *Matter*, and such Entities are the incarnating Egos that inform the bundle of animal matter called mankind, and whose names are *Manasa* or "Minds." But once imprisoned, or incarnate, their essence becomes dual: that is to say, the *rays* of the eternal divine Mind, considered as individual entities, assume a twofold attribute which is (*a*) their *essential* inherent characteristic, heaven aspiring mind (higher *Manas*) and (*b*) the human quality of thinking, or animal cogitation, rationalized owing to the superiority of the human brain, the Kâma-tending or lower *Manas* [Kâma being the principle of the passions, desires and appetites]. One gravitates toward Buddhi [the spiritual nature], the other tending downward, to the seat of passions and animal desires.

It is this lower mind that we ordinarily use, and which is the characteristic of man in the state of development exhibited by the world at large today. It is the lower mind that is swayed by the emotions and passions, the desires and appetites, and even where the grosser form of these is overcome, and we think we live in the realm of pure reason, even then so long as there is the thought of self, the ambition to acquire knowledge for self, it is still the lower mind that we are using.

We hear a great deal about the cold dispassionate light of reason, and many are deluded into thinking that by its means they will arrive at the truth, but standing alone and as the final arbiter and court of appeal, it is perhaps the greatest hindrance to progress that Man has to face today. Unwarmed by the heart life it can only lead astray, even though from its own standpoint the relation between conclusion and premise may seem to be mathematically correct. The organ of the lower mind is the physical brain, and so we speak of the brain-mind intelligence. So long as our mentality is used as an instrument and not regarded as master it is the means whereby in conjunction with these other powers man may reach the greatest heights of knowledge and power, but it must act in conjunction with the higher intelligence and knowledge of the soul, which we glimpse but dimly at present in this materialistic age.

STUDENT

**Question** I have been reading several works on Theosophy and cannot see that it is necessary to have all this metaphysics and synthetic analysis in order to regulate our lives and make the world better. A child can be good without metaphysics and so too can men and women. Having seen a copy of your paper, and that you answer questions, will you kindly give the opinion of the Forum on this matter?

**Answer** First of all one would like to ask, what books on Theosophy have you been reading? There is a true Theosophy and a counterfeit Theosophy, so too is there a right metaphysic and a spurious metaphysic, and there are those, a few, who misuse the names Theosophy, Theosophical Society, and Universal Brotherhood, although professing to follow the teachings of H. P. Blavatsky, and some also of William Q. Judge, but who are like those referred to by Christ who "say and do not." Possibly the questioner's experience of Theosophy and Theosophists may have led him to think that Theosophy is nothing but metaphysics and synthetic analysis; but if so it is to be regretted that he has been misled by mere theorisers, by certain so-called Theosophists who are in no way connected with the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY and whom we repudiate.

To get at the real teachings of Theosophy regarding life and conduct, let us look at the words of H. P. Blavatsky, the first of our teachers, who brought again Theosophy to the Western World.

In *The Key to Theosophy* she said: "Theosophist is who Theosophy does," showing that Theosophy is a life, a practise, and not a mere theory. In the same work she says: "Theosophy leads to . . . *action*, enforced action, instead of mere intention and talk. . . . No Theosophist has a right to this name, unless he is thoroughly imbued with the correctness of Carlyle's truism: 'The end of Man is an *action* and not a *thought*, though it were the noblest'—and unless he sets and models his daily life upon this Truth. The profession of a truth is not yet the enactment of it; and the more beautiful and grand it sounds, the more loudly virtue or duty is talked about instead of being acted upon, the more forcibly it will always remind one of the Dead Sea fruit. *Cant* is the most loathsome of all vices. . . ."

From the above it is perfectly plain what is the position taken by H. P. Blavatsky, and that same position was and is taken by her two successors William Q. Judge and Katherine Tingley.

In the question the statement is made that "a child can be good without metaphysics, and so too can men and women." Taking average cases, those which are the rule and not the exception, what is necessary for this to be so, upon what does it depend? Upon example, the force and power of example! Example of whom? Of those who know, even if it be but a little; they in turn depending on and aided by the example of others who have a wider knowledge. If we analyse the matter, we shall find that ultimately the goodness, of the child and of the masses, wherever found depends on knowledge, and the example of those who know. This is well expressed in that little book of divine wisdom, that pearl of one of the world's sacred scriptures, the *Bhagavad Gîtâ*, in the following simple language, but setting forth one of the greatest incentives to duty:

"Even if the good of mankind only is considered by thee, the performance of thy duty will be plain; for whatever is practised by the most excellent men, that is also practised by others. The world follows whatever example they set."

Then again, what of that marvelous faculty of clear judgment that some children possess so markedly! Where shall we place it? Does it not belong to the metaphysical world? And that brings up the question of the complex nature of man. If we understand this we shall see the necessity for metaphysics, not only for the understanding of man but also of Nature, of which man is a copy in miniature. Man, the real man, is a spiritual being acting through different vehicles, having different instruments, which we call the mental, passional, and physical natures. And how can we understand these except by means of metaphysics? And by this is not meant anything misty and vague, for there is a right metaphysic as well as a wrong. We are unconsciously using metaphysics all the time, and Theosophy would have us use it aright; it will give us the right basis for both thought and act, the knowledge of self and a sure foundation for life and conduct.

STUDENT

## Can a Buddhist be a Theosophist?

(CONTINUED FROM PAGE 3)

> sense. There are worlds where *devas* live, . . . but the *devas* die,* and the worlds they inhabit pass away. . . . The whole kosmos—earth, and heavens, and hells—is always tending to renovation or destruction; is always in a course of change, a series of revolutions, or of cycles, of which the beginning and the end alike are unknowable [another inaccuracy] and unknown. To this universal law of composition and dissolution, men and gods form no exception . . .

What Theosophist would object to all this, since, excluding words and a theological imprint, it is like a chapter out of some Theosophical teaching. *Passons outre.*

"Thus have I heard": The Tathâgata reserved for his *initiated* disciples the secret teachings of the Eternal Doctrine, as did by the way that other Teacher-Reformer of Palestine. And from them did bits, the flotsam and jetsam of the Archaic Wisdom, find their way into the hearts and brains of the masses. The Tathâgata Buddha taught nothing new, but the same old Doctrine, and in the same old way, a way sanctioned by ages of experience and high knowledge. When our Orientalists assert Buddhism to have no esoteric side (*vide* Max Müller on Brâhmanism as well) they but openly declare their ignorance of the inner meaning of the teaching they are privileged, in the West, to expound.

When the wandering ascetic Vacchagotta asked the Buddha whether

*Again an inaccuracy; they die not but "fall asleep" like the "fathers."—*G. de P.*

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there be a permanent ego in man, the "Exalted One" held his peace. Why? He tells his chela Ânanda, who was initiated into the deeper doctrines and who could appreciate the reasons when explained. The very fact that Ânanda asks the reason for the reticence holds a volume of meaning. Oldenberg translates the answer as follows from the Samyuttaka Nikâya:

If I, Ânanda, when the wandering monk Vacchagotta asked me: "Is there the ego?" had answered "The ego is," then that, Ânanda, would have confirmed the teaching of those who believed in the permanence.* If I, Ânanda, when the wandering monk Vacchagotta asked me, "Is there not the ego," had answered, "The ego is not," then that, Ânanda, would have *confirmed the doctrine of those who believe in annihilation.* If I, Ânanda, when the wandering monk Vacchagotta asked me, "Is there the ego?" had answered, "*The ego is,*" would that have served my end, Ânanda, by producing in him the knowledge that *all existences* — dhamma — are non-ego?† But if I, Ânanda, had answered, "The ego is not," then that, Ânanda, would only have caused the wandering monk Vacchagotta to be thrown from one bewilderment to another: "My ego, did it not exist before? But now it exists no longer!"‡

Or again, the conversation between the Tathâgata and the Brâhman Kûtadanta, head of the Brâhmans of the village of Dânamati, on "Identity and non-Identity," while far too long to quote here, throws a flood of light on the real teaching of the Buddha as regards the soul, the ego, and the "I." But a portion may be quoted. The Buddha says:

". . . For the nature of self is a perpetual death."

"How is that?" asked Kûtadanta.

"Where is thy self?" asked Buddha. And when Kûtadanta made no reply, he continued: "Thy self to which thou cleavest is a constant change. Years ago thou wast a small babe; then, thou wast a boy; then a youth, and now, thou art a man. Is there any identity of the babe and the man? There is an identity in a certain sense only. Indeed there is more identity between the flames of the first and the third watch, even though the lamp might have been extinguished during the second watch. Now which is the true self, that of yesterday, that of today, or that of tomorrow, for the preservation of which thou dost clamor?"

Kûtadanta was bewildered. "Lord of the world," he said, "I see my error, but I am confused still." . . . .

The Blessed One waited a moment and then replied: "*Is all teaching in vain?* Dost thou not understand that *those others*‖ *are thyself? Thou thyself wilt reap what thou sowest, not others.* . . . Verily I say unto you: Not in the heavens, not in the midst of the sea, not if thou hidest thyself away in the clefts of the mountains, wilt thou find a place where thou *canst escape the fruit of thy evil actions.*"¶

Truly; for the karma-laden thing that reincarnates comes into physical life with its evil acts attached to it as centers of energy impelling it towards a restoration of the broken equilibrium. The whole passage from which the above extract is made is on the doctrine of the ego, and rebirth; and the distinct doctrine of an abiding center of consciousness, call it by what name you will, which holds together the *skandhas* from life to life, and is the center of the being's Karma, is as openly declared as was consistent with the great and sole aim of the Teacher: The enlightenment of the masses to the extent of their understanding, by sowing the seed of the secret doctrine hitherto so jealously kept from them in the temples. By this he hoped to destroy the superstitious and materialistic observances which lay like a pall over the spiritual nature of the times. And he succeeded. Even the Brâhmanic priesthood felt the effect of the wave of spiritual impulse; and it may be justly due to Gautama Shâkya Muni that the revival of the earlier and purer Hindû philosophy was rendered so much easier to the great Vedântist Shankarâchârya, some years later.

To return to the Anagarika Dharmapala. He quotes Mrs. Besant and Mr. Leadbeater as follows, and asks the question: "Can a Buddhist subscribe to these formulas?" — and the inference is that he can not. Here are the quotes:

Coming forth from the depths of the One Existence, from the One beyond all thought and all speech, a Logos, by imposing on Himself a limit circumscribing voluntarily the range of His own Being, becomes the Manifested God, and tracing the limiting sphere of his activity, thus outlines the area of his Universe.

While the Theosophist limits himself to no particular form of Creed, yet the following three truths may be said approximately to include the broad scope of his belief: 1. God exists and He is good. 2. Man is immortal, and his future is one whose glory and splendour have no limit.

Of Mr. Leadbeater he speaks as follows:

In Ceylon he called himself a Buddhist and denounced Christianity in his lectures. In his recent lectures [Mr. Dharmapala writes this in March, 1906] and published works he accentuates the existence of a God and says the "glorious future which we speak of is not the mere dream of a poet or ecstatic; it is a certainty because this evolution is God's will for men. His Kingdom shall come, and His Will shall be done on earth as it is in heaven.

He also says that Mr. Leadbeater speaks of God as the "Divine Father," and adds that no Buddhist, when speaking to a non-Buddhist audience, could ever use such language. And he is certainly right; no Buddhist could; and it is more than doubtful if any Theosophist ever would. A professed Christian Theosophist might, for Theosophy gives to every man the key to his own religion; but even in such a case it is doubtful whether such language would be used by any lecturer engaged in explaining Theosophy itself.

Now the first thing that strikes the Theosophist in the above quotations is the marked exoteric theological bias. For no Theosophist would ever speak of the Logos as a "He," and *a fortiori* of the Eternal Source of All. Such language is simply incomprehensible in any non-sectarian follower of H. P. Blavatsky. In the first quote, the Theosophy of it is eminently questionable, for quite outside of the fact that no Logos is a "He," — even by any license of speech — the supposition that the Logos "imposes on Himself a limit," or "circumscribes voluntarily His (*sic*) activity," or "outlines the area of His Universe," shows a woful anthropomorphism in conceiving a perfectly abstract and natural process of evolution. Indeed, this whole conception of the Divine Procession of Manifestation from the Eternal Unknowable is not merely simply inaccurate: it is not Theosophy. This endowing the Logos with the attributes of a personal God, choosing, willing, acting *per voluntatem*, leads inevitably to a whole pantheon of actual "creative" deities; and it is but a step further to descend to the grossest polytheism. One wonders why the user of such phrases does not study the Vedânta! The many keen and learned Vedântins of the Adwaita School would soon point out the root issues in the matter.

Now on the other hand, Theosophy as a system of thought assuredly would reject any *mechanicalizing* of the process of Manifestation; the teaching on the subject is explicit and thoroughly consistent. Furthermore, an intelligent study of the Vedânta and even of Buddhism, would show at once virtually identical conceptions with those of Theosophy as regards this. Shortly, every particle, or metaphysical point of both space and time is immanent consciousness either *in actu* or *in potentia*. ALL is ruled by one eternal and sleepless Law, the intrinsic nature of Being itself, which manifests in manifestation as that law of equilibrium we call Karma. Karma is not separate from the ALL, nor is it a mere adjunct of it; but is the law of itself. In perfect truth, the Karma of a being is that being at any particular moment, there being a world of meaning and light in this. The whole hierarchy, or hierarchies of formative not creative logoi, are subject to Karma. They appear, run their life-course, like man, and disappear, or rather are withdrawn into the larger. Every conscious entity has "free-will" in proportion exactly to its spiritual station, and its free-will consists in and of what may be called oneness with the Law Eternal. Throughout all runs the silver streak of Divine Purpose, immanent in all life, which all must obey, sooner or later; with deferment of obedience to the Eternal Impulse comes suffering, for all Nature presses around insistently seeking equilibrium.

No Theosophist would ever say that "God exists and He is good." The terms are too misleading. No Theosophist would ever deny Deity; but what folly it is to attribute to that awful grandeur of being anything that the human word "good" connotes. The Theosophist, in the words of the Mandukya Upanishad, simply reverently acknowledges THAT which is outside of all thought, as "unspeakable and unknowable," makes no attempt to call IT the "One Existence," for IT certainly does not *exist*, but IS. As to the doctrine of the Logos in the quotations made, it suffices to say that the word "Logos" is a mere abstraction merely connoting an Idea, and signifies neither a Person nor a Thing, *when used kosmically.*

A few more words, and the writer has done. Volumes would be needed to do justice, simple justice, to the teachings which have hardly been sketched here. But the object has been twofold in writing this: to disavow as a simple member of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY the theological doctrines which it appears are emanating from the Adyar Society and to defend the teachings of H. P. Blavatsky, however inadequately; and secondly, to attempt to show that a Buddhist would not only benefit, but would find the kernel of his own grand faith, in Theosophy; — and if our Buddhist brothers will examine honestly and fairly the teachings of Theosophy, they will be well repaid. Our Buddhist and Hindû members may be assured that as long as Katherine Tingley is the Leader of our Organization, and we all have every reason to think that the same Constitutional guarantee will always be preserved, just so long will they be protected in their honest and open beliefs. The U. B. & T. S. cherishes as most sacred the only possible Theosophical dogma, the fundamental spiritual unity of all men. Hence that is its platform, and upon it are now quickly gathering men of all races and forms of belief, each one eagerly seeking a *deeper* truth in his own ancestral faith. The only "prerequisite to membership is adhesion to the principle of universal brotherhood" of all that is.

G. DE P.

* Of the formal, personal, brain-mind ego.

† Will readers kindly ponder over passages I have italicized.

‡ See *Key to Theosophy.*

‖ Meaning the rebirths of one's "karma" life after life.

¶ *The Gospel of Buddha,* Dr. Carus, liii.

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*the promulgation of*

## THEOSOPHY

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The Study of Ancient and Modern

## ETHICS, SCIENCE, PHILOSOPHY AND ART

*Edited by* KATHERINE TINGLEY

Vol. X FEBRUARY 17, 1907 No. 15

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*Edited by* KATHERINE TINGLEY

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**Truth Light & Liberation for Discouraged Humanity**

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### Half Fledged Wisdom

MINDS move onward quickly in this our day: when hearts move to keep pace, or, better, when minds and hearts are attuned, mankind will have gained its illumination. It will be the "moment of time," the "twinkling of an eye," when the old era suddenly becomes the new. To regard the heart as but a blood-pump is no better than to regard the brain as an apparatus to enable us to stand upright. The heart has its consciousness; it is a receiving station for Divine Thought and Divine Purpose, and also an organ for the thinking of those divine thoughts that now appear to us but vague uplifted feelings. In the heart is the only power that can countervail the passional nature. For that nature, always pulling downward, bruteward, is a power and must have a power — not merely a thought or conception however beautiful and elaborated — to meet it. But a right intellectual conception of man and the universe is very desirable; it may be used as a set of keys to unlock and free the powers of the heart; into it may come that *real* knowledge of the universe existing at all times in the heart.

Mr. G. B. Shaw, who thinks he can write better plays than Shakespeare's, turning his attention to religion, has unfolded certain ideas in the Sunday issue of a West Coast daily. To a certain extent they point in the right direction and, in so much, are worth comment.

He has been aiming at a religious conception of the universe, apparently inspired by the desire to find one in which the largest number of variously thinking religious persons could agree. To him, a man is a religious man with the root of the matter, if he "has a constant sense, amounting on his part to a positive knowledge, that he is the natural instrument of a Power which is a universal Power — of the Power which created the universe and brought it into being — and that he is not in the world for his own narrow purposes. . . ."

### Man an Instrument For What?

But unless this mental belief is *really* "positive knowledge," that is, unless it proceeds from and remains moment by moment warmly in touch with, the heart: unless it constantly gives rise to, is a permutation of, *compassion* for all other living things — it may readily confirm its possessor in the conduct of a fiend, and is pretty certain to be but a form of vanity and egotism.

Supposing it, however, to *be* real, this man only differs from other men in that he *knows* he is what others are ignorantly. And it will clearly be his business as "natural instrument" to awaken in them his knowledge. That will be his chiefest act of service.

Still supposing his knowledge to be real, he will at first, and for long, need education and training in *wise* obedience to his instinct to serve. In ancient times, in days when Temples were real places of teaching, when hierophants had the real *gnosis* and were in rank strictly according to their illumination, this was well recognized. The candidates submitted gladly to be taught the lines of work in service of humanity. And all the while they aimed to sublimate that primary intuition which led them to pupilship, into the full *gnosis*. This they did by opening their minds *inward* toward the heart as the senses are its openings outward to the world. They daily bathed the mind in the heart. It was and is the only way to know God.

### Knowledge of the Self

And here comes Mr. Shaw's weak place. His conception has not been deepened to "positive knowledge." He is no teacher. "I believe God," he says, "in the popular acceptance of the word, to be actually and completely powerless. I do not believe that God had any hands or that He had any brains. What I know He had was a will." A will, yet completely powerless!

"Then came the procession which we call evolution. . . . That wonderful process is God. It is this wonderful will of the universe desperately struggling, making hands and brains for Himself." When a bit of this will has succeeded in the attempt to make hands and brains — there stands a man.

This is only the crudest pantheism — a noble term often dreadfully misunderstood — and it will not work. God is not *being*, dashing blindly about in the measureless darkness of surrounding notness in the hope of *becoming*. If that be true of the consciousness in primal matter, which it cannot be — a conception offensive to our highest intuition — the *blind* dashing soon gives place to ordered effort under the superintendence of that Supreme Wisdom, which began by breathing into it the *hope*. The hope was the echo of a promise. Mr. Shaw's "God" is a common conception of matter on its consciousness side. The real God is that which radiates of its light in successive waves into that substance ordering all. If man will look into himself he will understand the relations of two consciousnesses. There is that which he calls himself, capable in all men of awakening to the fact that it is an instrument, the "desperate struggler" perhaps, of Mr. Shaw: and the divine, supremely intelligent, guide and witness. Towards that, *already* on the heights, the God of the man, the *man* struggles. How can man aspire to make himself an "instrument" of "brainless" — presumably Mr. Shaw means intelligence, by "brains" — deity, even if it has a will? Such an aspiration implies belief in the higher intelligence of that which is the object of the aspiration. If the "desperate struggling" were really blind and guideless, what guarantee have we that at any moment a mistake may not be made and all melt into primal chaos?

### The Real Is "Something Different"

Mr. Shaw seems to be just touching the idea of Reincarnation, the truth that the "desperate struggler" for perfection, man, renews his efforts time and again, wearing out body after body in his progress, having his opportunities opened unto him again and again through the ages. ". . . unless when your brain and hands are worn out you are perfectly ready to say, '*Scrap that old brain and all the lot, and let the life that is in them go on to a young brain and young hands:*' until you have come to this, I do not think that you have solved the final mystery of religion."

### Reawakening Truths

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Reincarnation is just shadowed here; for "life" read man or thinker, experiencer, struggler, and you have it. But as it stands, life, brain and hands, seem to be regarded as a group whose temporary association *constitutes* an entity — instead of enclosing one and being the instruments of one.

The times are moving, and it is something that people care to have ideas even so crude as these spread over a whole page of a Sunday issue.

STUDENT

## The "Dear Sentimental Foreigner"

JAPAN is not deriving unmixed joy and profit from her contact with our noble Western civilization. In one of his books Lafcadio Hearn remarks that "love," in the sense of the trashy schoolgirl romance, is — *was then* — unknown to the Japanese maiden. Her marriage was not based upon so transient a prompting. And the marriages, on the whole, turned out extremely well, contrasting eminently favorably with our own. But now the book-market is filling with translations of trashy Western romances, and the keynote once sounded is being imitated by native writers. This would not have been possible if Japanese home life had remained unbroken; the young girls' consciousness would never have had the chance of touching that aspect of ours. She would never have learned that her main business, if she would be truly civilized, was to attract and be attracted by men. The new secondary education has brought harm as well as good; the harm is this breaking of the home life. A great rush has set in to the cities where such schools exist. And as yet there is no proper provision for the housing of the throngs of young men and women. They have to board out anywhere they can; in Tokio alone ten thousand girls have rushed in from the provinces. There is no one to look after them; outside their studies they have no other occupation than to read and think over and put in practise the philosophy of the cheap romances. Says Mrs. Fraser in her paper on Japanese education in *The World's Work and Play:*

> Suddenly emancipated from home supervision, their heads filled with wild dreams of independence and of equality with men, their leisure hours occupied with the low class of romantic literature already described — what wonder that scandal follows scandal, and that the reputation of the Japanese girl for purity and modesty is being destroyed before our eyes?

Corroborating Hearn, she adds:

> That word "love" has been hitherto a word unknown among our girls, in the foreign sense. Duty, submission, kindness, these were the sentiments which a girl was expected to bring to the husband who had been provided for her, and many happy harmonious marriages were the result. Now your dear sentimental foreign women say to our girls: "It is wicked to marry without love; the obedience to parents in such a case is an outrage against nature and Christianity."

To the Western girl it may seem horrible that her husband should be chosen for her by the kindest and wisest of parents. But the proof of the pudding is in the eating, and the Japanese pudding ate at least as well as ours! We do not read that they ever had to form Anti-Divorce Leagues!

STUDENT

## The "Sun Brothers" Colony Broken Up

REPORT says that the colony of "Sun Brothers," on the Island of Kobakon, German New Guinea, has come to an end. It was originated by men of socialistic ideas, who wished to get back to nature and lead the "simple life." Among them were a musical director, a physician, and a philosopher. They ate raw food, living on cocoanuts and mangoes, making clothes of cocoanut fiber, bathing in the sea, sitting in the sunshine, and giving nearly all their time to high thought (so we are told). Two of the members died and the natives killed a third.

We may safely leave the ordinary press to expatiate on the foolish and ludicrous aspect of the case. But there was undoubtedly a motive of sincerity and genuine desire for something better lurking beneath the surface of the folly. These men were conscious of the failure of conditions to satisfy the aspirations of their hearts, and despairing of any hope to change those conditions in the world in which they obtained. So they decided to make a little world of their own. Now we are told they were men of intellect and science; yet what a blunder they made! If they could only have found a way of transporting to that ocean-girt isle their aspirations after simplicity of regimen and tranquillity of meditation, and of leaving behind all those elements in their make-up which might be opposed to those ideals, all would have been well. But they went entire; they took their physical bodies with all their heredity and training in Western civilization; their passions, prejudices, memories, proclivities, and all. They might as well have transported an army of linotypes, telephones, newspapers, cars, and silk hats; better, in fact, for these last would at least have rusted passively.

In what way does the escapade of these simple dreamers differ from that of the juvenile Tom Sawyer and his friends on the island in the Mississippi? They do not seem to have had any better understanding of their own nature and its exigencies.

We laugh at a flagrant case like this, but the world is full of such hasty experiments, based on nothing better than the first erratic stirrings of minds awaking from an ignorance profound. There are experiments in government, teaching, hygiene, sociology, in every art and science; all equally hasty and as ignorantly enthusiastic as the enterprise of a child digging in his garden for the antipodes. Read a current epitome, and you will find all the professors talking about everything under the sun and expressing with the greatest force multitudinous contradictory opinions. If there are any men of experience and gravity they probably remain silent — for want of an audience.

When we have an impulse to try some experiment, why not try it without exalting it to the rank of an epoch-making undertaking; then we should learn our lesson and get over it without any fuss. Or why not do a little reading — not of the magazines, but of standard writers of bygone times. Even a moderate classical education would have saved many people from these escapades; Aesop's fables, the Hebrew Old Testament, any record of human folly and human wisdom. We cannot afford to make all our education "scientific" and — what's the word? — "Practical!"

Human evolution cannot be put back to a primitive state. Humanity has developed its faculties to the extent which requires it to live in the conditions it has created. If there were any real necessity for such a life as these colonists had outlined for themselves, their destiny might have been trusted to secure it for them without special scheming. But their place was the world of men, there to live and learn and grow wiser.

Most people who form these colonies simply discover truths about their own natures. They find out just what their aspirations amount to. They discover that they *desire* the ordinary life, and back to it they go.

The only freedom in life is freedom from desire, and the slavery is of our own making; no one can hold us in bondage against our will. To escape from this needs *Aspiration* and *Study*. The continual entertaining of aspirations towards our highest ideals of what is desirable will generate a force that will accumulate and promote the fulfilment of our aspirations. Study reveals the complexity of human nature and shows us how to discriminate the temporary from the permanent. We need to be able to recognize mere desire, however apparently sublime, and distinguish it from the genuine unselfish aspiration towards perfection. The genuine aspiration urges us to do our duty in our place and better the conditions around us, waiting patiently for the Law to bring about fulfilment in accordance with merit.

STUDENT

## The Bible and Capital Punishment

OF the reasons for their faith put forward by those in favor of capital punishment, none is so well-worn as that it is advocated in the Bible. When the opinions of the most prominent men in England were recently taken on the subject, it was found that nearly if not quite all the bishops were in favor of it because of that text in the Old Testament which reads — "Whoso sheddeth man's blood, by man shall his blood be shed."

Any unprejudiced person must own that the following two types of sentences mean two different things: (*a*) "If X has done wrong he will suffer for it," and (*b*) "If X has done wrong take care that he shall suffer for it." Or (*a*) "If X falls into the fire he will get burned," and (*b*) "If X falls into the fire see to it you that he does get burned." Is the Biblical injunction after the type of sentence (*a*), or after the type of sentence (*b*)? In other words, is it an injunction at all, or only a statement?

The Semitic races have ever been given to expressing abstract things in a concrete form, to using figures of speech borrowed from material things, and all that this text means is that no one can commit the crime of killing a man without suffering the exact consequences of it, consequences as terrible as the loss of life. But that threat applies to the State's action in killing the murderer as much as to the original crime. Let the clerical advocates of capital punishment remember that in concurring in the legalized murder on the scaffold, they are incurring a share in the penalty the Bible threatens.

It is Theosophy that shows how true this Bible threat is. For it shows that by executing the criminal he is set free, burning with hate and the desire for revenge as he may be, to roam where police and law courts have no power to control him, a veritable excarnate demon to prey on whatever minds may be weak enough and incite them to new crime. So violence breeds violence, hatred never is conquered by hatred, and the state, unmindful of the higher Law, is continually punished for its awful crime of capital punishment.

M.

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# Some Views on XXth Century Problems

**Poisoned Theosophy**

A BOOK attracting some little notice, just published, gives, almost in Theosophical terminology, the Theosophical teaching concerning the perfectibility of man. Pretending to give the path to this attainment, to the evolution in the aspirant of all now latent human powers, it says, quite truly, that there have always been men on earth who have made this achievement.

> These men of science represent practically all the advanced and progressive civilizations and peoples of earth. For reasons which appear to them both imperative and just, their work of experiment, demonstration, and instruction is prosecuted and accomplished under the protecting shield of personal confidence and secresy.

From time to time one of them appears on earth as the founder of a great religion, as a great reformer or teacher. Of their number was, for example, the great Teacher of the West, Jesus Christ.

All this is true, and the (anonymous) author got it from Theosophy. Then comes the answer to the inquirer who would know the way to become as they are.

> In the meantime, however, there are no insurmountable barriers between its accumulated knowledge and the honest seeker who can prove himself justly entitled to receive it.

Again true. And the path? Incidentally of course, complete unselfishness and purity — *and* certain technical exercises. These consist in acquiring the power to *imagine darkness* (!) so completely that the sense of sight is suspended.

> The technical exercises laid out are of such a nature that, if he [the student] follows them accurately, he is able, in due course of time, to pass voluntarily into a state and condition of absolute physical darkness. . . . Day after day, week after week, he keeps at his task, until at last he is able to produce at will the condition of absolute physical darkness, even in the midst of the most brilliant sunlight, with his physical eyes wide open and his consciousness wide awake.

Then he begins to see colors, *beginning with deep red.*

The roads have clearly parted. The inquirer, whose ambition to obtain abnormal powers has been gently stimulated all along by a crooked appeal to his intuition of innate human divinity, is now invited to head straight for mediumship, the lunatic asylum and epilepsy.

There is no such path as this to the awakening of the sleeping divine. Unselfishness, compassion, is not a preliminary, but a *sine qua non* of every step from first to last and the *sine qua non* of the preservation of mental balance. For the rest, the inner path lies not through *darkness* — rather *light* — but through *silence*, the acquirement of the power to induce and command silence of lip and mind until one day, in that silence, self-knowledge, transcendental self-consciousness, soul-consciousness, is born. Then the further journeying will declare its own way without any teacher save that awakened divinity.

The book is a sample of many now on the market, false guides all, appealing subtly to ambition and vanity. Some pretend to be Theosophy; some, ignoring the three great Teachers of Theosophy of our time — H. P. Blavatsky, William Q. Judge, and Katherine Tingley — appropriate, often verbatim, their teaching, whilst adulterating and poisoning it. The public have to learn the lesson of discrimination.

STUDENT

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**The New Era**

IT would seem that a new kind of newspaper is wanted, one that would serve as a ledger to the daybooks. We get all the news, but mixed in the dreadful morning hash. The new kind would have its attention less upon the day than upon the week, the month, and the year. Each item would be thrown into relation with like others, and the reader would begin to appreciate the currents of tendency. In a small way the dailies already do this; if for instance they mention the immigrant total for this January, they compare it with that for last January. But the average writer does not see — has not time to think out the track of — the larger tendencies. We read that the Poles, even the very children, are fighting for their national language; that Hungary seems to want to come home to itself; that there are Balkan Tatar patriots making great efforts for the better education of their people, and for the better understanding, by Europe, of the meaning of their efforts; that there are Armenian patriots doing the same thing. We read of a stir among the Finns and Letts; that Syria and Egypt are awakening; that India is talking of something like a Parliament of her own; that Persia and China have, or are to have, Parliaments; that Russia is in the throes of getting one. Norway has separated herself to herself in governmental matters. Bulgaria wants to free her Macedonian people from the Turk. In Turkey itself is the "Young Turk" party.

All these movements, and many others that could be named, we note day by day as separate items of news. We do not stay to think whether they can be connected by a general principle which may also explain the emergence of Japan, the revolt of France as a State from the Vatican, and the impending revolt of Spain.

But suppose we took the whole picture into view, Asia, Europe, India, and Africa, noting how recent — within a very few years and even months — are most of the details. Should we not be justified in saying that the consciousness of all humanity is stirring, burning brighter? Nearly every individual nation is feeling a new pressure, a new desire to realize its larger self-hood. The impulse may take strange and mistaken forms, but we are looking beneath that to the spirit. Some of the peoples are looking back, idealizing their own past, and determining to recall it. In England, for example, there is a Society which proposes to attempt (by pageants and otherwise) to awaken the memory of the best days of chivalry and of days before that. The same spirit is drawing England and France together.

Individuals are not much given to the study of their own consciousness, or to comparing its present keynote with that of a few years ago. But that which is going on among nations is but the individual process generalized. It is spring, and the ice of a winter of many, many centuries is melting. Spring began in man's spiritual being, and, coming down to his mental, has made a stir in every department of thought and investigation. We have caught a new vision of truth and of human possibility. Deep within, we now know that life and its meaning *can* be understood. So there is a new hope in the race and Theosophy will soon show the one practicable path. STUDENT

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**Modern Births and Deaths**

MR. JAMES BARCLAY, writing in *The Nineteenth Century and After* on "The Race Suicide Scare," commits himself to a somewhat shaky argument. Taking fifteen European countries, he points out that the birthrate therein rose to its highest in 1876 and has been steadily dropping since. He then quotes a rule enunciated by Doubleday:

> With improved conditions of life the fertility of plants and animals (including man) declines, and increases when they are exposed to such conditions as would threaten the species.

As Mr. Barclay backs this rule, he must hold that the conditions of life began to improve in 1876. What conditions? He may show us that wealth has increased since then; but can he show that it is better distributed and poverty consequently less? And does the continued increase of suicide, insanity, and crimes of violence, suggest improved conditions of life? We must leave Mr. Barclay, arguing that *bettered* conditions are the cause of the fall, to settle it with others who, well armed with statistics, maintain that *worsened* conditions are the cause of it. And since all agree that conditions were bad enough till 1876, it falls upon Mr. Barclay to show that it was exactly in 1876 that the tide turned.

In his address before the American Association for the Advancement of Science, Dr. McGee also undertook to throw light on the birth-fall. He said that the number of offspring of any animal type was inversely proportioned to the life-length of that type. He argued therefore that as man is becoming longer lived, it is only natural to expect that his fertility will be declining. But the life-length is *not* growing from inherent causes, and cannot be invoked as an explanation of declining fertility. It is merely growing because we understand better how to protect children and infants. Diminished general vitality is shown by the increased numbers who acquire tuberculosis, a fact masked by our better treatment of it and by its consequently lessened deathrate. According to Dr. McGee's principle the birthrate should therefore be rising.

STUDENT

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# Archaeology Palaeontology Ethnology



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THE LARGEST OF THE FAMOUS STATUES OF BAMIAN, AFGHANISTAN

Drawn from sketches by Captain P. J. Maitland, Afghan Boundary Commission

### The Bamian Statues

AMONG the most remarkable evidences of the truth of the teachings about the ancient races, outlined by H. P. Blavatsky in *The Secret Doctrine*, are the Bamian statues. These are five enormous statues in the rock-cut caves of Bamian in Afghanistan. These have been thought to be Buddhas, but H. P. Blavatsky shows that they are of much greater antiquity and were then altered by Buddhist monks into representations of Gautama. The description accompanying the sketches from which our illustration is made — which unfortunately has all the bias and inaccuracy of a sketch, and not the fidelity of a photograph — gives essentially the same details as those quoted below from *The Secret Doctrine*, but considers the statues to be Buddhas, although mentioning the opinion of their greater antiquity.

The fact is that they are one item among many other records of the gigantic races of antiquity, such as the Easter Island statues and the various Cyclopean structures.

The great race which preceded our own Aryan Fifth Race was the Fourth or Atlantean Race. It flourished several million years ago. The continent on which it flourished was submerged when the present continental configurations began to appear. Some of these Atlanteans had fallen away from the Light and abused their divine powers so as to become proficient in evil. Others were faithful to the Light. All were giants, both in stature and in knowledge, for the Race had passed through all its stages and reached its culmination. After the rising of the new continents, there were remnants both of the good Atlanteans and of their evil brothers. The good ones became merged in the oncoming Fifth Race, the heir to their wisdom. In peopling the continents, they found themselves opposed by the gigantic descendants of the fallen ones. Then ensued that great war between the Gods, or Heroes, or Sons of Light, and the wicked Giants, which is celebrated in the sacred mythologies of so many nations. In the Jewish Bible we have a trace of the record, in the story of the Sons of God who took unto themselves wives from the daughters of men and bred giants exceedingly evil; and who were destroyed in a Flood; also in the story of the Tower of Babel. In India we have the *Mahâbhârata*, that great epic which treats of the war between the Kurus and the Pandâvas. In ancient Grecian legend we have the story of the Titans; in Scandinavian mythology, that of the Giants. In ancient American myths are found the same stories. H. P. Blavatsky says:

> Bamian is a small, miserable, half-ruined town in Central Asia, half-way between Cabul and Balkh, at the foot of Kobhibaba, a huge mountain of the

(CONCLUDED ON PAGE 17)

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# The Trend of Twentieth Century Science

### The Descent of Man

THE recent discovery of some more Neolithic lake dwellings in France has provoked an expected outburst of Sunday supplement science in our journals. We have been shown pictures of evolution, from the Silurian protozoa up to the chaffeur on his auto. At a certain point in the scale, mammalian life became brute-human; the brute-human, through Palaeolithic man gradually became the semi-civilized human in Neolithic man. Since then, ascent has been going on for another 30,000 years, and at last we are here. It is written and pictured very interestingly, and the newspaper reader probably believes it. He really thinks that through Palaeolithic man he is descended from something that was wholly brutish.

We would suggest to him to hold his mind fluid about it for a while yet and watch the changes in opinion. The picture of evolving man is not so simple. Theosophy has another to offer, which, though much more complex, will ultimately be seen to fit and harmonize the facts quite perfectly. The Palaeolithic man, older perhaps by hundreds of thousands of years than his Neolithic successor, was not by that much inferior to him, and in some respects was superior. For example, he was not a cannibal, as was the latter; and he was a far better artist. Some of his sketches, in fact, scratched on a bone with a bit of flint, would do credit to a modern artist. The zoological picture of life requires a regular series of ascending steps. Anthropology does not show this picture, and so it has had to be twisted and doctored to correspond.

Theosophical records, kept continuously and added to through the ages in certain parts of the earth, show that on the now sunken continent of Atlantis, there was a great civilization. It had barbaric fringes as have ours today. Palaeolithic man represents the retrogression, and partial — very slight — reascent of such a fringe. Neolithic man was the remains of a degenerate Atlantean colony in far Asia, which, journeying westward, was the first of the set of Aryan and pre-Aryan westering waves. Neither of these two was any reckonable period near the time when the ape diverged from man.

If it be asked why did not the custodians of the Theosophic records produce, previously to the writings of their agent for last century, H. P. Blavatsky, their history of man; and why, in her writings, they did it so very partially: the answer is that there would not have been, and is hardly now, the smallest chance of their acceptance. Science has to amass some more apparently unharmonizable facts, before the frame into which they will fit, is fully offered. When Theosophy has shown its light in many other departments of thought and research, it will be asked for in this. Meanwhile we would again suggest to the newspaper reader to suspend his judgment in regard to any theory of man which evolves *him* from animals. At best, such a theory has no touch of more than half the truth. STUDENT

### Dream Intrusion

WHO was it who first said that that strange impression of having been in this place and said or done this thing ages ago, to which many people are subject, is due to non-synchronous action of the two brain-halves? The offender ought to be found, for this unexplaining explanation has been handed on from that day to this. Draper's physiology, published thirty years ago, had it. From time to time people write to the scientific columns of various journals about it, and the omniscient editor always has out the relic. He does not tell the questioner that the answer is pure hypothesis, and that the *relative* actions of the two halves are entirely unknown. The editors seem to be in mortal terror lest their readers should believe in Reincarnation, and they hasten to hand out anything that may prevent that. Draper remarks that he has "shown how the phenomena of the sentiment of pre-existence may, upon these principles, be explained, each hemisphere of the brain thinking for itself, and the mind deluded as respects the lapse of time, mistaking these simultaneous actions for successive ones, and referring one of the two impressions to an indistinct and misty past. To Plato such facts as these afforded copious proofs of the prior existence of the soul." As if Plato had no better foundation for his knowledge of Reincarnation than that!

In recovery from a light anaesthetic in the dentist's chair there is an occasional impression of having sat there for ages. Consciousness comes back for a moment to its physical sensations and surroundings; then lapses again into the whirl of dreams; then returns again. In that moment of dream time there may have been a procession of dream events which would have required centuries of physical time to go by. Between the two flashes of physical consciousness, ages of time may therefore seem to have elapsed.

This is an extreme example. But the consciousness of some people is very discontinuous. When it leaves touch of its physical basis for a second or two, without knowing that it has done so, the gap being apparently a real gap containing nothing, or nothing that is brought back, the phenomenon constitutes a malady known to medicine as *petit mal* occasionally leading on to *grand mal* — epilepsy. But if the gap were shot across, not with vivid flashes of dream but with just the shadowy outlines of dream, too faint to bring back yet real enough to cause the impression of the passage of much earth time: then when consciousness resumed its physical connexions it might experience something of the illusion of the dentist's chair and seem to itself to be repeating a scene from ages past.

But of some cases, Reincarnation may be the right explanation. A like bygone scene and state of feeling may have been retouched and quick imagination made the resemblance too perfect. STUDENT

### Memory

WE should learn more of ourselves if we considered the enormously active and continuous part which memory plays in our lives. Without it the senses would give us almost nothing of the external world. If a savage is shown the bare sketch of a face, he sees nothing but a few lines on a piece of paper. To us it is a face, perhaps alive with expression. Memory has added all the rest. The empty contour of a head and neck with a special shape of collar sketched in, used to be enough to suggest Gladstone to the British public, just as a pair of eyeglasses may suggest his President to an American.

It is the same with everything we look at, hear or smell. That intensely active presence, memory, on the reception of a sense impression, enfolds it with a thousand details and tints gathered from the whole of past experience; and it is that whole which we think we see in the bare outlines. If we could perfectly dissect off these addenda and place them in their right places in backward time, we should remember all this incarnation, and perhaps even touch some others.

Each deed that we do, also contains all the past — in this case certainly of other incarnations. We react to circumstances by aid of a thousand unsuspected memories crowding forward. The infant Mozart knew what to do with a keyboard as soon as he saw it. The memories of the playing of other lives were about him. In other ways the same is true of us all and of all the chief things we do. Tendency and aptitude are but invisible memory. But in its secret places memory has the pictures and sometime we can get them — when we are "old" enough, as *lives* go.

If the materialist will have it that these pictures are matter, we can hardly accept his word. We would however say substance. For to the inner eye they are visible; we can call up mental pictures, add to them in imagination, mold and alter each one. There is a mental substance which we can treat as the sculptor does his clay.

We can apply the term memory merely to all these myriad pictures of the past, and so make it a dead thing, a mere picture gallery; or we can use the word for the spiritual *activity* which is ever at work, arranging, sorting, bringing them forward as needed, an inconceivably incessant activity. So considered, memory becomes *a colleague of mind*, absolutely necessary to mind's understanding of the world. And in this aspect, as the active worker upon substance, it cannot itself be substantial. It is a spiritual being. If many lives of utter evil do at last divorce the soul, memory goes with it, taking all its stores; and mind becomes again a helpless monad with all its ascent to do again. For all evolution absolutely depends on this subconscious mass and activity of memory. The conscious part is but a trifle to the mass below the threshold. We may suspect that there is memory even in inorganic matter, that a molecule once part of a living cell is never again quite as elementary, however subtle the change. STUDENT

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# Nature Studies



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VIEW OF THE HARBOR, PORT ROYAL, JAMAICA

### A Few Facts About Jamaica

THE harbor of Kingston, in Jamaica, bears a striking resemblance to San Diego. The harbor is entered by a spit of land corresponding to the Coronado tracts, and the city of Kingston is situated at the end of a long raised beach of some fourteen miles in length, as though the city of San Diego were six miles farther south towards the end of the enclosed water of the bay.

Formerly Port Royal, which would correspond to the extremity of Coronado at the entrance to the harbor, was the wealthiest and the wickedest place in the world, it was said. That was in the palmy days of piracy and buccaneering. But on the 7th of June, 1693, it was swept away by an earthquake during the height of the piratical orgies. One man who lived for many years afterwards was swallowed by the earthquake and then thrown again to the surface of the sea.

Port Royal never recovered, but remained a naval and military station with a cluster of miserable hovels and a cemetery, while Kingston was built to take its place as the port of the capital of the island, now called Spanish Town. Spanish Town is about a dozen miles inland and curiously enough, like Santiago de Cuba and San Diego, was originally called Saint Jago de la Vega.

Jamaica was discovered by Columbus in 1494 and the great earthquake came two hundred years later to a year. The present earthquake — less than ten miles from the last, probably not more than three or four — comes at an almost equal interval, 213 years.

In her prosperous days Jamaica set the example of volunteering generous supplies to help the mother country, no less than $5,000,000 having been furnished to aid England in the Napoleonic wars, it is said.

The proportion of whites to colored is about 1 to 10, but the colored races suffer no disadvantages as regards preferment, if qualified. It is possible for a worthy man of color to rise to the highest dignity, as in Barbados the late Sir Conrad Reeves, a black man, rose to be the highest legal authority in the island and perhaps the most respected official in the British West Indies, both by white and black alike.

On the north coast, not far from Kingston, the entire character of the island has changed of recent years. A schooner captain of Boston perceived the possibility of fruit growing and transportation. Commencing with a few experimental bunches of bananas, he is now a millionaire of the fruit trade, and Jamaica is blessed with a postal service to the United States every few days, and as speedy as the fruit trade can make it.

The result of the enterprise is the Americanization of Port Antonio and much of the north coast, which shows what can be done with northern energy, wisely applied. Also, following this enterprise, quick direct communication has been made with Bristol, England, during the last seven years, and the fruit has been put on the English markets in large quantities.

Tobacco and sugar are largely grown, but the banana trade seems to be the island's future staple. STUDENT

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### Animals Which Understand Arabic

BAYARD TAYLOR narrates some anecdotes which show that animals understand speech better than is usually imagined, and especially a language that is native to their own country. At one time, seeing the hippopotamus in a menagerie looking very stolid and dejected, he spoke to him in English, but the beast did not even open his eyes. Then he went to the opposite corner of the cage and said in Arabic, "I know you; you come here to me." The beast instantly turned his head, and on the words being repeated, came to the corner, pressed his head against the bars of the cage, and looked in the face of the speaker with a touch of delight while his muzzle was stroked. The same writer also says that two or three times he has found a lion who recognized the same language, and the expression of his eyes for an instant seemed positively human.

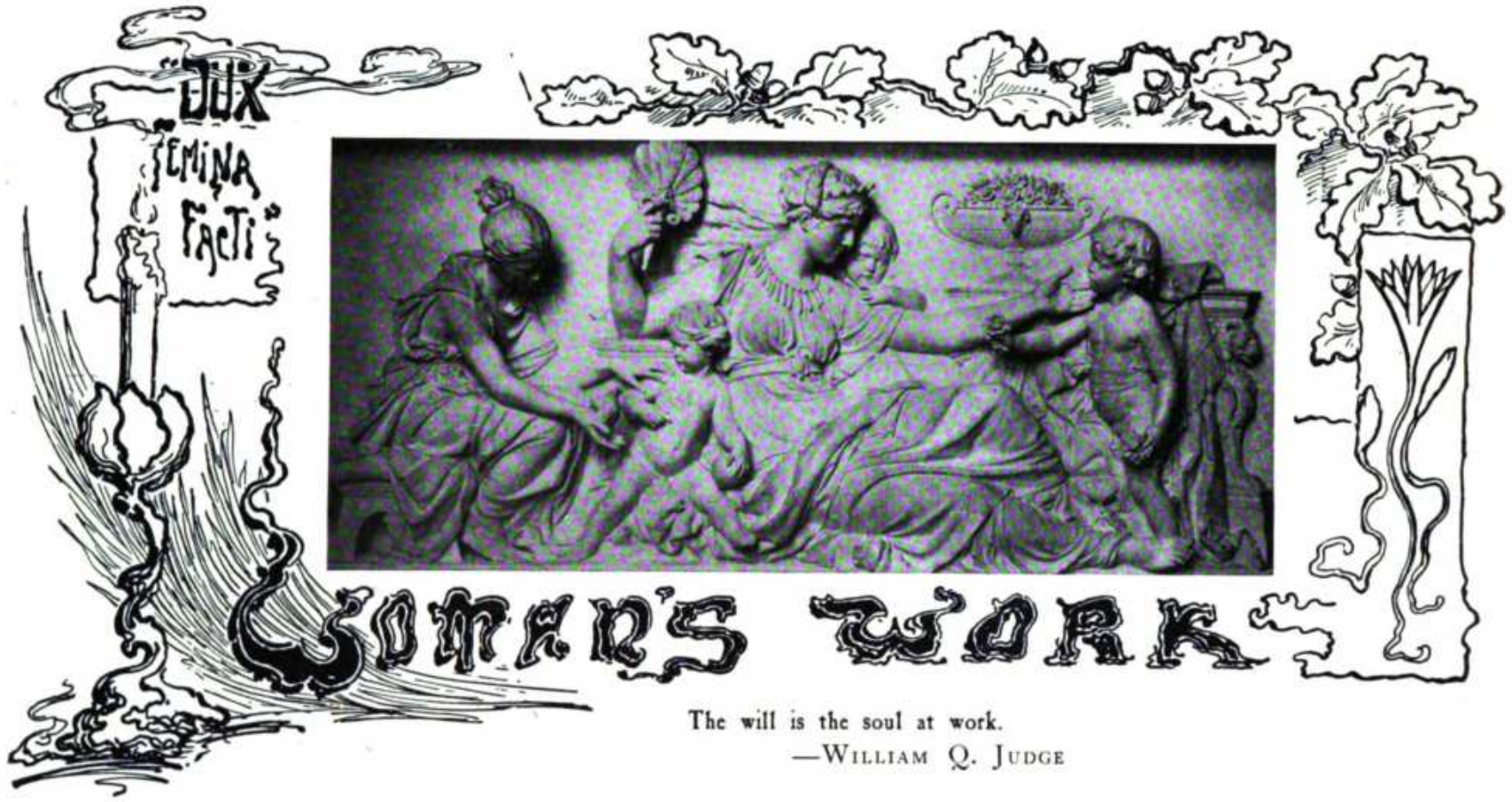
It may be that Arabic was recognized because it was the ancient language which animals had been accustomed for so long to hear from human voices. But one cannot help speculating whether some of these more ancient tongues are not perhaps closer to those fundamental principles on which a real language would be founded. For we do not believe that speech is, in its origin, a collection of *arbitrary* sounds, but that, in the purer and older languages (now no longer known to the world at large) the sounds and syllables had an intrinsic natural value understood by those versed in ancient Science. If this be so — if language be a natural thing, not an artificial one, it is easier to see how an animal might be affected by it. Have not some writers spoken (in "romances") of the nocturnal music of jungle and forest, as though the animals had a sound-language in common, and might not Arabic perhaps contain some of the sounds? STUDENT

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### The Color of Water

WATER is not white or colorless, as is usually supposed. Its actual color, though so faint as to be imperceptible in small depths of water, in greater depths becomes discernible. It is blue. Water often appears green, but this is due to suspended impurities; notably is this the case in sea-water near the shore, where the water contains sand. Calcium salts have been thought to produce a green coloration, but this is merely because these salts do not dissolve completely but leave a small precipitate, probably of the carbonate; when complete solution occurs the water is blue as before. The presence of iron salts yields, for a similar reason, a brown or yellow tinge. H.

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The will is the soul at work.
—WILLIAM Q. JUDGE

# Glimpses *of* European Home Life

NOTHING so illumines the history and achievements of a nation as a glimpse into its home life for, as the home is the epitome of the nation, there we find those elements of character which combine to form its valor and its genius. The traveler who is made welcome in the hospitable homes of Europe is accorded a rare privilege; for there he may catch a fleeting view of that environment which has influenced the individuals. The very houses themselves mark many of the social and economic changes through which the people have passed in the course of the centuries. They are eloquent of past history. Indeed in order to gain a sympathetic comprehension of European home life one must know something of this past history, for we find its traces not only upon the outward features of the country but within the very heart of the family life.

Although each country of Europe has its own peculiar usages which mark it as distinctive from its neighbors, yet there are certain general characteristics which they share in common. The old sumptuary laws are long since set aside; yet their effect is even today to be noted in the dress that distinguishes the classes and in the expenditure in the homes. Class differences still set limitations, though not so harshly as in the old days; while in the very relations of family life, in the bearing of children to parents, we find how deeply rooted is the monarchical ideal in Europe.

The basic differentiation of the European peoples into Latin, Teuton and Slav is hardly more marked in the homes than those differences established in the character by climate and the influence of proximity to the Orient. The greatest divergence in customs is between the people of northern and southern, western and eastern Europe.

A series of charming pictures presents itself to the sympathetic stranger when he is introduced to the life within the homes. As he passes from one to another, he may be almost assured that each home is typical of some phase of European life, as each represents not so much an individual as a class.

The guest from other lands is met with a genuine kindness that warms the heart. In Germany a very quaint custom still obtains. When the hostess enters the formal "salon" to greet her guests, with stately, old-world courtesy, she leads the one most to be honored to the high-backed davenport and places herself beside her. This honor is accorded only to the matron or silvery haired grandfather. No young girl takes the seat unless most gently urged by her hostess as a signal mark of favor. Dimly one recalls the "high-seat" of the ancient forest dweller, "the first who dwelt in the world."

The picture of the living room of such a German home is one to live long in the memory. The great tiled stove, many colored, lustrous and quaint in form, is the family hearthstone. It sheds its cheerful warmth from the earliest days of winter until the last cold days of spring. The windows are high and wide, with double doors of glass. Between these upon the ledge stand pots of delft with flowering plants, which lend their beauty to the room and nod blithely at the passers-by in the street below, bespeaking the inner warmth and cheer. At one window is placed the father's writing table. This the younger members of the household only use with permission, as they are early taught to regard their surroundings with proper respect. At the sunniest window, where the view is finest, upon a raised platform rests the sewing table and chair of the mother. This is her seat of honor, her throne. Here after the active part of the day's work is over she sits with mending basket or knitting needles, embroidery frame or book. No one disputes her claim to this choicest spot.

A glass cabinet occupies a portion of wall space. Here are to be found those curious and rare specimens of silver, glass and porcelain that have passed from active service in the course of time, but that are valuable as heirlooms and for association. Many such pieces have historical significance as links in the development of some national industry or as pointing to past household customs. Family portraits, both large and in miniature, intensify the home atmosphere; while the sideboard with its plate, rare pewter and china shows that the living room serves for dining room as well. A few minutes before the appointed time the cloth is laid upon the center table, and after the meal it is quickly removed. This is one of the refreshing evidences of simplicity to be met with in nearly all European homes. They are so exquisitely clean and admirably ordered because their arrangement is simple and sincere. The home represents honestly that station in life to which its members belong. Broadly speaking the European householder cares less to be envied than to be respected.

There are no rocking chairs for lounging in this German living room, so after the simple "Abendbrod," evening bread, the family and guests remain about the center table with its overhanging lamp. To this the young people bring their books or games, but oftener still some favorite bit of handicraft. It can easily be seen that this is the atmosphere and environment of peaceful leisure that has fostered and developed so many of the beautiful crafts of Europe.

Music too, adds its potent charm to intensify the love of home. There is rarely a household without its piano, violin, harp, or accordion to which the family sing in concert. Many of the national folk-songs have been preserved by this practise of family singing; while the most ancient fragment of a Gothic warrior saga is kept alive in a cheerful Studentenlied.

One evening a glimpse into a poor man's cottage revealed a low-

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ceilinged living room with a single lamp casting its fitful gleams upon the age-blackened rafters overhead, and into the dim and shadowy corners. Within the encircling light around the table were grouped father, mother, and younger children, all in rapt breathless silence while the two eldest sisters sang in unison a country ballad, playing the accompaniment upon two zithers.

In the one-storied brick and plaster cottages with red-tiled or thatched roofs, which the artists have taught us to love for their peculiar home charm, one often sees an environment that has changed but little in centuries. Here the living room serves many purposes; for usually it is workshop, kitchen, and sleeping room. The large tiled stove that here does double duty, is still surrounded by the low wooden settle which generations of children have worn smooth. Carved wooden chests and coffers that have held the family linen for generations, stand about, while at the sunniest window one may often see husband and wife seated at the double loom weaving broadcloth. In the center of the room, with its low stool and basket of carded wool, is placed the old-time spinning wheel. Close at hand, within reach, is the quaintly carved or painted cradle, "endlessly rocking."

In many sections of Europe, mother and daughters do the important part of the family cooking. They may have maids to assist, but they do all that part of it which requires skill and intelligence. Even in the homes of the upper classes, where both housekeepers and cooks are employed, the young daughters must learn culinary art as part of their education. The kitchen presided over by a typical Dutch or German "Hausfrau" shows an interior of peculiar charm. There is a flash of blue and white tiles broken by shining spots of brass and copper. Flowering plants stand upon window ledge, a polly or jackdaw screams at you from his high perch by the window, while the housedog slowly rises and stretches himself in greeting. Hospitable settles stand against the wall inviting you to enter. At the snow white kitchen table stands the "Hausfrau" mixing, kneading or brewing.

May it not be that the strict devotion to duty of European mothers, their long continuity of unselfish service in the kitchen, which brings into active play so much intelligence and skill of high order, has so schooled them that they have been able to pass on to their sons those disciplined habits of mind and body, that have enabled them to do so much splendid work in the field of science, applying it so well to the needs of daily life. STUDENT TRAVELER



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ONE OF THE FAMOUS PALAZZI OF VENICE

## Spoiling Children With Gifts

LOOK into any of our wealthy homes at Christmas time, where there are several children, and see the wicked extravagance in the bestowal of toys. It is a regular toy debauch. The children becomed sated and lose their interest before half the presents are distributed. In a few days most of them are discarded; the boy contents himself with some simple thing like a wagon or a cart, and the girl with something equally simple and commonplace. Let us stop this wicked corrupting of the innocents.—*John Burroughs,* in *The Independent.*

Why is this done? That the parents may enjoy the pleasure of seeing the child pleased. This pleasure may perhaps be excused on the ground that it is a sympathetic pleasure. But there are wrong kinds of sympathy. We may share in all kinds of sentiments, from the grossest to the purest.

Many parents feed themselves on the fresh emotions of childhood. This kind of love is a vampirizing love. It encourages vanity in the child; it teaches him or her to become a "dear little thing" and to attract admiration. This is a most harmful state of affairs between elder and younger. It may perhaps be permissible for a lonely spinster to bestow on her cat or her parrot the protection of humanity in return for a breath of animal life borrowed from the creature; but this is not the way to treat a child. In simple societies these interrelations, these questions of give and take, are doubtless adjusted on a reasonably healthy and satisfactory basis; and we would not quarrel with them. But in our complex society, with our tendency to overdo, harmless natural instincts become perverted into dangers; as results show. If that admiring, caressing affection is seen to be producing undesirable results in the child, we must have the self-control to curb it. The words "love" and "affection" are sadly abused; their relationship with wisdom is obliterated; but the closer that true Love and Wisdom become blended, the truer is each of them. STUDENT

## Jottings and Doings

IT is doubtful if any royal consort is more loved by her people than is the Empress of Japan. Educated according to feudal ideas and skilled in all the accomplishments befitting one of her social eminence, her majesty strongly favors the broadness of the new education for women, and from her private purse gives large sums toward the maintenance of women's schools and universities. During the war with Russia the empress visited the hospitals many times and every day passed hours making bandages. The effect of these bandages upon the wounded soldiers has been of deep interest to medical and scientific men, for the soldiers honored by them appeared to rally under a peculiar mental influence. All other bandages were destroyed after their first use; those made by the empress were sterilized and again used for the simple reason of their effect on the recovery of the soldiers.—*Los Angeles Express.*

A commotion was created recently because of the chastisement of a certain Italian child three years of age by his mother in front of a pleasure booth in a nearby California resort. The child screamed obstreperously from the whipping administered by his mother, who said she intended in this way to cure him of his passion for cigarettes. The baby is a confirmed cigarette smoker, having been taught the art by his father. Add to the father's example and training the mother's tempestuous and absurd method of correction, the weight of the child's own inherited unbalance and possibly vicious tendencies, not to mention public apathy, and who can tell what the sum total will be in a few years? Some scientist will use him later to pad out statistics of degeneracy and crime, possibly. He is only three years old now — but in the meantime let us be complacent and fold our hands. He isn't *our child*, of course, says the world's philosophy. STUDENT

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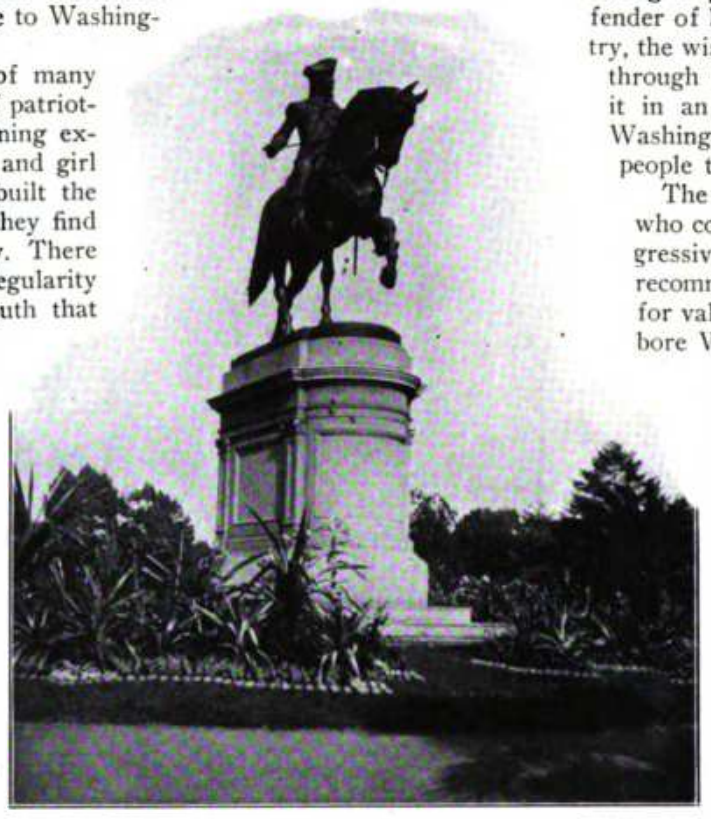
# OUR YOUNG FOLK

## George Washington

WASHINGTON'S Birthday always brings a thrill of reverence and enthusiasm to our hearts. We go back in thought to the early days of American independence, when Washington, as he journeyed to New York as first President of the United States, was greeted in the public places in towns and along the highways as he traveled, by crowds of his countrymen, young and old, eager to express their love and gratitude.

At one place where years before he had crossed the river through ice and snow, he passed under a triumphal arch of laurel guarded by a group of white-robed young girls who greeted him with flowers and songs. As we picture this scene we feel that we can cheer as heartily today as the people did then for the great American patriot. We feel that in offering a tribute to Washington we renew our love for America.

The youth not only of America but of many lands look to Washington as to a model of patriotism and noble manhood, a great and shining example. It is worth while for every boy and girl to study his life and find out how he built the hero-character. One of the first things they find is that he began early and builded steadily. There was a perseverance, a determination, a regularity and industry about Washington as a youth that went far in the making of a hero. And then he had the strong-souled influence of a wise mother. It is related that when the foreign officers were presented by Washington to his mother they were so impressed by her womanly dignity that they afterwards exclaimed to one another, "If such are the mothers of America, well may the country boast of illustrious sons." Under her guidance and by means of his own unrelaxed efforts the boy early became wise, capable and absolutely trustworthy. He was a boy who accepted responsibility. Washington early learned also the habit of close observation, the careful noting of every circumstance and event that occurred. He learned to form judgments and understand human nature. This habit of accurate observation was the secret of much of his success later; it was the secret of the ready acceptance which afterwards met his reports and his views on important matters relating to the country and the State. Washington always knew well whereof he spoke and wrote, and his accuracy and honest conviction won a way for his words into the minds of others.



AND he, straight-fibred soul of mighty grain,
Deep-rooted Washington, afire, serene---
Tall bush that burns, yet keeps its substance green---
Sends daily word, of import calm yet keen,
Warm from the front of battle, till the fire
Wraps opposition in and flames yet higher,
And Doubt's thin tissues flash, where Hope's aspire.
—SIDNEY LANIER

Washington's experience before and during the French and Indian War will always be interesting to young folks. It is the key to all that he accomplished later. He proved himself in these early years; proved that obstacles meant to him a spur to self-mastery and unwearied effort; proved that he was fearless in the performance of duty, and that he had that mark of true greatness, the ability to win honor where there seemed no opportunity to win it, and to make success out of failure. For at General Braddock's defeat Washington's brave conduct was so highly commended that though his cause was lost for the time, the defeat meant honor and advancement for the American youth. Here also his invulnerability was noted. He had not only several narrow escapes from drowning, but bullets riddled his clothes; and one old Indian brave acknowledged that he had fired seventeen times at Washington without even inflicting a wound upon him. A time of severer test was to follow; when Washington at the head of the Colonial army found himself battling not only with a strong enemy, but, in his own camp, with hunger and cold and lack of clothing for his soldiers. Through all these terrible privations, when his heart ached for his men, Washington kept his trust in the cause of liberty. The greatness of his soul is shown by the power he always had to rouse his soldiers to greater endurance and unity by appealing to their honor and patriotism. If there had been a shadow of turning in him, if his purpose of gaining independence (first suggested by his comrade, Thomas Paine) had ever been relaxed, the suffering soldiers would have read it in his face, and his power to sustain them would have been lost. Washington, hiding from the enemy his dire necessity for arms and other supplies, hiding it even from his own officers, is an example of compassionate patriotism. He helped to make his men heroes, and he emerged from the conflict as if reborn, able to meet new needs, for he was then fitted to be the strong helper in peace as well as in war. The defender of his people became the father of his country, the wise statesman who could guide the republic through the early stages of its life, and establish it in an honorable position among the nations. Washington had so grown into the hearts of the people that there was but one Leader for them.

The world will always reverence the man who could so win the trust of a sturdy and progressive people that his hand and seal were a recommendation that helped to gain acceptance for valuable suggestions. The love the colonists bore Washington was of incalculable service in uniting the colonies, in encouraging them to make the mutual concessions that rendered unity possible. And the glorious thing about it all is that he was worthy of that love and trust and never betrayed it.

The extraordinary self-control possessed by Washington was the result of long self-discipline. Through many lives of service he had worked before he could put self aside and work as he did for America. Many of the habits formed early in life by him are the best aids to self-control. The habits of reflection and of waking up in the morning "on duty" are among such aids, and the practise of regular and accurate record keeping is another of them. By all of these Washington daily disciplined himself from his earliest youth.

Washington's great heart brooded over the future of the country he so dearly loved. He felt its power to expand. As he journeyed he noted its resources and possibilities. He suggested the survey of the rivers of the West, thus being the first to call attention to the need for the improvements made later. Patriotism was his genius. He stands a colossal figure at the dawn of our national life, great in wisdom, great in energy, great in his love for his fellow-men. A RÂJA YOGA PATRIOT

## Facts Worth Knowing

HUNDREDS of tons of narcissus blooms are carried away from the Scilly Islands near Land's End every January. Grown in glass houses covering many acres, they are sold in the busy streets of London.

A MOUNTED policeman on duty at an exciting baseball game in Chicago, was knocked senseless by a swift-batted ball striking him on the head. The players and spectators were so interested in the game that they did not know of the accident until aroused by the distressful neighing of the big gray horse which the policeman had been riding. The intelligent animal was walking around his master's prostrate form, touching him with his nose and whinnying as if to arouse him and receive some sign of recognition. When the ball players rushed to the rescue he kicked his heels in the air and would not allow them to come near, but when he saw a physician approaching with his medicine-case he whinnyed approvingly. The injured man was then taken away to the hospital and big gray Dan insisted on following.

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# THE CHILDREN'S HOUR

## Little Stories About George Washington

ONE of Washington's generals once told him that they were all astonished at the great amount of work that he could do in one day. This was Washington's reply: "Sir, I rise at four o'clock, and a great deal of my work is done while others are asleep."

AT Washington's home at Mt. Vernon a corn house was filled every year by his orders, for the use of the poor of the neighborhood. One year when corn was very dear, after he had given away all that could be spared from his own stores, Washington bought corn for the poor, paying the high price they could not give for it themselves.

One month after George Washington's sixteenth birthday he started on a surveying tour. He had to swim across rivers, open paths for himself through the forests, and cook his own food. One night the straw he was sleeping on caught fire and he was awakened just in time to save his life. When Washington was nineteen he was appointed Adjutant-general of the army of Virginia.

AT the close of the war Washington stopped at Philadelphia on his way to the Congress, and delivered to the Comptroller of the Treasury an account of the money he had spent during the war for expenses. He never accepted any money in return for his services, had never *any* salary, and he served his country for the love he bore to it.

AT one time when the supply of food for his soldiers had run low Washington told one of his servants to go to his own table and take something to eat. The faithful old soldier, hungry as he was, replied that he must decline as he was on guard. General Washington at once took his gun and himself stood on guard while the old soldier ate his meal at the table of his Commander-in-Chief.

As a schoolboy Washington was loved and respected by his comrades. He never had a *real* fight with any of them — he was the one to settle points in dispute — but he often led them in sham fights with corn stalks for muskets. It is said that though Washington refused to fight with any of the boys, they all knew it was not because he had any fear, and they never ventured to taunt him about it.

### MAXIMS OF GEORGE WASHINGTON

SPEAK NOT WHEN OTHERS SPEAK.

SPEAK NO EVIL OF THE ABSENT, FOR IT IS UNJUST.

LET YOUR CONVERSATION BE WITHOUT MALICE OR ENVY.

BE NOT APT TO RELATE NEWS IF YOU KNOW NOT THE TRUTH THEREOF.

BE NOT HASTY TO BELIEVE FLYING REPORTS TO THE DISPARAGEMENT OF ANYONE.

WHEN A MAN DOES ALL HE CAN, THOUGH IT SUCCEED NOT WELL, BLAME NOT HIM THAT DID IT.

UNDERTAKE NOT WHAT YOU CAN NOT PERFORM, BUT BE CAREFUL TO KEEP YOUR PROMISE.

LABOR TO KEEP ALIVE IN YOUR BREAST THAT LITTLE SPARK OF CELESTIAL FIRE CALLED CONSCIENCE.

ASSOCIATE YOURSELF WITH MEN OF GOOD QUALITY, IF YOU ESTEEM YOUR OWN REPUTATION, FOR IT IS BETTER TO BE ALONE THAN IN BAD COMPANY.

## WASHINGTON'S BIRTHDAY

'TIS splendid to live so grandly
  That long after you are gone,
  The things you did are remembered,
And recounted under the sun:
  To live so bravely and purely
  That a nation stops in its way,
And once a year with banner and drum,
  Keeps its thought of your natal day.

'Tis splendid to have your record
  So white and free from stain
That held to the light, it shows no blot
Though tested and tried again;
  That age to age forever
  Repeats its story of love,
And your birthday lives in a nation's heart
  All other days above.

And this is Washington's glory,
  A steadfast soul and true,
Who stood for his country's honor
When his country's days were few,
  And now, when its days are many,
  And its flag of stars is flung
To the breeze in defiant challenge,
  His name is on every tongue.

Yes, 'tis splendid to live so bravely,
  To be so great and strong,
That our memory is ever a tocsin
To rally the foes of the wrong;
  To live so proudly and purely,
  That our people pause in the way,
And year by year, with banner and drum,
  Keep the thought of your natal day.

—*Selected.*

## *The* Lost Property Office

"NOBODY comes for me," said an old brown leather bag. "The other things have been called for one by one and now the pair of scissors that lay by my side have gone. Their owner was glad to get them! You should have seen his face when he saw them again. He said he never could have done his work another day without them; and the scissors were just as glad as they could be to go home with him. Anyone could see he was a man who knew how to take care of his things."

"It's queer how some folks never come for what belongs to them. I suppose they never valued them at all, or they had so many more than they needed that they felt relieved to let them slip," said a bundle of left-behind clothing.

"Indeed my lady did value me, she was always saying she did not know how she ever did without me, I kept all her papers in order for her," said the bag, his indignation arising.

"Well I did not say your lady was so heartless. Something may have happened to detain her."

"I cannot imagine what it can be. You know, where there's a will there's a way, as the old saying goes."

"What's the good of wondering? There's locks and keys, bolts and bars or even prison doors that may stand in the way."

"No, no, excuse me for contradicting you, but I know better, my mistress herself would say:

> Stone walls do not a prison make;
> Nor iron bars a cage."

"Oh, I've no doubt your lady will come, she must be one of the right kind, I can see," said the bundle, anxious to change the subject of conversation: "Now let's talk of something else. Do you notice how quickly things come and go here?"

"Yes, I heard the officer say he never kept a lot of stuff that wasn't claimed, for long. He did not believe in choking up the place, but he did believe that everything should be turned to the best account, and he takes the trouble to find the place where each thing can be of service."

"Here one quickly finds out if one was not really valued at home," said the bundle.

"And isn't it delightful to know that everything is quickly removed to a place where it may be of the greatest use?"

"You know how to look on the bright side of things."

"Just think what a luxurious wardrobe you would make for some one who was actually in need of clothing!"

"It doesn't seem to me that I am much to value, they must be pretty badly off indeed to take great stock of me!"

"You wait," said the bag, "the officer is going to put you where you will be of more distinction than you imagine. Once a king was ready to barter his kingdom for a horse, and a queen may find that she needs you more than her crown."

"Your conversation has cheered me up," said the bundle, "for I have had a rather sad experience of the thoughtless way 'things' are tossed about. Ah! If the owners only knew how 'things' like to belong to good owners who can keep their property in mind, and know how to make good use of it!"

"That's my brown bag, please!" exclaimed a cheerful voice, "I was afraid I had been so delayed that it might have been sent away."

"There's your lady after all," said the bundle, "good bye. I'm glad to have had this talk with you."

"So you thought that brown bag was worth coming after, did you?" said the officer, "it isn't everyone that would come after old property like that." "It does not look at all like that when I polish it up," replied the lady, "and I could not get any new one that would suit me so well. I should have been vexed had I lost my old bag." A LOVER OF ORDER

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# The Theosophical Forum in Isis Theater

## San Diego California

### At Isis Theater Last Sunday Evening

A CULTURED and appreciative audience listened again last Sunday evening at Isis Theater to the Râja Yoga children from Point Loma, who acquitted themselves with their accustomed grace and gentle self-control of their duty of teaching the elements of Râja Yoga to the public.

The following is the report of the meeting printed by the *San Diego Union*:

PROGRAM GIVEN BY CHILDREN

MANY WERE UNABLE TO GAIN ADMITTANCE TO ISIS LAST EVENING

"The Isis Theater was packed again last evening, a large number being unable to gain seats, and about a hundred people stood in the rear of the hall.

"Katherine Tingley had not sufficiently recovered to attend and her place was taken by the boys and girls and smaller children from the Râja Yoga Institution. The program with the exception of one item repeated by special request, was an entirely new one from last Sunday evening.

"After an overture by the Râja Yoga orchestra, 'The Little Philosophers,' a crowd of small children who might from their appearance have arisen from ancient Greece, some of them of an age when many children have not learned to talk properly, came out and facing the audience, gravely expounded the doctrine of Theosophical philosophy as a remedy for the removal of the world's stumbling blocks.

"A number of the same group gave an action song and were enthusiastically recalled by the audience for another.

"Iverson Harris, one of the boys, gave an extempore address on a subject put into his hands, the difficult problem of how to keep the prisons empty.

"Among the reasons for men being in prisons was the ignorance of their parents who had not been able to bring them up so as to make honest men and women of them.

"Katherine Tingley's remedy for keeping the prisons empty was to get at the root of the matter and teach them in infancy to control themselves. Many who had come to Râja Yoga would be like those if they had not learned self-control when young. If boys were punished for misdemeanor the only reason that prevented them from repeating the misdemeanor was the fear of the same punishment. That was wrong in our public schools and in our daily life.

"The real test was to see what a boy would do when he was alone. If a boy has the intention he will do wrong if he has a chance. The thing is to rouse him to a point when he disdains to do what is wrong. Did they suppose that a man would wilfully do what was a menace to the community if he realized what he was doing?

"'Elsa's Wedding Procession' was rendered by a quintet, and a song 'Fly, Singing Bird, Fly,' by a special chorus of larger girls.

"Then came another unique exhibition by a dozen of the smallest girls — 'The Egyptian Drill,' in splendid order. The little feet kept time perfectly and the motion of the hands and bodies accompanied by the tinkle of cymbals was very pleasing. The number was a long one but no mistakes were noticeable and the audience gave the little performers continued applause.

"Other features were given as follows:

"Piano duet by Frances Hanson and Edith Heaton.

"Recitation by Helen Stephens.

"Piano Duet by Cora Mercer and Susan Payson.

"General Chorus, 'On, Gallant Company' (Becker).

"March, 'New Year, 1907,' (Rex Dunn, Râja Yoga student).

"The rendering of each number was thoroughly appreciated by the large audience." OBSERVER

### The Deadly Neurotic Taint in Civilization

HEALTH authorities of Malden, Massachussetts, in the United States, have announced that no more kissing games are to be allowed, because of several recent deaths from diphtheria among school children who have taken part in such amusements.

The total result of an examination of school-children in Germany showed that 90 per cent of all the teeth examined were defective; only 35 out of 1020 children had sound sets of teeth. In 396 children a poor bodily constitution was due to poor teeth. The result shows that caries, or decay of the teeth, have extremely noxious consequences.

The above two items were clipped casually out of one newspaper, and it is evident that a little trouble would easily extend the collection. What can be said of the general health under such circumstances as these? It is folly, criminal folly, to be seeking the cause of the increasing disease and insanity in foods and drains and bacteria. These may be contributory causes, but it is waste of time to try to patch them up when the main cause is allowed to grow unchecked.

Without mincing matters, let us point at once to the terrible neurotic taint which is eating the life out of our race, beginning even in earliest years and suffered to grow and expand absolutely unchecked because its nature is so horrible that people shut their eyes to its existence and do their best to ignore it. Yet this, which the papers never mention, which no preacher ever mentions, which doctors often wilfully ignore and which the law can not touch; which parents are utterly powerless against and teachers will not or can not deal with; — this is what is doing all the mischief, rendering nugatory all preventive measures and making every trifling accident a source of deadly peril. Consumption, vice, and insanity are its outcome; enthusiasm grafted on such stocks produces fanaticism and every kind of crank cult.

The attempts made by anxious and philanthropic people to deal with this evil are either pigmy in size beside the giant, or they but feed the evil by calling attention to it; such is its terrible nature. We can not be accused of exaggeration or sensationalism if we say that such a state of affairs is positively appalling, and that, if civilization were left to itself, it would before long pass through such a phase as that of the fall of Rome, and our enfeebled and polluted race go down before the rude virility of some uncultured but still healthy and sane barbarian horde; while upon the wrecks of our science and religion would be founded rites and superstitions to tyrannize future generations.

It was foreseeing such things as these that H. P. Blavatsky threw herself into the breach and exposed her dauntless breast to the darts of outraged interests, in order to bring us the seeds of a healthy life.

It is for this reason that Katherine Tingley has laid most stress on the Râja Yoga education for children, beginning with the child in its earliest years. Nothing that parents and educators have yet tried has been able to stamp out the neurotic taint in children; it will hide its head under the most saintly and apparently healthy exterior. It can not be found out; and, if found out, it can not be stopped by any of the ordinary systems of education or training.

But the Râja Yoga system can and does do so. It has been proved on the authority of eminent dental surgeons that a whole group of children of ordinary heredity may grow up with absolutely perfect dentition under this system — a thing unheard of elsewhere. This shows what training can do, even against heredity. And the connexion between caries and the taint in question is close to the point of identity.

Surely facts like these form a strong plank in the Theosophical platform. Grim necessity will force recognition of them, if all else fails. STUDENT

### Theosophical Meetings

PUBLIC Theosophical Meetings are conducted every Sunday night in San Diego at 7:30 at the Isis Theater, by the students of Lomaland assisted by the children of the Râja Yoga School. Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

### Notice

ATTENTION is called to the importance of having all remittances to or for any of the different Departments of the International Theosophical Headquarters at Point Loma, California, sent either by post-office money order or by draft. Otherwise responsibility for any losses must fall upon the sender. CLARK THURSTON, *Chief of Finance*.

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# Art Music Literature and the Drama

### Shakespeare in the Light of Theosophy---A Study of "The Tempest"

MORE and more, as the young students of Lomaland study Shakespeare's plays in the light of the Theosophical teachings, do they awaken to the deep philosophy of life which underlies them. Shakespeare was far ahead of his race, a master-mind in his reading of character, never more so than in the *Tempest*. There are those who declare that in Prospero, Shakespeare gives us a glimpse of himself. However that may be, the picture he gives us is of a Magician of the White Order — one who had command over nature's forces, who used his power unselfishly and always in harmony with the Law; for during his twelve years of secluded life on the island, Prospero lived close to nature, gaining first self-control, then control of nature's forces, all the time educating, with watchful love, his daughter Miranda.

There is much of symbolic interest in the play; for instance, the only other beings on the island were two who strikingly symbolize the higher qualities of the soul and the lower — Ariel, Spirit of Air and Fire, and Caliban, a low, brutish creature, who gave Prospero grudging service under compulsion.

When Fate brought into the neighborhood of this island Prospero's former enemies — Antonio and Alonzo, with the Prince Ferdinand — a situation arose which no one save one like Prospero with his great powers could have handled in so masterly a way. The Magician understood the workings of the Law, and his efforts were bent to make plain to the erring its beneficence. He brought these men to a realization of the horror of their deeds and the duality of their own natures, for the purpose of inspiring them to push upward into the Light. Through Ariel, his faithful helper, he succeeded in revealing these men to themselves, and bringing them face to face with their own consciences.

Prince Ferdinand was led straight to the vision of Miranda; but he was tried with assumed coldness and severity on the part of Prospero, before he was accepted as Miranda's betrothed.

The King suffered an "affliction of the mind like madness," believing his son to be drowned, he himself confused with the strangeness of his experiences. When Ariel put him to sleep, with several others of the company, there came opportunity for Sebastian and Antonio to reveal the greed and jealousy lying in their hearts. The soldiers landed with a barrel of wine, whereupon Caliban gravitated towards them. Thus the natures of all are revealed until finally all are ready to go before the mighty Prospero, revealer of Truth, reader of the secrets of the human heart. In the alembic of his presence all was changed. The Higher Nature came to the fore, error was confessed and restitution offered. All nature smiled upon the promise of the new life, a promise which was sealed in the betrothal of Ferdinand and Miranda.

The drama invigorates and refreshes. The life on the enchanted island has its own symbology in connexion with the life of the students at Point Loma. Here, like Prospero, we have landed from the storms and tempests of the world, in the calm and sunshine to breathe the purer air of a selfless life, here to gain energy and spiritual knowledge.

Miranda, so pure, simple and free from all the artificialities that cramp and warp the life of the soul, might have been reared and educated on the philosophy of "Râja Yoga." Before her she had ever Ariel and the gross Caliban, spirit and matter, the higher and the lower, object lessons in the doctrine of the duality of human nature. Guarded and guided by her father's wisdom, Miranda blossomed into the higher womanhood. How intuitively she grasped the nobility of Ferdinand's character! How beautiful is her love and devotion to her father, and her confidence in him as a teacher! In the light of the science of human nature — that science of which Katherine Tingley is the great Teacher today — the study of Shakespeare becomes one of absorbing interest and almost infinite instruction.

A LOMALAND STUDENT OF THE DRAMA



Lomaland Photo. and Engr. Dept.

SCHUBERT

WHAT a divine calling is music! Though everything else may appear shallow and repulsive, even the smallest task in music is so absorbing, and carries us so far away from town, country, earth and all worldly things, that it is truly a blessed gift of God.—*Mendelssohn.*

BEETHOVEN! How much lies in that word! In the deep tones of the syllables there seems to sound a presentiment of immortality. I even think no other written characters but these would suit his name.—*Schumann.*

ONE of the noblest aims of music consists in advancing true religion and in edifying and elevating the human soul.—*Sebastian Bach.*

### The Origin of Persian Art

IT is not, perhaps, generally known that Persian art had its origin in China, or rather was a Chinese graft on a native stock; but such is the case. In the third century one Mani, a Persian monk, became dissatisfied with the narrow teachings of the Christians with whom he had been associated and began to preach a new doctrine. He had been a profound student of the teachings not only of Jesus, but also of Zoroaster and of Buddha, and perceived that there was nothing inharmonious in the gospels of these Sages — which, on the contrary, placed together, made one complete whole. Universal Brotherhood and the essential unity of religions were thus the keystones of Mani's teachings, which became known among the Christian churches as the Manichaean Heresy. He gained many converts in Persia, and made such progress that the official priests of Zoroastrianism, at that time a persecuting religion, became alarmed, and Mani and his followers were banished to China by Shah Sapor I. In China he turned his attention to the study of the art of the country, with such profit that when, on the death of Sapor in the year 271, his son, Shah Hormuz, invited him to return to Persia and loaded him with honors, he was able to bring with him such specimens of Chinese art as to give a new impetus to the art, as well as to the religious, life of his native land.

The good Hormuz died in the following year, and was succeeded by Bahram I, a man of a very different type. Bahram at once revoked all the edicts favorable to the Manichaeans, and began a cruel persecution, Mani himself being the first victim. He was flayed alive by order of Bahram, in 272 A. C., and his disciples would not seem to have survived the persecution that followed. But his impress upon Persian art and industry, particularly in carpet weaving, has lasted to the present day. K. M.

WHATEVER the relations of music, it will never cease to be the noblest and purest of arts. . . . Its inherent solemnity makes it so chaste and wonderful, that it ennobles whatever comes in contact with it.—*Wagner*

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# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED IN 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 Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: 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, it unites the philosophic Orient with the practical West**

## Theosophy: Its Solution of Racial Problems

THE following letter on the Filipinos recently appeared in an English contemporary:

Sir,—Will you permit me as an old resident in the Philippines to make a few observations relative to the book of *An Englishwoman in the Philippines*, a review of which appeared in *The Tribune* a few days ago. Probably the literary character of the work in question, which I have not had the pleasure of reading, is all that is admirable. But I beg leave to enter my protest against some of the statements quoted from it, statements which, if allowed to go unchallenged, may be calculated to give people an erroneous and unjust impression of these islands and their highly interesting inhabitants.

I would remind an "Englishwoman in the Philippines" that the Oriental nature, and particularly the nature of people belonging to the Malay race, is an exceedingly complex one, that needs months, nay, even years of close intimacy before one can understand it. That intimacy can hardly be expected to be attained by a lady flitting about from town to town and from island to island in the space of nine months, during which period in all probability a great deal of time was spent by her amongst Europeans or Americans. Had the author had the requisite leisure for making a close study of the native character and its possibilities she would not have set down the Filipinos as being stupid or dull-witted. Had she even taken the trouble to visit some of the admirable schools established by the American authorities she would have been remarkably impressed with the bright intelligence, the eagerness, and the extraordinary aptitude of the boys, girls and youths, and with the splendid progress achieved by them in all branches of instruction. She would have learned that during the last three or four years at least fifty of the Filipino youths who are being educated at the expense of the United States Government in the University of California, have carried off first honours in mathematics and in other studies over the heads of their fellow-students of American nationality, despite the advantages enjoyed by the latter in their association from infancy with persons of much greater attainments intellectually speaking than one could expect to meet in any large proportion in a country like the Philippines, where education has for years been discouraged by the monkish element which for so long dominated the people. Again, had "Englishwoman in the Philippines" found the time to skim through any of the excellent historical books dealing with the archipelago she would have seen that the Filipinos have brought forth such men of genius as Rizal, Luna, Tavra, and many others who highly distinguished themselves in literature, music, poetry and science, and whose names are enshrined in the annals of many an ancient European University—men who rose up among their countrymen in times of terrible stress and trouble, and who established their fame in the face of the most bitter persecution.

If the author has been unfortunate enough, as is probable, to have been compelled to derive her knowledge of the Filipino character from the lodging-house owners, the cocheros and the ignorant peasant classes, she can no more lay claim to a reliable knowledge than a native Filipino mixing solely among the inhabitants of our back slums could boast of his experience as to the national characteristics of Englishmen. I am, sir, yours faithfully, ALFRED ARNOLD

Now that thirty years work and the establishment of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Point Loma have shown that the "Objects" of the Theosophical Society are not mere empty formulas, but contain living germs of productive energy, potent to unfold them into activity, we can speak with confidence and weight of the power of Theosophy to solve human problems. One of the objects is to make real the spirit of Fraternity among races; and this, which on the prospectuses of other movements might be little better than a pious aspiration, assumes under Theosophical handling a practical and creative aspect in consequence of the power of the Theosophical teachings.

For to promote brotherhood among races it is necessary for the races to *understand* each other; and the understanding of human nature is of the essence of Theosophical teachings. With the teachings as to the Divine nature of Man the Seven Principles of Man, Reincarnation, Karma (the universal Law of justice), etc., it has shed a new light on every problem of life and can solve practical questions whose solution the world seeks in vain.

Discord among races is caused and preserved by their not understanding each other. Mere differences of custom, mode of thought, and so on, are mistaken for radical incompatibilities. The contrariety between the adventitious and subordinate elements of human character is keenly perceived, but the underlying unity is not discerned, because we all live too much in superficials and do not recognize our divine natures.

Discrimination is much needed in understanding and dealing with strange peoples. Though we may recognize to the full their worthiness, it will not do to rush to another extreme and ignore their faults; and here again we must not be censorious and ignore our own faults. The whole matter requires infinite breadth of view and consummate roundness of judgment; a combination of magnanimity and sagacity.

Bigots have burned valuable libraries because they did not contain the exact teachings of their own religion; vandals have destroyed superb edifices because the architecture and interior appointments were unfamiliar; and we have too often misunderstood and misused alien races because their culture was of an unaccustomed kind. We have tried to force upon them our own peculiar notions of culture, and we have effectually sealed up their confidence, so that we have never been admitted to the secrets of their culture. There are many races who jealously hide their real nature from the white man, because of his barbarous lack of sympathy, and who as a consequence continue all unknown and unrevealed, while a perpetual antipathy smolders where there might be brotherliness and mutual profit.

But we do not want to rush tactlessly into the arms of people or force our crude familiarity where it may be out of place. A certain European lady once wrote to an Oriental visitor to say that she purposed to call on him and that her daughters should be barefooted in deference to his national customs. The Oriental forgot to reply! We do not need to put bathrooms and electric light into the Alhambra or to sit cross-legged on our own hearthrugs. And similarly with the virtues and vices. Let us recognize both and discriminate, not rushing from the extreme of antipathy to the extreme of indiscriminate adulation.

In the Philippines there are of course many races, and in each race many different grades of culture and shades of character. The question is complex. But the aim should be to recognize merit independently of race or class, and grade people according to their char-

(CONCLUDED ON PAGE 17)

## MEMBERSHIP

**In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite 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 Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.**

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# Students' Path

## IMMORTALS

MALCOLM QUIN

SAY not they die, those martyr souls
Whose life is winged with purpose fine;
Who leave us, pointing to the goals;
Who learn to conquer and resign.

Such cannot die; they vanquish time,
And fill the world with growing light,
Making the human life sublime
With mem'ries of their sacred might.

They cannot die whose lives are part
Of that great life which is to be,
Whose hearts beat with the world's great heart,
And throb with its high destiny.

Then mourn not those who, dying, gave
A gift of greater light to man:
Death stands abashed before the brave;
They own a life he may not ban.

## The Meaning and Possibilities of Life

IN our very ignorance of the universe, in our very questionings about the meaning and possibilities of life, we show our youth. We ask the questions of children, and the asking is warrant that one day we shall be of age and get the answer.

In our struggles with our own lower natures, with our selfishness, we show that we are children, still in the beginnings of the task of life. The marks of youth are all about us, in ourselves and in the earth. Life is easy to get and easy to keep. Some men worry a good deal about how to overcome their lower natures. Well, the same thing cannot be in two places at the same time. The force with which we do an act of brotherhood or compassion is seized from the lower nature. The lower nature, uncontrolled, means death ultimately; it is by reason of it that men die. There is no other reason. In the act of brotherhood we have seized a part of our own life from the clutch of death. We ought to know that by the glow of pleasure that such an act or thought gives. That glow means higher life. It is a subtler and more permanent kind of life than that which results say from physical exercise. It passes into the inner nature and reappears as our possession when we come again to earth. All the precepts of all the great spiritual teachers are ways to life. And he who has life of this kind raises everyone else who comes near, to the same point.

And this is the end of all right philosophy, the end of all right life and thought; it is the best of them — that death passes out of the picture and more and more true life is gained. The great religious teachers never said anything about teaching man how to die; they spoke of how to live. And we have made death our keynote in religion! And because of that a heaven had to be invented; no one knew where it was to be or what it was to consist of. The heaven is to be the life on earth when we have learned the open secret of immortality. To think rightly and to see nature rightly is to amass life. Not the life that goes away or wears out. It becomes a permanent possession. It is ours yet when we return again to earth. Then we add more to it and again more. And one day — it may not be so very far off — we shall suddenly find that we have more than what seems death can take away; we have seized life for evermore. Then real life will begin; then we shall understand fully what we are about.

Anyone who thinks mournfully "I am a dying old man," is poisoning the air for himself and others. The idea he is making is a weight upon others, upon children, upon himself. The real *I* does not die, does not grow old; only to the body and the lower nature can death come; the higher nature, the true Self, is immortal. The ideas about death, and the fears of it, of all the millions of men who have lived again and again, have actually fabricated a sort of phantom, a Frankenstein, a black-winged bat, that swiftly flies everywhere around men's hearts, blotting out the sun of truth. Some of the forms of religion actually make this infamous thing worse and stronger, till it is an ever present terror. Let us begin to make an end of it; let us begin to live nearer the true life. The moment we begin, someone else, other minds, will take up the attempt. In less than a generation the *fear* of death can be flouted and mocked into non-existence. Then men will look up and face the splendors of life, and be comrades, and amass breadth of consciousness with every breath they draw and every thought they think.

STUDENT

## "The Ancient Solution of Modern Problems"

"THE Ancient solution of modern problems:" — perhaps there are some who may think that it should be written the other way round — "The modern solution of ancient problems:" but what are the problems that face us, and have we solved them? Is not life and its mysteries, for the vast majority, still the unreadable riddle of the Sphinx? But the key of the *Ancient* solution of the vital problems that beset us is once more offered to us in modern times through the instrumentality of H. P. Blavatsky in the teachings of Theosophy. She gave her life to bring that key to the world, and she taught as much of the truth of Theosophy as the world was willing to accept in her time, giving the broad outlines of the glorious teachings about nature and man, with here and there an exquisite bit of detailed drawing just to help the imagination to realize the beauty of the finished picture, and to energize the will to aid in the manifestation of this "Magnum Opus" of the Ages, *the unveiling of the Primeval Revelation, the Wisdom of the Ages, the Great Ideal, and to make it a practical reality in the life of humanity.*

The truths about life and death, and the relation of the human soul to deity and our duty to our neighbor, were taught in the Mysteries ages ago, and have always been taught to the few who loved truth more than they loved their personal will and desires, all down through the ages to the present time. Some of these truths are to be found in the world's great religions, Brâhmanism, Buddhism, Confucianism and Christianity; and some in the teachings of the Greek philosophers; but the *source* from which they have all been derived is that fountain of Wisdom known in our age as Theosophy, which was the common property of the Saviors of the different ages and races who partly gave out these truths, and whose followers, later, molded them into hard and fast systems, each succeeding age adding to the original structure "ideas of their own." Tell a story and let it go the round of your friends and acquaintances for a few weeks; then listen to it again and see if you will recognize it. That will give you an idea how distorted a truth may become when merely *repeated* and not *experienced;* and why a wise Teacher once said: "You must do the deed to know the doctrine."

How difficult a work it has been to preserve the Theosophical teachings in their purity this time! But for William Q. Judge's and Katherine Tingley's self-sacrificing work the truth would have been obscured again through false interpretations and the great work of the ages for the re-establishment of a nobler, a higher and truer mode of life rendered impossible.

Fortunately for the world the heroic work of the three great Theosophical Leaders has touched enough hearts and awakened the fire of devotion in sufficient people to aid in the establishment of *The School of Antiquity* at Point Loma which will give to the people the *Ancient* solution of the modern problems and so stem the tide of suicide, despair, doubt, and the untold agony of ignorance beating up against hard facts and with no light to see the meaning of them. Theosophy is indeed the Light and its Teachers the Light-bringers.

Do not even the broad outlines of the picture bring a hope unspeakable? Not *one* miserable little meaningless earth-life — but *many* lives, and all for a purpose. *Not* surrounded by insoluble problems, but holding the key in our own natures. *Not* in a universe under the sway of a capricious power; *not* in a machine-made world — but ever and always under a beneficent Law of immutable *Justice* receiving our exact due and working up through the experience gained, nearer to the goal of perfection, the ultimate destiny of humanity. *Not* separate units with separate interests, but a *Unity* with interests in common, members of a Universal Brotherhood. *Not* selfish animals, but selfless Immortal Souls learning to control the animal vehicle and so obtain mastery upon every plane of existence. These are some of the teachings of Theosophy and the demonstration of their value becomes known through practical application. Once more the cry has gone out to the world: "He that hath ears to hear let him hear." And, "*If* ye love me, *keep my commandments.*"

E. I. W.

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# THEOSOPHICAL FORUM

**Conducted by J. H. Fussell**

**Question** Why should the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY declare that their movement is the most serious one of the age?

**Answer** The present civilization is not unlike others which, from time to time, have arisen in various countries, have attained a high degree of development and then degenerated and passed away. Today's climax of material and intellectual attainment touches the degenerating point where previous great civilizations have turned toward failure for want of spiritual development.

The UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is the most serious movement of the age because it embodies a determined, conscious effort of awakened souls to win a new victory for Truth and thereby carry the standard of human liberation forward to a height as yet untouched.

Only the fact that "light and darkness are the world's eternal ways" can account for the alternating advances and failures. Though there are evidences of attainments equal or superior to those of the present time — like the art, philosophy and architecture of Greece — yet culture was less general among the population, and was more local in its distribution. So that it may be said that the present civilization is more generally distributed over the earth, and that the average standard of racial mind and consciousness is now more highly evolved than during any historical era. The world is also both better and worse than formerly, because it is more conscious of good and evil, and so the eternal conflict between the two forces is intensified in the individual and in the race.

The statement that we are at the degenerating point will be challenged by many minds which are too psychologized by the unusual rapidity of modern progress to analyse conditions.

It is a law of growth that if degeneracy appears it first attacks the last thing acquired, so that the end of progress is made the beginning of retrogression. It is like climbing a mountain and gaining a larger and clearer vision with the progressive ascent; but we go down from the point where we cease to ascend, and the latest additions to the landscape are the first to disappear from view. This law of degeneracy operates physically when the pressure of a blood-clot in the brain paralyses the centers of motion and sensation. Though the paralytic is yet able to use his limbs in larger, more primitive movements, he loses capacity for the finer adjustment of co-ordinated muscular actions which have been acquired by training and experience. He loses the strong, elastic step that gradually developed long after the first crude, uncertain baby steps, which are now simulated in the slow, dragging walk of paralysis. The muscular movements calling for precision and manual dexterity — the latest acquirements of experience — are gone from the paralysed arm and fingers which yet retain their primitive activities. Where the blood-clot affects not only the physical but the psychic brain centers, the paralytic suffers degeneracy of the finer phases of thought and feeling — is less intelligent, less cleanly, more selfish — losing the more highly evolved elements of his nature. In diseases with impaired will power, like alcoholism, hysteria, etc., the lower automatic functions of animal life persist, as do the next grade of emotional, passional and mental activities; but the will has lost its higher reasoning and co-ordinating power.

In testing modern civilization by this law of degeneracy, evidence must be sought in the latest elements of progress. America, with its cosmopolitan population, presents a typical picture of the world's progress. It is especially active in mechanical lines; the labor-saving machine alone would have worked out man's salvation from drudgery had there been equal advance along moral lines. Organized industries, in displacing individual production, have made men more mutually dependent; but this material progress toward brotherhood has not been extended to the higher plane of morals. The unemployed and the underpaid in a prosperous world with enlarging markets are signs of degeneracy in an industrial sphere which has outgrown the crude chattel slavery and feudalism and landlordism of the past. The economics of Universal Brotherhood teach a universal justice, not only restoring equitable rights and privileges and opportunities to the laborer, but making for conditions which shall protect the monopolist from the temptations of his own selfishness. Money can purchase class legislation for the oppressor; the moral law, as usually interpreted, is not imperative. But a knowledge of the law of Karma and Reincarnation clearly shows him that the suffering he causes will inevitably return to him — not in some far-off, misty place of judgment, but here with body and mind and feelings that can suffer from toil and privation and sorrow. Only a knowledge that man is his brother's keeper, because they are parts of the One Life, can give the Golden Rule its logical value. The scientific and the religious worlds have so far found little in common, but the Theosophical philosophy has undertaken the serious task of proving that the ultimate demands of economics and of morality are identical.

Rapid transit, machinery and competition have developed the business world to the degenerating point of a rampant commercialism which obscures the vital "difference between making a living and making a life." It is not uncommon to see successful business men break down mentally or physically or even commit suicide at the full tide of prosperity. Even the pursuit of pleasure is marked by a morbid appetite for mental novelties or physical sensations which finds no lasting satisfaction and which grows by what it feeds upon. Many of the wealthy are pitiable in their poverty of purpose in life; free to come and go at will and able to buy anything which is for sale, they are bored, weary, unhappy and unhealthy, dabbling in various fads and drifting around among resorts, amusements and sanitoriums. It is certainly an evidence of degeneration in a people with a sturdy pioneer ancestry to see their freedom from toil and poverty operating for disease and unhappiness. Theosophy brings to these idlers the serious message that money and power and leisure are opportunities which may not safely be neglected in a needy world.

In medicine, prevention and general hygiene have been so developed as to change the statistics of all contagions and the diseases dependent upon unwholesome environment. The material conditions are markedly improved, but the mental stability seems to have retrograded. The nervous system, which is the most highly evolved part of the body, shows degeneracy at the highest point by a notable increase in mental and nervous diseases. It is a physiological law that an organ gains strength by normal activity; but these high-strung nervous systems which are attuned for harmonious, conscious, worthy work are evidently disintegrated by the purposeless jar and friction and low standard of life which prevails. The familiar remark that we live too fast is the reverse of true; the failure in health and happiness is largely because we are so far behind our best possibilities, so far short of the real, generous, wholesome life which the developed physical and mental machinery of nerves and brain require. The Theosophical philosophy comes not to destroy but to fulfil; and so, discarding nothing, it would utilize the force which now operates destructively to upbuild a life of larger, kindlier, wiser thought and feeling. *The real joy of living lies in continued progress*, whereby the soul becomes more conscious of itself even in the veil of flesh, and so lives in a sense of ever-growing light and power and freedom.

The developing psychic sense, which is frequently met with in modern individuals, is made an element of disintegration through hypnotic and mediumistic influences. The public press is freely used to advertise courses in hypnotic practises, and college professors consider it a fit subject for teaching and experiment in the class-room. Neither educational nor religious circles seem to be aware of the moral danger of placing so powerful a weapon in the hands of a public which is too often materialistic and selfish, when not radically criminal and unscrupulous. To displace the individual's spiritual will, which is his vital center, by an outside will, is to weaken more or less permanently his moral fiber. In the standard editions of Theosophical works, and repeatedly in the current literature of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, attention is called to the serious evils resulting from the use of hypnotism. Similar to this inoculation of the subject by another's will, is the mediumistic surrender of the body to the influence of some disembodied entity. The increasing number of sensitives of the present age furnish more or less conscious victims of this vampiric astral influence, the existence of which is practically denied by the scientific and religious worlds. Theosophy alone offers a logical explanation of the subject by a philosophy which also shows how the developing psychic sense may be protected from evil while rendered more open to good influences, as it normally should be.

There is much said about the modern growth of freedom — religious freedom, free speech, etc.; yet it is easily evident that the movement along these lines is not upward. The liberation from old creeds and dogmas has degenerated largely into doubt, denial or indifference instead of unfolding a higher, nobler, more sacred sense of human destiny. That printed delirium, the public press, from which the best impulses and motive in human life are almost expurgated, graphically shows the kind of idiom into which free speech has degenerated.

The UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, with a Leader who knows the strength of the enemy, is exposing and resisting the powers of darkness which, conscious or unconscious, organized or scattered, are one in a mighty effort again to defeat humanity in its upward march. There are numerous other educational, reformatory and religious societies that are active; but there is none more conscious. The tremendous momentum evoked by the spirit of modern progress cannot be stayed. If it be directed downward the world will descend to unknown depths; but an army of awakened souls are enlisted to win this victory for light and liberation in Humanity's name. R.

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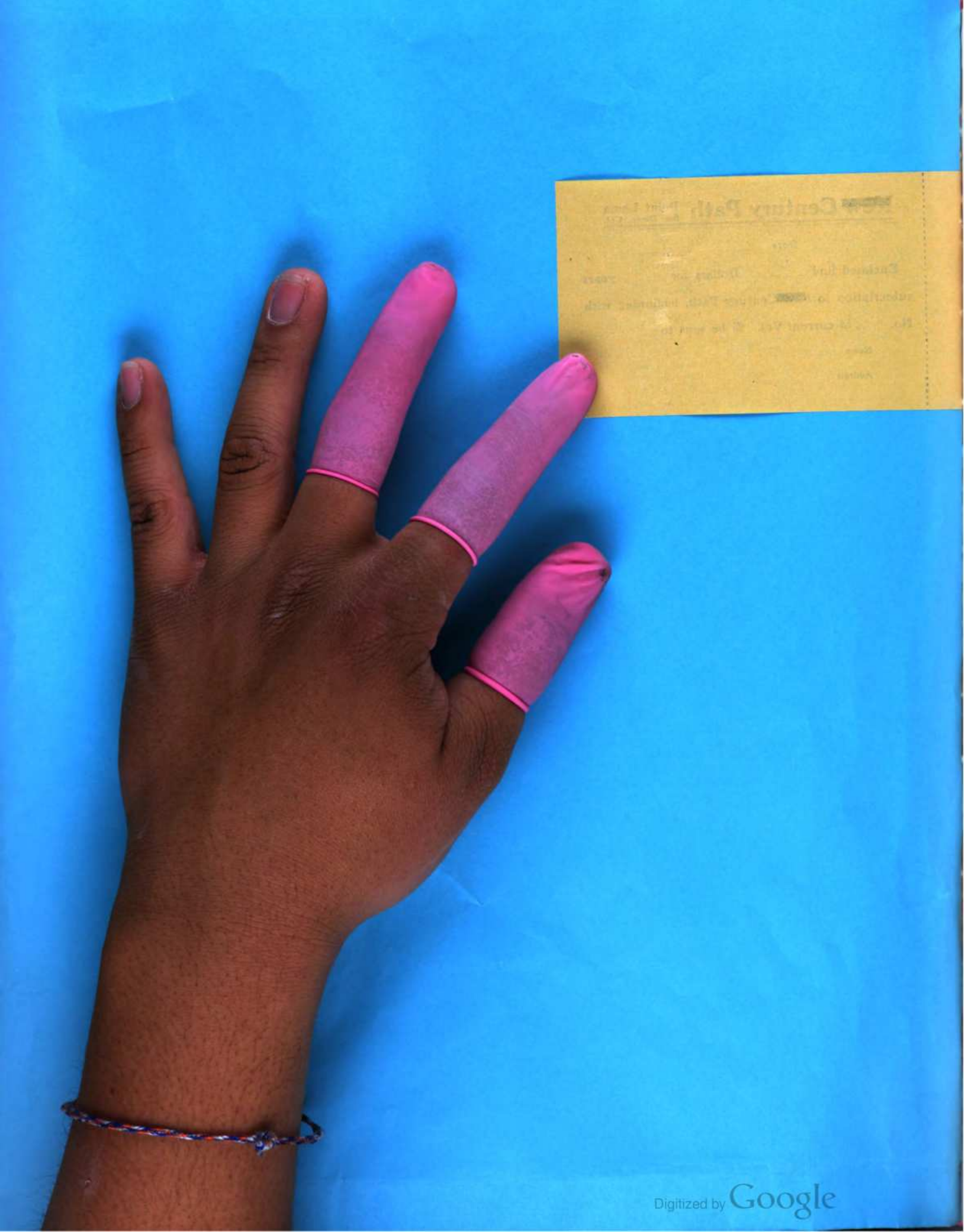
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## The Bamian Statues

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Paropamisian (or Hindû-Kush) chain, some 8500 feet above the level of the sea. In days of old Bamian was a portion of the ancient city of Djooljool, ruined and destroyed to the last stone by Tchengis-Khan in the XIIIth century. The whole valley is hemmed in by colossal rocks, which are full of partially artificial and partially natural caves and grottoes, once the dwellings of Buddhist monks who had established in them their *vihâras*. Such *vihâras* are to be met with in profusion to this day in the rock-cut temples of India and the valleys of Jellalabad. It is at the entrance of some of these that five enormous statues, of what is regarded as Buddha, have been discovered; or, rather, re-discovered in our century, as the famous Chinese traveler, Hiouen-Thsang speaks of and saw them when he visited Bamian in the VIIth century.

When it is maintained that no larger statues exist on the whole globe, the fact is easily proven on the evidence of all the travelers who have examined them and taken their measurements. Thus the largest is 173 feet high, or seventy feet higher than the Statue of Liberty . . . The second statue, cut out in the rock like the first one, is only 120 feet . . . The third statue is only 60 feet high — the two others still smaller. The first of the Colossi represents a man draped in a kind of *toga;* M. de Nadaillac thinks that the general appearance of the figure, the lines of the head, the drapery, and especially the large hanging ears, point out undeniably that Buddha was meant to be represented. Notwithstanding the fact that most of the now existing figures of Buddha, represented in the posture of *Samâdhi,* have large drooping ears, this is a later innovation and an afterthought . . . The unnaturally large ears symbolize the omniscience of wisdom, and were meant as a reminder of the power of Him *who knows and hears all* . . . Gautama Buddha was an Aryan Hindû, and an approach to such ears is found only among the Mongolian Burmese and Siamese, who, as in Cochin, distort them artificially. The Buddhist monks who turned the grottoes of the *Miaotse* into *vihâras* and cells, came into Central Asia about or in the first century of the Christian era. Therefore Hiouen-Thsang, speaking of the colossal statue, says that "the shining of the gold ornamentation that overlaid the statue" in his day "dazzled one's eyes," but of such gilding there remains not a vestige in modern times. The very drapery, in contrast with the figure itself cut out in the standing rock, is made of plaster and modeled over the stone image. Talbot, who has made the most careful examination, found that this drapery belonged to a far later epoch. The statue itself has therefore to be assigned to a far earlier period than Buddhism. Whom does it represent in such case? it may be asked.

Once more tradition, corroborated by written records, answers the query and explains the mystery. The Buddhist Arhats and ascetics found the five statues, and many more now crumbled to dust, and as three were found by them in colossal niches at the entrance of their future abode, they covered the figures with plaster, and, over the old, modeled new statues made to represent Lord Tathâgata. The interior walls of the niches are covered to this day with bright paintings of human figures, and the sacred image of Buddha is repeated in every group. These frescoes and ornaments — which remind one of the Byzantine style of painting — are all due to the piety of the monk-ascetics. . . . But the five statues belong to the handiwork of the Initiates of the Fourth Race, who sought refuge, after the submersion of their continent, in the fastnesses and on the summits of the Central Asian mountain chains. Moreover, the five statues are an imperishable record of the esoteric teaching about the gradual evolution of the races.

The largest is made to represent the First Race of mankind, its ethereal body being commemorated in hard everlasting stone, for the instruction of future generations, as its remembrance would otherwise never have survived the Atlantean Deluge. The second — 120 feet high — represents the sweat-born; and the third — measuring 60 feet — immortalizes the race that fell, and thereby inaugurated the first *physical* race, born of father and mother, the last representatives of which are represented in the statues found on Easter Isle.

We shall never tire of insisting on the *cumulative* force of many separate items of evidence, all tending to prove the same point. The evidential value increases geometrically with the number of items. This fact does not need to be insisted on for anyone who is in search of the truth; his desire sharpens his wits and enables him to appreciate it. If archaeologists desired the truth as much as a hungry man desires his dinner, they would soon find it. But each one desires to prove some special conclusion of his own. Professor This makes researches in Egypt, and frames a theory which seems to fit in with his discoveries; but he altogether forgets Professor That, who is making researches in Babylonia and making theories equally satisfactory to himself but hardly consistent with those of Professor This. Again, each of the above named gentlemen lives in blissful ignorance of the labors of Professor The Other, the celebrated American explorer among the ruins of Guatemala; and all three are totally uninformed concerning the greater part of the subject of antiquity in general. The real student, hungry for the truth, and having no interests to serve, sits at home and reads all their books, winnowing out the theory and grinding the grain into the bread of wisdom. After all it is division of labor, and we must not grumble.

Some half century ago a young Russian lady, born with the same aching dissatisfaction with the shams of the world as afflicts so many, but endowed in addition with the heart of a lion and the true self-sacrificing compassion, left home, ease, position and friends, to make a journey all over the world in search of that reality which she felt must exist. She visited all the most celebrated remains of antiquity and mingled with people of all races; and her sincerity gained for her a wealth of information that is usually withheld from the unsympathetic traveler. Finally she was taken to those who are the guardians of the ancient Wisdom-Religion, and came back into the world as their messenger for humanity. In her books, *The Secret Doctrine,* and *Isis Unveiled,* she has collated the scattered information gleaned by archaeologists and scholars and interpreted it by the light of Theosophy.

Since she wrote, the narrow beliefs of the age have been crumbling in every direction. The old-fashioned theological orthodoxy is giving place to a broader and grander ideal of religion, based on eternal verities and finding its sanction in the intuitions of the human Divine Soul. The barriers of history are breaking down, and the history of the human race is seen to be commensurate with geological epochs and astronomical cycles. We are beginning to realize that our race has not sprung wholly from barbarism, but is the heir of mighty races that preceded it. We are discovering that our very religions and philosophical and political ideas are but partial recoveries of great Knowledge once held but since lost; and that what we have to do is to revive this Knowledge and carry it on a stage further than ever before. But prejudice still lingers and, in spite of all the wonderful discoveries of archaeology, there are many who either ignore them, or strive to make them fit in with the old prejudices. T.

## Theosophy: Its Solution of Racial Problems

(CONCLUDED FROM PAGE 14)

acter, not according to their label; treat them as individual Souls, in fact, not in a lump or as classes. A person is bad or good according to his character, not because he is of such and such a race or class.

As regards teaching, it is evident that there is nothing about Western culture and science that Orientals cannot master easily if treated properly; but their intellectual capacity may be more dependent upon their feelings than with our own race, or in other words they may be more responsive to sympathetic treatment. But, apart from Western education, which is after all in a very early and still experimental stage, may it not be a good idea to try to discover and adapt ourselves to alien modes of studying and learning, with a view to ascertaining whether there may not be roads up the hill of knowledge which *we have not yet hit upon?*

The chief difficulty which Western races have in dealing with Eastern ones is the difficulty of understanding a temperament at once more emotional and more phlegmatic than their own. To this may be added the tendency to forget the superior virtues which counterbalance the deficiencies; and finally the principle that, while true morality is the same eternally, the modes in which that spirit expresses itself through the adverse conditions of life, the ways in which it adapts itself to exigencies, differ among different peoples.

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

## Praying God Not to Help the Enemy

A PAPER states that a certain Irish peer had a celebrated ancestor who was a fighting bishop, living over three centuries ago.

Once when the religion, lives, and properties of Protestants were in peril, he raised an army and marched at its head. Before giving battle he offered up the following remarkable prayer — on a flag by the wayside — "Almighty God, unto whom all hearts are open, Thou knowest the righteousness of the cause we have taken in hand, and that we are actuated by the clearest conviction that our motive is just, but as our manifold sins and wickednesses are not hid from Thee, we presume not to claim Thy protection, trusting in our own perfect innocence, yet if we be sinners, they are not saints. Though, then, Thou vouchsafest not to be with us, be not against us, but stand neuter this day and let the arm of flesh decide it." H.

## "That That Is and Was, and Ever Shall Be"

THERE is a time-defying, enduring edifice, built of the masonry of lives; and the plan and design of it are mighty in their grand intent. The invisible builder ceaselessly rears it, course upon course, on through the centuries of time.

Thou art the outer and visible helper of the invisible builder who must build with the materials thou bringest him; have a care Thou! that they be not crude and harsh — dark shadows in a noble plan.

"As is the Inner, so is the Outer;
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## Dolmens and Ancient Astronomy

WE give below a translation from the *Göteborgs Handels- och Sjöfartstidning*, perhaps the most influential newspaper among the cultured classes in Sweden. The remarkable thing about it is that it initiates what we hope is a new era in journalism, by not only quoting from H. P. Blavatsky, but also acknowledging the fact! All honor to it. The time is coming soon, when, with the Point Loma reprint of the original edition of *The Secret Doctrine* and the rapid spread of interest in Theosophy, the less honest (or forgetful?) papers will no longer be able to make unacknowledged quotations without detection.

"FROM MANY LANDS AND TIMES."

EUROPEAN MONUMENTS ERECTED BY EGYPTIAN SUN WORSHIPPERS

English and French archaeologists have lately begun to give a new and very remarkable interpretation to the many monuments in stone, from prehistoric times, which are found in England, Scotland, and Brittany, and also in other European countries.

The majority of these monuments may be divided into two groups. They are either single, upright stones, "Menhirs," or else two, standing near together with a third one laid across them, or "Dolmens." The colossal stone ruins at Stonehenge in England belong to the latter class; at that place are found a great many dolmens, of which the largest ones, thirty in number, are 5 meters in height. The gigantic stone at Carnac in Brittany, 19 meters high, belongs to the first named class.

### Dolmens Antedate *the* Druids

The explanation has been given that these stones were erected by the Druids for religious ceremonies.

The French archaeologists lately held a meeting at which this question was discussed, and several theories were advanced. The general opinion was that these monuments antedate the period of the Druids. Some tried to explain them as signal-posts, others as tomb-stones. Others again were inclined to connect them with the ancient Sun-worship, on account of the peculiar way in which they are placed in relation to each other, at certain places.

The last named theory was brought out by the English savant Sir Norman Lockyer, in a large, recent work on "Stonehenge and other British Stone Monuments considered Astronomically." Lockyer has undertaken a series of measurements in order to prove that the monuments in question were erected according to certain astronomical observations; an idea he adopted after investigations in Egypt in 1891, where he convinced himself that at least some of the ancient temples had been built according to the principles of astronomy. And it is his opinion that in England, Scotland, and Brittany the manner of building had been imported from ancient Egypt and stands in the closest relation to the Sun-worship of that land.

In addition to the division of the year into four seasons according to the solstices and equinoxes, the ancients knew of a division according to vegetation; one year began with the month of May, the flower month, and another with the harvest month, August. Later the year began with the summer solstice in June.

### Estimates on *the* Age *of* Stonehenge

The task was now to investigate whether, on comparing various very ancient monumental stones, their main lines would not be found to point to the spots on the horizon where the sun would rise on the first days of the different years. At Stonehenge it was found that the main axis points to the place of sunrise during the summer solstice, if sufficient correction is made for the gradual change in the angle of the ecliptic. According to this investigation the Stonehenge monument would have been erected about the year 1680 B.C., or in any case between 1900 and 1500 B.C. This agrees with the estimate Prof. Gowland has reached on archaeological grounds; he would place the time for the erection of Stonehenge at about 1800 B.C.

Lockyer's investigation related to the outer circle of stones at Stonehenge. There is also an inner circle, of lower stones, monoliths of syenite; one principal axis points to the place of sunrise in May, and appears to indicate a sun-worship with a May year, which preceded the solstice year of the later sun-worshippers.

In Brittany Lockyer has found several Menhirs which are placed so as to locate lines approximately corresponding to the May sunrise, while others point to the sunrise of the summer solstice.

In the Orkney Islands are circles of stones, where a line drawn from their center to a mound in the neighborhood points directly to the winter and summer solstice sunrises, while other similarly obtained lines indicate the May sunrise. According to this there would have been different periods of Sun worship.

The author, however, has also found lines which do not agree at all with the theory of Sun worship. They show, according to him, the rise and setting of certain stars immediately before sunrise on a New Year's Day. Curiously enough, it would appear as if some of the axes had been changed in accordance with the change of the times of the stars at different periods.

### Disagrees With Sun Worship Theory

Sir Norman Lockyer has also investigated a number of old Sagas, which are closely connected with the stone monuments and with sacred trees, springs and streams. Here he also finds proofs of the probability of the fact that the ancient inhabitants of England, Scotland, and Brittany originally worshipped the Sun and began their year in May, later shifting the time to the summer solstice. He also regards it as fairly clear that this Sun worship must have come from old Egypt, where they not only worshipped the Sun, but also made careful notations of the time of the rising and setting of the stars, in addition to which they fixed the hours of the night according to the passage of certain stars over the meridian.

It is regarded as proven that the axis of the Egyptian temples was made to correspond with the location of certain stars at certain times, and most generally this time was sunrise on New Year's Day. Lockyer also declares that he has found gradual changes of the principal axis of some of the temples, which were governed by the change in position along the ecliptic of the time for the equinoxes — just as, according to him, had been found to be the case with some stone monuments in Europe. We can not of course report here in detail the measurements and methods of Lockyer, and specialists will have to test his theory in detail and as a whole. In any case it is highly interesting.

### Following Teachings *of* Mme. Blavatsky

*It is also curious to see that his explanation in a remarkable way agrees with the one which many years ago was advanced by the High Priestess of Theosophy, Mme. Blavatsky. She stated in her time, that all the Menhirs and Dolmens (not only in the three regions just mentioned, but also in other European countries, as well as in Asia, Africa, and America) in groups or in rows, had been erected by Egyptian Priests, who had wandered through Northern Africa and across the land which formerly ex-*

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*isted where the Straits of Gibraltar now are, and up through Europe. And their Sun-worship came from Atlantis, now sunk beneath the sea.*

Referring *all* such constructions to *Egyptian* priests is not exactly quoted but that is a detail here. With regard to Lockyer's theories, as above cited, they are of course, to the student of H. P. Blavatsky's teachings, merely the natural result of a tyro's first efforts to deal with a vast mass of facts and to arrange them all under some system consistent with the limitations of his previous knowledge. When we begin by studying all the accessible information about the Science of the ancients and its symbolism and notation, and afterwards investigate the archaeological evidence with this key in our hand, we are able to fit each item into its right place. But when we reverse the process, and, ignoring the Science, try to *infer* it from the evidence, we are at least entering upon a task that will be prolonged, laborious, and for the most part superfluous. First we shall make one theory; then a fresh fact will oblige us to alter the theory; and so on indefinitely, learning slowly by error. But there are many things to be gleaned from a study of H. P. Blavatsky's teachings which could perhaps *never* be reached by the inductive method, however patiently applied.

**Prejudice of Modern Astronomers**

Take for instance this question of the different solar cycles. Our astronomer's notions are much too narrow. Prejudiced by the idea that the ancient astronomers were ignorant, he is hunting for some simple and elementary calendar; and when he finds traces of more than one kind of calendar, he imagines that these were invented by different peoples at different times. To take an illustration — suppose an archaeologist were to discover wood and bricks, and then say that these were the leavings of two races, one of wood-builders, the other of brick-builders. Or suppose one were to analyse Homer or Shakespeare into words and phrases of varying quality, and then assert that each style of expression was the work of a different man and a different age. Such things have actually been done, and they indicate that the theorist has had in his mind a foregone conclusion to the effect that the ancients could not have been able to do so and so, wherefore it was necessary to account for facts in some other way.

Now our astronomer finds evidence of the knowledge of several different astronomical cycles and years; and he infers that each of these indicates a different period or race; tacitly assuming that no ancient race could have had more than one kind of year. Modern astronomers know of many different kinds of years, sidereal, anomalistic, etc. As a matter of fact there are many more still of which they do not know. These were known in antiquity; the knowledge of them formed a most important part of the ancient Mysteries. Each of the four cardinal points on the ecliptic has been used as the beginning of the solar year. One race uses Aries, another Libra, another Cancer, and another the winter solstice. By *those who knew*, no one of these four was favored exclusively, but all of them were recognized, as marking four different kinds of years, used for different purposes. Thus, physically, the year might begin in Spring, while on other planes than the physical it might begin in Summer or Autumn. Again temples were built for the invocation of various Cosmic Powers; one to Mars, another to the Sun, and so on. In each of these the cycles would be different. Or again there would be various castes of society and various sub-races of humanity, each with its appropriate astronomical symbology; but to the Initiated all the different cycles would be known. Hence the discovery of these various cycles does not necessarily indicate different races with gradually improving notions of astronomy; it may, and most probably does, indicate that the ancients knew of all these cycles and put each in its proper place.

**Wider Knowledge of the Ancients**

In the astronomical treatises of the ancient Aryan Hindûs (so far as we have them) it is stated that there was a year independent of precession and commencing when the sun passes the fixed star *Revâti;* but that star, it is also stated, has disappeared; so that the real point of commencement of this year, and of this "fixed zodiac," is matter of conjecture. Hence we know that the ancient Hindûs recognized both a fixed and a movable zodiac. They did not recognize them at different ages, but knew of both at the same time. *Each had different uses.* Mundane affairs possibly were interpreted by the movable zodiac, and more esoteric ones by the fixed zodiac. The profane might only know of the one, while the Initiated would know of both.

**Movable and Fixed Zodiacs**

Again, these Hindûs divided their zodiac, not only into twelve solar signs, but into twenty-seven lunar mansions; and each solar sign was subdivided into nine smaller signs, or again into twelve smaller signs, and so on with still other divisions. We could go on much longer enumerating such items. Ancient astronomy was so vast and complex in comparison with ours that we are the merest tyros. But complex as it was, we have every reason to think that their system of computation was simpler. The *Sûrya Siddhânta*, a very ancient astronomical treatise, gives a table of the number of revolutions of each of the planets (or, in the cases of the minor planets, their *synodical* revolutions) in a *Mahâ Yuga*, and by the use of this, together with a date of origin which is given, and certain corrections to be applied, the position of any planet at any time can be calculated. Our calculations are laboriously arrived at by collating numerous data and corrections; for want of a more comprehensive view, we remain ignorant of the true relations of the various movements much as we did when we calculated the movements of the planets on the old epicycle theory.

**Ancient Computation Simpler**

To sum up: — While Lockyer and others are cautiously examining the ruins with the view of finding out the supposed steps by which our ancestors gradually arrived at our own knowledge, other students have investigated the records of ancient Science generally and discovered that some ancient nations knew more astronomy than we do. Those Hindû treatises cannot be so lightly ignored. Hence we predict for Lockyer a great waste of time, as he gradually discovers that the facts controvert the theories he would base upon them; and we do not think that astronomers will ever arrive at the truth by such mere induction, biased as it is. No amount of searching on the ground will discover the sun, though it may ultimately teach us to look elsewhere. Finally it is a comfort to think that people are beginning to recognize that H. P. Blavatsky spoke the truth when she wrote, twenty years ago:

**The Universal Religion**

> The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. . . . In the twentieth century of our era scholars will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined; and, finally that its teachings antedate the Vedas. . . . The writer believes in the ancients and the modern heirs to their Wisdom. And believing in both, she now transmits that which she has received and learnt herself to all those who will accept it. — *The Secret Doctrine*, Vol. 1, Introduction.

STUDENT

## The Druses of Lebanon

SOME interesting information on the subject of the Druses of Mount Lebanon is given by Mr. A. C. Inchbold in his book *Under the Syrian Sun*, recently published in London. It will be remembered by all who have read H. P. Blavatsky's great work *Isis Unveiled* — and those who have not should take the opportunity afforded by the publication of the new Point Loma edition to do so — that she has a great deal to say about this race of martial mountaineers, and especially on the vexed question of their religion.

This has always been a mystery to Europeans, candidates for admission into its secrets having to pass through many and severe initiations. At one time some of their sacred books were stolen by soldiers from Hasleya at the foot of Mount Hermon, but the light gained from them was not considerable. As indeed no student of Theosophy would imagine it likely to be: the true philosophy of life was written down in all the sacred books of the world, but no one would have suspected it if H. P. Blavatsky had not come to call attention to the fact. Some part of the Druse teachings are however accessible, and one of their foremost tenets is the doctrine of Reincarnation. Mr. Inchbold thus describes the burial of an aged Sheikh:

> He had been a wise sheikh, a good sheikh. He would therefore be born again *in China.*
>
> "How blessed will it be when all people are born again in China," chanted the women, as we stood there, the belief of the simple-minded of their race being that the soul of a good Druse is always born again in China, that of a bad Druse in Egypt. In a word, China is their ideal Paradise, Egypt their place of torment. They hold to the firm conviction that half of the Chinese of the present day have been Druses in their past lives.

But we do not learn what interpretation of "Egypt" and "China" the less "simple-minded of the race" might have been able to give. The time was when rebirth was as well-known and as little a matter for speculative belief as the outward facts of birth and death. "Death is common to all things born, and rebirth to all mortals," says the *Bhagavad Gîtâ*, and when that simple fact has entered into the consciousness of the West there will be an end of many of the evils of modern life, and especially of the fear of death that now paralyzes so much of our effort and limits our horizon in every way. STUDENT

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# Some Views on XXth Century Problems

**The Shadow in Human Life**

AN idea as black as the wings of some enormous bat rests over the consciousness of the mankind of our civilization, almost entirely shutting off its light — the idea of death. It is as it were in solution in the air; we accept it, breathe it in, add something to it on our own account, and then return it to the air for the deeper poisoning of others. It is a silent element in every thought we think. For that reason it is improper to speak of death except on certain set occasions; we do not wish the phantom to be given a voice. It is this ever present tincture of death that makes suicide so frequent, that maintains its increase. When the mind is thrown Into confusion by misfortune, by disgrace, by poverty or impending ruin, the one idea which is not confused and which therefore in the confusion becomes clearer and sharper, is the idea of death. It is a psychological suggestion of an ever open door of escape. The once *dreaded* inevitable becomes now the invited and hastened inevitable. Darkening the hereafter, it throws the present up into unnatural relief. The contents of the present are the only certainties, and upon them therefore men feverishly concentrate. Hence the rush for pleasures of which one, the most absorbing and diverting, is the getting of money. Hence therefore, in the competition, the multi-millionaires on the one side and the abjectly poor on the other.

Governor Utter of Rhode Island, in a recent address, points out that the present unrest is a development of the past hundred years. He attributes it to "the worship of dollars. We worship money." But the idea of death in its present form, death as finality, is also very nearly the product of the last hundred years. It is during that period that suicide and insanity have been everywhere progressing. Is there no connexion? However crude was faith, at least it *was* faith that the end of this life was not the end of all. And the unrest, the dollar-worship, the suicide and insanity, have moved exactly *pari passu* with the loss of faith. From the same cause the desire to prolong physical life derives its inflamed vehemence; anything which offers a chance of doing that becomes respectable, elixirs, serums, and therefore vivisection even of human beings. And from the determination to get pleasures at any cost comes another train of evils and of counsels. Others take the narcotic of reading. According to their mental standing they read the short story, the novel with a purpose, the popular book of science, or the system of philosophy. This is the one pleasure which holds out hope of longest endurance.

Though the remedy for it all is the cultivation of that part of the nature which death does not touch, it is exactly belief in the existence of any such part which is fading out. Consciousness is a strange mixture of this very part itself, of belief in it, of disbelief in it, of desire to find it, of desire to rush about to quiet that desire. And there is even a desire *not* to believe in it coming from another part of the nature, a part that knows that cultivation of the immortal means for it the curb. The confusion of outer life is but the visible picture of this often unconscious inner unrest.

They must look on sadly enough who *know* that death does not kill. All might know it if they would give to the culture of the heart as much trouble as some people give to the perfecting of muscle and others to that of mind. The will to withdraw a few minutes daily from the newspaper, the book, and from the chatter of mind — is all the beginning necessary. By such self-elevation, self-discipline, in the silence, it is possible and easy to enter that part of the nature which is immortal and thus to know of immortality. Then the shadow of death lightens and soon vanishes altogether. STUDENT

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**The Laws of Mental Health**

RECENT statistics compiled by a physician to the Marine Hospital Service show that we are not only insane ourselves but the cause of insanity in others! To counterbalance, though our insanity is increasing, we are not so insane as we thought we were.

The chief of our immigrant population comes from the Slavs and the Italians. In the countries where these people are at home, insanity is increasing as it is with us. But as soon as they come here, their pressure towards insanity rises, and as their figures are generally reckoned in with ours, ours are made to look larger than they really are. Thus, of our native population, including city and country dwellers, 1 in 765 is insane — though if the cities alone were considered, the figures would of course be much higher. But of the foreign born population no less than 1 in 256 is insane. Counting them together, 1 in 588 is insane. Foreign-born insane constitute 31% of the inmates of institutions, though the foreign-born are but 13% of the population.

There are two or three important points here. First, that immigration is rapidly increasing and that it is more and more exclusively of the nations we have mentioned, less and less from northern Europe. In the fifteen years from 1890 to 1905 the volume of immigration swelled from 0.5% of our population *per annum* to 1.2% *per annum*.

Second, that the birth-rate is much higher among these immigrants than among native Americans. Third, that they most crowd the great Eastern cities. And fourth, that it is in the cities that insanity is highest. It is the hideous whirl of our city life that drives them, as it does us, insane. The remedy is to encourage them to go South and West, where there is plenty of room and where, as recent reports show, they will be welcome. For labor is short of the need for it. In the country they will no more go mad than we do. For if from the total insanity figures, those belonging to cities were sifted off, those of the country would do us credit. Man was made for physical, mental and spiritual work. If he is cut off from the chance of physical work in direct contact with the soil — well, there is going to be trouble and the trouble will stay until nature's laws are no longer flouted. Perhaps the average city man does nothing whatever that nature would call work — nothing physical, in contact with earth; nothing mental, for the newspaper, the ledger and the short story can hardly be regarded as appealing to *intellect*, at any rate in the ordinary case; nothing spiritual, for nature would probably not count an occasional visit to church as spiritual work. So by the very laws of human constitution, health is at present utterly impossible. If health, *physical* and mental, is ever to become perfect, nature's whole *three-fold* program must be attended to. We are agreed, in theory, that a healthy mind requires a sound body; that a perfectly sound body is impossible without daily *mental* exercise, is a companion axiom less often heard, but as true. Exercise of the third element is not considered at all. STUDENT

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**"Trial Marriage"**

EVERY now and then, perhaps with increasing frequency, George Meredith's suggestion that marriage should be for a term of years only and then terminable by mutual agreement, finds an echo. The last is from a woman, writing on "The Family." It is only a few lines, introduced as unobtrusively as a remark about the weather:

> It would therefore seem well, from this point of view, to encourage early trial marriage, the relation to be entered into with a view to permanency, but with the privilege of breaking it if it proved unsuccessful, and in the absence of offspring, without suffering any great degree of public condemnation.

We are already talking about the growing evil of divorce; in some cities, for example, more than seven per cent. of the marriages are dissolved. And now we are invited to make dissolution of marriages normal and usual! For that is the nucleus of result which the above suggestion embodies. It is the foot of "Free-love" in the doorway.

The authoress, though a doctor of philosophy and a lecturer on sociology, shows no sign of understanding the larger import of her own suggestion. Her sociological studies have not taught her that the element her suggestion invokes is the one root cause of the downfall of all the past great civilizations. Writers depict licentiousness as a *concomitant* of the fall; they have not understood human nature well enough, have not dug deep enough into the life of the past or the present, to know that what they picture as concomitant is *cause*. A civilization will stand and will progress without limit if it keeps out that element. Licentiousness is decay of the roots of growth, and it need never begin. When it has begun there is a wilting of the visible foliage. Then, mistaking the effects for the cause, the historians tell us that the decay of the empire was due to ambition, corruption, luxury, over-territorialization — and vice, giving that but a place among the rest. And now we are invited to legalize it, to normalize it! C.

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# Archaeology Palaeontology Ethnology

### The Past of Central Asia

H. P. BLAVATSKY'S writings were undertaken, not merely to outline the ancient and eternal teachings of Theosophy, but also to prove from all current sources of evidence how the facts of history and the discoveries of science bear out those teachings. For this purpose she gathered together the scattered fragments of truth revealed by research and scholarship and wove them into a pattern which showed the design. She applied Theosophy as a masterkey to unlock the mysteries of antiquity.

In passages which have several times been quoted on these pages H. P. Blavatsky speaks of the deserts of Central Asia, declaring these barren wastes to occupy the sites of ancient civilizations that outrivaled those of Babylon and Egypt (their offshoots) but which have long since disappeared beneath the sand. A whole geological period has passed since these civilizations flourished. There are oases which are entirely unknown and inaccessible, and to which even natives can not penetrate; and in them are secret crypts built deep into the bowels of the earth, wherein are stored manuscripts that testify to the reality of the Ancient Wisdom. These manuscripts can not be brought to light in this age of universal perversion, but they will be disclosed when a fitting time arrives. She quotes the accounts of travelers who testify to the ruins and traditions of the buried cities. And it must be borne in mind, that, in speaking of Central Asia, we are not discussing an isolated case, such as might be contravened by arguments to the contrary effect; for H. P. Blavatsky relies not on the evidence of any single group of facts, but on the weight of their collectivity, and adduces equally strong evidence in connexion with all the other fields of scholarship and archaeology on the other continents; evidence which, taken severally, seems to be mutually irrelevant or conflicting; but which under the light of Theosophy, falls into place as parts of a consistent whole.



Lomaland Photo. and Engr. Dept.

GRANITE SPHINX HEAD SUPPORTED BY CLAY — ENTRANCE TO THE PETRIFIED FOREST REGION, ARIZONA

Thus her work consists largely in indicating the lines which future research was certain to take, and since her day some of her prophecies have been fulfilled. We learn that a Boston scientist, Ellsworth Huntington has recently reported the results of his investigations in some of these desert regions of Asia. He comes to the conclusion that "the history of Central Asia shows that there has been on the whole a diminution of prosperity since the beginning of recorded history." The observations of meteorologists have occupied less than two centuries, but the testimony of history and of tradition, added to the indisputable evidence of geology, show that these regions have been gradually dessicating since time immemorial. Needless to point out there is no confirmation of the primitive man and evolution of civilization theory in this. The history of Asia is the other end up.

But no matter: science has traced history from the hill to the valley behind; Theosophy traces it up the far side of the valley. It is not surprising that there should be more than one wave in a tide or that a valley should have two slopes. We have with us yet men young and men old; even so we have races that are young and races that are old. But we still live in our little cave and look at the shadows on the wall, refusing to believe that those shadows are the sun-images of real people outside. We think our little garden is all the world and do not know of the much greater world beyond. If we could tear a leaf out of our geology and paste it into our history, we should have a more adequate notion of time and space. Geology shows that, all through these desert regions, there are the dried beds of rivers, rivers that are not yet dry but which never reach the sea, disappearing instead of in the desert: ancient roads that go around lakes that are no longer there; ruins of dwellings beside water that is long gone.

> The whole of a vast region, about three thousand miles in extent from east to west, is made up of enclosed basins with no outlets. The rivers run northwards from the mountains, and now lose themselves in the sand or flow into small salt lakes. . . . Far out in the desert, fifty or sixty miles from the fringe of life that now exists, are the remains of the ancient oases, indicative of a large population that was once supported there. . . . Modern Niya has a population of perhaps 3000 today. Fifty-five miles below the present town and four miles below the present flow of the river are ruins covering about twenty-eight square miles, a tract which, in olden times, was under irrigation.

Lake Lob-Nor, formerly, as we know from maps, fifty miles square, is now a salt swamp, largely viable. Alexander's route through the Seistan Desert in Persia, along which he sent the women and children, is today impossible for an army.

These and many other evidences which we have not space to quote are given to show that Central Asia is indeed a relic; and it is surely here that we must look for the *origin* of those Babylonian, and other civilizations which seem to have had no root but stretch back indefinitely into the past, never young, never untaught. They were descendants of the great civilizations of these now dessicated lands, who moved to more fertile quarters; and, if we find a cousinship between the ancient dwellers of the New World and the Old, we may perhaps look to these regions for the home of the common parent of the races of the latter, and for a sister race to those of the Americas — those of us who do not feel constrained by an inner sense of consanguinity to go seek our ancestor in the monkey forests of Java!

As an instance of how the automatism of the mind gets to work on facts and tries to weave them into a favorite pattern, we note that the traveler quoted indulges in a little theorizing. He thinks it was the dessication of their countries that caused Asiatics to tread on each other's toes and to overrun Europe, and that the cessation of these migrations indicates a period of renewed moisture; and he leaves us to infer that the Asiatics will soon again be dried out and presumably be ready to overrun Europe again — this last idea possibly having reference to the "Yellow Peril." Then there are the stupendous buildings in Ceylon, in Cambodia, and in Java, to be accounted for; monuments which, even if they were erected by the Buddhists who in reality merely used and adapted them, evince a marvelous culmination of art in the past; but which are far older than the most liberal archaeologist will allow. And the ancient literature of India, and the Bamian statues — what of them? As *isolated* facts they are inexplicable. But if their builders were offshoots of one mighty race? STUDENT

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### Arizona's Petrified Forest

THE petrified forest on the Santa Fe railroad in Northern Arizona has been set apart as a national park by order of the President. The reservation contains 60,776 acres exclusive of the forest and the prehistoric cliff-dwellings. The forest is in a region which is tributary to the Grand Canyon of the Colorado. This region appears to have been a hollow which was invaded by siliceous water, and water undermined the trees, causing them to fall, and afterwards petrifying them in silica. The trunks, often of considerable length, lie scattered in all directions. The mineral thus produced is most beautiful, resembling agate, and is banded in shades of gold and brown. It can be cut and polished for ornamental work like any other valuable stones. The whole region around is remarkable for the weird forms into which the sandstone has been weathered, leaving sometimes a perched block of igneous rock, as in the illustration. STUDENT

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# The Trend of Twentieth Century Science

**Electricity Mental and Physical**

ONCE more medical science offers us a means of obtaining the perpetuity of youth — from which one may infer incidentally that the previous infallible prescriptions have had a flaw somewhere. This one is from a celebrated Frenchman, Professor d'Arsonval, of the Academy of Sciences.

Old age is accompanied by (consists of, say some) changes in the arteries, degenerative changes in their coats which result in loss of elasticity. They may therefore, and often do, break instead of gently yielding when the blood pressure temporarily rises as it does after exercise, food or excitement. Moreover the amount of blood supplied to the various parts of the body can no longer be accomodated moment by moment to the momently varying needs of those parts. They get too much or too little, with resulting anaemias and congestions everywhere. Such is the picture of old age drawn by those who consider it as due to arterial degeneration. The ordinary cause given of the degeneration is blood-lag in the smaller capillaries. Owing to hardening of their walls or of the tissues in which they ramify, the blood finds its way through them with difficulty, and the pressure in the large vessels from which they are filled is therefore always too high. Professor d'Arsonval finds that if a high-frequency electric current is passed through the body for a few minutes — so high as to cause no sensation — this difficulty yields, the capillaries relax, the blood flows freely, and the strain on the large vessels vanishes. He thinks that if five minutes of such a bath are taken three times a week, the freedom will be kept permanent and no arterial disease follow.

Experience is so far lacking. But it would seem that if the disease is due to undue pressure, and the pressure to changes in the capillaries and the tissues in which they run — it is *there* that the old age begins; *there* is the cause; and the treatment, by the hypothesis, only removes the effect. Unless the current really acts as a vital food to the tissues, it can but palliate.

The time will come when all such measures will be recognized as but poor substitutes for what mind can do from within. Upon this fact depend all the systems of mindhealing under whatever name. The law of life is that mind shall be held up by will to its highest throughout all the waking moments. When it is let go, and any kind of sensuality, or passion rules, at that moment physical degeneration is going on. The body is not getting this subtlest of its foods. An alert, cheerful, always kindly mind, in conscious touch with and trust in the spiritual mind and law of the universe — is the secret of physical health. M. D.

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**Hypnotised Thinkers**

THE subject of mind and brain comes up again in a long article by Mr. Hugh MacColl in the *Hibbert Journal*. He is beating the almost dead horse of materialism, one might say of Haeckelianism. But as it is not quite dead there is a little more beating to be done. Put briefly, the Haeckelian hypothesis is that human consciousness consists only of a stream of thoughts and feelings, one of which, more persistent than the rest, is the feeling of selfhood. This stream is the conscious side of what, on the matter side, is a stream of brain-cell changes, each determining the one that follows and determined by the one that precedes. When brain is worn out the whole affair is at an end; the man is simply *not*.

Mr. MacColl's reply is that brain totally changes, say once a year. How does the brain of this year, on its conscious side, remember as its own what an entirely other brain — the one of last year — did and felt and thought?

A better treatment of this point lies in a consideration which materialists do not seem able to appreciate — the difference between consciousness and *self*-consciousness. If a man is so educated backwards that he can not understand that, he must wait till he can. But the ordinary man can. The states of feeling and thought are like a set of pearls on a string, one flowing along after the other. The Haeckelian ignores the string, the ego. Man is conscious of each state of feeling or thought as it passes, *and* of himself. He can hold a state of feeling or thought as long as he wishes — with practise; he can change it into any other he chooses; he can hold two of them at once before himself and compare them. He can refuse to allow any given one entry at all. It is they, not he, which alter with passing years. Consciousness is an instrument which, left to itself, goes on automatically playing. But the normal owner, however ordinarily passive, never for an instant loses the awareness that whenever he likes he can put his hands on the keyboard and play what he wishes. The materialist seems to have inserted a hypnotic suggestion among the states of feeling, to the effect that he himself does not exist. Even the very fact that that for him is permanent, might teach him his error. H.

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**Complacent Hypotheses**

WHEN a scientific hypothesis has once gotten a good start, the facts must accomodate themselves to it as best they can. It has been settled that the earth's nucleus has been cooling and shrinking, and so, whether the crust goes in or out, that same explanation must do. A New York paper, commenting upon the Kingston earthquake, upon the sinking of the shore that accompanied it, and in general upon all crust subsidences with or without earthquakes, says:

> The general cause of the inthrows and subsidences is the shrinking of the nucleus of the globe, through cooling. As it shrinks it leaves the crust above supported mainly by its own rigidity, and then, wherever lines of weakness exist, like that running through the Caribbean Sea, a breakdown is liable to occur.

But at other places there are as sudden *elevations*, and in a slower way there are elevations going on all the time. Does this bother the interpreter? Not at all:

> On the other hand, in certain localities there appears to be a tendency of the earth's crust to rise instead of sinking after an earthquake. . . . But whether the result is a rising or a sinking of the crust, *the general cause is believed to be the same*, namely, the shrinkage of the interior and the consequent buckling of the outer shell of the earth as it settles upon the shrunken nucleus.

Imagine an orange of which the fleshy part was contracting beneath the rind, irregularly. When at any point a space between the rind and flesh has formed, at that point you indent the rind so that it again touches the flesh. Would that cause some other part of the orange to bulge? Suppose, just to see how it works out, we reverse the ordinary explanation and calmly maintain that the nucleus of the earth is *expanding*. With that we proceed to explain phenomena. Of course it would fit all the cases in which the crust was *rising*. As for the places where it was *sinking* we should say: "It is obvious that if a part of the earth's crust is rising at one point it will probably be sinking at another. But whether the result is a rising or a sinking of the crust, *the general cause is believed to be the same*, namely the expansion of the interior — etc." What are we to do with two opposite hypotheses both of which explain opposite facts? STUDENT

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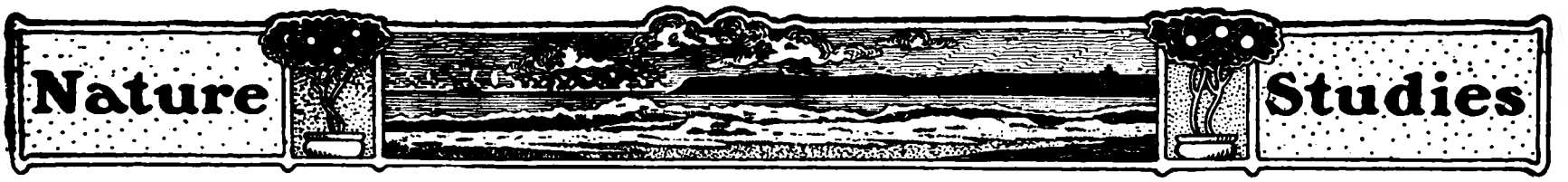
**The Earthquake Habit**

THE last eighteen months have witnessed more earthquakes of great magnitude than have ever before been recorded for that amount of time. In January and December alone, seven have occurred. The program began in Calabria, Italy. Ecuador followed at the beginning of last year. In March and April two great shocks killed thousands in Formosa. In April and July came two for ourselves, San Francisco and Socorro. In August Valparaiso and several other towns were wiped out. And now comes Kingston.

But for twenty years previously, nature's activity was extraordinarily great. In 1883 the earthquake that almost shook the island of Krakatoa to pieces set the whole globe quivering. Then in 1886 the volcano of Taravera in New Zealand woke up from the sleep of a century. The same year we had the destruction of Charleston. The earthquakes in Japan during the 19 years 1885-1903 reached the extraordinary total of 27,485, some of titanic magnitude. During the same period Vesuvius, Etna and Stromboli awoke, as well as many volcanoes in Mexico, Central and South America, Hawaii and Alaska. Alaska and Greece also experienced some earthquakes. The year 1902 in particular was marked with much volcanic and seismic activity.

As science now stands, it will seem absurd to ascribe all these to a great cyclic change going on in human consciousness. But such is at any rate the teaching of Theosophy, and in a few years it will command more attention. There are other bonds between man and his planet than those known to science. STUDENT

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### Birds Indifferent to Noise

THERE are many cases constantly being recorded of birds' nests in curious places, showing that birds are indifferent to noise and bustle, and care only for safety. A recent one is that of a pair of birds called in Germany "red-tails," which built their nest in a baggage car on a local railroad which hauls milk daily between two towns. The hen has laid four eggs and sits undisturbed during the clatter of loading and unloading the milk-cans, and the cock-bird keeps her company on the trips, foraging at the termini. Every year birds rear a family in the eaves of the writer's tent-house, at a height of four feet from the ground. They are perfectly confident of their safety, yet the hen can never overcome the impulse to fly off whenever the occupant of the tent passes in or out; consequently her sitting is often of a very intermittent character. E.

### Instances of Intelligence in Plants

A Theosophist postulates intelligence in plants, and indeed in every kingdom of Nature, *a priori* — for the simple reason that he is unable to postulate anything else, in place of intelligence. Modern science has found itself able to postulate the existence of unconscious, mechanical, dead forces, which are supposed to operate in the lower kingdoms of Nature and produce the phenomena of growth, change, etc. But it will be found that, when we come to analyze these conceptions, we arrive at a gap in our speculations where we must place mind — or something that is exactly equivalent to it, which is the same thing. For instance, when we come to ask why an atom of oxygen should leave an atom of hydrogen in order to combine with one of sodium, we are obliged to say "affinity;" but after all what does this mean, and why might we not just as well say "choice?"

Although science seems able thus to be satisfied with such a very imaginative explanation for the phenomena of the mineral kingdom and for most of those of the vegetable kingdom, there are some facts in plant life that are so like what is ordinarily understood by intelligent action, that scientists are asking themselves: Do plants have intelligence?

*Current Literature* contains an article giving interesting instances in support of this idea. S. Leonard Bastin, in the London *Monthly Review*, says:

> Our indigenous Sun Dews are attractive little plants, found commonly in bog districts. The leaves of all the members of the family are densely covered with clubbed hairs, and a fly settling among the tentacles is immediately enclosed by these organs; meantime a peptic fluid is exuded from the glands of the leaf.

If a pebble is given to the Sun Dew, the tentacles will close on it, but the digestive liquid is not put forth. How does the plant know the difference? One experimenter fixed a fly at half an inch from the plant, and in two hours the leaf had moved near enough to seize the fly. The Venus' Fly-Trap is well known; it will seize anything, say a cinder, but if the substance is not digestible it opens its petals and rejects it; whereas a fly or a leaf is kept tightly enclosed until all the nutriment is absorbed.

Dr. Carpenter has recorded the following observation as to intelligence in the roots of a plant:

> In a little hollow on the top of the shell of an old oak (on the outer layers of which, however, the branches are still vegetating) the seed of a wild service tree was accidentally sown. It grew there for some time, supported, as it would appear, in the mould formed by the decay of the trunk on which it had sprouted; but this being insufficient, it has sent down a large bundle of roots to the ground within the shell of the oak. These roots have now increased so much in size that they do not subdivide until they reach the ground; they look like so many small trunks. In the soil, however, toward which they directed themselves there was a large stone about a foot square, and had their direction remained unchanged they would have grown down upon this. But about half a yard from the ground they divide, part going to one side and part to the other . . . so that on reaching the ground they enclose the stone between them, and penetrate on the two sides of it.

Cases are on record where plants, growing under artificial conditions, have sent out their roots to a tank twenty-five feet beneath, "evidently with the knowledge that they would find water at the end of their journey."

Some flowers bloom at night, so that, if blooming is to be attributed to the action of sunlight, that action must in these cases be exactly the reverse of ordinary. They are dependent upon insects which appear after dark. Certain plants open their petals and emit a perfume at certain times, and these times are found to be just the times when a certain insect, necessary for the pollenization of the plant is abroad. As showing how a plant may form a compact with an insect —

> The following instance of a Central American acacia is quite romantic in its way, but it is vouched for by good authorities. This tree grows in districts where leaf-cutter ants abound, and where the ravages of these insects are so dreadful that whole areas of country are at times denuded of foliage in a few hours. The acacia has, however, hit upon a unique way of protecting itself against the assaults of these enemies. At the end of some of its leaves it produces small yellowish sausage-shaped masses, known as food bodies. Now these seem to be prepared especially for the benefit of certain black ants which eat the material greedily, and on this account it is no matter for surprise that these insects (which are very warlike in habit) should make their homes in the acacia, boring out holes in the thorns of the tree to live in. It is not very difficult to see how this arrangement works out. At the approach of an army of leaf-cutting ants, the hordes of black ants emerge, fired with the enthusiasm which the defense of a home is bound to inspire, with the result that the attacking enemy is repulsed, and the tree escapes unscathed. Explain it how one will, it is impossible to deny that it is very clever of the acacia to hire soldiers to fight its battles in the manner described above.

Plants growing where there is shortage of water strive to come to maturity as quickly as possible, so that they may ensure the production of the next generation before the summer heat will wither them; thus evincing what is described as "a kind of vegetable foresight."

These instances are of course only a selection out of an innumerable array of cases all illustrating the same point; and to explain them on the mechanical theory would be to stretch that theory beyond all recognition. The writer last quoted, concludes:

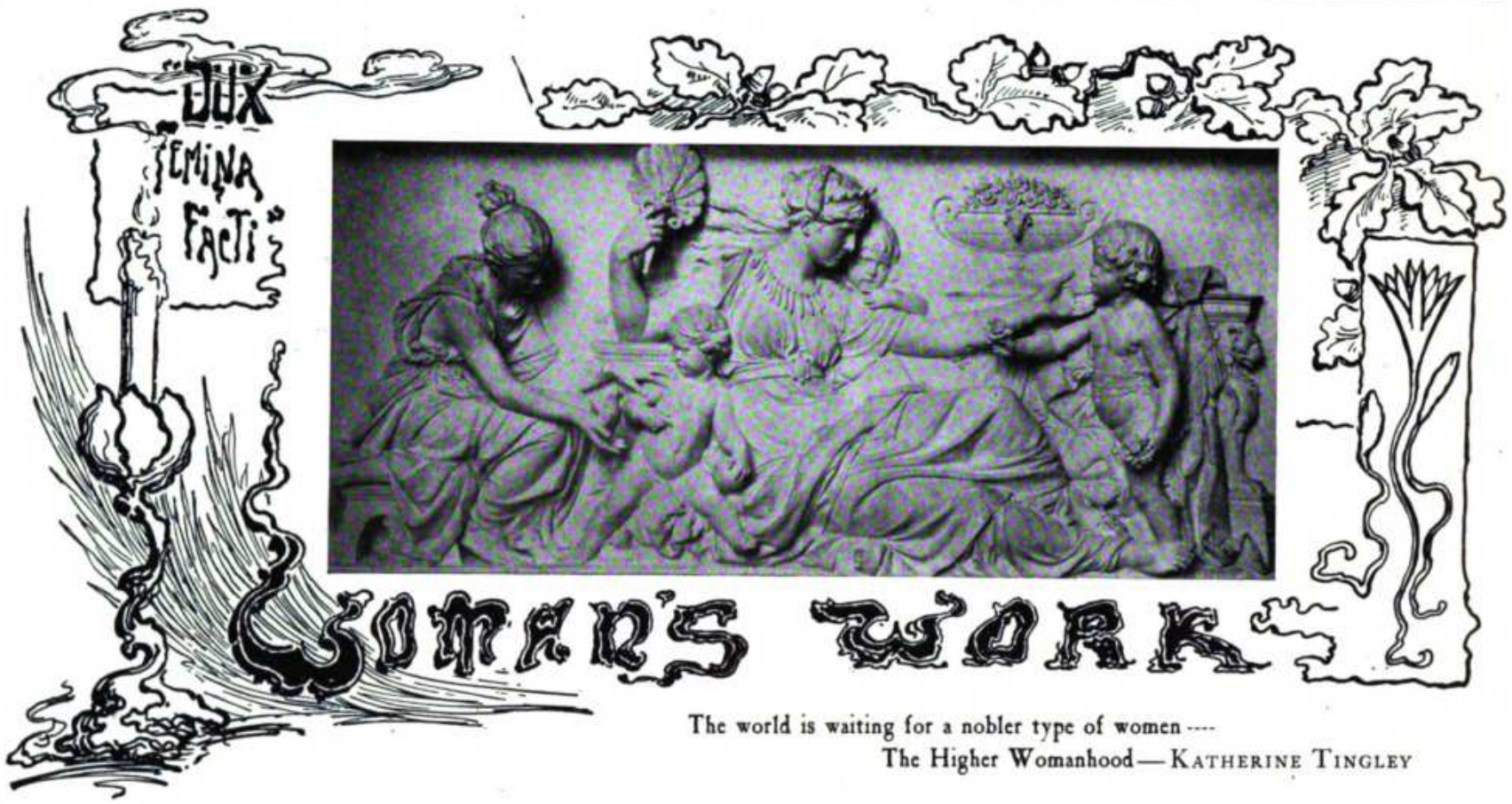
> One would refer to the phenomenon as a kind of consciousness of being, which gives to each plant an individuality of its own. It is likely and indeed highly probable, that it is impossible for the human mind to grasp just how much a plant does not *know*, but in the face of proved fact the existence of some kind of discriminating power in the vegetable kingdom will scarcely be denied.

