

The Theosophical Path

THE THEOSOPHICAL SOCIETY
OF AMERICA
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POINT LOMA, CALIFORNIA, U. S. A.

KATHERINE TINGLEY, EDITOR

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THE PATH

THE illustration on the cover of this Magazine is a reproduction of the mystical and symbolical painting by Mr. R. Machell, the English artist, now a Student at the International Theosophical Headquarters, Point Loma, California. The original is in Katherine Tingley's collection at the International Theosophical Headquarters. The symbolism of this painting is described by the artist as follows:

THE PATH is the way by which the human soul must pass in its evolution to full spiritual self-consciousness. The supreme condition is suggested in this work by the great figure whose head in the upper triangle is lost in the glory of the Sun above, and whose feet are in the lower triangle in the waters of Space, symbolizing Spirit and Matter. His wings fill the middle region representing the motion or pulsation of cosmic life, while within the octagon are displayed the various planes of consciousness through which humanity must rise to attain to perfect Manhood.

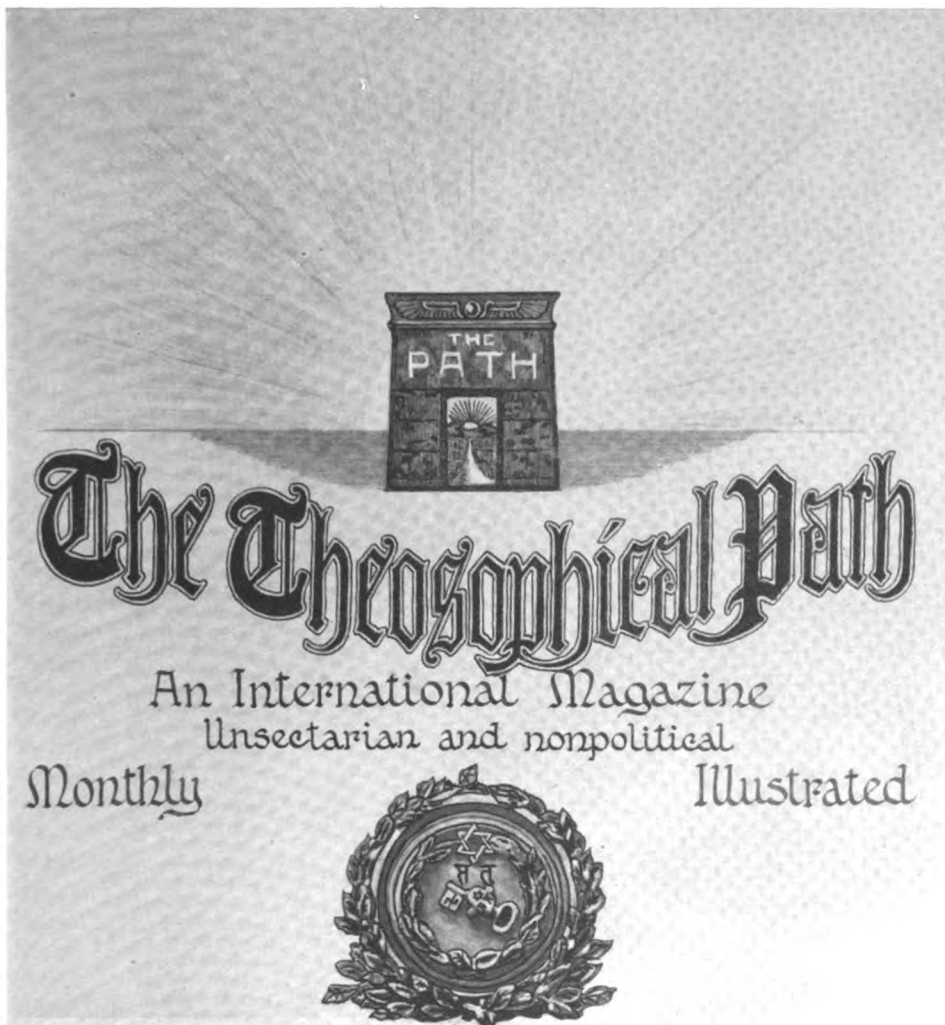
At the top is a winged Isis, the Mother or Oversoul, whose wings veil the face of the Supreme from those below. There is a circle dimly seen of celestial figures who hail with joy the triumph of a new initiate, one who has reached to the heart of the Supreme. From that point he looks back with compassion upon all who are still wandering below and turns to go down again to their help as a Savior of Men. Below him is the red ring of the guardians who strike down those who have not the "password," symbolized by the white flame floating over the head of the purified aspirant. Two children, representing purity, pass up unchallenged. In the center of the picture is a warrior who has slain the dragon of illusion, the dragon of the lower self, and is now prepared to cross the gulf by using the body of the dragon as his bridge (for we rise on steps made of conquered weaknesses, the slain dragon of the lower nature).

On one side two women climb, one helped by the other whose robe is white and whose flame burns bright as she helps her weaker sister. Near them a man climbs from the darkness; he has money-bags hung at his belt but no flame above his head, and already the spear of a guardian of the fire is poised above him ready to strike the unworthy in his hour of triumph. Not far off is a bard whose flame is veiled by a red cloud (passion) and who lies prone, struck down by a guardian's spear; but as he lies dying, a ray from the heart of the Supreme reaches him as a promise of future triumph in a later life.

On the other side is a student of magic, following the light from a crown (ambition) held aloft by a floating figure who has led him to the edge of the precipice over which for him there is no bridge; he holds his book of ritual and thinks the light of the dazzling crown comes from the Supreme, but the chasm awaits its victim. By his side his faithful follower falls unnoticed by him, but a ray from the heart of the Supreme falls upon her also, the reward of selfless devotion, even in a bad cause.

Lower still in the underworld, a child stands beneath the wings of the foster-mother (material Nature) and receives the equipment of the Knight, symbols of the powers of the Soul, the sword of power, the spear of will, the helmet of knowledge and the coat of mail, the links of which are made of past experiences.

It is said in an ancient book: "The Path is one for all, the ways that lead thereto must vary with the pilgrim."



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

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

But the sum of this science [Philosophy], which was formerly invested with all-various figures, exercised the souls of those that applied to it with pleasant disciplines; some celebrating their doctrines by the Mysteries and sacred ceremonies, others by fables, others by music, and others by divination. And advantage, indeed, was common to all of them, but the form of their doctrine was peculiar. But in aftertimes, men becoming audacious through their wisdom, drew aside these veils of doctrine, and exhibited philosophy, naked, disgraced, common, and familiar to everyone, being nothing more than the name of a beautiful employment wandering in miserable sophisms. Hence the verses of Homer and Hesiod, and all that ancient and divinely inspired Muse, were considered as fabulous. Nothing was admired in them but the narration, the sweetness of the verses, and the elegance of the harmony, as in flutes and harps; but the beauty which they contain was overlooked, and the virtue which they are calculated to inspire was reprobated. Hence, too, Homer was expelled from philosophy, though the leader of philosophers. But from that time in which the sophisms from Thrace and Cilicia entered Greece, together with the atoms of Epicurus, the fire of Heraclitus, the water of Thales, the air of Anaximenes, the strife of Empedocles, the tub of Diogenes, and a numerous army of philosophers singing the song of triumph in opposition to each other — from that time all things were full of words and whisperings, and sophists contending with sophists; but there was a dreadful solitude of deeds; and the celebrated sovereign good, for which the Grecian sages were so much at variance with each other, was nowhere to be seen.

That ancient wisdom, however, in which the verse of Homer is still powerful, nurtured and disciplined generous, true, and genuine pupils of philosophy. One of these was Plato. For though he banished his preceptor, I see the signs, I recognize the seeds of the master in the pupil.

— MAXIMUS TYRIUS, Dissertation XVI. Trans. by
Thomas Taylor

THE THEOSOPHICAL PATH

MONTHLY ILLUSTRATED

EDITED BY KATHERINE TINGLEY

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

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

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COMMUNICATIONS

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

MANUSCRIPTS

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

SUBSCRIPTION

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

REMITTANCES

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

CLARK THURSTON, *Manager*

Point Loma, California

VOL. XI No. 1

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RĀJA-YOGA STUDENTS ON THEIR WAY FROM THE TWENTIETH UNIVERSAL PEACE CONGRESS AT THE HAGUE, 1913,
WHERE THEY SANG. PROF. DANIEL DE LANGE ON THE LEFT

This was after the Peace Congress convoked and held in that year at Visingsö, Sweden, by Katherine Tingley.

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XI

JULY, 1916

NO. 1

THERE are few myths in any religious system but have a historical as well as a scientific foundation. Myths, as Pococke ably expresses it, "are now proved to be fables just in proportion as we *misunderstand* them; truths in proportion as they were once *understood*. Our ignorance it is which has made a myth of history."—*Isis Unveiled*, H. P. Blavatsky

HOW KNOWLEDGE HARMONIZES DISAGREEMENTS:

by H. Travers, M. A.



THE idea that freedom of thought must needs result in diversity of opinion, and hence in conflict between people, is a question that needs disentangling before we can arrive at a conclusion satisfactory alike to our reason and to our intuitive sense of the fitness of things. On the one hand we feel that knowledge ought not to lead to conflict; on the other hand experience tells us that the proverb: *Quot homines, tot sententiae*; "so many men, so many minds," holds good. What is the confusion of thought herein involved?

It is mainly the confusion between knowledge and opinion. Where there is knowledge, there is no room for diversity of opinion. People do not argue and quarrel as to whether the sun will rise in the morning, nor do we find diverse sects, persecuting or tolerating or confederating with one another on such a question as whether trees conserve the rainfall. But when the question is whether trees promote rainfall, we find diversity of opinion because knowledge is lacking. It is reasonable to expect that some day we shall have definite knowledge on this latter question, and then it will be settled, and opinion will be replaced by knowledge, diversity by concord.

Thus a principle has been established — namely, that diversity of opinion rests on ignorance, while knowledge removes the diversity and brings unanimity. May we not justly apply this principle to the ques-

tion of differences of religious creed or politics, and whether the new century began in 1900 or in 1901?

While knowledge is the true unifier of thought, another means of securing the same end is habitually attempted. That is, dogmatism. Thus we have sects and schools, national prejudices, and other systems of regulated opinion. This we feel to be an imperfect state of affairs, and it is the reaction against it that induces us to seek relief in the opposite extreme of unrestrained liberty of opinion. But such license must, so long as knowledge is imperfect, and in so far as it is imperfect, lead to diversity of opinion instead of to unanimity. The immediate practical solution of the difficulty is found in compromise; but as regards ideals towards which to work, we shall do well to bear in mind the principle just enunciated — that harmony will supervene in the same ratio as our increase in knowledge.

It is important to establish this principle because its opposite — that freedom of inquiry leads *inevitably* to diversity — constitutes a slur upon the pursuit of knowledge and furnishes a plea for dogmatism and the attempted enforcement of uniformity in opinion and belief.

A recent writer claims consideration for having, as will be seen, laid in the right quarter the blame for diversity of opinion. With a clear-sightedness that excludes sophistication, he has attributed differences of opinion to human defects, instead of seeking (as sometimes happens with writers on this subject) to make out that this diversity is an ornament or an unavoidable consequence of human nature. Reference is made to George Trumbull Ladd,* Professor Emeritus of Philosophy in Yale University, who, in writing on the failure of attempts made from time to time in the world's history to "standardize human thought," attributes that failure to:

Error in matters of fact, the warping of passion, the sinister influence of selfishness, dimness of spiritual vision.

He thus assigns as the causes of diversity, that error in matters of fact which we have spoken of; and, in the phrase "dimness of spiri-

* In the *Hibbert Journal*. Professor Ladd is quoted by H. P. Blavatsky, as long ago as 1890, in two articles called "Psychic and Noetic Action," which appeared in her magazine *Lucifer*, in October and November of that year, and have since been published in book form as Number III of "Studies in Occultism." The quotation then referred to the materialistic doctrine which sought to express all human consciousness in terms of cerebral action, a doctrine which Professor Ladd was combatting on logical grounds.

tual vision," implies the availability of certain superior faculties for attaining certainty as to matters of fact. He also adds the human frailties of uncontrolled passion, and the mistaking of the personal self for the real self, as causes of discord. The corollary is that, these defects being removed, unanimity and concord would result; which is a satisfactory conclusion to have reached on philosophical grounds.

At this point it is advisable to guard against another error — that unanimity implies narrowness. It does not. Consequently this idea cannot be alleged as an objection to uniformity of opinion. The reason why we connect the notion of narrowness with that of uniformity is that, in most cases, we see no better way to secure uniformity than by means of narrowness. If diverse sects desire a basis of union, they are prone to seek it in a program which excludes the points of difference altogether and includes only the points where there is no divergence. In short, the common basis is narrower than either of the sects taken singly. The analogy for this in arithmetic is the "highest common factor," which, as those skilled in such things know, cannot be greater than the original numbers and is usually less than any of them; whereas what we want is rather to be compared with a "least common multiple," which includes all the properties of the original numbers. Reconciling religions by the process of elimination results in a watering down, one stage of which is theism, the common ground of those who will accept a deity but differ in their views as to all other matters. To unify thought by such a method is evidently impracticable, since the divergences, though excluded from the common faith, continue to exist as fruitful causes of strife.

Clearly then, we must accept the principle that the more unanimous people become, the broader they will become, that a common belief must be embracing rather than exclusive, and that knowledge is comprehensive rather than microscopic.

If the idea of a uniformity of opinion among all men shocks us, this is only because of our inability to imagine a broad enough platform on which to unite them; and any attempt which, in our present stage of partial knowledge, we are able to conceive, thus to unite men, would imply a state of narrowness and stagnation. This is why the existence of an apparently inveterate tendency towards diversity of opinion may often appear as the lesser of two evils, the other evil being dogmatism and sectarianism.

When people disagree as to whether the presence of trees promotes

precipitation or not, we do not put this disagreement down to the glorious freedom of the human intellect; we should not consider it appropriate to quote the proverb, "So many men, so many opinions." Instead of giving up as hopeless the task of bringing about unanimity on this subject, and agreeing to live in separate sects on a basis of toleration varied by occasional internecine strife, the practical politician would endeavor to discover the truth about the matter so that differences of opinion would no longer be practicable.

To take another illustration — if there is a machine which is too complex for ordinary people to take the trouble to understand, then, lacking knowledge, they will rely on hearsay, superstition, old sayings, the authority of books or of prominent persons — on any sort of belief short of knowledge. The result is diversity of opinion and a plentiful assortment of advice. One who understands the machine is independent of all this advice; and if the people understood the machine, they would be in agreement as to its right use and care, instead of having to go by guess-work. We can extend the application of this principle to a different kind of case, as, for instance, that of a rule of health. People do not know what a cold is, and so they cannot tell how to avoid it or treat it; so they rely on books, proverbs, superstitions of various kinds, and we have a genuine case of "so many men, so many minds." Or suppose it is a rule of conduct that is in question: why must we do this, or not do that? If the reason is known, there is no conflict of opinion; otherwise there is infinite speculation as to the reason for the rule. In fact, the rule owes its existence to the fact that there is no knowledge; for otherwise it would not be necessary to have a rule.

Next take the case of religions. The reason they are many and diverse must be that none of them is "quite true"—that is to say, *true*. They are approximations, perhaps the best that can be made, but still approximations. We know the sun rises of a morning and warms the earth, and people do not quarrel or tolerate each other as to whether it is the sun or the moon or neither or both that warms the earth; nor is it found necessary to go about preaching these views as doctrines. But when it comes to the Deity, we find that men cannot see any deity, or think they cannot — owing to that defect of spiritual vision of which Professor Ladd speaks — and so there is room for difference of opinion in place of knowledge. And so in politics and education and those other things about which we are still uncertain.

No ordinary human mind, as at present constituted, can compass the truth on these larger questions, but different minds see different aspects, or the same mind sees different aspects at different times, so there is diversity of opinion and vacillation. But the present is not the supreme or only stage of the human mind. We shall approximate to unanimity in proportion as our understanding grows more comprehensive, and wisdom will supersede opinion. The way to bring about unity among people is by demonstration of truth.

Professor Ladd says that, fortunately for human sanity, there is enough agreement among men to bring to naught these attempts to standardize thought. This implies that there is already a certainty of knowledge as to some essentials, that there actually exists a basis of uniform knowledge among mankind. It is in the realm of the reflective mind that differentiation sets in and people begin to hold diverse views. And this particular phase of the mind is that which is personal to individuals. Doctrinaires are peculiarly illustrative of this kind of mentality; we cannot imagine a harmonious government of doctrinaires, however eminent, and would prefer a government of "business men," because their knowledge is of a more practical kind — that is, they have acquired it by intercourse with other men. All this means, then, that however widely the theorists may differ, the practical problem will not necessarily present such difficulties; and also that practical work among people is more likely to lead to wisdom than is mere theorizing. It means, too, that unanimity and unity must be based on those principles which have proven their validity by age-long experience, and which form the essence of all the great faiths.

In the domain of opinion we have dogmatism on the one hand and individualism on the other — contrary defects, each equally exclusive of that certainty in knowledge which brings about unanimity. Direct perception of a truth implies this certainty and unanimity; but instead of direct perception we have only speculation and inference to rely on; hence, instead of knowledge, opinions. A real teacher is a demonstrator.

It has been pointed out above that the passions interfere with the pursuit of knowledge and cause people to differ from one another. Hence the conquest of passions is a necessary step in the attainment of knowledge. Contention is a characteristic of the lower half of our nature. This would not matter if we were on the same plane as the animals, as we could then live in tribes and colonies according to our

several peculiarities. But man in his present stage of evolution stands at a critical point between the animal nature and a higher nature. As he cannot take the backward step of achieving unity by sinking to a level of common animality, he must seek his unity in the direction of his common spiritual nature.

The problem of unity and diversity in mankind can be illuminated by considering the problem of unity and diversity in the individual. You find your nature composed of a large and varied assortment of qualities, among which there subsists a state of harmony, discord, conflict, toleration, etc., such as is found in the larger world of society. Your individual problem is how to bring harmony into all this medley. Ultimately you are destined to find that your numerous faculties can only be reconciled with each other in the light of a higher knowledge; and so it must be with human society. We shall have to declare the existence of a higher Law, which all can recognize and subscribe to, to replace those economic laws which we have lately found to be faulty or at least inadequate to the stage we have reached in our evolution. Read the history of constitutions and you will find they are largely based on the supposition that men will go to almost any length to overreach each other, except in so far as statutory regulations prevent. In short, they are based on laws of selfish emulation. The higher motives are not appealed to. This is what is called "practical" politics, wherein "hardheaded" people deal with "hard" facts. But imagine the possibility of an international tribunal whose members should regard the higher nature of man as a reality and conscience as a law they dared not disobey. Is such an idea an impracticable dream? We shall be driven to test its practicability sooner or later, as an only resource.

Those philosophers who admitted the limitations of the human mind and urged that it should be applied within those limits to the solution of problems within its scope, implied, where they did not affirm, the possibility of a faculty superior to the mind and not bound by those limitations. Some may say that this is the "transcendental" explanation; and so it is, and it is the theosophic explanation. The very fact that the mind (as we say) contemplates itself, implies at least a duality, and more likely a multiplicity. However much of the mind we can scrutinize, there still remains the scrutinizer; a man can look at his own chest but no amount of craning will enable the ordinarily-constructed individual to see his own neck. He can, it is true, resort to a

mirror, or he can look at somebody else's neck and apply the law of analogy as regards his own; and anyone who cares can apply these last two illustrations to elucidating the problem of introspection. The essential point is that the lower mind is not the ultimate, but there must be something beyond — something superior. We get a glimpse of this when we find that mutual love reconciles difference of opinion; we learn it as we grow riper in experience and find that other people's points of view are not altogether so unreasonable as we had supposed. The postulation of a higher nature for man is the key that unlocks many problems.

OSTIA AND THE CULT OF MITHRAS:

by **Dr. Arnaldo Cervesato (Rome)**



THROUGH a series of intelligent and well-conducted recent excavations, a special light is being thrown on the value of the ruins of Ostia. These appear today more important in the history of human thought than even those of Pompeii and of the Palatine.

Ostia, as is well known, is situated near the mouth of the Tiber, some twenty miles from Rome. It is reached by the ancient consular road, the Via Ostiensis, which traverses the arid and solemn Campagna. The very extensive ruins are situated on the bank of the river. At a short distance is modern Ostia, a small village inhabited by about four hundred peasants. Seen from afar, on the bend of the river along which they extend, white against the dull horizon, the ruins of Ostia have the appearance of a collection of broken skeletons.

The legendary founding of the town by the king Ancus Marcius is thus described by the Greco-Roman historian Dionysius:

The river Tiber, descending from the Apennines and running by Rome itself and emptying on inhospitable shores offering no ports, was of little benefit to Rome, in consequence of its not having any place at its mouth fitted for the reception of merchant ships, either those coming from the sea or those coming down the river. The stream was navigable from its source for river-boats of good size, and up as far as Rome for very large transport-ships. Therefore Ancus Marcius decided to construct a naval base, utilizing the natural mouth of the river as a harbor; since the stream, where it enters the sea, broadens out greatly, forming wide basins like those of the best seaports.

The Tiber is always accessible to ships; it empties through a single natural

outlet which cuts off the breakers, and, although the west wind be blowing with great force, ships propelled by oars, no matter how large, and transport-ships as well, enter the mouth and go up to Rome, driven either by oars or by sails. As for the largest vessels, they anchor off shore, where they are unloaded by river-boats.