The first tentative guesses in a domain of science wholly untried in the Western world are naturally crude. We have no science of mind or consciousness. Though we recognize infinite complexity and gradation in the physical world — solids, liquids, gases; structures, colors, densities; chemical elements and compounds — we do not yet realize that in the world of mind there are also grades. Theosophy teaches about the various kinds of consciousness, from the highest to the lowliest; but the study needs time and application; it cannot be jumped at. There is a plant-soul and a plant-mind; but they are not like what we know as soul and mind, though none the less living and conscious. In the instances where we see adaptation between various members of Nature's kingdoms, we recognize further, the existence of higher orders of mind, superior to the individual minds and embracing them. Nothing is more certain than the fact that the whole of Nature is a commonwealth admirably governed and cared for by a hierarchy of intelligent Powers, which can instantly apprehend any change in circumstances and provide facilities for meeting it.

In the case of the plant sending out its roots sideways so as to avoid the stone, we have evidence of the existence of the *astral double* or *model-body* of the plant, which first sent out its feelers and established a direction for the future line of physical growth.

And how shall we explain the case of the acacia and the ants? — only one out of many such cases remember. Will a theory of "reflex action" suffice? Clearly not, unless we stretch reflex action until it become equivalent to that for which it was intended to be an alternative. But in any case such an "explanation" would be merely a mathematical symbolic notation of the effects — not an explanation of the cause. STUDENT

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The world is waiting for a nobler type of women ----
The Higher Womanhood — KATHERINE TINGLEY

## *The* Eternal Womanly as a Force in *the* Development *of* Human Life

IT is very evident that to the changes which belong to this transition age, woman is in some special way related. It is not necessary to be a keen observer nor deep thinker to perceive this. Some force, whatever it may be, is stirring in woman almost over the whole globe, making her act and think differently from the woman of a hundred, or even fifty, or twenty-five years ago. This has been commented on by almost every kind of mind, favorably or unfavorably as the case may be. There have been volumes written, discussing whether woman in her new functions was likely to unsex herself, to rob herself of her charm; to neglect her natural duties; whether she might not deprive man of his proper rights as a wage earner and turn the whole social system topsy turvy. Whether the agitators of this all important matter have fancied they could stem the tide of the Woman's Movement, or whether they wrote for the pleasure of expressing themselves — brains and breath seem to have been wasted in this direction, and women have little by little made inroads into most of the professions and have shown themselves capable of an immense variety of work.

The fact is, the movement exists, not as a fad or social excresence, but evidently as an underlying factor in the evolution of the race. And it might be less futile to endeavor to discover its real meaning than to argue over its *pros* and *cons*. In any innovation, which is of necessity opposed by the conservative element, there is an effort to judge it by its capacity to fit into the old order, on the assumption that the old order is right. Anything that will change it must be wrong. But reformers will certainly draw issue on this point — and indeed things have become so bad, that even some of the old conservatists are becoming unsettled and are wondering what is the matter.

Something is radically wrong, and as character is at the foundation of human life, something must be radically wrong in the national character. A character, to be perfect up to the point to which it is evolved, must be well-rounded. And as ours is so imperfect, plainly some important element must be lacking. There has been a tremendous intellectual evolution, the defect is not here. Of energy there is enough to form a new world. But that wonderful faculty of intuition is so dormant that with many it is only a name. Some do not believe in it, and possibly none have any real understanding of it. The brain has been the ruler and king of our civilization. If it continues at the present break-neck pace, it is not difficult to see that it will hurry us to destruction. Some entirely new element must become a factor in social life in order to restore social poise and health. And inasmuch as intuition is an undeveloped faculty in human nature at present, and as a rounded development is necessary to poise and health, may it not be that no further advance can be made until the natural process of evolution gradually unfolds this faculty?

If such is the case, the woman movement may have a deeper significance than is ordinarily attached to it. Woman is more or less generally conceded to be relatively more intuitive and man relatively more intellectual. And it is possible that in the higher evolution of woman there may, in the process of time, come into evidence something which will surprise the world; and that this now dormant something, which lives in the Oversoul, and is sleeping in every undeveloped human being, may after bursting through the soil of the more ready woman nature, appear with greater ease through the vehicle of man?

The idea may be, not that woman shall rule, or that man shall rule, but that intuition shall rule. And in the great drama of life it may be that the Eternal Womanly shall have the next part to play. In the process of her coming many grotesque shapes may appear, many contradictions may confuse the mind, but nature's methods, though apparently slow, are sure, and if this be her purpose, it will surely be fulfilled.

STUDENT

### ONWARD

FLORENCE EARLE COATES

THANK God a man can grow!
He is not bound
With earthward gaze to creep along the ground;
Though his beginnings be but poor and low,
Thank God a man can grow!
The fire upon his altars may burn dim,
The torch he lighted may in darkness fail---
And nothing to rekindle it avail---
But high beyond his dull horizon's rim,
Arcturus and the Pleiades beckon him! — *Selected*

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THE proposition has often been made to take children under fourteen years of age out of factories and other places of employment and send them to school. But the hitherto insurmountable obstacle, the fact that the families to which these child-workers belong invariably suffer when the amount earned by the children is withheld, has been overcome in one community by the proposition of a certain millionaire to pay the children one-half the amount they would ordinarily receive for their work, provided that the Women's Clubs pay the other half. It will be remembered that no factor has been more active in this matter of child labor than the Women's Clubs and the members of these have taken the matter under consideration. In spite of the fact that such measures are merely alleviating, not touching the core of the matter at all, and that few or many abuses may creep in, this must be accounted a distinct step ahead. STUDENT

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## *The* Desire for Notice

AT the root of the desire for notice usually lies ambition. Let us see how.

Each one of us is an integral part of a great and glorious unity which is engaged in the carrying out of a grand purpose. Soul-life is the life of the whole, the life which we share with others — the life known to the child-heart. Ambition is the voice that first says "I — *I*, will attain to some distinction above my fellows," and then the curse of separateness creeps in. Here is the beginning of discord and of that which, if not checked, will ripen into a powerful disintegrating force. For the ambitious man soon regards his companions not in the light of co-workers, but as stepping stones by which he may rise. Their misfortunes are his opportunities. On the one side is envy and on the other, self-gratulation, for there can be no real companionship when one is striving, not for the good of all, but for the advancement of himself.

Ambition has ever been a pitfall to ensnare the Sons of Light as they journeyed on the path, a rock upon which has split many a goodly craft freighted with high resolve and even noble endeavor. Stealthily ambition overtakes men of great promise, and then the real fineness and sincerity in the nature become buried. The good they accomplished before they came under its mastery, is turned to evil.

Ambition lies at the root of many lesser evils which combine to strangle worthy motives and the deeper promptings of the soul. It is the most deceptive and insidious fault because it so often wears the mask of virtue, and when the eye of vigilance is dim it plays its part. To the talented ambition may pose as conscience, declaring that "these talents must not be hidden away." With others it may plead "It is your *duty* to develop the powers you have." With one who has labored hard in some enterprise it may take the part of injured justice, whispering, "You are not recognized as your work demands that you should be."

Ambition is a hard taskmaster; incessant, feverish, dreary labor it demands, for by turning the thoughts in upon the personality it blocks the way for the flow of all pure and impersonal joy in good work done. Bitterly will the ambitious worker discover what he has lost by persevering in the determination to stand as one separate from the rest. Nature puts her mark upon the outcome of his work, for when ambition is the incentive to action, the results are weakened and often short lived.

Those whose names are immortal labored in the realms of art, justice, patriotism, for the salvation of mankind. They stemmed the tide of evil by the might and purity and unselfish purpose behind their wills. The greatest Leader and Teacher of men would be one who could inspire them to move onward steadily *together*, and thus experience the natural blossoming of the powers of soul, which unfold as balance and harmony are gradually established by the performance of duty to the whole body. The young students of Lomaland are gaining the knowledge the world so sadly lacks, of how to discern "the real from the false, the ever-fleeting from the everlasting." STUDENT



Lomaland Photo. and Engr. Dept.

A GROUP OF LOMALAND STUDENTS BEFORE THEIR GROUP HOME — POINT LOMA, CALIFORNIA

(This Group Home is one of many connected with the Râja Yoga Academy at Point Loma. In régime, appointments, and all that pertains to the daily student life it stands as an inspiration to educators everywhere.)

## Jottings *and* Doings

A RECENT cabled dispatch from Hamburg, Germany, announces that one

Dr. A—, vice-president of the Woman's International Suffrage Alliance, was arraigned today on the charge of libelling the police in a newspaper article. She is a mannish looking woman with short hair. She wore knickerbockers in court, where she conducted her own case from the dock.

One recalls in this connexion with gracious appreciation, the recently expressed opinion of Italy's beloved Queen Dowager, Margherita: for the higher womanliness ever finds its expression on middle lines, ever works with the higher aspects of evolutionary law.

I am absolutely opposed to any extravagant theories of what is called the emancipation of women. In whatever condition of life a woman may be placed, her first duty is the negative one of not giving up the qualities that distinguish her sex. Above all, she should guard against developing the traits of men. A blending of ancient reserve with modern independence would give us the ideal woman.

Correspondence from Geneva tells of a recent experience of the Queen Dowager Margherita of Italy. Dressed in the garb of a simple tourist she recently climbed the Alps along the Swiss frontier, accompanied by guides. All were overtaken by a snowstorm and were obliged to take refuge in a hut where several Englishmen and Frenchmen, also mountain climbers, were already. They recognized the Queen at once and, after saluting her, started for the door in order to allow her to have the hut for herself. But the gracious woman said, "No, gentlemen, no one shall go out into this storm. I will be your hostess. The hut is large enough to shelter us all." Her Majesty assisted in tending the fire and in preparing the simple meal which she afterwards ate with her fellow travelers. STUDENT

A CERTAIN energetic California girl is paying her way through the State University by marketing Queen bees. She cares for these at her home and during the past summer sold more than two hundred at a dollar apiece, certainly a unique way of meeting the question that has perplexed so many worthy, energetic and deserving young men and women — "How may I succeed in obtaining an education? H.

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# OUR YOUNG FOLK

"OUT of the shadows of night
The world rolls into light,
It is daybreak everywhere!"
—*The closing lines of Longfellow's last poem*

## Henry Wadsworth Longfellow

IS there a boy or girl able to read the English language who does not know and love the "Children's Poet," Henry Wadsworth Longfellow? At this time he is especially alive in the hearts of his countrymen on account of their interest in the celebration of the one hundredth anniversary of his birth, which will take place on February 27th, at his old home in Cambridge, and in many other places, when honor will be paid to America's best-loved poet.

The story of his beneficent life is undoubtedly well known to our young readers, but do they realize how far-reaching has been his influence and how great his service to his fellows?

In a letter to his father while he was a boy in college Longfellow consecrated himself to literature, and he gave it a long life's devotion, consciously striving through all the years of effort to become an artist in his chosen field, and today his poems are considered models of the "art which conceals art," in their perfect simplicity. His work as a poet issued from a pure heart, a clean mind, and a genuine love for humanity, illumined by the presence of a poet-soul. It has been said of Longfellow: "He never gave to the world a soiled thought nor planted in any mind a seed whose flower and fruit were not good." How many use with such compassionate care these "living messengers called words"?

With his natural uprightness of character and keen intelligence was combined the faculty for taking unlimited pains, for sparing himself no toil that was necessary to make each piece of work as nearly perfect as in him lay. To prepare himself better for his work as author and as Professor of languages at Bowdoin College, and later at Harvard, he made several trips to Europe, mastered French, Spanish, Italian, and German and became familiar with three or four other languages.

As translator of some of the best literature of Europe, Longfellow has done much to draw the nations together in a better understanding and to evoke a feeling of kinship. Instead of being content to give out his own poems alone, he carefully selected the best of other countries and translated them, that the culture of his own might be advanced. He especially loved the world's myths and legends and has enriched our literature with many beautiful old tales of other lands, which few would be likely to read in the original. There are many from Spain, for that country and its language had a peculiar charm for the poet. He acquaints us with Sweden's most noted poet and the fine old sagas of the North. There are choice specimens from German and French poets. His translation from the Italian of the whole of Dante's *Divine Comedy* is considered by many Longfellow's greatest service to literature. This work was done with the utmost care, and is said to be the most faithful translation yet made.

If the boys and girls were asked which they loved most, I am sure they would answer, "Hiawatha," the wonderful legend of our American Indians on the shores of "Gitchee Gumee." This masterpiece of Longfellow's is a priceless record of the traditions of a dwindling race. He teaches us to know and love the creatures of wood and air and stream as Hiawatha loved his little brothers, the squirrel and beaver, the sea-gulls and pike, the birch and the fir tree. He shows us the brighter side of the Indian character and displays a rare sympathy for this unfortunate race. The poet numbered several Indians among his friends and used to entertain the Chief of the Ojibways at his home. Every year this tribe holds a festival at which scenes from "Hiawatha" are enacted, showing that Longfellow's service to their race is appreciated by the red men.

"The Courtship of Miles Standish" gives us another picture of early American life and is one of the most delightful stories in English verse. In undertaking this work Longfellow had the added interest of studying into the history of his own ancestors, for he was a direct descendant, through his mother, of Priscilla Molines and John Alden.

"Evangeline" is usually considered Longfellow's greatest poem. It is a series of wonderful nature pictures interwoven with a tale of supreme pathos. The story upon which this poem is based was related at a dinner at the poet's home. His friend Nathaniel Hawthorne was present and the episode had been suggested to him as a subject for a novel. It did not appeal to Hawthorne so Longfellow asked permission of the novelist to use it for a poem.

As a result of the universal character of Longfellow's work his poems have been translated into more languages than the works of perhaps any modern writer. "The Psalm of Life," for instance, by which he is most widely known, besides being read in all the European languages, has been put into Chinese and Sanskrit.

Then the children — how Longfellow loved them! He possessed the key to an understanding of child nature, perhaps because he himself had never lost his child heart. His delight in them was not confined to his own boys and girls, to whom he was playmate and friend; he loved children everywhere. He once said of them, "Their young eyes are like the eyes of Apollo, seeing all things in a poetic light."

In Longfellow's life there were no dark corners into which his readers must look before they estimate his worth as a man. His great sorrow even, was borne by him with a gentle courage that only deepened his sympathy with others. In this poet and scholar all was sincerity, devotion to wisdom and beauty, and an untiring love of the work of helping all to share the wisdom and beauty of the poetry of the nations.

A RÂJA YOGA STUDENT

## THE POET AND HIS SONGS

LONGFELLOW

As the birds come in Spring,
We know not from where;
As the stars come at evening
From depths of the air;

As the rain comes from the cloud
And the brook from the ground;
As suddenly, low or loud,
Out of silence a sound;

As the grape comes to the vine,
The fruit to the tree;
As the wind comes to the pine,
And the tide to the sea;

As come the white sails of ships
O'er the ocean's verge;
As comes the smile to the lips,
The foam to the surge;

So come to the Poet his songs,
All hitherward blown
From the misty realm, that belongs
To the vast unknown.

His and not his are the lays
He sings; and their fame
Is his, and not his; and the praise
And the pride of a name.

For voices pursue him by day
And haunt him by night,
And he listens and needs must obey,
When the Angel says: "Write!"

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THE following is from the Last Will and Testament of Charles Lounsberry, who died recently in a poor-house:

"I, Charles Lounsberry, being of sound and disposing mind and memory, do hereby make and publish this, my Last Will and Testament, in order, as justly as may be, to distribute my interest in the world among succeeding men.

"ITEM: I leave to children, inclusively, but only for the term of their childhood, all and every, the flowers of the fields and the blossoms of the woods, with the right to play among them freely according to the custom of children, warning them at the same time against thistles and thorns. And I devise to children the banks of the brooks and the golden sands beneath the waters thereof, and the odors of the willows that dip therein and the white clouds that float high over the giant trees. And I leave to children the long, long days to be merry in, in a thousand ways, and the night, and moon, and train of the milky way to wonder at.

"ITEM: I devise to boys jointly all the useful idle fields and commons, where ball may be played; all pleasant waters where one may swim; all snow-clad hills where one may coast, and all streams and ponds where one may fish, or where, when grim winter comes, one may skate, to have and to hold these same for the period of their boyhood. And all meadows with the clover blossoms and butterflies thereof; the woods with their appurtenances, the squirrels and the birds and echoes and strange noises, and all distant places which may be visited.

"ITEM: To lovers I devise their imaginary world, with whatever they may need, as the stars of the sky, the red roses by the wall, the bloom of the hawthorn, the sweet strains of music and aught else they may desire to figure to each other the lastingness and beauty of their love.

"ITEM: To young men, jointly, I devise and bequeath all boisterous, inspiring sports of rivalry, and I give to them the disdain of weakness and undaunted confidence in their own strength.

"ITEM: To our loved ones with snowy crowns — the happiness of old age, the love and gratitude of their children until they fall asleep."

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# THE CHILDREN'S HOUR

## The Old School-Master

LITTLE Mary Newman went to school to a very old schoolmaster called Professor Calmer.

When first her mama told her she was to go to school she felt very frightened. She did not know what was going to happen to her, and the very word "school" made her tremble. It was all so unknown and the unknown always filled her with alarm, for she was a very timid little girl; but she did not want to grow up a dunce and so she tried to make up her mind to the ordeal of beginning school.

She clung very fast to her mother's hand that first day as they came near the school; a very old schoolmaster came to the door and bowed to her mama as if he knew her very well; then he called to some big girls who took her in and made her ready for school. They were very kind, but oh, how many things they knew! Shyly she glanced up at the old schoolmaster from time to time but he took no notice of her. Though he was grim, he had a kindly smile. The other children did not seem at all afraid of him and when he gave them their lessons they were so eager to begin that they could hardly sit still. She wondered if he had forgotten all about her.

The next day he called out her name and she walked up to him as if she had known him a long time; how she wondered what lessons he would give her!

"And so Mary," he said, "you want to begin lessons with me. Do you want to learn to be a useful woman and a help to your country?" "Yes very much," warmly responded Mary. "Then come with me." And he led her into his private rooms. How many drawers and shelves and cupboards he had to be sure! He opened many doors and she saw bundles of lessons tied up with names on them in big letters. The bundles were all shapes and sizes, some that had the same kind of lessons, the old man said, were stacked together and very tightly, some of them were piled right to the top of the shelf. At last, there, staring her in the face, was a very big bundle with her own name on it! The old man pointed to it and she spelled it out — "M-A-R-Y N-E-W-M-A-N." "What is in that?" she asked.

"Those are your lessons waiting for you." "How did you know what to teach me?" she asked, her courage growing with her wonder. "Little girl," he said, "I am very old; you came to me when you were a little girl before, but you have forgotten all about that, and you gave me all that is in that bundle yourself to put away for you until you should come again and ask for them. I have been keeping them for you for a long time."

"But I never could learn all those lessons, I am so slow at understanding," cried Mary.

"Do not be afraid," he said encouragingly, "you shall have one at a time and they will never come sooner than you are ready for them."

"My house has been very much overcrowded," he went on after a pause, "so many people have stored up great quantities of lessons for themselves, while they make very slow progress in learning them. Indeed I have sometimes been afraid that it could not contain them any longer. Ah, the pity of it! If this should have happened and all this wonderful collection of lessons had been scattered! No one could tell how great would have been the loss."



Lomaland Photo. and Engr. Dept.

"I AM JUST ONE YEAR OLD"

## SNOW

WILFRED CAMPBELL

DOWN out of heaven,
Frost kissed
And wind-driven,
Flake upon flake,
Over forest and lake,
Cometh the snow.

Falling so slowly
Down from above,
So white, hushed and holy,
Folding the city
Like the great pity
Of God in His love;

Sent down out of heaven
On its sorrow and crime,
Blotting them, folding them
Under its rime.

Flattering, rustling,
Soft as a breath,
The whisper of leaves,
The low pinions of death,
Or the voice of the dawning,
When day has its birth,
Is the music of silence
It makes to the earth.

Thus down out of heaven
Frost-kissed
And wind-driven,
Flake upon flake,
Over forest and lake
Cometh the snow.

Mary felt somehow that the old man was asking her to help him; but how could she do so?

"Do you know little girl, the school is waiting for brave children who will come and learn their lessons, and take some of these big bundles off the shelf. It is hard work to begin on these that are so overful and tightly wedged in; but when the first bundle is pulled down, then all the others go more easily. The one who opens his bundle first can learn his lessons first, and then help all the others who have the same kind of bundle."

"O may I begin this pile then?" eagerly cried Mary, "Shall I really be able to help them?" and she glanced at the many children's names on the other bundles.

"I see you are ready to go back to the schoolroom and take the first lesson?"

"O, bring all that bundle, dear old schoolmaster," said Mary, jumping around him with excitement, "I do not want to waste any time!" All her fears had gone to the winds and she did not even wait to see how difficult the first lesson was before she begged for the whole bundle.

"A little while ago I promised to give you one at a time, and now it is I who must hold you back or you would overwhelm yourself," said the old man.

Mary learnt many wonderful lessons, priceless secrets; but if you want to know what the old schoolmaster's lessons are like, you will have to come and ask for your own bundle.

Mary became devotedly attached to the old schoolmaster and though she has grown older I think you would know her still, for she walks straight up to the old man and says so heartily, "Now I am ready for the next bundle, Professor Calmer," or as it is sometimes spelt — "K-a-r-m-a."

She never forgets how happy she was when she first found out that she could help the other children. COUSIN EDITH

## Snow Statues

IF you were to pass through the streets of a little town in the Hartz Mountains in Germany, on a winter's day, you would see snow statues that equal the very finest snow-men ever piled up anywhere else. In this town, Andreasburg, not only the children build snow-men, but the grown-ups also make various figures that stand in the yards and show their skill.

In one yard there may be a group, a woman feeding pigeons. In another will be a statue of the postman delivering letters, or the lord of the castle, enjoying a banquet with his friends. Red Ridinghood is a favorite subject, and lions, tigers, wolves and elephants are to be seen on all sides, just as if the Zoological Garden had gotten frozen and then covered with snow. On every street corner there is a snow statue.

Do not imagine that these sculptors do their work to last only a day. No, indeed. If the surface of a figue is melted by the sunlight, water is poured over it at night, and then in the morning you can see a glittering ice statue; for the nights are so intensely cold that the water is certain to freeze.

A sort of winter art festival is held in this town every year, for prizes are offered for the best snow statues. The snow is cut out in blocks, just as if it were marble, not rolled by the hand into balls.

In the city of Brussels there is in one of the parks an exhibition of modeling in snow, every winter. As many as 100 designs have been noted there, including busts of large and small size. A. D.

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# The Theosophical Forum in Isis Theater

San Diego California

## LAST SUNDAY EVENING AT ISIS THEATER

**Dr. C. J. Lopez Speaks on "Reincarnation"**

DR. C. J. LOPEZ of Point Loma, a favorite with San Diego audiences, made a most interesting and instructive address on "Reincarnation" last Sunday evening at Isis Theater. The following report from the *San Diego Union* gives a brief epitome:

"The Isis Theater was fairly well filled last evening when Dr. Lopez gave an address on "Reincarnation."

"He said that if his hearers had ever tried to solve the problems of their own life they would be faced by the question, Whence, how and why — Whence the origin, how they had come and why they were fettered with their present flesh. The doctrine of Reincarnation and rebirth explains all these things, giving easy, logical and common-sense answers to the question.

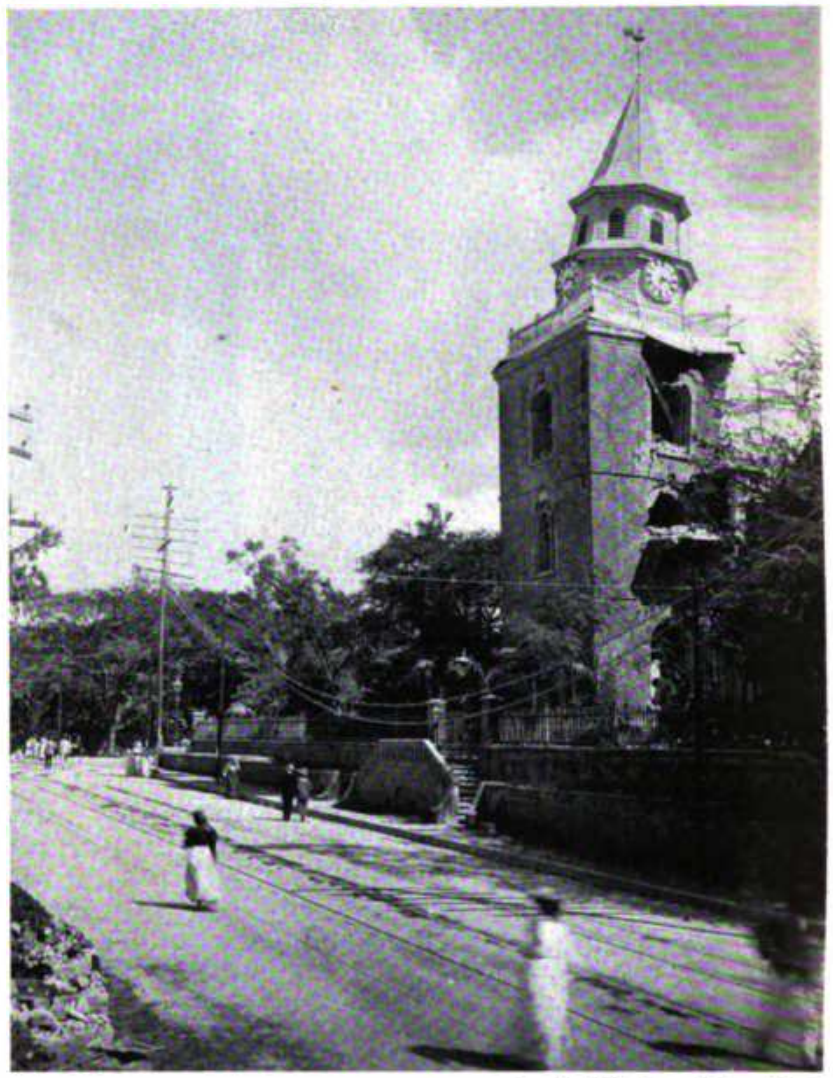
"Reincarnation is not a dogma nor an article of faith. There is no excommunication for those who do not believe in it, but Theosophists propound it because they believe in investigation. In order to understand Reincarnation it is very necessary that there should not be a falling into superstition and error. The beginning of the whole doctrine can be found in the idea of 'Man, know thyself.'

"Modern science, groping out of its material crust, admits that there is in every man a higher part — a sublime self. The Christians have a more beautiful way; they believe that man has a guardian angel to protect him, and the Mohammedan, too, believes in some kind of angelic custodian. There is something in man higher than the bunch of cravings that are seen when men meet one another, and it is this higher something that Theosophists believe is re-born again.

"There is in Europe a body of thinkers who are spiritualists who believe in Reincarnation, but it is the reincarnation of the lower personalities, and through their mediums they profess to bring the departed in touch with those on earth. The American spiritualists, strange to say, denounce the doctrine of Reincarnation.

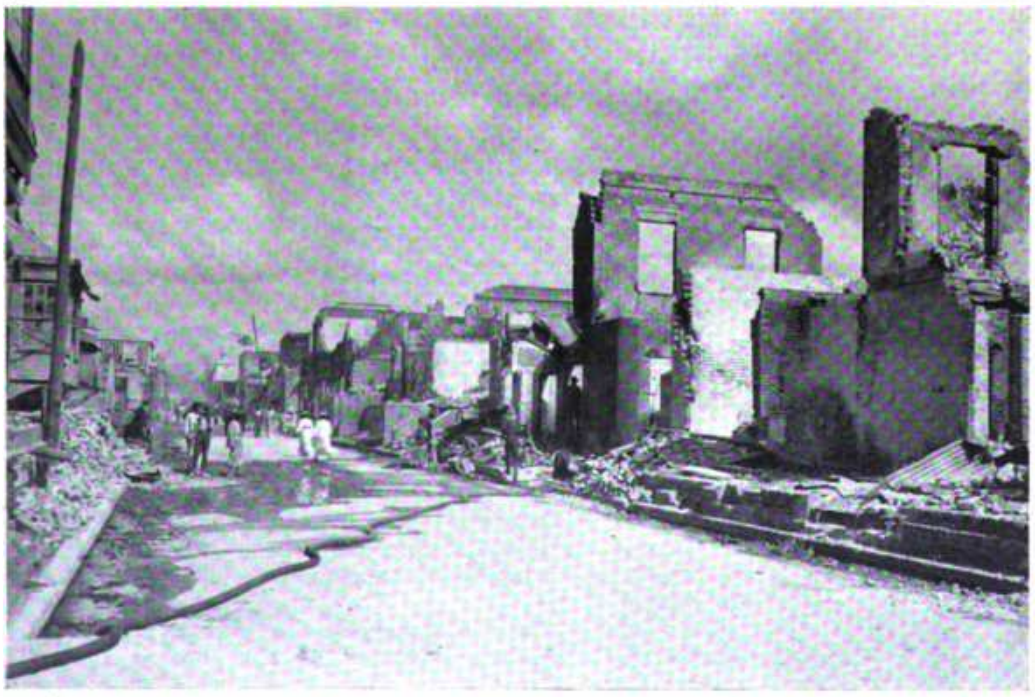
"When man lives to the allotted three score and ten he is no longer able to keep up with the march of progress and lead in thought, and in most cases he is in a condition when, many people think, that it would be better if he were chloroformed out of existence. Is re-birth in this condition feasible? No. When the body has become worn out by effort and has no longer any ability it is cast aside like a useless vessel; the higher part goes into a period of rest and then comes back to learn the lessons it could not learn before. Death is nothing but a sleep, a longer sleep than ordinary sleep, and a rest after hard toil.

"All beliefs seem to agree on a good and a bad future state, but their mistake is in looking upon this future as eternal. There is nothing eternal in the world of nature. Everything goes through a process of change and the soul of man cannot be an exception. There is absolutely nothing useless in nature. If he is encased in an instrument of flesh it must be for some reason. Science today admits four things — that the physical body is the best medium for intercourse between man and man; that the physical body has been evolved from the lower forms of life; that up to a certain time in this evolution the theory of the survival of the fittest rules, and that no man can progress beyond certain limits without helping the balance of the men on the earth at that time." OBSERVER



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METROPOLITAN CHURCH, KINGSTON, JAMAICA
The clock shows the exact time of the earthquake



Lomaland Photo. and Engr. Dept.

ORANGE STREET, KINGSTON

### The Disaster at Kingston, Jamaica

ON pages 14 and 17 of this issue of the CENTURY PATH will be found a letter from Mr. H. S. Turner, representative of the International Brotherhood League at Santiago de Cuba, describing what he saw after the earthquake at Kingston, and what he did to help to alleviate the suffering there, in accordance with instructions and funds cabled to him by Katherine Tingley, President of the I. B. L. The loss of life and suffering, and the destruction of property came, as he says, as near to a "hell on earth as he would ever care to see." The two photographs reproduced on this page supplement the letter, and give some idea of the violence of the shock. The clock which stopped at the moment of the quake (see cut above) is particularly interesting. OBSERVER

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# Art Music Literature and the Drama

**Myron — Sculptor of the Discobolus — His Place in Greek Art**

THE works of Myron, of which the Discobolus of the Vatican is the most famous in existence, become more interesting when we look upon them, not as individual works of art, but in the relation they bear to Greek art as a whole. Then we realize what Myron did to liberate Greek art from its archaic stiffness by giving his forms freedom, boldness of action and rapidity of motion and thus preparing the way and making possible the perfect art of Phidias.

Myron lived just before the period of the Greeks' glorious victories over the Persians which gave such an impulse to art as well as literature that the Hellenic mind seemed to embody itself in the works of Phidias and his compeers.

To one who is familiar with the stiff grace of the marbles of Aegina and with the consummate grace of those of the Parthenon, the value of Myron in the evolution of Greek art is at once evident. He stands between the Aeginetan workman and Phidias. The athlete shown in the cut, leaning forward and clutching the ground with his toes, his arm thrown back for a mighty hurl of the discus, is a demonstration of this. Myron's figures were done originally in bronze, but the few that have been preserved to us exist only in marble copies.

STUDENT TRAVELER



Lomaland Photo. and Engr. Dept.

THE DISCOBOLUS OF MYRON

**A Musical Milestone — An Early Dictionary of Music**

SINCE the days when patient Tinctor, somewhere about the year 1470, wrote the first musical dictionary, so far as we know, musical dictionaries galore have followed. His work, entitled *Terminorum Musicae Diffinitorum* was a remarkable book for the age in which its author lived. The following is quoted from a similar work, published in 1740 and dedicated to the Princess Amelia. Now in one of the Lomaland collections, the book is a valued musical milestone, eloquent certainly of the intellectual progress of musical art during the last century and over. Modern day musicians will hardly appreciate the following unless familiar with Italian and Greek, and it may not be out of place, in this connexion, to give the Greek names of the eight notes of the scale, *viz.*

*Nete* (νεάτη or νήτη) "lowest."
*Paranete* (παρανήτη) "next to the lowest" or Nete.
*Trite* (τρίτη) "third."
*Paramese* (παραμέση or παράμεσος) "next to Mese."
*Mese* (μέση) "middle."
*Lichanos* (λιχανός) "forefinger" string of lyre.
*Parhypate* (παρυπάτη) "next to Hypate."
*Hypate* (ὑπάτη) "uppermost."

SUONI Baripicni, thofe which the ancients called immobiles, ftabiles, or perpetui, of which rank were the Hypate Hypaton, Hypate Mefon, Mefe, Paramefe, and Nete Diezeugmenon, fee each in its place.

SUONI Chromatici, are founds raifed above their natural pitch a femi-tone minor by the chromatic diefis. (See CHROMATIC).

SUONI Confoni, are what we otherwife term concords. See CONCORD.

SUONI Continui, fuch founds as are held out or continued for the pronunciation of fome fyllable, or the ftate of the voice, neither afcending or defcending, but keeping in the fame pitch.

SUONI Diafoni, the fame with difcords. See DISCORD.

SUONI Diatonica, natural and moft eafy founds, fuch as a man is qualified to fing, or has proper organ well difpofed for that purpofe, without the affiftance of art. See DIATONIC and GENUS.

SUONI Diffoni, the fame with Suoni Diafoni, difcordant founds. See DISCORD.

SUONI Diftincti, founds fenfibly feparated or diftinguifhed one from another, be it from the different tenfions of the voice or chords that form them, or any other caufe. See STRING and CHORD.

SUONI Ecmeli, founds unfit for melody, but then as there is no found but may be ufed, to make this intelligible, fuppofe a fong to proceed in a particular kind of fourth as from A to D according to the order of B quadro or natural, any found that has not a fuper particular ratio, which of confequence muft have fome fuperfluity or redundance, may properly be called a Sonus Ecmelos, and is not proper to be brought in.

SUONI Emmeli, fuch founds as are capable of making melodies, and therefore fays Boëtius contrary to Ecmeli.

SUONI Enharmonica, are founds raifed above their natural pitch by means of the Enharmonic Diefis, which is agreed to be about a quarter of a tone, and which is the least fenfible interval in mufic. See DIESIS and ENHARMONIC.

SUONI Equi Soni is moft properly applicable to unifons, yet 'tis faid of fuch founds, which, though different and diftinct one from another, yet when founded together affect the ear in fuch a manner, as that they feem one and the fame found, of the fame pitch of tune. Such are the extreams of the octave and its double.

SUONI Homophoni, the fame with unifon. See UNISON.

SUONI Mefopicni, are amongft thofe which the ancients called Mobiles or Vagantes, and in their fyftem they were thefe five, Parhypate Hypaton, Parhypate Mefon, Trite Synemmenon, Trite Diezeugmenon, and Trite Hyperbolaeon. See each in its place.

STUDENT

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# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED IN 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 Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: 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, it unites the philosophic Orient with the practical West**

## The Kingston Disaster

**What the International Brotherhood League Did**
**Katherine Tingley's Quick Action**

WHEN the first news of the awful disaster at Kingston reached Katherine Tingley she at once cabled her agent, Mr. H. Turner, Director under her orders, of the International Brotherhood League in Cuba, to send immediate relief to the Kingston sufferers.

The following report from Mr. Turner, addressed to Katherine Tingley, gives a thrilling account of the conditions he met with.

"Dear Mrs. Tingley: After receiving your cable to proceed to Kingston with supplies for the sufferers I had but a few hours to make the purchases. I invested the amount you cabled in surgical dressings, medicine, sacks of rice, beans, and coffee. After a tempestuous passage we arrived in Kingston in good shape and presented a letter to the Governor that the British Consul here had given me. The Governor accorded me every opportunity to render service, and he was profuse in his thanks 'for your timely aid.' Without losing time he sent me with the Secretary to see the Director of the Public Hospital, where the majority of the wounded had been taken.

"The Director, Dr. Carr, could hardly believe that I really had many large boxes of surgical goods in the hold of our steamer, then in the bay. We began work on Thursday morning, and the earthquake was Monday afternoon, and since Tuesday noon the whole hospital had been absolutely exhausted of its stock of bandages, absorbent cotton, antiseptics, medicines; and there were none to be found in the whole city. You can imagine the effect the International Brotherhood League made on its first introduction to Jamaica. I found about 560 serious cases in this hospital. As the buildings were half destroyed, the patients were out in the yard, lying on the ground anywhere; some almost naked; many at this time (Thursday morning) were still without medical attention. Many doctors were killed in the earthquake, and the force on hand was unable to cope with the number of cases. Then, when the supplies gave out, the poor sufferers had to wait. We lost no time in getting to work; it seemed almost impossible to get those large packing-cases of supplies through the streets to the hospital, as the streets were nothing but mountains of smoking ruins of brick buildings. But finally, with the aid of a few troops, all were safely placed in the hospital, which is situated far out in the suburbs of the city. When the boxes arrived they were set upon by a hungry crowd of doctors and nurses, for the word of their arrival at Kingston had spread throughout the hospital, and in less time than it can take to tell those boxes were opened; bandages, cotton lint, gauze, antiseptics, and medicines were snatched up, and the poor sufferers who had been waiting so long, at last got the needed medical attention. The arrival of the boxes stimulated the tired drooping spirits of the doctors and nurses, who had had three days of constant work without sleeping, and who had about given up hope of doing anything more for their patients. Equipped, they went to work again with renewed energy. The effect on the whole hospital was marvelous. I really do believe something more than mere goods came out of those boxes when they were opened. Think of it; they had been performing amputations without antiseptics! They had no chloroform or ether! The sights I saw were horrible; indescribable. Up to this time the doctors had been cutting and hacking away; tying up arteries with ordinary cotton, and using all sorts of miserable makeshifts. With my knowledge of medicines and surgery, although I did not have a diploma, I worked all the time I was there. It was to this hospital that all the badly wounded were brought. Our food supplies were turned over to them also, as they were practically out of everything. Two trunks of clothing from our department in Cuba proved to be a Godsend, as many children were practically without any clothing at all. What they had was bloody, torn, or had to be cut away to get to the wounds. The number of wounded children was something terrible to see. There are many homeless children also wandering around the streets without families, searching for their parents. In one large private school only one child was known to have escaped alive. The patients had not only been without food but were in need of a hot drink of some kind. Unloading our supplies I found the sacks of coffee. I promptly reported the find, and was told: "Oh that's no good; it's green!" You know the Jamaica plan is to raise the coffee; ship it to New York, and get it back again roasted, and put up in nice little cans of one pound each. No one had ever seen coffee in any other form except in cans! We soon had the sacks of coffee out in the kitchen, and promptly initiated two English ladies and a Jamaican cook in the mysteries of roasting coffee in a frying-pan. Then it turned out that a coffee-mill was also an unknown object in Kingston, so we had recourse to the dispensary where the biggest mortar and pestle were borrowed for the occasion. In about two hours all those poor sufferers had their coffee.

"All that I saw throughout the city was a picture of the utmost desolation. There is not an intact building in the city, and the entire population of some 60,000 were living under trees in the parks and gardens. There was but one store left that was selling provisions, so the people were reduced to a diet of bananas and other fruits. On account of this, and the frightful stench that brooded over the city resulting from the decaying bodies in the ruins, dysentery had broken out and there was great suffering among the children who had escaped the earthquake. The business portion of the city is absolutely destroyed, and what is even more serious, practically all the business men were killed in their buildings; caught like rats in a trap. Kingston today not only lacks her business houses and buildings, but the men to carry on the business.

"On my way back to the boat I saw numbers of bodies that had been taken from the ruins stacked up like cord wood in the streets; broken timber was piled up about them and they were burned. In some buildings as many as thirty and forty bodies were found. The hour of the earthquake was the worst possible one; at 3.32 p.m. the first quake was felt, and at this hour the business section was full of shoppers; it is the fashionable hour to shop or visit in Kingston. The street cars were plying up and down the streets; carriages were passing swiftly by, and all was bustle and noise. Without any warning the ground suddenly heaved up; the walls of the buildings fell out, filling up the streets, and the roofs fell down covering the helpless mortals

(CONCLUDED ON PAGE 17)

## MEMBERSHIP

**in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite 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 Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.**

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# Students' Path

## THE WINEPRESS

S. F.

*Lomaland*

"He trod the winepress alone; and of the people there were none with Him."—*Bible.*

AS HE---a Master Soul on earth---
Trod out the winepress of His woe,
So we---of weaker, lesser growth---
Alone our destined way must go.

Alone each soul must stand or fall,
Nor seek for help of earthly source;
Nor shall our strivings, vain and small,
Impede the Law's eternal course.

Man's baser self has ever fought,---
Its weapons greed and selfish lust,---
Against each pure and Godlike thought
To drag it trailing through the dust.

Yet he shall know the Will Divine
And heed at last its low, clear tone---
The truth shall quaff like sparkling wine,
And make its inmost depths his own.

Thus man shall rise from earthly chain
To breathe in regions still and high,
Thus triumph o'er the fear and pain
Which ever in the earthbound lie.

When once the threshold he has passed,
The lower nature once hath slain,
Before him lies a region vast---
Life's tangled maze is then made plain.

Then he at last in truth shall be
Like Him who His own winepress trod---
Shall stand from selfish bondage free
Himself Christos---true Son of God.

## A Reading from Isaiah

(Given before the Young Men's Club of Lomaland.)

I HAVE brought you this evening a description of our work by a Hebrew gentleman, who if not actually a member of our organization, is at least imbued with our philosophy and in hearty sympathy with our endeavors. He has a strong faith that the Supreme Law incarnates from age to age for the preservation of the just, the destruction of the wicked and the establishment of righteousness. He describes the reclamation of arid lands, the boring of artesian wells, the construction of great traffic roads, the founding of a New Order of Ages, the gathering of Theosophists from all parts of the world, the Lotus work among the children, the Crusades, and the exposure and overthrow of iniquity and oppression which are such salient features among the signs of our time.

We must not be disappointed at finding no specific mention of Point Loma, and indeed it would be unreasonable to expect it, as the writer flourished before Columbus was born and was thus restricted in his choice of geographical terms.

The passage opens with a reference to the expected Avatâr, that visible embodiment of the unseen Wisdom, whom the Jews called Messiah.

A Hebrew Prophet's Glimpse of the New Order of Ages

"The Spirit of the Lord shall rest upon him (Messiah); the spirit of wisdom and understanding; the spirit of counsel and might; and with righteousness shall he judge the poor and reprove with equity for the meek of the earth. And he shall smite the land with the rod of his mouth and with the breath of his lips shall he slay the wicked. So shall he startle many nations. Kings shall shut their mouths because of him, for that which had not been told them shall they see, and that which they had not heard, shall they consider, and unto him shall the gathering of the nations be, and his resting place shall be glorious. And the wolf shall dwell with the lamb and the leopard shall lie down with the kid and a little child shall lead them, and they shall not hurt nor destroy in all my holy mountain.

"Behold a king shall reign in righteousness, and princes shall rule in judgment, and a man shall be as a hiding place from the wind and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

"The wilderness and the solitary place shall be glad and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing. For behold! Your God will come with vengeance, he will come and save you. Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart and the tongue of the dumb shall sing, for in the wilderness shall waters break out and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water; in the habitation of jackals where they lay shall be grass with reeds and rushes.

"The voice of one that cryeth. 'In the wilderness prepare ye the way of the Lord. Make straight in the desert a highway for our God.' Every valley shall be exalted and every mountain and hill shall be made low, and the crooked shall be made straight and the rough places plain, and all flesh shall see it together. For the mouth of the Lord hath spoken it.

"And I will bring thy seed from the East and gather thee from the West. I will say to the North give up, and to the South keep not back; bring my sons from far and my daughters from the ends of the earth. And an highway shall be there and it shall be called the way of holiness. The unclean shall not pass over it, but the redeemed shall walk there and come with singing unto Zion, and everlasting joy shall be upon their heads and sorrow and sighing shall flee away.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that saith unto Zion: 'Thy God reigneth.' For ye shall go out with joy and be led forth with peace, the mountains and the hills shall break forth before you into singing and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree and instead of the briar shall come up the myrtle tree, and it shall be as an everlasting sign that shall not be cut off.

"Oh thou that tellest good tidings get thee up into the high mountain. Oh thou that tellest good tidings lift up thy voice with strength. Lift it up; be not afraid; say unto the cities of Judah: Behold your God. Behold the Lord God will come as a mighty one and his arm shall rule for him. Behold his reward is with him and his recompense before him. He shall feed his flock like a shepherd; he shall gather the lambs in his arms and carry them in his bosom and shall gently lead those that are with young." P. L.

## *The* Unexpected

WHEN we look at our lives, and the daily happenings which come to them, we constantly find that all that is of real value to us is unforeseen. The merciful and just Law deals with us irrespective of our petty wishings or strivings or plannings. Happy for us that this is so, or else what confusion there would be.

What is the commonsense way of accepting this great truth? Shall we murmur at the Law? Why not accept it in its fulness, resting satisfied with thankful hearts, accepting its teachings and working in its service as best we may. Why should there be any fear or nervousness lest our petty selves should not receive all that is their due?

Very little consideration will show that regret, curiosity and worry are the ways of the personal self only and they arise from a want of confidence in the Law. We can obviously only learn the meaning and scope of it by meeting and accepting the unexpected with grateful hearts, making it a stepping stone to the future. By this path only can we obtain rest and peace.

And then we may use the unexpected in a new way, which comes from confidence. How many personal habits of mind and body may be broken up by confronting them with the unexpected? Their hold on us is either continuous or cyclic. In either case they are surprised at finding an unexpected mastery, which causes a very temporary discomfort, until at last the passing surprise gives way to submission. By acting thus, *we act with the Law.* And so the motto of "Eternal Vigilance" becomes our anchor, and trust in the Law will give us peace.

An ancient scripture says: "Pray without ceasing. In everything give thanks. For this is the will of the Good Spirit concerning you."

Thus each of us must face the unexpected alone and unaided (so far as we know) with hearts attuned to love and trust that behind all the outer turmoil "the soul of things is sweet." Student

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## LOVE

I KNOW
That Love makes all things equal: I have heard
By my own heart this joyous truth averred—
The spirit of the worm beneath the sod,
In Love and Worship, blends itself with God.

SHELLEY—*Witch of Atlas*

* * *

We—are we not formed, as notes of music are,
For one another, though dissimilar?
Such difference without discord as can make
Those sweetest sounds in which all spirits shake,
As trembling leaves in a continuous air.

. . .

Love is like understanding, that grows bright,
Gazing on many truths.

SHELLEY—*Epipsychidion*

* * *

All Love is sweet,
Given or returned. Common as Light is Love,
And its familiar voice wearies not ever.
Like the wide Heaven, the all-sustaining air,
It makes the reptile equal to the God.
They who inspire it most are fortunate,
——but those who feel it most
Are happier still.

SHELLEY—*Prometheus Unbound*

## THEOSOPHICAL FORUM

**Conducted by J. H. Fussell**

**Question** WHAT do you consider to be the most vital point, the keynote of Theosophy?

**Answer** THE answer to this may be expressed in several ways but all would, I think, point to one central idea; namely, that man is a soul, part of the divine essence which pervades the Universe, and therefore that each part is responsible to and inseparable from the whole, while all are endowed with the possibility of eternal progression; this in contrast to the time-honored doctrine that we *have* souls which were inherently sinful or became so after they had been given to us, and are now doomed to perdition unless redeemed by faith in a Savior.

It is the mission of Theosophy to guide thinking minds to a higher point of view from which may be distinguished the difference between the living truths of life and the blinding falsehoods of prevalent beliefs and superficial seemings. The only logical basis upon which this can be done is by taking universal law as the standard. THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY stands today as a fearless step taken toward the return to a universal religion, which will solve the problems of the millions outside as well as within the Christian world; which will contain the kernels of truth that today lie scattered in conflicting creeds, in the theories of science, and the confusion of modern thought and speculation.

The only possible standard that can be taken is the all-embracing unifying truth of the Divinity and Oneness of the Cosmos. It is this Truth which all the great teachers of humanity have always taught and tried to instil into human consciousness, but its very simplicity has proved its danger, for an acceptance of this guiding principle implies great individual responsibility, a thought which humanity is prone to shirk. Far easier has it proved to the masses to lay such responsibility upon the love of a Savior, and unfortunately for the progress of the world, the policy of the churches has been to encourage this attitude of dependence, offering the consolation of salvation through faith.

However partially the great unity of all is realized, immediately to that extent the bondage is cast aside, and freedom of thought and action gained. Divinity implies perfectibility. Perfection then is the goal. As the secret of all true learning lies in keeping the ideal goal always a focus in the mind, so in Theosophy, in place of the cramping dogma of the depravity of human nature we have the hope and assurance, in fact the *necessity*, of progress toward perfection, and thus all the paths of knowledge and wisdom lie open to the earnest student. Truly the weak and evil side of our natures is ever ready to gain the mastery, but too long have we feared that influence. It is time to recognize the glorious power for right which we each possess, and find our savior in our own hearts. With the knowledge of our divinity, we may feel assured that the Angel-Warrior for the Right stands as surely ready to guide, as the evil genius whose presence and power we have felt so long — the one speaking with the voice of conscience, the other seeking to still that voice. "Look for the warrior and let him fight in thee. Take his orders for battle and obey them. Obey him not as though he were a general, but as though he were thyself, — Look for him, else in the fever and hurry of the fight thou mayest pass him; and he will not know thee unless thou knowest him. If thy cry reach his listening ear then will he fight in thee and fill the dull void within." "Trust thyself; every heart vibrates to that iron string."

The time for weeping and wailing and gnashing of teeth and scourging of flesh has passed. With full recognition of the weaknesses of our natures, but also of the power of the divine side of our natures, we can spend our energy more profitably strengthening the better side. When the masses have dwelt as long upon the idea of the divinity of human nature as they have upon the "miserable sinner" of orthodoxy, results will show that this concept is the vital spark lighting the path of true progress — and this is the teaching of Theosophy.

With a recognition of this ever present power man need fear nothing. The vital effect upon life of such a philosophy will be unlimited and will of necessity touch every aspect of living.

The Brotherhood of man and nations thus becomes known as a fact as surely as any other universal Law, and man's responsibility to the world is seen to be a reality and not merely a sentiment. With the realization of this truth must come greater tolerance, larger charity, and kinder judgment of others; for the sins of the world are our sins. Motives will count for more than actions, and actions than precepts. Gladly do we echo the hope expressed by a prominent member of the church "that the time is coming when the only orthodoxy will be righteousness, the only heterodoxy sin."

With the keynote of our divinity, argument will not be necessary to convince man of the Eternity of Being. Surely if science can prove the conservation of Nature's forces in the material world, logic must demand the same economy in the higher spiritual realms.

Self-respect, self-reliance, and control, always avoiding the pitfall of self-conceit, will take the place of self-abnegation and fear. Instead of bowing the head in the customary attitude of prayer, which attitude is a relic of the subservience forced upon the people by the Pharisees, aspiration will replace servile humility of mind and body. Education will mean gaining wisdom for the use of the world, not alone for selfish gain. The training of the child and man will be toward a fuller comprehension of the value of earthly experience. The education of today, instead of rounding and developing character, is one-sided and selfish in principle, and tends to make specialists who might be accused as Ephraim was of old, (Hosea, viii, 8) of being a cake not turned — that is of being baked to the burning point on the earthly side of their natures, but unturned or neglected on the spiritual side.

When the parent and teacher begin to realize the nobility of the child's nature, then, and not till then, will they cease to spoil, wheedle, and cajole, and instead will endeavor to guide the blossoming character to a pure choice of the Right because it is the law of Harmony and the only true road to happiness. With the passing of childhood this rare discrimination will remain and deepen. Excess of selfish pleasure, which only satiates, will be found to give but shallow satisfaction. The unselfishness of parent's love will show itself, not in the gratification of every whim, which is due to lack of principle and is an insult to the Divinity of the child's nature, but in guiding the child towards right standards in seemingly small things, which are really the seeds from which spring control of mind and body, self-reliance, consideration for others, and unwavering ideals.

However dark the outlook for the weak and even degraded souls there is always the hope of redemption — not by faith alone, but by effort, for it is never too late to strive again towards a high goal, and after all what greater satisfaction is there than that gained by repeated endeavor? Justice in reward or punishment is all that any soul craves.

Acceptance of the divine responsibility of the individual raises the standard of mundane duties. With Emerson we can feel that it is wrong when "for example — to gratify the senses we sever the pleasure of the senses from the needs of the character," and further, "I desire not to disgrace the soul. The fact that I am here certainly shows me that the soul had need of an organ here." From this it follows that there is an ethical value in cleanliness, eating and drinking, and even the lowliest duties which legitimately tend to the welfare of the body.

The philosophy of the One Life and One Law of Infinite Justice — with that which it implies, namely, One Goal and One Responsibility, gives the vital call to action — a religion which must be *lived!* M. G. D.

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(CONCLUDED FROM PAGE 14)

caught beneath. Whole street cars, full of people, were caught under the mass of falling walls and their lives were snapped out instantly. Those unfortunates who were not killed were burned to death a moment later, as a wave of flame, started by the trolley wires and fanned by a stiff breeze, swept the whole section, finishing what the quake had begun.

" While the city of Kingston is of course not as big as San Francisco, the destruction was more complete, and the lives lost will reach a much higher figure. I never hope to see a nearer approach to an orthodox hell than that presented by Kingston after the earthquake, especially that hospital.

" Jamaican people are loud in their praise of the work that the International Brotherhood League accomplished. We were the first to reach Kingston with supplies. I shall forward you by next mail, official letters of thanks from the Governor, who appreciated your work." (*signed*) H. S. TURNER

The following is one of the letters referred to by Mr. Turner:

Colonial Secretary's Office,
Jamaica, 26 January 1907

Sir,

In continuation of a letter, dated the 18th. instant, which the British Consul at Santiago de Cuba was asked to hand to you, I am directed by the Governor of Jamaica to inform you that the Superintending Medical Officer of the Colony has reported that another supply of stores and medical comforts has been received from Santiago de Cuba through your efforts as representative of the International Brotherhood League at that place.

2. The Superintending Medical Officer reports as follows with respect to the service you have rendered:

" It is impossible to overestimate the value of the services rendered to the sufferers by the prompt and generous action of this Society. Apart from the great value of these gifts, Mr. Turner has, at his own expense,* defrayed expenditure in connection with transport of the stores, cables, labour &c., &c., and their timely and humane action has done much to relieve the situation when the distress and suffering was at its most acute stage."

3. His Excellency has much pleasure in conveying to you the thanks of the Government and people of Jamaica for your very valuable help.

H. S. Turner Esq.
Representative of the
International Brotherhood League.
Santiago de Cuba.

I have the honour to be,
Sir,
Your obedient servant
(*signed*) H. C. BOURNE
Colonial Secretary.

## From Far and Near

THE United States had, in 1905, as per census figures, 216,262 manufactories; which fed 5,470,321 wage earners, who received $2,611,540,532, and which produced $14,802,147,087 worth of goods.

" There are before the present Dominion parliament not less than eight bills, for charters of railways to the Hudson Bay."

Jibuti, the seaport for Abyssinia, has a " superior harbor, which, although unimproved, is very deep and unobstructed and affords safe anchorage." A railway 186 miles long runs from Jibuti " to Dire Daonah at the Abyssinian frontier. The complete scheme is that this line shall be extended to Adis Abeba, in the heart of Abyssinia."

" The Pan-American Railroad will be completed from San Geronimo, Mexico, to Escuintla, in January. . . . This will bring the road 65 miles nearer the border to Guatemala." This may not seem of phenomenal interest; but in view of South American development, it is.

In regard to the development of South America alluded to in a preceding paragraph here are some astounding figures:

| | | |
|---|---|---|
| Argentina, imports, | 1905, | $205,154,400. |
| Brazil, imports, | 1904, | $131,389,700. |
| Argentina, exports, | 1905, | $322,843,800. |
| Brazil, exports, | 1904, | $187,134,800. |

"A company has been formed for the introduction of motor vehicles for passenger and freight traffic in Calcutta and will soon begin business. It is believed that it will in time succeed in driving out the bullock carts and wretched ' Ticcagaris ' that have served in an unsatisfactory way the increasing passenger and freight traffic of the city."

The foregoing are examples, large and small, of the rapidly improving methods of travel, exchange, and intercommunication now universal. *Pari passu* steps are being taken for improved business, technical, scientific, and scholastic education.

"According to the plans of the authorities immediately concerned, the State of Minas Geraes, Brazil, is to introduce American schoolteachers and American school methods, and the change is to be made at once. . . . That the leaven of American educational methods and American teaching is to be introduced . . . is an event of vast importance to the State."

" It is well known that notwithstanding limited natural resources in respect to coal, iron, and other metals, with not a pound of cotton or petroleum produced within her borders, with a stationary population and heavy burdens of public debt and national defense, France is one of the most prosperous of nations. Paris, gorged with money, has become the banker of continental Europe." This is due, " above all," " to the instinct of artistic taste, fostered and developed by education and governmental influence, until it has become a national attribute."

In the land whose banner is blazoned with the rising sun there is much bustle at the present moment. Development is going on everywhere — commercial, manufacturing, building. Amongst the manufacturing industries the cotton mills hold a high place; and a peep through the windows into the country quickly brings them before the gaze. A word or more concerning them, culled from " Daily Consular and Trade Reports " is given herewith.

" The first thing that impresses a Western mill man on entering a Japanese cotton mill, whether in card, spinning or weave rooms, but especially the two latter, is the number of operatives employed. Hands swarm everywhere, and the sight down a weaver's alley is like that down a narrow crowded thoroughfare. The absence of men is also very noticeable, all the weavers, all the spinners, and a good proportion of the card-room help being women. Even the doffers are girls.

" The Japanese mills as a rule are well built, well organized, and well run. . . . The officers of the better managed and most successful cotton mills pay a good deal of attention to the improvement of conditions among the help and increasing the facilities for education, especially education along textile lines. This is partially a survival of the old feudal system among the Japanese, the paternal method whereby the man at the head is the father of his people and responsible for their welfare, but is based not only on philanthropy, but good business as well.

" The great majority of the help are girls, who, as a rule, only work from six to eighteen months, or long enough to purchase their wedding outfit, when they return home and have to be replaced by others. The majority of the help being, as it were, transient and consisting of girls, the company has built dormitories on the Japanese style, which are in the form of squares, with a court in the center and two stories high. Each set of girls are in the care of a matron. The buildings and surroundings are clean, well lighted and convenient. A hospital with regular doctors and nurses is provided; also a hospital for infectious diseases. Cloakrooms, bathrooms, etc., are also provided. A large one-storey cement-floor room is fitted up for a dining hall. The adjacent kitchen is well arranged and carefully screened all around to protect against flies. The company provides the food to the operatives at a cost of about 7 sen a day, whereas the actual cost is about 10 sen. . . .

"A two-storey brick building is used for a school, with rooms for kindergarten work, and on up to the higher branches. Technical instruction is carried on with special classes of operatives who work half time and are instructed the other half. This is a free course, but after taking the course the operative has to work three years with this company. In this way the company builds up a competent set of foremen and section men, and binds them to their interest. This company, as do some of the others after a prosperous year, distributes rewards to their hands.

" The workmen pay three per cent of their earnings to a sick and provident fund, and the company pays the same amount, and also these special grants to it at dividend paying times. The sick are cared for and the old operatives given pensions. Liberal compensation is also given in case of accidents. Besides the dormitories the company rents out small electric lighted houses for about 50 cents a month. Those working three years are allowed houses rent free on marriage. . . .

" Although the wages in Japan are very low, the fact of free house rent, food below cost, and other things make the wages slightly higher in reality than given in averages. . . .

" In passing it may be noted that the Japanese word for cotton spinning company is *boseki*, and the word for weaving mill, *shokofu*. Thus they say Osaka Boseki and Temma Shokofu. *Godi* means joint-stock spinning company, and *hosoito*, fine yarn spinning, and *menneru*, a flannel company. The names of the mills themselves often indicate either the business or the location. The termination *yama* means mountain and *gama* seashore, indicating location. *Nai* means domestic and *gai* foreign, so the Naigai Weaving Company means weaving company for the foreign and domestic markets." H. T. P.

* This is a mistake. The full expense of the relief furnished to the Kingston sufferers was borne by the International Brotherhood League of which Katherine Tingley is President. The Headquarters of the League are at Point Loma, California. Mr. Turner's prompt and excellent service in the matter was in his capacity as Director of the International Brotherhood League in Cuba. He acted under Katherine Tingley's cabled directions and with funds cabled by her. See the first paragraph of his letter on page 14 of this issue of the CENTURY PATH.—*Editor.*

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## The Field of Life

PROFESSOR JENNINGS, of the chair of zoology in the University of Pennsylvania, has come to the (for a man of science) remarkable conclusion that the lowest forms of life, the bacteria (which are plants), and amoebas (animals) are conscious, intelligent, and enjoy life. He seems to have been startled into the beginnings of this belief by watching the careful and well-planned (but unfortunately unsuccessful) efforts of an amoeba to secure a speck of food which would persist in slipping away.

Then he points out that bacteria swimming in water illuminated in bands by the colors of broken-up white light, select that color which most pleases their particular species, and all collect in that part of the bath. Yet they can never before have had such a chance of selection. If a crystal of something they object to is added to the water they all get away as fast as possible. If a fragment of something they do like is put in, they rapidly come from all quarters towards it. If a swimming bacterium butts against an obstacle, he does not continue the attempt but tries to find some way around.

If a man selects a sunny spot to stand in, we know he did so with conscious intention. We know the same of a dog or cat which does the same. We have no doubt that the same is the case with a lizard on the doorstep. We do not doubt the consciousness of trout whom any sudden movement will scare or a dragon-fly attract. But the bacteria doing the very same things must be unconscious! We are willing to go down as far as the fish, quite cheerfully. At the sea-anemone, closing its tentacles on a particle of food or withdrawing them at a touch it does not understand, we become very doubtful. Lower than that we will hardly tolerate — in theory, in direct statement — any suggestion of conscious life and enjoyment. In theory, for practise does not correspond. No one not educated in scientific negation, studying through the window of a microscope the behavior of bacteria as it were at home, would doubt their consciousness or intelligence — *to himself*. But in speech he would usually say: "Of course it's all very interesting and lifelike, but we know they cannot be conscious."

**Wanted, a Broader Science**

Let him have courage, and when he recognizes consciousness as obvious in these the very lowest members of the plant kingdom, let him argue that by so much the *more* must all the *higher* plants be conscious.

And also let him duly wonder at the vast and illimitable ocean of natural consciousness. The bacteria, points of consciousness, of mind, in a glass of ordinary water are almost beyond numbering. Those in a glass of milk a day old make figures look absurd. Think of the air, water and earth of the whole planet! HERBERT CORYN, M. R. C. S.

## Old Cassocks Altered in *the* Latest Styles

WHILE many clergymen are trying in vain to cling to the rock of the old theology, as the rising tide of advanced thought swirls past, carrying off larger and larger fragments; others are adopting a bolder policy and trying to keep in with both sides. Appropriating from Theosophy, though without acknowledgment, what they can, they ingeniously interweave it with the old formulas and names, so that it may pass muster as still the same old religion. So far as their cause is concerned, their position is not a whit safer than that of the more conservative; for the very liberty of interpretation and conscience which they allow is sure to become a weapon against themselves, and the powers they invoke will carry their flocks outside the bounds of Christianity altogether. But this class of preachers look more to the present than the future. It is their function to head tides of popular thought and to act as leaders for the moment.

A certain clergyman in England, who left the Established Church to become an Independent, and who is noted for an impressive personality and popular eloquence, is preaching what he calls "Restated Theology." It is interesting to note to what lengths a clergyman now deems it possible and prudent to go without endangering his position; and we can congratulate ourselves that the tremendous tide of higher thought set in motion by Theosophy has thus forced the hands of those who cannot bear to be behind that tide. But it is still more interesting to note what the clergyman has left unsaid; things he so clearly outlined by their surroundings that one cannot believe he was not aware of their absence.

The starting point of the new theology is the belief in the immanence of God and the essential oneness of God and man. This is where it differs from Unitarianism. Unitarianism made a great gulf and put man on one side and God on the other. We believe man to be revelative of God, and that God stands for the infinite reality whence all things proceed. Every one, even the most uncompromising materialist, believes in this reality.

The new theology, in common with the whole scientific world, believes that the finite universe is one aspect or expression of that reality, but it thinks of it or Him as consciousness rather than a blind force, thereby differing from some scientists. Believing this, we believe that there is thus no real distinction between humanity and the deity, our being is the same as God's, although our consciousness of it is limited. We see the revelation of God in everything around us. The new theology holds that human nature should be interpreted in terms of its own highest form and therefore it reverences Jesus Christ. It looks upon Jesus as a perfect example of what humanity ought to be in the life. In our limited human experience, so far as we are able to see, the highest kind of life that can be lived is the life which is lived in terms of the whole as the life of Jesus. Every man is a potential Christ, or rather a manipulation (?) of the eternal Christ, that side of the nature of God from which all humanity has come forth. Humanity is fundamentally one, and all true living is the effort

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to realize that oneness. This is the truth that underlies all noble effort for common good in the world today. The new theology looks upon evil as a negative rather than positive term. It is a shadow where light ought to be. It is the perceived privation of good, it belongs only to finiteness. Pain is the effort of the spirit to break through the limitations which it feels to be evil. The new theology believes that the only way in which the true nature of God can be manifested either by God or man, is by the struggle against limitation, and therefore it is not appalled by the long story of cosmic suffering.

Everybody knows this after a fashion. The things we most admire and reverence in one another are the things involving struggle and self-sacrifice. The new theology watches with sympathy the development of modern science, for it believes itself to be in harmony therewith. It is the religious articulation of the scientific method. It therefore follows it in sympathy with the scientific criticism of the important religious literature known as the bible. While recognizing the value of the bible as a unique record of religious experience it handles it as freely and critically as it would any other book. It believes that the seat of religious authority is written within, not without the human soul. Individual man is so constituted as to be able to recognize ray by ray the truth that helps him upwards, no matter from what source it comes.

The new theology, of course, believes in the immortality of the soul, but only on the ground that every individual consciousness is a ray of the universal consciousness and cannot be destroyed. It believes that there are many stages in in the upward progress of the soul in the unseen world before it becomes fully and consciously one with its infinite source. We make our destiny in the next world by our behavior in this. Ultimately every soul will be perfected.

From all this it will surely be clear that the new theology brushes aside many of the most familiar dogmas still taught from the pulpit. We believe that the story of the fall of man in a literal sense is untrue; it is literature, not dogma, the romance of an early age used for ethical instruction of man. We believe that the imperfection of the world today is due to God's will and is a working out of himself with its purpose not wholly hidden from us. The doctrine of sin which holds us to be blameworthy for deeds that we cannot help we believe to be a false view. Sin is simply selfishness; it is an offense against the God within, a violation of the law of love. We reject wholly the common interpretation of atonement.

We believe not in a final judgment, but in a judgment that is ever proceeding. Every sin involves suffering, suffering which cannot be remitted by any work of another. When a deed is done its consequences are eternal. We believe that Jesus is and was divine, but so are we. His mission was to make us realize our divinity and our oneness wth God, and we are called to live the life which he lived.

This is indeed a harnessing of Pegasus to one's wagon and a playing with fire. We do not feel inclined to allow preachers to stay quietly in the intermediate position they are trying to assume. We would take their own logic and push it further — give them more of their own medicine. Take, for instance, what is said about the Old Testament and its stories being mere literature. What about the New Testament and its stories? Are we to enlarge our conceptions of the Old Testament, of the creation, and of the Deity, only to tack them on to the old orthodox conception of Jesus? If we enlarge our conception of the "Father," why not also of the "Son"? What historical warrant is there for the story of Jesus of Nazareth? Why is not this story, like that of the Fall, a primitive romance used for the moral instruction of men? Are we not to apply to the study of Christian beginnings the same scholarship and science as we are told to apply to the Hebrew Scriptures?

And then this rash invocation of science, this attempt to take it by the arm! What will science tell us about Jesus of Nazareth? What will scholarship tell us about the origin of Christianity and the beliefs of the early church? More than we care to know perhaps.

In the remarks about the continued perfectibility of man and the perpetual character of judgment, we are brought up to the very door of Reincarnation, and then, with all other exits closed, are left in the lurch. Where are these further steps in our evolution to be taken?

The doctrine of the divine nature of man is no thing to be played with. If we admit that, we are bound to go on to what it logically leads to. If we admit that the Christ is the Higher Self of man, divine in its nature, we simply cannot any longer regard Jesus of Nazareth as in any way sole or exclusive and refuse to admit that there have been many and many perfected men in the world, before and after. We cannot afford to ignore Krishna, or the Egyptian Christ, or the Zarathushtra. The attitude is unstable.

We would most emphatically assert here that the truths which these advanced pastors are so cautiously and partially venturing are the merest introduction to the sublime teachings of Theosophy taught by Theosophists for the last 25 years; and that what the clergymen represent as being the outcome of most advanced intellectual labors is simply nothing but what they have been literally forced to admit grudgingly. The doctrine of the immanence of Deity in man and in creation is the very groundwork of Theosophy; and starting from this it unfolds a complete and luminous teaching as to the constitution of man unhampered by the old theological traditions which the clergymen at once spurn and cling to.

This preacher may succeed in attaching to his way of thinking many people; but he will not succeed in keeping them, for how is he to stop them and say, "Thus far shalt thou go and no farther"? He will merely introduce them and pass them on. We have no grain of fear that the churches will ever damage Theosophy by appropriating any of its teachings as their own; for we are too confident of the expansive power of those teachings to fear they can be shut up within the limits of a creed. The Churches cannot continue to sit on the branches they are sawing off. H. T. EDGE, B. A. (*Cantab.*)

## The Persian Tincture

A CHAPTER in Professor (of Indo-Iranian languages in Columbia University) Jackson's recent book *Persia, Past and Present*, reminds us how closely Zoroastrianism has in times past, touched the Christian world. The touch began before there was any Christian world at all. For "it was from this very creed," says King (*The Gnostics and their Remains*) "that the Jews, during their long captivity in the Persian Empire. . . . derived all the angelology of their religion, even to its minutest details, such as we find it flourishing in the times of the Second Kingdom. Not till then are they discovered to possess the belief in a future state; of rewards and punishments, the latter carried on in a fiery lake; the existence of a complete hierarchy of good and evil angels, taken almost verbatim from the lists given by the Zendavesta; the soul's immortality, and the Last Judgment." All these were "recognized by Josephus as the fundamental doctrines of the Judaism of his own times."

Before the time of Christ, Mithraism, a form of Zoroastrianism, was spreading throughout the Roman Empire. Mithraic remains are found all over Europe, in England, France, Scotland, Hungary, north Italy, as well as in Africa and Asia. As Christianity spread, it was in the soil of Mithraism. "Indeed," says King, "there is every reason to believe that, as in the East, the worship of Serapis was at first combined with Christianity, and gradually merged into it with an entire change of name, though not of substance, carrying along with it many of its proper ideas and rites, so in the West the Mithras-worship produced a similar effect upon the character of the religion that took its place." The Mithraic angelology was again adopted, and is to this day, with changed nomenclature, practically that of the Roman Church. The Mithraic festival day, December 25, was adopted as the Birthday of Christ, "of which the real day was, as the Fathers confess, totally unknown: Chrysostom, for example, declares that the Birthday of Christ had then *lately* been fixed at Rome upon that day. . . ."

There was the less difficulty in the fusion, since the rites of Mithras-worship were so similar to those of Christianity. There was an initiatory Baptism; there was a Eucharistic ceremony of bread and wine or water, the bread being in the form of a round cake of the same dimensions as that used in the Mass. And the wine was served in a sacramental cup or chalice. The Mithraic probation lasted forty days. The successful candidate received an engraved stone with a secret name upon it and a number. There were also sacraments for the remission of sins.

Some of the early Fathers were hard put to it to explain these resemblances. Tertullian, for example, said: "The Devil, whose business it is to pervert the truth, *mimicks the exact circumstances* of the Divine Sacraments, in the Mysteries of idols." But the Father forgot that the Devil had mimicked them *in advance by many centuries!*

As to Mithra himself, he was the first emanation of Ormuzd the Lord of Light, the image of Ormuzd and his manifestation of himself to the world, his agent for the upholding of the world. Those who live pure lives go through him to eternal light; the others to eternal darkness.

The resemblances of religions will present no difficulty to the wise believer in any one of them. He will not think that truth came only *once* into the world, that the ways of right life were only proclaimed *once*, that the creative Emanation of the "Lord of Light" spoke through only *one* transcendent personality in all the ages. As the Light came in its cycle to each great nation, that one gave it to the others. And when in turn it came fresh to one of those others, the new form easily assimilated with what remained undefiled of the old. There has never been a break in the succession. In Magism, Mithraism, and Manichaeism, we owe much to Persia, more than we now suspect. Threads of Persian thought are woven into our mental structure and into the structure of Western ritual, and the study of them will still be full of profit. STUDENT

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# Some Views on XXth Century Problems

**An Ancient Sacrament**

A minister in Virginia has created much talk by refusing to take official part in the burying of the dead. He does not, of course, protest against the actual burial, but against the usual religious observances connected therewith. "It is nowhere in Scripture recommended that the dead be buried by church observances."

The inner meanings of the ancient ceremonies still surviving, though changed and mutilated, as the Burial Sacrament, have long been lost to the general world. And so the pastor in question can hardly be blamed for honest display of his ignorance. One of these purposes was to make the elevated thought of the participants, wings for the departing soul. If some forms of the modern ceremony, set to the hideous color keynote — mental and physical — of *blackness*, had any power at all, they would certainly lend clogs, not wings to the soul.

The old ceremonies were designed by those who knew that the soul was about to enter into *Light*. Light in the measure of the purity of its life on earth, but Light; and who knew that if the thought of the participants were raised high enough, rendered unselfish enough, it could not only help the soul, but be touched itself by the Light as the door swung open. The ceremony therefore constituted an initiation for them, and its effects when in their turn death was to be entered, were supremely valuable. They came not away mourning but elevated, even in joy. Death had been robbed of nearly all its fearfulness; they had as it were seen the luminous beyond from which after full rest the soul would re-emerge for another life on earth — perhaps even to be recognized in its new form by those then still living.

Such were the ancient ceremonies; can we ever make the modern like them?

STUDENT

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**Some Problems for Juries**

THE difficulties of judges and juries are likely to become more serious as time goes on, and from that arises a more and more pressing argument for the abolition of the death penalty. Whilst it is well recognized that insanity is increasing, it is less well remembered that for every actually insane individual there is a group who are on the border. Most of these either do actually harbor one or more delusions of greater or less importance, or may at any moment do so. The State Board of Charities of Illinois, for example, reporting concerning Cook County, states that no fewer than *one person in ninety* is mentally unsafe enough to require watching.

The unbalance may exhibit itself in many ways. Two at least of these may gravely complicate the administration of justice.

The first is liability to alternation of personality, a condition only just obtaining scientific recognition, but well recognized in the Middle Ages and then ascribed to obsession. The victim undergoes temporary change of character, may then commit crimes quite foreign to his normal self; and on returning to that, preserve no memory of such acts.

The other is extreme suggestibility. The mere reading of a crime may constitute in such minds a seed which, taking root, results at last in the victim's mind as the conviction that he himself has committed that or a like offence. Imagination is vividly at work, producing at last such a mass of plausible details as to make a complete and convincing picture. And one of these people, arrested and charged with any crime whatever, quite readily falls into a sort of hypnotic state in which the questions of the police become suggestions and elicit "confessions" of acts that were never committed.

Several illustrations of these phenomena are to hand. Dr. Hart, a Chicago medical official, tells of a girl known to himself, who "confessed" that years before she had killed another girl of an Indiana family. She gave reasons and details, impelled by her "conscience," but investigation proved that there had never been a death in the family she named. Dr. Christison recalls the recent case of a Chicago murder in which a man subsequently proved innocent, "confessed" under the suggestive stress of police cross-examination.

The whole matter comes up in connexion with a more recent Chicago murder of a young woman. A boy of nineteen was charged, examined by the police, confessed; at his trial denied both the murder and confession — which, however, was used against him as part of the evidence on which he was executed. In the opinion of insanity experts, Professors Munsterberg, William James of Harvard, Charles Richet of Paris, and Meyer of the University of Missouri, he was innocent. That is, he was absolutely so, and confessed under police suggestion, hypnotized by the horror of the crime and his own arrest; or, he committed the crime and confessed it during the duration of a change of personality, forgetting both, on recovery in the courtroom of his normal state. According to the experts and in the words of one of them: "The jury was incompetent for this case. None of the members of the jury could possibly understand the psychological features of the case."

And yet juries will always necessarily have such cases to deal with. What are they to do? If in a murder case the evidence is clear, they must register the verdict of guilty, and that, as the law stands, almost inevitably means capital punishment. If there is a confession as main part of the evidence, they hesitate either to convict and thus destroy a possibly innocent man, or to acquit and thus let loose a possible murderer. But if capital punishment were obsolete, as it should be in any really civilized State, most of the difficulty would be over. No irrevocable step would be taken in awarding imprisonment. The *cause* of the increasing mental instability is another matter. That it should take the form of actual crime and of the confession of crime that was not committed, is less difficult to explain. The mental air is filled with crime pictures, placed there by the minds that see crimes enacted on the stage or read of them in the daily columns of the newspapers or in the short story or novel. *And we have in our midst the actual thought presence of executed murderers.* That pressive potency, that unseen impulsion to crime, that constant source of crime pictures, we add to with every execution. Previous to the actual commission of a premeditated murder, and for a moment previous to that of one done in sudden rage, is an imagining of it. When the process stops at that, in a weak mind the picture will take on imaginative reality and lead to a false confession.

Do we, furthermore, *know* that the personality of an executed murderer may not sometimes temporarily displace that of some unstable and perhaps drug-sodden nature?

STUDENT

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**A Medieval Echo**

THE death of Professor (the Rev.) James Woodrow recalls a curious bit of Presbyterian history. Twenty-three years ago, being a teacher in the University of South Carolina and in the Columbia Theological Seminary, he announced that he accepted the scientific teaching on the evolution of man. But he restricted that teaching to man's body only, thus following Wallace. As for man's higher nature, he thought that came another way. When animal evolution had reached its limit and the human body was ready. "his (man's) Maker met it and breathed into it spirit." He was tried for heresy by the Augusta (Ga.) Presbytery, by the Synod of Georgia, and finally by the General Assembly of the Southern Presbyterian Church. The second and third of these august and omniscient bodies found him guilty and he lost his position in the Seminary. His view of physical evolution was found contrary to Scripture, just as a while previously, it was found contrary to Scripture that the earth moved round the sun.

But the other part of his belief, as to the soul, is as objectionable to science as was the first part to the Synod. And in another twenty-three years we shall be as amusedly quoting science's present repudiation as we now quote the Synod's. Theosophy will have made the myth of Prometheus better understood.

STUDENT

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**A Singing Soldiery**

THE excellent proposal has been made that our soldiers should as a matter of routine be taught singing. Why should not singing be part of the regular drill? The mechanical exercises would as it were be humanized if they were closed with song. A new touch would be given to the whole barracks life. On the purely physical side, singing exercises muscles not ordinarily used, and exercises ordinary ones in a new way. It does far more to perfect breathing than any of the "deep breathing" quackeries that are advertised in the health journals. Every fiber of the body is thrown into a fine motion not attainable in any other way. The project may not seem very important, but it is a step upward.

STUDENT

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# Archaeology Palaeontology Ethnology

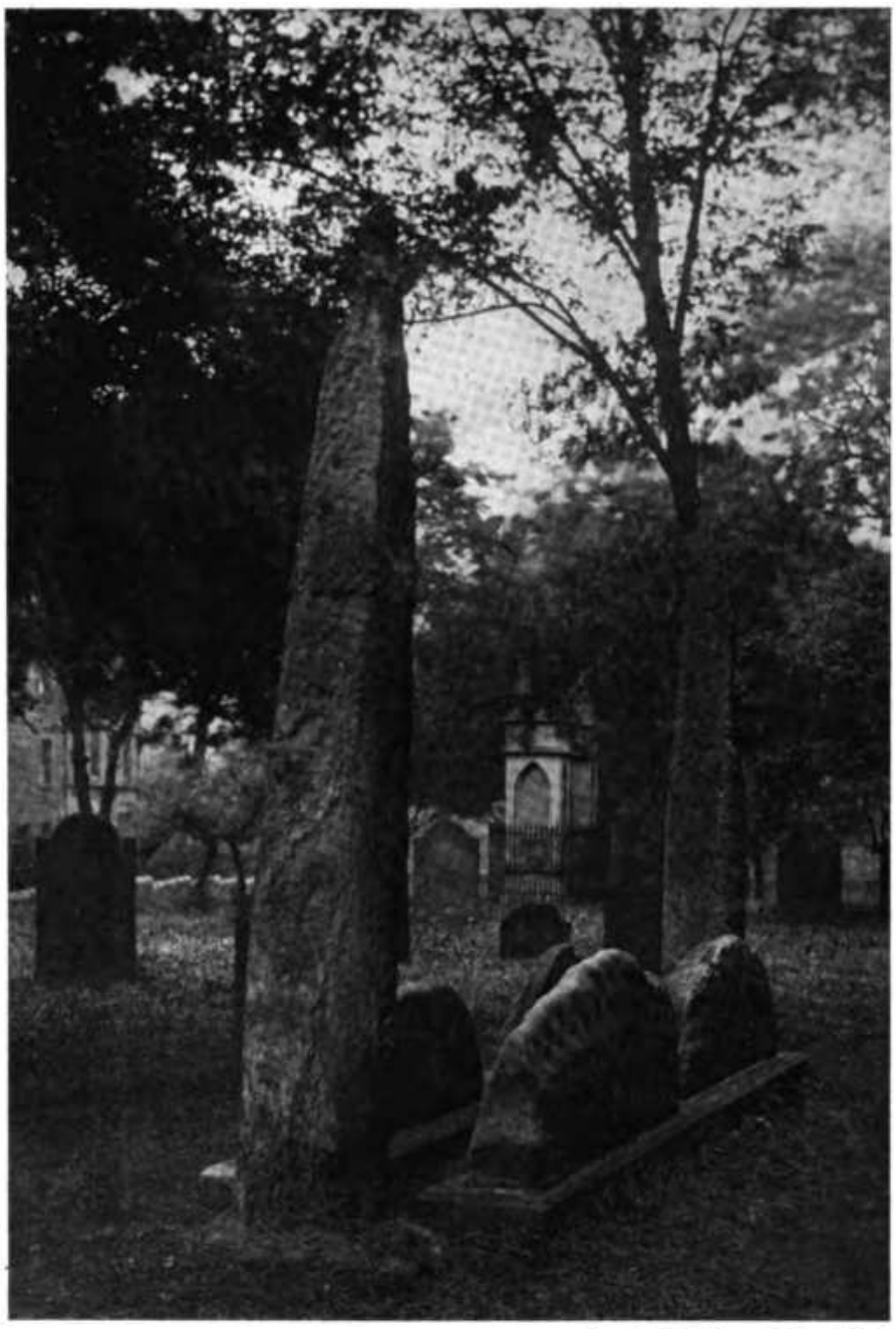
**China: A Mystery**

A RECENT dispatch states that an Imperial edict has been issued in China ordering the return to the old methods of learning, and directing that suitable men be selected as teachers in the Confucian schools at Chifu, where special attention is to be given to teaching the code of ethics and moral doctrine of the great Chinese sage. According to an article in *Current Literature*, the real ruler of China is one Yuan Shi Kai, who has raised himself from obscurity to the position of a Cardinal Wolsey by equipping an army on European methods; who has controlled the Emperor and manages the Empress Dowager, to whom educational reform, abolition of the opium traffic, the extension of railroads, the introduction of Western ideas, have been taken in hand one after the other as means to one great end. However things may be, it can hardly be supposed that the so-called adoption of Western civilization indicates more than a little ripple, a political episode, in the mighty ocean of ancient China.

China is a country containing four hundred million people. This race dates back to time immemorial and had its civilization long before any Western civilization began. It belongs to a different Great Race from ours. The distinctive characteristics of this race are immovably anchored in antiquity and immeasurably intensified by numbers. So enormous is this racial inertia or momentum that political concerns count for about as much as the waves on the surface of the fathomless abysses of the Pacific. What are the rise and fall of ministers, the vicissitudes of the Court, the trade treaties, the gossip of the treaty ports? All incidents in daily life. Chinamen may find it expedient to adopt some Western ways for the purpose of intercourse and business or self-protection, or diplomats may make the matter of their personal fortunes turn on the question. But what has this to do with China, with the millions upon millions of Turanians who live and die as unchanging as the ocean? The question of the Chinese needs treating with breadth and discrimination. Distinctions must be made between the race as a composite entity and individuals or groups within it. What applies to the race as a whole may not apply to individuals or to sub-branches of the race. A great Teacher is quoted as follows:

> What would you say to our affirmation that the Chinese — I speak of the inland, the true Chinaman, not of the hybrid mixture betweeen the Fourth and Fifth Races now occupying the throne, the aborigines who belong in their unalhed nationality wholly to the highest and last branch of the Fourth Race — reached their highest civilization when the Fifth had hardly appeared in Asia?

Commenting on which H. P. Blavatsky says, in the *Secret Doctrine:*



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GIANT'S GRAVE, PENRITH, ENGLAND

> And this handful of the inland Chinese are all of a very high stature. Could the most ancient MSS. in the Lolo language (that of the aborigines of China) be got at and translated correctly, many a priceless piece of evidence would be found. But they are as rare as their language is unintelligible. So far, one or two European archaeologists only have been able to procure such priceless works.

H. A. Taine, the French historian, philosopher, and critic, shows that the civilizations of such archaic nations as the Egyptians, Aryans of India, Chaldaeans, Chinese and Assyrians, are the result of preceding civilizations during "*myriads* of centuries." It is surely evident that a race which belongs to an altogether different place in the scale of time and whose life has reached the period of extreme old age, cannot be regarded as just emerging from comparative barbarism at the bid of a race that is yet in its childhood. Infinitely plastic, within certain very definite limits, it may adapt itself temporarily, locally, to existing conditions. It has shown itself supremely *able*, when *willing*, so to adapt itself; for its faculties are not those of the budding neophyte, but those of one who has done many things many times and forgotten them. Though the race may be approaching the end of a very long cycle, individuals or even certain favored corporate elements, may be perpetuated to assist in the amalgamation of races yet to come; for it is a feature of Law that the new be born out of the best elements of the old. STUDENT

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**The Giant's Grave, Penrith**

THIS is one of those mysterious stone monuments which are so common in Europe, Asia, Africa, and America, being found in the Mediterranean Basin, Denmark, Shetland, Sweden, Germany, Spain, Palestine, Algeria, Sardinia, Malabar, Russia, Siberia, Peru, and Bolivia, among other places. Their universality and their uniformity are too great to allow of the theory that "man will always do the same things under the same circumstances." Clearly they belong to a single enterprise. No ordinary explanation of their uses and purposes is satisfactory; for they resemble neither temples, graves, nor anything else usually expected. They are memorial or record stones set up ages ago by people sent out from the Great Lodge for the purpose of erecting everywhere enduring evidence of the Teachings as to the world's history. The builders were giants. On this subject a good deal has been written from time to time in these columns. The teachings of H. P. Blavatsky with regard to antiquity and the Wisdom-Religion accord perfectly with such items of evidence as these monuments; which however are sore puzzles to archaeologists not possessing that key to their interpretation. STUDENT

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# The Trend of Twentieth Century Science

### Secrets of Hearing

RECENT experiments have shown that the two ears are not exactly identical in function. One, the right, is positive to the other. That is, whilst the right *listens,* the left passively *hears.* Some people even say that when actively listening, they do better by closing the left ear. The right also seems closer to intelligence. A sound is apparently heard with equal speed and accuracy by both ears, but if they are used separately, an understanding of the cause and nature of the sound heard is more quickly reached in the case of the right. If, moreover, a set of disconnected words or numbers is heard by the two ears separately, those received through the right are better remembered.

No theory of the relative functions of the two halves of the brain has yet been reared upon these facts. But the outlines of one seem to suggest themselves. It is hardly reasonable to suppose that the right and left functions are duplicates, thought they may be so — as with the ears — to a great extent. We *can* use the left ear for positive listening. Two points are worth noting. First that the right and left eyes seem to stand in somewhat the same relation as the right and left ears. Secondly that so far as we know, the right auditory nerve comes wholly from the right half of the brain. There is no crossing of fibres. And in the case of the eyes, whilst *part* of the right optic nerve comes from the left half of the brain, part comes from the right. Most *motor* nerves wholly cross, and we move the right arm with the left half of the brain. The right half of the body, on its motor aspect, is positive to, or more developed than, the left; so that, for motion, the reverse is true in the brain.

But the quoted experiments suggest that for *active sensation,* it may be the *right* half of the brain which is positive — at any rate in respect of the higher senses, hearing and sight.

The rapidity and delicacy of the sense of hearing is not commonly known. An experiment of Savart's is very suggestive. If a cogged or toothed wheel, with say, 10,000 teeth, is made to revolve once per second and each tooth made to strike a flexible film held against it, a musical tone answering to 10,000 vibrations a second is produced. If now all the teeth save *two* adjacent ones are removed, and the wheel kept at the same rate of revolution, only two vibrations each second are heard. But those two separated from each other by the same space of time (one ten-thousandth of a second) as were previously all the rest from each other, suffice to give the ear the original note. It is merely not now continuous.

The experiment was not carried further as it might have been. Suppose that not *one* pair were left, but 500 pairs, equally distanced around the wheel. Now two notes would presumably be heard, one of 500 vibrations a second, yielded by the 500 pairs; one of the original intensity coming from each pair's separate units. And it is possible that most ears would hear only the deeper tone.

We can take the idea further. If vibrations heard by the ear are as slow as 16 per second, no musical note is heard — merely 16 separate beats. But whatever the source of those beats, may it not be that each of them contains sets of notes too high to be distinguished? Every musical note may be singly or doubly or infinitely compounded, and we may hear only the coarser result of the secondary, tertiary, or much remoter, compounding. Indeed it must be so, since nature is an infinitely complex sounding-board. STUDENT

### Use of Words

SOME experiments have been made to test the grades of intelligence among children by estimation of the size of their vocabulary. The results are published in *The Popular Science Monthly,* but for various reasons they indicate less than they seem to. They are not concerned with the range of words actually *used* by children, but with the number whose meaning was *understood.* The basis of experiment was one of the smaller dictionaries.

On the whole it was found that as the pupil rose through the various school grades, the greater was the list of understood words; that there was no constant difference between the sexes; that independently of the school grade, the vocabulary was in ratio with the number of books and magazines read — which was also ascertained; and that in some cases the vocabulary had no relation to the grade, some ninth grade children ranking as second grade, and some second grade with ninth.

It would seem that it would have been a better test and less difficult of appliance, to count the *used* words of children. If they had been made to write essays on general subjects, or deliver speeches, and the wealth of vocabulary in say a thousand words, counted, closer results would have been reached. Vocabulary depends upon feeling as well as on intelligence. Intelligence would for example give the same meaning to robed, dressed, clothed, clad, raimented, vestured, and dight. An intellect like John Stuart Mill's or Herbert Spencer's would understand the *meaning* of them all, but would probably *use* but one or two. Men like Lafcadio Hearn or Tennyson would on occcasion use them all because of the different feeling attaching to them apart from their exact meaning. *Dressed* is crude; *vestured* and *raimented* more poetic, the latter with a dash of color; *robed* also, with a connotation of stateliness; *dight* is full of antique suggestion.

In degree, the same consideration would apply to the used vocabularies of children. The moment that imagination begins to work, the used vocabulary must grow. The most unimaginative geographer knows the meaning of *ravine,* but it would never come from his pen except he were writing on geography. A more imaginative man might think of it for example in connexion with death.

Used vocabulary therefore grows with growth of knowledge, but much more with growth of imagination and feeling. STUDENT

### Educating the Plants

SIR WILLIAM CROOKES seems to have invented a better, a more commercially available process, for extracting the nitrogen from the air and placing it — in the form of nitrate — at the disposal of the crops. The electricity used is to be generated from waterfalls — which, one may remark, are but one of the many natural sources that a little more time will make available. Chicago experts already predict an immense cheapening of all the cereal crops.

There seems to be a chance for the plant-breeder here. Some few plants — of the *Leguminosae* tribe — have the power of getting their own supply of nitrogen from the air; more strictly speaking they employ a set of germs to do it for them. Probably many other plants have the same power in much slighter degree. Why should not selection and breeding do in this case what it seems capable of doing for every other quality we want? Mr. Burbank might think the matter over. Some curious and completely successful experiments have recently been made in Germany to ascertain whether salt-water fish could be trained to a fresh-water life. They were transferred from the sea to ordinary water containing the same amount of salt. From week to week the amount of salt was gradually lessened till at last the unsuspecting fish were living in fresh water. If they had been charged with it they would have indignantly denied it. But the secret was carefully kept from them. STUDENT

### The "Whistling Language"

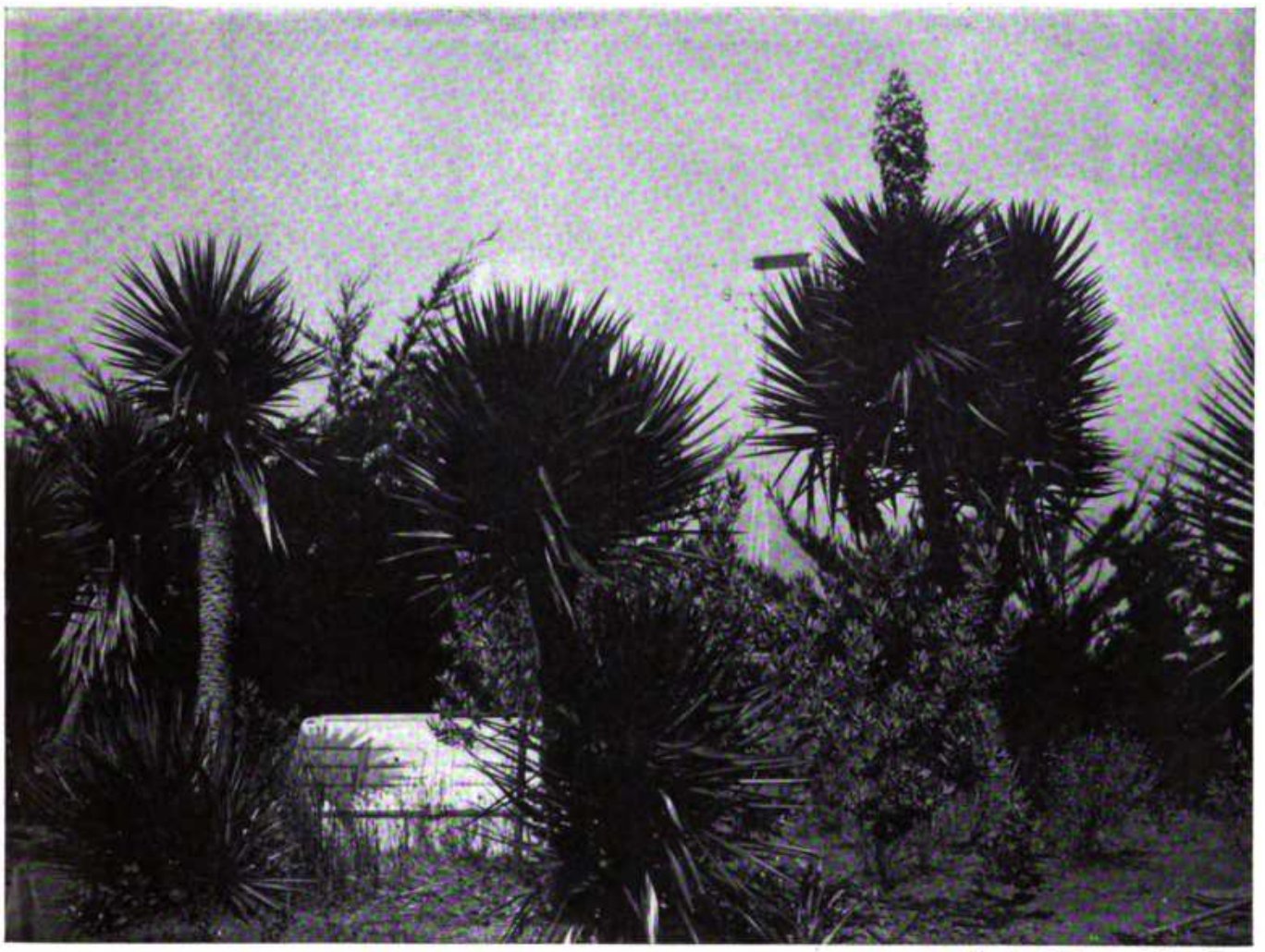
WE await with interest some further accounts of the "whistling language." The natives of Gomera, one of the Canary Islands, speak Spanish to strangers. But amongst each other they use a language which is modified whistling and with which, it is said, they can convey any ideas for which other people use speech. Moreover it is easily audible for over a mile. An Irishman, Mr. Ernest Donnan, resided some time in the Canaries, and by good luck had a phonograph with him. With the help of two natives he secured three records of the language and they were recently exhibited (audibly) by Mr. Osborne at the Scottish Provident Buildings. Practically we only use the lips as sound modifiers, generating the sound in the larynx. But it seems possible that as a reed instrument they have far greater possibilities than we have dreamed. STUDENT

### How Long Should We Live?

IT has often been pointed out that we are not without some guide as to the normal length of human life. Man is a mammalian, and if we examine the life length of most other mammalians, we find it to be somewhere between ten and fifteen times as long as the period of growth to maturity. Counting man as reaching maturity at twenty-one, his life should at least run to two hundred years. C.

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# Nature Studies



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YUCCA PLANTS IN THE GROUNDS OF THE RĀJA YOGA ACADEMY, LOMALAND

### Ascent of Takt-i-Suliman

TAKT-I-SULIMAN is the loftiest peak of the Suliman range on the Western Frontier of India. It derives its name from a tradition that Solomon, when being transported through the air, on carrying off his Indian bride Balkis, ordered the genii supporting his throne to halt on this peak, so that she might have a last look at her native land. It consists of two parallel ridges, each over 11,000 feet high. The country is occupied by the Pathan tribe called the Sheranis. In November 1905 an expedition started to ascend the mountain. Owing to the absence of water, this had to be carried in tanks on the backs of mules. After encamping for a night at a place with an altitude of 8500 feet, the party finished the ascent next day. When the *glacis* of the peak was reached, they had to follow a path which wound around the rocky wall with sheer precipice the other side. In one place this was non-existent for a gap of thirty feet, and the gap had to be crossed by means of hand and foot holes in the precipice. Near the summit was a shrine in honor of Solomon. It was on a ledge twenty feet below the top and had to be descended into from above, the descent being over a convex curve and negotiated by means of foot-holes. All the party successfully accomplished this hair-raising feat and left in the little shrine tokens in commemoration of their visit.

As to the Solomon legend, the following quotation is interesting:

> The Persian traditions are full of two nations or races, now entirely extinct, as some think; whereas they are only transformed. They are ever speaking of and describing the mountains of Kaf (Kafiristan?), which contain a gallery built by the giant Argeak, wherein the statues of the ancient men under all their forms are preserved. They call them *Sulimans* (Solomons), or the wise kings of the East, and count seventy-two kings of that name. Three among them reigned for one thousand years each. Thence King Solomon, whose traces are nowhere to be found outside the Bible, and the description of whose magnificent palace and city dovetails with those of the Persian tales. — *The Secret Doctrine*. Vol. ii p.396, edition of 1888.

STUDENT

### The "Weather-Plant" Again

IT is reported that a weather bureau is to be started in California for predicting weather by means of the weather-plant, *Abrus precatorius nobilis*, discovered in Cuba and Mexico. Professor Norvack, an Austrian, has recently arrived in England with twenty-two cases of these plants, and is establishing stations for weather prediction in various important cities of the globe. By peculiar movements of the leaves forecasts can be made from two to seven days ahead of fog or rain, and earthquakes can be predicted as much as twenty-six days in advance over an area of 300 square miles. The plant is also said to predict volcanic eruptions and accumulations of fire-damp in mines.

Nothing is known of the explanation of this plant's action, and the word "magnetic" is used. Clearly it is sensitive to atmospheric (or other) conditions that exist in advance of the disturbances. Therefore it is clear that these disturbances are not sudden, though they be unexpected. We get an interesting glimpse into the rationale of prophecy, which means a perception of events before their physical manifestation.

STUDENT

### Colorado's Fossil Insects

AT Florissant in Colorado there is a deposit containing fossil insects in great abundance. It is a very fissile shale, of volcanic ash, which was deposited ages ago in a lake by the volcanoes which fringed its shores. As the ashes fell they carried down countless insects on the wing, whose impressions are now preserved between the layers of the rock — impressions so perfect that in many cases, so it is said, the very hairs can be detected. The insects, though so ancient, are of the same varieties familiar today — bees, beetles, spiders, flies, and even ants, which last have a short period of flight.

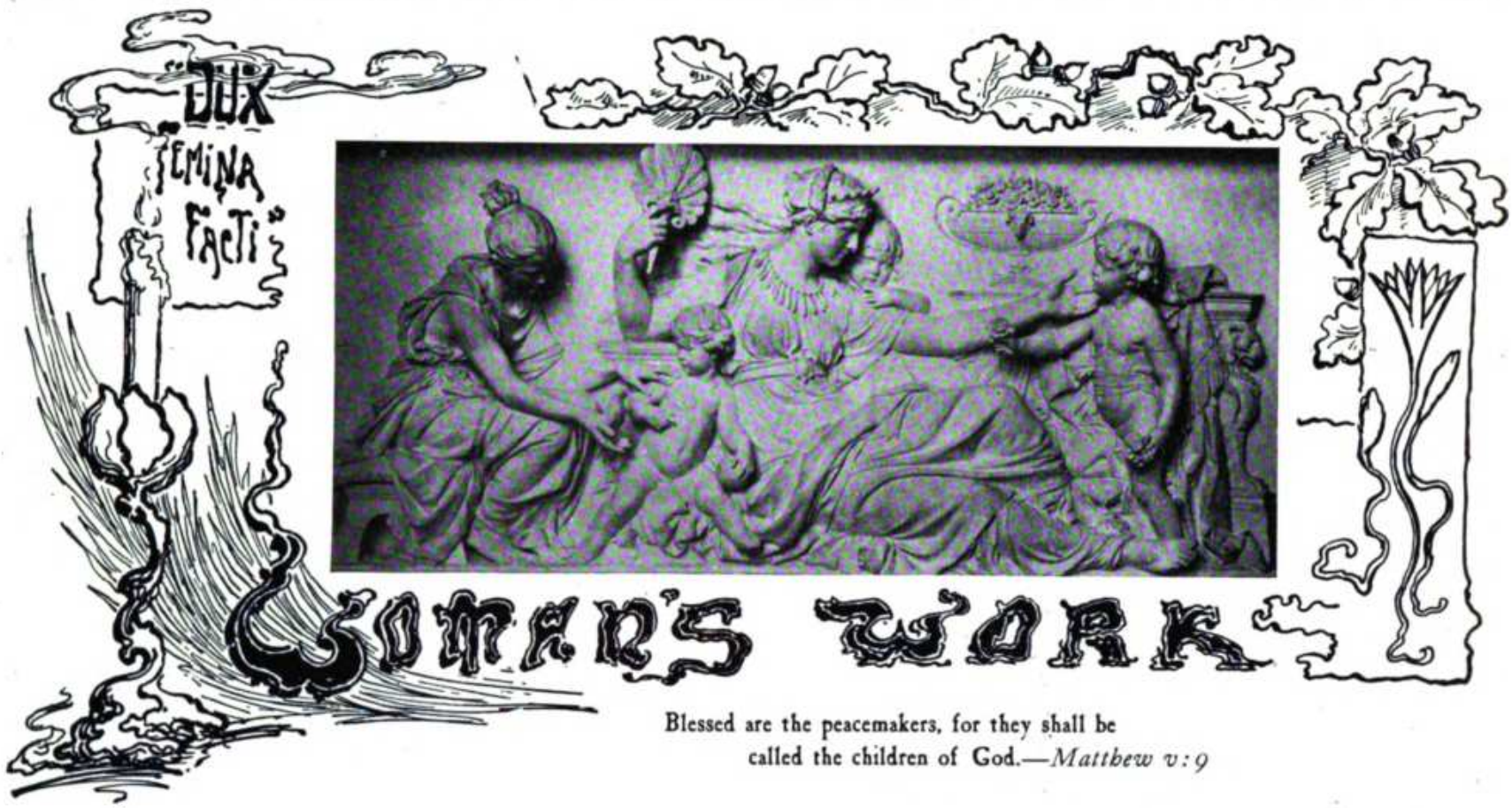
STUDENT

### The Iron Mountain of Styria

THE Erzberg, in Styria, is practically a mountain of iron ore, and the mining is done on the surface. Two or three thousand miners dig on the mountain side, which they have carved into terraces resembling a gigantic staircase. The work goes on all the year with the exception of two or three months in the winter, and then underground work is done. The mountain is 5000 feet high and it is estimated that, at the present rate of 6,600,000 pounds a year, the mountain will last another thousand years. The ore is very rich and yields from 35 to 45% of pure metal.

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Blessed are the peacemakers, for they shall be
called the children of God.—*Matthew v:9*

## The Weavers of Peace

IN the poetry of the North in olden times the name "peace-weaver" was given to the woman who, by becoming the wife of the leader of her people's chief enemy, put an end to a war. It was the custom in those days often thus to settle a feud; and many women besides Ealdhild, daughter of Eadwine, and Freeaware, daughter of Hrothgar, are mentioned in the old poems as "peace-weavers."

An empty title it often was, for the war-fever could not always be cured by the presence of the daughter of a long-hated foe. But what an ideal the words "weavers of peace," suggest to the women of today who have learned from Theosophy the value of the true peace as a soil for noble characteristics and unselfish deeds — those blossoms of the higher life of humanity.

The true peace! Not the temporary state of men and women who are "pleasant because they are pleased;" not the state so often described by enthusiastic, if undiscerning admirers and friends in words like these, "She is an ideal friend," "Their relation is simply ideal." These expressions are often used in speaking of people who have settled down into a comfortable mental and physical torpor *which is not peace*. It is merely a smooth surface beneath which is a confused warring of elements that will make havoc of the veneer they call "peace" when the nature is tested in some way later on.

The threads which the weaver of peace takes in hand are twisted in many a coil; here and there are Gordian knots tied by themselves in past lives, and now returning to them to be unraveled; for the brave and true tell us that, "the Gordian knots of life can not be cut, but must be unraveled," and woven over again into a fair fabric. Here stand those who have called upon the Law and would learn to weave peace! They must begin to unravel the threads of Karma. Firm and calm, they must hold these threads, and out of their own hearts secrete, drop by drop, the universal solvent that will turn them into golden threads. The work is slow; but if there is one — even one — who will stand holding the threads, trusting in man's divinity and the triumph of the soul, unfaltering though beaten down by failures, patiently waiting for the softening of hearts and the yielding of bonds, the ties thus held sacred and inviolable must at last become a web of light — a living web along whose threads the heart currents flow unresisted.

To no woman, however, is given the task of weaving alone. She who would weave peace must be a warrior. The point of a lance is needed in dealing with "the Gordian knots of life." Sometimes the most harassing foes of true peace are to be found in one's own nature. Those who have set their feet on the path to Truth frequently make the humiliating discovery that the peace of their homes is threatened by their own subtle desire to rule the destinies of others, their own unyielding resolve to make these homes the expression of some ideal they have pictured, regardless of the wisdom of working on lines of least resistance. If more women had the knowledge Theosophy gives, there would be fewer of these threads idly dropped through ignorance and lack of responsibility, only to be sought and picked up again, painfully in other lives. A glorious opportunist must woman, as weaver of peace, become! But also a glorious warrior, daily giving point to her lance by her stedfast effort to make Theosophy a living power in her life! STUDENT

**SO circled lives she with Love's holy light,**
**That from the shade of self she walketh free;**
**The garden of her soul still keepeth she**
**An Eden where the snake did never enter;**
**She hath a natural, wise sincerity,**
**A simple truthfulness, and these have lent her**
**A dignity as moveless as the center;**
**So that no influence of earth can stir**
**Her steadfast courage, nor can take away**
**The holy peacefulness, which night and day,**
**Unto her queenly soul doth minister.**

—From *Irene* by LOWELL

## The Turning of the Tide

THOSE who have watched the re-lighting in this age of the torch of Wisdom; who have seen Theosophy, the hope of humanity, again planted on earth to redeem; who have realized the mighty meaning of this living Light, and have then seen it obscured by the clouds of ignorance and prejudice and all but concealed by the blackening vapors of selfishness, can now rejoice. The flame that some sought to smother, crept from one opening to another, spreading itself over the whole earth, its source unrecognized, until, gradually, changed thoughts grew out of the common mind. Insidiously, unconsciously, the living fire has colored the earth with a new tint, and clarified the minds of hosts who walk upon its surface. At its heart, where it burns brightest, it has dissipated the clouds, and made a great opening, so that the eyes of those who have eyes to see are beginning to turn with interest; their minds are beginning to question, and their hearts to throb with hope. Contempt has changed to respect; indifference to eager interest; and superciliousness to deference.

When we observe how the public mind is stirred on the subject of education; how many are now beginning to see that that which is called education does not educate, we see the same force at work which moves the energies at Point Loma.

The public mind is surely changing its attitude toward war, toward capital punishment; science is confirming much that was stated by H. P. Blavatsky, and religious ideas have undergone a marvelous

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transformation since 1875. How all this has happened we need hardly ask — it does not matter. The Source may be unrecognized, unlooked-for; but we know that things which are identical have a common origin and we can see that the fire has been at work.

Aside from all this unconscious recognition, we can now especially rejoice over the *conscious* recognition that so many are beginning to give to their birth-right — Theosophy. This divine wisdom is so deeply a property of the race, did men but know it, that in rejoicing at its recognition, we soar so far above a personal satisfaction in seeing that which we have approved, endorsed likewise by others, that we feel no false modesty in expressing our joy and gratitude. We *know* what it means to the world, and we therefore note the many outward evidences of interest lately, as significant events.

A few weeks ago, the County Superintendents of Schools throughout California, visited in a body, the Râja Yoga School, and saw with their own eyes the marvelous results that have been attained. And it is not only that they came; their own words, "We have come, we have seen, we are conquered," show that something touched them strangely.

A few weeks later, another body of over a hundred visited the School, consisting of the Counties Committees of the California Promotion Committee. An intelligent, most responsive audience they formed, and all went away with something new in their hearts and minds.

The flood of questions and of appeals that pours in here through the mails tells the story. It is the thinking earnest minds that are beginning to turn here eagerly, with the hope of having their questions answered. Visitors come, regard with astonishment, and say, "Ah, if all could only know more of this work!" Applications to the School far, far exceed the Leader's ability to meet them. Parents turn to Point Loma with the utmost confidence that here, at last, is a place where their children can be properly trained.

Strangers who have heard and seen comparatively little, write: "This is what I have looked and longed for all my life." Educators, people of unusual thought and insight, those who are of importance in the world's work, come here and say: "These are marvels! How are they accomplished?"

The world is beginning — just beginning — to open its eyes. The tide has turned. Who can predict, who can even *dream* the irresistible force of the Light of Truth, when it bursts in its full glory upon the open minds of men? STUDENT



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GATHERING OF PARENTS AT BRIXTON CENTER, ENGLAND
THE RÂJA YOGA CHILDREN ENTERTAINING

## Instruction in Motherhood

IT is said in an article on education:

> It is one of the chief blots upon the present system of education for girls that it does not attempt to fit them for the duty of motherhood. No word is said to impress upon them that their highest function is to become the mothers of the future generations of citizens, and that on them devolves the responsibility for their physical and moral well-being. Even in the lives of many women who may not marry, the care of children will fill a large part.

Whether motherhood is the *most* important function or not, it is at least a very important function. But is not the reason why we do not teach the duties of motherhood that our wisdom on the subject is so much at fault that we feel it safer to leave the matter to instinct? Instinct is a good guide in animals and savages, but something more is needed for civilized people. Yet, insufficient as this guide is, it has perhaps been considered as not so faulty as our reasoning on the subject would have been. Needed then, a philosophy sane enough, a knowledge deep enough, a wisdom beneficent enough, to guide us in such a matter. As it is we have only opinions, contradictory, hesitating, tentative.

Still there are many things that could be done if we were united enough to act on what knowledge we have; and surely more knowledge would come of such a loyal effort. We know that infants ought not to be fed on bread and tea or left near the fire in a frock of cheap dyed gun-cotton, and that children ought not to be left to run in the street. Thus the question is not only one of greater knowledge, but one of greater national unity and self-government; both of which factors, however, come under the one head of greater wisdom.

What prospect does the imagination offer when it attempts to contemplate the possibilities of a board for providing instruction for girls in the duties of motherhood? We think of schools of cookery, organizations for moral instruction, and sundry other enterprises for the imparting of information on important subjects; and we realize that, though much useful information has been disseminated in this way, the diffusion of information is not all that is needed. Where there's a will there's a way; but where there's a way, there isn't necessarily a will; wherefore the will is the more important of the two. How to get at people's wills and their won'ts is the question.

One feels certain that, if a body should be organized and given power to enforce such instruction; if a sufficient consensus of opinion should be arrived at; still there would be opposition parties and the liability of a reaction in a few years to other views, as we see in so many things today.

In short, can we trust ourselves to undertake a task so delicate and vital? The fact that such questions are agitated is an encouraging sign that indifference is not to be allowed to have all the field. The one sure hope is that, if questions like these are not speedily solved, the situation will become so acute that people will turn in a body to Theosophy which is the one philosophy that *can* solve them. STUDENT

## Ancient *vs.* Modern Ideals

A RECENTLY formed and unique body of women workers in Chicago is known as the Widows' Association, the object of which is to urge the co-operation of widows for the better guardianship of dependent children. The principal reasons for this association are, in the words of one of the members:

First:—The children of widows left without means of support often fall into the hands of harpies who make criminals faster than the courts of Chicago can deal with them.

Second:—Widows are able to act independently and to procure consideration for their views as women better than married women can.

Third:—Widows are brought into closer touch with the dangers to children through the majority having to leave their babies in other hands than their own during the greater part of every working day.

Fourth:—The widows have organized for the purpose of aiding all who are unfortunate, not alone widows.

In ancient Rome the matron left by the death of her husband without means of caring for her children, received a pension from the state. The old law-givers of those days argued that it was more expedient to prevent criminals than to imprison or execute them after they had come into existence. They also argued that the mother who has little children clinging to her could not better employ her time than by giving them the care of which they would be deprived if she were obliged to earn the money for their support. It may be, too, that the old Romans saw a frightful injustice in permitting women to be crucified under the weight of the double burden which we see widowed mothers staggering under every day, in all our great cities in this enlightened land and age — so in advance, our politicians tell us, of the civilizations that have gone before!

Without Cornelia and her wise guidance, whence could have come to Rome those superb benefactors, the Gracchi? Surely they would not have been nourished on principles so high. Is it so impossible to see what an opportunity we, as a nation, are missing? STUDENT

THE following paragraph is of unusual interest at the present time:

ROME, Feb. 16.—The young Queen of Italy has just made a remarkable discovery. While out for a walk with the King, Queen Helena stopped at Castel-Porziano, where they found some workmen pulling down an old Roman ruin. While watching the men the Queen suddenly saw a glimpse of white marble among the debris. She called out to the men to be careful, and with her own hands she helped to extricate from the rubbish a beautiful statue which had been there for more than two hundred years. It had been buried in the walls. Experts say that it is the most beautiful copy that exists of the "Discus-Thrower."

The original has been lost, but there a number of copies in the world, and two are to be found in the Vatican.—*Los Angeles Examiner.*

This is the first time a queen has added to her glory by an archaeological discovery. H.

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# OUR YOUNG FOLK

## Forestry at Point Loma

I

DID you ever take part in the delight of waking up mother earth from the sleep of ages, and watching how the drowsy soil appears to grow into a young and vigorous life, refreshed and stimulated by its long rest?

True it is, that all over the earth nature takes a short rest once a year, and the budding spring-time is beautiful with the magic of opening leaves and lovely flowers.

But there are lands which have been sleeping for countless centuries, through a longer rest than just the yearly winter. Old forgotten civilizations have sketched their traces on the skin of the earth. Times and seasons have revolved. The waves of human progress on their mighty journeys round the globe have left these places apparently deserted. The barest shadows of man's creative genius may be discerned. One might almost think the soil had lost the power to produce the trees of the forest, and the many colored and delicate flowers which gardeners love.



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THE WESTERN SHORE OF POINT LOMA. FOREGROUND OF CHAPARRAL

And yet that is all a delusion. Nature has only been asleep, and awaiting the coming of a new and long expected spring-time. Slowly she has been gathering a giant strength which can be made manifest when she is aroused. And so all that is needed in these favored spots is to wake up the hidden dormant life, to remove the covering gently from the sleeper, give her a good drink of water, and lo! the dusty land and the hard brown soil become hidden by a robe of magical beauty.

The magician who works this miracle — or rather, directs the course which it shall pursue — is man himself. As overlord of the kingdoms of nature under him, as a part of all and ruler of all by reason of the unity which lies behind the outer seeming, he has learned from his advanced position to know how he may direct his younger brothers on the path of evolution. And so, by the magic of his touch, when favorable conditions offer themselves, he can produce a fairyland from a dreary waste.



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YOUNG RÂJA YOGA FORESTERS AT POINT LOMA

It would be well if men could more constantly remember that they have part in directing the blind forces of Nature so that they may rightfully fulfil their natural destiny. To find out how to do this in harmony with the laws of Nature herself is one of man's greatest possibilities. He is able to discover these secrets because he holds the key within himself. By this divine intelligence the veil of Isis may be lifted and her glories may be unfolded.

Almost everybody has heard what Point Loma was like, eight years ago, before Katherine Tingley founded the school which is now known as the newest, and yet paradoxically the oldest, of educational institutions. A moorland waste of brush and scrub, almost uninhabited, marvelously beautiful in its wild setting of mountain, sea and sky, but *sleeping*, with its potency of charm barely expressed in its outward appearance, yet teeming with the dreams of the past and the possibilities of the future.

No one knows how long since this beautiful land was the center of a great civilization. Here and there are traces which show that much is yet to be discovered upon this curious question. It is certain that the milleniums of the past have here witnessed the passing of the nations on their eternal journey. As a part of that which men have been accustomed to call the great desert of the west, Point Loma shares the traditions of the Pacific Coast.

Here in the West of North America, discoveries are made from time to time which show the traces of long forgotten empires. On the plains of New Mexico and Arizona are hundreds of miles of long-disused and dry canals which formed part of vast works of irrigation. They were made by a people of whom we know nothing. They show signs, however, of great engineering skill and were no doubt constructed by the highly intelligent and cultivated people who covered these lands in the hoary past. Their decadent descendants — "the noble red men" showed formerly many signs of a fine and elevated descent before they became corrupted by the vices of modern times. Now, progress is hastening the fading of the picture, and the shadowy and disappearing semblance of the mighty races of long ago will soon be engulfed, consumed by the advancing wave of a civilization which in many respects has still much to learn from the wisdom of the Red Indian's forbears. C. W.

## Facts Worth Knowing

THERE are over a dozen kinds of rocks which will float if thrown into the water. Pumice stone is one of the best known of these.

THE Eiffel Tower, built for the Paris Exposition in 1889, and still a marvel at the Exposition of 1900, is to be used as a station for the army wireless telegraph system. It is 900 feet high.

FIFTY varieties of seaweed are found along the Japanese coast. They are used as food or in the manufacture of glue, plaster and starch. A large sum is realized every year from these seaweed products.

JAPAN has made a large appropriation for exhibits at the Jamestown Exposition. Two warships will represent her in the naval program.

HISTORY recounts some very charming little stories about girl and boy writers, who began in youth-time to show that they were studious, industrious, and that they loved to be of service to others.

Margaret Elizabeth Chandler was one of these. She was born in 1807, in America, near the town of Wilmington, Delaware. When eighteen years of age she wrote the beautiful poem entitled *The Slave Ship*, and for this she was honored with the bestowal of a prize.

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# THE CHILDREN'S HOUR

## CHILDREN

LONGFELLOW

COME to me, O ye children!
For I hear you at your play,
And the questions that perplexed me
Have vanished quite away.

Ye open the eastern windows,
That look towards the sun,
Where thoughts are singing swallows
And the brooks of morning run.

In your hearts are the birds and the sunshine,
In your thoughts the brooklet's flow,
But in mine is the wind of Autumn
And the first fall of the snow.

Ah! what would the world be to us
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood,---

That to the world are children;
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the world below.

Come to me, O ye children!
And whisper in my ear
What the birds and the winds are singing
In your sunny atmosphere.

## The Three Alms

AN old legend of Brittany tells of two young lords, brothers, whose names were Mylio and Tonyk. Both were rich and handsome, but in character they were very unlike. Mylio, the elder, was selfish and revengeful, while Tonyk was kind-hearted, loving and generous.

When the boys were about sixteen and seventeen years of age, their mother, who was a widow, thought it would do them good to see a little more of the world than just their own home, which was very beautiful. So, giving each a new hat, shoes with silver buckles, a sky-blue coat, a purse full of gold, and a beautiful horse, she started them off in great spirits, and oh, how fine they looked!

They had not gone far on their journey when they saw a poor woman by the wayside, her face covered with her apron. Tonyk stopped and asked her what was her trouble.

"Oh!" cried the woman, "my only son died yesterday, and now who will support me?"

"Suppose it were my mother," thought Tonyk, and then, handing the woman his purse, said, "Here, take this; it will help you until you can find other means of support."

Blessing him, the woman gave Tonyk a nut, in which was a wasp with a diamond sting. How Mylio mocked Tonyk for being such a tender-hearted goose, as he said.

Soon they reached the edge of a wood where they saw a half-naked boy singing dolefully and beating his frozen hands against his chest to warm them, his teeth chattering with the cold.

"What are you doing here in the cold?" asked Tonyk.

"I am trying to catch tit-mice so as to earn my bread."

Tears came in Tonyk's eyes. He took off his sky-blue coat and said, "Here, take this coat to keep you from freezing."

"But what will you do?" shiveringly asked the boy.

"I have my warm woolen waistcoat," answered Tonyk.

"Oh, thank you!" cried the boy, "here, take this in return, it is all I have;" and he gave Tonyk a little cage in which was a tit-mouse. Tonyk put it in his pocket with the nut the old woman had given him and rode on; but he suffered from the cold without his coat, though he would not admit it to his brother, who jeered at him.

At last they came to a meadow. There sat a lame old man by a spring, with a beggar's pack on his shoulders; he wanted to buy a horse from the boys, and offered to give a hollow acorn with a spider in it that could spin threads stronger than steel, for the horse.

"Ha! Ha!" laughed Mylio scornfully, "what do we want with a spider?"

"The poor man cannot give more than he has," said Tonyk, and exchanged his horse for the acorn. His brother was very angry. "I suppose," said he, "you think I shall share my property with you after you have squandered all your own, but you are mistaken;" and he rode on alone. Tonyk walked cheerfully along behind.

The road led through a valley, on both sides of which towered great rocks. On the rocks lived a giant who was blind and had no feet but had such sharp ears that, unless people who entered the valley almost held their breath, he would hear them and send his servants, two trained eagles, to capture them. When Mylio entered the valley the sound of his horse's hoofs fell on the giant's ears.

Later, Tonyk reached the valley, only to see his brother being carried away beyond the cliffs surrounding the valley, by two eagles.

"What shall I do to save my brother," cried Tonyk in great distress. Then he heard three little voices say, "Who would despair like that at every little misfortune."

"Who speaks? Where are you?" cried Tonyk.

"Here, in your pocket." Tonyk took out the nut, the acorn, and the cage. "What can you do?" he asked.

"Watch and see," answered the three little voices.

Then the spider spun a web as fine as silk but strong as steel; the tit-mouse carried the spider to the top of the cliff, and Tonyk climbed the web as if it were a ladder. The wasp flew on before, buzzing. In a great stone cavern sat the giant, sharpening a huge knife, while Mylio lay on the floor with tied hands and feet, expecting to be killed any moment.

When Tonyk appeared, the red eagle darted at him, but quick as a flash the wasp stung out the eagle's eyes, then flew at the white eagle and stung his eyes with his diamond sting, and then attacked the blind giant, who fell on the floor in torture.

The spider then quickly spun around the giant a net so strong that he was imprisoned. Then the eagles, no longer afraid of the giant, and enraged with the pain in their eyes, turned on the giant and tore the flesh off his bones till he died.

Tonyk released his brother, and when they had both climbed the silken ladder, there were the tit-mouse and the wasp harnessed to the little cage, which had changed into a coach large enough for the brothers to ride in, which they did until they came to their uncle's estate.

Now what do you think they found? Their own horses tied to the drawbridge, and on the saddle of Tonyk's horse hung his purse and cloak; the purse better filled than when he gave it away, and the cloak decorated with precious stones.

When the brothers looked for the tit-mouse, the wasp, and the spider, in their place stood three glittering angels. The most beautiful angel said, "Fear not, we are called good works. The poor beggar-woman, the freezing boy, and the lame old man were no other than ourselves. Tonyk, remain as good as you have been so far; and you, Mylio, learn a lesson. Even the humblest can be useful."

The angels disappeared. With their hearts full of gratitude, the brothers embraced each other. Mylio never forgot his lesson, and became a good and noble man.

COUSIN CHARLOTTE

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THE birds of Central Park, New York, have been provided with a number of nice little bird-houses made from the branches of trees. These are placed high in the tree top and many little English sparrows and robins are building their nests and storing their food in them.

One day a poor little squirrel who was having a hard time to find winter quarters thought he might be able to occupy one of the bird-houses, but the birds soon made him understand that the houses belonged to them and that he had no right there, and soon drove him away.

Some kind people who go to the park to watch and feed the squirrels have noticed what a hard time the little squirrel-folk were having to find comfortable winter lodgings; so now the squirrels are going to have little wooden houses built for them too, where they can make their nests and store up their nuts. Here they can live in comfort all winter and not have to hide under old roots and hollow tree stumps any more.

The squirrels will have fine times moving in when their houses are finished.

COUSIN EDYTHA

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IT is quite a sight to see the way elephants are trained to take their food in the Indian army. When it is time for dinner the elephants are driven to where the food, which is raw rice, is tied in five packages of two pounds each. The rice is wrapped in leaves and tied with grass. At the word, "Attention," the elephants raise their trunks and open their large mouths, and the men who feed them throw a package into each mouth, and so on until each elephant has eaten his five packages of rice. They do not waste their food when they are fed in this way, and they learn besides to obey the commands.

Down in the Congo States there is a training school for elephants, and twenty-eight elephants have regular training. Elephants are considered the most intelligent of animals, and it is said that they respond to the training given them with most surprising results.

E. P.

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# The Theosophical Forum in Isis Theater

## San Diego California

### DOCTRINE OF REINCARNATION

**Speakers at Isis Continue to Expound Theosophical Beliefs**

"THE Doctrine of Re-birth" and "The Future Life" were the subjects of discourse at the Isis last evening, at the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. Miss Edith White and Dr. C. J. Lopez both dealt with the subject of Reincarnation. Miss White's paper "Have we lived before?" gave evidence of thoughtful and careful preparation. It went to show that to the Eastern mind the idea of re-birth was self-evident. Millions of these people believed in the doctrine of innumerable lives as surely as they believed in the fact of sleeping and waking. Although the Christians of Europe and America generally have forgotten the ancient doctrine there are very many today who look upon it as the missing link in human life. What meaning could one life by itself have? We are on earth to learn; but what could one learn in one life? There was not enough time in one life to learn all that ought to be learned. All scientific study and education gave evidence that man's body developed from the lower forms of life; that nature had for ages been improving man up to his present state. If nature, then, is so painstaking about the body, is it likely that the same nature would be less careful about the man within the body? It is more likely that little by little through the ages the divine man has made his own body and will go on making and improving.



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RUINS OF THE ROMAN CATHOLIC CHURCH, KINGSTON, JAMAICA

All who understand the Nazarene respect him and his teachings, and he said, "Be ye perfect." Man was "made in the image of his maker," and therefore is a power infinite. Perfection in man's case does not mean that passive condition misnamed goodness; it means the power of full realization of all his rich possibilities and god-like ability. How shall man use these opportunities? Whatever is to be done on some hypothetical planet is not the question; it is what is to be done here. It is here that man should perfect himself. Is it worth while to come to this world for a little personal pleasure? The purpose of Providence concerning mankind was that man should perfect himself, and if there is such a mighty purpose — should not mankind by every means in their power seek to discover it? Man will never use what he has not got, he cannot grow in mind unless he believes that he is eternal — a part of a chain of lives, and in being so he is no longer a citizen of one part — he is a citizen of the world.

Reincarnation gives hope to the discouraged, hope to those whose lives have been failures, for it gives them the possibility of redeeming their mistakes. Death with this belief can be faced with calmness. It is no longer the dreaded black curtain ever before them and ready to drop at any moment; the separation of friends and the cutting off of a man when, after a life's struggle, he is about to attain his highest ambitions. It is no longer a curtain with everything dark beyond it. It is sleeping with continuity of life unbroken. Beyond this shadow there is that union of souls that softens the shadow and removes all fears, even the fear of death.

Theosophy offers help in every action and thought of man, and it presents Reincarnation as an explanation of life's mysteries, and at the same time demands that its followers should show to all others that toleration in thought that they themselves expect to be shown.

Dr. Lopez followed with a continuation of his last Sunday's address. He said that on the last occasion he had appealed to their reason in favor of re-birth, and he had produced evidences, scientific and logical, but although logic proves that a thing must be by argument, it can never prove by a series of arguments that it is. He said he would now come down to a few simple facts. He would by reference to a few simple occurrences in their everyday life try to show them that re-birth is a fact in nature — as simple a fact as that of cohesion in the world of atoms, or the law of attraction in the world of stars. He said he would clear out of his way some of the poorer arguments used in favor of re-birth by some people. For instance sóme think that infant prodigies, infants with wonderful and remarkable ability and intelligence, were proofs of re-birth. Such occurrences are not frequent enough to be of any use as examples. Then, again, some people think they have a recollection of their former lives in the stages of rebirth. This too, he regarded as poor evidence. These people are abnormal and they have abnormal experiences, and he would get down to everyday things.

In traveling from place to place and looking at landscapes and passing through many experiences, there is at times a consciousness or feeling that one is looking at something that somewhere or other he has seen before, and yet the person knows full well that he has never in this life seen that thing before. Was not that an evidence of some other life? Then, there were at times those impulses on the part of a human being of affection for some other being, and hatred for another. These impulses are unaccountable. Science cannot account for them with the doctrine of heredity or anything else.

Again there are times in daily life when one is brought face to face with important problems, and on these occasions reason sways one way and some inner impulse another, and if they did not follow their inner impulse they would afterwards regret it.

The simple explanation is that according to the doctrine of re-birth the impulse is the result of having been brought face to face with the same difficulty and the acquired experience gained in a former life. It is the eternal part of their being knowing better and trying to impress its knowledge on their personality.

Again, when reading of some calamity, something in our hearts awakens us and prompts us to feel for the suffering of others. Would they then prefer to believe that after this life that higher self is to be pigeon-holed somewhere, or after a period of rest that it comes back to help mankind? The eternal laws of wisdom and mercy give this chance of another life under the same conditions. OBSERVER

### Theosophical Meetings

PUBLIC Theosophical Meetings are conducted every Sunday night in San Diego at 7:30 at the Isis Theater, by the students of Lomaland assisted by the children of the Râja Yoga School. Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

Theosophical literature may always be purchased at these meetings.

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# Art Music Literature and the Drama

**Dr. Edward Elgar, England's Greatest Composer**

DR. EDWARD ELGAR, today England's greatest composer and by many declared to be the greatest since Purcell, is by no means unknown to the musicians of Lomaland, more particularly the younger ones. It is a tribute indeed to this composer that here, where our child musicians are nourished on the classics from the start and where Katherine Tingley's touch upon their musical life has conferred upon it a quality unknown to other conservatories and schools, Elgar's compositions are so much used. Classic indeed they are, showing him to be what is almost rare in modern times, a contrapuntist of a high order. *The Snow*, which we heard at the last Recital in the Rotunda, a composition for chorus and two violins — not one of Elgar's more elaborate works but certainly one of his most beautiful — was a lesson in counterpoint that a certain group of young students here could not have missed. And it satisfied the heart as well.

There was inspiration and uplift in every note, a refinement of power in every progression. One felt, almost saw, the rare tone-fabric a-weaving.

As the picture indicates, Dr. Elgar has still the best of his life before him. The past of his efforts promises royally anent the future.

STUDENT



Lomaland Photo. and Engr. Dept.

DR. ELGAR

**The Drama of the Future**

IN a recent number of the *Contemporary Review* Mr. Philip Littell has an article on the drama which displays a wide comprehension of the limitations to which modern playwrights are subjected by the conditions of the age. His opening lines, his first words, convey the gist of the whole situation. He says: "The great problem for a playwright is how to fill the theater."

Now this at once conveys the idea (which we conceive to be the true one) that the drama has, in these latter days, descended from its once high estate, and has become, like the temple of old, a convenience to those who buy and sell, a commodity to be gambled with in the race for wealth. In other words, the drama is no longer what it once was, a noble and divine art for the education of mankind, but is degraded to pander to those forces which hold men back from the lines of true progress and enlightenment.

So long as "the great problem for the playwright is how to fill the theater," that more money may be made thereby, so long will it remain upon the same *spiritual* level as a modern dog show, or the auction annually held in the vestry of a fashionable present-day church, when the pews are sold to the highest bidder.

The question as to how this evil may be remedied has exercised many thoughtful minds, and much has been said and written upon the desirability of state-endowed temples of the drama which shall be free from the bonds of financial speculation. No doubt the future will provide either this remedy or some other equally efficient, because the time is at hand when men will see more and more the necessity of a revival of the true dramatic art which shall meet the needs of the questioning soul life of the people.

Of course, every drama must, from the very constitution of things, have some basic problem upon which it is intended to throw light. But unfortunately the modern "problem play" appears too often to be constructed in such a way as to throw light in the wrong direction. The question involved seems to be, in which particular color or texture of glittering slime you should allow the human mind to wallow. It does not seem to matter much so long as the drama pays. Mr. Littell hits the right nail on the head in characterizing the present time as:

> an age which runs a risk, as it pursues its indecent material successes, of leaving the soul forgotten. Every man who digs into himself, becomes at moments aware, so they say, of hidden places in his being, of depths below the surface of his life. Having looked upon them with an eye none too clear, he goes away and immediately forgets what manner of places they were. . . . The most real of our existences has its dwelling among the shadows. . . . The remoter caverns of the soul echo sounds not made of words and hardly to be described even without them. . . . The most characteristic communications of a soul to another soul take place in a silence which words have not yet translated.

Every thoughtful man will heartily agree. And if this means anything at all, it means that the writer has recognized the efficiency of the drama as, potentially, a great teacher of those deep problems which are so hard to convey in words. The great dramatic plays of the future will take the place of the sermons of the past. The world is tired of sermonizing.

As an illustration of the *real* problems which are vital and which have been so magnificently illustrated by the world's great dramatists, we might take the *Eumenides* of Aeschylus, and *The Merchant of Venice* of Shakespeare. Both of these plays were constructed to illustrate the same great problem, the question of the relative efficacy of *Justice* and *Mercy* in the Law of the Universe. Both show that the one great principle is but the counterpart of the other. The Eumenides in the one and Shylock in the other, stand for the pound of flesh — the perfect justice of the Law. Orestes in the one, and Antonio in the other, are the men who are both innocent and guilty. The type of awakened womanhood, of Athena in the one, and of Portia in the other, both of whom recognize the justice and yet plead for mercy, appeals to those deeper feelings of the human heart and understanding which are beyond words.

There was once a time, before Europe descended into darkness, when the Greeks recognized the high mission of the true drama. Their problem-plays were the recognized teachers of the people in those palmy days of Greek art and philosophy, from which we have yet so much to learn.

The recognition of these facts has led to the foundation by Katherine Tingley of the Isis League of Music and Drama, one department of which will devote itself to the reconstruction and development of the nobler and truer drama as a means of illustrating those high ideals which shall serve to render more clear the path of Truth and human happiness.

STUDENT

## FRAGMENT FROM ABT VOGLER

ROBERT BROWNING

**BUT here is the finger of God, a flash of the will that can,**
**Existent behind all laws: that made them, and lo! they are!**
**And I know not if, save in this, such gift be allowed to man,**
**That out of three sounds he frame, not a fourth sound, but a star!**

**Consider it well: each tone of our scale in itself is naught;**
**It is everywhere in the world---loud, soft, and all is said:**
**Give it to me to use! I mix it with two in my thought,**
**And there! Ye have heard and seen: consider and bow the head!**

---

"THREE cities dispute the privilege of honoring the memory of Andrea Mantegna," says a writer in the European edition of one of our great American dailies. "Padua, which was for a long time thought to be his birthplace, and which, moreover, preserves some relics of his works; Vincenza, where he really was born, as recent discoveries show, and finally Mantua, where he died on September 13, 1506. But it is not only all Italy that should honor the date, but all nations, for Mantegna . . . belongs equally to all countries."

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# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED IN 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* Organization at Point Loma with *the* buildings *and the* grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: 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, it unites *the* philosophic Orient with *the* practical West


## Stolen Passports

IT is part of the British Constitution that a money bill, sent from the Lower House, is inviolable by the Upper. So sacred is the right, that other matter, included in the bill with its money provisions, becomes also protected by the association.

Various individuals and bodies of people hope to apply in the same way the name *Universal Brotherhood*. As this Movement becomes more widely known, and its work and possibilities better appreciated, the name is being used to gain respect for teachings which point exactly the other way. A San Francisco Society, for example, is advertising "Lectures on Live Subjects, Universal Brotherhood, Psychic Development, etc., etc.;" in Los Angeles there are similar advertisements; and books are appearing with such titles as "Occult Science and Universal Brotherhood."

In all such cases there is an attempt to make capital of the respect, which, because of the Movement and Organization bearing the name UNIVERSAL BROTHERHOOD, under the direction of Katherine Tingley, and headquartered at Point Loma, now attaches to those words. They are *half of the full name,* which runs UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.

The other half has been similarly misused. The word Theosophy and the name Theosophical Society have both been used for the same teachings and practises as are now trying to get their passport and badge of success from the words *Universal Brotherhood.*

Theosophy and the Universal Brotherhood Movement are concerned with the realization of a certain ideal of human life, wherein all men recognize and treat each other as brothers and true comrades. In the ideal man to be realized in this future humanity, Theosophy teaches that powers and faculties will have awaked which, manifested by any now, would be accounted "miraculous." It also teaches that the attempt on anyone's part to evolve them *except* by the process of trying to actualize the ideal code of conduct and thought, will only end in disaster, mental, moral, and physical.

The teachings and practises to which we have referred, and which the words Theosophy and Universal Brotherhood are used to frank — *represent exactly that attempt.*

Theosophy includes a system of psychology; that is, it treats fully of human nature. It shows present human nature to be a battle-ground and a birth-place — a battle ground between the higher, the divine; and the lower, the passional; and, when the former begins to dominate, the birthplace of the higher powers and faculties that will reach their full perfection in the humanity of the far future. Dealing separately with the two elements, it shows the higher as ever attempting to realize itself through compassion and self-sacrifice. The "self" to be constantly sacrificed, is each passion of the lower nature as it comes in the way of the life of compassion and the work thus constantly necessary. The compassion results from the extension of the limits of consciousness till it finds itself living the life and feeling the struggles and needs of all else that lives.

The lower and limiting nature, besides comprising those passions recognized as such by everyone, includes some not invariably so counted and dealt with — for example, the desire to be or have anything which does not arise from the deeper desire to help, to confer the results of the being or having on others, or to do duty more effectively.

The desire to be, to have, or to know, something mysterious, something quite beyond the purview and plane of other men, is the mischievous desire for personal power in its subtlest and strongest form, and therefore the subtlest and strongest enemy of the higher nature and its development of its powers and faculties. And it is exactly this desire to which the teachings and practises to which we have referred, appeal. True Theosophy therefore, so far from warranting such desire, or the practises that are thought capable of gratifying it, is its unremitting enemy. Examining the published practises themselves, and some only hinted at in print or publicly, it shows them, in the light of a real psychology, not only incapable of giving the results promised, but sure to lead to wreck.

And Theosophy protests against the current uses of the words *psychic* and *occultism* — the one from *psyche,* the *soul,* that holy thing which "psychism" as commonly understood may kill or divorce from the man; and the other really meaning that which is "hidden" merely because it is of the (to most men) hidden soul.

From time to time it has been necessary to make this explanation, and it will doubtless continue to be from time to time needed. Those who will be deluded must have their lesson. Those who are sincerely looking to Universal Brotherhood in life will take warning. STUDENT

## MEMBERSHIP

**in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite 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 Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.**

## Theosophy in Holland

THE efforts of the Dutch members of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY to spread over their country the sublime Gnosis of Theosophy as taught in its purity at the International Headquarters, Point Loma, California, under Katherine Tingley's direction is bearing good fruit. Not only are Hollanders in general becoming really interested in the same, but what is more, Theosophical ideas are being *sought after* by the best class of literary periodicals in the Netherlands. As an example in point, the best and most prominent of Dutch Reviews, *De Hollandsche Revue,* asked the Holland Representative of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY to prepare for its November issue of 1906 an article on the Student and School Life at Point Loma. This article was not only printed *in toto,* occupying six full pages, but was accompanied by *four large representative cuts,* illustrating the same.

But this is not all. Another article was at once asked for, and printed, in the succeeding, December, issue, under the heading "The Founders and Leaders of the Theosophical Movement," occupying nine full columns and illustrated by pictures of H. P. Blavatsky, William Q. Judge, and Katherine Tingley — all large cuts, and most faithfully and honestly reproduced.

Thus then, we see the fruit of steady, persevering work in the true Theosophical Cause. Nothing can long stand against such work, for our philosophy is based on Truth itself, and shams, prejudice and bigotry *must* sooner or later give way to, first; *respect,* then *sympathy, then acceptance.*

Theosophy in Holland: *Crescat, Vivat, Floreat!* OBSERVER

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# Students' Path




## Compassion

IN the Eastern Philosophy the word compassion has a much broader signification than we of the Western world would ascribe to it. One of the ancient sacred books tells us, "Compassion is no attribute, it is the law of laws — eternal harmony, the law of love eternal."

Our idea of compassion, or sympathy, while it is a certain amount of feeling with others, is often a mere surface emotion. Our sympathy with the woes of others may be accompanied by a desire to help them, but that desire is frequently so negative that it does not result in action. An emotion is of no value to ourselves or others unless it leads to action. We see persons who call themselves sympathetic, who, amid their luxurious surroundings, weep tears of pity for the distressed, but do not make the slightest effort on their own behalf, do not so put themselves in their place mentally that they feel an insistent urge, even at the cost of sacrifice, to remove the cause of the suffering.

If we have no heart development and care only for our own woes, we may imagine that the woes of others do not affect us; but in this we are mistaken. We are, all of us, not only responsible for the collective miseries of humanity, which we, from our past course have helped to create, but we are affected, even if unconsciously, by the woes of any fellow being. The heart beats of those who suffer, sent forth into the finer atmosphere that interpenetrates the air we breathe, extend on and on until they have agitated the whole of humanity, just as the ripples caused by throwing a pebble into the ocean extend until they have reached the distant shore of the great waters, all invisible though these agitations may become to our limited vision. It is only our dullness of perception that leads us to consider ourselves secure in our selfishness. But we cannot separate ourselves from humanity as a whole. In cases in which there is no conscious response to suffering, how can we say that we are not in some way played upon to our injury, especially if our habitual attitude is one of selfishness; for, if we are not compassionate we are defying law, and every defiance of law works injury to us.

To fail in sympathy with others is to ignore nature's law of Brotherhood. Compassion includes Brotherhood, or rather it *is* Brotherhood. If we feel the woes of others as we feel our own, we shall be sure to work for their relief, since who does not work to mitigate his own ills? By co-operation with law in practical compassion we receive the protection and benefits of law. In truth, feeling with and working for others is the only method by which we can bring to ourselves any real or lasting benefit.

It is abundantly evident that there is One Ocean of Life, in which we all live and move and have our being, and the attempt to live outside of it is a folly and blindness that finally leads to our destruction. How frequently we are able to see this in the sad and sometimes tragic close of a selfish life. But even where the egotist continues to flourish throughout this life, he may rest assured that reaction is only deferred, that the end is not yet, that other lives summing up his account with the law of justice are in store for him.

Compassion does not confine itself to feeling with others only when they are suffering, but it means so entering into their consciousness that we feel their joys as well as their sorrows. It means that we can so understand their true condition that even when they are happy in their ignorance and selfishness we are willing, in order to work for their highest good, if need be to awaken them that happiness may for a time be replaced by suffering. In this way work our great helpers, those Masters of Compassion so immeasurably in advance of us in spiritual development and wisdom that they make no mistakes in working as they do for man's permanent uplifting rather than for his temporary happiness, which is only secondary in importance; whereas we in our shortsighted sentimentality — not compassion — frequently pander to the lower nature of our fellow men in order to bring about a present happiness that only hinders their spiritual progress.

Do not parents in their mistaken love for their children, frequently regard only their happiness, or what they think will lead to their happiness, but which will prove itself to be a fruitful source of misery to them in future years? There is no surer road to the present as well as future happiness of children, than a teaching by example and precept along the lines of Brotherhood, including a constant urge to work for a dominion of the higher over the lower self.

If we are as yet too ignorant to pursue a right method in ministering to the needs of others we can in time, by the practise of altruism, gain the necessary wisdom. "Live the life and ye shall know the doctrine." By acting up to our highest light we shall be sure to gain more light, and if our present light is darkness it is only because we have ignorantly or wilfully shut out the light that is so beneficently directed upon us from the supernal regions of the great spiritual sun, the source of all our spiritual light.

Selfishness leads us to think that we are placed here solely for our own benefit, whereas altruism teaches us that the more we work to benefit others the greater benefit shall we ourselves receive.

It is proved to the satisfaction of any observer that animals in close association with their human brothers, who are in sympathy with them, who feel their deprivations and miseries, are most wonderfully raised to a higher grade in evolution. They become, as we say, almost human, in some respects at times appearing even superior to many whom we designate as human but who are not worthy the name. We are the intended masters and protectors of all animals brought into association with us, and just in proportion as we gain dominion over our own animal natures we shall fit ourselves to become agents of evolution in the animal kingdom. Still further, can we not imagine that, when we have conquered our vices and evil thoughts which work in the creation of noxious animals, such animals will have disappeared from the face of the earth, and harmony will reign throughout all the kingdoms of nature? This may be ages or cycles, or even millions of cycles hence, but if there is any consistency in evolutionary law will it not be sure at some future period to be brought about gradually and naturally? Those of us who work with evolution will be in the advancing army and those who do not do so will fall out of line to their own destruction. Evolution does not stop for us, but it employs all who constitute themselves voluntary agents and casts out all who by their lack of Brotherhood and Compassion render themselves useless or obstructive in Nature's great work.

No least effort for good is ever wasted. We know still further, that there is at Point Loma, California, a band of earnest workers on these lines, preparing to send forth into the world such trained pupils as will produce startling results in uplifting humanity. This is our great hope and encouragement for the future. If we are now on a low level in spiritual evolution, we need not remain there. All the great souls so in advance of us have once stood where we now stand. By heroic effort they have gained such a conquest over their lower nature that they have become sages in wisdom, and shall we not gratefully accept and apply the wisdom, the philosophy they hand down to us? Shall we not endeavor to catch the rays of light they shed upon our benighted generation from their spiritual mountain top, and try to follow their unerring example? Compassion is their watchword, shall it not also be our watchword?

Compassion means Brotherhood. Brotherhood means unselfishness. Unselfishness leads to wisdom. Wisdom guides aright all affairs of state. Political and commercial corruption and social agitation with their thousand attendant miseries, would all disappear if true wisdom were at the helm. When will such a time come for the selfish humanity now upon this planet? Who knows? But this fact we do know; that all who work towards this end do accomplish something, since not even the least effort for good is ever wasted.

There have been religionists who have rejoiced over their own salvation achieved by a belief in certain sectarian dogmas, while at the same time they felt sure that many of their fellow men and perhaps their nearest of kin were, from non-belief in their doctrines, doomed to everlasting torment. And we well may ask — Did the slightest compassion enter into their hearts, or were they better than their creed, whose cruel injustice they failed to realize?

Golden opportunities wasted become for us weapons of destruction, just as the purest waters with no outlet become stagnant and deadly.

To feel with others and to work for others are our only means of salvation as well as the only source of true happiness. This is the message of Theosophy, the teaching of Compassion, that we should make actual in our lives this "Law of Laws — the Light of Everlasting Right and fitness of all things: the Law of Love Eternal." M. J. B.

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## THE POET'S CROWN

MARY M. WILSHERE

I HEARD a voice at dawn,
"What is thy choice?" it cried,
"Thou shalt not be denied;
The Poet's wreath? Think well ere thou decide:
That crown has many a thorn."

I heard the voice again
When sultry noon drew nigh.
"What is thy choice?" and I,
"The Poet's crown, though thorny"; made reply,
"I care not for the pain!"

I heard the voice at night;
"Thy wish is granted, thou
Shalt wear upon thy brow
The wreath, and if it's weight oppress thee now,
Sing! and it shall grow light."—*Selected*

# THEOSOPHICAL FORUM

**Conducted by J. H. Fussell**

**Question** DOES the action of Karmic law in any sense depend upon the knowledge of the individual respecting the law?

(A composite answer compiled from brief replies of several students.)

**Answer** WE are all no doubt familiar with those verses in the Christian Scripture where St. Paul writing to the Galatians says: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Those words express the Theosophists' belief in Karmic law, and also clearly state that we can not escape the action of law. Eternal Justice rules the Universe.

If we wrong another the wrong we do does not hurt our brother nearly as much as it hurts ourselves. We get the reaction. The doctrine of non-separateness is true. We are our brothers' keepers.

The action of the Karmic law no more depends upon the knowledge of the individual, than the action of gravitation stops because it may not be understood. There is however an increased responsibility falling to the one conscious of the law, and its operation. When will enters into an act it has a correspondingly greater effect, both outwardly and inwardly.

Every act and every thought on every plane has its exact result in proportion to the force with which that act or thought was set in motion. Whether man knows it or not the law works on ever ceaselessly and justly, and when man wakes up from his long sleep to a knowledge of this underlying law of the universe, then and then alone will he see the necessity of living for his brother man and not for himself. When he knows that in another life, if not in this, all he has done will react on himself, then he will if only for a selfish motive strive to bring good Karma upon himself, and not evil; and strive to do unto others as he would they should do unto him.

Such is the Law which moves to Righteousness,
Which none at last can turn aside or stay.

All natural laws operate regardless of individuals, and the Karmic law is no exception. Wherever the harmony of any part of the universe is maintained the action of the law is beneficent; when it is violated, equilibrium must be restored regardless of consequences to individuals. But the effect upon man does depend upon his knowledge or ignorance, upon whether he knowingly co-operates with this law of harmony or only ignorantly does the right thing without any particular reason for so doing. If he wilfully violates it the effect must be most serious. Knowledge carries with it grave responsibilities. All law acts in its own way and whether we know the penalty of an act or not we must suffer if we work contrary to that law. Action follows according to whatever cause we set in motion; but with a knowledge that certain causes will bring certain results we can of course set up different causes. Certain causes produce certain effects irrespective of the person who sets the causes into operation. The Karmic results of an action fall quite differently upon an individual who is not attached to the action. The sin of an action is often not so much in the thing itself as in so setting the mind on it that it serves as a limitation which shuts out larger thought and feeling. To know the philosophy of Karmic law is to see that its effects can be used rather as a means of tuition than as punishment if, accepting the daily conditions presented, everthing is made the means of learning the needed lesson it brings.

If a person acts and knows that he does wrong, Karma will come to him as punishment. If a person acts and is ignorant about the law Karma will come to him as a lesson. Every person however, knows or has known what is right or wrong, for conscience tells him. If he has lost the power of seeing what is right or wrong it must be because he has refused to listen to conscience and if this is the case it is his own fault that he does not know what is right and what is wrong. Then what could be more beneficent than that Karma should still act on him and by its severe blows start him thinking and make him ask himself what he is suffering for. Then gradually he will turn to conscience within until he is able and willing to listen again to its voice.

Many of the unexplained and apparently contradictory evidences against a just law ruling all things will be explained when we understand that there is both individual and collective Karma. We have duties as individuals and also duties as citizens of our country and citizens of the world. We can shirk no responsibility in any one of these spheres of action without paying the penalty of neglected duty. This may serve to explain why we often see individuals who have led noble lives as far as we understand them and are yet held back and suffer often great hardships for no apparent reason. The ten talent story of the Bible is only another way of stating the Karmic law, and nations who have received much must give much and do much.

*The Voice of the Silence* tells us that:

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.

STUDENTS

**Question** IS not right action which springs from a belief in Karma which returns our own to us, merely a form of philosophical selfishness?

**Answer** ONE of the cardinal teachings of Theosophy is that the quality of the act is determined by the motive which prompts it, and the true devotee does the thing he ought to do, neither from hope of reward nor from fear of disaster, but simply because it should be done, and does not concern himself as to the results. In the *Bhagavad Gîtâ* we read:

As the ignorant perform the duties of life from the hope of reward, so the wise man from the wish to bring the world to duty and benefit mankind, should perform his actions without motives of interest. . . . Whoever in acting dedicates his actions to the Supreme Spirit and puts aside all selfish interest in their result, is untouched by sin, even as the leaf of the lotus is unaffected by the waters. The truly devoted, for the purification of the heart, perform actions with their bodies, their minds, their understanding and their senses, *putting away all self-interest.*

The same line of conduct may be followed by two individuals actuated by such different motives that the acts of the one will be right and those of the other not right. Apparently no motives could be purer than those of mother-love, but I have in mind two types of motherhood which will illustrate this point. Both are young mothers, each as devoted to her child as a loving parent can be, and willing to make any sacrifice for it. One of them thus expresses her feeling: "I love my child so intensely that I would do *anything* for him, and I am anxious that his love should center in me. I want him to feel that all his happiness comes from me, and I shall try to make his childhood so delightful that he will always look back to these as his happiest days."

The other mother says: "I dearly love my child, and no sacrifice for his sake would be too great. My constant prayer is that I may be faithful to this sacred trust, and help him to become a wise and noble man, strong, loving, helpful to all with whom he may be associated. If I wish him to be unselfish, I must not be selfish in my love for him. I certainly wish him to love me, but that is not of the greatest importance. I must do my whole duty towards him without concerning myself about what I shall gain."

Will not the influence of these two mothers be vastly different, even though their acts may be identical? Should the Karmic effect upon each be the same?

Karma will surely return to us our own, but if we are trying to live the true life, we shall not follow the popular standard which bears the legend "What is there in it for me?" Action springing from a narrow conception of the Karmic law, without a proper knowledge of the other Theosophical teachings, may be selfish, but is it *right* action? It is true that none but perfect beings can have perfectly pure motives; but in so far as our foundation is right doctrine or belief, which expresses itself in right purpose, the results will be *in the direction* of right speech and right action, tinged less and less with selfishness as we become more and more united with the Supreme Spirit. True action is ever rooted in the impersonal. H. F. M.

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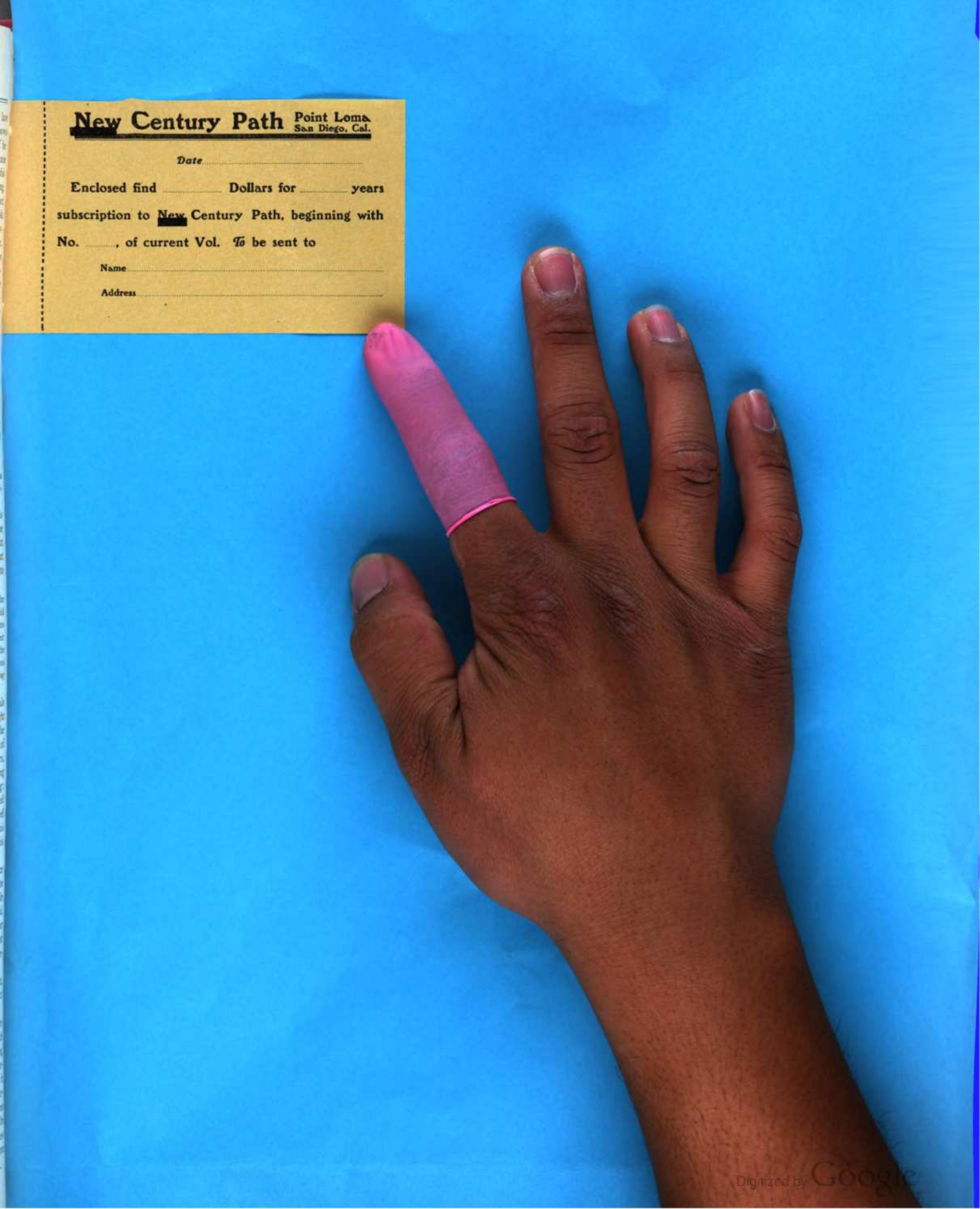
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## Around *the* Rotund World

PREPARED BY H. T. P.

METALLIZING FLOWERS AND OBJECTS

"THE first attempt at metallizing objects was known to the industrial world as long ago as 1861-1866 when unsuccessful efforts were made to metallize flowers, fruits etc. After six years of laborious research and experiments, H. Monge and C. Arzano succeeded in perfecting the art, . . . By their process, the secret of which they jealously guard, they are enabled to metallize even so delicate a thing as lace or a rose in full bloom. The object of this establishment is to place handsomely finished metallized objects on the market, in every particular equal to, but at one eighth the cost of cast bronze, and to immutably fix the incomparable forms nature gives to her products, such as flowers, leaves, fruits, insects etc. These the most skilful have heretofore only furnished fair imitations, by covering the object by electrolytic means with an exceedingly thin but as dense as possible coating of brass, which transforms the natural objects into bronze. . . . The subjects selected for metallizing are generally well-known works of famous artists, objects for decorative purposes, and artistic objects, such as card and ash receivers, frames, etc. The finished articles, which resemble in weight, texture, color, etc., real bronze, are entirely different from any manufacture now on the market, as they are declared chemically pure copper and not a mixture or composition."

ARTIFICIAL SILK

"The uses of *soie de chardonnet* or artificial silk are increasing. Several manufacturers in and around Lyons are employing it in the manufacture of light goods for summer wear. . . . It is being used in some factories in combination with the natural silk. In *mousseline de soie* the warp is made of natural silk and the woof of chardonnet. In some houses a thread of chardonnet and a thread of natural silk are passed alternately on two different shuttles. A great difficulty that the manufacturers of goods from artificial silk have had to contend with is that the stuff could not stand exposure to dampness or the least rain. . . . In blending the artificial with the natural this difficulty is largely overcome. . . . By combining a thread of chardonnet with a thread of natural silk the former adds a very desirable brilliancy to the finished material which adds to its value as used in laces, passementerie, mousselines, ribbons, gauzes, and anything used in trimmings."

EXTRACTING THE COLOR FROM SILK

"A discovery is said to have been made by a chemist and engineer of St. Etienne by which the color may be taken out of silk, and it may be recolored in any desired tint, without in any way injuring its texture. . . . In case the inventor can do what he promises it will almost revolutionize the silk industry, and entirely do away with the danger of injuring silks through coloring by means of too strong chemicals, which eat the fabric. . . . Such a discovery would furnish work for years upon silks faded or discolored. At the present time these silks are a great loss to merchants and manufacturers. By the new process all old silks could be recolored and made as attractive as any new silk."

ANTI-OPIUM MOVEMENT

"The anti-opium movement in Malay can only be described as colossal. So rapidly has it spread and so popular has it become that it reminds one of a Welsh revival more than a movement undertaken by the stolid Chinese. When the news first came from China a few enthusiasts took up the matter in Singapore and opened a free hospital for the cure of smokers, but very little progress was made. A few weeks ago, however, a well-to-do Chinaman in Kuala Lumpur, the capital of Selangor, received from China specimens of a plant which was said to be a cure for the opium habit. A short search revealed the fact that the plant grew freely in Selangor in a wild state, and in a very short time a quantity was obtained and operations commenced. The leaves of the plant, which appears to be a shrub somewhat akin to gambier, are exposed to the sun for a day, then chopped fine and roasted, after which an infusion is made and the specific is ready for use. The first man experimented upon was a coolie employed by a European lady, and although he was a confirmed opium smoker he was pronounced cured in a week. Now an anti-opium society has been formed in Kuala Lumpur, and the specific is distributed free, while so great has become the demand for the "opium plant," as the Chinese call it, that those who gather the leaves in the jungle demand $10 per picul (133⅓ pounds) for them. The dispensaries established for the distribution of the specific are hard pushed to keep up with the demand, the applicants in Kuala Lumpur alone numbering over 2000 daily. The anti-opiumists claim to have cured, in the few short weeks since the plant was discovered, over 14,000 people in the Kuala Lumpur district alone, and the statement appears to be corroborated by the fact, which is vouched for by a partner in the opium firm, who is naturally deeply interested in the matter, that the receipts of the opium shops in and around Kuala Lumpur have fallen off by two thirds, while several shops have had to close for lack of custom."

## The Problem *of* the School Children

THE *Evening Post* of New York City, in a recent issue had the following. The clipping is reprinted *literatim* here, though the last two sentences have been italicized to call attention to them. It is needless to point out that Katherine Tingley has never advocated a separation of children from parents in the sense of *alienation*. That is a calumny which badly needs squelching. But many newspapers are fair and intelligent enough to appreciate a "distinction," as this clippping shows.

"Among 1000 children I found two who used the tooth brush." This is not a report from the Congo, but a statement by a London school physician, who urges that each pupil hereafter receive a toothbrush "to be numbered and hung on a rack" when he begins his year's work. This merely illustrates the changing conception of the function of the school. First, it was merely an institution for absorbing "book learning." Next, it was thought that there should be moral education as well; then came manual training, and of late we have had the introduction of the school nurse and medical officer, the school sanitarium and the school clinic. The school lunch we have grown familiar with, and breakfast is now urged in many parts of the world. Hygienic shoes to be furnished by the school so that there may be a proper development of the children's feet will, no doubt, be the next suggestion. Gen. Armstrong once horrified a visitor to Hampton by remarking, "Each pupil uses the same tooth brush that I do." London physicians, therefore, have a precedent for supplying their kind of brush to little 'Arry and 'Arriet. One cannot help wondering how much further this paternalistic movement in the schools is going to carry us. *Shall we live to see the universal adoption of Mrs. Tingley's idea of taking the children from their parents entirely? If it is desirable to give our children good food because they get pernicious cooking at home, surely they are entitled to clean dormitories in place of the over-crowded and unsanitary rooms of the tenement.*

OBSERVER

## Bacardí's Portrait

THE *Cubano Libre* of Santiago de Cuba publishes the following in a recent issue:

In the session held last night by the Common Council (of Santiago), it was unanimously agreed to place in the Council Room the picture of our beloved and noble patriot, Señor Emilio Bacardí, our former esteemed Mayor. This memorial, so fitting and just, was put in place this morning. This picture of Señor Bacardí is an excellent crayon portrait, a most exact likeness, and beautifully done by the distinguished artist Señor José Bofill.

Señor Emilio Bacardí, as is well known, was the first prominent Cuban to appreciate and encourage the work of Katherine Tingley in Cuba. In all her efforts for that country, Señor Bacardí has most heartily co-operated, for, he says, "Her teachings are most beneficent and noble."

OBSERVER

## Competition in Japan

LEARNING that competition in the labor world has been nearly as non-existent in Japan as snakes are said to be in Ireland, is a distinct aid to understanding a side of the Japanese character. Dr. Herbert Reeves gives some interesting information in the London *Tribune* illustrating the ideas of the Japanese workers on this point. Speaking of the jinriksha men, he says:

No runner must attempt to pass another going in the same direction. Among the public runners a young and active man must not pass an old and feeble one, nor even a slow and lazy one. To take advantage of one's superior energy is an offence against the calling, and resented accordingly.

This may sound absurd at first sight, but it is founded on deep truths. The desire to excel is often spoken of as laudable, but Theosophy shows that it is too often a powerful hindrance to the growth towards freedom, because freedom means to have lost the feeling of separateness from humanity, in order to live in the greater consciousness of the whole race. Theosophy would add as an essential factor in life a principle which Dr. Reeves does not mention, perhaps was unable to perceive in these Japanese toilers, *i. e.*, the desire to do well in order to increase the value of the whole body of which one is a part, in fact of humanity. Still the fact remains that Japan is great because her people do understand better the practise of Theosophy or Brotherhood, because they have less of the Heresy of Separateness, as it is called in the East, than most other races have.

Q. R.

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|---|---|---|---|---|---|---|---|---|
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| 19 | 29.867 | 59 | 54 | 56 | 55 | 0.00 | E | 3 |
| 20 | 29.709 | 61 | 51 | 55 | 55 | 0.01 | E | 3 |
| 21 | 29.605 | 63 | 54 | 56 | 56 | 0.01 | SW | 3 |
| 22 | 29.696 | 61 | 55 | 56 | 56 | 0.04 | W | 15 |
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*the promulgation of*

## THEOSOPHY

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The Study of Ancient and Modern

## ETHICS, SCIENCE, PHILOSOPHY AND ART

*Edited by* KATHERINE TINGLEY

Vol. X MARCH 10, 1907 No. 18

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*Edited by* KATHERINE TINGLEY

**WEEKLY ILLUSTRATED**

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**Truth Light & Liberation for Discouraged Humanity**

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## Chivalry

THE past is subject to resurrection; for all great movements of the human spirit are like the tides and have their flow and ebb, their ebb and flow, in accordance with eternal cyclic law. In the Middle Ages there was a great movement and tide of feeling called Chivalry, which rose to a great height all over Western Europe and afterwards waned. As surely as that movement has waned, it shall wax again. What dies in the human breast, dies but for a time.

The institution and spirit of Chivalry exercised a marvelous effect for good on the character of the Middle Ages, an effect which has never died out. When we read the accounts of the ideals of Chivalry and of the influence which their pursuit exercised on mankind, we can only come to the conclusion that behind Chivalry there was a tremendous animating spirit. It was no mere order of government or land-tenure, no mere code of etiquette, no mere military society; the spirit behind it was of a powerful creative energic order; able to sweep aside barbarism and stagnation and to build up.

The attempt has been made to attribute what was good and powerful in Chivalry to the influence of the Christian Church. This is a contention so entirely at variance with the obvious facts of history that nothing short of dire necessity to make out a special case could have induced anyone to sacrifice his intelligence so far as to maintain it. Meeting this contention in the pages of histories, we are struck with the incongruity between the reasonableness of the author's judgments on other subjects and the obviously biased way in which he treats this particular subject; and it is matter of conjecture as to how far he may be subservient to his own religious prejudices or how far he may be subservient to the necessities imposed by the prejudices of others. Nothing is more patent than that the spirit of Chivalry and that of the medieval Church were diametrically opposed to one another. Chivalry exalted the dignity of manhood and womanhood, teaching all men self-reliance and faith in the imperishable qualities of the Higher nature of man, in honor, valor, chastity, generosity, and truthfulness. The church taught reliance on the favors of Deity secured by intercession and the observance of ceremonies. It disparaged manhood and taught the *unworthiness* of human nature. It taught men to regard this life as a probation and fix their hopes on a future life not in this world. It promoted monasticism with its accompaniments of self-debasement. Under ecclesiasticism prevailed those false ideas of Womanhood which resulted in celibacy on the one hand and profligacy on the other; whereas Chivalry inculcated the inherent nobleness of Womanhood and taught respect to all women, who, by this very respect, were enabled to live up to the ideals of true Womanhood. It is unnecessary to draw further contrasts between the two spirits, which all sincere students of history must feel to be mutually opposed both in essence and in manifestation.

### Opposite Ideals

### A Churchly Exploitation

Of the connexion of the Church with Chivalry there can be no doubt; but it is equally obvious that this connexion was accepted by the Church as inevitable. It was unable to ignore Chivalry. It could not consent to play second fiddle. So it did what it has so often done. Having failed to suppress the spirit it *exploited it*. It posed as the patron of Chivalry and churchified its ideals and forms. Thus modern historians are enabled to say, without seeming altogether ridiculous, that the Church promoted Chivalry. Needless to say the Church does not now promote it; it was ready to drop it when the time came, and has shown no disposition to revive it. It will be claimed by advocates of ecclesiasticism that the religious sentiments of the times demanded a ceremonial sanctification of every undertaking, and that the Church, in bestowing this, granted a favor; but this does not affect the validity of the general argument that ecclesiasticism rather diverted than exalted the spirit of Chivalry.

We find that Chivalry set great prize upon personal courage, and especially upon fidelity to pledges of friendship and loyalty. Knights would swear an oath of life-long fidelity to each other, and this oath bound them eternally to protect and champion each other. They sank all personal vanity beneath the duties of this pledge; and, when one of them was called to single encounter, he would fight behind the same insignia as his ally, so that no one might know which of the two it was and renown or disgrace might be shared equally. In all fortune and misfortune, in all possessions, they were equal sharers. Chivalry placed value on proven virtue and valor, making those the condition of rank. If birth counted for anything, it was because birth was a guarantee of such personal qualities: but we find that deeds on the one hand and misdeeds on the other could raise or disgrace a man. Virtue was the final test. When we find birth alone entitling a man to privileges, irrespective of his character, we realize that the decline had set in; the original spirit was not thus.

### Ideals of Dignity and Virtue

Chivalry set a very high value on the ideal of Womanhood — always a mark of high civilization, as its opposite is a sign of degradation and decadence. The ideal worshiped was high, and it imposed upon the lady the most sacred obligations to fulfil that ideal; and only so long as she did fulfil it, was she regarded as an object worthy of chivalrous respect.

All that is implied in the word "Honor" was the very life-breath

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of Chivalry; and it is perhaps better to leave that word undefined, for its meaning still lives in the hearts of the descendants of the knights. It was a personal characteristic, and one that implied trust, faithfulness, truth, courage and nobility.

**A Spirit Stainless**

We must try to look beyond the mere forms which Chivalry took in somewhat uncultivated ages, to the spirit which animated it. Ordinary historians will, with their envious and microscopic eye, enlarge and elaborate upon the outer shell and point out all the defects in the realization of this spirit. They will try to make Chivalry appear as the outcome of the very institutions it created and as a kind of code of rules drawn up for mutual protection. They will mix it up with schemes of land tenure and battle customs, and in general will pursue the well-known method of making the spirit subservient to the form. But the unprejudiced student of history — one who holds no brief for modern ideals of religious commercialism (or by whatever name we may call the spirit of later times) — will perceive that Chivalry was no mere outgrowth of conditions, but a fiery energetic spirit that imposed and modified conditions, an inspiration that kept alive the spirit of manliness and womanliness and resisted the paralysing effect of ecclesiasticism. It was finally undermined and overwhelmed by the growth of commercialism and the application of the inventions of materialistic science to the arts of war. But it had also itself to blame in some measure, for it had run to extremes which in some cases justified satires like *Don Quijote*. Other sides of human nature had to be developed.

**Human Needs for Faith in Right**

But the spirit lives and will awake again in the human breast already growing heartily tired of its present ideals. Chivalry with its ideals of personal worth, loyalty, truth and honor, will be born once again, the same in spirit though under new forms. The need for faith in human nature is indeed great in these days of mutual mistrust, mutual jealousy, individual untrustworthiness. Our standards of value for human beings are all wrong: birth alone irrespective of merit; wealth; strength in acquisitiveness — these are the passwords. The man of character does not often occupy places of power and honor. No one realizes that character alone can be a sufficient object of pursuit; every one is after the false badges of merit — the coin, the coat of arms. There is no abstract ideal of womanhood, but instead various ideas drawn from observation of womanly weaknesses and adapted to masculine limitations.

This has been called an *individualistic* age, but it had be better be called an age of *personalism;* for verily it is not the *Individual* but the *personality* that we worship. If we understood what is meant by Individual we should have an ideal worthy of our worship. No one need be afraid to call himself *knight* or *gentleman*, if he understands those titles in their true sense; they do not include selfishness, or vanity.

And what has become of the spirit of solidarity? Our old Teutonic ancestors (like certain peoples yet living on earth) regarded the Chief as their other self; to work for him was the same as working for themselves. It did not matter which of the two was paid. Such trust did they have in their leader and such feeling of the solidarity of the tribe. We need this — not on the smaller scale of tribes, but on the larger interracial scale which we have since learned to apply in our other doings. And our chivalry will come accompanied by an intellectual light which will prevent it from again becoming the victim of superstition and ignorance. No mere sentiment, it will rest securely on the rock of truth and be anchored in an understanding of man's nature.

**Lost Fair Comradeship**

Theosophy is the reincarnation of Chivalry. Its teachings of the divine nature of man, the reality of Brotherhood as a fact in Nature, and the value of personal character, are the old chivalric ideals. It takes a generous view of all human questions, and like the knights of old can force to their knees the foes — of greed, sensuality and pessimism — that are shutting up humanity in their dismal dungeon. It is the sworn enemy of all that belittles human nature.

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

## Mr. Conway as Metaphysician

DURING his recent journey in India and Ceylon, of which he informs us in his book, *My Pilgrimage to the Wise Men of the East*, Mr. Moncure Conway attempted to inform himself at first hand about Buddhism. He went to headquarters, to the revered Buddhist Primate, Sumangala, at Colombo.

In the East, he who in such cases is questioned, studies as much the questioner as the question. He is not eager to be questioned. He is not eager to display what is for him profoundly sacred, before the inattentive, sceptical and prejudiced mind of the Western reader. Neither will he take into the deeper waters of philosophy one who does not show himself competent to swim there.

What the philosophical Buddhist means by Nirvâna has been a matter of discussion for nearly a century. Is it *not-ness?* Is the Nirvâni a conscious or unconscious entity, or an entity at all? Is Nirvâna the abyss at which all comes to an end, the jumping-off place of being? Mr. Conway thought to settle some of these questions.

I asked: "Have those who are in Nirvana any consciousness?" . . . Sumangala said: "To reach Nirvana is to be no more." I pointed to a stone step and said: "One is there only as that stone is here?" "Not so much," answered the priest: "for the stone is actually here, but in Nirvana there is no existence at all."

Because by the time that state is reached, the personality will have wholly distilled itself into a form of being that words do not apply to. But Sumangala did not say that — *to Mr. Conway*. He appeared to think that subtle metaphysics were just then out of place.

Several years ago, however, an interview with him — which, never repudiated, may be regarded as correct — was published in the then chief Theosophical organ, *Lucifer*. In that interview the same unquestionable authority, the highest accessible — Sumangala — expressed his opinion that the laws of ordinary thought do not apply to the problem of Nirvâna. He denied to the Nirvâni any form of consciousness.

Subsequently, however, he gave the lie to the annihilationists by admitting that this state was comprehensible to the intuition of the Arhat (initiate) who has attained to the fourth degree of Dhyâna or mystic development, and furthermore that the "true self," *i. e.*, the transcendental subject, actually entered Nirvâna. The obscurity in which this avowal was veiled might be judged from the fact that, according to him, the refined phase assumed by the Ego on the confines of Nirvâna cannot be described as one of either consciousness or unconsciousness; the problem as to its condition being thus altogether removed from the sphere of intellectual research.

As to the true Self which Buddhism is commonly accused of denying, and which finds its rest in Nirvâna between the great active phases of Cosmos — as the other self finds *its* rest in Devachan between its incarnations — Sumangala had some Buddhistic teaching to give. The interviewer

was able to extract from the High Priest the admission (*a*) of the reality of this overshadowing Soul or "*True Self*," never realizable under the forms of the empirical consciousness, (*b*) of its capacity to retain and store away the aroma of the experiences gleaned in incarnation, (*c*) of its direct manifestation as intuitive wisdom in the higher states of Dhyâna, and (*d*) of its ultimate passage into Nirvâna . . .

On all of which points the Orientalist will doubtless continue to think he knows more than Sumangala. The former's difficulty is his own Western intelligence and his demand of the Buddhist that problems only to be faced by that part of human consciousness which is super-intelligent (as intelligence is super-instinctual) shall render themselves in terms of reasoning mind. Some Christians do "better," in, for example, relegating certain questions to the region of the humanly incomprehensible. They fail in refusing to admit that there is in man a transcendental center of consciousness to which the "incomprehensible" is proper matter of knowledge. Human consciousness at its very highest hands down from plane to plane, changing and becoming distorted and limited as it comes, an intuition from which at last the brain constructs an idea of God. And the Buddhist denies any *such* God, shielding, moreover, the sacredness and mystery of the highest intuition behind the word *no-thing*.

STUDENT

## France and Her People

THE French quinquennial census has just published its figures, covering the years 1901-6. Through that period the fall in the birthrate continued, and births and deaths nearly balance. The population is now 39,337,000, which is more than that of six years ago by only 290,000. And as most of this 290,000 is due to the cities, it follows that some of the provinces are slightly depopulating themselves. Yet France shows no sign of national decay, and many that point most definitely in the other direction. In literature, science, and all the arts, she more than holds her own. Her capital is distributed more evenly through the population than in the case of any other great Western nation. Her people are extremely thrifty and her commerce grows steadily despite the comparative poverty in great natural sources of wealth. And her recent acts show a growing, not failing, inner vitality. In ways which she herself may not fully recognize, she is beginning to be a light to Europe.

C.

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# Some Views on XXth Century Problems

**The Two Mystics**

APROPOS of a recently issued book of studies among the mystics, the London *Spectator* has an article revealing as complete an ignorance as the writer of the book itself, of the two divisions into which mystics fall. The mystic is he who seeks in his soul, in his heart, in his center-consciousness, to get back to and understand immediately, the Source of the soul. The idea is a yielding of self to that which is greater than self, and from which self came. But from the very first there is a division — sublimated selfishness on the one side, complete unselfishness on the other. One begins and continues with the desire for a sort of spiritual luxuriating, however transcendental; the motto of the other is *Thy Will be done.*

In everything that has life is the divine pressure to go up higher in the scale of life. This in its working is the law of evolution. The Divine is in fact a worker upon all its children from the very humblest and blindest upward to man. The mystic who has attained the object of his search will therefore be pre-eminently a worker — unless he started with a mental reservation in favor of himself, unless he had not made a complete self-surrender. One has that love of the Divine which would *take* from it; the other that truer love which would *give* to it, would serve it.

In the East, where mysticism was once carried further than ever in the West, the division was well recognized. The one, with curious imagery, was called the "rhinoceros," the *solitary* animal, drinking from the stream alone. The other was as the man who should listen to music or go to nature to gain strength for further work. He puts by his rest till all can have it. The highest mystic is therefore he who goes into action, not blindly or for himself, but in response to an inner impulse. He withdraws daily into his heart, into the place of the impulse, that he may get more of it and that he may understand its direction and its Source. He is compassionate as that Source is. He lets the Light not only into him but through him.

They recognized too, in the East, that he who seeks the shelter of the Eternal for *his own bliss*, was never perfectly attuned to it and must some time be cast forth into the world of birth, to find life a thousandfold harder because of his withdrawal from it. STUDENT

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**The Lost Compass**

A LITTLE book just published, *The Gate of Death,* commonly attributed to Mr. A. C. Benson, gives the writer's experiences in an illness so profound that he was almost taken for dead. One persistent feeling was surprise that people should make so much ado about so unimportant matter as his death. But there was also a compassionate gratitude to them. Then:

> I felt how slender and faint one's spiritual life was; how dreamful and vague one's speculations were; how wholly imaginary and inconclusive. Was it possible, I wondered, was it advisable to live more in the things of the spirit? It seemed to me that it was not possible, not advisable; if the region of the spirit were a definite one, full of unquestioned facts and definite laws; if one arrived by speculation any nearer to one's conception of God and of the soul, if man after man succeeded in making discoveries about the life of the spirit which could not be gainsaid, it would be different; but each mystical and spiritual nature treads a lonely path; the discoveries and certainties of one are not confirmed by, nay, are frequently at variance with, the discoveries and certainties of another. In mystical reveries we are merely building an imagined house of our own in the gloom. The prophet of old saw the celestial city as a square fortress crowning a crag, with gemlike foundations and gates of pearly hue; but can we be assured for a moment that any such place existed outside of his beautiful imagination?

Let us set against this a quotation from H. P. Blavatsky, giving Theosophical teaching concerning death, teaching not resting on speculation but on the testimony of the direct cognition of a line of Teachers who, age after age, have awakened a faculty which in other men is still dormant:

> If our physiologists find the cause of dreams and visions in an unconscious preparation for them during the waking hours, why cannot the same be admitted for the *post-mortem* dreams? I repeat it: *death is sleep.* After death, before the spiritual eyes of the soul, begins a performance according to a program learnt and very often unconsciously composed by ourselves; the practical carrying out of *correct* beliefs, or of illusions which have been created by ourselves. . . . These are the *post-mortem* fruits of the tree of life.

But the soul does not slip at once from death into rest and dream, nor pass at once from the dream into rebirth:

> As the man at the moment of death has a retrospective insight into the life he has led, so, at the moment he is reborn on to earth, the *Ego,* awaking from the state of Devachan, has a prospective vision of the life that awaits him, and realizes all the causes that have led to it. He realizes them and sees futurity, . . . regains his full *manasic* consciousness and rebecomes for a short time the god he was, before, in compliance with Karmic law, he first descended into matter. The "golden thread" sees all its "pearls" and misses not one of them.

The Teachers of Theosophy — one of whom, and whose mouthpiece also — was H. P. Blavatsky, do not say that the knowledge they have gained is beyond the gaining of other men. It is on the contrary one of their aims, in the presentation of Theosophy, to induce humanity to awaken the spiritual faculty they use — which is the same as to awaken fully to the consciousness of oneself as a soul. So far we have little more than the consciousness of ourselves as bodies and as minds. In the light of Theosophy and the path it shows — trodden to sight of its summit by the Teachers of Theosophy, these sentences of Mr. Benson's fall to the ground:

> . . . and though I may desire that I knew more definitely what the secret is, it is clear to me that I am not intended to know; and it is clear to me, too, that all who have professed to know, or to assure us of the truth of theories, are either building upon their own imaginations or upon the imaginations of others, and that none of the theories that we so passionately desire to believe belong to the region of even practical certainties.

The writer's pessimism is at the door of the Church. Christ promised *all knowledge* to those who should live the life, who should make constant search for the Kingdom of Heaven *within,* in the heart, who should seek till they found, and finding, become "perfect" — in character *and in wisdom.* That aspect of the "perfection" the Church has not only dropped from very mention but has denied its possibility. The "worms-in-thy-sight" teaching *has closed the door to human spiritual search for wisdom,* for knowledge. Few indeed, therefore, within its borders, have been those who have pressed that search by day and night in the silence, and, awaking at last *during life,* have at death passed *above* the world of dream and rest, continuing to work unknown and unseen for human welfare, fighting battles unconceived-of for their fellows, forever humanity's guardians. STUDENT

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**Conscience-Drugging**

THE phenomenon of over-intellectuality combined with consciencelessness, with heartlessness and with sensuality, is so common as to provoke little remark and less attempt at understanding. Yet a very little self-examination will clear it up. That is, it will clear it up if Reincarnation be accepted, without which everything in life is inexplicable. To deaden conscience men take various paths according to their natures. Some avail themselves of debauchery; some of a higher debauchery of thought, study, light reading and speculation; and there is a "religious" Order which takes care of its members' consciences for them, so that they have no more trouble.

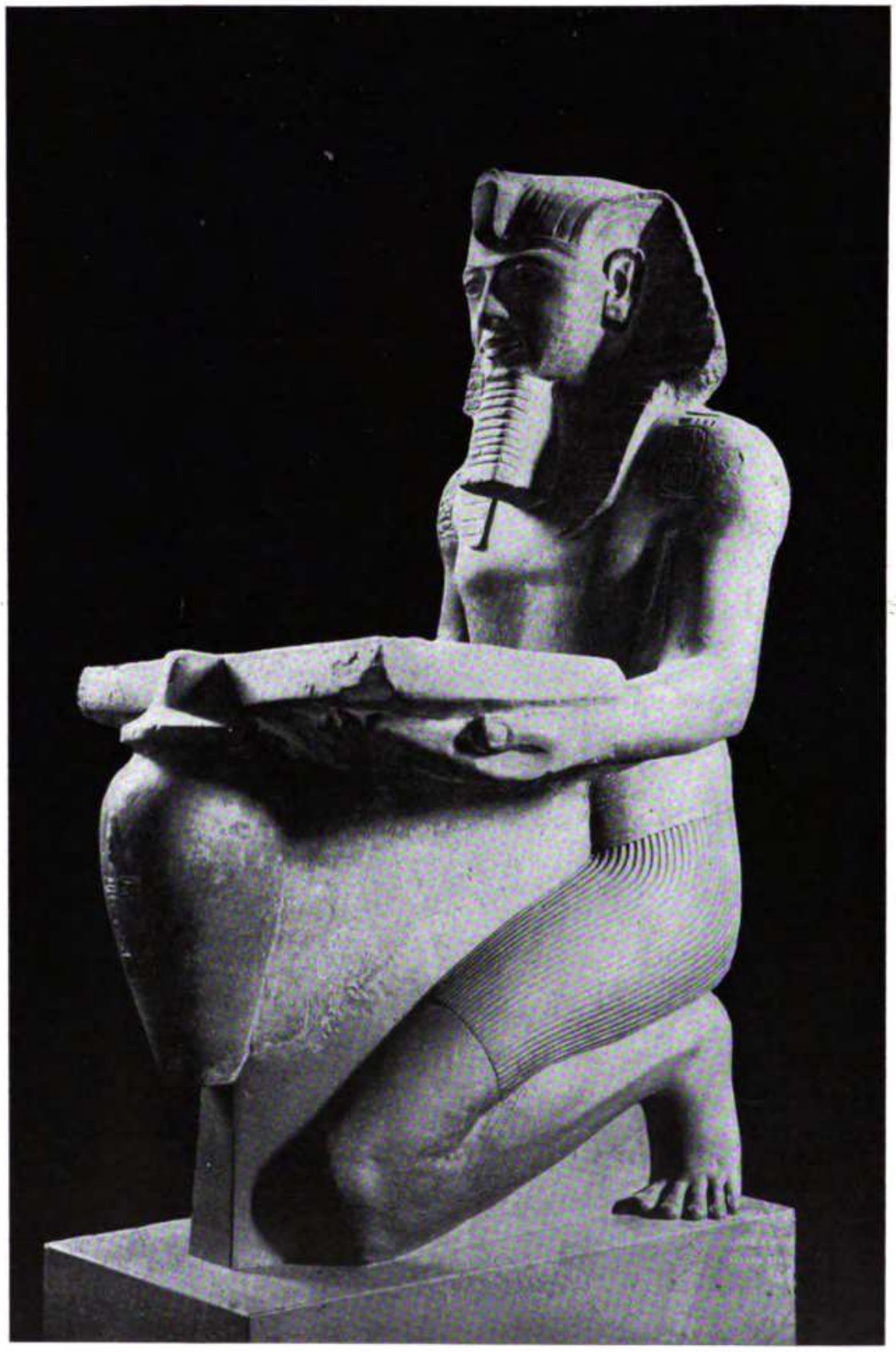
The second of these methods produces the phenomenon in question. It was begun in some previous life, when much and constant mental effort and preoccupation were necessary to quiet conscience in respect to some particular act which should have been rectified, some wrong course of conduct which proposed to maintain itself in defiance of conscience, or the stifling of the impulse to compassion. The tendency thus strongly started, continues through succeeding lives — to be finally met and dealt with by the Higher Law. The line of intellectual work adopted also varies with the nature of the individual. It may be invention, science, philosophy; it may even be in a sense spiritual. A noted thinker of a couple of generations ago, a man whose thoughts inspire the thinking of thousands today, passed his life within a most beautiful spiritual-intellectual garden of his own making. But his thought, beneath its glitter, was strictly *heartless,* and no one ever became greater-*hearted* for the study of it. In the final judgment it may be even held to have worked out in injury to the following generations. And some of its progeny, among the "New Thought" schools, are most distinctly mischievous or futile. The man's own intellect failed, as it were of self-consumption, in very early old age. STUDENT

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# Archaeology Palaeontology Ethnology

**Ramessu II**

THIS statue of Ramessu II is now in the British Museum. It is about four feet high, and executed in igneous rock. Recently it was reported that, in the Sun-Temple of Abu Simbel, an account of Ramessu's marriage was found, in an inscription of forty-one lines, each eight feet long. The discoverer announces that he found in the inscription a word for "snow," for the first time in Egyptian inscriptions. It is not stated how he arrived at the meaning. There is snow on the Ruwenzori peaks near the source of the Nile, and it was known to ancient geographers. E.



Lomaland Photo. and Engr. Dept.

RAMESSU II.

**A Hidden Wave**

REPEATED sowing of the same crop on a piece of land impoverishes the soil; the yield becomes smaller and smaller and at last almost disappears.

May not somewhat the same law be at work in respect of human civilizations? We are at a loss to explain the steady movement westward visible throughout historic and prehistoric times. May there not be an unknown something present at particular parts of the earth's surface which the lives of busy millions exhaust? Having in successive epochs, of which, usually, the latest only are known to history, lived in different places, they move westward, and leave those places almost empty to sleep and dream and recharge themselves.

There may of course be many other co-operating causes. A writer in *Records of the Past*, trying to explain the decay through the ages, of Western Asia, attributes it to the water problem. Almost the whole of Western Asia is semi-arid or desert. If there are to be cities and civilization there, there must be irrigation with conduits and reservoirs. Otherwise the population can only be nomadic and pastoral. Irrigation means co-operation, government, ordered effort. So the history of the great oriental empires is the history of great cities, and around the cities were the hordes of half civilized, half hostile, envious nomad groups. From time to time the surrounding nomad life would be swelled by hordes of invaders. These could not be assimilated, for there was not room for them in the cities; they could not settle on the plains, for the necessary irrigation systems take time to develop. So they swelled the nomad hordes, worrying and finally ruining the cities. But why were the cities which could grow up in the midst of such conditions, unable to hold their own afterwards against them? Because of the development of the vices of civilization. That, and not the water problem alone, lay behind the fall of great civilizations. But yet the water difficulty co-operated; for the rivers of western Asia were once more numerous and larger than now.

None of the customary theories of the fall of civilizations have ever explained the *westering* of the wave. It has gone on until it has reached now this eastern edge of the Pacific, and beyond that to Japan and China. It does seem as if civilization followed, age after age, a wave of earth-life of which we know nothing yet, a wave that is exhausted by human life and whose next step human life has therefore to follow; a wave that seems to have some obscure connexion with climate and water. Already there are signs that it is again touching western Asia. Sir William Ramsay says:

"But the revivification of this almost dead land has begun. The cities are already becoming busier. Industries are reviving. The nomad, even, is being changed into the husbandman by a process that will be long and painful. The reason for the revivification of the country is not the beginning of good government, for the government is as bad as ever it was. The reason lies in one phrase — the coming of the railways."

The coming of the railways seems however to coincide curiously with the first touch of the revisiting wave, and one may suspect the latter to be the real cause of the former. It is worth noting, from the case of Japan, that a civilizaton *need* not let itself go out in the vices of luxury. It may hold itself in being from wave to wave and be ready at the new touch to flower at once.

Then we shall discover that these remote descendants of ancient civilizations have preserved latent through the long ages of quiescence the germs of those qualities which once made them so great; and that, at the bidding of the new call to life, these germs will shoot forth with a vigor and rapidity that will astonish those who are looking for a "long and painful process" of education at the foot of the Occidental in those arts and manners of life which constitute the present ideal of civilization.

STUDENT

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# The Trend of Twentieth Century Science

### The Seven-Robed Atom

A GOOD deal of confusion still clings to modern ideas as to electricity. Science thinks she has discovered what H. P. Blavatsky taught many years ago — that electricity is atomic, and therefore material. "Force, Energy, may be better names for it," she wrote in 1890, repeating her own teaching of years again before that, "so long as European science knows so little about its true nature; yet matter it is, as much as ether is matter, since it is as atomic, though indeed several removes from ether." And she added that "Light, in one sense, is certainly as material as is electricity itself," pointing with sure knowledge to *chemistry* as the science which would verify her assertions. "There is but one science that can henceforth direct modern research into the one path which will lead to the discovery of the whole truth, and it is the youngest of all — Chemistry, as it now stands reformed."

Some confusion attaches to the word electricity. It is used for the current of electrons, corpuscles, sub-atoms, or whatever other name is used for them; *and* for the waves which the establishment of this current sets going in the ether — Hertzian waves, those which do our wireless telegraphy. These, light rays, and X-rays are identical save for difference of wave-length. Madame Blavatsky's meaning was therefore that these waves are "atomic," and that they are several removes higher than ether — which also, according to her, is "atomic." From which it would also seem to follow that the electron is *not,* as chemistry now thinks, the ultimate particle; but that the charge it *carries* (not *is*) consists of "atoms" several grades finer, which, disengaged, constitute the waves to which the name electricity is also given. Science is close to the discovery of a portion of this fact; for while it has to admit that there seem two electricities, and regards the *negative* form as made of electrons, it has to regard the positive form as immaterial. For it speaks of the electrons as contained in positive spheres, *spatial only,* the atoms of chemistry. Evidently so far there is much confusion.

The word atom found another use in H. P. Blavatsky's writings. It was the only word she found available for the *soul* of the chemical atom, for its conscious center, for the spiritual idea whose presence, by causing particular groupings and motions of the many grades of molecules (using that term for atoms, electrons and still finer items) confers on the chemical atom all its properties. The center has its seven orders of investment, of which chemistry speaks so far of three only — the molecule, the atom, the electron. Science has four more to find. Why not use H. P. Blavatsky's teaching, so far proven accurate, as at least a provisional working hypothesis? But perhaps some chemists, with more wisdom than courage, are quietly doing so!

STUDENT

### Lunar Dregs of Life

AS the moon rises still and pale in the night sky, those who are unpoetic and scientific — two not *necessarily* coincident conditions of consciousness — think of her as a mere dead form, inert and icy cold. The poet applies various graceful and gracious names to her, all of them however expressing peace and stillness. But both are wrong. She is not *quite* dead, but dying; she is now thought to have the tenuous remains of an atmosphere, and she is known to be still subject to volcanic turmoil and perhaps to earthquakes.

The final scenes of her active life must have been very grand. Her whole visible surface is cupped with volcanic craters, some incomparably larger than anything we can show on our young planet. In number these craters are variously reckoned from a quarter of a million upwards to a million; in size they vary from a few hundred feet across to 60 miles. But we now know that some of them are constantly changing their character and contour. During the last century the crater Linné, for example, has been six miles in diameter, and seven miles, and a quarter of a mile, and so small as to be invisible. At present it is three-quarters of a mile. The crater Plato is also incessantly changing.

As to vegetation, Professor Pickering has noted spots which appear after the lunar sunrise, darken as the day goes on, and disappear at the lunar night. They *may* not be vegetation, but if not what are they?

Lunar volcanoes, on the whole, are unlike those of earth. Science thus explains their two chief types: the still fluid interior, as the crust cooled and contracted, tore its way through here and there, making jagged rents from which lava flooded the neighborhood; and collapse volcanoes. In these cases the interior had shrunk away from the crust. The latter fell in, and through the cracked place the lava boiled out.

It is curious that with so much evidence of the moon's spent life and the earth's youth, astronomers will still have it that the former planet was born from the latter. The reverse teaching, that of Theosophical astronomy, cannot be long now in making its way. STUDENT

### Vivisection

FROM a writer in the London *Tribune* we learn the following facts as to vivisection.

In the seventies of last century an Act was passed by the British Parliament restricting the practise, and it is interesting to note what the effects of this Act have been. So far from having proved efficacious, the restrictive measure has been a kind of forcing-house under whose shelter what used to be only done occasionally has become common. The restrictions were but a slight inconvenience compared to the immense advantage to the vivisectors of having their practise legalized. The first Government returns in 1878 showed that 481 experiments had taken place; the returns for 1904 showed that the number had increased to 32,562. Before the Act was passed, a medical student might become a doctor without ever having seen an experiment. Now it is essential in studying for the London M. D. to attend vivisection demonstrations and even to learn to do vivisections.

That good can come from doing evil is said to be a cardinal doctrine with some; it is certainly a dangerous doctrine wherever found, and we venture to think one which all right thinking human beings would consider a damnable heresy. Browning said that he had rather suffer any ills than be saved from them at the expense of the animals; Wagner would never join an anti-vivisection society because those he knew of allowed the question of *utility* to be discussed, such a discussion appearing to him to be beneath the dignity of a man.

Anti-vivisectionists are side-tracking themselves when they enter at all upon the question of the fact-finding value of vivisection.

It was Madame Blavatsky who, when asked what she meant by the term "black magic," gave vivisection and hypnotism as cases in point. The idea is well worth thinking over.

STUDENT

### Metallic "Leading-Notes"

THE death of Professor Mendeléeff has removed perhaps the world's greatest chemist, one who did for chemistry what Newton did for physics. He may be said to have discovered (or rediscovered, for they knew it of old) the seven as nature's ultimate secret of combination. He showed that when the elements, from hydrogen onward, are arranged in the order of their atomic weights, each group of sevens makes a sort of family; and another sort is made by each member of the first seven and its octaves. But here and there a place that should be occupied by one member only, is occupied by three or four very close in their atomic weights. For example, manganese is the seventh member of the third family of seven, the twenty-first on the list. Next follows copper, the first member of the fourth family, twenty-second on the list. But manganese has iron, cobalt and nickel *with it* — as if the four were not really four at all, but shaded varieties of each other and with very close atomic weights.

It is irresistibly suggested that three of the four are as it were stragglers in their evolution into the legitimate fourth; or they may be retrograde from it; or they may be spontaneous variations from it, just as we see among plants, and no one of the four may after due struggle be exactly the element which will finally occupy that place. The principle may obtain among the metals as among plants and animals. The great Russian chemist's picture looks very suggestive.

Osmium, iridium and platinum make another similar little group, answering between them to one member of a family and leading up to gold, the first of the next family. It will be noted that each of such little groups (of which we have, so far, three) is the seventh member of its line, as if there the formative instability were greatest. They corresponding to the *leading note* of the musical scale and are perhaps efforts to reach the new keynote, copper, silver or gold respectively. C.

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# Nature Studies

## "HE LIVETH BEST WHO LOVETH BEST"

(Since Professor Watson's experiment with a rat)

MARY EDITH BUHLER

UNTO the under world, where bide the dead,
Came haltingly the lowest of the low,
And plead before the Judge of all the worlds:—
"I was a beast, the humblest of the kind,
And lowly on the upward spiral bound;
Yet eyes had I, and ears, and feelings keen;
Ay, even as others farther on the way
Toward liberation and the eternal light;
And pain was pain to me a hundredfold,
Whose senses were the nearest to the earth.
And of the earth I was, and lived my life
In questionless fulfilment of the law.
Then came one seeking knowledge—far removed
Beyond my steps; and yet—for man and beast
Are near akin—he sought in me to find
That which he looked for in his fellow man,
By law forbid.
"He cast me in the toils,
And, maddened by captivity and fear,
I forced my way through the bewildering maze,
And deemed that I escaped; but, taken again,
He thrust me back, depriving me of eyes.
Though blind, and in great pain, I still escaped.
Again he thrust me, with my feet made numb,
Slow frozen, back into the dreadful maze.
I yet escaped; and, with my being torn
By rack of senses five I shared with him,
The sixth sense led me free from him to die!
Judge of the Dead! Is there no way but this?
May not man learn save through our agony?"—*Selected*

**Mount Ruwenzori**

MOUNT Ruwenzori is in East Central Africa, near to Albert Nyanza. It is really a large group of peaks, and is supposed to be the same that certain Arabs, 2000 years ago, saw, when they brought back tales of an inland sea with snow mountains lying beyond. In Ptolemy's geography these are mentioned as the "Mountains of the Moon." These mountains are always hidden in mist, hence they have frequently escaped observation by the explorers of that part of Africa. Speke heard stories from the Arabs of a strange mountain "covered with white stuff." Stanley camped several days at the foot of it without realizing its importance; and Emin Pasha lived for ten years on the shores of Albert Nyanza without ever seeing it. In 1890 a German traveler, Stuhlmann, explored the mountain to a height of 13,000 feet, and discovered a giant alpine vegetation.

The Duke of the Abruzzi has just completed the exploration and settled the question of topography and altitude. He had to traverse a great deal of tropical forest to arrive at the foot; arrived there, he dismissed his caravan and ascended with only two guides and a few porters to a spot 12,464 feet high, where a camp was formed. From this as base he explored all the peaks, the two highest of which were calculated at 16,810 and 16,744 feet, so that the mountain is lower than Kenia or Kilima Njaro. The snow line — equatorial snow — extends down to 14,600 feet, and the temperature on the tops varied between 43° and 27° Fahrenheit. The glaciers were small and without tributaries, and the climbing did not present any great difficulties. T.



Lomaland Photo. and Engr. Dept.

ROYAL THEATER, KINGSTON, JAMAICA, AFTER THE EARTHQUAKE

**Gold and *the* North Pole**

A WRITER in *T. P.'s Weekly* gives the following about Arctic Gold. He said to himself one day, What if the North Pole be tipped with gold! and then he remembered that the first English gold-seeking company had as its objective the Arctic Circle. So he referred to *Hakluyt's Voyages*, and in that sixteenth century author found a letter of Sir Philip Sidney which opens thus:

I write to you about a certain Frobisher, who, in rivalry of Magellan, has explored the sea which, he thinks, washes the north part of America. After having made slow progress in the past year, he touched at a certain island in order to rest both himself and his crew. And there by chance a young man, one of the ship's company, picked up a piece of earth which he saw glittering on the ground, and showed it to Frobisher; but he, being busy with other matters, and not believing that precious metals were produced in a region so far to north, considered it of no value. But the young man kept the earth by him as a memorial of his labour.

But the young man had a wife, who was curious about the stone and put it into the kitchen fire, afterwards pouring vinegar upon it. Thus she discovered gold in it, and the news spreading, a mania was started. Frobisher, whose life was devoted to the discovery of the North West passage, was financed for an expedition in search of gold; but he had a soul above lucre, and devoting his energies to his own appointed task of discovery, he seems to have neglected the object for which he was sent out. For, though he brought back a ship-load of the black earth, none of the Queen's metallurgists could extract an atom of gold from it. But there was still enough hope in the public mind to enable new companies to be formed for another expedition; which, however, had precisely the same fate. This ended the Arctic Gold bubble for that time.

The North Pole is called in ancient Science the "right-hand end of the earth," and from it proceed all beneficent influences (astral and cosmic). Here the rotation of the earth is least felt; here the days are as our years. There is said to be a fountain of life at the North Pole. The Pole is surrounded by an aura or halo of beautiful light. The Hyperborean Continent, which was the "Land of the Gods," where Apollo dwelt, was at the North Pole and around it. The region cannot as yet be visited by those dependent upon the ordinary physical necessities. STUDENT

***The* Oldest Tree in *the* World**

AT Anuradhapura, the buried city of Ceylon, says the *National Geographic Magazine*, is the oldest tree in the world. Its age is about 2200 years and is undoubtedly authentic. It was brought to Ceylon about 300 B. C., and was a branch of the tree under which the Buddha Gautama sat when he attained Buddhahood. It has a temple erected in its honor. "During its life-time most of the world's history has been made. It was already old when Christ brought his message to the world, and standing in its present spot it witnessed the rapid rise of Anuradhapura and saw it sink to its present position of ruin and oblivion." E.

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# "DUX FEMINA FACTI"

# WOMAN'S WORK

Strength and honour are her clothing and she shall rejoice in time to come.—*Proverbs xxxi:25*

## THE GIRL STUDENTS' LIFE IN LOMALAND

AMONG the various groups in Lomaland is one composed of girl students, who are receiving the all-round training which has yielded such wonderful results in the Râja Yoga children. One needs to see only a little of the methods used and of the life of these students to recognize that Râja Yoga applied to the needs of young girls makes of their education a harmonious development of all the womanly faculties, something not accomplished by any other system at present being carried on in the world. In fact it seems, especially to college women who have been fortunate enough to have had any experience in Râja Yoga training, that these students are gathering up into a strong thread of conscious purpose many of the ends which usually hang loose and unkempt in young girls' lives, and later present themselves in the tangle of inconsequence and incapability in minor matters that prevents women's work from being as strong and effective as it might otherwise become.

The girl students of Lomaland live in a home which is so artistic and unique that to enter it is an inspiration. Here, as elsewhere, at work or at play, they are under the direct care of their teachers, all of whom regard their office as a sacred trust. Though order, system, regularity, are observed in every detail of their lives, and each girl's time is divided into periods during which she is responsible for the performance of the duties allotted to her, the atmosphere of this home is anything but one of restraint. There is, on the contrary, the most delightful air of freedom and comradeship, as if — as is indeed the case — the right way had at last been found, the long lost perfect union of home and college life. This atmosphere is found by the girls themselves to develop new elements of inspiration as one girl after another accepts the responsibility of living in a united body, and adds her quota of joyous effort to the united life of the group.

The same magic touch which makes the rest of the student life in Lomaland so conducive to harmonious growth is felt here, and the same union of practise with theory. These girls study art and music, mathematics and science, literature, philosophy and history; they attend and participate in the concerts, recitals, dramatic performances and lecture courses held in the Râja Yoga Academy, which are now attracting so many rare minds the world over; and they are also trained in the art-crafts. A group here may be seen doing fine work in book-binding; another may be busy with wood-carving or pyrography, others with some of the beautiful decorative hangings for which Point Loma is famous. If you enter the room whence comes the sound of the hammer and saw you will find a group making some light furniture or perhaps a picture frame. Business methods are taught, in fact they are absorbed by students whose daily practise is to keep accurate records of expenditure of time and material. These girls already have a sense of values unknown to the vast majority of older women today. The writer remembers with pleasure a glimpse of a group of girls making the attractive uniforms which are worn every day. The care of the household linen, the cooking and service of food, home decoration, the art of graceful hospitality, gardening, outdoor games and military drill, all have their place in this college course, and the most remarkable thing about it is the attention given to details which usually escape ordinary notice, only to come into sight later, as has been said, in slovenly habits of body or mind.

"It is a question of *how* the girl student becomes a woman" wrote some one recently in an article about American college women. Precisely, the question is whether a girl is, in her early womanhood, awakened to the needs that are urgent, the essentials, the facts of life and not merely the theory. How few college graduates know anything of human nature, including their own! They may know what they can do along certain lines and what they prefer to do, but they are not well-knit throughout, and ready for whatever life may bring. The method by which the gifts and qualities of a united body of students are made to permeate the atmosphere, so that in it the strong grow stronger and the weak grow strong, is an ancient one; but the world has seen nothing of it except what glimpses of the Râja Yoga training have given. It leads to an openness and sincerity of life in which none of the hidden growths, so often undetected by the guardians of young girls can live. Too late often, it is recognized that some idea rooted firmly in a girl's mind, and brooded over in ignorance and silence, has darkened her life for years, when it need not have done so if some one at hand had understood human nature and had been watchful, as the teachers at Point Loma have learned to be; and if simplicity of life and the inspiration of high ideals had offered sun and soil to none of the dark brood, but only to the nobler qualities.

Parents always find it difficult to build the environment they desire

### FROM "A PORTRAIT"

By Elizabeth Barrett Browning

AND her face is lily-clear,
Lily-shaped, and dropped in duty
To the law of its own beauty.

Moving light, as all young things,—
As young birds, or early wheat,
When the wind blows over it.

Only, free from flutterings
Of loud mirth that scorneth measure,
Taking love for her chief pleasure.

And her voice, it murmurs lowly,
As a silver stream may run,
Which yet feels, you feel, the sun.

And her smile, it seems half holy,
As if drawn from thoughts more far
Than our common jestings are.

And if any poet knew her
He would sing of her in falls
Used in lovely madrigals.

And if any painter drew her
He would paint her unaware
With a halo round the hair.

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for their daughters. Often those who are watchful note traits which they fear will develop unduly in the characters of their girls, but they do not know how to introduce the details and influences that will protect. It has remained for Katherine Tingley to gather the girls together in a group-life that is a veritable "Queen's Garden," in which they may become women strong and resolute, ready in the deepest, widest and truest sense to carry on woman's work in the Twentieth Century.

ONE OF THEIR TEACHERS

## *The* Industries *of* Indian Women

JOURNEYING across the States, one often has an opportunity to spend a few hours at the different stations along the route, observing some of the curious Indian industries. These are mostly carried on by the women of the tribes, perhaps the most lucrative being the weaving of blankets.

The woof for these blankets is prepared, stained, dyed and woven by hand at a rudely contrived loom which is fastened against the side of the hut. Here the Indian woman sits, pulling apart first one and then the other of the two ropes which are woven alternately between the woof and which constitute the heddles of the loom, while she patiently pulls in and out between the separate cords, a long stick for the shuttle. The dyes, made from different plants, are prepared by the weaver herself, and the design is usually of some curious figure which has a symbolic significance in the Indian lore and which, repeated as in a border, is often curiously beautiful.

The baskets of Indian women are known the world over. Many of them are so tightly woven that they will hold water, but the most wonderful baskets known to the collectors of Southern California are made by an old squaw, whose Indian name is Dat-So-La-Lee, and who lives at Carson City. Five of her baskets in a recent exhibition were valued at five thousand dollars, and an enthusiastic collector of Indian curios, an American woman who has done much to foster this almost dying industry among her Indian sisters, recently said of her work:

> This squaw is the greatest artist in any of the Indian tribes and two of her baskets are on exhibition in the collection presented to Yale college. They are said to be the finest baskets in the East.
>
> Sometimes she works a whole year at a basket and some of them contain over 120,000 stitches. It is slow work, for the squaw, who is now past seventy, gathers all the materials herself. The roots and the young willow branches yield most of the material, but Dat-So-La-Lee is very particular and spends days at a time tramping about the country in search of perfect materials. She uses nothing but her finger nails, her teeth, an old broken-bladed knife and sometimes a bit of glass. With these crude tools she prepares the material and makes it ready for the weaving. Sixty stitches to the inch in a willow basket is almost the limit in fineness of texture and a magnifying glass will not reveal a single flaw in her work.

Some tribes are famous for a kind of silver jewelry which they hammer out, an art showing fine workmanship, considering the primitive tools that are used. The beadmakers, principally among the Zuñis, evidently use the same method for drilling small holes in the beads that was used in the days of the Mound-builders, for the holes are small in comparison with the holes in beads found in the mounds of the prehistoric dwellers in this country.

We of the so-called civilized world who have so little time as we so often say, and who feel that we must hurry from one thing to another, may well marvel at the patience and contentment of the Indian women who work at their primitive occupations.

STUDENT

## Jottings *and* Doings

A MOST unique plan for answering the servant question is being evolved by an Italian banker living in New York. It is said that he is at present in Italy making arrangements for carrying it out. It is his intention not only to help solve the domestic servant problem, but to open a new vista before the Italian peasant girl when she comes to this country. At present, only twenty-five per cent of the Italian immigrants are women, and of this number those who are not already married almost invariably go into factories. The American house, with its furnace, its steam heat, its electricity and its many mechanical contrivances and curious customs, is a veritable "land of the awful unknown" to the Italian peasant girl, and enter it uninitiated she can not and will not do. Signor Conti proposes to overcome this difficulty by training the Italian girl in her own country, then bringing her to America, and here assisting her to a place in a carefully selected home. It is his intention to build a house in Italy similar to the well-fitted American home, where American instructors in domestic science will teach to the Italian girls, American ways of domestic service. The course is to cover about nine months, and it is the intention that as soon as the first graduates are ready to come over, they will find a home at once in some institution on this side of the water until they can be placed in domestic service. The value of this plan will be known, as are all things, by its fruits.

H.



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A GROUP OF THE GIRL STUDENTS OF LOMALAND, BEFORE THEIR GROUP HOME

PARIS, Feb. 11.—Daniel Osiris, a philanthropist, who presented Malmaison to the French nation, is dead.

M. Osiris, who was a wealthy Parisian, bought Malmaison, which was the residence of the Empress Josephine from 1798 to 1815, renovated it and in December, 1900, presented it to the French people for use as a Napoleonic museum. M. Osiris spent a large amount of money in trying to make Malmaison as nearly like what it was a hundred years ago as possible. He succeeded in gathering in the famous place some of the former fittings and furniture, and employed noted artists to obliterate the traces of pillage and vandalism left by the Prussians and Communists. He finally succeeded in restoring the beautiful bower that Empress Josephine loved so much and where she breathed her last.—*Exchange.*

IN Denver lives a woman violin-maker, a Hungarian by birth, who, it is said, is the only woman maker of violins in the world. She began her work when a mere child in her father's workshop at Buda-Pesth, Hungary. Soon she was spending all of her leisure time at the bench learning to become a repairer, and a little later began making violins on her own account, a devoted exponent of the craft.

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# OUR YOUNG FOLK

## Forestry at Point Loma

II

HISTORY and tradition speak of many empires which have passed away, and it is worthy of remark, that few of them seem to have owed their material prosperity to a land where the forces of nature were allowed to work their way unaided by the inventive genius of man. Vast systems of irrigation were the foundation of these great dominions. Engineering skill wrought wonders in bringing the fertilizing water to the fruitful soil. Many of the great plains of Asia and Africa still show traces of these canals. The hanging gardens of Babylon were one of the seven wonders of the world. Egypt and Assyria tilled the lands on the borders of the great rivers by means of intricate systems of artificial water channels. A very little thought will show us that some well contrived water supply, to supplement the variations in the seasons, is an absolute essential in most climates. Too much rain may be a necessary evil, but too little may cause a total destruction of animal and vegetable life.



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CUBAN BOYS IRRIGATING EUCALYPTUS AT POINT LOMA

And so the efforts which are now being put forth by the American nation to turn the dry deserts of the West into a fruitful land, will undoubtedly meet with a historic success. The ancient fertility, which once covered this favored clime will be restored by the ingenuity of the advancing tide of governing humanity. In the arid and thirsty desert water courses will spring up and the intensities of heat and cold will be modified by the green robe which mother earth will assume. The history of long ago will be repeated once more, on a newer and grander scale. After all — "There is nothing new under the sun." The truest wisdom is to take a large view of the tendency of events, and so fall readily into the places which our forefathers have prepared.

All this naturally leads us to what is being done at the Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Point Loma. The school which has been founded there by Katherine Tingley contains many elements of novelty and wisdom combined, which may well give food for thought to those who are interested in the true progress of humanity, and in the real prosperity and happiness of the coming generations of men.

A right comprehension of the nobility of man's calling — of the range of his constructive powers, not only in the upbuilding of a social well-being, but in the proper guidance of the forces of nature which surround him, is the aim of every true philanthropist. And so, whilst the social life at Point Loma has been gently led by the loving direction and wisdom of Katherine Tingley, to a point of development which is the marvel of every visitor to the Hill — at the same time the opportunities naturally afforded by climate and surroundings have been advantageously used and cultivated, so as to transform a barren hill into a paradise.

One of the most notable successes in both of these directions has been achieved by a body of young Cuban boys whom Mrs. Tingley recently selected from their compatriots on the Hill, to form a class under the Forestry Department of the Point Loma Industries. These boys have now been four or five years in the Râja Yoga school, and have demonstrated in a very marked degree the especial value of the training which they have received.

They have proved unmistakably the value of the Râja Yoga methods of training. Firmness and untiring patience, combined with foresight of the object to be attained, have enabled the teachers who have had them in charge to produce a class of boys at once industrious, thoughtful, polite and self-restrained. Verily a noble work indeed. C. W.



Lomaland Photo. and Engr. Dept.

BUSY AMONG THE YOUNG TREES AT POINT LOMA

## Facts Worth Knowing

WHAT the camel is to people in the Orient the reindeer is to the Laplander. Living and dead, the reindeer is of the greatest service. Clothes, tents, carpets, beds are all made from reindeer skin; the sinews are used for thread, the bones for knife handles, the horns for making ornaments of various kinds.

A GIRL of 16, living in Denver, is earning a reputation as a repairer and maker of violins. When she was a tiny child she began to work with her father, who was a very skilful violin-maker and repairer, and at 14 she took her place at the bench. She has built three violins modeled on the old Cremonas and has been trusted to repair one of the famous old instruments. This girl loves her work dearly.

THE first clocks with bells that are known in France date from the early fourteenth century. In 1514 one was established at Caen and in 1370 King Charles V had one put on the Palais de Justice in Paris. It was made by Henri de Vic, the German clockmaker. The people were so astonished at the clock that they asked to stand a guard at the door of the tower to assure themselves that the clock and not the watchman rang out the hours.

Before clocks with bells were introduced the hours were rung by the horoscopus, a man stationed at the top of the belfry to ring the bells at stated times during the day and night.

CHIEF BUCKLEY of the Digger Indians of California died recently at the age of 104. He is said to have been the oldest inhabitant of California, and was buried by his followers with great ceremony. Many gifts were placed in his grave and all his personal belongings were buried with him so that when he awoke in the happy hunting grounds, according to the Digger belief, he should be ready for the chase.

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# THE CHILDREN'S HOUR

## IN THE TREE-TOP

"ROCK-A-BY baby, up in the tree top!"
Mother his blanket is spinning;
And a light little rustle that never will stop,
Breezes and bows are beginning.
Rock-a-by, baby, swinging so high!
Rock-a-by!

"When the wind blows, then the cradle will rock."
Hush! now it stirs in the bushes;
Now with a whisper, a flutter of talk,
Baby and hammock it pushes.
Rock-a-by, baby! shut, pretty eye!
Rock-a-by!

"Rock with the bows, rock-a-by, baby, dear!"
Leaf-tongues are singing and saying;
Mother she listens and sister is near,
Under the tree softly playing.
Rock-a-by, baby! mother's close by!
Rock-a-by!

Weave him a beautiful dream, little breeze!
Little leaves, nestle around him!
He will remember the song of the trees,
When age with silver has crowned him.
Rock-a-by, baby! wake by and by!
Rock-a-by! — *Selected*

## Giants in *the* Land

"HOW can one conquer one's appetite!" sighed Wilfred. "Three times a day it gets its own way anyhow, because one must eat, and mine has a giant will of its own."

"Now don't you begin talking like that. There's Hester, who thinks it is interesting for a girl to be delicate and have a small waist, and so she only plays with her food and never eats a sensible meal. What good is she I should like to know? She is as limp as a rag and always on the point of going into hysterics," said Charlotte, "I have no patience with such nonsense."

"Oh, I'm not going that way," said Wilfred, "you needn't be afraid. I mean to have a serviceable body. Tell Hester to look at the Râja Yoga girls — they don't go in for small waists."

"Children, let me tell you a story," said a sweet, gentle voice.

"There now, mother will straighten things out for us. Come and listen, Sis!"

"There is a story in the Bible," she began, "about some people who were slaves in the land of Egypt, and they were told that a wonderful inheritance was theirs, a holy land where all the choicest fruits of the earth would grow in rich abundance. But before they could live there they had to escape from slavery, and go a long journey through a dry and barren land. I will not stop now to tell you any of their wonderful experiences on the way.

"But you will another day," said Wilfred, "Yes, remember it for the next story," eagerly came from Charlotte.

"Yes, some day I will, for I know you will want to understand all you can about that journey when I tell you that it is a picture of a journey we are all invited to take by the Teachers of Wisdom, who tell us of a wonderful realm of nature that is our inheritance if we will escape from the bondage of the selfish lower self. But I must go on with the story. When they got to this land they found many tribes of people already in possession of it. Some of them were giants, and the Children of Promise were told that they must fight these giants and take the land from them. Now they were very slow to do what they were told. They would fight for a time and then settle down quite forgetting that they were to take possession of the *whole* land; and they had to experience many troubles from the presence of those alien races before they could be stirred up to advance and exterminate them.

"There was one tribe of wanderers who grew quite insolent because the Children of Promise had tolerated them so long. From their race sprang a giant who was so strong and so well-armed, that he stood up and braved all the army of the Children of Promise. — or 'Israelites' as they were called.

"He cried out to them, 'Choose you a man for you, and let him come down to me. If he be able to fight with me and kill me, then will we be your servants; but if I prevail against him and kill him, then shall ye be our servants and serve us.' *

"Not one man among the Israelites was ready to meet this giant, Goliath; they were all dismayed and greatly afraid; but they set their army in battle array against the wanderers, or Philistines.

"Now there was a youth named David who came to bring food to his brothers in the trenches, and when he heard Goliath calling out 'I defy the armies of Israel this day; give me a man that we may fight together,' he said: 'Who is this alien, this giant foreigner that he should defy the armies of the living God?'

"David's brothers were indignant with him when they heard him talk like this and told him to go home and mind his sheep. But David was sent for by the King. When he came before King Saul he told him how he had already slain a lion and a bear that came after his sheep, and how he felt sure he could stand up against Goliath by the divine strength which was his. So the King told him to go.

"The King wanted David to wear his royal armor, but David said no, he had not proved it, and he would prefer to go just as he was, with only some stones and a sling. How the giant laughed when he saw that young stripling David with his staff and his sling coming out to meet him! David told him he had come in the name of Truth, then he put a stone in his sling and threw it at the giant, and 'the stone sank into his forehead and he fell upon his face to the earth. . . . David ran and stood upon the Philistine, and took his sword and drew it out of the sheath and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.'"

"I would like to have been David!" said Wilfred.

"There *is* a part of you which is like David, as well as another that is like that lawless giant," said his mother.

"Oh, I see, the story is all within us!"

"Yes, it is right within ourselves that we have to meet and conquer these wandering tribes who are infesting our promised inheritance. If we leave them alone too long they will grow into insolent giants."

"There's a pretty big one here," said Wilfred, "already."

"And I know some others," said Marion, "there's laziness, and fear, and conceit, and — "

"How can we conquer them, mother?" asked Wilfred.

"It was only a little thing, a pebble in a sling, that David used, but it hit the giant exactly in the one spot where it would take effect; and remember, he relied on the strength of Truth, and that is within us too."

"Oh mother, let me think, I will find out something now."

Just then the dinner bell rang. After dinner Wilfrid brought a stool close up to his mother's chair. "Mother, I believe I have found out the place where I can give that giant a blow that will take effect."

"Well, Wilfred, what is it?"

"It is that mouthful of food that is just one more than you need — not to let him have it is the point. It is such a little thing that you think it is of no consequence, just like the giant laughing at David."

"And never give him the chance to rally between whiles," added his mother — "not eat between meals, until you have him so much in your hands that you can draw his sword and cut off his 'head.' That is, you take the power that he had usurped and turn it on himself."

"There's giant Laziness," remarked Charlotte, "I believe he would go down before the little word NOW!"

"Well, here are two strong giants with their lives threatened. We ought to be advancing into our inheritance. A good thought to go to sleep on. Good night, children!"

"Charlotte," said Wilfrid, "if the boys hadn't teazed me for being an old grampus, I should never have thought about what was really the matter. Now *I Will* master that giant Appetite."

"And I am not going to be left behind you, Wilfred. Let us find little pebbles for all the giants we know!" BIBLE STUDENT

*Quotations from First Book of Samuel

## Two Little Cronies

A LITTLE lame newsboy has a small white dog for a partner and the way these two little cronies do business together is very clever.

The little dog has two little leather pouches made to hold a newspaper each, fastened to his side. He carries a small money bag as well. His little master places a paper in each of the little leather pockets and one in his mouth, and off goes little-dog-partner to find a customer for the "Morning News" which he readily does and then runs back again to his master for more papers. The little purse on his back is soon full of nickels to buy food for these little news sellers.

What great love there must be between the little lame boy and his dog to make them such good partners in business together. E. P.

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# The Theosophical Forum in Isis Theater

San Diego California

## LAST SUNDAY EVENING AT ISIS THEATER

**Interesting Lectures by Miss Elisabeth Bonn and Mr. Cranstone Woodhead**

THE San Diego *Union* has the following report of last Sunday's Theosophical Meeting in Isis Theater, San Diego:

Katherine Tingley had not sufficiently recovered to deliver her address at the Isis Theater last evening.

Her place was taken by two students of Point Loma, Miss Elisabeth Bonn and Mr. Woodhead.

Miss Bonn spoke on the "Practical Life at Point Loma, compared with what is considered practical." She said in part:

"At Point Loma there was no intention to let dead customs, worn out creeds or current opinions rule their ideas; rather they proposed to set the pace themselves, to make new conditions and shape their destiny rather than to let destiny be passively shaped by fate.

"These broad ideas at Point Loma were worked out in various ways. Students used to think that their past ideas were practical, but their ideas were now so transformed that all things to them were changed.

"At Point Loma there were many new channels in which woman's energy was used. They had learned that it was not in the variety of but in the amount of work that can be done with the same energy, and as they would go on improving in their methods.

"They had not in the past wasted time in taking unnecessary naps or petty indulgence or in indulgence in the demoralizing habit of gossip, but they still realized that there had been some waste. It was wonderful how time could be further and further stretched until it seemed to have an indefinite amount of expansion.

"Their secret lay in a decrease of fear and a gain in the sense of proportion. As a rule human beings were poor artists. They were always looking at the little details and losing sight of everything else.

"At Point Loma they were constantly helped to gain a proper sense of proportion by being pulled away from something they were interested in at the moment and forced to interest themselves in something else.

"They had to remember that each moment was of importance and their constant endeavor was to work from their own center rather than from some outside point of the circumference.

"There was much done in the world that was absolutely useless. Much time was spent in an effort at adornment that was absolutely hideous. The unnecessary was chiefly considered and the things that were necessary for a sincere, rounded, wholesome and happy life were hardly touched.

"It was necessary that there should be a gradual opening of the mind to the possibilities of accomplishment.

"In the ordinary way if it was desirable to do a thing, one hour would be spent in objecting to it, and only half an hour in doing it. The first part of this operation could well be omitted.

"It was neither practical nor useful to do a piece of work which would make no one happier or better. It was not practical to work for eight hours in a house when the same work could be better done in three hours.

"It was ideas like these that made life at Point Loma more purposeful, more regular, and more sane than elsewhere."

Cranstone Woodhead's address was on "The World-wide Influence of H. P. Blavatsky's Work."

Commencing with her appearance in New York in 1875 he traced her work and its results down to the present day. He said in part:

"Madame Blavatsky had passed away from the world sustained by an abounding confidence that what she had done could never be undone, that the world had received a key to the knowledge that would enable mankind to build upon a sure foundation a temple to a living divine spirit.

"In the last few decades of the 19th century the time was ripe for some new development of thought. The majority of mankind had almost ceased to think for themselves, serious conversation had become unfashionable and impolite in general society. Churches and sects were chiefly distinguished by their disagreements, although they professed to have a common object in view. Love of wealth and pomp in power were beginning as of old to destroy the foundation of the nation. The teaching of Jesus the Nazarene had become a mockery and a byword, and profligacy, and luxury in high places were striking at the roots of the fair tree of public welfare. Statistics proved that crime and insanity were on the increase.

"In presenting her teachings of truth for the consideration of humanity at large, H. P. Blavatsky made no claim whatever to be the author or originator of what she taught. She founded a claim for a hearing upon the well-known and self-evident truism so pungently expressed by the Roman, 'If these sayings are false, they will come to naught, but if they are good, ye cannot overthrow them, lest haply ye be found to fight against God.'

"She brought forward once again the ancient teaching that man is the judge and sole arbiter of his own destiny. Enlightened by the author of his own being, the God within his own soul, every one is able to judge for himself of things worldly and divine, and no one could intervene between this Father in heaven within him and its outer or lower counterpart which is the man of everyday life.

"The claim made to interfere in this sacred bond by outward authority has therefore no foundation and is in direct opposition to divine law.

"Through a series of marvelous opportunities H. P. Blavatsky had become acquainted with a mass of ancient teaching with regard to man and nature.

"Thirty years had now elapsed since she had first proclaimed her mission and already Theosophy is recognized as one of the greatest potencies in the establishment of new and better conditions of life amongst the people.

"The work begun by H. P. Blavatsky, continued by W. Q. Judge, is now being carried on by Katherine Tingley, and the School of Antiquity at Point Loma is the natural outcome and center of that work.

"The education of young children so that they may enter upon a life of help and usefulness, unfettered by the hampering physical and mental conditions which largely prevail in the world today, was one of the principal objects of that work, and thousands of people from all parts of the world can bear witness to what their eyes have seen and their hearts felt during visits to this school.

"This educational work has only just begun and is growing with great rapidity in all parts of the world."

The Râja Yoga orchestra contributed several good musical items during the meeting. — *San Diego Union.*

Mr. Woodhead further said:

"All that any one can do for another is to present the truth for recognition. If really accepted, it can only be so by the realization of the acceptor.

"The measure of truth which one person has realized is therefore valuable to another only in so far as it presents a point of view which he may build into his own fabric of comprehension and enlightenment.

"To this bold appeal to the individual intelligence of the men of the 20th Century H. P. Blavatsky devoted her life-work,— for she knew well that time was needed to allow of the fullest acceptance of the wisdom to which she laid no personal claim, simply avowing that here was a body of truth which was open to every one to study for themselves — if they were so inclined. Her watchword was the welfare and the happiness of humanity."

OBSERVER

### Theosophical Meetings

PUBLIC Theosophical Meetings are conducted every Sunday night in San Diego at 7:30 at the Isis Theater, by the students of Lomaland assisted by the children of the Râja Yoga School. Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

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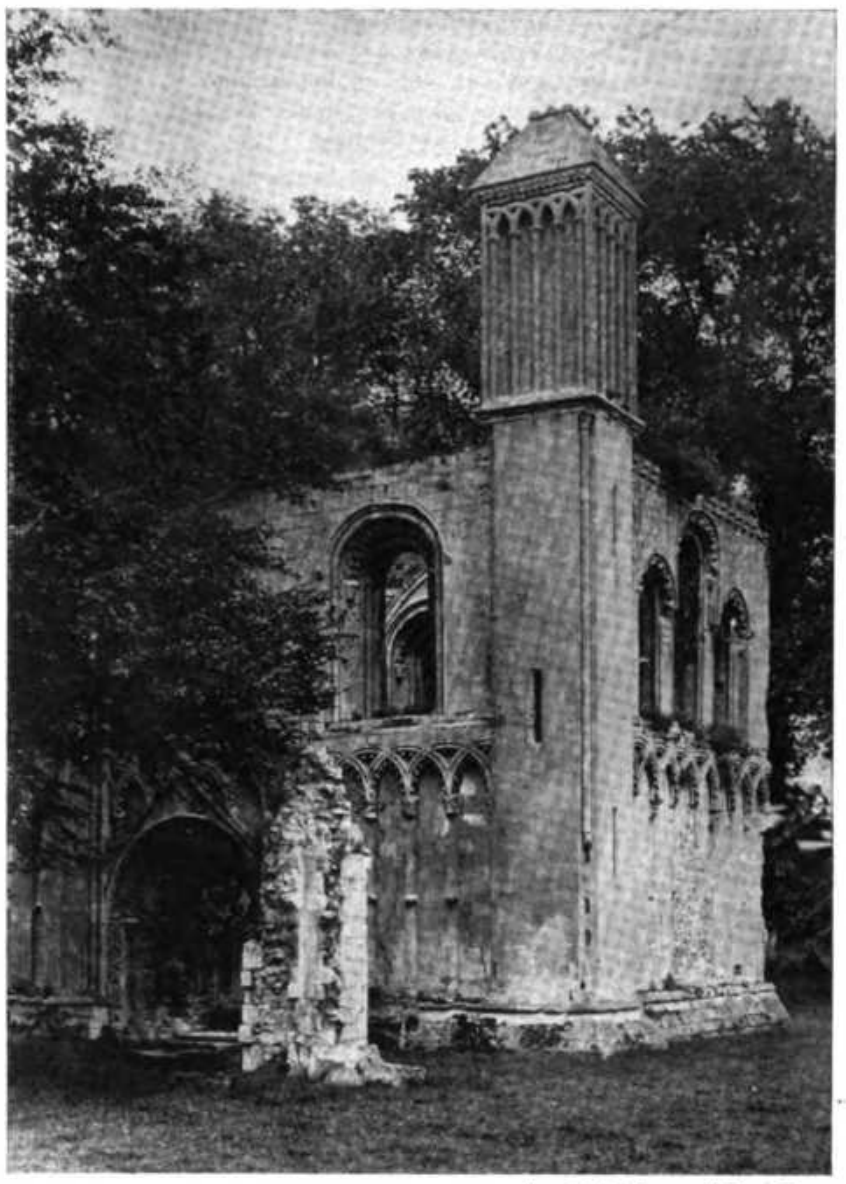
# Art Music Literature and the Drama

### Need the Architecture of Our Cities Be Ugly?

IT is a tenable proposition that the architecture of our business blocks represents a true form of art, inasmuch as, however ugly, it is at least a sincere representation of the modern spirit and not a mere imitation of the art of other days. But this must not be confused with the statement that such buildings are beautiful "because they are fitted to our lives and adapted to the way in which we live." For, as a writer in the press points out, skyscrapers were built, not because they were most convenient, but because there was not room to build in any other way. In short, they are an outcome of the clash of private interests and of strenuous competition. In so far, then, as this kind of architecture does faithfully represent the modern spirit, the spirit which it so represents is one of strife and personalism and not one of utility; hence, its ugliness. The importance of this point is that industrialism may be unfairly saddled with the blame for ugliness; whereas it is not the industrialism but the selfishness in it that is culpable.

We would fain rescue industrialism from such a stigma; or at least, if the word "industrialism" is indissolubly connected with the idea of selfish competition, invent a new word to denote industry free from such a spirit. Instead of either promoting or seeking to abolish industry, we would initiate an era of *brotherly* industry; and we believe that this would express itself in architecture beautiful and harmonious, thus reflecting a nobler age-spirit and creating an art that would be beautiful and representative too.

We are reluctant to believe that modern crafts necessitate the erection of ugly buildings or the creation of squalid surroundings, and would lay the blame for these on the selfish and sordid conditions under which such crafts are pursued. The haste to pile up profits, to cut out other concerns, to ignore the human nature of the operatives and turn them into machines — these are what is responsible for the ugly factory and the slag-heap. With proper co-operation such things could be avoided; that they are not avoided is due, not to want of science, but to want of trouble. Let us saddle the right horse and use discrimination in distributing our censure. There is too much indiscriminate blaming of institutions for the faults of those who represent them; and, conversely, of course, the faults are praised by those who seek to defend the institutions. Can we not blame the faults and spare the institutions? Modern inventions are now chiefly in the grasp of personalism and ruinous competition, hence they have incurred an unjust stigma. But should an era supervene when these inventions would be in the hands of fraternalism, the stigma would be removed. The cry of "Back to nature!" would not then imply an abolition of all that we have learned; instead of retrograding to a bygone level, we could progress to a future one and *make nature come back to us*. For nature does not consist exclusively of fields and cottages, and the word "natural" includes more than is meant by "primitive" or "rustic." To get back to nature may mean to begin doing things by more natural methods — that is, not more primitive methods, but more harmonious and united, more discriminative and fraternal methods. H. T. E.



Lomaland Photo. and Engr. Dept.

GLASTONBURY ABBEY, SOMERSET

St. Joseph's Chapel, at the west end of the large church, was consecrated in the year 1189.

O SONS of Art! into your hands consign'd
(O heed the trust, O heed it and revere!)
The liberal dignity of human kind!
With you to sink, with you to re-appear.
The hallow'd melody of Magian Song
Does to Creation as a link belong,
Blending its music with God's harmony.
As rivers melt into the mighty sea.—*Schiller*

### Glastonbury Abbey an Ancient Center of Light

A SACRED spot from the very earliest records known of mystic religious communities in ancient Britain is the island of Avalon! It was here, it is said, that Joseph of Arimathea came with the simple message of primitive Christianity direct from the apostle St. Philip; and sitting down to rest, weary and footsore as he was from the long journey, he planted his staff in the ground. It took root, so the legend runs, grew into a beautiful thorn-bush and blossomed on Christmas morning!

Whether the many thorn bushes now growing in the neighborhood owe their origin to the budding staff of St. Joseph we need not decide; the story is plainly an allegory. Some early Christian mystic, afire with true zeal, took the dry staff of religious knowledge and planted it here in the hearts of the people so truly that it took root and budded; and it was Christmas morn, the festival of rebirth, the dawn of a new cycle, when the sun passes the winter solstice and quickens all nature to a new manifestation of life.

How persistently the legends of these sacred spots have been held to by the people in spite of all the short-sighted "Professor Know-alls" who apologize for even referring to a record that is of a legendary character. The geographical position of Glastonbury in a bend of the river surrounded by marshy land bears out the record that it was at one time an island, called in olden days Avalon. Here was the mystic shrine where the body of England's hero-king, Arthur, was laid. Guarded by the three Queens, it was borne down the river to this last sacred resting place. A massive oak trunk with an inscription — *Hic jacet sepultus inclitus rex Arthurus in insula Avalonia* — was found here, we are told, in the reign of Henry II. About that time a great restoration was carried out and it is the ruins of the buildings then erected that are still to be seen. The whole group of buildings, monastery, cloisters, chapel, etc., covered quite a large area. The spot where the little wattled chapel was originally put up by "St. Joseph" and his followers has never been lost sight of and the chapel in the picture on this page was built to preserve the memory of it.

How long shall it be ere again the messengers of the one true Wisdom-Religion plant the staff of knowledge in this sacred soil?

Joyfully we realize that the time is even now at hand when these ancient homes of the Celtic mystics may again become spiritual centers for the uplifting of the nation! The next year will bring forth new works in old England, the coming decade, miracles. STUDENT TRAVELER

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# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED IN 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* Organization at Point Loma *with the* buildings *and the* grounds *pertaining thereto, are no* "Community" "Settlement" *or* "Colony." They *form no experiment in* Socialism, Communism, *or anything of similar nature, but are what they stand for: 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, it unites the* philosophic Orient *with the* practical West


## Fatuity of Self-Styled "Yogis"

THOSE who study Theosophy for the purpose of furthering personal ends not only lose the priceless "power to bless and serve humanity," but also enter upon a downhill path which brings them with fearful rapidity from the possession of, often, great powers of usefulness, to a state of what, in honest criticism, we can only regard as pitiable fatuity.

A certain person who was once an active and promising member of the Theosophical Society, but who diverged from the path of loyalty to the cause and to its leaders, subsequently becoming the leader of a small coterie who dabbled in pseudo-occultism under the name of Theosophy, — writes in one of the magazines an article on "Hatha-Yoga and Râja Yoga." In view of the earnest call for helpful teaching which is everywhere arising from humanity, it is positively appalling to see the way in which these so-called theosophists and occultists are wasting their time in foolish trifling; and it is pitiable to see how their powers have dwindled. Powers given for the service of humanity soon pass away when personal ambition takes the place of disinterested beneficence.

Yoga is the Sanskrit original of the words ζυγόν (*zugon*), yoke, *jugum*, and many words in European languages, all containing the idea of "joining." It means technically, the union of the human mind with its Divine counterpart — that is, the attainment of perfection. Râja Yoga or "royal yoga" is the path of perfection through self-sacrifice, purity, and the highest aspiration; it is the path which all true Theosophists seek to follow. It teaches self-discipline and the sacrifice of personal ends to work for the general good, whereby are attained liberation from the enthralment of the senses and desires, perfection in wisdom, and the power to become one of humanity's helpers. Hatha Yoga is a science which *in its correct interpretation* may be regarded as subsidiary or incidental to Râja Yoga. It is concerned with the details of physical practise by means of which bodily infirmities are removed and the body purified and strengthened. It can *only* be successfully pursued by a person who has already become superior to the temptations of lust and ambition, and then only under the careful guidance and constant watchfulness of a Teacher. Any attempt to follow such a difficult science without these preliminaries and safeguards results in failure, disease, insanity, death, or the fatuity which we have just seen. Certain Sanskrit works giving brief *résumés* of some of the teachings of the Teachers of ancient India have survived and been translated; and these, falling into the hands of Western readers, have given rise to the Oriental "occult" cults of which we hear. It is quite possible that there may be in India even now natives who have preserved so much intuitive knowledge, and are so fitted by temperament, that they can profit by such instructions; but they are very few; and of Europeans or Americans it can safely be said that the number who can so profit is nought. H. P. Blavatsky gives instances of people who lost their reason, health, or life by such practises, and we could easily add to the number out of our own experience. So we should let Hatha Yoga alone and promulgate the noble science of Râja Yoga.

Doubtless it is possible to attain such complete control over the bodily functions as to be able to accomplish many wonders; but the Westerner knows nothing of the intense will power of the Oriental and his unlimited powers of concentration and endurance. The bodily powers, once aroused, are titanic in their power, and nothing but a will of adamant can master them. How then should the Westerner, who cannot even control his minor impulses and appetites, and whose health is hereditarily defective, succeed?

But what are these physical phenomena to the higher phenomena that come every day to the student of Râja Yoga, as he gradually learns the mysteries of his own nature and discovers new treasures in life — treasures of the heart and head which he would not barter for any promised "powers"? What does he care about states of psychic ecstasy and physiological tricks, when his whole interests are absorbed in his work? Living a life of constant usefulness, taking the deepest interest in all human problems, he courts the fresh air and the beautiful sunshine of nature, and all such ideas as self-contemplation and private psychic gymnastics are abhorrent to his healthy mind.

True Theosophy is beginning to reach and touch the heart of the world by its results. Visitors to Lomaland have been most struck by the atmosphere of *Heart* which pervades all the place, and by the evident realization of the true philosophy of happiness and health. True Râja Yoga, such as is practised at Lomaland, concerns itself with protecting and preserving the sweet influences of being, with bringing out all the finest qualities in the character of each student, and with establishing a beautiful harmony of life that shall turn everything into gold. It studies the causes of sorrow and evil in human society and demonstrates before the eyes of the world the wonderful power of true fraternity in producing success in every department of life. Contrast this with the petty peddling in byways of magic, and the appeals to idle curiosity and foolish vanity, and say which is the nobler ideal. Truly, without wisdom, "All is vanity and vexation of spirit." E.

## MEMBERSHIP

**In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite 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 Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.**



Lomaland Photo. and Engr. Dept.

MR. J. TH. HELLER

Director of the work of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY in Germany, and Editor of *Universale Bruderschaft*, published in the interests of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

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# Students' Path

## A QUESTION AND THE ANSWER

LYRA

ONCE, when the presence of the soul seemed about me,
When there was a little lifting of the clouds,
I turned into myself and thought that a little light might be given me to understand.
And I said: "Oh soul, what means the darkness wherein I walk,
The neglect, the pains, the weariness, the barred doors everyway?"

And the light grew somewhat greater, and the clouds lifted yet more.
My soul said: "Take thy pen and write.
On the morrow when thou readest, thou mayest understand.
Tell me thy question."

"Thou knowest, soul. Thine eyes are upon my mind:
Long time hast thou seen my questioning."

"Deep in thyself thou seest mine answer;
Thou knowest that of which thou questionest;
Thou thyself hast made thy darkness,
Nay, not alone in other lives but in this."

* * * *

The face of a child came before me,
Tranquil and pure as the morning mist.
The child soul looked through the eyes,
Grave, sweet, with somewhat of reproach, with pity.

* * * *

My soul drew nearer, it too reproachful; in its reproach, pity.
"What thou wilt, thou canst."

* * * *

The child face again,
And about it a multitude in the clear light, circle beyond circle, singing:
*We have triumphed, the child soul;*
*All things are born anew . . . . anew . . . . anew . . . .*

"Where sing these children?"

"They are in thyself; their song is the song of thine own being.
Look in; look up; in all flesh is the eternal child,
White robed, flower-covered, voicing the eternal joy."

Then my flesh filled with joy;
In my heart, in all hearts,
Was the song of things new made, of dark lines new lit;
They sang, and their song swam outward on the waves of a silver bell
Pealing in their midst;
The earth was bathed in a Christmas morn.
*We have triumphed, the child soul;*
*All things are born anew . . . . anew . . . . anew . . . .*

## Individuality and Personality

OUR language has grown up in an atmosphere of materialism, and is not adapted to convey accurate definitions or fine distinctions in matters concerned with the science of Man's inner nature. From this defect arise many misunderstandings. The two words at the head of this article do not represent two distinct ideas, as ordinarily used. But H. P. Blavatsky, in her writings on Theosophy, used them in a special way, to denote the distinction between the false self and the true Self in man.

The personality, according to this usage of the word, is that miscellaneous bundle of variable moods, prejudices and habits, which we dignify by the name of our "self," and to which we attach an altogether excessive importance. In the Theosophical philosophy, as in Buddhism and other religious philosophies derived from Theosophy, the personality is shown to be a delusion. The feeling of selfhood, which is an attribute of the real Ego, is erroneously attributed to the desires and fancies, which however are transitory and non-essential components of our nature. Hence our personality is merely a mask which the Soul wears for temporary purposes; it is constantly changing, and at death undergoes a more radical change.

The real Self — that which alters not, the real Man behind the mask, that which has so often defied analysis, is the immortal Ego. It is the real liver of the life and is permanent throughout incarnations. This, H. P. Blavatsky termed the Individuality.

There is all the difference in the world between emphasizing the Individuality and emphasizing the personality. To assert the Individuality is to have a proper sense of our dignity as human beings, Divine in Essence, and to stand up boldly for the right, subordinating private interest and prejudice to the general interest. To assert the personality means to oppose our private desires, interests and prejudices to those of others.

What has so often been blamed in our civilization as *individualism* ought really to be called *personalism*. For want of more than one word to express two ideas, disputes have arisen and parties have been formed; such is often the trumpery basis of arguments. One party condemns selfishness, the other praises self-respect; and because both use the same word, they differ. Let us clear up the question by using the two words in their proper sense.

Assertion of the personality to the disadvantage of others is of course a fault. But it has an opposite fault in undue diffidence on the part of those better disposed. Sometimes people whose influence would be good neglect to assert it sufficiently; and this can be seen to be also a form of selfishness, as it is due to allowing personal feelings of modesty to assert themselves over duty. The right way steers clear of both these extremes and, while keeping the personality in the background, does not shrink from asserting the individuality in defense of right.

The difference between personality and individuality corresponds to the difference between vanity and self-respect, or between pride and dignity. Vanity and pride are diseases in which the personal self becomes puffed up; but self-respect and dignity are simply a proper confidence in the essential goodness of our nature, an affirmation of the Soul. True dignity and self-respect are right, but it takes some practise to learn how to separate them from self-consciousness. They come rather by self-forgetfulness in work, than by introspection.

It is very important that the world should realize this distinction between Individuality and personality, as it is so important to cultivate the one while keeping down the other. When we speak of freedom we have in mind the idea of true Individuality and the throwing off of all bonds that tend to keep men from asserting it. We feel that there is something worthy and noble in the ideal. But then we go too far, and think that liberty means license for the personality. In the history of dark ages there has been a continual oscillation between despotism and license. When we have become more conscious of our Divine nature, we shall be fit to govern ourselves, and then there will be full scope for all initiative and at the same time complete control over license.

In the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, and in the Râja Yoga School system, full scope is given to initiative, while rivalry of personal interests is eliminated. It is a band of people who all recognize the Theosophical teachings as to man's higher nature and strive to put them into practise. It is marvelous to see how a committee of such people — strong characters to a man — can meet and settle questions amicably and with dispatch, without a chairman or rules, and yet each one contributing his due quota to the result. This is true union and collaboration. An army secures unity by the subjection of many to one; but how enormously more powerful must be a unity which is harmony of independent wills, acting in the pursuit of one grand ideal under the wise Leadership of one whom all have voluntarily chosen as their Leader and Guide. STUDENT

---

CRIME can only truly be hindered by letting no man grow up a criminal — by taking away the *will* to commit sin, not by mere punishment of its commission. . . . This book (the Bible), which has been the accepted guide of the moral intelligence of Europe for some 1500 years, enforces certain simple laws of human conduct which you know have also been agreed upon in every main point by all the religious, and by all the greatest profane writers, of every age and country. This book primarily forbids pride, lasciviousness, and covetousness; and you know that all great thinkers, in every nation of mankind, have similarly forbade these vices. This book enjoins truth, temperance, charity and equity; and you know that every great Egyptian, Greek, and Indian, enjoins these also. You know besides, that through all the mysteries of human fate and history, this one great law of fate is written on the walls of cities or in their dust — written in letters of light or in letters of blood — that where truth, temperance, and equity have been preserved, all strength, and peace, and joy have been preserved also; — that where lying, lasciviousness, and covetousness have been practiced, there has followed an infallible, and for centuries irrevocable, ruin. — Ruskin. — *Time and Tide.*

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## THE PATHS

*S. F.*

Steep regions cannot be surmounted save by winding paths; on the plains are straight roads.—*Goethe*

THE feet that tread life's tangled maze
Must every weary step fulfill;
Alone they walk the unknown ways,
Though guided by a higher Will.

Those who on level plains would rest
Will find their pathway smooth and straight,
And they may welcome many a guest
Who comes from Eden's pearly gate.

But grander heights there are above
With mountain crests which cleave the sky,
And bathed in rays of God's own Love
Beneath the Infinite they lie.

Yet those who climb that dizzy height
Must pass o'er chasms wide and deep,
Where frowning crags shut out the light
And fearsome things black pinions sweep.

And they shall feel the keenest pangs
That human soul can ever know---
Shall see the gloom that o'er them hangs
And quaff each cup of earthly woe.

But they shall reach the mountain crest
And stand, by glowing sunlight kissed,
And looking from their place of rest
May count the snares their feet have missed.

With clearer eyes they then shall trace
The winding paths their feet have trod,
And note how e'en each downward place
Was leading up to Heaven and God:

Shall see that every painful turn,
Each deviation, howe'er small,
But gave the lesson each must learn,
Was needful part of One Great All.

---

## THEOSOPHICAL FORUM

**Conducted by J. H. Fussell**

**Question** Is Theosophy practical? Can it be applied to our daily lives?

**Answer** I. The question is often asked: Is Theosophy practical? Can it be applied to our daily lives? In reply it may be said that Theosophy teaches an all-round philosophy of life, and its practical application is being demonstrated at Point Loma in educational, religious, industrial, and philosophical matters.

One of the teachings of Theosophy is that Brotherhood is a fact in nature. We are not separate one from another, consequently we as individuals should have regard for the highest welfare of the whole human family. This teaching applied in the home life would revolutionize the present conditions of narrow, selfish home ties, where each member is either looking out for his own selfish gratification, or working for the interest of "me and mine." To love and serve for the good of all, would develop a closer unity and a broader conception of our individual, home and social ties.

If in the business world men understood the laws of Karma and Reincarnation, and were convinced that evil done in this life would be met with sure punishment in this or some future life, many of our recognized business methods would soon disappear. Men would be unwilling to hide behind corporations which unjustly absorb the lives of their fellow-men in their greed for gain. The bargain-counter spirit, which seeks to get something for nothing, is also reflected in prevalent religious theories that promise salvation for those who accept the sacrifice and suffering of another. A knowledge of the Karmic law which makes a man reap what he sows demonstrates the necessity of each man working out his own salvation.

In the educational world Theosophy does more than theorize. While educators are discussing the need of reform in our present methods of education, Katherine Tingley is practically demonstrating her new methods of educating children in different parts of the world. It is a complete reformation of the competitive system, which teaches children from infancy to get ahead of each other, with no thought of the evil consequences in after life.

The Râja Yoga training aims to form a royal union of the soul, the mind, and the body, each one of the three receiving equal development, and forming a united whole of which the soul is the center. The real object of this education is to cultivate and develop the mind in the right direction, to strengthen the will, to inculcate love of honor, justice and truth, to teach self-reliance and self-control. Each child is taught that it is a soul, and the object of the training is to develop the character for practical life. As these children go out into the world they will surely demonstrate the practicability of Theosophy, their lives will be a living demonstration that Theosophy is practical.

L. A. V.

**Answer** II. The best answer is to point to the actual evidence. Look at the work that has been done under the auspices of the International Brotherhood League, which is the department of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY for practical humanitarian work. Read the objects of the League, which, although they have been published again and again, I would once more call to the attention of the questioner. They are as follows:

1. To help men and women to realize the nobility of their calling and their true position in life.
2. To educate children of all nations on the broadest lines of Universal Brotherhood and to prepare destitute and homeless children to become workers for humanity.
3. To ameliorate the condition of unfortunate women, and assist them to a higher life.
4. To assist those who are or have been in prisons, to establish themselves in honorable positions in life.
5. To endeavor to abolish capital punishment.
6. To bring about a better understanding between so-called savage and civilized races, by promoting a closer and more sympathetic relationship between them.
7. To relieve human suffering resulting from flood, famine, war, and other calamities; and generally to extend aid, help and comfort to suffering humanity.

A great work has been done in pursuance of all these objects, and to give even a brief account of it all would require a large volume. We can only call attention here to a very few details, which may easily be supplemented from our literature. We will mention merely the following: The establishment of a relief hospital at Montauk, at the time when the American troops were encamped there after the close of the Spanish-American war, and the relief given to thousands of sick soldiers. (Details of this may be had in the official report that was made to President McKinley). The relief expedition to Santiago de Cuba, immediately after the close of the war, and the distribution of relief in the shape of food, medicine, and clothing to thousands of the destitute and suffering inhabitants. Katherine Tingley herself took personal charge both of the Hospital at Montauk and the expedition to Cuba, with a staff of physicians, nurses and helpers, and she herself was the greatest worker among all, tireless and indefatigable, personally and with her own hands tending the wounded and sick and suffering. Resulting from this expedition to Santiago, Katherine Tingley in her desire still further to help the people of Cuba left so helpless and destitute, with so many homes despoiled, so many children orphan and homeless, even those of some of the best families who had sacrificed everything for the sake of their country, brought to this country a large number of children for free maintenance and education, and later established Râja Yoga Schools in Cuba. In the meantime the Râja Yoga Schools had been established in this country and a new ideal of perfect manhood and womanhood given to the world. What the work of these schools is and what are some of the marvelous results already accomplished, is becoming well-known to the readers of this paper, and also through the columns of the press and the best Magazines of the day.

All these things and more also, too numerous to mention are the evidence that Theosophy is practical. And we may go further and say that that so-called Theosophy that is not capable of being put into practise in daily life is not Theosophy. There is such a pseudo-Theosophy and there are pseudo-Theosophists, just as there is true coin and counterfeit. There are those who would make of Theosophy nothing more than a metaphysical study, totally ignoring both the spirit and the letter of H. P. Blavatsky's and W. Q. Judge's teachings — albeit professing to follow the former, at least, of these teachers — which assert that Theosophy is a life, not a mere theory or body of doctrine. The test of Theosophy is that it *is* practical; "Theosophist is who Theosophy does," says H. P. Blavatsky; and he whose Theosophy does not show itself in the affairs of daily life is no Theosophist. STUDENT

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## Natures Moyst and Fiery: A Reflection

"THE ship tonnage launched in British yards the past year was 2,000,000 tons, against the previous high-water mark of 1,826,000 tons in 1905, and just double the 1,000,000 ton production of 1881. In the intervening years, however, the output of vessels went as low as 473,675 in 1886. The increasing size of vessels is striking. The Mauretania has a length of 785 feet, a tonnage of 33,200, and is equipped with engines of 70,000 horse-power. The engines on other vessels varied from 600 horse-power up to the maximum. There are included turbine engines, many triple expansions, and some sets of quadruple expansions. Four steamers only, built at Wallsend, Clydebank, Belfast and Stettin, aggregate about 110,000 tons — a fact in shipbuilding that has never been known previously in any year of its history. Some results in other countries were as follows:

"In ten great German yards 81 vessels were launched during 1906, with a total tonnage of 220,389 tons and 252,669 horse-power.

"Holland shipbuilders turned out 18 vessels from three yards, the aggregate tonnage being 22,714 tons, of the equipment of 16,895 horse-power.

"Norway's contribution for the year from four yards was 26 vessels, totaling 23,771 tons and 22,281 horse-power. Sweden built at Göteborg 3 vessels, with 6,311 tons and 11,400 horse-power.

"Denmark's one large yard built 5 vessels, with a total of 8,080 tons and 3,800 horse-power.

"The large French shipyard on the Seine built 9 vessels, aggregating 6,258 tons and 16,500 horse power.

"In Belgium there were launched 12 vessels and barges, also 2 caissons for Brazil, the entire tonnage amounting to 3,079 tons and 1,884 horsepower.

"Austria launched at Trieste 11 vessels, totaling 2,661 tons and 3,427 horse-power.

"At Hongkong, China, about 21 vessels were built by one firm, the tonnage being 6,080 and the horse power 3,695.

"In Japan the Nagasaki yard produced 5 vessels, with 11,534 tons and 8,393 horse-power.

"Three leading yards in Canada launched 9 vessels, with 10,940 tons burden and 8,130 horse-power."

"The United Kingdom launches more than twice as much mercantile steam tonnage as the rest of the world put together."

In the old days there was only aerial force used for traversing the mighty waters, whilst now its use is disappearing, being replaced by the fiery force, whose energy is being utilized for the expansion of the huge masses of moisture in the boilers.

This visible universe of spiritual matter is but the concrete image of the ideal abstraction; it was built on the model of the first divine IDEA.

Woe to the imprudent inquirer who ignorantly trespasses on forbidden ground; danger will beset him at every step. He evokes powers that he cannot control; he arouses sentries which allow only their masters to pass. For, in the words of the immortal Rosicrucian, "Once that thou hast resolved to become a co-operator with the spirit of the living God, take care not to hinder in the work; for, if thy heat exceeds the natural proportion thou hast stirred the wrath of the moyst *natures*, and they will stand up against the Central Fire, and the central fire against them, and there will be a terrible division in chaos.

Familiarity with discussions concerning and conceptions of physiological units, psychological units, and others, today marks the minds of those who have any claim to even the slightest profundity of thought. To be logical these thinkers must admit into the category of units racial units, terrestrial units, and units of still greater scope. But as the mists of materialism have now been well blown away, thanks to the leonine courage of H. P. Blavatsky, it should readily be agreed that back, as it were, of the substantial units are units of consciousness — beings — entities. This granted, it is readily perceived that, some centuries ago, the European unit of consciousness, or soul, as we may call it, awoke, and resolved to become a co-operator with the spirit of the living God. But ecclesiasticism put in an interdict — pronounced its anathema. Fortunately the interdict was only temporarily and limitedly effective. Whilst the anathema, horrible beyond expression in its first consequences, has turned into an absurdity and an anachronistic farce.

In the latter part of the last century, it may be seen by numberless indications that the terrestrial unit of consciousness, or soul, awoke, and that it "resolved to become a co-operator with the spirit of the living God."

Man, the terrestrial soul, being thus awake and "resolved to co-operate with the spirit of the living God," he must "take care not to hinder in the work"; for if the heat exceeds the natural proportion then the wrath of the moyst *natures* will have been stirred, and they will stand up against the central fire, as they did in Atlantis in the days of its decadence, and as they did in an anterior lunar phase of existence, and the central fire will stand up against them, and there will be a terrible division in the chaos.

Who are these moyst *natures?* They are the "water-men, terrible and bad."

Men are changing physiologically — changing more psychically — and still more ethereally. Man is now at home in one element. He will be at home in all the elements. His titanic efforts in navigating the broad expanse of Neptune, King of the Mysteries; his incipient aerial flights; his submarine feats; his utilization of the unwired air spaces, are all indications of this. The equilibrium will be restored, the balance adjusted. He will rebecome Libra — the Heavenly Man.

H. T. P.

## A French Colonel's Ideal

THE colonel of the Eightieth French Infantry recently addressed his regiment as follows, apropos of the suicide of a sergeant:

"Military honors will not be rendered to Sergeant Juthiers. Those of his comrades, however, who wish to attend his funeral will be allowed to do so. A soldier has no more right to desert life than he has to desert his regiment. Courage does not consist simply in facing bullets and death on the battlefield, but also in wrestling valiantly with the difficulties of life. Soldiers should remember that their officers are their advisers and friends, and when they are in trouble they should confidently ask for their superiors' advice and assistance."

There will be no more suicides, except of the definitely insane, when the idea of Reincarnation — hidden many centuries ago by the Church — has been restored by Theosophy to our generation. Men will perceive that the act of suicide, besides being nearly always cowardly, is useless. The bill whose payment is shirked is only presented in the following lifetime — with interest.

Colonel's Curé's final sentence could be usefully pondered by a good many chiefs of regiments in other armies besides the French. An army *might* be a humanizing school of life for officers and men. C.

## A Sign of the Times: Public Sentiment Changing

THE failure is announced of a prominent daily newspaper which recently used its columns for the purpose of violently inflaming public opinion on the subject of race prejudice in the South; and the press attributes that failure to public indignation on the part of the paper's supporters over the attitude it adopted.

To judge from the quotations made, the paper went to great extremes. It is said to have advocated and approved lynching, urged the formation of "Ku Klux Klans," and even, so it is reported, offered a reward of $1,000 to any one who could prove that he had put to death a negro rapist. It undertook to maintain a pack of bloodhounds and a posse to hunt down negroes on call.

The press says that other agitators should take a lesson from this instance of "the power of awakened public sentiment," and asks whether such people do really represent those whom they claim to stand for.

All this is a sign how people are everywhere waking up, beginning to think for themselves, and daring to call in question the authorities which previously they have allowed to dictate their opinions. The result of this awakened attitude is that agitators and the promoters of *interests* have been driven to extremes and have revealed themselves. No longer able to work in the dark, they have had to face the cleansing power of light. Things that would do some time ago will no longer answer. T.

## $180,000 Bid For *the* Isis

OFFER IS REFUSED — KATHERINE TINGLEY TO PRODUCE PLAYS HERSELF.

Rumors of the sale of the Isis theater were heard yesterday, but last night were denied. Several offers, one of $180,000, have been received, but no sale has been made. Katherine Tingley has placed a valuation of $200,000 on the property, and she says there is no special anxiety for the sale. Arrangements are now in full swing at the Point Loma Homestead for the production of various plays at the Isis, commencing with Shakespeare's "Midsummer Night's Dream," on March 11, to be followed by "The Eumenides," a Grecian play composed by Aeschylus, one of the greatest of the Greek dramatists. Later more Shakespearean plays will be placed upon the boards. — *San Diego Union.* (Feb. 27th, 1907.)

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| FEB. MAR. | BARO-METER | THERMOMETERS MAX | MIN | DRY | WET | RAIN FALL | WIND DIR | VEL |
|---|---|---|---|---|---|---|---|---|
| 25 | 29.797 | 61 | 54 | 57 | 56 | 0.00 | E | 2 |
| 26 | 29.570 | 63 | 53 | 55 | 52 | 0.00 | S | 3 |
| 27 | 29.605 | 59 | 44 | 49 | 46 | 0.00 | E | 6 |
| 28 | 29.803 | 60 | 43 | 48 | 45 | 0.00 | E | 8 |
| 1 | 29.945 | 61 | 46 | 50 | 49 | 0.00 | E | 5 |
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### *The* Need for Theosophy & How Met

WE live in a remarkable age. Old things are passing away, and many things are becoming new. Almost everything is in a state of flux. This condition of visible change tends to make men more conscious of the impermanence of things visible, and, in the end, forces them to seek what is permanent and real. Not only in the Western world do we perceive this state of unrest, and sometimes the condition of dismay thereby produced, but in India, China, and Egypt the same force is at work. The West and the East are reacting upon each other. It is vain, in trying to explain this, to point to this or that single circumstance — the Revival of Learning, the Reformation, or the growth of Colonization — these things are but minor factors, each important and necessary, but each insufficient of itself to explain more than a section of the world's change. A mighty purpose runs through the Ages, and links them together, as the seasons are linked together in the year, or as the different periods of a man's life are joined together.

Most people like to hold tenaciously to things established, customary, or ancient, but the great tide of the world's life, now and then lifts us with its silent irresistible force, and we are borne to the New Hesperides. In the domain of science, of politics, of international relations, change follows change and men wonder if there be anything permanent. This dogma, and that theory disappear in the rising tide.

### All Things Changing

Old beliefs are melting and vanishing while we contemplate them. What will be left? The old question of the book of Psalms, "Who will show us any good?" is as appropriate to the world today as it was in ancient Israel. The churches have lost nearly all the power for good they once had. And as a consequence of the decline of Church influence the Bible too, as interpreted by ecclesiastics, has been losing its hold on men. The theologians have helped to weaken the influence of the Bible by placing upon it impossible interpretations and incredible theories, such as that of verbal inspiration; the literal account of the creation; an eternal hell etc., etc. And when men feel that these are incredible, it is but a short step to take to regard the whole Bible as useless for our present civilization. We see illustrations of this rebound in many quarters. In a recent report of Dr. Crapsey's first lecture on "The Present Crisis in the Churches," he is represented as stating that, "No one of reasonable intelligence and education today believes that the first chapters of Genesis are genuine history. We know them to be nothing more than the myths and legends of the East," etc. This is the style of thought which is common among the "critics," and it serves to show how much the churches need to be put on the right path, and how much the Bible needs to be defended from its friends. It is a part of the mission of the ancient Wisdom-Religion, which far antedates all known forms of religion, to rescue Jesus from all who have dragged down his revered name by associating it with the narrow and bigoted concepts of ecclesiasticism, or even with a worldly, greedy, power-grasping, political society. And it is also a part of the mission of Theosophy to apply the key of knowledge, which it has preserved through the ages, and to demonstrate that the Bible is not the effete, exploded collection of old stories that modern rationalistic criticism would make it appear to be. The churches are powerless to defend the Bible, and it remains for Theosophy to show that the "myths" of the Bible are fragments of an ancient Wisdom which have been handed down from the immemorial past, and that they are truer than most histories. It is because the Bible has enshrined in it much of the Ancient Esoteric Wisdom that it has withstood the attacks of open foes, and the action of unwise friends for two thousand years.

### *The* Bible Disbelieved By *the* Church

As explained in *The Secret Doctrine* by H. P. Blavatsky, some of the early portions of Genesis contain, in a very condensed form, not a few facts concerning the primeval state of things and the early condition of man. The churches and the critics are both helpless to explain the early portions of the Bible. One theory is swallowed up by another. We now see that the very learned critics of the school of Wellhausen, so long dominant in Europe, England, and America, may have to give way to a still later critic, the famous Orientalist, Winkler, who affirms that the Jewish religion, as it now appears in our Old Testament, was not the gradual evolution which the "higher critics" supposed, but is really the teaching, or part of the teaching, of ancient times handed down by the learned, not only among the Jews, but also by the learned among other peoples. Here therefore, as in so many other cases, the "Authorities" are gradually drawing nearer and nearer to the teaching given out by H. P. Blavatsky — the Ancient Wisdom-Religion.

### Yet Part *of* a Universal Religion

In some cases we find, as in the case of a sermon recently delivered by the Rev. W. A. Betts of Los Angeles — and this is probably only one case out of many — we find that some of the churches are quietly taking in some of the teachings of Theosophy, and giving them out mixed up with much of the old dogmas. He said, "The Christ-idea of Christianity is a universal Brotherhood." And, "I believe that the greatest obstacles in the way of Christianity today are unbrotherly and un-Christlike Christians." This is all very true, and were it not for the old leaven of some orthodox dogmas we might be more hopeful. It is well that there are some clergymen who are open-eyed enough to see that it is only through Theosophy as a practical brotherhood that real help for the world is to be found. Just as it is only

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from the Ancient Wisdom-Religion that we can get that rational explanation of the origin of the world, and the origin, nature, and destiny of man which is so much needed today. The practical aspect of Theosophy, based as it is on sound philosophy concerning the origin and meaning of things, is what the world today so terribly needs to satisfy its deepest longings mental and spiritual. The unrest, and the lack of any stability or certainty which we see in the various religions of today, is but one phase of a world-wide movement. Look where we will — Japan, China, Russia, India, Persia, Egypt, Europe, and America — we see unrest, and the signs of coming struggle. In a notable letter which Tolstoy lately wrote to Paul Sabatier, he says, in effect, that the nations of the West have become weakened by selfish influences fostered by a false system of religion mis-called Christian; and that, very probably, the West is destined to suffer at the hands of the East. Tolstoy says, "Religion is truth and goodness, the Church falsehood and evil. . . the Church has ever been a cruel and lying institution which is seeking for temporal advantage, and has perverted and distorted the true Christian doctrine. All the Concordats have been for it nothing but compacts with the State whereby the Church supported the State in return for specific material advantages." He acknowledges that there have been many good men in the Church, but these have existed "in spite of the Church."

**Theosophy Alone Found *the* Key**

It is imperatively necessary that a new unifying power should operate in the world, and this, not only for the sake of peace between East and West, but also for the sake of harmony and unity among the various nations and peoples of the Western world. There can be no real progress in a condition of constant jealousy, fear, and commercial strife such as we see at present existing in our imperfect civilization. The cost of being armed to secure peace is crushing the life out of the nations. The fierce commercial strife, with all the concomitant deceit, untruthfulness, and "graft" is crushing out the better nature, and is unworthy of us as *men!* All thoughtful people must see that nothing short of the mighty influence of the Great Helpers of Humanity, and the knowledge and practise of the Ancient Wisdom-Religion, Theosophy, can save the world. Instead of jealousy and selfishness must come trust and mutual love. And in place of division must come a sure and deep-seated sense that we are brothers, parts of one living whole; "many members, but one body."

**Unity or Dissolution**

Theosophy shows that there is an essential unity in the great underlying truths of all religions; and also points to the many excrescences which have made the religions what they are today. It also shows the unity of humanity, the unity of all life; and teaches us that the recognition and practise of Universal Brotherhood is at once the highest philosophy and the only sure path of progress for nations, and for humanity as a whole. (Rev.) S. J. NEILL

## *The* Papal Revenues

THE Vatican reports that the enormous legacies which it has been lately reported to have received during the last year are mostly non-existent, very small, or for some other designation than the papal purse. Whilst, moreover, it has lost eight million dollars through the Separation Law in France, the Peter's pence revenue is ever diminishing.

But the report does not mention that the sum set aside yearly for the Pope by the Italian Government in honorable fulfilment of its agreement, has never yet been touched. In compensation for the loss of a temporal power in Italy which it should never have acquired, the Papacy was to receive an annual sum. To accept it would be thought an acceptance of the arrangement, and would be the discharge of a profitable grievance. To refuse it outright would be to lose it, and *that* was never contemplated. It is quite safe there in mid air like Mahomet's coffin, and the Peter's pence for which its non-acceptance is the basis of appeal, represents very good interest!

Says Bryce's *Holy Roman Empire:*

> The popedom, which in the twelfth and thirteenth centuries inflicted a fatal wound upon the Holy Empire, had in modern times allied itself with Austria and the petty despotisms of the peninsula, had done its utmost to check as well the union as the freedom of the Italian people, and had raised those pretensions to a temporal sway which had been one chief cause of its hostility to the mediaeval emperors almost to the rank of an article of faith. It now (1870) found itself involved in the fall of its ancient ally France, and saw that temporal dominion perish with the triumph of its ancient Teutonic enemies. The first German victories compelled the recall of the French troops from Rome, and allowed the Italians to establish themselves there.

Thus "the ancient imperial seat upon the Tiber became the capital of an Italian monarchy." And the Papacy, never *restricted* to the Vatican, never the "prisoner" it has feigned to be, received the Vatican and an income in perpetuity.

History seems to be a satirist. The ancient Franco-Papal alliance is gone forever; and the hardly less ancient quarrel of Germany and the Papacy (dating from that real fall of the Holy Roman Empire to which Bryce refers when two popes overthrew the Emperor Frederic II for a tool of their own) is so effectively healed that Pius X orders a *Te Deum* in honor of the birthday of Emperor William! C.

## No Legends Need Apply

AT last it is settled. Atlantis never was, and Lemuria never was. The continents on which we live were never under water, and there were never any others, never, never. If geology is of a different opinion, she will please alter it. For "he himself has said it," *i. e.*, Dr. George Rice, in his address on *The Contributions of America to Geology,* to the American Association for the Advancement of Science. Here is the fatal sentence (from the *Scientific American,* Jan. 12th): "The old notion of alternating regions of ocean and continent, leading to a belief in some lost Atlantis, has given place to the knowledge that the present continental areas are in fact primeval, though of course varying greatly in areas and in height of emergence of portions and depth of submergence of portions from age to age."

"Some lost Atlantis" — one seems to detect a note of feeling there, somehow, curious in a paper of severe science. But then these impertinent continents really had to be put down — by man; nature had already done it. It was bad enough that Plato, following the Egyptians and Solon, should talk nonsense about Atlantis. But when this Theosophy appeared, actually claiming that an immense civilization had flourished there, so far unsuspected by science (impertinence!), it was indeed time to do something. If other geologists failed in their duty, at any rate Dr. Rice would not. Atlantis *shall* not have existed; no, nor Lemuria either, while we are about it — be the evidence what it may to others.

If *anthropology* knows nothing of the Atlantean, nor *history* of his civilization, shall *geology* be so disloyal to her sisters as to know anything of his continent? As a mere matter of loyalty, Atlantis must consent to be legend only, and the geological door must bear the inscription — "No legends need apply, *particularly if true.*" H. C.

## A Chapter *of* Chinese History

ENGLISH interest in China and her new life has reached such a point that a China Society had to come into being. It held its first meeting towards the end of last month, and, of course, obtained an address from the Chinese Minister. That gentleman took occasion to unfold a remarkable and unsuspected piece of Chinese history recorded in a book named the *Chou Li.* A vast number of other books, which would now be priceless, dealt with the same period. But about 249 B. C. there was a great burning of this Chinese Alexandrian library.

From the *Chou Li* we may learn some humility, if that be possible to us. For when we, possibly, were wandering woad-painted in the unpathed woods, three thousand years ago, China had a complete constitutional government of the limited monarchy type. There was a King, two Houses of Parliament (Lords and Commons), a Prime Minister and Cabinet, a Budget, a set of governmental Departments, and an elaborate machinery of local government. There was a statistical bureau, informed as to, and reporting on, population, land distribution, canals, forests, waste and cultivated areas, and water.

All seems to have worked admirably for no less than 2000 years. Then decay began for some reason and a more or less despotic government took its place. There were recurrent invasions; liberty was lost and the throne was seized from one and another invading quarter. Possibly some Chinese Gibbon or Bryce may have recorded the fall in the books that were burned, and we may never know more than the exterior facts. We may suppose that, as in the case of Rome, it was internal decay of the usual kinds that made the success of the invasions. The Chinese Minister should write a book. Chinese history is at present very dim to us and perhaps to the Chinese themselves. There are many Chinese annals utterly unknown to Orientalists and even to most of the Chinese themselves, written in an ancient tongue, which will one day see the light and bear witness to the truth of the Secret Doctrine. STUDENT

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# Some Views on XXth Century Problems

**The Human Mystery**

THE Rev. Mr. Campbell's presentation of his "New Theology," which is really a very partial echo of a very old one, is still exciting much attention, much support and much hostility. His ideas on the whole cannot now be downed or stayed, for the simple reason that *to the extent of the truth they express* they are not his. Moreover they are only an earnest of many more to come, the whole being that philosophy or religion for want of which the world is as it is. The descent is the answer to the universal cry for light.

Mr. G. K. Chesterton turns from literature to religion in order to state, contraventionally, the old view. But he only shows how near to the new, how even complementary to the new, is this old theology itself.

> The old theology said that man had indeed been planned upon divine lines, but that some mystical mistake had been made by him from the beginning, so that he was separated from the God in whom alone he could really rest. He was a prince, but an exiled prince. Now Whitechapel [the most squalid part of London] is consistent with the idea of an exiled prince, . . . with the idea of a fallen god, . . . with the idea of a strange being who retains the divine energy, but has lost the divine peace.

In favor of this, Mr. Chesterton will have none of the "God-immanent-in-man" idea. Nor will he have it that man is a creature "all of whose activities are the self-expression of God." But did anyone say "*all* of whose activities"?

Putting that point on one side, is it not clear that the "old" theology, *so far as given by Mr. Chesterton,* is perfectly compatible with the "new"? With an addition or two in brackets, Mr. Campbell's words, so far as we now quote them, will do very well:

> We believe man to be a [partial] revelation of God. . . . Our being is the same as God's [*plus* some elements which we have to get rid of] although our consciousness of it is limited —

because we dwell in the material instead of the spiritual end of our nature. Mr. Chesterton's own statement already contains an effort of the old theology to become the new. For the old, in its old form, though it spoke of the "fallen prince," thereafter said no more about the latent princeliness. It never properly applied the parable of the prodigal son who had, and finally used of his own motion, at every moment the power to return and (in the other simile) resume his princeliness. He remained divine. Man is dual, and the two views only quarrel because each will only recognize its favorite end of the warring duality. The old theology, thinking of the mud, forgets the diamond. The new, thinking of the diamond as the self-revelation of light, forgets the mud that covers it. In truth, man is both diamond and mud. As the latter he is jailer of the divine light. Only when realizing himself as the former, and using the powers that then come to him, is he a manifestation of the divine. No one symbol, and no one statement, will express the whole complexity of human nature.

To one of the two combatants we might say: If God is not "immanent" (an idea Mr. Chesterton objects to) what is conscience? And to the other: If the fall was complete, if all divinity was lost, how comes it that conscience has any power or is perceived at all? To both we should suggest that as at last conscience is no more heard, for it and the perfected man are become one, it is really always the unfallen part of man, to which the fallen part returns. Part of man, in fact, has its being on planes where that same man's common consciousness does not reach until the last. He is conscious on both planes at once, but while his higher is witness of his lower, that lower, in most of us, only catches occasional glimpses of the upper.

STUDENT

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**The Latent Past**

A SENTENCE of Luther Burbank's, often quoted in articles on plant-breeding, might serve as a text for the inspiration of teachers and parents. He says: "When once the persistent type is broken up, old latent forces may be liberated and types buried in the dim past reappear."

He is speaking of plants; may not the sentence apply to human beings? Even those who do not believe in Reincarnation might find some hope in it. In the past there have been great civilizations, some more spiritual than ours, some with a higher standard of conduct, some with more vigorous physical development, some more spiritual, some more deeply tinctured with art and poetry. Will our vanity let us admit that some may have been more intellectual, may have carried philosophical speculation to a higher level and one more generally attained by the people?

Do not these qualities constitute Burbank's "old latent forces"? Must they not survive in some obscure corner of our being, awaiting possible conditions for re-manifestation? The cord of continuity was never broken, though some of the finer strands may have passed from view. They may easily re-emerge. If the "falling" dream be considered by science a memory of "our simian arboreal experiences" from countless ages back (!), we may surely be allowed to suppose a much less formidable feat of memory in the preservation of past *human* doings.

The problem of educators is to break up the persistent type. This type of ours, to be broken, is one of mind and body. The body of our time is one that is more and more prone to disease, whose life length is getting shorter and shorter. The mind is one that is more and more prone to suicide, to insanity, to the search for sensual pleasure, has less will, is less and less prone to plain living and high thinking. The Râja Yoga system of education introduced by Katherine Tingley and in operation at Point Loma, claims to have broken this persistent type and *liberated* "old latent forces" of good, to have *liberated* once more the best qualities severally attained in old civilizations that stretch back, peak after peak, eons of time beyond the dreams of the archaeologists.

STUDENT

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**The Money Disease**

THE problem of great fortunes, how to deal with them, or rather, how to deal with their possessors, would lighten if what might be called the pathology involved were considered. For we are really dealing, in many cases, with mental disease.

Mr. Mallock, recently lecturing on Socialism before Columbia University, examined and, with a reservation, admitted the ordinary view that the actuating motive in the accumulation of great fortunes was greed. But the greed, as he pointed out, is far more usually for the *power* that money brings, than for *luxuries* that it will buy. And inasmuch as most men keenly desire power, or the feeling of possessing it, the multi-millionaire, thought Mr. Mallock, only differs from these other men in that his luck or skill enables him to do what they cannot. The agitation against multi-millionaireship therefore rests largely or mainly upon envy. Unvarying history shows that no legislation avails much as a remedy, because nearly all minds, actuated by the unaltered desire — legislation cannot affect *that* — are secretly trying in each individual's case, to circumvent the sumptuary statutes. Laws never have held, and can never hold, against such a pressure. The sooner people read history and grasp that fact, the fewer wild-cat legislation schemes will be proffered.

But there is a group of millionaires that have a mental malady from which we are at liberty to suppose ourselves free.

Normal eating is for the ulterior motive of satisfying appetite and gaining strength for work. With that basis it is very proper. But when, leaving that, it becomes an end in itself, there is a case of mental disease — not however usually so classified.

"Normal" money getting is, let us say, for the ulterior ends of getting various possessions with the money, or of getting power. But it may entirely leave this basis; the original basis may be altogether forgotten, and money pursued as an end in itself. This is clearly a pathological condition of mind. The cells of the body multiply themselves for the better performance of work; when they do so independently of that, their multiplication may constitute the growth of cancer. The mind of the multi-millionaire may be in that state. The disease may go on to occupy the whole of his mind, to absorb all his mental vitality. But none of us is competent to say when that hideous thing has happened.

The real and only final remedy for the whole evil lies in the advent of higher ideals of civic and individual life, and in the growth of compassion. Then the atmosphere will purify itself; money will be no more amassed for selfish reasons; and those who are the victims of what might be called money disease will be so conspicuously isolated as to call even their own attention to their condition.

STUDENT

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# Archaeology Palaeontology Ethnology

### The History of Geography

ALL knowledge is a tide that ebbs and flows, and the history of Geography well illustrates this law. At times the four quarters of the world are brought into close contact with each other and a knowledge of all earth's continents and islands is readily attainable; at other times the races are separated from each other by gulfs unbridgeable, and each people is left alone to work out its own destiny by itself.

If it be doubted that there was a time when the knowledge of geography was as common and accurate, to say the least of it, as it is now, let the doubter turn to the unexplained monuments of antiquity found all over the world. Let him note the startling resemblances to be found between the civilizations of ancient China and Peru, between the monuments of Mexico and Egypt, and the "Druidical remains" to be found anywhere from Ireland to Central Asia. In the days when the Pyramids and the cromlechs, Karnak and Carnac, Nagkon Wat and the cities of Yucatan were built, roughly speaking by men of one "race" and period, there could have been but little of the earth's surface left unexplored and undiscovered.

But in the time of classical Greece and Rome the old knowledge had almost entirely disappeared. At that time Geography was a two-fold science, the greater part of it being sacred and revealed only in the Mysteries. To the uninitiated in Greece, beyond a vague knowledge of lands extending from Spain to India, the world seems to have been bounded by Hyperborean and marvelous realms and Cimmerian darkness. On the other hand we have no means of telling how great and accurate the geography of the Mysteries was; judging from hints given by Plato and others it must have been of a much deeper and more inspiring nature than the, literally speaking, surface knowledge we have today. They knew Mother Earth as an ensouled being, a goddess, rich in moods and marvels, and they understood to some extent her moods, which we do not. They may not have troubled so much as we do about the height of the Mountains of the Moon, but they had a poetry and dignity in their lives from their knowledge which is not perhaps to be had from ours.

In exoteric geography, India has long held the position of a kind of link between the East and West, she having maintained a sort of touch with China on the east and, since Alexander's time, or indeed since Pythagoras', with Greece on the west. In later times the Chinese knew about Rome, Chinese generals having at least on one occasion come into contact with the "Great Thsin," as they called the Roman Empire. Again, there would seem to have been some touch between Persia and China, and the wide knowledge of the Phoenicians must not be overlooked.

But in post-Roman days such a darkness had fallen on the civilized world, that is, the Byzantine Empire, that at the supposed time of King Arthur's victories, the sixth century, Britain was held in Constantinople to be an island engulfed in darkness on the edge of the world, to which the souls of the dead were ferried nightly by mysterious ferrymen. This was probably the low water mark of geographical knowledge. During the next few centuries the Arabs traversed the Sahara southward and reopened, for themselves at least, the road to India. Norsemen reached the arctic regions of Greenland and North America, and northern and north-eastern Europe were to some extent explored by the Venetians and Greeks.

Then came the Crusades with all that they accomplished for the advancement of knowledge. British, French and German soldiers plundered the Byzantine Empire, and made Venice and Genoa rich. The wealth that fell to these two cities fired the imagination of Italian adventurers, and lured them forth over the world on missions half commercial and scientific, half religious.

Meanwhile the Tartar power had arisen in Asia and grown until it embraced all the lands between Poland and Japan. Great men do not come into this world for no purpose, and the outcome of the huge genius of Genghiz Khan was to introduce the East to the West, preparing the way for great things that have not yet perhaps fully manifested themselves. For the western Tartars embraced Islam and were for a time inspired with that desire for learning and culture which has marked almost all Moslem peoples at some time in their history, and which is based on that text of the Koran which says that the ink of the doctors and the blood of the martyrs are of equal value in God's sight.

The Tartars wanted learning, and looked to Rome for it. With Constantinople they were too generally at war, and in too close contact otherwise, to come under the spell of Byzantine culture. But Italy was far enough away to make fighting impossible; besides Italy was the heir of the civilization and glamor of old Rome. To Italy therefore they sent for teachers and artificers, who were enabled to travel under Tartar protection to the farthest confines of Asia. Wonderful stories were brought back from China and Japan (Cipango), Java and Sumatra,

> Of anthropophagites and men whose heads
> Do grow beneath their shoulders,

for the West was beginning to awake, and wild gorgeous dreams were marking her passage from slumber into wakefulness. Besides this knowledge of Asia, the Italians got from the Arabs accurate information concerning Madagascar, Southern Arabia and Zanzibar. Thus the world as known to Europe at the close of the fourteenth century included a good deal of East Africa, nearly all of Europe and Asia, the Malay archipelago and Japan, and there were even rumors of a great island continent to the south of Java.

Then came the work of Norman explorers, of the Portuguese under Prince Henry the Navigator, of the Spaniards and Columbus, who worked a greater change in history perhaps than any other explorer, and of the English adventurers of the 15th and 16th centuries; and so on to the opening up of Africa and the arctic exploration of modern times, —

And to the return to that inward and higher geography of the Mysteries, and to the geography of the human soul as taught by the three great Theosophists of this age, H. P. Blavatsky, William Q. Judge and Katherine Tingley.

K. M.

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### Cross and Circle in Australia

A CORRESPONDENT to a Sydney paper makes some disjointed remarks on the Australian aborigines, from which we gather that he considers them the oldest race on the earth. They are in fact one of the oldest, for they are the remnants of the Third Race or "Lemurians," which flourished on the great Pacific continent now submerged. But we cannot agree that their religion was "the oldest known, similar to the symbols to be seen in the rock-temples of Upper Egypt, the original Nature-worship, traces of which have come down through all the ages to the present day." It *was* the oldest religion, in the sense that it was, in its *original purity*, the Wisdom-Religion; and the Egyptian and other symbols mentioned are from the same primal and universal source. But it was not "the original Nature-worship." Humanity did not begin as savages, with a Nature-worship, and then evolve themselves up to civilization and evolve their Nature-worship into a religion. It was the other way round. The aborigines are the ultimate remnant of a race that has gradually *degenerated* through untold ages from a very high state of civilization and knowledge. Its religious symbols and its crude superstitions and ceremonies are all that is left of a once intelligent and profound knowledge. Thus we are not required to believe that the ancient Egyptians shared with these savages their primitive Nature-worship and afterwards improved upon it until it became the Egyptian religion; but that both peoples possessed the same high and sacred knowledge, which afterwards became degraded and lost, as the races themselves deteriorated. Then again, the writer's theory obliges us to trace the Christian symbols back to this same low source; whereas the fact is that they also are relics of the ancient Wisdom-Religion.

He speaks of the Cross and the Circle, and their variants, as found executed in stone around the graves in Australia, at Stonehenge, on the temple walls of Egypt, and in modern churches; but a wider scholarship shows that these symbols are part of the universal Mystery-language in which the teachings of the Wisdom-Religion were both preserved and concealed. They represent the highest powers in the human Soul — spiritual powers; and it is only the profanation of degenerate times that has converted them into mere symbols of procreation. If our scholars could look beyond these profaned meanings to the original pure meaning, they would find a subject better worth studying.

STUDENT

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# The Trend of Twentieth Century Science

### Physiological Meteorology

PERHAPS we should treat our bodies better if we considered the number of delicate mechanisms they contain. And then we should know of these workings by pleasures instead of pains. Moreover they would become far more accurate and precise. We have a barometer; but when it is falling we have rheumatic pains; when it is rising we become nervous and irritable. We have a thermometer, but we become uncomfortable when it is either rising or falling. We have an anemometer, but when the wind is in some quarters we catch cold and our joints ache. What *might* these various mechanisms be if they worked perfectly and without friction?

Of some of these instruments we know something, even if it be only that they give us pain. Of others we know nothing at all. For instance we have a clock somewhere in the body, capable of giving us very accurate information. A few persons, especially mountain-dwellers, always know what time it is. As a matter of fact all of us do, but we do not know that we do. Lying down at night and resolving to wake at a given hour, most people can do so with perfect accuracy. Our bodily clock is not only very accurate, but has an alarm attachment.

The orientation apparatus is usually only at work in mountaineers. A few of these, if they do not stop to think, can at any moment tell the points of the compass, whether or not the sun is visible.

There is no reason why we should be inferior to any instrument or any animal, but of course we are. There is a curious little barometer, not so often seen now as formerly, consisting of silken crystals suspended in a liquid. When the barometer rises, they go into solution and in part disappear. When it falls they become thick, diffuse through the liquid and lie up against that part of the vessel which is towards the direction of the coming storm. Possibly our own internal barometer is of this nature, certain substances going into and coming out of solution in the blood or nerve fluids.

We ought to know more of earthquakes. Many animals understand that something evil is coming hours before; occasionally we have the same premonition.

There is a plant which is now know to answer in its changes to the presence and behavior of sunspots. It is merely an extra degree of magnetic sensitiveness. We also, much more crudely, are magnetically sensitive. If our sensations were finer and better read by our consciousness, we too should know about sunspots, and sifting sensation still finer, should know that the current sunspot was about to excite an earthquake, perhaps to stimulate a volcano, or to induce a magnetic storm. Our bodies are in fact a part of nature and should react to every slightest change in nature. But we should no more be harmed by natural changes (unless cataclysmal) than is a rock; we should rather get a new life from every one. When mankind has regained its health, it will sense, and understand, and profit by them all. We may find ourselves possessed of an instrument that will enable us to know of such phenomena as volcanic eruptions and earthquakes, a week or a month in advance, and take measures accordingly. STUDENT

### Verified Superstition

DOCTORS have often derided as a superstition the popular belief that natural mineral waters contain a mysterious something not contained in artificially made solutions of identical chemical constitution. It now turns out that popular belief is right. In the first place the natural waters are radio-active, and the artificial are not. But we should still lack something, if by means of radium or otherwise we made our imitation radio-active. It is now known that the resistance offered by the natural water to the passage of an electric current so far exceeds that of the imitation that the difference may be used as a test. Real Vichy water, for example, in comparison with its artificial — and chemically indistinguishable — substitute, resists in the ratio of 140 to 112.

Another of these "superstitions" has also just received scientific confirmation. It has always been popularly believed that certain people had the power of seeing a light hovering above the ground where veins of metal lay concealed. Before or during a thunderstorm the light is peculiarly visible. The emanation in question has now been made to register itself on a photographic plate. The report is given in *Prometheus*, No. 891. The scientific papers are calmly remarking that the new method will be a useful way of locating ore; but they forget to say anything about their previous derision of the assertions that there *was* such a light. However, they can still deny that anybody ever saw it. The emanation may apparently appeal to smell as well as to sight. Almost everyone knows that metals possess a smell. It has lately been shown that this is of the nature of a radiant emanation. Up to a certain point it increases with the heating of the metal; then it declines to the intensity exhibited by the metal when cold. As the metal cools the scent disappears altogether, to be recovered after a few hours. In this it behaves exactly like one of the newly discovered emanations. And the resemblance has become still closer from the discovery that the smell can be isolated in a vessel apart from the metal altogether. We now know that under the influence of light and heat that all bodies are imperceptibly disintegrating, just as radium is disintegrating into helium and other metals. The elements are passing into others of lower weight. The ancient doctrine of eternal flux thus gets modern scientific confirmation. It was never called a superstition, but it has been called a fancy. Where and when, in nature's laboratory, elements are being *built up*, we do not know. So far we are only on the track of the *un*-building.

The only moral is that when you hear orthodox science stigmatizing a belief as superstitious, you will find that belief always worth mining for a rich vein of truth; that is, you can confidently search there for the orthodox science of *tomorrow*. STUDENT

### The Medicine of Fresh Air

THE atmosphere, which as yet is free to all is one of the best medicines and probably the last to be rightly used in the whole of Nature's pharmacopoeia. Without air, human life would be impossible, and in just so much as we are deprived of the requisite amount and purity of air, by just so much is this life shortened. In addition to the many causes which interfere with perfect work of the lungs, such as the inhalation of dust entailed by certain occupations, and the inhalation of tobacco smoke (hence the harmfulness of cigarettes, for the smoke is almost always inhaled), etc., sleeping with closed windows takes a prominent place. When it is taken into consideration that the average person spends about one third of the twenty-four hours in sleep, the importance of this may be readily seen. The lungs have a capacity of about 24 cubic feet a minute, varying, of course, with the individual. This means that in an hour the lungs exhaust the amount of air in a room 18 x 10 x 8 feet. The average sleeping room is probably not larger than this, so in the course of the eight hours spent in sleep, in order for the lungs to have the normal and necessary amount of air, this must be changed eight times. And yet, in spite of this necessity, the windows are kept closed, or only opened a little at the bottom or top. Circulation of the air is impossible under these circumstances. A window opened both bottom and top provides for better circulation; and if an open fire-place be added, it approaches more closely the ideal. There is not one authentic instance of anybody dying from too much fresh air, but there are countless ones of the reverse. The best way in which to spend the one third of our life, is sleeping in the open air, and this is possible in all climates and in all temperatures. The crusade against tuberculosis has brought this fact prominently into view.

In addition to the increased amount of fresh air to be obtained by sleeping out of doors, there may be other currents which the walls of the house interrupt, or the vitiated atmosphere of the closed room prevent, which are to a large degree essential to health. A. F. W. M. D.

### The Huge Sun-Spot

THE recent great sun-spot is described as being 3,540,000,000 miles square, but probably this is an exaggeration and it is only that number of square miles. At all events it is 118,000 miles long, and on the former supposition it would have to be over ten quintillion miles wide. The size, though not much in comparison with the size of the sun's disk, is enormous compared with the size of the earth. The earth's disk has a size of only about 200,000,000 square miles, so that the sunspot is 17 or 18 times larger. Astronomers are busy studying the correspondence between the appearance of this spot and electrical and other meteorological phenomena. STUDENT

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# Nature Studies

### The Salton Sea

THE Salton Sea is not likely to produce any effect on the climate, according to a writer in the *National Geographical Magazine;* for but a short distance to the southward occurs the great inland Gulf of California,which is hundreds of times larger and yet does not exert any marked influence on the climate; the size of the Salton Sea would be, in fact, negligible in comparison. Besides, the same cause that is making more water in some places is also making less in others; for now there is no annual overflow on the delta of the Colorado river at Yuma and below.

What the Salton Sea is doing is to submerge some areas, and to deprive others of their water for irrigation, besides creating cataracts which do damage.

Many centuries ago the Gulf of California extended to a point some 150 miles northwest of its present head, and it also extended up the valley of the Colorado river to Yuma or even beyond. But the Colorado river, rising in the Wind River Mountains of Wyoming and the Rocky Mountains of Colorado, brought down the materials which it eroded and deposited them in the arm of the Gulf near Yuma. Gradually the valley was filled and a delta formed, which finally cut off the head of the Gulf. The climate being arid, the isolated waters evaporated and left an inland depression 300 feet below sea-level at its lowest point.



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A TROPICAL SCENE IN CUBA

The latter part of the river therefore flows over a delta, and consequently, like other such rivers, it is apt to change its course periodically. Ever since its discovery by the Spaniards in the 16th century it has done this. At high water the river normally overflows its banks in the valley regions all the way from the Grand Canyon to the Gulf of California; and in unusually high waters, the surplus has overflowed into the Salton sink.

The irrigation works were carried on with insufficient capital and therefore without adequate safeguards. The latest opening was made in a dry season; and when the wet season arrived, the quantity of water proved unmanageable and caused the famous break. The fall to the Salton Sink being much steeper than that to the Gulf, the speed of the flow was much greater, and the new channels could cut down their beds to a much greater depth, thus causing cataracts and gorges. In addition to the new channel opened from the River, channels began to cut backwards from the Salton Sea, the cataracts ever receding and getting higher. The two chief channels are the Alamo River and the New River.

The strenuous efforts made to dam back the overflow were successful last year, but quite recently the River has again swept around the dam and is flowing into the Sink. The prospects of stopping it are precarious. Much loss is threatened both by inundation and cutting off of irrigation supply. T.

### Mound-Building Ants

AMONG the mountains of New York and other Eastern States there are huge mounds constructed entirely by an ordinary black and red ant. These are simply the accumulations of many years' undisturbed excavating of their underground dwellings. Presumably the passages get blocked by detritus carried down by the rains and so need excavating again each year. One such mound, found on the top of a mountain, is described as being thirty feet long and four-and-a-half feet maximum diameter of base. Some years ago a regular ant-city was found, consisting of about a hundred mounds varying from three to six or seven feet in diameter. In some places these ants are said to have noticeably changed the configuration of the ground. STUDENT

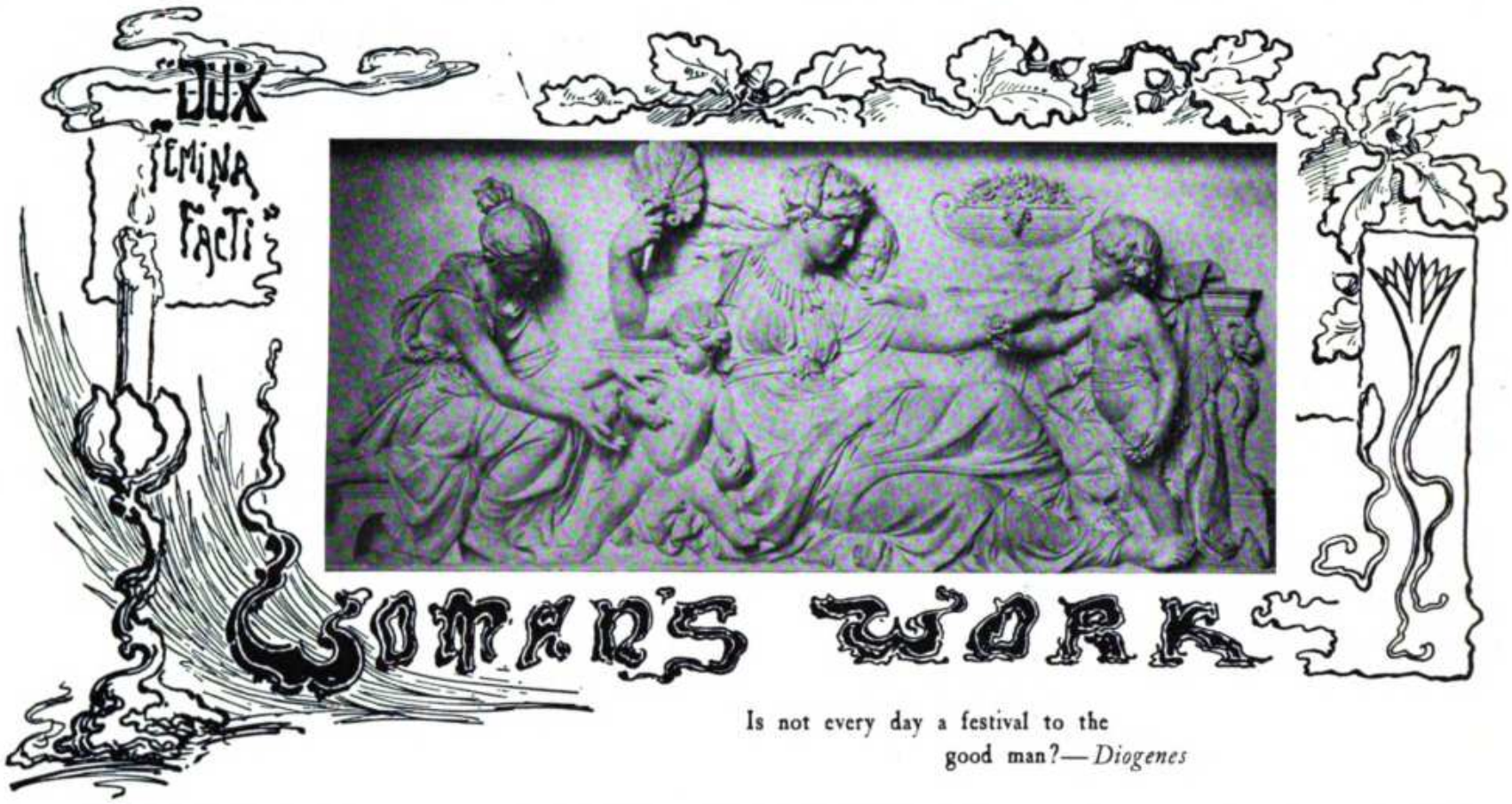
### Salt in the United States

OVER 26,000,000 barrels of salt are consumed yearly in the United States, and New York and Michigan are said to produce more than two-thirds of the total production. Most of it is used by the packing, salting, and curing industries; the chlorination of gold ores accounts for a good deal of the remainder. The average price per barrel for the last year was 23 cents. E.

### Reckless Waste of Natural Products

ANOTHER instance of the reckless waste of Nature's wealth is the following. The increasing value of caoutchouc has instigated certain European traders to engage buyers from Senegal or the Sudan, who employ native sub-agents. These induce the negroes to tear out the roots of the caoutchouc lianes because these contain a great deal of caoutchouc. This of course destroys the plant, and threatens its entire extinction if continued. STUDENT

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Is not every day a festival to the good man?—*Diogenes*

## Apropos *of* Child Labor

OURS is a strange civilization, and full of striking contradictions. Glaring contrasts exist, not on one side of the globe and the other only, but side by side. Success, happiness, contentment, may be but a few doors from penury, degradation and the most cruel suffering. One wonders how or where to touch the spring which will begin to dispel such inharmonies. Astonishing things are printed constantly in the daily papers, presenting problems great enough, it would seem, to stir a nation. A few who have themselves suffered, are moved, but in the main people move on in their own beaten tracks.

It seems, for instance, that the Census of 1900 reveals that 875,342 boys and 391,982 girls between the ages of ten and fourteen were working in mine, factory and sweat shop. This was discovered in 1900, and yet the indications are that now the situation, instead of being better, is worse. Are we callous, or is it that we are helpless? Do the evil doers so much exceed in number those who would do well? Are we all involved in a system which is certain to grind us to powder? Or are we all asleep, awaiting some terrible, some heart-breaking and body-destroying shock, which shall shake to its very foundation this boasted civilization of ours? Perhaps these very children, whom we are now so willing to keep out of sight and out of mind, may themselves emerge from their cruel suffering in armies vast enough to take the reins and let Hell loose on earth. They have had no education, no normal development, but they have been stung, bitterly stung, by injustice and want and despair. Have they not hearts like ours? Have they not bodies like ours which can suffer pain and torture? And who knows the power of such agony to transform angels into demons? Things can be suppressed often for a long time, but only to break forth in greater and greater fury until they are adjusted. Blessed be the Great Law, which ordains that nothing which is wrong can endure. Either by some terrible upheaval Nature tears into thousands of pieces the living threads which have been wrongly woven together, or else we ourselves must patiently, unflinchingly, set ourselves to the task of unraveling and reconstructing.

There is a lack of co-ordination in the spiritual nervous organism of nations. Selfishness has so encrusted our beings that we do not *feel* the sufferings of others. It is as if in our own bodies one part were decaying and dying and we were so cut off from connexion with it that it caused us no pain. There is only this difference — the nerves of the body *can* be destroyed, while those living inner nerves threading the vast organism, humanity, are immortal. We can not cut ourselves off in reality from anything that is. In some unknown, unrecognized way we do, and by an inexorable law we *must* suffer with the sufferings of others. In our minds and thoughts we may be cut off from those inner centers and so produce a lack of co-ordination in action, but we can always reawaken sensibility in them if we will. And surely this is the first step, the one absolutely necessary before the world can be put in tune. Without a deep, broad and real sympathy for others we can not play our parts in harmony. How is harmony possible, if we try to play regardless of all the other instruments? Oh, the little, the pitiably small minds, wrapt in their own petty pleasures and disappointments, complaisant in their narrow horizons and utter ignorance! Whom shall we pity most, they or the ones who suffer? Sometimes the downtrodden are nearer the beginning of real life. Indeed, have not the Masters of Wisdom in all ages ever declared it so? They have, in language so plain that it cannot be misunderstood. And it is to the supreme end that the favored, as well as the wretched of earth's creatures may awaken to the deathless reality of those golden ties binding all into one great family as brothers, children of one Mother, that the call is again going forth today — the summons of the Soul. STUDENT

### From THE CRY OF THE CHILDREN

BY ELIZABETH BARRETT BROWNING

I

**DO ye hear the children weeping, O my brothers,**
**Ere the sorrow comes with years?**
**They are leaning their young heads against their mothers,**
**And that cannot stop their tears.**
**The young lambs are bleating in the meadows;**
**The young birds are chirping in the nest;**
**The young fawns are playing with the shadows;**
**The young flowers are blooming toward the west:**
**But the children, young children, O my brothers!**
**They are weeping bitterly.**
**They are weeping in the playtime of the others,**
**In the country of the free.**

VI

**"For oh!" say the children, "we are weary,**
**And we cannot run or leap:**
**If we cared for any meadows, it were merely**
**To drop down in them, and sleep.**
**Our knees tremble sorely in the stooping;**
**We fall upon our faces, trying to go;**
**And, underneath our heavy eyelids drooping,**
**The reddest flowers would look as pale as snow;**
**For all day we drag our burden tiring,**
**Through the coal-dark, underground;**
**Or all day we drive the wheels of iron**
**In the factories, round and round."**

XIII

**They look up with their pale and sunken faces,**
**And their look is dread to see.**
**For they mind you of their angels in high places,**
**With eyes turned on Deity.**
**"How long," they say, "how long,**
**O cruel nation,**
**Will you stand, to move the world on a child's heart—**
**Stifle down with mailed heel its palpitation,**
**And tread onward to your throne amid the mart?**
**Our blood splashes upward, O gold-heaper,**
**And your purple shows your path!**
**But the child's sob in the silence curses deeper**
**Than the strong man in his wrath."**

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## Rosa Bonheur

VICTOR HUGO said of Rosa Bonheur: "The boldness of her conceptions is sublime. As a creative artist I place her first among women, living or dead. And if you ask me why she thus towers above her fellows, by the majesty of her work silencing every detractor, I will say it is because she listens to God and not to man. She is true to self."

Rosa Bonheur's long life was spent in absolute devotion to her work, which she pursued into old age with unflagging vigor and enthusiasm. It is said that she never spent an idle day, and the enormous amount of work done by her testifies to the truth of this assertion. Her pictures are scattered broadcast through America and England in private homes and in galleries, and her death a few years ago was regretted as much in these countries as in France, where she was buried in the cemetery of Père la Chaise amidst every mark of honor and respect by her countrymen. She had done her part in adding to the glory of France, at the same time gaining for herself a permanent place in the history of French art.

Rosa Bonheur was the most famous animal painter of her day in France, perhaps second only to the English Landseer. Her love of animals was a passion, and she spent her life in studying and depicting them. She frequented circuses, menageries, zoological gardens and horse fairs — every place, in fact, where animals were to be found, making drawings of them. On such expeditions she wore men's clothing, as this made it possible for her to pass unnoticed among the company with which she was thus frequently thrown. Her canvases teem with spirited horses, wild cattle, the great oxen of Auvergne, lions in all attitudes, etc.

Rosa Bonheur spent the latter part of her life at her château at By in the Forest of Fontainebleau, surrounded by her sheep, goats, dogs of every breed, gazelles, deer, ponies, cows, boars, and even lions. Here she worked and studied in seclusion for many years.

Before she was twenty-eight she had painted the two great masterpieces upon which her fame rests: *Ploughing in the Nivernais* and *The Horse Fair*. The former made her famous throughout France and the latter gave her a world-wide reputation. *Ploughing in the Nivernais* was exhibited in the Salon of 1849, was bought by the French Government, and is now in the Luxembourg amongst the most notable of that modern collection. Some one has aptly said of this picture that it glorifies the dignity of labor. No one could look at it without feeling this to be true. Two teams of six great majestic oxen, driven two abreast, are plowing the fields, the rich brown earth falling away from the plowshares in long furrows; in the distance are green hills and overhead the most luminous blue sky. It is like a pastoral poem and every detail of it is full of natural beauty.

All Americans and English are familiar with *The Horse Fair*. The original is in the Metropolitan Art Museum in New York and a replica, one-fourth its size, is in the National Gallery, London. It is one of the most widely known of modern pictures, for it has been so reproduced in engravings, photographs, etc., that it has been admired by thousands who have never seen the painting, and perhaps have never heard the name of Rosa Bonheur. Visitors to the World's Fair at Chicago must certainly remember her splendid *King of the Forest*, exhibited in the French Collection in the Fine Arts Building.

Rosa Bonheur was one of the most famous women of France. She had honors and distinctions showered upon her from many countries, but that which pleased her most was the Cross of an officer of the Legion of Honor presented her by President Carnot. One of the greatest things that can be said about her as a woman is that all who knew her loved her.

While painting has made great strides since her day, art has known in no age a more devoted exponent, and Rosa Bonheur occupies a place in French art that would otherwise have been far less acceptably filled.

STUDENT



Lomaland Photo. and Engr. Dept.

PORTRAIT OF ROSA BONHEUR
PAINTED BY HERSELF

IN proportion to his force, the artist will find in his work an outlet for his proper character. He must not be in any manner pinched or hindered by his material, but through his necessity of imparting himself the adamant will be wax in his hands, and will allow an adequate communication of himself, in his full stature and proportion. He need not cumber himself with a conventional nature and culture, nor ask what is the mode in Rome or in Paris, but that house, and weather, and manner of living which poverty and the fate of birth have made at once so odious and so dear, in the gray unpainted wood cabin, on the corner of a New Hampshire farm, or in the log-hut of the backwoods, or in the narrow lodging where he has endured the constraints and seeming of a city poverty, will serve as well as any other condition as the symbol of a thought which pours itself indifferently through all.—*Emerson.*

## Jottings and Doings

THE custom of observing Washington's Birthday sprang, as very few know, from the gratitude of an old slave-woman. Mary Simpson was a negro slave, who was once owned by Washington himself. Long before his death he freed her, and for some years she lived in the City of Washington, keeping a little dairy store. Every year when Washington's birthday came around, Mary used to bake a huge cake of a certain kind that General Washington had particularly liked; and it was her custom to put the cake on the table, flanked on either side by a pot of steaming coffee, to be served without charge to her patrons. Behind it always hung a picture of Washington, and beneath it she usually displayed a little leather trunk, upon which were the initials "G. W." in brass nails, both of these having been gifts from General Washington to her.