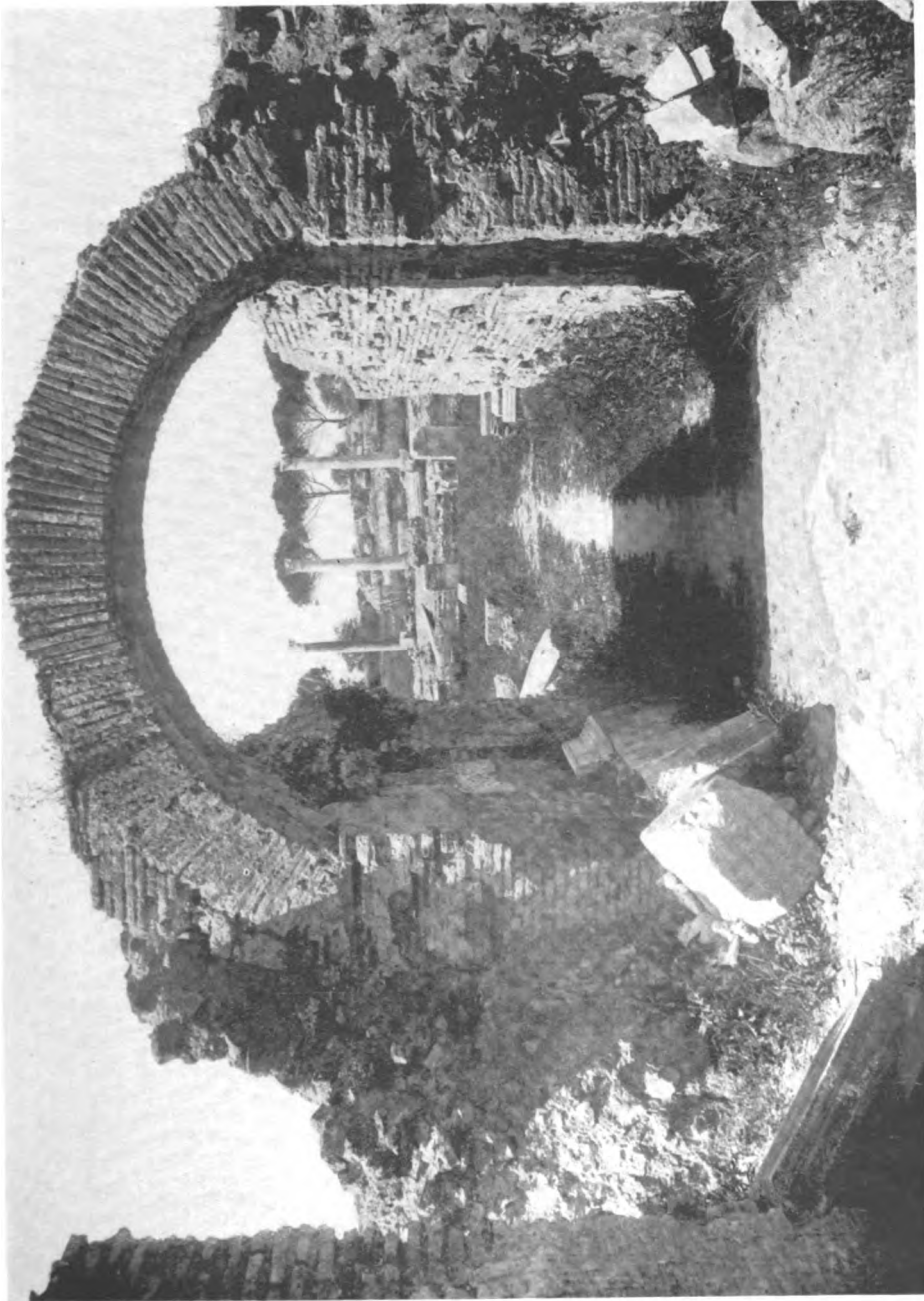
The ruins of ancient Ostia — which place had some hundred thousand inhabitants — speak, with their *thermae* and their theater, of the tastes and habits of the people who lived in this city of seamen and stevedores. And they reveal to the one who approaches them — especially nowadays, thanks to the wisely-conducted modern excavations — the ancient unearthed city as a commercial and cosmopolitan emporium.

II

Ostia was founded about the third century B. C., for military purposes looking to the dominion of the Mediterranean. From its port set out, probably, the Roman ships directed against Carthage; we know positively that Scipio sailed from Ostia to the conquest of Spain. The Mediterranean having become a Roman lake, Ostia took on a decidedly commercial aspect, and became the only artery, so to speak, through which the grain, the oils, the wines, the marbles of Egypt, Cyrenaica, Tripoli, Numidia, and Mauritania reached Rome. The furnishing of grain was the chief object of the Roman merchant fleet, since with this means at its disposition the governing power had a weapon for use against the plebeians.

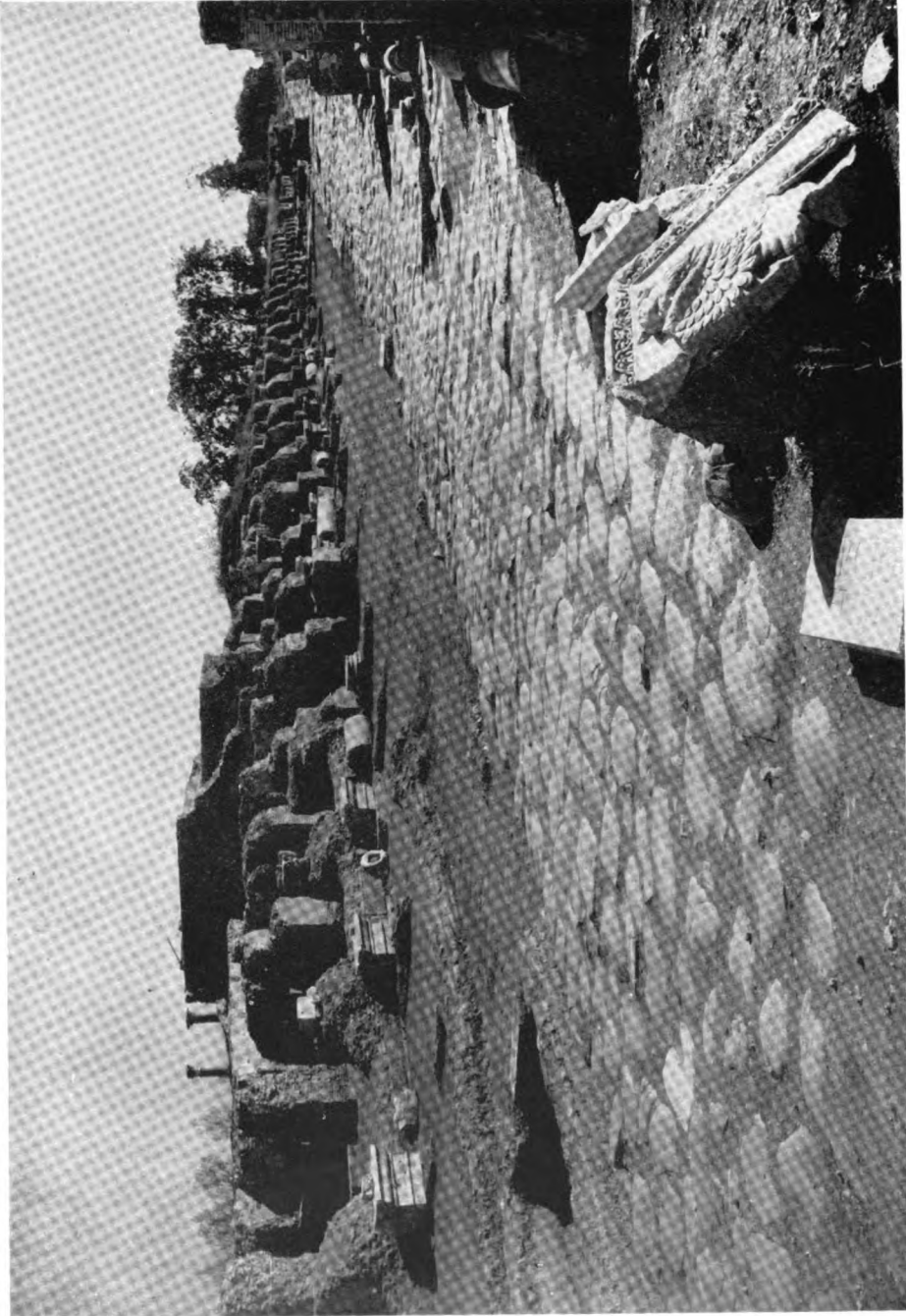
Phenomenal activity was the rule in Ostia. The inscriptions record numerous working agreements between the shipowners and the marine laborers, which in the fourth century A. D. became acknowledged official institutions.

About 450 A. D. Ostia seems to have reached its highest prosperity. Its cosmopolitan population exceeded 90,000 inhabitants; it was celebrated as an *amoenissima civitas*; and to the villas that sprang up in the neighborhood the Romans came for recreation; wealth abounded. The inscriptions recall two members of the Gamala family who became famous for their lavish expenditure: they gave the people splendid gladiatorial contests; gave a banquet of two hundred *triclini* to the Ostian colony; paved the streets; restored the temples; erected in the forum a court-house of marble; rebuilt the arsenal and the Antonian *thermae*, which had been destroyed by fire.



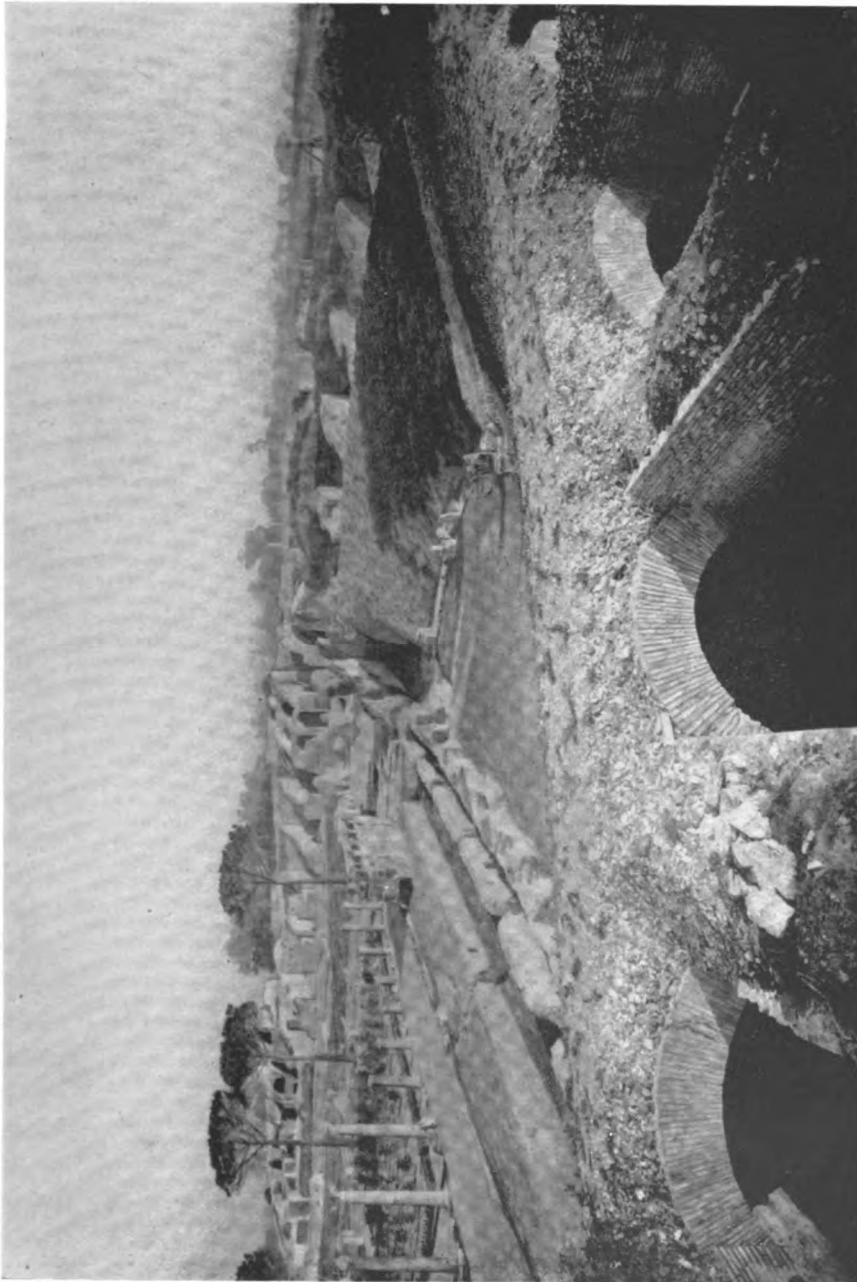
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A PATH LEADING TO THE THEATER, OSTIA, ITALY



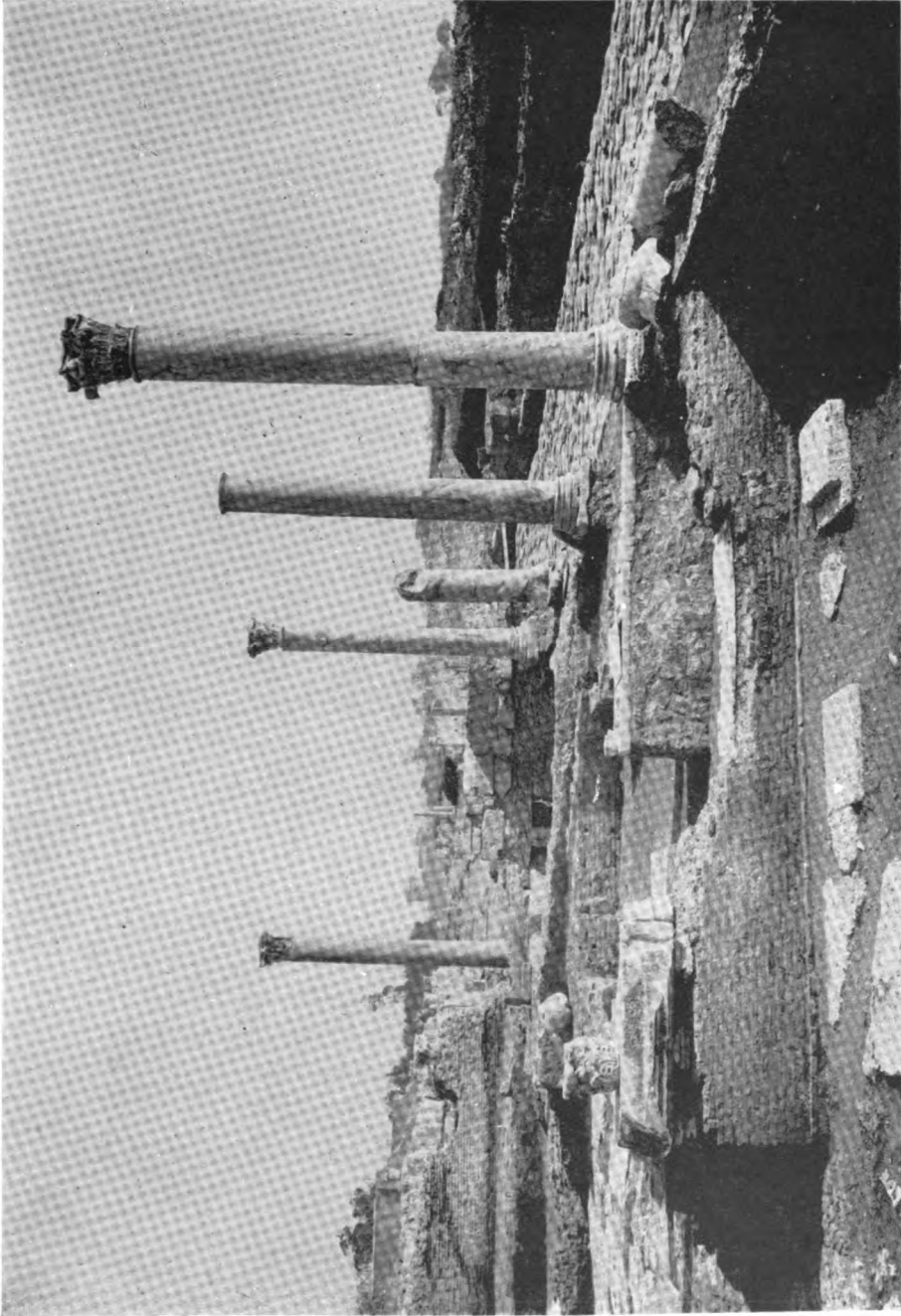
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THE MAIN STREET OF THE THEATER, OSTIA



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PANORAMA OF OSTIA AS SEEN FROM THE AMPHITHEATER



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A STRIKING VIEW ALONG THE STRADA CUMANA, OSTIA

With the decay of Rome, Ostia passed away. Commerce languished, the citizens emigrated; towards the fourth century piracy became prevalent, and, terrorizing the inhabitants, gave the death-blow to the place; all industry was silenced by it, all splendor buried.

But today the skeleton of the dead and abandoned city begins to rise again out of the soil and to stand out each day more visible, more salient and ample against a desolate but grand horizon. It is already immense.

We find the principal city gate to the right of the necropolis; it was constructed of tufa, during Republican times, as is proved by the deeper excavations, and then, during Imperial times, overlaid with marble. The gate opened on the Strata Decumana, a long, magnificent and very busy street adorned on the right by a grand portico in two stories with shops of many kinds; from the portico one could enter the *palaestra* and the *thermae*. The mosaics in the waiting-room are stupendous, and the remains of the heating system are still in good condition.

Ostia had heating systems comparable to our modern hot-water system; it had very high buildings of many stories, comparable to those of modern America, as I once stated to a reporter of the *New York American*. It had also great navigation companies of the same kind as the modern Lloyd's; it was really a cosmopolitan town in the highest degree.

Today the remains of the porticos, the fragments of the statues and gravestones, stand out of the ground and unite to form the outlines of the large but fragmentary mass, transformed by time into something unreal and ideal. Do not ruins always assume a quasi-ideal nature, whatever they may have been or sheltered or seen? Whatever may have been their use in past centuries, a fire has consumed it all: the fire of time. That which remains of an ancient building, its ruins, is only the ashes of the human work, the ashes of history.

Ostia was one of the first cities of the Roman Empire to accept the Christian faith; this latter had an open and much diffused cult in the cosmopolitan sea-town at a time when it was still persecuted in the capital; the soil for the new religion had here been prepared through the wide propagation of Mithraism.

Monica, the mother of St. Augustine, died at Ostia during the days they were waiting there for the ship to take them over to Africa.

III

The most important discoveries in the soil of this unearthed city seem to me to be those connected with the cult of Mithras. They are of universal importance; their bearing is not limited to archaeology; they reveal some of the highest symbols of religion and of theosophy. Among the highest symbols must be counted the figure of Mithras, which at one time was common to the religious thought of both the Persians and the Hindûs — a most complex figure, the moral attributes of which became confounded with the religious attributes, and in which the astronomical elements derived from Chaldaean sources amalgamated with the moral ideas of an eschatological and mystical nature originating in Iranic Zoroastrianism. The metaphysical and moral concepts of Mithraism are founded on Mazdeistic dualism, in which Ormuzd and the *yazatas*, which personify light, beauty, and perfection, are at war with Ahriman and the *devas*, the genii of darkness and evil; the good Mazdeist must combat evil and prepare the way for the triumph of Ormuzd on earth. In the Vedic hymns, and in those of the Zend-Avesta, Mithra is praised as a Genius of Light, who is not the Sun nor yet a star, but a higher divinity, infallible, creative and consoling. Because of these characteristics, we find in some of the monuments Mithras coupled with the Sun; and on others, the episode of Mithras slaying the bull, in which is symbolized the fecundating quality of the god: Mithras kills the bull, whose blood, spilled on the earth, fecundizes it, in spite of the emissaries of Ahriman, the scorpion and the snake, who try to suck up the liquid and hinder the beneficent action of the Light-Bringer. This cult, which conduced to meditation and which captivated through its practices and its astrological mysteries, soon rose in the Roman Empire to great honors; and the imperial policy itself, which placed the Sun above every other divinity and identified the person of the Emperor with the Sun, naturally favored its diffusion. In the inscriptions Mithras is called *Sol invictus Mithras*, or *Dominus, Summus, Omnipotens, Jupiter, Sanctus, Incorruptus, Genitor*, etc.; in others his figure is duplicated by that of the Sun, this being when it comes closest to the Oriental character which distinguishes the two figures: *Sol socius*.

The position of Mithraism in the Roman Empire was as follows: favored by surroundings whose tendency was to add to its army of divinities — whatever these latter might be — at that particular time when the souls of men felt themselves drawn towards mysteries which

they failed to understand and which therefore became superstitions: favored by the moral crisis which, following another path, had led to the propagation of Christianity: favored by the philosophical speculations of the cultured class, weary of a confused polytheism and athirst for a purer form of religion which would concentrate in the Sun the highest essence of the benevolent generating divinity, Mithraism arose. It must have been diffused in the centers of culture, in religious circles, at the court, among the civil employees, among the military class, and the followers of the Emperor, while it did not flourish in the provincial towns.

In the fourth century, when Mithraism was rapidly becoming decadent, its last efforts were directed towards fusion with Christianity; and the great similarity between the practices and doctrines of Mithras and those of Christ must have made such a fusion seem possible. The invectives of the Church Fathers are explained as due, not so much to rivalry as to the extraordinary correspondences between the dogmas and rites of the two religions, which correspondences they branded as satanic counterfeiting of Christian truths. . . .

While paganism was dying, Manicheism succeeded Mithraism, becoming diffused in the Empire of the fourth century: it contains in its subtle union of Zoroaster and Christ a singular formula of abjuration. Although paganism was dead, its legacy was by no means exhausted; sects were constantly springing up, and in almost all of them Gnostic speculation recalled Mazdeistic dualism, which had reached its culmination in Mithras.

IV

The cult of Mithras was very diffused in Ostia, and it favored in highest degree the very rapid diffusion of primitive Christianity in the same place.

The first appearance of Mithraism in Rome is generally placed at the end of the first century A. D., and it is likely that it already at that time had made its appearance in Ostia, because this colony was in daily relations with far eastern countries; the conditions were thus very favorable, and it might have been imported by some merchant or ship owner. But, as we have said, the cult did not reach a wider diffusion until the middle or the latter part of the second century. It is very likely that this diffusion was favored by the support of the already

existing and almost officially protected cult of Cybele, *Mater Deum*. The fact should not be left unnoticed that the oldest Mithras temple, not only in Ostia but of all such sanctuaries known today as having existed in the Roman Empire, is that which stands in closest connection with the temple and precinct of *Magna Mater Deum*, in Ostia. "Conciliating the priests of *Mater Magna*," writes Cumont, "the followers of Mithra obtained the support of a powerful and officially recognized clergy, and thus also participated to some extent in the protection offered by the State to this clergy. On the other hand, this alliance was very advantageous to the old cult of Pessinus which had been naturalized in Rome. The vocal pomp of its feasts no longer concealed the emptiness of its doctrines, which no longer satisfied the aspirations of the devoted. Its rather coarse theology reached its highest evolution by borrowing some of the teachings of the Mithraic religion."

Thus the cult of Mithras grew more easily, and gradually reached a real popularity. Nevertheless it remained a private cult even at the time of its greatest diffusion. In fact, two of the three Mithraic sanctuaries whose ruins remain, formed part of private buildings, evidently inhabited by wealthy citizens during the second and third centuries.

The culmination of the Mithraic cult took place about the middle of the third century. After this time follows a rapid decadence caused by the invasions of barbarians and by the progress of Christianity. The decadence lasted perhaps for a century, since a furious persecution of Mithras began in the second part of the fourth century, and of this period of destruction traces are still seen in the Mithraic buildings in Ostia.