It became the custom, among the patrons of old Mary, to visit her on February 22 of each year, partake of the coffee and cake, and talk of Washington's deeds. By and by, a political society, noticing this, voted to celebrate the day; and through this the day became a national holiday.

THE women astronomers of today have discovered more new stars than the men of science have been able to find in several centuries, writes Dewey S. Beebe in the *Technical World*. But women in astronomical work are not the product of the new conditions alone, for they have been identified with every important advance in the science. From the time when the young and beautiful Hypatia of Alexandria gave her life a martyr to science, a tragedy of the Fifth Century, to the daring capture of Dorothea Klumpke while making a balloon voyage under the auspices of the Paris observatory, a romance of the Twentieth Century, the story of women and astronomy is a record of achievement charged with sacrifice and devotion.

Woman's natural carefulness, system, caution, accuracy, and love of detail, have made her indispensable in completing our knowledge of the constitution and distribution of the stars. She has achieved greater success, has met with more courteous recognition, and now occupies a more prominent place in astronomy than in any other branch of scientific activity. She has added greatly to our knowledge of the stars not only through her untiring efforts and discoveries, but by the inspiration of her example and the stimulus of her devotion.

A PANIC in the Chicago Auditorium was recently averted by the action of Miss Alice Neilson who was on the stage when the smell of smoke and the signal to lower the fire curtain brought an audience of 4000 persons to their feet. Miss Neilson darted underneath the descending curtain, and out over that vast audience rose her voice singing "Star Spangled Banner." A pause — and the panic ceased.

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# OUR YOUNG FOLK

## Forestry at Point Loma
III



Lomaland Photo. and Engr. Dept.

CHRYSANTHEMUMS GROWN BY THE YOUNG FORESTERS OF LOMALAND

VISITORS to Point Loma have found that the Hill is full of surprises. Even the least observant cannot fail to be struck with the glorious view which is presented after the long climb from the shores of the bay. The broad Pacific suddenly appears in view over the ridge and in the foreground is a picturesque hillside and a rugged cañon leading down to a long level plain on the top of the cliffs, and then, a drop of a hundred feet to the placid sea below.

On this plain two years ago were acres and acres of deep fertile loam, covered with grease wood, manzanita and other wild shrubs, the home of the coyote, the jackrabbit and the rattlesnake. Now, many acres of ground have been cleared and turned into a beautiful garden by the boy foresters of Cuba.

The garden was started by the clearing of about three acres of scrub. Many a dark evening the dwellers on the Hill above were startled by a ruddy glow, and clouds of fragrant aromatic smoke were wafted up from the western shore. Then they knew that the boys were burning up the heaps of roots and piles of brush which they had collected during the half day's work. Willingly they worked and heartily, for the charm of doing something worthy to be done — something creative of better conditions, something useful both now and in the future — had penetrated their souls and transformed them into a united band of eager comrades.

When the ploughing and the harrowing were done, a part of the ground was planted with hundreds of young Eucalyptus trees of different varieties, and now, so rapid has been their growth, many of them stand 12 to 14 feet high; and the grove is already a great help in protecting the garden on the east of it from the occasional severity of westerly winds.

A constant water supply having been provided, a large tract of garden ground was marked out on the east of the Eucalyptus grove. Here the boys have developed the soil to a marvelous degree. Chrysanthemums, asters, marguerites, narcissus and pansies have been grown by the bushel.basketful. They have been used extensively for the decorations which have become so marked a feature of the Râja Yoga celebrations at the Academy and at the Isis Theater.

Several tons of squash, watermelons and musk melons were also grown last year by the boy gardeners, who thus added greatly to the economic facilities of the students' refectory.

The boys live in two large tents on the top of a rounded hill about 100 feet above the level of their plantation. They have about two hours' school work every day, which has been found amply sufficient when pupils are willing and anxious to learn.

By means such as these the difficult problem has been solved of introducing a spirit of willing and harmonious industry into the young learners' natures. The minds of the boys have become organized, and their days have been filled with the abiding consciousness of order and usefulness. They have found themselves to be the instruments of a physical reformation in the neglected yet fertile soil of the land around their temporary home, and the desire to produce an outward reformation around them has reacted upon their own characters, to help to vivify the spirit of inward self-control. The interest and enthusiasm which they display, and the achievements which they have wrought, are an evidence of a change of nature which is as remarkable in its way, as any of the astonishing changes introduced by Katherine Tingley through the Râja Yoga education.

Only a few days ago a party of visitors were passing by the boys' garden and were surprised to find two young Cubans hard at work, all alone, whilst their comrades were away for an afternoon's play among the rocks on the seashore. On inquiring it appeared that the two boys had become so interested in a new way of which they had heard for setting out some vegetable seeds, that they had stayed at home so as to get their seeds in the ground in good time, rather than go and play with the others.

The illustration on this page is taken from the chrysanthemum garden of the boy foresters. C. W.

## Facts Worth Knowing

A ROMAN mint dating from the first century has been discovered in Hungary. It was furnished with crucibles and dies for the production of gold and silver coins, and 300 coins were found, besides a number of bronze ornaments and tools.

IN the parks of Vienna are weather towers, built like pagodas. One recently opened is furnished with many instruments. The temperature of the moment, the extremes of the day past, the storm indications, the time in all the large cities, and many other interesting data can be there obtained at any time by visitors.

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# THE CHILDREN'S HOUR

## New Year's Entertainment at *the* Râja Yoga Academy, Santiago de Cuba

THE New Year fiesta was a triumphant success. The decorations were effective though simple, and all details were so well carried out that it gave a most satisfactory feeling of completion.

The audience of parents and friends was representative of the best element here, and they were very appreciative of the astonishing progress shown by the children. The Directress, Miss Herbert, gave the following address in Spanish:

"On behalf of the children it gives me much pleasure to greet the parents and friends who are here, and to add from the teachers and myself, our appreciation of the effort the children themselves have made, in the hearty way they have entered into the preparation for the little program they are offering to-night.

"This fiesta is simply an expression of their daily school work. For example, the symposium in memory of Cuban patriots has been compiled by the children from their daily history classes. The scenes about Columbus are a part of the same work carried to a further degree of expression in dramatic form, thus making history a living thing in the child's mind. Historic facts fastened in the mind in this manner can never be forgotten.

"The military drill classes show that even to the smallest child can be applied the discipline which is one of the basic elements of Râja Yoga. This discipline in all classes helps the child to develop the imaginative faculties, and it brings out the best that is within him. Under Mrs. Tingley's methods, the love which the teachers have for the children, when combined with the sincere co-operation of the parents, render possible the marvelous success of the Râja Yoga schools all over the world.

"Such a result I saw in my recent visit to Pinar del Rio, where in two month's time, has grown up a Râja Yoga Academy of one hundred of the brightest and most beautiful Cuban children of the city.

"Although Mrs. Tingley daily receives letters beseeching her to send teachers, and to start schools in every part of the world, there is little doubt in my mind that her great love for Cuba and the Cubans will make her respond to the urgent appeals from Pinar del Rio for additional schools and for industrial education.

"Although the Râja Yoga work is international in its character the children here are taught that their worthiest purpose in life is to serve first their own country, Cuba.

"Thus it is that we, as teachers, aided by the hearty co-operation of the parents, anticipate for these children the fulfilment of the hope expressed by Mrs. Tingley, who says that Cuba has wonderful possibilities and holds great happiness for all, and that it seems to be destined for a glorious future and most noble attainments."

This speech was followed by an opening chorus, "Song to the New Year," sung to the accompaniment of the girls' string quartet, who made a pretty tableau effect seated on the floor in front of the chorus.

A geography class of Tots with tiny flags was a striking picture of what Râja Yoga is doing in Cuba. This class had a military drill, captained by a five year old curly-headed boy, which astonished and delighted the audience. The next group of little folks also had a drill and went through the astonishing Râja Yoga mental exercises in arithmetic, grammar, geography and quotations, as well as beautiful motion songs.

The older children gave a very patriotic symposium in memory of the Cuban heroes, adapted by them from their daily history classes. Also scenes from the early history of Cuba were given as tableaux with simple dialogs, making their history studies a living reality to them.

First was a tableau showing Columbus as a petitioner rejected by the Court of Spain. Then a short dialog between the King and his Councillor, the latter advising means to circumvent the Queen's determination to aid Columbus. The Queen enters and pleads for the great enterprise. Columbus is announced and his plan accepted by the Queen, who pledges her jewels to raise the necessary funds.

Next came the landing of Columbus and his sailors and their reception by the Indian queen and her subjects. An amusing bit of by-play was introduced by the sailors of Columbus, who were alarmed at the sight of an Indian smoking. The scene closes with Columbus naming the land.

The last scene is the triumphant return to the Court of Spain, a really beautiful tableau.

Next came a Greek dance by twelve girls in Greek gowns and garlands, and a tiny tot representing New Year sat in their midst. This scene was made very effective by a number of colored lights.

In the final tableau this same tiny tot represented Cuba, and was surrounded by a group carrying the flags of the nations. This made a brilliant close, with the Cuban hymn sung by the chorus.

The audience was most enthusiastic in expressions of enjoyment, and one felt that something had been here evoked that meant the overwhelming success of Râja Yoga throughout all Cuba. E. W.

## BABY'S DREAMS

WHAT doth the moon, so lily white,
Busily weave this summer night?
"Silver ropes and diamond strands
For baby's pink and dimpled hands;
Cords for her rosy palms to hold while she floats, she flies,
To Dreamland, set with its shores of gold,
With its buds like stars shaken out of the skies,
Where the trees have tongues and the flowers have lips,
To coax, to kiss
The velvet cheek of the Babe who slips
Thro' the Dreamland gate up to a land like this."

What is the mild Sea whispering clear
In the rosy shell of Baby's ear?
See! she laughs in her dimpled sleep.
What does she hear from the shining deep?
"Thy father comes a-sailing, a-sailing, a-sailing,
Safely comes a-sailing from islands fair and far.
O Baby, bid thy mother cease her tears and bitter wailing;
The sailor's wife's his only port, his babe his beacon star!

Softly the wind doth blow;
What say its murmurs low?
What doth it bring
On the wide soft plume of its dewy wing?
"Only scented blisses
Of innocent sweet kisses
For such a cheek as this is,
Of Baby in her nest,
From all the dreaming flowers,
A nodding in their bowers,
Or bright on leafy towers,
Where the fairy monarchs rest.
But chiefly I bring
On thy fresh sweet mouth
Her father's kiss,
As he sails from the south.
He hitherward blew it at break of day.
I lay it, Babe, on thy tender lip;
I'll steal another and hie away
And kiss it to him on his wave-rocked ship."

"I saw a fairy twine,
Of star-white jessamine,
A dainty seat, shaped like an airy swing,
With two round yellow stars
Against the misty bars
Of night; she nailed it high
In the pansy-purple sky,
With four taps of her little rainbow wing.
To and fro
That swing I'll blow.
The baby moon in the amethyst sky
Will laugh at us as we float by,
And stretch her silver arms and try
To catch the earth-babe swinging by."—*Selected*

## My Five Toads

I HAD noticed, for some time, a large round hole about an inch or two in diameter in the smooth solid earth before my doorstep, and had thought it but an old gopher hole until one evening at dusk, I saw a large toad of the common kind climb out of it. Toad number one had scarcely hopped away before toad number two stuck his head out and then number three, four, and five, in their turn climbed out of that hole.

"Well," I said to myself, "it must be that those toads live in the hole in the daytime and have business abroad every night." It aroused my interest and I determined to find out more about toads and their habits. Toads are harmless useful creatures and although they are ugly to look upon, they are of much value to the gardener because they destroy the insect life which preys upon plants and flowers.

Some people have made pets of them, for they are easy to tame, and found them very useful in keeping cockroaches, mice, and other vermin from the house.

In Europe toads are sold in market to gardeners who depend on them to keep their gardens free from insect pests. So you see when I found out this about the toads, I had great respect for my five toads which lived in the hole and climbed out in the evening to do business, for I know that their business was one of usefulness. E. P.

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# The Theosophical Forum in Isis Theater

## San Diego California

## "MIDSUMMER-NIGHT'S DREAM" AT ISIS THEATER

**Complimentary Presentation to Rear Admiral W. T. Swinburne, *the* Officers *and* Enlisted Men *of* the U. S. Pacific Squadron by *the* Isis League *of* Music *and* Drama**

ON Friday evening, March 8, a complimentary presentation of Shakespeare's *Midsummer Night's Dream* was given at Isis Theater, San Diego, to Rear Admiral Swinburne, the Officers and enlisted men of the U. S. Pacific Squadron in San Diego harbor, by the Isis League of Music and Drama under Katherine Tingley's direction. The play was as remarkable for the beauty and exquisite taste of the production as for the excellence of its performance, every part showing evidence of the most careful and painstaking study. The invited guests, who included a number of the prominent citizens of San Diego as well as the Navy officers and men, showed by their spontaneous and reiterated applause that they thoroughly appreciated and enjoyed the artistic and histrionic ability of the Lomaland students who took the different rôles.

Katherine Tingley, commencing the Monday following, presented the drama every evening in the week for the benefit of the general public, a report of which will appear on this page.

The following press clippings report the complimentary presentation of Friday night. OBSERVER

### FLEET OFFICERS GUESTS AT ISIS

FINE PRODUCTION OF "MIDSUMMER NIGHT'S DREAM" IN HONOR OF NAVY MEN

Rear Admiral W. T. Swinburne, and the officers and enlisted men of the U. S. Pacific squadron were the guests of honor at a complimentary production of "Midsummer Night's Dream" given last evening at Isis Theater by the Isis League of Music and Drama, under the direction of Katherine Tingley.

The theater was well filled with the officers and their friends, the full dress uniforms of the men and beautiful gowns of the women forming a brilliant spectacle. The box reserved for Admiral and Mrs. Swinburne and party was appropriately draped with the American flag, and the other boxes, occupied by Mrs. Tingley and members of the Brotherhood, were banked with freizia blossoms. Much praise is due the company presenting the drama, as it was a finished and most artistic production throughout. The audience was especially appreciative of the spectacular fairy scenes and dances of the children of the Râja Yoga school, which called forth enthusiastic applause. The clever comedy work of H. Carter Bligh, as Bottom, the weaver, and his fellows, was also deserving of especial commendation. In fact, the cast throughout was a strong one, the parts being well balanced, and intelligently as well as dramatically interpreted. In costuming and stage setting each act was an artistic harmony of coloring, as well as historically accurate. The play was remarkable for its smoothness, there being none of the hitches which are the almost invariable accompaniment of an initial performance by an amateur company. The orchestra, which was also from Point Loma, performed the difficult Mendelssohn music in a highly professional manner, and rounded out the symmetry of this carefully thought-out and beautifully-presented drama.—*The Evening Tribune.*

### "MIDSUMMER NIGHT'S DREAM" MOST SUCCESSFUL

The complimentary presentation of Shakespeare's "Midsummer Night's Dream," given under the direction of Katherine Tingley to Admiral Swinburne and the officers and enlisted men of the United States Pacific squadron last evening at the Isis theater was a distinct success in every sense of the word.

The Râja Yoga children who took a prominent part in the play could not have done better had they been professionals, and the proficiency they displayed spoke highly of the splendid training which they are receiving. The costumes used in the production were dreams of beauty, every detail having been attended to with the most minute attention. The music discoursed by the large orchestra seemed to blend everything that is highest and most beautiful in music in its magic strains, and did much toward adding to the splendor, magnificence and perfect harmony which marked the entire production.

The large opera house was comfortably filled but not overcrowded, the admiral, his officers and the invited guests having reserved for their use the entire lower floor, while the jackies took the balcony. To say that the production was thoroughly enjoyed by all present is putting it mildly.

As has been said, last evening's production was a complimentary one. Commencing Monday and lasting the entire week, the production will be given every night for the entertainment of the general public, and it is safe to predict that each night will witness a large house present.—*San Diegan-Sun.*

## MONDAY NIGHT AT ISIS THEATER

THE following are extracts from the press reports of Monday night's Shakesperean presentation by Students of the Isis League of Music and Drama:

### THESPIANS OF POINT LOMA PRESENT SHAKESPEARE

FASHIONABLE AUDIENCE GREETS STUDENTS OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

ALL CHARACTERS ARE WELL PORTRAYED

BEST PRESENTATION SEEN IN THIS CITY OF MASTER'S PLAY IN MANY YEARS

The Isis League of Music and Drama, a department of the Universal Brotherhood and Theosophical Society last night presented the Shakespearian romantic fairy comedy "Midsummer Night's Dream." A brilliant audience witnessed the performance. The presentation was marked by the dramatic skill of the students of Point Loma, who are skilled in the art of all of the Shakespearean dramas.

The pith and point of the play are well brought out in the presentation of the students of the Râja Yoga school.

As Mrs. Tingley says: "The drama, like music, is regarded by the world as one of the relaxations of life because it is supposed to deal with the unrealities. True drama points away from the unrealities to the real life of the soul. As such the real drama should lead and guide the public taste, providing it with ideals toward which it can aspire. Nowhere in the social life of the day is the need of reform more manifest than in the drama. In too many directions it has been made to serve the sensationalism and sensualism of the day, and to stimulate the vicious propensities which it might be so powerful to suppress.

"The facilities for dramatic work at Point Loma are unsurpassed anywhere in the world. We are within sight of the day which will once more restore the drama to its rightful position as one of the great redemptive forces of the age."

Perhaps, with the allowances of ordinary criticism, there was no more perfect presentation of the masterpiece of the Bard of Avon. The players in all of their parts were perfect.

The character of Bottom was well filled. H. Carter Bligh who was "late of Miss Olga Nethersole's Company," displayed great dramatic ability in this character.

Hippolyta, Queen of the Amazons depicted her part with considerable cleverness.

All of the players in the mock theatrical were done with great skill. In fact all of the actors and actresses of the presentation covered themselves with glory for the play.—*San Diego Union.*

### A DRAMATIC SUCCESS

Shakespeare's romantic fairy comedy "A Midsummer Night's Dream," as presented Monday night at the Isis Theater by the Isis League of Music and Drama, a department of the Universal Brotherhood and Theosophical Society, was a big success. It is safe to say that it was one of the most scholarly and at the same time theatrical presentations which has been called to the notice of the San Diego public.

The children of the Râja Yoga school who took a prominent part in the play could not have done better had they been professionals. The proficiency which they displayed spoke highly of the training which they are receiving. The music rendered by the large Point Loma orchestra of more than 20 pieces did wonders in adding to the magnificence and splendor and perfect harmony which characterized the entire production. The costumes designed and made by the Woman's Exchange and Mart, Point Loma, were ideal, the entire staging throughout was most appropriate and every detail in the production was attended to most carefully.

Every character in the play seemed to put forth his or her best efforts and, to say the least, were highly appreciated by the good sized audience present. H. Carter Bligh, late of Miss Olga Nethersole's Company, displayed great dramatic ability in the characterization of Bottom, the weaver.

The identity of the characters is not made public by the program, but they in all their parts presented very happy interpretations.

A special feature of the production was the fairy chorus, sung by the children of the Râja Yoga Academy. In the conclusion of the last act by the little tots making merry over the double wedding, the curtain was called repeatedly, and the audience departed as if it regretted to go.—*San Diegan-Sun.*

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# Art Music Literature and the Drama

**Some Reflections --- Beside *the* Abbot's Gateway, Bristol, England**

THIS beautiful gateway of the Norman period, carved with elaborate Byzantine decoration, is still in almost perfect condition. It is one of the stately entrances to the group of buildings known as Fitz Harding's Abbey of Austin Canons, at Bristol, England. The magnificent chapter room is one of the finest specimens of Norman architecture in Europe. The Abbey church, now used as a cathedral, was not built until a later date and is of Early English style.

Evidently the little community of Christian workers who settled here after the Norman conquest had enough to occupy themselves with for some time in establishing their order of living. Long before building a temple for worship they had provided the necessary hall in which to take counsel together; and perhaps even before that the gateway.

A doorway, like the opening paragraph in an essay, suggests in brief the matter treated of within. How much may it not silently declare to every passer-by! And to those who are looking for the very path to which it leads it may seem to proclaim boldly enough and more than enough to compel every loiterer to hasten in at once!

A clearly defined entrance, well guarded, carefully opened to every honest caller and afterwards closed, was thought to be of the first importance by these early builders of religious homes. Is it not significant that Katherine Tingley should begin her work in so many foreign lands by erecting strong symbolical gateways? thus emphasizing the fact that an open door is there set before the people, a door that leads to the halls of wisdom where, through the actual living of Brotherhood, aspirants are initiated into the ancient mysteries; for an arched entrance beautifully portrays the mystery, heaven's dome rests upon the earth supported by straight pillars with four-square bases.

And now we may look to see many of these gateways springing up in different lands. They are symbolic of humanity's hope. Silently and imperceptibly as they are built will it sink into the consciousness of hungry, watching souls that those who hold in trust the sacred wisdom have opened for them the way to this unspeakable treasure; and the sound of many a footstep passing within shall fall like music on the ears of those faithful craftsmen who have labored well. A STUDENT TRAVELER



Lomaland Photo. and Engr. Dept.

THE ABBOT'S GATEWAY AND LODGE, BRISTOL, ENGLAND

This building was originally all Norman work, but in the 16th Century it was reased in the prevailing style, leaving the Norman gateway exposed

**Open ye the gates, that the righteous nation which keepeth the truth may enter in.**—*Isaiah xxvi: 2*

**Mozart's Home --- Reminiscences *of* Old Salzburg**

IN the old town of Salzburg stands the house where the great composer Mozart was born. The purchase and preservation of this house and of all the procurable relics of Mozart by the Mozarteum, a society formed for this purpose, soon after the composer's death, is an example of the way in which Europeans treasure and preserve the memory of genius — a touch of old world spirit which we Americans, in the forgetfulness of our on-rushing life, might do well to cultivate. Among the membership of the Mozarteum are well known musicians and artists, and every year, on the anniversary of Mozart's birth, they hold a musical festival in his honor.

The old house has been kept just as Mozart left it. One approaches the stern and rather forbidding-looking outside, whose thick walls and small iron shutters suggest the reason of their construction in days when each house, as well as each city, was fortified against attacks from without. One passes under an archway that leads through the house into the open court in the center, where a staircase in the style of the Italian Renaissance, winds to the top of the building. Climbing the three flights of stairs one enters the large low-ceiled room in which Mozart was born. We are in the atmosphere of a hundred years ago.

In the corner is the little black oak cradle where, in the baby brain, were sleeping the harmonies of after years. The room is full of interest; on the walls hang the ancient family portraits; there is the old harpsichord on which Mozart and his sister played; the presents received by the "wonder-child" at the court of France, and letters from Marie Antoinette, the King, and Maria Theresa; the original manuscripts of *Don Juan*, *Figaro*, and the *Magic Flute* are there and also drawings of Mozart's ear, that wonderful ear whose opening was larger, it is said, perhaps than that of any other.

Stirred by the thoughts that these memories have evoked, we go to the deep-set windows and look out over the town, so full of legend and tradition, so charged with poetry and romance.

It is small wonder that art and science have blossomed there, for the mountain gnomes and water-spirits have been whispering their secrets for centuries to ears finely enough attuned to catch the sounds. Down through the city comes rushing and roaring the Salzach, this river unnavigable as a mountain torrent, whose white foam seems to laugh on its beryl-colored water.

Across the river stands the house where Paracelsus lived and died, and in the country around are the mines of stones and ore where for many years he worked, hunting deep in the heart of earth for her secrets. Here, too, is the Untersberg, the mountain of the famous blue and green marble, under which, tradition tells, sleeps Charlemagne, cared for by the gnomes and sylphs of the mountain, who at the appointed time will call him to awake and come again to restore his work among his own people.

Salzburg lies in a valley, girdled about with hills, and from the center of this beautiful spot rises a mountain of stone on which is the castle or fortress of the Bishops of Salzburg. Here it was that Mozart played his divine music for a mere pittance, and here he was compelled to eat his meals with the servants in their hall. The rays of light from the twentieth century are falling in many obscure corners, revealing in their true aspect the talent and the genius that for centuries have been used and abused by the Church. STUDENT

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# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED IN 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 Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: 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, it unites the philosophic Orient with the practical West**


## Mr. Conway's Quest for Light

MR. MONCURE CONWAY has just published the records of his journey to the East, to India and Ceylon, a journey of many years ago. He met Mme. Blavatsky and was, it seems, favorably impressed. Later, however he considers that he saw reason to reverse his judgment.

He is a man of courage and sincerity, and these qualities, backing his intellectual power, have enabled him in the course of a life which we hope may be nowhere near its close, to do much good. His work for Paine alone would have entitled him to our gratitude. Had he taken the same trouble to understand H. P. Blavatsky as he did to understand Paine, had he as sincerely tried to penetrate the mists and to discount the slanders and nonsense in the one case as in the other, he would have had a different story to tell.

It is more than twenty years since H. P. Blavatsky was in India, and yet to this day travelers thither seem unable to escape mention and discussion of her. Her name is as living as it was a quarter of a century back; it may even be more so. What forces, then, keep her name alive? There are two, one hostile; one of her own generation.

During her presence there, and for some little while afterwards, some preliminary Theosophic work was done, enough to sow the seed, enough to touch a certain few who were ready. In the then state of India more than that would have been useless.

But India's leading minds have changed attitude in certain ways during a quarter century. They are less in love with Western modes and with the materialism which in the West itself is quickly dying. Whether they know it or not, it is the touch given by H. P. Blavatsky which has effected the change. It has not only done this but more; it has turned the best Indian minds back with something like yearning to the ancient philosophical and religious thought of their own country. They know that this thought is yet alive, but that they cannot reach its highest hidden life. And they are beginning to think that Theosophy may have the key they lack. The few whom H. P. Blavatsky touched have waited their time. The needed work was done under her immediate supervision and during a short period following her departure. Certain ideas and tendencies had been set going; the few groups subsequently melted away. And for a long time, despite the assumption of the words Theosophy and Theosophist by a small coterie who now use them for really anti-Theosophical teachings, *there has been no Theosophical work going on in India under that name.*

The time has come for giving Theosophy to India in the right way. Those whom H. P. Blavatsky touched, whom she awaked or found awake to the light, have waited quietly, keeping in constant rapport with H. P. Blavatsky's successors, William Q. Judge and, since his death, Katherine Tingley. And they are waiting for the note of action to be sounded by the third of those three, the Teacher and Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.

Theosophy has in India as elsewhere, its enemies, those whose vested interests, as it were, are threatened. If these are to prosper, to retain a certain crushing hold on India's spiritual vitality, she must remain in darkness and superstition. If India awakes, the very atmosphere will become impossible for them. They have to remain vigilant, on guard, lest the least breath of real Theosophy should stir in it. What now takes that name there they can disregard; they may even favor and encourage it that it may hold the field; for there is nothing in *it* to deliver men's minds and awake their souls. There is no message in it for India's millions. When the word for action comes from the present Leader, when Katherine Tingley shall visit in person the scene of H. P. Blavatsky's labors, they will stir themselves to utmost effort of every kind; meantime, and as this Leader will work avowedly as H. P. B's successor, as carrying forward and completing H. P. B's work, the best they can do is to *keep that name alive*, but also to keep it black with libel and insinuation. They have made and carefully keep, the anti-Blavatsky atmosphere which the unsuspecting visitor so constantly encounters and touches. He does not know what is being done to him. He may possibly hear some occasional reference to Theosophy as a curious fad of the credulous; or to H. P. B. as this, that, or the other; as an interesting adventuress who was at one time of some notoriety as an exploiter of half extinct superstitions, even as a Russian spy! All this may fit with similar references which he may have heard in his own country. He does not perceive the game; he does not perceive that behind the apparent casuality of it all is a very definite plan *and a fear.* Then he comes home with the authority of one who "has been on the spot." The inevitable book appears and once more certain reviewers have a chance to fling their stone at the memory of the most courageous, the largest hearted, the profoundest minded, and the most utterly unselfish worker for humanity, of her time.

The text for the above is Mr. Conway's book and what he says therein concerning H. P. B. He obviously wandered into the anti-Blavatsky atmosphere, existing in full intensity as far back as the time of his visit; and in the twenty-four years since elapsing he has learned nothing better of the character and work of the woman who could have given him the light he went East to seek. STUDENT

## MEMBERSHIP

**in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite 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 Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.**

## Western Buddhists

A LEADING German newspaper comments on the altered state of opinion with regard to the relative merits of different religions. Christianity is losing ground and Buddhism is gaining, it says. The interest in foreign missions has so declined that the missionaries will soon have to restrict their efforts for want of the necessary support; yet there is no lack of enthusiasm for the ideals of Christianity. This can only mean that people, while still enthusiastic for those ideals, recognize them as common to all religions. The Ethiopian mission is becoming a very serious rival to Christian teaching in Africa. Buddhism has already begun to consider Europe as a field for missionary work.

The Grand Duke of Hesse is erecting a statue of Buddha in the grounds of his private country residence at Wolfsgarten, near Darmstadt, and it is inconceivable that this is on merely aesthetic grounds.

The gospel of the Christos, or Divine Self in Man, is eternal and universal. It may help people to realize this, if they can get a sidelight by embracing another religion for a change! But they all must end by coming back to the One Religion — the Wisdom-Religion, Theosophy, the parent source of all. STUDENT

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# Students' Path

## TO SEEK A NEWER WORLD

From TENNYSON'S *Ulysses*.

COME, my friends,
'Tis not too late to seek a newer world.
Push off, and sitting well in order smite
The sounding furrows; for my purpose holds
To sail beyond the sunset, and the baths
Of all the western stars, until I die.
It may be that the gulfs will wash us down:
It may be we shall touch the Happy Isles,
And see the great Achilles, whom we knew.
Tho' much is taken, much abides; and tho'
We are not now that strength which in old days
Moved earth and heaven; that which we are, we are;
One equal temper of heroic hearts,
Made weak by time and fate, but strong in will
To strive, to seek, to find, and not to yield.

## The Fear-Incentive

THOSE who have watched the Râja Yoga children day by day at their exercises here at Point Loma, have seen how this system of Râja Yoga education has resulted in the perfect self-control and discipline displayed by them, and that the results have been obtained without the stimulus of fear. This gives rise to thoughts of a general character on the subject of the Fear-Incentive — so potent a factor in our present civilization.

One channel in which such thoughts are apt to run is to what a great extent fear dominates the actions of present-day men and women. There are, to mention a few, the actions which are performed from fear of criticism; fear of failure; fear of suffering: fear of want, and fear of punishment. It is to be feared that very many people would not act as they do were it not that fear is the impulse. Might not much that passes for morality, if we could disclose its origin, prove to be fear: fear of criticism; condemnation; punishment? How much hard work, too, is done under the incentive of the fear of failure! Have not many worked hard for years with no higher motive than the desire to ward off suffering in the shape of want and penury? Is not a higher motive for action needed? Do we not need to realize that we ought only to fear the tribunal of our own conscience?

There are many persons who have, for example, so far overcome the fear of conventionality, the fear of want, the fear of suffering, that they throw themselves into the most extraordinary circumstances, seemingly utterly regardless of what may happen. Many of them fall into the most frightful excesses for lack of guidance; they disregard the laws of nature, break the customs of conventionality with impunity, and, apparently, contravene every possible rule that men live under. But this is not the right overcoming of fear, and could we look into the lives and hearts of such men, we should find not only all lack of self-restraint, but fear and terrible dread of facing their own better natures, and that this *fear* plays no small part in their excesses.

Casting about for a reason why fear has such a hold on men, we remember that from earliest childhood people in Christian countries are taught that it is only by fear that God can be approached, and that "the fear of the Lord is the beginning of Wisdom." It is true that "God is Love," is not entirely forgotten, but the dread vision of eternal punishment is ever before our eyes, and too often entirely obliterates any other aspect of our Divine Source. Which side of the picture of facing God at the end of life is most firmly fixed in our minds? — to speak as one brought up as a Christian. Is it where he will receive us like a loving Father with open arms? Or is it rather where we shall be arraigned at the bar of judgment for sentence of eternal punishment to be passed upon us?

Theosophy teaches us to "Fear no one and naught save the tribunal of our own conscience" — the judgment of our own Higher Self. Besides, actions performed through fear must largely be wasted, because "the motive for action" should be "in the action itself, and not in the event." The motive for action must be only to serve the highest that is in ourselves. When this new motive comes into our lives we shall act fearlessly and openly, saying in our hearts: "I will do the noble deed and abide it, and sit on my throne on high, and look on today and tomorrow, as those that never die."

Has not fear too long provoked a *semblance* of right action? Is it not time that we substituted a sincere and earnest desire to serve the highest and best that is in us? In the words of the Bhagavad Gitâ: "The truly devoted, for the purification of the heart, perform actions with their bodies, their minds, their understanding, and their senses, putting away all self-interest." Fear cannot affect the Higher Self, and ridding ourselves of self-interest we shall rid ourselves of fear, as only the lower, or personal self, is able to realize fear at all. The easiest way to overcome fear is the Râja Yoga way, as taught by Katherine Tingley; to consider ourselves as servants of humanity and to act accordingly.

G. E. G.

## The Great Journey

LIFE from the Theosophical standpoint is viewed as a whole reaching far back into the night of time and rooted in eternity. The immortal part of our natures, our *real* Selves, has always existed and will always exist; how else could we be immortal? But there is much that we think of and value as ourselves which is not ourselves at all in the real sense, belonging as it does only to the personality, the material animal make-up which lasts but one earth-life.

Part of the work for the accomplishment of which we take the Great Journey is to know ourselves. The ancient Greeks realized man's destiny, for did not the Delphic oracle say, Man, know Thyself? And the other part of our work, which is bound up in the first, is the duty of helping others. We cannot help others in the true sense until we can help ourselves, for "Heaven helps those who help themselves," and the help of the "Higher Self" or the "Father in Heaven" is needed to give us wisdom. This wisdom, as a wise Teacher once said, is to be sought for *within*.

There is no sense of separateness in our Higher Natures, teaches Theosophy; the souls of men when freed from the body *know* of the spiritual unity, and that Universal Brotherhood is a fact in nature, as the great Teachers have ever taught. But our task is to recognize the fact and make it *practical* by putting it into action here, while in the body. It is part of the process of *knowing oneself* to be brotherly, and it brings to light both hidden virtues and vices.

The foes we have to fight are the feelings, thoughts and desires of the personal man, whom we as immortal Souls must govern and transform and raise to a higher consciousness. Jealousy, anger, hatred, pride, all sense of isolation or selfishness must go, as we journey onward and upward to Deity, the Higher Self of all creatures. Our degree of success in mastering those forces of the lower nature marks the stage of our progress in this Great Journey towards perfection and reunion with the Divine. The following extract from an ancient scripture paints the picture of a truly evolved human Soul, such as all humanity will be some day.

Fearlessness, sincerity, assiduity in devotion, generosity, self-restraint, piety and alms-giving, study, mortification and rectitude; harmlessness, veracity and freedom from anger, resignation, equanimity and not speaking of the faults of others, universal compassion, modesty and mildness; patience, power, fortitude, and purity, discretion, dignity, unrevengefulness, and freedom from conceit — these are the marks of him whose virtues are of a godlike character.

E. I. W.

## The Truth is Known by Its Fruits

THE Truth is known by its effects, and needs no arguments. If the world sees the effects anywhere it will recognize their source, and those who desire the Truth will know where to look for it.

Where do we see these effects? In the Churches? The answer to that, in a nutshell, is that the Churches have priceless opportunities and facilities for helping and enlightening the people. There is a most urgent demand, and all the best machinery for supplying it, and the only possible reason why it is not supplied is that the commodity is not in stock. Take any clergyman with a church and a ready congregation, and, if he has anything to give, why does he not give it? The Churches have not the Truth.

Has Science the Truth? It can no more answer the questions of the world than can the Churches.

Who will give us Light — light that can be seen and that needs not to be demonstrated? Those who have it to give. They will not need to argue and try to persuade people that it is the truth; the people will be allowed to judge that for themselves. The Truth is that which can enlighten people and liberate them; by its effects is it known. H. T. E.

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## NEW HOPES

*(Here is a sentiment from Browning, found in his "Paracelsus," which is appropriate for the beginning of a New Year.)*

"TIS time
New hopes should animate the world, new light
Should dawn from new revealings to a race
Weighed down so long, forgotten so long; thus shall
The heaven reserved for us at last receive
Creatures whom no unwonted splendors blind,
But ardent to confront the unclouded blaze
Whose beams not seldom blessed their pilgrimage,
Not seldom glorified their life below.—*Selected*

## THEOSOPHICAL FORUM

**Conducted by J. H. Fussell**

**Question** You say Theosophy is for the discouraged; — what will it do for them?

**Answer** We often find persons who seem to feel that life is not worth living. Hindrances meet them on every hand; the world seems cold and unsympathetic; the effort to secure a sufficient support for self and family fails. Ill health often accompanies this state of affairs. Nothing seems bright or attractive and the atmosphere surrounding them is gloomy and depressing.

Under these circumstances how can they endure to live and suffer? If there were no cure for it, is such a life worth living?

But those who believe in the Theosophical teachings and feel the great truth contained in them, know there is a cure for this discouraged condition of mind.

The first aid comes from the recognition that we are souls, birthless and deathless, that we are dual in nature, having a higher spiritual side ready at any moment if appealed to to help us out of our difficulties, and a lower one which if indulged in brings both misery and destruction to us. Within us lies the power of free will to choose which of these natures we will use.

The Wisdom-Religion promises and shows the way to the perfectibility of all mankind, and many are the great souls who have sacrificed all physical comfort to bring the knowledge of the divine power of unselfish living for others.

Theosophy also gives a clear exposition of the doctrines of Reincarnation and Karma, the former explaining the necessity of more than one life on earth, the latter showing how effect surely follows cause, whether immediately or after many lives.

The literature of the Society is full of great thoughts which give strength to the weak, sympathy to the sorrowing, faith, hope and trust to those willing to work along the lines of unselfish brotherhood.

Salvation depends on the effort we make to deliver ourselves from the selfish desires of the personality. Working for others without thought of self, sacrificing comfort when it comes in the pathway of duty, following the golden rule in our daily intercourse with men, in short, living to help others according to our highest intuition, will destroy the enemy which lurks within the mind of the discouraged person.

S. E. W.

**Question** How long a time elapses between incarnations?

**Answer** I. In one of his writings W. Q. Judge says:

The ego remains in devachan for a time exactly proportioned to the psychic impulses generated during life. The average period is 1500 years but this is not a fixed one. Such must be the truth, for as we see that men differ in respect to the periods of time they remain in any state of mind in life, due to the varying intensities of their thoughts, so it must be in devachan where thought has a greater force, though always due to the being who had the thoughts.

If the average man returned at once to another body in the same civilization he had just quitted, his soul would be completely tired out and deprived of the needed opportunity for the development of the higher part of his nature.

Those whose actions were preponderatingly material will be sooner brought back into rebirth by the force of *Tanha*. Tanha is the thirst for life. He therefore who has not in life originated many psychic impulses will have but little basis or force in his essential nature to keep his higher principles in devachan. About all he will have are those originated in childhood before he began to fix his thoughts on materialistic thinking. . . . In such a case as this the average rule does not apply, since the whole effect either way is due to a balancing of forces and is the outcome of action and reaction. And this sort of materialistic thinker may emerge out of devachan into another body here in a month, allowing for the unexpended psychic forces originated in early life.

H. P. Blavatsky, in "The Constitution of the Inner Man," says:

In order to live in the world to come a conscious life, one has to believe first of all in that life during one's terrestrial existence. . . . The ego receives always according to its deserts. After the dissolution of the body, there commences for it either a period of full clear consciousness, a state of chaotic dreams, or an utterly dreamless sleep indistinguishable from annihilation; and these are the three states of consciousness. . . . He who expected no life to come will have an absolute blank amounting to annihilation in the interval between the two births. . . . According to what one has believed in and expected after death, such is the state one will have.

Here as always the consistency of the Theosophical conception of man as the creator of his own destiny, shows him to be constantly employing the elements of his own nature from which to build his future — after death and also in future rebirths. Mr. Judge continues:

The general average of the stay in devachan gives us the length of a very important human cycle, the cycle of Reincarnation. For under that law national development will be found to repeat itself and the times that are past will be found to come again. . .

The whole period allotted by the soul's forces being ended . . . the self wakes from the dream, it is borne swiftly off to a new body, and then, just before birth, it sees for a moment all the causes that led it to devachan, and back to the life it is about to begin, and knowing it all to be just, to be the result of its own past life, it repines not but takes up the cross again — and another soul has come back to earth.

R.

**Answer** II. Of one thing we may be sure, that in the economy of Nature, of the divine inner nature of man and the Cosmos, the time that elapses between incarnations is in accordance with the needs and development of the individual.

A brief inquiry into the nature and purpose of devachan will help us to understand this.

In response to the inquiry: "What is Devachan?" H. P. Blavatsky in the *Key to Theosophy* answers:

The "land of the Gods," literally; a condition, a state of mental bliss. Philosophically a mental condition analogous to, but far more vivid and real than, the most vivid dream. It is the state after death of most mortals.

If we do not admit of any punishment outside of this earth, it is because the only state the spiritual Self knows of, hereafter, is that of unalloyed bliss. . . Whether a great or an average sinner, good or bad, guilty or innocent, once delivered of the burden of physical life, the tired and worn out *Manu* ("thinking Ego") has won the right to a period of absolute rest and bliss. The same unerringly wise and just rather than merciful Law, which inflicts upon the incarnated Ego the Karmic punishment for every sin committed during the preceding life on Earth, provides for the now disembodied Entity a long lease of mental rest, *i. e.*, the entire oblivion of every sad event, aye, to the smallest painful thought, that took place in its last life as a personality, leaving in the soul memory but the reminiscence of that which was bliss, or led to happiness.

In answer to the question: "How long does the incarnating Ego remain in the devachanic state?" H. P. Blavatsky says further:

This, we are taught, depends on the degree of spirituality and the merit or demerit of the last incarnation. The average time is from ten to fifteen centuries, as I have already told you.

In the life of the ordinary man, his thoughts and longings and hopes far outweigh his realization of them, and do not come to fruition during life on earth. What becomes of all these currents of thought energy thus generated, since they do not find their expression and outlet in act?

Theosophy teaches that it is in Devachan that these *unacted* thoughts and aspirations find satisfaction and fulfilment, and being thus lived out in this inner world, they are woven into the web of character and in this way influence the next or a succeeding life.

The man whose life is spent mostly in dreaming and philosophical speculation may thus lay up for himself a very long period of Devachan; whereas the one who seeks to put his ideals into practise and make them a living power in his life, who seeks to use all his energies for humanity, will, comparatively speaking, return again soon to the scene of his labors. Such a one feels his responsibility in earth-life, he realizes that he has a work to do in the world; and the force of his desire and the strength of his determination draw him back again.

Thus while the average may be given, there may be very wide divergences from it, man being in this as in other matters of his life the arbiter, albeit for the most part unconsciously, of his own destiny.

What power a man has, who awakes to this fact, to mold not only his future lives, but the interims between — to choose the lower path that brings woe, or the higher path of unselfish, joyous service. STUDENT

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## Siberia

"TRAINS for St. Petersburg leave the Victoria station, London, daily at 9 A. M. to connect, *via* Dover, with the Nord Express at Ostend, which reaches Berlin at 7.40 next morning. The regular St. Petersburg express leaves at 10 o'clock, and after a thirteen hours' trip the Russo-German frontier at Eydtkuhnen-Wirballen is reached. It is here necessary before changing trains, owing to the difference between the Russian and the German gauge, to pass the Russian customs and to submit passports for *visé* by the police authorities. . . . Leaving at 1 A. M. it (the train) arrives at St. Petersburg at 6.40 the following evening. . . . The night "train de luxe" leaves St. Petersburg for Moscow at 10.30 P. M., arriving at 10.30 the following morning. The regular Government trans-Siberian express leaves Moscow twice a week, on Sundays and Thursdays, at 12.10 A. M. (local time), the car-lit train leaving on Wednesdays. . . . It is an eight-day trip from Moscow to Irkutsk, without change. . . . From Irkutsk the train passes south of Lake Baikal, running very near the water's edge over a hastily constructed roadbed which requires constant watching. . . . The run to Harbin is five days without a break, at Karamskaia the line changing from the trans-Baikal to the Chinese Eastern Railroad. At about 11 A. M. (local time) the train reaches Harbin, where those going south must change to the old Port Arthur line, the express going through to Vladivostock, arriving there thirty-six hours later. . . . Changchung, the last station on the Russian line, is reached at 10 the next morning. . . . The Japanese railroad begins five miles south of Changchung. The schedule has not yet been completed, but there is at least one train a day each way. . . . Mukden is about sixteen hours away on the main Port Arthur line. . . . The St. Petersburg express leaving Berlin is composed of comfortable first and second class vestibule carriages, with a good dining car attached. From Wirballen to St. Petersburg there is a regular carriage-lit train, while the express between St. Petersburg and Moscow is the best train in Russia. It is made up of lighted cars of the latest type. The Moscow-Irkutsk Government express consists of first and second class cars only. The first-class compartments are for two or four, while the second class accomodates four persons. Each compartment is fitted with a small table and electric reading light, and there is a lavatory at either end of the car. From Irkutsk on, the trains are built on the same plan, but slightly larger, with three lavatories. . . . On all the Russian trains (except that between Harbin and Chanchung) there is a restaurant car, where the prices are reasonable, and the fare, though good, is monotonous. . . .



Lomaland Photo. and Engr. Dept.

ANOTHER SNAP-SHOT OF MEMBERS OF THE CALIFORNIA COUNTIES SUPERINTENDENTS OF SCHOOLS ON THEIR RECENT VISIT TO LOMALAND

"Connecting with the trans-Siberian line there are branch railroads from Cheliabinsk, to Ekaterinburg and Perm, shortly to be connected with a road from St. Petersburg via Vologda; from Taiga to Tomsk, and from Karamskaia to Stretensk. Cheliabinsk, moreover, within another year will be connected with Irkutsk by a second line to the south, and a new circum-Baikal as well as a Stretensk-Haberovsk line is contemplated. Water routes and connecting railroads, both constructed and projected, supply the main arteries, and only the network of the connecting lines is necessary to complete the opening of the country.

"The towns along the line appear to be fairly active, growing places. . . .

"The bulk of the population of Siberia is made up of emigrants and exiles from Russia proper. At present the exiles form only from 8 to 9 per cent of the whole, and this proportion is decreasing, while the number of voluntary emigrants is growing each year. . .

"The native population consists of nomadic tribes — the Khirghiz, Tartars, Turks, Mongols, Bukhariots, Samoyedes and Buriats — living in felt tents. They are not agricultural but pastoral races. Their flocks and herds provide food, clothes, and shelter, and they rely on the frequent fairs held at large towns to meet and exchange commodities for their own needs.

"The natural resources of the country are great, large mineral deposits being found throughout; gold, which is the most important, forming one of the chief sources of wealth. After it, in the order named, are coal, iron, silver, lead, and salt, as well as quantities of precious stones. . .

"Farming is the chief industry of Siberia, for the Russians are essentially an agricultural people. . .

"In spite of the defects in the Russian system great quantities of grain are exported annually. . .

"Cattle, sheep, and horse breeding form another important industry, and furnish the supplies used by the meat canners, as well as the establishments for the production of cheese, butter, tallow, and soap. . .

"The border range of Siberia — the Urals — is low and well wooded, and falls away gradually into the steppes, which are unvaried save for forests of birch and fir, until the foothills of the mountains which surround Lake Baikal are reached. Thenceforward the country is rugged and grades considerably, until the Chingan Mountains are succeeded by the rolling grass country of northern Hei Lung Chang. While the miles of steppes showed only occasional signs of cultivation, a patch here and there or a little clearing in the brush, the country about Irkutsk is much more thoroughly settled; there are well-tilled fields, and the villages look more prosperous than those of central Siberia. Beyond Baikal also, wheat and barley are grown in the valleys; but from Tchita to the east there are few signs of habitation, and the district between Manchuria station and Harbin is bare and wind swept, and almost untouched by the farmer." H. T. P.

## *The* Calendar: Old *and* New Styles

SINCE many people are confused about the difference between Old and New Style and the number of days dropped, the following notes may be useful.

The Year adopted by Julius Caesar in 46 B. C. was 365¼ days exactly, there being three years of 365 days each, followed by one of 366 days (a leap year). But this year is about 11 minutes 14 seconds too long. Hence the date on which the equinox occurs slips back at the rate of one day in 128 years; for 11 minutes 14 seconds multiplied by 128 equals one day. In 1582 A. C. Pope Gregory undertook to correct the error which had then accumulated. The equinox had slipped back about 13 days since Caesar. Gregory, however, decided to restore the equinox to where it had been at the time of the Council of Nice in 325 A. C., since when 10 days had been lost. He therefore dropped 10 days out of the year 1582, causing October 4th to be succeeded by the 15th.

Here we must call attention to a source of confusion. If we subtract 4 from 15 we get 11, yet only ten days were dropped. How is this? The answer is as follows. Under ordinary circumstances the 4th would have been followed by the 5th, *no* days being dropped. Yet 4 from 5 equals 1. So 4 from 15 equals 11, and *ten* days were dropped. To prevent future accumulations of error, Gregory ordained that there should not be quite so many leap-years as before. He cut out three leap-years in every four hundred years; namely, all century years not divisible by 400.

Only the Roman Catholic nations adopted the change at once. England adopted it in 1751, by which time the error was 11 days, for 1700 had been a leap-year with them but not so with the Gregorians. So they jumped from September 2 to 14, dropping *eleven* days.

The Russian calendar has never made the change, and has lost two more days, one in 1800 and one in 1900; so that it now stands *thirteen* days behind, and thirteen must be added to change Old into New Style.

H. P. Blavatsky was born on the night between July 30 and 31, O. S., which, adding *twelve* days (since it was before 1900) gives Aug. 11 and 12.

Old Christmas Day or Twelfth Day is January 6th, eleven days having been dropped. E.

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|---|---|---|---|---|---|---|---|---|
| 4 | 29.483 | 62 | 50 | 54 | 54 | 0.04 | S | 12 |
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*the promulgation of*

## THEOSOPHY

*and*

The Study of Ancient and Modern

## ETHICS, SCIENCE, PHILOSOPHY AND ART

*Edited by* KATHERINE TINGLEY

Vol. X MARCH 24, 1907 No. 20

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*Edited by* KATHERINE TINGLEY

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**Truth Light & Liberation for Discouraged Humanity**

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## China's Enchanted Sleep

TO discuss the reason for the appearance at any particular time, of a great national character, implies the somewhat unusual belief that law is intelligently operative in the matter. Many who think they hold that belief quite clearly, are really entirely without it. The sincere Christian, for example, who thinks he believes that the great affairs of the world are divinely attended to, would be greatly surprised to find himself expected to believe as a corollary that so great an affair as the incarnation of Confucius had been divinely attended to. And so he would be almost insulted if invited to speculate what the divine reason in this case might have been. For it certainly *was* a great affair, the coming of a man whose teachings should for twenty-five hundred years dominate the mind of one-third of the human race. Either the coming was somehow within the purview of divine law, or the divine law is even more careless and inconsiderate of China than we are, less capable of looking into the future!

So we return to the question: With what appropriate commission was Confucius charged? In the answer, everything will perhaps be guesswork except the basis — that there *was* a commission.

For all those centuries Confucius has held the intellect of China steady, and, within limits, clear, if unprogressive. It has held it up so steadily that this intellect has shown itself prepared at the right moment to come side by side with our own and begin assimilating the contents of ours on equal terms. And the same teachings have held up the Chinese moral character to an even level of which at least it need not be ashamed as it glances from the corner of its eye at *our* average level.

### Successful Moral Teachings

We see in China the historically miraculous spectacle of twenty-five centuries of repose with practically no retrogression. It was a sort of enchanted garden where all things were struck into motionlessness without decay. It was a winter sleep.

May this not have been the best course to pursue, the best thing that was then open? May not China have been caught and held still at a point from which she would otherwise have receded, even into barbarism? There must be a point in the career of every race from which recession is inevitable; short of that there may be cyclically recurrent points from which recession is a possibility, a danger. It would seem likely that if a nation could be seized and held, at such a menace-point till the tendency to recession is over, it could then take up the thread of evolution once more.

Was that the work of Confucius for China? He summed up for his people all that appeared to him to be worth knowing, all learning that could be brought to bear upon the elevation of character, that could stimulate the individual to develop himself into moral completeness, into "the Princely Man." The Empire can only be great when the included States are harmoniously developed; the States rest on family life; the elevation of family life depends in its turn on the individual.

### Harmonious Ideals

*"The Princely Man, in dealing with others, does not descend to anything low or unworthy. How unbending his courage! He enters into no state where he cannot be true to himself. If he holds high office, he does not treat with contempt those beneath him. If he occupy a lowly position, he uses no mean arts to gain the favor of his superiors. He corrects himself and blames no others. He cultivates contentment. He murmurs not at the decrees of Heaven, nor does he envy his neighbor. Hence the superior man dwells at ease, entirely awaiting on the will of Heaven."* A disciple asked Confucius if there were one single word by which the whole of life might be regulated. He answered: *"Is not reciprocity such a word? Do not unto others what you would not wish done to you."*

If China has not advanced upon the thought of Confucius, (a matter still *sub judice*) she has not receded from it. Her wisest have given many years of hard intellectual work to the complete assimilation of it. Indeed such assimilation was the *sine quâ non* of every sort of public preferment. The ideal of character is from the very first held before the mind of every child.

### The Work of Wisdom

It may be an injustice to Confucius to say that even he held China "benignly stagnant" throughout the period of the danger of decay. It is perhaps to credit his teachings with too negative an effect. If the garden was enchanted, the gardener may have taken the opportunity to go round weeding. And when we are inclined to blame the people for their hatred of the foreigner and for their occasionally over active methods of getting rid of him, let us remember opium and how it got into the country; let us remember that no sooner does the foreigner arrive than he wants to meddle with the government; let us remember the incessant nibbles at Chinese territory; and finally, that prevention of the premature intrusion of Western influences by means of a public sentiment intensely unfavorable to them, may have been part of the very plan of preserving till the right moment the enchanted sleep of the garden. STUDENT

## A Medical Paper on Death

THERE is a silent influence at work in the world, stirring up the latent life in people's minds and causing them to get back to first principles and shake themselves free from the bonds of conventional belief. This is noticeable everywhere. Once in a while writers throw "consistency" to the winds and give free rein to their

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thoughts, drawing from familiar facts the obvious inferences, and clothing their ideas in simple language. For instance a medical paper, called *The Hospital,* announces that, "Sleep is an instinctive need for rest."

Not an inhibition of the normal functions of consciousness, or anything of that, but, put in commonplace words, simply an instinctive need for rest. Shakespeare and others thought so. It then goes on to say that death is the same. We quote:

The instinct of death is often seen in very old people, who die as easily and quietly as children fall asleep. This instinct of death has always been recognized, and it has been associated from all time with the gift of prophecy, for, as Aretæus tells us in his essay on the burning fever of Hippocrates, "the soul, whilst shuffling off this mortal coil and disentangling itself from the incumbrances of the body, becomes purer, more essential, more entirely spiritual, as if it had already commenced its new existence"; or, as Shelley phrased it, "like an unbodied joy whose race is just begun." The predictions of Jacob before "he drew up his feet into the bed and yielded up the ghost" are known to everyone, and the poets have made full use of this gift of prophecy just before death. Sophocles in the "Œdipus Coloneus" represents Œdipus, as he is walking to the spot where he is to die, foretelling to Theseus the prosperity of Athens and of his family. Virgil makes Orodes prophesy the death of Mezentius. Old John of Gaunt says as he dies, "Methinks I am a prophet new inspired!"

Strange for a medical paper to be talking like this! But it adds that medical men are more concerned with "the practical side of death than with the folk-lore and superstitions that have gathered round it." Still the writer seems to know his folk-lore well and to love it. He speaks all through from the standpoint of one who believes that the body is not the real Man, for later on he talks of the "departure from this life."

If sleep is an instinct for rest, who is it that feels the instinct, indulges it and is refreshed? A duality is implied; there is a state of disharmony between the body and its tenant. What other meaning can be atttached to the words "weariness" and "pain"? We could not be aware of the *differences* and *changes* in our body if we did not stand separate from it.

*The Hospital* has given us an interesting argument for continued *post-mortem* existence; and if the quotations are folk-lore, why is not the orthodox Christian belief, whatever that may be, also folk-lore? When the body dies, the Soul, according to some, goes straight to heaven or hell, and according to others, waits (goodness knows where) for the judgment day.

We do not need to be so particular over the literal interpretation of the various beliefs of the ancients about death and after. Who could describe in adequate language such a subject? Suffice it to say that they realized the Soul's immortality and the blessedness of its release, and tried to convey that conviction in terms suited to the comprehension of the people. The details were know in the Mysteries.

Our writer has failed to draw the obvious anology that, as sleep is followed by an awakening to the same life, so must death be followed by rebirth on this earth — Reincarnation. STUDENT

## Prison Possibilities

THE chaplain of a State Reformatory is trying to do good among prisoners. Revival services are to be held in the prisons, a federation of the converts formed in each, and on liberation each convert will be affiliated with any religious organization he may desire. Any prisoner may join the federation who has a clear prison record for the preceding six months, and who will subscribe to various articles of faith. Among these occur the following:

(1). I believe that God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

From this the prisoner learns that the natural tendency of man, unless he achieves certain beliefs, is to "perish." He may infer the size of the hecatomb of "perished" ones who had the misfortune to be born earlier than 2000 years ago.

(2). I know and confess that I am a sinner.

Let this be well beaten into consciousness; then contrast such a consciousness with one which has learned that it is a divine soul in temporary forgetfulness of its divinity, and with power latent to conquer all the evil of the lower nature that confronts it.

(3). I now accept Jesus as my personal Savior.

The man learns that the work of salvation is to be done *for* him. This idea lives and grows and at last emasculates perhaps beyond recovery the impulse to, and energy for, virile spiritual effort. At best it negativizes consciousness where it should be positivized. Mind looks out to another instead of in to the soul. It leans instead of standing.

(4). I believe the Scriptures of the Old and New Testament to be the *only rule of faith and practise.* . .

This harmonises with (1). Till 2000 years ago, humanity had been left without guide in life, with no rule of faith in practise. Yet God "so loved the world . . ." etc!

It is insistence on such teachings as this that has brought religion to its present pass, is emptying both pulpits and churches, is encouraging hypocrisy, materialism, and scepticism; has delayed the growth of man's soul powers and heart illumination, has sterilized life so that an ever increasing number are the victims of self-slaughter, and has made the world of nations a field of actual or threatened and prepared struggle. What might we not have seen if we had had 2000 years of *real* Christianity?

But, it may be asked, what articles would we substitute? Let us try to parallel those we have quoted:

(1). I believe that each man should so love his fellows as to be ready to give his life in their help.

(2). I believe that I and all other men are souls, Lights from the great Light, and therefore immortal.

(3). I believe that each fallen soul has the power to rise, to dissipate the darkness of his own heart and make it shine for the help of all his fellows.

(4). I believe that all nations have had their Teachers to show them the way of life, and that Jesus Christ was one of this long and sacred line. I believe that in working to help others in every worthy manner, and to teach them what I have found true, I am imitating and following these Teachers and opening the way to receive for myself their light and help for further and wiser work. STUDENT

## Death of Captain Adigard — A Friend of the Universal Brotherhood and Theosophical Society

IT was with great grief that we read in the report of the terrible explosion that occurred at Toulon on March 12th, on board the Battleship *Jéna,* one of the finest of the French fleet, that one of the staunch friends of Katherine Tingley and the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, and especially of the boys of the Râja Yoga Academy, was among the victims. This was Captain Adigard, the Commander of the battleship. It was in 1903 that Captain Adigard first visited the harbor of San Diego in his flagship the Cruiser *Protet,* as Commander of the French Pacific Squadron, and on the invitation of Katherine Tingley was present with his officers at the patriotic July 4th celebration, given in Isis Theater by the pupils of the Râja Yoga Academy.

Two years later the Cruiser *Protet* was again in San Diego harbor, and Commander Adigard accepted Katherine Tingley's invitation to visit Point Loma. This he did and all the comrades will long remember his visit and the great interest he took in all the departments of the work.

A few days later came an invitation from the Commander to the Râja Yoga boys to visit his ship, and a most interesting and delightful time they had, being shown every part of the vessel and later being personally entertained by the Commander. Thus was still further augmented the firm friendship which Captain Adigard had for Katherine Tingley and the Work of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.

In this sudden and terrible parting our sympathy goes out to those who survive him, and to the whole of the French Nation for the loss of all those brave men who met their death with him.

No human heart can fail to be stirred by the great calamities that have befallen the different nations throughout the world during the past year, and may it not be that they are the warning voice of Nature which she gives to man to recognize the common ties that bind all men and women into one common Humanity? The American Navy and the American Nation suffered from the loss of the men who met their death in the terrible accident on the *Bennington* in San Diego harbor, and the whole world suffered with us. The whole world too suffered with those who suffered from the earthquakes and fires in San Francisco, in Valparaiso, in Kingston, and all other calamities of war and famine; and now we mourn with France in her hour of sorrow. And the thought comes, are we not responsible, not only as nations but as individuals, for the conditions that result in natural calamities as well as those that result in war? How often then shall we need these reminders of outraged Nature that we are forgetting our high calling as men and women, and as nations?

As individuals and as an Organization we feel the loss of our friend. Individually too and as men and women we feel the loss of those who died with him. Shall we not then use the opportunity, sad as it is, of learning a new lesson of human brotherhood, of human solidarity, and of greater compassion for all that lives? OBSERVER

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# Some Views on XXth Century Problems

**Ireland's Awakening**

A weekly newspaper which has been published not far from the Hill of Tara for the last four years, was suspended on last Christmas Eve owing to the continued persecution of the Romanist hierarchy. The paper, while professedly Romanist, advocated liberal and progressive ideas in education and other matters, to an extent which aroused the ire of the would-be rulers of that country. The paper, however, promptly reincarnated in Dublin the following week, under a slightly modified title, and some of the editorial remarks upon the situation will no doubt prove of far-reaching interest.

Seeing that we were passing through a transition period, that a good deal of lay Ireland was modernizing itself, and that several of the clergy were, so to say, living in the Middle Ages or the Penal Days, it was plain that there would be incidental misunderstandings and difficulties, yet nothing that a realization of the true spirit of the Church and the true spirit of Irish nationality could not settle in the long run. Looking at Ireland fairly and frankly, it was obvious that there must be a revolution in education, and that, to begin, the people generally must be interested in the problem, and gradually identified with the direction of it on its secular sides. . . . We saw in the clergy and laity — both being parts of the Church, both being citizens of the nation — not opponents, but friends.

This of course refers to the time when the paper was started. The proprietors of the paper told its editor recently that they had been attacked on all sides by priests, over the discussion, *or the permission of the discussion,* on education, and that extreme pressure was being brought to bear on them to silence the paper.

I discussed the matter frankly with certain clerical friends, asking bluntly if they saw anything unreasonable or wrong in our columns. The clearest answer I obtained to my question was the statement that there was nothing wrong, but that we were *telling the people too much!* Meanwhile the proprietor, as a matter of courtesy, returned the visit of the Bishop of Meath. His lordship, I gathered, took no extreme attitude personally . . . He said, however, that the Bishops would resist to the last the idea of giving to the laity *any share in the control of secular education.*

I was informed about this time that when the Bishops last met at Maynooth . . . they were uneasy over its attitude and influence, . . . and it was plain that it would be the object of persistent flank movements. I mentioned the national aspect of the issue to the proprietor, but found that the worry of the continued interference with the private lives of his family — the worst interferences I cannot mention — was quite enough for him. . . . I learned later the private pressure had taken a severer form, and one for which no language could be too strong.

In the middle of December, . . . he showed me a startling letter from Cardinal Logue — with whose later opinions on public libraries we disagreed — in which his Eminence declared that this paper was poisonous and anti-Catholic and that he would be obliged to denounce it, and forbid the people to read it. On the 17th December the proprietor told me that in consequence of the Cardinal's letter and the effect on a member of his family, they had definitely decided that the paper must cease, so far as they were concerned, . . . And so, after all our labor, our Boyne Valley industry was doomed; the *paper* I determined to save at all costs.

The editor then wrote to Cardinal Logue referring to the statements he had made in his letter to the proprietor, and announcing that the paper would cease to be published there, but would be continued on independent lines elsewhere, and went on to say:

In regard to the declaration of your Eminence, as I and all my staff are Catholics, loyally accepting the doctrine and teaching of the Church, and as we have had, and still have, distinguished Irish priests among our contributors and correspondents, I am naturally pained and amazed at the charges made by your Eminence.

I request you therefore to be so good as to point out the specific instances on which your Eminence bases your decision that the paper is poisonous and anti-Catholic, as I intend respectfully to submit the whole matter for the judgment of the highest tribunal and authority in the Catholic Church.

After some further correspondence with the Cardinal, the editor of the new paper adheres to his ground and intention, and says, "We shall never weaken the Ideal or lower the Flag."

And the time may not be far distant when the readers of that fearless paper may want to know something of the true history and inner meaning of "the doctrine and teaching of the Church." J.

**Dr. Lapponi's God**

DR. LAPPONI, the Pope's late physician, believed, it seems, in spiritualism. But he drew lines between spiritualism "in its fairest and noblest form," and "in its basest and most abject form under the direction of an ordinary medium." Out of the former he constructed an angelology that reached right up to God:

Our reason does not recoil from the thought, which philosophy permits us to entertain, that, in the graduated series of created beings, there are beings to be found of a higher rank than man. These form a line of ascending perfection, a hierarchy which, as it extends upward, becomes more and more perfected, until it ends in a Being of absolute perfection, the most intelligent, the most powerful of all, the origin, cause, and end of all things.

Dr. Lapponi was a devout Romanist and in close touch with two Popes. May we take his pronouncement as orthodox? But whether it be so or not, it is certainly *not* one "which philosophy permits us to entertain." A graduated series of finites can never lead to an infinite or absolute, to God in the highest sense of that term.

Looking up this long series postulated by Dr. Lapponi, the existence of which we admit with certain reservations, (as does the Roman Church and as must all believers in St. Paul) without however admitting that spiritualism reveals them, would a man do well to *worship* a being just one grade above himself morally and intellectually? His proper course would be to aspire to that level, to aim to *become himself* such a being. And if such efforts would not lead to success, all efforts at spiritual growth and clarification are futile, and man may as well let go. If then, not worship but reverent emulation is a proper attitude towards the grade next above us, why is not that also proper for the grade next again beyond that, particularly for those of us who have achieved one grade? And why should not success again follow?

Carrying the same idea onward, it seems to follow from Dr. Lapponi's idea, that *worship* of God (considered as but the highest member of the series) is also improper; and that though we may reverence a being (Dr. Lapponi writes Being; at what point in the scale does the *b* become a *B*?) of such altitude, we can aspire to *become ourselves such as "He,"* so that at last there would be many Gods!

God, therefore, in the true application of that name, cannot be a member of any such scale, at the top or anywhere else. Would it not be better to consider "Him" as the spiritual Power in *every* member of every scale of lives, urging and inspiring every member to come up higher, in *man's* heart consciousness for the first time *recognized?* That, we *could* "worship"; but directly we ascribe to That any human attributes, however transcendant, we have placed It in (*at-the-top-of* is also *in*) a scale, degraded It, and brought It within the foregoing argument. Let *mind* and *brain* be silent about It; they cannot understand. Let us say with all the wiser ancients: "The Knowledge of It is a divine silence, and the repose of all the senses." What It *is*, mind cannot say; what It *does*, inspiring strength, compassion, unselfishness, effort towards perfected duty, wisdom — that alone can mind understand. But in the *heart*, in man's greater self there dwelling, there *is* understanding. The world will be radiant with joy as soon as men have been taught, and have learned, that truth. STUDENT

## A Mental 'Setting Up' Exercise

AN English physician has called attention to the very considerable proportion of cases of insanity (of the melancholic and suicidal types) which are due to misplaced (loose, dropped) kidney or kidneys. In all the cases which his pamphlet records, the safe and simple operation which is indicated, sufficed for rapid cure.

But may not the drop be itself often due to a flat and spiritless state of mind permitted and encouraged for many years? The body is starved of the fine electricity — that word in default of a better — which it should constantly get from the mind. Even the cheeks of a melancholy person hang flaccid; how much more must internal organs of some weight, such as the kidney. Cheerfulness can be as easily cultivated as anything else, and to do so is a health-giving piece of gymnastics. It may also be a very fine kind of unselfishness. The highest variety of it and the only one that — after a few weeks' or months' steady practise — will be permanent and stand any shocks, is that acquired for the specific purpose of lightening the lives about us. M. D.

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# Archaeology Palaeontology Ethnology

### The Isle of Destiny — Ireland

THE problems presented by the condition of Ireland contain elements of a unique character, of interest to nearly all civilized races. While Ireland has been for long the principal home of the Celtic race, yet that race is remarkable in having followed steadily certain migratory impulses westward during the past "month" of the great sidereal year. Emerging from the regions of Chaldaea and the far east some 2500 years ago, and during the course of a few centuries joining another similar branch of the Aryan race previously quartered in Ireland, it was already sending its pioneers across the Atlantic in the times of St. Brendan. These westering impulses seized also upon Spain (once conquered by the Celts), whose people have given names to half the two Americas, touching the east first at Santiago de Cuba, and the west first at San Diego, California. Upper China, Chaldaea, South Germany, Scandinavia, Spain, Ireland, Cuba, California — such has, broadly speaking, been the track of something in human life that makes for progress; a track followed mainly by the Celts, while other races were holding to the lands of their ancestors.

Another outstanding feature of this race is the marked influence exerted by it upon the thought and aspiration of the Aryan race as a whole. It was the Celts and Celtic Druids who were the real educators of Europe from about two to one thousand years ago; and the influence of the rich stream of Celtic thought and feeling has never ceased to impart a vivid touch to the best literature and music down to the present day. Their language was once spoken all the way from Ireland to the Black Sea. At this moment when Venus shines so brightly at early morn, you may hear the Irish peasant say, "Teach an Madden Nag!" (behold the morning star) the very words used by the ancient Chaldaeans, with whom *Maddena Nag* was the name of the planet Venus. After they came through the passes of the Caucasian mountains and passed on westward, they left their influence strong on the banks of the Danube, in Bavaria, Würtemberg, and Baden, in Spain, in Normandy, Brittany, and Scandinavia. The vicissitudes of this race in Europe can be studied in Taylor's *Origin of the Aryans*, and they are admirably summarized in Hyde's *Literary History of Ireland*. It is a fact that those regions most strongly under Celtic influence, in Europe, have produced the greatest masters in music and poetry. The folk-lore of Europe practically belongs to this race, and every one knows that the inspiration and themes of the Wagner music-dramas are avowedly Celtic.

The history of a race is that of its leaders. And a race which has preserved so vividly the memory of leaders who were both gods and heroes — and some of its best thinkers are not far from openly declaring their firm belief in these — would challenge more attention, were it not that the ancient teachings have been so sadly obscured. While the Celts must bear the responsibility of having lost much of the deeper knowledge they once possessed, the notable thing is that ancient Irish literature brings the feeling of those larger times nearer than does any other. And students of the Theosophical writings of H. P. Blavatsky, who know something of the origin of the Aryan race generally, and of the Celtic, will recall as a parallel circumstance that the giant descendants of the Fourth Race lived to a later date among the Celtic than among the Teutonic people.

It is abundantly proven that the ancient Irish believed in the doctrine of Reincarnation, and they surrounded it with an unrivalled wealth of poetic imagery. Some moderns affect to wonder at the purpose of this, and even to assert that it must have been in order to make men brave and contemptuous of death. As if knowledge of the soul's powers and of the wonderful panorama of human development on all planes of being existed merely to serve a utilitarian purpose on some battlefield!

While the excellent work of Irish scholars must be respected, and they have builded better than they knew, still one has resolutely to ignore opinions based upon inadequate knowledge of what man really is, and confine attention to the actual literary treasures they place before us, applying the keys which the ancient esoteric teachings alone can furnish. Those who have worked unweariedly in bringing these priceless treasures into view will one day pass beyond the hypnotic suggestion of such words as "pagan" and "heathen" gods and heroes, to realize that some of the word-pictures, so full of fire, which they display are but the cast off garments of immortal beings — who have by no means ceased to revisit their less advanced comrades, whether "in or out of the body," as Paul put it.

How startled many students of Irish traditions would be, could they but realize for an instant that the beings whose *personal* or human masks were once known as Cuchullain, or Emer, or Maeve, were again in human form, and in Ireland too, not so very long ago; and with full remembrance of their real past work in that land. A moment's thought, however, will show that they would not be likely to talk about past exploits, unless they wished to be taken for lunatics. For the Irish have now, outwardly at least, allowed themselves to be persuaded that there never was but one divine being on earth who had any right to memory of the past. That the Irish, in the presence of so dark a teaching, have yet managed to preserve some of their ancient fire is more wonderful — if we look for wonders — than anything in the Arabian nights legends.

Ah, the ancient Celtic and Druidic fire, the fire of the Magi, is not an intellectual fire, however subtle and keen. It is a feeling, as W. Q. Judge has expressed it, which permeates every nerve, fiber, and cell; a state only perhaps to be described in hyperbole; and here is shown the skill of the ancient Irish writers. The beautiful imagery of Celtic legend, wedded to rhythm and melody, comes near to awakening the feeling in the heart. Those who *feel* it, do not talk of it. Is it not the brotherhood of the gods, prophetically sensed?

There is no need to exalt the Celtic race as it is today, for it has fallen, like other races, from its higher heritage, yet the past of this race, the regions traversed and influenced by it, and its part in the new life of America, connect in many ways not only with the past of other Atlantean descendants, but with the course of future events. It belongs to the life of humanity as a whole.

History by dates has its value where there is a sufficiently wide sweep of it under review to admit of tracing the action of certain laws. But real history is often strangely independent of mere time, for *this* consists of soul-experience. And it is the glimpse we obtain of an unwonted order of soul-life, which imparts such vital interest to the so-called "mythological" period of Irish history. Well, some students of Irish *will* take up the study in the light which true Theosophy alone can shed upon it — for the times compel it. Gods and heroes are an integral part of human life. There are always some such in the world, and there need to be too, else dark indeed would be the future before us. They are not always recognized, it is true, for recognition arouses lower forces, and hence recognition has not often taken the form of grateful appreciation.

But we live on the crest of a great cycle, and strange things are happening swiftly. A new race has commenced its existence under wise guidance; and these are already proving themselves to be Light-bringers, in the truest and deepest sense, to thousands of educated people who amid the stress of the times, the degeneracy of the times and the wofully imperfect educational systems of the times, had almost despaired of ever seeing any real light shed upon the pressing social questions of the day.

All great things are simple. And the Light-bringers are neither learned pedagogues, scientific theorists, nor petrified theologians — but bright, pure, and intelligent children, of an Order such as the world has not known for long, long ages past.

Is it not part of the Law that the messengers of Truth appear in the places and at the times where and when they are most needed — where suffering and soul-oppression have been greatest? And is it not also part of the Law that it is from such regions that the Beacon-Light of Truth shall shine the brightest? STUDENT

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### Italians to Excavate Herculaneum Themselves

PROFESSOR WALDSTEIN'S plan for the excavation of Herculaneum has been rejected by the Italian Government. His labors will, however, not have been wasted; for, not only will Herculaneum be excavated (by the Italians), but the whole question of the treatment of Italian relics has been raised. A bill has been presented for the protection of Italian antiquities, setting aside a large initial fund for the purchase of private collections and ordering extensive excavations. Foreign capital was objected to. STUDENT

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# The Trend of Twentieth Century Science

### The New Geology

STEP by step geologists are approaching nearer and nearer to the conception of the earth as a living being, that is, to the ancient conception. The newer geological views, the ancient reborn, are summed up under the word "activism." It could not be better defined than it was by Bernard Palissy three hundred and fifty years ago: "The earth is never idle. Everything that is consumed in it is promptly renewed in one form or another. As the surface of the earth is always laboring and bringing forth, so is the interior." The definition serves as a sort of text for an article on some work of Professor Berthelot's appearing in a French scientific journal (from whence abstracted into the *Scientific American*). Indeed the article begins by remarking that Berthelot's experiments "tend to rehabilitate theories long since abandoned and to furnish a fresh proof that science moves in circles." The Professor himself says of them that they "recall the theories of Aristotle and the alchemists, and the rôle which subterranean exhalations were formerly supposed to play in the production of ores and even of metals."

Berthelot's experiments concerned the coloring of certain precious stones, the amethyst, sapphire, and ruby; violet fluor spar, and smoky quartz. He found that sufficient heat discharged the color of all of these; that sunlight did not bring it back, but that in some cases radium did; and that radium produced a violet in quartz — as it does in ordinary glass. The radio-activity of radium is only a marked case of that of all metals, and indeed of all substances whatever. Every metal, every element, every substance, is altering into some other, and the radiation is a mark of, and part of, the alteration; and is also the cause of alterations in whatever the rays fall upon or traverse. And matter opaque to light is to them transparent.

The article quotes Rosnel's *Mercure Indien*, published in 1672: "The ruby is produced gradually in the mine. It is white at first and turns red as it ripens, for which reason some rubies are pure white and others are half white and half red." The deep layers of the crust of the earth are traversed in every direction by countless rays from every element and compound therein. And this means continuous change, however slow; continuous building and unbuilding of elements and compounds. It is going on throughout the whole crust, and is in addition to the grosser deposits effected by heat and by laminæ of water forcing their way about, and by such movements as earthquakes and volcanoes. In other words the crust is a living layer, in radiant communication with itself throughout its depths. Substance is in constant radiant transit through substance. We think of the depths as dark because our eyes happen only to be tuned to one octave of light. If we could key them up a few octaves we should see the most wonderful colors and transparencies. The gradual formation and coloring of gems would be perhaps the least of the wonders. Such is in brief the "activist" geology of today. STUDENT

### Monadic Groupings

DR. CHARLTON BASTIAN, the English microscopist, still maintains that living organisms are self-generable. Strictly speaking, those words do of course mean nothing; since, if an organism is to generate itself, it must have existed before in order to do it — in which case it was not subsequently generated. The phrase is used for aggregation of molecules into living organisms in response to some force — whether from within or without — not coming from previous living organisms.

All forms of life, however lowly, hitherto unknown to us, are destroyed by a temperature of a certain height. Dr. Bastian put saline solutions containing ammonia into tubes which he hermetically sealed and then raised to a temperature of 52 degrees F. above boiling point of water. No organism known to us can stand this. The tubes were then exposed to daylight, or placed in an incubator, for several weeks. At the end of that time micro-organisms were always found. Being motionless, they were of a very low order.

The truth doubtless is that there are several grades between inorganic and organic; that life-monads, spiritual units, are omnipresent in the ether, and that they constitute attractive centers about which molecules are always tending to group themselves into organic beings. They embody the force of evolution, and their work shows itself directly the right kinds of molecules are present. When, under the inspiration of some of them, a number of elementary groups have formed in a solution, under the inspiration of one of higher rank these groups may unite into one of higher order; and so on. Continuing the idea, we can suppose that the incarnation of a human soul is a case of the same phenomenon, very high up, the "molecules" grouping about it being not only of the physical plane but of several higher ones. Thus it acquires a mind-body, a sensation-body, and so on down to the physical.

Continuing the idea, we have the still higher combination of men into a body of humanity. What is the feeling of brotherhood but the pressure towards this supreme grouping? If the analogy holds, there must be a spiritual Presence in the world as the center, waiting to embody itself until men will permit, will allow themselves to rise and be raised to an altogether new level of life. In "Him," It, we already begin to live, move and have our being. Its light, so far as we have individually assimilated it, constitutes the measure of common consciousness we have achieved. Through it we transcend the limits of personality. The mind of the perfecting man opens inwards to it, to its inspiration and promptings, and outward in brotherhood to his fellows.

The above conception is gradually gaining ground among certain men of science. We have noticed an adumbration of it for example in the writings of the English electrician Fournier d'Albe. Sir Oliver Lodge was on the way to it, but seems to be getting sidetracked. C.

### New Ideas in Fertilization

A CURIOUS experiment of Van Helmont's is quoted in an agricultural bulletin issued by the University of Illinois. That famous alchemist of three centuries ago planted a 5-pound young willow in 200 pounds of dry soil. He watered it with rain water for five years. Weighing tree and soil again, he found that the former had gained 164 pounds, and the latter had lost — 2 *ounces!* These ounces would of course be salts.

In 1822, says the bulletin, William Cobbett, commenting on Tull's experiments said: "Mr. Tull's main principle is this, that tillage will supply the place of manure; and his own experience shows that a good crop of wheat, for any number of years, may be grown every year upon the same land without any manure from first to last." Tull grew as many as 13 crops by that method.

A recent tract from the Bureau of Soils says that "practically all soils contain sufficient plant food for good crop yields," and that "this supply will be indefinitely maintained."

It is known that sufficient rest given to an exhausted soil will be equivalent in effect to a manuring. According to Tull, *sufficient* tillage will also restore fertility.

Putting the whole of the above together, and remembering that we know a *few* species of bacteria which make nitrate from the atmospheric nitrogen (air is four-fifths nitrogen), one becomes inclined to suspect that there are many more such species; that some of them exist in all soils and are required by all vegetation; that part of the value of tillage is its letting air into the soil so that these germs can work; that like all other bacteria, they generate products injurious to themselves; and that these products need free admission of atmospheric oxygen to destroy and remove them as gases. We can so understand the value of "resting" a soil, for the oxygen has time to work; and of much tillage, for oxygen gets full opportunity. We can understand the so-called exhaustion of a soil and the value of manure. For the manure enable the germs to get out of their temporarily poisoned old nests. Or the vegetation may be using the manure (its nitrogen) while the bacteria are waiting for the oxygen to clean their beds. Most probably, however, the bacteria change their nature or species, enter the manure, and in a new rôle again play intermediary between (manure) nitrogen and plant. Apart from nitrogen, it would seem that the other necessary saline ingredients of soil are inexhaustible. There may even be a plant alchemy at work. We know that helium, radium, uranium and perhaps lead, are products of another metal. Is it not possible that potassium, for example — the chief of needed plant salines, may gradually come into being from some other element? H.

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# Nature Studies



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LOMALAND THEOSOPHICAL STUDENTS STAKING OUT GROUND FOR TREE-PLANTING

### Nature and Man

THE factors that go to the making of history are many and unexpected. We look on the phrase about the stars fighting against Sisera as merely one of the first-water jewels of Hebrew poetry, and yet it is a fact that in thousands of cases the elements and natural forces have taken sides with this army or that on the battle field, and brought about changes in the whole course of history.

A lecture recently given before the Royal Meteorological Society in London, on "Weather in War Time" well illustrates this fact. To take only one or two instances out of many given: When Napoleon had definitely chosen the wrong path, the way of ambition, and it seemed as though no human power could stay or overthrow him in that path, it was the snows of Russia that came to the rescue of humanity and gave him the first impetus down the road that led to St. Helena. And again, the efforts of Elizabeth's admirals might have been fruitless but that the storms destroyed the Armada. Supposing these had left their work undone, Medina Sidonia might have returned to Spain with an experience of English naval methods and how to meet them, that would have ensured victory in any second attempt that Philip might have been led to make. But it was not to be; the defeat inflicted on the Armada by Drake and his comrades was severe, but the defeat inflicted on it by the winds of heaven up to the north and west of Scotland was crushing and final, and there was no second Spanish fleet sent to check or kill the awakening of England.

Considered in their relation to after events and to the march of history and the world's progress, these two cases may give us food for thought. What is man's place in the world, and his relation to nature? What might it be, if he associated himself with all the bright forces that work for advancement? Brotherhood means an alliance with evolution; all nature is working to the same ends as the man who lives not for self but for humanity. The stars in their courses are indeed fighting on his side. We are not naturally aliens in this world, we are native to it, and nothing is hostile to us unless we have instilled hostility into it. But every natural thing is hostile to our selfish aims. All the Earth is instinct with life; and may it not be that, of the two keynotes of human consciousness, love of power for self, and compassion or love of life in all its manifestations, he who rings with the music of the latter will find his potent friends in all the natural forces?

> From the seas and from the mountains,
> And from the bottoms of rivers
> Some God will always be suddenly appearing with rich gifts for the Good Man.

It may seem a far cry from this utterance of the ancient bard Taliesin to the fact that the aims of those who were mighty in selfishness have often been brought to naught by the elements; but life is a wonderful whole, and there is a scheme of things — there must be a philosophy to explain all happenings. Wherever selfishness is most rampant, nature is most marred and hostile. Why should not man expect due recognition and comradeship throughout the fields of evolution, if he were behaving as the chief ally and agent of evolution, working for and loving all life? And how should he expect anything but hostility in those fields when he sets up self against the universe, and goes with the black forces of ambition, intolerance, exclusion and death?

Natural law cannot be broken, but why suppose a gulf between what we call natural law and what we call moral law? The appearance of such a gulf may be because we have offended against the moral law so long as to have lost the quick recognition of it and its whole nature, only seeing in part. No one can prove that the saying, that to help Nature and work with her is to win her secrets and love and help, is untrue — unless he has persistently helped and worked with her through a life time or through many life times, and then he would know that it *is true*. Because to help her, to blot out the idea of self and live for the all, even for only a short time, brings a wonderful conviction of how glorious it would be to take one's right place in her eternal scheme and harmony. K. M.

### Roses Fed on Beef Tea

SPEAKING of the feeding of plants on meat, it is stated that the Roman rose growers have for centuries been in the habit of watering their roses with beef tea. These roses grow luxuriously all through the winter and climb over the ruins like weeds, producing magnificent blooms. They are fed three times a week with a strong decoction of fresh beef which is poured on the roots! STUDENT

### Curious Phenomenon

A NEWS agency telegraphs, under date of February 2nd, that a strange phenomenon occurred at South Shields, England. The river suddenly rose *about four feet* above its normal level, and after the lapse of only a few minutes, fell again with equal suddenness. No damage is reported in consequence. E.

### House Martins Overcome Man

AT a place in England a man knocked down a house-martin's nest from his house. He was immediately set upon by two or three hundred of the birds; and, as they tried to peck his face, he was obliged to flee indoors for refuge from their attacks. N.

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Magna est veritas et praevalebit.

*—From the Ancients*

### Madame Vigée Le Brun

THE works of Madame Vigée Le Brun are generally considered the last expression of eighteenth century art in France. Although she lived to the age of eighty-seven and well into the nineteenth century, toiling ceaselessly at her profession, yet her best work was done in her youth when she was the favorite portrait painter at the court of Marie Antoinette. She was the popular painter of the fashionable world of Paris; and the Palace of Versailles and the Louvre contain innumerable portraits of the members of the royal family, the men of genius and the celebrated women of her day. Her extraordinary popularity has been attributed in part to her charming personality and cleverness, and to her marvelous industry. Daintiness, delicacy and grace characterize her work, and she kept to this manner of Watteau and Nattier as long as she lived, though the throes of the Revolution gave birth to a new and more robust school of French art.

Driven from France by the Revolution, Mme. Le Brun spent years in Italy, Austria, Russia and England, and the portraits of many European sovereigns and celebrities from her brush are to be found in the art galleries of those countries.

While in Florence she was asked to make a portrait of herself for the collection of artist's portraits in the Uffizi gallery there. This well-known portrait, shown in the illustration on the opposite page, was the outcome of the request. She represented herself seated at her easel sketching the face of Marie Antoinette — her favorite subject. It is said that she painted between twenty and thirty portraits of the unfortunate queen, and almost as many of herself.

In visiting Paris and Versailles, one sees much of her work, and there is an undeniable charm and grace about it. STUDENT TRAVELER

**WAVE after wave of Theosophical life goes out to Humanity in the deep silence, from the simple efforts of the few at Headquarters and from the staunch devotion of faithful members throughout the world.**

**Even one member, leading this life, is like a light unto the world; and little can he know of his influence on that world, for the silent forces of our Masters' Work can not be measured by the unaided mind of man.—** KATHERINE TINGLEY to her Students

### A Deeper Conception *of* Honesty

A DEEPER conception of honesty is needed. No matter what virtue we consider, we find it impossible to meet its requirements without a genuine understanding of, and feeling for, brotherhood. It is the one thing necessary, which must underlie everything, and without which, right thought or action is impossible. There is nothing, however small, which has not a certain relation to everything else. From the signing of a decree of State, down to the sewing on of a button; from nations, down to the weakest individual — all are a part of one and the same whole; and nothing can escape having a certain effect upon that whole. Therefore it follows that no one can do his work really well, nor make of himself a truly efficient instrument, unless there lie in the background of every endeavor a consciousness of this relationship — universal brotherhood — and a desire to recognize it.

In the matter of honesty, it will not do simply to avoid telling lies, or to insist upon squareness toward those with whom we deal directly. The myriads with whom we do not deal directly have also their claim. Would we be ready in all instances ourselves to meet the consequences of what we do, instead of having them met by that hypothetical and unknown somebody whom we may never see, and who may never know us? That is the test for honesty. A builder of houses, for instance, comes across a weak spot in some of his materials. It will mean an immediate and personal loss of time and money to correct it. No one but himself will ever know that it is there. It will be covered up soon, and the finished work will pass the most careful inspector. It may, of course, mean trouble ten or twenty years hence; but, in all probability, trouble will come somewhere else first; and in any case, it has nothing to do with the present, and is not worth what it would mean to make it perfect. So, unfortunately, reasons the average so-called honest man; or rather, so he acts — without stopping to reason consciously. He has forgotten his relation to these unknown tenants, twenty years hence. It might be, if he knew them, they would be as dear to him as any one he has ever known; but in any case they are his brothers — a part of the same family as himself, the human family. Suppose by some unexpected turn of affairs, this defect causes an accident in which some one is killed. Who is the murderer?

A dressmaker presents her finished work, with no flaw to be discovered. It fits well, and all the work is exquisite. Her patron is entirely satisfied and pays willingly the high price asked. But, to save a little money, materials have been used which will cause some one to do work later that will be ten times the equivalent of the extra money needed for good wearing finishings in the first place. That some one, however, is removed a few months off, and by a few brick walls, and does not come within the range of the dressmaker's mental vision; and the unnecessary work of the world has therefore been increased. If she herself had had it to meet, or her own sister, would she not probably have arranged to avoid it?

How many things, the world over, are manufactured to appear to be what they, in reality, are not, without a thought of the story they tell of the lack of the one thing needful in human life!

Like all other virtues, honesty is but one phase of the all-embracing, fundamental virtue — a feeling of the relation one bears to all. The relation exists; it is a fact — it is Truth. The virtue consists in

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feeling it. The more deeply one thinks and feels, the more does he realize that to "love one's neighbor as oneself" is indeed the whole Law.

STUDENT

## One Woman's Forgetfulness *of* Self

UNDER the heading "Nine Men Owe Their Lives to Her," the *Seattle Times* gives a stirring account of the heroism of a woman — Mrs. Paterson, recently briefly referred to in these columns — during the terrible storm off Vancouver Island. We clip excerpts only, but they read a lesson in Spartan simplicity and unselfish courage not worthy of being obscured.

There are not many women on the West coast of Vancouver Island. It is too wild, too wicked, too dangerous. It is a place of jagged rocks, impassable forests, angry surf, ship wrecks, death and desolation.

And so it seems rather strange that when, on the morning of December 7, there were nine men struggling with the sea for their lives on the bursting decks of the bark Coloma and signalling frantically for human aid from that unpeopled coast, it should have been a woman who answered and saved them. . . .

He saw a disabled bark less than a mile off the cape, drifting straight for the rocks beneath him. The mainmast was gone; only a few shreds of canvas whipped from the rigging and aloft a man was waving a crude signal for help. . . .

Paterson called his wife and together they watched. It seemed hopeless. If the vessel struck it meant almost certain death. Perhaps the lightkeeper, by more than risking his life, might scramble down upon the rocks and pick up the remnants of a man or two before the surf dragged them back to play with. There was no way in which he could reach them before that. But Mrs. Paterson was quicker witted.

"The Quadra!" she exclaimed. The Dominion lighthouse steamer was lying at anchor in the shelter of Bamfield creek.

Tommy Paterson nodded his head. He is a man of few words, but he knew his wife, what she could do and what she wanted to do.

"I guess you'd better go, Minnie," he said. "Maybe I can do something down on the rocks, and you can't."

. . . Half running, half falling, with the big Scotch collie "Yarrow" at her heels, she sped down the long, steep tramway, which is the sole human approach to the lighthouse. Below, the storm and the tide had converted the rocky peninsula into an island. The water reached to her waist, but she didn't wait to launch a boat. She plunged in and waded fifty yards to the soggy but firm ground beyond. . . . Once on the trail she ran. . . . through the woods with the dog yelping ahead of her, in and out along the tortuous, winding path, sinking knee deep into the mud and forest muck, splashing constantly through the water which the trail held as it fell from the skies, wading through the salt tide marsh called Mud bay, up and down the steep declivities, under and over the trees which had gone down before the storm, slipping and falling in the mud upon the slippery makeshift corduroy which the linemen had fashioned to cover the worst places, and out into the light where the surf roars and slithers clear up to the roots of the forest on Long beach. Along this stretch of sand she ran, half the time in the water and then back into the forest on the last and worst stretch, where it is dark at dawn and twilight at noon to the head of Bamfield creek. The ordinary traveler of the trail uses a boat for the balance of the journey, but there was no boat there. The tide had just turned and was going out. The trees along the bank grow close to the water. At high tide the banks are impassable. In the bush there is no trail and travel is only possible for one armed with an ax or a brush hook. . . .

Every hundred yards or so jutting rocks and piled-up debris blocked her path. If the water was shallow, she plunged in and waded around the obstruction. If the water was too deep she struggled up the bank, and, crawling on her hands and knees, fought her way under the low growing branches of the fir and cedar and through the salal until she could reach the beach again.

A mile above the cable station, opposite which she knew the Quadra lay at anchor, is the home of Andy McKay. Only Mrs. McKay was at home, but it needed only the breathless words, "Bark coming ashore," before she, too, was in the race to save these men's lives. Together the two women bailed out a boat, launched it and rowed away down the stream. . . .

An hour later the Quadra had lowered a boat, taken off the men and was steaming toward Victoria. The wind had changed just as the wreck was almost on the rocks and drifted her out of that danger, but when the Quadra reached her the Coloma had opened up at the bow. Only the speed at which Mrs. Paterson traveled that trail saved the men on board. She made the trip in less than four hours.

But then came a still braver act on the part of Mrs. Paterson — not one perhaps, entitling her to a Carnegie medal or even the title of heroine, but just the courageous act of a simple splendid, motherly woman. She ran up the hill to the cable station and burst into the operating room.

She was wet from foot to waist with salt water and drenched from head to waist with rain. The heels were worn from her shoes and her hair fallen down. She was shivering and blue with cold. The operator at Fanning Island, 3500 miles out in the Pacific, had a message broken off in the middle, and Vancouver called in vain over the land line while there was a wild scurrying for a warm bed, blankets, hot water bottles, and tea. But the woman only laughed at their excitement.

"If they've struck, Tommy'll do what he can, and if they haven't the Quadra will get them," she said, after she had explained what had happened. *"Now I must go back to my baby."*

And she did go back, all that long, toilsome way, . . . The baby up in the lighthouse was more important than her own drenched clothes, her own chill and her own weariness. She would wait for nothing.

STUDENT



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MME. LE BRUN, PAINTED BY HERSELF

PROF. SHALER MATHEWS, dean of the University of Chicago Divinity School, told his advanced pupils that the tendency in large families was for the family to surrender to the child. "As a result," said he, "we have undisciplined children who grow into undisciplined men and make bad citizens."

"Is not civilization making it too easy for the children? In our youthful days, when we didn't get our lessons or behave, we were made to. Of what value is the child's training when it is carried on under the theory that it is easier to grant a whim than to train the child in sacrifice?

"There is more discipline in the small family. I am inclined to think that race suicide is not all to be condemned. There is such a thing as race improvement. Quality is of more importance."—*Exchange.*

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# OUR YOUNG FOLK

## Râja Yoga Work in Santiago de Cuba

THE following report of Râja Yoga festivities is translated from *La Independencia,* published in Santiago de Cuba:

"A RÂJA YOGA ENTERTAINMENT"

"The Râja Yoga School presented this program last Saturday before a numerous and select audience and, as on the evening before, the children taking part performed like true artists. The work of the little tots was most pleasing and called forth sincere admiration. They sang and recited without forgetting a word, never losing the thread of what they were doing, and doing their parts with the loveliest innocent grace. The unique character of the performance demonstrated very clearly the patience and devotion of the teachers of the school, who are able so wisely to direct these little ones in whom reason is not yet fully developed.

"The mixed choruses were very pleasing; the singers not missing a single note, and obeying the bâton always. The calisthenic exercises given by various groups of girls, and the Indian club swinging, received duly merited applause. The comic scenes were very appropriate and caused much merriment amongst the spectators. In the dramatic representations no fault could be found with the actors; all that was seen and heard was done naturally and with great clearness of enunciation, demonstrating that the rehearsals had been well directed.

"As a final number an allegorical tableau entitled 'The Vision,' was given, a young pupil representing the character known as '*El Pueblo Cubano,*' who falls asleep, while a vision appears little by little at the back of the stage, which was covered with a large Cuban flag, the star being studded with innumerable miniature incandescent lamps which made a most enchanting sight. The back of the stage was covered with a white curtain made of fine gauze, and the lights which were of many different colors were manipulated in such a way that the flag appeared little by little. In front of the flag was a girl, symbolizing Cuba, bearing the Cuban shield in one hand. The back of the stage was covered with beautiful rare plants, ferns, palms, and greenery mixed with flowers. As the vision gradually came out on the curtain, it was bathed in soft bluish-green light which, gradually becoming more intense, changed into blue, then into violet, purple, rose, orange, and dull yellow, increasing in intensity all the time. When the flag was sufficiently illuminated one could read the following: "Cuba is, and of right ought to be free and independent." The girl, representing Cuba, then turned and pointed towards the star of the flag saying at the same time, "The star of Cuba shall shine again;" as she pointed, the star burst out with the brilliant glow of the miniature lights above mentioned. The play of vari-colored lights produced a most beautiful and wonderful effect upon the tableau. The impersonator of '*El Pueblo Cubano,*' before falling asleep and before the vision appears, spoke the following words, 'It is impossible to believe in the death of our nation after so many costly sacrifices to obtain our independence; all true Cubans should maintain the closest possible union of ideas and aims as a means of salvation in the hour of peril.'

"After saying other similar words he falls asleep and the vision as above described appears; after it has disappeared again he wakes up and among other things says: 'I see on a clear horizon, without further dangers of tempests, the richest future for my country. God will never abandon the Cubans, and a heavenly decree protects this noble and heroic people.'

"One of the things most to be admired in the education of the Râja Yoga children is that they are constantly being taught the purest patriotism, being daily in contact with the flag, hymn, shield and every national emblem that may serve as a remembrance; and they are taught veneration straight from the heart, for the true patriot. They are taught their sacred duties to their families, but at the same time they are also taught their duties to their country. Every good citizen will defend his family and his flag."

Truly, a training in the Higher Patriotism is Râja Yoga, and such a performance is indeed a precious promise of the future it will bring.



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THE NEW RÂJA YOGA SCHOOL BUILDING, CALLE DE HEREDIA SANTIAGO DE CUBA

From *El Cubano Libre,* Dec. 24, 1906:

"IN THE RÂJA YOGA SCHOOL"

"The literary, musical, and dramatic entertainment offered by the pupils of the Râja Yoga School in this city, last Saturday night, was the most brilliant success ever achieved by this cultured and humanitarian institution.

"In the main hall of the beautiful building, Heredia St., where the school is located, a stage has been placed, equipped with a magnificent combination of electric arc-lights and polychromatic incandescent lamps, with which marvelous effects of light are projected on the various scenes acted.

"Saturday's entertainment, which was given to celebrate Christmas, was witnessed by a select and numerous audience who were greatly impressed with what they saw.

"All the numbers of the program were presented with perfect mastery, from the introduction by the juvenile orchestra of the school, to the 'Allegorical Vision of the Star of Cuba,' a tableau splendidly produced, which was applauded for its beautiful patriotic significance.

"We send our warmest congratulations to both pupils and teachers of the Râja Yoga School, who are all very dear friends of ours, for the brilliant triumph achieved in their entertainment."

So prospers the work of Katherine Tingley in Cuba. Boys and girls, be pioneers, ready to carry Râja Yoga into every land. STUDENT

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# THE CHILDREN'S HOUR

## FRAGMENT

"TAKE the fruit I give you," says the bending tree,
"Nothing but a burden is it all to me.
Lighten ye my branches; let them toss in air!
Only leave me freedom next year's load to bear."

"Do my waters cheer thee?" says the gurgling spring,
"With their crystal coolness 'tis their life to bring?
Leave me not to stagnate, creeping o'er the plain;
Drink for thy refreshment; drink, and come again!"

"Can I yield you blessings?" says the friendly heart,
"Fear not I am poorer, though I much impart.
Wherefore should you thank me? Giving is my need;
Love that brought none comfort, sorrow were indeed."

—*Selected*

## *The* Imprisoned Knight

IN a charming Fairy Tale the story of this knight is told.

After numerous adventures in Fairy-land he met two young princes, brothers, who had set out to destroy three giants who were working ruin in their father's kingdom. The young man, who was not then a knight, joined them and in the encounter the three giants were slain, though unfortunately, the two brave brothers were also killed.

The young man carried the news to their father, the aged king, and although there was great mourning for the loss of the king's noble sons, there was also much rejoicing that the land was at last freed from the frightful monsters who had caused such grievous terror and suffering. The king and the people were very grateful to the youth and vied with each other in showering pleasures and benefits upon him.

Under all this praise, the young man, who had hitherto been modest and retiring, began to imagine himself a very important person and a great hero indeed. When the time came for him to leave the palace, he had been made a knight and rode forth on a gallant war-horse, bearing splendid arms and clad in shining armor.

Gayly he rode on, filled with happy thoughts of his own greatness and good fortune. As he was nearing a wood he was met by one who warned him that it was a forest in which many strange and dangerous enchantments were practised on the unwary. The knight was in no wise afraid, so secure was he in his own courage and strength; for had he not slain one of the mighty giants? And was he not a mailed and mounted knight?

He did indeed look sharply around for a little while, but finding all quiet, the sky even brighter, and all things more beautiful, he soon dismissed the warning from his mind and resumed his former pleasant train of thought. In fancy he saw himself performing mighty deeds equal to those of the most renowned champions of old, even deeming himself as great as Sir Galahad.

In the midst of these foolish thoughts, he perceived at some distance a knight approaching through the wood. He was of gigantic size, as was also the horse he rode, and as he drew nearer, the vainglorious young knight was astonished to see that except for size, he was the exact counterpart of himself. The horse was exactly like his own, as were the weapons and beautiful steel armor inlaid with silver.

He rode up and placed himself directly in the path of the young knight, who now perceived that the haughty scornful face was as like his own as though seen in a mirror. He also felt that this was an evil presence with which he ought to do battle; but the courage, of which he had just been so vain, had now deserted him. His hand shook so that he could not lift his lance, and the disdainful smile with which he was regarded seemed to make him more and more a coward.

At length the stranger turned and rode away, curtly ordering him to follow, and though filled with grief and shame at his own cowardice, he could not summon courage to disobey. Crushed with futile anger and unutterable misery, the young knight followed his captor through the dense wood until they reached the middle of the forest where stood a dismal, weather-stained square tower. He was ordered to dismount and enter, and as he obeyed, the stranger said: "Take your companion with you."

The knight turned and saw a dark shadow that had often followed him before. As the door closed his own horse galloped away, and the huge knight and his steed vanished. Thus he was left shut in alone with the black shadow. There was nothing but the four high walls with only one small window in the center of the roof. Here he sat in this dreary prison, remorseful, wretched, gloomy and despairing. It seemed impossible that hope or the power of effort should ever come to him again.

Time passed unheeded till many days and nights had gone by. Then one morning he was aroused by hearing a sweet voice singing. Old memories, hopes and aspirations were awakened. The knight crept nearer and nearer to the heavy door that he might not lose one note of the song. At last he placed his hand upon the door and it fell open. It had never been locked. He was free. He stepped forth into the pure, fresh air, and the clear sunlight.

Why had he not done so before? He did not know. STUDENT

## A Heroic Ant

A LOVER of the insect world tells of a most thrilling episode which took place in his garden one night when he turned on the hose, the water from which encircled a group of ants.

At first the ants, some twenty or more, did not notice that they were being surrounded by water and that the dry earth was rapidly being covered. Presently one of the ants made the circle and found no way of escape, and then there was wild confusion among them. They ran about, round and round the rapidly diminishing circle of land, and finding at last no means of escape quietly huddled together to await the time when the water would cover them.

Our friend, now thoroughly interested, and eager to see what the ants would do, picked up a stick of wood and placed it across the water near where the ants were huddled together. At first they paid no attention to it, until a small ant who seemed to be on guard and who was the first to notice the water, saw the stick and crossed the water on it to the other side, returning at once to tell the rest and guide them safely across. He recrossed with a companion and both returned to the island. Then the rescuing began, each of the two first ants who crossed the stick returning to take another ant in charge and guide it safely across. This had to be quickly done as the water was nearly flowing around the end of the stick.

After they had all been taken across to a place of safety, the little ant returned in search of one who might be left; and now comes the thrilling part of the story. The water closed around the end of the stick and the brave little ant was alone on the fast receding island with no visible means of escape. After he had satisfied himself that there was no escape, he crawled to the highest point of dry land and lay perfectly still. Poor little insect, the bravest of all; he seemed to have had never a thought for himself, but only of rescuing the others, and was now to be left to his fate! He had really been a little hero in the ant world, and had apparently no fear of death. His courage and noble action in saving the rest was more than our friend could resist; so he laid a stick near the little creature and when he had settled himself upon it, lifted him gently and set it down near the little ant's companions.

Such examples of true brotherhood even among insects, our tiny brothers, must have an influence upon us, and inspire us to be more noble and unselfish. COUSIN EDYTHA

## Brotherhood Birds

TWO robins built their nest on a tall rail fence, not far from a house down in Maine. In a bush near by, two cat-birds built their little home and both pairs of birds hatched their young at about the same time.

One night the cat-birds did not come home to their nest and in the morning the poor little cat-birds were crying for food and neither of the parent birds came to feed them, for something had happened to them. Soon the robins noticed their poor little hungry neighbors and like good brotherhood folks brought worms to feed the little starving brood; and at night one or other of the robins stayed in the nest of the cat-birds and covered the little featherless orphans with its wings to keep them warm. The robins managed to feed and care for both and take care of themselves. What very busy birds these two little robins must have been to raise two families at once. COUSIN EDYTHA

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# The Theosophical Forum in Isis Theater

## San Diego California

### LAST SUNDAY EVENING AT ISIS THEATER

**Katherine Tingley Speaks to a Packed House**

KATHERINE TINGLEY spoke last Sunday evening at Isis Theater, San Diego, to an audience which filled the house. Rarely has more appreciation been shown of the speaker's profound and luminous thought and of her earnest and convincing delivery, for the applause which broke forth at repeated intervals was both absolutely spontaneous and sincere. The subject chosen was "Awakening Humanity to its Duty," and for an hour and thirty minutes Katherine Tingley held her audience under the spell of a masterly address.

No attempt will be made to report it on this page by extracts — it would be injustice both to the speaker and her subject. But as requests have been received to have it printed as a pamphlet for wider distribution, this will probably be done. OBSERVER

### Successful Presentation of "Midsummer Night's-Dream" at Isis Theater, San Diego, California, U. S. A.

THE success of the week's representation of *Midsummer Night's Dream* by the Isis League of Music and Drama at the Isis Theater, San Diego, under Katherine Tingley's direction, has been remarkable. That there was something entirely new and something that compelled the attention in an unusual way was evident from the large attendances that marked the run. Even in large cities it is not common for Shakespeare to hold the stage for very long, and in places of the size of San Diego it has never been possible for the regular companies to present one of his plays for more than a couple of nights. But it was clear to the people of the city that there was something entirely different in this presentation, and that the magic touch of Katherine Tingley's hand had revealed a higher and deeper meaning in the work of the great poet than had been seen before on the stage. The presentation by the students from Point Loma did not depend upon pantomimic display, or bizarre effects, although the resources of the Isis Theater are sufficient to provide such if called for. Katherine Tingley's aim was to render the poetical aspect of the play, and to convey the inner meaning as in a dream, for a Dream it was meant to be by Shakespeare. It was evident that the large audiences filling the Isis Theater during the week ending March 16 fully appreciated the beauty of the presentation, for the numbers increased every day, until, at the last, accommodation could not be found for all who tried to obtain seats. It should be distinctly understood that no one engaged in the production of the plays presented by Katherine Tingley and her students receives any remuneration for the work. It is all a part of the great Educational system of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, and the workers are all students who have devoted their lives to it. This explains why the "star system" is entirely absent from these presentations, for the aim of all is to make the whole performance as perfect as possible — acting, music, lighting, even to the scene-shifting.

The following was read to the audience before the curtain rose on the first scene:

> "Cast thy bread upon the waters,
> and after many days it will return."

Shakespeare the playwright might have passed unpublished and unknown but for the recognition of Elizabeth the Queen, who applied his genius in aid of the reformatory work of her reign.

Elizabeth's genius shaped and lifted to a higher level the life of a nation, while her humble and obscure helper — the playwright, distilled the wisdom that should, in distant centuries, arouse an Elizabethan revival that would again lift the English nation, and the English-speaking race, to still higher levels of beneficent influence upon and for the world of men.

Another such revival is now discernible in the International Work of Katherine Tingley, and in her adaptation of Shakespeare's plays; notably the *Midsummer Night's Dream* now on the stage of her Isis Theater, San Diego, California.

Shakespeare's illuminated mind knew the secrets of human nature at their source, and through the centuries — though dimly — the great human heart has felt his compassion for its welfare, even despite the distorted fancies thrust upon his lofty intent. For "Puck" is no fable! and falling in love with a beast is still much too common, or possibly even more so than in Shakespeare's time. "Titania" is still our common human nature under the spell of its lower blandishments. "Oberon" is as ever the compassionate intelligence guarding human kind from *greater grossness;* and "Quince" and his fellows still cry aloud in the dulness of their distorted ideals, to those of higher station, for help to understand themselves.

The "Fairy folk" still beckon, and, when we will, they lead us to the purer joys of life that Mother Nature holds at their command; and the home of these "sprites" lies perhaps nearer to the surface of life in the favored climate of California than elsewhere, where the pioneer spirit of "49" shall yet arouse in her sons and daughters an energetic support of the new educational power that is to become a distinguishing characteristic of this favored State.

The following are some of the press comments on the representation.

### ISIS LEAGUE SCORES BIG SUCCESS IN PLAY

In the production of "Midsummer Night's Dream," being given this week at the Isis Theater by the Isis League of Music and Drama, one of the most charming and unique features is the presentation of the fairy scenes, which are studied with regard to naturalism of coloring and effect that is most refreshing in contrast to the rather stereotyped effects which usually obtain among professional companies. This production is also particularly fortunate in having at its disposal the large numbers of highly trained children from the Râja Yoga school, whose graceful dancing and delightful singing add so much to the daintiness and charm of these scenes.

Of particular appeal to lovers of the artistic is the costuming and stage setting throughout of this picture from ancient Greece, which is practically the purport of his light and graceful comedy. There is a smooth evenness in the work of the principals which is also often lacking in the professional presentation by star and support. The comedy and buffoonery of Bottom, the weaver, and his fellows, proves one of the most popular features with the audience, and the opportunity for clever character work has been made the most of.

Point Loma orchestra, a well trained organization, gives a distinctly operatic character to the play, introducing the appearance of each character with its special musical motif, and weaving the varying scenes of the play with brilliant interpretations of the Mendelssohn music for "Midsummer Night's Dream."

The play throughout is thoroughly harmonious, and justifies in a delightful manner the evident care of its presentation.—*San Diego Evening Tribune.*

The next excerpt is from the Los Angeles *Graphic,* a widely read Californian weekly. The editor was present at the complimentary representation on March 8th before Rear-Admiral Swinburne and the Officers and enlisted men of the United States Pacific Squadron then in the harbor of San Diego:

**The General Should Go**

General Otis's last sojourn in San Diego, which the *Times* used to call (perhaps advisedly from its own experience) *The City of Grief,* was not a pleasant one. He was driven to linking arms with one Samuel Shortridge, the same oratorical advocate whom Judge Dunne sent to the county jail a week ago. The editor of the *Times* was then attempting to justify his miserable and cowardly assaults upon a good woman and her splendid work. That he was beaten by this woman is a matter of court record. But Mrs. Tingley bears no malice. Her one regret is that Gen. Otis cannot be induced to leave his peacocks at the *Outpost* to visit the Isis Theater in San Diego one day this week. I feel sure that Mrs. Tingley would gladly pay the expenses of Gen. Otis and his suite to San Diego and return. But the General is one of those peculiar people who do not care to have their eyes opened to the Truth, but who prefer to remain masters of ignorant assumption instead of becoming students of Things They Don't Understand.

**An Uplifting Event**

I was fortunate enough to be present, last Friday evening, at a special performance of *A Midsummer Night's Dream,* given by the Isis League of Music and Drama, a department of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. The performance was given in honor of Rear Admiral W. T. Swinburne and the officers and enlisted men of the Pacific squadron which sailed south this week for target practice in Magdalena Bay. Although in reality it was only a dress rehearsal, for the regular performances did not begin until last Monday evening, it was a beautiful and uplifting event. The objects of the Isis League are: first, "to accentuate the importance of music and drama as vital educative factors"; second, "to educate the people to a knowledge of the true philosophy of life by means of dramatic presentations of a high standard and the influence of the grander harmonies of music."

**High Ideals Realized**

Now these are high ideals and that Katherine Tingley is realizing them must be obvious to any unprejudiced person who has witnessed a demonstration of the League's accomplishments. Mendelssohn's music was rendered by the Point Loma orchestra, the most charming fairy choruses were formed by the children of the Râja Yoga Academy, and all the costumes were designed and executed in the Woman's Exchange and Mart of Point Loma. It was distinctly a domestic achievement, and perhaps reflected the inspiration of the Universal Brotherhood's grand scheme of life as satisfactorily as would an inspection of the institutions of Point Loma. An impressive feature of the program was the subordination of all personality in the program. The portrayers of the characters in the play were not named, with the single exception of Mr. H. Carter Bligh, who lately left the Olga Nethersole company to become assistant director of the Isis Theater. The entire presentation was distinguished for a total absence of self-consciousness, usually the bane of the amateur. The spirit of working for the common good was predominant. But it was the work of the little children that seemed to supply at once the inspiration of the performance and its indescribably poetic charm. These little children, ranging from four years old to a Cuban lad of some twelve summers — who, with the voice of a prima-donna contralto, recited *Puck's* lines with rare freedom, intelligence and music — have evidently absorbed the poetry of motion and the love of color. More beautiful stage pictures than those seen in this performance, perfect for their blend of colors in delicate harmonies, and most artistic in their composition, I have never seen anywhere — not even in the Lyceum in London during Henry Irving's palmiest days, when the Baroness Burdett-Coutts gave him *carte blanche.* Of course, the Isis League of Music and Drama is only a minor department of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY'S work, but in the League's work, it seems to me, Katherine Tingley has found an admirable expression of the spirit which dominates Point Loma. The directress, her colleagues, and their students can afford to rise so far above the seats of the scornful that jealous wailings and stupid revilings can never reach them. I gladly confess my enthusiasm for Mrs. Tingley's work, although my observation of it has been exceedingly limited. But it would be impossible for any one but a pig of Gadara not to be uplifted by those who are modestly but most sincerely trying to follow in the footsteps of the Master.—*L. A. Graphic.* OBSERVER

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# Art Music Literature and the Drama

**Music and Its Higher Motive---On American Musical Composition**

AN interesting article in the *Independent* is by M. Vincent D'Indy, one of the most striking and, in a sense, revolutionary figures in music today. The article discusses certain phases of American musical life; though that one is scarcely qualified to handle the subject of any nation's musical life after a stay of but a single month in that nation, M. D'Indy, at the outset, frankly confesses. Considering also that part of that month was taken up in reading and hearing the "compositions" of ambitious and all too incompetent young composers, and that most of these compositions proved to be inconceivably bad, M. D'Indy might be forgiven with good grace had he been even less broad and hopeful in his views. The personal equation is, whatever may be said, assuredly still an equation. Most unfortunately, or so it would appear from this article, the greatness of some of our noblest American composers — whose works, by the way, are valued rather more abroad than they are at home — was obscured in his mind by the horrors of the ill-made compositions thrust upon him, of one of which he says naïvely:

> When I asked the composer for his plan of the work, which he showed me and which seemed incomplete, he answered that his piece was constructed according to "a chromatic plan" — a very funny reply, for it was much as tho an architect were to say: "I intend to erect this building on a foundation of blue and red"!

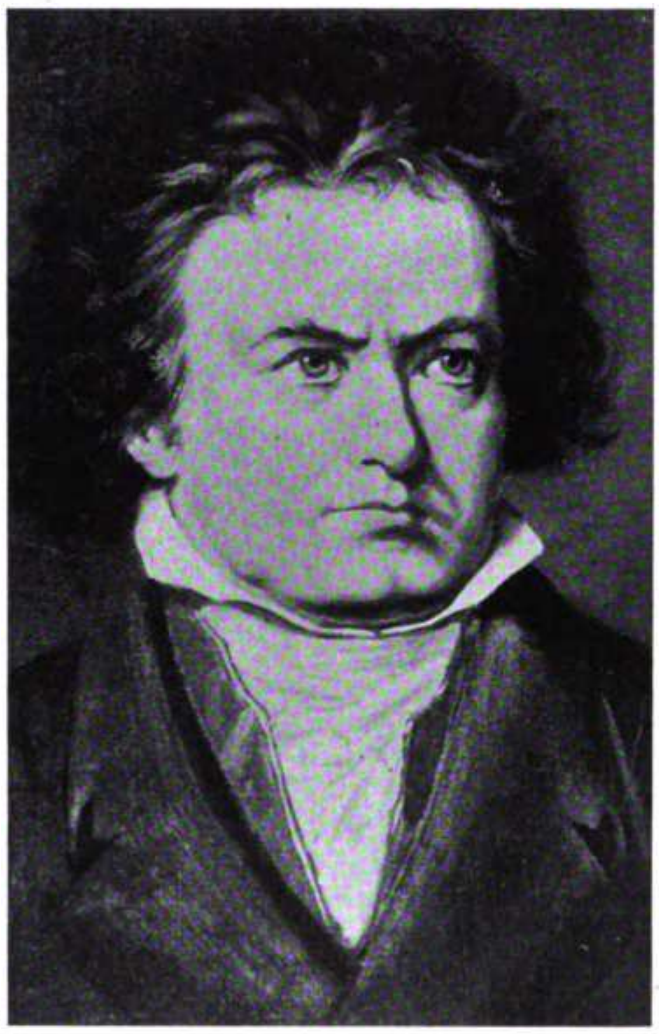
Notwithstanding such experiences as this, M. D'Indy adds:

> I am perfectly convinced that Americans are quite as capable as Germans or Frenchmen . . . of feeling the power of and of understanding beautiful and healthy music. Why, then, do they leave to foreigners the exclusive, or almost exclusive, privilege of furnishing the music of this young land? What is to prevent Americans from having orchestras, singers and pianists of their own nationality, educated in the United States by means of a solid musical instruction given from earliest childhood up, in school and university, instead of sending the youth of both sexes by the hundreds to European professors, who care more for the dollars of their pupils than for anything else, and who generally send them back home unsuccessful virtuosi instead of the good plain artists whom they might have become. . . . Then — and this is the aim I should like to see the Americans have in view — the recruitment of orchestras, choruses and soloists would become easy and normal, and there would be no necessity of having recourse to the foreign element the moment an attempt is made to form a concert society.

And this from a European and a teacher! — who further says:

> It would not appear to be unworthy the philanthropy of ——— to create . . . *a whole army of young volunteers, ardent and enthusiastic, marching in accord with the superb body of veteran troops and resolved to combat exclusively for art and not for personal vanity or private interest. It is thru disinterestedness, devotion and the love of others that in art, as in everything else, some good result is attained; nothing is accomplished thru hatred, badly directed rivalry and love of self. And this remark leads me to say a word or two concerning those who might be called upon not to receive but to give such instruction.*
>
> *For this purpose you must have teachers filled with the spirit of abnegation, who possess sensibility and who are endowed with a solid instruction, and not with that superficial instruction which would give their pupils only a sort of external veneer and nothing more; a solid instruction drawn from the fountain head, warmed by enthusiasm and love, and which, penetrating the very soul of the young, would make real artists of them.* [Italics mine.]

That M. D'Indy, generous as he is, has drifted a bit to extremes in his criticism of Germany as a musical nation, there is no doubt. The blood of a French patriot flows in his veins, and memory is sore within him of certain musical masterpieces (German as well as French, English and Italian) having suffered "cutting" and other indignities at the hands of German publishers. But publishers are not philanthropists nor yet scholars. They have ever been notoriously commercial and their faults, grievous as they are, still should not be sufficient reason for obscuring in the eyes of even the careless reader the real musical indebtedness of all nations to Germany. Great as are the compositions of D'Indy himself, or of a number of our modern composers, of the French and other schools, they can not and do not and will never, wholly take the place of the classics of German masters, because they do not meet all, nor even most of the needs of the music student.



Lomaland Photo. and Engr. Dept.

BEETHOVEN

M. D'Indy says naught in his article in criticism of German classical music itself, but only of the way in which it has been mis-handled and mis-taught, and of the *penchant* of certain gifted moderns for setting rarest harmonies to the coarsest themes; although the article has been, to the writer's knowledge, credited with just this. It could scarcely be so interpreted by those who know that upon the programs of the fortnightly concerts given by the composer in his *Schola Cantorum* in Paris appear always the following two names, — Caesar Franck (M. D'Indy's own master) and the great Bach.

M. D'Indy thus closes his article:

> The young composers of America will then be convinced that in order to produce good work something more is necessary than simply to write well and to orchestrate with ability. They will perceive that after long study . . . they must know how to draw from a joyous or suffering soul the musical expression of this joy and this pain. To put into the pages of his partition a portion of his own life, a fragment of himself, should be the objective of the artist who is fit to create. For him who does not feel thus it would be preferable that he make shoes, that he go into journalism, that he seek a fortune.
>
> American composers, my brothers! It is especially to you that I wish to address my words in closing these too copious reflections. You have the good fortune to belong to a young country, filled with art forces which are still scattered, as was the case with Italy of the sixteenth, Germany of the seventeenth and France of the eighteenth centuries. It depends upon you to bring together these as yet unknown elements and, while respecting the sure, solid, imperishable foundations laid by the traditional geniuses of music, to establish in your land an art which will be the true expression of your American character, an expression brought into harmonious accord with these eternal sentiments which are alone capable of lifting up the soul of the artist to the creative point of absolute beauty.

It is not strange that this rarely gifted musician should feel the deepest interest in the hackneyed subject of musical composition. His words are a truly Theosophical exposition, nor are they the words of a dreamer but of one who must be reckoned among the greatest of living composers, and a great conductor as well. M. D'Indy frankly says, apropos of his own indictment of a certain type of European musical pedagogy:

> I know that in writing this I lay myself open to the abuse of these virtuoso apprentices and of the European professors to whom the American pupil is an inexhaustible source of a too easily won income. But, as I have been fighting all my life for the cause of artistic truth, it is not at my age that I will begin to hide what I think. . . . Young musicians should have a sincere love for art, without which an artist is simply a feelingless toiler. STUDENT

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# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED IN 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 Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: 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, it unites the philosophic Orient with the practical West**

## A Study in Occultism

IT is recorded by a contemporary that a certain business man has this motto hanging on his wall: "Write your letter while angry if you must, but don't mail it until next day." It goes on to dilate upon the value of this advice, giving instances where people have avoided offenses and quarrels by acting upon it. The advice is most excellent, as many who have tried it know. Experience in time teaches one that his evening moods, whether of anger or sentiment, are not always to be relied upon; and he acquires sufficient isolation from his own moods to be able to forbid himself to mail the letter, as if he were somebody else. Next morning he has the satisfaction of tearing it up.

But we can better even this advice; for it contains one remark that opens up another question. It is this: "When that feeling comes over one, he must get rid of it, and the only way to do so is to write the letter. The writing gets the meanness out of his system." A student of true Occultism, with the true scientific attitude of mind, looks into the dynamics of the question. Why, he asks, should the mere writing of the letter get rid of the angry feeling? What has become of the force, the strong destructive maleficent force, full of ill-will and the desire to injure? It is gone, but whither? Science forbids us to suppose that a force can disappear in that way without an equivalent; somewhere there must be an effect — the same force transformed. The right answer is that the angry feeling, energized by action, has now sped forth, a winged entity, informed with a little of the writer's mind and life-blood, on its way to the person against whom it was launched. Arrived there, it may wound him with a sudden unexplained fit of dejection, arousing angry thoughts in him, angry thoughts against his wife or his dog or anybody else. Or it may hang around him awaiting a weak moment for its poisonous entry like a germ. Or it may — and probably will — rebound and return to its source. All these things are explainable by the laws of occult dynamics; and, though it might not be possible to define them by an algebraic or geometrical formula based on the number and spatial concepts used in physics, the laws are none the less real and exact.

In the same way, one hears of "getting rid of anger" by giving it expression, instead of keeping it in; in which argument the speaker has his own feelings only under consideration, and cares little what becomes of the devil so long as he himself is rid of his presence. If, like true Occultists, we thought more of the common life which we all share, and less of our personality, we should reflect that it is not exactly desirable to get rid of our venom by shooting it into somebody else. Often a person who has been ruffled will go about until he finds somebody off his guard; and, having picked a quarrel with this person, he feels relieved and goes away happy. Occult dynamics again.

It would be better for the prospective angry letter writer to *destroy* his anger by quiet meditation, which is easily done; then the anger ceases to exist altogether, and a feeling of beneficence replaces it. It is quite in accordance with the laws of dynamics that fire can be put out or an acid neutralized. Kindly thoughts evoked from the inner consciousness can do this, — reflection on the unreasonableness, the unworthiness of the feeling, or a resolve to suffer injustice if unavoidable, rather than spread discord; though this last is likely to result in a perception that there was no injustice after all.

We cannot close these remarks without calling attention to the essential difference between true and false occultism. False occultism concerns itself with the personality and prescribes methods for pacifying one's own mind and wallowing in a state of good-fellowship with the "all." But the true Occultist has always at heart the well-being of the neighbors, and asks to be allowed to take a little more on his own shoulder if thereby he may make things easier. Mistaking not his own satisfaction for the general happiness, he is not anxious about its own states. True Occultism begins in the Heart, which, as every good Theosophist believes, is the seat of WISDOM. It seeks no higher powers, for it has no need to seek what it has not lost. From the Heart well up wisdom and power adequate to the occasion that calls them forth. But head-knowledge *alone*, puffeth up and becometh a burden. STUDENT

## MEMBERSHIP

**in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite 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 Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.**

## Love for Lifeless Things

A CHILD perceives no incongruity in fairy stories where the tubs and tables are endowed with thought and feeling and are able to converse; but "shades of the prison-house begin to close upon the growing boy," and as he learns of molecules, blind forces and the properties of soulless chemicals, the thought of consciousness in lifeless matter only irritates his mind. Some who are working through this phase are finding out that in the common things of daily life there is at least a glimmering of something higher than the deadness of unconscious atoms and blind force. We grow to love our hammer and our hoe. We cherish deep affection for our ancient coat and weatherbeaten hat. Such feelings — are they foolish fancies on our part, or the first dawning of a sense of *universal* brotherhood based on the underlying unity of everything? This shadowy sense of kinship — is it a faint approximation to the consciousness possessed by the great poets who discern the Universal Self, glorious and undivided, shining alike in pebble and in wave, in sparkling constellation, and in the daisy at their feet?

As we advance in wisdom we shall grow in reverence for the common things of life, so that the daily meal becomes a sacrament and every homely duty a religious ceremonial. The Hebrew prophet looking forward to Messiah saw a man of such enlarged compassion that he would step aside from a poor, broken, reed flute lying in the pathway, bind it to wholeness and restore its tuneful voice; nor would he quench the smoldering wick that flickered to extinction in his lamp, but nurse it patiently into a steady flame.

Every one recognizes that we have no right to poke the fire as though we had a quarrel with it, nor to fling our tools aside with brutal disregard when our day's work is done. Shall we not make a salutation to the sleeping soul concealed in matter usually considered dead, and cultivate a feeling of fraternity towards material forms whose substance pulses with the tides of universal life?

Hans Andersen may yet be reinstated in our hearts' regard as a deep-sighted seer, and as we go about our daily work dealing with our materials and tools as if they were our friends, we may perchance attain a truer and more sympathetic understanding of the world of matter than a mere scientist can possibly acquire who roasts and tortures chemicals to make them tell the secret of their inner life. P. L.

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# Students' Path




## THE LIVING GOOD

WILLIAM W. CALL

THERE is no death for that which dwells apart;
'Mid changing forms a secret strength remains;
All work endures, strong mind and noble heart
Touch to fine issues nobler hearts and brains.

True word, kind deed, sweet song, shall vibrate still,
In rings that wander through celestial air;
And human will shall build for human will
Fair basement to a palace yet more fair.—*Selected*

## The Warp of Life

OF all the phrases which come so readily from our lips, "The Self-made Man" perhaps contains the most error in the fewest words. Such a man never existed. We are all makers of each other.

A kindly, genial looking man, with a sort of Christmas Day effect about him, enters the railway car where all the passengers are firmly entrenched in their morning atmospheres. They look up and are sensibly warmed a little by the new presence. Perhaps the presence cheerfully announces that it is a cold day or a fine one. No one answers audibly, but several look pleasantly responsive. Soon the car is empty; all have gone to their several affairs. But those affairs will go a little better all day for that cheerful presence. Those who have subordinates will treat them better, and in their turn the subordinates will go home to their families in a more agreeable frame of mind.

That is the very slightest instance that it would be possible to select. What that man did in ten minutes we have to multiply by the number of times that ten minutes are contained in the waking hours of his, say, fifty years — or more, for those men live a long time.

We all have presences that affect other people whether we speak or not; we all do deeds — a thousand or two a day — that affect other people; we all think thoughts that affect other people. If a man is thinking dislikefully of me and I think back kindly, I shall probably mollify him. "Hatred never ceaseth by hatred at any time; hatred ceaseth only by love." If I thus cause his hatred to disappear, I have bettered his character for all eternities to come. This again will react for good on all the people whom he will meet during the said eternities.

But the magnitude of this matter can only be appreciated in the light of the idea of Reincarnation. This "self-made man," this pusher who looks so strictly and successfully after his own interests, surely the phrase is right for *him?* But perhaps if we looked back a life or two, we might find that some signal ingratitude or unkindness made him resolve that henceforth he would look after himself and leave the hindmost to the Personage who is reputed to undertake that work. Such a resolution may enter very deeply into the nature, pass from life to life, and yield only after much pain. Or it might yield after a thorough knowing of that gentleman who got into the morning railway car, though before this, his presence would chill the air for every one he met and arouse dislike for himself — a feeling nearly as bad for him as for those who harbor it.

And so the mesh goes on being inextricably interwoven, everybody contributing to everybody else's pattern. It has been going on for ages, and yet each thinks of himself as a unit separate from the rest!

At the end of the last volume of time, before the new and grander edition begins to be printed, the Angel of Law, the Cosmic scribe, the one alone competent to do so, will draw a small vivid picture of that nucleus in each man's total character which was his very own, will indicate that one thread in the maze of the warp which he did actually put there — for of course, among those who build a man's character, even he himself must be reckoned! What he himself did will be dissected out and depicted on that impressive page. Lines will be drawn from it — of various colors from black to gold — to the pictures of the warp-maze of other men whom in the course of his incarnations he has contacted — that is to say, *all* other men; lines showing what element he contributed to them, he, his very self. *He will have to look carefully at this picture.* He will be glad to see some of those lines, those that indicate channels for kindly help and inspiration to right. Of some others he will be less glad! Still, the lines of the later few millions of years will be all gold. We shall be as men upon a sun-crowned mountain who look down the steep sides into the dark valley from which they climbed with so much pain. Every man will have found and unveiled and developed the genius, the latent star-self of himself, and from the special light of each, *all* will profit. Even now, he who writes great poetry makes the music of the musician greater; the musician's music betters the poet; both music and poetry better the statesman. Every one of us has some special light; and for the perfection of his special radiance he will need a contributory and stimulating ray from every other man. What music, poetry and the other manifestations of genius — for every man is a veiled genius — will be in their final forms we cannot conceive. As time goes on there will also be quite other manifestations innumerable of which as yet there is no beginning. There is some godlike "gift" as we call it, in store for every mortal as his being rises through the ages to higher and higher terms.

And as we said, speaking Theosophy, the book of life, of our lives, will be duly reissued in grander form.

We truly call life a school. But is not a school a *preparation* for life, rather? Well then, when in this our school, ages hence, all latent godlike "gifts" and powers have been brought to noblest perfection, that is not end but beginning. Then follows that *for which all was preparation.* The sun rises on a new heaven and a new earth. The old things are swept away. It is the morning of the new gods who were men. And so onward, day following day, the light ever more glorious, life ever fuller of meanings, the eternal purpose ever unfolding, yet ever more and more of it waiting to be unfolded. STUDENT

## Effective Teaching

IN order that any teaching may be effective, it must be founded on the eternal verities, and the Teachers must themselves be living examples of that which they profess. Age after age have the teachings of life been given out, and age after age have they been, in the course of time, obscured by dogma and error. When at last it has seemed that the truth would be almost entirely lost, at the turn of the cycle the great Teachers have again come, and have again proclaimed the ancient truths concerning man and the Universe, sounding again the keynote of the spiritual nature of man and awakening him once more to a knowledge of his divinity. Such a time as this occurred at the end of the last century when H. P. Blavatsky came and restated the old truths of Theosophy, the ancient Wisdom-Religion. With her was William Q. Judge, who at her death became her Successor, and was himself followed by Katherine Tingley.

And that the teachings of Theosophy *are* effective and practical is being fully evidenced under the wise guidance of our teacher, Katherine Tingley; and that which has made Theosophy such a power in the world is that these our Teachers have been and are living examples of that which they profess.

For ages the world has been in sore need of the pure teachings that Theosophy alone can give, and humanity has long awaited the day when the light should again shine and clear away the mists of error and enslaving dogma; when the Brotherhood of man should again be asserted and his hope and destiny be clearly seen.

Among the teachings of Theosophy there are two which, it has been said, were specially needed in this modern civilization of ours. These are the teachings of Karma and Reincarnation; Karma, the relentless and yet beneficent law by which we ever reap that which we sow; and Reincarnation, which brings us again and again to the opportunities for the soul's progress and for the rounding out of our development.

With these teachings as a basis, we learn what are our latent possibilities and what is our destiny — that this is in our own hands and of our own making. Did we but know it, we are Gods, who for a time have lost ourselves in a bewildering maze of passions and desires. But, too, we learn that we can, if we will, find our way out of this maze, and the first step is so simple; it is nothing more than to endeavor to realize in act as well as in thought the fact of Universal Brotherhood. Linked with the great teachings of Karma and Reincarnation is this of our brotherhood with all living things, for they emphasize the truth that our salvation depends not on ourselves alone, but on all, and on our brotherliness to all humanity. B.

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## THE PRECEPTOR

CLINTON SCOLLARD

I SET my eyes on the face of Duty;
"Master," I said, "let be! let be!
Life will lose all its golden beauty
If I must follow thee!"

Ah, but the ways that we trod were weary!
Ah, but the paths that we followed long!
Dreary the span of the sky, and eerie
The sound of every song.

And yet, as though through some chrismic wonder,
After the lapsing of sunless days,
The grim grey veil seemed to melt and sunder
Like the rifted morning haze.

Then I set my eyes on the face of Duty;
"Master," I said, "at last I see
That life has gained a more hallowed beauty
Since I have followed thee!"

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# THEOSOPHICAL FORUM

**Conducted by J. H. Fussell**

**Question** THE statement is made in Theosophy that the world is governed by fixed laws; how may one derive a positive knowledge of this fact and come to know what these laws are?

**Answer** It would be interesting to know what the questioner means by *fixed* laws. Theosophy certainly teaches that the universe is governed by Law, one expression of which is given in the words that as men sow so shall they reap; that effects unerringly follow and are proportioned to their causes. Furthermore, we are taught that the method of working of this Law is by means of cycles like the ebb and flow of the sea, and the rising and falling of the waves. Such are an expression in part, of the laws governing human progress and evolution.

The question is asked: How may one derive a positive knowledge of this? The answer that I would make is first, through teaching; second, through experience. Humanity has never been left without its Teachers, and even in the dark ages that have, from time to time, more or less obscured the light, the teaching has remained for those who have been eager to receive it. Once the teaching is known, once that man has that knowledge imparted to him, he then has laid upon him a deeper responsibility for his actions; and part of this responsibility is that he shall apply whatever knowledge he may have obtained of the Teachings, and put them into execution in daily life. By this means he may gain experience, and come to know their truth from actual experience.

Theosophy is not a mere theory or speculation. It is a teaching that is applicable to everyday life, and indeed the true meaning of Theosophy can never be grasped until it is so applied by honest endeavor. Therefore, if anyone desires to obtain a knowledge of the laws governing nature and man the way lies open before him. It is no new way, but a very old one, and has been expressed again and again in language similar to that used by Jesus Christ when he said: "Live the life and ye shall know of the doctrine." So to the man who would know the truth of Theosophy it may be said: Try to live in accordance with the teachings of Theosophy, and you shall know whether they be true or not. If the teachings are worth anything at all they are worth being put into practise, and those to whom they do really appeal must make some endeavor, or else must wilfully shut their eyes to the light which has been shed upon their pathway.

William Q. Judge once said, in effect, that no one could even hear the word Theosophy without its affecting his life. It is a challenge, and the more we study and know of its teachings the more we are challenged to put them into practise, and the more the way opens for a deeper and deeper knowledge of them. STUDENT

**Question** As there has been much opposition on the part of religious bodies to Theosophy, please state briefly what are the vital differences between the teachings of Christ as recorded in the New Testament, and Theosophy?

**Answer** The question can be answered in one word; there are no differences whatever between the teachings of Christ, and Theosophy. It must be understood however, that there is much in the New Testament which is not directly the teaching of Christ, but is a commentary, interpretation or enlargement of those teachings by his disciples. Hence, a distinction must be drawn between these, and those teachings which Christ actually gave in his own words. Of these we have very few indeed, as may easily be found by any one who will take the trouble to read the Gospels.

Theosophy has no antagonism whatever with Christ's teaching, or Christ's mission. Theosophy teaches, as he did, the doctrines of Human Brotherhood; Human Perfectibility; the Divinity of Man; Karma, which is the law of perfect justice; and Reincarnation.

Regarding the first named of these, Human Brotherhood; there is no need to give any further reference than that of the Lord's Prayer, which begins with the words, "Our Father."

Christ taught Human Perfectibility, for he said: "Be ye therefore perfect, even as your Father which is in Heaven is perfect."

He taught the Divinity of Man, for if God, or the Divine, be our father, the children partake of their origin. He also said, quoting a still older scripture: "Ye are Gods."

He taught Karma, the law of perfect justice, for he said: "Do men gather grapes of thorns or figs of thistles?" also, "With whatsoever measure ye mete it shall be measured to you again."

Besides all the above he upheld the teaching of Reincarnation, and gave one definite example in the case of John the Baptist; who, he said, was Elias. To quote his exact words: "And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already . . . Then the disciples understood that he spake unto them of John the Baptist."

From the above it is clear that instead of there being differences between Christ's teaching and Theosophy, they are identical. That is so far as we know the teachings of Christ, for very few remain to us. Theosophy teaches that great Teachers come again and again to the world in times of spiritual need. Thus each race and each age has had its great Teachers, and one of these was the Teacher commonly known as Jesus Christ. A CHRISTIAN THEOSOPHIST

**Question** WHAT about the bad man who is satisfied to be a bad man and does not want to be anything else; will he at some time and somewhere learn his mistake?

**Answer** It is true that there are some men who think they are satisfied by being bad, but it is not an easy matter to become thoroughly immersed in evil, because there is a side of human nature which is divine, and the voice of which it is very difficult to silence. Unless this voice of the better nature has been absolutely silenced, and the man, or that which outwardly appears to us as the man, with his passions and desires, has completely cut himself off from the light of the soul, he will find that he is not entirely satisfied with being a bad man.

It is very difficult to judge from outward appearances how far a man is utterly depraved, and if we only knew how to read the human heart many and many a time we might hold out a helping hand to our brothers struggling in darkness. There have been those who have been able to touch the hearts of seemingly the most hardened criminals, and often some little incident will reveal an unsuspected spark of good. If there be but a tender spot, for even an animal, as has been the case with some, that shows that the soul is not dead, and the action of Karmic Law in human events will bring another and another chance to all those in whom there is even the faintest spark of kindly feeling towards any living thing, or the faintest glimmering of the better nature.

It must not be forgotten, however, that there are, unfortunately, some who have wilfully chosen evil again and again for many lives until they have absolutely separated themselves from all possibility of influence from the soul. Such are only human in form; they are no longer human in nature; no longer does a human heart beat in their breast.

For all except these, as said above, the Law will give opportunity after opportunity. It may seem that in this life no opportunity may come, but the teaching of Reincarnation is a most merciful one, for it provides for another chance, and again another; and we cannot say when or where the opportunity to learn will come, but we may be sure that in the working of the Higher Law it will. STUDENT

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THE best soldiers are not warlike; the best fighters do not lose their temper.

THE greatest conquerors are those who overcome their enemies without strife.

THE Sage knows what is in him, but makes no display; he respects himself, but seeks not honor for himself.—*Sayings of Lao-Tze.*

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## New Conditions

PARANISHPANNA is the absolute perfection to which all existences attain at the close of a great period of activity, or Mahâmanvantara, and in which they rest during the succeeding period of repose. . . . It is absolute, however, only in a relative sense, for it must give room to still further absolute perfection, according to a higher standard of excellence, in the followng period of activity.

The Secret Doctrine teaches the progressive development of every thing, worlds as well as atoms; and this stupendous development has neither conceivable beginning nor imaginable end.

The appearances and disappearances of the Universe are pictured as an outbreathing and an inbreathing of "the Great Breath," which is eternal.

Who is not familiar with the statement that life consists of desire, fulfilment, and ennui? Who will not admit, after briefly pondering, that this is well-nigh axiomatic? Such is the composition of the life of every individual. First come the impetuous, eager desires of childhood, merging into and synthesized by the controlling desire, whatever it may be, of early manhood. Then the gratification, so far as possible, of the accumulated desires and their synthesizing one. Then the ennui of old age!

Dividing life into component parts we find that the same holds true. Each day there is the freshness and vigor and desires of the early morning and the dawn, more or less intense as the individual is in a more or less normal condition. Then comes the exercise of this vigor in the gratification of the desires. Then the desire for rest and the weariness of nightfall.

Thus, through the days there are the lesser cycles of desire, fulfilment, and ennui, embraced in the larger cycle of the complete day.

Through the year there are also the cycles into which the days group themselves — the Sunday rest following upon the expended energy of the preceding six days; as well as other lesser and less clearly marked ones — partaking more of the personal element, though, likewise, colored by the prevailing characteristics of the moments as they glide by.

When all the cycles are analyzed they are found to have many variations and modifications, which renders it impossible to define them with categorical precision.

In cosmic history, the story of universal progress, lies a more extended picture of the above. An old Aryan saying is that "desire arose in the heart of IT." This use of the capitalized impersonal pronoun sheds light upon the pathway of wisdom trodden by our forefathers. "IT," without an antecedent, is as significant from its genderlessness as from its impersonality. Before conditions were as now, in what would be to us conditionlessness, something akin to that known to us as desire must have stirred, or arisen, to have caused the conditionedness, the absolute rest, to start into activity — or, to be more precise, to have caused activity to have started in it. It is as when a person doing nothing proceeds to do something. In his inactiveness there must have stirred, or arisen, that which induced the action.

To Man, a celestial Being in terrestrial manifestation, of whom all men and their totality are reflections more or less luminous, the above applies. He, too, *in toto* and racially, has his periods of desire, fulfilment and repose. Racial period has followed racial period, or racial periods have run parallel, or been tangent, or oblique; lapping and overlapping; intersecting, dividing, reuniting. Now, once more, Man has arrived at one of those periods, desired only by a few, denied by all but a handful, of which preceding periods are so remote as to have been forgotten, when he is passing in rapid review through a stupendous one of this triad of phases; and it is replete with everything which transpired in the enormous length of time and cycles preceding. This period should be a period of recuperation, if, not, perhaps one of rest, preparatory to one of further evolutionary activity. But though this element of rest or recuperation may underlie the feverish energy and restlessness of the day it is less predominant than it should be. It is ennui which is creeping into the heart, not restfulness. It is the ennui which follows upon satiation more than its rest.

In these few brief statements it is unnecessary to enumerate either specific or general indications. All modern life, in general as well as in detail, is sufficient indication. Every one knows this to be a fact. In spite of the amazing achievements north and south of the equator, east and west of the great meridians, men are growing weary — oh so weary! It is not repose which is advancing upon them but lassitude, inertia, aggravated ennui. It has been caused by and is superimposed upon ill-directed, unhealthy activity. But this lassitude, this utter weariness, this ennui, generates within itself its own remedy. Into the minds of a certain organization of earnest people, men and women, a very little body compared with the world's great numbers, has come an illumination. Taught by the past and its experiences, they understand the conditions and know the nature of the remedy needed. New conditions have now arisen within the old. A new race has been born, the illuminated are once again carrying their lighted torches about the world.

H. T. P.

## Correct and Lucid Writing

AN engineer, lecturing to engineers on the value of a correct knowledge of English grammar to technical men, says that engineers are as a rule very poor grammarians; that they are often led to believe the use of good English is not essential in their vocations; and that hundreds of men are graduated who cannot write an intelligible letter.

While it is true that there are many excellent text-books in America, it is also true that they would be even better if the writers of them had sufficient literary ability as well as their technical knowledge of the subject. The text-books used elsewhere are, as the lecturer admits, better expressed and better arranged. This is because in those cases, there is better training in literary ability, such as is acquired by the study of English literature and the classical languages; hence the scientific writers are also men of literary ability. In the United States, however, there is not the same literary tradition, nor so much classical education. Hence many technical writers enter upon their task without the necessary skill in clear writing and orderly arrangement of ideas, and their books are ambiguous, obscure, and ill-arranged.

To write a book on any subject whatever, one must be proficient in certain arts of composition. He must be able to write sentences that are not ambiguous, and this needs a good deal of practise and an understanding of the structure and principles of language. Classical study is invaluable here, as it gives a comprehension of language in the abstract, eliminating the idiosyncracies of any one particular language, and laying bare the principles which connect thought with its expression. Thus the writer is not deceived by his own words, so as to use words which have two or more different meanings (he knows which is the right meaning, but his reader has to guess), or other ambiguous forms.

Again one must be able to arrange one's ideas in an orderly manner, not leaving out links and supplying them afterwards in the wrong place.

But the chief art is to be able to place oneself in the position of the reader. Too many books are written from the point of view of the author, who is familiar with his subject, but is unaware how much he is relying on his foregone knowledge, and who consequently leaves out many things which to him seem obvious but are not so to the reader.

These and other faults arising from the same cause may be found in the text-books used in America; and they indicate that, in cutting loose from old ruts we may be throwing over too much. The end and aim of all grammatical and literary instruction should be perspicacity, and by this test should it be judged. If a new method fails in this, we must either go back to the old or find something better than the old.

Surely the art of expressing one's thoughts clearly in language is one of those fundamentals of education that cannot be neglected. Any one well grounded in these fundamentals is able to add, with ease and safety, any superstructure that may afterwards become necessary; but without them no acquisition is stable or accurate.

The Râja Yoga system of education lays great stress on the acquisition of the primary requisites of accuracy, mastery of the faculties, thoroughness and balance. With this equipment at the start, any study can be readily and perfectly acquired. The art of lucid expression is one of these primary requisites.

Grammar should be taught with this end in view, and the formal rules neither ignored nor over-emphasized. The reading of good literature, the writing and correction of compositions, and translating from one language into another, are all most valuable elements in the teaching.

STUDENT

## Remnants of Ancient Lemuria

SOME, certainly, of the readers of this volume will have their ideas of the Australian aborigines not a little changed. In some things the natives have great aptitude. They learn languages with ease; they comprehend mechanical processes very readily. To their mechanical ingenuity the boomerang bears unimpeachable testimony; they have an art that is quite creditable; their social system is complicated, wholly differing from the *mos ferarum* to which the life of the uncivilized is commonly compared. If only earlier observers had seen something of the things now revealed to us! —Review, in London *Spectator*

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## *The* Waters *of* Life

WHAT is Life? The answer to this question has been mostly negative in Western civilization. Both the great philosophers and the poets have shown us pretty clearly what it is *not*. The unthinking may drift through life without any serious questioning as to the why and wherefore of things; but the more thoughtful we grow, the more keenly do we realize that this life is no finality but only : intermediate stage. We have desires which ever grow stronger and cannot be satisfied. We are compelled to strive earnestly for something — we know not what. We are conscious of longings which we cannot fulfil.

But beyond this negative statement our philosophy does not carry us. Our dogmatic teaching has proved a false counsellor to us, in encouraging our despair by telling us that this life *can never be* anything more, and enjoining us to despise it and fix our hopes on another life beyond the grave.

All this comes from ignorance concerning the nature of Man. Ancient philosophy teaches that the mind of man is dual, one part attaching itself to the Immortal Self, the other part gravitating downwards to man's carnal nature. We know of nothing, as a rule, beyond this lower mind. It is earthly in its desires, but has a superior intelligence owing to its derivation from the Higher Mind. But of our own Divine Counterpart we know nothing. Hence we imagine that the life of illusion and sorrow, which we lead when we are in thraldom to our desires and delusions, is the only life possible on this earth. There are many passages, even in the few brief records of Christ's sayings, which prove that he taught the attainability of a Higher Life. He speaks of the Universal Spirit as "The Father," and of the Divine human Soul as "The Son;" and distinguishes between the immortality of the Divine Soul and the mortality of the lower man. Speaking in the first person, after the manner of all Teachers when teaching impersonally as the Christos, he describes the nature of the Divine Soul; but his words have been taken literally, as if he were speaking of his own personality and not of a universal principle incarnate in all men.

## A Veil *of* Foam

> If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. . . . Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever; but the Son abideth ever. If the Son therefore do make you free, ye shall be free indeed.

In this passage we have the teaching as to the immortal Self being incarnate in a temporal abode. The servant is the lower self. It is also declared that the Son can make us free; that is, that by identifying the mind with the immortal Self, we can escape from our bondage to the mortal part of our nature.

## Waters Clear as Crystal

Again the oft-quoted passage:

> Be ye therefore perfect, even as your Father which is in heaven is perfect.

can have no meaning, if such perfection is unattainable. We are told to "seek the kingdom of God and his righteousness;" to "ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." He speaks of the coming of the "Son of man," saying:

> Verily I say unto you: There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Which was untrue, if taken of a descent of Jesus himself upon earth; but is perfectly understandable in reference to the awakening of the Higher consciousness in man. He assures them of their ability to move mountains, if they only have "faith" (*πίστις, pistis*); adding "this kind goeth not out but by prayer and fasting," which has reference to the initiatory probations of a student of the Sacred Mysteries.

A man asks: "Good Master, what good thing shall I do, that I may have eternal life?" and is answered: "If thou wilt enter into life, keep the commandments." Again we read:

> He that believeth on me, the works that I do shall he do also; and greater works than these shall he do . . . And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him.

## Deep as *the* Ocean

We are not relying on a few texts, for we could go on quoting indefinitely, both from the Gospels and the Epistles. And many texts which have been interpreted by ecclesiastical authority as applying to an eternal life *beyond the grave* really apply to the eternal Life which Christ spoke of to those who would observe the conditions for attaining to it — the eternal life of the awakened Soul.

The mystery of Life was known to the ancients as the Riddle of the Sphinx. We have not solved that riddle. But it is not insoluble. Only the solution can not be conveyed in terms of ordinary thought, nor spoken in words. He who has solved this riddle becomes Master of life, and the "winds and waves" obey him. This is what Jesus, like the other World-Teachers, sought to convey. He had a circle of esoteric disciples whom he taught in secret, and to the multitude he spoke in veiled terms.

What a difference this would make to the world — this prospect

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of a new order of life! Instead of looking upon the life in this world as a vale of tears, a mere probation for another world, or a sorry farce to be made the best of while it lasts, we would have the idea that there is something more, something that we have not yet discovered about life. For want of this something, we are blundering, we are asleep; and there is an *awakening* to come.

**Elemental Forces,**

We allow ourselves to be pulled hither and thither by pleasure and pain, which we dignify by the names of happiness and sorrow, although they are but the merest elemental forces playing upon the strings of our desire-nature. We do not realize that we can stand aloof from these ties and be free; not free in thought only, but free in action too, for it is only because we so continually yield to Nature that we fail to take our proper place as her Lord.

The Higher Life can not awaken in our breasts so long as we allow desires to dwell there; for these desires steal the Light and the Sacred Fire, and make it naught.

There are many signs that people are hungering for the true Religion to come back to them, and are beginning to find out the imposition of false religion, which takes away their Divine birthright and gives them "Jesus" or golden harps. The rule of "Reason" does not attract, nor do the vulgar ecstasies of religious fanatics. The "Summerland" of the Spiritualists holds out no desirable prospect, nor the mental contortions of the "New-Thoughtists." The London *Spectator* says:

**and Their Mastery**

> We do not believe in the least in the coming of an agnostic civilization, such as the French Cabinet is said by its enemies to hope for; but the next development of society may take a form in which every man will be a priest unto himself, guided more, as he believes, by an inner light than by any external influence, whether from organized Churches or any other association of authorized men.

But let this "inner light" not be personal but common — something seen by all who are in it — and we have true Religion. Where shall we find such a Light now? The churches as "ministers of Deity," ought to have it and they claim the same authority as if they had. Can they administer the Waters of Life and really "baptize"?

In days long gone by this Light was known upon earth, and there were Sacred Colleges of Initiates who maintained it in its purity. These Teachers were recognized as such by their ability to fill the position and prove their own claims. They had something to give. The message of Jesus was no special gospel, but a proclamation of the old Path to the deathless Life. To break down the great barrier of Personality, and by the power of Compassion to step out into the larger Life, is that Path. Once more is it proclaimed by Theosophy, which comes to break down all the limitations which Man places upon the Freedom of his Spirit, and to restore the true Religion that depends not on authority, but on universal recognition of its truth. STUDENT

## Homer, Andrew Lang and the "Critics"

THE story is told of a German critic that, after puzzling for a long time over Shakespeare's "Sermons in stones, books in the running brooks," he came to the conclusion that the correct reading was, "Sermons in books, stones in the running brooks." This illustrates the spirit of unimaginative petty criticism. It has been applied to the work of dead authors with disastrous effects, and would make short work of the productions of living ones if turned on to them.

With regard to Andrew Lang's defense of Homer against this style of criticism, already mentioned in these pages, it is remarked that, though he is a most erudite and thorough scholar, he makes his scholarship subordinate to commonsense or to that directness of perception which has been irreverently, and be it said, one-sidedly designated "the feminine mind." In short he appeals to one's sense of the fitness of things, and presents such a probable and consistent picture that one says instantly, "That is the truth!" He reminds us that "nothing that is worthy of proving can be proven," and demonstrates that those who attempt to disprove such a self-evident truth stultify themselves by the contradictions which they are forced to maintain. He shows us, by his quotations from the anti-Homerists, that they contradict themselves and each other, and that the only theory by which such contradiction is avoided is the theory that Homer was Homer. This is the true way of demonstrating the truth — to show its consistency and the inconsistency of every alternative proposition not only within itself but with any or all of the rest from other sources — the method used by H. P. Blavatsky in demonstrating the truth of the teachings of the Secret Doctrine.

The anti-Homerists have all axes to grind, consciously or unconsciously. Thus, some are bothered about the metals, bronze and iron, and would rather sacrifice Homer, together with many other things which that sacrifice would involve, than accept a fact which confutes their theory of the Ages of Man and the metals — a theory which cannot stand in any case. Lang shows that there is nothing known about the metals which militates against the idea that both were used when Homer wrote.

And here is an interesting fact. One of the critics who would disparage Homer, and against whom Mr. Lang takes up arms, is the very man whom the writer once heard defaming from a public platform H. P. Blavatsky, by repeating puerile slanders about her, which he dragged in irrelevantly in response to an invitation to speak, regardless of protests from the audience, who had come to hear "an eminent man of science speak on psychical research."

These slanders were then and there proven absolutely false by a member of the Theosophical Society who was present; but have since been repeated on platform and in print as if they had never been disproven. So this is the kind of mind that seeks to discredit antiquity.

Then again there is the school that wants to prove that writing was unknown until some or another recent date; these will not have it that Homer wrote his works, but our true scholar makes short work of them also, showing that, even from his standpoint, which is not that of a student of the *Secret Doctrine*, it is evident that writing was known. He shows us that his scholarship includes a knowledge of Sanskrit, Scandinavian, Maori, Zuñi, Assyrian, and other literature; and that a man who can take a wide view of history cannot possibly praise the inexperienced achievements of less educated would-be scholars.

Another of the men who ran the anti-Homer school was Paley, described as "one of those miraculously unimaginative men to whose scholarship we owe many of our best Greek texts" — a note for Bible students. These men were, however, most careful and laborious, and no better argument for Homer's cause can be found than that it has survived their worst efforts to disparage it.