The architectural and sculptural material furnished by the Mithraic ruins at Ostia is very rich, but nevertheless the veil which hides the particulars of the organization of the priesthood remains undrawn. Only of the last of the seven grades of initiation (*corax*, *crypticus*, *miles*, *leo*, *perses*, *heliodromus*, *pater*) have we some information. The *pater* was the leader of the community and presided at the sacred ceremonies. Several special priests (*sacerdos* or *antistes*) who formed part of the clergy—the jealous keepers of the occult ceremonial—are also recorded. The *sacerdos* or *antistes* could be selected from among the priests who had reached the degree of *pater*, though it was not necessary. He was the intermediate between men and divinity, to



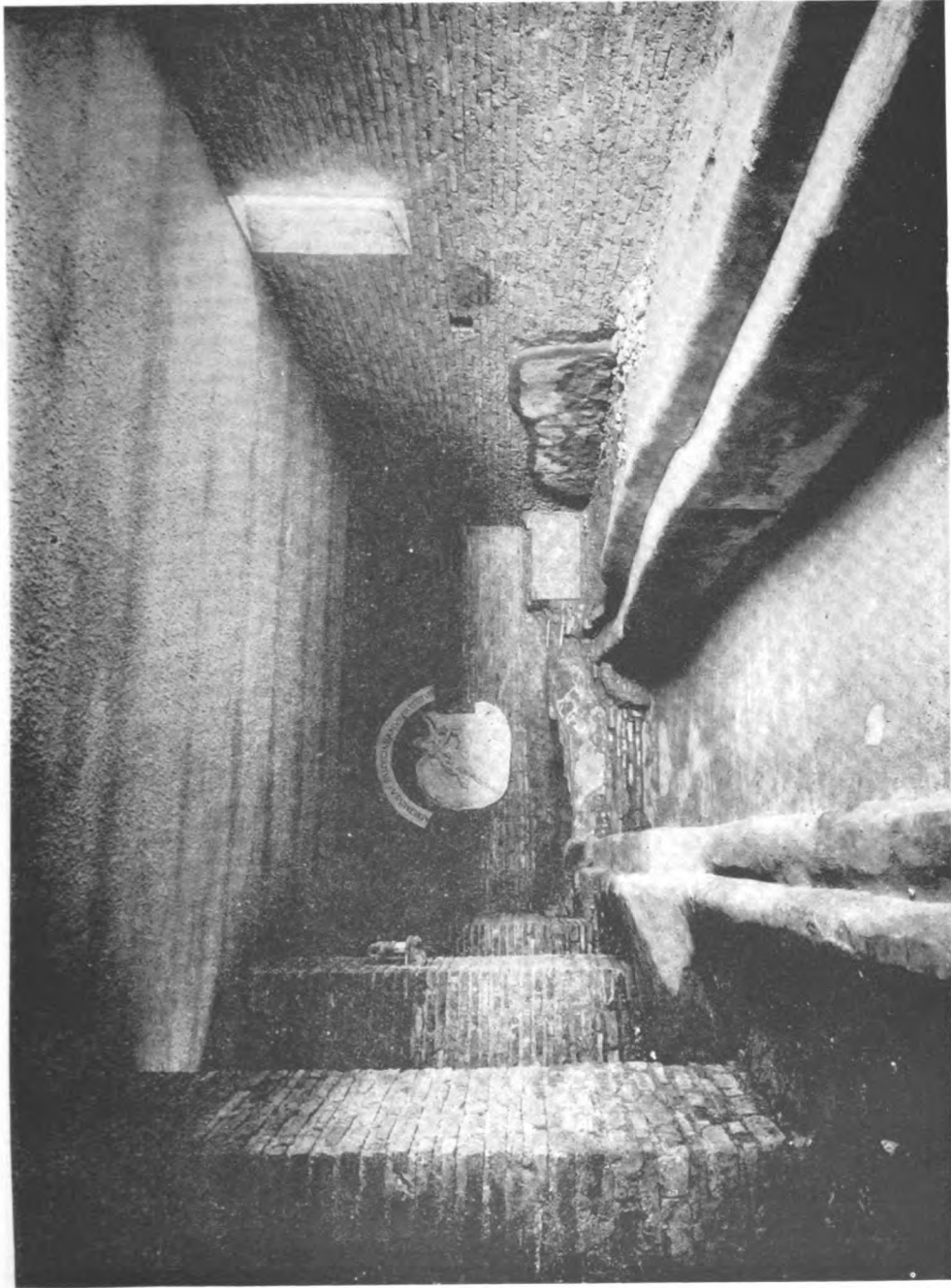
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A MOSAIC IN THE THERMÆ, OSTIA: GENII AND NYMPHS OF THE SEA



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THE SUNKEN GRAIN JARS ON THE BANK OF THE TIBER, OSTIA



Lomaland Photo. & Engraving Dept.

INTERIOR OF THE MITHRAIC TEMPLE, OSTIA

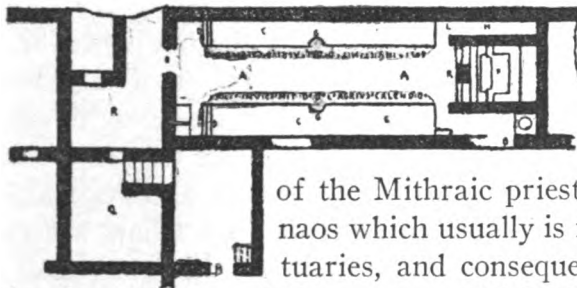


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MOSAIC IN COLORS, FOUND AT OSTIA
LATERAN MUSEUM, ROME

him the sacraments were entrusted, he had to do the service, he read the frequent prayers, he performed the sacrifices and libations.

There are conspicuous traces of the sacred Mithras temples, called "Mitrei," in Ostia. The most complete one is the "Mitreo Visconti," so called after its discoverer. We give here a detailed plan of the



building, referring to it in our description.

The rooms *O*, *Q* and *R*, which Visconti took for parts of the habitation

of the Mithraic priest, constitute a kind of pro-naos which usually is found in the Mithraic sanctuaries, and consequently the peculiar construction found in one of these rooms, which Visconti explained as a stove, is rather an altar. We observe that at least in one of these rooms the sacred character is proved by the fact that there was found, in a carved niche, an image of Silvanus executed in fine, colored mosaic. (See *N* in room *O*.) The mosaic is 1.57 meters high with a deep blue background hemmed with a rose-colored border which also enframes the small (half) cupola. The representation of Silvanus, which is 71 centimeters high, shows him standing on the green soil, full face, with long brown hair and full beard. He wears a white tunic bordered with red, long green trousers which leave the toes of the feet uncovered, a yellow skin of some animal falls from his shoulders. Around his head is a bluish halo. In the left hand he holds a green branch and in the right a knife with yellow handle. At his left side is a dog seated on his hams, with eyes fixed on Silvanus; the dog is figured as almost leaning against a small tree. To the right is an altar with square compartments on which fire is burning, and close to the altar are two other small trees. In front of this niche a hanging lamp seems to have been found at the time of the first excavation.

The opening *M* can be considered as the first place of entrance to the "Mitreo," in order to enter which it was necessary to descend from the room *O* to the room *Q* by the small stair *P*, passing into the enclosed portion *R*, from which the door *E* opened directly into the sanctuary. The building was entirely made of bricks and measured sixteen meters in length and five and one-quarter meters in breadth. The interior was divided into three parts, of which the middle one, *A A*,

was on a level with the entrance, while the side parts, *CC*, formed two *podia*, to which small steps, *DD*, led up. The middle part was paved with white mosaic, in which a dedication was worked in large black letters repeated twice, running along the foot of the two *podia*. " SOLI INVICT[o] MIT[hrae] DO[num] D[edit] L. AGRIVS CALENDIO." It is evident that the donation made to the god consisted of the floor pavement. The walls are preserved almost up to the line where the vaulted roof began, and there were discovered no traces of windows or of any other openings when the excavation was made, as is also the case in the passage *R*. It seems thus probable that the place was illumined only by lamps of different kinds, of which a considerable number were found on the edges of the *podia*, among others a very beautiful one for twelve flames with the mark of the lampmaker: *Serapiodori*. The wan light of the oil lamps was probably rendered more brilliant by the reflections from the walls, which were probably painted entirely in red, as it seems from some traces of color found at the time of the excavations. In the background opposite the entrance, stood an altar (*F*) formed by a series of six or seven steps, on which certainly a group representing the god Mithras performing the sacrifice of the bull must have been placed. Of this group nothing else has been found except the head of the god and the right hand with the dagger. The remains prove that the sculpture was in marble, of natural size, and executed with greatest care, and it seems also to have been entirely colored. In front of this Mithraic group there stood a quadrangular altar (*K*) which is still *in situ*, of Carian marble, on which burned the sacred fire. On the front of this altar we read the following inscription: C. CAECILIUS HERMAEROS, ANSTITES HUIUS LOCI FECIT SUA PEC[unia]. Around the altar were found a number of pieces of tufa of pointed, conical shape, and a number of small columns of very fine marble, with extremely broad bases to ensure stability. They seem to have been intended for the support of lamps.

With their backs to the *podia* (*CC*), at about the middle of the room, were found two statuettes of the two ministering *lampadophori*, priests who generally assisted at the sacrifice of the bull, and who seem to have represented the rising and the setting of the light. They are of good workmanship, well preserved, and spotted with traces of gold. They are nearly half a meter high, and can now be seen in the Lateran Museum.

In another Mitreo (Mitreo Lanciani) there are worked in the

floor, close to the entrance, seven successive half-circles. These are the symbols of the seven degrees of initiation, or, according to Celso, the seven gates which in the Mithraic mysteries symbolized the passage of the soul through the seven planets. The first was consecrated to Saturn, the second to Venus, the third to Jupiter, the fourth to Mercury, the fifth to Mars, the sixth to the Moon, the seventh to the Sun. It seems very probable that prayers were recited at each of these gates, and ceremonies performed in honor of the stars to which the gates referred. It seems thus certain that the whole middle part of the sanctuary, which was on the level of the entrance, was reserved for the officiating persons.

The typical representation, symbolizing Mithraism in its solar function, is given in the so-called *Mithras tauroktonos* — Mithras slaying the Bull. In this a scorpion is always included: while the bull signifies the spring equinox, when nature reawakens to life, the scorpion signifies the autumn equinox, when the earth begins to fall into sleep. Thus, in the astrological speculations, the scorpion becomes a principle of evil, an enemy of generation (production), and in the *Bundahis* he is the first among the destructive animals created by Ahriman. Just as in the Avestic myth of Gayômart devoured by Ahriman, when this latter reaches the generative parts of the hero two fine streams burst forth to fecundize two shrubs from which the first man and woman are born; so in the Mithraic representations, in which the idea of generation is set forth, Ahriman's substitute is the Scorpion, which tries to impede the beneficent action of Ormuzd. The myth of *Mithras tauroktonos* is well known, and is represented in a great number of reliefs: Mithras brings the Bull to the cave, slays him, and lets the blood run out on the soil to stimulate generation, but the Scorpion takes to itself the seed of the victim, trying thus to impede terrestrial life. We have thus in the Bull, which is the Zodiacal sign of the spring, the principle of fecundity, of life, of good, while the Scorpion, the Zodiacal sign of the autumn, represents evil and death.

The Mithras-cult offered, as I have said, remarkable correspondences with the primitive Christian cult. In the Mithraic practices the vine played an important part. In the Avesta, Haoma is not only the liquor taken from the plant with the same name, but also the personification of a vivifying being, identified in the Occident with Dionysus, and (because the haoma was here unknown) replaced in

the Mithraic cult with the vine. Thence came the representations of Mithras with clusters of grapes. The vine is, according to the *Bundahis*, born from the blood of the first bull; its fruit is used in the sacrifice of the Mithraic celebrant, who consumes bread, water and wine, after having consecrated them, thus accomplishing the ritual commemorating the festival which Mithras celebrated with the Sun before ascending to heaven. This strange likeness with the Christian rite must have caused wonder. Just as in the Christian communion, so the Mithras-worshiper also expected salutary effects from the wine, to which he had access only after a long novitiate; he expected even immortality, because the vine was believed to possess supernatural powers.

In fact, no religion was better fitted than Christianity to fuse with Mithraism, with which it had so many characteristics in common. The pagans believed that the Christians worshiped the Sun, while the Manichaeans really identified the Sun with Christ. The frequent metaphor of Christian writers, in which Christ is likened to the Sun, must have aroused the idea among the pagans that Christ was nothing else than the Sun; the *Sol invictus* of Mithras was thus confounded with the *Sol justitiae*.

V

These memories and comparisons are evoked by the white skeleton of the ruins at Ostia. These ruins are in the highest degree suggestive, and stimulate the thought of ideal reconstructions. Here was once a populous city, resounding with traffic and trade. The navigation companies of the great ports of the Orient and the Occident, of Marseilles, Syracuse, Piraeus, Alexandria, and of Constantinople had here their "Lloyd's" and their docks. Many epigraphic evidences of these corporations still remain, the most artistic among them being a great ornamental mosaic.

This mosaic has in its center four emblems: the three-legged emblem of Trinacria (Sicily); a woman's head crowned with olive-leaves (Spain); another head on a crocodile (Egypt); and a third covered with an elephant's hide (Africa). These were the four provinces with which Ostia stood in closest commercial relations. At the side of each one of these emblems a winged head represents the most favorable wind for navigation; two dolphins represent the sea; weapons indicate conquest. We see here united the maritime com-



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THE MYSTIC TAUROBOLIUM OF MITHRAISM



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THE MOSAIC REPRESENTING THE COLONIES
VIA DEI VIGILI, OSTIA



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THE WINGED VICTORY. EXCAVATIONS AT OSTIA



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THE OTHER SIDE OF THE WINGED VICTORY

merce and the military power which protects it; in a word, the mosaic represents what was the grandeur of Rome.

Another mosaic in black and white represents the Nile: in the center is a long and light boat with the stem in the form of an animal's head; under it are stems of waterplants, some of them are lotus plants. To the east of it a crocodile pursues a dwarf, and on the west side parts of hippopotami are discernible.

A rather important discovery has lately been made in one of the large squares of the city — a statue of large size representing Victory. This statue is cut in a marble block, which behind and on the top of the figure takes the form of a pilaster. The goddess, "noble and awe-inspiring in look and bearing," wears a rich, long and ample *peplos* which reaches to the ground, and which is finely folded and girt a little above the waist; the helmet has a threefold crest; the Victory holds in her right hand a sword which touches the ground. The large and majestic wings cover the sides of the pilaster. The left hand, which now is missing, was probably lifted in the act of offering a crown. This statue, which has been found on Roman soil, is also Roman in the heavy workmanship of the marble — a workmanship not without defects and stiffness. This statue, made for decorative purposes, can be attributed to the second half of the first century, or to the early years of the second century A. D.; the idea and style are, however, not Roman but Greek.

This is the greatest artistic discovery made up to the present, though other smaller discoveries are constantly being brought to light. Epigraphs, mosaics, inscriptions, and sacred statuettes reveal each day in larger degree the cosmopolitan character of Ostia, where so many Oriental religions had established centers of their cults.

When we remember that religious tolerance was much greater in antiquity than it is today, it seems very probable that the priests of these various cults discussed among themselves with perfect good feeling the supreme mysteries of the world, and that they discovered in the laws and rites of their different religions common sources, usages, and principles. Is any joy greater than this? What greater joy is there, indeed, than to discover in the different beliefs of mankind the elements of one religion, of one Universal Brotherhood?

THE SIGNIFICANCE OF NEW ENGLAND LIFE:

by Lilian Whiting

To know the universe itself as a road — as many roads — for traveling souls.

— *Walt Whitman*



“KNOW thyself!” said Madame Katherine Tingley, opening her brilliant and ever-to-be-remembered address in the splendid salon of the Copley-Plaza in Boston, two or three years ago. “Know thyself!” she repeated, impressively. The scene and the lecture were alike memorable. The beautiful auditorium of Boston’s finest hotel was filled with a throng representing not only the traditional Boston “culture,” thought, scholarship, but beauty and fashion as well. An air of expectancy pervaded the large audience. On the platform sat some twenty youths and maidens, students from the Râja-Yoga College, representative of its noble and beautiful culture; musicians they were who sang and played like the choral Greeks of old. Then came on a lady of winning presence, the thinker, the educator, the humanitarian: which? or all? For all these personalities seemed blended in the charming woman who stepped forth to give the address for which the audience waited, and found so interesting. It was an occasion typical of New England ideals, and worthy of the daughter of New England who addressed the company that evening. It was also, to many of us, the initial glimpse into the valuable results of Râja-Yoga training in the first and as yet only college in America offering this ideal system of development.

The brilliant and remarkable achievements of one of the most gifted and distinguished daughters of New England — her establishment of the Râja-Yoga College at Point Loma; of THE THEOSOPHICAL PATH, easily the most beautiful periodical of this country; the founding, developing, and conducting so marvelous a work as that of Madame Katherine Tingley, in its breadth of educational advance, its

[Miss Lilian Whiting, though not a member of the Universal Brotherhood and Theosophical Society, has of late years been a frequent contributor to the pages of THE THEOSOPHICAL PATH. She was born at Niagara Falls, N. Y. in 1859; was literary editor of the *Boston Daily Traveler* from 1882 to 1890, editor-in-chief of the *Boston Budget* (1890-1893), and correspondent of various papers and magazines. For the benefit of our foreign readers who may not yet have enjoyed her books, the following names of some of her works may be of interest: *The World Beautiful* (3 series); *From Dreamland Sent* (poems); *Life and Poetry of Mrs. Browning*; *Boston Days*; *The Outlook Beautiful* (1905); *From Dream to Vision of Life* (1906); *Italy the Magic Land* (1907); *Paris the Beautiful* (1908); *Louise Chandler Moulton* (1910); and *The Brownings, their Life and Art* (1911).—Ed.]

artistic culture, its spiritual life, with her own extensive travel and lecturing, offer their own commentary upon the significant and the ideal life of New England. For this life is essentially a matter of great personalities. The scenic charm and loveliness of this corner of the United States, which is, in its peculiar way, a sort of national Mecca, and a region to which the entire country lays claim, romantic and beautiful as it is, has always been second to the great personalities it has produced. Madame Tingley, as one of the younger women linked to that group of the golden age, has fared forth in so entirely new a direction of progress as to render her line of achievement unique and unparalleled; yet it is a legitimate outcome of the New England ideals that have gone forth to nearly all parts of the earth. I crave the boon of pardon from the editor of this magazine for so personal a reference: I here record my *Apologia*; but so great a work as that of Point Loma, so beneficent in all its aspects, so far-reaching in its results, is its own explanation of reference. The great life of New England, from the Puritan Fathers to the present time, has been fruitful in the culture of ideal aims which have flown far abroad and expressed themselves in many directions.

Picturesque New England is one of the garden spots of the world. The northern region of mountains, lakes, and forests; the alluring Berkshire haunts of western Massachusetts; the impressive loveliness of all the Connecticut Valley; the south shores on the ocean bays and the Sound; and the entrancing "North Shore" of Massachusetts, which, from Lynn to its terminal at Pidgeon Cove, the extreme northeastern point of Cape Ann, is all aglow with the lovely blossoms of the eglantine in the early summer, and golden with the yellow flowers of autumn in the waning seasons, is constantly noted and sung. The fine old cities — Newburyport, Gloucester, Salem, Marblehead, Lynn, and the favorite seaside resorts — Magnolia, Manchester-by-the-sea, Pride's Crossing, and others, offer to summer tourists resorts of such beauty that it is little wonder that the summer pilgrimage taxes every accommodation. More than this, New England's poets and prophets have set to music all this region. Whittier, Longfellow, Dr. Holmes, and Lowell, have celebrated in verse the loveliness and the rich associations of this region. Newburyport, all dignity and refinement of an older day, was, if I am not mistaken, the native place of Madame Tingley, and it is the home of one of the most lyrical of the poetic group, Mrs. Harriet Prescott Spofford, whose romantic home on

Deer Island, in the Merrimac, has long been a shrine for the passionate pilgrim. Mrs. Spofford is the last, (with the single exception of Mr. F. B. Sanborn of Concord) of that elder group that made their time the Golden Age of New England. It is a striking fact, and one unparalleled, I think, in the history of any one specific region, that within a period of hardly more than twenty years so large a number of eminent persons should have been born within the circumference of Boston. For while Amos Bronson Alcott was born in Connecticut, Mr. Longfellow in Maine, Mrs. Julia Ward Howe in New York, and while a few others of the group were not natives of Boston, yet, practically, their lives and work were all identified with this city. Between 1799, the birthyear of Mr. Alcott, and 1822, that of Edward Everett Hale, what a galaxy is unrolled! Alcott, Emerson, Allston the artist, Lydia Maria Child, Garrison, Wendell Phillips, Elizabeth Peabody, Hawthorne (who married Sophia Peabody, the youngest sister of Elizabeth), George Bancroft, John Lothrop Motley, Rufus Choate, Longfellow, Whittier, Charles Sumner, Lowell, Mrs. Howe, Theodore Parker, Margaret Fuller, James T. Fields, Mary A. Livermore. Thoreau, Abby Morton Diaz, Thomas Wentworth Higginson, Edward Everett Hale, all appeared upon this planet. Certainly Theosophy holds some explanation of the incarnation of the wonderful group in one place and within so short a period of time. The Golden Age of Pericles is not more distinctive. If one should extend the time a little more than a decade, it would then include Phillips Brooks, Harriet Prescott Spofford, and Louise Chandler Moulton, who were all born in 1835. So, easily within thirty-six years, all this remarkable group were incarnated here.

Perhaps the most ideal creation of St. Gaudens, in all the long list of his sculpture, is the statue of *The Puritan*, standing with a staff in one hand and a Bible under his arm, supremely typical of the spirit of New England. To conquer by the strength of the spiritual forces! Is not this, indeed, especially applicable to the founding of the beautiful College at Point Loma, where the desert has been made to bloom as the rose, and classical culture to unite with the profound underlying faith of Theosophy? The story of New England is really the story of the fire brought down from heaven to be the living coal on the altar. From the days in the early years of the decade 1630-40, when John Winthrop wrote to his wife in England: "We are in Paradise where we enjoy God and Jesus Christ; is not this enough?" when

that saintly young divine, John Harvard, with his slender endowment of eight hundred pounds and the incalculable richness of his faith, founded a college in the Wilderness — from those days to the present the story of New England life has hardly been less wonderful than that of old when Moses lead his people into the Promised Land.

The arrival of Cotton and of Increase Mather was an event of determining influence. Rev. John Cotton was followed by one of his parishioners, Mistress Anne Hutchinson, the Mary Livermore of her time. Governor Winthrop characterized her as "a godly woman, and of special parts," but who had "lost her understanding by giving herself to reading and writing"; but Mistress Anne was as indomitable as Lucy Stone, and she was essentially a twentieth-century woman, quite unable to fit herself to the seventeenth century. She was a born mystic, a transcendentalist, with a wonderful power to attract and to influence people. Her home was on the site of Boston's former landmark, the "Old Corner Bookstore," and there she gathered about her the "females" of the day, to expound to them the religious truths with which her soul was filled. Cotton Mather, born in Boston in 1663, the son of Dr. Increase Mather and Maria (Cotton) Mather, impressed himself upon the times with a force that pervades the air today. In the old Copp's Hill burying ground are the tombs of the Drs. Mather, a resort for all the visitors to historic Boston.

But it is the New England of a later period — of the nineteenth century — that is the more vital to us today. The New England ideals were largely due to the Boston group. "There was not an ism that had not its shrine," Edward Everett Hale has said,

nor a cause that had not its prophet. The town was so small that practically everybody knew everybody. "A town," as a bright man used to say, "where you could go anywhere in ten minutes." Lowell could talk with Wendell Phillips, or applaud him when he spoke. He could go into Garrison's printing-office with a communication. He could lounge into the "Corner Bookstore," where James T. Fields would show him the new Tennyson, or where he could meet Edward Everett, or Oliver Wendell Holmes. He could discuss with a partner at the dance the moral significance of the Fifth Symphony of Beethoven, in comparison with the Second, or the Seventh. Another partner in the next quadrille would reconcile for him the conflict of free-will and foreknowledge. At Miss Elizabeth Peabody's foreign bookstore he could take out for a week Strauss's "Leben Jesu," if he had not the shekels for its purchase, as probably he had not. Or, under the same hospitable roof, he could in the evening hear Hawthorne tell the story of Parson Moody's veil, or discuss the Myth of Ceres with Margaret Fuller. . . .

Emerson printed lectures in the *North American Review*, and he told me in 1874, after his return from England, that he had then never received a dollar from any of his own published works. He said he owned many copies of his own books, but that these were all he had ever received from his publishers.

But how significant was the Boston life of those days! In the decade of 1840-50 the Lowell Institute courses became an important factor in New England life, for they drew their audiences from a wide radius. Webster, Everett, Choate, Channing, Sumner, Emerson, Dr. Holmes, were heard from its platform. Somewhat later came Benjamin Pierce the (then) astronomer in charge of the Harvard Observatory, who told his audiences of the strange and intricate relations between the physical and the spiritual life. "What is man?" he questioned.

What a strange union of matter and mind! A machine for converting material into spiritual force. . . . The body is the vocal instrument through which the soul communicates with other souls, with its past self, and even, perhaps, with God. The body is needed to hold souls apart and to preserve their independence, as well as for conversation and united sympathy. Hence body and matter are essential to man's true existence. The soul which leaves this earthly body still requires incorporation.

For a scientific lecturer of nearly fifty years ago was not this an advanced view?

It was in 1847 that John Amory Lowell (founder of the celebrated Lowell Institute of Boston) invited the great Agassiz to come from Switzerland to deliver a course of lectures. Harvard then invited the distinguished naturalist to accept a chair; he subsequently married one of the most eminent and gracious of Boston women, Miss Elizabeth Cary, who entered into his scientific life with intelligent enthusiasm. In 1894, when Radcliffe College received its charter, Madame Agassiz was the chief leader in the movement, and later she became the honorary President, which office she held until her death a few years ago. The meeting and mingling of all this wonderful Boston coterie in those mid-nineteenth-century years, was full of charm. Mr. Longfellow, in his diary record for January 9th, 1847, writes:

In the evening there was a reunion at Felton's (then the Greek Professor of Harvard,) to meet Mr. Agassiz, a pleasant voluble man, with a beaming face.

A little later the poet records:

Agassiz, Felton, and Sumner to dinner. Agassiz is very pleasant, affable, simple. We all drove over to South Boston to take tea with Mrs. Howe,

Not the least part of the significance of life in those days was the fact that there was leisure for friendships. Ten years later came the fiftieth birthday of Agassiz, celebrated by a dinner, at which Dr. Holmes and Mr. Lowell each read poems, Mr. Longfellow presiding at the feast, and reading his own poem on this anniversary. In 1865, when Professor and Madame Agassiz departed for a tour of the Andes, another dinner marked the event, which was enlivened by a poem from Dr. Holmes, in which occur the lines :

How the mountains talked together
 Looking out upon the weather,
 When they heard our friend had planned his
 Little trip among the Andes.

In 1873 the great naturalist died, and in a commemoration poem of him Lowell wrote :

His look, wherever its good fortune fell,
 Doubled the feast without a miracle.

In the early decades of the nineteenth century the influence of William Ellery Channing was potent in Boston. The power of Theodore Parker (almost the Savonarola of Boston) was at its zenith about 1840-50. Later he went to Florence, Italy, where he met his friend and correspondent, Frances Power Cobbe, for the first time, only three days before he passed into the life more abundant. His grave in the English cemetery in Florence is near that of Mrs. Browning, and is always an object of American pilgrimage. The memorial marble (placed there some twenty years ago) was unveiled by Grace Ellery Channing, the granddaughter of the great divine, now the widow of the California artist, Charles Walter Stetson, who, though a native of New England, and who died in Rome, was yet a Californian by virtue of intense love for his adopted State.

The famous Transcendental Period of New England made itself a most significant date in human progress. James Freeman Clarke and Margaret Fuller (both born in 1810), with Emerson, were the initial leaders, largely inspired by the German literature that had then become so much a matter of New England culture. Everyone learned the German language and read the philosophers and poets in their own tongue. But they read Greek, too, and the Greek philosophers. Sophia Peabody (afterward the wife of Hawthorne) wrote to a

friend of one day: "I went to my hammock with Xenophon. Socrates was divinest, after Jesus Christ, I think." With such themes did the people of that day concern themselves. Emerson's *Nature* has been held to have been the entering wedge of the Transcendental Movement, which, indeed, might well have been initiated by his words: "We are escorted on every hand through life by spiritual agents, and a beneficent purpose lies in wait for us." The lectures on "Spiritual Laws," "Compensation," "The Over-Soul," "Circles," and others, given by Emerson in those days, were a tremendous factor in the general progress, and it would hardly be an exaggeration to say that to these lectures may be traced much of the results of today, in the stimulus and insight they generated and imparted, which has continued from generation to generation. Who can say what factor these lectures may not have been, however indirectly they have worked, in the splendid achievement of Madame Tingley in the Râja-Yoga College, and all that it means in its larger inclusiveness? For the germ of Idealism descends from generation to generation, and works as the most vital of determining forces. Dr. Holmes, indeed, called Emerson "the Buddha of the West," and the witty Autocrat humorously describes Emerson's manner on the platform:

Emerson's oration began nowhere and ended nowhere, yet, as always with that divine man, it left you feeling that something beautiful had passed that way, something more beautiful than anything else, like the rising and setting of stars. . . . He boggled, he lost his place, but it was as if a creature from some fairer world had lost his way in our fogs, and it was our fault and not his. It was all such stuff as stars are made of. . . .

Beacon Hill was rather the Mount of Transfiguration in those days. There the "Transcendental Club" held their mystic meetings. One latter-day commentator declares that New England Transcendentalism is an arc, "one end of which was held by Mistress Anne Hutchinson, and the other by Margaret Fuller." Life, indeed, is but another name for spiritual evolution, and all these influences and researches into Idealism prepared the ground for the Theosophical Movement which was to come far later. Now, in Huntington Avenue, Boston, there is a flourishing branch of the Theosophical Society, whose Headquarters are at Point Loma, and whose guiding influence is that of Madame Tingley, the Leader of the Movement. But the "Conversation Classes" of Margaret Fuller, the "Radical Club," the general prevailing interest in Theology, Revelation, Inspiration — were

all factors in those days, that have borne their legitimate fruit of these results in the present.

The name of Margaret Fuller was one to conjure with. It was not so much that she was a literary woman as it was that she was an incarnation of spiritual force. Miss Fuller (later the Marchesa d'Osoli) left no specific literary work of any special claim: it is not in libraries that one must search for her bequest to mankind; it is in the impulse that she communicated to life itself. A close student of scholarly accomplishments and of profound power, a trained philosophic mind, with a special gift that can only be described as divination — in these was Margaret Fuller supreme. She had a depth of spiritual insight, a high order of thought, for which too much reverence can hardly be claimed. Yet, on the other hand, she lacked form, lacked artistic expression, and the records that she left, so far as literature goes, are meager. But she was one of the exalted spirits sent into this life; and her brief sojourn (for the fatal shipwreck occurred when she had just passed her fortieth birthday) was one of constant conflict with conditions. Her life, up to the age of thirty, was almost entirely occupied with teaching. Her real literary achievement, the *History of Italy*, went down with her in the wreck that also carried her husband and child. Margaret Fuller was the muse, the sibyl, the improvisatrice; she was a diviner of mental states, and an inspirer of nobler aims. Sometimes I have wondered if she were not the reincarnation of Vittoria Colonna, with her intense love of Italy, her infinite and almost instant assimilation with Italian life when, at last, she realized her dream of visiting Italy. "All the good I have ever done," she once said, "has been by calling on every nature for its highest." As a friend she was ideal. James Freeman Clarke has said of her capacity for friendships:

Margaret was indeed the friend. This was her vocation. She bore at her girdle a golden key to unlock all caskets of confidence.

A born scholar, she was taught Latin and English at the same time, and at the age of six read Latin well. Within the next two years she was absorbed in Shakespeare, and fascinated by Cervantes, Molière, and Coleridge. She drew from the deepest wells of thought, as did Vittoria Colonna in her time. By some subtle spiritual alchemy she had the power to transmute any truth into crystal clear thought, worthy to be held as law. But the conflict with conditions never ceased. Her ideals, her temperament, her circumstances, all kept up a

conflict among themselves. Good health, too, which is a very determining rational factor in life, was not hers. She had probably little idea of true hygienic living. But her magnanimity, her exaltation of soul, never faltered. Her life was far greater than her specific work.

The centennial of Lucy Stone will fall on August 18th, 1918; a date that may well be commemorated by American women. For here was a true heroine. "If a god wishes to ride, every stick and stone will bud and shoot out wingèd feet to carry him," says Emerson. In this case, a goddess desired to ride — and the traditional stick and stone put out its wings to bear her on. Born in Western Massachusetts, the daughter of a small farmer, she conceived the idea to go to college. Her father regarded her as crazy. But this did not quench the divine madness. She worked, earned, saved, and at the age of twenty-five started for Oberlin, where she graduated, the valedictorian of her class: she who had done housework in the Hall at three cents an hour, and had lived on fifty cents a week. She and Antoinette Blackwell shared one room; they laundered their own clothes, and did their own cooking; Dante, in his exile and poverty, was not nobler than this New England young woman, whose limitations in the material extended her excursions into the intellectual realm. Initiating the cause of the political enfranchisement of women, she really builded better than she knew, for to her untiring zeal may be traced the opening of the higher education for women, and that of large industrial opportunities.

Writing to Charlotte Cushman, Julia Ward Howe once said:

The grandeur of the inner life is such that no advantageous circumstances can heighten it, though to our short-sighted gaze they seem to do so.

These words might not unaptly be applied to her own life. Born into the home of refined elegance and beauty, dwelling always in the atmosphere of modest comfort and freedom from material care, these outer circumstances neither add to, nor subtract from, increase nor lessen the personal impress Mrs. Howe leaves on life. Her vocation was distinctly that of the poet and prophet. In the range of poetic literature Mrs. Howe takes noble rank as one who appeals to the spiritual energy. Like the handwriting on the wall are such stanzas as these:

Power, reft of aspiration;
Passion, lacking inspiration;

Leisure, void of contemplation;
 Thus shall danger overcome thee;
 Fretted luxury consume thee,
 All divineness vanish from thee.

Mrs. Howe spoke high counsel to the soul. In poetic form she gave such insights as these:

If the vain and the silly bind thee,
 I cannot unlock thy chain;
 If sin and the senses blind thee,
 Thyself must endure the pain;
 If the arrows of conscience find thee
 Thou must conquer thy peace again.

Of wealth, when unaccompanied with effort for the betterment of the world, she wrote:

To me the worship of wealth means the crowning of low merit with undeserved honor; the setting of successful villany above unsuccessful virtue. It means neglect and isolation for the few who follow a heart's high hope through want and pain, through good report and evil report.

Of the poets of the nineteenth century — Whittier, Longfellow, Dr. Holmes, Lowell, Dr. Parsons, Emerson, Mrs. Howe, Harriet Prescott Spofford, Louise Chandler Moulton; of that fine interpreter of Dante, Professor Charles Eliot Norton; of Alcott, "the acorn-eating Alcott," as Carlyle called him, and Louise Alcott, forever remembered as the author of *Little Women*; of Thoreau; of that great prophet of the diviner life, Phillips Brooks; of Mary A. Livermore, the noble and most inspiring lecturer; of Col. Higginson, and many and many another, the limits of space will not permit me here to speak. But, however unrecognized, the spiritual forces generated by this noble galaxy take form and meaning in life today. "It is a familiar lesson which the ages teach us," said Frank Benjamin Sanborn, "but which no age ever learns for itself, that the spiritual force which is to change its current, and determine the trend of its future, is never recognized by the passing generation."

But life is a continued story. I have been dwelling upon the Boston of the nineteenth century, but there is a twentieth-century Boston as well. There is a current legend that a man from Seattle came to this city and was amazed to find there *was* any Boston now existing; he said he had believed it to be a Revolutionary relic! But the Boston of today is so distinctive and alert that the visitor would find her

decked out in all the latest enthusiasms. In 1920 she purposes to celebrate the tercentenary of the landing of the Pilgrims. Will she achieve the resplendent and ineffable beauty of the Panama Exposition? Will she produce a spectacle that may allure the Pilgrim Fathers to "revisit the glimpses of the moon?" Who may tell? We are in "the flowing conditions of life." The law of evolutionary progress is as resistless as that of the stars in their courses. The Significance of New England Life is that matrix out of which new and deeper significance shall inspire and exalt mankind.

What has succeeded? yourself? your nation? nature? Now understand me well — it is provided in the essence of things, that from any fruition of success, there shall come forth something to make a greater struggle necessary.

Divine things are before us. The awful tragedy of Europe in which the nations are engulfed is but the mighty prelude to a marvelous era on whose threshold we stand. The old is rushing on destruction; the new awaits the stage of a far loftier and more magnificent human effort. Pain and Terror shall be transmuted into the loftiest triumphs ever known to man, into a Happiness never before known.

"Be not discouraged, keep on, there are divine things
well enveloped;

I swear to you there are divine things more beautiful
than words can tell!"

FRIEDRICH VON SCHILLER'S *PHILOSOPHICAL LETTERS*: by Vredenburg Minot



HE celebrated German poet Schiller was versatile with his pen; his writings include powerful and inspiring dramas, highly intelligent historical essays and works, and numerous essays upon subjects of art, morals, and philosophy.

His *Philosophical Letters* are meant to represent an exchange of philosophical ideas of two fictitious young friends, Julius and Raphael, who though differing in methods agree in the main; they are in search of truth, and desire some decided reforms in the world of thought. The longest of these letters Schiller entitles *The Theosophy of Julius*.

The Theosophy of Julius is divided into several sections. Julius says that all things complete in the universe are united in God; that God and Nature are two factors which are completely alike; that the

entire sum of harmonious activity which exists together with and in the Divine Substance is separated in Nature — a copy of this Substance — into innumerable grades, measures, and degrees. Nature is an infinitely divided God. As in the prismatic glass a white ray of light divides into seven darker rays, so is the Divine Ego broken up into countless perceiving substances.

The universe Julius calls a thought of God. According as this ideal spiritual image stepped across into actuality, and the universe, born, fulfilled the plan of its Creator, so it is the office of all thinking beings to find again in the existing totality the first design, the principle in the machine, the unity in the composition; to seek out law in phenomena, and to devolve the building backwards upon its ground plan. Consequently there is for Julius only one phenomenon in Nature, the thinking being. The great composite which we call *universe* is thus to him noteworthy only because it exists to point out symbolically the manifold expressions of that being.

The doctrine of reincarnation Julius suggests by saying that every spring which drives the plant-shoots out of the bosom of the earth illustrates to him the fearful riddle of death, and confutes his anxious dread of eternal sleep. The swallow which we find benumbed in winter and in spring see come back to life again, the dead caterpillar which rejuvenated as a butterfly rises into the air, presents us with a striking symbol of our immortality.

Julius explains that in the world of ideas all spiritual minds are attracted by perfection. All strive for the state of highest free expression of their powers, all possess the common urge to expand their activity, to draw everything into themselves, to make their own whatever they recognize as good and excellent. Contemplation of the beautiful, the true, and the excellent, is momentarily possession of these attributes. Whatever condition we perceive, into that we ourselves enter. At the moment when we think of it for ourselves, we are possessors of a virtue, originators of an action, discoverers of a virtue, proprietors of happiness. We ourselves become the object perceived.

Julius was a true lover. He says that love, the most beautiful phenomenon in the ensouled creation, the most powerful magnet in the world of spirit, the source of devotion and of the most exalted virtue, is but the refulgence of this unparalleled primitive power, namely, an attraction of the excellent, resting upon a momentary barter of per-

sonality, an exchange of beings. Whenever Julius hates he knows that he takes something from himself; whenever he loves, he feels himself richer just to the extent of his love. Pardon is the recovery of alienated property; misanthropy is a prolonged suicide; egotism the greatest poverty of a created being.

Julius believes in self-sacrifice for the benefit of one's fellow-men, for he declares that egotism and love divide humanity into two very dissimilar species, the borders between which never intermingle. Egotism establishes its central point in itself, while love plants the same outside of itself in the axle of the eternal totality. Love aims for unity, while egotism is loneliness. Love is the co-regent citizenship of a flourishing republic; egotism the despot in a desolate world. Love gives away; egotism borrows.

Enough of Julius' letter has been above set forth to show that it is a close approximation to Theosophy as taught by Helena Petrovna Blavatsky, the Foundress of that Theosophical Society in 1875, which, now known as the Universal Brotherhood and Theosophical Society, has its International Headquarters at Point Loma, California, and is under the Leadership of Katherine Tingley. The terms used by Julius are in many cases different, but the doctrine of the relative First Cause of the Universe, the Absolute, and its dual manifestation as Spirit and Matter; of the seven planes in Cosmos; of the innate perfectibility of man; of love of one's neighbor before oneself; of reincarnation; of the law of cause and effect, or Karma; of the contrast between the higher and lower natures of man; and of the nature of the thinking principle, are all outlined by Julius with more or less clearness.

The reader may ask how Schiller became acquainted with Theosophy, though this question may be easily answered by a study of the more recondite currents of European history. H. P. Blavatsky, after stating that magic (in its beneficial sense) was much practised by the clergy of Medieval Europe, by men such as Albertus Magnus, Bishop of Ratisbon, and Trithemius, Abbot of the Spanheim Benedictines, and others, goes on to say —

. . . and while the confederations of the Theosophists were scattered broadcast about Germany, where they first originated, assisting one another, and struggling for years for the acquirement of esoteric knowledge, any person who knew how to become the favored pupil of certain monks, might very soon be proficient in all the important branches of occult learning.

This is all in history and cannot be easily denied. Magic, in all its aspects,

was widely practised by the clergy till the Reformation. And even he who was once called the "Father of the Reformation," the famous John Reuchlin, author of the *Mirific Word* and friend of Pico di Mirandola, the teacher and instructor of Erasmus, Luther, and Melanchthon, was a kabalist and occultist.

— *Isis Unveiled*, II, 20

Goethe and Schiller were intimate friends, as the memorial statue of them standing and holding hands, in front of the Weimar Theater, shows. Such works of Goethe as his *Faust* and *Naturphilosophie* are full of the spirit of medieval Theosophy and of the *magia naturalis*, as Julius Goebel of Harvard University, in his introduction to *Faust*, explains. *The Key to Theosophy*, by H. P. Blavatsky, points out clearly that the root of Neo-Platonism is identical with Theosophy. Goebel states that it was this Neo-Platonism which had its scattered followers during the Middle Ages in Europe and was finally revived during the Renaissance; that the Theosophy of Neo-Platonism gradually spread itself among the various Protestant sects after the Reformation, under the leadership of men like Paracelsus and Jacob Böhme, who were deeply imbued with the spirit of Neo-Platonism and the Kabala, either through Agrippa von Nettesheim or by the direct study of the Hermetic and Neo-Platonic writings.

Now Goethe says in his own autobiography that in 1768 when he returned sick in soul and body from Leipzig, he became a convert to the *quasi*-theosophical movement which had its followers among the pietistic circle in Frankfurt, and the leading thoughts of his later *Naturphilosophie*, Goebel affirms, have a remarkable conformity with the philosophical principles of Theosophy. Goebel says that Goethe read the works of Paracelsus, Agrippa, and of the Neo-Platonists. When Goethe, before he had finished his *Faust* manuscript, asked Schiller's advice upon it, the latter replied, in part: "The duality of human nature and the unsuccessful effort to unite the divine and physical elements of human nature is never lost sight of in this play," a statement which demonstrates his sympathy with the underlying philosophy of Goethe's famous play.

Inasmuch, therefore, as Theosophy has had such expression in Germany, and inasmuch as Schiller was not only a sympathetic friend of Goethe but an associate of Weimar and one of the leading thinkers of the time, it is not difficult to discover what was the source of the Theosophy as expressed in his *Philosophical Letters*, replete as they are with Platonic and Neo-Platonic doctrines.

GOLDEN THREADS IN THE TAPESTRY OF HISTORY:
by Kenneth Morris

PART III

CHAPTER II — "THERE SHALL BE NO COMPULSION IN RELIGION"



HIS monotheism is not surprising; nor, from the standpoint of the vast sweep of history, that takes no account of creeds and sects, important. It was a curb for the riotous personality of Arabia: a teaching that might not impossibly grow to be spiritual. His ethics, too, were precisely those which his people most immediately needed: aiming all at submission and subordination of self, where their old ideals had been forever towards self-exaltation. So much you might have expected from Mohammed, had there been nothing more in him than meets the eye of the casual: a *Man's Son* in religion, yes: no impostor, but no great light-bringer; a mere valiant enthusiast arisen haphazard. That will serve, perhaps, for the personality and outward setting of the man; to which what he called "God" was more real than his tangible environment: "nearer to thee than thy jugular vein." Nearer and more real, for example, than the bare sword of his enemy, lifted to kill him as he woke from sleep. "Now who shall defend thee?" said the Koreishite; to whom Mohammed, unperturbed:—"God!" and did come scatheless from the encounter. Whether his mind so interpreted the Supreme Fact to itself; or whether he but spoke in a kind of shorthand for the sake of his hearer; who shall say? He had at least full warrant for his confidence. Universal Will, manifesting in time and space, is Karma; and Karma and his own courage were a shield for him actually impervious. "God!" said he; meaning the Higher Law; whether the brain-mind knew it or not, the Great Soul knew. — There is no unpleasing unction here; it is a man run by his soul, and not by any lesser fires of petty piety. Still, we could have understood it of any genuine enthusiast.

But that he, having that hot faith in him, and being all Ishmael and the sandstorm in the hotness of his faith, should have enunciated religious toleration as the policy of Islam, to be cleaved to by all who desired spiritual right to profess and call themselves Moslems — that should give us pause, I think, and is not so easily explainable. It is not what you would expect of any enthusiast; it is diametrically the opposite of what you have always believed about Mohammed. Yet here are a few of his dicta: judge! *Be ye tolerant unto the unbelievers*, said he; and again: *Let there be no compulsion in religion*.

And at another time: *There shall be no interference in the practice of their faith or their observances, nor any changes in their rights and their privileges . . .* THEY SHALL NOT OPPRESS NOR BE OPPRESSED — the capitalized words particularly in reference to the Christians. — A little knowledge will answer, perhaps: All true, with respect to the “People of the Book”; but these sayings bore no reference to any but Christians and Jews. Not so, however; “those who are Jews, Christians or Sabaeans,” specified Mohammed; and included Magians as soon as the first of them were conquered. Certain of his followers grumbled then, that tolerance should be extended so far, and were rebuked for their bigotry. “I bear witness of the Apostle of God,” said Abdurrahman ibn Awf to the Caliph, when Omar was in doubt as to the treatment of the Magians of conquered Persia — “I bear witness that he said: Deal ye with them as ye deal with the People of the Book.” Jews, Christians, Magians and Sabaeans made up the whole non-Islamic world, as known to Mohammed; and toleration was to be extended to all of them. But there were to be no more vile rites to the desert godlings; too much evil had come of that.