Homer's work was a compilation only in the sense that his own thoughts were a compilation of the thoughts of his age, as may happen with other authors. But what makes the great difference between the Iliad and Odyssey, and a mass of sacred literature handed down by the priests, such as is found in many lands, is the fact that Homer's individuality is stamped everywhere throughout, blending the whole into a unity.

In all such attempts at belittling we recognize the same spirit as that which ever opposes the cause of human dignity and enlightenment, the spirit that would deny Man's eternal divinity. Its advocates are people in whom the argumentative and analytical faculties have become disproportionately developed and killed out the higher faculties; hence they unconsciously make themselves ridiculous to normal reasoners. Others are people in whom the gall of bitterness has been allowed to suffuse the eyes, so that they see only that which they want to see. Poor things! They live in a dreary jaundiced world. H. T. E.

## The New French Army

GENERAL PICQUART has been addressing France on the subject of her army, assuring her that it is part of herself. That she should need the assurance marks the recentness of the danger; that General Picquart should be the one to give it, shows that the danger is over. The moral courage of this man during the Dreyfus affair was an honor to France. "The army," he said, "is the nation itself. It is the whole country utilizing all its energies and all its resources in view of defending its territorial integrity, its independence, its heritage of liberty, its past and its future." The danger was that the army, instead of feeling itself an organ, a function, of the nation, should come to feel itself an entity *within* the nation, with interests and privileges of its own. As such, an army becomes a disease, a tumor, like the Praetorian Guards of dying Rome. It begins to work for political power, and in proportion as it gets it, as it gets its representatives into high places, it becomes attractive to ambition instead of to patriotism. Its pressure, in foreign matters, is always towards war; of national and class needs, and how to meet them by legislation, it knows and cares nothing.

From the danger of such an army, France would seem to have freed herself. But eternal vigilance is the price of freedom. C.

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# Some Views on XXth Century Problems

**Learned Special Pleaders**

THE writings of certain Christian critics as they confront the results of Assyrio-Babylonian scholarship, offer excellent examples of how *not* to deal with Comparative Religion. They are holding a brief for the Hebraic system, and therefore the others, to which it is so manifestly related as a late product, have to be belittled in some way. When it became no longer possible to deny the resemblances, or to represent them as casual, or to represent the ancient systems of Mesopotamia as mere barbaric forecasts of the Hebraic, there was a short period during which the former were even derived from the latter. That bit of special pleading could not long endure and new ground had to be taken up. When it had to be admitted that the Hebraic cosmology, account of creation, and so on, came bodily from older Semitic sources, it was sometimes even maintained that the Jews shone out among their polytheistic neighbors as the one monotheistic people. Great is the hypnotic power of a determined preconception. Thousands, reading the Old Testament every day and hearing it read every Sunday, having by heart long passages of prophetic denunciation of the people for running after strange gods, would pass the contention without a qualm. But of course it cannot hold a moment and another line has to be taken. An article in the current *Quarterly Review* duly takes it. The writer admits the Jewish polytheism as perfectly comparable to the polytheism of the Assyrians and Babylonians, and shows that the Jews merely elevated Jehovah to a supremacy in the same way as those peoples elevated Marduk and other deities to the first place.

Like Marduk, Jehovah is a national God, who is gradually raised by his people to the throne of the universe. But this happens not because of their political power, for they had none, nor because of their intellectual influence, for it was small, but simply because of their prophets' convictions or impression of the Deity's character. [We have of course throughout, God for the Jewish deity, god for the other.] He was identical with righteousness; and because this was one and the same always and everywhere, and in the end must prevail, he, *to his prophets,* was the sole God in heaven and earth. . . . Hence the sense from the first, *in the prophets,* of the absolute incompatibility of their faith with the polytheism of their nation; . . ." (Italics ours.)

Israel had to be supreme somehow. The borrowing of its whole system could no longer be denied. Special divine light must be shown in some other way.

The divine vitality of a religion is shown not only in its originality [which here does not exist: what other religion, moreover, than this one, would ever be admitted by the critic to have "divine vitality?"] but in its recognition of what is true in other systems, and in its power of assimilating this. That Israel derived many [!] of those cosmical elements which textual criticism has proved to be among the later developments of their religion, and much of their power to express the intellectual consequents of their faith, from the dominant system of thought in the world to which they belonged, may be proved from history. But Babylonia had almost nothing to teach Israel ethically; and it was from ethical sources from within herself that her monotheism immediately arose.

"*Her* monotheism"! That monotheism which in the earlier part of his article the writer shows to have arisen with the prophets, which — witness their denunciatory words — remained with them, becomes, as he goes on, quietly transferred to the whole people. The people not only wandered off continually to other gods, but they conceived of the one whom they had made supreme, as jealous, as burning with rage, as ordering a slaughter of cattle, women and children, of which Napoleon in Egypt or Alexander the Great would have been ashamed.

The few prophets, solitary figures in the waste, *did* evolve a conception of a God of right, reigning alone, and we chance to have their words. Do we know that in Assyria there were not corresponding men trying to spiritualize their time? What handful of Assyrian records we have were — outside the traditions of the cosmological system — mainly made to the order of monarchs; and priests might have preached as did the prophets of Israel, for a hundred generations and never a word of all they said have been baked into the tiles.

But whether that shall hereafter turn out to be so or not — on many grounds we think it will — we submit that this strained attempt, defeated at point after point, to maintain the spiritual supremacy for all time, of one minute nation, is fatal to the study of Comparative Religion, distorts the perspective, and actually deadens conscience. If this one religion was alone lit with divine light, it follows that the rest were spiritually dark, that only late in the world's history did divine compassion awake and begin to teach concerning itself; that before that, men were left to wallow in impurity and pathetically attempt, age after age, to solve unaided the riddle of life; and that to this day divine light refuses to shine save where the exponents of this one creed are able to get a hearing. To us that appears to be an immoral conception of the universe, directly flowing from the preliminary bias with which such writers as the above pursue their uncharitable, unsympathetic, and self-blinded studies in Comparative Religion.

STUDENT

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**Education in Citizenship**

IT is announced that in England a new syllabus has recently been drawn up for the teachers in public schools to study; and that one of the subjects is "Duties and Rights of Citizenship." Public schools in England answer to our colleges; that is, they are secondary schools for the education of the middle classes. It has long been a complaint with regard to these schools, especially the more famous and high-class ones where the upper middle class is educated, that their ideas of education are narrow and inadequate.

Complaints are heard in England of the ignorance and empty-headedness of many of the products of this system, who may afterwards have to fill important posts and represent their country abroad. They have had an education that is chiefly classical, but which somehow does not seem to have taught them much classics. In English and general information it is said that they are absurdly ignorant and uninterested; so that their conversation is vapid. They have no technical or business aptitude and so are helpless and unpractical. Thus far the complaints.

If the idea of the syllabus is to provide better means for the education of these, its object is laudable. The ordinary middle-class individual, either in England or America, can not be said to have the sense of the duties of citizenship developed. His idea is often to make a decent living in a "respectable" manner, and for the rest to enjoy himself. He probably has no objection to the *rights* of citizenship, but he does not realize their dependence upon a due performance of the *duties.*

Putting aside all minor issues, it is *character* that needs to be taught. Character is what the world needs, and it does not seem to be able to teach it. If a man had character, the duties of citizenship would come naturally. But character is based upon a proper sense of the worth and dignity of man's human nature and of one's interdependence with fellow-men. It needs a revival of true Religion to inspire people with this sense.

E.

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**The Home Atmosphere**

A GERMAN biologist tries to throw some light from his special science on the "Woman's Rights" question. Woman's "rights," he thinks, would, if attained, become racial wrongs. In the apportionment of work between the sexes, man has had to develop intellect, woman feeling. A general atmosphere of feeling has radiated from her, from the central fire of mother-love which it is her main business to keep glowing. This atmosphere, breathed from the first, by her children, is the food of the highest part of their minds, the part concerned with spiritual and artistic feeling, genius, compassion, philanthropy, the part containing — as *intellect* does not — the key to racial evolution. Brain intellect has been over stimulated by the competitive struggle to live, and, unless counterbalanced, spells social disintegration. If woman presses into the male sphere, she will deplete the home atmosphere. And she will no longer furnish the specially feminine of the two blended threads of heredity, the thread that carries feeling. The whole life of humanity will therefore intellectualize, brutalize, and deaden. Inventions and science will take care of themselves and follow on in due course. How closely they tread, is not of first importance. The important thing is that radiation of true womanhood, and its attainment of self-consciousness in true manhood.

But there is a potency of true womanhood in true manhood. The manifest individual does not necessarily stand wholly on one side of the line. Higher natures are balanced and rounded.

STUDENT

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# Archaeology Palaeontology Ethnology



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CHARACTERISTIC VIEW OF THE PRESENT STATE OF THE COLOSSEUM, ROME

**Solemn Archaeological Balderdash**

AS a nation we are supposed to have a strong sense of humor; but that this quality is counterbalanced and prevented from becoming too hilarious by a bewigged solemnity that is positively oppressive, is to some extent true.

The following is from a newspaper:

THE ORIGIN OF THE HALO

In the public places in Athens one or two thousand years ago the Greeks set up the statues of their gods and goddesses. To guard against the possibility of the rain staining the marble faces of their masterpieces, they used to protect each with a large metal plate at the top of each head. These were mistaken by the pre-Raphaelite painters for emblems of divinity. Accordingly, to this day we see around the pictured heads of our Christian saints the curious little ring which is known as the halo.

But what about the radiance around the head of Buddha on his lotus-throne, the crowns of Egyptian Gods and deified Kings, the aura of Quetzalcoatl represented by the chief's feathered head-dress? What of all the countless allusions to and descriptions of the radiance that proceeds from the head of the Illuminated, and the innumerable different representations of this?

Again, why should a large metal plate fastened horizontally on a statue suggest that a painter should paint an oval ring floating in the air over his saints? Why a ring? How would the "inductive method" of teaching suit this topic, we wonder? "The pre-Raphaelite painters represented their saints with rings of light called haloes, over their heads. What does this suggest to you?" Or, "The ancient Greeks placed metal shields over the heads of their statues to guard against the possibility of rain: (Question for student — what would a pre-Raphaelite painter, seeing this, be likely to do?)" STUDENT

**The Desert Tombs of Bahrein**

ARCHAEOLOGY is still in its earliest infancy. Leaving aside the vast tracts of the earth's surface which we do not yet know even superficially, let us turn to the "Old World," and we shall find that people have been herding together for milleniums on the top of secrets which they have almost kicked yet never found. It is only quite recently that we began to scratch the earth, and there is still quite a bit left to be scratched before we have exhausted the habitable parts. Bigwigs are sitting a yard or two above buried cities, building little sand-castles of theory about the origin of the human race, and knocking each other's theories down. Philosophers are gathered in a circle around some thigh-bone belonging to some ancient barbarian, and constructing from that one fragment, not merely the entire animal, like Cuvier, but all history, philosophy, and most other things; while just below are layers upon layers of fossil civilizations. It seems waste of time to begin theorizing when we have so few facts.

Probably most people have never heard of Bahrein. It is the name given to a group of islands, and particularly to the largest of the group, in the Persian Gulf, off the Arabian coast. It is inhabited by a mixed race of Arab, Omanite, and Persian blood, and has traffic in produce and valuable pearl fisheries. It is under chiefs and owns vague and various allegiance to other powers.

Here there is an extensive system of ancient burial mounds in the desert, "stretching away as far as the eye can reach, and constituting the most gigantic cemetery in the world." Only the barest mention can be found of it in records. This burial ground is now being excavated by order of the Government of India, but the results are not yet known. The mounds are 50 feet high in one part, and shade off to 30 and 20 feet. So far as yet explored, they have been found to consist of two large chambers, one above the other, built of vast blocks of stone. There are side chambers and passages, and the interior is neatly covered over with cement. The masonry is cyclopean in character, bearing no traces of masons' tools, and no inscriptions have yet been found.

A report says that: "Primitive civilization first began in this region in all probability, and possibly this desert sepulchre is the oldest piece of man's handiwork now existing in the world." That idea about primitive civilization dies hard; but as there never was any evidence to support it, it is clear that there is nothing to controvert. It thrives on adverse evidence — the more the better. And, as usual, we find that all other archaeological remains have been temporarily blotted out of the mind by these huge graves.

An important point is this. These ancient architects, whether apes, savages or civilized, took the most consummate care that what they hid in those structures should stay there. They are walled in with stone and rubble many feet thick and smoothed over so as to escape suspicion through the ages. This is no isolated instance of such elaborate caches. Clearly there was a time, or times, when much hiding in the earth was done, and that by people who had something to hide and who knew how to hide it. It is in precisely such places that H. P. Blavatsky assures us are hidden the records of past history — real history, that is; for the few annals of Greece, Rome, and so forth that we call history are a mere child's scrap book.

And the buriers did not bury for naught. They knew who would guard and who would bring forth again. Possibly their clear vision saw, down the aisles of time, themselves, the buriers, disinterring the secrets they had hid. "Chance plays a far greater part in such discoveries than does science, and it defies preconceived theories. E.

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# The Trend of Twentieth Century Science

### The Vital Force

THE power possessed by the lower animals, down to the lowest in increasing measure, of regenerating lost parts, should, one would think, suggest to modern physiologists, as it did to the older ones, the existence of a special vital force, formative in its work. But they refuse to work with so obvious an hypothesis, and thus make their course of discovery very slow.

At the bottom of the tree, the one-celled *stentor* for example, finding itself divided into three parts, will cheerfully become three individuals. The head part adds a tail, the tail a head; the middle both head and tail.

Where some lowly organism loses, by injury, a gland or other special piece of tissue, the cells in the neighborhood of the injury stop their ordinary work of reproducing their like to replace wear and tear, step back a little, as it were, into simpler forms, and then advance to the regeneration of the lost tissue.

Surely it requires a good deal of blinking and wriggling to explain these phenomena by any other hypothesis than that of a formative force containing or acting in accordance with an *idea* or persistent plan of the complete organism, a plan not injured or affected by the physical injury. Yet the blinking is accomplished; anything rather than a vital force, the guide and director to higher issues of the known forces of matter.

The vital force may in fact be said to be the force of evolution, or so much of that as is contained in the body of each individual. In the individual cell it radiates from the nucleus; if an accidentally dissevered part happens not to include any fragment of the nucleus, however low the organism that part cannot reproduce the whole. But any particle of the nucleus enables it to do so. The idea or plan cannot therefore, it would seem, be regarded as dimensional. It is present as a whole in each atom of the nucleus. It is in fact metaphysical, but none the less real. The nucleus might be compared to a magnet whose lines of force extend throughout the cell. But a magnet's lines of force cause iron filings scattered about to *lie still* upon them, once the filings have taken their places. The *vital* lines of force in a cell cause the molecules taken up by the cell to acquire particular and complex *motions* — the motions of a living thing in its life career.

So we can consider the vital force on its purely formal side, as we might consider the pure form of the lines about the poles of a magnet; or on its energy side, as we might consider the energy of (or acting along) the magnetic lines as they draw a mass of filings into place. The energy is diffused throughout all nature; it is the myriad plans through which it works that constitute its individualization.

STUDENT

### Cooked Water

WHEN it was discovered that distilled water approached more nearly than any other liquid we knew of, to the Universal Solvent sought by the Alchemists, there was a rush to it as being, in addition, the Elixir of Life. For since, as we are told, we die because of insoluble calcareous concretions in the coats of our arteries, it only remains to dissolve these out in order to secure something approaching physical immortality.

But the immortality did not seem to manifest; there was better health from drinking large quantites of distilled water, but was it better than would have been got from drinking the same quantity of ordinary water? Was it even as good?

Then people began to think. If it was so amazing a solvent, would it not be likely to dissolve the first thing it met, instead of the very last? If it is taken after a meal, all it wants is in the stomach. If before, then all it wants is in the blood. By the time it has got to the coats of the vessels, it has already contented itself. Whilst, moreover, it may be very desirable to dilute the blood at proper times to any reasonable extent, is it desirable to do so with a fiercely eager solvent?

So distilled water begins to take a more modest place and boiled water now has the throne. The boiling, of course, destroys the germs, or most of them, and so makes the water safe. When maladies peculiarly carryable by water are in the neighborhood, there can be no question of the wisdom of several minutes boiling. The question is as to the value of the practise in a routine way for ordinary life.

What does boiling do? It kills all ordinary germs; it expels air; it precipitates carbonate of lime and earthy matters. The second and third of these results makes the water tasteless; the second is said to make it less absorbable by the stomach. But since the lime and earths are the matters which, deposited in the arterial coats, are said to be the cause of senile decay, of old age as a malady, surely it is desirable to avoid them? It would be if they were foreign to the blood and the organism generally. But they are not; they are present in considerable quantities in the blood and in immense quantities in bone; they are in fruits and meats. Their presence in the arterial coats is not the disease, the real disease is *preparatory* to the lime deposit and has quite another set of causes. Animals and flies and plants drink ordinary water, and we are not aware that they suffer from calcareous vessels! And we never hear of a centenarian who attributed his age and health to a hundred years of boiled water. It seems quite probable that the earths and lime in normal water are beneficial.

And then as to the germs. We can practically insure their death by keeping the water for drinking at a temperature of 160° F. for a long time, say two hours. But it is not certain that even that, in the case of normally sound water, is desirable. Let us remember that we are breathing germs in countless numbers all the time. Healthy white blood cells are at no trouble in dealing with them; may even benefit by the fun of the exercise. And then there may be — Theosophy says there are — germs, not yet known to science, which *help* our cells in their building work. There may be others which assist them in breaking down and getting rid of excretory matter. We know that there are germs which, collected about the roots of *Leguminosae* and other plants, serve them by preparing the nitrogen of the air for their use. For all we know, there may be others which stand in the same or similar relation to us. Boiling or heat would kill them.

Still, in the case of armies in the field, and in all cases where such maladies as typhoid, typhus, and cholera, may be about, the boiling of water, or its sterilization by a prolonged lower temperature or by injected ozone, is of course eminently desirable.

M. D.

### The Axes of Molecules

THE physicist takes the molecule as it stands; he considers its behavior and polarity as a whole. The set of properties he finds, and the internal structure he deduces therefrom, have as yet but little relation with the properties and structure considered by the chemist.

Dr. Ewing, an English physicist, has been studying the behavior of metals subjected to strain. If the strain is great enough, notwithstanding that the sheet of metal may resume its form, the microscope reveals fine cracks on the surface. These run not only *between* the crystals of which metals are composed, but through them. The crystals are broken, and one part slides upon another. They have, it seems, three planes at right angles to each other, along which this takes place.

From which fact Dr. Ewing founds a theory of the molecule. A crystal is not, he thinks, a mass of them packed together anyhow in a particular shape. Each molecule has three axes at right angles to each other, that is to say, has six poles, each axis being positive at one pole, negative at the other. The molecules are so placed in each crystal as to have opposite poles in contact.

From a prolonged strain there may be no recovery; the cracks remain. Within the crystal a certain number of molecules have separated from the rest and made a selfish little group on their own account. Around them the rest form a sort of irregular cracked shell. It needs a microscope to detect such a change, and it may be beyond even microscopic vision. It might extend throughout the whole ironwork of a bridge and give no sign until the catastrophe.

This structure, if as Dr. Ewing says, is another seven in nature. We have the six poles and the neutral center common to them all. One would suppose that the contained atoms of the chemist, and possibly the corpuscles which in their turn the atoms contain, must have some definite relation to the three axes. Obviously the structure thus considered by Dr. Ewing has nothing to do with that supposed by the chemist. The latter does not deal with polarity at all, nor with geometry. His pictures of the atoms *look* like geometrical diagrams, but no chemist supposes he is actually depicting reality.

C.

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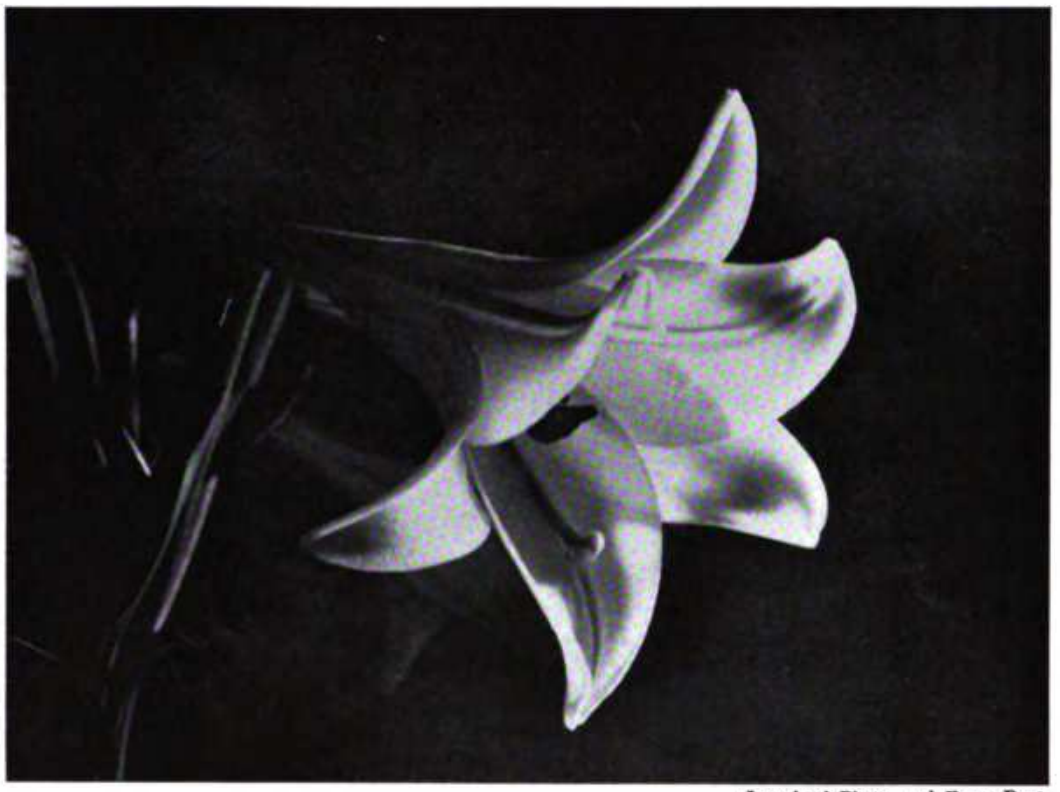
# Nature Studies

### Nature Notes in Ancient Egypt

(Selected from the Book of Job for a recitation before the Young Men's Club of Lomaland.)

THE piece which follows is in no sense a new translation, but simply the result of comparing several independent translations and blending into a connected whole those renderings which appeared to give the best sense and to sound the most melodiously. The Book of Job has suffered much at the hands of its translators, so that very few resort to its pages for the refreshment afforded by good literature; but rather as an irksome religious duty.

The beautiful passage describing the wings of the ostrich is borrowed from the American revisors, who were uniformly less timid in amending King James' version than their English colleagues. The hardness of heart ascribed to the female ostrich is hardly justified by facts. She certainly leaves the duties of incubation to her mate in those parts of Africa which are so warm that only at night do the eggs require attention; but in cooler latitudes, where daytime sitting is required, she always relieves the male bird for his meals. If strangers come near her young brood she feigns lameness and tries to draw their attention upon herself. Scattered, unprotected eggs are often found near the shallow basin scooped in the sand where incubation is carried on; but such eggs, it is affirmed, are laid merely to furnish food for the chicks on their first emergence from the shell. The male bird is a faithful guard at night and oftentimes the rising sun reveals a dead jackal who has ventured too near the nest under cover of the dark. The vigorous *forward* kick of the ostrich is most deadly in its effect.



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EASTER LILY OF LOMALAND

Creator *loquitur:*

Who hath sent out the wild ass free? Or who hath loosed the bands of the wild ass, whose house I have made the wilderness and the salt land his dwelling place? He scorneth the tumult of the city, neither heareth he the shouting of the driver. The range of the mountains is his pasture, and he searcheth after every green thing. Will the wild ox be content to serve thee? Wilt thou trust him because his strength is great? Wilt thou confide in him that he will gather the corn of thy threshing floor?

The wings of the ostrich wave proudly, but are they the pinions and plumage of love? For she leaveth her eggs on the earth and warmeth them in the dust, and forgetteth that the foot may crush them or that the wild beast may trample them. She is hardened against her young ones as though they were not hers; because God hath made her to forget wisdom, neither hath He imparted to her understanding. What time she lifteth up herself on high she scorneth the horse and his rider.

Hast thou given the horse his might? Hast thou clothed his neck with the quivering mane? Hast thou made him to leap as a locust? The glory of his snorting is terrible. He paweth in the valley and rejoiceth in his strength; he goeth out to meet the armèd men. He mocketh at fear and is not affrighted, neither turneth he back from the sword. The quiver rattleth upon him, the flashing spear and the javelin. He swalloweth the ground in the fierceness of his rage, neither can he contain himself at the voice of the trumpet. As oft as the trumpet soundeth he saith Aha! And he smelleth the battle afar off, the thunder of the captains and the shouting.

Doth the hawk soar by thy wisdom and stretch out her wings towards the south? Doth the vulture mount up at thy command and make her nest on high? She dwelleth on the rock and hath her lodging there, upon the crag of the rock and the stronghold. From thence she spieth out the prey. Her eyes behold it afar off.

Behold now the hippopotamus which I have made with thee. He eateth grass as an ox. Lo, now his strength is in his loins and his force in the muscles of his belly. He moveth his tail like a cedar. His bones are as tubes of brass, his ribs are like bars of iron. He lieth under the lotus leaves in the covert of the reed and fen. The lotus leaves cover him with their shadow; the willows of the brook compass him about. Behold if a river overflow he hasteth not. He is confident though the flood water swell even to his mouth.

Canst thou draw out the crocodile with a fish-hook, or pierce through his jaw with a thorn? Will he speak soft words unto thee? Wilt thou play with him as with a bird, or tie him up for thy children? Lay thy hand upon him. . . . Remember the battle and do so no more. Who can open the doors of his face? Round about his teeth is terror. His nostrils flash forth light and his eyelids are like the eyelids of the morning. In his neck abideth strength and terror danceth before him. He maketh the deep to boil like a pot. He maketh a path to shine after him. One would think the deep to be hoary. He beholdeth everything that is high. He is king over all the sons of pride.

A NAMELESS NATURE STUDENT OF ANTIQUITY

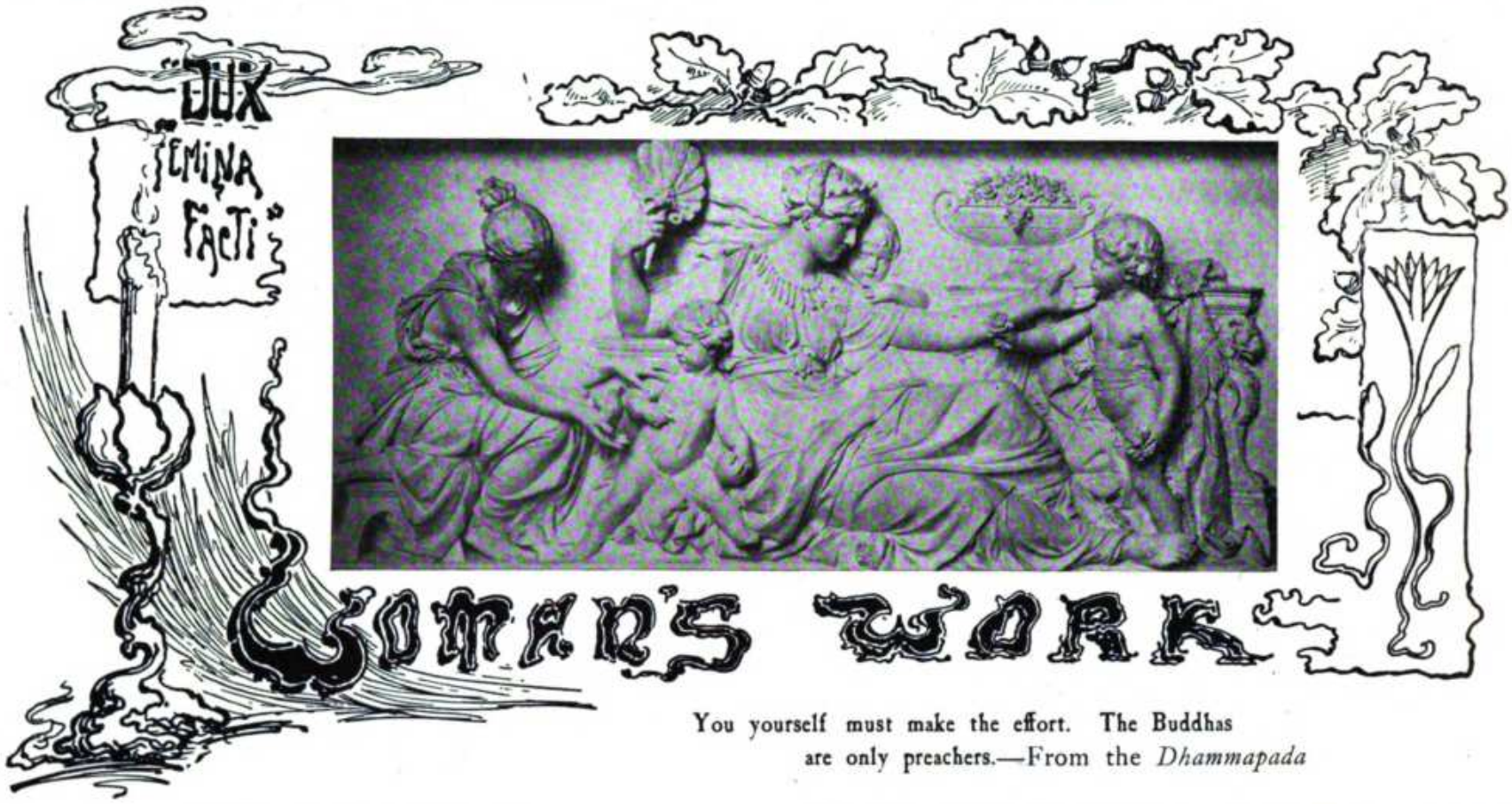
### Tides on Land

IT has been stated before that the earth's crust is subject to diurnal movements analogous to tides. It is now reported that a correspondent of the Geodetic Survey has made observations with the seismograph at Mauritius, confirming this statement. As the movements are diurnal, it is inferred that they depend on the sun. The sun causes, it is said, a wave of low barometric pressure to follow it around the globe, due to its production of aqueous vapor in the atmosphere; and this wave of low pressure causes a bulge of the earth's crust beneath it. Clearly the crust is not so rigid as is often supposed. It strikes one that, according to this theory, the earth ought to wobble continually, keeping time with the barometer. T.

### Sunrise

AS the light of life emerges into clearer shining, the minor lights are lost in the glory, not by any merely arbitrary law, but because in the new splendor they have no power of shining; and he is surely ungrateful who mourns that the former things in which he delighted have sunk into insignificance before the greater blessings which are now lavished upon him. Let the cold beauty of the stars fade out, if we have instead the warm shining of the sun. Let the silent solemnity of the night pass by, unmourned for, since ours are the life and movement of the sunlit day.—*Carlyle.*

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You yourself must make the effort. The Buddhas
are only preachers.—From the *Dhammapada*

### *The* Death Toll *of* Slander

A CIGAR stump carelessly thrown upon a heap of inflammables, a lamp upset by the hoof of a restless cow, a tiny bonfire built just a trifle too close to a stable; these occurrences are small and apparently insignificant, but what fatalities and desolation of homes and even of cities have followed? Carelessness in some insignificant detail of engineering, then an unexpected freshet and the waters of a mighty river are diverted from their ancient channel, flooding miles of farming land and causing untold loss! A little story told in wantonness or jest, a few remarks made with jealousy or malice, and a human life is blighted or a demon aroused and one more hideous crime must find a record in the daily papers!

The havoc made by the elements is argument convincing enough to every one to insure precaution and restraint on certain lines, but who will raise a protest against the wanton tale? It is relished, repeated and believed by thousands who read the newspapers or by the dozens and hundreds who hear it from the neighborhood gossip, and far too few are those with sufficient sense of justice to protest and then and there kill the venomous thing.

**OUR prayers and supplications are vain UNLESS TO POTENTIAL WORDS WE ADD POTENT ACTS, and make the aura which surrounds each one of us so pure and divine that the God within us may act outwardly, or in other words, become an extraneous potency.**— HELENA PETROVNA BLAVATSKY, from early private instructions given to her Students.

The recent death of a beautiful and popular actress in an eastern sanitarium is a sad illustration of the puissance of slander to wreck a brilliant career and break a noble woman's heart. About a dozen years ago this actress played leading rôles, and aside from her popularity and undoubted ability as an artist she was greatly beloved for her womanly purity and dignity of life. But there are few public workers who escape being a target for the cruel arrows of the slanderer. Without a shadow of foundation, as her friends eagerly testify, an absurd insinuation against her character was passed about, *sub rosa,* during her absence in Europe one summer. On her return, these stories were purposely and cruelly thrust upon her notice. Her sensitive nature recoiled in horror, and soon she retired from her loved profession, seeking extreme seclusion.

The poignancy of her mental suffering soon began the ruin of her health, and after a few years caused her death. All this could happen to one who was pure, beloved and honored — because of a wanton and baseless slander.

If only intelligent people would refuse to believe and pass on a slander, if they would pause and protest, how rapidly the wheels of progress might then revolve, and how much the world's sum of misery would be lessened.

Those who are leading pure lives and holding up the standard of high ideals before the world are often obliged not only to resist the great tide of low ideals rushing in the opposite direction, but are actually bearing heavy burdens besides, the burdens of misrepresentation and calumny. All who claim to be progressive in thought and action, all who love truth and justice, should constantly protest against insidious suggestion as vehemently as against an open lie — yea, even more so; for unless refuted in its incipiency it will grow until its toll may be even death. We need a higher conception of honor. STUDENT

### In Joan *of* Arc's Land

TO the American who makes his first acquaintance with the old world on French soil, France always seems more akin, a little dearer, than other countries. Landing at Hâvre, the route to Rouen lies through Normandy; in going by the river, it passes many villages with old churches and towers of the thirteenth or perhaps of the eleventh century, pretty gardens and velvet meadows. Every bend of the Seine brings a new view of wooded hills, verdant islands, some old château or chapel, thick forests of oak and chestnut, and an occasional castle, until at last Rouen, the old Norman capital is reached.

Rouen's quaint irregular streets still show many landmarks of ancient times, notwithstanding the three broad modern avenues that in recent years have pierced the city, giving it quite an up to date appearance. The Rue Jeanne d'Arc is its central and principal thoroughfare.

The town abounds in memories and traditions of Rollo, William the Conqueror, Richard Cœur de Lion and a number of illustrious personages, but the one *par excellènce,* beside whom other heroes pale, is Joan of Arc, the deliverer of France. It was here that her infamous trial took place, conducted by the dignitaries of the infallible Church, who were, however, in the pay of the English. The grand old Cathedral of Notre Dame with its four great towers looks down upon the scenes of Rouen today as it did on the scene of Joan's martyrdom nearly five hundred years ago. In going about the town, traces of the Maid of Orleans are continually met with. There is the Tour de Jeanne d'Arc, a remnant of the old château where she was imprisoned; the exquisite old church of Saint Ouen whose façades are covered with statues of the kings and saints connected with the history of Rouen, and beneath whose eaves Joan of Arc was cheated into solemnly abjuring her supposed errors. A fountain in the Place de la Pucelle marks the spot of her execution. At every turn something tells the story of that blameless and heroic life, of her who in the face of torture and death dared to withstand and to defy the greatest temporal power then on earth — the same power that is now canonizing her!

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In fact, the beatification of Joan of Arc has been in process nearly thirteen years, and it only remained to prove four miracles before she, with all pomp and ceremony, became a Roman Catholic Saint!

The most conspicuous thing in the official decree preliminary to her canonization, published in 1904, is the absence of even the slightest allusion to the detestable part played by the Church at her trial, though it takes entire credit for the examination of the records of her trial and the attempt at rehabilitation which was instigated by Charles the Ingrate, twenty-three years after Joan had won for him a crown and for herself martyrdom. Infallibility and the acknowledgment of crime could not be made to tally. She whom the Church abandoned as "a member of Satan, separate from the Church, infected with the leprosy of heresy," and burned as a sorceress nearly five hundred years ago, is today to be enshrined in the same Church! It is instructive if not edifying to study the shifting policies of political religion.

Paris is full of tributes to Joan of Arc, in street, gallery and public building. The splendid equestrian statue in the Rue de Rivoli is familiar to every one. In the Panthéon there is an interesting series of scenes from her life, by Lempveu. The Panthéon is dedicated to and largely decorated with the life history of the patron saint of Paris, Geneviève, the little shepherdess who diverted the march of Attila from the city gates; but that other little shepherdess of Domrémy, whose very name breathes the spirit of patriotism, can never be narrowed down to the dimensions of a Romanist saintship, for she belongs to all the world and to all time.

STUDENT TRAVELER.

### *The* Architecture *of* Elizabethan England

ST. PETER'S Hospital, Bristol, is a fine specimen of the quaint old half-timbered house. This charming style of building, at once highly artistic and unique in its combination of materials, was the production of the Elizabethan period, that time when there was a wave of poetic and artistic ability that touched the whole nation and found expression in many ways. It is not surprising that in the very epoch when the English drama was immortalized by the genius of William Shakespeare there should have blossomed in the land this flower of English domestic architecture.

The English have loved their homes, sometimes even at the expense of their interest in the public and national life. Yet England's homes and the Englishman's love of home life have ever been a strong beam in the national structure. And it is to be expected that the nation's genius should somewhere in its annals have produced a form corresponding to its reverence for home, and have made wood and stone eloquent to enshrine the holy ties and tender relationships of family life.

Beautiful, ingenious and interesting is this Elizabethan style. We marvel at the effect of the whole, we follow the artistic thought that suggested this bracket, that cornice, and we wonder continually how wooden beams were carved and fitted into bricks and mortar so as to produce such richness of design. The artistic force of the conception is fascinating. We feel those strong home-lovers spending their genius impersonally, to a great degree, in the working out of the plan. No one name is credited with its design, it was the growth of the English mind of the time, one here and another there adding to it. How is it that the descendants of these people tolerate the unsightly blocks and dull utilitarian sheds, the paltry shams and misplaced copies of other styles that so often crowd our English cities and suburbs?

When will the national creative spirit move forward again, unified and superb, to evolve the style that it needs to express itself, with a healthy virility equal to that of the Elizabethan period? When the ties of family life are so pure and sacred, the ideals of home so noble and unselfish, that there is cradled a race of dauntless heroes to be a fresh spring of strength to the nation — will not her children then arise to build a worthy Temple-home, most beautiful because most sacred and beloved?

AN ENGLISH STUDENT IN LOMALAND



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ST. PETER'S HOSPITAL: BRISTOL
A very fine specimen of a half-timbered house of the Elizabethan period.

**DO not imprison my soul, do not keep my spirit, that I may open the way to my soul, to my spirit and mind, that I may see the Great God in his Naos on the day of judging the Souls and that I may repeat the words of Osiris, mysterious by his dwelling.** — From the Egyptian *Book of the Dead*

### Woman, A Weaver *of* Peace

TO Señora Castro, wife of the President of Venezuela, is given the credit for preventing a war in Venezuela. Her woman's wit has defeated the intrigue to plunge the whole country into revolution and she has succeeded in making peace with Gomez. She brought the Vice-President to the bedside of her sick husband and there proved to him that enemies had been plotting against them.

When President Castro became ill, certain of his ministers having axes of their own to grind and fearing his death, brought about a state of affairs which broke the strong friendship between Castro and Gomez. Castro was helpless and the whole country was being disturbed by wild rumors of all kinds, while talk of a successor for Castro kept the politicians busy. When matters had almost reached a crisis, Señora Castro, in whom the people have great confidence, determined to take action. After hard work and much argument she finally persuaded her husband that certain ministers had tried to poison his mind against his old and true friend, Gomez. In this she was supported by several persons of importance, who defied the wrath of the ministers. Finally President Castro consented to a conference with Vice President Gomez. Castro and Gomez pledged anew their friendship and peace again reigns. (By cable)—*Exch.*

### Cooking as an Art

IN the eyes of most people cooking is not an attractive occupation, but this is what the most famous woman cook in England, who draws an almost princely salary, has to say of it:

"Cooking is an occupation that should attract more women, yet to be successful in the kitchen one must have an enthusiasm for detail and a constant desire to improve. There is an artistic side to this work that many, rebelling over the laboriousness of it, overlook. My liking for it began when I was a child, and I cannot recall the time when I did not take delight in preparing or superintending the preparation of a dinner. I was grown when I took up cooking as a fixed occupation in the kitchen of the Comte de Paris, going through, under the guidance of the Chef there, every branch of the work, beginning with scouring pans and peeling potatoes. The woman cook who is successful must be an indefatigable worker, of course, and she must have sufficient insight and tact to keep competent assistants about her. . . . The tendency in the best houses is now plainly toward the more simple and refined dishes, a taste for which King Edward and Queen Alexandra are largely responsible."

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# OUR YOUNG FOLK



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YOUNG RĀJA YOGA STUDENTS AT POINT LOMA

## The Râja Yoga Cadets

IN the daily life of the Râja Yoga boys military drill is an important factor; and they soon begin to realize how much an erect carriage, an alert mind and eye, and the habit of obedience will mean to them throughout their lives.

The daily schedule is punctuated by bugle calls, from the sounding of *réveille* early in the morning until the last note of *taps* sends the boys to bed after an active day spent in study, exercise, and play. School hours are short in Lomaland; but no one who has heard the classes recite, ever complains that the Râja Yoga boys do not learn as much in three hours as other school boys do in five or six. Besides their studies, and the duties in connexion with their group-life with their teachers in the delightful bungalow homes, and the practising of music, there are the rehearsals for orchestra and the drama and the regular out-of-door games to attend.

The boys here are ambitious to become good citizens of the countries to which they belong. They are building with that purpose constantly in view; and they have learned that to serve one's country well it is necessary to have not only mental culture, but mental and physical soundness and poise, and the ability to work, and work strenuously, with head and hands and heart. The Râja Yogas have all determined to be of service in the world; and they have learned that only by gaining this balance of the faculties can they serve humanity in the higher way that is the Theosophic ideal of Brotherhood.

Visitors to Point Loma often ask how the Râja Yogas can accomplish so much, how they can study the regular school course, besides music, drawing, business methods, and industrial crafts, and still have time for recreation and play. The answer is: By means of *concentration*. In the Râja Yoga system of education there is no energy wasted in idleness, in useless talk, or frivolous reading. The scholars neither keep late hours nor eat between meals; and the results of foolish habits so often seen amongst school children are absent here. It is possible to do much if the will be active and there be no waste of energy; and a boy may be engaged in many branches of study and work, to his advantage, if his resources are not drained by a wasteful and injurious mode of life.

It has been remarked that Râja Yoga boys "on duty" do not smile! True; they are keenly interested in the duty at hand and the full performance of it. They know the value of dignity and strict attention to duty. To the observer their life impresses itself as one of energy and earnestness. They have a purpose, a high one, in their lives. They wish to advance the cause of Brotherhood in the world; they feel the responsibility of helping to instil the spirit of Râja Yoga into the younger children. Small wonder that they are serious when "on duty." There is a place and a time for everything, and there is no lack of merriment at the proper time. A more joyous, light-hearted and gay body of boys it would be impossible to find, than these Râja Yogas are when, for instance, they are on the playground, or off over the hills for a walk, or enjoying a social hour in their homes. The presence of their teachers puts no damper on their enjoyment; on the contrary, teachers and pupils have more enjoyable times together than apart.

Can any one fully realize what it will mean to the different countries of the world to have in each of them a body, evergrowing, of men and women whose lives from earliest childhood have been attuned to the highest in thought and deed by the teachings of Râja Yoga? What will such a body *not* be able to accomplish? Knowing how to care for themselves, in the truest sense, and filled with the desire to help and serve others, they will year by year teach Humanity how to lift the burden of care and unhappiness. Through the teachings of Râja Yoga, through the schools established throughout the world, which are truly a response to the cry of the souls of young folks everywhere for better, higher opportunities of learning to serve, the great comradeship which the world needs will reach it. S. G. P.

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# THE CHILDREN'S HOUR

## THE DANDELION

A DOWN the sunny meadow,
Along the mountain pass,
The dandelion's flaming,
A candle in the grass.

It burns at morn and noontide
Unwasted and undimmed,
And by no elfin scissors
Its wick is gayly trimmed.

No zephyr light and airy
That dallies round about
This candle of the grasses
Can ever blow it out.

When all its gold has crumbled,
And quite dissolved away
Along the meadow drifting
We note a gauzy spray

That wraith like swirls and eddies
Across the sunny dell,
But to what fairy haven
Is more than I can tell.—*Selected*

## What the Clock Said

"WELL, little Mayflower," said Brother Tom, coming into the room where fourteen year old May lay, weak and white from a fever which had made a very sick girl of her for three long weeks; "What do you think I have in this parcel?"

Sitting down near the bed, Tom helped May to undo the string and bring to light a tiny gold mounted clock.

"O, what a little beauty!" said May.

"I thought," said Tom, "that you would like to watch the mechanism through the glass sides and see the wheels go round," and Tom laughed but continued, "clocks always seem like live things to me and in a way they are, for it took live thoughts to invent them and live hands to make them. I believe as the Japanese do that every inanimate thing has a sort of a guardian spirit in or about it. There is surely something true and real about a clock? What does it say to you May? Listen and see," and before she had thought to thank him, Tom had walked into the next room.

May lay still listening to the little clock hugged tight to her breast, trying to guess what Tom had thought the little clock was saying. It did seem like a little live thing and she loved it already.

Presently she heard Tom and the kind nurse who had taken care of her for so long, talking in the next room. Tom had forgotten to close the door and she could not help hearing all they said.

"I saw the doctor and had a good talk with him, Nurse, and he says it is simply weakness, and that she needs to make an effort of the will to enable her to get strong, but you won't let her try."

"But Tom," said the nurse, "it takes all her strength to lift her head from the pillow, she does not seem to care to move."

"I know, but it takes will-power," Tom replied, "and you keep her from using her will by telling her not to move and you wait on her, and then you tell her how weak she is and how sick she has been; you pity her, sympathize with her and coddle her, and in doing so, simply prolong the time of her weakness."

"If we could only get her interested in something so that she would want to work at it she would gain her strength fast. She ought to try to busy herself at some kind of work. I tell you what, Nurse, work is the saving of humanity and it is what will bring that child out of the languor and inactivity caused by her illness."

"I think you are right Tom," said the nurse, "but I hate to see her try to do anything in her weakness, I love her so."

"A strange sort of love, Nurse, I think, that would keep your charge weak because you had not the courage to see her struggle for her strength. You cannot give her the strength she needs, she must gain it herself; so be brave and help me get May on her feet once more. Let's get her busy at something.

"Busy, busy, busy," said the little clock on May's breast. She understood what it was saying now. She raised herself on her pillow and found that she could sit up. "Thank you little clock," she said, I am going to take your advice and get strong."

When Tom and Mother and Nurse came in a little later, they found that May had gotten out of her bed and was trying to dress. "I am going to get busy," she said.

EDYTHA PIERCE

## "A Little Bird Told Me"

SIDE by side along the road at Lomaland stand four tall, straight spruce trees. Some thirty feet away, another spruce stood all alone, but during the heavy storms it was blown over, and now leans pitifully over the fence.

One morning as I walked past, on the tip-top branches of two of these trees swung a pure white bird, and a bright yellow one talking together, and this is what I heard.

"Isn't it sad to see our old friend the spruce tree lying so helplessly over the fence," said the white bird.

"Yes," said the yellow bird, "I heard several larks saying yesterday that the birds would hardly dare build their nests in that spruce—her fate seems so unsettled."

"Quite true," answered the white bird, "and it is a pity, for birds are getting so plentiful, that trees to build our nests in are becoming scarce."

"Indeed, yes!" exclaimed the yellow bird, then glancing proudly at his gay plumage said: "While I love all the birds, I can hardly build my nest in the same tree with the brown sparrows, and some of the larks are rather plain looking."

"Pshaw!" exclaimed the white bird, "what does that matter. Look at the people here; they come from all countries and from all classes, yet they live and work side by side, harmoniously, each one having his own particular kind of work to do. They are not thinking of themselves, but of the great object for which they are working; surely we birds can do as much?"

"You are right sister," admitted the yellow bird frankly. "I am afraid I let my vanity get the better of me. It is unity of purpose that counts, not our personal likes and dislikes. If that fallen spruce had only stood by the side of these four beautiful trees, maybe he would have stood the storms better."

"True, true," thoughtfully answered the white bird, then added: "But come, we are getting too serious on this bright sunshiny morning. Let us sing with the other birds."

"Yes," exclaimed the yellow bird. "Just listen to that lark now. Is it not beautiful? I am going to answer him," and oh, such a beautiful song burst from the yellow bird's throat!

And that was the last I heard.

C. H.

## *The* Hero Who Boasted

A TRAVELER who has visited all the famous cities in Spain, tells this legend of the knight Vilardell.

Visitors to Barcelona have seen the statue of this good knight in the center of the Fontana de las Oscas, where he is mounted on a bronze horse, from whose nostrils the water gushes out. Another statue of Vilardell's is to be seen on the staircase of the old Archivio where the records of all the old kings of Aragon are kept. And over an archway leading to the Cathedral, Vilardell is shown in a struggle with a terrible dragon.

The legend says that Vilardell killed this monster, who for all we know may have been another like the Chimaera. But when he had succeeded in overcoming the dragon, just in the most triumphant moment of his life, Vilardell forgot something, something that whispers a warning to great hearts; and he shouted: "Ah! my good sword! Well done brave arm of Vilardell!" At these words something happened, as is very likely when a hero *boasts* in the hour of triumph. Vilardell had no sooner spoken than a drop of the dragon's blood fell on his arm; for he was still waving the sword which he had drawn dripping from the foul monster. The drop of blood poisoned Vilardell and he died; and though he is always pointed out as a hero, some one is sure to add that he boasted in the hour of triumph, and that *death followed his boast!*

COUSIN PHILIPPA

IN Paris, the police have dogs trained to help them take care of people. Some are trained to rescue drowning people and they learn to swim to a person in the water, to grasp them and bring them safely ashore. The dogs are taught to do this by use of a dummy figure made to resemble a person. This is thrown into the river and the dogs are sent by their trainers to swim out and bring it ashore. It takes about four months for a bright dog to learn to save a drowning person.

A LITTLE four-year-old girl having strayed from home was lost for two days, and was at last found in the den of a wolf, playing with a litter of young wolves. The little one was unharmed and seemed happy and contented playing with the "little dogs" as she called them. She had fed herself on nuts, and had been neither cold nor hungry.

The child seemed quite at home with her little friends and was very loth to part from them when she was finally taken away from them.

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# The Theosophical Forum in Isis Theater

San Diego California

## LAST SUNDAY EVENING AT ISIS THEATER

**Interesting Papers by Râja Yoga Children**

LAST Sunday night's meeting in the Isis Theater, San Diego, was conducted by some of the young Râja Yoga students from Lomaland, who acquitted themselves well of their duty.

An appreciative audience assembled in the building, though the rainy weather of the season kept many away.

The following is the report of the meeting which appeared in the *San Diego Union* the morning after.

SERVICES AT ISIS CONDUCTED BY CHILDREN

STUDENTS READ INTERESTING PAPERS ON WORK OF RÂJA YOGA SCHOOL

GIRL'S THOUGHTS ON ART AND STUDY

SAYS KATHERINE TINGLEY IS REFORMING THE DRAMA — CHILDREN IN ORCHESTRA

The attendance at Isis Theater last night was not as large as usual on account of the unfavorable weather. Those who attended were rewarded by the rendering of an unusually fine program.

All the numbers were given by boys and girls of the Râja Yoga schools, most of the pupils seemingly in their early teens.

The musical numbers were as follows: Violin selection, "The Heavens are telling," from Hadyn's "Creation"; clarinet solo, "Song Without Words," (Mendelssohn); 'cello solo, "Romanze," (Carl Matys); violin solo, "Légende," (Wieniowsky); piano solo, "Valse in D flat," (Chopin); violin selection, "Chanson Sans Paroles," (Tchaikowsky).

The audience thoroughly enjoyed the music.

Two very interesting papers were read, the first by a young girl, and entitled "A Râja Yoga Girl's Thoughts About Art and Duty." The paper in part read as follows:

"To be proficient is not enough to bring success. Fame, and even the opportunity to do one's best, and at the same time earn money to live by, are hard to win. To do it artists have to put their personal selves before the world, and keep them there. And often the high ideals of an artist fade, because he has to make so much of his personal self, so as to satisfy people who are selfish and personal themselves.

"To study history in the broad way we study it in the Râja Yoga schools, is a great help to art students. If they think at all they learn that during the time the great works of art that inspire us were being painted and carved there was a great deal of suffering in the world that no one was trying to cure.

MAKE LIVES NOBLER

"Râja Yoga students of art feel that they want to make people's daily lives better and nobler for their art. They care more for that than for fame. You cannot be a Râja Yoga artist unless you wish to serve humanity. We must not forget others in our love for art. One of our first lessons is learning to live in harmony with others.

"There will never be any jealousy among Râja Yoga artists. Their lives are true and open, and envy and jealousy can't find a dark spot to sprout in.

"We do not forget our good fortune in having the Founder of the Râja Yoga schools to give us our duties. We can't help thinking that she knows the paths of duty that lead into our hearts where the magic doors open. The boys and girls at Point Loma have learned to trust in this magic of duty.

"Perhaps it seems strange to some people to connect art and duty in this way. But never to Râja Yogas. They are glad to have learned that work for others is the key to their own soul workshop."

The second paper, "The Drama as an Educator," was read by one of the boys, and in part was as follows:

"The drama is a wonderful educator! From time immemorial we find traces of its uplifting power. The ancient Greeks learned the deepest lessons of life from the drama. Incidents in the lives of their gods and heroes were presented for the purpose of teaching the people the truth about their own natures.

REFORMING DRAMA

"Râja Yoga teaches us to observe where the difficulties lie which must be cleared away before we can realize the goal we seek. And the reformation of the drama is one of the big stumbling blocks. Râja Yoga does not overlook the fact, either, that it is much easier to see where things could be better than it is to make them better. But Katherine Tingley who is giving Râja Yoga to so many young souls throughout the world, is doing the latter — she is reforming the drama — she is using the drama as a real educator.

"Realizing the benefit to be derived from seeing the great events of history acted, and the makers of these events brought clearly before the minds of the students, she has taught the pupils of the Râja Yoga Academy many valuable lessons, through having them represent several historic plays prepared by herself and students from the thrilling story of our own nation's growth.

"Then too, the many symposia which have been taught the children have aided powerfully in cultivating in them the desire to think and reason for themselves, and have instilled many beautiful thoughts and high ideals into their young hearts and minds; while Shakespeare's plays, and others, with some abridgments, contain most valuable lessons and afford plenty of the right kind of pleasure."—*San Diego Union.*

## The Los Angeles Press Comments on the Production of "Midsummer-Night's Dream" by Lomaland Students

THE Los Angeles *Graphic*, a widely read and high class contemporary, has the following remarks on the production of Shakespeare's *Midsummer Night's Dream*, by Lomaland students, at the Isis Theater, San Diego, some days ago. There is a straightforward honesty about the clipping, and a freedom from mercenary motive, that are simply refreshing in these degenerate days — of the public press. The cutting is part of the *Graphic's* Editorial of March 23, 1907.

AT THE AUDITORIUM

This is a suggestion to Mr. Sparks Berry, of the Auditorium, the "Theater Beautiful." When the Ferris company's season is over and before the comic opera season begins would it not be wise to provide for a week of *A Midsummer Night's Dream?* I am not sure that it would be possible to bring the San Diego production to Los Angeles for a week; and were it to come, the Auditorium would be packed once the exquisite beauty of the Point Loma production became noised about. Every child in Los Angeles would grow ecstatic over the production — yes, and the grown up children, and artists and everyone who revels in beauty would be there. No such splendid costuming has ever been seen in Los Angeles — nor elsewhere in California. Never has Los Angeles seen such marvelous dancing — the truest poetry of motion. The "child-actors" in the work-a-day world are usually — in fact always — affected, self-conscious, precocious and rather objectionable little people. The children from the Râja Yoga school are not. A theatrical manager would open his eyes at the *Puck* and were he to see the well balanced cast, made up of students whose names were not even on the program, he would be amazed. Certain it is that a combined force of all the private and public schools in Los Angeles could not begin to produce *A Midsummer Night's Dream* as it was done at the Isis Theater. Now I do not want to appear ecstatic, but I have been about a bit for more than a few years; and I know a hawk from a handsaw. Try it, Mr. Berry. I am not sure that you can get the production, but if you do you will have a winner. Even San Diego crowded the Isis Theater — as large as the Mason — for one week. — Los Angeles *Graphic*. March 23, 1907.

## Theosophical Meetings

PUBLIC Theosophical Meetings are conducted every Sunday night in San Diego at 7:30 at the Isis Theater, by the students of Lomaland assisted by the children of the Râja Yoga School. Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

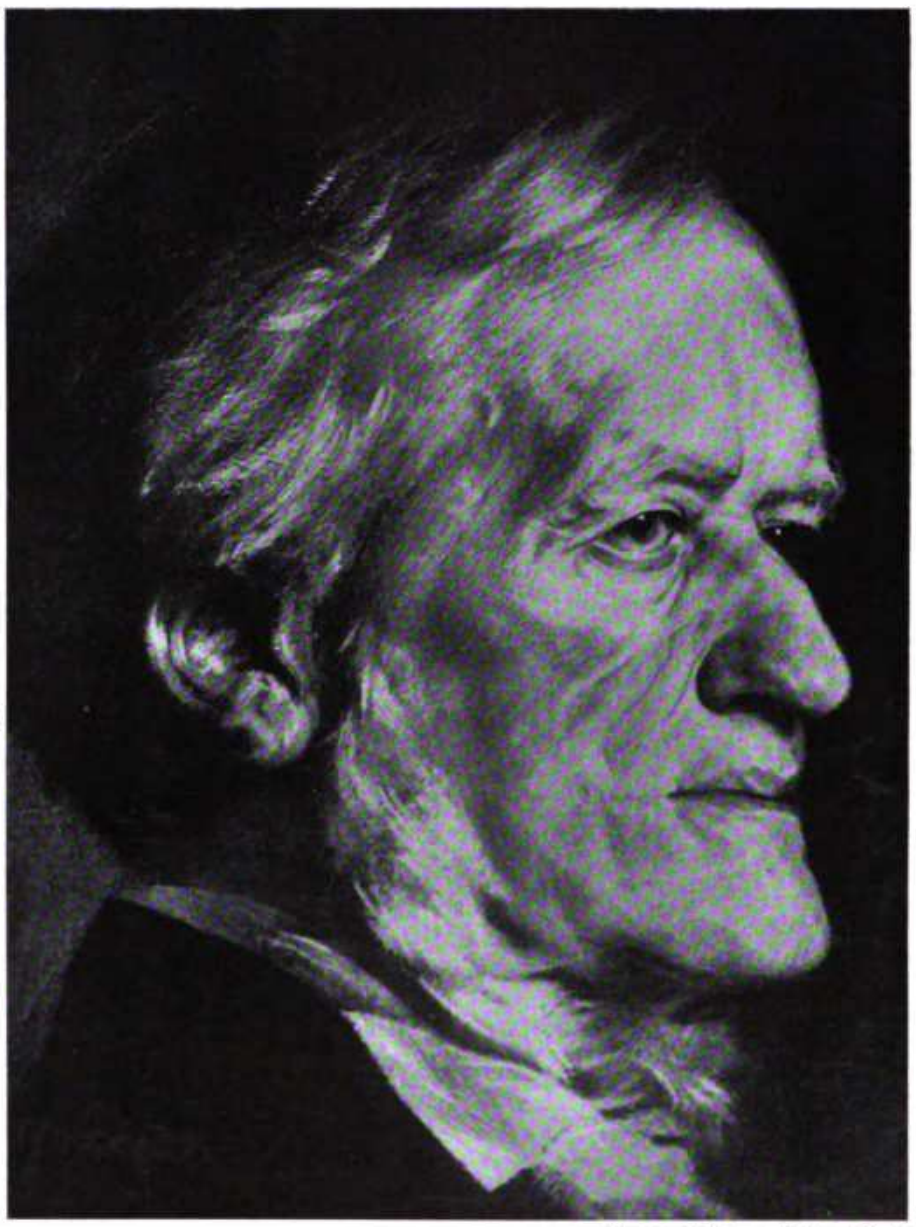
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# Art Music Literature and the Drama

**Musings at Bayreuth --- Wagner the Dramatist-Bard of Our Day**

UNDER the magic spell of the Ring of the Nibelungen, we wandered into the dim and shadowy pathways of the old Schlossgarten of the Margraves of Bayreuth, there to muse and ponder over the genius of the magician, Richard Wagner, who by the power of his musician's wand, in the materialistic nineteenth century, called into being the mythical picture of the Twilight of the Gods. Never since the days of Aeschylus and his lofty soul-dramas, uniting human action with poetry and music, has there been such complete portrayal of the splendid spectacle of gods and heroes and the mighty combat of the forces of good and evil.

Surely only Theosophy, we thought, musing, can explain the appearance of such a vision to a genius of our day. "Impressed upon the tenuous medium of the Astral Light," as William Q. Judge so illuminatingly puts it, the image of that long-forgotten past "when gods walked with men" stands forever, to be seen and sung by those beings of finer sense whom we call Bards. Again and again in repeated earth lives must such a one have beheld, with the clear sight of the inward eye, the resplendent pageant of the gods and heroes of the North ere he could have transcribed the vision in manifold Art. In thought we go back to the old bards of solitary, isolated Iceland, whose transcriptions go to make up the Edda, the oldest and purest epic of the Norsemen. Then we think of the Skalds of the barbaric Germans who sang in the northern forests while Rome flourished at her height, on through time to the greatest of the Germanic bards, the Great Unknown, who lived during the reign of the Hohenstaufens, and who gathered together the scattered Sagas of the Germans, and from them created the Nibelungenlied as we know it today. This national epic has been called the Gothic Iliad, but a writer of authority compares it rather to the rough-hewn and grand remains of the ancient Druids.



Lomaland Photo. and Engr. Dept.

RICHARD WAGNER

Wagner, the dramatist-bard of our day, next appears to our mental vision and the meaning of his life grows clearer. Born in the midst of the "Sturm und Drang" period of his native land, tossed about on the rough seas of his own turbulent nature, cast hither and thither upon the waves of political and intellectual unrest, it was long before he found the center of his being. Plans there were many seething through his massive brain, but no settled purpose. After the success of his opera *Rienzi*, he entertained the idea of celebrating in some grand work the brilliant reign of the Hohenstaufens. He would make Rothbart, Barbarossa, the Empire-builder, the hero and central figure.

Before the accomplishment of this design, Wagner set out upon that epochal sea-voyage that marked the turning point of his life. On shipboard, in the fjords of Norway, into which they were driven by storm, he heard for the first time the legend of The Flying Dutchman, and listened to the wild chorus of the sailors, singing as they did in the days of the Vikings. What deep chords were struck, what old memories were awakened, who knows? During the awful storm that occurred, when Wagner faced death many times, he came again to his own, like a man long mute to whom some violent shock restores the gift of speech. Something in the undertones and the overtones of the raging elements, something in the sailor's voices as they rose and fell to the accompaniment of the roaring wind, must have vibrated through his soul, attuning him to the higher forces of life. Thereafter the dramatist-bard knew himself. Although privations and hardships had still to be met on every hand, he abandoned the idea of historical drama and took up, instead, the old threads laid down by the Minnesingers, which had been broken by the religious wars of the Dark Age. The ballads and epics of the old singers, especially those of Wolfram von Eschenbach, preserve the essential life of the days of the heroic and cultured Hohenstaufens, breathing besides, a fragrance that awakens yet older memories of a more ancient time. Stirred by the multiform art of the great music-dramas of Wagner, we feel that these men and women of heroic stature, passing as they do into our field of vision, stand for the forces that play through human life and embody great truths of the Wisdom-Religion. Then the memory of the epic heroes of the East who personified the same ideas, under different names, is borne in upon us and we perceive the thread of identity running through the myth-cycles of the human race.

Even Wagner's music comedy has its part to play in this great dramatic unfoldment, for the effort of the *Meistergesang*, allied as it was to the brotherhood of guilds, forms the one bright spot in the night of religious strife. It bridges the chasm between the glorious past and present enlightenment. In Nürnberg, the cradle of the German Empire, where lived the Barbarossa and his great grandson Frederick, where old Wolfram sang in the halls of the Kaiserburg, and German art and craftsmanship reached its flower, gentle Hans Sachs, the greatest of the Meistersingers, cobbled shoes and sang.

Can we doubt that Wagner was entrusted with a great message? He not only caught up the threads of the past but he has woven them into the life of our day, for, as one of our own poet-musicians has sung in his honor:

> Thou, thou, if even to thyself unknown
> Hast power to say the Time in terms of tone.

STUDENT TRAVELER

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A CERTAIN famous court architect, who flourished in Japan some twenty odd centuries ago, and who was asked how he did such wonderful things, said: "There is nothing supernatural about it. I first free my mind and preserve my dependence upon God. Then, after a few days, the question of how much money I shall make disappears; a few more days and I forget fame and the court whose architect I am; another day or so, and I think only of *the thing itself*. Then I am ready to go into the forest [the architect and the carpenter were one then] whose wood must contain the form I shall seek. As you see, there is nothing supernatural about it."—*John Lafarge*, in his book on Japan.

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# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED IN 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* Organization at Point Loma with *the* buildings *and the* grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are what they stand for: 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, it unites *the* philosophic Orient with *the* practical West


## Astralism, Psychism, Spiritism

THE author of a recent book on Spiritualism defines a spiritualist as one who holds as true the two following propositions: (1) That intelligences who are foreign to us — that is, who reside beyond our five senses — can and do communicate through the physical sense-organs with those, or with some of those, who are living in the flesh; (2) That these intelligences can and do identify themselves as those who once lived in the flesh. He considers he has proved the former proposition but not the latter.

As usual, the utterly unwarrantable assumption is made or implied that an ultra-material intelligence, of whatever kind, must necessarily be good and beneficent. Modern materialism, whether theological or scientific, knows nothing of the world of shades, of which ancient races and many modern ones are so well aware. They are courting the very things which wiser people are most anxious to shield themselves against.

Theosophy teaches us that after the death of the body, there survives for a time a shade, composed of the *Astral Double* and *Kâma Rûpa* of the deceased person; and that this entity is entirely devoid of conscience and of higher intelligence. The immortal Spirit of the person has gone to *Devachan*, that blest abode of all that is pure and good in man, where it is quite inaccessible and removed from the troubles of earth. The shade or spook hangs about in the lower strata of the Astral Light, awaiting its dissolution. It is attracted to *séances* by the desires and thoughts of those present, and by the opportunity of feeding itself upon the vital emanations of the sitters. In addition to these shadows of what once were human beings, there are beings appropriate to that sphere who have never been human. Of these elementals science knows nothing; they can produce "phenomena" and utilize the minds and organisms of those present in order to produce messages and so forth.

Hence those who so heedlessly plunge into communication with this undesirable sphere are foolish in exposing themselves to trickery of all descriptions, and unconsciously pandering to the unholy desires of its *soulless* denizens. That this is truly the case is only too palpable when we study the evidence quoted. The accounts reflect only too accurately the Theosophical description, and utterly belie any attempt to regard them as emanating from a Spiritual source or even from an atmosphere of average moral tone and intellectual culture.

One of the "spirits" alleged to have been evoked was that of a man who had dabbled in "psychic research." Now mark — it is given as an evidence of genuineness that one of the sitters was "well acquainted with the mental and physical characteristics" of the deceased person, and therefore was able to identify the "spirit" as that of his departed friend. This is the very reason for thinking it was not. For, because the sitter knew those characteristics so well, therefore the acting intelligence was able to pick the information out of his brain. The "spirit" then recalled a remark which this same sitter had once made to the deceased person; and afterwards recalled another such remark, which, however, the sitter did not remember, but which another sitter did remember. And then the spirit said: "I cannot forget anything if you give me time to recall." True, true, is it not obvious that the brains of the sitters were being picked?

Other information gained from the spirits — so we are seriously informed — is that the spirits have bodies; it is also stated that:

It is delightful to go through the cool ethereal atmosphere, cool, cool, COOL — into this life and shake off the — Shake off the Shake — Shake off mortal body. In leaving the body the shock of the spirit knocks everything out of one's thoughts for a while, but if he has any desire at all to prove his identity he can in time collect enough evidence to prove his identity convincingly. It is so suffocating to enter here. I can appreciate their difficulties better than ever before.

Again: "This spirit is Mr. ——. He is not strong enough to use the medium himself." The spirit warns the sitter not to "take too much the spiritual view of things," but also to steer clear of a too physical attitude; in fact (with striking lack of originality in phraseology) to key himself to the spirit's "vibrations."

The writer of the book referred to admits that most of the stuff communicated was trivial and not of the kind that spirits coming back across the Great Divide would be likely to bother themselves with; but he says that this does not matter, the important point being that we can get any communication at all. Very well; if the purpose is merely to show that there are invisible worlds with which we can communicate, why make such a point of the fact that one of the communications was an exhortation to prayer and say that "this is a fact for the churches to ponder . . . Can the churches afford to overlook anything that brings materialists to their knees?" It is clear that there is a distinct design to mix up the psychic investigations with religion and to confuse astralism with the Spiritual. This is the danger.

But space lacks to quote any more of the drivel, all to the same effect. A few remarks on mental phenomena will not be out of place in conclusion.

Suppose one goes to sleep. As the physical senses close and the consciousness withdraws itself from the physical organs of sensation that give cognizance of the outer world, visions will pass before the inner eye. As he sank to sleep, his mind was full of wandering thoughts; and there came a moment when these thoughts ceased to be mere thoughts and acquired a color of reality like actual events. This is what is called "dream" — a continuation of our motley thoughts, now mistaken for objective realities. And the mind-pictures mix themselves up with these thoughts. A drama is enacted, in which the words spoken and the deeds done are the creations of our imagination, but the personalities who play the parts — who are they? They are simply masks borrowed from our mind; people whom we have seen and contacted during the day — or other days. Frequently not people in whom we are interested, but simply those whose faces happen to have become stamped on our mind's eye. Thus the dream character is a pure fiction having no connexion whatever with the actual person represented, and enacting any part which our wandering imagination may assign to it.

Of the same sort are most of these spirit communications. They are made up of bits of the minds of the sitters, which have or have not — as the case may be — coalesced with the semi-intelligent elementals or nature-"spirits."

Much of our mind is subconscious, as even modern science admits; and there are conditions when this subconscious mind becomes paramount, such as in hypnotism, hysteria, and insanity. Sometimes people are afflicted with audible whisperings in their ear, prompting them to evil or perhaps merely speaking irrelevant fragments of speech. Sometimes people can make their hands write down messages ("automatic

(CONCLUDED ON PAGE 17)

## MEMBERSHIP

**In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite 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 Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.**

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# Students' Path

## WHAT SHALL WE DO TODAY?

RUTH STERRY

O THE deeds we will do in the days to come
And the words that we mean to say
Will lighten the hearts of the sin-sick souls,
But what shall we do today?

O the burdens we'll lift from the hearts of men,
O the tears we will wipe away,
And the songs we will sing to the faltering ones---
But what shall we do today?

Today is the span of our life, no more
Can we measure or clasp or mould,
There may be no morrow for us, dear heart,
No future to use or hold.

O let us give from our store at dawn,
Give till the gloaming fades away,
All we may do for the sons of men
Is the good we can do today.—*Selected*

## *The* Object *of* Life

IT is a common supposition that because the object of life is apparently not to be discovered, it is futile to search for it. We have, however, but to think for a moment to perceive to what an absolutely illogical position such a conclusion leads. If we examine our lives we must see that, if such an answer holds good in one case, it should be applied in all. On close examination, how many things are there, the ultimate object of which we can state in terms? Take education and its branches: literature, numbers, poetry, music, sculpture, painting; can the object of all or any of these be definitely stated? Partial objects may, no doubt, but ultimate objects, no. Yet we do not suspend efforts at progress along any of these lines because we do not know whither they tend. The child who says: "I do not see the need for learning arithmetic, therefore I won't learn it," is not more illogical than the man who says: "I do not see the object of life, therefore I do not care how I live."

We very well know that the object of a thing does not usually become clear until we are on the road to the attainment of it; and why should it not be so with life, which is the sum total of all the things we think and do and are? That the matter is a profound mystery cannot be denied, but may not that be due to distance; that it is beyond the horizon of our present vision rather than due to opaqueness or blankness?

In *Isis Unveiled,* H. P. Blavatsky says: "Tell one who had never seen water, that there is an ocean of water, and he must accept it on faith or reject it altogether. But let one drop fall on his hand, and he then has the fact from which all the rest may be inferred. After that he could by degrees understand that a boundless and fathomless ocean of water existed. Blind faith would no longer be necessary, he would have supplanted it with knowledge."

Everything in life appears to be compounded of parts each complete in itself. A piece of rock is composed of millions of minute particles each an expression of the rock itself; the part symbolizing the whole. A body is composed of cells each possessing its own life, and each being an expression of the larger body. Regarding life in the same way, we may satisfy ourselves of its general direction by reviewing a day as a life in miniature, and endeavoring to discover its object.

We find that the object of each day is the performance of duty by the right use of our physical, mental, and moral nature, using such means to that end as are suited and available. This implies bringing the parts of our constitution into closer and more harmonious relationship with each other. Put in another way, it means seeking a unifying factor, and this unifying factor is the Higher Self. If during a day we have succeeded in fulfilling our whole duty and so establishing unity, the night brings for us experiences on other and higher planes of consciousness, and we rise next day with our constitution solidified and unified with new energy to withstand the shocks of the day.

So with the whole of life, as each day should be a conscious, persistent effort towards union with our higher nature, so each life should be the same persistent effort towards that permanent union. When we are successful the object of life is achieved. Life is made objectless because days are made objectless, and the lessons of life have to be learned by bitter experience, instead of a conscious grasping of our opportunities.

If we would but do this daily the object of life would become clear. According as each drop of water is pure so the whole mass is pure; as each leaf on the tree is green the whole tree is green; as a conscious effort at union with the Divine is made the object of each day, so shall we attain it as the object of life — the perfect expression of our own Highest Being. G. E. G.

## When Brotherhood Prevails!

THE world has long had ideas of brotherhood, from the mere co-operation for mutual private gain to association under the sentiment of kindness and good feeling.

The idea has asserted itself that men should have equal justice; but Theosophy furnishes the most comprehensive meaning of all, and the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY has striven through years of faithful effort and of wise leadership to realize Brotherhood in Life in a more vital way than has ever been achieved before; and Point Loma, the International Center of this Movement, stands for and emphasizes the life of peace, harmony, and good will; mutual helpfulness toward the higher expression of the Soul, and of the One Life which is the Divine Life.

Theosophy throws new light upon the meaning of the command of the Master that we treat our neighbor "*as ourself.*"

This means not only as though he *were* ourself, but, as *being ourself!*

The One Divine Life of which we are the specific individual expression, is so fused in its own great harmony of being that we cannot act for good or ill without affecting the whole. How foolish then to endeavor to live for the part!

It is impossible, says Theosophy.

This vital relationship makes sure the reaction of every thought and act. Then, too, the appeal of the precept "Do unto others as ye would they should do unto you," is not a reference to selfish whim, but to the better consciousness of us all that would be the arbiter to hold us to our highest and best.

Let us believe in our brother's best and expect it of him; let us encourage and help him to overcome his weakness and mistakes. Suspicion, jealousy, fault-finding, arrogance and criticism would then be thrust far from us.

Justice, unselfishness, love and true freedom, are the fruits of Brotherhood. Justice, not like the human idea of retributive cruelty, but the insistent harmony of the Divine Law which checks us when we mar it, first gently; then more and more sharply, until we see.

Ourselves alone can avail ourselves of the blessing of the divine Law of Harmony which works for the *good of all,* not to gratify the *whim of some!* If we work in harmony for the good of all we shall be truly unselfish. True unselfishness does not seek to gain by others' disadvantage, but trusts the universe for the good that may come, and seeks to promote conditions in which the happiness of all may be assured.

We may receive gratefully that which comes to us, but we should not *seek for self.* We are not taught by Theosophy and its wise teachers to make the "immoral self-sacrifice" which consists in catering to the selfishness of others or yielding to greed and tyranny. We have all seen this pitiful perversion of a beautiful quality of character. It is often done "for the sake of peace," but in reality it is the seed of strife and discord, giving supremacy to the lower nature.

The love taught by Theosophy is the unselfish devotion which gives unstintingly but wisely and with true discrimination, and asks nothing.

How much in the world is love gaged by what it jealously *demands of its object!* Devotion to the welfare of another is the measure of true love.

True freedom is not the perverted notion which gives expression to whims, and over-rides the peace of others. It is self-mastery, and the right to do right, to live truly and in the expression of the Higher Self. In Theosophy we find the broader interpretation of all virtues, and the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is pushing toward these ideals and affirming the life which is devoted to the welfare of humanity. For only in that life can the true welfare of the individual be attained!

Truth, Light, and Liberation, is our motto! STUDENT

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## HEREDITY

PHILIP B. STRONG

Adam, the son of God.—*Luke iii:38*

AM I a creature of the past,
A past I never can unmake?
Do vital fetters bind me fast,
With lineal links I cannot break?

Be as it may, this truth I know:
The past holds good as well as ill,
And mine the choice, *which* strain shall throw
Its further influence o'er my will.

And in the long ancestral line
Thro' which I must be blest or cursed,
I trace at length the name divine,
And find with joy it standeth first.—*Selected*

## THEOSOPHICAL FORUM

**Conducted by J. H. Fussell**

**Question** If Reincarnation occupies the place in man's destiny and in philosophy which you say it does, how do you account for the fact that it is never considered, nor even referred to incidentally, in any of the works or hypotheses of any of the great modern philosophers, German, English or French, from Descartes down to Cousin or Spencer?

**Answer** From the question one would judge that the writer of it were a great student of modern philosophy, but we would ask him to add to his studies the writings of the following, whose names I notice he does not mention, Hume, Schopenhauer, Lessing, Hegel, Leibnitz, Herder, and Fichte the younger. I would suggest especially that he read a little book entitled *Reincarnation, a Study of Forgotten Truth,* by E. D. Walker, from which the following extract is taken:

There is a larger endorsement of Reincarnation among western thinkers than the world knows. In many of them it springs up spontaneously, while others embrace it as a luminous ray from the East which is confirmed by all the candid tests of philosophy. When Christianity first swept over Europe the inner thought of its leaders was deeply tinctured with this truth. The Church tried ineffectually to eradicate it, and in various sects it kept sprouting forth beyond the time of Erigena and Bonaventura, its mediaeval advocates. Every great intuitional soul, as Paracelsus, Böhme, and Swedenborg, has adhered to it. The Italian luminaries, Giordano Bruno and Campanella, embraced it. The best of German philosophy is enriched by it. In Schopenhauer, Lessing, Hegel, Leibnitz, Herder, and Fichte the younger, it is earnestly advocated. The anthropological systems of Kant and Schelling furnish points of contact with it. The younger Helmont, in *De Revolutione Animarum,* adduces in two hundred problems all the arguments which may be urged in favor of the return of souls into human bodies, according to Jewish ideas. Of English thinkers the Cambridge Platonists defended it with much learning and acuteness, most conspicuously Henry More; and in Cudworth and Hume it ranks as the most rational theory of immortality.

The sender of the question informed us that it emanated from a Christian minister, and that being the case, we would also suggest that he study the Bible and the Church history of the early Christian centuries, in which he will find that this teaching was accepted by many. It has been shown again and again from the Bible itself, and from other Jewish writings that the Jews held it at the time of Christ and that Christ himself gave his confirmation of it. Among the early Church fathers Origen taught it, and it was a common doctrine among the Neo-Platonists. In recent days several notable ministers have preached it, as will be seen from the further quotation from the work above mentioned:

In Soame Jenyn's works, which long thrived as the best published argument for Christianity, it is noticeable. Chevalier Ramsay and William Law have also written in its defense. Julius Müller warmly upholds it in his profound work on *The Christian Doctrine of Sin,* as well as Dr. Dorner. Another means of its dissemination through a good portion of the ministry is Dr. Edward Beecher's espousal of it in the form of pre-existence, in *The Conflict of Ages* and *The Concord of Ages.* English and Irish Bishops have not hesitated to promulgate it. Henry Ward Beecher and Phillips Brooks have dared to preach it. James Freeman Clarke speaks strongly in its favor. Professor William Knight, the Scotch metaphysician of St. Andrews, and Professor Francis Bowen of Harvard University, clearly show the logical probabilities in which Reincarnation compares favorably with any other philosophy.

But whether modern philosophers have or have not discussed and given adherence to the teaching of Reincarnation, is no final argument regarding the truth or falsity of this teaching, for it should be remembered that for many hundred years humanity has been passing through a cycle of dense materialism when, save for a few thinkers and writers, these mostly in secret, all knowledge of the soul and its eternal pilgrimage has been obscured. Even the plain teachings of the Christian Scriptures regarding Reincarnation have been misinterpreted. The fact remains, however, that a very large and ever increasing number of the thinkers of the world today are beginning to accept this teaching, finding in it the key to many of life's perplexing problems. The modern world is beginning to realize that the ancients possessed a profound knowledge of life and its mysteries, and that this knowledge has never been lost, although in the course of ages it has been obscured. The teachers and helpers of mankind who are the custodians of this sacred knowledge give it again and again to humanity, as the cycles turn and bring around again the seed time, when the seeds of spiritual truth can be given out, then to grow and flourish in the on-coming age.

STUDENT

**Question** Theosophy teaches that man is divine. How may one gain a real sense of the divinity within him, and become convinced of its present power?

**Answer** The ancient sacred scriptures of all nations deal with this problem, and much more thought was given in the old days to its solution than is given now. So let us turn to some of the old sacred books and see what advice is given in them. First let us turn to the Bible.

What doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?

If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?

Read of the *Sermon on the Mount,* the whole secret is given there.

No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and Mammon.

Turning now to a far older scripture, the *Bhagavad Gîtâ,* which has been called one of the gems of the world's literature, we find that the whole of this little book is devoted to the teaching of man's true nature and the soul's progress. In it we read:

Seek this wisdom by doing service, by strong search, by questions, and by humility; the wise who see the truth will communicate it to thee and knowing which thou shalt never again fall into error, O son of Bhârata. By this knowledge thou shalt see all things and creatures whatsoever in thyself and then in me. . . . There is no purifier in this world to be compared to spiritual knowledge; and *he who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time.*

The deluded do not see the spirit when it quitteth or remains in the body, nor when moved by the qualities, it has experience in the world. But those who have the eye of wisdom perceive it, and devotees who industriously strive to do so see it dwelling in their own hearts; *whilst those who have not overcome themselves,* who are devoid of discrimination see it not even though they strive thereafter.

And in another little and very old book, *The Yoga Aphorisms of Patanjali,* it speaks first of all of the hindrances that prevent the realization of the true nature, and that these may be overcome by "exercise and dispassion." It is explained that by "Exercise," is meant the repeated and continued effort to reach the desired goal, and that "*Dispassion is the having overcome one's desires.*"

We have then the whole secret given in a nutshell, in two words, Altruism, and Dispassion. If we would realize the divinity within us, these are the first steps that we must take, the first, and yet such as will take us a long way on the path. Our duty to God, to the divine can only be realized by means of the performance of our duty to our brothers and to ourselves. The first of these is Brotherhood and the second is Dispassion, or self-conquest.

There is another aspect of this question that should not be overlooked. It is this; in spite of the teachings in the world's great scriptures, the knowledge of man's divinity had become almost lost among the Western races, the Christian peoples, and therefore the first thing to be done is to revive the ancient teaching and to call attention to the fact that it exists as a teaching, though it has been overlooked in the Christian Scriptures. The mere statement of the fact has a great power, and to tell men that they are divine is a call to them to let the divinity assert itself. This means also that the lower nature will resist this assertion of the Higher and will bring about inevitable conflict until man decides which of the two is his real nature, which shall be master and which servant. To gain a real sense of the divinity within one, it is necessary from the outset to trust that divinity, and once that the perfect trust is given, the victory over the lower nature is assured. It is the *only* path to self-knowledge.

STUDENT

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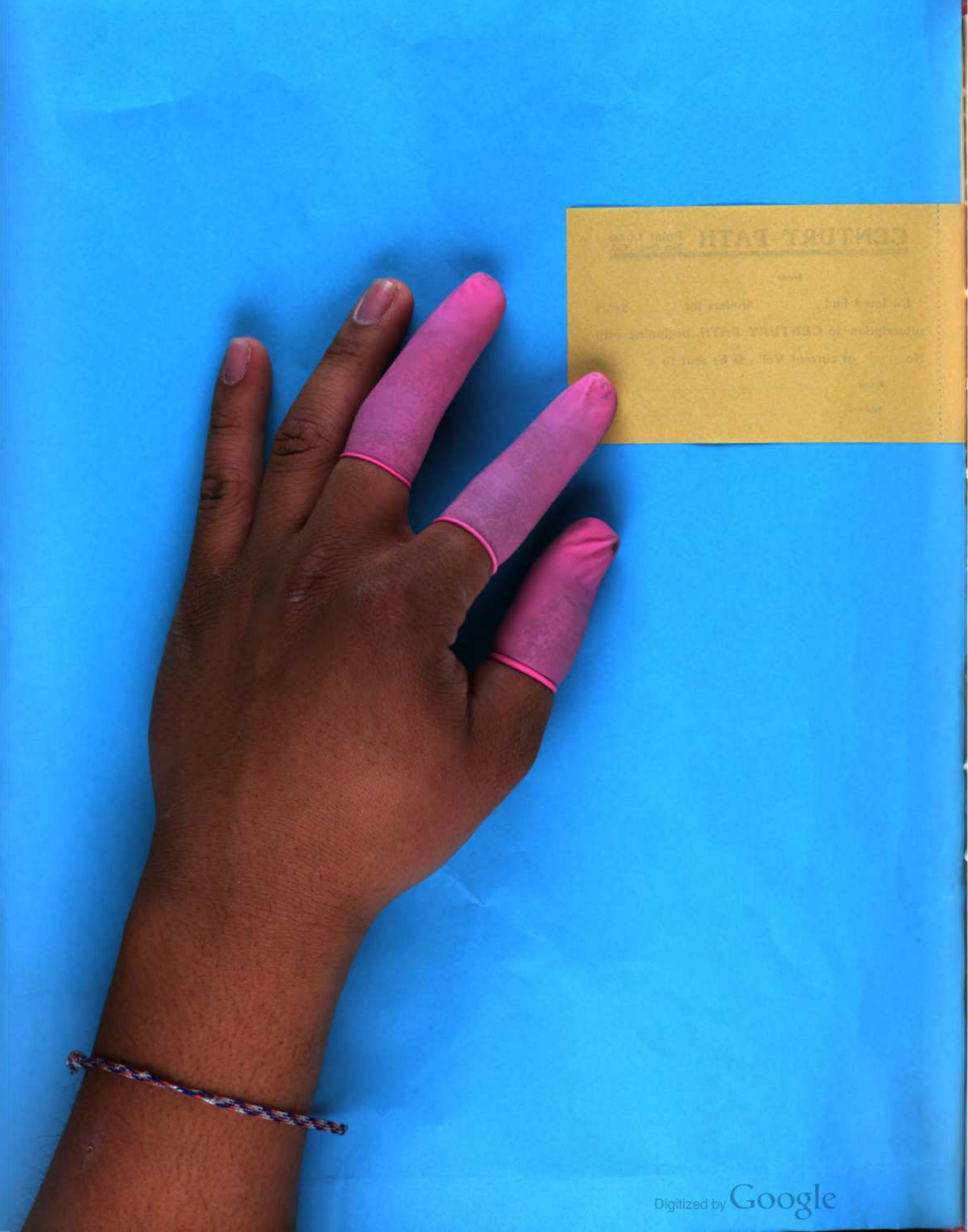
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## Modern Industrialism in India

(COLLATED BY H. T. P.)

IN Kashmir, one of the Native States of India, work on a mammoth scale has been inaugurated for the development of its water-power.

"The importance of the work will be understood from a brief statement of the geographical position of Kashmir and of its products and industries. The highway to Central Asia, it is entered from Northern India by a number of mountain roads or trails, most of which converge to the main thoroughfare known as the Jhelum Valley route. This route begins at the railway station of Rawalpindi, and comprises 200 miles of fine mountain roadway used alike for passenger travel in tengas (small two-wheeled stages) and for freight transport by bullock trains and other means. It ends at Serinagur, a city of more than 150,000 inhabitants. From Serinagur camel caravan routes lead across the rocky deserts to Leh, on the Indus river, which is the center of the Ladakh or Indian Thibet, and is the way station of the caravans across the lofty passes of the Himalayas to Yarkand, the gateway of Chinese Turkestan.

"The Jhelum River has a fall for 80 miles of its length averaging 31 feet per mile, and in places much greater than this, the minimum discharge being 30,000 gallons per second. Kashmir has no coal of good quality, and the forests are not capable of supplying fuel for more than the daily needs of the population, leaving nothing for the industries requiring steam power. With regard to a railway connecting Kashmir with British India, a variety of reasons, some of them urgent, makes it desirable that this means of communication be established. The more so since the Jhelum Valley section, 180 miles in length, can be operated by electricity developed by water power from the river.

"The possibility of eventually utilizing the energy of the Jhelum River, something over 1,000,000 horse-power, that has been going to waste for centuries, was strongly represented to the Kashmir government by Maj. A. J. Letbiniere, of the royal engineers, who had been engaged in electrical work in other parts of India. . . . The outcome was the authorization by the Kashmir State of contracts for the plants now being installed on the Jhelum River.

"The electrical plant now in course of erection has the power-house located near the village of Rampur, about 60 miles from Serinagur. The hydraulic works will be capable of supplying water sufficient to generate 20,000 horse-power. The water is drawn from the river by suitable controlling works and carried in a part masonry and part wooden flume, 8½ by 8½ feet, for a distance of 6½ miles along the hillside. At this point the flume terminates in a forebay situated 400 feet above the river below. The generating station is now in course of construction, and 5000 horse-power of the plant is to be erected at once, the balance of 15,000 horse-power being put in as demands arise.

"A prospective development of the utilization of the Jhelum River power has a world-wide relation to the chemistry of commerce. This is the possibility of the manufacture of the nitrate of lime as a fertilizer. The cliffs and hills which wall in the Jhelum River are of limestone. The application by Norwegian manufacturers of the discovery of Danish chemists that by the agency of powerful electric currents the nitrogen of the air can be extracted and mixed with lime so as to obtain nitrate of lime has been investigated on behalf of the Kashmir State, and the conclusion reached that the experiment is worth trying. The conditions are similar to those in Norway — plentiful water power which can easily be turned into electric power, and unlimited limestone. . . . Efforts have been made by the government to induce the use of artificial manures, but their cost has always been an obstacle. The need of obtaining a cheap fertilizer has been felt in the endeavor to break through the conservatism of the Hindu farmers. The Punjab, the great grain-growing region of India, is close to Kashmir, and would be the natural market for a cheap fertilizer obtained from the limestone hills by electric energy. . . . These and other considerations have given encouragement to the plans for repeating in Kashmir the Norwegian experiment. . . . The probability now is that the Kashmir State will authorize the engineer in charge to erect a small factory capable of producing 1000 tons annually, which will be sufficient to demonstrate the commercial practicability of the scheme and the value of the product as a fertilizer, while at the same time testing the extent of the market. After that American or European enterprise should do the rest. The experiment is certain to be followed with great interest both by agriculturists and by scientists who are engaged in commercializing the forces of nature. If successful they will be another tribute to the progressiveness of a native Indian State."

"There is a keen interest throughout India in all kinds of motor vehicles and this interest is growing rapidly. . . . Every tourist comments enthusiastically on the splendid roads for motor traveling in India, roads that form a network over the face of the country. Well-kept roads of easy gradients are found everywhere, and nowhere are found any disagreeable restrictions. . . . It would seem that India has got beyond the stage of the amateur in motoring. Her timidity in the use of the automobile is a thing of the past, and her princes, râjahs, and young men of business want something better and faster than 'runabouts.' The government is considering the desirability of using motor-transport wagons for freight in moving produce of out-of-the-way districts to market. This is entirely practicable, considering the good roads of the plains of India, and it would solve a problem that has given much perplexity to the government."

## Church and State in Virginia Before the Independence

IT is naturally a difficult matter to separate Church and State when they have been closely connected for a long period and when consequently there are troublesome questions of property to disentangle. This is being experienced in France. Such matters can only be settled by degrees, and we must be satisfied if a reasonable amount of justice is done.

In Virginia, when it was a colony, there was a branch of the Church of England. It had been formed by the missionaries of the Society for the Propagation of the Gospel in Foreign Parts. These were mostly supported by the parent society and they became ministers of parishes. Afterwards, however, glebe lands and property were acquired by them from the Government, together with a certain share of the taxes. Thus a very intimate connexion grew up between Church and State in Virginia, and nearly the same condition of affairs obtained in Maryland; in the Carolinas and Georgia, Church and State were less closely knit, and there was hardly any bond at all in New York and New England.

The clergy in Virginia were in an awkward position between their loyalty to the cause of their people and their obligations to the King who was the head of their Church and to the country which supported them. When the proclamation was issued to hold a day of prayer for the Revolutionary cause, they shut their church-buildings, except in the case of a few clergymen who compromised by preaching patience. After the revolution, the clergy were the subject of persecution and even personal indignities, and some of them fled to Nova Scotia or returned to England. Churches were burned or confiscated for secular uses.

In Virginia the Church was formally disestablished, and laws passed which threw the buildings open to all denominations. The feeling in favor of the old doctrines was, however, paramount, and this resulted in the establishment of the Protestant Episcopal Church. The Protestants re-acquired much of their property, but most of the land was appropriated to the State. STUDENT

THE results of the determination of the relative masses of binary stars are startling. Mr. Lewis finds that in eleven cases out of seventeen the fainter star is the more massive! In three more the masses are equal, leaving three in which the brighter star is the more massive, though the disparity in mass is much less than in brightness. D.

THE latest estimate of the sun's temperature is about 5000° C. Nobel obtained this temperature by exploding cordite in a closed vessel. Other estimates of the sun's temperature have been 50 to 60 per cent higher. That of the electric arc is 3600° C.; of a calcium carbide furnace 3300° C.; of the oxy-hydrogen flame 2000° C.; and of an electric lamp filament 1800° C. J.

## Astralism, Psychism, Spiritism

CONCLUDED FROM PAGE 14

writing") in this way. It is all the same kind of thing. The source of the communication is in every case equally untrustworthy.

Such methods of gaining evidence of immortality are comparable to the method of trying to learn about life by vivisection. They are stupid, blundering methods. The proof is in the atmosphere into which they lead us.

Let those who desire proof of immortality not seek it in such a materialistic way. If *they are satisfied* to accept as the spirits of their deceased friends the phantoms that masquerade in the *séance*-room, their ambitions must assuredly be low. All that survives there is the worst dross of them that were living, and that is not immortal, but dies as surely as the body.

Let us seek in ourselves for that which is eternal and changeless, remaining constant throughout all the changing moods and states of mind. The study of human nature is a field of limitless possibilities, and phenomenal spiritism is a kind of backwater of research. STUDENT

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## *The* "Weight *of* the Soul"

FOUR hospital physicians, of two New England towns, have been trying to ascertain the weight of the soul. They have determined it to be about an ounce. One of them thus explained to a reporter the basis of experiment:

During my practise among hospital patients and in being present at the bedside of many dying patients my curiosity was aroused as to whether there might be some material change discoverable by actual tests which would throw a new light upon the mystery of the flight of life.

When a person dies the current belief is that his spirit or soul continues to live.

My first thought was:— Has continued consciousness and personal individuality any existence? Can it exist in space as — nothing? It is known as a force — as a personality real and actual. It is impossible to think of it as not occupying space. It must be a space occupying body. With that granted the next query was:

Has it weight? Was it gravitated matter or some other form of unknown definition? Forthwith I began my experiments.

Four other physicians under my direction made the first test upon a patient dying with tuberculosis. This man was one of the ordinary type of the usual American temperament.

We placed him a few hours preceding death, upon a scale platform, which I had constructed, and which was accurately balanced. Four hours later, with five doctors in attendance, he died.

## Another Scientific Theory

The instant life ceased the opposite scale pan fell with a suddenness that was astonishing — as if something had been suddenly lifted from the body. Immediately all the usual deductions were made for physical loss of weight, and it was discovered that there was still a full ounce of weight unaccounted for.

My fellow physicians were mystified and only half convinced. I myself had grave doubts that our calculations were correct.

As a result of this doubt, I submitted another subject afflicted with the same disease and nearing death, to the same experiment. The result was the same. The instant the heart ceased to beat there was the sudden and almost uncanny diminishment in weight.

The third subject was that of a man of larger physical build, with a pronounced sluggish temperament.

When life ceased for a full minute there appeared to be no change in weight. Then suddenly the same thing happened that had occurred in the other cases. There was a sudden diminishment in weight, which was found to be the same as that of the preceding experiments.

I believe that in this case, that of a phlegmatic man slow of thought and action, the soul remained suspended in the body after death, during the minute that elapsed before it came to the consciousness of its freedom. There is no other way of accounting for it, and it is what might be expected to happen in a man of the subject's temperament.

## "Measuring" *the* Eternal

Three other cases were tried, including that of a woman, and in each it was established that a weight of from one-half to a full ounce departed from the body at the moment of expiration. In nearly every experiment each physician made his own figures, and then a comparison of results followed.

Every test was made to disprove as well as prove the peculiar results, but always with the same definite and marked change.

Thus it appears that the soul must be some space occupying body, either of gravitated or some other form of matter which has weight.

Death is not a simple phenomenon. Vital center after vital center yields up a something, a grade of substance, as yet quite unknown by science. There are intermediate layers between the *purely subjective soul* and the purely objective body, transmitting and translating from plane to plane of being, upward and downward. All of them are seats of memory of various kinds. Clothed in the highest of these, the soul finally loses all contact with the lower, which then survive awhile as various forms of spook and ghost. While these still cohere, they can automatically reproduce, under certain conditions, such memories and characteristics of the old personality as their respective life rôles were concerned with. But, as shells only, they can *originate* nothing. It is as if an actor's cast-off robes were to echo at night when the theater is closed, phrases of the parts played therein.

## A Change *of* Condition

But that which manifested the ounce of weight was not even one of these, but a barely super-physical emanation from the skin and mucous membrane of the lungs, slightly luminous to some eyes.

The finally purged vehicle of the soul has of course no relation to gravity, cannot be made to manifest in any way, and contains as the soul's memory and individuation, the aroma, the spiritual gleanings, of the closed life, memory of all such deeds and thoughts as it itself inspired and approved. This vehicle is the spiritual *personality*, that which remains after all that was of sinning and selfish flesh is washed away. In that, the *absolutely spiritual* soul is *personalized*. Without that it would have no contact with, or lot in, the impermanent universe nor with time or space.

STUDENT

## Phrenology, Astrology, *and the* Will

NOT content with the limitations of our minds, we must needs invent philosophies to limit them still further. Philosophies of the character-reading and divining sort are especially culpable in this respect.

Take for instance phrenology. A recent writer states that exhaustive investigations prove that strength of character depends on the size of the head. A head under 21 inches in girth cannot be powerful, smaller ones are invariably weak, and still smaller ones mentally deficient; and so on. People of marked ability have large heads.

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Now we do not propose to discuss the truth of this claim, because there is no present need to do so. We can afford (for the purpose of argument) to grant it. Let us admit therefore (for the sake of argument only) that the facts are correct. Must we accept the conclusion? Yes; *if there are no other facts having a contrary sense.* But there are. We remember a certain book on phrenology which proved that the shape of the head *continually changes* throughout life. We have read delineations of the characters of celebrated persons, in which the phrenologist referred to the changes that had taken place in the shape of the skull since his last delineation. Also the manuals direct us to "cultivate" certain faculties. In one delineation was something like the following: "Such or such an organ has developed, probably in consequence of the advice we gave when we examined his head before."

This stultifies the whole argument. True, the phrenologists may get out of the difficulty by saying that they only mean that present character can be read by the skull; but do they always restrict themselves to this meaning? No, for, when not actually expressed, another meaning is implied — namely that our character is *determined* by the shape of the skull. That meaning, whether expressed or implied, is at all events held by many people; and, as it is a most pernicious doctrine, it is well people should reflect on the flimsy nature of the evidence on which it rests.

The phrenologists admit that the shape of the skull changes all the time, in obedience to the *will* of the owner.

Therefore why trouble about the shape of the skull at all? It may show us what we have to contend against; but even there it is liable to deceive us, because it does *not* show how we are equipped for the battle.

Again, take astrology — so-called. Here we have precisely the same thing. A method of arriving roughly — very roughly in most cases — at a few of the characteristics with which a person is endowed when he starts in life. If he is a weak Soul, he will probably yield tamely to these influences, and so it may be possible to predict his probable doings and fortune. But if he is a strong Soul, he will resist the influences. The planet Uranus is admitted to have an influence altogether incalculable. If strong in a nativity, it will overrule all the minor planets. It probably represents the influence of the person's Higher Nature. It has been noticed by astrologers that the horoscopes of Theosophists — earnest ones — do not work. This is a fact. The reason is that they have acquired an independent power of action and are governed by influences which the horoscope does not indicate, and which overrule those minor influences which it does indicate. Again, if my horoscope indicates the character I used to have, it cannot possibly indicate the character I have now. At most it indicated a starting point. I can mold my horoscope, as I can mold my skull.

All these sciences are attempts to bolster up the idea that man's character is a closed circle, a ring of causes and effects from which he cannot escape. It is "Fatalism." There are innumerable ways of ascertaining the limitations by which a person is surrounded. His Karma is summed up in his house, his family, his country, his circumstances, the configuration of his skull, the lines on his hand, the point in Time's chart at which he incarnates. But who can predict the power of the Divine Self incarnate amid these surroundings? In short, is man a responsible being or is he not?

Once let a man recognize his Divinity, and he summons a power so great and free that not the greatest Sage can dare define its possibilities. Let us scatter these limitations to the winds — unless indeed we have a *reason* for imposing them.

All these pseudo-sciences are the servants of fear and doubt, which are unfaithfulness to the Divine Self. And they imply a woful degradation of sacred symbols. For, while no doubt it is true that even the crawlings of the humblest beetle could be determined by *true* astrology — such is the wonderful harmony of Nature — the real Astrology was one of the sacred sciences of the Mysteries and had nothing whatever to do with the petty personal affairs of people. The using of it for such predictions was a degradation. The attitude of mind which makes us do it is an attitude of impatience and curiosity and of concentration on self. If there is an opposition of Mars in my horoscope, it does not mean that I am to sit down and wait for the forces of Nature to sweep over me while I assume a negative and suppliant attitude towards them. It is an opportunity for me to study and master those beneficent forces. And if there is an aspect of the "benefic" planets, this does not mean that I am to succumb weakly to the influence and make a maudlin fool of myself. I ought to withstand these influences also and learn to dispose of them. STUDENT

## Influence *of* Mind on Body

A DOCTOR, speaking on the subject of "Disease the Product of Thought," observes:

> If a thought can in an instant of time dilate or contract the blood vessels, causing a rush of blood to or from any part; if it can increase or diminish the secretion of a gland; if it can hasten or retard the action of the heart; if it can turn the hair grey in a single night; if it can force tears from the eyes; if it can in an instant produce great bodily weakness; if it can produce insomnia; if, as has often occurred, it can bring instantaneous death — then is it not natural for us to conclude without further argument that it may bring about a more or less continuous derangement of the physical organism, which we call disease?
>
> On every hand we note instances where the action of the mind both produces and perpetuates disease. Indeed, I can truthfully say, after an observation of many years in the practise of medicine, that a majority of the cases of illness which come under the daily observation of the physician are largely due to the condition of the mind.

The above principles seem so obviously true that one wonders why they have been so little acted upon. One reason why they are gaining more attention nowadays is because the present generation has a much more sensitive nervous system than its predecessors, so that the connexion between mind and body is more marked.

But of course some people have overdone the principle and rushed to extremes. We have sects and cults which undertake to cure everything by mind and try to abolish the doctor altogether. Let us have common-sense and balance. If we have discovered that we have minds, that is no reason for denying the existence of our material bodies; and the fact that good thoughts are salubrious does not prevent good medicines also from being salubrious. The parson and the doctor have ever gone together, the one for the soul, the other for the body. We still need the doctor, though for the parson a truer substitute might be found.

But where is this substitute? Who shall minister to a mind diseased? Where is he of knowledge profound about the anatomy of the human soul, the physiology of our mind-bodies, and the therapeutics of our moral nature? Who can remove our doubts, give us a new confidence in ourselves that will brace us to throw off the bad habits, and fill us with a hope and consolation that will decide us to give life another chance?

This is where the Theosophist will find his mission — is already finding it; for everywhere people are turning to that Science of Life which alone, they find, makes no pretense, offers no dry crust, rehashes no stale platitudes, but has the real Waters of Life for the parched Soul.

How useless it is to patch up diseased bodies when the cause of the disease is allowed to continue! Sensualists who have no idea or no power of quitting their depraved courses; workers in unsanitary conditions who have no chance of escape from them; people who indulge vanity, despondency, and other moods that continually reproduce disease; what can medicine do for them but palliate their ailment and give it new fuel to burn up?

The doctor should be the ally of the Counsellor. His medicine chest is for the aid of him who has already begun to cure himself on the higher planes. Then the medicine will do for the body what the wise counsel is doing for the mind, and cure will result.

But there are some who have taken this blessed truth of the healing power of wholesome inner life, and perverted it into cults and practises that are anything but salubrious. These people cannot be said to be healthy-minded; they are overburdened with an intensified self-consciousness which makes their atmosphere unpleasant. And no wonder, since what they call good thought is usually the cultivation of a habit of concentration on the condition of their own physical body. Their aim in life is to be comfortable.

The direct concentration of the will on the body with the view of healing it is a wrong method. We cannot cure the body by inducing attitudes of mind that are really selfish and impatient. The result is, if anything, to drive the disease inwards, thus impairing the mental and moral nature and ultimately reproducing the disease in the body. The proper attitude of mind to assume is one of healthy interest in and work *for humanity generally* — not absorption in oneself. We should throw off despondent moods and vicious thoughts, not to cure our bodies, but *because they are wrong and harmful to humanity generally.* For bodily ailments consult a doctor. STUDENT

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# Some Views on XXth Century Problems

**The New Poetry**

ADMIRERS of the work of Whitman, of the new step which he took in poetry, sometimes think that the new poetry will break loose from all old forms.

Whitman gained access to a new range of feeling and voiced it. In so doing he founded a new poetry. But his secret, his newness, his right to be considered as founder, is not in his formlessness but in that new range of feeling. The current he touched was so great that in his enthusiasm to deliver its message, he would not take time to effect that marriage to constant rhythm which is the essential of poetry. If the expression of high feeling is to be other than prose, it must be cast into the form of verbal music. The expression must not only be musical and beautiful here and there, it must be unbroken music. If the musician goes so far in his disregard of form as to neglect even the chromatic scale, the division into bars, and the proportional length of the notes, he will not write music.

Poetry in its rhythm has the secret of nature. Every bodily function and every natural phenomenon proceeds by rhythm, by cyclic *number*, from the heart-beat up to the motion of the solar system around its center. Old Anglo-Saxon poetry had the pulse of the short line and the additional pulse of alliteration. Our poetry has usually the pulse of the measured line, the pulse of the accent, and usually also the pulse of rhyme. And it too may avail itself of alliteration. The classic Japanese poem has its 31 syllables in 5 lines of 5, 7, 5, 7, 7 syllables, each line contributing a definite addition of feeling. Greek and Latin poetry has its rhythms of syllabic length and tone.

Does it not seem likely that the new poetry, led by Whitman into a new current of feeling, and entering it more and more fully, will variously use *all* the old forms of verbal music, will even find new ones, new "restrictions" to add to them? The ear may come to demand a still stricter and subtler rhythmic melody of vowel and consonant. It is certain that if we do discard old forms of rhythm, rhythm itself we cannot outgrow. Rhythmic number, rhythmic vibration, is that by which cosmos differs from chaos. Let us make our definition of poetry complete. It is high feeling; it is vivid pictorialization; it is choice wording; but it is verbal melody, demonstrable and measurable rhythm.

STUDENT

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**Sentimental Materialism**

DR. EDWIN ABBOTT has written a book whose purpose it is to show that it is possible to believe in Jesus Christ without believing in miracles. If by miracles he means occurrences *outside cosmic law*, we agree. If he means occurrences resting on *a knowledge of law beyond that of ordinary men*, we do not agree. For such knowledge was the essence of Jesus Christ's position as *Christ*, as "anointed," initiated. To hold that he was merely a very good or even morally perfect man is not what is properly to be understood by the phrase "belief in him."

All men have certain powers over matter, which we therefore call normal. Dr. Abbott would also say that they have a certain vague cognition of God, which he would also call normal. He will admit that in Jesus Christ the second of these normals was greatly passed: not the first. Why the difference? Why cannot the first be passed, if the second can? We are bound to ask, and to doubt, whether he really believes, as he thinks he does, that the *second* can. For directly that second showed weighable evidence of having been passed, we should probably find Dr. Abbott doubting it.

There have been men who have lived lives of as complete self-sacrifice as Jesus; there have been men who taught the same ethics as he, and very often in the same words; there have been men who did not hesitate to give their lives for humanity. Dr. Abbott thinks he believes that Jesus was beyond any of these. He thinks so because he does not clearly define to himself in what respect he was beyond. Just as he rejects miracles, so he would reject each suggestion from his mind of *definite* respects in which Jesus was beyond other men spiritually. The salvation of the suggestions would lie in their vagueness. Let us try to concrete one or two.

If Jesus was the Son of God in a special sense, that does not mean — Dr. Abbott would contend — that he had any special relation to the *power* of God as manifested in the universe; for such a special relation would mean special access to that power; that is to say it would lead to "miracles," which, by the hypothesis, did not happen.

But the Sonship would also not mean special relation to the *wisdom* of God, for that would imply manifestations as unbelievable — to Dr. Abbott and his school — as miracles. These people would never admit that Christ understood for example the recently discovered corpuscular structure of matter, or could solve for science the problem of the ether. Yet those who believe in a Maker of ether and matter should surely believe that that Maker's Son would know about them! No, the knowledge is too definite.

Let the Sonship drop. Say that Christ was a man who had *attained* a special relation to God, simply. Exactly the same argument holds. The moment that relationship is supposed to yield *power* we have the forbidden belief in "miracles" — unless the manifestations are to be so vague that thought cannot get at them. The moment the relationship is supposed to yield *wisdom*, the modes of the wisdom have to be made equally vague. We may not say that Christ understood the ether; that is definite. We may say he understood "the human heart," for that assertion is too vague to deny. Yet pressed into definiteness, it would be denied by the Abbott school. Let us try it. Could Christ have taught the modern alienist anything in advance of modern knowledge concerning the problem of multiple personality? The school would say no. Are they not, in plain language, *materialists touched with sentiment?* Directly the sentiment is made to say definite things, its utterances, every one, are repudiated by its owners. Belief in Christ as anything *specifically* beyond a very good man, involves a belief in "miracles." And miracles of knowledge and of power are organically related. If there is to be a Christian materialism, let it be honest.

STUDENT

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**East and West**

PROFESSOR KNOX, of Union Theological Seminary, New York, thinks that any attempts of the West to proselytize in the East must necessarily prove fruitless. Neither can understand the other. In the West,

> Man is God's child, made in God's image, with an immortal soul and a destiny of pain or suffering according to his deeds and faith. Thus immense emphasis is put on the personality of God and man, while the world has been of secondary importance. . . . But to the Asiatic all is different. The universe with its fixed laws and resistless fate is the ultimate fact. It exists from everlasting to everlasting. It goes on and on in ever repeating cycles. It comes from chaos, assumes definite form, continues for a while, returns to chaos, and repeats the round worlds without end.

Man is only an incident.

We will use the word "East" in the same general way, and examine the two views.

Obviously, the Western keynote is egotism. Dr. Knox is right: the world, teeming with innumerable and immeasurable life, has been of quite secondary importance. Man thought of himself in exactly the same self-important way as he once thought of the little earth as the center of the stellar universe. And upon his egotism, not upon his philosophy, he founded his belief in his own immortality.

For the East, the whole universe is alive. It precipitated itself from chaos into cosmos in order that souls, (collectively, Soul), might dwell and progress therein from "unconsciousness" to semi-consciousness, to full consciousness, to human consciousness, to god consciousness. Nowhere is death, everywhere progress. When some inconceivable height has been reached, all is withdrawn. Nature, having achieved her aim — the evolution of the souls entrusted to her — again passes to chaos. But in due course she takes up her work again; all reappears. But the new drama is no mere repetition in any single particular of the old. It begins where the old left off; there are new heights, new forms of wisdom, new beauties. Life is eternal and eternally progressive. The Divine Voice, calling all creatures to come up higher, never ceases save during the intervals of rest.

If the missionary will study Theosophy he will get at that conception in the readiest way; then perhaps he may be qualified to help the East to higher applications of its own faiths. That is the best he can do, and it is enough. As for the ethical law, the path of right life, the highest Eastern expression of it is the same as the highest Western. The East understands self-sacrificing love.

STUDENT

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# Archaeology Palaeontology Ethnology

### The New Chaldaea

THE Sultan, for reasons perhaps both known and unknown to himself, has given orders that Chaldaea shall live again. Chaldaea is the southern portion of the great region lying between the Tigris and the Euphrates, stretching down to the Persian Gulf. After the Chaldaean period it was the scene of the empires of Babylon. The northern part was the center of that great Assyrian empire whose history followed upon the Chaldaean.

Long before history opens upon either, the two districts may have had plentiful rainfall. But in any period known to us, their great fertility was dependent upon artificial irrigation carried out on an enormous scale. Great canals were dug; the largest, the Nahrwân, was 250 miles in length and more than 100 yards in width. From the greater canals subsidiary branches were led sideways over the land. As the wave of westering civilization passed on, these fell into neglect, and were finally utterly destroyed by the medieval Tartar invasions. Up to the tenth century it would seem that Chaldaea still maintained a population of more than six millions; now there are but a quarter as many, all nomadic. An Indian Government report says: "The ruin of the Nahrwân canal was indeed the greatest blow which the country has received. Its severity must have created universal stupor, and was doubtless followed by pestilence and famine."

The Sultan's order, if carried out, may result in much repopulation of the desolated wastes. And modern work will incidentally unveil for us far more of the buried remains of old civilization than will ever be possible for purely archaeological search.

So far, in the usual utter defiance of traditional history, the beginnings of civilization in that region are placed no farther back than 4000 years B. C. The first people of which traditional history makes formal mention were the Akkadians, coming from whence history seems doubtful — perhaps India, perhaps Egypt. But these early Aryan wanderers found a people there before, whom they stayed to civilize. The Akkadian civilization thus resulting endured some immense period, giving birth to a great literature. According to Berosus it stretched over 34,000 years. Then a Semite element arrived, and the word Chaldaean is usually restricted to the post-Semitic period. Then came an Elamite period; then the period of the Assyrian empire; and lastly the Babylonian periods.

If, as Theosophy says, Egypt has a chapter of renewed life opening before her, when the memories of her immeasurable past will awaken in the minds of a restored people, why may not the same be in store for hoary Chaldaea? The Sultan may be building better than he knows.

STUDENT

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### Who Built Anuradhapura?

IN the *New Century Path*, vol. viii, no. 48, and vol. ix, nos. 3 and 9, are illustrations of the ruined city of Anuradhapura in Ceylon. In the *National Geographic Magazine* a writer gives us a somewhat more adequate idea of its importance and antiquity than usual. He points out with truth that

> Comparatively few people outside of Ceylon realize that on that little island in the Indian Ocean was once a civilization which, when Christ was born, was at its height. After all these centuries little of it remains except a few imperfect ruins of its most famous city, Anuradhapura.
>
> At one time this was the capital of the island. . . . Some idea of its size can be gathered from the fact that it harbored 96,000 Buddhist priests. In area the city occupied about 100 square miles. . . .
>
> The city was built in the wave of religious enthusiasm which struck Ceylon with the advent of Buddhism. . . . But the hand of time and successive invasions of the Hindoo Tamils . . . have left of this once mighty city of Anuradhapura nothing but a few granite posts in the thick jungle.
>
> Thirty years ago these even were not visible, but from the *Mahâvansa* . . . the site of the ancient city was known, and so the British Government set about the work of excavation. The greater part of the city was found about six or eight feet underground. . . .
>
> Two thousand years ago the city was situated on a fertile plain. Water was brought from the mountains, forty miles distant, in a huge canal and stored in artificial lakes, from which it was distributed to tanks in various parts of the city. One of the first acts of the Tamils was to destroy this system of irrigation, and with that ended the prosperity which the country had enjoyed. . . .
>
> The most imposing objects in Anuradhapura are the Dagobas, of which there are four. They are huge mounds of solid brick, shaped like beehives, and from three to four hundred feet high. . . . Sir Edwin Tennant says of one of them: "Even with the facilities which modern invention supplies for economizing labor, the building of such a mass would at present occupy 500 bricklayers from six to seven years, and would involve an expenditure of at least a million sterling ($5,000,000). The materials are sufficient to raise 8000 houses, each with 20 feet frontage, and these would form thirty streets each half a mile in length. They would construct a town the size of Ipswich or Coventry; they would line an ordinary railway tunnel 20 miles long, or form a wall one foot thick and ten feet high, reaching from London to Edinburgh."

Speaking of the semi-circular thresholds or "moonstones" before the bathing places, the writer says, "Words cannot do justice to the beauty and originality of the design."

Now it is clear that something more than religious enthusiasm was needed to enable people to erect buildings evincing such stupendous energy, greatness of conception, and beauty of design and execution. Religious enthusiasm alone might have made them build dirty little shrines. But here consummate ability, the fruit of long experience, is evinced. Therefore we are bound to infer that the civilization which built these structures was already old at the time (whenever that was) when they were built.

Ceylon is the northern remnant of a great island or continent belonging to Lemurian and subsequently to Atlantean times and called Lanka. Hence the people who inhabited it in past ages were descendants of the Atlanteans. The same fact accounts for the stupendous ruins of Cambodia and Java. The Veddhas of Ceylon are a degenerate remnant of Atlanto-Lemurians in whom "the spark had died out."

STUDENT

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### West African Religion

SOME interesting information is given on this subject in a book recently published in London — *At the Back of the Black Man's Mind*," by R. E. Dennett. It is commonly supposed that the Black Man's religion, or substitute for religion, is simply "fetishism," whatever that may mean; but here we get not only a good explanation of this somewhat loose term, but also the information that beyond and above fetishism is a system better entitled to the name of religion.

Fetishism (or more properly Ndongo-ism) is merely witchcraft. Its paraphernalia are images, Zinkondi or house-protecting figures, and Mbowu, figures into which nails are driven. These may or may not be in human form. People pass before them and swear, either to their own innocence of such and such an offense, or to another's guilt. The nail is driven into the image to clinch the matter. The spirit of the image is then supposed to see to the protection of the innocent and punishment of the guilty.

Of the higher cult Mr. Dennett says:

> Nkici-ism, as opposed to Ndongo-ism, is connected with sacred groves and the kingly office. . . . There are two great classes of sacred groves: (1) Those connected with the sea, salt water, fish, and spiritual ideas; and (2) those connected with the rains, plantations, births, or ideas of nature. . . . In addition to (1) sacred groves, the six titles of the king connect him directly with five other divisions of sacred symbols; (2) sacred lands and rivers; (3) sacred trees; (4) sacred animals; (5) omens; (6) the seasons. In each of these divisions there are twenty-four sacred symbols. . . . In the last resort the Bavili are monists: they reduce everything ultimately to a manifestation of Nzambi. From the abstract Nzambi proceed three beings, two of which are male and female. These three elements of the trinity appear in Bavili philosophy as Xi, Ci, Fu. Xi means passive matter, or things pertaining to the maternal principle. Ci is the paternal or active principle. Fu is, properly speaking, habit, custom, or sequence.

H. P. Blavatsky shows that these people are the descendants of the degraded black Atlanteans. It would appear that some dim tradition of Atlantean philosophy yet remains among them.

K. M.

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### American Armenians

IN view of the amalgamation of races into a new race, now taking place on this continent, it is interesting, and to many will be surprising, to note that the Armenians are said to have proportionally more voters in the United States than any other foreign contingent. There are said to be 50,000 Armenians, of whom 35,000 are voters. Most of them are merchants, but there are many professional men. They publish fourteen periodicals in their own language, and have libraries and reading rooms. It is an interesting and mysterious race. E.

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# The Trend of Twentieth Century Science

**Mother Aether**

THE personal feeling, the acrimony, which some of his fellow scientists are importing into their criticisms of Mr. Butler Burke's theories of the origin of life, makes one suspect that there must be a good deal in them. For that is the ordinary and classic reception of new truth.

From his "radiobe" experiments he has passed to a new conception of the origin of life and inorganic matter. If the atom, he argues, corresponds to a solar system, and the contained corpuscles to planets, then — since planets are evolutions of nebulae, there must be a nebular stage of evolution behind the corpuscle or electron. Whatever its size, whether planetary or corpuscular, a nebula is a spiral whirl or vortex — which, it will be noted, is the modern conception of the ether. If the corpuscles are regarded as concreted droplets of electricity, the nebula is a stage intermediate between that and a still earlier one, of entirely free electricity. This nebular stage he regards as living stuff. As time goes on it condenses into corpuscles; these again aggregate into atoms; these atoms consist of the heaviest chemical element or elements. For that element there is no name, so far, for no one knows its existence experimentally. Its quantity may be too minute. To fill out the theory, this one element must break down into seven, standing at the head (the heavy end) of each of the seven columns into which the elements are now classified. These degenerate down the column, becoming lighter and lighter, generating all the elements in the seven columns, and ending with the lightest.

According to this view then, "dead" matter, inorganic matter, is an evolution from living, the nebula; not the other way about. Every cell may be secretly a minute laboratory and cradle of elements. New nebulae may be constantly arising in Aether, the ancestress of ether. The quantity of chemical matter may perhaps *not* be fixed.

But not all the nebula thus decays backwards. Some of it persists in the nucleus of every cell; it is the living matter *par excellence* of cells. It is the germ plasm of Weismann; to it all the special phenomena of life are due. It is trans-electric, ultra-material, whirls born in the ether. According to this view we have to conceive of nuclei not as the dark spots or skeins which we see under the microscope; anything visible is at best but the garment of the garment of the garment of the real nucleus. *That* is luminous with a radiance far above our sight or conception. How many octaves we do not know. The important points and implications of the theory are that nuclei are of the nature of *light* rather than "matter"; that the special vital activities of the cell are due to them; and that ordinary matter — the chemical elements — represents a dropping down from this higher level, not the reverse. C.

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**The Colors of Flowers**

WHY are flowers large and conspicuously colored? Science has a ready answer — that they may attract bees. Why are men growing rapidly taller, stronger and more vitalized? Because in the struggle for existence, it was always men with most of those qualities who won and survived.

But, one suddenly remembers after recovery from the pleased shock of the perfection of the answers, many flowers are extremely *small* and *in*conspicuously colored; and men are *not* getting taller, stronger and healthier. We have been furnished with reasons — very pretty ones — why things *are* what they are *not!* The *reasons were in fact reached first* to satisfy a mechanical view of evolution, and facts then selected to fit the reasons. Natural Selection and Survival of the Fittest had to appear as the chief factor. Another factor is sexual selection. Why have all men long red hair? Because women like long red hair, and amid a crowd of suitors have for ages selected the ones with longest and reddest hair! . . . And so on: all must be explained by external influences. We know that facial conformation, angle of jaw, shape of nose, in some degree color of hair, and so on, are outward expressions of temperament. Why may not the colors of flowers be in the same way expressions of their inner nature? The *little* ones, those of *dull* color, and those as *green* as their leaves, are as regularly visited by bees as the others. Besides, if the flowers evolved color because the bees loved it, and the bees came to love color because the flowers evolved it, we are clearly in a vicious circle and may as well resume the problem of the hen and the egg, considering again which of them came first.

When in scientific deliverances we meet the question why or how are things thus, and the answer betrays a materialistic bias, it is useful to close up to the question and see if things *are* thus. STUDENT

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**What's in a Name?**

PROFESSOR MILLIKIN, of Chicago University, objects to the popular statement that chemical science, in its discovery of the electrical nature of the ultimate constituents of matter, has disproved the existence of matter. Matter is that something which possesses the qualities of weight and inertia. If it has been proved, he argues, that that something is electricity in certain conditions, our conception — and the reality — of matter remains exactly where it was; we have merely identified the something.

But the popular instinct is nevertheless quite right. As a definition it is very well to say that matter is that something which possesses the qualities of weight and inertia; in feeling, unuttered, we add another quality — deadness. We have no such feeling with respect to electricity. If we do not think of that as alive, we do not think of it as dead. Our feeling of it, as distinct from our formal knowledge, is of something weightless, luminous, almost living. We now learn that matter is this very thing. The old matter has gone, a new one come. So far as the people are concerned, science *has* disproved the old matter. The material universe is now electricity in its various forms. And it makes a great deal of difference, too, whether we say that matter is electricity or electricity matter. In the one case we as it were elevate matter and in the other pull down electricity. When the relation between electricity and consciousness is better known, the advantage of the first statement will be better appreciated. STUDENT

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**Libeling the Alchemists**

AN Eastern contemporary, in a review of a History of Chemistry, remarks that "The services of Western alchemists are [therein] exaggerated, as they usually have been. Science is enriched by those whose nature is to aspire after truth, not by those who are goaded on by naught but gold-greed."

A worse fashioned sneer was never written.

Chemical science was, and is now, enriched "by those who are goaded on by gold-greed." The same proportion of chemists now hope to have gold as the *in*direct result of their researches, as of alchemists hoping to have it as *direct* result of theirs.

The same proportion of alchemists as of modern chemists worked for pure love of science, in pure aspiration after truth. A number of alchemists used alchemical terminology to describe spiritual processes in human nature. Some of their terms remain in that use to our day. We too speak of the *gold* of human nature and its *lead*, of a *mercurial* or a *volatile* temperament, of the *alchemy* of human nature, of a *saturnine* or *sunny* habit of mind, of the *crucible* of suffering, and so on.

Finally we may remark that the last word of modern chemistry is in vindication of the leading alchemical principle — the inter-transmutability of the elements. The reviewer should keep within the narrow limits of his historical knowledge. STUDENT

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**Pricking the Rind**

THE plan for using the earth's crust-heat seems to be getting more defined. There is no doubt that in most places the heat of the crust increases the deeper it is penetrated. The increase differs. It is thought to amount, as an average, to one degree for every fifty or sixty feet. If that rule holds good at a depth of say twelve thousand feet, we should there have a temperature of more than 240°. The suggestion is that two holes of that depth should be bored — not a very formidable matter — fifty feet apart. Dynamite would then be exploded at the bottom of both of them till they were united. The shattering of the rocks all about the base would make a huge hot-water heater. Water poured down one of the holes would instantly be turned into superheated steam, and, if prevented from returning in that form through the same channel, would come up by the other. Enormous power would thus be in continual generation in far greater amounts than from any other source we have.

Twelve thousand feet — between two and three miles — seems a good way. But the earth's radius is four thousand miles. STUDENT

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# Nature Studies



Lomaland Photo. and Engr. Dept.

THE "HOME OFFICE," LONDON, ENGLAND

**Alaska as an Agricultural Country**

ACCORDING to some travelers, it is a great mistake to look upon Alaska as merely a mining country, for it has agricultural prospects which will give it a future after its mining days have passed their meridian. The grass grows six-and-a-half feet high, and there are some of the most fertile valleys in the world, where a great variety of fruit can be grown. H.

**Exploration in East Africa**

MAJOR POWELL-COTTON, who has just returned from explorations in East Africa, reports the finding of six forest animals unknown to science. These are the dusky African tiger cat, a new animal about the size of a leopard; the honey badger or black Ituri ratel; the elephant shrew; an antelope armed with tusks which dives under the water; a new black and white monkey; and a huge red buffalo. He did not succeed in seeing a live okapi though he has an excellent specimen of the skin and skeleton of one. The region explored was that unknown part of the Kongo south of Lado.

Near Lake Albert-Edward was a tribe of lake-dwellers who spend their whole lives on the water. Their houses are built on floating platforms anchored to long poles. The main village consists of thirty of these.

The following account of an attack by a lion is given:

The expedition was in a country infested by lions, who played round the camp every night, but always disappeared before daybreak. One morning, however, the explorer saw a large solitary male making his way back to the jungle on the river banks and, cutting him off, fired, wounding the beast badly.

Meantime the animal got into the brushwood, where it was almost hidden, and an hour and a half later Major Powell-Cotton, thinking the lion too badly wounded to move, approached, accompanied by some of his men, who threw mud at the beast. The latter, however, did not budge, but on a sandal and a stick being hurled at him he rose, emitting a load roar, and charged open-mouthed at Major Powell-Cotton, who was only a few yards distant.

The latter instantly fired both barrels, but this failed to stop the lion, and the explorer, on turning to his bearer for another gun, found that he had bolted. There being no time to reload, Major Powell-Cotton hurled the gun into the lion's face and turned to run. As he did so the wounded animal sprang and, digging his claws into Major Powell-Cotton's back and legs, bore him to the ground.

The infuriated lion, which it was subsequently found had had its jaw smashed by one of the bullets, tore its victim's coat to shreds and vainly endeavored to raise his head and get at the eyes. It then attempted to tear open the abdomen, but owing to a folded copy of "Punch," which Major Cotton had in his pocket, the brute's claws were unable to penetrate to the flesh. While Major Powell-Cotton lay almost crushed under the animal one of the porters rushed at the lion and hit him on the head with a stick.

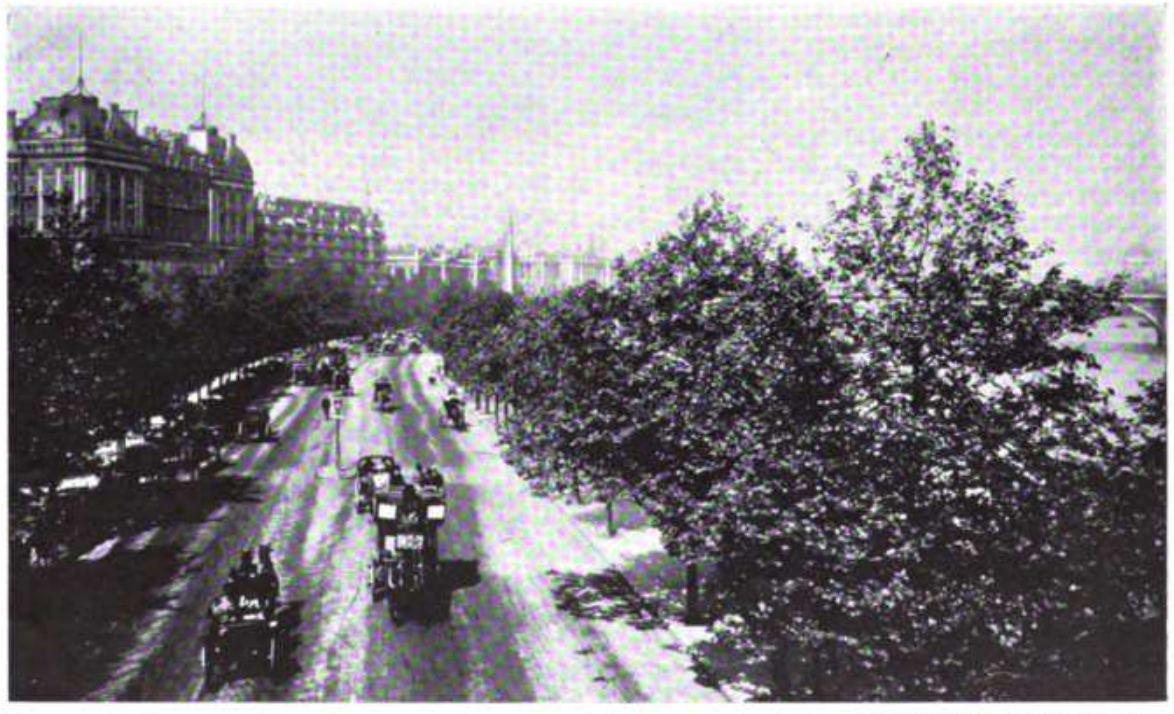
At the same time the Waganda headman with great pluck ran up and slashed the animal across the eyes with a whip. This diverted the beast's attention, and at that moment an Askari shot him dead.

It was then found that Major Powell-Cotton had received 17 wounds. He however rode to the nearest Belgian camp, where he was nursed back to health by Commandant Bastien.

STUDENT

**Perfume Cure**

NOW we read of a physician who prescribes perfumes. He specifies the following: Geranium — audacity and self-confidence; Mint — a clear business head; Oppoponax — madness; Russia leather — indolence; Violet — devotion. This reminds one of the old herbalists whose quartos may be read in museum libraries, and of the modern astrological almanacs. The law of cycles affects human thought, and modern enlightenment sometimes spurns past ideas only to meet them again after a short detour. STUDENT



Lomaland Photo. and Engr. Dept.

GLIMPSE OF THE THAMES EMBANKMENT, LONDON, ENGLAND

SHOWING "CLEOPATRA'S NEEDLE," AND ST. PAUL'S CATHEDRAL

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"DUX FEMINA FACTI"

# WOMAN'S WORK

They do abuse the King that flatter him,
For flattery is the bellows blows up sin.—
From Shakespeare's Drama of *Pericles*.

## The Woman in Italian Art

IT would require months spent in Florence among her old galleries, palaces and churches to become acquainted with all her rich art treasure. Here one becomes so absorbed in the history of Florentine art, whose pages are lavishly spread out before one's eyes at every turn, that for the time being it seems one of the most important developments of our civilization.

A good way to obtain an idea of the development of their school of painting is to compare the work of the artists preceding Michael Angelo and Raphael with the work of those that followed. Of the former, even the earliest and crudest has something of latent power, which each successive artist liberated to a greater degree by using the knowledge and experience gained by his predecessor, and by adding some particular thing of his own — thus making it possible for his successor to carry the work still further toward perfection, as each wave of the incoming tide sweeps further shoreward than the last. The high tide was reached by Angelo and Raphael. Their attainment was the limit permitted to art by the conditions of the existing civilization; their attainment was the glory and the goal toward which the host of early Florentine painters strove.

The artists following Raphael had a greater store of accumulated experience from which to draw and better materials with which to work; yet they lacked the freshness and charm, the virility and power. Their works show fine coloring and perhaps better drawing, but are commonplace and often insipid. The canvases of the former are full of the prophecy of the glory to come; those of the latter reflect only the glory that had passed.

A similar history has been repeated again and again through the civilizations of the ages, and to a student of Theosophy, who sees the law of progress working by cycles, the meaning is plain.

The simple, graceful head shown on the opposite page is a detail of a picture called *The Adoration of the Kings*, by Ghirlandajo, a Florentine of the fifteenth century. It is in the Church of the Innocenti, belonging to the Foundlings' Hospital in Florence. One has but to compare it with Carlo Dolci's well-known *Saint Cecilia* for example, to get a tiny glimpse of the waxing and waning of the Florentine School of Painting.

It is interesting to know that Ghirlandajo was Michael Angelo's first master. He it was who discovered the genius of the boy and reversed the established order of things by paying Angelo's father for the privilege of teaching him. When the lad's genius had ripened enough to have made his studio famous, Ghirlandajo gave up his own profit by recommending him to Lorenzo de Medici, that he might be admitted to the Academy where his advantages would be greater than his studio could give.

STUDENT TRAVELER

**WHEN mortals have become sufficiently spiritualized, there will be no more need of forcing them into a correct comprehension of ancient Wisdom. Men will *know* then, that there never yet was a great World-reformer whose name has passed into our generation, who (*a*) was not a direct emanation of the Logos (under whatever name known to us) *i. e.*, an *essential* incarnation of one of the "Seven" of the "Divine Spirit who is sevenfold"; and (*b*) who had not appeared before, in past Cycles. They will recognize, then, the cause which produces certain riddles of the ages, in both history and chronology.**— HELENA PETROVNA BLAVATSKY in *The Secret Doctrine*.

## The Larger Life of Royal Service

THE question: How can woman find the way to the larger life of royal service, is on many lips today, for the efforts in behalf of woman's education, the efforts to widen the field of her activity and to give her the training that will enable her to succeed, have indeed raised the general standard of mental culture and given the world more skilled workers. But still, women as a body remain heart-hungry and soul-starved, with their deeper possibilities unquickened. The most urgent necessity is, that hand in hand with the intellectual and manual training, shall go the teaching of the laws of life, the great truths that lie at the heart of life, so that women as a body may learn to live in the light of the Law and thus fit themselves for the larger duties that crowd upon them. There is but one answer to the question: Theosophy is the storehouse of these truths, and its teachings must be made a living power in the lives of women today if they are to enter on the larger duty and render royal service as souls.

The great truths taught by Theosophy are very simple; a child can understand them. Humanity is One; we are divine souls, together comprising that One; we are reborn many times on earth and reap in each life what we have sown in previous lives, gaining experience until the higher spiritual part of our dual nature has conquered the lower, and the purpose of the soul is achieved.

The first step toward the larger life is taken when women make a determined effort to substitute this broad view of life and destiny for the narrow views generally held. Then they begin to gain strength for greater efforts for the service to humanity as a whole, by adopting nobler conceptions of life. The teachings of Theosophy rob death of its sting, for death, we soon come to see, is but a stage in the process of rebirth; they remove the ache of bitter disappointments, for the sphere of life's activities is seen to be so much larger, the horizon of opportunity so much wider, that hope is engendered where once was despair, and a new resolve is born where once was merely endurance. Moreover, the teaching of the divinity of the higher nature, its unity with all that works for good in the Universe, inspires one to

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overcome all obstacles; and when we add the inspiring announcement made by the Teachers of Wisdom that a new cycle of light has dawned, that a new spiritual energy is at work in the world, it would seem that every heart would expand, and that women everywhere who have learned of these things would eagerly press forward ready for royal service in work for humanity.

The truth is that when women have honestly striven to make these teachings a living power in their lives, they find themselves already in the ranks of the workers for humanity. But these great truths, taught now again after a lapse of centuries, have been long distorted and forgotten, and they break upon us anew with a force that soon disintegrates the mass of false notions and petty, hard conceptions of life we formerly owned. Women have so engirt themselves with what is trivial, false or material that a steady, forceful effort on their part is required before they can stand in the light of wisdom and awaken at first a faint remembrance, then a present sense, of the glorious thing life is when lived in accordance with the teachings of Theosophy.



Lomaland Photo. and Engr. Dept.

HEAD OF MADONNA — BY GHIRLANDAJO

FROM THE ALTARPIECE IN FOUNDLINGS' HOSPITAL: FLORENCE

For the great majority of women life has not been a glorious thing. They have suffered terribly in the age during which they forgot their divinity. The sadness of human life lived in ignorance of its purpose, the indignities which are soon put upon those who know not their divine power, the submission often enforced until preferred in the end, have left their mark upon the woman-nature; and though these conditions — some of them — have passed away, outwardly at least, we are often cowards when we should be brave, we often hesitate when a decisive stand for the right would free all concerned — perhaps a whole family — from fetters too long worn. Many seem to find it so hard to step out of the shade into the sunlight. They prefer the old narrow personal view, even after the broad true universal teaching has been put before them. Is the new sphere of activity — the larger life of self-reliance and trust — too great for them? Let women not belie their own hearts! For during the years of ignorance and restricted opportunity, the hearts did yield a treasure of brave endurance, of devotion to duty as women conceived it, and often of unselfish service. And now that the Gates of Wisdom are open, shall women press back into the darkness? It must not be. Let them yield a wiser devotion, a deeper fidelity to the larger duty now to be discerned by the faithful — and a new generation shall rise up to call them blessed.

When women open their hearts and minds to the acceptance of the larger duty, that owing to humanity as a whole, all the desires, energies and ideas of which they are composites, as if at the sound of a new keynote, set about readjusting themselves. The harmony of the nobler life is to be attained; the elements of the nature must be marshalled in a new order with the soul as commander. There follows a period of seeming confusion, often discouragement. The personal life is found to fall short of the ideal in so many ways. The teaching of the duality of human nature finds such startling illustration in our own lives and the lives about us. It is as if our desire to live in accordance with the Great Law were to be well tested as to its purity and strength. But if women will persevere, standing *as souls* in the midst of the confusion, they will learn the greatest lesson of their lives, they will begin to recognize the divinity that is within, they will learn what a help they may be to those they love; and if they are full of faith, in the calm will by and by be felt "the gentle breezes of soul-wisdom," brushing away the dust of illusions. Their emotions and faculties will gradually attain a balance, and from that vantage-point women can act and speak with the conviction and power that causes events to happen for humanity's betterment.

Theosophy holds the key to all the problems of life that so puzzle and dishearten women and make them old before their time. Without its message women live but half their lives, and the few years they do live can be compared only to a helpless drifting in the eddies of a stream of personal desires, without once touching the majesty and peace of the broad ocean of universal truth. Without the knowledge of their divinity, given by the teachings of Theosophy to those who live the life, women have not the power to awaken the soul in others, even in those whom they love. The deeper currents of inspiration, the truer and finer feelings dormant in all, the mutual help that might be found in all families, are unawakened because there is often no one who holds aloft the light of soul. Many things are seen to be wrong, and there is no power to right them. But the woman who perseveres in the readjustment of her life energies to the rhythm of universal law finds her days and years fruitful in power to help, and enters the larger life of royal service, as a triumphant soul.

It is during the steadying process above referred to, a process that always takes place when there is the determined substitution of the Theosophical ideals for the narrower views, that women learn the value of much that is commonly called "drudgery"; for when a woman's aim is to get not only her body but her mind and all her shifting emotions into training, the performance of daily tasks not in themselves attractive comes to be looked upon as an opportunity. To move from duty to duty during the day, preserving dignity, calm and graciousness, is a test that every woman must some time be able to meet. When she can thus carry the golden thread of conscious purpose through her days, self-mastery is being attained, and anything that *is* a duty offers this opportunity for self-discipline. Superb lessons in self-mastery may be learned in all the situations of life. The larger life of royal service was never yet found by deserting a duty. To do one's full duty unflinchingly by every duty is the unfailing passport to the larger life. Self-discipline and the rites of purification can be begun anywhere. We need not wait till Isis be unveiled nor the Temples of Pthah be rebuilded; for in this struggle women must win the day for themselves.

And when they win! When they stand forth dauntless, as souls; blind to no weakness in themselves or others, but ever on guard; seeing the deeper possibilities of soul-life in each of their fellows; ready and able to give to all that divine touch that sends the soul speeding on its way; *then* they live the larger life of royal service; *then* they know the joy of the deep, true comradeship of souls, the victorious march onward — in which, does one climb higher than the others, the urge is — to follow! A life of united harmonious uplift! STUDENT

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# OUR YOUNG FOLK

## OVERHEARD IN SPRING

THE news is true! Outside the city wall
A nomad commonwealth is gathering;
And firstling troubadours find heart to sing
Long ere the festival.

Their prophet-minstrels wandered through the town---
A few of us threw door and window wide;
But on the busy mail th' uncaring tide
Stopped not to smile or frown.

We who would listen were curious to know
Whence came the sunny travelers. Ay, the word
Is true, the town is passing lightly heard
Of violets aglow.

The Spring has pitched his tabernacle where
One who is on the watch for early signs
Can easily espy the olden lines
Traced with the wood-folk's care.

Come out awhile and see them delve and build
Who are to be our neighbors. Make the rounds
With the first-comers, who but set the bounds
Where much shall be fulfilled.—*Selected*

## Elsie's Palette Club

ELSIE came in from the garden with her arms all full of pink hollyhocks and crimson coxcombs, long sprays of pale blue plumbago and deeper tone larkspurs, and with just enough heliotrope and acacia to give a touch of violet and yellow.

All winter she had dreamed of the rainbow color-scheme which she would carry out with paints and brushes when the sleeping buds should wake once more and give her proper models. As she put her flowers down on the studio table, Brother Tom called out:

"I say, Elsie, I've set your palette for you."

Tom loved to squeeze out the paints and Elsie knew that this meant nothing less than a jumble of blues, reds and yellows all out of place. She was very particular to arrange her colors on the palette in rainbow order, because this plan brought her mind into harmony with nature.

When she had put her flowers in a picturesque old basket, she was in such a hurry to get to work that she thought, "Oh well, I'll 'lay in' my study anyway, without stopping to rearrange the colors on my palette." She began to work, but somehow she couldn't get into the spirit of her models. At last she leaned back in her chair in rather a discouraged mood, when suddenly her interest was turned upon a conversation which seemed quite real.

Permanent Blue was saying, "Never, since I joined this Palette Club, have I been put in any prominent place. I am generally made to go with Yellow Ochre and form the dull green leaves instead of blossoms, and when I do succeed in getting into any of the delicate flowers I always have to divide the honors with Rose Madder and Flake White. You never see me standing out in all my native strength and purity."

"Well, you ought not to be so crude and forward," said Naples Yellow. "If you were refined and modest like myself, you might sometimes be trusted to go alone; but you are sure to make yourself ridiculous."

"Oh yes," sighed Vandyke Brown, "if there is ever a brilliant assemblage of colors, the first to be summoned are Carmine and Rose Madder and all the Cadmium family, and every one exclaims, How wonderful! Just see the lovely effect of those colors!—and *I* am put down in a dark corner in the shadow."

"True," said Ivory Black, "you and I are always kept in the background with Neutral Gray; no one ever even mentions our names."

"There are others too," said Terre Verte, "whole families who do not get their just deserts; myself, for instance, and Yellow and Brown and Roman Ochre, and the two Sienna sisters. Though they are all quite rich, they are all considered quite out of place in the high lights, where Chrome Yellow and Vermilion parade themselves with Cremnitz White and Silver White and all the rest of the White family. I must say there is very little justice in this studio."

Then Flake White rose up and addressed the Club:

"My dear fellow-colors, I fear you do not understand the first principles of art. You are all striving to outshine each other, and you all want to be high lights. You are all thinking of yourselves instead of thinking of the picture you are going to help to make. The artist knows where each one of you belongs, and she knows where to put you so that you will be the most useful. If you were left to arrange yourselves you would never produce anything beautiful and harmonious. There are some of you who were made to flash in the highest lights; there are others who can best serve in all the varieties of middle tones; then there are others still whose place it is to fill the shadows and form the background upon which the richness and the beauty of all the loveliest tints depend. We all have our own work to do, and when we do it in unity, without thinking of ourselves, but always keeping the beauty of the picture in view, the result is harmony and success."

Elsie's eyes grew bright with a new idea, and she began at once to set her colors in order, thinking the while,

"The lessons of art and the lessons of life, how much they are alike!"

EDITH WHITE

## A Little Parable

THE time came when the world was filled with noxious growths. The pure sweet flowers had been choked; the fruits of tree and vine were poisoned and so foul an air hung round the globe that the sun's life-giving rays could not penetrate to wake the dormant seeds of healthful plants.

Where amidst such foulness could there be cleared away a space wherein to rear the tree of life? Where could there be found one strong enough to plant the tree and protect it from the destructive creatures that seemed to flourish in their loathsome surroundings?

In the right hour, to the right place, there came such an one, a woman, whose tender hands planted the seed and whose body shielded the baby shoot from the cruel clutches of its would-be destroyers. There enwrapped in stifling darkness, she stood and fought and fought while slimy things crawled about her feet and sought to destroy her work. And beside her grew the tree, a slender, swaying sapling at first, but growing, surely growing beneath her loving care. And another stood on guard with her, one who was also strong-hearted, inflexible in will and of perfect devotion, taking her place when her long vigil closed.

But the throb of the mother-heart was no sooner still than the attacks of the destroying things were renewed with tremendously increasing violence. The watchful care-taker found himself grappled by slimy foes without, entangled by twining growths beneath him, and more sad than either, he saw the tree itself drooping before his anguished eyes. Cutting and lopping, here a branch, there a twig, he strove with magnificent effort to bring back to health his languishing charge; strove successfully for its life and growth.

Again where he had been there appeared another, guarding, nourishing, and fighting back the poisonous things of the darkness; another woman with the warrior heart of womanhood defending its own. Beneath her magic touch life again flowed freely through the shrinking trunk and the tree again grew and blossomed; even in the early days of its youth it began to blossom and bear fruit.

Gradually the circle of good ground wherein the tree was rooted widened and continued to widen. Sometimes one of those who had crawled in shuddering terror through the darkness without found himself expanding with new life within that genial circle; often the age-old growths reached forth to entangle and confuse the guardian of the tree; often foes took shape and advanced to inflict venomous wounds upon her; but always the woman met them fearlessly, victoriously, gaining with each conflict a little more good ground whereon to sow her precious seeds.

And so the sun looked down with generous life-infusing energy; the winds blew fresh from the halls of the waiting gods; the woman stood smiling in the midst of the fair garden where bloomed the all-saving tree of new life.

W. D.

## Facts Worth Knowing

IT was always supposed that Mozart's concert violin had been sold to an English purchaser, but it was recently found in Austria in the possession of a country schoolmaster, Franz Joseph Lenk by name, and, no doubt, his dearest treasure.

ANIMALS who live in forests have much larger and broader ears than those living in the open country. They must either have greater powers of hearing or must need to be able to catch every wave of sound. Giraffes and zebras dwelling in the forest and jungle have broad leaf-like ears, while those of the plains have narrow and pointed ones.

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# THE CHILDREN'S HOUR

## Franz Joseph Haydn

DEAR CHILDREN: We can learn many beautiful and helpful lessons from studying the lives of great musicians, and the life of Franz Joseph Haydn teaches us how a little boy who is very, very poor and much neglected can, *through his own efforts,* do wonderful things in the world, and help Humanity.

Joseph was born in Austria in 1732. His father was a good, honest man, who loved music and played the harp by ear. When Joseph was very little he sang many songs with his father's accompaniment, and he used to love to scrape away on a piece of wood over his shoulder, making believe it was a real violin like the one he had seen his school teacher use. His mother very early trained her little boy to be diligent, tidy and obedient, and Joseph always remembered the lessons she taught him and dearly loved her.

Mr. and Mrs. Haydn had little money and a large family, so they could not afford to let their gifted son take music lessons. A distant relative, however, Johann Frankh, seeing that the child was very talented, offered to take care of him and teach him music. To this the parents agreed, as they were very eager for their boy to learn; and so it happened that little Joseph left his home to live with strangers when he was only five years old. He did not have a happy time with his "Cousin Frankh," for he had to work very hard and often did not get enough to eat. Although he loved to be neat and clean, he was frequently obliged to appear untidy because he was not given the proper clothing to wear. However he had plenty of opportunity to hear and learn music, so he was content.

In spite of the hardships this little one had to endure, he always felt grateful to his "Cousin Frankh" because he gave him his first music lessons. *Gratitude* was one of the beautiful traits in this dear child's nature.

When this genius was only six years old he sang in a choir and played on the clavier (piano) and violin. He was also a very skilful drummer, and once when there was a grand procession with fine music in town, the regular drummer suddenly having been taken ill, tiny Joseph was asked to take his place. He was only given one lesson on how to use the drumsticks, but he practised by himself and took his part in the procession beautifully.

When Joseph was seven he was sent for by the Court chapel-master, Georg Reutter, who wished to hear him sing. The small musician was a queer looking sight when he appeared in his ragged dress and big wig which he always wore. Reutter listened with much pleasure to Joseph's beautiful voice, and then said:

"Boy, canst thou trill?"

"No," said the child, "nor can the schoolmaster either."

"See here then, I will show you how to trill; give good heed how I do it." You know, dear children, that it is very difficult to trill beautifully the way the birds do, and great singers practise many years before they master the art; but this bright pupil, after trying only twice, could trill quite perfectly. Reutter was so delighted that he took the boy with him to his choir school at St. Stephen's in Vienna.

Although Joseph learned many things at this school, he also suffered much. He was always hungry, and used to sing and play at rich men's homes whenever he had a chance, so that he could appease his hunger with the crumbs left over from the tables.

He studied Latin, theology and the regular school studies; also singing, clavier, violin and all the common musical instruments. Composing he was obliged to learn by himself, as Reutter paid little attention to him and gave him but two lessons. He began by taking all the music paper he could find and filling it with notes. No difficulties or trials ever discouraged this wonderful lad. He steadily kept on persevering and was always lively and happy. He was the leader of his companions in all their sports and was very fond of jokes and pranks; but he never let his games interfere with his studies. He said:

"When my comrades were playing, I used to take my little instrument under my arm and go out where I would be undisturbed so as to practise by myself."

When Joseph grew older he lost his voice, and on this account was sent away from the choir school. Poor little fellow! He had been faithful in his duties as a choir-boy for ten years, and it did seem very hard that he should be sent out into the world without a place to sleep, or a penny with which to buy food or clothing. All night long he wandered alone about the streets of Vienna, cold, tired and hungry. The next morning a musician, Spangler, who was also very poor, met him and took him to his little attic, where he let Joseph stay all winter. Do you not think, dear children, that this kind, unselfish man must have felt in his heart that "Helping and sharing is what Brotherhood means"? — for he divided with Joseph the little that he had.

For eight long years this great musical genius, who afterwards became so famous, had a most wretched life. He managed to earn enough money barely to exist, by teaching and playing during the day, and at night he studied and composed. He ate very little so that he could save enough money to buy music books, and once when his father sent him some money to purchase a suit of clothes which he needed, he at once spent it for music. He lived in a room so small that there was hardly room enough to turn around in it. It had no window and no stove. The rain and snow came through the broken roof — but he was happy — and said, "When I sat down to my old worm-eaten clavier, I envied no king his good fortune."

You see, dear children, that Franz Joseph Haydn was a real hero and showed the world how brave and strong a young boy can be; for under such trying circumstances he determinedly kept on doing the very best that he could, and always remained cheerful and sweet-tempered. In his miserable surroundings he constantly made greater progress with his music, and began composing his wonderful works. So great was his thirst for knowledge that at one time he traveled about with the famous singing master Porpora as his servant, blacked his shoes, brushed his clothes and even took very rough and harsh treatment from him, for the sake of the lessons he received in Italian, singing and composition.

Joseph continued composing more beautifully right along, and by and by he became famous and his music was played everywhere. He was appointed music director at Prince Esterhazy's beautiful castle out in the country, and here he lived for nearly thirty years with the Prince, and was kindly treated. In addition to his regular duties he found time to compose to his heart's content, and was never idle — as the great number of his compositions shows.

He dearly loved Nature and in the fresh morning hours gained inspiration for his music. He learned many of Nature's secrets in his out-of-door life and he tells them to us in his wonderful music.

Kings and queens of many different countries invited this noble musician to visit them, and at last he was persuaded to go to England to give some concerts. He had wonderful success and was everywhere welcomed, loved and honored. Mozart was one of his dearest friends and Beethoven was his pupil for over a year. He greatly loved little children, and once when he heard them sing at a Foundling Asylum, the tears came to his eyes and he said, "No music has ever moved me so much as this innocent piece."

This true-hearted man was also a patriot, as is shown in the Austrian National Hymn which he composed.

"Papa Haydn," as he was always called, did not try to gain renown or riches. He simply did his duty, living modestly and unnoticed out in the quiet country; but through his genius, his untiring industry and his courage in overcoming all obstacles, he became one of the greatest and most dearly loved composers the world has ever known. When he was an old man (he lived to be seventy-seven) many people from far and wide came to him for advice, and he was always kind and unselfish and did all he could to help them. His manner was most gracious to every one, and he carried sunshine and good cheer wherever he went. His music is full of humor, and is as bright, sweet and fresh as the flowers. It makes one feel very jolly and happy.

Dear children, when you become acquainted with this great man's compositions, you will find that this is true, and if ever you should not feel quite happy, if you will play or listen to some of "Papa Haydn's" lovely pieces, it will bring back the sunshine to your hearts. Then you will see how a noble, unselfish musician who puts his best efforts into his works, can help Humanity. A RÂJA YOGA MUSIC TEACHER

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# The Theosophical Forum in Isis Theater

## San Diego California

### EASTER CELEBRATION AT ISIS THEATER

**Râja Yoga Children Speak to Large Audience**

LAST Sunday evening at Isis Theater, San Diego, a number of the Râja Yoga children from Lomaland read some very interesting papers on the Easter festival and its meaning in present children's thoughts, of the beautiful floral effects, and of the excellent and former times. A full house showed evident appreciation of the music by the Râja Yoga orchestra.

The Press commented as follows:

RESURRECTION IS UNIVERSAL SYMBOL

RÂJA YOGA PUPIL DELIVERS ADDRESS ON "MEANING OF SPRING"

At the Isis Theater last night before a full house, the boys and girls of the Râja Yoga Theosophical seminary carried out a program of musical selections and addresses.

One of the girls read a paper on "The Deeper Meaning of Spring." She spoke of the awakening in the spring and the great necessity for the awakening of humanity to a work in conformity with nature. She spoke also of the celebration of the resurrection of the Great Teacher Christ, and the lessons that the resurrection should convey to all.

Another girl dealt with the subject of "Easter Thoughts." She spoke of the resurrection and the religious beliefs of the people before and since that event.