Now two religions possessed temporal power in those days: Magianism in Persian, and Christianity in Rome. Both were fiercely intolerant, wholly given over to the spirit and practice of persecution. The old broad tolerance of pagan Rome had gone and been forgotten; the Jews lacked the power rather than the will to persecute; and the pagan Arabs had persecuted Mohammed himself and his disciples to the limit of their power. One cannot say, then, that he took the idea from this creed or that. West of Buddhism it was dead, until Mohammed raised it from the tomb. Or rather, as he knew nothing of Roman history, and still less of Buddhist practice, we must say that he brought it with him from the unseen: a clean new idea through the gates of birth.

And it did become a guiding principle of Islam: transgressed against at certain periods, no doubt, but in the great sum of history, far more often followed than discarded. Marvelously, at times, when one considers the infection of neighboring and opponent creeds! Just for the lack of such clear pronouncements as Mohammed’s, think what we have suffered in Christendom: Calvin’s and Torquemada’s fires; rack and thumbscrew and all unnamable tortures; the fall of empires and the destruction of civilizations; bloody Crusades, and wholesale massacres in taken cities. Such was the fate of Jerusalem

when the Crusaders captured it; look now on this other picture:—

Khalid and his horsemen have beleaguered the Holy City, and the time of its fall is at hand. Patriarch Sophronius stipulates that the surrender shall be to the Caliph in person; and Khalid agreeing, old Omar sets forth from Medina on his camel. Robed in his one poor garment, the great emperor traverses the desert; attended by his one servant, and in his hand the sole scepter of his sovereignty: the staff wherewith he is accustomed to deal out (corporal) justice where he finds it called for. These are among the terms he gives Jerusalem: she shall possess all her churches, have complete freedom of worship, full protection of the law, exemption from military service and the alms (Sadiqát) obligatory on Moslems; in exchange, she shall pay a poll tax lighter than the imposts of Heraclius to which she is accustomed. Jerusalem rejoices, and will not be above doing honor to her conqueror.

Accordingly, Patriarch Sophronius meets Omar at the city gate, and the two old men walk through the streets together in friendly converse; there is something in the old Arab to disarm hostility and intolerance. The talk, we are told, is of the antiquities of Jerusalem; but the patriarch is at school again, and learning wordless lessons.— Comes the hour of Moslem prayer, and down with Omar on his knees, there where he stands in the street. Byzantine refinement moves Sophronius, but the presence of human Reality to which he is not accustomed, moves him more: “Not so,” he says; “but yonder is the Temple”—“Let be,” says Omar, and goes through with his devotions. Then, rising: “Friend,” says he, “assuredly the Moslems will build a mosque hereafter, where the Successor of the Prophet first prayed in the Holy City; but the treaty affirms that your Temple shall remain Christian.” And yet Jerusalem and its Temple were sacred places to the Moslems, as well as to the Christians.

And in fact, as the tide of empire rolled onward, Jew and Christian and Guebre alike found themselves, in respect to religion, robbed only of the power to persecute. They kept their churches and temples; might believe and worship as they pleased. It is true that their lot was none too pleasant at times: under the Ommeyyads of Damascus, when theocracy and brotherhood had both gone, and the Commander of the Faithful was merely a temporal sovereign (and generally a bad one at that), taxation was multiplied on them as a rule; but neither then nor ever is there evidence of “conversion by the sword.”

After twelve centuries of Moslem, and six of Turkish rule, there remain millions of Christians and Jews in Western Asia; whom the sword would have converted thoroughly and at once; but not one Moslem is left in Spain, where there were once some fifty millions of them; and has not been these several hundred years. And it is not that Father Rack and Father Stake are more efficient missionaries than the notorious Marabout Sword; but that the latter has never taken the mission field. Turkish and Berber massacres have been assignable to the passions of uncontrolled men, not to zeal of propaganda; it has been the fate of Islam, generally, to contact the fiercest and most passionate races; and it has always made them better, whom you would say no human or inspired agency could possibly make *good*.

How came it that Zoroastrianism died so utterly in Persia? It took a long time to die, we answer; there were Magian temples still in the thirteenth century in Iran. But in fact, the Persians almost en masse had welcomed Islam, for these reasons. Magianism, in Sassanian days, had been the state religion, eagerly persecuting heretics, and exacting of its orthodox rigid performance of a highly complex, and to them long since meaningless, ritual. Now your true Persian is by nature speculative, inquiring, rather mystical; loves to start a brand new religion once a century or so; is a born heretic, and an eel in the hands of any church. The state religion of the Chosroes had become unendurable to him: its doctrines had lost their tang of newness; its ritual had become the worst kind of bore. But Islam, with its two-claused little creed, offered him freedom; you say: *There is no God but God*, and may mean anything by it, even to the dethronement of the idols Self and Passion. As to *Mohammed is the Prophet of God*, 'twas as natural to the Persian to believe in avatars, "as to a blackbird 'tis to whistle." Decidedly there was no need of swordly eloquence, to convert Persia; where, as everywhere, it was the poll tax rather than the faith that was demanded of the vanquished. — We hold no brief for the Moslems; in whose history, especially in its decline, there has been, heaven knows, enough of evils; as there is in the history of every race and perhaps every creed. But this presence, if not prevalence, in it of toleration, and that as a full-fledged doctrine and traditional policy, must be emphasized for its immense historic import; but for it there would not have been leave for all shades of thought to exist side by side unpersecuted; nor

for Moslems to learn at once all that Jews, Greeks, Persians and Christians could teach them: main causes, both, of that general sharpening of the mind which made the great ages of Bagdad, Cordova and Cairo. So, too, oppositely, intolerance was a main cause of the barbarism of Europe: where you might not use your mind to inquire, and there was none near you, whose different-mindedness suggested the wisdom of inquiry: different-mindedness, indeed, being heresy, and commonly punishable with death.

THE ETIOLOGY OF EPILEPSY: by Lydia Ross,

They [the scientists] will be driven out of their position, not by spiritual, theosophical, or any other physical or even mental phenomena, but simply by the enormous *gaps* and *chasms* that open daily, and will still be opening before them, as one discovery follows the other, until they are finally knocked off their feet by the ninth wave of simple common sense.

— H. P. Blavatsky, in *The Secret Doctrine*



SINCE Madame Blavatsky wrote the above words, some thirty years ago, scientific materialism has reached the high-water mark of influence in the affairs of the day. Notwithstanding that it still floods the thought-world, there are evident signs that the tide has turned toward more humanistic and more complete conceptions of life. Even the medical press is sounding, if only between the lines, a less confident note in mechanistic methods of diagnosis and treatment. A saving minority of the writers frankly deny the kinetic god of the somatists who creates man offhand — a mere by-product of muscular action and organic chemistry.

Apropos of this reaction is an interesting and significant article in a recent *Medical Record* by Dr. L. Pierce Clark. This paper, read before the New York Neurological Society, suggests treatment based upon the “Newer Psychological Studies upon the Nature of Essential Epilepsy.” Reviewing the current trend of psychiatric research and treatment, Dr. Clark logically supports his protest against diagnostic methods which regard physical conditions as the prime origin of psychic wrongs. The essential conditions, he justly claims, are obscured by many diagnosticians under elaborate reports of physical pathology — and psychiatric cant phrases that are often meaningless. The patient’s precise behavior, conduct and disordered train of thought are omitted. . . . It is not sufficient for us to recognize that structural or organic neurology is inadequate

to handle the nature and treatment of the neuroses, but that even many organic disorders are incompletely understood until one gains a proper evaluation of the psychologic settings involved. . . . This nervous disorder has been commonly accepted as definitely organic in nature and origin, although not a few epileptic brains have been found entirely normal histologically. . . .

First there is a definite make-up or inherent defect of the instincts in epilepsy long before the seizure phenomena are added. Indeed it is demonstrable in earliest childhood, whereas the seizures may be added years after. These defects embrace all the emotional life and the major portion of the so-called character alterations in the frank epileptic in later life, and they are but the innate defects of the childhood writ large. The seizures are but the pronounced maximum expression of the inherent constitution in environmental conflict, and the latter are only made plainer as such individuals deteriorate. The nucleus of these defects is in the realm of egotistic tendencies and an extraordinary supersensitiveness. Upon this primary make-up the increasing demands for adjustments are made, and various kinds and degrees of epileptic reaction develop, such as moroseness, sullenness, lethargies, extra lability of mood, tantrums and rages, daydreams of an intense pathologic sort and frequency, mental abstractions with diminished consciousness, and finally, complete breaks with reality, as shown in loss of consciousness and convulsions. . . . Then there succeeds a temporary respite or riddance from the daily tension, the psyche regresses to that point or state where it gains peace or harmony. . . . The state sought or found is usually defined as one of complete physical and psychic freedom. . . . Pure physical or chemic-toxic states probably never solely generate an essential epilepsy. There must always be a preparedness in the defective make-up, and the psyche is finally involved in the last elaboration of the fit. . . . The majority of all arrested or cured cases of epilepsy are recruited from the essential epilepsies. The organic epilepsies, once frankly established as such, with the possible exclusion of the depressed fracture and brain-tumor cases, are rarely ever arrested. The potential epileptic has character defects and bad mental habits which antedate the ordinary school-age by several years. It is therefore largely in the realm of the nursery that the training-out process must commence. This training largely concerns the proper development of the *will*, especially in the domain of the reflex, instinctive, ideational, imitative and deliberative responses of the child. . . . Disharmony in the development of the will is largely responsible for the moral and ethical cramps of these children as shown in the tantrums. Next the child becomes demanding and stubborn, and when its instinctive purposes are further blocked, the supersensitiveness is further increased.

Students of Theosophy will read interesting meanings into Dr. Clark's excellent pen-pictures. Knowledge of man's inner nature and of human duality makes epilepsy markedly illustrate the common play of contending forces in embodied existence. The violent symptoms of convulsions and the unconsciousness are not only the innate defects of neurotic childhood writ large, but they graphically portray, like

living cartoons, the almost universal lack of inner peace and self-knowledge.

The royal union of the physical, mental, and moral natures attained through the Râja-Yoga education, not only forestalls a convulsive maturity, but prevents other phases of related pathology. Katherine Tingley believes and proves that true education is not mere acquisition of knowledge but all-round development of character.

Only by tracing symptoms back through the individual to the primeval make-up, can the tap-root of many-branched disease be reached, and treatment be found which makes for the wholeness of all-round development. The mechanistic treatment which regards man as merely the "cunningest of nature's clocks," lacks the clue by which rightly to repair even his physical disorders. Surgery records some brilliant hits in curing epilepsy due to pressure of fractured skull, or of cerebral tumors upon the motor centers of the brain. But the essential epilepsies — those not of mechanical origin — elude the subtleties of physical diagnosis and the resources of treatment as of yore. The classic makeshift treatment which reduces convulsions by a bromism that dulls the normal activity of both mind and muscles is merely juggling with symptoms.

The potential epileptic, in spite of reaching a hyponormal maturity, often begins with certain congenital features of make-up which belong to a progressive evolutionary type. These neurotic cases have a more marked degree of the usually latent psychic senses, which function differently from the brain-mind. William Q. Judge pointed out years ago that, in this gain of psychic sense, the physical integrity would suffer more or less during the period of adjustment. The present time of racial transition, marked by rapid changes on all lines, affords many proofs of his statement. Nature intended that humanity should unfold its body, mind, and spirit in the proportions of balanced growth, so that the psychic senses would open, not in a sordid, sensuous atmosphere, but in conditions of pure thought and refined feeling. Instead of this, the rank growth of materialism and selfish mentality have sapped the vitality of the whole nature. The ultra-scientific physician stands in his own light, baffled by vague neurotic and neurasthenic types. The interpenetrating astral world, of which the psychic sensitives are becoming aware, is being crowded with animal entities, prematurely deprived of their bodies by vivisection, which intensifies rather than weakens the passion, venom, and

despair of their instincts thus turned loose. Man's cruel mutilation and destruction of weak, dumb, innocent creatures, strengthens the tie of direct connexion by which their liberated impulses react upon him and his. Add to this the human hatred, the despairing bitterness, the unsoundness, the lust of cruelty and revenge, and all the fostered passions freed to prey upon embodied humanity by capital punishment, murders, suicides, war and famine. Meantime, the unhappy heritage of classic half-truths entails a lack of self-knowledge and ignorance of the protecting power of the spiritual will, which is often narcotized by the sophistry of fad metaphysics or paralysed by hypnotism.

Madame Blavatsky's aim in founding the Theosophical Society and Universal Brotherhood in 1875 was to form a nucleus of unity upon the higher human levels, to offset consciously the disintegration brought about by rank selfishness and materialism. She wrote:

The development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthfully and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hotbed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal goodwill which will reign in his mind, instead of the discord and strife which are everywhere apparent around us today.

Epilepsy is nothing new, but prevalent social conditions bear peculiar relations to the etiology of it and allied disorders. The artificial tone of life, its intensive individualism, the competitive stress and strain everywhere, the extended range and refinement of indulgence, the feverish unrest and unworthy aims, make for an unnatural atmosphere whose lethal effects penetrate even the prenatal realm. The antenatal quality of parental and social influence is stamped upon the living cells of the little body. With this congenital handicap of the newly-born and an environment of deep-seated egotism and restless longing, the sensitized modern generation does not naturally levitate to the higher levels of expression.

The child who grows into epileptic attacks and mental and moral deficiency, shows a degenerative human evolution and reversion toward the animal type. The infantile nervous system is relatively less stable than the adult's. The onset of fevers, acute indigestion, etc., often are marked by convulsions in the young — a rare symptom in

like disorders in adults. The average child outgrows this tendency, but the potential epileptic, as noted, *grows into* convulsions. Does not the problem of restless, precocious, undisciplined, sensitized young life everywhere challenge the most serious and searching attention?

The convulsive climax is a consistent outcome of uncontrolled tendencies in the neurotic child's make-up, which is the Karmic heritage of his own past lives. The lower nature has the persistency, the boldness, the subtlety and the keen instinct of an animal linked with the power of mind, and literally fighting for life on its own level. Indulged, it grows aggressive and dominating: suspected, it changes its tactics; challenged tentatively, it storms and often wins by the power of disturbance; balked, it sulks or mopes or snarls, seeks to wear out opposition by whining, or to win sympathy by an injured air or pathetic self-pity; denied pungent experience, it diffuses energy into wilful mischief; controlled at one point, it plans equal license in other ways, even plausibly discussing the relinquished error or evil while providing for compensating indulgence. The appetite, often gluttonous in heavy types, may appear delicate in the mental temperaments, because it is exacting, fastidious, artificial, and irregular.

The life-currents that ebb and flow upon the lower levels wear an open channel for the psychology of outside forces. As a result, the victim of his own lower nature may become the prey of dominating influences distinct from himself. Dr. Alexander Wilder, the late eminent scholar, said:

We are all of us surrounded by innumerable entities, bodied and unbodied, that transfuse thoughts and impulses into us. They are drawn to us by our peculiar temper of mind, and in a manner so interior as to be imperceptible, except as they bring into objective display whatever operation they may have induced.

The epileptic, not being dead during the fit, is probably conscious on the lower astral plane of sensation and desire, the habitat of earth-bound disembodied entities. The succeeding exhaustion and stupor are the reverse of the buoyant strength following an experience of conscious inspiration or the deep dreamless sleep which reaches the reality of higher planes of existence. What less than a convulsion would oust a man from his body for the vicarious experience of some foreign conscienceless entity?

Truly there are more things in human pathology than the physical senses can discover or the evil magic of serums can control.

THE VIOLINIST'S DREAM: by F. McHugh Hilman



AMBROSE the verdurer is riding home slowly through the summer evening. Along the green drive through the bracken he rides, passing now between beeches that rise like fountains of golden-green, delicate flame into the mellow sunlight; now through wide and lovely glades where the deer will be hiding amidst the fern. He has had a long day of it, though the sun is yet three hours from its setting; and is pleasantly and placidly tired, and glad his ride is so nearly over. One more wide valley to pass, with its slow peat stream at the bottom; one more long slope up which to lead Tina, his shaggy little forest pony; and from the ridge where the yew-trees grow by the ruin, he will see the hearth-smoke of his home. And then there will be the placid evening meal; and the placid music after, with adoring and adored Matty and the little ones for his audience; and tomorrow there will be more riding through the pleasant forest, and another sweet homecoming in the evening; and many tomorrows will follow, placid and sweet and earnest. Life is altogether a beautiful thing,

thinks Ambrose the verdurer;—and the more so since there is still so much to learn, so much to become.

By no means an ordinary peasant is this gentle Ambrose. He is small and slender, while the forest people tend to big bones and height; beautiful-headed, while the bulk of them are very plain; has much book-learning, where they are wholly uninstructed; and adds a careful and acquisitive intellect to his forest instincts. There is nothing coarse in his mind or build or features; you would expect to find him in the Church, not in the verdurer's cottage. And in the Church, in good sooth, you should have found him; had not Matty at a critical moment appeared on the scene.

He was born in the forest, some thirty years ago; his father, it is to be supposed a political refugee from somewhere, was a learned

man, and moved in court circles before he buried his identity in the woods, and got a verdurer's post from the friendly Grand Duke. There he married a peasant woman of the country, careful, pious and undemonstrative. He died not long after; so that it was the mother who had the bringing up of Ambrose; and she did her work nobly. From her he inherits his even temperament and perseverance; from his father, refinement, a measure of idealism, love of learning, and a somewhat Italian type of physique and features. From his own past, one must suppose, come what deeper possibilities may lie in his soul.

His mother intended him for the Church; and the good monks of Saint Anselm, twenty miles away and in the heart of the forest, gave him his schooling; they found him a pupil whose diligence and quickness mastered everything. Passion, it seemed, played no part in his make-up; temptation was unknown to him; he was devoted to doing the right thing by his books and his fiddle and his fellows, as he might find it to do day by day. None ever had pain or trouble from him; the more enthusiastic of his teachers even spied in him the latency of sainthood. And then came Matty; and quietly, but with peasant firmness, Ambrose disappointed them all and married her. Ten years ago; and he has been wonderfully happy with her during those ten years — wonderfully happy.

He had no trouble in getting the verdurer's post which his father had held. The monks, in spite of their disappointment, love him dearly; and a recommendation from the abbot to the Grand Duke was enough. Thus they would still have their eyes on him; as he showed no inclination to forgo his studies, perhaps some day he would repay them for their pains. And yet, it was difficult to say; one feared to build too much on him. Did he not fall in love and marry, when a splendid churchly career seemed open to him? — and not merely churchly, we will say; but one of conquests in the things of the spirit. . . . There is something lacking in him; of which, too, he has even himself been conscious at times. — As one who possesses quarried mountains of marble and alabaster, onyx and rare porphyry, but no architect nor architectural design. . . . It is a mind with every quality — diligence, patience, the faculty of absorbing limitless knowledge — except originality and daring thought: which may come in time, or may not. In music, too, there is promise almost infinite; but no absolute guarantee of ultimate achievement. There is the

faultless ear, the endless perseverance, the ever-improving technique and the love which marks genius, or something of it; but not the divine fire.

Father Victor used secretly to sigh over him in this respect, considering that in the Church neither pain nor passion would reach him, great enough to tighten the strings of his soul. Father Victor himself is a supreme musician: to hear him fiddling, the angels would have stayed their flight. He plays their wingy marches through the vastness, their victories along the brink of the abyss; the wailings of the demons vanquished: triumph unimaginable and anguish unspeakable—all the possibilities, you would say, that lie in the human soul, Father Victor can scrape out of the fiddle-strings. But then assuredly Father Victor never learned his music in a monastery; he has had a past in the great world, of which he will not speak. Once when the Grand Duke, riding through the forest, spent a night at Saint Anselm's, the abbot, knowing him for a connoisseur, prevailed on Father Victor to play for him. —“But this is marvelous, titanic!” said the High-born; “good father, you must come to court; you shall have” —and he named a fabulous sum —“yearly as Director of Music.” —“Multiply your offer by three, your Highness,” said Father Victor. —“I do, I will.” —“And still I will not come,” said Father Victor; and neither bullying nor cajolery would budge him. “But at least, who was your teacher?” said the Grand Duke, meditating a search for pupils of the same master. The monk turned pale, hesitated a moment, then brought it out bitterly and proudly: —“Sorrow,” said he; “sorrow — and sin”; and flouted all etiquette by hurrying undismissed out of the presence. Several shades of emotion swept over the High-born's face: anger and offense, doubt, then reverence. “Ah,” said he, “a great man, and a good. Some of these days his bones will be working miracles for you.” The foresters know Father Victor for a ministering angel; the friars know him for a colossal genius with the fiddle; but neither know much of his endless penances. . . .

And yet, too, it was Father Victor alone who rejoiced — secretly — when Matty appeared and Ambrose became unshakable against a monastic career. He believed the boy had genius in him, but doubted a monastic life would ever bring it to the surface. A great love, he thought, might do something. But he was destined, as we have seen, to disappointment. He crossed the forest one day, a year after their

marriage, and came upon them in the evening in their cottage, and tasted its atmosphere of quiet, excitementless content. "Bah!" thought he; "it does him no harm and will do him no good." But at least it kept him out of the Church, and one could not say what might come. He made Ambrose play, and listened sadly to the gentle, intellectual, careful music: quite perfect, it must be owned, of its kind.

Then, not without a touch of bitterness, he took the fiddle himself, and let loose heaven and hell from its strings — ah, but brought hell forth out of the deeps where it lurks, lurid, horribly beautiful and alluring, damnable and damning, so that one could feel humanity dragged down helpless, glad to be destroyed; and then with a crash brought Michael and his host upon the scenes, and their lances terrible and scathing: virtue a fearful and burning thing, brighter and more perilous, more threatening than the lightning, to burn up hell with fires swifter, lovelier and more majestic than its own. He shook out winged tragedy on the little cottage and garden; and then on the heels of tragedy, sent forth Peace, redemption, a beauty and serenity that absorbed into themselves and transmuted the whole world-conflict and sorrow; and he himself had the aspect of an archangel homing from the eternal wars, as the last notes died away.

"Ah!" said Matty, "it was lovely, quite lovely! I don't know which I liked best, dear father: your playing or my Ambrose's."

But Ambrose knew very well; for in respect of taste, he was a musician utterly; and he was a little sad, at the time, in a wistful way; though far more glad of the beauty of the music than sad. Memory of it comes back and back to him: shines upon the horizon of his mind at any time of emotional stress. But he has no grand ambition, spiritual or worldly; and no clearly defined sense of his deficiencies. He determined — and has carried out his determination — to practise harder than ever; and study too; to travel patiently the patient, plodding path he saw in front of him; which, after all, ran through a bed of thornless roses. It is right to improve oneself, to develop one's faculties; and ah, music is beautiful, beautiful! He senses in it, especially when Father Victor plays, a far-away and radiant goal; to which, indefinitely, he hopes to come sometime by the sole path his nature indicates to him. So, without great effort or internal opposition, he has gone on doing his duty by the Grand Duke, by Matty and the children; by his books and by his music. No greed,

no passion or impatience disturbs him; but his playing is still mild, forceless and uninspired.

Indeed, what should enter that little clearing in the wildwood where his home is, to change the tenor of things and stir his soul? A paddock field under the shadow of the high beeches on this side, where Tina the shaggy lives "when she is at home"; a garden, very rich in blooms scarlet and crimson, blue and purple, yellow and white; very rich, too, in its cabbage and bean-rows, the former for *sauerkraut*; in its seven skeps for the bees, and its three appletrees, all good bearers, for *apfelkuchen*; a little cottage, wood-built and fern-thatched and neat; three rosy-cheeked children, all as good as gold; a Matty, small, gentle and flaxen-haired, and rosy-cheeked too, like the blush side of the yellow apples in the garden; an Ambrose, small, black-haired and sunburnt, gentle too, and a little dreamy, and rosy-cheeked after the fashion of the russets; all bound together by unruffled affection, perfect sweet contentment: what should come in among these to hurry evolution or force to the front things hidden in the soul? Beyond the kitchen-garden, indeed, the ancient forest restores itself: there grows the great oak by the stream: hundred-branched, druidic and immemorial: beyond it are fairy-haunted stretches of bracken and heather, with here and there the silver grace of a birch. And to the left of the cottage, beyond the clearing, the dark woods begin; that may contain heaven knows what of mystery and terror. And then on the other side, between the high beeches and the oak, the land rises into rolling hills of gorse and heather, with valleys between where are bog-cotton and rushes and sweet bog-myrtle: a region again of loveliness and mysterious loveliness, through which the cart-track from the highroad runs down to the clearing. Are there no forest voices to cry in from all these quarters and be heard in the cottage and the garden? — voices, I mean, other than the belling of the deer, the barking of foxes, hooting of owls or bleating of snipe and the like: spiritual voices, not laden with passion or terror, but capable through their mysterious beauty of alluring the soul into its grand warriorlike and creative moods? Ambrose at least has heard nothing of them; though perhaps he suspects that they — or something — may be there.

He has the forester's material lore, and can read all such woodland signs as eyes of the flesh may see; but for the folklore sense, he has only book-learning. He loves the forest beauty, but has not deep



vision into it; sees not nearly as far as to the presiding wizard life. So now, as he rides homeward, the proud, whispering, fountainlike beeches, wherein another might hear rumors of worlds more majestically beautiful than ours, speak to him only of the things of common day; the leagues of green give him no tidings of fairyland.—

- *What do you see, and what do you see,
That your eyes so strangely and wistfully burn?*
- *Oh, the Seven Enchantments of Faërie!*
— *And I, but a glade of fern.*
- *What do you hear, and what do you hear
When the brown owl cries from the dusk in the hollow?*
- *Infinite mystery gathering near,
And God knows what, to follow!*
- *What do you see, and what do you see,
That you gaze so fast on the timber there?*
- *Oh, a Druid Prince in the guise of a tree,
And the Star of Eve in his hair!*
- *And I, I heard but the hooting owl;
And I, I saw but the beechen tree;
The one was only a night-going fowl,
And timber the other, for me.*

—And for Ambrose. This evening he will tie up the carnations in the garden; perhaps, when he has supped and rested, he will hoe the bean-rows; next Friday he will ride to the monastery, and get new books to study: in particular the treatise on trigonometry that Father Sylvester promised to get him from Nuremberg. . . . So his mind runs on as Tina ambles forward.

Rumor drifts very slowly through the forest; this morning he heard from his nearest neighbor, Michael the Charcoal-burner — and fifteen miles of beech and oak, pine and heather, lie between their squatting — that there is talk of the war having drifted southward: that Simon the Tavern-keeper, a couple of leagues north on the main road, heard in Waldburg, last Saturday was three weeks, that Tilly was on the march, and the Grand Duke likely to be dragged in after all. Well, no ripple of the war has ever washed as far as into the forest. . . . 'Tis to be hoped there will be no levy of the foresters. . . . He pays little heed to the rumor; 'tis an old familiar thing one has been hearing off and on these years. . . . Best not mention it to Matty, perhaps. . . . Thank God, one lives remote from all that trouble: that the passing of an occasional Grand Ducal hunt is all that one sees of the great world, where there are sin and sorrow. —Terms, in good sooth, meaningless enough to this gentle Ambrose; since he has neither seen nor tasted either. — Out there to the right a graceful head rises above the fern, and a herd of twenty deer trots

off silently into the beeches. His quick eyes catch the glow of the evening sunlight on the red body of a fox by the stream yonder in the bottom. Life is a pleasant thing, thinks Ambrose the Verdurer.

He reaches the ridge where the yew trees grow about the ruin — there is a dark tale in connexion with the place, which he never has bothered to tell the children, as he never found it interesting himself — and sees the blue curl of smoke rising; he blows his horn, that presently will bring the children scampering through the wood. He has a present for them: a hedgehog he caught over in Koboldsthal this morning, and is carrying, curled up and sometimes wriggling a little, in a bag over his shoulder; it will make a fine pet for them. . . . Why doesn't he hear them shout? — Well, perhaps Matty is washing them for supper; she may have been a little late with her work today, hindered by something. . . . One may thank God for a wife so careful, and yet so loving; not like Simon the Tavern-keeper's Grethel, who is a shrew; nor like Michael Charcoal-burner's Dorothea, who is a slattern. . . . Strange that the children do not come to meet him — that he does not even hear their voices. . . . He rides on, and comes to the gate in the paddock fence. . . . *O God! . . . O God!*

He dismounts and runs forward — this white-faced, suddenly aged Ambrose. No wonder he saw the smoke; it rises from the smoldering ashes of his cottage. No; there is no hope; no answer to his cries. The flower-beds are trampled and ruined . . . and there — there are the children; and there — *O God, O my God* — is Matty. . . .

It dawns upon his dazed mind slowly; this is the meaning of the rumors he heard: this is War. . . .

Thirty past years given to the placid and earnest performance of duty interpose themselves between him and the stroke of madness. If it is the war, then there is a duty to perform — *now*; one must have one's mind in order; must possess oneself. He begins to consider, to calculate; not heeding the tears that fall uncontrolled. How many will these fiends have been? — A hundred, by the hoofprints, so far as an expert forester can judge. They came down by the cart-track from the high road, and will have ridden on to Waldburg; taking this short cut through the forest, eighteen miles by ridable drives, in place of the thirty by the road. There are enough of them to take the town, if they can surprise it; and then — more of this

devil's work. . . . How long since they started? —About an hour; on fine warhorses; that will make for speed, as against what tired Tina can do. But Tina and he know the forest, as they do not; and there are short cuts again, which will reduce the eighteen miles to ten. One can take the broad drives and ride neck or nothing for a while; then will come the time for forest wisdom and caution. To get to Waldburg well ahead of these spoilers, ravishers and murderers; to give warning; to save the lives of other wives, other little children; much more than their lives . . . *O my God, my God!* . . . No; back all that; time for that tomorrow; now for the collected mind, the full exercise of one's powers. It is only just possible that the work he has to do can be done. . . .

With all dispatch he gives Tina a feed and a rub-down; then mounts, and rides on for an hour with all the speed he can get from her; — strong, brave little pony, it seems she understands she is to do her best. The slayers have been going none too quickly, it appears. Twice he leaves the drive and rides through the beechwood; now he must begin to use caution. Before taking the open here, he must dismount, creep through the fern, and observe. Yes; there they are, half a mile in front. . . . Best leave Tina now, cross the drive, cut through the forest on the other side, make all speed possible running under the oaks there, and come out on the road, perhaps in front of the soldiers — since further on the drive makes a good bend which they will have to follow. Then, in the open bog and heather, he may catch a pony easily, and ride on without saddle, with better speed than tired Tina can make, anyhow. He gives her a whistling call, and takes the bridle from her, and his pistols from the holster; then kisses her nose, and bids her go home. *Home!* . . . Once more, back all that, and to action! But the tears drop continually as he goes forward.

He slips across the drive, dashes through the fern and on under the oaks. It is almost dark in there; but he can go through the forest blindfold or by night without stumbling. He comes to the fern at the wood's farther edge, and looks out again; *pest!* there they are, still a quarter-mile in front. Well, it must be risked now. Across the drive is a waste of bogland, with heather and grass inter-mixed; if they attempt to cross that, it will be the worse for them; but he, on one of those forest ponies he sees, dimly through the dusk, grazing out there, with luck can manage it well enough. He darts

over, runs out into the heather, rounds the soft places; gives a forest call to a pony, catches it and flings Tina's bridle over its head; and is off at a good pace before a shout tells him he is seen.

A mile in front of him, across the dangerous land he is traversing, is a low line of hills, crowned with beeches; through that wood runs the road to Waldburg, and at the end of a league of it, is the town. But the drive the soldiers must follow fetches a long compass to the right; takes five miles skirting the bog before it reaches the ridge. So that with luck, and especially if they try to follow him through the bog, he will have gained a splendid start of them by the time they get to the road. And they may not divine, from the direction he is taking, that he is bound, as they are, for Waldburg; which will seem to them — if, as is probable, they only know they are on the right track for it, and not what twists and turns that track may take — to lie south and west; whereas he is going south and east. In that chase, his flight will not cause them to hurry.

His reasoning is faulty, however; he ought to guess they have a guide. Who, as it chances, knows the road and general direction of things better than he knows the peril of the bog. On his representations, then, ten men are detached from the troop for pursuit; but are hopelessly bogged before they have ridden twenty yards; and time is lost rescuing them — all but two, who are drowned. This Ambrose notes with satisfaction, and hurries on, not too quickly for proper caution; and on by the drive, now at full speed, ride the soldiers. He reaches the road a mile ahead of them, his pony still going splendidly. The cry of an owl comes floating out of the dark wood,

*Infinite mystery gathering near,
And God knows what to follow.*

The moon is high in heaven by now. The troopers are in full hue and cry after him; not together, but each according to the speed of his horse. After a half-mile three of them, well ahead of the rest, are too near for comfort; he takes his pistol from his belt, and listens for the time to turn and shoot. On come the hoofs behind; the foremost, he judges, will be at twenty yards behind him; the next at seventy or thereabouts; the third at a hundred. He turns in his seat, and two shots ring out together; he feels a sting at his side, and hears the rider behind fall. On and on; the pain at his side is most welcome; it helps him to keep away from the awful

pain in his heart. On, and round the bend in the road; his mind is going now; he is getting giddy . . . will fall. . . .

The pony stops with a jerk; someone has caught the bridle and stopped him at full gallop; and he falls — into remarkably strong peasant arms.

—“Hey, Ambrose, lad, what’s the matter? Why the speed? What — ?”

—“War, Michael. . . . They come . . . two of them . . . the rest follow. Tilly’s troopers, I think. . . . No time to lose . . . warn Waldburg. . . .”

He feels himself carried into the fern; hears the second trooper come up, the twang of a bowstring and the whiz of an arrow. Then huge Michael bends over him again, and says: “There, dear lad; his soul is comfortably with Satan; now to bind thy wound. . . .”

“No,” gasps Ambrose; “I am safe; warn Waldburg. . . . Go!”

A great and terrible music burst upon him, passing into —

.

The greatest Violinist of the Age awoke, in his room at the Hotel in Waldburg. It was his first visit to these parts; yesterday he had come by coach through the forest, and in the evening had given a concert at the Opera House. And he had had the grandest reception of his life; and knew that he had played as he never played before. Notably, two improvisations; which he would write down since undoubtedly they were the finest of his compositions. The first he would call *The Forest*: it was the forest, as it had revealed itself to him on his drive through it: full of wizardry, full of wonderful sunlit magic and magic of the green gloom; full of the Seven Enchantments of Faërie. It was a side of music he had never come upon till then. And the second — an inspiration also from the forest, though he could not tell how or why — he would call *Pain the Light-Bringer*. No eye in the audience had been dry as he played it; no heart but was inspired, uplifted, grandly comforted. . . .

He had been wonderfully stirred by this beautiful forest country; and that, and the music it had brought him, he supposed would account for this vivid dream . . . in which he had been at once the dream-hero, feeling the whole agony of his losses — and as it were a detached spectator, conscious of all the limitations of his own — that is to say, of the dream-hero’s—mind. And the dream ended, passing

from emotion into music which seemed to him, while he still slept, a reminiscence of Father Victor's playing, terrible in its beauty; but when he was awake, he knew it for his own second improvisation of the evening before. It was the passage of dire pain into peace, weakness into strength. . . .

That day the Grand Duke took him for a ride in the forest. "I want you to see this monument," said the High-born, stopping the motor before a stone cross at the roadside. "It commemorates one of our national heroes of the Thirty Years' War."

The inscription read:

**Here Ambrose the Verdurer died,
who saved Waldburg
from Cilly**



PAPERS OF THE SCHOOL OF ANTIQUITY

THE SCHOOL OF ANTIQUITY shall be an Institution where the laws of universal nature and equity governing the physical, mental, moral and spiritual education will be taught on the broadest lines. Through this teaching the material and intellectual life of the age will be spiritualized and raised to its true dignity; thought will be liberated from the slavery of the senses; the waning energy in every heart will be reanimated in the search for truth; and the fast dying hope in the promise of life will be renewed to all peoples. — *From the School of Antiquity Constitution, New York, 1897.*

THE PREHISTORIC AEGEAN CIVILIZATION:

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

PART III — MINOR WORKS OF ART, THE WRITING AND THE NATIONALITY OF THE PREHISTORIC AEGEANS

SMALL WORKS OF ART



IN addition to the vases a number of other small objects of art found on prehistoric Aegean sites are of much interest. A few of these will now be described.

On Plate XLIX are shown some of the small gold disks, which were discovered in the Shaft Graves of Mycenae. More than seven hundred of these were found in the third grave alone. As the disks lay below, above and around the bodies, it is believed that they served as ornaments and were attached to the clothing of the deceased. The principal types of design are spiral patterns of several kinds; the octopus or cuttlefish, whose eight arms are converted into spirals; flowers, butterflies, leaves and rosettes.

The splendid bull's head of silver with golden horns, reproduced on Plate L, was discovered in the fourth Shaft Grave of Mycenae. It was cast in a single mold and is hollow. Ears, muzzle, and mouth preserve distinct traces of gilding and were first plated with copper and later overlaid with gold. The plating has almost entirely disappeared from the eyes. Presumably a Mycenaean double-headed axe was once inserted in the hole which is visible in the rosette placed between the horns. This head is of particular interest in connection with the study of various sacrificial scenes described by Homer, such as that ordered by Nestor at Pylus in honor of the youthful Telemachus:

And now there came the heifer from the field, and from the swift, balanced ship there came the crew of brave Telemachus; also there came the smith, with

his smith's tools in hand, his implements of art, anvil and hammer and the shape-ly tongs, with which he works the gold. There came Athena, too, to meet the sacrifice. Then the old horseman, Nestor, furnished gold and the other welded it round the heifer's horns, smoothing it until the goddess might be pleased to view the offering. Now by the horns Stratius and noble Echephron led up the heifer; Aretus brought lustral water in a flowered basin from the storeroom, and in his other hand held barley in a basket; and dauntless Thrasymedes a sharp axe in his hand, stood by to fell the heifer, while Perseus held the bowl. Then the old horseman, Nestor, began the opening rites, of washing hands and sprinkling meal. And fervently he prayed Athena at the beginning, casting the forelocks into the fire.—*Odyssey*, γ, 430-444; Palmer's translation.

Plate LI reproduces a number of "Mycenaean or Island Gems," which are engraved with figures of animals. These gems are for the most part either round or oval, and are usually pierced. Some, however, are scarabaeoid and cylindrical in shape. Favorite motives are heraldically grouped animals and animals suckling their young. The intaglios shown in the plate were selected for the purpose of showing the great talent and individuality of the Aegean engravers. Most of those shown are now preserved in the British Museum, but they were found on such sites as Ialysus on the island of Rhodes, Vaphio, Mycenae, and Menidi in Attica. The stones are of rock crystal (which seems to have been particularly precious, as it was regularly reserved for careful artistic work), chalcedony, steatite, sardonyx, hematite, jasper and agate. The animals represented include the antelope, the lion, the deer, the dolphin, the octopus, and the winged griffin. The lion and the bull were the artists' especial favorites, while the deer, the wild goat, the griffin and the sphinx proved hardly less attractive. In size the engraved gems vary from the size of a quarter to that of a half-dollar. They served not only as seals, but were also set in rings and worn loose as ornaments.

FRESCOS

At Cnossus in particular, but at other sites as well, there was a lavish use of brilliant frescos and painted reliefs, which recall the paintings of Egyptian tombs in technique, but not in artistic conception. These mural paintings of the Aegean artists were regularly framed by formal borders and were generally in monotone, but the few fragments of the frescos of the earlier Palace at Cnossus show the use of the same colors as those painted on the contemporary polychrome pottery.

On Plate LII is shown the Flying-Fish Fresco, discovered in a

small room of one of the houses of the Second City of Phylakopi, which is dated in the first Late Aegean period, about 1600 B. C. This is an excellent example of the naturalistic style, and is apparently a portion of a framed panel. It is about twelve inches long and is painted in polychrome. The fish are blue with the under parts of their bodies and portions of their wings orange. Traces of red are distinguishable on the wings of the fish and on the conventional rocks which border the picture. Blue, orange, and black are used in representing the rocks, and the frame is black.

The fresco reproduced on Plate LIII was found at Hagia Triada. It is a fragment of a design representing a woman rising from a seat. The extant portion has been somewhat blackened by the fire which destroyed the palace upon whose walls the fresco was discovered. Its discoverer, Professor Halbherr, an Italian excavator, thus describes it:

The dress is a very rich Mycenaean costume, consisting of a pair of wide trousers of blue material dotted with red crosses on a light ground. Halfway up the thigh, from beneath a white border edged with purple and embroidered with small recurring rings in the same shade, fall two waved frills, with white, red, blue, and dark bands. The trousers end halfway down the leg and have the same trimming of frills and furbelows. The rest of the leg and foot appear bare and this is confirmed by the light color in which they are represented. The torso was perhaps partly covered by a tight-fitting chiton or by a light-colored corset ornamented by stitchings, at least so it seems from the upper extremity of the fragment.— *Monumenti Antichi, R. accad. dei Lincei*, Vol. XIII, page 59.

This and other finds show that the Aegean fashions of 4000 years ago in women's dress and headgear were strikingly modern in appearance, and they often seem to be closely similar to current Parisian models. Low bodices, laced in front, restricted waists, and short sleeves were apparently in vogue. The skirts were usually divided and elaborately flounced. Frequently metal belts were worn. The men, on the other hand, are usually represented, except on ceremonial occasions, as wearing only an abbreviated form of trousers. Nearly every form of footgear worn today existed in prehistoric Aegean times, including high-heeled shoes.

At Cnossus not only numerous frescos have been found, but also a number of painted stucco reliefs, which were used as mural decorations. A fragment of one of these, representing the upper part of a man's torso is to be seen on Plate LIV. The relief is nearly life-size

and the modeling of the shoulders and arms is of great beauty. Recently, it has been shown that the head of this figure also is extant. Doubtless the man represents one of the kings of Cnossus, for upon the head is a crown with a peacock plume. The long, flowing hair hangs down upon the painted *fleur-de-lis* necklace.

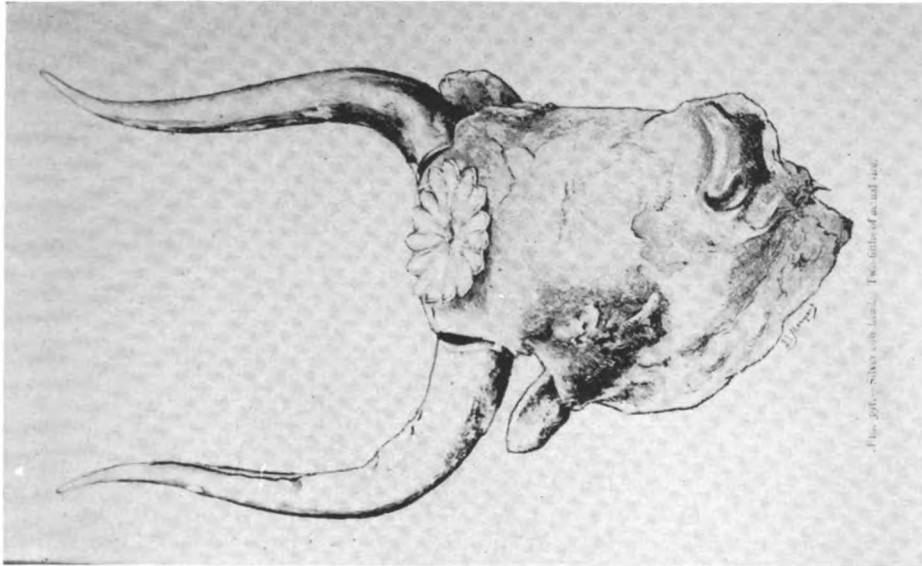
On Plate LV is reproduced another example of the painted stucco reliefs of Cnossus. This ruddy life-sized bull's head is at once so powerful and so true that Sir Arthur Evans maintains that it is unrivaled by any production of later classical art.

WRITING

It was long maintained by many scholars that writing was unknown in Greek lands during the prehistoric times. But as early as 1883 it was suggested in an article published by Madame H. P. Blavatsky in her magazine entitled *The Theosophist*, that the Pélasgians (the common name applied by the Hellenes to their prehistoric predecessors) were the real inventors of the so-called Cadmean or Phoenician letters, from which all European alphabets are derived. (See "Some Enquiries suggested by *Esoteric Buddhism*"; *The Theosophist* for September 1883, Vol. IV, 302; republished in *Five Years of Theosophy*, 2nd ed., page 170.)