Touching Theosophy and its teachings she said in part:

"Theosophy makes all the works of nature a great lesson to us. What we mean by learning to live close to nature is learning these lessons and then living like human beings who know them, and know too, that we are souls. We see the ebb and flow of the tide, the rise and setting of the sun, and autumn and winter followed by spring. Nature never gives anyone the idea that she is afraid that spring will never come again on earth. We know that we must learn that through all the changes the soul is at work.

"In our school we have studied about the different world teachers and the religions they gave the people. We can not think that the resurrection belongs to the Christian religion alone. Christ is the living soul in each one and may be awakened. The resurrection is a universal symbol. It belongs to every religion and to every ensouled being.

"Easter is a season when nature is working with us if we will but see it. We should feel then a deeper realization of the sunlight of the soul. The great opportunity of the year really begins at Christmas, when our goodwill is roused by that joyous season. It should expand our hearts so that at Easter a time of glad renewal should come.

"At one with the Divine, at one with nature, at one with our fellows, ready to break forth in a new effort to bring the sunlight of the soul to every corner of life — this is the message of Easter."

A boy student spoke of the necessity for an awakening in the world.

The Râja Yoga orchestra rendered good music during the evening. The decorations principally consisted of displays of beautiful lilies, and were an attractive feature.—*San Diego Union.* OBSERVER

### Another Successful Dramatic Production at *the* Isis Theater, San Diego, by *the* Isis League *of* Music *and* Drama

DURING the last week in March, the Isis League of Music and Drama, under Katherine Tingley's direction, gave three evening representations and a matinée of *The Violin Makers*, and "The Trial Scene" from *Pickwick*, to very appreciative audiences. On the last evening there were many members of the legal profession present who evidently enjoyed the caustic wit of Dickens in the "Trial Scene." This famous chapter of the *Pickwick Papers* has been newly adapted by some of the members of the literary staff at Point Loma, and, as presented on the Isis Theater stage, is a very complete production. There is much more in it than merely the farcical, for it holds up the mirror to a certain kind of so-called "legal" proceedings in a way that is as correct today as it was sixty or a hundred years ago.

One of the finest attributes of the comic Muse is that of reforming by means of gentle ridicule, and Katherine Tingley has always said that wit and humor should be cultivated as part of the all-round development of a man. The ancients had a very keen sense of humor, and in the Greek Drama we see it in full play. It would be impossible to believe that any one could fail to see the bearing of the hard hits Dickens gives as he satirizes the abuses of the law. Dickens was a great reformer, and his spirit was always that of brotherhood. In *Pickwick*, he says that it will be discovered some time that "There are Magistrates who should be taught to shake hands every day with truth and justice, that schools on the broad principles of Christianity are the best adornment of this civilized land," and that "prison doors should be barred on the outside no less carefully and heavily than they are within."

The second one-act play that was given was of a more romantic class, carrying the audience back to the eighteenth century in old Cremona, the home of the great violin makers. The plot of the play is simple but carries a beautiful lesson. The hero, "Filippo," an apprentice to the violin making, is enamored of his master's daughter, but she does not return his love, and in the end after some very touching incidents he willingly gives her up, finding real joy in the sacrifice. This play was translated and adapted from the French of J. François Coppée by a student at Point Loma.

Both little plays were costumed and staged with that perfection that the San Diego public has learned to expect from all the activities of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY under Katherine Tingley's leadership.

The following extract is from the *San Diegan-Sun:*

ISIS PRODUCTION APPRECIATED

"*The Violin Makers* and the "Trial Scene" from Charles Dickens' *Pickwick Papers,* presented last evening at the Isis Theater by the Isis League of Music and Drama, was highly appreciated by the audience which witnessed the production.

"The interpretation of the different characters was done in a most efficient manner. The lines were spoken with perfect naturalness and very effectively. The scenery and costumes were most appropriate and interesting in themselves, as local coloring was well brought out with the same. The rôle of Filippo in the *Violin Makers* was depicted in a most effective style by H. Carter Bligh. Three more performances will be given, tonight, Saturday afternoon and evening. The entire proceeds are to be devoted to the Râja Yoga Schools." OBSERVER

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YOU do not perhaps know, . . . that music was among the Greeks quite the first means of education; and that it was so connected with their system of ethics and of intellectual training that the God of Music is with them also the God of Righteousness; the God who purges and avenges iniquity, and contends with their Satan as represented under the form of Python, "the corrupter." And the Greeks were incontrovertibly right in this. . . . And the action of the deceiving or devilish power is in *nothing* shown quite so distinctly among us at this day — not even in our commercial dishonesties, nor in our social cruelties — as in its having been able to take away music, as an instrument of education, altogether; and to enlist it almost wholly in the service of superstition on the one hand, and of sensuality on the other.—Ruskin, *Time and Tide.*

### Theosophical Meetings

PUBLIC Theosophical Meetings are conducted every Sunday night in San Diego at 7:30 at the Isis Theater, by the students of Lomaland assisted by the children of the Râja Yoga School. Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

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# Art Music Literature and the Drama

**An Afternoon in Lomaland — The Râja Yoga Students' Reception to Miss Otie Chew**

A MOST charming reception was given to Miss Otie Chew, the celebrated violinist, on February 13th, by the Râja Yoga pupils of the Academy and International Lotus Home, Point Loma, California. The picture presented by the young people in the large Rotunda of the Academy was a very pretty one, of which the illustration herewith gives only a suggestion, the girls being in their tasteful white dresses, garlanded with flowers, and the boys in the semi-military Point Loma uniform.

Miss Chew, whose delightful personality charmed all who met her, is deeply interested in Katherine Tingley's great educational work, and was present as a guest when the Corner Stone of the School of Antiquity was laid at Point Loma ten years ago, in February, 1897. Since then she has pursued a most brilliant professional career in London, Berlin and other metropolitan centers.

At the reception, after some music by the Râja Yoga Orchestra, Master Machell, one of the older Râja Yoga boys, spoke a few words of greeting, as follows:

"The Râja Yoga children and their teachers feel it a real joy to welcome you to our school as our honored guest, and to extend this reception to you.

"Each and every one of us who had the pleasure and the privilege of hearing those wonderful tones from your violin last evening at the concert realized that we had met some one who understood the true and mighty mission of music — which is the uplifting of humanity. Through the magic power of Râja Yoga, and through the untiring efforts of our dear teachers, we young students are beginning to realize the mission of music, we are beginning to realize that it is the language of the soul, in which may be expressed all those yearnings and aspirations for the expression of which spoken words are all too crude. Though you may never have heard of the name of Râja Yoga before coming here, through the power of your music you are accomplishing for humanity what we are also striving to accomplish here in our daily lives, and we shall always remember you as one of our Râja Yoga friends and workers."



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MISS OTIE CHEW, THE FAMOUS VIOLINIST
AS THE GUEST OF THE YOUNG STUDENTS OF THE RÂJA YOGA ACADEMY, LOMALAND

At the close of these words a little girl advanced and placed a crown of flowers upon the head of the guest, a very pretty ceremony which evidently gave her the greatest pleasure, for she immediately asked for the loan of a violin and played several selections in exquisite style, notably that most difficult test for any violinist, the E Major Praeludium of Bach. The delight of the children and those of the teachers who had the opportunity of being present was unbounded.

Miss Chew was accompanied by several friends, among whom was Mr. Granger, President of the Merchant's National Bank of San Diego, and who, at the time of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY'S Congress in 1899 at Point Loma, had entertained Katherine Tingley and a party of musical members of the Society at his charming country house in Paradise Valley, near San Diego, where they were shown his wonderful collection of violins in his elegantly appointed Music Hall.

Miss Chew evidently felt very happy and quite at home among the Râja Yoga girls and boys, for before she left she expressed her strong determination to return at the earliest possible opportunity — a wish that received a hearty echo among the children and students. OBSERVER

**A Voice from the Sixteenth Century**

ONE William Bird, in his *Psalmes, Sonets and Songs of Sadnes and Pietie* (a work published in 1588) says these are reasons why we should sing:

"1. It is a knowledge easily taught, and quickly learned, when there is a good Master and an apt Scoller.

2. The exercise of singing is delightful to nature, and good to preserve the health of Man.

3. It doth strengthen all parts of the brest, and doth open the pipes.

4. It is a singular good remedie for a stutting and stamering in the speech.

5. It is the best means to procure a perfect pronunciation, and to make a good Orator.

6. It is the only way to know when Nature hath bestowed the benefit of a good Voyce which guift is so rare, as there is not one among a thousand, that hath it; and in many, that excellent guift is lost, because they want Art to express Nature.

7. There is not any Musicke of Instruments whatsoeuer, comparable to that which is made of the Voyces of Men, where the voyces are good, and the same well sorted and ordered.

8. The better the voyce is, the meeter it is to honor and serue God therewith; and the voyce of man is chiefly to be employed to that ende.

Since singing is so good a thing
I wish all men would learn to singe."

STUDENT

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# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED IN 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* Organization at Point Loma with *the* buildings *and the* grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are what they stand for: 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, it unites *the* philosophic Orient with *the* practical West


## *The* Divinity *of* Christ

WE find, on reading current periodicals, that one of the leading questions being discussed in the churches is the immaculate conception of Christ. Over this question, whether Jesus was born of a virgin or in the ordinary way, great heresy trials have waged.

In the discussion of this question every conceivable source of information is called into use, historical, traditional, canonical, and otherwise. Hence it will not be out of place to bring up a few points, coming under one or another of the above heads, which have perhaps escaped the attention of some of the disputants. True, these points may be ignored, but only by establishing an arbitrary criterion as to what should be regarded as evidence and what disregarded. But we assume that some at least of the inquirers are candid.

Have our clerical friends heard of the numerous instances of virgin-born Christs in history? If they have, they must see the futility of leaving these out of their calculations; for, supposing the point to be settled in the case of Jesus, what about the other Saviors? Must not the question be considered generally, as applying to all the Saviors?

In India there were born Hari Krishna, the "Savior," of immaculate and royal birth; Gautama Buddha, according to legend conceived of Deity and virgin-born, and royal. The Siamese had a Savior, born from a chaste virgin, and of the *sunbeams,* in a forest whither she had wandered to await the coming of a great god long expected by men. On the borders of a lake between Siam and Cambodia she was delivered of her heavenly son Kadom, who, on reaching manhood, was a marvel of wisdom and who performed "miracles."

Dean Milman's *History of Christianity,* Vol. I. p. 97, notes the belief of the Chinese that Fo-hi was born of a virgin, and recalls the feelings of the first Jesuit missionaries to China at finding in the traditions and mythology of the people a counterpart of the Judaean story. Fo-hi, however, is said to have lived 5300-odd years ago, and his virgin mother conceived him surrounded by a beautiful *rainbow.* Again, the sage Yu was born of a "virgin;" the hero Hau-Ki was of supernatural origin, and the same is even said of Confucius, the royal-born sage.

In Egypt, Horus was born of the Virgin-Mother Isis; he was called "Savior." Renouf says that he is the second person of a Trinity, "the second emanaton of Amun, the son whom he begot." The Persian lawgiver Zarathushtra was born of an immaculate conception, say traditions, of a ray of the Divine Power.

Turning to Greece, some of the sons of Jove born from mortal mothers are the following: Bacchus, born of Semele; Hercules, born of Alcmene; Amphion, born of Antiope; Perseus, born of Danaë., etc.

In ancient American legend we find that Quetzalcohuatl was believed to have been conceived without sin by a pure virgin mother, to whom a heavenly messenger announced that she would conceive and bear a man-child without intercourse with man. The Mayas of Yucatan and the Muyscas of Colombia had each a virgin-born god, sons of the Supreme Father. The Abbé Huc, in his *Travels,* recounts the virgin birth of Tsong-kha-pa, whose mortal mother, an ordinary peasant, was celestially visited.

Thus, to the true scholar and student of history, it is very evident that Christianity has no monopoly of virgin-birth and of a Christ born of mortal motherhood and Divine fatherhood. It is only too evident that the Christian Church, in adopting this tenet, was but following an old old pattern; and those who do not recognize and freely admit that this is the case must be content to be regarded by scholars as artless persons, hugging to their bosoms, as a special privileged revelation, a very old and second-hand dogma indeed.

The question is not worthwhile discussing in such a partial and piece-meal way. What is the use of laboriously adjusting one's mind to the conclusion that Jesus could not have been born miraculously, when we have still all the other miraculous births to deal with? Better consider the question as a whole.

The doctrine of Virgin-birth is a travesty of one of the most sacred and fundamental teachings of the Wisdom-Religion. It refers to the creation of the earth by the union of chaste mother Nature with the Eternal Spirit; it refers to the evocation of the human Soul by the Divine afflatus upon the mortal clay; it has a connexion with modes of procreation, by the Divine power of Thought (Kriyasakti) and without sex, practised by the early Races of humanity before the Fall; and it has other significances into which we cannot enter here. The symbol has been degraded in the minds of the ignorant and profane in all lands.

But it matters not how Jesus was born, and nothing hinges upon the question. For, if we claim for him a special character by reason of any miraculous kind of birth, all these other religions can claim the same for their Saviors. It is perfectly useless to try to make out anything special for Jesus among the world-Saviors. Every argument which strengthens his case strengthens in the same degree the case for the others.

What we have to do is to recognize two things: the symbolical meaning of Christ as signifying the Divine Soul in Man, and the fact of World-Saviors who in all ages have come to teach. Jesus was one of these Saviors; therefore called the "Christ." Just when he lived, whether he was ever crucified, and in general how much of his story is true and how much made up, is not yet known to the West. But the teaching as to the immortality of the Divine Soul, its incarnation in the flesh and its crucifixion on the Cross of Matter, and its conquest of death, its self-sacrifice to and redemption of the lower mind — all these are facts, the eternal teachings of the Wisdom-Religion. E.

## MEMBERSHIP

**in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite 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 Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.**

## "Ingratitude is a Crime in Occultism"

A LEADING English daily prints a notice of the death of Col. Olcott, referring to him as "*the*" Founder of the Theosophical Society, giving a brief sketch of its origination without even so much as a mention of H. P. Blavatsky!!

The paper is perhaps little to blame, but what are we to say of the *soi-disant* Theosophist who supplied the notice? Whatever Theosophy he knows, he got from her; through her alone came to him the light which broke in upon his instinctive materialism. He it was, who not long after the Society came into being, inspired a proposal that it should discard its Foundress! The proposal was promptly and roughly vetoed, and its author was reminded of the axiom written at the head of this note. If he did not, the Society did, know through what channel its light and vitality came. The rebuke was never forgotten. The innocent-looking newspaper paragraph is only one more sign of it. The man's nature could not be deepened by contact with the largest heart and mind of her time. As a historical fact, H. P. Blavatsky was the true and original Foundress of the Society. H. C.

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# Students' Path

## THE TRULY GREAT

THERE are hearts that never falter
In the battle for the right;
There are ranks that never alter,
Watching through the darkest night.
And the agony of sharing
In the fiercest of the strife
Only gives a noble daring,
Only makes a grander life.

There are those whose loving mission
Is to bind the bleeding heart,
And to teach us calm submission
'Neath the pain of sorrow's smart;
They are angels to us bearing
Love's rich ministry of peace,
When the night of death is nearing
And life's bitter trials cease.

There are those who beat down slander,
Envy, hatred, and all wrong,
Who would rather die than pander
To the passions of the strong;
And no earthly power can crush them,
They are conquerors of fate;
Neither fear nor favor hush them---
These alone are truly great.---From *Great Thoughts.*

## Elasticity and Temper

HISTORY records, and the museums of antiquaries go far to prove the record, that in the chivalric days of the Saracens and of ancient Spain, the armorers who provided the knights with the weapons of warfare, had a secret art for the manufacture of sword blades. Tradition relates that after the most careful selection of the steel, and many processes of hammering, heating and cooling, the blade was at last, while at a white heat, powdered with diamond dust, which was carefully hammered into the whole surface of the weapon and by some process incorporated with its texture.

The finished weapon was of so fine an elastic texture, that upon being bent into a circle by a powerful arm, it would, when released, immediately spring back into a perfectly straight position, while its temper was so hard that a strong and skilful man could cleave in two an iron bar, without denting the keen edge of the blade.

The student of the Wisdom-Religion, who seeks for an analogy within himself, in all the teachings of the material dream-world, may surely find here an interesting lesson. Desiring to perfect himself as a fit instrument for the world-soul to carry out the will of the Supreme, he has before him the task of forging for himself the elasticity and temper of his own mentality. He cannot have entered upon the task, even in its initial stages, without some knowledge, which soon amounts to a certainty, that the potentiality for the process lies hidden within the glorious temple of his own, his very own divine nature.

Elasticity of temperament, with a single eye to the real object of existence, the perfect control of the mentality, in full recognition of the urge which comes from the Master-Workman may be extremely difficult to attain. But where is the real student of the School of Antiquity who will say that it is not possible? We must all surely recognize that it is not only possible, but that it is the only thing worth striving for — that it rests at the foundation of the evolution of the perfect manhood which is in the plan of the Eternal Mind working out through the Eternal Law.

An old adage says: "Man proposes but God disposes." And so the man who seeks to unite himself with the divine purpose, will not propose anything which is not at the disposition of the God within him, and he will be willing to hold it so at any moment.

With a perfect elasticity he will not *remain* bent in any direction when the necessity of the hour has laid some heavy stress upon the fiber of his being, but spring back to a position of poise and balance. And his temper will stand the strain of the heaviest blows without indent. The keen edge of spiritual discernment will never be blunted in the fight. Possibly there are some knots which bind us, which it may be safest slowly to untie; but there are many Gordian knots which may well be cut, perhaps many more than we are usually disposed to believe. Happy is he that has both the nerve and the weapon to place at the disposal of the Master. STUDENT

## FRIENDS IN COUNSEL

DEAR COMRADES: How often does it not happen that we have burdens or situations to carry that weigh down our shoulders, which seem to tax us to the utmost, and which yet seem to contain so little, if anything, of value for the Cause we have at heart. And even if carried, it is with self-reproaches that it was not done in better fashion. Yet it is carried, is it not? And you are still trying. Well?

Do you suppose that the soul of things, or your own soul or mine, are all unwise, so that they place their instruments you and me, and all the rest, in positions that we, the instruments, *can* not handle, with a *little* courage, just a little faith in the warrior? The soul gives us hard tasks, because we have already learned those that would be easy for us, and so when we have put ourselves in the way of asking for the soul's enlightenment, by earnest desire, we get tasks that try us. Try us, in every sense of that word? — of course they do. Is our way clear in them? Do we sail through them with a sense of personal pride in the work done? Of course we do not. Would such be the soul's work?

And some of them are so hard we can only carry them through a valley of darkness, with our head and shoulders bent and down. Well, so is the world's today, and yet there is — what? — a beam of starry light let us call it, which only the feet that are close to the ground can see or feel as they step; there are more senses to walk with than those of the eyes. And the world is succeeding, and you — are wishing you could do more of your soul's work. A handful of seeds were sown, that growth in the world might come, growth and persistence in those qualities the soul needs, but the world had so little of. Stedfastness, faith in things, loyalty, confident devotion even off in a little corner where we *think* we have so little to encourage us. How many different sorts of situations in the world in which these things must be developed, as parts of the whole great work; and no two of us have the same garden patch to watch, the same instrument to tune.

It is all the soul's work, your soul and mine; and the soul of each, and the soul of the Movement and the world, is not so unwise, nor will it waste its effort giving to any a task that *can* not be done. *We* might do such things, but the soul, no! And we may rest assured that if we are willing to serve the Law and the world in the time when volunteers have been called for — volunteers for those special things that there are so few for today, but which are all that are of any real use in the building of the temple in which there is no sound of hammers (I am afraid we often want to hear the hammers, but the building still goes on) — we may rest assured that if we are *willing* for these things that are hard, any *one* of these many things that are hard and therefore needed, the soul will make its use of that — and, who knows, perhaps in ways never known nor thought of, a continuance to believe in the fact of the soul and its work, the *fact* of Universal Brotherhood through the shadows of your or my path, may strengthen *that* note in the harmony that is being built as the shaper of the future. But if that note is silent or weak, some other, with a garden to care for much like yours or mine (yes, many others in the world), listening for such a note of encouragement in continued belief and service and loyalty in such circumstances, may themselves lose heart, and that note in the harmony fade away.

The world finds it hard to believe in brotherhood as a fact in nature, mostly because it has not seen others make a success of believing in it. It knows nothing of confidence and trust in its own soul, and we — only think of it now and then.

Your soul, your other Self, is giving you your work. It is your radiant Self, and *will* give radiant work. Give it *radiant* trust! It gives you a garden patch which *It* wants cared for — are you not *glad* to care for that? W. E. G.

LET us build altars to the Beautiful Necessity which rudely or softly educates men to the perception that there are no contingencies, that Law rules throughout existence, a Law which is not intelligent but intelligence, not personal nor impersonal — it disdains words, and passes understanding; it dissolves persons; it vivifies nature, yet solicits the pure in heart to draw on its all, its omnipotence.—*Emerson.*

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## STEPPING WESTWARD

WORDSWORTH

"*WHAT, you are stepping westward?*"—"*Yea.*"
'T would be a *wildish* destiny,
If we, who thus together roam
In a strange land, and far from home,
Were in this place the guests of Chance:
Yet who would stop, or fear to advance
Though home or shelter he had none,
With such a sky to lead him on?

The dewy ground was dark and cold;
Behind, all gloomy to behold;
And stepping westward seemed to be
A kind of *heavenly* destiny:
I liked the greeting; 't was a sound
Of something without place or bound;
And seemed to give me spiritual right
To travel through that region bright.

The voice was soft, and she who spake
Was walking by her native lake:
The salutation had to me
The very sound of courtesy:
Its power was felt; and while my eye
Was fixed upon the glowing Sky,
The echo of the voice enwrought
A human sweetness with the thought
Of traveling through the world that lay
Before me in my endless way.

## THEOSOPHICAL FORUM

**Conducted by J. H. Fussell**

**Question** What hope have you for bringing about a realization of Universal Brotherhood among all humanity, when the ruling motive of the great mass of the people is selfishness and each man for himself?

**Answer** The hope of the ultimate realization of Universal Brotherhood lies in this, that it is already and has ever been a *fact* in nature; and that in the heart of every human being is the divine spark which constitutes the basis of Brotherhood.

The condition of unbrotherliness has arisen through the ignoring of this divine spark in the heart of each; but nature provides that where man will not consciously recognize this relation to his fellow human beings, he will be forced to realize it by means of the common pain and suffering which all alike must undergo if they break the divine Law of unity and harmony.

There are innumerable instances in which it has been demonstrated that at times of great calamity affecting a whole community personal interests are put aside and in their place appear helpfulness and even sacrifice for the sake of others.

It is plain, however, that we must not wait for nature to remind men and women that they are thus bound together by common ties. It surely is the duty of all thinking men and women to realize that the permanent good of the human race can only be attained and maintained by individual and public conduct which is consciously based upon this fact of mutual interdependence. It is for this as its main object that the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY was originally founded by H. P. Blavatsky in 1875, continued by William Q. Judge, and reorganized to accentuate the same idea by Katherine Tingley in 1898.

There is a very significant statement which occurs in the *Bhagavad Gîtâ* as follows:

> Even if the good of mankind only is considered by thee, the performance of thy duty will be plain; for whatever is practised by the most excellent men, that is also practised by others. The world follows whatever example they set.

This power of example is apt to be overlooked, but it is the great motive power in conduct, and those who have knowledge have no right, moral or otherwise, to refrain from action in accordance with that knowledge. It is in accordance with this ideal which the wise ones in all ages have had for the human race that the present effort known as the Theosophical Movement under the guidance of its three Leaders as above named, is being made to awaken humanity once more to its high calling; and that a practical living example of brotherhood is being set before the world in the life of grown men and women and of children at Point Loma under the guidance of Katherine Tingley.

The Biblical saying, "A little leaven leaveneth the whole lump," is well known, and is the statement of a common fact. The leaven of brotherhood is again beginning to work in the great mass of humanity, and it needs but a little study and observation of current-day life and thought in comparison with the life and thought of thirty years ago when H. P. Blavatsky first proclaimed her message, to note the marvelous rapidity with which the teachings of Theosophy have spread throughout the whole world.

In addition to and apart from the knowledge which Theosophy gives of the ultimate destiny of the human race, we already have the fact of the enormous progress that has been made in the spread of the main teachings of the Theosophical philosophy, and especially of these three: Universal Brotherhood; Karma; Reincarnation. Whenever men and women gain a knowledge, however slight, of these three teachings, just to that degree is there an awakening in their natures, and by just so much is the day hastened when Universal Brotherhood shall become the rule and guide of life.

To this end also is the following proclamation made by Katherine Tingley, the Leader of the Theosophical Movement throughout the world.

> 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.
>
> STUDENT

**Question** Do we progress in Devachan, in the state between incarnations, or only while here on earth?

**Answer** Before answering the question specifically it would be well to consider what is the general nature and purpose of this state between earth lives. The following quotations from the writings of William Q. Judge will help to make this clear.

> The necessity for this state after death is one of the necessities of evolution growing out of the nature of mind and soul. The very nature of *Manas* requires a Devachanic state as soon as the body is lost, and it is simply the effect of loosening the bonds placed upon the mind by its physical and astral encasement. In life we can but to a fractional extent act out the thoughts we have each moment; and still less can we exhaust the psychic changes engendered by each day's aspirations and dreams. The energy thus engendered is not lost or annihilated, but is stored in *manas*, but the body, brain, and astral body permit no full development of the thoughts. Hence, held latent until death, it bursts then from the weakened bonds and plunges *manas*, the thinker, into the expansion, use, and development of the thought-force set up in life. . . . If the average man returned at once to another body in the same civilization he had just quitted, his soul would be completely tired out and deprived of the needed opportunity for the development of the higher part of his nature. . . .
>
> We are making causes every moment, and but two fields exist for the manifestation in effect of those causes. These are, the objective, as this world is called, and the subjective which is both here and after we have left this life. The objective field relates to earth life and the grosser part of man, to his bodily acts and his brain thoughts, as also sometimes to his astral body. The subjective has to do with his higher and spiritual parts. In the objective field the psychic impulses cannot work out, nor can the high leanings and aspirations of his soul; hence these must be the basis, cause, substratum, and support for the state of *devachan*. What then is the time, measured by mortal years, that one will stay in *devachan*? . . . Nature, always kind, leads us soon again into heaven for a rest, for the flowering of the best and highest in our natures.
>
> *Devachan* is then neither meaningless nor useless. "In it we are rested; that part of us which could not bloom under the chilling skies of earth-life bursts forth into flower and goes back with us to earth-life stronger and more a part of our nature than before. Why should we repine that Nature kindly aids us in the interminable struggle, why keep the mind revolving about the present petty personality and its good and evil fortunes?"

From the above it will be perfectly clear that the state of *devachan* thus provides a means of progress for the soul, but that this progress is in the case of the average man, as constituted at present, of a somewhat different nature than that which is made in earth life.

In the latter we have the power of origination, whereas in the former — speaking still of the average man — there is not this power but only the flowering as it were of seeds sown in the previous earth-life. *Devachan* is, we may say, a period of assimilation and fruition of the highest thoughts of the earth-life just ended; and this surely constitutes progress, for the whole of the inner character is in this way enriched, making possible greater advancement in the next incarnation. STUDENT

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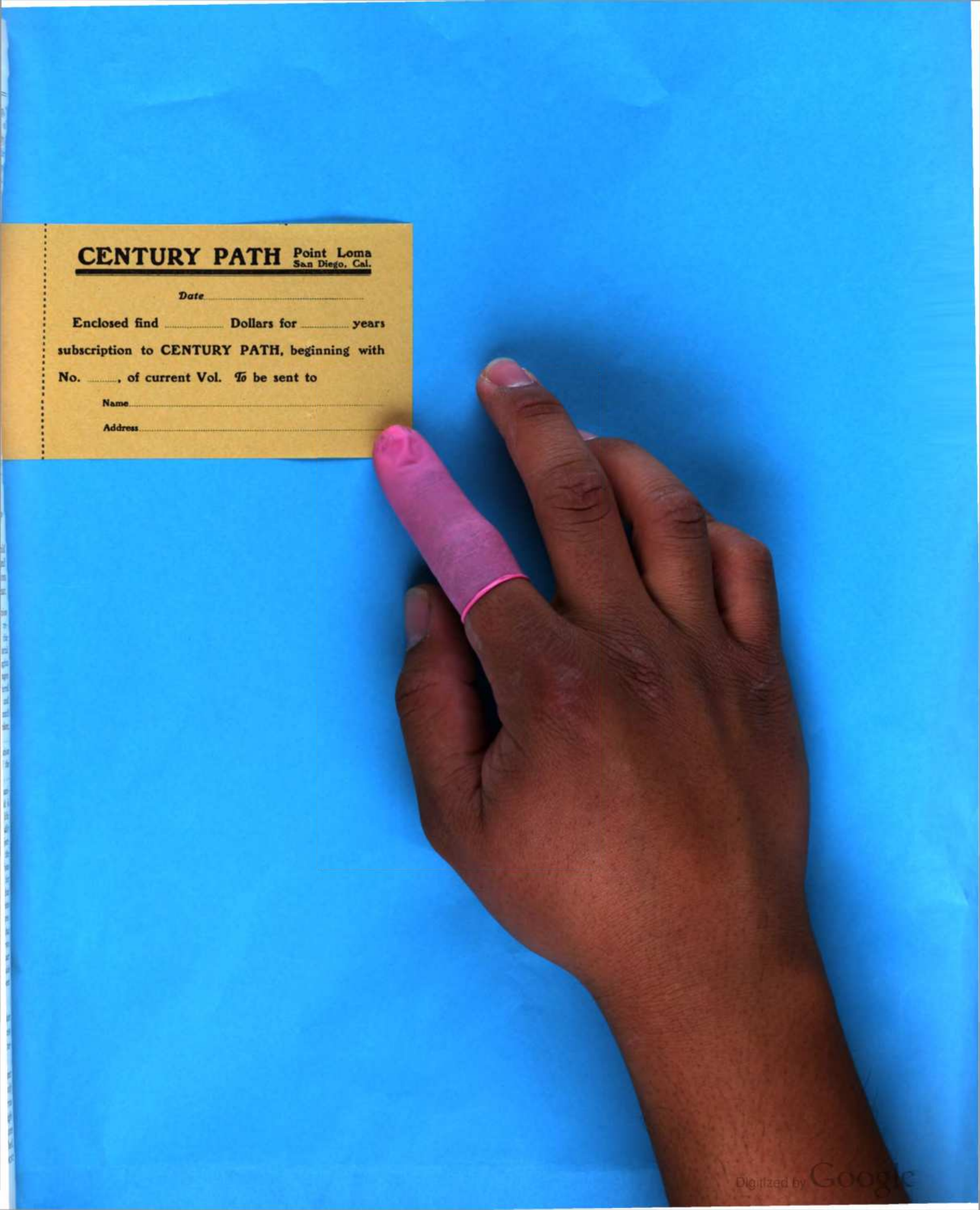
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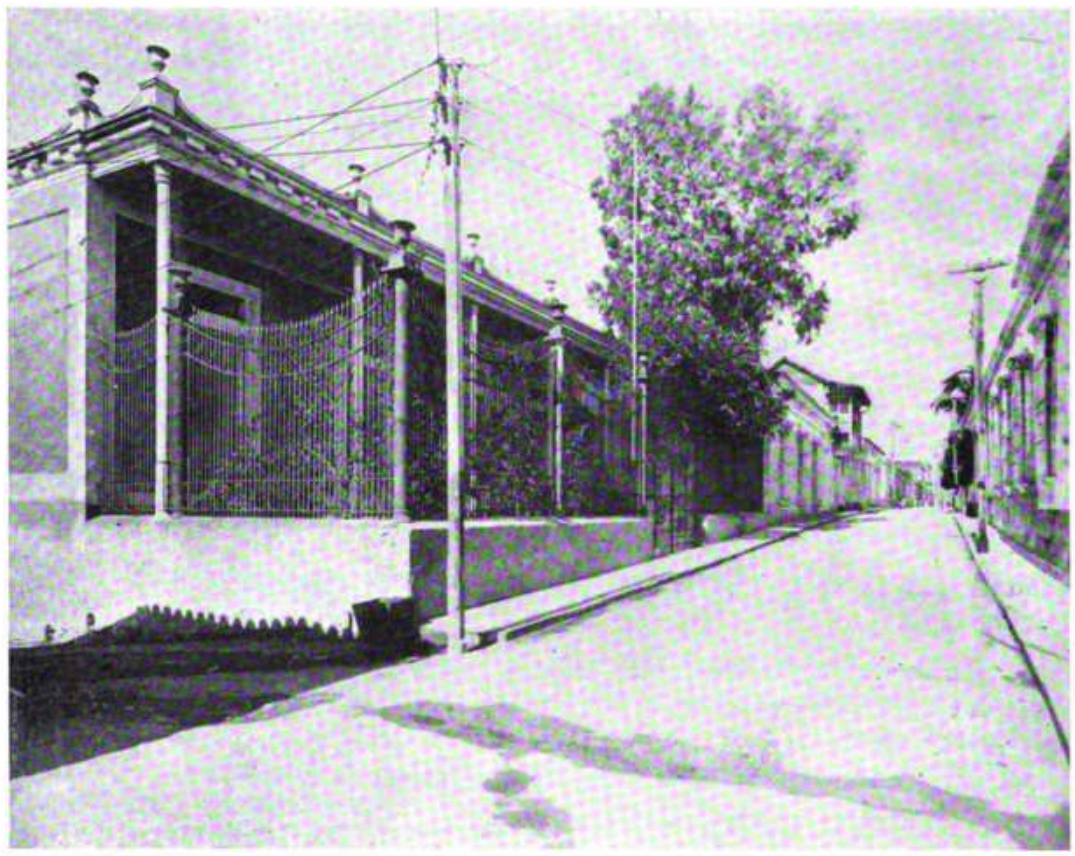
## Hither and Thither

WHAT a responsibility rests upon the advance cohorts of our modern civilization! The legions are being led into every country and subdivision of our revolving sphere. Surely the higher consciousness of humanity, with all its holy aspirations, will be evoked within these cohorts themselves — within our civilization. When it is so evoked, then the remoter regions will receive a blessing from the beneficent influence, and then will the vanguard itself, being crowned with the wreath of victory, be likewise blessed — a blessing resting on giver and receiver for eons to come. Then the Heavenly Man (one and not many) will be felt in the heart of each human unit.

"The new railroad recently opened for traffic across the isthmus of Tehuantepec is expected to prove of great importance to the world's commerce. For the time being the new route will be directly available for the transportation of American domestic traffic only. . . . The distance from New York to Honolulu via Tehuantepec is 5699 nautical miles, while the distance via Panama is 6688 miles."

"An appropriation . . . has been made by Chile for the survey of a new railroad from Laguñas, a point about 50 miles southeast of Iquique, to a point on the Antofagasta to Bolivia Railway. . . . This is a connecting link in what is known in Chile country as the longitudinal railway scheme, which means a railway running from the extreme north to the extreme south of the republic, parallel with the coast. This link will be nearly 100 miles in length and will connect up what will be about 300 miles of what may in time become a part of the Pan-American Railway."

"Canada seems now really assured of a fast Atlantic mail service, as arrangements are under way for a new line to run from Blacksod Bay, Ireland, to Halifax, making a three days' trip, or from London to Halifax in three and one-half days."



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AMERICAN CONSULATE: SANTIAGO DE CUBA

"A new shipping company has been formed in Japan. . . . The company intends to establish services to Formosa, Hokkaido, Java, Vladivostok, North China, Hongkong, Manila, Hawaii, America, the South Sea and India."

"Tibet is now open to commerce and travel. There is really an eagerness on the part of the masses in Tibet to know more of the outside world, and to trade with 'the white people.' The little light they have makes them hungry for more, and it is quite reasonable to conclude that they will be gratified. The Mohammedan traders of Lhasa are the most active in bringing out articles for sale, and their brethren are most active in carrying articles for trade. Many Europeans are making inquiries of the officials at the British trade agency at Gyantse as to the safety of trade efforts in Lhasa. They have been told that conditions are reassuring, that the relations with the inhabitants are excellent, and that everywhere the greatest civility is met with. It may be expected, therefore, that it will not be long before a 'department store' will be in operation in Lhasa under the management of an enterprising Briton, unless some keen American gets in ahead. . . . The way to Lhasa is by way of the Eastern Bengal and Darjiling Railway to Darjiling, the terminus of the road, and then on pony-back and pack animals through the Jelap Pass into the Chumbi Valley and on to Lhasa. . . . Much work will have to be done and much money expended before a practicable wagon road will be available connecting Darjiling, the railway terminal on the southern side of the Himalayas, with the capital of Tibet. Yet it will be constructed in good time," and it would not be surprising "to see the narrow-guage road, which does much excellent service in carrying passengers and freight up the Himalayas to a point 8000 feet above sea-level, pushed on into Tibet to meet the demands of trade. It would be no more difficult as an engineering triumph than the ascent from the plains to the Darjiling heights." Up to this time no more practicable route has been found than through Jelap Pass, which "leads up to a height of 14,500 feet, and is passable all the year round. Ponies, mules and coolies can make good time under good loads through the Pass, notwithstanding the elevation. Leaving Darjiling and crossing the Teesta, the ascent really begins, but a dozen miles or so brings the traveler to the entrance to the Pass, and those accustomed to mountain climbing accomplish the trip without difficulty. From the summit Tibet stretches out in delightful view, the Chumbi Valley forming one of the most beautiful features of the scene.

"Considering what has been accomplished on the western slopes of the Himalaya Mountains in tea culture there is no telling what developing of industry and trade might be made within a few years with railroad facilities of travel and traffic in Tibet.

"Among the more important mineral products of Tibet are borax, niter, rock salt, iron, silver, gold, copper, turquoise and lapis-lazuli. Of these considerable are exported, in addition to musk, furs, etc."

The foregoing, although but a few pointers, are nevertheless significant indications.

H. T. P.

## The "Death Instinct"

A CONTEMPORARY quotes the following in illustration of the occasional existence of the healthy "death-instinct":

In his book upon the physiology of taste, which had its day of celebrity, Brillat-Savarin relates the following:

"I had a great-aunt, ninety-three years old, who was dying. Although for some time confined to her bed, she had retained all her faculties, and her condition was only betrayed by her loss of appetite and the weakening of her voice. She had always shown a fondness for me, and I was near her bed affectionately ready to wait on her, which did not prevent my watching her with the philosophical eye I have ever had for the things and events surrounding me.

"'Are you there, nephew?' she asked in a scarcely audible voice. 'Yes, aunt; I am here at your service, and I think you would do well to take a little good old wine.' 'Give, mon ami; one can always swallow liquid.'

"I hastened; raising her gently, I made her take half a glass of my best wine. She brightened for a moment, and looking at me with eyes which had once been very fine, 'thank you,' she said, 'for this last favor; if ever you reach my age, you will find that death becomes a need, just like sleep.'

"These were her last words. Half an hour after she had fallen asleep forever. We unmistakably have here an instance of the instinct of natural death. The instinct was shown at a relatively early age, in a person who had retained all her intellectual faculties."

But it is obvious that the old lady was thinking of death as having as sure and natural an awakening as sleep. She had the surety of the soul, its content to let the body go. The double consciousness, since she was no self-student, was evidently somewhat mixed on the surface; but all was clear beneath. Content with prospective annihilation never yet visited anybody. The idea of annihilation is but a figment of the brain-mind, with no hold on the inner consciousness. A condition not to be conceived can neither be dreaded nor hoped for. C.

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| MAR. | BARO-METER | THERMOMETERS MAX | MIN | DRY | WET | RAIN FALL | WIND DIR | VEL |
|---|---|---|---|---|---|---|---|---|
| 25 | 29.586 | 62 | 52 | 55 | 55 | 0.13 | SW | 12 |
| 26 | 29.723 | 60 | 45 | 52 | 49 | 0.09 | E | 2 |
| 27 | 29.754 | 58 | 46 | 50 | 49 | 0.23 | E | 4 |
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*the promulgation of*

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The Study of Ancient and Modern

**ETHICS, SCIENCE, PHILOSOPHY AND ART**

*Edited by* KATHERINE TINGLEY

Vol. X APRIL 14, 1907 No. 23

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# CENTURY PATH

*Edited by* KATHERINE TINGLEY

**WEEKLY ILLUSTRATED**

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**Truth Light & Liberation for Discouraged Humanity**

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**Maeterlinck on Immortality**

IN a recent copyright article on "Immortality," in a contemporary, Maurice Maeterlinck endeavors to show, along lines of current thought, the distinction between the true and false Ego, and makes a strong plea for our strenuous endeavors to emancipate ourselves from our narrow grooves of thought.

He believes that while we must postulate as an essential condition of any speculation at all the immortality of some part of us; yet that part is nothing that can be comprehended within the narrow confines of what we ordinarily regard as "ourself." The ordinary careless thinker in speculating on immortality imagines an impossibility. He tries to picture the permanence of certain familiar fancies, memories, and habits of thought which he is pleased to regard as essential to the preservation of his identity. But the author shows that these are not only inessential, but would, if they could possibly be so perpetuated, be sources of profound misery.

We are groping about in an absurdly narrow prison of ideas and prejudices which cause us continual bitter affliction; and yet we want to perpetuate these ideas, because we imagine that losing them we should lose all. In fact the ordinary aspirant for immortality does not know what he wants and would better take what he will get.

We can take no interest in any immortality in which our own identity is not concerned. But what is this identity? When analysed it proves to be nothing that can be positively stated, and can only be named as that unanalysable something which is left after all the definable states are eliminated. This final something, beyond all the items of consciousness that make up our dear personality, is the only thing we can carry into the beyond. The idea makes people shudder because they can imagine nothing besides the familiar states, and so confuse this kind of immortality with annihilation.

**Non-Existent Essence**

But though we cling thus tightly and fondly to our prejudices, it is a fact that in ordinary life we continually lose our grip of them, and yet our identity is not destroyed. For instance, when we go to sleep we sacrifice every link of memory and continuity and our dear personality vanishes altogether; yet we are not afraid of losing it and of waking up as somebody else instead of ourself! In the waking state even we frequently lose all sense of our personal existence, yet we are none the worse. But notwithstanding this daily experience, we are afraid that the shock of death will obliterate our *self*-thread of consciousness!

The writer uses the illustration of a man born blind, deaf, and totally paralytic, whose idea of life would be limited to sensations of heat and cold, comfort and pleasure, hunger and thirst. He would cling fondly to this existence and be unable to conceive any other. If a miracle suddenly restored him to the full use of his faculties, would it be essential to his new-found happiness that he should carry about with him every memory and sensation of his former existence? Or would he not rather be far happier with total oblivion thereof? Would his identity — his sense of being still *I* — be lost? We make the same mistake when we imagine that the future existence would be any the better for being associated with our present state of illusion.

**A Greater Thing Instead**

The writer illustrates the mystery of our Ego — the undefinable real center of our life — by comparing it with the flame of a lamp, a simile borrowed from Buddhism, evidently. There is oil, wick, glass chimney, and metal receptacle. But what is the light, and where does it go after the lamp is extinguished? So, what is the reality in our life, to whose manifestation all the various organs and faculties contribute? It is equally unseizable. And he adds that since humanity existed, no progress has been made towards a solution of this problem — a dogmatically self-sufficient statement based on pure assumption, which Theosophy makes short work of. "There is perhaps possible or imaginable no relation between the organ that puts the question and the reality that ought to reply to it." (?) Lest anyone should take this to mean that the problem is insoluble we must add a qualification of our own. The fact is that "since humanity began to exist," no *real Initiate* has ever attempted to bring a spiritual mystery, *in so many terms*, down to the level of the brain-mind comprehension. But this is not to say that there never have been people who understood it. There have always been in the world, and there are now, Those who Know; but though they have solved the mystery, even they cannot cause it to be comprehended by a mental faculty which is inherently incapable of doing so.

**Something "Other"**

Of the psychical researchers, the writer says that they have discovered nothing that throws any light on immortality. They have proved beyond question that certain functions survive the physical body for a short time, but:

> Never has a single one of these phantasms appeared to have the least consciousness of a new life, of a supra-terrestrial life, a life different from that just left by the body whence it emanated. On the contrary, the spiritual life of them all, at that moment when it ought to be pure, since it is rid of matter, seems greatly inferior to what it was when enveloped in matter. Most of them, in a sort of somnambulistic dullness, pursue mechanically the most insignificant of their accustomed preoccupations. One looks for his hat, which he has left on a chair or table; another is troubled about a small debt or anxious to know the time. And all of them, soon after, at the moment when the real after-life ought to begin, evaporate and disappear forever.

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What a confirmation of the Theosophical teachings about the survival of the shade, its attraction to the scenes of its last experience, its mechanical intelligence, and its speedy dissolution! And what a rebuke to the necromancers, spiritualistic, psychic, or otherwise! To try to prove immortality by showing that that which is, *ex hypothesi*, transient, survives the body!

**"Change" the Great Concealer**

There is no reasonable place, in boundless space and infinite time, for that thing which we call our "self," continues the writer; and annihilation would be preferable to its perpetuation.

When we study the nature of our mind then the object of our knowledge is the very thing that is striving to know.

What then is that mirror, ever opposite itself, able to do except to reflect itself indefinitely and to no purpose? However, in that reflection unable to emerge from the multiplication of itself sleeps the only ray capable of lighting all the rest. What is to be done? There is no other means of escaping from one's consciousness than to deny it, to look upon it as an organic disease of the terrestrial intelligence — a disease which we must endeavor to cure by an action which must appear to us an action of violent and wilful madness, but which, on the other side of our appearances, is probably an action of health.

This seems to mean in other words the teaching of Eastern philosophies — the illusory nature of the *personal* or transient ego. "There is no existence for that which is not, and no non-existence for that which is." The fact that we cannot imagine any other state than the familiar ones is no reason for denying its possibility.

**The Boundless Real**

What keeps and will long still keep us from enjoying the treasures of the universe is the hereditary resignation with which we tarry in the gloomy prison of our senses. Our imagination as we lead it today accomodates itself too readily to that captivity. . . . It does not cultivate enough within itself the intuitions and presentiments which tell it that it is absurdly captive and that it must seek outlets even beyond the most resplendent and most infinite circles which it pictures to itself.

Then our author urges us to make heroic and reckless efforts to escape from our thraldom; and here it is necessary to add a caution. For what does experience tell us as to the result of such efforts made by ordinary people? All kinds of transcendentalism, emotional excitement, strange cults. Instead of selfish bonds sacred obligations are thrown off. Self-control is surrendered. *Unguided* attempts to step out into the "All" result in a loss of equilibrium. There are many worlds and states between our present ones and the state of final liberation. The pilgrimage is a long and dangerous one and needs guides, pass-words and talismans. The first requisite is to remember that *selfishness* is the master-bond; and that unless the first step is an endeavor to relinquish this the result will not be liberation, but further enthralment.

Nevertheless, it is useful to know that the independent thinkers of our day in proportion as they are clear-minded and logical, are slowly and painfully approaching more nearly the same conclusions as those of the eternal Wisdom-Religion. STUDENT

## East and West

A RECENT writer of a book called *The Spirit of the Orient* analyses the essential difference of temperament and mental outlook between Asiatic peoples and European peoples. His chief point is that in the West we make personality the essential fact. God is a person and men are persons. The universe is but the field wherein these personalities play their part. The object of life is the achievement of the personality. But in the Orient the personality is subordinated. The Universe is the essential fact and man, and even the Gods themselves, are only parts of the great organism.

Europeans think of this universe as created by God out of nothing some six thousand years ago. Man is God's child made in God's image, with an immortal soul and a destiny of pain or suffering according to his deeds and faith. Thus immense emphasis is put upon the personality of God and man, while the world has been of secondary importance. . . . But to the Asiatic all is different. The universe with its fixed laws and its resistless fate is the ultimate fact. It exists from everlasting to everlasting. It goes on and on in ever-repeating cycles. . . . Man is but a part of this process, as are the Gods themselves, the whole an organism with men and gods as incidents in its mighty movement.

To this he attributes the alleged lethargy of the Orientals and their lack of interest in history. But he also says that while our progress is material, theirs may be moral and spiritual. An Oriental is quoted as saying:

In the West you observe, watch, and act. In the East we contemplate, commune, and suffer ourselves to be carried away by the spirit of the universe. In the West you wrest from nature her secrets, you conquer her, she makes you wealthy and prosperous, you look upon her as your slave, and sometimes fail to recognize her sacredness. In the East nature is our eternal sanctuary, the soul is our everlasting temple, and the sacredness of God's creation is only next to the sacredness of God himself. . . . In the East we aspire, perhaps vainly aspire, after absolute self-conquest, and the holiness which makes God its model. In the West you work incessantly, and your work is your worship. In the East we worship and meditate for long hours and worship is our work.

In another place the author says:

In Asia the characteristic is retiracy from the world, a certain aloofness of soul, an indifference to outward state and fortune, and a conviction that salvation is in the mind only. There is an exaltation above the heat and struggle of the world which charms many Occidentals.

The hope is held out of a "blessed synthesis of Occidental and Oriental characteristics whereby the perfect whole may be produced."

There is an attempt to trace the peculiarity of the Asiatic temperament to the influence of their vast continent and its climate; and Asiatic and European are evidently regarded as parallel civilizations which have diverged owing to the effects of their surroundings.

The difference between East and West affords a problem of constant perplexity to ordinary students of humanity. From the more comprehensive point of view afforded by the teachings of Theosophy on history the problem assumes a different aspect. We know that the races in Asia (speaking generally) are at a different stage of their racial cycle from what those in Europe are. Every great race goes through its seven phases — a septenate which corresponds to the many other septenates in nature, such as that represented by the seven "planets" and that of the seven ages of man. The East has once been in the phase in which we are now, the phase of material prowess and personal ambition. We shall one day be in the phase in which they are now. But this must be qualified by the consideration that the destinies of the two races are not the same, and that the Occidental race is a later one. Other things have also to be taken into account. The peoples in Asia are very different from each other. Some are mere remnants of once great civilizations, dying out. Others are only in a state of temporary obscuration. Some will blend with other races in the formation of races yet to come. Altogether the problem is too complex to be made the subject of any little theory. But we get a great deal of light from the reflection that these differences are not fundamental, but merely differences characteristic of different stages in the endless human progress.

Also we get rid of the idea that our civilization is the only one of its kind there has ever been. It may be different in some respects, but other races now in their wise and sober old age have had their youth. We get a greater idea of the vastness of the universe, the profundity of antiquity, the infinite possibilities ahead. And we must remember that the Soul of man has everything latent in it, and is the denizen of the eternities, though the present mask may chance to be born on one or the other continent. STUDENT

## Erotic Fiction

THE question is agitated whether modern fiction has an immoral tendency. There are many novels which deal with illegitimate passion. It is claimed by their advocates that these are healthy protests against conventional puritanism, which they denounce as the real cause of immorality. But, in exalting passion to the position of a savior they are certainly not improving matters. What is needed is a truer ideal of the meaning of love and a better conception of the purpose of marriage; also a fuller understanding of the mysteries of our own complex nature. The erotic tendency can do no good under any circumstances; it must either incite or disgust; it cannot teach us anything. What use can this have in fiction?

The question is, Can fiction set before us any ideals at once pure and inspiring; neither licentious nor tame? At present there seems to be no practical answer in the affirmative. But suppose we had a story of an unhappy marriage, in which the problem was solved — not by a scandalous separation and redistribution of partners — but by a common recognition on the part of the couple of a deeper bond of union, a higher purpose in wedlock, strong enough to overmaster the elements of discord and ultimately to remove them.

But perhaps the worst defect in our fiction is the promiscuity with which it is circulated. No one can believe that such novels of marriage unfaithfulness and free love can be of any good to a school-girl with no experience to correct the impressions made by them. STUDENT

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# Some Views on XXth Century Problems

**Candle and Serpent**

THE London *Spectator*, in a review of the recent researches of science into the "subliminal consciousness," somewhat piously utters a remark upon which one halts a little:

Probably the most momentous discovery in mental science for a century is that of the part played by the "subconscious" in our experience. Consciousness is the wonderful candle of the Lord, that reveals all marvels and makes all that we call knowledge. But the dominant light of consciousness is not all. Around the little flame lie great fruitful fields of personality wrapped in darkness. . . . It has been compared to an iceberg floating on the sea — only a relatively small portion rises above the water and is visible, but this small segment is supported by one much larger which remains submerged. Now this subconscious self is the portion of our nature most closely related to the organs and functions of our physical body.

The unmarked quotation is from Proverbs (xx, 27): "The spirit of man is the candle of the Lord, searching all the inward parts of the belly." The word here translated "spirit" is *neschamah*, translated in Genesis as "breath"; the word translated "candle" means strictly *light;* the "Lord" is Jehovah.

In the second chapter of Genesis, Jehovah is described as making man out of dust, then as breathing *neschamah* into his nostrils so that he became alive, became a *nephesh*, that is to say a sentient *animal*. For that is the signification of the word *nephesh* used here. But his "eyes" were not opened; he had not intelligence; it was reserved for the *Serpent* to open his eyes. And the Serpent was cursed by Jehovah, as Prometheus by Jove for doing the same thing:

"Having eyes to see, men saw not, and hearing heard not; but like dreaming phantoms, a random life they led from year to year, all blindly floundering on."

The *Spectator* is only partly right; the light or breath given to man by Jehovah became vital sensational consciousness, *nephesh*-consciousness, with its headquarters where the text says. But knowledge of good and evil came from the Serpent. It is *not* the Jehovah-given consciousness, the candle, the breath, which "reveals all marvels and makes all that we call knowledge."

The writer continues: "This portion of the soul" — the Jehovah-given portion — "lies deeper than the ordinary waking consciousness." It does, but it is not a portion of man's soul at all, if by man we are to mean the intellectual-spiritual being who knows good and evil. It is to this lower light that the researches of science into the subliminal are introducing us. And the religious teachers are not responding by introducing us to the consciousness which is above the roof as this is below the threshold.

Whilst the preachers are talking vaguely of the soul as something needing to be saved, science is stealing their clothes by talking concretely of the subliminal entity as something which by being made to "think health" can (physically) save *us*. Because science knows to some extent what she is talking about, and the preachers do not know what *they* are talking about, the game is passing into the hands of materialism and the rush is solely for physical health by auto-suggestion.

If the consciousness of the soul were sought and admitted into the mind, as the mind tries to force its thought of health upon the lower layer, all the results of the latter effort would be achieved anyhow, and a thousand more of a thousandfold more importance would be also achieved.

To proceed a little way further into the subject for the sake of completeness:

The Serpent *was not created by Jehovah:* it was "more subtle than any of the beasts of the field" which the "Lord God" *had* made. It tried to make men "as gods," *elohim*. From that time came the conflict between the divine and the animal part of man, the animal "bruising the head" of the latter, crushing his divine intelligence; and the latter, as a power prostituted in sensualism, destroying the health of the body it could otherwise continuously regenerate.

Eden is the pure nature-life which, once lost at the passing of humanity's infancy, can then only be regained through spiritual life. The whole myth needs re-study from a new basis. STUDENT

**The Universal Banquet**

"HEALTH," says Edward Carpenter (in *The Art of Creation*), "— like freedom — has to be won afresh every morning." It comes by a certain positive attitude of mind followed by corresponding action.

The principle of conquest as to Health holds somehow also in regard to Food. There seem to be two views of food, and corresponding to them I think perhaps you may note two quite different manners or methods in eating. The one view is that food is a mere material of health and strength — a material which has to be utilized, selected, controlled, and by some judicious power built up into the structure of the body; the other, that food itself contains the forces that build up the body, and that *it* is the prime agent in the body's construction and renovation. The first gives the eater an active relation to his food, the second a passive; the first tends towards, or somewhat in the direction of abstemiousness, the second in the direction of stimulants.

The same principle and division applies to the whole of life, the *great* meal table.

The waves of the sea of life wash up jewels uncounted, laying them at our very feet, and then roll them back unclaimed, unseized. We sit at a great banquet, not so much waiting for food as not even seeing it. And yet, all the time, the spiritual nature is starving.

An old book refers to man as "the great eater," eater of the fruits of life. Perhaps in the days of that book, he was. The world of events and opportunities was said to exist but for his eating. He was the "World-eater."

We can never eat in this sense whilst we make it our main business to avoid the unpleasant and gain the pleasant. He who would hear and understand the continually changing message whispered in every ear must stand up and confront fixedly each hour and half hour, challenge it, as it passes with its opportunities for thought never thought before, for height of feeling never attained before, for deeds never before possible. It is offered to him and him only of all men, and it is offered but that once in all time and eternity. He must grasp it, eat it, live it fully, in total disregard of the pleasure or pain it contains, weave its meaning into the fabric of his being.

The eating is really the hunt for the lesson, the duty, the opportunity for service, for thought, for study, for self-discipline, for progress of some kind, which the successive fractions of our days present. At this banquet, he who seizes the *highest* of the several possible contents of the fraction, who for example postpones something for himself that he may render service, has at that meal eaten the best. The time will come, immediately, later, or after death, when he will find that to be true and be glad or sorry accordingly.

This "eating" is never a quest for a sensation, for a being acted *upon*, a being raised to; it is an *acting* on some plane, a rising. You can, for instance, let music play on you, which is worse than useless; or you can stand positive, seize it, keeping the will and self-consciousness awake. You can read, letting the author play on you; or you can react positively to, weigh and test every thought offered.

The gentleman who has made a specialty of much mastication tells us that after a while foods developed new and subtle flavors which he had never noticed before. But that was a by-product of his eating. He did not let it swerve him from his purpose — to make his food yield health.

We must start with the faith that life *will* yield, has no other purpose or meaning than to yield, such "food" as will build the full and perfect character. Then we have only to "eat" independently of pleasant or unpleasant flavors.

In ordinary novel and short-story reading we have carried the art of *not eating* at the banquet of life to a very high point; we have contrived how *not* to confront the passing hour while seeming to do so, how to shirk it; how to leave will and power of thought unawakened, how to make the simulacra of circumstances do duty for the reality, how to be utterly negative and mentally stagnant without the ennui which should attach to and would finally cure mental vacuity and stagnation.

The world's strongest men are those who in other lives have "eaten" the most; the world's *highest* and strongest men and women are those who in other lives have eaten the most *and the best*. STUDENT

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# Archaeology Palaeontology Ethnology

### Unexplored China and Central Asia

MAJOR C. D. BRUCE, who, with Captain Layard, has recently returned from a journey across Asia from Leh in Kashmir to Peking, made two remarks which are worthy of note. First he said that, although it might seem as if the part of the journey which lay through China proper should be best known, this was not the case. The route from Chia-yu-kuan, the ancient northwest gate of China, to Lanchou, the capital of Kansu, had not been traversed by more than a dozen Englishmen in the last fifty years. In not a few villages entered no European had ever been seen.

Next, referring to "that wonderful Central Asian basin which stretches for a distance of 2500 miles," he ventured the opinion that, in spite of what had already been done here in the way of exploration, it was more than possible that we were only beginning to unravel many of the archaeological and historical mysteries connected with a former and far more flourishing state in the western half of this vast area. H.

### Japanese Origins

THE problem of Japanese origins is one of much difficulty and as yet very far from solution. Says Mr. A. M. Knapp in a recent work:

> What ship originally cast this Crusoe of nations on the shores of the far Pacific isles, furnishing her people of every class and condition with a wealth of artistic perception such as only ancient Greece possessed, is one of the most puzzling problems which ever perplexed the brains of the ethnologist. . . . From Korea, which might be called a dead Greece, doubtless came the largest infusion of blood; while the Malay, drifting up from the south on the great sea current, may have contributed his fiery spirit to the early invading tribes which from the west and south gradually drove the Ainos, or aborigines, into the north where their remnants now await, as stolidly as do our Indian tribes on the Western plains, their inevitable extinction. But whatever the combination of race elements may have been, the result is an astonishment. For though no drop of Aryan blood may be traced in their veins, yet a notably Aryan capacity for progress. . . . and an Aryan spirit of refinement, kept alive while that of Greece utterly perished, have made the Japanese today, though not in blood, yet in all practical and essential regards the Indo-Europeans of the far East.

Mr. Knapp says nothing of a Chinese infusion or even relationship, but he makes this remark:

> Differing from the Chinese almost as much as does the American from the Turk, well-nigh the only indication of Mongol origin is the obliqueness of the eyelids, which merely suggests an origin in high latitudes, where nature protects the eyes of animals in the same way.

But *is* there no Aryan, or rather Caucasian blood? Who are the Ainu people? Found in occupation, when at an unknown date the Mongols swept in from an unknown quarter — usually said to be the south-west, it is now ascertained that they speak an Aryan tongue; at any rate one having grammatical reflexion as its base. Mr. Monroe writing as an archaeologist in the *Transactions of the Asiatic Society of Japan*, thinks that the Ainu element in the Japanese composite "is present in a greater degree than is apparent," that it is in fact the basis. After much research among prehistoric remains this observer finds two areas of ancient activity, the Ainu in the east and north, and the Yamato in the south and west.

> The Yamato leaders, if we may judge by the terra-cotta figures which have been left, were not pure Mongolians. Many of these figures exhibit a distinctly Caucasian appearance, and the aristocratic type of Japanese preserves these features to this day. . . . The Mongolian element in Japan was an imported, and not an original stock.

So according to the latest theory, we have: (*a*) The Aryan *genius;* (*b*) the "Aryan"-speaking Ainu; (*c*) the Caucasian Yamato; (*d*) a thin Mongolian later infusion.

According to Theosophy, ages before Atlantis sank, the Aryan — in the widest sense — race had arisen in the far north when the climate was there temperate, and had come south into Asia, its home in a secondary sense. Its speech was the root of the Aryan tongues. When the series of catastrophes which culminated in the sinking of Atlantis began, colonies from thence went eastward and joined the "Aryan nucleus." A mixed race resulted, the "Aryo-Atlantean," which in time migrated in various directions — westward, becoming (in part) the ancestors of Greeks and Romans, the Etruscans, Pelasgians and others; eastward to Japan and China.

It would hardly do to call those early migrants Mongolians. The true Mongolian invasions of Japan were *post*-Ainu, a *third* stratum.

Modern science will of course deride the idea that the same (double) race, Aryo-Atlantean, laid the foundations so immeasurably long ago, of Egypt, Greece, Rome, Phoenicia, Japan, and China. That cannot be helped. Time will justify. As the Ainu race preceded in Japan the present stock, including the aristocratic Yamato, so in Egypt, 400,000 years after the Aryo-Atlantean influx was there a similar more Aryan infusion; so in Greece and Italy were there various migrant Aryan bands. To them belonged the "mythical" Cadmus. Their emissaries it was who, leaving Egypt, went up Europe, building Carnac, Stonehenge, and founding the Druidic order. If science in the person of Lockyer is agreed that Stonehenge is but three or four thousand years old, we must regretfully differ. Lockyer has forgotten the precession of the equinoxes.

But the roots of the Japanese — mixed though they be — are still involved in mystery. Yet one day these racial roots will be traced, *one stage back*, to the high plateaux and mountain valleys of Central Asia and the Desert of Shamo or Gobi. STUDENT

### Extinct Mammals from Egypt

AN expedition of the American Museum of Natural History has brought back specimens of extinct mammals from the Fayoum desert in Egypt. The most remarkable is one that has been named the Arsinoïtherium, after Queen Arsinoë. It had a huge pair of horns projecting forward above the nostrils and a smaller pair of horns farther back. Its nearest allies are the extinct animals known as the dinoceras or amblypoda in Wyoming in sands of the same geological formation. The large horns are set in a skull three feet long, with powerful jaws two feet long, having a complete series of remarkable teeth. Those of Wyoming have not such large horns, though some of them have three pairs.

Another animal, called the meritherium, is regarded as the ancestor of the elephant family. It seems, however, to have been trunkless and had only small tooth-like tusks. In speaking of this as the ancestor of the elephants, the narrator adds the following:

> From this pig-like meritherium surely sprang the huge latter day elephant. The world was younger when the meritherium was evolved and animals were small. The ancestors of the huge dinosaurs were then little lizards; the ancestors of the horse were no bigger than lambs, and the ancestors of rhinoceroses were not much larger than pigs.

Are we to understand that animals evolved to their maximum size long ago and have since been going down? If so, when was that maximum; is it at the same period for all animals, or at different periods for different animals? And why do animals evolve up and then down again? Also why are there little lizards at the present day, and will they ever be dinosaurs? Are the horses of today larger than those of classical times, and what is the Shetland pony doing at this time of day? Queries for *Messieurs les savants.* STUDENT

### The Book of Job

AN archaeologist tells us that the Book of Job is supposed to date from 400 B. C., but that a Babylonian book has been unearthed in Babylon, closely resembling the story of Job, and of the estimated date of 2000 B. C. However much too recent these dates may be, the point that the Babylonian one is the older is clearly brought out. The Babylonian Job enumerates his sufferings which appear to have been those of complete paralysis, involving loss of sight, hearing, and locomotion. He expresses his contrition and wonders what he has done to anger the Gods. He is restored and describes the gradual restoration of his powers. The story concludes with a moral, never to despair.

Four hundred B. C. is a very late date to assign. Some put it older than Moses, and others say it antedates Homer and Hesiod by at least a thousand years. It is probably the most beautiful specimen of poetic literature of its class which we have. Not only is it full of the profoundest Occultism, but the symbology in which the Wisdom is expressed and concealed is in itself a beautiful Nature poem. STUDENT

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# The Trend of Twentieth Century Science

### The Appeal to the Monkeys

DR. CHARLES MERCIER, in the London *Lancet*, makes another appeal to the monkeys. We have already learned that those dreams in which we experience the sensation of a sudden fall are reminiscences of our ancient monkey days, when in leaping from tree to tree we missed the catch and fell.

We now learn that agoraphobia (dread of open places) and claustrophobia (dread of closed places) are also reminiscences of monkey days. These forms of mental unbalance are of course very rare, but according to the doctors are increasing in number. More and more people dread crossing public squares and even ordinary gardens, creeping around if they can, by walls and posts. More and more also dread with morbid terror any sense of shut-in-ness, even ordinary rooms inspiring it.

Well, the monkeys found their safety in the tops of trees. If the trees were far apart so that open spaces had to be crossed, danger began. The lion, the tiger and the snake lived down below. So the monkeys learned to dread the open, and the dread survives to this day!

But as time went on, and "the monkey became the man," dwellings were slowly adopted. At first

> the sense of confinement must have been very irksome. . . . The new habit was adopted very gradually. . . . It is to the imperfect acquisition of this later instinct of seeking shelter in confined places — or rather it is to the reassertion over it of the more remote and earlier instinct of craving for the open sky, and irksomeness of confinement — that the malady of claustrophobia seems to be due.

In contemplating this theory, several little points come up. Why are there not people with *both* maladies, dreading equally to be in or out of doors? We never heard of any such deplorable case. Yet both instincts must have been handed on in close and repeated blend, monkeys with one or the other, and primeval man with one or the other, intermating inextricably.

Then again, the maladies ought not to be increasing but diminishing. They should have been more frequent in the past, and ancient writings should mention them. But they never say a word about it.

The most tremendous difficulty, however, is to conceive of a few molecules of plasmic matter *carrying a dread*. We can just conceive, perhaps, of their carrying a form and being able to reproduce it — but a dread! Remember, it is only a few molecules, a very few, perhaps one, now in our bodies, that have come down the countless ages in direct line of transmission from the hypothetical monkey ancestors. Yet this one is still capable of inspiring dreams, and of generating fear which has no longer any basis! A sharp line is drawn: if we were to suggest that the transmitted molecules were endowed with any sort of *consciousness*, we should have nearly the whole mass of biologists and physiologists against us. They must have been impressed by consciousness at one end of the line, and be capable of impressing it at the other, yet be themselves throughout unconscious. Science is in the strange case of sticking at no hypothesis for its wildness and accepting none for its reasonableness, so long as one accords with materialism and the other does not.

But that man evolved from any sort of monkey ancestor we deny altogether. It was the monkey that diverged — downward — from the human line. STUDENT

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### Reservoirs of Vitality

PROFESSOR WILLLIAM JAMES, a very live thinker, has been calling attention to the latent reservoirs of energy in human nature, showing the best and the worst way to tap them.

In ordinary effort

> we stop when we meet the first effective layer, so to call it, of fatigue. . . . But if an unusual necessity forces us to press onward, a surprising thing happens. The fatigue grows worse up to a certain critical point, when gradually or suddenly it passes away, and we are fresher than before. We have evidently tapped a level of new energy, masked till then by the fatigue-obstacle usually obeyed. There may be layer after layer of this experience. A third and a fourth "wind" may supervene.

The same thing is possible with strong mental as with bodily effort. What unlocks these fountains? Normally the will, actuated by high purpose, excitement or some great idea. There are also some utterly illegitimate keys. When one of the latter is used, the expended energy is probably not replaced; when excitement is the motor, it is replaced with difficulty. When fixed high purpose is the motor, the expended energy is likely to be replaced very quickly, or even supplied as fast as or faster than it is spent; and it pervades the whole nature. Professor James notices this when he says:

> The difficulty is to use it [the will]; to make the effort which the word volition implies. But if we *do* make it, it will act dynamogenically on us for a month. It is notorious that a single successful effort of moral volition such as saying "no" to some habitual temptation, or performing some courageous act, will launch a man on a higher level of energy for weeks or days, will give him a new range of power.

The door need not close any more. There is no need to live on the slender driblets trickling beneath it. Men are nearly always negative to their surroundings; they do not swim, they will only float and be carried. If they want pleasure, they hunt up circumstances, drinks, foods, to *arouse* it; they cannot conceive of content except as *given* by pleasant conditions; they cannot be self-stimulated, but must have *stimulants* of various kinds. They live in the cellar of the richliest furnished house in all nature's fields, and the key to the great rooms hangs rusting on the wall. STUDENT

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### Tabooed Facts

WE fear Professor Lombroso is ruining his reputation with his brother scientists. Whilst he said things they wanted to hear, for example that genius and insanity are one and the same, all went well. But he has had the misfortune to come across a very peculiar patient, and the courage not only to study the peculiarities but to publish the results of his researches. This patient, he says, at times completely lost the sense of sight, so far as her eyes were concerned,

> but was able to see with the tip of her ear. When her eyes were completely bandaged she could read some lines of a page held before her ears. If the rays of the sun were directed on her ear by means of a lens she was as much dazzled as if the light had been directed to her eyes; she protested loudly that she was being blinded.
>
> What was still more wonderful, her sense of taste was transplanted to her knees and her sense of smell to her toes.

If the Professor had discovered a girl whose salivary glands secreted bile or who could move the tip of her nose like a rabbit, or whose hair turned green for a few days every spring, there would be no trouble. The strange case would pass into the physiology books.

But the phenomena he found will not only receive no notice, but the investigator's reputation will be distinctly worsened; his best days will be regarded as having passed. What is the difference?

Dr. Lombroso's results are felt to have a mystical touch. That is the top and bottom of the matter. As a matter of fact they have not. He has simply touched the outskirts of what might be called transcendental physiology, a region not yet entered by orthodox science. But any results of an experimenter felt to point in a mystical direction are not true! can not be true!! by heaven *shall* not be true!!! The feeling in certain minds that such or another result points to the mystical, to undeveloped spiritual possibilities in human nature, awakens the latent Adversary. If the mystical be once granted, who knows what might follow? Perhaps even belief in the soul, and then — most awful consequences!

However slightly, its reign is threatened. Those who experience this sudden closure of the mind against anything seeming to point to the mystical, would do well to study what is happening. They would find that the feeling is *anterior to* and guides the workings of that reasoning faculty which labors so hard to find reasons against the truth of the new discovery. Sometimes it does not find it necessary to do even that; it simply shuts the door of the mind to the new facts. When that cannot be done, and the facts become too strong, it only remains to show that they are compatible with a materialistic view of human nature. This has been done with hypnotism and is being done with the phenomena of thought transference, even though in both cases some groups of facts have to be disregarded in careful silence. STUDENT

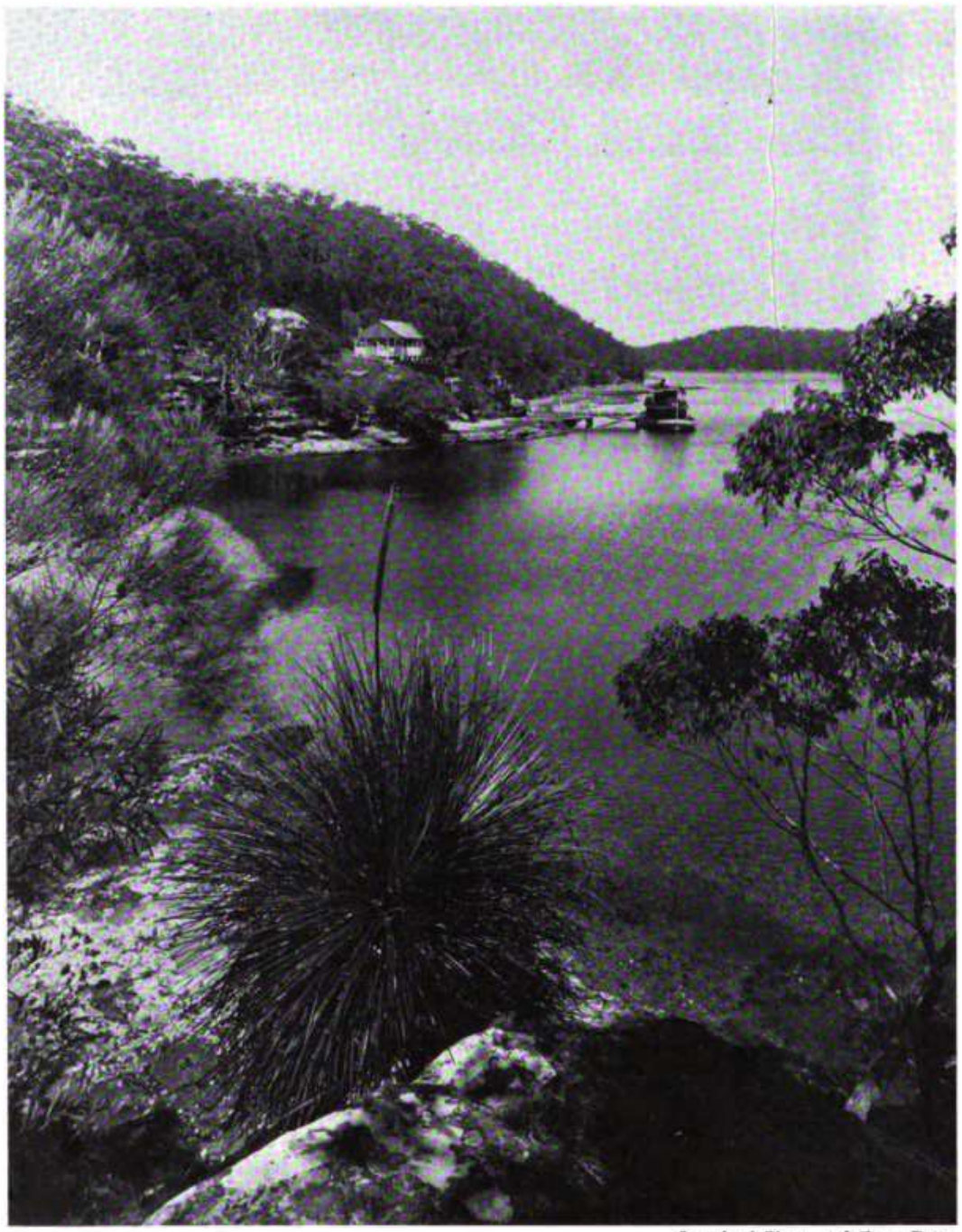
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# Nature Studies

**Guam, U. S. A.**

IN the *Booklovers Magazine* there is an article on Guam, of which some people may be interested to learn that it is a United States possession. It is situated to the east of the Philippines and to the north of New Guinea, 1500 miles from Manila, 3500 from Honolulu. It came quietly into our possession during the Spanish war, when our commander fired on two little forts and the Spanish governor sent apologies that he could not return the salute as he had no powder. The only use which the Government seems to attach to this possession is for a coaling station between Honolulu and Manila. It is described as being "uncommercial," which is perhaps not altogether an unmixed evil for the island, as thereby our interests will be limited to what the writer of the article describes as those which "appeal only to humanity."

Guam was discovered by Magellan, and by him the islands were called Ladrones because the people appropriated some of his goods; but the name, we are assured, very much belies their character. Philip IV christened them Marianas, after his queen.



Lomaland Photo. and Engr. Dept.

BANTRY BAY, MIDDLE HARBOR, SYDNEY, N. S. W., AUSTRALIA

Guam is thirty-three miles by six or seven, including 190 square miles of fertile plateau with a maximum altitude of 1200 feet, cut up into small farms, and a narrow fringe of coast-line, where the villages are. It is a coral island, unapproachable on account of reefs, except for one harbor — the Bay of San Luis d'Apra. This is nearly five miles by two or three, and is surrounded by inaccessible coral ledges densely green and tangled with flowers in tropical exuberance.

The only city is Agana, with seven or eight thousand population, and there is only one inland village. The natives are farmers. The island has every possibility of production, but the possibilities are "all too limited to be alarming." Every fruit and vegetable is raised, but in such small quantity that many a farmer has to borrow of his neighbors. The temperature is nearly constant at eighty degrees. The dry season has abundant rain, and the wet season has weeks of sunshine. There are no reptiles but lizards, and the little scorpion is stingless. The people are industrial on a small scale and each is a master of all work. They do a little fishing, a little hunting, a little building and a little farming. They belong to the Roman Church.

The streets of Agana are narrow. In 1700 there were 150 villages, with 50,000 inhabitants; but they fell away to hardly 1500 souls. Now they are again picking up. But the burden of American possession has imposed a severer tax on the people than before to provide the dues for the keeping up of the offices and institutions.

The people are eager to be educated and are described as not being savages any more than we are.

Possibly, as there is nothing worth exploiting in this island, it may be of use to us some day as a study ground where we can take lessons in the simple life. But let us not be too eager to force upon the people the at present rather doubtful advantages implied in our notion of humanitarianism. H.

**Some Ancient Trees**

THERE is a famous plane-tree in the Aegean island of Cos which is said to be at least a thousand years old, and some say that it is two thousand.

The famous plane-tree near Caphyae in Arcadia is thought to be the same tree as that referred to by Pausanias in the second century.

But it is said that there is in Europe no tree that can be *proved* to be more than eight hundred years old; though many may survive in a state of decay to a greater age, the growth rings being then obliterated.

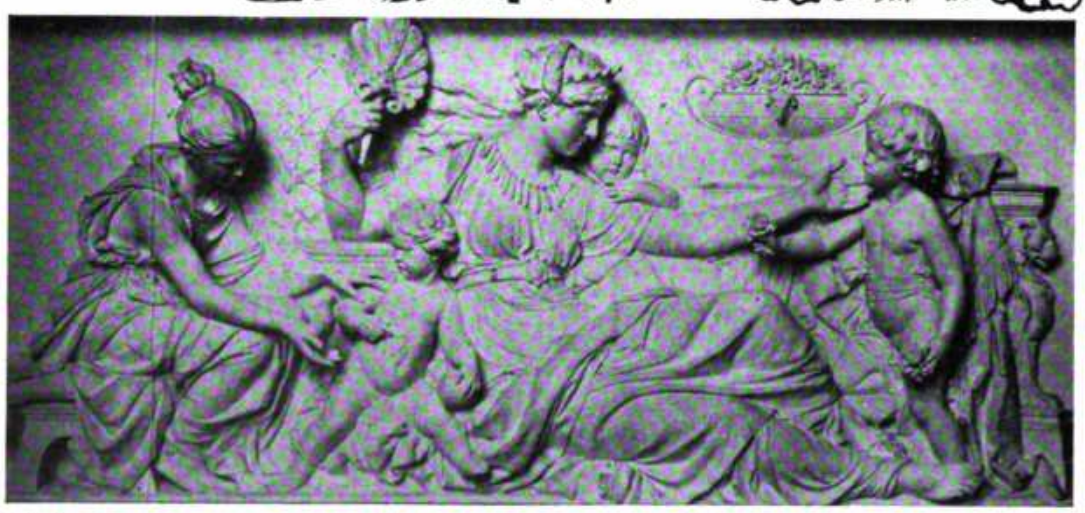
Of some trees there is documentary evidence, though it is possible that the present tree may be only a successor of the one named in the record.

The tree from which is said to have glanced the arrow that slew William Rufus in the New Forest was in existence in the eighteenth century, when it was replaced by a stone in 1745, which stone was renewed in 1841.

The Tortworth chestnut — supposed to have been formed by a junction of two trees — was mentioned as a boundary mark in a record of the year 1135. The Swilear Lawn oak in Needwood Forest is proved by documents to have been at least 600 years old.

An oak at Tilford near Farnham is supposed to have been referred to in a charter granted by Henry de Blois in 1256; and there are many more such trees in England. The writer remembers an old oak in Leamington, called the "center of England," which was said to have been mentioned in Domesday Book. In America there are trees of a greater estimated age, but of less historic interest. STUDENT

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# WOMAN'S WORK

To feel the inspiration of the Divine Law in every act
is to have spiritual knowledge.—KATHERINE TINGLEY

## *The* Unfolding *of* Life

WHO has not watched at some time or other the mysterious opening of a beautiful flower, letting the eyes rest upon it with calm seeing until the wonderful force of its unfolding life sent a thrill through one's whole being? Whorl within whorl, petal folded round petal, drawing themselves apart, waiting yet pausing not, steadily aiming at some decreed design — what is it that stirs us so? What is it we feel behind it?

Through inherited plan and purpose, with accumulated force its life essence enfolded time after time in a covering of similar yet ever improving form, continually discarded and as often re-donned, on and on it moves, this mysterious something that reaches the artist in us and makes known its presence.

A fleeting glimpse has been gained of something from away beyond, something that has pushed itself out a little further than ever before into the realm of matter. Atoms lying inert and waste have been caught and whirled into the garment of spirit and life. Beauty and order follow in its folds and then cradled within is manifest a mystery. The joy of its touch drives the artist to his brush or the poet to his pen; yes, every soul that has peered through one of these vortices in the cloud of matter until he felt the soul looking at him through some new channel, is driven to find some way of telling of his joy; and from one birth springs another, the birth of the artist. Mother Nature bathes them both with her kindly dews, bids them live on and shed their fragrance; while she calls on all who love her harmonies to nurture and protect each tender growth wherein lies her promise of great things to come. Stay ye travelers on life's highway, take heed and gently gather up her messages!

No mere novelty could awaken the exulting joy that uplifts us, for a novelty feeds only a restless interest; no, it is a *recognition*, a recognition of that which brings the claim of kinship, of that which has descended from the same far home in the bosom of the Father. The journey is a long one and ever as we are born anew from the Lethe of forgetfulness we find fresh joys of recognition. Soul finds Itself at the appointed meeting place, a well of joy, and the earth is gladdened with the song of the unfolding life, for man, no less than nature, is guided by divine, eternal law. STUDENT

**TOO many have failed to make brotherhood a real thing in their life, leaving it merely as a motto on their shield.**

**Our brotherhood must naturally include men and women of very various characters, each with different views of nature, having personal characteristics which may or may not grate upon others, as the case may be.**

**The first step, then, to take is to accept and tolerate personally all your fellows. In no other way can we begin to approach the realization of the great ideal. The absence of this acceptation of others is a mortal defect. It leads to suspicion, and suspicion ruptures our union.**

**In an assembly where harmony is absent and brotherhood is not, the labors of those assembled are made almost *nil*, for an almost impenetrable cloud rolls out and covers the mental plane of all present. But let harmony return, and then the collective mind of all becomes the property of each, sending down into the minds of everyone a benediction which is full of knowledge.**—WILLIAM QUAN JUDGE

## Vittoria Colonna

VITTORIA COLONNA was the gifted daughter of one of the princely families of Italy, the Colonnas. In 1490 when she was born, her father was Constable of Naples, and when Vittoria was nineteen she became the wife of another of the great nobles of the time, the Marquis of Pescara, who was a brave general and the representative of one of the great families of Spain and Naples. Vittoria's happy life with the husband she adored was of short duration. His military duty called him away often and for long periods, and in 1525, when he died, she had not seen him for ten years. Though he does not seem to have been worthy of it Vittoria's love for him was deep and constant. She had always been fond of study and had been highly educated as were many noblewomen of that day in Italy. In the absence of her husband she attempted to console herself by writing verses, and it was sorrow for his death that led her to renounce the splendid society in which she had moved, and to devote herself to his memory and a life of religious exercises and good works. She became a more serious student and her intellectual ability and her deeply religious feeling, with the devoted love she always cherished for her husband, found expression in the poems which all Italy delighted in reading and which entitle her to a high place in the literature of her time. Her name in fact, and that of Veronica Gambara, another noblewoman, a friend of Vittoria, are distinguished among those of the fifty poetesses whose poems were published in 1559; for many were the cultivated women of Italy then, who wrote and studied, and were the intellectual companions of famous men of letters. Vittoria Colonna's beauty, her talents, her graciousness and her exalted station made her the most admired and courted of them all.

After the Marquis's death, however, Vittoria lived a simple life of unselfish service. Her dress, her food, were the plainest; she went about among the poor, seeking out needy women, whom she helped and supported. In Naples Vittoria became acquainted with Occhino, the eloquent reformer who later came out boldly in favor of Luther's teachings, and who flying from Italy, wrote the works which are said to have so strongly influenced John Milton. In the year of her coming to Rome, where except for sojourns at Viterbo and Orvieto she spent

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the rest of her life, there was abroad in Italy a spirit of reform in the Church. There was a large body of influential persons, scholars and thinkers who, never considering the possibility of renouncing the Church, hoped to effect the restoration of purer morals, and the simple faith of earlier times, and thus encourage the adherents of Luther to join them. Vittoria was a center around which gathered these reformers. She was also the friend of those other famous women, Margaret of Navarre, the friend of Calvin, and Renata of Ferrara, who were directing the work of reform elsewhere among the cultivated classes; and all were in constant communication. Great expectations were entertained in this freer atmosphere. To this group in Rome, a company of moderate thinkers, belonged Michael Angelo, though he was not always present at their gatherings. Independent of nature as was the great artist, he, like Vittoria, never dreamed of heresy; neither had a thought hostile to the church; they cherished the hope of purifying it. In 1536 they became friends.

At this time Michael Angelo was sixty years old. "I have no friends, I need none, and wish to have none," he had written as a young man, absorbed in his art. And at 60, though he had been much in the company of distinguished and learned men, and had had about him hosts of people whom he helped and instructed, he had never known the joy and inspiration that come from intimate friendship with a woman of noble character and high intelligence. Fame and wealth, and intellectual companionship of a sort he had. In Vittoria Colonna he at last found a thoroughly congenial soul, a woman whom he could love with all the fervor and purity of a nature that had disdained petty desires and lived only for great aims.

So these two friends shared their thoughts, their hopes for the Church and for Italy. They met often in the intervals of their work, and in the diary of a miniature painter, Francesco d'Ollando, who visited Rome in 1548, there is an account of several of their meetings at which he was present. Vittoria, this painter, and Tolomei, a noble and brilliant man of letters, one of her friends, were listening to the exposition of the Epistles of St. Paul in a quaint little church in Rome, near the palace of the Colonnas, and the convent in which Vittoria lived. Vittoria knowing the painter's intense admiration for Michael Angelo, proposed to give him an opportunity to hear the Master speak on the subject of painting. She sent an attendant to invite him to join them, and when Michael Angelo came she most graciously and tactfully led the conversation to the subject of painting. Her success, considering the difficulty of getting him to speak on this subject, shows how his rugged and severe nature had yielded to her sweet womanly influence. Aside from the interest attached to his words, the interview is a delightful study of Vittoria Colonna and Michael Angelo. Her delicacy of feeling, her enthusiasm, her reverence for her friend, her unselfish consideration for others, and withal, the gentle mastery that revealed the great lady, are all shown. Days such as these were undoubtedly the happiest in the lives of these friends.

The period that followed was clouded by disappointment and the shadow of the Inquisition. In 1541, Vittoria, returning from a visit to Viterbo, found her family ruined, their castles seized, themselves banished, the Inquisition set in motion, and the mere discussion of the opinions they had held, an offense punished with death. She was put under surveillance, and her friends also were regarded with suspicion. So influential had she been, that to be known to have been her friend was enough to condemn a person. It was then that she exchanged letters with Michael Angelo, then too that he sent his poems to her. They were both deeply interested in poetry, and Vittoria had encouraged Michael Angelo to write. Vittoria's were sincere and euphonious expressions of her religious feelings and her noble heart. Michael Angelo's were often uncouth, but often lofty in subject, and in them he poured out his hopes and yearnings, his great pity and awe. and his ardent love for Vittoria. They show the tenderness that lay beneath the rugged outward severity. His love for Vittoria melted the rough exterior. It would be difficult to divine what he might have been and done if he had earlier met the woman who knew how to draw forth his heart forces.

His despair when she died is comprehensible. To live lacking the sympathy and understanding he had lacked so long before he found her! To have no one to share the thoughts and experiences that grew keener and more sorrowful every year as free belief was suppressed in Italy! To be deprived of the one gentle tender presence that had been his heart's home! Vittoria died as she had lived, full of faith and resignation. It is supposed that she was buried in the common ground with the nuns, as her resting place has not been found. A strong brave spirit was she, a pure light shining amid foul darkness. STUDENT



Lomaland Photo. and Engr. Dept.

MISS OTIE CHEW, THE FAMOUS VIOLINIST

WITH FRIENDS, LEAVING LOMA HOMESTEAD AFTER THE RECEPTION RECENTLY GIVEN IN HER HONOR BY THE YOUNG STUDENTS OF THE RĀJA YOGA ACADEMY, POINT LOMA

## Jottings and Doings

IT is said that the collection of war relics and patriotic souvenirs which has been gathered during recent years by Mrs. Frederick Dent Grant, is the finest in the United States. Many veterans who fought under her illustrious father-in-law, Gen. Grant, have sent her trophies of the field, while friends of her husband have contributed war relics from Cuba, Porto Rico, the Philippines, from China, even from Tripoli and the war of 1812.

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"MRS. WILHELMINA FLEMING of Cambridge, Mass. recently celebrated her 44th birthday by discovering a new star," says a writer in the *San Diegan-Sun*. "She is the curator of astronomical photography in the Harvard observatory.

"Mrs. Fleming is a native of Dundee, Scotland, where her father was an instructor in mathematics, and came to this country in 1879 with her infant son and her father. Soon she obtained employment at the Harvard observatory, where her mathematical quickness and precision early aroused the admiration of the directors. Twenty years ago she was sent to Peru where she made her first great discovery. Now all the records received at the Harvard observatory are sent to her for development and observation.

"She is considered to be the world's foremost expert in stellar photography. She has a residence in Cambridge where her mother Mrs. Stevens, and her brother's two children live with her.

"Mrs. Fleming, despite her scientific achievements and life in an atmosphere of study is 'yet a woman.' Hers is a charming personality." H

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# OUR YOUNG FOLK

## William Q. Judge

HUMANITY is guarded and guided by a great Brotherhood of Compassion who keep burning the light of wisdom, and from time to time send into the world a Helper, one of themselves, who can lead the people to a point where they may find the light and learn to see it shining in their own hearts. In the nineteenth century these Guardians, or Watchers of humanity sent H. P. Blavatsky with the teachings of Theosophy, and when she left earth-life for a time she gave the work she had established into the hands of her Helper, William Q. Judge.

The earth itself is a great being. In different parts of it are centers such as there are in any body, from which pulse the life that gives energy and vitality to the whole. These life centers of the earth are its sacred spots. They have been the scene of the pure and unselfish lives of those who have learned to serve the Guardians of humanity. They are full of sacred influences that ever remain and speak to the very hearts of all who are loyal to the higher life of humanity. Ireland the beautiful Emerald Isle, is one of these sacred spots, and it was only natural that this island should have been the birth-place of the boy who in many lives before had served the Guardians.

In this mystic land, fed by all the sacred influences and strengthened for his work as a Helper, William Q. Judge passed his childhood. Then as a boy his steps were guided to another land, America, where a great nation is being builded, and where important changes in the life of the race — steps onward — are to take place. Here a golden link in the chain of Humanity's history was forged when William Q. Judge met the great Teacher, H. P. Blavatsky. She had drunk deep of wisdom in every sacred land of earth; she spoke to him the words that awakened in him the memory of the Watcher's service; she told him of the great work to be done, and unfolded to him the vision which is now being realized in the world.

What a meeting! Two royal souls, ready to stand before the world and give what was needed — ready and able to do this. William Q. Judge, tried, tested, and true, was given the task of holding the world for Brotherhood until the next impulse, the day of the strengthening of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, of Râja Yoga, and of Katherine Tingley, was to dawn. H. P. Blavatsky had touched many; but the light in their hearts must be watched and fed, or all hope of bringing the new day would fail.

William Q. Judge was true to his trust. Envy, jealousy, hate, ambition, directed their poisonous weapons against him and the work. The cruellest thing was that some who had once had a faint gleam of the light in their own hearts let it die out, and then, in spite and hatred determined to kill the light everywhere. In every conceivable way these people tried to make William Q. Judge desert the work he had undertaken. But he persevered on the lines laid down by the Great Guardians of humanity; and the wisdom of his actions is proved by the fact that many workers are today living with the joy of Râja Yoga in their lives because of the steps taken by William Q. Judge. The letters and the books he wrote, the *Path* magazine he published, the lodges for the study of Theosophy and for work for Brotherhood which he formed, spread the teachings of Theosophy, and many a grateful man and woman today remembers the visit of this Helper to some town or city where the lecture he gave helped each one to understand more about Theosophy and Brotherhood than he had before been able to. The work of the Aryan Press and of the Aryan Theosophical Society was begun by Mr. Judge. The help he gave kept the students of Theosophy in their places, learning to serve humanity until the new day had dawned.



WILLIAM QUAN JUDGE

Thus in times of difficulty and danger, before the International Theosophical Headquarters at Point Loma were established, where people can see Theosophy in practise and judge of the wisdom of its teachings, William Q. Judge worked faithfully and courageously. We who have Point Loma today and know that Râja Yoga is reaching the children in other countries, will never cease to feel deep gratitude to the Helper who stood at his post and served, that Theosophy might become part of life as it now is for so many; and that the great vision might be realized. We will never forget that William Q. Judge, alone, faithful, determined, knew that there was to be this great school in the West; and that his efforts were bent to bringing it about. In years to come, our gratitude, the love and devotion felt by us, and above all, the influence of the work which he gave into the hands of his successor, Katherine Tingley, and which is always linked by her to his name, will make that name revered and loved by all the world as it is now by students of Theosophy. A RÂJA YOGA WORKER

### From *the* Writings *of* William Q. Judge

THEOSOPHY offers a purpose and an aim for life.
Theosophy is complete in itself and sees no unsolvable mystery anywhere.
The whole universe is alive, not one atom of it being in any sense dead.
The extent of the field of truth is vastly greater than the narrow circle we are confined to.
Each man is his own creator, creating his future life by his present.
No one is so originally sinful that he cannot rise above all sin.
We have all lived and taken part in civilization after civilization on earth.
In life's pilgrimage nothing is gained by favor, but all depends on merit.
Great teachers work not for the praise of men, but for men's best and highest good.
Persevere, and little by little new ideals will drive out of you the old ones.
God-like perfection is the great goal for a human soul to strive after.
Let us all be as silent as we may be, and work, work. Let that be our watchword!

"MANY are called, but few are chosen," because they would not allow it. The unchosen are those who have worked for themselves alone; those who have sought for knowledge for themselves without a care about the rest; those who have had the time, the money and the ability to help and work for mankind and not for self, but have not used it thus.

And sadly, too, some of the unmarked and unchosen are those who walked a long distance to the threshold, but stopped too long to hunt for the failings and the sins they were sure some brother-pilgrim had; and then they went back farther and farther, *building walls behind them as they went*. They were called and almost chosen; the first faint lines of their names were beginning to develop in the book of this century; but as they retreated, thinking indeed, they were inside the door, the lines faded out, and other names flashed into view. Those other names are those belonging to humble persons here and there whom these proud aristocrats of occultism thought unworthy of a moment's notice.—*William Q. Judge*

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# THE CHILDREN'S HOUR

## WHAT DO YOU THINK THEY WERE?

**WHAT do you think I saw,**
**All bundled up in fur,**
**Swinging at ease on a willow spray?**
**Nine little pussies, plump and gray;**
**But I could not find a sign of a claw,**
**Not even the tip of a velvet paw,**
**What do you think they were?**—*Anon*

## "Judge Not"

DOWN in a meadow where the cows came to quench their thirst at a cool running spring; where the water-soaked earth formed little mounds on which the children loved to jump along, stood a very large hollow stump which had once been a lordly pine in a primitive forest. Near the stump grew a large burdock and a clump of nettles. One day a quarrel arose between the burdock and the nettles.

You see, it was this way. The children loved the old stump and considered it the finest play-house, and I think, the burdock and the nettles were jealous. Anyhow, the burdock said to the nettles, "I should think that old stump would be ashamed to take up so much space. It should have been pulled up long ago, when it lost its trunk and branches. It certainly is of no use now."

"For that matter," exclaimed the nettles in a sharp, stinging tone, "of what use are you? Just look at *our* nice purple blossoms; 'twould gladden anyone's heart to see them swaying in the breeze."

"Humph!" said the burdock, sarcastically, "it does not seem to gladden the hearts of the children when they pluck your boasted flowers."

"Well, they had better not try to pluck our flowers. We will sting them if they do," saucily answered the nettles. "But you need not talk," continued the nettles, "remember how that little girl with the curls cried, when she tried to take off the cap she made of your burrs. Ha! Ha! Methinks she lost a few of her curls before she got it off."

The burdock remembered it well, but though he looked bitterly on life, he was kind at heart. He did not answer the nettles.

Within the hollow stump a sweet small voice was heard. "Good friends," it said, "I am afraid you are not in good humor today. You seem to talk of only disagreeable things."

The burdock and the nettles looked with astonishment at each other.

"Who are you?" asked the burdock when he had recovered his speech.

"I am a little wild violet, which this good old stump so kindly shelters," answered the little voice.

"Good old stump!" sneered the nettles.

"Yes, good indeed!" answered the violet, gently but firmly. "While nothing remains of this stump but its shell, it still has its use. Could you but see inside here, where I and many beautiful ferns grow, nourished by the rich soil, which this stump has guarded for maybe a century or more. Ah! and you too are benefited by it, for do you not enjoy the same rich soil, while in yonder field hardly anything can grow as the soil has been cropped to death?"

"True, true," assented the burdock, but the nettles tossed their heads disdainfully as if they had nothing to be grateful for.

"You too have good qualities," continued the violet.

"Well, I should like to know of what use am I!" bitterly exclaimed the burdock.

"I do not trouble myself about whether I am of any use or not," said the nettles.

The violet ignored the remark of the nettles, but said softly to the burdock, "Be patient you shall learn of what use you are."

That evening, when the cows came to refresh themselves at the cool spring, one wise old cow strayed up to the stump. When she saw the burdock the cow exclaimed, "Ah, just what I need! I have not felt well for days and there is no tonic like this good old burdock for me." And straightway she ate a good mouthful of the leaves.

"It is bitter," murmured the cow, "but there's virtue in it."

"Little violet," called the burdock as softly as he could, "I have found out of what use I am. After this I shall be careful not to criticise the stump or anything else."

"'Tis well," answered the violet, "for how can we judge another when we know not our own qualities. This causes many mistakes."

And what of the nettles? Next day the farmer came along with a sickle.

"Ah!" cried he, "this is where the children get their hands full of nettles."

With his sickle he cut the nettles to the ground. C. H.

## Their Proper Uses

A PERSIAN rug was making his complaint to a curtain hanging in the window:

"Did you see how those thoughtless school-boys ran straight in here with their dusty shoes and walked all over my beautiful colors? I suppose you can see the marks now?"

"Yes," said the curtain, "they can be seen. There is one advantage in being up so high, you get a better view of everything."

"And here I have to wait for the mischief to be repaired," went on the rug. "I always felt sorry for Sir Walter Raleigh's cloak when he laid it on the ground, it must have felt sadly out of place, but then it had the honor of making a pathway for a Queen."

"Well, I will do my best to conceal all the defects in a pleasing half light," said the friendly curtain.

"Thank you," said the carpet. "I will try to tell you some interesting news in return. In this lowly position everything comes to my ears."

"O, can you tell me anything that that dark-faced foreigner said?" asked the curtain eagerly, "I tried to float on the breeze a little nearer to him, but it blew so fitfully that I only caught a few words."

"The zemindar," you mean, replied the rug; "he was telling the company about his native land and how they take a great pride in keeping their homes clean. He said, the sandals that people wear on their feet are always left at the entrance door when they come into a house. They guard against every speck of dust or dirt that might be trailed in from the streets, even the floors, often covered with closely woven grasses, are so spotlessly clean that they serve for table or couch. Richly embroidered cushions and priceless rugs are laid down, but the owner knows there is never a guest but who will appreciate them and put them to their proper uses. So much delicacy and sympathy in a man I had never perceived before. Fancy a land where no one is received who has not clean feet! What a paradise would that be for us! Ah, if ever I find myself in a carpet store again I will stay quietly hidden away until I spy one of these dark-skinned foreigners coming for a rug."

"Don't be in a hurry to go," said the curtain; "our mistress is very quick to adopt new customs that she sees are good. Before you get to the store you may find she has effected a reform here."

"I have a cousin hanging in the servant's parlor, occasionally we meet in the press and from her I learned that things are very much worse in the kitchen. Eliza uses anything that comes handy, and never puts anything in its right place. Why, she actually mixes starch with a silver spoon, hangs her cap on the faucet, keeps her shoes in the coal hod, and puts onions in the clothes basket. My cousin was expecting every day that mistress would tell her she must find another situation unless she could learn to put things in their proper places."

"Mistress is coming," said the door, creaking on its hinges.

"Alas, my precious rug!" exclaimed my good mistress, and she drew back the curtain that she might let in the full light of day. "We will put you carefully away until that happy time comes when no one will enter my house with dusty shoes."

"Humph! Folks aren't perfect even in society," said Eliza as she took me up.

I thought my mistress looked a little tired, and no wonder when there were so many things to be put straight, but she smiled as Eliza took me out of the door and said, "It will not be for long;" and I felt confident that she would succeed. A LOVER OF ORDER

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AT a neighboring sea-side resort a little girl of twelve years recently performed a heroic act which showed wonderful courage and power of self-forgetfulness.

She saw a baby fall into a rushing stream of water and at once leaped in after it. Managing to catch hold of its clothing and being a good swimmer she was able to bring the little one safely to land.

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# The Theosophical Forum in Isis Theater

San Diego California

## KATHERINE TINGLEY

### Delivers a Notable Address at Isis Theater

**"The Unwritten Law and the Thaw Case," gives Text for Earnest Appeal**

THE following summary of Katherine Tingley's speech last Sunday night is an abbreviated report of what appeared in the *San Diego News:*

"Katherine Tingley has the reputation of being a strong, forceful and earnest speaker, but her address at the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY'S meeting at Isis Theater was, perhaps, the most notable address she has ever delivered. Long before the hour for the meeting to begin the house was crowded from the footlights to the roof, and four or five hundred people were turned away. The musical program rendered by the Point Loma orchestra included *Omnipotence* (Schubert) and the march from *Tannhäuser* (Wagner).

"Mrs. Tingley chose for her subject, *The Unwritten Law and the Thaw Case*. She said she wished to open the minds of her hearers to a broader comprehension of justice. The subject was important because there are thousands of other 'Thaw Cases' behind the scenes all over the world. In every city there are other creatures like Stanford White, the real cause of the tragedy. Notwithstanding the outward semblance of respectability of this man, he was at heart vile and corrupt.

"Had he been more controlled by his divine nature and influenced by the art and beauty in his profession, he could not have been guilty of his past acts. His mental atmosphere was one of moral impurity.

"The Thaw case brought forcibly before us the need for social reformation. The speaker said she had studied the social evil carefully in her rescue work in New York and elsewhere, and she admitted its solution was not a simple task. She believed that this evil was maintained mainly by men of wealth and social and business prominence. Moral people sit in their homes saying: 'My children are safe; my home is secure.' So they sit and do nothing to remedy these dreadful conditions. They do not realize that they are their brothers' keepers. They do not realize that we are all brothers and sisters. The church, with its great wealth and influence, should be up and doing. If the Theosophical Society had the same wealth and thousands of buildings and endowments it would rouse the world to action. But the Theosophical Society is only 31 years old, and has been persecuted all the time.

"The speaker then declared that there would be established a second Point Loma, somewhere, some day, where the fallen and the unfortunate would find the opportunity to live good and true lives, in touch with nature, and under conditions that would bring out the better sides of their being. She suggested that perhaps the churches might anticipate this work that she had planned, and carry it forward to completion.

"Mrs. Tingley's speech was strong, earnest and eloquent, and no one who heard her could doubt but that she was thoroughly in earnest, and felt deeply all she said. From first to last she held the closest attention of her large audience. The speech was a notable one, even for her, and has called forth much favorable comment from those who heard her.

"We understand that it will appear in full in Sunday's *Union*."

## An English Comment on *the* Work *of* The International Brotherhood League in Kingston After *the* Earthquake

MR. DOOLEY has, in his inimitable way described the regrettable incident which occurred during the relief work after the earthquake at Kingston. England, said he, had again stretched a hand across the sea, and Cousin Jonathan had received it — under the ear! Other help from outside the island has received an acknowledgement entirely fitting. Directly news of the disaster reached Point Loma (a place described at length in January's "American Magazine"), Mrs. Katherine Tingley cabled to her representative in Cuba of the International Brotherhood League, to send relief immediately to the sufferers at Kingston. This gentleman — a Mr. Turner — invested the amount cabled by his Leader, in surgical dressings, medicine, sacks of rice, beans and coffee. Armed with a letter from the British Consul where he resided, Mr. Turner approached the Governor of Jamaica, who was "profuse in his thanks for the timely aid," and sent him to the Director of the Public Hospital. This particular relief work began on the Thursday, and since the preceding Tuesday the Hospital had been exhausted of its stock of bandages, absorbent cotton, antiseptics and medicines. None were to be found in the city. It is easy to imagine the satisfaction felt by the devoted doctors and nurses when the League's supply of these requisites appeared on the distressing scene. In a report which appears in the "Century Path," published by the Loma Land people, Mr. Turner gives a graphic description of some of the terrible things to be seen. Numbers of dead bodies taken from the ruins were stacked up "like cordwood" in the streets, broken timber was piled up about them, and they were burnt. The earthquake happened just at the fashionable hour for shopping and visiting in Kingston; cars were plying up and down the streets, carriages were passing swiftly to and fro, and all was bustle and business and pleasure. Then came the catastrophe. In a letter of thanks to the International Brotherhood League's representative, signed by H. C. Bourne, Colonial Secretary, is included a report from the Superintending Medical Officer, who says, "It is impossible to overestimate the value of the services rendered to the sufferers by the prompt and generous action of this Society."

The Government's officials at Kingston do not seem to have given Mr. Dooley any grounds for the exercise of his delightful satirical gift over this particular episode.—*Sheffield Daily Telegraph.*

## A Lay Sermon

ONE would not usually look for a fine sermon in an address from a Secretary of War. But Mr. Haldane, who holds that office for England, recently gave one so admirable that its issue in pamphlet form was at once demanded. It was delivered, in his capacity as Rector, to the students of Edinburgh University, and contained a whole philosophy of life in a few words on duty. "It is not in some world apart, but here and now, in the duty, however humble, that lies nearest to us that the realization of the higher self — the self that tends Godward — is to be sought. . . . The noblest of souls can find full satisfaction for his best aspirations in the sustained effort to do his duty in the work that lies at hand to the utmost that is in him."

Theosophy would nevertheless add that if the presence of the higher self, an actual conscious witness of all our thoughts and acts, is recognized and its approval sought, the faster will be the progress Godward. Very soon it is seen that duties are not casual, not somethings to be got out of the way as quickly as possible; but that they exactly fit the needs of growth for the time that they last. They are the medicine and tonic and whetstone provided by the higher Self. And they will not fall away — though they may be run away from — until the lesson followed up in each of them has been learned, the special power acquired which the faithful doing of each of them is calculated to give. To run away from any of them, however, is but to ensure a compulsory return to it later in the same life, or in the next. And then compound interest has been added to the bill. On reflection it will be easily seen that this is only strict justice — a justice, moreover, tempered with the infinite kindliness that is inherent in the Divine Impulse towards perfectibility. Man makes his own always, for good or ill; he is the maker of his own future, the "child of himself," as the great Pythagoras says, and he reaps surely that which he has sown. This is the working of the Law of Karma, "which none may turn aside or stay," for it is the man's own will in action.

STUDENT

## Theosophical Meetings

PUBLIC Theosophical Meetings are conducted every Sunday night in San Diego at 7:30 at the Isis Theater, by the students of Lomaland assisted by the children of the Râja Yoga School. Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

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# Art Music Literature and the Drama

### The Higher Aspects of Education — An International Question

FROM *The Peasant*, a national weekly newspaper and review published in Dublin, Ireland, we quote the following observations anent the question of University education in Ireland. While the question as a local issue may have slight interest to those of other lands, there is a breadth of touch in the way it is handled by the editor of this paper that gives it a truly international significance. The review in question, by the way, was recently distinguished and, incidentally, greatly advertised among the thinking classes in Ireland, by the attempts of a certain clerical party to suppress it on the grounds that its remarks were "anti-catholic." If these things be "signs of the times" Ireland is surely nearing her entrance into a glorious national life.

Besides the respectability craze, there is the absence of character-education to be reckoned with in Ireland; there is mental education, moral education, but little or no character education to fit the Irish children for keen competition, for steady effort, for attention to details, for a complete qualification in their line of business, for earnestness and thoroughness, for the exercise of cool and deliberate judgment — the sense of comparison is stifled — for healthy ambition to rise above their birth environment, to become rich, useful, and humble as employers, to be strictly straightforward, to learn to say that which they will do and do that which they say, to be self-denying in early life and treat themselves kindly in later life; to prepare for opportunities and to work for them, and when they come to be prepared to seize them; to learn not to despair on the defeat of first efforts; to have rational enjoyment after working hours, but during working hours to work; to be punctual, painstaking, courteous, considerate to others; to avoid gambling, to seek company that is temperate; to read useful and entertaining books; to learn not to interfere with others or put blame on others needlessly; to admit and regret error; to keep silence about other people's private affairs and their own; to seek not to make enemies if they cannot make friends. All these things, and much more besides, come under the heading of "Character Education."

Most of the pronouncements we hear and read on the University question do not touch or move the people. The latter do not see, as we have said, its practical and vital relation to their own lives, to agriculture, to business, to trades, to art, to science, to national spirit.

If they did, we believe they would establish a modern university of their own on Sinn Fein lines, and would not care an iota that it lacked a British Government charter, so long as it afforded the training and the education that would enable Ireland to bring out her best, and succeed in the stress of modern circumstances.

In all these things we must come back always and ever to the old issue. The people themselves must be interested in education; they must make up their minds as to the sort of education that will enable their children to be worthy of themselves and Ireland. They must see that it is obtainable, and that they themselves have a rational and natural share in its control. They must do this for the sake of their children, and the full life and continuity of Ireland as a nation.

But the people have never "seized" the thing as something vitally concerning their own lives. It has seemed far off and vague, and unrelated to their fortunes.

They are not greatly enamoured of what has passed as education, University or otherwise, for a couple of generations in Ireland. It has not been Irish, it has not been useful, and it has scarcely been ornamental. The peasantry in other days had a real love and reverence for culture. Nothing has been done to cultivate, and everything to dissipate, the feeling. Now "education" is often regarded by them as something that unfits the young for their station in life!

A great deal of the concern about university government does not move us very much. The great question is *the character of the teaching and the training*, and their bearing on modern Irish necessities and problems. We have too much governing, too little teaching and energising in Ireland.

What we want is insight into, and belief in Ireland, a keen enthusiasm towards making something appreciable, serviceable and beautiful of the nation and of life. . . .

*The young workers must be trained to the work till it becomes an art and an enthusiasm with them. And that feeling must be wrought through the schools. Then school life would have a great and vital meaning. It would be a preparation for useful and manly manhood in Ireland.* (Italics mine.) H.



DEVIL'S GLEN, COUNTY WICKLOW, IRELAND

### ERIN, THE TEAR AND THE SMILE

THOMAS MOORE

ERIN, the tear and the smile in thine eyes,
Blend like the rainbow that hangs in the skies;
Shining thro' sorrow's stream,
Sadd'ning thro' pleasure's beam,
Thy suns, with doubtful gleam,
Weep while they rise.

Erin, thy silent tear never shall cease---
Erin, thy langnid smile ne'er shall increase---
Till, like the rainbow's light,
Thy various tints unite
And form in Heaven's sight,
One arch of peace.

### The Glens of County Wicklow

DEVIL'S GLEN is but one of the many glens in Wicklow famous for the rugged beauty on which the luxurious growth of trees along the banks throws a gracious mantle. There is Glendalough, always associated with St. Kevin and the great seat of learning that flourished there. Glendalough was plundered by the Danes five times in thirty years, but its round tower is still standing, though the willow tree that once magically bore apples for St. Kevin is gone.

Another of the beautiful vales of Wicklow is Avoca, the place of the "Meeting of the Waters." In many of these valleys besides Glendalough are other romantic little lakes, such as Lough Bray at the head of Glencree, so often visited, and beautiful Lough Tay in the vale of Luggelaw. The Irish name for Wicklow is Mantan, meaning toothless, one of the companions of St. Patrick having had his front teeth knocked out by a blow from an islander who wished to prevent them from coming on shore. Every lake, every river, every vale, here as elsewhere in the Emerald Isle, teems with legendary associations. STUDENT

### A Lesson for Critics of a Certain Type

SAYS a writer in *Success:* "What competent critic today doubts the general trustworthiness of Froude's *History of England*, in writing which he was obliged to transcribe from Spanish masses of paper which even a Spaniard would have read with difficulty? Yet what sweeping charges of inaccuracy were long made against him! Writing in 1870 to a friend, the historian says:

'I acknowledge to five real mistakes in the whole book — twelve volumes — about twenty trifling slips, equivalent to 'i's not dotted and 't's not crossed; and that is all that the utmost malignity has discovered. Every one of these rascals has made a dozen blunders of his own, while detecting one of mine.'"

THERE are a few Siberian stones which one scarcely sees in any place but Russia — nephrite of a dazzling green color, and one of the heaviest stones in the world, the red orlotz, aquamarine, topaz and alexandrite. The last is very rare in the large stones, and only two or three of them are found in a year. It is green in the sun and a soft rose color under the electric light.—London *Daily Mail.*

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# 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 Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: 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, it unites the philosophic Orient with the practical West**

## Weighing Immortality

IN the periodical press are constantly coming up illustrations of the statements made in Theosophical manuals. One such statement is that Western culture is in a state of almost complete ignorance regarding the ultra-physical, both in Man and in Nature; owing to the fact that both religion and science have ignored the scientific treatment of these questions. While science has confined its investigations to the physical world, religion has put us off with a few dogmatic assertions, appealing to the conscience but not to the intelligence. Now some scientists are extending their investigations a little beyond their beaten track, into realms invisible, and talking about the "soul" and "spirit." They are investigating these realms as if they had never been investigated before, and ignoring all the experience of the ages, of most of which they are probably ignorant. And religion, instead of being able to guide them, is, as usual, waiting about, to see whether it shall denounce or patronize them.

But the realms of Nature beyond the physical are in no wise less complex and boundless in their variety and gradations than the realms we are familiar with in physical Nature. Nay, they are much more so. To say that everything beyond the physical body of Man is his Soul or his Spirit, is ridiculous. Ancient Science distinguishes *seven principles* or grades of being in Man and in Nature, of which the physical is only one; and these seven again have their subdivisions. If science is to begin these investigations all over again from the start, ignoring all that has been known previously, it will have before it a task involving milleniums and endless errors. No one in his senses would think of inventing *de novo* the whole science of mathematics, refusing to avail himself of previous investigations. In the same way, it is necessary to preface one's investigations of the occult by a careful study of what the wisdom of the ages has to tell us about it. But these investigators are not even acquainted with the philosophical literature of our own times, as their ignorance of the terms used in metaphysics shows. Evidently such points as the distinction between Subject and Object, Matter and Spirit, are new to them; nor do they seem to know that these questions have occupied the life-long attention of the greatest modern thinkers. Crude indeed then are their remarks, like the innocent questions of a child which thinks every new thing it sees is a wonderful new discovery.

From a few items of correspondence in a daily paper, already referred to in this Review, we gather that some physicians either have, or are alleged to have, been trying to *weigh the soul!* This shows that there is a current belief that everything which is not the body must be the soul. But surely it is not so very surprising, in these days of new discoveries, to learn that there are many grades of matter besides physical matter. Physical matter is that kind of matter to which our gross bodily senses are responsive and which is subject to ordinary gravitation. But there are kinds of matter which our gross physical senses cannot perceive and which cannot be weighed. Such matter constitutes the vehicle for the manifestation of such forces as light and electricity, which we know can be transmitted across spaces where no physical matter is. Again there is in the human organism a similar kind of matter which is the vehicle of vital, nervous and mental forces. During sleep this finer matter becomes temporarily separated from the grosser matter of the body, and therefore the mind can no longer function through the body, though the body is still intact and complete as before.

At death this matter escapes. Though a perfected man would be able to go on living in the realms of earth after the death of his body, using this inner body as his instrument, the ordinary man of today has not learned to use that inner body; and so when he dies the Soul quits earth and passes to *Devachan*, the Heaven-World. His astral body soon dies out, but may survive the physical body for a short while, and may appear as a ghost or lend itself to the misguided practises of the séance-room.

This is just a brief recapitulation of some of the Theosophical teachings, for further information on which the reader is referred to Theosophical manuals. Besides the astral body there are of course all the other principles in Man; and it is a long stretch before we get to the immortal Soul.

As one correspondent remarks, supposing it has been proved that there is a slight loss of weight after death, how are we to know which of a dozen reasons is the right one? What has escaped may be physical matter — solid, liquid, or gaseous — or some other grade of matter not classed as physical. In any case it requires much exhaustive evidence to prove by such negative means that it is the "soul." Another correspondent wants to know why we should try to "weigh immortality," and

> would thank the learned medical Bostonians for "having reached the conclusion that the human soul does really exist," but would say to them that our faith in immortality must be built on altogether different ground than "mere weight" if it is to be of any value as a part of our religion or of our philosophy.

Still another correspondent says:

> Permit me to advance the theory that the soul or mind of man is a universal substance that acts on the brain something in the same way that electricity acts on a telegraph instrument.

And adds that the differences between people are due to the differences between their physical organizations through which this universal mind acts. And this is put forward as something new! Other speculations are as to whether animals have souls. Animals have other principles besides the physical, but they have not the higher principles active which make humanity what it is; they have a soul in one sense, but not in another.

We have not space to enter more fully into questions which are treated elsewhere; but the above shows the confusion of modern thought. On one side we have the quasi-scientific mind which tries to achieve knowledge by laboratory methods; on the other the devotional mind, which is exclusively occupied with the moral aspect of the question. And there is no link or common ground between the two. Can we associate in our minds the ideas of duty, love, conscience, human nature, immortality, and so forth, with experiments on bodies on dissecting tables? Yet there is no branch of inquiry but should be pursued in a spirit of the greatest reverence and with the highest motives; no activity of the human mind in which true religious feeling should not be present as guide and instructor. How far have both Science and Religion fallen from their true estates! And above all there is need of

(CONCLUDED ON PAGE 17.)

## MEMBERSHIP

**in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite 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 Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.**

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# Students' Path

## THE POWER OF LOVE

GUSTAV SPILLER

YEARS are coming, years are going,
Creeds may change and pass away,
But the power of love is growing
Stronger, surer, day by day.
Be ye as the light of morning,
Like the beauteous dawn unfold,
With your radiant lives adorning
All the world in hues of gold.

Selfish claims will soon no longer
Raise their harsh, discordant sounds,
For the law of love will conquer,
Bursting hatred's narrow bounds;
Human love will spread a glory
Filling men with gladsome mirth,
Songs of joy proclaim the story
Of a fair, transfigured earth.

Thaw the hearts that now are frozen---
Thaw them by the rays of love,
And the task that ye have chosen
Will be blest all else above.
For persistent, pure devotion
To the good of all mankind
Is the star of our emotion,
Is the anchor of the mind.—*Selected*

## Have We Lived Before?

WHAT meaning has one life considered by itself? "We learn by experience," is a common saying, which seems to carry with it an unexpressed belief that we are on earth to learn. But how much can one learn in one short life? How much does the average person learn? Consider the lives of many, such as all know, and compare them with themselves at the different ages of 21 and 70. Is there enough that has been gained to suggest that that soul has gathered all that may be useful to him in earth-life experience?

Think again how patient and how thorough Nature is — infinite in patience, and infinite in thoroughness. Ages are not too much for the developing of a perfect flower even.

All modern scientific study indicates, and all ancient teaching is, that man's body has been gradually evolving up through the lower forms of life; that out of the most simple and most elementary forms has developed the complex body of man. If Nature is so thorough, so painstaking in regard to man's body, is she likely to be less so in regard to the man who is *inside* the body? (For I assume that men have passed beyond the unnatural doctrine of the materialist.)

The ancient teaching about this is that the soul, or the real man who is divine, has used all the lower forms for his experience until he has become perfectly familiar with them. He has overshadowed their evolution by working through them, and has gradually bound them together into more and more complex forms, until little by little, through aeons of time, the divine man has made the body which he is now using.

This is an explanation which does not contradict but rounds out and completes the modern theory of evolution; and through a more complete study of these teachings will be found the missing link that Darwin sought in vain.

The thinking man must often ask himself who and what he is. Who is this "*I*" who inhabits a body, and for what purpose is the latter used? — or for what purpose *should* I use it? It is a terrible truth that frequently it is the body which uses the man.

The Nazarene who lived 2000 years ago, and whose memory all who understand him must reverence said, "Be ye perfect." Would he have said this had it been impossible? And if not, what does perfection imply? And are men taking today the quickest method to attain it? To be perfect evidently implies perfection of the kind to which the term is applied. Perfection in a flower means the fullest expression of grace, beauty, and fragrance that any particular species admits of. Now man is a thinking being and one capable of love; and perfection in his case would certainly mean a full realization of the powers of thought and feeling, and implies also a perfect use of them; for all religions teach that they should be devoted to the service of others.

Perfection does not mean a passive or negative condition which by some has been misnamed goodness. So small a conception makes one feel like moving to an open window for a breath of pure air from heaven. Perfection means *power* — a full realization of all the rich possibilities open to man; a full expression of his god-like nature. It implies that nothing he has ever imagined is beyond him; that even the greatest Saviors who have ever lived are but expressions — examples — of what each man may become. Did not even Christ say "Greater things than these shall ye do also"?

How then shall man gain this knowledge and power but through a proper use of what he has?

Whatever may be done in some hypothetical heaven or on some other planet or star is a matter which may concern us later, but does not now. The question is: How shall man obtain experience of the conditions on this earth, unless he comes here repeatedly until he has mastered the situations? How shall he learn to use a body properly until he has completely overcome its delusions?

The thoroughness of Nature wherever we study her shows this to be her method. Whatever is worth doing at all is worth doing well. Man applies that maxim to everything but himself. Would it be worth while to come on earth at all if we simply stopped here a few years, and passed them (as many do) in seeking a little personal enjoyment; or if as many others we lived but a few months or weeks? Is it conceivable that all the infinite work in the laboratory of Nature in preparing a suitable body for man — which has been called the Temple of the Holy Ghost — that all this is done without a mighty, a stupendous and glorious purpose?

It may seem to some who have not before thought of the solution which the theory of many lives offers to the problems of life, that a belief or non-belief in it is a matter of little consequence as in any case the *fact* must remain as it is. True the fact remains as it is; but our relation to it — the help that we can gain from it — changes with our understanding of it. "As a man thinketh so is he." The greater our thought regarding ourselves and our possibilities the sooner do we recognize them, for it is by thought we reach into them. A man will never use what he is convinced he has not got; and the smaller his conception of his own life is, so small will it actually be until he awakens to its possibilities. A man who bounds his consciouness in thought between his entering and leaving his present body cannot grow as one can who recognizes that he is a part of all that is; that he is eternal, and therefore that he always was and always will be; that the experiences of his present life are but a brief episode in a chain of lives, through which he will come into a fuller sphere of usefulness, a deeper capacity for happiness. Each act, each thought, becomes then rich with meaning for he perceives its connexion with the causes and effects of all time. He is no longer merely a member of one country, of one nation out of all nations and races; he is a citizen of the world, a sharer in all it suffers or enjoys. Many riddles are answered. The infinite differences in men are explained; the sudden appearance of geniuses; the *apparent* injustices in the world.

Also, this belief brings hope to the discouraged. Those who have apparently failed feel that they will have an opportunity to redeem their mistakes. A new meaning is given to success and failure. A new standard of success appears, for it is taken out of the petty personal one and comes into relation with the universal purpose of life.

And *death*, that which few today can face with calmness, how it changes its aspect! It is no longer a black curtain before which all must stand some day — a black curtain which may perhaps drop at any moment to separate the nearest friends; to cut off a man when possibly he may be on the verge of attaining that which all his struggles have led up to — which hangs over the heads of many for years, filling them with dread; a curtain which seems to fall and end all; beyond which all is dark.

It is but a sleeping, with the continuity of life unbroken. It is hardly even a parting; for behind this seeming shadow, this leaving and taking of a body is the far stronger union of souls, the consciousness of a common life in the ages past and ages to come which softens the shadows and removes all fear and glorifies even death.

And old age does not creep on to wither and discourage. It is but a ripening for the next rebirth — the turning to a new page. STUDENT

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## OPPORTUNITY

LOWELL

"THE song is old and simple that I sing:
Good were the days of yore, when men were tried
By ring of shields, as now by ring of gold;
But, while the gods are left, and hearts of men,
And the free ocean, still the days are good;
Through the broad Earth roams Opportunity
And knocks at every door of hut or hall,
Until she finds the brave soul that she wants."—From *Hakon's Lay*

# THEOSOPHICAL FORUM

**Conducted by J. H. Fussell**

**Question** I have heard it said that Theosophy does not teach an "avenging Deity" who rewards and punishes. Do you hold then that nature does this, thus putting nature in place of God?

**Answer** To answer the question fully would mean a discussion on the terms God and nature. Usually those who speak of an avenging Deity hold that this Deity of theirs is the *absolute Supreme* God — to use their own language, and of this God they predicate also other *personal* attributes!

Concerning the Absolute, Theosophy, however, postulates that It cannot be described; that no attributes can be given to It; that It is "beyond the range and reach of thought"; that we can neither speak of it as avenging or rewarding, and yet that a ray, a spark as it were of this Divine Absolute, dwells in the heart of every human being.

Regarding nature — objective material nature — we may say with Goethe that it is "the garment of God"; that it is the "ever-becoming" and manifesting of the Divine principle, a revelation of it and yet not identical with it. To explain further we will quote from H. P. Blavatsky's *Key to Theosophy:*

> When we speak of the Deity and make it identical, hence coeval, with Nature, the eternal and uncreate Nature is meant, and not your aggregate of flitting shadows and finite unrealities. We leave it to the hymn-makers to call the visible sky or heaven, God's Throne, and our earth of mud His footstool. Our DEITY is neither in a paradise, nor in a particular tree, building, or mountain; it is everywhere, in every atom of the visible as of the invisible Cosmos, in, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent, and even omniscient creative potentiality. . . . In short, our Deity is the eternal, incessantly *evolving*, not *creating*, builder of the universe; that *universe itself unfolding* out of its own essence, not being *made*. It is a sphere without circumference in its symbolism, which has but one ever-acting attribute embracing all other existing or thinkable attributes — ITSELF. It is the one law, giving the impulse to manifested, eternal, and immutable laws, within that never-manifesting, *because* absolute LAW, which in its manifesting periods is *The ever-Becoming*.

Coming now to the question regarding rewards and punishments; Theosophy teaches that it is man himself who apportions to himself whatever of these may be his lot in life. It teaches that there is no cause which does not have its effect, there is no effect which cannot be traced back to its cause. There is, therefore, no avenging of wrong done in the sense in which that term is ordinarily used, and that which we call reward or punishment is nothing more than the reaping of the harvest which we ourselves have sown in the past. It is well sometimes to rise above the thoughts of reward and punishment, and look at those things that come to us as being in the nature of results flowing from previous causes; for it may be that what might be called punishment may, in reality, be the greatest blessing, and that which, in our short-sightedness we may call reward might be the means of our downfall.

That we are the weavers of our own destiny is one of the cardinal teachings of Theosophy. Regarding this, H. P. Blavatsky says:

> Those who believe in Karma have to believe in destiny, which, from birth to death, every man is weaving, thread by thread, around himself, as a spider does his cobweb, and this destiny is guided either by the heavenly voice of the invisible prototype outside of us, or by our more intimate astral or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable law of compensation steps in and takes its course, faithfully following the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the empire of this self-made destiny. . . . It is not, therefore, Karma that rewards or punishes, but it is we who reward or punish ourselves according to whether we work with, through and along with Nature, abiding by the laws on which that harmony depends, or — break them. Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. . . . We stand bewildered before the mystery of our own making and the riddles of life that we will not solve, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life.

STUDENT

**Question** If it be the law according to Theosophy that we reincarnate again and again for innumerable times on this earth, what is the object and end of it all?

**Answer** The object of Reincarnation is the progress of the human soul and its ultimate perfection. The ideal of human perfection has been taught by all the great teachers, and it is easy to see that there is no system that satisfactorily provides for the attainment of perfection except that taught in Theosophy, which includes as the means for the attainment of this end, the teaching of Reincarnation.

There is a great mystery connected with the human Ego, and it would be impossible to go at all deeply into the subject here. For this the student is recommended to study the writings of H. P. Blavatsky; first *The Key to Theosophy*, and then her great work *The Secret Doctrine*. Concerning the *Higher* Ego Theosophy teaches that it is Divine in its origin; that it enters into earth life for the purpose, partly of its own evolution, and partly to help on the evolution of those kingdoms of nature below the human. It is said that the human egos came from an older world than this our earth, and that many of them, though knowing that it was their duty, and that the earth's evolution depended on them, yet failed to take up their task and incarnate, so that the lower, brutish nature developed to such an extent that when they did finally incarnate they had to take up this ceaseless war between the higher and the lower natures; the war between good and evil which each man finds must be waged in his own heart. The end of this seemingly ceaseless warfare will not be until the lower nature is completely subjugated; until the Ego has gained all the experience that is possible to it in earth life. As it is, in descending into matter — and this is one of the meanings of the Biblical story of the Fall — the Ego truly drinks of the waters of forgetfulness and loses the knowledge of its high estate; and had it not been for those great Ones, who did not fail in their duty, but who have kept watch over human evolution on this earth from its inception, mankind would not today have the knowledge of its origin and destiny.

H. P. Blavatsky, in *The Secret Doctrine*, says that the cycle of human incarnation will continue until man "is reborn the Dhyâni he once was"; that is, until he once more realizes perfectly his Divinity. According to the Theosophical teachings, human evolution is divided into great periods of time, and into seven great stages called the seven races; there have already existed four of these great races — the fourth being that known as the Atlantean, which inhabited the great continent of Atlantis, of which Plato and other ancient writers spoke; we form part of the great fifth race; each great race or "Root-Race" is divided into seven sub-races, and these again into lesser groups, comprising nations, etc., each group providing the opportunity for a certain phase of development. According to these teachings, the present European and American races form part of the fifth sub-race of the fifth root race, but it will not be until the seventh sub-race of the seventh root race that humanity will have realized its destiny.

Earth-life has very often been likened to a school, and the simile is a good one. The purpose of school life is to fit the scholars along certain lines of development in order that having attained proficiency in these lines they may enter upon a wider and more responsible field of work.

This, we are taught, is the destiny that lies before humanity; that is, before those Egos who shall consciously unite their forces with the great force of evolution, and reach the goal that lies before them. When they have fulfilled all the duties and responsibilities of earth-life then, it is taught, the Egos of the present humanity will become the teachers and guides of a future humanity on a future earth.

The teaching of Theosophy on this subject is grand beyond all conception; no loftier ideal has ever been or could be held up before the human mind. This is the end of the repeated incarnations that the human Ego, by the Law of its being, must undergo. This is the goal that is placed before it. This is the most ancient teaching regarding the wonderful nature and destiny of man, and it was to revive the knowledge of this and the other sublime teachings of Theosophy, which had been sadly obscured for many centuries, that the present Theosophical Movement was started by H. P. Blavatsky.

STUDENT

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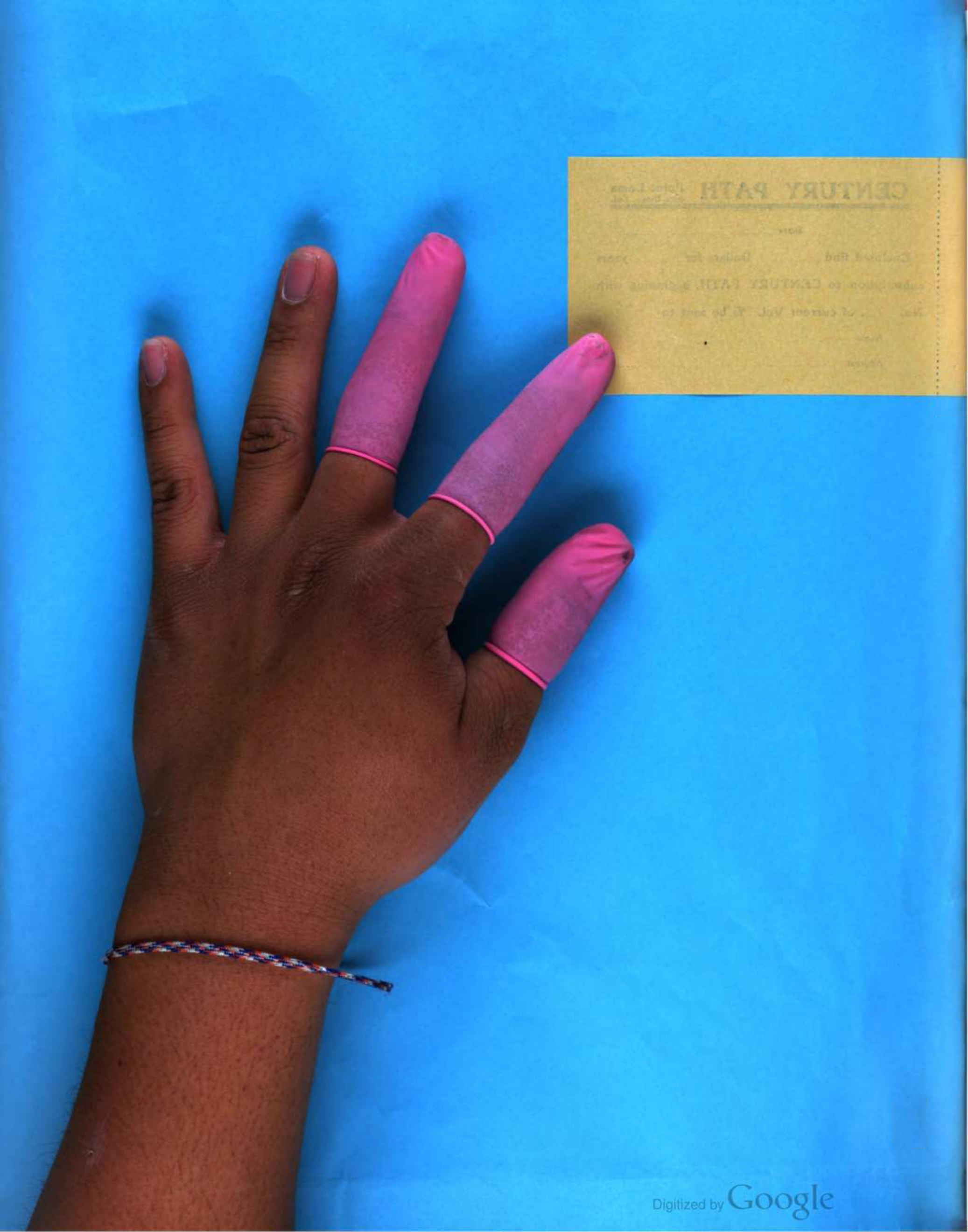
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## The Bonds of Brotherhood

ALMOST promising sign, and most reassuring as to humanity's future, is the manner in which its parts are being drawn towards one another and the ties holding them together rendered more and more secure. It is interesting to note the communications in the "Daily Consular and Trade Reports" issued by the Bureau of Manufactures of the National Department of Commerce and Labor. These reports are from every quarter of the world, and in their tone of appreciative amity and right good will they are significant and appeal to kindly international and fraternal instincts. In a period of a few weeks they have come in from Ireland, Egypt, Siam, Ecuador, Chile, Italy, French Indo-China, Bulgaria, Syria, France, Island of Java, England, and numerous other countries. Many, or at least some, of the results of this are palpably perceptible even to casual observation. One is seen in a movement recently inaugurated in New York city as the Pan-Aryan Association. The following excerpts from a New York daily journal give the salient points:

"Seeking to further the interests of Persians and Indians in America, several prominent members of the Oriental colony in the city have formed a society known as the Pan-Aryan Association, with the object of creating a bond of sympathy and good will between the peoples of their land and America. The society is of particular interest as the first of its kind to be organized in this country. It has a membership already of more than one hundred, and branch associations are contemplated in Boston, Philadelphia, Ithaca, and other large cities where sufficient numbers of Indians and Persians are found.

"While yet in its infancy, the Pan-Aryan Association has grown rapidly, and a good deal of interest has been aroused by the new movement. . . .

"Among the members of the society are many native Bengali, who are Hindûs by religion. Mr. Barakatullah, the vice-president, is a Mohammedan, and a former instructor in Arabic at Cambridge University, England. . . .

"Numbers of students from the Orient have chosen America as the place to conduct their education and to become familiar with modern ways of living. This tendency has become more marked in recent years. . . .

"Mr. Joslyn, corresponding secretary, said today: 'There seems to be a general awakening all over India at present to divert the attention of its best young men to the study of the modern methods of industry. . . . The conflict of Western institutions with institutions of India has been the severest along industrial lines. The Pan-Aryan Association has been formed in this country with the specific object of providing every facility not only in the way of correcting erroneous opinions, but also in the way of creating a permanent bond of good-will and sympathetic co-operation between the people of this land and of Persia and India.'"

* * * * *

Whoever, believing in spiritual unity, worshipeth me who am in all things, dwelleth with me in whatsoever condition he may be. He, O Arjuna, who by the similitude found in himself seeth but one essence in all things, whether they be evil or good, is considered to be the most excellent devotee.

Then when we read of the present industrial awakening in Asia Minor, how it stirs us, or should stir us, through the instinctual recognition of a might and a force now energizing the earth, of which this is only one of the signs.

"The province of Aidin is composed of five districts, each of which is under the charge of a governor, who in turn are subject to the governor-general, whose place of residence is Smyrna. The district of Smyrna has 669 villages; Magnesia, 966; Aidin, 450; Denizli, 385, and Mougla, 352.

"Asia Minor is one of the richest agricultural countries in the world. The fertility of the soil is excellent, and the climate is favorable to the production of nearly everything that can be grown anywhere. The situation of the country geographically is such that if a line of fast steamers should ever be established between Smyrna and such ports as Marseilles, London, and Hamburg, the crops could be easily and rapidly moved towards the chief centers of European population. The extension of the Aidin railway line will tap a district which has not seen cultivation for more than two thousand years. Everywhere in the interior are to be found ruins of ancient cities, which show that this soil once supported a population ten times greater than its present number.

"The commerce of Smyrna with the back country is steadily increasing. New mines are being exploited and mineral waters once famous for their medicinal and healing powers are again being brought on the market. Asia Minor is a mountainous country and when one gets away from the coast districts, where the forests have been ruthlessly sacrificed without being replanted, the hills are covered with pine trees which are adaptable for pulp and paper mills. Wherever there are hilltops covered with forests there are, as a rule, natural springs, producing streams which offer opportunities for the establishment of electrical plants and mills. Experts who know this country claim that all these conditions exist not far from the coast. . . .

"The value of the agricultural products of the five districts forming the Aidin province, but not including the revenues from forest land, is estimated to be annually about $31,284,000."

There is an awakening in Asia Minor to the need of modern implements of agriculture — everything needed on a farm. At present, as a rule, the most primitive methods are in use, although many implements have been imported in recent years.

*"Everywhere in the interior are to be found ruins of ancient cities, which show that this soil once supported a population ten times greater than its present number."* How the statements and forecasts of Madame Blavatsky are being verified as the present page of the great book is scanned, and the unseen beams of the effulgent light illuminate its hieroglyphs, symbols, phonetic characters and ideographs! H. T. P.

## Mrs. Tingley Wins---Comments by the Los Angeles "Graphic" on the Decision of the Supreme Court

THE Supreme Court has finally rendered its decision in the Tingley-*Times* libel suit which was appealed from the Superior Court of San Diego County by the *Times*. The jury in that case awarded Mrs. Katherine Tingley $7500. The money consideration is wholly a secondary matter both for the *Times* and Mrs. Tingley. The *Times* has learned at the cost of $7500, plus the court costs and its own costs which are probably $40,000, that it is not policy to attempt to bully Mrs. Tingley; and it is significant that the moment the *Times* learned that it could neither scare nor browbeat her, it ceased to abuse her and the educational work which she has in hand — of which, of course, it knows nothing. The *Times* has needed $7500 worth of discipline and needed it badly; the *Times* needs $100,000 worth of discipline still more. Mrs. Tingley's experience with the *Times* proves what I have always believed and practised; that however much the *Times* may abuse the timid and cowardly it has a vast measure of respect for those who are not afraid and will stand up.

NEWSPAPER DECISIONS

The text of the decision has not yet reached Los Angeles. Without doubt it places closer restrictions on the publication of alleged libellous matter. For twenty years the Supreme Court of this state has been closing in on the newspapers. William R. Hearst's advent into the California newspaper world brought a flock of libel suits. The Supreme Court has never viewed Mr. Hearst and his litigation with any degree of mildness and wherever possible has hit him and hit him hard. I heard most of the trial of the Tingley-*Times* case at San Diego and while my sympathies were and are with Mrs. Tingley, I could not help thinking how the newspaper editors of California would sit up and worry, if all the decisions rendered by Superior Judge Torrance as to the admissibility of evidence were sustained by the Supreme Court.

But Judge Torrance's rulings now have been sustained and it would be wise for all of the newspaper publishers to "look a little out."— Los Angeles *Graphic*.

## Weighing Immortality

(CONCLUDED FROM PAGE 14.)

the humility of true scholarship which, having studied widely in all the departments of learning, knows its limitations. We talk of "positivism," supposed by some to be the latest and most perfect attitude which the human mind has achieved, to which the "theological" and "metaphysical" stages were prior; but a truly positive mind would make better distinctions between what is worthy of being considered as evidence and what is not. To accept the speculations of modern science in domains unfamiliar to it, and reject the unanimous testimony of the ages is not wise. A mind that is really ardent for the truth will seize any clue likely to help it, judging by the value rather than the authenticity. A mind that ignores the greater part of the sources of knowledge is biased — consciously or unconsciously. And we often detect in these speculations the lurking desire to remove the path of knowledge away from the path of duty and service. STUDENT

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### The True Basis of Religion

AS a sign of the way in which a conviction of the true basis of religion is gradually awakening in the popular mind, a review of a book on *The Psychology of Religious Belief*, in a contemporary, is good evidence.

We do not of course agree with all the author's opinions. He is haunted by the still surviving ghost of a dead system of anthropology, which causes him to "classify" religious "evolution" into three "stages," one of primitive credulity, one of intellectual religion and one of emotional belief in religion. This last is the one we are in now, according to the theory, and in it the belief rests neither upon child-like faith nor upon reason, but upon intuition and matured feeling. Yet one could regard all these stages as being, not chronologically successive, but always contemporaneous at all periods of history. Again, the confounding of emotion and intuition shows a very poor outfit of psychological knowledge.

The author sent around a question paper to ascertain people's grounds for religious belief, and found that almost everybody was a believer. The grounds given were simply various ways of expressing the intuitional sense of man's divinity and the recognition of the fundamental unity in all creation. Many of the respondents believed that they had been in direct communion with God, speaking of the feeling of harmony with all, inspired by the contemplation of Nature,

### The Way Lies Within

of a sense of physical well-being inspired by an inpouring of the Divine Spirit, and so on. This is well, as indicating the idea of a religion based on internal experience instead of dogma, but of course it is open to the objection that there are innumerable states of consciousness other than our usual ones, some pleasant, others unpleasant, some good, some bad, and some indifferent; and that it is easy to be deluded by these and fall into self-deception or fanaticism. For instance, one says:

> When I experience the presence of God, I feel, physically, aggressive but self-poised, exhilarated but not impulsive, my chest swells, my breathing is deep and satisfying, and I seem to see the way to action opened and the strength to do it.

Such a state might be induced by a drug. But however produced, such states do not usually lead to more than the "seeming" referred to, and are followed by a speedy reaction. They are due to an excitation of some of the finer nerves in our complex organism. Others are less gross in their descriptions and speak of emotions less physical, but still emotional and therefore treacherous. Those in which a loss of the sense of separateness and a feeling of spiritual unity with others are indicated are the best.

The author predicts that while religion must always have formularies and a symbology, and these will always be changing, the future will witness an increase in the recognition of this true basis of religion — that is, the basis of internal experience. He cites Plotinus, Brâhmanism, Taoism, and other sources in support of the universality of such a recognition.

### Religion Essentially One

Thus we approach to the Theosophical teaching as to religion — that it is one and changeless, being based on a knowledge of the Truth as revealed to the awakened Understanding, and changeable only as to its outer forms.

But there are many chances of error. One is that just alluded to — the danger of mistaking emotional states for states of true illumination. A study of the teachings of the world's great Teachers will show that all these states of consciousness, and the various principles in man corresponding to them, have been most fully studied ever since humanity became Man, and that this study constituted a vast science — the Mysteries — with which we are nowadays but little acquainted. Hence it would be wise to avail ourselves of this accumulated experience and wisdom and not to go floundering about in the mazes of a new science without a guide who has been there before and knows the way. We must be comprehensive in our prospects, and not forget to take into account the wisdom of races other than our own; otherwise we shall be apt to regard the present religious awakening as something unprecedented and special, whereas it is a perfectly normal and periodic phenomenon.

### Truth Cannot Be Stayed

It is indeed true, as the author says, that scarcely anyone can be an unbeliever. Everyone who is not a mental cripple must begin by postulating the existence of his own Self, otherwise it were useless to philosophize at all. The next question that arises is: What is this Self? and finding that our intellect can conceive naught but what is changeable and accessory, we are driven to the conclusion that the Self is beyond the mind. Also, the fact that there are other people, makes us conclude that the Self is beyond personality. Unless there is a link or common ground between you and me, we must accept the notion of a multiplicity of selves, against which our intuition rebels. Thus nearly everybody is of necessity a believer in God; and, as the author again says, the believer persuades himself that his belief is founded upon his formulated creed, whereas this creed is really only his excuse.

It would be well to see less of the description of ecstatic *feelings* and *sensations of well-being*, and more of the ideas of justice, self-sacrifice, truth, and the fundamental moral verities; for this chiefly marks the distinction between states that are high and states that are low. Needless to say, it requires much study of human nature, in oneself and in others, before these states can be distinguished and disentangled. It would surprise most people if they knew of the scope and luminosity of the teachings as to man's nature which are com-

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# Century Path---Supplement

**Point Loma, California, U. S.A. April 21, 1907**


## KATHERINE TINGLEY GIVES STRONG LECTURE ON THAW

**Enthusiastic Audience Warmly Applauds *the* Sentiments of *the* Noted Speaker**

(FROM THE SAN DIEGO UNION, SUNDAY MORNING, APRIL 14, 1907)

THE fact that Katherine Tingley was to speak on the subject of the Unwritten Law and the Thaw Case crowded the spacious Isis Theater from floor to ceiling last Sunday evening, every available seat and all standing room being taken long before the actual time of the commencement of the meeting; hundreds unable to obtain admission were turned away. And such an audience! Truly representative of San Diego citizenship, and of the numerous visitors to the coast at present staying in San Diego, people from every rank and strata of business and society.

To one who has watched the growth of interest among the San Diego people from the time of the inception of the meetings in Isis Theater some five or six years ago up to the present time a wonderful contrast may be noted between the audiences that attended those early meetings and those which eagerly attend at the present time whenever the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY opens the Theater doors to the public. Then the audience contained a large element of curiosity seekers, and people with erratic notions who drifted into the Isis Theater in hopes of receiving a feast of the extravagant or sensational; now audiences are almost entirely composed of earnest, sympathetic, and intelligent people who attend in order to listen to the ennobling and beautiful strains of music rendered by students of the Isis Conservatory from Point Loma, and to profit by the rare knowledge always offered to them, and in response to high motives which have awakened in their hearts.

The writer feels safe in declaring that the quality of the audience at Isis Theater last Sunday evening was as high or higher than could be discovered in a gathering of similar numbers at any other place on the great continent of America. It was a fully appreciative audience in thorough sympathy with the speaker, and of that fine quality that listened with rapt attention for one hour and twenty minutes. The stillness, save for the sound of the speaker's voice, was at times even palpable as if stillness were an actual thing instead of being the mere absence of sound, but giving place from time to time to various expressions of assent up to the most enthusiastic applause.

As Mrs. Tingley's speech is itself in large part given below, it is unnecessary to describe its details. Yet the printed language cannot convey to the reader more than a mere element of the oration, and those who were present at Isis Theater and heard it will perceive that much is lacking; for one of the features of Katherine Tingley's speaking is that she conveys so much by gesture, by the tones of her voice, by her pauses, all of which it is impossible to put into print.

It may be of interest, and in view of some of the statements made by Katherine Tingley in regard to the power of thought, it may be also of peculiar significance to observe that on Monday afternoon, some twelve or fifteen hours after her remarks, Mr. Delmas, in New York, in his address to the Court and Jury in behalf of Harry Thaw, entered at some length into an analysis of the principal characters in the great Thaw tragedy and trial — giving an analysis of the characters of Harry Thaw, of Mrs. Harry Thaw, of Mrs. William Thaw, of Stanford White, and of Mrs. Nesbit. Comparing the analysis given by Mr. Delmas with that of the same characters as given by Katherine Tingley last Sunday evening at the Isis Theater, it may be seen that the famous Advocate followed and duplicated Mrs. Tingley's estimate in almost every essential particular.

It was as though Mrs. Tingley's every thought so earnestly expressed had penetrated into this man's mind, upon whose appeal Thaw's life to such an extent depended. There is but one important detail, however, in which a difference may be noted, and that is that Katherine Tingley does not believe in or endorse the taking of the life of another, and does not say that Thaw was justified in so doing. The identity referred to is the more remarkable when it is observed that Mr. Delmas, as if in order to parallel the estimate previously made by Katherine Tingley, had to utterly change his attitude in some respects, especially in regard to his opinion of the character and motives of Mrs. Nesbit — a change of opinion which amounted to a complete revolution of the hypothesis he had entertained and openly announced in court during the progress of the trial.

OBSERVER

### ADDRESS BY KATHERINE TINGLEY

Friends, in presenting my subject, "The Unwritten Law and the Thaw Case," it is my earnest hope that I may evoke the indifferent to a deeper and broader comprehension of justice — a better comprehension of the Heart doctrine, and of charity and compassion.

We are reminded that the Thaw case has brought to the public attention a great tragedy in modern life by an appalling picture of iniquity on one side, and a most pathetic one of sacrifice, yes, sacrifice, on the other. Yet this case, in most of its aspects, is but one in a million hidden behind the scenes in every city in the world. Yes, there are many undetected and unexposed Stanford Whites, and there are also hundreds and hundreds of victims like Evelyn Nesbit — mere girls who have been sacrificed to the uncontrolled passions of creatures called men. Think of the danger that lies in the realization that there are hundreds of destroyers like Stanford White to bring more destruction to human life. In our protest against this appalling evil we should mark our lives in a new way. A deep heart effort should be made by all those who know the truth to more effectively protect the innocent, and to more unselfishly live for truth and justice — that a larger discernment may be ours, that we may have the light that will serve us to judge justly.

In taking up the one uncanny personality, who was the prime cause in this awful tragedy, we see this apology of a man, Stanford White, absolutely unconscious of his divinity. We find that he revelled in his errors, his gross passions, until they became the dominating arbitrators of his life. This thing of horror professed to be a lover of the true and the beautiful! He was constantly in touch with art, and yet with these splendid ideals before him, and with the environment of beauty and color around him, he became a living example of a self-hypnotized creature, a hypocrite in the deepest sense of the word.

To further understand this strange make-up in human form, one should have some knowledge of hypnotism and its dangerous effects upon the human mind. One who has studied the psychological aspects of this person's life could easily see that he began early to go in the wrong direction. First came the corruption of thought, the first step on the downward path. Imbued with ideas of self-indulgence his power of self-control lessened, and slowly the weaknesses of his nature made inroads upon his mentality and physique, and his unwholesome ideas became unwholesome acts — and these he liscensed to the destruction of the innocent. His acts were something more than impulse; he had staged himself in his immoral private dramas on well defined plans; undetected and successful his immoralities became a disease, which grew and grew in his nature until he became a monomaniac, a terrible menace to human life.

Let the curtain drop on his life for a time, and let us turn to young Thaw, who under an impulse of horror, in an uncontrollable moment struck down Stanford White. To do justice to Thaw we must know his state of mind at that particular moment; we must remember that in spite of all his efforts with the Gerry Society and with Comstock to stay the hands of the slayer of the innocent, he knew that White was still free to do his wicked will. While we disapprove taking human life, yet we are relieved — yes relieved.

To further sustain my position in defending young Thaw and holding him blameless for this one special act, called murder, the testimony of his wife bears out the fact that he not only carried daily the thoughts of the awful wrong done his own and others, but at night he would awaken in a frenzy, dwelling in fear upon the awfulness of it all, and the danger that threatened other innocent lives. He had become a monomaniac for a time, and when he met Stanford White face to face the intensity of his feeling culminated in temporary insanity. I hold him, before the Higher Law, as blameless. And now his sufferings have purified him. All his mistakes, even his idiosyncrasies, if he had any, have disappeared and he stands revealed as a man of heroic courage, as a lover of right action, as a defender of the innocent. To further carry my conclusions, Thaw's act was an impulse, not a defined plan. In his protest and denunciation against White he had sought every means known to him to bring the culprit to justice; even the renowned society in New York City called the "Society for the Prevention of Cruelty to Children," (surely a misnomer), formerly presided over by a Mr. Gerry, utterly failed him in spite of all his efforts to seek their assistance.

If Thaw had been a degenerate the horrors of the wrong done the innocent in connection with his life would have had no place in his mind; if he had been a degenerate he could not have let his heart out to other victims of White and provided for them substantially in his will; if he had been a degenerate he would not have pointed out to Evelyn Nesbit the immorality of White's acts. If Thaw had been a degenerate Evelyn Nesbit might have been in his life a plaything and a toy to be cast aside later; rather than his wife.

We are willing to admit on the testimony that we have that Thaw had not led an unselfish life; it is probable that he had walked in the way that many young men of his kind are now walking; that he was careless of the strictest path of right action; that he loved ease and comfort and excitement. But we have no record that he sacrificed the innocent. In spite of all these drawbacks in his life he might have been a free and happy man in time if Stanford White had not crossed his path. If it is true that he applied to the yellow press for assistance as well as to the Gerry Society and received no encouragement we can justly say that these two factors, by their acts of omission, helped in the culmination of the tragedy. One of the most deplorable and sickening pictures that we have in the trial scene is the avidity with which some of the opponents to Thaw have hunted him down; one feels the greed for blood in some of the testimony.

According to the light that I have gained through my knowledge of

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Theosophy and its application to human life, I have searched into the heart-life of Thaw, and in so doing I have discerned his higher impulses, and I can truly say that if young Thaw were free today his life would be a benediction not only to himself and to those whom he loved, but to all with whom he came in contact. In my compassion I wish that my voice might reach him in his lonely cell, that I might touch his heart with my conviction — with the pathos of my feelings — with the intensity of my hope for him, and for his faithful wife and afflicted mother. He is a new man, grown strong through suffering; higher purposes have been ingrained into his life because he protested against evil.

There is another character I would call your attention to; the mother of Evelyn Nesbit. Relying upon the testimony of the daughter, her great effort to screen her mother from responsibility and from the general history of the case — to me this woman was but a mother in name, absolutely lacking in those qualities that should stand for motherhood. This woman is not an exceptional character, not the only mother who appears to have failed in her duty to her child; there are many such as she, who by their acts of omission and commission shut out the sacred light from the lives of their children.

Much as I love my sex, I know from personal experience that there are many states or degrees of motherhood, and that the young are growing up all wrong because of these weaknesses. It is easy to see that Evelyn Nesbit's mother loved the world's way — loved ease and pleasure and money — that she seems not to have had one iota of regard for her daughter's real welfare. How dead she seems to all that is highest and noblest in woman. At that particular time when her innocent child was budding into womanhood she should have given her the protection of home; she should have prevented her from contacting the exciting conditions into which she was pushed. If this mother was as careless of her daughter's moral welfare as the testimony in the court shows, she is the one that I would recommend for special sanitarium treatment. I would be the first to sign a petition to that effect. Alas! there are mothers who as indifferently set about to outline the lives of their children, and often some of the most unhappy marriages have resulted from such mistakes. Judging from the testimony given about Evelyn Nesbit's mother she ignored all the higher instincts of true womanhood, and sacrificed her daughter.