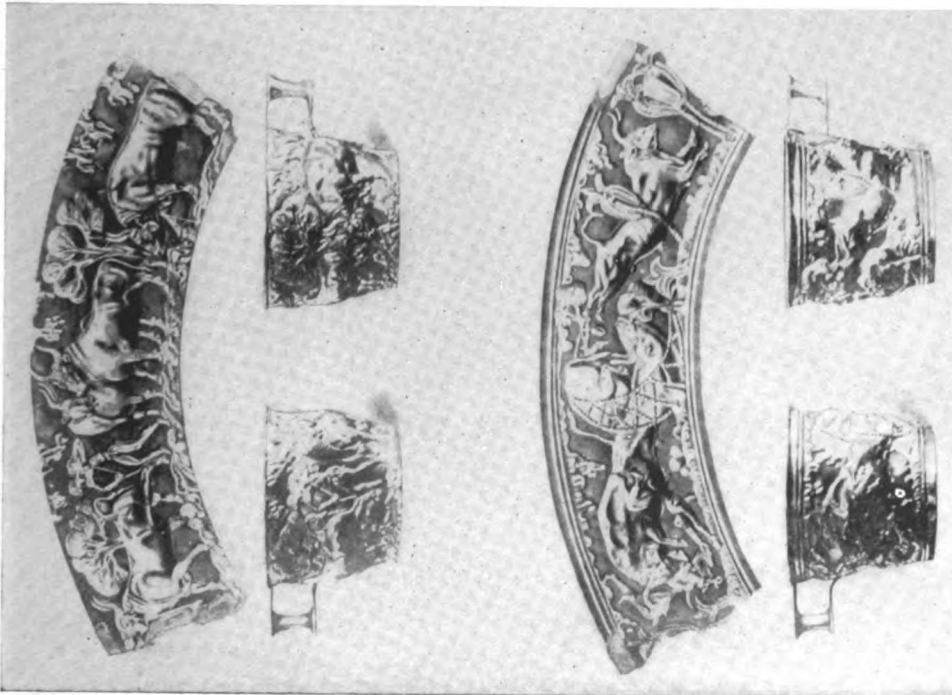
That this was actually the case, as was reported even in ancient times by Diodorus Siculus, may now be regarded as practically certain. Again in 1888 in *The Secret Doctrine* (II, 440) Madame Blavatsky declared that writing was known during the prehistoric age in Greek lands, and ridiculed the current scepticism, then prevalent, which denied this. In the following year, 1889, six years after the suggestion was first published, the possibility that a system of writing existed in prehistoric Greece, closely resembling the Hittite, was suggested to Sir (at that time Dr.) Arthur Evans, when in that year a four-sided seal of red carnelian was presented by Mr. Greville Chester, a well-known antiquarian and traveler, to the Ashmolean Museum at Oxford.

The inscribed figures of this seal, the first to be discovered in modern times, are to be seen on Plate LVI. The seal was purchased at Athens and was at first wrongly described as "from Sparta." It is now known to have come from Candia in Crete. That the figures are signs belonging to a conventionalized system of picture-writing, cannot be doubted, and the wolf's or dog's head with its protruding tongue is identical with a not infrequent Hittite pictograph.

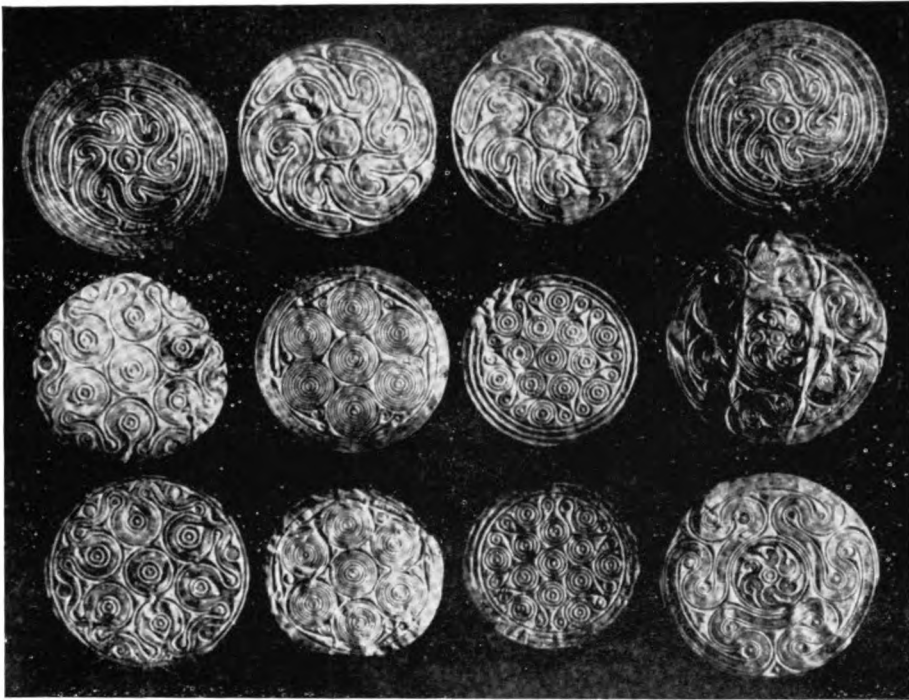


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L. MYCENAE: SILVER COW'S HEAD
FOUND IN THE FOURTH SHAFT GRAVE



XLVIII. AMYCLAE: THE VAPHIO GOLD CUPS



XLIX. MYCENAE: GOLD DISKS FROM THE SHAFT GRAVES

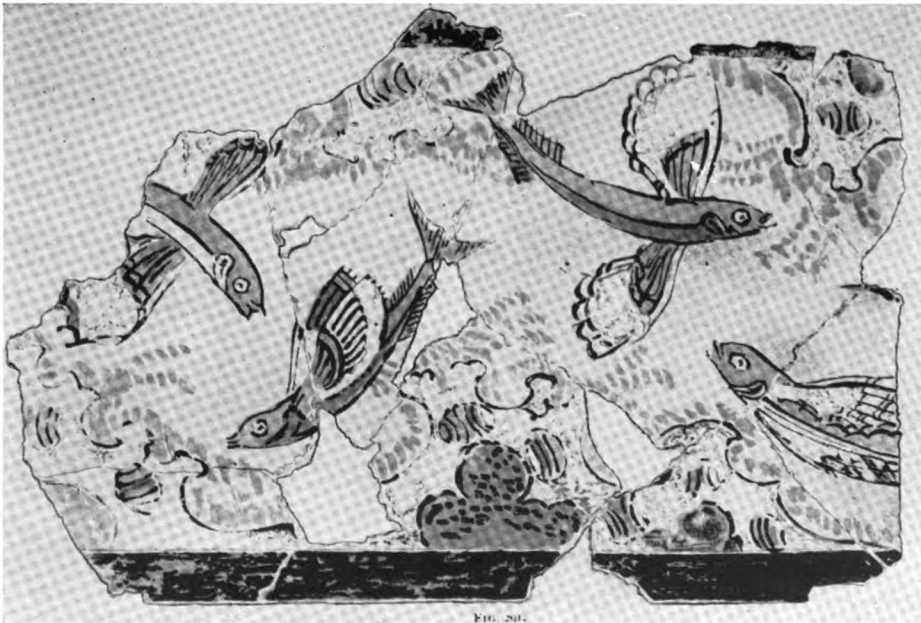
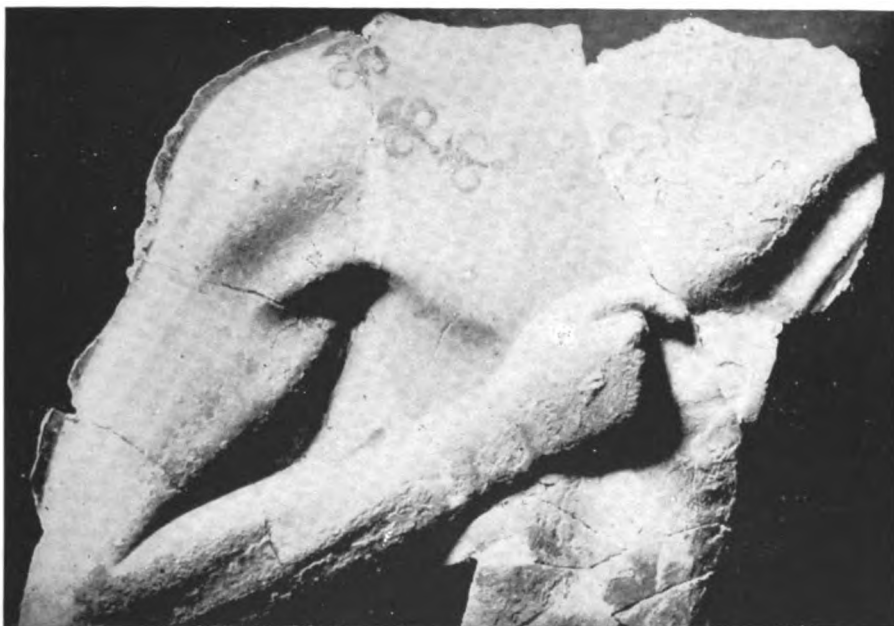


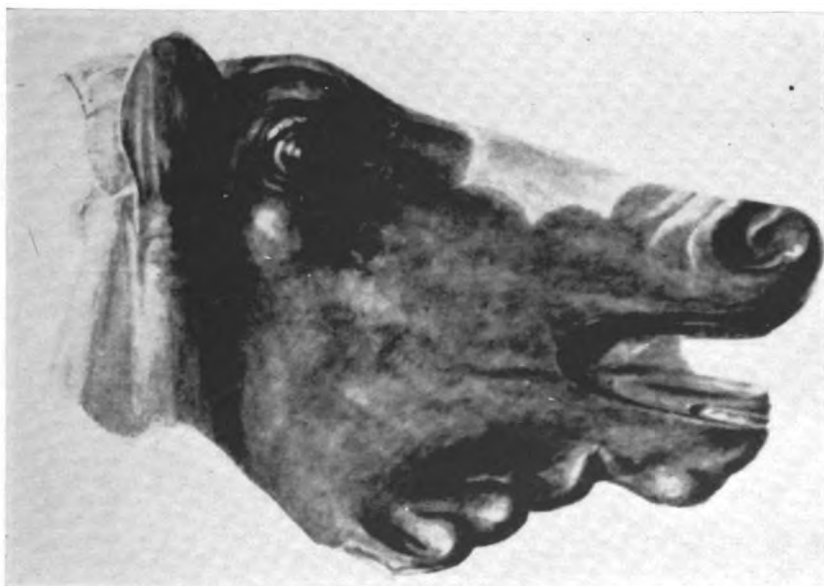
FIG. 20.

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LII. PHYLAKOPI: FLYING-FISH FRESCO FROM THE SECOND CITY

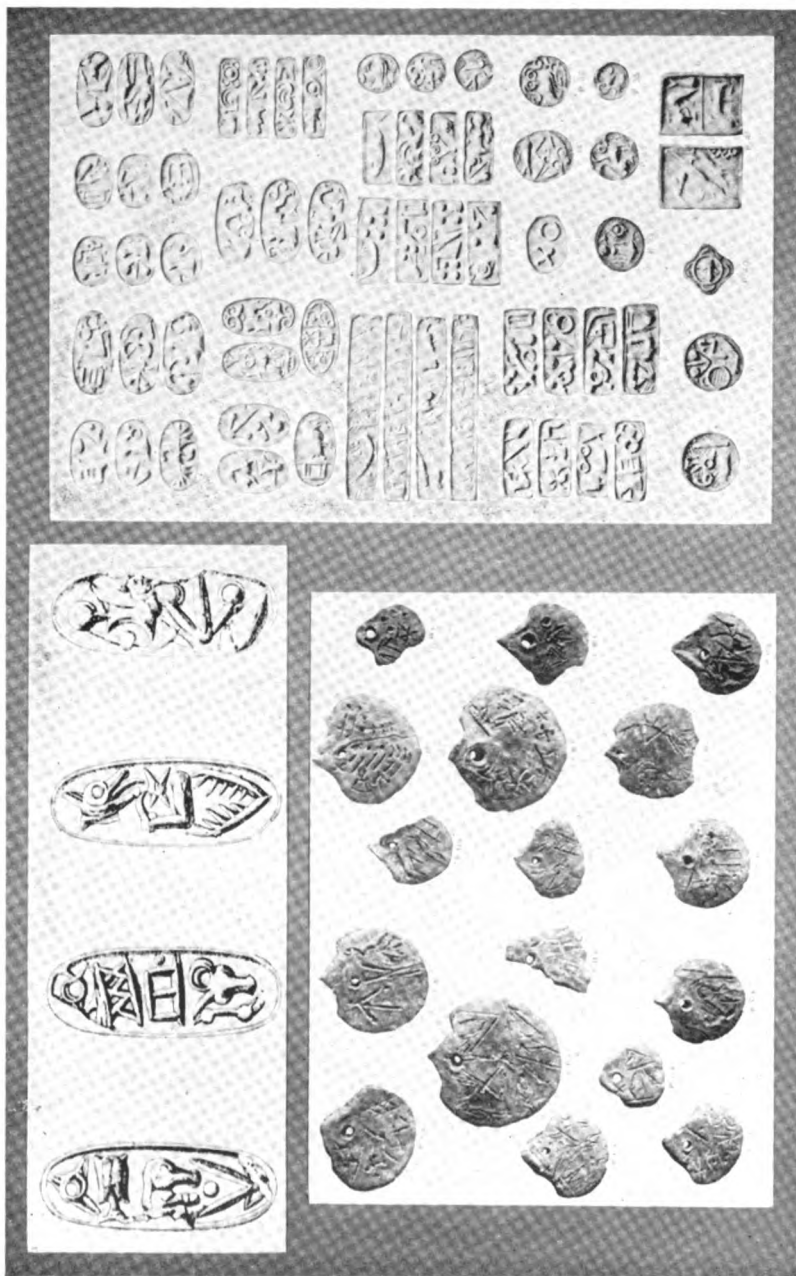


LIV. CNOSSUS: PAINTED STUCCO RELIEF, THE UPPER PART
OF A MAN'S TORSO



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LV. CNOSSUS: PAINTED STUCCO RELIEF: BULL'S HEAD



Lomaland Photo. & Engraving Dept.

- LVI. CRETE: FOUR-SIDED BEAD-SEAL OF RED CARNELIAN
- LIX. CNOSSUS: CLAY LABELS FROM THE PALACE, WITH CONVENTIONALIZED PICTOGRAPHIC SCRIPT
- LVIII. CRETE: SEALS WITH CONVENTIONALIZED PICTOGRAPHIC SCRIPT

Later, in 1893, Dr. Evans, while visiting Greece, found a number of similar hieroglyphic seals, all of which, like the first, he succeeded in tracing to Crete. These seals are of five varieties: (a) three-sided prisms, some elongated and others globular; (b) four-sided equilateral stones; (c) four-sided stones with two larger faces; (d) stones with only one side engraved; and (e) ordinary gems. The first three forms are the commonest.

During the last twenty years not only have additional seals been discovered, but also thousands of clay tablets, similar in color, size, and shape to cakes of chocolate, and inscribed with the signs of this prehistoric writing, have been excavated at Cnossus, where their preservation was primarily due to the baking which they received when the palace of Minos was burned. Originally the clay of the tablets was only sun-dried. Different sets of tablets are distinguished by certain recurring formulae, peculiar to themselves. Thus it was possible to prove in court in 1901 that one of Sir Arthur Evans' workmen, named Aristides, had stolen a number of clay tablets from Magazine XV of the Palace at Cnossus and had sold the stolen objects to the Athens Museum.

The documents now known are in two systems of script: (a) a pictographic and (b) a linear script. The pictographic or hieroglyphic writing seems to have been transcribed in the so-called "boustrophedon" style, that is in the style which follows the plough, running in alternate lines from left to right and from right to left. Crude examples of this pictographic script are found cut on seals of steatite even in Early Aegean times, that is, as early as or even earlier than 2500 B. C. These symbols were later developed into artistic pictorial forms in the Middle Aegean period, about 2200-1800 B. C.

One hundred and thirty-five of these pictographic characters are shown on Plate LVII. In the columns headed *A* are given the glyptic forms of the symbols, that is, their forms as found engraved on seals; while in the columns headed *B* are noted the parallel pictographs, which are inscribed or cut in linearized forms on clay documents. The letter *X* signifies that the sign in question does not exist either in its glyptic or inscribed form, as is indicated by placing the *X* either in a column headed *A* or *B*. The glyptic forms of the symbols are, as a rule, more pictorial than the linearized variants. Pictographs 1-11 represent the human body and its parts; 12-35 arms, implements and

instruments; 36-40 cult objects and symbols; 41-46 houses and enclosures; 47-56 utensils, stores and treasure; 57-60 ships and marine objects; 61-84 animals and their parts; 85-86 insects; 87-106 plants and trees; 107-114 the sky and the earth; and 115-135 uncertain objects and simple geometric signs. To these 135 symbols a few other hieroglyphs, whose delineation is at present only imperfectly known, could be added. The total number of signs known previous to the discoveries at Cnossus in 1900 and the ensuing years was only sixty-five. Of the 135 signs reproduced on Plate LVII, 45 are found only in their glyptic forms and 43 only in their linearized forms. Of the remaining 47 signs, 45 are surely found both on seal-stones and on clay documents. Therefore, it seems probable from these and other considerations that, were the documentary evidence complete, all or practically all of the symbols would have been used in both forms. In any case enough has been discovered to prove that the hieroglyphic system of prehistoric Crete formed a consistent whole, and the discovery has demonstrated beyond the possibility of further cavil the falsity of the scepticism which declared that the hieroglyphs of the seal-stones had only a talismanic value and denied that they were a form of writing.

Plate LVIII shows a number of Cretan seals with the pictographs in their glyptic forms.

On Plate LIX are reproduced some of the clay labels, inscribed with the conventionalized script. These were found at Cnossus and show the pictographs in their linearized forms.

Other examples of the linearized pictographs are to be seen on the clay "bars," also found at Cnossus and shown in Plate LX.

Plate LXI is a synoptical table of the pictographs, which are impressed on the most famous example of the prehistoric Aegean hieroglyphic script, namely the Phaestus Disk. This was discovered in July 1908 by Dr. Pernier of the Italian Mission in a chamber at the northeastern corner of the Acropolis of Phaestus in an annex of the palace, among various objects dating from the end of the third Middle Aegean period, and is usually dated about 1600 B. C. It is by far the longest hieroglyphic inscription yet discovered in Crete. It contains on its two faces 241 signs and 61 sign-groups. On one face are 123 signs and 31 sign-groups, and on the other 30 sign-groups and 118 signs. Every sign has been separately impressed on the clay while soft by means of punches, which must have resembled our

rubber stamps. The Disk is, in fact, a remarkable anticipation of the modern art of printing.

When the pictographs of Plate LXI are compared with the standard forms of the Cretan pictographs, which are reproduced on Plate LVII, noticeable differences between the signs of the Phaestus Disk and the ordinary Cretan hieroglyphs are distinguishable. Thus, the human figures represented on the Disk are not prehistoric Cretan either in outline or in costume, while the helmeted head, shown as No. 2 of the pictographs of the Disk, has been compared with the crested Philistine warriors painted on Egyptian tomb frescos. In fact, of the forty-five different hieroglyphs of the Phaestus Disk, four-fifths are new and independent forms, and not more than ten closely resemble the ordinary Cretan pictographs. Even these ten show appreciable differences. The subjects, however, of the two sets of pictographs are similar. Of these forty-five signs of the Disk, Nos. 1-9 represent the human body and its parts, including articles of dress; 10-23 arms, implements and utensils; 24 a building; 25 a ship; 26-34 animals and their parts; 35-39 plants and trees; and 40-45 uncertain objects. The differences in the symbols has led to the belief that the Disk is an importation into Crete, probably from Asia Minor, and that it is in a different language or dialect from that of the other pictographic inscriptions. This, however, is a mere surmise, although the clay, which is not only very fine and well baked but also in a perfect state of preservation, is thought to be not of Cretan origin. The Disk is not quite round; its diameter is a little more than six and one-half inches, and its thickness, which is not entirely uniform, is about five-eighths of an inch.

Face *A* of this Disk is shown on Plate LXII. On both faces the inscription coils around the Disk in several spirals. Sir Arthur Evans believes that the writing begins at the center of Face *A* and runs from left to right until it reaches the circumference at the line marked by five points; but Professor Hempl of Leland Stanford University reads the inscription in the opposite direction and calls attention to the oblique scratch, which is placed under some of the characters. This is comparable to the *virâma* of the Sanskrit, Venetic and Early Runic writing. Since the *virâma* is placed under a final consonant and not under an initial one, Professor Hempl infers that the writing runs from right to left and that it starts at the line marked by five points, and ends at the center. This inference is further substantiated

by a close examination of the spirals. The facing of the figures toward the right may be explained by the circumstance that if the figures were carved on the stamps so as to face the left, they would appear reversed when stamped. They were pressed down somewhat more heavily on the left. This indicates that the impressor formed them by using his left hand. Had he used his right hand, since he was writing from right to left, he would, of course, have covered up what he had previously stamped while in the process of completing the inscription.

As may be seen on Plate LXII, the signs are arranged in groups, placed within the spiral coils and separated from one another by upright lines. Doubtless each of the groups so marked off forms a word. The parallelism which exists, not only between the faces of the Disk but also between the sign-groups themselves, seems to indicate a metrical arrangement. On this face, shown in Plate LXII, the crested helmet pictograph appears in fourteen groups, and in twelve cases it is accompanied by the round shield, which also occurs by itself in three other groups.

As early as 1897 a German scholar named Kluge attempted to read the Cretan pictographs as representing Greek words, and recently Professor Hempl has actually transliterated the symbols of the Phaestus Disk into Ionic Greek words; while in his lectures delivered last summer at the San Diego Session of the Archaeological Institute of America he derived the characters of the Greek alphabet from the Cretan script. He has also called attention to the identity which exists between some of the Cretan pictographs, the Egyptian hieroglyphs, and some of the most primitive Chinese characters. For example, the old Chinese sign for "stream" or "river" is identical with the three-line character of the Phaestus Disk. "The world is large but the streams of learning early flowed to the utmost parts thereof." (See Professor Hempl's *The Solving of an Ancient Riddle. Ionic Greek before Homer*, in *Harper's Magazine* for Jan. 1911, Vol. 122, pp. 187-198.)

These pictographs, Professor Hempl believes, have syllabic values, indicated by the first syllable of the particular Greek word which was used to signify the object represented by the particular symbol in question. With this key he has succeeded in transliterating into Greek anapaestic tetrameters the first nineteen sign-groups of this face. These he thus translates:

Lo, Xipho the prophetess dedicates the spoils from a spoiler of the prophetess. *Zeus guard us!* In silence put aside the most dainty portions of the still unroasted animal. *Athena Minerva be gracious!* Silence! The victims have been put to death. Silence!

The dialect Professor Hempl finds to be Ionic and not Attic Greek, although he believes Attic Greek to be the language used in the palace archives of Cnossus. Therefore he agrees with Sir Arthur Evans in supposing the Disk to be imported from Asia Minor, and interprets the inscription as indicating that piratical privateers of Phaestus had formerly plundered a shrine of "the most august prophetess, Xipho," in Asia Minor, but that later the robbers were forced to placate the prophetess and make atonement for their sacrilege by establishing an affiliated shrine at Phaestus.

When Professor Hempl published his "Solution of an Ancient Riddle" in 1911 there were still a few words in the latter part of the inscription which he had not succeeded in transliterating. Therefore he published only a partial translation of the inscription. Also the grammar and the forms of the Greek words which he obtained are not those of the ordinary Greek grammar and forms familiar to classical scholars. This, however, is what *a priori* would be expected, because no Greek has heretofore been known earlier than Homer. Consequently, in view of our present lack of knowledge, these grammatical differences can hardly be urged as a proof that Professor Hempl has not succeeded in reading the inscription.

Pictographic writing disappeared at Cnossus after the destruction of the earlier palace, which is usually dated about 1800 B. C. Therefore, the Phaestus Disk is peculiar not only in the forms of its pictographs but also in its comparatively late date, since it is thought to have been written even as late as 1600 B. C., that is, two or more hundred years later than the date accorded the latest pictographic inscription discovered at Cnossus.