Indifferent motherhood is a hereditary taint, and it is being passed on to an alarming degree through the blood and marrow of our civilization. The accepted forms of conventional life tend to strengthen this tendency. There is something so uncanny and unnatural in Evelyn Nesbit's mother's life that the unfortunate woman who has lost her way in the world seems clean in comparison. Such a one we often find has drifted away from the path of righteousness blindly and ignorantly, a victim. But how many reminders Evelyn Nesbit's mother had of her duty to her child, daily in contact with her in her innocence. Oh! the pathos of that sad statement of Evelyn Nesbit in court where she stated that Stanford White had told her that all women were like herself, and that he persuaded her to believe that this was really so! — I think I report correctly.

In this fact alone have we not proof that the child was absolutely neglected in her moral training by the one who should have been her guardian angel all along the way? When young Thaw showed to Evelyn Nesbit the shocking errors of Stanford White, his immoral philosophy and acts, she arose in her sweet womanhood; unconsciously strengthening her moral nature for the awful ordeal she was to pass through. When the time came and she was challenged by her gratitude and love for Thaw to help him, she heroically met the issue, made a womanly sacrifice, did an heroic act, by laying bare her sad life to the world. All this must prove to any fair-minded person that the royal forces of that girl's higher nature were beginning to blossom. When we see this real nobility of character manifesting, we can say boldly that had the mother done her whole duty by her child a thousand million Stanford Whites could not have marred her life.

My subject is not an entertaining one, indeed it is loathsome in many aspects. But may it not be that some great lesson may be learned from this simple digest? Cannot the strongest and wisest of womankind bestir themselves to protect not only their young, but the innocents of the whole world by new efforts? The cry of the suffering is close at our doors, and we are challenged to serve humanity in such a way that the evil in the world shall lessen. Well we know there is little in the general aspect of everyday life that can hold one at ease or at peace. How startling are the inconsistencies, the marked evidences that we have of man's inhumanity to man. Every large city in the world tells a story of sin and shame, on the streets, in houses of ill-fame, everywhere we see the monster vice, growing in its influence while careless and indifferent mothers, women and parents, move along in their selfish environment rejoicing in their security, their position, their ownership of their children.

What class of people sustains such conditions as I have referred to? Does not the largest support come from the very people who often appear in public places holding high positions, receiving the favor and the adulation of the multitude? Such as these would be the first to condemn poor Thaw, Evelyn Nesbit, and all such as have moved beyond the pale of the law. Why are such as I refer to so bereft of common sympathy for their unfortunate fellows? The reason is that they have lost the light of their own divinity, they forget that all humanity is God's great family.

What a mighty change would come to the world if the men and women of means and influence would find their strength, their heart, and begin to work conscientiously, to kill out vice and in its place plant love. Think of such an influence being brought into the churches. Look at the picture, my friends, of all the churches in the world opening their doors every day in the week to sacredly lead the unfortunate to a sense of righteous living. Think of the splendor of all these churches being illuminated by the spiritual light of Christ, shedding its generous radiance upon those who are despairing. Yes, I say open wide the church doors, keep them open from morning until night every day in the week; bring the unsaintly and discouraged to partake of knowledge, the redemptive quality that will lead them to find strength and hope in their own hearts. If this were done what a glorious tribute it would be to the lives of those glorious teachers of the past who have sacrificed themselves that humanity might be blest. Depend upon it that those who are to be helped would not be assured by mere professions of good will, by prayers, nor by Bible reading, or by being reminded that they are sinners. Alas! through suffering they have learned to read human nature too well, they know the dross from the true coin. To reach their hearts substantial proof must be given that the path opened up to them leads to a real regeneration, and not to more ridicule, criticism and failure. Strenuous service must be given such as these, and those who are to serve must be fortified from the light within their hearts, intuition must direct all their acts. To do the Christos work for humanity one must be filled with a superb and abiding courage, an absolute love of sacrifice. The picture I have made you of what might be easily done I have distanced from the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, trusting that the churches might anticipate me, and do the good work which the Theosophical Society would have done long ago had we had the support of enormous donations and endowments and hundreds and hundreds of spacious churches. Although our Organization is but thirty-one years old, it would have accomplished stupendous work on the lines that I have referred to without the acquisition of endowments or churches if it had not been persecuted, and persecuted from its very inception by some of the very people whom I am appealing to. It was the sorrowing life of Evelyn Thaw that opened my heart to speak tonight. It is this that has made me feel more strongly than ever before the need of woman's hand and heart in meeting the deplorable issues of our modern life.

Christ said that "Where two or three are gathered together in my name, there am I in the midst of them," and it is this power divinely interpreted that must be evoked in women, for the deeper and more superb instincts of womanhood are yet asleep. Their limitations are due to many causes; one is the low standard to which they drop in adapting themselves to the conventional forms of life; they are too much environed with societies and societies, clubs and clubs. Yet the world is better because some of these have existed. We have evidences in many public ways that woman is losing her power, that many of those gracious gifts which nature has blessed her with have been misused because she has moved too far from her real place in life; taking up the duties that belong not to her sex, neglecting the duties that belong to her sex. Hundreds of men are on the downward track today because woman has failed to recognize her true position in life. Oh! ye women of our modern time, establish new life in the home; build altars of royal service there, and let the influence going out from these brood over all who suffer; let the shining example of your lives and your loving charity for those women who live in the shadows of their mistakes uplift your fallen sisters. Seek to prevent vice as well as to correct it. Through your efforts seek to reach the professed followers of Christ and lead them to the light. Theosophy has stirred thousands of people, and they are ready to make sacrifices on the same line that I urge. Some day there will be a second Point Loma in spirit and environment, where the forgotten members of God's great family shall find shelter, light, and peace. I trust that my critics in following me through the unwholesome pictures of vice and wrong will not lose sight of the fact that I realize that there are virtuous men and women in the world who are doing royal service, but they are exceptions. I am also glad to say that there some happy homes, but these too, are rare exceptions. There are also certain institutions of education that are also doing helpful work, but they are very, very few.

It is a startling fact but true nevertheless that the majority of humankind are living in a psychological influence of inertia and of slow moral and spiritual decay. This could not be so if the divine nature of man were active and the intuition were the directing power in human life, Intuition discerns evil, anticipates its influence and wards it off. Intuition is the lost chord, yes the lost word in human life. It is the ear, the eye, and the voice of the Christos in man. Mark you, the higher nature of man cannot be evoked and developed until there is a recognition of the Divine Law guiding man's destiny; until there is an absolute surrender to that law, made in the same spirit as Jesus manifested when he said: "Not my will, but thine be done."

Humanity can no longer feed on husks; lip prayer is of no avail. It is the energizing power of the heart prayer in service; the soul prayer in love, that can save the world. This is the Unwritten Law.

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**Royal Union *the* Royal Science**

prised in the instructions given by Teachers to their pupils in Râja Yoga — the Royal Science of uniting one's self to the Divine Self.

The keynote to the whole system is Altruism, self-sacrifice. As Jesus has said, everything else is secondary, and it will profit us nothing if we gain the whole world and lose our own Soul. True knowledge comes from devotion to duty; knowledge obtained from personal motives misleads and wastes time. We have to sound this keynote clearly and continually; for there is a great tendency to run after curious knowledge and to feed vanity and personal ambition. But to all true men and women, the human interest, the right social interest, must ever be the paramount one; for we are all dependent on each other, and the greatest known force in our lives is Love — a force which will follow us and never cease to urge us on until we have purged it from all its deathly ingredients of passion and selfishness and made it pure, tranquil, and nothing-seeking. God is Love. Let us court no afflatus that swells our chest (like a globule of amyl nitrite), but seek that which lifts us out of all vanity, grievance, fear, envy, unrest, and makes us glad to share humbly in the bounteous Life that floods all creation, and to shine among creatures, warming them and illuminating them as does the Sun.

STUDENT

## Post-Mortem Torture

FRANCE proposes to formalize the desuetude into which capital punishment has fallen. The guillotines are rusting, and in Paris no death sentence has been carried out for several years. Why not take the punishment altogether off the statute book?

The present government proposes to do so. But there is some opposition, unexpectedly from certain *priests!* There are for instance the protesting voices of the Abbés Fortier and Valadier.

A priest necessarily teaches that God, in giving life and taking it away, knows when it is best to do both. If in the "old dispensation" God ordained "an eye for an eye," etc., in the "new dispensation" this was abrogated and we were told that even the death of a sparrow was divinely arranged for. But in the matter of mere human life, God requires human judicial assistance and advice!

The priests, as one is given to understand, know a great deal about *post-mortem* conditions — what souls are in purgatory, what term they will have there and the forms of suffering provided in hell. They also know the method of expediting the exit from purgatory.

It is curious that with such particularized knowledge they do not know the condition of executed men!

Common sense would tell us that a man prematurely jerked out of his body is not really dead at all; the vital impulse has been exhausted neither by years nor illness.

All the preoccupations of the senses, all the external movement of events, all the play of sensation, all tasks, are cut away. The man is left alone to repeat within himself the one terrific event of his life, and the torrent of emotions that swept along between it and the hour of his condemnation; to reproduce and reproduce all these with only the diversification of the picture of his crime and its victim, the murder, the corpse, and his own flight. His attention cannot be disengaged; he cannot put the past behind him, cannot undo it. His regret, if he have any, is turned *back* on his pictures instead of *forward* into new conduct. The man is stifled with his own consciousness. He has become an infective cancer in the thought atmosphere of the neighborhood where his life was lived and his deed done, and in some degree in the thought atmosphere of the world. He is now not only the generating station of an almost endless stream of crime pictures, but of passionately painful feeling. Every weak and semi-criminal nature in that neighborhood is in danger of suddenly breathing, as it were, one of these pictures thus fearfully energized. The execution means, in certainty, the hatching of a larger or smaller brood of crimes.

The priests whom we have mentioned did not know all this, notwithstanding their knowledge of purgatory, etc.; the special and futile hell of the executed man is not described from their pulpits nor pictured in their devotional manuals. Yet to some extent it *is* known within their church, along with some other things not taught to the whole priesthood; to some extent it is known in Spiritualism; it is widely known in the East; and it will some time be demonstrated by Theosophy.

We have, it will be noted, given all that aspect of the case which concerns the public rather than the victim of the judicial procedure. Even the latter, curiously enough, has his rights. To ask the upholders of capital punishment whether we have a right thus to torture a fellow-creature beyond the grave, whether we have the right to interfere in the relation of any man to his own soul — will probably be useless. The case must be taken on other ground.

STUDENT

## *The* Real Shintoism

WESTERN writers on Japan do not seem to get very far in their comprehension of Shintoism. It is generally summed up, especially by missionaries, as a compound of two "barbarisms," Nature-worship, and Ancestor-worship. Possibly the Japanese are content to have it so regarded by the Westerner; possibly they have intentionally kept — it may be in the temples — the higher Shinto from the knowledge of the foreigner. The Asiatics do that sort of thing. They do not believe, apparently, that the Westerner can comprehend the higher reaches of their thought, the product of their highest mental and spiritual effort during centuries and milleniums; they know that after a few years of study of what little is accessible to him, he will proceed to instruct them in their own philosophy and tradition; and that if he is a Christian he will be likely to study with the perhaps unconscious but perfectly fixed purpose of making a fore-determined comparison.

There must be as many grades of Shintoism as there are minds steeped in it and living by it. For the highest, the most spiritual, forms of the cult, the terms Nature- and Ancestor-worship must be almost entirely beside the mark. In such, the "worship" of external nature must assume the pass into an actual communion with the spiritual energizing soul of nature. We know that some of them get as much from nature as we from music, and then take a step further in yet, a step of which only the true mystic can form a conception. And the "ancestors" whom they "worship" are not the *men* who were once on earth, whether of their own or any other family. Ancestor-worship and Nature-worship are not, for the higher Japanese mind, two separate branches of Shintoism, but one and the same mental attitude and exercise. The soul of nature, for such minds, is a compound of working divine powers, collectively the Logos, carrying out the evolutionary divine fiat. They are variously said to emanate, awaken, lead on, and stimulate the monads living in them from the Supreme, carrying them from the unmanifest to the actively manifest and evolving side of nature. Man as the highest of one scale of these monads has come under the care of most of these "ancestors;" "communion with nature" is opening the way for the inspiration of the higher among them; it is therefore the same as "ancestor-worship;" and the word "ancestor" is used for the sake of the simpler-minded who could not comprehend the full conception. But even among them it must not be supposed that the "worship" is identical with modern spiritism. The dead are idealized; they are present only in respect of that which was highest in them; whilst offerings are made to them, they are only asked to reply by inspiring and strengthening in the worshipper the noble qualities they themselves are credited with having possessed, courage, loyalty, patriotism and the like. Very rarely indeed are boons requested of them. They are imitated, aspired to, reverenced; not importuned. It is obvious that such worship is no bad preparation for the higher and more metaphysical exercises of Shintoism.

And it is equally obvious that the higher Shinto would decline to explain a belief, which, however elevated, demanding however much concentration of thought and feeling, bringing however much inspiration upon daily life, would be loftily labelled "animism" and superstition.

STUDENT

## A Baconian Ruse

AN important bit of evidence of the Baconian authorship of the plays called Shakespeare's, is a certain poem avowedly by Bacon, just republished in an anthology. It is absolutely unlike anything that "Shakespeare" ever wrote. But that is only evidence of Bacon's craft; the unlikeness was only one more skilful means to throw people off the scent. The unlikeness of the poem is even more convincing than would have been its likeness. Bacon cannot throw our critics on a side track by any such ruse. We know that he, Rutland and Marlowe, each wrote all the plays!

STUDENT

## Builder *of* "*The* Rocket" Still Alive

IT seems that there is still living in England Mr. Thomas Atkinson who is the veteran and pioneer of the engineering trade, for he served his apprenticeship under George Stephenson and actually helped him to build the "Rocket," the first railway engine. He was a grown man when Stephenson began to build the Stockton and Darlington railway, the first line constructed. He is ninety-six and lives in retirement at Battersea, London, where the Amalgamated Society of Engineers is trying to increase the comfort of his declining years.

T.

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# Some Views on XXth Century Problems

**Hamlet and Don Quixote**

ONE of the subtlest criticisms on Hamlet ever made, in the form of a comparison between him and Don Quixote, was written forty years ago by Turgenieff. The two characters, he says, represent the two poles of an axis of human nature. Hamlet is wrapped in himself; the other in an unselfish idea—him therefore we respect through the ludicrousness of its manifestations.

What does Don Quixote represent?

Faith, in the first place, faith in something eternal, immutable, faith in the truth, in short, existing *outside* of the individual, which can not easily be attained by him, but which is attainable only by constant devotion and the power of self-abnegation. Don Quixote is entirely consumed with devotion to his ideal, for the sake of which he is ready to suffer every possible privation and to sacrifice his life; his life itself he values only in so far as it can become a means for the incarnation of the ideal, for the establishment of truth and justice on earth. Don Quixote is an enthusiast, a servant of an idea, and therefore is illuminated by its radiance.

Against this he contrasts that which Hamlet represents:

Analysis, first of all, and egotism, and therefore incredulity. He lives entirely for himself; he is an egotist. . . . This is the point of departure, to which he constantly returns, . . . ; he is ever busy, not with his duty, but with his condition.

This is fine; but a whole plane deeper, of analysis, might have been reached. Turgenieff has not seen the full significance of the *idea* which "illuminated" Don Quixote. The key to the situation is that each man has developed, by his brooding, *another center of consciousness* which henceforth accompanies him, guides him and seeks to absorb him. Don Quixote's aspirations are all to good, to Deity. Deity and he are as it were joint parents of an ideal which, born in his highest consciousness, is in no metaphysical sense an actual presence there, alive, inspiring and sustaining his courage. His actions and thoughts may be ludicrous enough, but the inspiring star shining through them is clear and noble. Such a presence, once created, becomes a guide throughout the whole of life, leading its creator (now its pupil) through countless places of danger, disgrace or pain; at last even death. All the time, behind the mind, his moral strength is growing. If we believe in Reincarnation, we can see that in another life, with saner mind, there will be one of humanity's heroes. If the star was born of the man, it was also born of Deity, and must finally lead there and to wisdom.

But the created inspirer of the other is a very different creature. Born of its creator's self-brooding, of his morbid self-consciousness, of ambition, of sensuality, it equally aims at the absorption into itself of his mind; equally (since it was born in mind) becomes a vivid intelligence, semi-separate from its creator, and in no wise proposing that its victim shall escape it. From it come his doubts, irresolutions, sense of incompetency, whenever he thinks of rising above himself by a noble effort of will. When he thinks of freedom, it tells him that he cannot achieve it, and he imagines the thought to be his own, becoming its victim accordingly. It blinds him to the fact that it is not *tomorrow's* struggle that need be undertaken *today*, but today's, a little struggle of *this* moment. He must not win freedom, for that would be the end of its gratifications. Hamlet without doubt, behind the scene, was a sensualist of some sort.

There is a key to a mystery of human life here. Every man has created a gleam of both presences, one trying to lead him up to divinity, the other downward deeper into matter. As his thoughts are of upward or downward quality, so is one or the other of them fed and strengthened. Turgenieff was touching a profound truth in the psychology of human nature. If he had studied Theosophy, and particularly the teachings of Katherine Tingley, he would have been able to come close home to it.

STUDENT

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**The New American**

THE arrival of Mr. Bryce has called forth the usual number of eloquent speeches concerning the glowing future of America. In what exactly the glow of the future consists we do not learn. Enthusiasm cannot remain stimulated very long by the ideal of a civilization which merely develops more wealth than any previous ones, of a nation which has more warships than any other, mines more metal, does more trade, is more populous or has a home of finer natural resources and scenery. These are nothing new, merely extensions of the old. If the future of America is to interest us, is to call forth our devotion, it must offer something new, some almost unparalleled development.

As we look back through history we can see the origination, rise and fall of many great nations. By the time of their culmination they had amassed all the external machinery of life then possible, power, wealth, trade and internal organization. That we call civilization. But it is not; it is not life; it is but the means which might make life possible. Real life could only be taken up by using it, by standing on it, by regarding it as the facilitation of life, not as life itself. The poets, the artists, did get nearer to that ideal; they did possess and show something of the real life; but there never was yet — in historic times — a nation of real livers. If America is not to be that, she is one more opportunity lost. Whitman, apart from any and every concrete thing that he said, had unquestionably begun to evolve the special exultant consciousness, all-sympathetic, all-embracing, of the future American.

The new American yet to be born will use, not be absorbed in, the external machinery of life. He will be consciously free from and above it all. He will be willing to have and to make money, machinery, mechanical power, in any quantity — but only that he may be free from the mechanical limitations of life, as a man hires servants that he may be free for higher work. He will have an immense sense of soul power, of confidence, of generous comradeship, resting on and completed by physical health. Health and purity will give an ever completer response to the subtler forces of nature, higher plays of color and sound. He will be permanently artist and poet in feeling. He will have a sure conception of the whole universe as the field of life, a sense of life everywhere, sharing and being shared. He will sense the divine law in it all, and know that all is well cared for. He will know that his own life and all lives, are eternal, and Reincarnation will be a fact ever closer to his thought and memory. Fierce individualism will have vanished; the national consciousness will be once more, and in far higher degree, what it was in the hours of the Declaration of Independence. He will be full of sympathy with all other peoples in their efforts to progress, and he will be ready at all times to protect the weaker. He will feel his responsibility for the welfare of all humanity.

Such are a few touches to the noble portrait of the future American. Every one can help his advent by adding to them; and each by comparison can estimate how much smaller he is than that great figure and how far ahead is that new race which, bearing our name, has yet to appear.

STUDENT

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**The Bank of Heaven**

DR. TORREY, the evangelist, has greatly simplified for us the formula for obtaining whatever we want. It is only a question of praying.

To have prayers answered, he said, they must not be offered until the suppliants are sure they are actually in the presence of God. A definite plea must be made. But, first of all, the suppliant must accept the blood atonement.

Praying is simply going to the bank of heaven to get what you want, just as a business man goes to the bank to get what he wants in the way of business accommodation.

First accept "the blood atonement"; then be sure you are actually in the presence of God; then state your needs and depart. It sounds very simple; but yet, how is the postulant to be sure he is in the presence of God? We can suggest one certain mark to him: when he is in the inner attitude expressed by the words, "*Not* my will (wish), but thine, be done." He must leave what he thinks are his needs outside that presence where his real needs are perfectly known.

We were told that the angels of "little children" stand always in the presence of God. So we can amend Dr. Torrey's formula: Make the heart like that of a little child, and the "angel" will be found there standing in the presence of God. Do it every day, and every day more will be known. The strength of the desire to have one's circumstances *other* than they are, is stolen from the power to deal heroically with them *as* they are, and we need all for that.

STUDENT

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# Archaeology Palaeontology Ethnology

### Theosophy, or the Wisdom-Religion of Antiquity

ATTENTION has frequently been drawn, in the CENTURY PATH, to the increasing frequency with which the current literature of the day is appreciating the fundamental identity of all religions, ancient and modern.

As H. P. Blavatsky never ceased to point out, this basic unity is the ancient and eternal Wisdom-Religion of humanity, now once more brought to light under the name of Theosophy.

The following extracts from the April number of the *Scrap Book*, are evidences that the principal teachings of Jesus the Nazerene were not new, but in fact identical with the ancient teachings of India, the similarity extending even to the very words used in both cases.

Surely this is another proof, for those who will receive it, that Universal Brotherhood is the end and aim to be sought for and attained.

It is a curious fact that in the ancient writings of India there may be found many close parallels to passages in the Bible, expressing ideas which most people have come to regard as the exclusive property of Christianity.

The following instances are taken from the Mahâbhârata, the most famous masterpiece of Sanskrit literature. The Mahâbhârata is a colossal epic poem of unknown antiquity, perhaps dating back several centuries before the Christian era.* It is a vast storehouse of Hindu legend and philosophy.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through nor steal.—*St. Matthew* vi, 19, 20.

Lay up the only treasure: do good deeds;
Practise sobriety and self-control;
Amass that wealth which thieves cannot abstract,
Nor tyrants seize, which follows thee at death,
Which never wastes away nor is corrupted.—*Mahâbhârata.*

Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.—*St. Matthew* vii, 14.

Heaven's gate is very narrow and minute;
It cannot be perceived by foolish men,
Blinded by vain illusions of the world.—*Mahâbhârata.*

Whatsoever ye would that men should do unto you, do ye even so to them; for this is the Law and the Prophets.—*St. Matthew* vii, 12

Thou shalt love thy neighbor as thyself.—*St. Matthew* xxii, 39.

This is the sum of all true righteousness—
Treat others as thou wouldst thyself be treated.
A man obtains a proper rule of action
By looking on his neighbor as himself.—*Mahâbhârata.*

Love ye your enemies, and do good, and lend, hoping for nothing again. —*St. Luke* vi, 35.

High-minded men delight in doing good,
Without a thought of their own interest;
When they confer a benefit on others
They reckon not on favors in return.—*Mahâbhârata.*

Overcome evil with good.—*Romans* xii, 21.

Overcome the evil man by goodness.—*Mahâbhârata.*

Then shall the righteous shine forth as the sun in the kingdom of their Father.—*St. Matthew* xiii, 43.

Then, in a region bright with golden luster—
Center of light and immortality—
The righteous after death shall dwell in bliss.—*Mahâbhârata.*

If thine enemy hunger, feed him; if he thirst, give him drink.—*Romans* xii, 20.

Even to foes who visit us as guests
Due hospitality should be displayed.—*Mahâbhârata.*

STUDENT

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### Arabic a Natural Language

IN an article which appeared recently in this magazine, (No. 15), entitled, "Animals Which Understand Arabic," it was suggested that language is not "a collection of arbitrary sounds," and that certain ancient tongues, amongst them possibly Arabic, came very near to those "fundamental principles on which a real language would be founded." "In the older and purer languages," it was said, "the sounds and syllables had an intrinsic natural value understood by those versed in ancient Science. If this be so, if language be a natural thing, not an artificial one, it is easier to see how animals might be affected by it." (It had been related that certain animals were affected and understood when spoken to in Arabic, although showing no signs of intelligence when called to in English.)

No Arabian grammarian would fail to see the truth of this, for Arabic, perhaps more than any extant language, is based on just this fact. It is said by native teachers that the whole language is built up on natural lines, the alphabet and the meaning of the letters being the key to the whole construction of words and grammar. Every one of the letters — consonants all, the vowels being signs written or understood over or under the consonants, and considered to be unpronounceable without them — has some root or basic meaning to it, and by combinations of these letters or ideas all words are formed. When any new idea comes into the world, or when any new invention is made, the Western, to avoid clumsiness, will borrow words for it from some other tongue; the Arab, so he claims, can construct a new and purely Arabic word, combined of the letters whose combination expresses just that new thing, expresses it as fully as the Arab mind can understand it, and in such a manner that the new word, to the Arab, could have no other meaning. Thus if any new doctrine is to be promulgated its new Arabic name would preach and explain it as fully as possible. Such at any rate is the theory of the language.

It was explained to the writer once by an Arabian Professor how Mohammed, in putting new doctrines before his fellow-countrymen, came to give them the name they go by. He had called his teaching the "Religion of the Prophets," the "Religion of Abraham the Orthodox," and so on; but these terms did not explain it. So he took three letters, combined them with the right vowels to give them the exact shade of meaning, and coined for them a new classical Arabic name. "S," said the Arabian, means the attitude of an inferior to a superior. You get it in your English word Service. L means what is glowing, sacred, pertaining to God; you have it in such words as Light and Love; we, in Allah. M means Mind or Man. So ISLAM may be thought of as meaning the Service of the Light in the Mind, that is, the Service of God, the relation of God to Man; and a Moslem is a man so subservient to that Light. That is what Mohammed meant by it, whatever your learned people may say about it." Again, *Ain*, the Arabic guttural consonant A, means God as the center and pillar and light of the Universe, and therefore enters into all such words as those for the sun, a great leader of men, a pillar, the human eye, and so forth. The Professor was convinced that all languages were originally based on the same principles of the root meanings of the letters, though perhaps only in Arabic did they remain a recognized and unvarying rule.

Allowing for national prejudice, and not contending that Arabic is a perfect and natural language, with the true universal meanings still attached to all the letters, still the principle on which it is built is an indication of what the origin of language may have been, and throws some light on the saying that language is not "a collection of arbitrary sounds," but that "sounds and syllables have an intrinsic natural value."

K. M.

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### Ancient Civilization in Guam

IT has often been pointed out in this Review that the so-called primitive peoples of Southeastern Asia are the remnants of the great ancient civilizations which flourished there. Everywhere is found the same tale in overwhelming monotonous evidence. A writer in the *Booklovers Magazine* says of Guam that the people are

Neither savages nor the offspring of savages any more directly than ourselves. There are ruins in Guam far antedating foreign occupation. There are artificial channels through coral reefs, now almost re-closed, indicating substantial shipping in the far past. Positive evidence of a long-lost knowledge and skill in ceramics has been brought to light. Written signs and characters have been found in caves in Guam, and in the old Chamoro language there are words signifying to read and write.

The only strange things are our views of history and our estimate of the nature of declined races — prejudices which cause us to propose various different explanations stranger than the truth. H.

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* A very timid estimate.—*Editorial Note.*

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# The Trend of Twentieth Century Science

### Spirituous Genius

A GERMAN physician has favored the world with a very elaborate defense of alcohol as a beverage. Of his general lines of argument there is no need to take notice; they have been obliterated by accumulations of experimental facts these many years past. But he makes one claim for it which, as he puts it, is comparatively new. Alcohol produces, he says, a certain psychic exaltation, an exaltation of the personal ego, an increase of self-consciousness. Then whatever stores of talent in any direction are possessed by the ego, each of us according to his idiosyncrasy, are liberated. The painter can now paint, the poet compose, and so on; each is given access to his special storehouse.

It has often been shown that all the effects of alcohol, apparently stimulative, are to be easily explained by a higher paralysis. If a sluice-gate is destroyed, more water will flow unrestrainedly into the channel below; but the increased flow is due to the paralysis of the gate, not to any stimulation of the water. And the flow is now probably doing much harm.

Genius and talent consist not simply or chiefly in the power to create, but to judge, criticise and prune in the very act of creation. Genius is not simply the creative faculty; but the creative faculty guarded in every move by the alert judgment. In proportion as judgment is absent is insanity present. Every creator in any line knows that what he creates, says, composes, paints, under the inspiration of alcohol, bears the marks of the inspirer. The production, looked at in the cold light of tomorrow morning, is a daub. It has more or less of the touch of insanity. The sluice-gate, held by judgment, has been damaged. The mind is flooded with unrestrained vitality. In proportion to the dose of alcohol there is a touch of incoherence in its productions, unsuspected by its owner, perhaps at first unnoticed by others. The condition is strictly the first stage of that process of degeneration which in all subsequent stages is so obvious. The plane of consciousness which is stimulated is not the subjective, the strictly human; but the objective, the psychic, the humanized animal. The subjective consciousness of true genius has to work in and with and upon this latter in giving objective form to its feeling. It is hardly even correct to say that the creative faculty is liberated by alcohol. This objective part of consciousness, freed from the higher, proceeds to do wildly and for itself what it has been taught to do for its superior, and the result is occasionally very deceptive at first. But the rule for the action of alcohol has not been departed from for an instant. As it comes down the planes of life, the human, the animal, the vegetal, with their subdivisions, it frees the plane below from the control of the plane which at that moment it is paralysing. STUDENT

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### An Essential of Voice

IT would be a useful lesson to us if we had such transcriptions of the old Greek voices as Professor Scripture is making of some modern ones. By means of a simple apparatus the vowels record their vibrations on paper. It is then found that every vowel, however short, is a brief and irregular melody; and further, that no two of the vibrations are exactly alike. The question is whether in the case of a perfect voice the melody might not be much more definite and the variation of the vibrations much more uniform. The voice is of course a function of the whole body; if Professor Scripture is correct, it is more so than has hitherto been suspected. According to him the primary tone is not produced by the vocal chords but by a series of very rapid expiratory puffs. His theory is somewhat revolutionary, and the very fact that it is possible at this day to advance it shows how little we really know of vocal production. The rapid puffs upon which, in his view, the sound depends, are due to rhythmic muscular contractions of the expiratory muscles; and the size of the chink between the vocal cords is of course due to steady muscular contraction. The accuracy of both depends on perfection of the muscular health, and that is a function of general health. All the resonating chambers, those of the nose, forehead and the thorax itself are lined with mucous membrane richly supplied with blood. Upon the health of this membrane and the quality of blood flowing through it, both being functions of general health, depend the perfection of the resonation and the purity of the overtones. A really beautiful voice therefore requires really beautiful health, perfect blood, perfect muscular resiliency, as its first basis. The Greeks took great pains with their bodily condition and were thus able to have voices which could really express feeling. The average voices of our streets and drawing-rooms they would probably have denied to be voices at all, classifying them rather among grunts, squeaks and other animal sounds.

People who have reasons for wanting their characters to remain in the dark, may some time be a little shy of subjecting their voices to these graphic representations. The wavering lines of the vowels may tell too much! Indeed they already tell the truth, the whole truth and nothing but the truth. It is merely that as yet we cannot read what they say. Voice must be a complete revelation of *character* as well as of general physical health. The vowels of no two individuals can be exactly alike, nor of the same individual during different states of mood and emotion. Voice must be a far closer index than handwriting. STUDENT

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### The Birth of Comets

THE question of the origin of comets still seems to afford science a great deal of room for speculation. From what do they originate, and is the origination within or without our solar system? The latest view is that like the asteroids between the orbits of Mars and Jupiter, they are the remains of a smashed planet. In the first stage after such a smash there may be one or two large cometary pieces each attended by some smaller ones. As they wander along, these smaller pieces may be swept up into the orbit of some large body which the comet is passing. Then, like Brooks' comet, on their next appearance they will be single.

But this explanation supposes that cometary matter is of the same nature as formed planetary matter, and the more we know of comets the less does that seem to be the case.

According to Theosophy, space contains the germs of worlds that will be, as well as the re-primordialized matter of worlds that have been. We know now that formed matter is continually disintegrating and, with that, radiating its energies into space. The circle of that radiation is not an eternally widening one; the energy is not lost. Sooner or later it is intercepted and retained by the foci that will become new worlds. From time to time one of these is sufficiently energized to break into life as a comet, which, if it can escape disintegration in its perilous rush through the world-peopled space, finally becomes a sun. If the universe is always dying here, it is always being reborn there. Even while the scenes of an old drama are being removed, those for the new one are being prepared.

Complete the formula of disintegration, of degeneration with the exactly opposite process and you have the evolution of motion and worlds instead of their disintegration. Of that half of the cycle science knows practically nothing. And yet it occasionally sees a previously invisible sun come into being on the confines of telescopic vision. May it not be that the coming into being of a world requires the presence of a bearer of some part of the power of the primal Fiat? The forces pulsing through space may need a collecter and focalizer, one who feels and understands the pressure of the evolutionary urge. The universe exists for the evolution of consciousness to eternally higher grades. STUDENT

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### Nitrogen-Worship

THE old diet tables of the physiology books are passing rapidly out of date, especially in respect to their statements concerning the necessary amounts of nitrogenous or flesh-forming matter. This sort of food, taken in excess of the small quantity necessary to replace actual tissue waste, is simply an irritant "stimulant" to which we have accustomed ourselves. The natural and real stimulants — really subtle *foods* — sunlight, air, earth-magnetism and the rest, have lost nearly all their power. We have reached out for a grosser substitute. The spiritual atmosphere of joy in which mind and body should do all their work, a joy which is the result of doing every task in the search for its wider ideal meaning, is a still subtler and more unsuspected stimulant. These we replace with — meat!

The question of diet reaches outward far and wide. STUDENT

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# Nature Studies

### The Hon. Stephen Coleridge on the Heart Doctrine

THE following letter, which appears in a contemporary, is one that it gives heart-felt pleasure to reprint. When one is so often wounded and disgusted by the accounts of foolish and cruel experiments made in the name of science and even in the name of beneficence, it is an encouragement to be reminded that the world is not all black. As, however, there is no wish to entangle the contemporary in which this letter appeared, in any remarks following, it will be as well to reprint also its editorial disclaimer of responsibility.

The Hon. Stephen Coleridge has addressed a letter to us, which we have great pleasure in publishing, though it must not be assumed that we are able to endorse all his views.

*To the Editor of "Black and White."*

Dear Sir,—It affords me the greatest pleasure to congratulate you on your seventeenth birthday, and to accept your invitation to say a few words to your many readers.

I read the other day of a dog that had saved ten lives from drowning and perished in an attempt to save an eleventh. I also read of a professor who took dogs and half-drowned them, resuscitated and half-drowned them again, asserting that his object also was to save people from drowning thereby. I prefer the dog's method to the professor's. I invite your readers to share my preference.

I read the other day, in the evidence given before a certain Royal Commission, that a scientific witness stated that physiologists could learn more from the dog than from any other animal. I agree with him. But what we can most fitly learn from the dog is—faith, steadfastness, courage, self-sacrifice, love. The learned physiologist, however, is not interested in these qualities of the dog; it is its power to survive iterated drownings and its capacity to endure prolonged starvation that awake his curiosity, and with a dreary patience he pursues his miserable inquiry.

I invite your readers to share with me the opinion that the dog's manifestations of ethical qualities are a nobler object of study than the gasps of its water-logged lungs, or the endurance of its empty entrails.

Science is interesting to the mind, and sometimes adds to the comfort of the body; but it does not seem to raise the character or improve the conduct of mankind. All the achievements of the head are barren till they are endorsed by the heart. Yours, etc. STEPHEN COLERIDGE.



Lomaland Photo. and Engr. Dept.

A FALLEN GIANT OF THE YOSEMITE VALLEY, CALIFORNIA

Mr. Coleridge should not have blamed science but those of its followers who use that sacred name to give color to their own mischievous researches. Such, masking under many another name besides science, both discredit our institutions and hold back progress. Let us not make enemies of scientific men, but winnow out the wheat from the chaff and do our best to reinstate science as a truly wise and beneficent power, on the basis of the Heart Doctrine which is Wisdom.

A man who mutilates living animals and tries absurd experiments on them, in the hope of discovering something, is a clumsy fool. He is devoid of imagination, devoid of taste, deficient in the sense of proportion, ethics, harmony, the beautiful. He is a groveler. There are many of these slow-brained "scientific" triflers whose work does not happen to involve cruelty, and at them we laugh for their pedantry and lack of the sense of humor. But when they run amuck with their blundering ignorance, we ought to tie their hands behinds their backs.

A Theosophist does not believe that knowledge can be attained by cruelty, unless we dignify by the name of knowledge the infernal cunning of the Black Art. But this latter, whatever it be called, certainly does not minister to the good of any one. So it is certain that no useful information comes from cruelty, and that what does come is harmful to the human race. There is a moral law which ordains that nothing but evil can come from evil. Compassion is the universal law of life, and he who thwarts it brings trouble and discord. Those whose natures have still a fair proportion of healthy life in them, revolt instinctively from such practises, because they feel that they would thereby be doing violence to their own selves. But there are some whose natures appear to have grown so stupid and calloused that they can no longer discriminate between actions that are destructive to themselves and those that are not.

And how they reached this condition is another question.

It is agreed by great surgeons that the practise of vivisection is of no use to surgery. Even the study of anatomy with dead bodies is but an indirect and faulty way of learning about the organs and functions for we see only the outward appearance.

Surely the disagreements and confessions of ignorance on the part of anatomists and physiologists themselves prove how faulty is knowledge obtained in this way. This is but the substitute invented by us in our materialistic civilization, for knowledge that has been lost and not regained. There are ways of studying the body more directly. But we dare hardly speak of them, so great is the danger of promoting the abuse of knowledge. The Soul that dwells within the body has means of searching out the secrets of that body; and it has an Eye that penetrates the seeming solidity and opacity as do our scientific x-rays. But then the word "clairvoyance" has been so misused. "Psychic" and "occult" cults use it to denote their foolish and harmful experiments, and there are all sorts of "self-curists" and "mental healers." But when it is recognized that a moral guarantee must precede all knowledge, clairvoyance and such powers may be utilized beneficently and wisely in the study of physiology and the cure of disease.

Theosophy teaches that Heart is not a mere adjunct of Head, but that the Heart, and not the brain, is the real center of knowledge; a fact that is susceptible of even physiological demonstration, though the time has not yet come to give it out publicly, nor will until there is a greater respect for Science. H. T. EDGE, B. A. (*Cantab.*)

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### A "Springing Rock"

WE base our calculations as to life on the stability of the earth's crust; and when a period of cataclysm upsets our confidence in that stability, we are rather lost. Many recent shipwrecks are attributed to changes in the ocean-bed. According to some Japanese fishermen, near Barber's Point, the rock or reef on which the transport *Sheridan* was wrecked is a "springing rock"; that is, it is sometimes higher than it is at other times, rising and falling according to the hygrometric condition of the porous strata beneath. T.

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I join with the master of the circuit---the Sun. My words go from the gods to Ra and I interpret their lord's orders.—From the Egyptian *Book of the Dead*

# A Queen *of* Ancient Egypt

OF her visit to Egypt on her last Crusade around the world Katherine Tingley has said, "Important connexions were made, important work was done, work which cannot be written of, which cannot be touched upon even in words but which time will reveal in its true light." Because of that Crusade, and the previous one as well, when the Leader also visited Egypt, finding her way into some places not known to the ordinary tourist, and gaining information as removed from that of the guide-book as her purposes are antithetical to those of the average person, new light will be thrown upon Egyptian history at the proper time — which is not far distant.

The work done by archaeologists and philologists during the last twenty years has already forced our historians to rewrite their chapters treating of Egypt, but the doorways their noble work has opened are nothing compared with those which we may pass through by the end of the next twenty years. In the meantime, it is well to keep some current reckoning with archaeological discoveries in that mystic and Sphinx-like land, not omitting, in all reports, however, to read between the lines.

The following, contributed by a writer of evident sincerity to one of the leading journals of Kansas City, has a twofold interest to those who have an inkling of certain truths, which, like the message of which Lear's poor fool was the bearer, must at present be spoken in riddles. One thing is assured, that the ancient sacred fires will be relighted in Egypt, and that ere many years.

**HOMAGE to thee who risest above the horizon in daytime and goest through the sky happily by the gift of the word being Truth. All the faces rejoice at thy sight; thou walkest on while remaining hidden to them. Thou appearest on the morning of every day. Prosperous is the progress under thy Holiness to those who have thy beams on their face. Thrown into the shade is white gold; incomparable is thy brightness. The land of the gods sees all the colors of Punit; thy mysteries are to be uncovered only to their face. Thou hast been made only at the time of thy coming into being on the Nu. May I walk as thou walkest, without any stopping, like thy Holiness, O Sun! who hast no master, thou the great Space wanderer, to whom millions and hundreds of thousands of years are but one moment.**—From the Egyptian *Book of the Dead*

Another chapter in ancient history is being written by American enterprise. The spade of an American explorer, Theodore M. Davis of New York, has turned up one of the most remarkable finds ever made in the world of ancient wonders, Egypt, the Miraculous. Mr. Davis has found nothing less than the tomb and mummy of Queen Tiy (or Meie, as some Egyptologists read the hieroglyph), the accomplished consort of Amenophis III, rightly called Amenophis the Magnificent, last of the great Egyptian Pharaohs.

This Queen Tiy was one of the most remarkable women of ancient days. Living in the Fifteenth century B.C., she attracted the eye of the young prince, afterwards to become Amenhotep III, and although she was not of royal birth he married Tiy and raised her to the throne when he became king. In fact, perhaps, just because she was not of royal blood, Tiy became an active force in the government, exerting more influence than any other queen of Egypt before her day or after it.

Mr. Davis has had the good fortune to find the tomb of this wonderful woman absolutely untouched, save by the water which had dripped into it and unfortunately so acted upon the mummy of the queen that when it was unrolled it fell to pieces. This unrolling took place January 29, 1907. The water could not, however, affect the walls of the tomb or the marvelous jewels and sheets of pure gold with which it was lined. The walls did indeed bear traces of the attacks of the fanatic priests who erased many of the inscriptions made by her son Chuenaten, the so-called Heretic King, who deserted the worship of Ammon and instituted the worship of the Sun-Disk.

There is no doubt whatever that this is Tiy's tomb, for there is her name in the royal circle and there is the regal crown just as it is seen in inscriptions and pictures of her found elsewhere.

Gold plate and gold leaf are all around the tomb, even on the floor, and the sarcophagus is intact. It is a beautiful piece of workmanship, for it was made when Egypt was at the very apogee of its wealth and grandeur. The wood of the coffin inclosed in the sarcophagus is entirely covered with a frame of gold inlaid with lapis lazuli, cornelian and green glass.

The mummy of this great queen was literally wrapped in sheets of solid gold.

On her arms were magnificent bracelets, and about her neck was a necklace of gold beads and ornaments of gold inlaid with precious stones.

Upon her head, even in death, was the queenly crown, made of solid gold, without any ornaments, but worked out most skilfully to represent the royal vulture, holding a signet ring in either talon, while the wings surround the queen's head and are fastened at the tips with a pin.

At no time has any explorer of the wonders of Ancient Egypt made a more remarkable discovery than Mr. Davis. He has even excelled his own discoveries of two years ago when he found the bodies of Yua and Thua, the parents of Tiy, and the great war chariot of Thotmes IV, now one of the chief treasures of the museum at Cairo to which all articles found by excavators must be delivered.

By the finding of this tomb of Tiy and the inscriptions there many facts of Egyptian history are established and a gap in the records is filled out so plainly as to be legible to the swiftest runner. . . . The life and times of the Egyptians in the time of Amenophis and his Queen Tiy are now laid bare as never before. We know that the young prince was so much in love with this maiden of the people whom he had raised to the throne that on the occasion of his marriage he issued a large number of sacred beetles or scarabs, inscribed with a record of the event, on which the untitled parentage of the queen frankly follows her name in the very royal titulary itself, which declares her to be the queen consort. The record closes with these significant words, "She is the wife of a mighty king whose southern boundary is as far as Karoy and northern as far as Naharin." Tiy started right, putting her name side by side with the king's

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at the head of all the royal documents, and she continued to exercise a powerful influence as long as she lived.

Shortly after ascending the throne Amenophis started a campaign against the Nubians, collecting great heaps of gold for the temples he was erecting in Thebes. For like his forbears, he was a great builder of monuments. He gathered tribute annually from Nubia and other distant lands, ruling over Canaan and acknowledged by the king of Babylon as the greatest beside himself, with whom an alliance by marriage was eagerly sought.

A flood of light upon these times and the politics of the period is shed by the famous letters found at Tel el Amarna less than twenty years ago. These letters are written, not in Egyptian hieroglyphs, but are clay tablets in the cuneiform writing of the Babylonians, containing the correspondence between the two great kings of the then civilized world. Here are several letters exchanged by Amenhotep III and Kallimma-Sin, king of Babylonia. The latter is always asking for gold from Egypt, saying that he knows it is as plentiful as dust. A royal marriage is negotiated between a daughter of Amenhotep and Kallim-



THE COLOSSAL SITTING STATUES OF THEBES
THE VOCAL MEMNON IS THE ONE TO THE RIGHT OF THE CUT

ma-Sin or his son. Amenhotep also received into his harem a daughter of Shuttarna, king of Mitanin, and from Dushratta, son of Shuttarna, a daughter was taken for Amenhotep's son, Chuenaten. Here is a letter which Dushratta sent to the king of Egypt:

"To Nimmuria, the great king; the king of Egypt, my brother, my son-in-law, who loves me, and whom I love — Dushratta, the great king, thy father-in-law, who loves thee, the king of Mitanni, thy brother. It is well with me. With thee may it be well, with thy house, my sister and thy other wives, thy sons, thy chariots, thy horses, thy chief men, thy land and all thy possessions, may it be very well indeed. In the time of thy fathers, they were on very friendly terms with my fathers, but thou hast increased this friendship still more and with my father thou hast been on very friendly terms indeed. Now, therefore, since thou and I are on mutually friendly terms, thou hast made it ten times closer than with my father. . . . Inasmuch as my brother sent his messenger, Mani, saying: 'My brother, send me thy daughter for my wife to be queen of Egypt,' I did not grieve the heart of my brother and I continually ordered what was friendly. And as my brother wished I presented her to Mani. And he beheld her and when he saw her he rejoiced greatly; and when he brings her safely to her brother's land then may Ishtar and Amon make her correspond to my brother's wish."

Thus were royal alliances formed 3400 years ago, in the Fifteenth century B. C.

With the world at their feet Amenhotep and Queen Tiy had leisure and means for peaceful pursuits, and the indulging of their desire to perpetuate their memory by great temples and statues. Trade flourished with the most distant lands; the wealth of the world was poured into Egypt in a never ending stream. Scarabs and pieces of glass bearing the names of Amenhotep and Tiy have been found at Mycenae in Greece, and in the isles of the Mediterranean. Slaves were gathered from far countries, and distributed throughout the land as taxpaying serfs. On New Year's day the king presented his officers with costly gifts such as were given to the monarch himself a few generations earlier. On one of these festivals the chief treasurer carried in before the king "chariots of silver and gold, statues of ivory and ebony, necklaces of every costly stone, weapons of warfare, and work of all craftsmen." There were no less than thirteen statues of the king; seven sphinx portraits of him, eight magnificent necklaces, 680 richly wrought shields, and endless other weapons enriched with the finest workmanship.

In the erection of temples and statues Amenhotep and Tiy rivaled all their predecessors, evolving a new style of architecture, especially well exemplified in the temple at Luxor, a suburb of Thebes. Its colonnades are the finest now standing and the great hall in front of the temple was a masterpiece. This hall was laid out with a row of gigantic columns on each side of the central axis, more lofty than any others ever built by the Pharaohs. The capitals were of the spreading papyrus basilica and cathedral architecture. But he went further and improved existing buildings. He erected a massive pylon before the temple at Karnak. On it he placed huge stelas of lapis-lazuli, inlaying the portals with malachite and gold. A tremendous portrait colossus of the king was set up here, hewn from a single block of stone sixty-seven feet long. The famous avenue of ram sphinxes, a mile and a half long, from the temple of Karnak to that of Luxor, was built by him, each one of the rams holding a statue of the monarch between its paws.

The most famous statues in all Egypt, the so-called statues of Memnon, were actually statues of Amenhotep III. They sat sixty-five feet tall, weighing almost a thousand tons each. It was twenty feet from the base to the knee of one of these figures, and the forefinger of a hand measured four and a half feet. It was claimed that at sunrise a sound issued from one of the figures, whence it was called "The Vocal Memnon," but no one in modern times has heard this sound.

The palace of the king and his consort stood behind the temple at Thebes, but it was built of the finest woods, highly colored, airy, with balconies and terraces, and a special cushioned balcony with graceful columns on which the monarch showed himself to the faithful people on festive occasions. The walls of the palace were hung with delicate tapestries, the vessels used on the table were beautifully wrought from solid gold. As the guest walked he stepped upon inlaid and painted pavements, depicting animal life, and the walls were covered with blue glazed tiles, thickly ornamented with gold leaf.

Here it was that Amenhotep laid out an exclusive quarter which he presented to Queen Tiy. He had excavated a large lake in the inclosure, about a mile long and over a thousand feet wide, and at the celebration of his coronation anniversary, in the twelfth year of his reign, he opened the sluices for filling the lake, and sailed out upon it in the royal barge with his queen, while music swelled and the nobles shouted their applause. Sacred scarabs were given out, bearing an account of this great festival, and doubtless the poets sang of the beauty and majesty of Queen Tiy.

It was only a step for Amenhotep to become a god, and we find him worshiped in conjunction with Amon in a temple which he built at Memphis. Even Queen Tiy was deified, being worshiped as goddess of the Nubian temple of Sedeinga. Such was the glory of the eighteenth Egyptian dynasty, 1500 B. C.

Now in the Twentieth century, the American explorer, Mr. Theodore M. Davis, makes his way through that great valley which holds the tombs of the kings, and in an unexpected locality comes upon the tomb of Queen Tiy, bringing back to us with all its gold and jewels, a breath of the magnificence long perished from the earth. It is indeed a great triumph for American enterprise and energy, showing what can be done by one who finds some work to do in the world other than adding dollars to dollars.

STUDENT

## Woman as Judge

"THE proper person to act as Judge of a Juvenile Court is a middle-aged motherly woman, with plenty of practical sense and a great big heart," says a contemporary, quoting Judge Withrow of the St. Louis Circuit Court, who has been on the bench for fifteen years and in public life in Missouri for more than thirty years.

"I have had some experience in Juvenile Court work too," added the Judge. "It requires very little knowledge of the law, but a broad understanding of children. A mother — the right kind of mother — is better able than any one else to appreciate the needs of children in the way of proper training and surroundings."

H.

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# OUR YOUNG FOLK

## A Great Venetian

GLORIOUS and unique Venice, sitting in state on her thousand isles! Famous in song and story, great in science, in literature, in art, for centuries, and rarely beautiful today in her decay! How many boys and girls know that we are indebted to Venice not only for beauty and learning, but also for the watchwords of Union and Freedom and the constitutional government under which we live and prosper?

Venice was great because she was the mother of noble men and women; and, noblest and strongest of them all, there looms in history the figure of the great Consultore, Paolo Sarpi, who seems to have been the very incarnation of the spirit of a great people and a great government.

The boy Paolo, when 13 years of age, entered the Servite monastery for study, as in the Middle Ages learning was practically confined to these quiet religious retreats. He soon became noted as a student. In those days theological debates were common and in these young Paolo displayed phenomenal talents so that when only 18 we find him called to Mantua to fill important offices in college and court. He became a doctor of philosophy and then was transferred to the chair of mathematics of which science he became the acknowledged head in Italy. The ancient University of Padua made him a doctor of theology at 26, he being the youngest ever so honored.

In science and philosophy this wonderful man, who was called "a miracle of learning," anticipated many of the discoveries of a later day. He was devoted to the study of anatomy, and among valuable discoveries he made along this line was one closely related to the circulation of the blood, of which Harvey gave later the first experimental proof. In astronomy he anticipated Galileo, and in logic Locke, who wrote the famous book *Concerning the Human Understanding*. In fact, there was no department of human knowledge about which he did not know everything that had been found out by others, and few to which he did not make substantial contributions. He never kept to himself any knowledge he possessed or any discovery he made, but gave freely to others the benefit. The scientists, philosophers and men of learning in Italy and other countries in Europe and in England went to see him or corresponded with him, receiving many valuable ideas and suggestions which they later used and developed; but few have acknowledged their indebtedness as did Galileo who called him "father and master."




PAOLO SARPI

It was not learning alone, however, that brought Paolo Sarpi fame; as a statesman he made the history of Venice a series of triumphs and rendered his greatest service to humanity. It was an age when the Papacy ruled almost supreme. Priestly offenders against the law went unpunished and the church amassed property without hindrance. These conditions became so oppressive in Venice that the authorities repealed the property laws which favored the church and imprisoned two priests convicted of crime. This brought upon the head of the little Republic the wrath of Paul V, the Pope at Rome. He demanded the release of the imprisoned priests, and this being refused, excommunicated the whole Republic. Today the terrors of excommunication are known to be harmless, but in that age of ignorance and superstition, when all the peoples stood in great awe of the church and the Pope, it was a powerful instrument for it meant the closing of the churches. The Venetian Senate, however, stoutly refused to pay any attention to the Pope's interdict. Priests were commanded to open their churches on pain of death, and then began that memorable struggle which was to end in a glorious victory for the brave little Republic and the shattering of the weapon of excommunication.

The heart and brain of the Republic's whole resistance was Paolo Sarpi, who, being the most learned and enlightened man of his country, was called to the office of Theological Counsellor in this great crisis. Fra Paolo had no narrow monkish prejudices; he thought more of truth than of the church, and stood forth fitly and promptly in the defense of the Republic. Guided by his counsels and supplied with his inexhaustible reasons and answers, Venice refused any concessions whatsoever, but demanded the Pope's complete submission; and she obtained it. St. Peter was defeated and St. Mark triumphed. The haughtiest of Rome's pontiffs was forced to his knees by a humble friar. The idea of civil government in its modern form, forecasting the great principle of "a free church in a free state," was thus first clearly developed by Paolo Sarpi in his defense of Venice.

This struggle was similar to and paved the way for that between Henry VIII and Pope Clement V, out of which England emerged victorious and entered on a new career of progress. It is also closely related to the present struggle between the Pope and Republic in France, and with the murmurings of an impending contest already heard in Spain. So we see that Paolo Sarpi's fruitful services bore not upon the interests of Venice merely, but all Europe, and affected not the living generation only but a remote posterity.

Fra Paolo continued to serve Venice with fidelity, zeal and power. All the affairs of the Republic passed through his hands, and its history during this period was one unbroken record of great intellectual and moral victories. All his actions rested on the eternal principles of truth and justice. Even at his dying bed the Doge sought his opinion and acted upon it. Tempted, accused and threatened by the emissaries from Rome, he never swerved from his fidelity to the Republic, and modern Italy is the embodiment and outcome of principles he laid down in his state papers. He was not only stronger than the Papacy; he was stronger than the Republic, and was a greater defense of liberty than forts and armies. After his death, Venice yielded again to papal dominion for long centuries until recent times, when, in 1870, the temporal power of the Church was destroyed forever, and a free and united Italy sprang into being.

The relations of Sarpi with his beloved Venice were a refutation of the saying that Republics are ungrateful. He lived in her service, revered and beloved until his 70th year, zeal for her good shaping almost his last utterance: "I must go to St. Mark, for it is late, and I have much to do." His highest ambition was to be called "Servant of the State." He loved Venice with an undying devotion and Venice loved him with a romantic and tender affection. His advice was ever at the command of the humblest citizen, and he never received reward from rich or poor. He was considered an oracle by both government and people and admired and esteemed in all European courts. A palace near St. Mark was appointed him by the state for his occupancy, but he preferred to live simply in the Servite convent, and after his busy days spent in council at the Ducal palace he returned each night to sleep there. On one of these occasions he was attacked and stabbed by a hired assassin, paid by his enemies, but recovered. Extraordinary and affectionate measures were afterwards taken to provide for his safety and new honors were showered upon him. He received free admission to the secret archives of the state — of utmost value to him in his writing of history — a favor till then never bestowed on any. A week after his death the Doge and Senate decreed that the Republic should honor and perpetuate his memory by the erection of a public monument, the highest distinction it was in the power of Venice to bestow. Unfortunately the influence of Rome was sufficient to prevent this being done for 270 years, until, in 1892, the decree was carried out and the monument erected. Let us honor him today! The good which he did has enriched the world.

A RÂJA YOGA PATRIOT

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# THE CHILDREN'S HOUR

## William Q. Judge

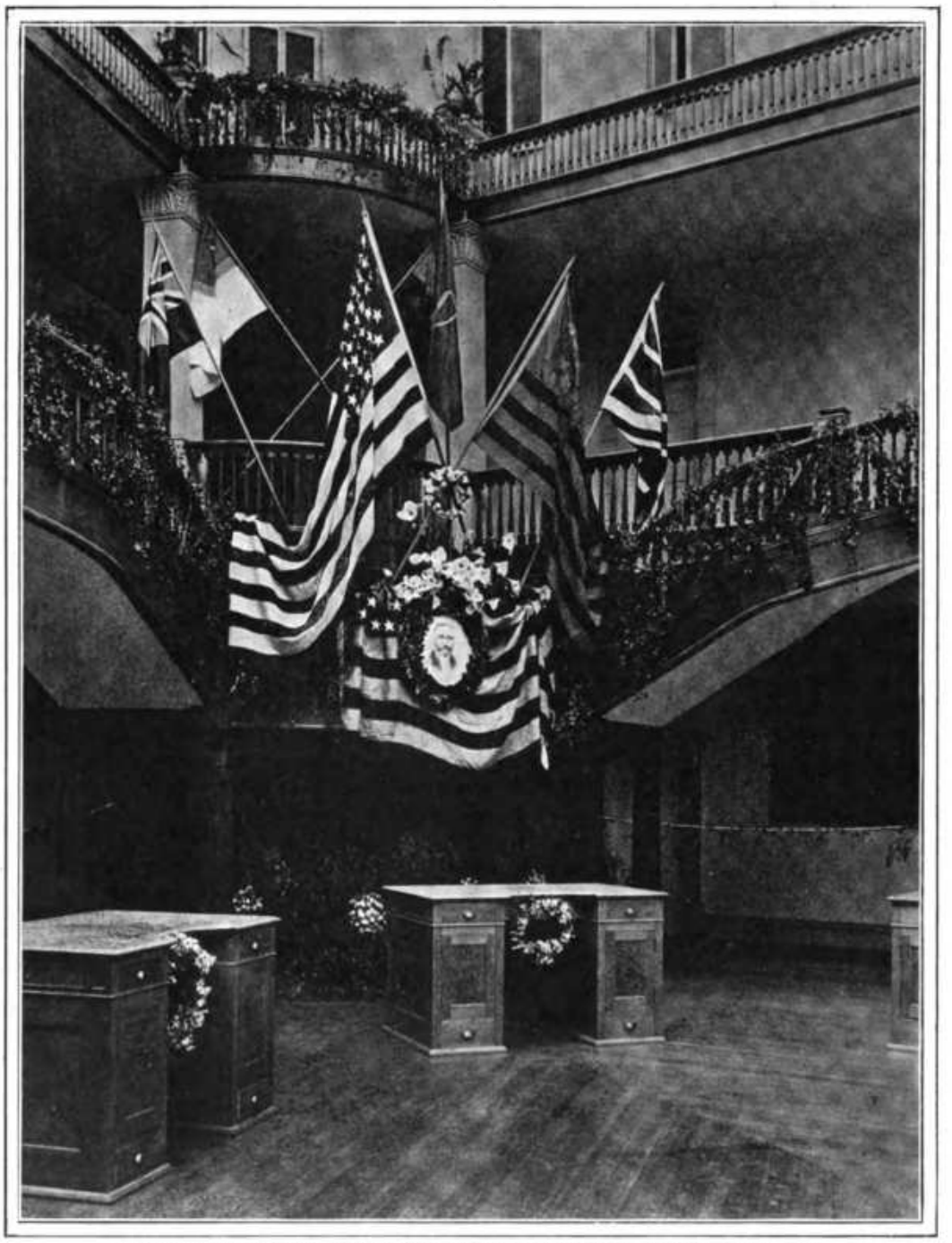
WHEN the great fairy godmother of Humanity, H. P. Blavatsky, met William Q. Judge, she put into his hands a tiny seed and said: "From this will grow a plant that shall one day flower in every land; its blossoms will gladden the hearts of all the children in the world. It will take time and care, and it must be carefully watched and guarded, for if the first plants fail, it can not be spread.

"I have kept this seed close to my heart, for the time to plant it had not come; the people had not learned enough about Brotherhood. You must put it into the soil and tend it and look well for workers who will care for it; and by and by a wonderful worker will come whose presence and guidance will make the plant grow marvelously and then a new day shall dawn for the children of the world.

"Many of the children, those who first see the plant and feel its magic, will be gathered into a beautiful garden on a mountain by the sea. Mothers and fathers will leave them there, and from that spot they will go forth to teach others and to plant the seeds in other lands."

Dear Lotus Buds, have you guessed that the magic plant was the Lotus Group Work which William Q. Judge started and kept going, which Katherine Tingley then shed the sunlight on and built the garden whence go out magic boats, carrying that which will nourish all these magic plants, the Children's Work, everywhere?

Every April, just when many of us are planting seeds, here at Point Loma we are gathering the sweetest spring flowers, the hearts of the children, to hold festival for the dear Chief who was their friend and who planted the seed just in time for its future growth as the World-Spirit told him.



A CORNER OF LOMA HOMESTEAD ROTUNDA, APRIL 28TH, 1902,
IN CELEBRATION OF THE BOSTON CONVENTION WHEN MR. JUDGE WAS ELECTED PRESIDENT FOR LIFE.

How faithful he was! He could always be trusted to carry on what the Great Ones gave him to do. From that seed what happy wonderful times for the Lotus Buds have grown. The vine-decked halls, the wreaths and garlands and posies, the mounds of fresh green and sweet blossoms that are to be seen always where Lotus Work is done — always bring to my ears in a whisper the words of William Q. Judge to one of the first Lotus Workers.

Do you think he had a vision of the beautiful future for children at the time when he said to that teacher who wondered how to teach the little ones about Theosophy, "Can't you give them a flower?"

William Q. Judge was born in Ireland. Some day you will know more about Ireland. Long ago it was the place where wise men and women lived, and in fact, some of the wise people of today say that the wisdom of the past lingers there yet and that one day it will shine brightly again and be a light to the world. William Q. Judge came to America, and he had passed his boyhood and was a young man when Madame Blavatsky came to the United States and revealed to him the part he had to play in her great work for Humanity. He was ready to answer her call for a Strong Helper and gave his life to the work.

He worked for Theosophy, giving his talents, his energies, his money, so that the people in the world might learn about Brotherhood and begin to prepare themselves to act nobly in the great new life that was opening for humanity. He traveled from country to country to tell them of it; he wrote thousands of letters in which he taught them how to begin to work for humanity; he started lodges in many places, where the people could gather together to help one another and to learn; he wrote books to guide them, to tell them the great truths of Theosophy that H. P. Blavatsky had brought; he published a magazine, and he lectured before the people and brought them together in large assemblies called Conventions, where they became more united. He worked so quietly, so steadily, so unselfishly that some of those who think that Leaders always direct most of the attention to themselves did not believe that he could be a Leader.

Many others knew the Chief and stood by him. They learned that standing by him meant steady work for Brotherhood, and those that could not or would not learn to work unselfishly fell away.

The others made the Chief their Leader for as long as he should live, and they loved and trusted him until he died. Yet not all their love and trust could shield him from the poisoned thoughts of the wicked who deserted the Banner of Brotherhood. He guarded Theosophy, kept it pure as H. P. Blavatsky brought it; but his enemies drained his life by their blows, blows often given in the dark by seeming friends; and the Chief died. He had found another Strong Helper, Katherine Tingley, and into her hands he put the trust that had been put into his by H. P. Blavatsky. These three are the first links in the great golden chain of Universal Brotherhood. STUDENT

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# The Theosophical Forum in Isis Theater

San Diego California

## THEOSOPHICAL MEETING AT ISIS THEATER LAST SUNDAY EVENING

**"In the Name of the Christos," by Rev. S. J. Neill — "The Spirit of Forgiveness," by Dr. Van Pelt**

THE meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Isis Theater last Sunday night was well attended. The musical numbers were rendered by the Point Loma orchestra and included: *First Movement,* Beethoven's *Fifth Sonata; Nocturne, A Midsummer Night's Dream* (Mendelssohn); *Coronation March* (Meyerbeer).

The topics for the evening were selected by Katherine Tingley, and followed somewhat closely the lines of thought which she had pursued in her notable address of a week ago.

The first paper of the evening was by Rev. S. J. Neill. His subject was, "In the Name of the Christos." In opening he said:

"In a short paper like this it will be impossible to touch upon the much-discussed subject of the nature of Christ. Our province now is to give the Theosophical teaching concerning the Christos, a term that has been used in too loose a manner. The teaching on the subject essentially consists in what H. P. Blavatsky wrote. The old saying, Know thyself, is of perpetual application. We must have some fairly correct notion of man's nature or else we shall not know what part of his nature requires saving, and what part is divine and corresponds to the term 'Christos,' or the Higher Self.

"In the *Key to Theosophy* H. P. Blavatsky says in answer to the query, 'Do you make of man a God?': 'Please say "God," not "*a* God." In our sense, the inner man is the only God of whom we can have cognizance. And how can this be otherwise? Grant us our postulate that God is a universally diffused, infinite principle, and how can man alone escape from being soaked through *by,* and *in,* the Deity? We call our "Father in heaven" that deific essence of which we are cognizant within us, in our heart and spiritual consciousness, and which has nothing to do with the anthropomorphic conception we may form of it in our physical brain, or its fancy: "Know ye not that ye are the temple of God, and that the spirit of (the absolute) God dwelleth in you?"'

"This is the teaching of Theosophy: that we are each a potential Christ, that man's higher nature is divine, and that as we raise the lower nature by harmony and unity into the spirit of the divine man within, we realize the Christos in us."

The second paper was by Dr. Gertrude Van Pelt, her topic being, "The Spirit of Forgiveness." In part she said:

"Forgiveness does not imply a looking lightly upon sin, a spirit of indulgence toward wrong doing. There is nothing weak or yielding toward evil, in the spirit of forgiveness, but rather the superb attitude of a warrior to overcome it. We are but too familiar with the lax, careless spirit that is willing to let all pass easily, which is too selfish to be over concerned with the life of another, and too weak to be willing to hurt wisely. Just as we know but too well the spirit of righteous separation, of spiritual pride, of Pharasaical narrowness. But the spirit of forgiveness is none of these. It implies a real distinction in the mind, between the sin and the sinner; a more or less conscious understanding of the wonderful complex creature — a human being; a genuine sympathy with those who have lost their way, and not only a negative desire that these should *be* helped, but a positive *will* to help, and a willingness to make sacrifices for it. It has naught to do with pardon. Not the highest magistrate in the land has the power to pardon sin, but every one has some power to lessen it. And, indeed who are we not to forgive? Are *we* so immaculately perfect? Have we, who shut ourselves in our cloaks of virtue, done nothing to make the path slippery for those who have fallen? How did the ancient teacher of Galillee express himself toward that sin which was eating out the heart of the nation then, as it does now? Did he not say of Mary Magdalen, 'Her sins, which are many, are forgiven, for she loved much; but to whom little is forgiven, the same loveth little.' Through the redeeming power of love, awakened in her by one who had the spirit of forgiveness, her sins became as it were, neutralized. By a process of spiritual alchemy she was liberated. And the deeper, purer, stronger, her love, the greater would be her transformation — her 'forgiveness.'

"In the wonderful analysis of motives you listened to last Sunday evening, of the actors in the Thaw case, you heard something again of the true spirit of forgiveness; of the process of redemption. Great souls do not condemn, nor pity, but with the keen insight born of sympathy, they enter into the subtle emotions of life; discern the true from the false; the upbuilding from the disintegration; sift the dross from the finer metal by stirring the qualities of the heart, and reveal there the glowing germ of life.

"Those who shrink with disgust from their erring sisters, who mentally place them beyond the social pale, and draw aside their skirts with the pride of cleanliness, little realize that in all this world of ours, there can be no living thing cast out. In a deeper sense, there is no such thing as 'I' and 'thou.' It is *we* who are individually and collectively the maker of our times. We cannot escape a certain measure of responsibility for all that is.

And how do we meet it? How have the mothers all over the land met their obligations? I am not thinking of the beautiful and noble exceptions of every kind in every walk of life, for it is due to them that the race still lives, that we are not all degenerates. But think of all the selfish mothers, of all the vain and foolish ones, who consider nothing but making their daughters beautiful and accomplished and admired, of all the weak ones, who allow themselves to become simply the slaves of the selfish desires of their offspring. Who will say that they have had naught to do in creating that class apart! And yet you will often find that they will be the first to wrap themselves in a cloak which they call virtue, and wear it in self-complaisant pride. I have seen mothers, oh, so many, who live quite outside their daughters' lives, who know them solely on the surface, how they look, how they dress, how bright they are, and who are afraid, actually afraid, to touch upon that subject which of all others, surely a mother should be qualified to teach. They allow, right under their very eyes, thoughts to creep into their homes which will poison and pollute the atmosphere. Thoughts which, alas! are floating in abundance everywhere, and which must surely enter and corrupt their homes unless they stand guard. Can their consciences be quite clean? Can they say with comfortable indifference, 'this has naught to do with me?' We will not ask what *they* are doing to wipe this blot from our civilization, but what are they doing to perpetuate it? They would rather go on wallowing in little mires, providing they can keep a clean external appearance. They have little more honest, active love of purity than those upon whom they look down from their fancied heights. How can this fault or any other be eradicated from the race, unless each one does in his own nature everything that can be done in that direction? It is the only way. If we want right acts we must make right thoughts. Human life is guided by the common thought, to which each one contributes. Everyone knows that public opinion is the real ruler and maker of laws; and who makes public opinion? It is as if from our living batteries of force we sent out currents which must inevitably bend in one direction, and then, not liking the consequences, we make protests on the surface through meetings and clubs and laws and magistrates, or other unreal measures. The majority find some excuse within themselves for ignoring their responsibility and refusing to do the one thing which it belongs to them to do — and so though they may shut their eyes or fail to condemn, they surely have no right to set themselves apart."

OBSERVER

### Theosophical Meetings

PUBLIC Theosophical Meetings are conducted every Sunday night in San Diego at 7:30 at the Isis Theater, by the students of Lomaland assisted by the children of the Râja Yoga School. Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

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# Art Music Literature and the Drama

### The Higher Uses of the Drama

MOST readers are familiar with Plato's teachings as to the significance of our recognition of the beautiful. They are described in one of Emerson's essays. The Soul, during its pilgrimage in earth-life forgets the glory of its former Divine state, but is reminded of it by beautiful forms, faces and sounds. Unfortunately we often mistake the form itself for the ideal which it evokes in our Soul, and worship it to our detriment.

This Theosophical teaching as to the Soul is the key to the meaning of Art. Art, in its aesthetic aspect, recalls to our mind vague memories of the real Life within, filling us with longings after that glorious state and preventing us from being entirely engulfed in the delusions of material life. In its creative aspect, Art molds the materials of the earth, creating forms of beauty in the image of celestial prototypes; and in this sense living itself is the greatest Art.

The essential thing to bear in mind is that there is this larger Life of the immortal Soul, behind and beyond the narrow personal life which we lead. All attempts to analyse our personal life and our ordinary consciousness result in proving them to be the mere outward effects or manifestation of a something that eludes us and defies analysis, and which has been called the Unknowable, the Unconscious, God, and so on. We can go no further in the mind; for the mind trying to analyse its own ultimate nature is like a snake trying to swallow itself. The Soul is the real existence, and the Soul knows the mind.

But besides this negative proof of the existence of Soul, we have many positive evidences. There are many things in our life which have no meaning from an intellectual point of view, yet which we keep up persistently by an irresistible instinct. For instance, why are the actions in an opera accompanied by music and scenic effects? Why are the entrances and exits of Puck in the *Midsummer Night's Dream* marked by a strain of music? Why do we inaugurate foundations and celebrate anniversaries? We can only say, from the ordinary point of view, that we do it to gratify a sense of fitness or an artistic instinct.

The truth is that in these ways and in many others we are continually trying to bring into our life a breath of the Soul-Life. That Soul is still with us in the flesh, and nightly do we commune with it in that mysterious land of sleep at whose gates we leave the whole of our personal consciousness behind. Thus there is often a vague sense of contrast between earth-life and that other Life, which makes the former seem dreary and jangled, and kindles a yearning for beauty and harmony. Music wakes a glimpse of the other Life, but we fail to grasp it and fall back. We have a vague memory of times when Life itself was all music and when every action was a melody; when thoughts were pictures and every sentiment a beautiful landscape; when we dwelt in a boundless space freer than the air, knowing no limitations of space and time. The song of the bird as it abandons itself to the buoyant air and pours out the gladness of its soul reminds us of our own harp and wings — symbols now so degraded by theology. The joys of companionship give us a reminiscence of the bliss of the universal communion of Souls knowing no separateness. The sights and sounds of Nature bring back memories of vastness, infinitude, eternal endurance, and feelings for which we have no name.

The Drama, in its real meaning, is an Art designed to keep before the mind pictures of the Soul-Life.

Let us turn to the encyclopaedia. Prejudiced as this is by a preconceived determination to show that the Drama was invented by primitive man for his amusement, we nevertheless find the following:

> The Hindû writers ascribe the invention of dramatic entertainments to an inspired sage, Bhârata, or to the communications made to him by the God Brahmâ himself concerning an art gathered from the Vedas. Three kinds of entertainments, of which the *nâtya* (defined as a dance combined with gesticulation and speech) comes nearest to the drama, were said to have been exhibited before the gods by the spirits and nymphs of Indra's heaven, and to these the god Shiva added two new styles of dancing. The origin of the Indian drama was thus doubtless religious; it sprang from the union of song and dance in the festivals of the gods, to which were afterwards added narrative recitation and, first sung, then spoken, dialogue. . . .
>
> Like the Indian drama, the Chinese arose from the union of the arts of dance and song. . . . In theory no drama could be more consistently elevated in purpose and in tone than the Chinese. Every play, we learn, should have both a moral and a meaning. . . . The chief character of a play represents the author as well as the personage; he or she is hero or heroine and chorus in one, this brought about by the hero's (or heroine's) *singing* the poetical passages, or those containing maxims of wisdom or morality, or reminscences and examples drawn from legend or history.

In the above we must bear in mind that the question in favor of modern scholastic views is largely begged by means of the innuendoes contained in the various disparaging terms used, such as gods, nymphs, religious, moral, legend. (*To be concluded*) STUDENT



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TYPE OF ROMAN COMPOSITE CAPITOL: LATERAN MUSEUM

THE florid ornamentation that embellished the temples and palaces of Rome was in marked contrast to the grace and delicacy of Greek ornamentation. The Romans made constant and lavish use of the Grecian column, often employing the three orders, Doric, Ionic and Corinthian, upon the same building. The Corinthian type, being the most elaborate, was most frequently used and became more gorgeous under Roman impress. The Romans formed what is known as the Composite or Roman capital by blending the curved acanthus leaves of the Corinthian style with the more ponderous form which was characteristic of the Ionic capitals.

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# 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 Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: 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, it unites the philosophic Orient with the practical West**


## Sanity

THE forces now at work in the world must inevitably bring about crises, when the quality most needed will be sanity, calm judgment, coolness. But it must be an active, positive, wide-awake sanity; not a mere torpid conservatism and toleration of existing evils.

Sanity is health and proportion and balance of powers. Its opposite is disease and excess. An insane person is one in whom certain functions of the mind become exaggerated and escape from the control of the central balancing judgment. It comes, often, as a result of excessive living in the world of imagination, indulging of imaginary emotions, often abuse of the nervous system, or in general, anything which allows subsidiary forces to dominate the will and judgment. Many people are on a road that if continued unchecked, would lead to insanity; but they pull themselves up in time. Nevertheless they are partially insane. Everybody who is not perfectly sane is to some extent insane; it is a question of degree; but society recognizes certain limits. Compared with a child who has profited by Râja Yoga training, many children may be considered insane; inability to refrain from violent attacks of temper which distort the face, miserable restlessness, and such symptoms indicate a want of real sanity. And so with grown people in other ways.

Intellectually there is a good deal of this incipient insanity. Sanity, in this respect, would mean the possession of a settled opinion adequate as a safe guide in life, and a cool judgment capable of prompting just and wholesome action on all occasions. But how many can claim these? In the world we find that opinions are as numerous and variable as the fashions in dress. The reading of a periodical review too often suggests that a crowd of amateur thinkers has been turned loose in a brand-new universe, where it has discovered many novel problems that no one has ever tackled before; or that a brand-new crowd had been given the run of an old cast-off universe and was proceeding to overhaul the properties of the last occupants and give them a fresh coat of paint. The way in which all authorities, religious, scientific, political, ancient and modern, natural and artificial, are called in question; the facility with which everybody starts to argue the most fundamental questions as if *de novo;* the way in which absolutely contradictory views are presented simultaneously from alleged authorities; — these symptoms do not indicate any settled condition of knowledge but a pandemonium of opinion. Though to some extent they may be due to the fact that print is open to every ignoramus in the land, they also indicate a real unrest, for the "authorities" are afflicted also.

Now beneath all this scum of controversy and speculation there does lie a body of sane opinion and settled knowledge. It is this which guides humanity along paths of safety and keeps them from following out to any great extent the wild theories expressed. Scientists who preach doctrines of a universe without any soul in it, are governed in their ordinary relations by the simple innate rules of charity and the universally recognized necessities and obligations. Religious people do not spend all their time persecuting people of other sects. People do not believe what they profess; do not believe it to the extent of carrying it out fully.

But it must not be thought that in referring to the innate virtues and the settled opinions of mankind we are advocating any doctrine of "naturalism" or a return to "primitive simplicity," or saying that the mere natural instincts of the animal man are a sufficient guide. We refer to a deeper reservoir — to the *latent divinity of man.* Theosophy holds that there is much more latent in man than he thinks. This latent knowledge constitutes the true guarantee of sanity, if only it could prevail over the phantasies of the mind — the brain fevered by passion and wrong living.

Theosophy may be called the gospel of sanity. It resists both the violent unbalanced crazes of ignorant enthusiasm on the one hand and the cynical laziness of selfish conservatism on the other; for both are forms of insanity; there are dull idiotic lunatics as well as violent ones.

A Theosophist soon learns, through his daily experiences, that the violent resolves and passionate strivings are not of the Light but of the darkness, being only the correlatives of the more sluggish passions and leading to speedy reaction. This is what the revivalist does not seem to know. The power that really makes for progress is always calm and unexcited.

Let us consider some of the signs of unsoundness in modern views.

First, the more that views are divorced from actual conduct, the more unsound they are. Such philosophies as some of the so-called scientific ones are mere fairy palaces and do not touch life at all. Many people live in a mental world of ideas half the time and behave as ordinary people the other half. Their philosophy is a species of insanity; it is a private indulgence. Other people, less visionary and more desirous of dealing with actual problems, still deal with abstractions; as, for instance, those who deal with "people" in the abstract and talk about classes; their men are counters. Many reforms are worked out in the study and deal with imaginary people and circumstances. The proper place to begin is in one's own daily private life, in oneself and one's immediate associates; there we have a miniature cosmos, all actual and real. But real work demands energy and resolution and our inherent indolence or insincerity fights us off from the practical point to some less exacting (because less real) sphere. Thus we find people theorizing about education and yet neglecting the all-important duty of training their own children in self-control. We cannot cope with problems on the large scale until we have settled them on the small scale. "Man who man would be, Must keep the empire of himself." This form of insanity arises from want of real conviction, insincerity, and amounts in fact to hypocrisy.

Again, the twin moods of despondency and excitement are signs of mental unbalance and are especially rife today. A sane man is always calmly optimistic — but not callous and indifferent. Again, the tendency to rush to extremes in our views shows the lack of a deep fund of wisdom. There are many other symptoms that might be enumerated, all manifestations of the ordinary weaknesses of an uncontrolled nature, such as are manifested in a wayward child.

Theosophy teaches us to look for a deep and permanent source of joy within the heart and points to Nature as an illustration of the eternity and restful power that ought to be man's, and is his when he claims it. It would seek to bring this reservoir of power and sanity into evidence against the superficiality and unrest of the times. It seeks to establish joy, contentment, peace, calmness, certainty, faith, trust, and all those qualities associated with health and well-being. STUDENT

## MEMBERSHIP

**in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite 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 Center should be addressed to the local Director: for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.**

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# Students' Path

## THE INEVITABLE

SARAH KNOWLES BOLTON

I LIKE the man who faces what he must
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God,---that somehow, true and just,
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp,---better, with love, a crust,
Than living in dishonor; envies not,
Nor loses faith in man; but does his best,
Nor ever murmurs at his humbler lot;
But, with a smile and words of hope, gives zest
To every toiler. He alone is great
Who by a life heroic conquers fate.—*Selected*

## *The* Soul *of* Brotherhood

EVERY one who has seriously made the attempt to stand aside at times from the rush of the world's outer life, and to face the problems which life itself presents to the thoughtful mind, becomes in the very act of so doing a student of those mysteries of human nature which man has been trying to solve for ages.

In the prehistoric past, the sages who taught mankind knew much more about human nature than we do today. The true solutions of the mysterious problems of right and wise action have been hidden from us for many dark centuries. Empires have risen and fallen into the ashes of a bitter experience. But he who reads carefully the signs of the present time may see the universal seeking for a return to something higher and better — to a new and truer and greater life. The lost, mysterious truths about man, his nature and destiny, are being revealed through the teaching of life itself. The time has come again for the Knowledge of the Lost Mysteries of Antiquity.

Of these Mysteries, the central idea is involved in the true understanding of the word Brotherhood, in its fullest, widest, and deepest sense. It has two aspects which can not be separated. The one is an intellectual concept of the mind which compares and co-ordinates the various aspects of life. The other is a quality of the inner man — of the very soul of every human being; a quality which burns within the heart, eternally, from age to age, as man progresses in the experience of his appointed destiny.

Thus, for centuries, Brotherhood has been a word to conjure with in awaking to life the hidden forces which guide humanity. Intellectually presented, it has been the cause of many movements which have failed and ended in grief and desolation, because the inner quality of the heart was smothered in a flow of words or over-ridden by a prostitution of its great ideals to selfish ends. So far has this been the case, that in many countries of the world today the very name has become a byword, and an offense to those who cannot fathom the causes of these failures. Sneers and contempt are poured upon any attempt to realize this great and central ideal. It is said to be Utopian and foolish, impossible to realize, out of our reach, it has been tried too often, and so on. Were these objections grounded upon the usual results of conjectural experiment, possibly they might be true and valid. They fail to become effective or convincing because they leave out of consideration the fundamental constitution of man himself. There is that within every man which is ever seeking this great attainment. It is the central part of his very being, hidden deep down, perhaps hardly perceived, untouched by mere words and arguments, scatheless amidst the war of jangling creeds and experimental conjectures, yet ready to spring into life as a new revelation when touched by the flame of eternal truth.

Let us consider for a moment a few ideas which may perhaps serve to present the matter in a clearer light. To the captious mind words are of no avail; but to the real seeker after truth the spirit behind the words may awaken an echo in the heart.

It can not be too often reiterated that man himself needs to be awakened to a knowledge of his own qualities and possibilities. The maxim of the ancient sage, "Know thyself," is more needful now than ever before. For if each one of us cannot recognize for himself these truths and know them for his own, it is useless to take them at second hand, unless, indeed, he be convinced that others have in greater measure that which he needs. Then, if he proceed to find it within himself, the conviction will lead to further enlightenment. And the secret of the attainment of self-knowledge, declared by all the great teachers, is the practise of altruism.

Looking carefully at the literature, the folk-lore, and the history of all peoples, it is not difficult to realize that the hidden motive of much which is otherwise inexplicable may be explained by this Brotherhood of the human heart. There is a certain something which is awakened within us when we hear of deeds of self-sacrifice for the good of others. The unselfish heroism of the Japanese soldiers in the late war, their unselfish patriotism, have won the world's respect and admiration. We gladly recognize them as well-qualified members of the human race. We feel that we know them now better than ever before. Our hearts have convinced our intellects.

How often do we find in that fiction which is but a reflection of our common life, the story of a man, who at first but lightly esteemed as only capable of a butterfly existence, suddenly displays when the occasion requires it a capacity for courage and self-sacrifice of which nobody had dreamed. What is the quality within us which does him honor? Surely it is not the brain or the mind which recognizes the man's greatness. There is a thrill that goes deeper. Do we not take him to our hearts? Do we not truly say, "This is a man indeed!" Do we not immediately regard him as a worthy member of our common humanity?

We all remember in the *Christmas Carol* of Charles Dickens, how the miser Scrooge who had spent a useless life in accumulating riches, found a happiness of which he had not dreamed in joining the Christmas festivities of the poor clerk, whose hard struggling life had known but little joy.

Where is the man who has heard of the history of Father Damien sacrificing his life to bring comfort to a colony of hopeless lepers on a lonely island, without a feeling of respect and admiration, with which, assuredly, his brain had nothing to do?

It has been remarked by those who are in daily contact with the criminal population, that there is most hope for reformation for the man who displays a disposition to help his fellows. A governor of one of our large state-penitentiaries has said: "There is always hope for any man who is touched by the distress of a little child."

Who of us is not conscious of the feeling of joy and satisfaction which comes from giving pleasure to others. It would be endless to multiply instances. They will occur to every one. A fact of which we may easily convince ourselves is boundless in its application. That fact is that Brotherhood is now, and ever will be the central heart of the life of Humanity. It is the faculty which recognizes without discussion that altruism or selflessness is the great ideal to be attained. And when we say attained, we mean attained, not merely talked about and theorized over but striven for as the most potent factor of our common life, and one so potent and all-embracing that it can be made the solvent of all the social and political problems of the day. It is the *elixir vitae* of the Alchemists of old.

Brotherhood is the essence of true religion. The apostle James says: "True religion and undefiled before God and the Father is this: To visit the fatherless and the widows in their affliction, and to keep one's self unspotted from the world." This feeling of good-will is all-embracing. Like the sun, it shines upon the just and upon the unjust. It pities both the criminal and his victim. It carries hope and light to all, whether gentle or simple. There is no graft about it. It has no axe to grind. It is unsectarian and non-political.

Brotherhood is not a mental abstraction, but a consciousness which may be caught from those who have it. It is infectious. It recognizes as its end and aim in life the uplifting of one's fellow-men. It is the spiritual nature of man made manifest. It wipes out of existence the opposing forces of evil which aim at man's enslavement, either mentally, morally or spiritually. It is the universal panacea for the ills of humanity, and though it may take ages to bring about its perfect work, yet man will grow nearer and nearer to this great Central Sun as the centuries roll on. Only so shall he fulfil his destiny. STUDENT

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## A MYSTERY

BY JOHN G. WHITTIER

THE river hemmed with leaning trees
Wound through its meadows green;
A low, blue line of mountain showed
The open pine between.

One sharp, tall peak above them all
Clear into sunlight sprang;
I saw the river of my dreams,
The mountains that I sang.

No clew of memory led me on,
But well the ways I knew;
A feeling of familiar things
With every footstep grew.

Not otherwise above the crag
Could lean the blasted pine;
Not otherwise the maple hold
Aloft its red ensign.

So up the long and shorn foothills
The mountain road should creep;
So, green and low, the meadows fold
Its red-haired kine asleep.

The river wound as it should wind;
Their place the mountains took,
The white, torn fringes of their clouds
Wore no unwonted look.

Yet ne'er before that river's rim
Was pressed by feet of mine,
Never before mine eyes had crossed
That broken mountain line.

A presence, strange at once and known,
Walked with me as my guide;
The skirts of some forgotten life
Trailed noiselessly at my side.

Was it a dim-remembered dream?
Or glimpse through scons old?
The secret which the mountains kept.
The river never told.

## THEOSOPHICAL FORUM

**Conducted by J. H. Fussell**

**Question** How far does the working out of Karma depend upon ourselves, or do we have to wait for its fulfilment? For example, will not a strong and energetic character work through much more than a negative weak one?

**Answer** It would seem that the common experience of daily life would show that very much depends upon ourselves. Man is not a mere machine which must wait to be moved by extraneous forces. He can make opportunities if he will, and of those which are presented to him he can use them if he will. This does not mean, however, that he is absolutely free, for each one is born into certain limitations, and there will be certain classes of Karma, or results from previous actions which may not be able to find expression in any one life. The field, however, of action that is open to us is very wide and, probably, in all cases more than any one can cover in any given life.

William Q. Judge says the following, which is really an answer to the question:

> The force of a certain set of bodily, mental and psychical faculties with their tendencies may wholly inhibit the operation on us of causes with which we are connected, because the whole nature of each person is used in the carrying out of this law. Hence the weak and mediocre furnish a weak focus for Karma, and in them the general result of a lifetime is limited, although they may feel it all to be very heavy. But that person who has a wide and deep-reaching character and much force will feel the operation of a greater quantity of karma than the weaker person.

He says further that there are three classes of Karma;

> First — that which has not begun to produce any effect in our lives owing to the operation on us of some other karmic causes. . . . Second — that karma which we are now making or storing up by our thoughts and acts, and which will operate in the future when the appropriate body, mind and environment are taken up by the incarnating Ego in some other life, or whenever obstructive karma is removed. . . . Third — that karma which has begun to produce results. It is the operating now in this life on us of causes set up in previous lives in company with other Egos. And it is in operation because, being most adapted to the family stock, the individual body, astral body and race tendencies of the present incarnation, it exhibits itself plainly, while other unexpended karma awaits its regular turn.

We know very well from actual experience, that when we find ourselves in any set of circumstances we have a great choice; either to meet them, and act with fortitude, or supinely bow down before them and permit ourselves to be crushed. It is man's destiny finally to be able to rise above all circumstances, and to triumph over any difficulties that may be presented. As to how far he will do so at any time depends first, upon his knowledge, and, second, upon his will; and if he does not meet the conditions that confront him and, learning their lesson, triumph over them, he will be presented with like conditions in the future.

We all know of lost opportunities, and they simply mean that we have failed to work out the Karma that we might have done. Our progress at the present time depends very largely upon ourselves, and ultimately it depends wholly upon ourselves, using this term in its widest sense, and with knowledge of our relation to our fellow men.

STUDENT

**Question** It has been said that Theosophy does not advance any creed or dogma; — what then is it that holds you together? Surely you would say that belief in Universal Brotherhood in one sense constitutes a creed?

**Answer** To some it may seem to do so, but such does not properly state the relation of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY to the teaching of Universal brotherhood. What this relation is is best expressed in the Constitution of the Organization. "This Organization declares that Brotherhood is a fact in Nature. The principal purpose of this Organization is to teach brotherhood, demonstrate that it is a fact in Nature, and make it a living power in the life of humanity." It will thus be seen that it is not so much as an article of faith but as a fact and a purpose that we promulgate the idea of Universal Brotherhood.

When speaking of a scientific statement we do not, as a rule, regard it as an article of faith or a dogma; that is if it be truly a matter of knowledge, and not a mere hypothesis or theory. The declaration is made that Brotherhood is a fact in Nature, and this is demonstrable as any other scientific fact. That which holds us together is the common united purpose of bringing about a condition of brotherliness, and of working for the uplifting of humanity. The idea of a creed is usually associated with that of salvation; most of the religious creeds of the world are to the effect "believe so and so and you shall be saved." Theosophy states with Paul, "Work out your own salvation." It is not a creed that Theosophy puts before the world, but a fact, that all humanity is *bound together*, and the necessity of realizing this in order that all may share in the beneficence of Nature and of the Divine life of the Soul.

Regarding the teachings of Karma, Reincarnation, the dual nature of man, his seven-fold nature, and the seven-fold nature of the universe in which he lives, his divine origin and destiny, the law of cycles, and all the other teachings of Theosophy; these are put forward in the same way as demonstrable, scientific truths, not as a creed or compulsory articles of faith.

So far from demanding from its members the acceptance of a creed, the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY requires simply that they shall "accept the principal object of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY (quoted above) and promise to abide by its Constitution." And in its Constitution is the following: "Every member has the right to believe or disbelieve in any religious system or philosophy, each being required to show that tolerance for the opinions of others which he expects for his own."

This Organization offers the greatest freedom and the truest liberty to all its members — the liberty and freedom of all that is noblest and best in human nature, the freedom that comes from the realization of the divine in life, "the freedom of the sons of God." STUDENT

**Question** In a recent magazine article I read the following statement: "There is no stranger paradox of science than this: That knowledge tends to begin with things far off, to end with the understanding of things familiar. The study of the stars of heaven is the oldest of the sciences; the study of the human mind the youngest." In the columns of the Theosophical Forum will you kindly state what position is held by Theosophists regarding this?

**Answer** The question is very easily answered from the Theosophist's standpoint. He has only to refer the questioner to the Theosophical teachings, as set forth in the writings of H. P. Blavatsky and William Q. Judge, and especially in the *Secret Doctrine* by the former writer. We might also refer the questioner to the most ancient known books in the world, the *Vedas* of India. A study of them in the light of Theosophy will reveal the fact that just as the ancients had the marvelous knowledge of astronomy which to the unbiased student is a never ending wonder, so too they had just as deep a knowledge of the complex nature of man; a knowledge of the soul; a true psychology, the fringe of which, with all the advance of modern civilization we have hardly yet touched.

It is not necessary to answer the question more in detail. The statement referred to shows simply ignorance, or perhaps also prejudice on the part of the person making it. But no one who knows anything of the ancient literatures of the world will pay serious attention to it, except to deplore that there are such people put forward as men of authority and looked up to as teachers, who are so lacking in knowledge of that which they profess to expound. STUDENT

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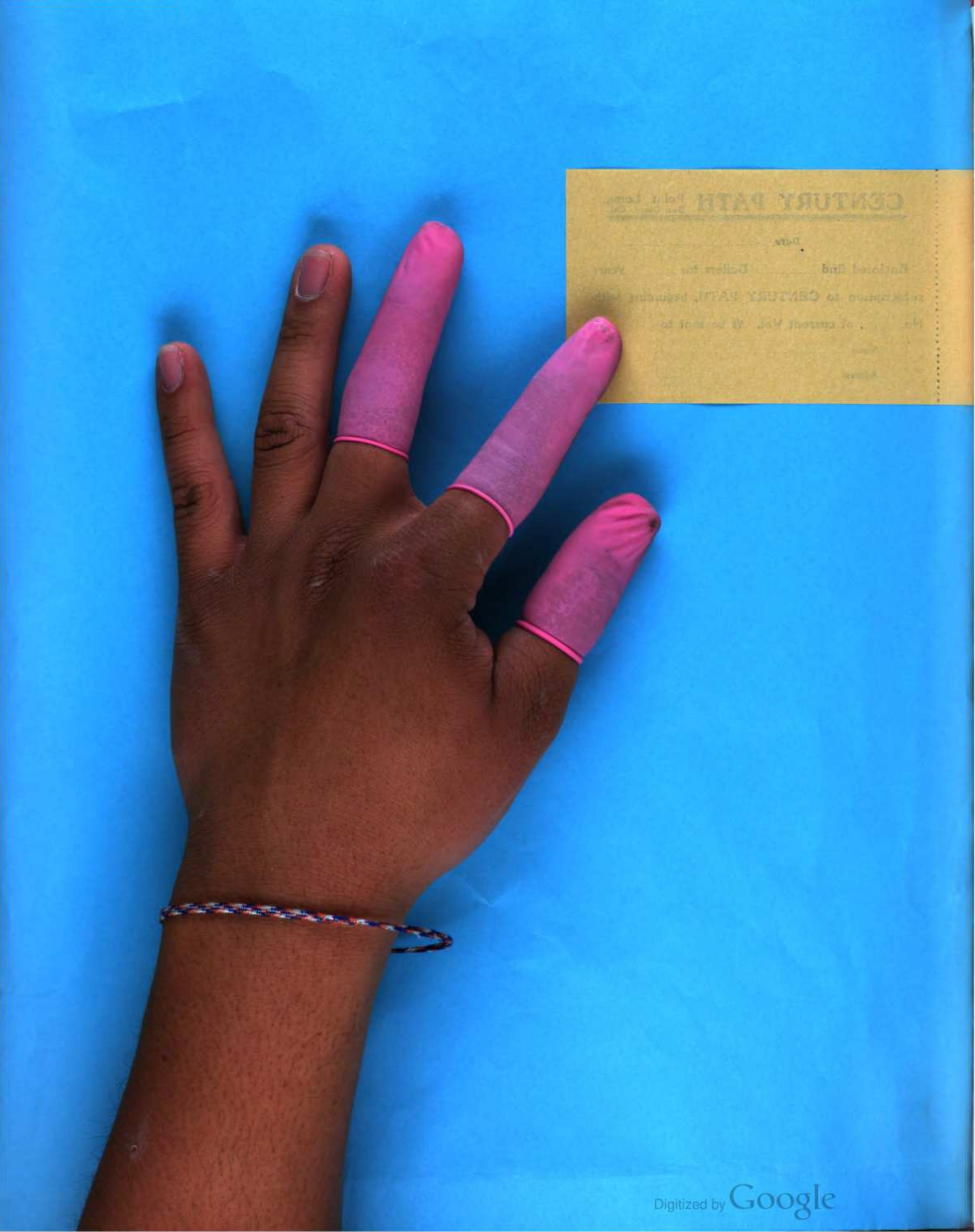
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## Nirvâna

IF the world were a horse and had bolted it would be approximately easy to understand the tremendous pace it is making. If the world were an engine and were racing it would not be difficult to understand the rate at which it is going. In either case there would be a sharp lookout for trouble ahead. But though the world is neither horse nor engine, yet, in so far as humanity is concerned, it is plunging forward at a terrific gait. The strain is fearful, and were it an engine one would feel assured the flywheel must burst asunder. But even if humanity has not gone to pieces itself, as yet, human beings have and are doing so all the time — doing so at an ever increasing rate both as to numbers and as to speed. Do we realize how acute is the craving for escape and freedom from present conditions?

Undoubtedly back of the yearnings lie correct intuition and proper feelings, but misapprehension. Suicide, the destruction of the physical body, comes from such a radical miscomprehension, due to error based on ignorance. If the ignorance were dispelled, if in its place were substituted a realization of its futility, if there were knowledge that it is strictly subversive of the end sought, it would at once cease. The ancients were not ignorant in matters of this nature. This we could not doubt if we grasped their idea of, and desire for nirvâna. H. P. Blavatsky says: "The great aim of Pythagorean philosophy, namely, to free the astral Soul from fetters of matter and sense, and make it thereby fit for an eternal contemplation of spiritual things, is a theory identical with the Buddhistical doctrine of final absorption. It is the nirvâna, interpreted in its right sense; a metaphysical tenet that just begins to be suspected now by our latest Sanskrit scholars."

"*E Pluribus Unum.*" Did our sapient forefathers mean to indicate by this motto that one government had been formed by the conjunction of the thirteen states and nothing more? Certainly not. From one proceeds the many, and into one return the many. This is the actual basis of all existence, cosmic to atomical. It is due to this that the eternal pulse beats. It is because of this that the great breath flows in and out. Osmotic action, with its concomitant life, is an outcome of this.

Wherever the word "international" is being used, or is coming into vogue, unless it be a catch word employed with selfish hypocrisy, it may be predicated that there is a trend towards the ultimate fulfilment of our motto: "*E Pluribus Unum.*" It may not have a metaphysical or transcendental savor to refer to such things as "The International Maritime Exposition at Bordeaux," or "The International Dairy Congress at the Hague," or "The International League of Agricultural Co-operative Societies"; nevertheless they, amongst a large mass of other matter, mark a deep and irresistible undercurrent. It is a step leading towards the eventual elimination of the personal; a step leading towards absorption in the universal; a step leading towards the fulfilment of our motto, "*E Pluribus Unum*"; a step leading towards the freeing of the astral Soul from the fetters of matter and sense.

In the Taoistic teachings, the Chinese forcefully portray their possession of a like philosophy; especially in those teachings as expounded by Chuang Tzŭ. He says:

"There is the mighty axis of the Earth,
The never resting pole of Heaven;
Let us grasp *their* clue,
And with *them* be blended in one,
Beyond the bounds of thought,
Circling forever in the great Void.

After gazing abstractedly upon expression and substance,
The mind returns with a spiritual image,
As when seeking the outlines of waves,
As when painting the glory of spring.
The changing shapes of wind-swept clouds,
The energies of flowers and plants,
The rolling breakers of ocean,
The crags and cliffs of mountains,
All these are like mighty Tao,
Skilfully woven into earthly surroundings.
To obtain likeness without form
Is not that to possess the man?

As iron from the mines;
As silver from lead,
So purify thy heart,
Loving the limpid and clean.
Like a clear pool in spring,
With its wondrous mirrored shapes,
So make thyself for the spotless and true,
And riding the moonbeam revert to the spiritual.
Lo, the immortal, borne by spirituality,
His hand grasping a lotus-flower,
Away to Time everlasting,
Trackless through the regions of space.

Expenditure of force leads to outward decay,
Spiritual existence means inward fulness.
Let us revert to Nothing and enter the Absolute,
Hoarding up strength for Energy.
Freighted with eternal principles,
Athwart the mighty Void,
Where cloud-masses darken,
And the wind blows ceaselessly around,
Beyond the range of conceptions,
Let us gain the center,
And there hold fast without violence,
Fed from an inexhaustible supply.

"Those who dream of the banquet wake to lamentation and sorrow. Those who dream of lamentation and sorrow wake to join the hunt. While they dream, they do not know that they dream. Some will even interpret the very dream they are dreaming; and only when they awake do they know it was a dream. By and by comes the great awakener, and then we find out that this life is really a great dream. Fools think they are awake now, and flatter themselves they know if they are really princes or peasants. Confucius and you are both mere dreams — I am but a dream myself." . . . "Rest in tranquillity and the world will be good of itself. Cast your slough. Spit forth intelligence. Ignore all differences. Become one with the Infinite. Release your mind. Free your soul. Be empty of personality. Be nothing."

"In the light of *Tao*, affirmative is reconciled with negative; objective is identified with subjective, and when subjective and objective are both without their correlates, that is the very axis of *Tao*. And when that axis passes through the center at which all infinities converge, positive and negative alike blend into an infinite One."

"Were the ocean itself scorched up, he would not feel hot. Were the Milky Way frozen hard, he would not feel cold. Were the mountains to be riven with thunder, and the great deep to be thrown up by storm, he would not tremble. In such case, he would mount upon the clouds of Heaven, and driving the sun and moon before him, would pass beyond the limits of this external world, where death and life have no more victory over man."

It is said that "Lao Tzŭ imagined the universe to be informed by an omnipresent, omnipotent Principle, which he called *Tao*. Now this word *Tao* means primarily 'a road,' 'a Way;' and Lao Tzŭ's Principle may be conveniently translated by 'The Way.'

"Fearing, however, some confusion from the use of this term, the philosopher was careful to explain that 'the way which can be walked is not the eternal way.' But he never tells us definitely what the Way is."

"We are assured, however, by Lao Tzŭ, that 'Just as without going out of doors we can know the whole world, so without looking out of window we can know the Way.' . . . 'Without moving, you shall know; without looking, you shall see; without doing you shall achieve.'"

"Chuang Tzŭ tells us that in it (Tao) 'man is born, as fishes are born in water; for there is nowhere where *Tao* is not.'"

"'By absence of thought, by absence of cognition, *Tao*, may be known. By resting in nothing, by according in nothing, *Tao* may be approached. By following nothing, by pursuing nothing, *Tao* may be attained.'"

"'What was before the universe, was *Tao*. *Tao* makes things what they are, but is not itself a thing. Nothing can produce *Tao;* yet everything has *Tao* within it, and continues to produce it without end.'"

The Bhagavad Gitâ says: "All this universe is pervaded by me in my invisible form; all things exist in me, but I do not exist in them. Nor are all things in me. Behold this my divine mystery: myself causing things to exist and supporting them all but not dwelling in them. Understand that all things are in me even as the mighty air which passes everywhere is in space. O son of Kunti, at the end of a kalpa all things return unto my nature, and then again at the beginning of another kalpa I cause them to evolve again."

The Christian Bible says: "The Lord is a consuming fire." In some form or manner, in modern scientific speculation, the emergence of the universe from, and return into, a nebulous, fiery condition has been of constant recurrence. Granting a substantial basis of truth in this idea, immortality must be in this condition, and such condition can only be attained by the annihilation of the impermanent elements, belonging to the realm of fleeting time; and on these elements the personal man is dependent for his very existence.

The modern is approximating to the ancient. The ancient is re-emerging in the modern. In man's activity is found the eternal germ of tranquillity. In this germ of tranquillity is man's salvation and eternal peace. "Action in inaction, and inaction in action." H. T. P.

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The Study of Ancient and Modern

**ETHICS, SCIENCE, PHILOSOPHY AND ART**

*Edited by* KATHERINE TINGLEY

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*Edited by* KATHERINE TINGLEY

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**Truth Light & Liberation for Discouraged Humanity**

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## *The* Ethics *of* Japan

THE Council of the Society of Arts, London, lately asked Baron Suyematsu to address them on the ethical systems which have made his country what it is. His paper was published in the Society's *Journal*, and it is difficult to detect from the style that it was not the production of an Englishman or American.

He first dealt with Confucianism, ordinarily considered as an ethical system only. It *is* an ethical system, mainly, but it also contains some elements of a true religious system, for

> it speaks of heaven in the sense of a power; it speaks of the "order of heaven;" it even speaks of the "supreme emperor," meaning the Supreme Being. It also recognizes the immortality of the soul . . . and pays great attention to the festivals given in honor of one's ancestors; . . .

But mainly it is an analysis of the character and conduct of the "Princely Man" (including woman), the ideal man, in his relations to others. It is thus a code for those who aspire to be themselves Princely Men, and it belongs to a society in which every member regards himself as but a unit in a great patriarchal nation-family.

The great natural bonds are given as seven, and in the case of each a special set of duties — arising from right feeling in respect of the relationship — is prescribed.

### Seven Great Natural Bonds

There is the bond between sovereign and subject, the former striving that his rule shall manifest wisdom, justice and humanity; and the latter that his service shall be rendered with utter loyalty. For the sovereign is as it were the manifestation of heaven.

There is the bond between parent and child; between husband and wife, the idea governing this relation being that of *harmony;* between brothers and sisters, the relation being expressed by a word translated friendship, but meaning more; between friends, each aiming to be worthy of the complete trust of the other; between elder and younger; and between teacher and pupil. This last is regarded as very sacred:

> In the olden times in the East the system of teaching and learning was very different from that which exists in these modern days. The teacher taught his pupils out of the love of imparting his knowledge and virtuous example, as well as the doctrinal principles he entertained, while the pupils were supposed to gather around him out of their admiration for the personality of their master and for the purpose of receiving his instructions and influence for their personal improvement and future usefulness. Such being the case, it was no wonder that the relationship between a master and his pupil was regarded with so much importance in ethics.

In addition to all these, every individual is expected to behave at all times with humanity, wisdom and courage.

### Effective Ethical Systems

Such briefly is Confucianism. But Japan has also Shintoism and Buddhism. If we regard Confucianism as a greatly elaborated or tabulated form of Shintoism, we shall not go far wrong. Shintoism says, as it were, Be dutiful to all; Confucianism analyses the "all," and specifies the *kind* of duties to be paid in each direction. Shintoism is indigenous to Japan — at least so say the *savants*, but they may be mistaken; the other two were imported later. Buddhism (in Japan) is much more of a religious system, a religion proper, than the others. Though its ethics are of course essentially the same, they deal more with the individual in relation to *himself*, in his path of self-purification. A Buddhist who lived his belief would certainly fail in no virtue possessed by a Confucianist or Shintoist, though he might not regard himself as always bound to the same path of conduct. But the Buddhist may of course be a Confucian or Shintoist and *vice versa*.

Independently of Shintoism, and before the advent of Confucianism into Japan, the warrior class had been evolving a system of ethics of its own, known as Bushido. Bushido, the code of the Bushi or warriors, comprises all the virtues that should be possessed by a soldier, *including compassion to the enemy*. When Confucianism was imported into Japan, "the essential part of it was taken by Bushido . . . ; all the unimportant parts were cast away," and those adopted were modified to suit the genius of the country. At the same time the spirit of Bushido received an impetus and broadening from the resuscitated Shinto. Thus modified it spread far beyond the limits of the military class and summed up in itself the ethics of Japanese society. These ethics were themselves summed up in the noble words of the present Emperor's "Imperial Rescript":

### Chivalry

> "It is our desire that you, our subjects, be filial to your parents and well disposed to your brothers and sisters. Let husband and wife dwell harmoniously together; let friends be mutually trustworthy. Impose upon yourselves self-restraint and rectitude of behavior. Extend to the multitude philanthropy. Advance learning and regulate your pursuits, developing the intellectual faculties and perfecting the virtuous and useful elements. Further seek to enhance the public good and enlighten the world by deeds of social benefit. Treasure always the fundamental constitution and respect the national laws. In any emergency exert yourselves in the public service and exhibit voluntarily your bravery in the cause of order. And by every means assist and promote the prosperity of the imperial régime, which is lasting as the heavens and the earth. Thus you will not only be our loyal subjects and good citizens, but will manifest the highest and best traditions of your ancestors."

Baron Suyematsu concluded with a few sentences in the finest spirit of modesty, tolerance and humanity:

> Such then are the essential phases of the ethics of Japan. They may be far

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from reaching your lofty ideals and expectations, but we are contented with their general tendency, while at the same time we do not forget to inculcate the necessary furtherance and expansion of our ideas required by the changing circumstances of the time. We are likewise mindful of the desirability of carrying them out in such a way as not to conflict with the best ideals of any other country, for our sole aspiration is to preserve harmonious relations with the whole of mankind. H. C.

## Kalkstickstoff: *the* New Process *of* Fixing Atmospheric Nitrogen

THE new process for extracting nitrogen from the atmosphere, for making fertilizers and nitrogen compounds on a profitable commercial scale, is described in a contemporary. This discovery, by Professor Adolph Frank of Charlottenburg, is so important as to be regarded as epoch-making.

Nitrogen has been described as a most inert element; and so it is (chemically speaking) in the free state. But in its compounds it plays a very important part. All these compounds have qualities which are both striking and various. Nitric acid is a powerful acid, ammonia is a powerful base, nitro-glycerin is a violent explosive; some compounds are exquisite perfumes, others insufferable stenches, some deadly poisons, others valuable foods. It would thus seem that nitrogen is the really important constituent of organic compounds, the carbon being, as our writer says, "mere brick and mortar." In *The Secret Doctrine*, H. P. Blavatsky gives the following table of correspondences:

| | |
|---|---|
| Kâma-Rûpa, or desire-principle - - | Hydrogen |
| Linga-Sharira, or astral double - - | Nitrogen |
| Prâna, or Life-principle - - - | Oxygen |
| Gross matter of the body - - - | Carbon |

and, remembering that gross matter represents mere bulk, resistance, and weight, and that all the *qualities* which it exhibits are located in the astral substance, we can see the appropriateness of the above correspondences. Nitrogen is the vehicle of *quality*. It has no quality of its own, being quite characterless and inert in the free state; but is protean in the qualities which it can take on when combined. Students may like to work out other correspondences.

Civilization has invented many ways of using up the world's supply of combined nitrogen, so that we were threatened with a famine of it; but the same science that invented the modes of consumption has now invented adequate modes of reproduction. Formerly a little nitrogen was needed for food and some for fertilization of the soil; and natural slow processes of reproduction were sufficient to compensate this. But now, every time we fire a shot, we turn into useless uncombined nitrogen an amount which it takes long years to produce naturally. Our crops exhaust the nitrogen from the soil, and we use ammonia, nitrates and other compounds in enormous quantities. Now what are the available means of supply?

First there is Peruvian guano; but this is now practically used up. Next there is ammonium sulphate from the gas-works. But this product is limited to the amount produced as a by-product, and is altogether inadequate. Then there is Chili saltpeter, for which we are limited to a small tract of land and dependent upon a failing supply and the monopolies of those who work it.

Following these sources we come to a more promising one — the fertilization of soil by certain microbes which live in the roots of some plants and are able to effect a combination between the nitrogen of the air and the constituents of the soil. Clover, beans, peas, etc., have in their roots certain little nodosities which are colonies of nitrifying microbes. These have been put up in various forms as fertilizers which the farmers can obtain, together with certain chemical foods to feed them with. Put into the soil, with their supply of food, they will breed rapidly and nitrify the soil.

Still another method of producing nitrogen compounds is by the direct combination of the oxygen and nitrogen in the air, by electric sparking. This has been done in places where there is natural power, as at Niagara and in Norway. It is profitable so far as the manufacture of nitric acid is concerned, but the manufacturers do not think they can compete in the nitrate market at present, as they would have to buy their potash and soda.

With the above enormous wastage and precarious supplies in view, we can see the importance of a discovery which can makes nitrates for fertilization and other purposes, and ammonia and many other nitrogen compounds; which can make them cheaply; which is actually being employed in several large manufactories; and whose source of supply is the inert but abundant nitrogen of our breath.

Professor Frank was struck by the utility of calcium carbide in making acetylene. In this process, as is well known, carbon and hydrogen are caused to unite by means of calcium carbide, a substance cheaply made from coke and limestone. He determined to see if carbon and nitrogen could not be united in a similar way thus forming cyanogen and cyanides. His idea was only to make cyanides, and he came upon his discovery accidentally. He used barium carbide and was successful in making cyanides by passing nitrogen over it at a high temperature. He then determined to try to substitute the cheaper calcium carbide for his barium carbide. And what did he find? That now, instead of getting a cyanide, he got what is called "calcium cyanamide," $CaCN_2$ (is it CN.NCa, and if so, why is it not called cyanogen calcamide?). The Germans call it Kalkstickstoff. This compound in presence of steam, or even of damp air, yields ammonia. Hence it is only necessary to place it in the soil and leave it, and it will create ammonia out of the air. And to produce it, all that is required is calcium carbide and electric heat — both cheap.

Besides fertilizer, many other nitrogen compounds for use in industries can be simply prepared; and the Professor has turned over his discovery to several large chemical works and companies, who are making the fertilizer while he is left free to experiment further.

Thus science has found a way to repair its own consumptions and we need no longer dread a nitrate famine. The writer points out that we need not condemn this work as artificial, since man himself is one of the agents of Nature, and quotes the lines;

> Nature is made better by no' mean
> But Nature makes that mean; so, o'er the art
> Which you say adds to nature, is an art
> That nature makes.

So that Nature is merely adjusting herself through the agency of our brains, which are merely a part of her staff of workers just as much as are the microbes and the atoms.

He also states that of late manufacturers have been employing new discoveries in secret, *because it does not pay to tell;* and that the small manufacturer will wonder why he has been swept out of existence. We look forward to the day when knowledge shall be duly guarded, so as to secure its rightful use and prevent its abuse; but a monopoly by self-constituted authorities whose aims may not be altogether disinterested, is another question. STUDENT

## *The* "Spirit" *and* His Old Gloves

WHEN the immortal Soul of man is freed from its vesture of clay it escapes from the sorrows and delusions of earthly life; and disenthralled from all the limitations of personal consciousness, departs to that sphere or state where its existence is one of perfect purity and bliss, and all memories of earth are obliterated, save those only which were the sublimated essence of its highest thoughts and purest aspirations. But, surviving the body for a brief while, is the *Kâma Rupa*, an astral remnant, known to the ancients as the "shade" and universally classified among evil spirits. As this remnant may give rise to ghostly appearances, hauntings, obsessions, and other undesirable occurrences, it is customary among other races to accompany the funeral with rites designed to "lay" it; and all intercourse with such an entity is feared and shunned. But the ignoramuses of our civilization, unwilling to learn from the experience of ages, propose to begin the study of life's mysteries all over again. Hence they are floundering about helplessly in the mazes of the supra-physical world, and being hoodwinked and played with by the spooks in a way that must add to the merriment of the worshipful company of hobgoblins.

A well-known writer on immortality says that the ghosts do not evince so high an intelligence as they had on earth; usually being worried about their old hat or wanting to know the time of day. Just so, they are mere automata. But the séance-room spooks are not all automata; some of these entities are quite knowing. They are great actors, and will instantly and mechanically assume the form of anyone you happen to be thinking about, just as happens in dreams.

We read that the "spirit" of a well-known man and would-be explorer of realms unseen has appeared through five different mediums. He has been trying to give away his stylographic pen and has recognized his old gloves! A learned Professor, who has been conducting these epoch-making investigations, regards them as "very convincing." If he could only see the *actual* entity which is thus masquerading under the name of his friend, he might not be so familiar with it. The folly and absurdity of such investigations, especially on the part of prominent men holding positions of responsibility in the country, is deplorable. Some day they will see it themselves.

They do not appear to have studied the literature of Spiritualism even. One feeble experience of their own is worth more to them than any quantity of testimony; so they lose time in repeating what has been done hundreds of times before by more competent observers. T.

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# Some Views on XXth Century Problems

**Graduation in Christology**

AT Philadelphia a "University of Christology" will be shortly opened, the students whereat are to study the Bible from a scientific and philosophical standpoint. The course will be four years, and there will be a subsidiary course for others conducted by correspondence. One would not think there was a crying need for such an institution. What will it do more than is done by others we already have? Will the students be enabled to gain some special access to the mind and heart of Christ impossible at other institutions? And will their subsequent demeanor show beyond any doubt that they have gained that?

Christ was a universal lover of humanity and entirely disregarded his own personality in corresponding work. Will the graduates, after their four years of study, by correspondence or otherwise, show that they have gone noticeably beyond the common — or their previous — standard in that respect; that they have become invulnerable to slights, honors, poverty and wealth? Will they regard their personalities as but instruments for use and sacrifice in their work of teaching the world?

That would be the basic attainment, to which others would have to be added.

There should be perfect health. Even the prize-fighter in his training takes care to get that. There is no need for the *kind* of health he gets; it is too rude. But by rigorous self-denial, proper exercise, and the mental habit of peace, happiness and faith, the same *degree* should be gotten.

Will the graduates have raised mind to its highest point of efficiency? Pythagoras regarded seven years silence as a requisite for this. We forget that every spoken word involves a momentary expenditure of that life-essence which on its conscious side is feeling and emotion. This expenditure must come to a minimum if the mind is to have the inner vitality to build itself up to its highest. The minds of most men are like hands that will not grasp what they are wanted to; which, having grasped something, let it go even while it is being used; which execute a thousand movements on their own account for one that is wanted of them; and which have the strongest likes and dislikes of their own. Surely if "the mind of Christ" is to be reached, the human mind that would fain do it must be of the clearest and strongest and steadiest character.

There is a divine consciousness of the heart, only vaguely recognized by most men as conscience. If the heart of Christ is to be reached, the heart-consciousness of the man must be aroused, wakened, absorbed, until he feels himself to be that and not his mind — still less his body.

These surely are the essentials to be aimed at, a philanthropy like Christ's, a fully awakened heart, and a mind at once clarified and subdued to the utmost possibility. What can the College do in these matters? For its diploma should imply that the holder has made some special attainment in growth *beyond* that which comes from the efforts of the ordinary good man who makes Christ his ideal. STUDENT

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**Symbolism**

LAFCADIO HEARN relates that he once lay down near an ants' nest to sleep. He dreamed and in his dream his soul became the soul of an ant. And then the squalid little channeled dirt-pile was transfigured into a city of mansions. There he lived long years in the service of the king and queen. At last the queen died; there was a solemn and stately funeral, and she was buried in a great mausoleum. When after years of vivid life, filled with experience and action, he awoke, he found that he had slept but a few minutes; the stately city was once more a little pile of earth; in its close neighborhood was a still smaller heap barely discernible, which on being scratched away revealed that it contained the body of a dead ant.

Who has not watched the play of children in a room on a wet day and wondered at the world of imagination in which they live? The chair is a steam-engine, the hearthrug an ocean, the table a mountain. And each child plays as many parts as the drama in hand may require. The bits of furniture are as it were but points where the elaborate scenery of the drama touches the common earth. How insignificant are they compared with all that they represent in the other and higher world!

May it not be that the ant moves in a somewhat similar world; that around his earth-heaps and corridors he too has constructed a brilliant world of scenery as real as that which alone we can see; that the few humble occupations to which we see him or her so industriously and monotonously attending are but the bare symbols of a rich and varied life on another plane which is created by the imagination of the whole nest? To the child his chair is a rushing locomotive; to the ant the dirty little grub she tends may be a radiant princess.

To one who could hear nothing of the music, the antics of the musician's hands on the keyboard would seem absurd enough.

And when we have gone thus far (not forgetting that the products of the ant's imagination would be entirely incomprehensible to us even could we see them) we may well ask ourselves whether this world of imagination may not have some of the attributes and functions of the real world. It yields real experience and emotion; for the consciousness of the child and the ant, it is permanent. Are not those the tests of reality? The whole subject of symbolism seems to suggest itself in this connexion.

When the mystic tells us that all things are symbols we assent readily enough; it is a pleasant little remark and we prevent the mind worrying it to death as we prevent the cat from getting at the harmless canary. But the remark may be worth more attention than that.

A skilled artist will make half a dozen lines on a piece of paper, and behold there is the face of a friend. The lines are enough; memory and imagination combine to add the rest, the form, the color, the soul. In a moment all is there. Not so much, but yet a good deal, would be seen by one who did not know the original. Since a savage would see lines only and no face, it is evident that they are symbols, not a portrait. Yet they are transcriptions of a few salient ones among the uncounted numbers that the face presents.

And so we go on to wonder whether all things on earth may not be symbols in the same way, symbols of an infinitely rich world, points only, where another world touches our visible one. The sea, comets, flowers, earthquakes, rain and lightning, may all be symbols of a life from which we are shut out by want of imagination and faith, but which perhaps we do enter in the deeper stages of sleep. STUDENT

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**The Children of the Cities**

NEW YORK has been taking as it were medical soundings into the condition of its poorer children. Between March of 1905 and September of the following year nearly 100,000 were examined at their schools. Of this great number only 35% were entirely free from the necessity for medical or surgical treatment. Nearly one-third had defective eyesight. Considerably more than that had bad teeth. Disease of some of the mucous membranes was responsible for 38,000 cases of swollen glands in the neck. Enlarged tonsils were found in 18,000 cases, and adenoid growths behind the nose, interfering with breathing, in nearly 10,000. Heart disease was present in 1600, and lung disease, notwithstanding that these children were attending school, in about 1000. To all these must be added the numbers of children too ill in various ways to be attending school at all.

The enormous majority of all these cases were of course amenable to treatment. Spectacles will enable the children to see well; the glands and so on can be treated, the adenoid growths removed. But these are to a great extent only visible manifestations of a deep constitutional flaw, as in turn they become the cause of others. In some small degree this constitutional defect is inherited from the parents; but in much greater degree it is developed by the conditions in which the children are born and reared. If we could thoroughly correct *them* we need give little attention to the inherited element. The problem is one of the most difficult of our times and has its roots in every direction. Until we have solved it the whole nation is being poisoned by its cities. But suppose a similar census were taken much further up the social scale. There, each of the maladies which among the very poor are allowed to run along at their pleasure, is treated at once in the best way possible. Would the underlying constitutional condition be so *very* superior at the upper end of the social scale? STUDENT

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# Archaeology Palaeontology Ethnology

### The Bushmen and the Rock-Paintings

A WRITER in a German paper, on the rock-paintings of the Bushmen, is in some difficulty as to how to account for them on any hypothesis conformable with accepted ideas.

The Bushmen are at present undeniably low in the scale of civilization. They are dwarfed; have no knowledge of weaving or pottery; lead a wretched existence on the barren steppes to which they have been forced to retreat; are almost destitute of property, and use little bows with poisoned arrows. Yet on the cliffs where their caves are, and on the walls of the caves, are works of graphic art of surprising excellence. These are of two kinds: true paintings made with ochers, and engraved drawings. On the assumption that the latter were executed with a flint held in the hand, the skill of the artist is even more wonderful. If he was savage enough to use a flint, he was skilful enough not to be a savage. But if he was not a savage, he need not have used a flint; and if he did not do it with a flint, he was not so skilful after all. Of the paintings the following is said, with reference to an ostrich-stalking scene:

"The five ostriches are depicted with astonishing correctness of drawing and fidelity to nature, in a style resembling that of the greatest of Japanese artists. The birds are varied in coloring and attitude, but all turn their heads in curiosity toward the strange fowl on the right, which the arm and bow proclaim to be a Bushman disguised as an ostrich."

"It is gradually becoming generally known that artistic proficiency is not necessarily dependent upon high civilization in the usual meaning of the term. . . . Although the term 'Savage' has no place in modern anthropology, which recognizes even in apparently primitive tribes a culture not necessarily inferior to our own, though differing from it, there can be no doubt that the Bushmen stand very low in the scale of civilization."

This gives away a good deal and leaves much latitude for evasion and the accommodation of theories to facts. But, once remove the *preconception* that the Bushmen, now low, were previously lower still — perhaps anthropoidal apes — and the difficulty disappears. The paintings may have been the work of the ancestors of the Bushman, the Bushmen having since degenerated. Nothing is said about present-day Bushmen painting. In this way we avoid the strange theory that artistic ability is in the inverse ratio of civilization. Also we may allow the artist to have had something better than a flint, thus making him more civilized but less clever. All savages are in truth degenerates, the upward-evolving savage being a mere text-book phenomenon. The Bushman is not evolving, in spite of such evidence to the contrary as his having forgotten how to draw may be regarded as affording. Again, perhaps the drawings were not made by that race at all but by another race. At all events there are no African Bushmen in all the other places in the world where rock-sculptures are.

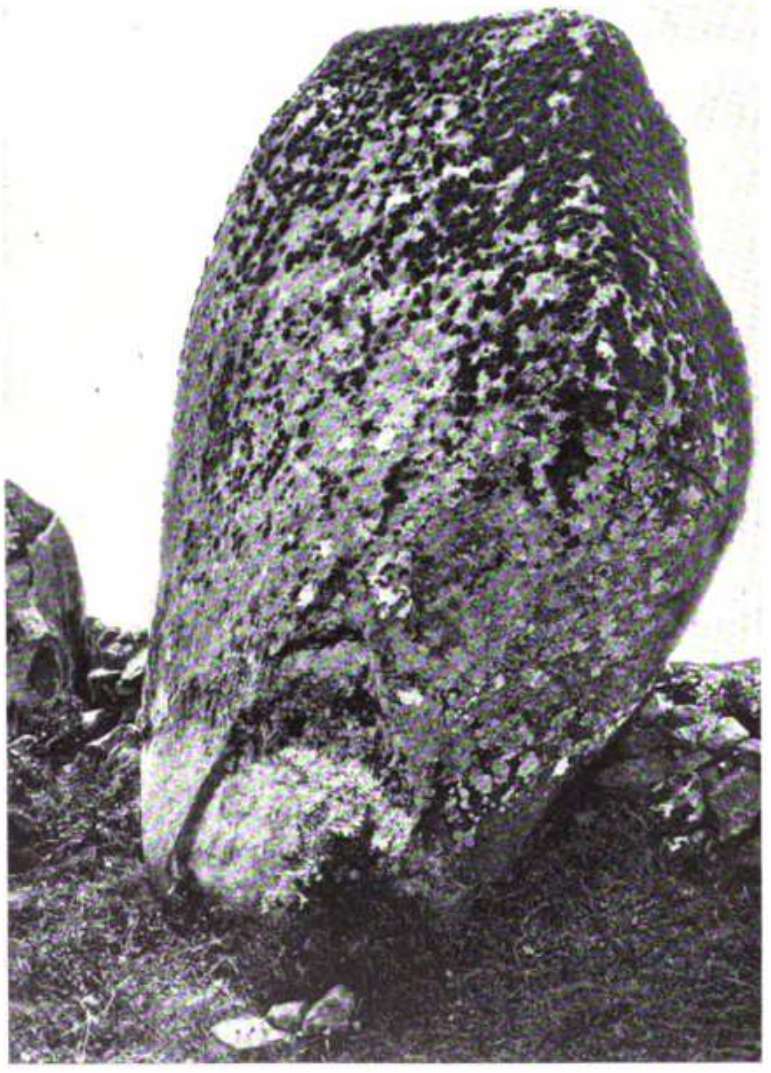
But the thing is really very simple. Here is a degenerate and dying race living in caves. On the walls of the caves are ancient pictures. These pictures were drawn by people less degenerate than the present occupants. These people may or may not have been the ancestors of the present occupants. But, because scientists choose to assume that the artists *were* the ancestors of the present occupants, and also that these ancestors must have been *more* degenerate: therefore we have all this confusion.

STUDENT



Lomaland Photo. and Engr. Dept.

DOLMEN OF RONDOSSEC, CARNAC, BRITTANY



Lomaland Photo. and Engr. Dept.

MENHIR OF KER-LIUR, CARNAC

### The Illustrations

THE illustrations are of some of the dolmens and menhirs of Brittany. A menhir is a single upright stone and a dolmen is a group of upright stones covered with one or more capstones.

These great monuments have been written on frequently in the CENTURY PATH, hence it will only be necessary to refer to Vol. viii, No. 5; Vol. ix, Nos. 14, 19, 39, 40; Vol. x, No. 5. They are not Druidical but universal, as shown by their existence all over the world. They are all symbolical records of the world's history, erected (at least in Europe and Western Asia) by certain Egyptian priests — Initiates — who journeyed over the world for the purpose of establishing these indelible evidences, foreseeing that a time would come when more perishable records would be obliterated by races of unbelievers.

We do not as yet understand them, but they have sorely puzzled archaeologists, who can neither account for the manner of the erection of these colossal structures nor guess their object. They have been found to have in many cases an astronomical plan in their alignments, and often they are engraved with the well-known symbols of the ancient Mystery-Language — the serpent, cross, and so on.

Little do we realize as yet that our culture and science are but a passing scene in the vast drama of history, or we should not be so anxious to explain the motives and purposes of the people of remote ages in the light of present notions.

STUDENT

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# The Trend of Twentieth Century Science

### Integration and Disintegration

ONE gets, in modern conceptions of radiant energy, a sort of new version of the old Persian doctrine of dualism. We have the same antagonism between life and death, light and darkness, formation and destruction. Only in this case it is matter that is trying to integrate itself, to keep life; light that is trying to disintegrate it, to take away the life. But we may see reason to think it beneficent even in that.

We have a long scale of ether vibrations, to various parts of which we give various names. The slowest we call electric; then come the heat set; then the luminous set; then the chemical; then the various octaves to which the x-rays belong. We are not in sight of any top to the scale; we do not know that there is any top. Moreover the divisions we mark with the names are quite artificial: our eyes happen to be sensitive to a given set — we call that set light. Photographic plates, that is, silver salts, happen to be sensitive to and decomposed by another set — those we call chemical. There are no real lines between one set and another; all are continuous.

Matter has to fight for its life against all of them. All of them tend to disintegrate matter upon which they fall. The slower ones, falling upon matter, make it hot — that is, on being absorbed by it, agitate its molecules. They may agitate them so much as to make it melt or become gaseous. In increased intensity, not only may the molecules be shaken apart or made hot, but the atoms in the molecules may be shaken loose from each other. When we get as high up the scale as the chemical rays we find this to be their special characteristic. They decompose the molecules into atoms and cause new combinations; still higher ones appear capable of decomposing the atoms and setting the electrons free. But we must remember that all the rays do all these things; only some of them make as it were a specialty of some one thing. The quantity of (*material*) energy in the higher rays is very small and they have little effect on the gross molecule, so there is no measurable heat; the rays have gotten inside the molecule and do their work from within. And the still higher rays get inside the atom.

Roughly speaking, the conception is that molecules, however still the matter they compose may look, are oscillating at rates within a certain range. The rays that are called heat rays have the same rate of pulse and so are in tune with, and able to accentuate the oscillations of the molecules already going on.

The atoms within the molecules oscillate with far higher rapidity and so are not affected by the slow heat vibrations. But higher up the scale, the violet and ultra-violet waves correspond with the atomic rates and make the atoms move so much more rapidly and amply that the molecule is broken up. In other words these are chemical waves and cause chemical changes.

Still higher up the waves correspond with the oscillation and movement-rates of the electrons and begin to set them free. When electrons begin to break loose from atoms, the atoms change their nature and one element becomes another, as when radium becomes helium. The electrons are moving already; given a little addition to their movement and they fly free. A possible secret of the future lies here. An atom contains an enormous amount of force which we cannot unlock. We could do a world's work with the force locked up in a few pounds of atoms. When a big dog is straining at a chain so as nearly to break it, a few touches of a file given almost without effort, adding themselves to the efforts of the dog, will set him free. The electrons are as it were chained dogs in the atoms. Some time, with a light touch of a very high force far up the scale, we may learn how to liberate them for our work.

So we have the conception of matter trying to hold itself in being, and the various octaves of the scale trying to disintegrate it. Living tissue is quickly killed by the violet, and higher rays. It is of course killed by the lower heat rays if they are beyond a certain point in their energy. Short of that point it can and does make use of it; it is adapted to it. And it seems just possible that as ages go on, matter may creep up the scale, learning to adapt itself to higher and higher rates of radiant vibration (so long as they are not in excess) and using them for its life-work. According to Theosophical science, matter was once of a grosser nature than now and lived in correspondence with lower reaches of the scale. Far hence it may have learned to hold its life against rates of vibration that are now fatal to its organic and inorganic forms.

And so after all, if light destroys, it is that higher life may be possible, higher and swifter activities of consciousness. What the force is that builds matter, that integrates electrons and atoms and molecules, trying to hold them in being and raise them against the disintegration of light, science does not know. Light may be a two-faced entity, a creator and destroyer, and this its creative or integrative side.

STUDENT

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### Problems in Plant Life

IT is a curious trick we are playing on nature by inducing her to produce seedless fruits. She evolves the fruit for the benefit of the seed, to attract birds to it, to protect it, to nourish it in its early sprouting days. Every part of a plant has theoretically the power to reproduce the whole, every leaf, every slip of stem. But in practise, the necessary protection, warmth and moisture are most often not to be had. So as time went on the plants evolved seed, little groups of cells which should be sufficiently vitalized to *wait* until the proper conditions turned up. Any other part of the plant, separated, must have them at once or it will usually die.

And we are making the plants forego their purpose when they prepared the fruit, and yet go on producing it seedless for our purposes. When they are propagated for a long time from cuttings they seem to understand that the seed is not wanted and that the fruit is. In the banana we can see specks of the sterile seeds yet remaining. If they were sedulously planted, it is just possible that once in a great while one of them might turn out to have a little seed life and produce a trifling plant or an attempt at one.

There is a totally unexplained mystery about the reproduction of an entire plant from a bit of its leaf. One theory of heredity is that each organ contributes something of itself to the seed, which is therefore able to reproduce the like of them. But there can have been no such contribution to the leaf, for the plant did not know it was to be used in that way. It is altogether outside the normal leaf duties. The mystery will remain one until the ideal matrix has been somehow made to reveal itself and its connexion with every cell of the plant. How it will be made, by what device in photography or otherwise, is hard to guess. Photography is however probably the agent. Some day a plate, exposed to the ashes of a burnt flower, may show the unexpected picture in outline of the still present ideal type. STUDENT

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### Volatile Metals

A RECENT discovery relating to metals may be found to have some bearing on archaeology, though not until archaeology has stopped counting the duration of civilization on earth in little more than four figures. The discovery is that metals are volatile, so far as we know, all of them, they and their oxides and sulphides. It may be that *all* their salts are. This might indeed have been suspected before from the well-known metallic odors.

The metal or salt to be tested is placed in an air-tight vessel with a piece of silver foil suspended close over it so as to absorb the vapors. After weeks or months the foil is weighed and the gain is of course the loss of the metal below. The presence of water vapor increases the evaporation, and so does increase in the perfection of the vacuum.

This evaporation is of the metal itself, unchanged; in addition to this we have good reason to believe that at an infinitely slower rate the metal is disposing of itself by radiation. That is, not only are the molecules flying off and attaching themselves to the silver, but there is actual disintegration into another element, as when radium radiates helium.

But that latter does not concern the archaeologist. The point that concerns his science is that if under certain conditions a metal may lose perceptibly in a few weeks, what might not happen under the most unfavorable circumstances in scores and even hundreds of centuries. That no metal is *found* in excavated ruins will not be proof absolute that the constructors knew of none. The metals may have evaporated into the air and the soil! This of course is independent of rust. STUDENT

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# Nature Studies



Lomaland Photo. and Engr. Dept.

THE EGYPTIAN GATE, INSIDE VIEW

THIS GATE GIVES ENTRANCE TO THE GROUNDS OF THE SCHOOL OF ANTIQUITY, POINT LOMA, CALIFORNIA

### Moon, Parent of Earth

WE see rehashed in the popular press Professor Darwin's theory as to the earth having thrown off the moon from its crust. This time another astronomer is quoted as having found "facts in favor" of this familiar theory. The idea is that the earth, after the crust had already solidified, lost a huge continental mass, which became detached from the still molten interior by the stress of centrifugal force. This continent, thus torn off, was in the place now occupied by the Pacific ocean, which represents the gap left. Lava then poured into the hollow, but not in sufficient quantity to fill it, so a depression was left; and the torn fragment went off in a spiral until it reached its present orbit. There are some difficulties connected with the rate of cooling and the case of other satellites; but no doubt suitable hypotheses can be found to cover them. Confirmatory evidence is of course to hand; there is always a certain amount of evidence for the defendant. Thus the Pacific is fringed with a ring of volcanoes; the moon departed before the earth had any life on it, so it has no life but the minerals are the same. After the moon had gone, the remaining portions of the crust floated about on the molten interior and formed the present continents.

The moon is, however, according to Theosophy, not the child, but the parent of the earth. Though it is undoubtedly a satellite, yet it was *not* thrown off from the earth. It yielded up its life and higher principles to the earth, but retained a ghoulish life of its own. It is bound to the earth like an old shade and exercises a baleful influence on it. This was understood by the ancients, and the remnants of that knowledge survive as superstitions. Also "mere ordinary observation" (which is apt to contradict the treatises) assigns such influences to the moon. But we are straying out of the track of science. STUDENT

## BABYLONIAN HYMN TO THE SUN

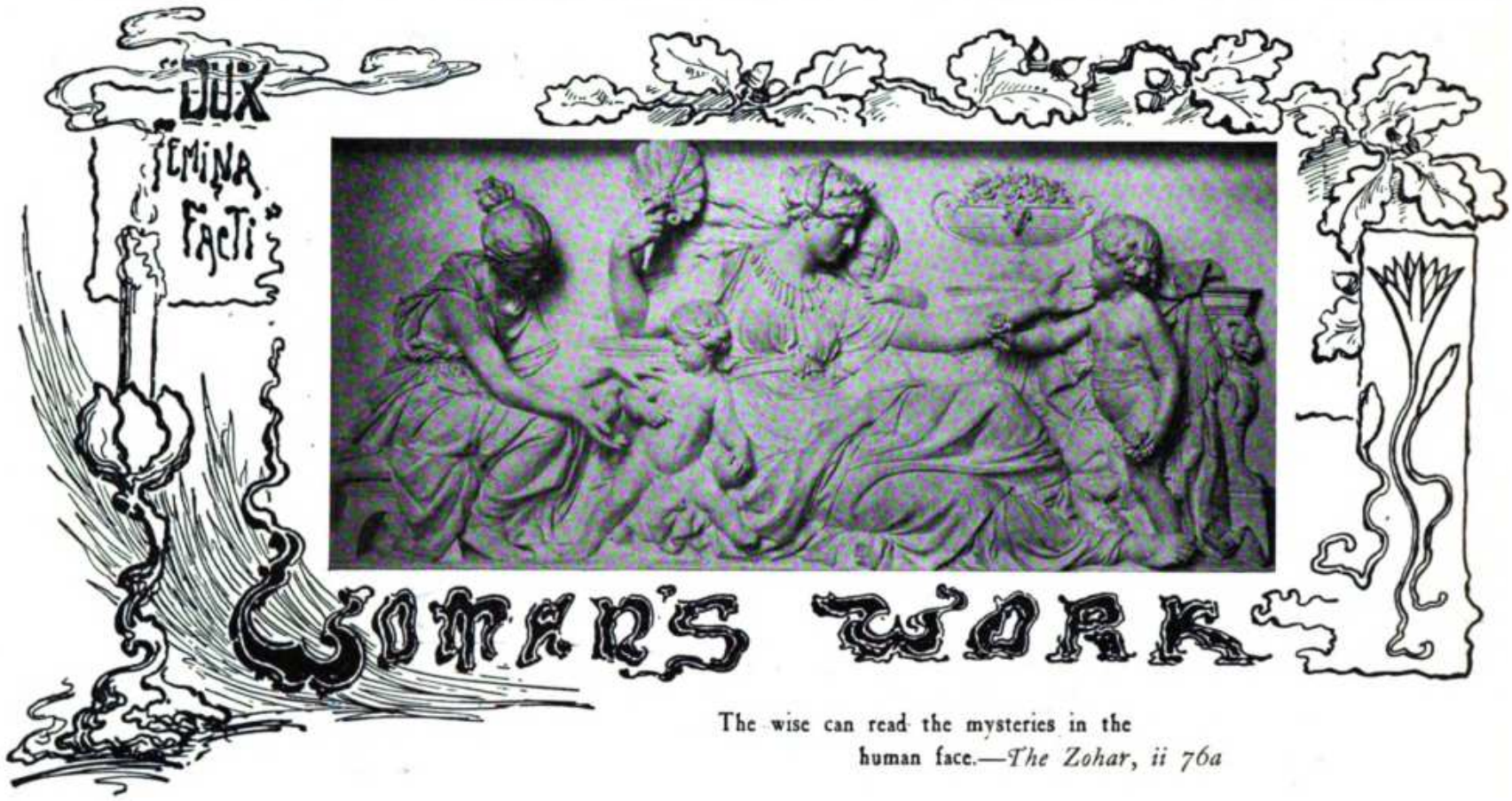
**AT the uttermost ends of the earth, in the midst of the Heavens thou art suspended.**
**Thou protectest the people of all the earth,**
**Thou shepherdest all the created beings,**
**Thou art the herdsman of all things above or below.**
**Thou passest over the broad widespread sea,**
**Of which the Angels know not the depth.**
**O Sun-god, thy dazzling light penetrates the deep.**
**Thy light gazes upon the swarming life of the sea.**
**At thy rising all of the gods of the Earth assemble.**
**Thy terrible brilliancy overwhelms the land.**
**As for all upon the earth who speak with the tongue,**
**Thou knowest their plans and lookest upon their way.**
**As for those who do evil their seed shall not increase.**
**As for the boasting of their mouths made before thee,**
**Thou shalt cause it to fail.**
**Thou shalt explain away that which issues from their mouths.**
**Thou hearest their falsehoods.**
**As for him who does evil, thou pervertest his judgment.**
**Everyone whosoever it may be is subject to thy hand.**
**Thou directest their laws, and looseneth those who are bound.**

### Animism

WAS this hymn written to the visible physical sun or to the Sun-God of which it is the manifestation and symbol? Probably the singer did not have any very precise distinction between the two in his mind when he sung. He knew that the sun is for the physical universe what the Universal Spirit is for the whole Cosmos, and what the Divine Spirit is for man—the *source of all Light and Life*. He speaks of the perfect justice of the Spirit and of the radiance of the sun in a way that shows that symbol and reality were blended in his mind. The people of the time when this song was sung did not have their minds all in departments. They saw life and mind everywhere, and it never occurred to them that the deity ruled over a universe of dead matter or that the laws of nature were entirely separate and distinct from the laws of God. The writer was neither a theologian nor a scientist; but he certainly was a poet.

The quotation appears in a religious paper (*Christian World*, London); but it is accompanied by a criticism in which the writer attributes to the Chaldaeans "animism," a word which is intended to signify that they attributed mind to inanimate objects. The coining of this fine word is convenient, as it enables people to dismiss the whole matter without further inquiry, and provides a safe pigeon-hole to put away awkward facts from sight. STUDENT

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The wise can read the mysteries in the human face.—*The Zohar, ii 76a*

### *The* Venus Genetrix

THIS noble specimen of ancient art and perception of the beautiful is one of the loveliest of the extant images of the goddess Venus.

Sculptors and painters since the days of Praxiteles and Apelles have loved to portray her in her higher or lower aspect. The heroic majesty of the Greek *Venus of Melos* speaks to the soul; the voluptuous *Venus of the Capitol* appeals only to the senses, and between these two extremes are hundreds of gradations to be found in the art collections of Europe. The most ancient statues are slightly clad; the later ones are generally nude.

In Rome the worship of Venus was most popular and when we remember that Aeneas, from whom the Caesars traced their descent, was the son of Venus, it seems quite fitting.

Julius Caesar promoted the worship of the goddess under the name of Venus Genetrix and adorned his new forum with her statue. Under this name she was worshiped as the creative and vivifying force of nature, the source of life and growth in all things, the universal mother. STUDENT TRAVELER

### "Listen to *the* Song *of* Life"

THIS is a quotation from a devotional book which all Theosophists have learned to love. It implies that there *is* a Song of Life; that it can be listened to and heard.

There is another thing that Theosophy teaches, namely, that after a certain point is reached, man's evolution has to proceed by self-induced and self-devised effort; and yet another — that man is a creator.

The Rāja Yoga system, among other things, is directed towards the conquering of happiness. People are prone to think that happiness is something which is the result of external conditions, over which those affected by them have little or no control.

It would be cruel mockery to deny that the world is full of conditions, which make happiness for the moment impossible to those subject to them. It is the plain duty of those more fortunate to undertake to alleviate these, with all the wisdom of which they are capable. This burden the Theosophical organization recognizes as a part of its duties. And there is surely a way by which all, whether called Theosophists or not, can begin at once to lift these heavy burdens. All can begin to listen to the Song of Life, not with the idea of escaping something disagreeable for themselves, but with the idea of transmitting to others the harmony and music which may meet their ears.

In other words, it is more or less true of all that they create their own atmospheres. By the thoughts which they allow to remain in their minds, they produce emanations which settle about them into a fog, miasm, or clarified condition as the case may be — through which they see the world. They weave their own nets, so to speak, as does the worm its cocoon, and then are surprised to find themselves entangled! Who knows but that we might even see these atmospheres, were we endowed with a finer vision? In any case, if we cannot see, we can feel, and all recognize the varying influences of others. What all do *not* recognize is that each is the creator and can be the controller of his own atmosphere. And, further than this, Theosophy teaches that not only each *can* be, but each *must* be this controller. The obligation can be postponed, but not escaped. And the sooner it is assumed, the sooner will appear the day of liberation.

Any one who will take the trouble can observe a curious phenomenon, either in himself or in some one about him, which is a persistent and deliberate dwelling of the mind on some disagreeable subject or some disagreeable aspect of a subject. It may be a fact, or it may be a figment of the imagination, and may be known to be only such. The action of the mind of the kind alluded to is not positive and healthy — with a remedial view — but negative and morbid. Over and over again, like a helpless machine, the mind impresses and reimpresses on the brain the painful images, until the whole personality is under a cloud of despondency. In children it is very common and unfortunately in the majority of cases it is allowed to run its course. In adults it is more concealed, but none the less unchecked and is often allowed to poison the life. No one can like the effect of this, and the mystery is, why does any one do it?

Theosophy can give the answer to this, but to understand it one must begin to investigate the mystery of himself. The cure for it lies first in the understanding that it need not be; in the belief that there *is* a Song of Life which all may hear; and in the consciousness that by persistence all can gain the power to control their own thoughts. To do it, even to begin doing it, would be the inception of great things.

"O fearless Aspirant, look deep within the well of thine own heart, and answer. Knowest thou of Self the powers?" STUDENT

**"GREATER things than these shall ye do." I think that Christ knew that the day was coming when there would be banded together men and women who would interpret his teachings in their true meaning. He knew and he marked the time, and in the pre-vision that he had there must have been a crucifixion not to be described in words.**

* * * *

**"Greater things than these shall ye do." Much as these words have been studied, the inner, deeper meaning of that Teacher has not been interpreted. How little the glorious promise of these words has been accentuated.**

* * * *

**All of the so-called miracles that Christ performed, great as they seemed to many, were child's play compared to what he could do and did do, unperceived by the minds of men; those which were not manifest in material ways, which belonged to the silences, the deeper and more profound, the *Real Mysteries*.** — KATHERINE TINGLEY in an address to her Students.

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## Degeneracy or Ascendancy

IF we can imagine a being from some other planet, or a hitherto disconnected corner of this one, reading for the first time the account we give of ourselves in our newspapers, we can also imagine that he would be somewhat puzzled to say whether we are degenerates or not. And indeed there seems to be some uncertainty in the minds of those who philosophize in print on the present situation. Every now and then some one writes a long article to prove that after all the world is progressing, showing that this is something which is more or less doubted.

There is, most certainly, enough to criticise. It would be easy to publish a paper that did nothing but call attention to follies and abuses. Speaking of America, one who was acquainted with the machinery of politics could no doubt write a volume that would make every patriot indeed blush. Every city, even every town, can tell its story of crime and of shame. Greed and selfishness and laziness and indifference to the happiness and the rights of others are so common that one has but to turn the head to find examples.

There is profligate waste, and the same love of luxury and of ease which preceded the downfall of other nations, and probably a greater degree of poverty, of physical and moral filth and abandon to vice, than at any previous crisis in history. On the other hand, there is something stirred up against all this. The soul of man is not quite sleeping, and in certain quarters it is very much awake.

How many are the reform movements everywhere! Palliatives there have always been. Either the State or individuals have always tried in a measure to relieve the extreme misery after it has appeared, and to safeguard society at least enough to keep it going — by taking care of the criminal and indigent class. But now there is an increasing number of reform movements whose aim it is to *prevent* diseased social conditions. The methods may not be wise, but the serious and earnest efforts are constantly being put forth.

The struggles for free thought during the last thirty years mark the time as unusual. To the right and left people are loosening their shackles, flinging away old creeds, so-called religions, and daring to think for themselves. A mere glance over the field shows that there is enough to feed the optimist or the pessimist. Who shall be wise enough to weigh all these tendencies, and read the signs of the times aright? Who shall decide the general trend, and whither we are going? Perhaps never before has there been such intense life, such glaring extremes, such a mad mingling of conflicting forces.

But as to all of it, Theosophy teaches something quite definite, and would answer the question of degeneracy very positively in the negative. This is a period in history which has been foretold, and in anticipation of which the Theosophical Movement was born. It is a cyclic time, which could be quite as easily foreseen by those above this evolutionary period as can an eclipse be foreseen by an astronomer. It is the dying of an old age, the birth of a new. All forces, good and bad, are at a high pitch. The conflict is at white heat and we, who are in the battle, are dazed by the noise and are blinded by the smoke.

Only by moments is the air cleared by a fresh breeze coming from heaven; — and then, now here, now there, are heard the tidings that a new era of peace and universal brotherhood is here being ushered in. Born out of sin and mistakes and suffering, with the lessons of ages behind it, it will come. As a little child, beginning again a new life, with trust and hope, the age will be among us who are a part of it, and its promise must in time penetrate to the hearts of all.

STUDENT




Lomaland Photo. and Engr. Dept.

VENUS GENETRIX: UFFIZI GALLERY, FLORENCE
(ANTIQUE SCULPTURE)

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ON the summit of a gigantic rock, on the isolated Fårö, stands the winter studio of a Swedish artist, a woman who began her career as painter of snow scenes some few years ago when she and her husband traveled to Lapland. Before that her work had been confined to designs for tapestries. It is said that she is creating a new departure in the realm of landscape.

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A burial recently held in one of the churchyards of Meigle, Scotland, has served to revive the ancient tradition which attaches to this spot to the effect that in the same churchyard reposes the dust of Queen Guinevere. In fact, a certain mound among the graves opposite the church is still pointed out as the actual spot where lies the body of the beautiful queen, and the villagers claim that the carved stones once near but now preserved elsewhere, commemorate her life and death.

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# OUR YOUNG FOLK

## An Outward *and* Visible Sign

AMONG the many visitors who are admitted to see the children in the Râja Yoga School at Point Loma, not one goes away unimpressed by the erect carriage and dignified bearing of the children. They come to their classes with heads held high and a firm step, and in their whole poise an expression of earnestness that promises much of mental power and grasp. There are no lubberly steps, no slovenly movements, no waste of energy. If the visitor can see below the surface into the reasons of things, he recognizes in this bearing the result of lofty purposes, directly pursued.



Lomaland Photo. and Engr. Dept.

SWEDISH LOTUS CHILDREN AT PLAY

This bearing is an evidence of the Râja Yoga system of going straight to the root of things. To the very foundation of life it goes, to the latent, the incipient tendencies in the child's nature, mental and moral as well as physical. "*Mens sana in corpore sano*" is a good maxim, but Râja Yoga goes beyond that and builds the upright body to express the upright soul.

For the body does express the real man or woman within. Try as we may, we cannot hide the truth. Some gesture, some pose, some step, some expression, reveals the quality of the heart to those who understand. A great teacher has said that a man shows his whole nature even in the way in which he hangs up his hat. This is no mystery. The wonder is that most people are so taken up with themselves that they are blind to what goes on about them.

The forward shoulders, the bent head, the shuffling steps, the wandering eye, tell their story of weakness and indecision; as the pert, brisk, bristling carriage speaks of small heart and large conceit. There is no dignity in either. Nor is there in pomposity, nor in the little great man. Elaborate manner and much assumption of dignity but reveal the barren soil within. From a rich soil the flower blossoms because it is natural, regardless of whether it be seen or not.

In the very choice they make of the rôles in which they would masquerade before their fellows, these pretenders lay bare the hollowness of their claims. No training can entirely conceal the real nature. Be sure that in Dr. Jekyll there was somewhere to be seen a shadowing, a glimpse, however vague and fleeting, of Mr. Hyde. And so with the contrary.

A great soul, confined in a poor sickly, perhaps mis-shapen body, flashes out the sign of its presence. The soul of a hero can never be hidden by physical imperfection or mean attire. It proclaims itself by some noble gesture, some movement of spirit and command. There are noble women, who, even passing on the street, exhale an ineffable something that challenges men's souls to be as noble. These are the rightful queens and they need no herald to proclaim their state. The would-be fine lady, whose heart tries to hide what she would not have the world see, and who would use her womanhood but for her selfish aims, cannot, with all the wealth of the Indies, cover the canker in the rose.

In the Râja Yoga School, these things, or rather the usually unperceived seeds from which they spring, are not hidden. They are uncovered and brought into the open light of day, that the child may see and know and that other children may see and know, and they are taught to understand their dual nature and to control the lower side. An atmosphere is thus created of guard against evil and of alertness to meet it, that is to be found nowhere else. From the very start it builds the structure on truth, leaving no rotten foundations to undermine it later on.

Of course in all this the child's body is cared for and strengthened. Children who are weak and poorly nourished cannot hold themselves erect. They want to lean on something, to find a support that will make up for their own weakness. This weakness has to do with more than just the physical body. The chances are strong that the pitiful little children we so often see with sunken chests, shuffling steps, turned-in toes and monkey-like clinging to door knobs and desks, will grow into men and women with pigeon-toed minds, little aping souls and shuffling wills. The physical weakness increases the lack of poise in the bearing, and that in its turn increases the physical weakness, and both work for the destruction of the child.

One who looks at children with eyes that perceive, feels that their carriage is a question of primary importance — one might almost say the primary question, in working to advance the race. Before moral lessons can be taught, or rather, when they are taught, there must be injected into the child's nature the germs of a vital something that will strengthen his legs and straighten his back, and raise his head and make his eyes clear and frank.

This, Râja Yoga does. This is the mystery of the grace and dignity of the children and their repose when at their work. They have been taught to see the true and the beautiful and they wish to make their lives a part of it. They know why they are here, and that joy is their heritage, and service their glory. And men and women come, some tired and worn from the battle of life, with unhappy hearts and disappointed lives, and they wonder as they see in the children "An outward and visible sign of an inward and spiritual grace."

A RÂJA YOGA TEACHER

## FRAGMENT

BEAUMONT AND FLETCHER

**MAN is his own star; and the soul that can**
**Render an honest and a perfect man**
**Commands all light, all influence, all fate;**
**Nothing to him too early or too late.**
**Our acts our angels are, or good or ill,**
**Our fatal shadows that walk by us still.**

## Facts Worth Knowing

THE Druids taught their whole circle of science in 20,000 verses which students were called upon to memorize. This task frequently took twenty years.

HOLLAND is a paradise for horses and cats. An observing traveler in that country reports that not one miserable looking horse or one abusive driver, or a wretched, hungry-looking cat was seen there. The majority of work horses wear bonnets on hot days. Many dogs have to work, being harnessed into small milk and vegetable carts, but they are always well fed and well treated. All the animals are said to have the prevailing expression of comfort and content which characterizes the human race in the Netherlands.

THE Alaskan Indian is very different from the red man of our great West, and is probably of a different racial stock. Students of ethnology claim that these queer people of the North are of Asiatic origin, as their skilful carvings and method of weaving indicate that they must have been in contact with the Japanese at some time. The features of one of the tribes, the Chilcat, are said to resemble the Japanese.

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# THE CHILDREN'S HOUR

## THE CLOUD

SHELLEY

I BRING fresh showers for the thirsting flowers,
From the seas and the streams;
I bear light shade for the leaves when laid
In their noonday dreams,
From my wings are shaken the dews that waken
The sweet buds every one,
When rocked to rest on their mother's breast,
As she dances about the sun.
I wield the flail of the lashing hail,
And whiten the green plains under;
And then again I dissolve it in rain,
And laugh as I pass in thunder.

II

I sift the snow on the mountains below,
And their great pines groan aghast;
And all the night 'tis my pillow white,
While I sleep in the arms of the blast.
Sublime on the towers of my skiey bowers,
Lightning, my pilot, sits;
In a cavern under is fettered the thunder;
It struggles and howls by fits;

III

Over earth and ocean with gentle motion,
This pilot is guiding me.
Lured by the love of the genii that move
In the depths of the purple sea;
Over the rills and the crags and the hills,
Over the lakes and plains,
Wherever he dream, under mountain or stream,
The spirit he loves remains;
And I all the while bask in heaven's blue smile,
Whilst he is dissolving in rains.

IV

The sanguine sunrise, with his meteor eyes,
And his burning plumes outspread,
Leaps on the back of my sailing rack,
When the morning star shines dead,
As, on the jag of a mountain crag
Which an earthquake rocks and swings,
An eagle alit one moment may sit
In the light of its golden wings.
And when sunset may breathe, from the lit sea beneath,
Its ardors of rest and love,
And the crimson pall of eve may fall
From the depth of heaven above,
With wings folded I rest on mine airy nest,
As still as a brooding dove.

V

That orbed maiden with white fire laden,
Whom mortals call the moon,
Glides glimmering o'er my fleece-like floor
By the midnight breezes strewn;
And wherever the beat of her unseen feet,
Which only the angels hear,
May have broken the woof of my tent's thin roof,
The stars peep behind her and peer;
And I laugh to see them whirl and flee,
Like a swarm of golden bees,
When I widen the rent in my wind-built tent,
Till the calm rivers, lakes, and seas,
Like strips of the sky fallen through me on high,
Are each paved with the moon and these.

VI

I bind the sun's throne with a burning zone,
And the moon's with a girdle of pearl;
The volcanoes are dim and the
Stars reel and swim,
When the whirlwinds my banner unfurl
From cape to cape, with a bridge-like shape,
Over a torrent sea,
Sunbeam proof, I hang like a roof,
The mountains its columns be.
The triumphal arch through which I march
With hurricane, fire, and snow,
When the powers of the air are
Chained to my chair,
Is the million-colored bow;
The sphere-fire above its soft colors wove,
While the moist earth was laughing below.

## Phil's Faithfulness

"NANCY," called little Phil, "Nancy." No one answered. The orchard gate was wide open and there were such beautiful flowers inside! "Nancy," he called, again without any response. A sudden gust of wind caught his hat, blew it within the orchard and away he ran after it.

Nancy peered out from her hiding place under the water tank. "Tiresome little thing, why can't he stay with mother, he is always bothering round when I want to do something else," and she settled herself to go on with her story.

Meanwhile little four year old Phil was chasing his hat down the broad path that led to the pond, on, on, it went, another puff of wind, and it floated on the water. Phil paused on the edge in dismay and his eyes filled with tears, it was very lonely there so far from everybody. He crept nearer the water. "I promised Muver never to go near the water by myself — I promised," he murmured, "and not to pick the cherries," and he turned around to look at the lovely pink berries shining under their glossy leaves. Then the tired baby began to cry as he wandered from path to path in the hot sun trying to find his way home.

"You have been a long time in the orchard," said Nancy's mother when she went inside. "I haven't been there at all," she replied.

"Isn't Phil with you?" "No," said Nancy.

"Oh my baby, the water!" cried the mother and she hurried out and down through the orchard followed by the now weeping Nancy. To the pond they came and there was the child's white hat floating on the top. The next moment seemed like a hundred years to Nancy; and oh! how glad she was when one of the laborers called out, "Here he is, I found him asleep under the fig-tree;" and he laid the little boy in his mother's outstretched arms. Phil opened his eyes, "I never wented near the water Muvie, and I never picked the fwuit." "Bless you my precious," she exclaimed fervently, "your obedience has saved your life."

And Nancy! As she wiped away her tears and looked after Phil, trotting into the house, holding his mother's hand, she said to herself, "That baby was more faithful to his duty than I."

But how thankful she was! Deep in her heart she made a great resolve to fight harder for the right in the future. The shock had torn a veil from her eyes and she saw her selfishness in a new light. Being a brave girl she made up her mind to stand for the true. E. I. W.

## Gentleness *of* an Indian Boy

WHEN I was about ten years of age a band of Indians came and camped in the outskirts of the town in which I lived. My father promised to take me to see them the following Sunday. It was a great event! Some of my school mates had visited them, and reported an Indian boy about our own age in the camp. I was cautioned to be on my guard as he carried a concealed tomahawk, and if he could get me out in the bushes he would brain me and take my scalp. There was no joking to this; every word was meant and every word was believed.

The Sunday morning came and found me in the camp. I felt as though I was in a cage of wild animals, but soon lost my fear. I met the Indian boy and gave him my rolling hoop for his bow and arrow. I taught him how to roll the hoop, which he did with great glee, but I wanted to see the tomahawk! So as he passed me I tripped up his hoop and was ready to run, but to my surprise he took it good-naturedly and said, "*Please* don't do it again." I did it again a little more decidedly; still no temper, no tomahawk. I made up my mind I would do it once more and *make* him produce that hatchet or ruin his reputation as a true born Indian. So as he passed me I gave the hoop a vicious kick and sent it flying into a briar patch. He turned his soulful eyes on me in surprise and pity, and said, "How could you do that?" I turned from him in shame for I realized that I was the savage and he the civilized one. We were better acquainted with each other then.

STUDENT

## A Râja Yoga Dog

BOUNCE is a Lomaland Râja Yoga dog. You can tell he is a Râja Yoga because he is obedient and knows better than to eat between meals. Now dogs that are properly trained by men who have studied dog nature, know that they need but one meal a day, and this is the way Bounce has been trained ever since he was a little puppy; the consequence is that he is a nice, healthy, good-tempered dog.

On Christmas Day Bounce came running in to say "Merry Christmas," and some one gave him a cracker. He took it in his mouth and went out of the house, and we wondered whether he would forget his training and eat it. An hour later he still had his cracker uneaten, and at supper time he came with his cracker and laid it down with the rest of his food. He had saved it all the afternoon until the proper time came to eat it. I wonder how many little folks could have saved their Christmas candy for so long.

COUSIN EDYTHA

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# The Theosophical Forum in Isis Theater

San Diego California

## MEETING AT ISIS THEATER

### A Theosophical Interpretation of Whittier's Poems

MRS. GRACE KNOCHE, one of the Point Loma students, was the speaker at the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Isis Theater last Sunday night, the subject being, "A Theosophical Interpretation of Whittier's Poems." In part she said:

"When we look back on almost any period of the world's life, the larger view that sees beyond effects to causes and traces around passions that are human the enfolding principles that are divine, we see looming up here and there, figures that are titanic. They are those of our prophets and seers. They stand like beacon lights, still burning as a signal to future ages, warning still of dangers which those of their own ages failed to heed. Or we might think of these as the teachers of the race at different times, some great teachers, others not so great, many others greater still, yet all of the same great company, links in the same great chain, because they thundered against the same human faults, wept for the same human errors and preached in essence the same doctrine of human brotherhood, of eternal law and of man's divinity. When the future looks back upon our own age in the same way, one among the few titanic prophets — figures that loom up in sublime grandeur, will be that of the Quaker poet, John Greenleaf Whittier.

"Whittier was one of the seers of his time, as much a prophet as was ever Ezekiel of old when he denounced the 'stiff-hearted and rebellious house,' and called to account the hypocrite priests of the day. Whittier did the same. In fact we have nothing in all the record of Ezekiel's bitter scoring of the priesthood of his day, more thrilling, more denunciatory, more uncompromising, than some of Whittier's poems in which he lashes unmercifully the hypocrisy of the church.

"Whittier himself held with an utter faith and simplicity to the truths — the central Theosophical truths — that men are divine, that within each heart burns the 'inner light,' within each heart speaks the still small voice, and that if these be known and followed, all will be well. Follow the light, obey the voice, love all men because all men are brothers — that was his rule of life, and there is no evidence in a single poem that he ever wrote, of a tendency to let personal matters obscure principles. Whittier was no respecter of persons in the narrow special sense. Yet why are those poems obscured? Why do we open and close our literary classes with 'Snow Bound,' his nature poems, and an occasional poem against slavery? Even yet Whittier's doctrine, that all men are brothers, that the saving light is a universal, not a special, grace; that God may be as easily reached on the banks of his beloved Merrimac as elsewhere; that a 'heathen' so-called, might be nearer the light than even a missionary might be, this doctrine is little better tolerated by the dogmatist today than it was in Whittier's time.

"Whittier was practically the only reformer of his day to uphold the power of constitutional law and to declare that war should not be invoked. It was not the Quaker inheritance that spoke through him, but something greater. It was his faith in the Higher Law, his conviction that the law of love was omnipotent, his knowledge of the duality of human nature and his clear perception of the fact that passion, not love for their fellow men, was ruling the heads and hardening the hearts of many who were posing as reformers while begetting endless catastrophes. Not one of these really felt the sorrow of the evils they were storming about as did Whittier. Not one carried a heart so compassionate, so capable of love and suffering as he.

"But let us leave the heights — for it seems in reading these poems of denunciation, warning and appeal as if we were on some high and awful mountain crag, listening to an unseen and solitary voice — and go with the poet down into the vales that he loved, the shaded banks of the Merrimac, that river so beloved by Katherine Tingley who spent her girlhood in the shadow of its drooping giant elms and which Whittier has made the subject of several of his poems. Let us find our way with him even to 'The Laurels,' that beautiful country place upon the banks to which Whittier dedicated two poems, where Katherine Tingley met the great poet; the very spot where, as a girl Katherine Tingley lived. With his love and reverence for womanhood, his undying conviction that where woman was touched by the 'Inner Light,' as the Quaker conception reads, it was not only her privilege but her duty to preach — with this ingrained in his nature, truly one wishes that one had been born earlier or the other later.

"For Whittier believed in what Katherine Tingley teaches and preaches, the life of self-purification and self-sacrifice. Witness his description of 'The Quaker of the Olden Time,' his poem, 'Tauler,' and many others. If you doubt that he knew and declared the duality of human nature, read 'My Soul and I.' If you question his patriotism read 'Astraea,' or 'The Song of the Free,' both with the swing and fervor that belongs to the great national anthem. How he loves nature! No one can trace in his poems any clerical superiority that would say, 'I am one thing, nature and humanity are something else.' And if you think this prophet-poet, so awful, so stern at times in his rebuke to the hypocrite and the oppressor, was subversive of our *real* institutions, read 'Snow Bound.'" The musical program was, as usual, an enjoyable feature of the evening. OBSERVER

## Truth-Blinking

CLERGYMEN often use illustrations and symbols which lead them straight up to the idea of Reincarnation; they even use the very word — and then turn their heads sideways so as not to see. The new Lady-Margaret Professor of Divinity, Dr. Inge, in a recent sermon on Death, before the University of Cambridge, furnishes us with an example. Here it is: "Men have felt that everywhere in Nature God has stamped some hint of the law of rebirth."

That sounds promising. But the promise is not fulfilled. He goes on: "The changing seasons, the rising and setting suns, the time-process itself with its mysterious register, human memory — all point to the central law of the higher life," — rebirth? No, he turns a little aside. These and the ear of corn, passing into seeds and coming again next season, only suggest to him that "That which thou sowest is not quickened except it die"! He will have only a fragment of the truth to which his own analogies directly point; the rest he even seems to try to ward off. For, apparently assuming that rebirths mean mere repetitions, he says: "so far as we know, there is no such thing as unending repetition in Nature." Rebirth does not mean repetition. The sun does not "rise" today where he rose yesterday; he occupies a new place in space every second and a new relation to every other sun in space. The monad of the seed gains something in its evolution from each of its manifestations, season by season through the ages. Otherwise how is evolution at all?

Reading the sermon, one sees that the gentleman assuredly had not understood death; he only gave eloquent generalities. We should so live that "when the last sacrifice is demanded of us — the sacrifice of our lives — we should find it easy to trust death to do for us what the daily dyings of life have always done for us — to take away much and to give us more, to deprive us of earth that it may give us heaven."

At night the wise man ere he sleeps, reviews in quiet the deeds, the thoughts, the seized or missed opportunities of the now closed day, reckoning it up and learning from it in the light of his soul. But it is done against the distractions of embodiment and environment, and so the day yields but a small proportion of the lessons it contains.

The primary purpose of death is for the perfect doing of this same review. At the time of death the environment ceases to be; the disturbing body has lost its hold. Now the skein of memory is unraveled; the whole of the closed life spreads out under view. Not a single item fails, and that sort of clairvoyance which sometimes makes us say, "Looking back, I can see now that I ought to have done this or that" — reaches its supreme perfection.

Not till that is done and all the lessons registered, comes the rest, the "Heaven," the state of tranquilization in preparation for a new incarnation. Progress from incarnation to incarnation may be very slow, the effect of the retrospects but little visible. Yet this effect is the very stay of each of us, that measure of morality that has become ingrained, instinctive. Save for it we should be wrecked in the sea of sensation and desire. Thus is character builded through the ages. STUDENT

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# Art Music Literature and the Drama

### The Higher Uses of the Drama

(CONCLUDED FROM LAST ISSUE)

IN the same way a Hindû writer might speak of us as worshiping a trinity of demons called the Paterfamilias, the Sheep and the Sacred Wind. What seems flippant and childish to us may seem sacred to other people, without in the least disparaging that people's intelligence. Is it not the Christians who, according to a Japanese writer, sing:

O, very old Stone, cut in two for my sake,
Let me get inside of you!—

a rendering, by some oriental Max Müller, of "Rock of Ages, cleft for me, let me hide myself in Thee"!

In the encyclopaedist's remarks on Egyptian drama, we can easily, with the same reservation, glimpse the real state of the case.

> The doctrine of the immortality of the soul there found its most solemn expression in mysterious recitations connected with the rites of sepulture, and treating of the migration of the soul from its earthly to its eternal abode. These solemnities, whose transition into the Hellenic mysteries has usually been attributed to the agency of the Thracian worship of Dionysus, undoubtedly contained a dramatic element. . . . The ideas to which they sought to give utterance centered in that of Osiris, the vivifying power or universal soul of Nature, whom Herodotus simply identifies with the Dionysus of the Greeks. [Heavens! we thought he was the god of drunkenness.]

We are further told that the Egyptians looked upon music as an important science and that it was diligently studied by their priests.

As to the Greek drama, enough has been said from time to time in these pages in illustration of the fact that the choric and ceremonial part was the original and essential part, the mimetic element being an addition. The above quotations show the same thing; namely, that modern scholarship has as usual got things upside down. It is perfectly evident that the *origin* of the drama was "religious" — that is, a public presentation in veiled and symbolic form, of the Mysteries. The encyclopaedist also hints at the existence of similar evidence from the archaeology of America.

The drama has descended the downward limb of its circle and has to reascend. It has descended from being a representation of the sublime to the depths of "realism," which is a representation of the unrealities of life; or to a means of arousing less dignified forms of exaltation. We hear of making the drama an educative institution, the assumption being that such is not its natural function. But it is a question of restoration, if not along the same path as it fell then at least to the same goal.

In the sporadic attempts which are now being made in the world to dignify the drama, we observe the lamentable results of a lack of knowledge of the true purpose of life — a knowledge such as Theosophy gives. The reformers do not know what they are about. Some of them want to teach the head, as if out of a book. Some feel they must "evoke a spirit or illusion" of some kind. But only the full recognition of the ancient teachings about the nature of man can give the true key. Moreover there is needed a Teacher — not one whose claims to that position rest only upon pretension, but one whose claims rest upon proved ability to fill the position. In the enterprises of dramatic restoration conducted by Katherine Tingley we may expect to find the conditions fulfilled; for not only is she the avowed champion of the ideas above set forth as to the true purpose of the Drama, but she has proved herself to be in possession of some attribute or attributes which imply larger than ordinary knowledge, and which insure success. Such knowledge is indeed necessary. For in what book shall we find a catalog of the subtle intuitions to be evoked, and a list of recipes as to how to evoke them? There are certain movements, certain groupings, certain effects of color and form, needed to produce certain results. This belongs to a language without words and a system of teaching that is not oral. It is a branch of lost science, which the ancient Mysteries had. It is possible to place before the people scenes, forms and sounds, so combined that they will speak directly to the Soul, giving instruction that cannot be formulated in language, though the spirit thus communicated may afterwards inspire the minds of writers and doers. Nobody can do this kind of teaching but a true Teacher.

**THE Drama, like music, is regarded by the world as one of the relaxations of life because it is supposed to deal with the unrealities. True Drama points away from the unrealities to the real life of the soul. As such the Drama should lead and guide the public taste, providing it with ideals towards which it can aspire.**

**Nowhere in the social life of the day is the need for reform more manifest than in the Drama. In too many directions it has been made to serve the sensationalism and sensualism of the day, and to stimulate the vicious propensities which it might be so powerful to suppress.**

**The facilities for Dramatic work at Point Loma are unsurpassed anywhere in the world. We are within sight of the day which will once more restore the Drama to its rightful position as one of the great redemptive forces of the age.—KATHERINE TINGLEY**

We may examine Katherine Tingley's dramatic work for those ideas which are marked by the simplicity of all great ideas, a simplicity which seems to veil them from the wise as securely as the obvious ever is veiled. One of these is the importance of the behavior of the actors *off the stage*. It will be universally conceded that the personality, magnetic influence, and so forth, of the actor has as much, even more, to do with his effect than what he says or wears. In the case of personal charm on the part of a popular actress or music-hall star, this is fully recognized. It is surely a legitimate deduction that the character, good or bad, of an actor will be so summed up in his personality as to cause him to emanate a corresponding influence, good or bad, apart from his words and actions. By the Theosophist this principle is much more fully recognized; for what to the world are statements belonging to the department of unscientific speculation, are quite frequently to the Theosophist scientific facts. This principle is recognized in Katherine Tingley's presentation of the drama. The actors being all students of practical Theosophy, accustomed to carry the Theosophical spirit of unity and disinterested enthusiasm for the cause of humanity into all that they do, inevitably convey this same spirit to the audience, who wonder what it is that produces such a harmonious effect. The classic dancers and musicians, being people of pure lives, do not convey any influence that could possibly be suggestive or flattering to the grosser sentiments; while, on the contrary, they do convey a higher influence which charms all the more surely because it does not allure. Without joining in any prejudicial detractions against the theatrical profession which numbers in its ranks so many excellent exponents, we may safely say that actors as a whole do not govern their lives altogether with the above ends in view; and that, however harmless these lives may be, still they are not specially modelled for a lofty purpose. If the drama is to be a sacred institution, as surely all educative institutions should be, it is needless to say that an atmosphere of flippancy, indifference, or friction behind the scenes would not be conducive to the proper atmosphere before the scenes; while, if the actors were all fully impressed with the sacred nature of their art, they would be more likely to preserve behind the scenes an atmosphere of serenity and silence. At least here is one practical hint, all simple as usual and obvious, because it accepts boldly a principle, which other methods elaborately evade.

As regards the interpretation of plays, Theosophists believe that Shakespeare was a Teacher who knew the real way to instruct the people, which is the reason why he has exercised such a charm through the centuries in spite of the futile efforts of some to understand its secret. In fact those minds who feel themselves bound to serve conscientiously an intellectual fetish which they have set up, no matter whither it may lead, have failed to discover any merit in Shakespeare at all. But anyone recognizing that Shakespeare was such a Teacher will be able to enter into his spirit and purpose and present his plays in such a way as to produce the effect he intended. He knew how to create scenes that would convey certain impressions directly to the Soul, independently of intellectual analysis. Hence there is very much that can be done by Theosophists in presenting some of the dramas we already have and revealing them in a new way.

The purpose of the drama is not to teach didactically, as from books or pulpits, but to present scenes which shall bring out the deeper truths of life; and it is evident that people who take such a superbly wide view of life as Theosophists do, will be able to write dramas depicting entirely new situations, bringing new motives into play, showing the workings of higher and ever higher laws. Many modern problem plays end in a note of interrogation or an unsatisfactory compromise. The higher drama would begin where they leave off. STUDENT

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# 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 Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: 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, it unites the philosophic Orient with the practical West**


## Gnostic Amulets and Ancient Theosophy

A WRITER in the *Bazaar and Exchange and Mart*, London, gives some illustrations of Gnostic amulets, which have been preserved; and refers to King's *The Gnostics and their Remains*, for information as to that philosophy. He says:

The Gnostics of Alexandria in Egypt flourished from the end of the first century A. D. until the end of the fourth, or perhaps later.

These Gnostics are often stated to have been perverted Christians, but were nothing of the kind, simply accepting Christianity as part of the Divine scheme for the spiritual evolution of humanity, in the same manner as they recognized the more esoteric doctrines of the Buddhist, Hebrew, Mithraic, and Egyptian religions. They were, in fact, the pioneers of Western Theosophy, although themselves an offshoot of the older Theosophy of the East, but obscured the *Gnosis* (the higher Divine Knowledge), to which with some reason they laid claim, by a farrago of incomprehensible mythology, borrowed from the Egyptian, Hebrew, and Oriental nations.

Thus it is admitted, in this newspaper, that the Gnostics were an offshoot of the older Theosophy of the East and the pioneers of later Western Theosophy. They were in fact Theosophists who had schools of the Mysteries wherein were taught the original and changeless teachings of the Wisdom-Religion. Their terminology and the emblems and inscriptions on their gems not only obscured their teachings for Mr. King and others, but *revealed them to those familiar with the language of symbology*, showing the identity of their teachings with those of ancient India, Egypt, Chaldaea, etc., as H. P. Blavatsky explains in *The Secret Doctrine*. The Church Fathers distorted their teachings, in the attempt to adapt them to their own doctrinal teachings. The Gnostics used the symbol of the Christos, the Resurrection, etc., which are well known symbols of the Wisdom-Religion and are found in the Egyptian teachings. Afterwards these symbols were converted into dogmas of Christianity.

King admits that the original symbology of the gems was not the work of the Gnostics themselves but belonged to prechristian periods and was the work of "magicians." These gems have figures of the Serpent, with various heads, and inscriptions in Greek characters.

The belief in the efficacy of talismans and amulets is founded on ascertained facts; or in other words people believed that they were efficacious because they had found out that such was the case. People did not believe they were efficacious when they were not. This seems rather an unnecessary statement, but it is merely a contradiction of the statement made by some writers about talismans. If talismans are not found to be efficacious nowadays, perhaps the reason may be that we do not know how to make them, or *how to use them when made*. A certain beneficent influence was imparted to the gem while it was being made, and this it stored up, acting as a focus or reservoir — an influence not only drawn upon by its *gnostic* wearer, but increased by him. "Those who have ears—."

STUDENT

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A GREAT number of slaves are not to be valued like one serving willingly, with zeal and affection, and who is not only capable of doing what he is desired, but who can likewise of himself think of many things that may be of service.—*Socrates.*

## MEMBERSHIP

**in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite 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 Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.**

## Ideals in Work

IN the pages of a contemporary we find under the heading "Ideals of Labor" some remarks which need very much to be supplemented by the Theosophical teachings, in order that the gaps in thought which are suggested may be filled in.

We are told that the reason why people are discontented in their work is because they aim at no ideal of achievement; and that even if one's work is uncongenial, one should still do one's best in trying to make something out of it, for no effort is wasted and bread cast upon the waters will return after many days.

But fully to appreciate these truths, it is necessary to have a keener perception of the eternity of life, and a better understanding of the Great Law (Karma) that regulates all action.

Work carried out for a living, for wages, or for place or power, is not true work. True work is better represented by the phrases, "hobby" and "labor of love." Hobbies are often to be recommended. They take us out of the atmosphere of sordid care and calculation and transfer us into a realm where life and work are a joy in themselves. The value of a hobby lies in its being something we need not do, something that brings in no money, something that has no definable purpose. This is what work should be. We cannot define the purpose of life in set terms without making it seem an intolerably useless quest. The only sort of life possible is one that is accepted without question and enjoyed without calculation, like that of the lower kingdoms of nature, but of course on a higher scale.

We are enjoined to take a pride in doing everything as well as we possibly can and in achieving excellent results in the realization of ideals. This comes as a natural joy and pride to many, but the brain-mind conceptions interfere with such questions as, Why should I do this? and What shall I get by it? We can see no goal, for the theological conception of a short life ending in the grave, to be followed only by another life which has no connexion with it, inevitably damps our aspirations. But if we had a conception of a goal in this life, we should have an inspiration for our work. Yet the "Kingdom of Heaven" is *within us* and is attainable in this life; being a revelation from within of some of the deeper and more blessed realities of our life and the reaching of an interior source of strength and contentment.

Impatience is a great source of loss in achievement; for it makes us leave off just when we are getting there. There is always clearing and rough plowing to be done before the crop; then why desert before the harvest and seek another field to plow? According to current theories of life it seems as if everything would be lost when we die, but Theosophy teaches that we shall return to take up the works we have temporarily laid down. Man is a great artist, realizing ideals; and his work is eternal.

STUDENT

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MONS. POINCARÉ, in a recent article on the value of science, points out that astronomy has taught us to set at naught appearances. Those who showed that what was thought most stable was in motion, and that what was thought moving was fixed, proved how deceptive is the evidence of the senses. He points out that to comprehend nature we must escape from self; and that astronomy, in showing the sun to be but a point in the stellar universe, has aided in this. J.

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# Students' Path

## SPEAK GENTLY

G. W. LANGFORD

SPEAK gently; it is better far
To rule by love than fear;
Speak gently; let no harsh word mar
The good thou mayest do here.

Speak gently to the little child;
Its love be sure to gain;
Teach it in accents soft and mild;
It may not long remain.

. . . .

Speak gently to the aged one,
Grieve not the care-worn heart;
Whose sands of life are nearly run,
Let such in peace depart.

Speak gently, kindly to the poor;
Let no harsh tone be heard;
They have enough they must endure,
Without an unkind word.

. . . .

Speak gently; 'tis a little thing
Dropped in the heart's deep well;
The good, the joy, that it may bring,
Eternity shall tell.—*Selected*

## *The* Foundations of Good Citizenship

IN all parts of the world there are signs of an awakening in human life. This is taking place in all departments of activity, but is especially noticeable in regard to social and political life. Everywhere attention is being called to prevalent evils and a cry made for their correction. Along with this is the demand for good citizens and for education that will result in producing them. That there are many noble examples of good citizenship, no one will deny, but can it be said that those who truly have at heart the welfare of their city, state, and nation, are in the majority?

It is therefore of interest to inquire the reason for this and to ask what is the foundation of good citizenship, and whether we have this foundation on which to build. Among very many, if we judge by their actions, it is held that there is no vital relationship between their inner and their outer lives, and that for instance it is right and proper for commercial and political life to be conducted on wholly different principles from those which should control one's family or religious life. A little reflection, however, will surely show that this is an entirely erroneous position to take. Can there be good citizenship which is not based upon right philosophy, and which does not regard human life as a whole and realize that the different aspects and fields of activity are not in fact separate but all interdependent? Thus it is that in the beliefs of the people are to be found the primary causes which result in good or bad citizenship. And speaking of the mass of the people, it is to their common belief that we must look in order to determine how far and on what lines education is needed.

What are the teachings that have been prevalent among Western nations for many hundred years, and on which the faith of the common people is founded? Foremost among these do we not find the teaching of man's inherent sinfulness and weakness, and his inability to do right of himself? He has been taught also the possibility of escaping punishment for whatever evil deeds he may have committed, and that by a mere act of faith he may receive forgiveness, if not in this life, at least after death. What is the logical outcome of such a teaching? If a man is assured of the forgiveness of God and escape from punishment after death, the only thing he has to fear is detection and punishment by man during life. Thus has arisen the widespread acceptance of that injunction so universally followed and made the prime rule in life: "Thou shalt not be found out." According to the great mass of the people the greatest crime anyone can commit, if so it can be expressed, is that of *being found out*, and the seed from which this prevalent idea has sprung, is the teaching of the Vicarious Atonement that has been current in the churches for hundreds of years.

As a contrast to this let us look at the teachings of Theosophy, which also, it can easily be shown, are the plain teachings of Jesus the Christ. Foremost among these we would place man's Divinity as contrasted with his inherent selfishness; self-reliance in contrast to dependence upon another for salvation; then the teaching of exact and unerring justice, that every act small or great shall have its due reward of good or ill. In contrast to this is the teaching that by the sacrifice of another, the "Son of God," one may escape the consequences of his acts.

To bring about a permanent amelioration in the present deplorable condition of the mass of humanity, it is essential that the foundation principles of their belief be right, and thus it is primarily a matter of education along these lines. Centuries of wrong teaching do not easily yield to new ideas. Yet we are at a transition point in the world's life, and already these new ideas, which are but the re-statement of the most ancient teachings, are permeating the thought atmosphere of humanity. They are so simple and so logical that even the simplest minds can grasp them. It is upon these principles that the good citizenship of the future must be built. STUDENT

## Trust in *the* Law

"PUT yourself frankly into the hands of fate and let her spin out what fortune she pleases." This quotation by H. P. Blavatsky from an Eastern Scripture, strikes one who has been nurtured in Western ideas as a somewhat curious statement. The meaning of it rests upon the interpretation put upon the word "fate." The present-day definition of this word is equivalent to an arbitrary, fixed, unalterable, and uncontrollable destiny; but it would appear that as used here, fate has quite a different meaning.

This sentence, like many more of its kind, has undoubtedly been written with the knowledge of the law of Karma (the great universal Law of adjustment of effect to cause) and Reincarnation or Rebirth behind it, which makes what was before a difficult saying comparatively simple. Fate becomes not the arbitrary decree of a superior power, but the legitimate working out of the effects of causes set up by the individual soul. It seems, therefore, to be used here as a synonym for Law, and there are many parallel sayings up and down the world-scriptures which lend confirmation to this view.

In the Christian Bible: "Take therefore no thought for the morrow for the morrow shall take thought for the things of itself." "Therefore take no thought saying what shall ye eat? or, what shall ye drink? or, wherewithal shall ye be clothed? . . . Your Heavenly Father knoweth that ye have need of all these things." And again: "Take no thought for your life, what ye shall eat or what ye shall drink nor yet for your body what ye shall put on." In *The Voice of the Silence* we find: "Take then as much as merit hath in store for thee, O thou of patient heart. Be of good cheer and rest content with fate."

The key to these sayings is found in the teaching of Rebirth, for until that which Fate, or Karma, metes out to us is felt to be merited — and many things in one life are unaccountable and apparently unmerited unless we can go back to other lives for their causes — we shall most probably feel disposed to rebel against its decrees.

We need to realize the absolute justice of the Divine Law, and the only thing that can bring us to this realization is a firmly rooted belief in Karma and Reincarnation. The former will enable us to accept any situation that presents itself; and the latter will furnish us with the courage to take up the threads of the old life until our destiny is fulfilled under the Law.

It is an extraordinary thing that although in their own scriptures they have the lesson given to the Israelites by Moses, when he said, speaking of the manna with which they were supplied in the wilderness: "Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left it until the morning and it bred worms and stank," at the present moment the Christian nations are the most pessimistic and untrusting among the world's peoples. They are also the richest; have most of the material things of life; the largest number of physical comforts and conveniences. Still, misery, unhappiness, and restlessness, are stamped on almost every face. And why? Because they have not the keys to their own scriptures. "Take no thought for the morrow," has no meaning for them. They toil and toil, year in year out, piling up the substance that should go to the succoring of their needy fellows. And to what end? The greater the possessions, the greater the risk of loss. Hence greater misery, greater uneasiness: for he who has no trust in the Law, and, as a corollary no trust in his fellows, has no real trust in himself. G.

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## LIBERTY

BYRON

ETERNAL Spirit of the chainless Mind!
Brightest in dungeons, Liberty! thou art,
For there thy habitation is the heart---
The heart which love of thee alone can bind;
And when thy sons to fetters are consign'd---
To fetters, and the damp vault's dayless gloom
Their country conquers with their martyrdom,
And Freedom's fame finds wings on every wind.

---

## THEOSOPHICAL FORUM

**Conducted by J. H. Fussell**

**Question** I have been reading several works on Theosophy and cannot see that it is necessary to have metaphysics and synthetic analysis in order to regulate our lives and make the world better. A child can be good without metaphysics and so too can men and women. Having seen a copy of your paper, and that you answer questions, will you kindly give the opinion of the Forum on this matter?

**Answer** The natural inference from this question is that Theosophy is only or mainly metaphysics, and one would be inclined to ask: "What books on Theosophy has the questioner been reading?" Possibly his experience both of Theosophy and Theosophists may have warranted such a supposition as he makes. But that is not a correct view to take. Unfortunately, however, just as there is true coin and counterfeit coin, so also is there true Theosophy and counterfeit Theosophy, and there are those who misuse and dishonor the name of Theosophy though professing to be guided by its principles. It is against such as these that H. P. Blavatsky, as well as her successors William Q. Judge and Katherine Tingley have always warned the public; they have taught that Theosophy is a life and a practise, and not a theory only.

H. P. Blavatsky, the first Teacher of the present Theosophical Movement, says in one of her works, written especially for students, *The Key to Theosophy:* "Theosophist is who Theosophy does"; also: "Theosophy leads to . . . action, enforced action, instead of mere intention and talk. . . . No Theosophist has the right to this name unless he is thoroughly imbued with the correctness of Carlyle's truism 'The end of man is an action and not a thought though it were the noblest,' and unless he sets and models his daily life upon this truth."

This is one of the vital teachings and keynotes of Theosophy, and the test by which one may tell the true from the counterfeit. Those who indulge in mere metaphysical discussion and talk high philosophy, but who do not apply it and bring it down to everyday life miss the heart of it all, and are untrue to their own better natures, for no one can even study Theosophy, or hear its truths uttered without being challenged by his higher nature to put the teachings into practise.

It should not be inferred, however, from the above, that metaphysics is ignored, for there is as in everything else, a right metaphysics and a wrong metaphysics. And, turning to the statement made in the question, that a child can be good without metaphysics, we may say this is true, but as the child grows up, it is right, and in accordance with right development, that he should ask for reasons, and that his mental nature should begin to occupy a great part of his life. It is not sufficient that he should know that such and such conduct is good and right; he demands to know why, and all this involves metaphysics.

Then again, man's nature is more than physical and material; his real life is the inner life, the metaphysical life, and — this should not be overlooked — if he lives it rightly it will find expression in his acts in the outer, material world.

And now, to go a step further; I do not think that children usually are good without metaphysics; I think there is, unconsciously, metaphysics back of most of their actions, but even granting that this is not so, what, speaking generally, is the mainspring of good conduct in a child? Is it not the force of example? And then we ask; example of whom? Of those who know a little more than he, who again follow the example of others with more knowledge, and every step in knowledge implies further reliance upon metaphysics. There is a significant statement in the *Bhagavad Gîtâ* which applies directly to this question: "Even if the good of mankind only is considered by thee the performance of thy duty will be plain; for whatever is practised by the most excellent men, that is also practised by others. The world follows whatever example they set."

Those, finally, who give the example to humanity are those who know, and it is surely our duty if we are to fulfil our destiny and live our lives completely, and to develop all parts of our nature, to seek to advance more and more in knowledge and in wisdom.

In all this, however, metaphysics does not come first, but hand in hand. The injunction of all the great Teachers of the world has ever been, to do, if you would know. STUDENT

**Question** You say Theosophy is the truth, but how is one to know when he has the truth?

**Answer** This is a question that has agitated men in all ages; it is the question that Pilate asked of Christ, "What is truth?" and to which Christ gave no answer. I do not think that in one sense an answer will ever be given, because each one has within himself the power to find his own answer, and this power must ultimately be exercised by each for himself. One of the signs of the possession of Truth is freedom in its deeper, inner sense — freedom from the bondage of the lower nature, freedom of soul and spirit.

Great Teachers in all ages, have given out to humanity so much of the truth as it could assimilate, but there is always something beyond, always something deeper. One thing they cannot give, however, and that is the power to discern the truth. They can show how this may be acquired, but the acquirement of this faculty of discernment, or rather the awakening of it, is something that depends upon a man's own individual efforts.

Regarding the statement made in the question that Theosophy is the truth, we say yes, and furthermore, that everything that is true is a portion of Theosophy; the two words are synonymous. Just as with whatever is true, so with the teachings of Theosophy, once they are presented to a man he is challenged, and whether he will or no his life is from that time forward changed, and more consciously he strives towards the light, or more consciously adds his power to the forces of evil. William Q. Judge once said that the very word Theosophy once heard is a challenge, which man in his inner nature must answer. Once heard, once known, it is its own witness, its own herald, its own final tribunal. All down the ages there has come a great army of witnesses to the Truth, proclaimers of the Truth — but to know it, one must begin to live it. Then from actual experience, because it has become a part of his life shall Wisdom become his in the deeper sense.

STUDENT

**Question** How can we distinguish between Karma and the unjust demand of others upon us?

**Answer** The unjust demands of others upon us are our Karma as much as anything else. Either everything which we experience in this life is the result of Karma, or else nothing is. We cannot pick out one set of experiences in life and say, "Well these are my Karma," and take another set and say they are not. If the law of Karma operates at all, then *everything* which happens to us is the result of our own previous conduct. But our *conduct* on the other hand, is almost wholly under our own control. We have practically an infinite variety of actions at our disposal all the time, and from these we choose our line of conduct. Our whole life is in fact a continuous choice of action. Of course we usually settle into certain habits of thought and action, so that people who know us can tell pretty nearly how we will react to a certain stimulus. Those who know us are fairly certain how we will respond to demands of different kinds.

The lower in the scale of life we look, the more true this becomes and the more narrow are the limitations of possible action and reaction.

Following the analogy down through animals, plants, and (so-called) inorganic substances, we become more and more certain how each will react to a given set of conditions, and their behavior can be predicted with more and more certainty.

Man alone has free *choice* of action. This is a divine power which we are all trying to learn to use.

If the question had been: How shall we *treat* the unjust demands of others? or, How shall we distinguish just demands from unjust? the question would have been much harder to answer. Probably if we knew how to treat them rightly they would no longer be made.

It remains to be said that we need neither treat them as others expect us to, nor yet in the way which has been our habit in the past; but we may begin at this moment to consider each question from the standpoint of the greatest good of all, from the standpoint of principle and not of convention, no matter how great the astonishment or dismay of those who thought we could only do as they wished. R. H. W.

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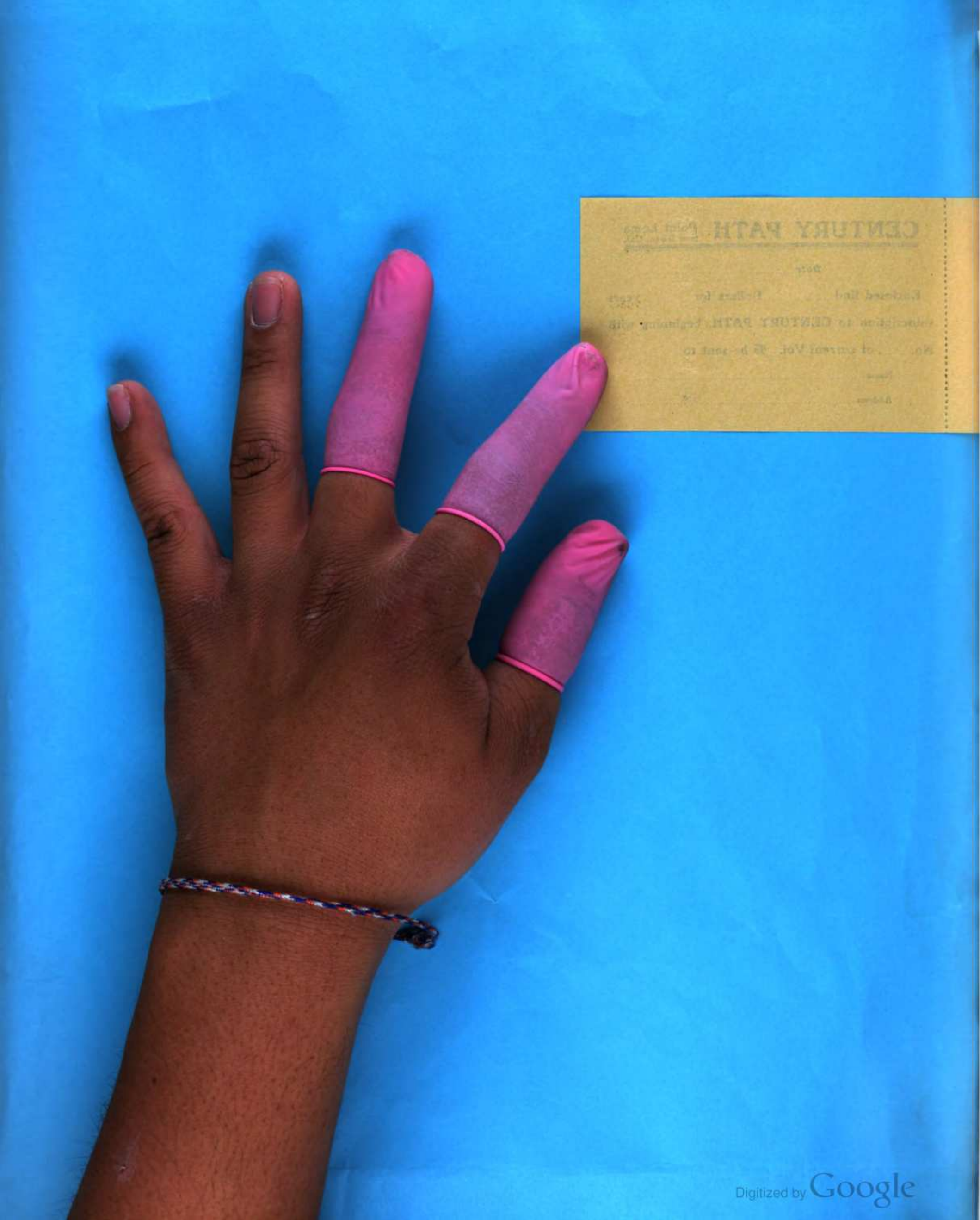
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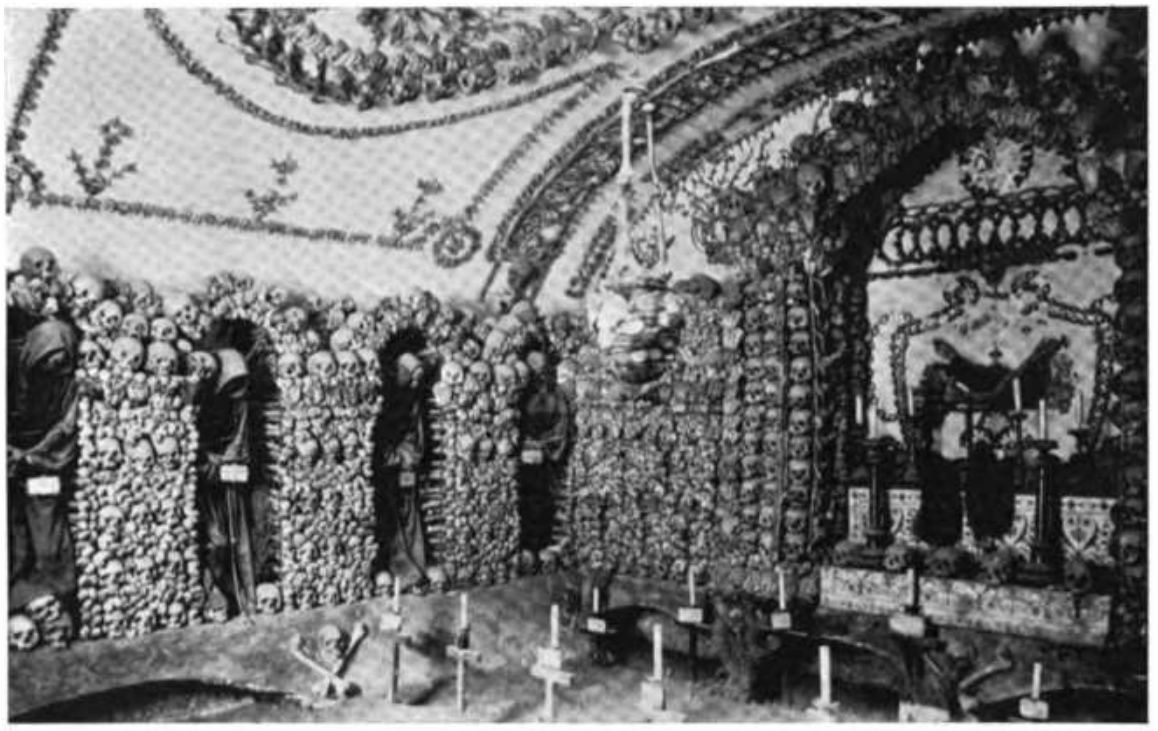
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## Religious Fanaticism and Unbalance

THE chamber here illustrated was doubtless intended to enshrine an atmosphere of religious awe and penitence and unworldliness, such as might minister to the soul's health. But does it not suggest thoughts of wickedness, sensuality, cruelty, cynicism? A healthy-minded person surely could not take his religion with him into such a chamber, except as a shield against its maleficent influence. That influence breathes the negation of Light and Life, hence of all hope and aspiration. Surely religion — *true* religion — is a thing of the sunshine and the verdant fields, of the glorious starry night, of all that is active and beautiful and bountiful and vigorous and growing! One reads of witch sabbaths and satanic orgies, and wonders if after all — to judge by the picture — there is so much difference between his dark majesty and the deity worshipped in these catacombs! Extremes meet. One can scarcely imagine that a service held in such a place as this would be much disturbed by an irruption of the Devil into its midst; rather would an angel be out of place.

Severe religious austerity is often the reaction from sensual license, and always the two are found together and never more than by a stone's throw apart. Stiggins always has a red nose and a bottle sticking out of his pocket. The deity who presides over such rites is a worthy ally of the Devil, and is in fact that very personage under another form. Of course we speak of the medieval Devil, *the image of man's passions*, whose existence we temporarily postulate for purposes of argument.

What was the influence which taught men that joy was evil, and gloom good, thus mixing up good and bad in such a way that both paths lead into darkness?



Lomaland Photo. and Engr. Dept.

OSSUARY CHAPEL IN THE CONVENTO DEI CAPPUCCINI (XVII CENTURY), ROME
A GHASTLY EXAMPLE OF UNBALANCED "RELIGIOUS" DEVOTION

These two, unbridled sensualism and unbalanced monasticism, were all that the poor world had to choose between at one time; and even today the choice is not much better. We have not the same broad issues perhaps, but the two elements are there all the same. Religion is austere or deadly dull; pleasure is too often foolish or worse. Where can we turn for real honest joy — joy unmixed with the sense of neglected duty or stolen pleasure?

Theosophy is a gospel of Life and Light and Joy. This does not mean that it teaches animalism, or that it teaches the "If I come to Jesus, he will make me glad" philosophy. Nor does it teach levity, or flippancy, or conceit, or any erotic or neurotic self-hypnotization. Some of these may be the desperate misguided efforts that men are making to get away from the awful doctrines of religious despair. Even animalism has a human element in it, but some religious doctrines have been simply non-human. Theosophy preaches the gospel of hope and endeavor, the gospel of health and cheerfulness, the gospel of sociability and mutual helpfulness. It does not deal in negations and prohibitions. All its teachings are positive and expansive. Reason is not discouraged; reason is exalted and made illimitable through its alliance with the *inner* Light. Enthusiasm is not barred. There is no killing out of the vital human element.

Religious fanaticism is a form of intemperance. All forms of excess are the result and the cause of unbalance. It is because we are unbalanced that we rush to extremes. Wherever religion takes hold of an unbalanced nature, fanaticism or some form of crankiness results. We see in the excesses of some of the old monastic orders the very same brutal violence as men carried into their pleasure: the same dull materialism. This kind of asceticism is simply self-indulgence — the polar opposite of the pleasurable kind of self-indulgence. We eat honey until our system is filled with gall, and then we indulge our gall. The passion of self-torture is a well-defined pathological state.

Theosophy comes to teach us to control this twisting turning emotional thing that feeds on our bosom and wastes our powers. But we have to learn that this thing is capable of counterfeiting the noblest impulses and mocking us with spurious forms of happiness and lofty sentiment — all emotional, neurotic and impermanent. The true joy is calm and stable — from the heart. It does not excite. Like "charity" it vaunteth not itself and is not puffed up.

All forms of abjection, neurotic exaltation, self-righteousness, and all the ungainly crew of false emotions are loathed by the healthy minded. Gush and sentimentality are abhorrent; but so also is cynicism — another extreme.

You cannot get clean water from an oily cask, and we shall never have healthy thought, whether in religion or anything else, until our lives are cleaner. Humanity needs reforming all round, bodily, mentally, morally; from all sides at once. This is the only way to get rid of the unbalance that leads to such extremes.

There seems nothing on earth capable of so reforming man except Theosophy and the wisdom and joy that go with it — *are* it. T.

## 124 Years of Age

A FEW months ago there died in Löbenschutz in Germany a man known as "Old Methusalem," aged 124. After his death, it was found out from his youngest child, aged 80, that his real name was Christian Friedrich Biertrumpfer. He had served in several historic battles. His youngest grandchild is 49 years old and is a grandfather. R.

## Ranjitsinhji, Oriental Prince and Champion Cricketer

AMONG people who have played a great though unrehearsed part in breaking down barriers and expanding popular conceptions, must surely be reckoned Prince Ranjitsinhji, the celebrated English cricketer, now elevated to his throne as the Jam of Nawanagar. His career has been a unique blending of incongruous circumstances. As a cricketer he entered into the innermost recesses of the British popular heart, and now he mounts the throne of Oriental monarchy. What a link! The *Manchester Guardian* (England) says:

> He was certainly a very great cricketer, and different in kind from anything we had known, uniting as he did a peculiar alertness of mind with wonderful skill in reconciling the movements of wrist and eye. In the mere accomplishment of cricketing feats he was extraordinary, but records could never do justice to such a personality. Sometimes, with an amazed uneasiness, British sportsmen have asked one another whether he is merely an average specimen of his race, but few could face the frightful possibility that we are, after all, constitutionally unfitted to become cricketers and have reached merely an excellence among the incompetent. But Ranjitsinhji's successes have always been popular, though sometimes they have been taken with a kind of amused condescension such as we bestow on a remarkably clever child.

It may help us to acquire the habit of judging people by what they are instead of by their numbers in the catalogue. E.

LIFE is not the result of the operation of the organs, nor is it gone when the body dissolves. It is a universally pervasive principle. It is the ocean in which the earth floats; it permeates the globe and every being and object on it. It works unceasingly on and around us, pulsating against and through us forever.—*William Q. Judge.*

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| APR. | BARO-METER | THERMOMETERS | | | | RAIN | WIND | |
|---|---|---|---|---|---|---|---|---|
| | | MAX | MIN | DRY | WET | FALL | DIR | VEL |
| 15 | 29.771 | 65 | 55 | 57 | 54 | 0.00 | W | 10 |
| 16 | 29.769 | 64 | 55 | 60 | 53 | 0.00 | E | 2 |
| 17 | 29.811 | 65 | 54 | 57 | 56 | 0.00 | E | 2 |
| 18 | 29.711 | 65 | 55 | 56 | 56 | trace | SE | 1 |
| 19 | 29.659 | 63 | 56 | 59 | 55 | 0.00 | E | 2 |
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**Truth Light & Liberation for Discouraged Humanity**

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### *The* Augoeides and Its O'er-shadowing

THROUGH all the ages there have been those who have appeared, taught, and disappeared; their entrances and their exits having been so silent as to have been almost unperceived, their work so impersonal that though the results are more permanent than mountains of granite, they themselves resemble intangible phantasmagoria in the records of men. Who are these? What are their teachings? What is it that constitutes the difference between them and others?

An automobile rushes by. We see the chauffeur; see that he guides and controls the machine; know that from the engine comes the propelling force and that the chauffeur regulates its flow, turning it on or shutting it off, supplying it in greater or lesser quantities. A locomotive speeds along the rails drawing a train; the engineer is too high up and too enclosed to be seen, but we know that he is there. A steamer glides over the swelling waves; we are confident that captain or mate is on the bridge. A sailing vessel, with white canvas spread, flies before the invisible winds; we are sure that a master is on board. Automobile without chauffeur? Locomotive without engineer? Steamer without captain or mate? Sailing vessel without master? Absurd! We know better.

### Adaptation Implies Intelligence

The earth rotates on the line which runs from pole to pole; makes its revolutions around the central orb of the solar realm; gyrates through space. No guiding intelligence in this? No counterpart of chauffeur, engineer, captain, mate, master? Absurd! We would know better if we merely used ordinary commonsense.

The surface of the earth bustles with inter-related, allied, and interdependent activities; is astir with human and sub-human life. No directing intelligence here? Equally absurd.

What then is it which controls, guides, and directs terrestrial forces — prevents smash-ups? On the locomotive we can find the engineer; on the steamship meet the captain; in the automobile see the chauffeur; on the sailing vessel we behold the master. But where is the engineer, the chauffeur, the captain, the master, controlling, guiding, watching terrestrial life — preventing smash-ups?

### Intelligence Only Sensed by Its Actions

It is only because a guiding and controlling entity is not *overtly* perceptible in mundane affairs that we are at all mystified. Yet this should not be so; rather the reverse. If we, each of us, looked within for a material mannikin as the controlling intelligence it would be inexpressibly ridiculous. Blood flows, heart beats, lungs expand and contract, digestion and alimentation go on, through the operation of all-pervasive forces, guided and controlled by an intelligence unsensed and unperceived overtly. Its presence is known by deduction and intuition; but it cannot be objectively observed with the *physical* eye save by what it does. Is the earth so different? We perceive its activities; the actor is unperceived. But why therefore hesitate, using deduction and intuition, to postulate a guiding and controlling intelligence? Would it not be as equally absurd to look for it in a materiality as to surmise that there was none?

Evolution accepted as a hypothesis, what is its rationale? Men wake, sleep, wake and sleep again. What persists through both states? Physical faculties are in abeyance during sleep; therefore it cannot be they which persist. Through active and inactive alternating periods the steady evolutionary progress goes on unceasingly from birth until death, but the physical faculties being in abeyance about one-third of this time the *raison d'être* must be sought back of the physical organism.

### *The* Sufficient Potential

Electricians are familiar with what are known as transformers. The most extensively used "is an apparatus similar to an induction coil" used "for furnishing by means of a current of small quantity and high potentiality in one circuit, a current of large quantity and low potentiality in another circuit." Expand this idea. Imagine unseen intelligence of high potentiality transformed (*in matter*) to low potentiality but large quantity and therein will be a clue to the ordinary intelligence of people and the super-human intelligence back of it. In the individuals we may liken the nervous system to the electrical transformer. In terrestrial life there is also what may be termed its nervous system; which may be styled its transformer. It is this which we contact in magnetic currents. Back of this is the supra-terrestrial intelligence.*

But the *augoeides?* Simple form precedes multiplex form. Sound precedes light or form. Strange as it may seem to our crude, barbaric ears, the higher intelligences manifest through the simpler forms; silently, clothed in luminosity. Their radiance illuminating these simple but fundamental and profound forms, is the most objective manifestation possible to them. These manifestations are the (to us) subjective behind all objectivization. Every orb has its own mystic form-symbol: point in circle; angle emanating from arc; arc alone; arc tangent to circle and dependent cross; cross only; or what not. These

* The analogy is a neat one, and is apt enough. The *Rector Mundi* is a philosophical necessity, and has been recognized as such by all time until within the last three or four hundred years. But any conception of this indwelling Earth-Logos as a personalized god would only degrade the idea, and the writer, just below, rightly expresses his meaning by a reference to symbols. We Westerners are terrible formalists; or we run to the other extreme and attempt to idealize a conception out of existence. Perhaps no better term could have been found than "Augoeides," the Glory clothing the Hidden Spirit — its *vital robes*, if you will. Every part of Earth is pervaded with it, says the Philosophy, and its source *is a focus of Life Eternal*. But see Note, next page.—*Ed. Note.*

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symbols are not crude and arbitrary designations, but inhere in the (to us) subjective which we behold manifesting in the objective. It is in this way that our earth has its symbol; just as the other planets have theirs. Knowledge regarding these symbols would reveal some strange secrets. Mankind is arousing itself and will make the demand, which must be answered, as to its symbol, and, contingently, as to its own destiny. When he makes this demand, he will look upon himself face to face; will *perceive his own exalted divinity*. It is for this that those who have appeared and disappeared so silently, from time to time have taught, labored, and suffered martyrdoms. H. T. P.

## "Panspermy!"

A PROFESSOR is said to have propounded under the above name a new theory of the origin of life. Biologists, we are told, have failed to find any evidence for "spontaneous generation," so this professor thinks that life may have a common origin, and spread from a single source throughout the whirling orbs of planetary space. But, as it would take the germs, traveling at railway speed, 150 years to come from Mars, and 70,000,000,000 years from the nearest fixed star, he has suggested that they are borne through the ether "with the pressure of radiation as motive power," which reduces the schedule times to 20 days and 9000 years respectively. The germs would not be killed, although it is so cold, as it is really oxidation that kills germs, and they could not oxidize in space.

There is no particular philosophic objection to pondering over such a theory, except that it is 70,000,000,000 times as wonderful as many of the theories put forward by Theosophy, so that to accept it in preference to them would indeed be straining at a gnat to swallow a camel. It may seem simple when looked at from a purely mechanical point of view; but the man of imagination will find himself pondering aghast at the awful problem of what set these germs speeding on the sunbeam, whence they originated, and what purpose they are fulfilling in their course. Biology has opened up for us many unexplored regions.*

STUDENT

* It has indeed, and some of them exist only in the fertile imagination which conceived them. This one, for instance. For in what possible way has the "origin" (!) of life been explained? Referring life-germs back to another celestial body, or to a common center (whatever that may mean), whence they came — and come — speeding to Earth "on a sunbeam," finds us as remote as ever from the source of life. The "origination" is but transferred to the unknown center.

The theory is not new. It is a rehash, brought up to date, of explanations and theories current for years past. It was once thought that meteors and bolides brought the germs of life to Earth, but that was abandoned because it was pointed out that the heat generated in traversing the earth's atmosphere fused the metal in the meteor, and no life-germ, so it was said, could out-live that. Now it is the "pressure of radiation." The machinery of the theory is better, but it doesn't explain in the least what it pretends to — the *origination* of life. Abiogenesis, the spontaneous generation of living matter from "dead," is a scientific heresy today, yet we are told that the "natural conversion of non-living matter into living matter *at the dawn of life* on the earth" is the opinion of recent biological discussion. In other words, what once took place under exceptional and peculiar conditions (presumably), has now the weight of authority against its recurrence. Of course, what modern thinkers mean by "origin of life" is the appearance in proper media of living organisms — of kinds. Evidently, however, the author of "Panspermy" is not satisfied.

Life, today, means the capacity of an organism to hold its functions in equilibrium as regards surrounding conditions; and its capacity for *growth* and *self-propagation*. It is a chemico-physiologic function, they say. Hence the origin of life is usually traced back through a thread of ever simpler forms to some one-celled ancestor — to the "dawn of life" on the Earth. Whence came this unicellular being? "Panspermy" is a desperate expedient to explain a mystery, and refutes its own arguments. Thus, "recent biological discussion" falls back on abiogenesis in sheer despair and is reduced to the expedient of a mystery. Mystery! There are more mysteries in the pages of current scientific periodicals — known to be such — than all the mysteries of the "mysterious" Theosophists. They, however, relying on the teaching of the Trans-Himalayan Occultism — the accumulated Wisdom and Knowledge of ages — prefer its science to the speculations of the day.

Thus then, if by spontaneous generation is meant that every point in space, ay, truly, every atom, is vibrant with life, is *life itself*, Esoteric Science has naught to say, but awaits the *development* of the idea before endorsing it. But matter is *dead*, they tell us, "non-living," and "life" is the vital functional correlation of dead units!!?

Turning to Theosophy, omitting all lengthy reference to the Divine IDEA which dwells in the heart of every creature and which is the *vera causa* of its existence, passing over the descent of the Ray into the *plasma*, matter, and its passing through and molding the passive elemental *materia* of the astral world — which gives the physical its shape, consistency and qualities, for the body is built cell for cell on the astral pattern — a word may be permissible on the origination of living creatures, among which the "mysterious" Theosophist includes comets, suns and planets. So wonderful in their logic and consistency are the Theosophical teachings that by *correspondence* (guided by correct analogy — a science in itself) the same law may apply to many things. They are thus consistent because Nature herself is ONE and wholly unitary. Therefore: Every unit-creature originates from a seed, a germ, a *life-soul*. Not any point in infinite Space but is vibrant in all-pervasive life, there being, hence, no such thing as "dead" matter; every atom is swimming in the prānic life-ocean. The *metaphysical* ATOM is the lost Word of modern knowledge, let it be said once for all. Such an Atom, a Divine Intelligence as it is, passes under the evolutionary urge from invisibility to objectivity, the process in the case of a comet, sun and planet occupying aeons; in that of the offspring of Mother Earth greatly lesser periods. *Aham Brahma asmi* says the Vedântist, "I am Brahma," and Brahmā is the god Anu, the Atom *of Space*, of which all other Atom-Souls are sparks, Sons of the Pervading Spirit. Now, then, a little thought will fill in the details. Terrestrial living organisms sprang from the bosom of Earth itself, the "spontaneous generation" being rather *Karmic emanation* from within without in obedience to the urge of unswerving law. All is the result of what has been; the future is the child of the Now. There is no difference in principle between the birth of man from a microscopic ovule 1-200th of an inch in diameter, fertilized by a long-tailed spermatozoon, swelling and growing, developing itself into the full-grown man, and that of a *kosmic* focus of karmic skandhas, awaking into activity after its rest, swelling and descending into objectivity as a nebula, rushing through space as a comet, and, *once settled in its kosmic matrix*, developing *finally* into a man-bearing world. Yet the manifestation of *self-consciousness* in both is a far later stage. When the ancients called the world an *animal*, they meant a thing living and breathing, capable of SELF-generation and growth.

This does not contravene that other fact of Esoteric Science that before the next great Race (the Sixth) has run its final course, *man will produce his kind in quite another manner;* while the last great Race of this Round will bring forth a race of Adepts to cover the Earth — a race of god-*like* men. In those blest Saturnian days, when the children of men shall *begin* to be born as are the gods, by *Will-Power* and *Imagination*, they too will find their prototype in the Stars!

It is inconvenient to say more, as, although but *a single facet* of the teaching is given in this Note, any further specification would be impermissible at the present time. The Sacred Doctrine has already been too much degraded — at least what has been publicly given out — by materialistic minds, to throw more of its Pearls — away! Even certain (so-called) Theosophists, who by their criticisms of the written works of their first Teacher show a complete ignorance of any conception of the archaic Mystery-Language, speak of portions of those works as "just poetry." Yet, *when needed*, the facts will be given.—*Editor'l Note*

## Fattening *the* Criminal

WE take care to fatten the turkeys before Thanksgiving Day; and the geese before we make *pâté* of their livers. In the fairy stories the ogres usually fatten the victims before feeding upon them.

There is a chance for the abolition of capital punishment in England. England may perhaps be jealous of France's apparently superior evolution — so far, at any rate, as this matter goes — in humanity; but that does not appear on the surface.

A young man recently committed a murder, the antecedents of which were generally held by public opinion considerably to extenuate the crime. That done, he turned the pistol upon himself and attempted suicide. But his success was only partial; he was taken to a hospital and by extraordinary exertions of the surgeons and nurses he was finally saved. The struggles for his life were watched by the whole people, for it was known that he was being saved — *fattened*, as it were — for the hangman's rope. When saved, he was duly condemned, and then reprieved by the Home Secretary, doubtless in preparation for a commutation of sentence.

The whole matter has somehow aroused a profound disgust for capital punishment. That a man should have the whole resources of medical science brought to bear upon him, that he should be tenderly nursed back to consciousness only to find that in two or three weeks the noose would be about his neck — seemed so paradoxical that it raised the larger question.

In a way the same thing is done with every murderer. He is thoroughly fed between the times of sentence and execution. If he gets pneumonia he is nursed, and the prison doctor does his best.

But if the idea is punishment, why not let him starve to death?! Still more so if the idea is deterrence. If the idea is to get him out of the way, why not do so ten minutes after the sentence? The interval cannot allow of genuine repentance, for consciousness is too much strained for that to be real.

Such questions the newspapers are asking. C.

## A Beneficent Autocrat

THE AMEER of Afghanistan appears to have derived a good deal from his visit to India, among other things a passion for education. And it does not trouble him at all that his nobles do not share his passion. He is going to give it vent anyhow. He spoke perfectly plainly to them in open Durbar:

> I know you are all against me in introducing modern education into Afghanistan. But I am determined, and have formed a plan. Now I will see who succeeds — I in educating you or you in resisting my efforts to do it.

The plan he has formed, which is indeed already under way, is to divide the city of Kabul into forty school districts, each containing a primary school. From there the pupils will pass into middle and high schools, and finally to college. There will also be technical schools, a medical school, and scholarships which will entitle the winner to a stay in Europe or Japan for the study of law, medicine, and other things with which Afghanistan is just beginning to be familiar. It is interesting to find Europe and Japan regarded by the Ameer as interchangeable alternatives in this matter. He evidently keeps thoroughly acquainted with what is doing. STUDENT

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# Some Views on XXth Century Problems

**True Mind Culture**

PROFESSOR PRATT, of Williams College, holding that people are religious because they are told to be; because it is the custom; or because they have reasoned themselves into that attitude; or because they have had certain intuitions, mystical feelings — tried to get statistics of the numbers belonging to each class. He addressed a printed paper of questions to a set of religious people, belonging to churches and otherwise. More than half of them turned out to belong to the third of the above three classes. His results showed that of 77 correspondents, 56 belonged to the third class, 16 of them believing that they had been in immediate communion with God.

If my respondents are really fair samples (as I believe them to be) we may conclude that belief in God today, with a large proportion of the religious community, is based not on argument, nor on authority, but on a private experience springing from that great background region of our consciousness which I have called the feeling mass, and which is intimately bound up with life and all that life means.

What had happened to these 56 people? In ordinary case, when the mind ceases to work, ceases to front out on the world, it goes to sleep with or without dreams. Its incessant work among the senses, accepting, reproducing and recombining sense pictures, constitutes a spectacle that absorbs the attention of the soul, the ego proper. What we call our higher moments do not come by the somnolescence of the mind; nor are they the consequence of its *mere* slackening of its hold on the sense-world — for that would be the preparation for sleep; but in the slackening of its hold on the external *with alertness towards anything that may come from an internal, a higher.* It no longer dominates and absorbs the soul but places itself for the use of the soul in readiness to be turned upward or inward. Then it begins to come *en rapport* with the world denied by the materialist and closed to the sensualist. So high and fine are the stimuli from this world, that to some minds all seems formless: there is only the feeling of elevation or benediction. But most religious minds are filled with strong, if more or less unconscious, pictures of what this world *must* contain or appear. Into those strong forms the current from the new region has to fit. Hence the differences of description of it, from half-fledged — that is, with no sort of disrespect, the great majority of — mystics. And in the minds of their followers, who have for themselves made no (or very slight) entry into the inner world, the words of their teacher become ever-hardening dogmas and material for wrangling. Nevertheless, as Professor Pratt says,

The time is coming, and is, I believe, not far distant, when this inner experience, this spiritual insight, will be recognized as the only sure basis of religious belief. This evidence which all the mystics bear to a vast reservoir of life beyond us, which is like ours and with which our life may make connections, is the one dogma of the religion of feeling.*

But it is possible to erase from the mind all preconceptions, to train it to remain when required absolutely still yet absolutely alert and expectant. It is a task of whose magnitude few have any conception. If the practise be pursued on the basis of a life lived consistently on the highest and noblest levels, the mind will gradually come face to face with real Theosophy, that whole of which all religions are partial expressions. STUDENT

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* Possibly. But what guarantee have we that this "religion of feeling" may not be a hotbed of more unbalance, religious insanity and dogmatic persecution than the world has yet seen? It was precisely because Humanity had entered on a cycle of inrushing psychism that Theosophy was promulgated more openly to the world than it has been for ages. The CENTURY PATH commentator on this article clearly points out that "half-fledged mystics" may end in producing greater mental unrest and discord than they bargain for. No argument can traverse the fact that all true-Religion is of necessity from within; but thence come likewise all error and sin. There is a "within," and a WITHIN; the one irrational, psychic, and at root intensely egotistic and selfish; the other essentially divine, all-compassionate and the very *esse* of spiritual intelligence. Now, who will guide Humanity from the one to the other? Half-fledged psychics? Hardly! There is no pitfall so terribly dangerous as what may be found in the budding psychic senses, before the man has learned through initiation to subject them to the Soul. Head alone, may make a man a demon; but heart alone — a fool. Both are absolutely necessary to the Perfect Man. *Joined*, they form the true "Heart Doctrine." Hence the need always recognized in ancient days for the schools of initiation — the Mysteries, where man learned the truth about himself and his destiny. These Schools *still exist* in certain favored spots. The School of Antiquity at Point Loma has heavy work before it!—*Editorial Note.*

**"One With the Infinite"**

SOMEBODY writes to a "New Thought" paper to complain that he finds life stale, flat and unprofitable, and that he would like to know what that particular philosophy would prescribe for his Twentieth century ennui. He is told to "seek daily union with the Infinite" and comes back with the answer, *What then?* What am I to do with the Infinite when I have Him or It? Is it merely a permanent dose of Lotos leaves, a sort of transcendental morphinism?

Without waiting for any possible answer in next week's issue, we take leave to offer one. Essentially the question is of the kind ordinarily asked in the "silly season" — Is life a failure? Is marriage a failure? and so on. We can deal with the last as a sample of the rest.

Marriage, to those about to enter it, usually looks like a road leading to the limitless fields of sunlit perfect happiness. After a while it is too often found to be a blind alley, a cul-de-sac, leading to a dead wall of a cold gray color. Then life is as before, and the question of its worth re-opens.

But suppose the two had not married just for the happiness it would bring, each looking into the other's eyes only — but absolutely in order that the union should enable them the better to go on with some work that they had *previously found engrossing,* sufficient, satisfactory. Then only would the marriage be what was wanted. When its temporary colors had faded, the original object would again stand revealed. But where there has been no such object the *wall* must present itself. For it, and for the divorce courts, the ordinary romantic novel is in no small degree responsible.

And so with all the other objects and aims with which men fill their lives. Soon after the moment of attainment, comes the moment for the arising of that specter whose business it is to ask *Well, what now?* He grins sardonically, knowing that he can not be answered.

So the only way to enter a path that forever brings happiness, and has no limit, and always mounts to higher light, is to take an aim that is always *being* achieved yet never can *be* achieved, that is in its nature endless.

There is only one. Each must take himself apart and burn it into his mind that his aim shall be now and in all hereafters and states and worlds, to carry light backwards and downwards to those men and creatures that are behind and below, to carry them the Principle of growth, to become a cosmic missionary.

Behold! he *is* now one with the "Infinite"; for that is precisely the business of the "Infinite," the universal Christos, the Logos, forever at work at that very task. Look out on men and see how they need help and light; nor forget the forms of life below men, even down to those that make up the bodies we live in. STUDENT

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**A Half Subjugated Servant**

SOME recent experiments on reinforced concrete "give furiously to think." They were made by Mr. Knudson, of New York, and reported to the American Institute of Electrical Engineers. Some short cylinders of concrete were cast, about 16 inches in diameter, a piece of iron piping running through the axis. After three years two of them were placed in a tank of sea water and one in fresh water. Through the latter and one of the former a direct current was run for thirty days. By the end of that time the concrete was greatly deteriorated and had developed cracks. The iron in the center was corroded, and had lost 2% of its weight. Other experiments gave the same result.

Our great buildings are relying on iron-cored concrete to enable them to sustain their height, and in some localities to resist earthquakes. Every city is now alive with electricity, above the ground, below it, and throughout every house and edifice. Strictly speaking you cannot insulate a current: it acts inductively on everything in its neighborhood; and sometimes the "neighborhood," in this sense, has a radius of miles. The experiments show what can be done in thirty days when the mass is in water and the current led directly through the core. Would the same result ultimately accrue in *any* length of time when the mass was merely in a humid atmosphere and resting in dampish foundations, and in generally electrified surroundings?

If so there is trouble in store for the great cities. A deeper question, though of course it is useless to put it, is, Do we yet know enough about electricity to use it so freely as we are doing? STUDENT

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# Archaeology Palaeontology Ethnology

### Civilized and Uncivilized Peoples

HOW old is the world? is a question which has received much thought in all ages. The length of time man has inhabited the earth is another question which has received its share of speculation by the scientific men of all nations. Yet half a century ago, it was only the boldest of them that questioned the Bible records of a few thousand years. But since that time archaeologists have unearthed undoubted evidences of the great antiquity of man, and each decade adds new evidence. So that now even the strongest adherents to the Bible story are willing to set back the creation of man thousands and thousands of years.

H. P. Blavatsky tells us man has been on the earth for eighteen millions of years! This, in view of recent discoveries and in harmony with the scale by which God seems to work, is more reasonable.

If we could look back through these eighteen millions of years, we should doubtless see many wonderful changes. We should perhaps see a country densely populated by a people possibly more highly civilized in some ways than those of the present time. Looking at another period, we should see the same country covered with barren sands, its people vanished, its cities buried hundreds of feet deep with dust and *débris* — the accumulations of ages. Again we look at this same region and find Nature has once more spread her green fertile carpet over the desert sands and a new civilization has sprung up. These may know nothing of the race which preceded them, but they may think themselves the most enlightened people that ever lived on the earth; yet if we look once more, we may find that they too have passed away.

How many times this program has been repeated we know not, but strange as it may seem, archaeologists are even now uncovering city below city, buried one above the other on the same site.

Our present civilization is comparatively young and can be traced back with a fair degree of certainty. Perhaps no better illustration could be given to show how a people adapt themselves to a country freshly prepared for them, than our own country.

It was only a few centuries ago that a small colony was formed on this continent. The villages and farms spread themselves along the coast, strengthened their position, and then, true to the old saying that "Westward the star of Empire takes its way," began their journey toward the setting sun. When our Government takes the census every ten years, places are marked on the map that show the centers of population; and it is found that these marks go in quite regular stages and in almost a straight line westward. With a little imagination we can almost *see* this mighty river of humanity flowing to the West.

It has been aptly said, that our lives are like flying arrows. We can see all kinds — some with just force enough to leave the bow, others taking a longer flight, and a few exceeding these in a lofty meteor-like career.

What does it all mean? What are we here for? are questions of vital importance, on which we should have positive convictions, to enable us to put forth our best efforts. The answer that Theosophy gives, is that *a life is one term in God's school,* where it is our privilege to perfect ourselves by action and experience so that we can think more, feel more, enjoy more; in short, become greater souls. It all depends upon our own individual selves whether we grow or fall back. If we consider the drift of civilization today, we must come to the conclusion that we are not so wise, nor so far advanced as we give ourselves credit for. We have not even learned how to *enjoy* this life to the extent that we might. The conditions we find are the result of separateness, every one for himself. We are not content to take each day our daily bread, but we want to take from the abundance each day enough to last a hundred years, and some want to form strong combinations and take it all. The result is unnecessary hardship for the weak, and it fails to bring the desired happiness to the strong. So, instead of peace and good will on earth we have selfishness, sickness, suicides, insanity, crime and sorrow.

This is a dark picture, but it is an axiom that one extreme follows another, so, if all the signs do not fail, the pendulum which marks the extreme of selfishness and greed is about to swing back the other way. We can rest assured that the blessings of earth will be ours if we will deserve them. When we recognize the Divinity within us and realize the true philosophy of life, as doubtless we shall before a great while, we shall be in condition to withstand even prosperity.

All know the reverse of ignorance is Wisdom; of selfishness, Brotherhood; and these two, Wisdom and Brotherhood, can save our present civilization. Without them we should surely share the fate of all the great civilizations of the past.

During our triumphal march westward we have driven before us another race, which we call the uncivilized Red Man. What people are these? Theosophy gives us glimpses of the past history of our globe far antedating the accepted periods of archaeologists; which place the American Indian as a remnant of the Fourth Root Race. We, the white, are of the Fifth Root Race. In our conceit we look down upon the red man, call him savage, and place him almost on a level with the wild animal. In this we are wrong, and perhaps, if we understood the situation better, we should feel only good will and admiration for his good qualities.

If we would study these qualities with unprejudiced mind to determine our superiority, we must consider the three principles which make up man's whole, namely, his spiritual, mental and physical nature. Mentally, it goes without saying that we are far ahead of the Red Man. In his physical nature, as he *was,* before the advent of the white man, and when the story of Capt. John Smith and Pocahontas was fresh in the ears of our English forefathers, we must admit that he had the advantage of us. His habit of hunting obliged him to be ever on the alert, fleet of foot, large in lung capacity, every nerve sharp and active. His freedom of action unrestrained by clothing, he could keep every muscle of his body in active, healthy condition. His sagacity and intuition have never been questioned, and what are they but soul qualities? The most prominent characteristic of the Indian is his courage. With courage as his guiding star, is it any wonder that his soul is in close communion with him, and gives him its promptings in no uncertain manner? Drawing nearer to the Great Spirit constitutes his religion, and it is handed down from generation to generation, simple, effective, and not weakened by any conflicting creeds.

The test of all religions is *death.* This he meets with fortitude, and what is fortitude but faith? When captured by his enemies and burned at the stake, or disjointed limb from limb, his tranquillity of spirit remained undisturbed.

He loved and was proud of his body that served him so well and won him so many contests; but he knew that the body was not the man, and so he rose above it and met the change we call death with a smile. Such sincerity should be remembered by those who go among the Indians to teach them a better faith. Some may say they are treacherous and murderous and cannot be trusted. But William Penn and many others, who won their confidence and never betrayed it, had no trouble. *They* accuse the white race of taking advantage of them in dealings; by deceit, lies, and cunning taking their property from them. Civilization accepts this as a matter of fact, and some there are whose sense of justice is so blunted that they look upon it as a joke. Have we not year after year *succeeded,* by professing friendship and the liberal use of "fire-water" in swapping beads and other trash for the Indian's broad acres? When the Indian realizes that a superior race has taken advantage of his simplicity and confidence to trick him, can we wonder that his sense of justice is outraged and he goes on the war-path?

In a lecture by a full-blooded Indian, their system of government was described. The tribes were made up of villages, camps and families, and each division had its chief, whose counsel was accepted as wise and just when disputes were to be settled; and very seldom was compulsion necessary. While they had some work to do every day, it was very much less than the white man's, and left them more time for thought and play, which he thought the Indians enjoyed much more than the white men. Each had his own character and reputation to maintain and was very sensitive to the opinion of his family and neighbors. Their women had their fashions and vanities, their virtues and failings much as their white sisters. They lived on the ground in tents, and so were very close to nature, being much affected by the elements, through which they believe the Great Father speaks to them.

The very best way to break up strong prejudices which we have formed against people is to get acquainted with them. STUDENT

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# The Trend of Twentieth Century Science

**Mechanical Life**

THE Berlin correspondent of the *Scientific American* gives a long account of Professor Lehmann's researches into the behavior of liquid crystals. These are crystals of a semi-liquid character which behave in many respects like living organisms. And during the past year or two we have also learned a good deal of the curious behavior of drops of various solutions suspended in liquids of different composition and density. They absorb the water of the liquid — a process known as osmosis — grow, elongate, send processes up and down, and at last may come to look like plants of an elementary character.

So the question arises: Are these drops and crystals, which almost behave as though they were alive, yet are only obeying mechanical laws, really alive in a humble way? Is life only a mechanism, merely a complicated case of laws we already know and can at will bring into action? Or do the experiments merely show that some of the phenomena we have previously thought peculiar to life are only phenomena of matter used by life? The writer says:

> These liquid crystals thus greatly increase the analogies between crystals and living beings. While partisans of *monism* will feel gratified by this discovery of a transition between crystals and living beings, . . . those of *dualism* are likely to consider the existence of a continuous transition between liquid and solid crystals as proof of the fact that the forms in question possess only apparent life. They will regard these facts as demonstrating the correctness of their theories, showing that the many phenomena which had so far been considered as manifestations of life, are based on merely physical and chemical effects. By further investigating the phenomena in question, it should become possible actually to ascertain what effects are really produced by energy and matter, and where life proper commences.

Is there not a very marked and easily seen line? A crystal, liquid or solid, takes "food" from the solution about it. But the food is identical with itself, undergoes no change, and is immediately ready to be added on. The drop absorbs water, but the water remains water. It is merely now inside the drop instead of outside.

But the living organism takes food which is *not* molecularly like itself, picks it to pieces, and rebuilds it according to its pattern. As a rule also, it burns some of the carbon in order to keep up a temperature that may be different from the surrounding medium. Finally it discharges the carbon and nitrogen in a form again different either from that in which it took them or in which it fashioned them. Crystals of sodium chlor*ide* will not grow in a solution of sodium chlor*ate*, selecting what they want and leaving the surplus oxygen.

Living organisms, furthermore, contain the principle of variation. We cannot as yet appreciate the variations in the progeny of an amoeba, but the slightest study of the protozoa teaches us that they must occur there as well as higher up.

Indeed it takes some trouble not to see the line. STUDENT

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**New York's Floor**

ONE does not immediately connect the making of elevators for the high buildings of a city, with advance in geological knowledge. But in New York the elevators, being mostly of the plunger type, require the boring of holes as deep into the ground as the elevator ascends above it. These holes are about twelve inches in diameter, and as much as 350 feet deep; so they give fine opportunity for the study of New York's floor. As the drills descend, cylindrical pieces of solid rock as much as fifteen feet in length are constantly withdrawn.

The foundation of the floor is crystalline rock, crystalline for two reasons. It was first laid down as sedimentary deposit and glacial drift, and then made crystalline by heat and the immense pressure of more accumulation above. But in those days, millions of years ago, there were apparently earthquakes, and there were certainly volcanoes. The earthquakes cracked the deposit, and into the cracks lava — now greatly altered — was forced. These injected laminae and veins are of course also crystalline.

This was long, long ago; and New York has no *apparent* reason for any dread of either disturbance; she is far from their orthodox lines. The Eastern coast is slowly sinking, however; but so slowly that it would take a great many thousands of years to drown one man standing upright on the shore — and of course he would have died from other causes before that. The sinkage might, however, conceivably get much quicker. That side of America was perhaps the edge of Atlantis and the submerging process is not wholly finished yet. There is a well-marked shelf some miles off the coast, and the valley of the Hudson is continued on to the edge of the shelf, where the fall is much more rapid. It has of course to some extent filled up with silt but is quite easily traced.

It is worth noting that the rock floor of New York comes up to water-line at about 14th street. Below that it slopes rapidly deeper, and at the Battery it is 100 feet below water level. On it rests sand, mud and water-bearing strata in general. At that end of the city the concrete columns for the foundations of the great buildings have to go down through that much soft material to get foothold on hard rock.

STUDENT

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**Local Magnetism**

THE new machine, the "telegraphone," opens up a new field for study in the department of magnetism. Poulsen found that if an electro-magnet of sufficient delicacy were brought into contact with a plate, ribbon or wire of steel, it would not, as hitherto thought, magnetize the entire surface, but that its effect would be nearly localized to the point of contact. If the plate is made to move under the magnet it will be marked with an invisible pattern; and if the magnet is made to vibrate to and from the plate or wire, the pattern will be broken. If this vibration is effected by means of the vibrations of a voice, the pattern will in a sense be the picture of the voice. And then if the process is reversed the voice will be reproduced. Such an instrument is the "telegraphone."

May it not be that the earth, in addition to being a magnet as a whole, may also be especially magnetized at special points on its surface? It seems possible that in slowly moving specially magnetic areas, we may find the reason for the westward trend of civilization with its long halts. The same principle may also have its application in physiology and embryology. STUDENT

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**Scientific Violins**

A RECENT number of the *Kölnische Zeitung* contains an account of the new violins of Dr. Grossman, instruments that are said to have no reason to fear comparison with those of Stradivarius and Guarnerius.

The varnish, it appears, is nothing special. The secret lies in the individual tones yielded by the two resonating parts, the front and back. In the Grossman violins, these two tones stand to each other as tonic and third, or tonic and fourth or fifth. The secret of so tuning them at present lies with the inventor — where, one may suppose, it will not now lie very much longer.

Stradivarius left a large number of unmated tops and backs. They were soon put together, but the effect was as a rule not good. According to Dr. Grossman, they failed because not related to each other in the proper ratio. That the old maker consciously aimed at such a relationship is very unlikely; he probably worked by a sense to which, for want of another word, we must call instinct. He *saw* the tone of his plates with his eyes or *felt* it with his fingers. STUDENT

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**The Real Scale**

THERE seems to be some danger that Dr. Cahill's Telharmonium may so educate our ears that the piano and other instruments with fixed notes may prove unendurable. In order to accomodate the twelve keys all such instruments have to use the tempered scale in which the semitones are unified. Most of the notes of the scales are therefore slightly out of tune. In the Telharmonium the inductors giving the fundamental and all its overtones are mounted on the same shaft, consequently there are twelve shafts corresponding to the twelve notes and half notes of the scale. By slightly altering the rotation of these, all the notes of the scale could be played correctly.

Helmholtz had a correct instrument of an octave or a little more made for him and reported that the chords it yielded had an indescribable richness and sweetness. There have been many attempts to make pianos more or less on this principle but they have all proved unplayable by reason of the number of their keys. The genius who will solve the difficulty has not yet uttered his creative fiat. STUDENT

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# Nature Studies



Lomaland Photo. and Engr. Dept.

LOMALAND STUDENTS PREPARING FOR TREE-PLANTING

## Arbor Day

(Special and exclusive California advance-report from United States Forestry Department)

ARBOR DAY is essentially a day for forest planting. As such it was inaugurated, at the instance of J. Sterling Morton, by a body of practical Nebraska farmers who sorely felt the need of windbreaks and woodlot products. The resolution then adopted provided that April 10th, 1872 "be especially set apart and consecrated for tree planting in the State of Nebraska, and the State Board of Agriculture hereby name it Arbor Day and urge upon the people of the State the importance of tree planting."

On the first Arbor Day a million trees were planted in Nebraska alone. April 10th of the present year was the thirty-fifth anniversary, and the changes during the interval have only intensified the need for the work which Arbor Day was designed to encourage — planting forests and managing them sensibly. For the growing excess of demand over supply has caused a great rise in the price of wood, not only in the prairie country where Arbor Day had its birth, but also in the once heavily timbered regions which had furnished so freely the lumber for the nation's building. Even some of the very States where timber was burned to clear farms can not now furnish sufficient lumber for their own needs, nor for the ties of the railroads that cross them.

How important the vast wealth of the forest has been in the development of this country is strikingly shown by a rough estimate of the value of the lumber products of six leading States, even at the low prices that until recently obtained. The figures are the averages of the ten-year Census returns. (See table on p. 17)

No stronger argument for the protective value of forests is needed than the recent floods in the Ohio valley which brought loss of life, and of property valued at millions, because mountains and hills had been bared of forest by excessive cutting followed by fires.

The forest problem, then, is one that affects not only the nation, but the State, the community, and the individual. And on Arbor Day and in the Arbor Day season great profit may be had both through planting trees for use or beauty and through seeking to gain a closer touch with the forest. The life-long study and experience of trained men have made it possible for us to learn about the characteristics of trees and to manage forests accordingly; and have shown us how different trees make different demands upon light, soil, and moisture, how trees growing in the forest help and hinder each other, what woods are the most useful, and the extent to which new uses may be found for trees hitherto undervalued.

Since the great resources of nature are entrusted to our keeping like the talents of the parable, and we must render an account of them to posterity, men are in duty bound to husband and improve them as well as to enjoy them.

Again, in the present age of endless activity there is felt increasingly the need of proper rest and refreshment, and for recreation in the true sense of renewing our powers; and this is one of the great uses of the forest — to supply health and vigor for those who are in need of going back to Nature.

The preservation of the forest thus becomes a matter affecting character and happiness in many ways, not only in the present generation but even more so in the generations to come. This thought is full of suggestion for the churches, and many of them are already taking up the subject through the pulpit and through the men's clubs which are now so important a part of their social life.

(The date of Arbor Day in different States is shown in the table on page 17.)

Many States issue Arbor Day *Annuals*. Some of these describe and illustrate native trees, with information as to planting, protection and use, forming valuable contributions to forestry. One which especially carried out the purpose of Arbor Day was that issued in 1902 by Arthur Lefevre, then State Superintendent of Public Instruction in Texas. It took account of the forest resources of Texas and of the organizations for forest work in the States, in the nation, and in foreign nations; and discussed the practical value of woodlots and forests as a protection to many industries.

In Hawaii Arbor Day was first observed on November 3rd, 1905, when the Governor generously contributed half of a fund for a prize of $5 for each of the 154 public schools, to be given to the grade whose planting on Arbor Day secured most successful results. The other half of the fund was raised by subscription. Most of the trees were furnished by the State nursery at Honolulu.

Last spring the Pennsylvania Forestry Association also offered prizes, for the best examples of commercial, park, and roadside planting, judged on the date of the autumn Arbor Day. This plan should have a twofold value; first in stimulating forest planting, and second in giving publicity to plantations which exhibited exceptional judgment, good taste, and energy.

Arbor Day is pre-eminently a school celebration. Much has been done in beautifying school grounds in observance of the day. The possibilities of Arbor Day celebration in the public schools seem almost infinite. In Winnebago County, Illinois, the principles are heartily encouraged in the county institute and in personal visits to the schools. The County Superintendent, Mr. O. J. Kern, has fully grasped the broader significance of the work. An *Annual* is published, with photographs of school grounds and lawns adorned with planted trees; diagrams and suggestions for planting; pictures of school workshops with boys being trained in tree protection; and, best of all, views of the true forest, of which the forester, Mr. Pinchot, has said: "Perhaps no other natural agent has done so much for the human race, and has been so recklessly used and so little understood."*

* Tree-planting above all is *constructive work;* a most commendable enterprise, surely, seeing that so many of our industries destroy and use up natural products. Besides, it means work for the future, and *for other generations than our own.* Most people are glad to do a little work that is entirely disinterested now and then, and not connected with the rush and anxiety of business. All prosperity to the Arbor Day movement!—*Editorial Note.*

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Educate so as to produce the most harmonious and equal unfoldment of the powers.—Helena Petrovna Blavatsky

# *The* Blossom *and* the Seed

HELENA Petrovna Blavatsky aimed at nothing less than the complete regeneration of the world. The first Leader, in this cycle, of the age-old, divine Theosophical Movement, which has sought varying modes of expression at varying places and times, she had a definite purpose and a definitely outlined plan. There was nothing experimental in her efforts, nothing experimental in the work she did. Messenger of the Great Ones, who, since man became man, have watched over human destiny, protecting, guiding, teaching so far as human blindness and bigotry might permit, Theirs was the work she came to do, or rather to *begin doing* — this work for the spiritual regeneration of mankind.

Lack of time, the limitations of environment, the fierce and hungry enemies within the household of the race itself — all these things made it impossible for this divine purpose to be fulfilled during the lifetime of the first Leader. This, that Leader knew in advance. But she knew also that if only a few responded to this call — not for their own but for humanity's sake — her work would not be destroyed and her plans for the realization of Universal Brotherhood and Universal Joy would find, under the Leaders that were to follow, William Q. Judge and Katherine Tingley, a *practical realization*. It was but in accordance with the old, old truth taught by all World-Teachers and expressed by Jesus in the symbolic words, "Where two or three are gathered together in my name, there am I in the midst of them." Witness Madame Blavatsky's own references to the Great Leader who should carry on her work in the twentieth century, and of how this Leader should find, as she did not find, a body of students, many in number, loyal, and to a degree prepared for the work in hand. Witness H. P. B.'s own account — given during her lifetime to but one or two — of a great School of Practical Occultism to be established in the West by that Leader, a School whose students should come from all over the world and which should stand for the binding together of nations; her declaration that the twentieth century would bring to all nations of the world a knowledge of Universal Brotherhood, not as a theory but as a living power in men's lives.

Were it not for the fact that in order to gain a personal following, a certain class has appropriated the sacred name of Theosophist — to which the selfish, jealous or ambitious have not the slightest moral right — it would be needless to accentuate the supreme nobility of H. P. B.'s purpose. Yet Katherine Tingley does accentuate it, for the sake of the searching, hungering souls who would otherwise be misled, no less than for the protection of her own students. Were it not for the wild mis-statements of these self-seekers, who pose as "Theosophists" and yet who display the selfish and erratic tendencies that H. P. B. was the first to condemn, no one could today be found to question that Katherine Tingley is carrying out the Vast Original Plan, that she, too, aims at nothing less than the absolute spiritual regeneration of the entire race, and that she is pursuing this aim on the very lines laid down by H. P. B.

Where H. P. B. and W. Q. J. had to battle with an ignorant and most unfriendly public, Katherine Tingley meets a public now to a degree prepared for her message, and whose best representatives all over the world today honor, endorse, and reverence her work. Volumes might be written on this one point, and the half not then be told. Where H. P. B., that Diamond Soul, had but a handful of learners about her, "and only one whom I can trust" as she once said referring to William Q. Judge, Katherine Tingley has an immense body of devoted, trustworthy, loyal students, who are loyal to her not in a personal sense but as the Embodiment of Principle, workers who do not hold her back and tie her hands by their craze for "self-development" or their selfish hunger for knowledge, the things that daily crucified H. P. B. Of course Katherine Tingley can do what in earlier years would have been impossible. The main issue — which so greatly distresses the enemies of progress, as we have all seen — appears to be *that she is doing it*.

H. P. B. wanted to found schools, where children of all nations might be gathered *to learn of life and the deeper truths of the soul*. But where were the workers then? Where was the money, and was the world ready? The Râja Yoga School, as we know it today in Point Loma, could not have been founded at an earlier time. Heaven be praised that its founding was not delayed until a later one!

Today the dream of the Lion-Hearted is realized. The plan outlined by her upon the great trestle-board of the Immeasurable Future is being carried out in its fulness in Lomaland and in Râja Yoga Schools in many other nations of the world as well. To assume that Katherine Tingley's purpose differs in essence from the purpose of H. P. Blavatsky and William Q. Judge, is to assume that the blossom upon some mighty agave has no connexion with the tiny shoot that pushed itself up through the soil decades before. The grub burrowing

**YES, she was "a strange woman" to those who could not measure her by a standard worthy of her. As with all great Teachers, her presence revealed men's souls to them; if they could not understand the revelation, if the unwonted stirring within irritated or angered them, as it sometimes did, they pointed the perplexity, uneasiness, or anger, at the one who had evoked the mysterious inner witness. Therefore some called her "strange;" some avoided her; others hated her because they were at enmity with this inner witness — the inner Light.** — From chapter on "That Strange Woman, H. P. Blavatsky," in *The Mysteries of the Heart Doctrine*

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at its base would doubtless deny the existence of anything but a root, dwelling as all roots do in a very dark and very occult place. The butterfly, skimming the surface of things far above, might see only the flower, might even declare it to be merely another kind of butterfly! But must we take their opinions? Through root, giant leaf and blossom, thrills the same pulsating Divine Life. All are parts of that Eternal Unity which alone can produce a flower or a blade of grass or the victories of a battling soul. "Facts are pitchforks," indeed, to quote one of H. P. B.'s characteristic expressions.

Read the writings of this pioneer Leader; note her insistence upon purification of life, self-effort, self-reliance, *self-discipline*, as the only passwords to the Hall of Spiritual Wisdom. Then come to Lomaland, see the children and older students in their homes, at their class-work, alert, attentive to duty, self-reliant, unselfish, confident in their power to do and dare as souls, *self-disciplined;* themselves active in weeding out of their own natures every untoward growth; their whole collective life approximating that of the Spiritual Warrior! Who can say that Katherine Tingley is not following out H. P. Blavatsky's injunction, "Our duty is to keep alive in man his spiritual intuitions"? Go into the Râja Yoga Nursery, with its love and joy and sunlight, with its healthy, happy babies, little self-disciplined travelers on life's great pathway even from the moment of their birth. Then read the words written over the entrance of that Nursery-Home, the words so often quoted by Katherine Tingley as revealing the foundation principle of her teachings: "As the Lesser Mysteries precede the Greater, so also must discipline precede philosophy." Who but the mentally blind or the morally unhinged could fail to perceive and declare the existence of that Eternal Link, that Spiritual Life-thread, which binds into one supreme whole the work of the three Leaders, Helena Petrovna Blavatsky, William Quan Judge and Katherine Tingley?

As some rare flower thrills with color and perfume and life's glow, so all Lomaland thrills and burns as a flame with the infinite realization of an Unfolding Spiritual Life, proclaiming blossom and seed to be one.

"Verily we speak that we do know, and testify that we have seen." G. K.



H. P. BLAVATSKY: A CHARACTERISTIC POSE

all its achievements, its agonies, its keenest enjoyments, *just one thing* would be regarded with an intense, an eager, a vital interest. Just one thing would have the power to fill that coming day with all the peace and happiness which belongs to it, for then the Soul would ask only, "Did I live my day obedient to duty?" It would look to see if there really had been something true painted on the great picture, the completion of which alone could bring the peace which passeth understanding, or whether there had only been false lines and colors one after the other, which one after the other had but to be wiped away.

If through the haze toward that distant day one's awakened vision could penetrate, it might be seen to be filled with many emotions. Perhaps pride had been crushed, but the only concern would be as to whether the lesson from it had been learned, whether it had been risen above, or whether the "I" of that day sank under the weight of the emotion and lost himself from view. Perhaps disappointments were in that day. They would look faded and trifling from the light of that far tomorrow. The only thing that would stand out in relief would be the fact whether or no duty had been forgotten in the shadow of their suffering.

To do one's duty is to do one's part in the cosmic life. It is to fit into one's place in the great whole, when to be out of place is such torture, and where to be in place is such joy.

In the great orchestra of Souls, to do one's duty is to play one's own melody and play in tune, never forgetful of one's own, never forgetful of the other parts. Imagine the feelings of one who in listening for the symphony which nature was trying to play a hundred years before, should hear that his part was but a complaint, a cry, a shriek.

It could but be equal on the other side to the sense of unspeakable rest which would enter the soul of him who listened and heard that he had not failed. A deep serenity would pervade him and he would lie upon his couch that night wrapped in an atmosphere of peace, for:

"Disciples may be likened to the strings of the soul-echoing Vina; mankind unto its sounding-board; the hand that sweeps it, to the tuneful breath of the Great World Soul."

STUDENT

## *The* Individual Today in *the* Light *of* 100 Years Hence

WE are creatures of Eternity, and one "today" is as great to us as any other. We have forgotten most of our yesterdays, but taken altogether, they have made this "today." We are apt to care little about our tomorrows, but when we meet them, they will be filled with the same interest for us as the present, which a short time back was but an indifferent tomorrow.

As we have woven our past, so are we continually weaving our future, and it is one unbroken picture that we are making, stretching over aeons of time, yet all belonging to the Eternal Now. It is foolish to care only for the speck we are now painting, because it is all ours; all alive with the power to give us pain or joy, inextricably interwoven with the pain and joy of all others. And it is foolish to forget the continuity of this great life; that a million years hence is bound so closely to our "today," and that when it comes, will be even greater to us than now, as we ourselves shall be greater.

Could we lift ourselves far hence, into the unborn tomorrow of a hundred years, what would we regard with unalloyed satisfaction? We would see our little pleasures but how trifling they would seem. Should we not even marvel that they ever were pleasures? Our gratified ambitions: what would they be then? Even a poignant grief would be mellowed and softened and robbed of its pain when seen through the vista of a hundred years — only its purpose would touch us then. Out of all the vicissitudes of that living past; out of

## Jottings *and* Doings

"MISS ALICE PERRY, the first woman in Ireland who has qualified as an engineer," says a writer in a London newspaper, "has been appointed county surveyor of Galway in succession to her father, the late Mr. James Perry. The appointment becomes permanent next month."

ACCORDING to news reports from Ghent, Belgium, women are to be appointed to the police force of the city, according to the plans of Prefect of Police Von Mesenmael. The prefect was the first to establish a corps of dog thief takers and believes now that Ghent will be the best policed town in Europe, when women, men and dogs patrol the streets.

"BROKEN down in health by her continued work in behalf of the victims of the Kingston earthquake, Lady Swettenham, wife of the governor of that ill-fated island," writes a correspondent in an exchange, "is to return soon to London in search of quiet and rest. Lady Swettenham is the daughter of R. C. Copeland of Kibblestone Hall, Stafford, and she will visit her parents and seek recuperation at the old family home.

"Lady Swettenham has covered herself with glory as the result of her labors following the great disaster. Toiling ceaselessly night and day after the earthquake she carried succor to those who had been injured by falling walls and found shelter for those unfortunates who had been driven from their homes. She visited the hospitals and relief camps daily and was a directing head in all relief matters."

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# OUR YOUNG FOLK

## Helena P. Blavatsky *and* the White Lotus Day

**To the Great Soul alone are all things known.**
**Present and future are to her as past.**—*Lowell*

ON the 8th of May, 1891, H. P. Blavatsky left the body in which she had done such glorious service for Humanity. Before she went she had done the work that was to grow and grow and gradually make a new world in which can be lived the life of the Soul.

This work of creating a better world had to be begun by purifying, everywhere possible, the world of men's thoughts and beliefs. You all know, boys and girls, what a difference it makes to you and your work, what you think and believe about life and duty. Your ideals show themselves in every hour of your lives, and if they are not high ones, your lives are petty.

When H. P. B. came, this world of thought was anything but the bright and pure sphere that it must be before the outer world can be full of joy. It was, indeed, so full of selfishness that men could not see the light of their own souls. So they groped in the darkness. The true selves were hidden, and there was a strong feeling of separateness. Religion was not helping to cure this; in fact, in many places, what is called by many "religion" was making it far worse; for people were thinking and saying, and preachers were preaching, that their religion was the only true one, and all the others were — not the true ones. This makes a strong barrier between people.

H. P. B. dealt a mighty blow at this barrier. She proclaimed, "All men are Souls, rays of the World-Soul and therefore brothers!" "All religions are at heart *one* — the Wisdom-Religion." In her books she showed that this was the truth. There are many people who are so befogged with selfishness and error that they cannot see this yet, but there are fewer every year. H. P. Blavatsky's blows, struck for Truth, are still resounding and resounding through the world of thought. The echoes will never die away. No sham, no hypocrisy is unshaken by them. H. P. B. wielded her hammer to purify the world of thought and belief so that Truth could shine into men's hearts and bring new life. As the circle of light widens, and more people every year have ideals of Brotherhood, a happier life is possible in the world. Little children born and reared within this radiant circle need never lose the light of soul. And every White Lotus Day there are more young folks gathered within that circle, and more sweet fresh young lives are there to show the wisdom of H. P. B's teaching.

H. P. Blavatsky found students who believed in the Soul and in Brotherhood, and to them she gave pearls of wisdom. To them she said, "If you believe that men are Souls and that Humanity is one, then you must live and work as if the interests of humanity were your own dearest interests. This is the Path to the new life." For these students H. P. B. wrote down some of the sayings that she had found in her search for wisdom.

To live to benefit mankind is the first step.
Sow kindly acts and thou shalt reap their fruition.
Step out of sunlight into shade to make more room for others.
Let thy Soul lend its ear to every cry of pain like as the Lotus bares its heart to drink the morning sun.
The way to final freedom is within thyself.

So H. P. Blavatsky as a Teacher gave the world the ideal of Brotherhood, and taught all who would try to learn to work for Humanity. Her own life was an example to all. Never did she cease from her labors until the work was done. No one else could have done what she did to clear away ignorance and hypocrisy. She worked in many ways, by writing books and publishing magazines, by teaching her students to know themselves, by founding societies in different countries, and gathering people together to work and study. Egypt, India, America, Europe all received her magic touch. Twice when H. P. B. was in India the people presented her with an address expressing their deep gratitude for the work she had done in their country. They felt that this great Soul knew and loved India and could see beyond the present to a glorious future there. In London, England, H. P. B. lived for some years, establishing a center for work and study where many minds found light. In New York she became an American citizen; and there she founded the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.

H. P. B. came first of the three great Teachers of this cycle. She came first and came alone, and by her own pure strength beat off all that threatened her work. No persecution nor slander stayed her efforts. She had the strength of love, and was equal to ten thousand.

One priceless legacy that she left should be of special interest to the young folk. The world over, boys and girls, and indeed all folks who have not lost the child-heart, love myths and legends. The heart life of all peoples has been nourished by the stories handed down from a time when the Teachers and Watchers, the very Gods, lived among men and taught them all they needed to know. These stories are all that is left in many countries of the knowledge of how the world grew to what it is, and how Humanity grew with it. The very things that great scientists and philosophers are puzzling their brains over are hidden in these old stories but no one has known how to find them; for the key was lost. But H. P. B. had the key, and she turned it, and then wrote in her books of how all the myths of the world are stray leaves of the one great Wisdom teaching, and she went farther and wrote down for us some of the Stanzas of Dzyan which contain the world-myth, and tell in beautiful language the story of the world's birth and growth. In this way she worked for the future, and made ready for the Golden Age that will come when the shining thought-world which she made possible by her teachings shall have taken form and become the outer world. In those golden days to come little children, reared in a world free from selfishness will recite these Stanzas, and will know the story of the world's childhood. They will not need to puzzle over it. And they will know that H. P. B., when she went away for a time on May 8th, 1891, left a great pillar of light reaching from the hearts of children up to the Soul Wisdom of the Ages.

STUDENT

### From *the* Writings *of* H. P. Blavatsky

I WOULD RATHER STARVE IN THE GUTTER THAN TAKE ONE PENNY FOR MY TEACHING OF THE SACRED TRUTHS.

OUR MOTTO WAS FROM THE FIRST AND EVER SHALL BE: "THERE IS NO RELIGION HIGHER THAN TRUTH." TRUTH WE SEARCH FOR AND, ONCE FOUND, WE BRING IT FORWARD BEFORE THE WORLD, WHENCESOEVER IT COMES.

INTOLERANCE IS PRE-EMINENTLY THE CONSEQUENCE OF IGNORANCE AND JEALOUSY.

NO THEOSOPHIST HAS EVER SPOKEN AGAINST THE TEACHINGS OF CHRIST.

THE DAY OF DOMINEERING OVER MEN WITH DOGMAS HAS REACHED ITS GLOAMING.

THE ONE TERRIBLE AND ONLY CAUSE OF THE DISTURBANCE OF HARMONY IS *SELFISHNESS* IN SOME FORM OR ANOTHER.

CHILDREN SHOULD ABOVE ALL BE TAUGHT SELF-RELIANCE, LOVE FOR ALL MEN, ALTRUISM, MUTUAL CHARITY.

MERCY, CHARITY AND HOPE ARE THE THREE GODDESSES WHO PRESIDE OVER THE HIGHER LIFE.

GRATITUDE DOES MORE GOOD TO THE MAN WHO FEELS IT THAN TO HIM FOR WHOM IT IS FELT.

TRY TO REALIZE THAT PROGRESS IS MADE STEP BY STEP, AND EACH STEP GAINED BY HEROIC EFFORT.

LET US WAIT PATIENTLY FOR THE DAY OF OUR REAL, OUR BEST, BIRTH.

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THOSE who practise their duty toward 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. It is

The public voice
Of praise, that honors virtue and rewards it,

which is ever uppermost in the minds of the "world-renowned" philanthropists. Modern ethics are beautiful to read about and hear discussed; but what are words unless converted into actions? Finally, if you ask me how we understand Theosophical duty practically, and in view of Karma, I may answer you that our duty is to drink to the last drop, without a murmur, whatever contents the cup of life may have in store for us, to pluck the roses of life only for the fragrance they may shed on *others*, and to be ourselves content but with the thorns, if that fragrance cannot be enjoyed without depriving someone else of it.—*H. P. Blavatsky.*

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# THE CHILDREN'S HOUR

## White Lotus Day

WHITE LOTUS DAY has come again; the day on which we rejoice to pay a tribute of love and reverence to Helena Petrovna Blavatsky. In the silent moments when we stand about her portrait with our wreaths and garlands we ask ourselves: Are we the brave warriors who are needed to bear aloft the banner of Brotherhood which H. P. B. raised in the world?

Before we pass on we determine to be stronger and more faithful Brotherhood workers, for the strength and courage of her heart enters into us like a great blessing when we look to her with love and devotion.



HELENA PETROVNA BLAVATSKY

The story of H. P. Blavatsky's life would be the most interesting one you have ever heard if I could tell you all about it; for from the time when she was a tiny baby H. P. B. was just as unlike other people as she could possibly be and indeed she was more like a fairy princess than anything else I can think of. Her nurses and the other workers about her father's house in Russia looked upon her as a wonder-child, one who was free from many naughty things that other children have to conquer. They believed that she could bring great protection and good fortune, and every year on her birthday she was carried into every room of the house and all the buildings about, so that she might bring a blessing to every part of the home. So you see that even as an innocent baby, H. P. B. was giving something from her heart to others.

H. P. B's mother was a writer. Her name was Helene. When she was a child H. P. B. was told all the legends and folk tales, of which there is such a golden store in Russia, and in this way the wisdom in her own heart was awakened very early. It kept ever growing from that time.

When she was a child of seven H. P. B. had her first military experience. She actually lived with her father for several years among his soldiers. She was full of life and daring, and every one who saw her felt that she was a very gifted child. Her travels began early. She went to France and England with her father — she could speak English, as one of her teachers was an English lady. Very soon after she was married to General Blavatsky she was off again and went to Greece and Egypt. After that, every year almost found her in some distant country, wandering in regions where few travelers ever go, and having many strange adventures. You see that H. P. B. knew a great deal about the peoples of the earth; she had been face to face with people of every race, and had seen them in their own homes, and had found out how sadly Brotherhood was needed, before she began her great work of binding them together in a bond of brotherhood.

She had some narrow escapes; once a vessel she was on was blown up, and only herself and a few others were saved. All this time the great Teachers of humanity were preparing H. P. B. for the work she was to do in the world. She obediently went from place to place, visiting all the sacred spots of the earth, gathering wisdom and strength and experience. I cannot help believing that everywhere she went she carried with her a breath of the wonderful influence for good, the kind of magic that was in her heart when as a baby she brought a blessing to the house on her birthday.

By the year 1870, H. P. B. had gained much wisdom, and she had learned of the great work she was to do. Then she started on a second mystic quest. This time it was for workers to help in the Cause of Brotherhood. Then it was that she came to America and found William Q. Judge. It must have been a day of great joy when she met this Companion and Helper whom she could trust. He had the devotion and courage that were needed in the great fight against unbrotherliness in the world.

It was a mighty task to fight against the selfishness and darkness of a whole world. H. P. B. and W. Q. J. were not daunted by all the difficulties. They had conquered their own lower natures long ago, both of them, and knew the power of the divinity that is in every man, woman and child. But what a task to reach the hearts so long covered with cloaks of greed and selfishness!

Some time, when Râja Yoga has reached the children of every land, and people know what it is like to grow up in the light of their divinity, the world will learn to understand these heroic Teachers, and what awful misery they have saved people from by coming as they did and teaching Brotherhood.

To all those who have found Râja Yoga, H. P. B. and W. Q. J. are great ideals.

Everything that H. P. B. had she gave to serve humanity, thus setting the example to all who came after her in serving the great cause of Brotherhood. She might have led a life of ease and enjoyment as her social position made it hers, and might have written books that all the people would have liked and praised at once; but her own money and all her talents and time she gave to Theosophy. What an example of generous loving service!

And what a joyous world 'twill be, when all the seeds sown by the fairy princess H. P. B. grow and blossom under the sun of Râja Yoga!

COUSIN VERCA

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## Some Great Events in Humanity's History

ON July 31st 1831, Helena Petrovna Hahn was born at Ekaterinoslow, Southern Russia.

IN 1851, while on a visit to London, England, H. P. Blavatsky met her Teacher in person.

IN 1874, in New York City, H. P. Blavatsky met William Q. Judge, who became her helper.

IN 1875 the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY was formed by H. P. Blavatsky, in New York City, W. Q. Judge being present and assisting.

IN 1877 H. P. Blavatsky's first book *Isis Unveiled* was published in New York.

FROM 1878 until 1884 H. P. Blavatsky was in India, establishing her work there.

IN 1886 the work of Universal Brotherhood was established in Ireland, and William Q. Judge established *The Path* Magazine in New York.

IN 1887 H. P. Blavatsky took up her residence in London, and founded the Magazine *Lucifer*.

IN 1888 Madame Blavatsky's great work *The Secret Doctrine* was published, and many Lodges were formed in England.

IN 1889 the work of THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY was established in Sweden, at Stockholm. In this year Madame Blavatsky's books *The Key to Theosophy* and *The Voice of the Silence* were published. In this year the Aryan Printing Press was established by William Q. Judge.

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# The Theosophical Forum in Isis Theater

## San Diego California

### A Brotherly Invasion of Los Angeles, California---Katherine Tingley and the Isis League of Music and Drama from Point Loma Score a Big Success

THIS Spring has been noteworthy in the history of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY for a most remarkable and successful extension of the work of bringing Theosophy in practise before the people in a way they can understand and appreciate. Katherine Tingley told her students long ago in New York and elsewhere that Theosophy would be accentuated in the minds of the people in a new fashion through the Drama; and already, after these few short years, enough training has been carried out by the Isis League under her direction to enable a positive and far-reaching effect to be produced. Beginning in New York with the *Eumenides* of Aeschylus, then in Buffalo, Brighton (England), and finally with the famous out-of-door representation at Point Loma during the great Congress of 1899, the dramatic work has gradually increased in importance and completeness as a leading activity in the spreading of the knowledge of Theosophy, of Râja Yoga, and of the existence of the Society. The latest event has been the production of Shakespeare's *Midsummer Night's Dream* in the large and important city of Los Angeles, California, to great and delighted audiences in a way that compelled respect not only from the general public but from many who were not in sympathy with the objects of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.

At the request of friends of the Râja Yoga work from Los Angeles who cooperated in their efforts to obtain Katherine Tingley's consent to give the play there, two representations were given at the Auditorium Theater, the largest in Los Angeles, and one of the largest and most elegant in the United States, on Thursday, April 25, with great success in every way. The play was practically given in the same manner as in Katherine Tingley's Isis Theater at San Diego.

The *Midsummer Night's Dream* offers opportunities for the introduction of many of the graceful exercises carried on daily at Lomaland by the young people of the Râja Yoga Academy, and the audience thoroughly enjoyed the rare opportunity of seeing the artistic rhythmical and classic dancing, and hearing the sweet voices of the children. The chorus, *I Know a Bank*, with full orchestral accompaniment, was received with great favor by the audiences. It is the composition of Master Rex Dunn, one of the senior boys of the Râja Yoga Academy, and a student of the Isis Conservatory of Music.

The following quotations from the principal Los Angeles papers tell their own story:

"Many lessons might be drawn from the performances of 'A Midsummer Night's Dream' given at the Auditorium yesterday by the Isis League of Music and Drama and children of the Râja Yoga School. Comprehension of the spirit that moves these teachers and scholars of Universal Brotherhood and observation of the method that they follow in their work should be profitable to professional and amateur alike.

"Self-abnegation is the last idea that occurs to the average actor. Most of them, unhappily, are overpowered by the presumptuous importance of their own individualities and are jealous of the limelight. Such self-consciousness obliterates art. The effort of the individual is hampered by his self-obsession; the purpose of his colleagues and of the author too often is ruined by his assertiveness. What a riot would be caused in the ranks of a professional company did the manager insist that the private identities of the dramatis personae should not be disclosed on the program.

"In the dramatic performances produced under Mrs. Tingley's direction, the identity of the individual is not disclosed, but each of the principals devotes him or herself gladly to the united work of the whole company. In this age of notoriety-seeking in all quarters of society, among all sorts and conditions of men and women, surely such self-elimination teaches its lesson to both professional and layman.

"Of the charm of these performances of Shakespeare's prettiest pastoral comedy I have already written, and I dare say none of those in the two large audiences yesterday, if frank and free, will consider my enthusiasm ecstatic. It is true of course that most of the principals cannot be considered from the ordinary critical standpoint; such judgment would obviously be as unfair as it would be silly. Incidentally, however, it may be said that the gentleman impersonating Theseus would make an admirable figure, athletic and well poised, on any stage; that the low comedy scenes were played in true comedy spirit, Quince, Snug and Starveling being all amusing, while Bottom was played with sufficient discretion and great intelligence by H. Carter Bligh, who is a highly trained actor and assists Mrs. Tingley in the direction of the Isis Theater, in San Diego. Of the women Hippolyta proved a model of grace and expressive gesture.

"But the predominant charm of these performances, as I have indicated frequently of late in the columns of *The Evening News*, is the unconscious grace, the rare rhythm, the poetry of movement in the little children — ranging from 3 to 14 years of age — that form the fairy chorus. You have only to watch these youngsters to realize something at least of what the training of Râja Yoga — the royal union of body, mind and spirit — means and of the noble work that Mrs. Tingley and the Universal Brotherhood are doing in this direction.

"It seems a pity that the exercises of the juveniles cannot be witnessed from one end of the country to the other — evidencing as they do the 'sovereign power' to which 'self-knowledge, self-reverence, self-control' must lead."—Los Angeles *Evening News*.

PLAY OF CHILDREN DELIGHT TO ALL.

PUPILS OF MRS. KATHERINE TINGLEY ACT PARTS NATURALLY AND WIN PLAUDITS.

"... Certainly as a spectacle of the beauty of childhood and of lavishness in costume it was most enjoyable, particularly by those children, young and old, by whom fairies are still taken seriously.

"The showing of Titania's Court, with her infantile attendants, clad in gossamer and wings, was as pretty a stage picture as any audience could desire, for the tots acted their parts with no self-consciousness and with the grave joy that they would impart to a complicated game. . . . These little ones are presumably only making a passing excursion to fairyland, . . .

"The acting of the elder participants was conscientiously performed, with both the grace and the faults of non-professionals, but evincing an earnestness and careful training that secured for them respectful and sympathetic applause."—Los Angeles *Examiner*.

"Rich costumes, beautiful scenery, exquisite music and a lot of darling children, the fairies of the play, sum up to a large degree the excellence of the performance at the Auditorium of "Midsummer Night's Dream" by the Isis League of Music and Drama from Point Loma. . . . H. Carter Bligh, late of Miss Olga Nethersole's Company, was the only person whose name appeared on the program, it being the rule of the Theosophical School not to give the individual any prominence over the whole, nor to accentuate any particular part. Mr. Bligh was all that could be desired in his part, in voice, delivery and action. . . . The costumes, showing rare broideries of beautiful design of harmonious colors, were made by the Woman's Exchange and Mart, Point Loma. It is claimed that they are historically correct. . . . There were 150 people in the cast. The proceeds of the performance will be devoted to the support of the Râja Yoga Schools in Cuba."—Los Angeles *Herald*.

". . . The Point Loma orchestra, which played the overture and Mendelssohn's incidental music, is an excellent organization. The melody it produced added much pleasure to the evening's entertainment."—Los Angeles *Express*.

Warm congratulations were received from many quarters by the Leader upon the success of the play, for, although none of the performers, except Mr. Bligh, have had a professional training, old theater-goers declared that there was an atmosphere of high expression of an order they were not accustomed to even in the best class of professional work, and that this indescribable something carried a promise of a new dramatic ideal to be soon realized by the Isis League under Katherine Tingley's direction, such as has not been seen since the day of ancient Greece.

As one of the smaller journals of Los Angeles published a statement which might mislead some who are not acquainted with the objects of the Isis League, it should be distinctly understood that the whole of the dramatic work of the Isis League is part of the general activities of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, and that no one who takes any share in it receives a salary. The members of the orchestra are all students of Theosophy under Katherine Tingley or pupils in the Râja Yoga Academy; the scene-painters, the workers behind the curtain at the Isis Theater, the property men, scene shifters and electricians, the costumers and the actors the same. The whole body of students works together without any distinction to make the success of the plays; for the aim is one, the uplifting of humanity. Katherine Tingley's idea in giving them is not for ordinary amusement, but for educational purposes.

The work of conveying 150 children and students such a distance was no light task, but the excellent training of Râja Yoga rendered it a pleasant one, for every child was in place and on duty, thoroughly enjoying the novel delights of the journey through the beautiful flower-land of Southern California, just now looking its best, and the interesting experiences in a strange city. At first the proprietor of the Hotel at which the Leader and the children were accommodated, hesitated to provide for what he supposed to be an ordinary crowd of boisterous young folk who would disturb the other guests and perhaps damage the furniture; but he was soon undeceived, and when the party left there was nothing but a chorus of praise for the refined manners and good behavior of all the children, whose bright and cheerful faces carried sunshine everywhere. Everything went without a hitch and the whole party returned home in the best health and spirits, knowing, as the Leader said, that a great work had been done for humanity, more than was visible to the outer eye.

Katherine Tingley has several copyright plays of a striking character ready for production at the auspicious time, and some of the older students know that there are pleasant surprises in store for future dramatic work. Then the Theosophical dramas can be brought out as they should be; for, as Katherine Tingley says:

"What the drama was in ancient Greece — one of the most important of its institutions in a very real sense — it is destined to become again. The multitude cannot be reached except by the parable, the symbolic message or picture. All the Great Teachers have known this. We must drink in Truth with the Soul, and its transforming, creative, and magical aspects can only be received when the soul is aroused and the heart is touched. Therein lies the power of the Drama to lift and help, inspire, comfort and teach, humanity." OBSERVER

### Katherine Tingley Speaks on Theosophy in Los Angeles

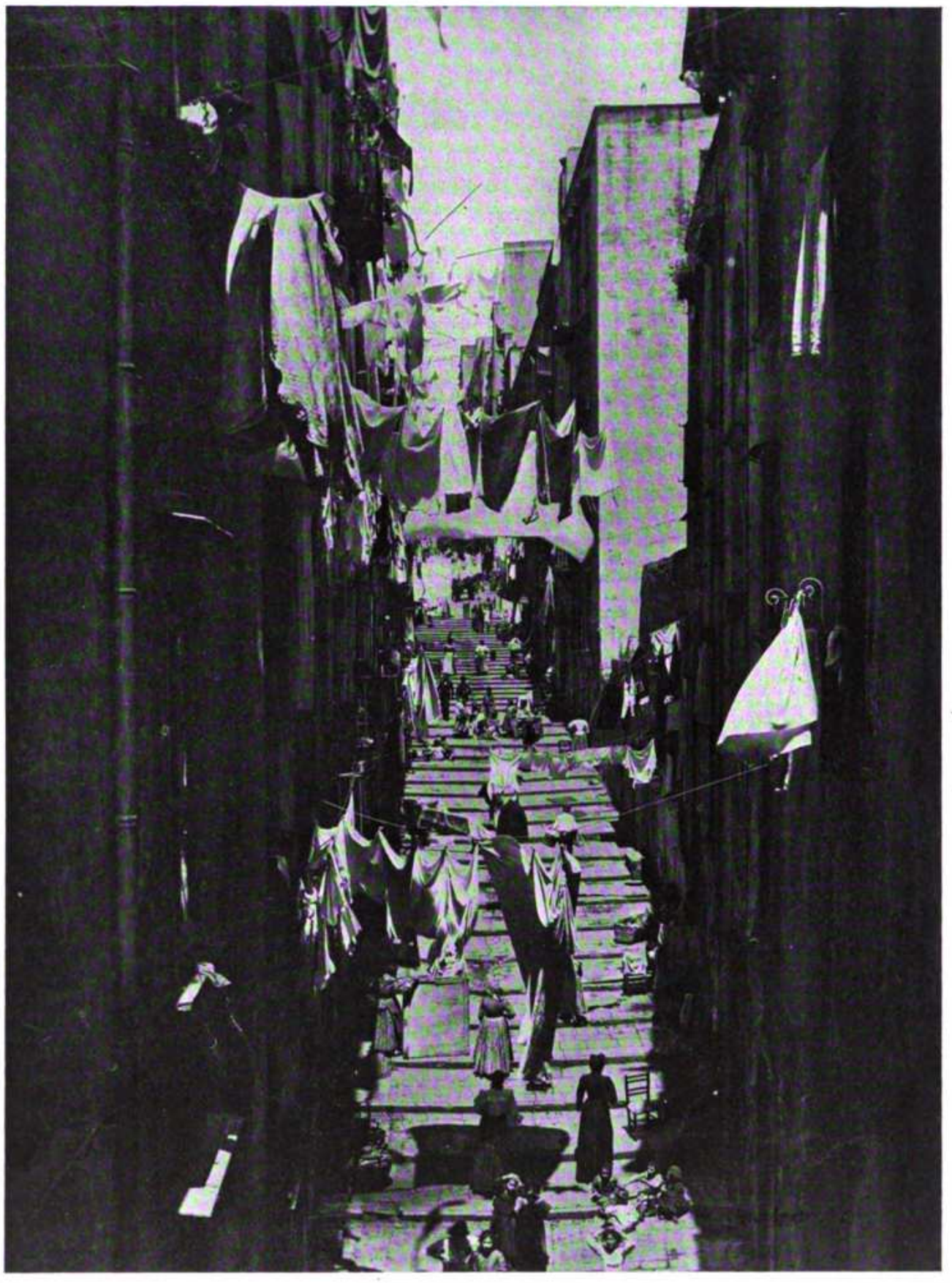
LAST Sunday afternoon, April 28th, Katherine Tingley addressed a huge and deeply sympathetic audience at Belasco's Theater, Los Angeles. As it is hoped to give excerpts from the shorthand report next week on this page, it need only be said here that her reception by her audience amounted to an ovation, and was a spontaneous expression of the interest and respect felt for her widely spread Theosophical work and for her efforts to bring the deeper truths of life to men. OBSERVER

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# Art Music Literature and the Drama

**Street Scenes in Italy --- Letter from a Student Traveler**

SOME Italian towns have cheerful bustling streets, others seem almost depopulated and are a dreary spectacle of decay. Some have heavy arcades over the side walks which give one the sensation of threading subterranean tunnels while the town lies basking in the sunshine above. The variety of sights met with in the squalid quarters of Italian cities, is only surpassed by the variety of smells. The nose convinces one of the utter absence of drainage; the walls of the houses are redolent with the exhalations of past centuries; the fragrance of garlic and stale cheese offends the nostrils at every breath. Yet these streets with their filth and evil odors are often extremely picuresque. The cut shows a good example of a narrow uphill street in Naples, paved in steps, shut in by high irregular buildings from whose every window hang bedding, old rugs, or a clothes-line full of blue, red and orange garments. The street below swarms with life; in fact, there is more street life to the square inch in Naples, especially around the Porta Capuana, than in any other town in Italy. There are fish stalls and macaroni stalls where steaming portions are served for a penny. Old men roast chestnuts over braziers of glowing charcoal; old witch-like women, with crisp gray locks and yellow parchment skin, push carts of prickly pears, some of which lie peeled upon a saucer as a bait to entice the passer-by. A man passes with a tray full of plaster figures of souls in purgatory, all surrounded by plaster flames painted red. Those recently bereaved of relatives buy these that they may be constantly reminded to pay for masses for the repose of the souls passed on.



ITALIAN STREET SCENE

Groups of young women weave rough straw mats and baskets while the inevitable hair-dresser goes from group to group, combing and arranging her customers' black tresses in high and extravagant fashion, for this essential feature of the toilet is not to be neglected.

Plenty of babies, bandaged to boards, stand stiffly against the wall or hang on it out of harm's reach.

Priests and monks are omnipresent. Cripples and deformed people abound and begging is a profession with them everywhere.

Pretty, ragged children shake money boxes under one's nose at every turn of the way, for it is always some "Saint's day," and there are candles and church decorations which must be paid for.

Cooking, washing, manufacturing and trading are done on the streets. The manufacture of macaroni is an important street industry and one sees hundreds of yards of it hanging in festoons like shadow-curtains before doors and windows or spread out to dry on old sail-cloths in the street where the children play in and about it as much as they like without thought of interference. What deprived lives these little ones have! Speed the day when they shall be lifted out of an environment unfit to nourish the budding soul of a child, to one where love and purity shall again be their heritage. STUDENT TRAVELER

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# 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* Organization at Point Loma with *the* buildings *and the* grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are what they stand for: 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, it unites *the* philosophic Orient with *the* practical West


## Neglect of Moral Contagion

A CONTEMPORARY says:

If you desire to stamp out a contagious disease, you isolate the persons who are suffering from it. If that is the case with physical diseases it would appear to be a reasonable process with regard to moral contagion.

But how utterly careless we are about it! Morally speaking, we are living together in the same sort of way in which people lived together, physically speaking, during the Middle Ages in Europe when the Black Death well-nigh wiped them all out. A recent notorious case has illustrated how persons suffering from moral cancer can live unchecked in the midst of the purer, disseminating corruption. But is not the whole record of life a continual illustration of the same thing? In our so-called care of the young, we allow our children to mingle freely, in school and out, with all sorts. What inconceivable recklessness will this be to future generations who will understand life better!

And what is the reason? Is it not largely because we have no science, no court, no profession, no criterions, no standards, of moral sanitation, as we have of ordinary hygiene? We have our medical profession, with its wealth of science and its power to command the resources of invention and the authority of magistrates. This machinery can deal effectually with cases of physical contagion. But where is our moral hygiene? Whose duty should it be to look after this? Where are the physicians who should minister to the moral hygienics of the community, and whose superior enlightenment and moral weight should constitute a recognized and competent power?

Some are preaching over and over again a doctrinary belonging to bygone ages, when the complex life we live was unknown; others are disputing about theological questions; others are following in the wake of social reform, instead of leading in the van; and others are even experimenting feebly in mental healing under the tutorship of "occult" dabblers. If the churches have failed to fulfil their duty of caring for the moral hygiene of the people, and are displaying an ignorance and an incompetence that forbids us to hope anything practical from them, where are we to look?

Answer: It is no use looking to people who only preach and write, however beautifully. The world is sick of sermons, and we must look to people who do things. The problem is getting so serious that people will have to throw off their inertia, fling aside their prejudices, and appeal to those who have actual results to offer. This is the ultimate test.

One of the fundamental principles of the Rāja Yoga teaching is to avoid moral contagion. And here let us say at once that the contention, made by some, that it is better to expose children to temptation in order to inure them against what they may have to encounter later in life is the last possibility in the way of an excuse for criminal indolence. Would we expose our children to physical contagion, to bad food, to severe draughts, wet clothes, in order to harden them? Such exposure, in both cases, weakens, not inures; and in both cases a proper degree of health develops the power of resistance to what may come later. In the Rāja Yoga schools at Lomaland and elsewhere the children are kept from all evil associations, and their lives thereby rendered pure and sweet. They are not left to wander about the streets and choose acquaintances whom their guardians know nothing about. They are not allowed to read all the suggestive and pernicious stuff that some papers print, nor erotic and sensational novels. They do not spend the greater part of their lives amid associations of which their guardians are ignorant and into which they do not trouble to inquire.

But in the world, children spend the best part of their lives in an atmosphere that their parents and teachers do not share. It is terrible — nay, criminal negligence. And we are surprised at the result!

People are wondering what they can do to help humanity; giving largely to charities and institutions, or agitating for woman suffrage and many other movements. If they are in earnest, what a field is open to them — one requiring nor wealth nor influence! For who either has not children of his or her own, or is not able in some way to influence and protect children? The world is not so much in danger from the activities of the wicked, but more from the criminal sloth and negligence of the so-called good or middling good. There is a story of a certain king, who when the pestilence swept the land gathered together great store of provisions and luxuries, invited all his friends, and then immured himself hermetically in his palace grounds, there to revel in forgetful security while his people perished. But one night, when he was holding a masked revel, the " Masque of the Red Death " appeared and the palace became a cemetery.

How can the ordinary private citizen be stirred to a conviction that life is not an isolated pursuit which he can live all by himself, caring for nobody, like the Miller of Dee; still less a system by which he can share the advantages of civilization and neglect its duties? How can we instil the conviction that each and very man and woman is a lord and ruler, with a sacred protectorship of the right, the true, the pure; and that in his own circle? We must awake to a sense of our Divine nature and our inherent privileges and powers as human beings; throw off the deadly hypnotic influence of dogmas — theological and scientific, conventional and artificial; and learn to be somebody and to make our influence felt in the cause of what is lofty, pure and ennobling. E.

## MEMBERSHIP

**in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite 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 Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.**

## *The* Work of *the* International Brotherhood League in Jamaica

THE following official letter of thanks from the Governor of Jamaica, through the Colonial Secretary, has lately been received by Katherine Tingley, President of the International Brotherhood League. It expresses the recognition of the Government and people of that island for the prompt aid sent there by Katherine Tingley just after their terrible earthquake. The letter was greatly delayed in transmission. For fuller details and a report of what Mr. H. S. Turner, I. B. L. representative, accomplished, see CENTURY PATH, issue of February 24, 1907, pages 14 and 17.

COLONIAL SECRETARY'S OFFICE,
Jamaica, 26th January, 1907.

I am directed to inform you that the Governor of Jamaica desires to express to the International Brotherhood League the deep gratitude of the Government and people of this Colony to the League for their prompt and generous action, taken through their branch at Santiago de Cuba, in causing supplies to be sent immediately after receiving intelligence of the earthquake in Jamaica on the 14th instant for the relief of distress and want arising amongst the sufferers from that catastrophe. The action of the Brotherhood has been warmly appreciated in this Colony.

2. I am to say that His Excellency has also caused the thanks of the Government and people to be conveyed to Mr. H. S. Turner, your representative at Santiago for his prompt action.

I have the honour to be, Your obedient servant,
The International Brotherhood League, H. C. BOURNE
Point Loma, California, U. S. A. Colonial Secretary.

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# Students' Path

## The World-Wide Influence of H. P. Blavatsky's Work

IN the year 1875 of that period of the world's experience which we have been accustomed to call the Christian era, a remarkable woman appeared in New York, whose influence upon the world at large was destined to be far-reaching and of vast importance. In the year 1907, this is now a demonstrated fact, because from the time of her appearance, as year after year has gone by, the volume of evidence and of realization, which she opened once more for the consideration and acceptance of her fellow men, has become an ever-increasing and most potent factor in molding the thought of the world's pioneers in every department of human progress and enlightenment.

Disregarding the abuse and contumely of the Pharisees of established custom and precedent and of vested interest in the souls of men, and also of the Sadducees who doubted and derided, this noble woman pursued her apparently thankless task to the bitter end. Unmoved by the misunderstanding of many of those whom she had come to enlighten, undismayed by cruel calumny and persecution, she worked unceasingly, by day and night, to accomplish her gigantic task of placing upon permanent record the ancient and almost forgotten truths of man's divine origin and destiny. She passed away 16 years later, sustained by an abounding faith that her mission was accomplished, that what had been done never could be undone again, that the world had received once more the key to the only real knowledge, a key which would enable mankind to build upon a sure foundation a temple to TRUTH.

It is obviously impossible within the limits of this paper to give even the briefest outline of the teachings of H. P. Blavatsky. The range is so vast that even the headlines of the chapters would take many hours to explain. Her monumental works, *Isis Unveiled* and *The Secret Doctrine*, contain a wealth of long forgotten lore, which has been the amazement and admiration of all who have read them. The *Key to Theosophy* explains in the clearest way the origin of Theosophy — the Wisdom-Religion — whilst *The Voice of the Silence* is a book of devotion intended for the use of more advanced students.

Standing as they do upon that fruitful field which separates the known from the unknown in the present age of thought, these books have proved precious messengers indeed to many seekers after light and truth. Many there are, who having found them to be a fountain of wisdom, have discerned the source from which they sprang. Others have only very partially understood, but still have paid the tribute of respect which showed the dawn of a growing comprehension.

The experiences of life which words convey, are clearly only to be recognized by some identity of feeling between the user of a word and the man who hears it. This is shown in the words describing the physical sensations of the body. And if this is true of the body, how much more true it is of the consciousness of the inner man. Honesty, purity, right patriotism, the love of one's fellow-men, have various meanings, according as the character has been fashioned by past experience. And so the teachings of H. P. Blavatsky have been variously received by the world at large, and more or less comprehended, in proportion to the deep feeling of need in the individual who studied them.

She herself declared that whilst given out in the Nineteenth century, they would only be fairly comprehended by the men of the Twentieth century, and if this means anything at all, it means that in the swift movement of event and thought which characterize our times, the world's experience would increasingly feel the need of this fundamental wisdom, and would increasingly recognize its application to the problems of every day life.

Thirty years have now elapsed since H. P. Blavatsky first proclaimed her mission, and what has transpired in the interval? Already Theosophy is recognized as one of the greatest potencies in the establishment of new and better conditions of life amongst the people.

Whilst there are many who are honest enough to proclaim their indebtedness, there are many more who pose as teachers of some "New Thought," and who have plagiarized her ideas and used even her very words, without acknowledgement. Straws show which way the wind blows, and it is clear this kind of unfair appropriation, wanting as it is in common honesty and courage, cannot last much longer. The time must soon come when the source from which these preachers and teachers obtain their knowledge must be openly proclaimed; for as the teachings become more widely known, further concealment will be impossible.

And in the past thirty years great changes have come about in the popular conception of man's duty to his fellow. Our popular magazines have actually found that it pays them to insert articles descriptive of the hard conditions of life amongst the poor and destitute. The public interest has been awakened. Those who undertake the sacred trust of representing the people are finding that a betrayal of their trust ends in social ostracism. The deadly dogmatism of the divided churches is slowly giving place to the dawn of a broader and deeper view of man's duty. Everywhere men are beginning to recognize that modern churchianity is but a degraded semblance of the teaching of the Master whose name they profess to honor, and that Christianity itself would be nothing but a delusion and a sham, were it not founded upon those eternal verities which lie at the very basis of the divine constitution of man and nature, and which have given birth to every spiritual awakening which mankind has experienced for ages.

H. P. Blavatsky has pointed out in her writings what these verities are; and how anyone, who cares to do so, may find for himself ample confirmation of them. It is no use for the conservative and idle intellectualist, or the selfish and interested epicurean, either to deny the revelation or to scoff at it. Those whose ideals of the public welfare are rudimentary, are discovering that a wave of enlightenment has been aroused which will reconstitute the tottering faith of the world, and will sweep away the useless rubbish of the past, making use only of that which is good in the construction of newer and nobler ideals.

The timid need have no cause for fear. Past history has shown many epochs in which similar reformations have occurred. It is for the clear-sighted pioneers to carry them out, and later on, the events which are now molding themselves will be reviewed with joy and relief by an awakened people.

In carrying forward into the new time this new yet ancient hope for humanity, it must always be remembered that the truth is for all classes alike — all will benefit. A violent change induced by unbalanced effort would mar the progress of the work and delay its usefulness. Let all men be convinced by their own free will, and by their own unbiased judgment of the truth, strength, and beauty which underlie man's outer nature, and the change will come about naturally.

The work which was begun by H. P. Blavatsky and continued under W. Q. Judge is now being carried on by Katherine Tingley with an ever increasing energy and success.

The School of Antiquity at Point Loma is the natural outcome and center of that work. The eternal divinity of man which was taught in the schools and temples of Ancient India, Egypt, Assyria, and Greece, was the keystone of the Wisdom of the Ancients. In these schools Plato and Jesus were instructed in the ancient wisdom and became afterwards leaders of the people, through the intuitive popular recognition of their wisdom.

The philosophers of Greece expounded much of this ancient wisdom, but many of them knew more than they ever told. H. P. Blavatsky's works contain more of this revelation than has ever previously been known in the outer world, and the School of Antiquity at Point Loma founded by Katherine Tingley, wherein these teachings are continued by her, is therefore rightly named.

Conscience — the urge of the Supreme within — is the guiding star in every human heart, and it will lead to the knowledge of divine truth. By that star the students of Theosophy desire to be guided, and to this guidance do they commend those who would know more of these vitalizing truths, with the heartfelt desire that all may receive them and be blessed as they have themselves been. C. W.

---

THAT which men call death is but a change of location for the Ego, a mere transformation, a forsaking for a time of the mortal frame, a short period of rest before one re-assumes another human frame in the world of mortals. The Lord of this body is nameless; dwelling in numerous tenements of clay, it appears to come and go; but neither death nor time can claim it, for it is deathless, unchangeable, and pure, beyond Time itself, and not to be measured.

So our old friend and fellow-worker has merely passed for a short time out of sight, but has not given up the work begun so many ages ago — the uplifting of humanity, the destruction of the shackles that enslave the human mind.—*William Q. Judge.*

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## "LEAVE THY NETS . . . ."

AND Buddha came to where the sea
Curled silver-white upon the land,
And murmurs of infinity
Breathed on the sand.

And there lay shells like rosy foam
Borne from the caverns of the deep,
Frail playthings drifted from the home
Of timeless, tideless sleep.

And on the sand a fisher stood,
Drying his nets that late had seen
The silent caverns of the floor
And all the wastes between.

The fisher lingered in his place
With countenance of mild surprise,
And looked upon the Buddha's face
With dumb, uncomprehending eyes.

And Buddha spake: "Thy nets are drawn,
Thy boats rock idle on the sea,
The day turns westward and is gone. . . .
Come thou with me."

Selected from A. D. Ficke's *Happy Princes*

# THEOSOPHICAL FORUM

**Conducted by J. H. Fussell**

**Question** What do you think of Christ as a reincarnation? What comparison would you make between him and other great world Teachers?

**Answer** Theosophists generally look upon the man to whom the title Christ is usually given as one of the great Teachers of the world, who came at a crucial time in the history of his people with a message, teaching the same universal truths that all the great Teachers, his predecessors, had done before him. That he taught nothing new is being demonstrated more and more each year.

The teaching of Theosophy is that all the great world-religions have drawn their inspiration and their teachings from one primary source, the ancient Wisdom-Religion, or Theosophy. This Wisdom-Religion, it is taught, was the common property of mankind, but through following the selfish impulses of the lower nature the knowledge of it became lost save to the Guardians of the human race; who from time to time have sent out the great world Teachers from their number to proclaim again the lost word of truth.

As an instance of how closely Christ followed the ancient teaching of other religions, we would suggest that the reader turn to the CENTURY PATH of April 21st, 1907, page 5, where a few of what have been held by Christians to be the exclusive teachings of Christ are found to have been taught thousands of years before him.

Christ taught that all men might become as he, and the teaching of Theosophy is that only through repeated efforts, throughout many incarnations, did he attain to the knowledge that he had. In this way he is truly one of the Elder Brothers of humanity; not separate from them by special act of God, as is taught in theology, but one with them truly; knowing the needs and sufferings of humanity because he had in previous lives passed through the same struggles that we now endure.

As to comparing him with the other great world Teachers, I do not think that anyone who has not attained to the same stature of wisdom as he, is capable of estimating his place, or of drawing any comparisons. To a humble disciple of the Wisdom-Religion it would indeed be presumption to pass judgment upon the great Teachers of the world. We see, from the little knowledge we have of his teachings — for we have very little indeed — that he taught the same as the other great Teachers, and it is enough for us to recognize these great truths and to seek to embody them in our lives.

Each Teacher comes with a message peculiarly fitted to the time in which he lives, and at the present time we have the teachings of Theosophy again presented to the world by Katherine Tingley and her two predecessors H. P. Blavatsky and William Q. Judge. These reiterate the essential teachings that Christ gave out, and, in addition, because the time is ripe, they give other of the teachings of the ancient Wisdom-Religion regarding the nature of Man; his origin and destiny; the life and development of humanity; and the course of evolution on this earth. Theosophy is at once a religion, a philosophy, and a science, covering the whole field of human knowledge, and such a vast storehouse of knowledge has not been opened to humanity for ages.

All indications point to the fact that we have arrived at a most crucial time in the world's history. It is a great turning point, when men must take their stand for good or evil. The opportunity is given to obtain a knowledge of the great Teachers of the world and their teachings, and to recognize that they are all linked together as a great band of workers for the redemption of humanity. It is in the recognition of this that we show what we think of Christ and the other great Teachers of the world.

STUDENT

**Question** In a recent article in the CENTURY PATH the statement is made that after death the Ego goes to Devachan. Please state if the Ego passes immediately into Devachan or if there is not some intermediate state, which from certain books that I have read, I understand to be the case.

**Answer** In the article in question the broad general statement was made without going into details, but it is true that there is an intermediate state between our earth life and that which we call Devachan. This intermediate state is known in Theosophical literature under the name of Kâmaloka, or the place or plane of desire. That which we call death is really not a simple act, but has several different stages. Regarding this William Q. Judge makes the following statement:

> The breath leaves the body and we say that the man is dead, but that is only the beginning of death; it proceeds on other planes. When the frame is cold and eyes closed, all the forces of the body and mind rush through the brain, and by a series of pictures the whole life just ended is imprinted indelibly on the inner man not only in a general outline but down to the smallest detail of even the most minute and fleeting impression. At this moment, though every indication leads the physician to pronounce for death, and though to all intents and purposes the person is dead to this life, the real man is busy in the brain, and not until his work there is ended is the person gone. When this solemn work is over the astral body detaches itself from the physical, and, life energy having departed, the remaining five principles are in the plane of kâmaloka.
>
> The natural separation of the principles brought about by death divides the total man into three parts:
>
> *First,* the visible body with all its elements left to further disintegration on the earth plane, where all that it is composed of is in time resolved into the different physical departments of nature.
>
> *Second,* the *kâma rûpa* made up of the astral body and the passions and desires, which also begins at once to go to pieces on the astral plane.
>
> *Third,* the real man, the upper triad of *Âtmâ-Buddhi-Manas,* deathless but now out of earth conditions, devoid of body, begins in *Devachan* to function solely as mind clothed in a very ethereal vesture which it will shake off when the time comes for it to return to earth.

It will thus be seen that in the course of nature death consists first in the Ego becoming free from the physical body which is its instrument on the physical plane; after that it must further free itself from the body of passions and desires, which inner body is the link by means of which it controls and is attached to the physical body. These animal desires and passions of the lower nature can have no part in the more spiritual realm of Devachan, and hence the Ego must leave them all behind before it can enter this heaven-world.

The above is a very crude statement of what actually takes place, and for further detail the inquirer is recommended to study the Theosophical Manuals: *Man after Death,* and *Kâmaloka and Devachan;* and particularly H. P. Blavatsky's work, written especially for students, *The Key to Theosophy.*

STUDENT

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Two things become evident . . . (*a*) "the coming of Christ" means *the presence of* Christos in a regenerated world, and not at all the actual coming in body of "Christ" Jesus; (*b*) this Christ is to be sought neither in the wilderness nor "in the inner chambers," nor in the sanctuary of any temple or church built by man; for Christ — the true esoteric Savior — *is no man,* but the divine principle in every human being. He who strives to resurrect the Spirit *crucified in him by his own terrestrial passions,* and buried deep in the "sepulcher" of his sinful flesh; he who has the strength to roll back *the stone of matter* from the door of his own *inner* sanctuary, he *has the risen Christ in Him.* The "Son of Man" is no child of the bondwoman — flesh, but verily of the free-woman — spirit, the child of man's own deeds, and the fruit of his own spiritual labor.

I repeat it, *death is sleep.* After death, before the spiritual eyes of the soul, begins a performance according to a program learned and very often unconsciously composed by ourselves. . . . . These are the post-mortem fruits of the tree of life.—*H. P. Blavatsky.*

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## Religious Houses in England

SOMETHING of a row has arisen in England over the matter of the privacy of religious Houses. As these institutions are increasing rapidly in England in some proportion to their decrease in France, the question is not likely to lapse. A recent novel, *The Woman of Babylon*, by the well-known novelist Mr. Joseph Hocking, draws a very evil picture of monastic and conventual life. He has been challenged for his authority for his picture. This, in part, is his reply, written to the (London) *Christian World:*

Mr. Britten with characteristic modesty, *demands* chapter and verse for practically every incident in the story. Surely such a demand was never made from a novelist before. According to this method Charles Dickens would have been called upon to give dates and references for the incident of Mrs. Squeers dosing the boys with brimstone and treacle, and for that of Oliver Twist "asking for more" gruel. The situation is, of course, absurd. Nevertheless, Mr. Britten demands facts and he shall have them.

FACT ONE.—The revelations made in connection with the convent at Nancy. Mr. Britten makes light of them, but it was partly owing to these revelations that I was led to write *The Woman of Babylon*. As I read I was nauseated, horrified, and I said, "All this may be happening in England at this time. If it happened in France, why may it not happen in England, where every convent and monastic institution is a *sealed house?*" Indeed, if nothing had come to light but the sickening details of that French convent — details which, although horrible beyond words, ought to be placed in the hands of the heads of every family in the land — I should be more than justified in writing *The Woman of Babylon*. Nay, if every statement in that book were strengthened fourfold, they would still come short of the ghastly facts which were made concerning that inferno.

FACT TWO.—Mr. Britten wants proof of the lying and rapacity of the priests. A case is given in the book itself, and was copied word for word from *The Daily Chronicle*, omitting only the names of people. Here a priest went to a lady who was in a dying and almost unconscious condition. He wrote a codicil to her will, which meant an entire violation of the will itself, and by which the Roman Catholic Church was to be enriched, and then made believe that this codicil was written by someone else. He obtained the lady's signature to this lie while she was in a somnolent state, and this was done in association with the administration of the *Holy Communion!* Now, if a priest would do this under such circumstances, circumstances fully reported in *The Daily Chronicle*, I maintain that I was justified, and *more than justified*, in my description of Joyce Raymond's experience in the story.

FACT THREE.—Mr. Britten wants facts in relation to cruelty in convents. If he will turn to *Le Matin*, January 4, 1907, he will find a full report of the cruelties practised at a conventual institution in St. Anne D'Auray. Here is given a description of the methods used, consisting of *the cold douche, the mattress, flagellation* and *the dungeon.*

FACT FOUR.—There is the well-known case of the Misses McCarthy, of Dublin, who refused to sign away their property at the behest of the bishop, who poured terrible threats upon them, and denounced them for their breach of the Vow of Holy Obedience. Indeed, the refusal of Joyce Raymond to sign away her property at the request of Father Ritzoom is little more than a transcript of this notorious incident. Should Mr. Britten require further particulars of this case they can be given.

FACT FIVE.—Take the history of Miss Hazlewood, who took a fortune of £30,000 with her to a convent, and whose case was tried before the Master of the Rolls on June 5, 1899. Here is an instance where a mother searched for years for her daughter without avail, and not until she applied for a writ of *habeas corpus* could she discover her whereabouts. And even then the mother was not allowed to see her daughter alone, but could only speak to her *through a grille, in the presence of another nun.* It goes without saying that the £30,000 went into the great maw of the Church.

I will leave it to the unprejudiced reader to judge whether these facts which have come to light are not more than sufficient to justify every statement in *The Woman of Babylon*, but even these things do not touch the main contention of the story. Mr. Britten asked for facts so confidently because he knows that according to the laws of England it is extremely difficult to bring facts to light. Indeed, one of the main purposes of the story is to show the extreme difficulty of knowing what takes place behind convent walls. Here is the case in a nutshell. Mr. Britten, who knows that English convents are sealed houses; that all nuns belonging to enclosed orders are prisoners; that they are bound body and soul by their superiors and confessors, and that therefore it is next to impossible for them to make known their condition to the world, says confidently: "Give us chapter and verse proving that such incidents as are recorded in *The Woman of Babylon* are happening today?" I reply that such facts as I have recorded more than justify the story; but that is not the real issue. This is the real crux of the question: Whether such things are or are not taking place in the convents of England, these should be open to the *fullest possible investigation.* This investigation takes place in almost every civilized country in the world, and it is a standing disgrace to our laws that it does not exist in England.

It is curious how people keep constantly asking for proofs, despite the as constant legislation and proceedings of the different countries of the world — surely not *dreams!*

STUDENT

## Dates on Which Arbor Day Is Observed

| STATE OR TERRITORY | INAUGURATED | TIME OF OBSERVANCE. |
|---|---|---|
| Alabama | 1887 | February 22. |
| Arizona | 1890–91 | Five northern counties, Friday following first day of April; elsewhere, Friday following first day of February. |
| Arkansas | 1906 | First Saturday in March. |
| California | 1886 | Appointment of various dates by local officers. |
| Colorado | 1885 | Third Friday in April. |
| Connecticut | 1887 | In early May — by appointment of Governor. |
| Delaware | | In April — by proclamation of Governor. |
| Florida | 1886 | First Friday in February. |
| Georgia | 1887 | First Friday in December. |
| Hawaii | 1906 | First Friday in November. |
| Idaho | 1886 | Appointment of various dates by County Supts. |
| Illinois | 1888 | Proclamation of Governor (April 26, 1907). |
| Indiana | 1884 | Spring and autumn dates, by Supt. Pub. Inst'n. |
| Iowa | 1887 | Appointment of Supt. Pub. Inst'n. (April 27, 1907). |
| Kansas | 1875 | Option of Governor, about middle of April. |
| Kentucky | 1886 | No law for observance. |
| Louisiana | 1888–89 | Second Friday in January by resolution of State Board of Education. |
| Maine | 1887 | Option of Governor. |
| Maryland | 1889 | Second Friday in April. |
| Massachusetts | 1886 | Last Saturday in April. |
| Michigan | 1885 | Proclamation of Governor (April 26, 1907). |
| Minnesota | 1876 | Proclamation of Governor (April 19, 1907). |
| Mississippi | 1892 | Option of Board of Education. |
| Missouri | 1886 | First Friday after first Tuesday in April. |
| Montana | 1887 | Third Tuesday of April. |
| Nebraska | 1872 | April 25 (J. Sterling Morton's birthday). |
| Nevada | 1887 | Option of Governor. |
| New Hampshire | 1886 | Option of Governor. |
| New Jersey | 1884 | Proclamation of Governor (April 12, 1907). |
| New Mexico | 1890 | Second Friday in March, subject to change by Governor (March 29, 1907). |
| New York | 1889 | Friday following first day of May. |
| North Carolina | 1893 | Observed by many schools; no official day. |
| North Dakota | 1884 | Option of Governor. |
| Ohio | 1882 | Proclamation of Governor (April 12, 1907). |
| Oklahoma | | Friday following second Monday in March. |
| Oregon | 1889 | Second Friday in April. |
| Pennsylvania | 1887 | Proclamation of Governor (April 5 and 19, 1907). |
| Porto Rico | | Last Friday in November. |
| Rhode Island | 1887 | Second Friday in May. |
| South Carolina | | Third Friday in November. |
| South Dakota | 1884 | Proclamation of Governor (April 26, 1907). |
| Tennessee | 1875 | Appointed by State Superintendent, in November. |
| Texas | 1890 | February 22. |
| Utah | | April 15, by statute. |
| Vermont | 1885 | Option of Governor. |
| Virginia | 1892 | Proclamation of Governor (April 1, 1907). |
| Washington | 1892 | Proclamation of Governor, about May 1. |
| West Virginia | 1883 | Appointment by State Superintendent of Schools (April 12, 1907). |
| Wisconsin | 1889 | Proclamation of Governor (May 10, 1907). |
| Wyoming | 1888 | Proclamation of Governor, usually in April. |

## Value *of* Forest Products *of* Six Leading States, 1850 to 1906

| States | 1850–1860 | 1860–1870 | 1870–1880 | 1880–1890 | 1890–1900 | 1900–1906 | Total |
|---|---|---|---|---|---|---|---|
| Michigan | $ 48,838,665 | $196,249,000 | $421,981,620 | $677,859,480 | $687,062,445 | $284,579,555 | $2,316,570,775 |
| Wisconsin | 29,174,730 | 98,735,745 | 165,415,330 | 394,593,955 | 593,006,300 | 306,091,746 | 1,587,017,806 |
| Pennsylvania | 93,615,590 | 199,665,225 | 256,981,720 | 257,726,645 | 324,189,675 | 202,177,065 | 1,334,355,920 |
| New York | 118,621,770 | 159,179,115 | 177,975,690 | 191,995,875 | 164,637,620 | 87,202,170 | 899,610,240 |
| Minnesota | 6,577,015 | 27,783,825 | 58,326,000 | 162,205,850 | 343,301,465 | 230,305,410 | 828,499,565 |
| Maine | 65,201,665 | 92,817,535 | 96,648,075 | 98,917,610 | 126,695,275 | 94,281,252 | 574,561,412 |

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|---|---|---|---|---|---|---|---|---|
| 22 | 29.747 | 64 | 55 | 62 | 57 | 0.00 | N | 4 |
| 23 | 29.700 | 66 | 56 | 58 | 57 | 0.00 | W | 2 |
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| 26 | 29.691 | 66 | 56 | 58 | 52 | 0.00 | SW | 5 |
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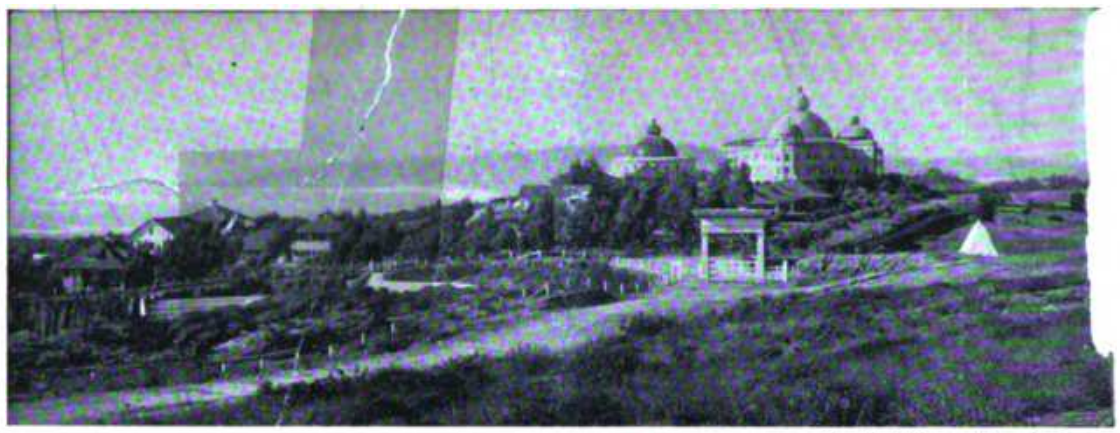
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