The second form of Cretan writing, a new and more advanced method than that of the earlier pictographs, is first found in the third Middle Aegean period, that is, about 1800 B. C., although it did not come into general use until Late Aegean times. This is a conventional linear script, of which two varieties, classified by Sir Arthur Evans as Class A and Class B respectively, have been discovered. The second variety, which is closely allied to the first, seems not to be a derivative but a parallel form, and so far, at least, has been found

only at Cnossus, where during the period of the remodeled palace, that is, during the second Late Aegean period, or the Golden Age of Crete, dated *circa* 1500 B. C., it entirely superseded the first variety of linear script. Examples of Class B linear script have been discovered not only at Cnossus but also at various other places in Crete and on the island of Melos as well. The inscriptions of the first class were written generally, and those of the second class always, from left to right.

The numerical system both of the hieroglyphic and of the linear script has been deciphered. The symbols of the two forms differ somewhat, but the system of both, like the numeration of ancient Egypt, is decimal. On the inscriptions written in the linear script the units were represented by upright lines; the tens by horizontal lines, or sometimes, especially on the earlier tablets of linear Class A, by pellets or dots; the hundreds by circles; and the thousands by circles with spokes. The thousands could be raised ten times by the addition of the ordinary symbol for ten, namely, a horizontal line.

On Plate LXIII is reproduced an ink-written inscription of Class A of the linear script. This is written on the inner surface of a terra-cotta cup, which was found on a higher floor level immediately above the Pillar Chamber of the Palace at Cnossus. This, like a similar inscription written on a second cup found in the same place, was apparently made with a reed pen before the final firing of the clay. A certain similarity between some of the signs and the letters of the historic Greek alphabet can be quite readily detected. Many ink-written documents once existed at Cnossus, but these were destroyed when the Palace was burned. Their existence is attested by the discovery of many clay sealings, which formerly secured and authenticated such documents. They may have consisted either of parchment or papyrus or of both materials.

Plate LXIV is a facsimile of a clay tablet, containing three paragraphs of the linear script, Class B. It was found in a large deposit near the northern entrance of the Palace at Cnossus and is of exceptional size, measuring about six by four and three-quarter inches. There are eight lines of writing in characters of good style. Apparently the separate words, which seem to consist of from two to five characters, are here marked off from one another by upright lines. The total number of words seems to be twenty, and these are, apparently, divided into three paragraphs: the first paragraph end-

ing on line 2, the second on line 6, and the third on line 8. As there are no quasi-pictorial indications of persons or objects here and as there are no numerals, it is believed that this is a contract, a judicial decision, or perhaps an official proclamation.

Besides the pictographic and linear scripts, there have also been found on various prehistoric Aegean sites a number of letters or marks, inscribed on masonry, pottery, and objects of ivory, bone, and porcelain. Of the twenty-one different marks thus found at Cnossus, ten "are practically identical with the forms of the later Greek alphabet." Therefore, in the words of Professor Burrows, it is now believed that "the Greek alphabet was a selection from an extensive repertory, from which each highly civilized branch of the Mediterranean race had picked and chosen in its turn." (*The Discoveries in Crete*, 1907, page 148.)

Says Diodorus Siculus:

Some claim that the Syrians were the inventors of letters and that the Phoenicians learned from the Syrians and brought the art of writing into Greece, wherefore the name of "Phoenician Letters" (which is applied to the alphabet). But the Cretans declare that *the first discovery came not from Phoenicia but from Crete*, and that the Phoenicians only changed the character of the letters and made them of common knowledge among the nations.

That this claim of the Cretans was presumably true has been amply shown by the discoveries which have been made during the last twenty-five years: for the date now assigned to the earliest examples of Phoenician writing is about 1000 B. C., but the Cretan pictographic script goes back to, at least, as early a date as 2500 B. C., and the linear script to, at least, some time before 1800 B. C.

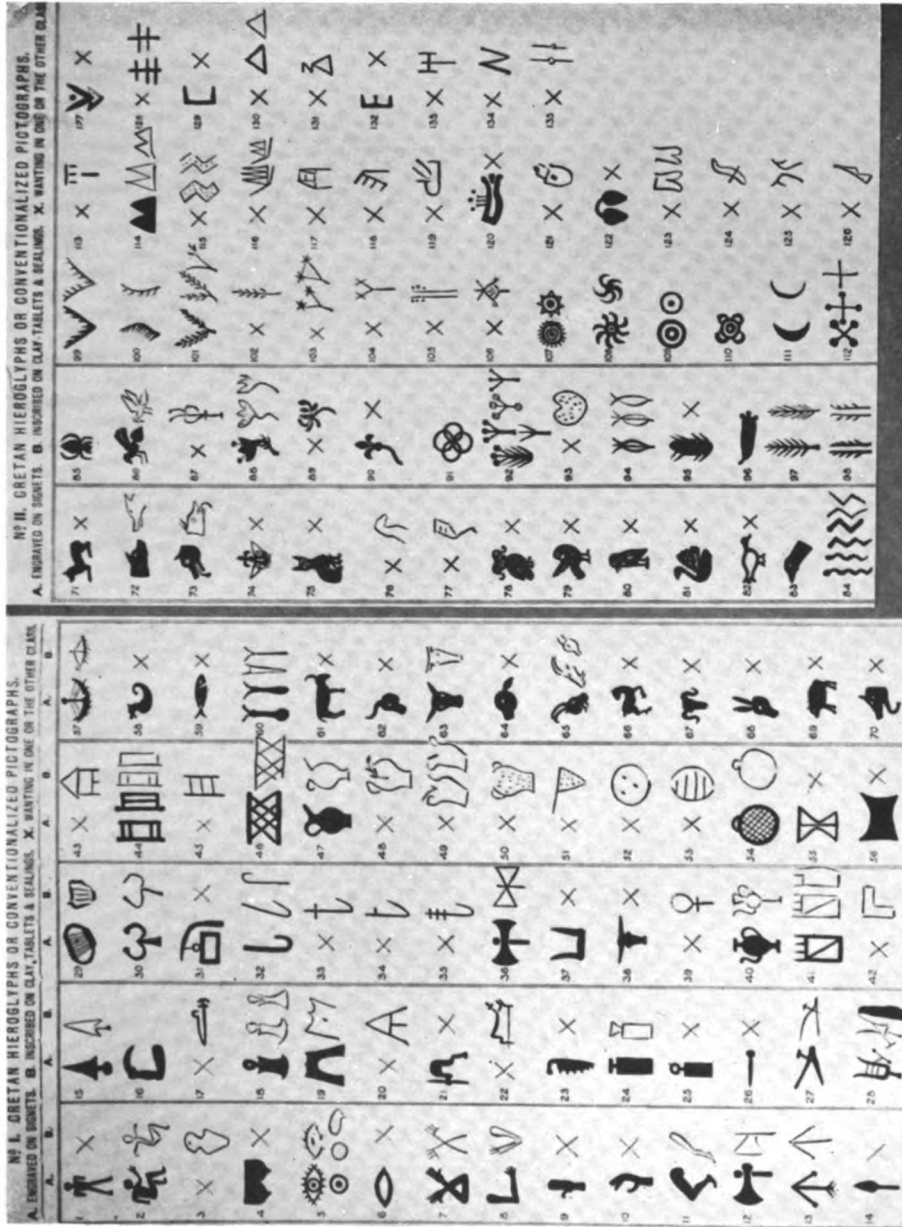
When the suggestion was published by Madame Blavatsky more than thirty years ago, that the Pelasgians, or the prehistoric inhabitants of the Greek lands, were the real inventors of the so-called Cadmean or Phoenician letters, from which all European alphabets have been derived, it was either ignored or was disbelieved by scholars. Ought not, therefore, the fact that the scholarship of today has, although tardily, vindicated this suggestion (and many other similar instances might be given), I repeat, ought not this vindication help to open the eyes of progressive scholars and thinkers to the fact that *The Secret Doctrine* and the other writings of Madame Blavatsky contain well-nigh inexhaustible treasures, from which may be drawn torches of truth to guide travelers on the paths of research? Let

us hope that some, at least, may thus learn how to avail themselves.

In the extant literature of classical Greece and Rome we find indications showing that examples of the prehistoric Aegean writing were discovered in antiquity and that scholars then succeeded in deciphering what was to the men of that day a strange script. Thus in Plutarch's essay on *The Guiding Spirit of Socrates* is told with considerable detail how King Agesilaüs of Sparta, who reigned 398-360 B. C., opened a tomb, said to have been that of Alcmena, near Haliartus in Boeotia. This was presumably a tholos similar to the "Treasury of Minyas." In this tomb —

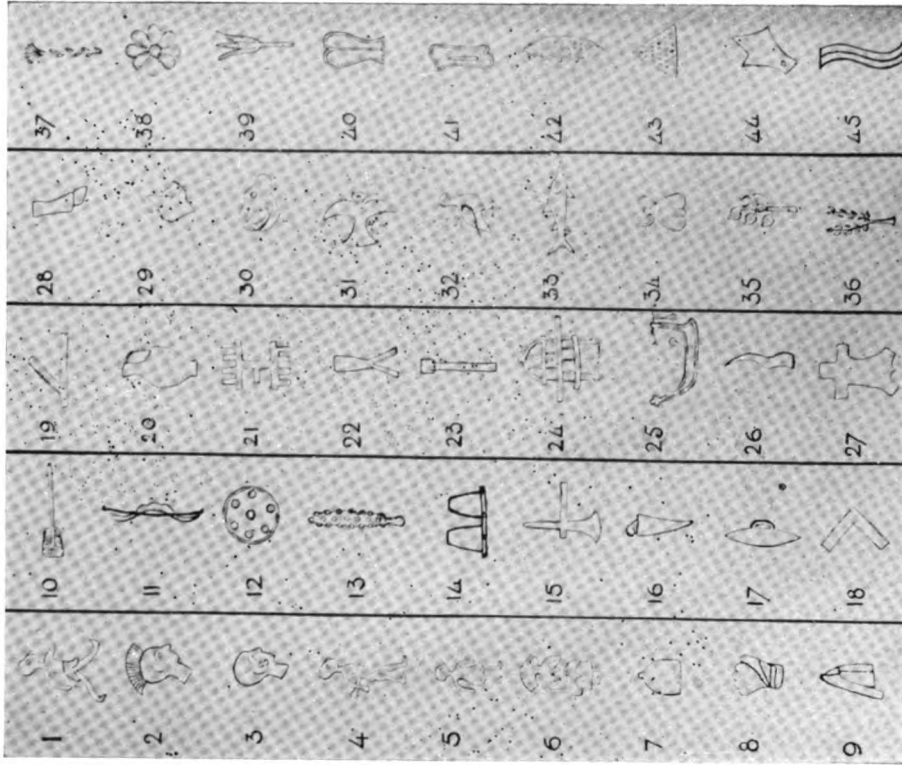
was found a small bronze armlet and two clay amphorae . . . and a tablet of bronze, containing many letters, which excited wonder from their appearance of great antiquity. For nothing could be understood from them (although when the bronze was washed the letters came out clearly), because the characters were outlandish and very similar to the Egyptian writing. Therefore, Agesilaüs sent a copy of the tablet to the King of Egypt, asking him to show it to the priests. . . . Agetoridas the Spartan, by order of the King, came to Memphis with letters to Chonouphis, the priest . . . and Chonouphis in three days' study having collected all the different sorts of characters that could be found in the old books, wrote back to the King that the writing enjoined the Greeks to institute games in honor of the Muses; that the characters were such as were used in the time of Proteus (that is, the time of the Trojan War), and that Heracles, the son of Amphitryon, then learned them, and that the Gods by this admonished the Greeks to live peaceably and in quiet, to contend in philosophy to the honor of the Muses, and laying aside their arms to determine what is right and just by reason and discourse. (Chapters V and VII)

A second discovery of the prehistoric script in antiquity is recorded in the prolog of a work which claims to be a Latin translation of a Greek chronicle of the Trojan War, said to have been originally composed by Dictys of Crete. The Latin translator was L. Septimius, who dedicated his work to Q. Aradius Rufus, presumably the official of that name who was Prefect of Rome in 376 A. D. In general, modern scholars until recently maintained that the entire work was a fabrication of Septimius, and that no Greek original had ever existed. Now, however, all doubts in regard to this have been removed by the publication in 1907 of a substantial fragment of the Greek original, which was discovered in Egypt. The editors of this newly-found fragment state that "apart from unnecessary verbiage and occasional minor differences the Latin version follows the original faithfully." (Grenfel and Hunt, *The Tebtunis Papyri*, Part II, 1907)



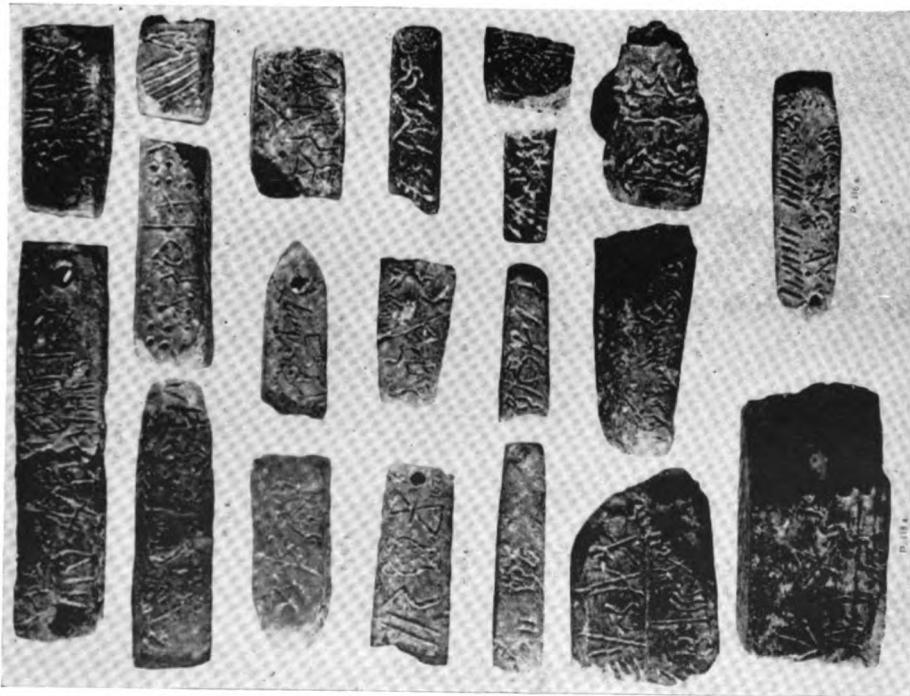
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LVII. CRETAN HIEROGLYPHS OR CONVENTIONALIZED PICTOGRAPHS, STANDARD FORMS

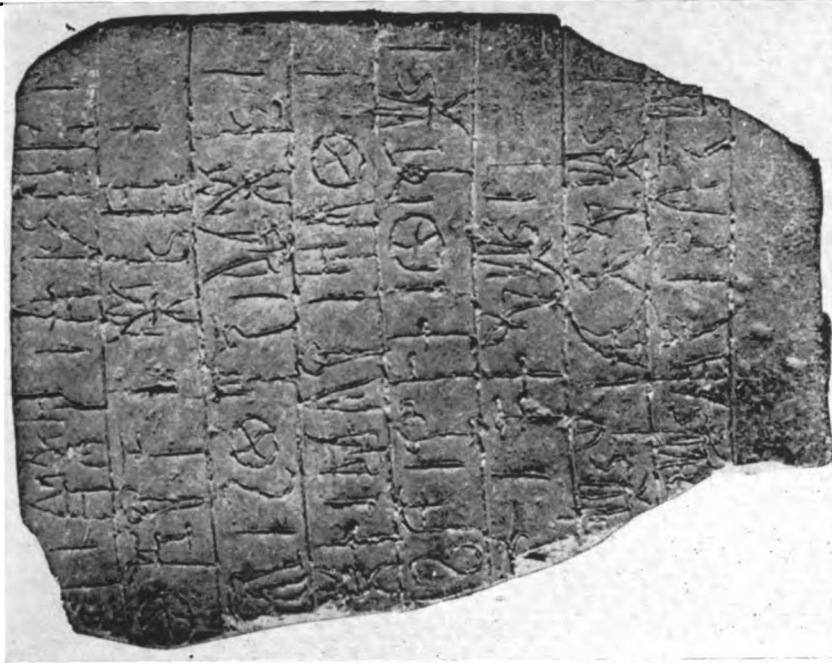


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LXI. PHAESTUS: SYNOPTICAL TABLE OF THE PICTOGRAPHS OF THE PHAESTUS DISK



LX. CNOSSUS: CLAY "BARS" FROM THE PALACE, WITH CONVENTIONALIZED PICTOGRAPHIC SCRIPT



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LXIV. CNOSSUS: FACSIMILE OF A TABLET CONTAINING THREE PARAGRAPHS, LINEAR SCRIPT, CLASS B



LI. "MYCENAEAN" OR "ISLAND GEMS" WITH FIGURES OF ANIMALS



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LXII. PHAESTUS DISK: FACE A.

According to the prolog of this work, as translated by Septimius, Dictys was an eye-witness of the Trojan War, a companion of the Cretan chiefs Idomeneus and Meriones, who are named by Homer. Returning to Cnossus in his old age, Dictys is said to have written an account of the Trojan War, and to have ordered that it be enclosed in a tin chest and placed in his tomb. The prolog continues that in the thirteenth year of the reign of the Emperor Nero, that is, the year 67 A. D., a violent earthquake at Cnossus exposed the interior of the tomb of Dictys. The chest was then discovered and opened by some passing shepherds, who took the documents, which were unintelligible to them, to their master, Eupraxides. He, conjointly with Rutilius Rufus, who was then the Roman governor of the island, presented the find to Nero, who believed that the characters were Phoenician and ordered experts to interpret them. When this was done, it was discovered that the documents were the memoirs of one of those who had taken part in the siege of Troy. Therefore, the Emperor further commanded that they should be translated into Greek. When this was done, Nero placed the Greek translation in his Greek Library under the title of *Dictys*. It is worth noting that in the dedicatory letter of Septimius it is said that *the discovered documents were written in Greek but with Phoenician characters*. This statement has been regarded by scholars either as nonsense or as evidence proving the work to be a literary forgery. May it not rather indicate that the solution proposed by Professor Hempl may be along right lines? Documents written in the prehistoric Aegean script may well have been written in Greek although the characters of that script were not identical with the letters of the later Greek alphabet.

The *Chronicles of Dictys* are almost universally believed to be fictitious. But even if this be true, the value of the account of the discovery of documents in the prehistoric Aegean script at Cnossus may also be true. The details, as enumerated in the prolog, have every appearance of not being fictional, for in the year 67 A. D. Nero actually did travel through Greek lands, and in that year, from other sources, we know that there was a violent earthquake at Cnossus. Nero's sentimental love for anything connected with Troy and the Trojan War is too well known to require mention, and the recent discoveries at Cnossus of cists, containing thousands of inscribed tablets certainly make it appear extremely probable that a discovery such as is recounted by Septimius was made in the year 67 A. D. at Cnossus.

The prehistoric Cretan writing might very naturally, if of the linear form, be confused with "Phoenician" letters, and the stone cists discovered at Cnossus by Sir Arthur Evans suggest an explanation of the "chest of tin," in which it is said the Memoirs of Dictys were found; for *these stone cists are frequently lined with lead.*

May we therefore not infer from the stories of the bronze tablet found in the "Tomb of Alcmena" and of the "Chronicles" found in the "Tomb of Dictys" that if the ancients of historic times succeeded in deciphering the prehistoric Aegean script we also may be similarly successful, and that perhaps we have already discovered or perhaps we shall in the future discover other documents having an important literary value and not merely accounts and inventories?

In regard to the language of the prehistoric Aegean inscriptions a word of caution is necessary. Although the Greek alphabet was presumably derived from the prehistoric Aegean script, and although the Phaestus Disk may be written in Greek, the Cretan pictographic writing, of which the linear script is admittedly a later variation, apparently originated among the pre-Hellenic inhabitants of the Aegean basin, the so-called Pelasgians, who, as we shall soon see, were closely allied to the ancient Egyptians. Therefore, presumably the language of the pictographic inscriptions is quite different from what we know to have been the Greek language in historic times. And this possibility cannot be disproved merely by proving the language of the Phaestus Disk to be Greek, because the Disk is admittedly unique and is thought to be an importation into Crete from Asia Minor. Also it is possible that should the clay tablets of Cnossus in linear script be found to be written in Greek, other examples of this script may prove to be written in Pelasgian, the pre-Hellenic language of the Aegean basin. Therefore it is necessary to emphasize the possibility that although Professor Hempl may have discovered the key to some of the prehistoric Aegean inscriptions, it does not, therefore, follow that the same key, even allowing for dialectical variations, will unlock the meaning of all the inscriptions, since these may not all be written in one and the same language, even though the form of the script be identical. But how much Pelasgian may have resembled the pre-Homeric Greek is unknown, and it may well be that there is a common element sufficiently extensive to enable the knowledge of Greek to assist in the deciphering of the Pelasgian language.

(To be concluded in the next issue)



THE SCREEN OF TIME

F. J. Dick, Editor

MIRROR OF THE MOVEMENT

Isis Theater Meetings

Address on Reincarnation

At the beginning of the meeting at the Isis Theater last night Madame Tingley, although she had come to the Theater expecting to speak, found herself so hoarse that her voice could only have been heard a short distance, and in her stead one of the graduate students of the Râja-Yoga College, Montague Machell, made a short address on "Reincarnation."

"Reincarnation," he said, "postulates a sublime plan for the human race; the very breadth of its outlook is full of encouragement. We come back to life on earth, not from 'death,' but from another life that we have been living on other planes, a period of both rest and fruition from the former life, and of preparation and the regathering of strength for the new.

"Reincarnation is the one great message of hope and encouragement, for all the trials and burdens of life have no meaning under any other explanation. In this scheme of things, it is just the purpose of incarnation into life here, that the higher self, the divine immortal part of each man, his own self within, shall be strengthened by the experiences of life, and thereby shall raise and bring to perfection the whole nature, under its guidance. That is the key to the mystery of incarnation — and also to the real meaning of reincarnation.

"The truth of Reincarnation is essential to philosophy, and Theosophists also hold that it was directly included in the teachings of Christ, rightly understood. Reincarnation alone explains the otherwise insoluble mysteries of life, which we see and wonder or stumble at. It is also a new message of hope to those who are in prison, shut off from what seems all hope of better things and the chance to begin again and learn and make good for past mistakes.

"One other thing that lies within the teaching of Reincarnation is the illuminating doctrine of human duality. Reincarnation implies that duality, for it is the higher of man's natures which is the true reincarnating ego, that which lives and comes and goes; the immortal part.

"People so often grow old from taking on and overburdening themselves with so much that is unnecessary — trying to crowd so much into what they have been taught to look on as all the life they can have any true assurance of. But life never ceases; it is all continuous — one great long sweep of growth. And as men get further away from the old beliefs that they were 'born in sin,' and the like, they will realize more and more the grander possibilities of the growth

unending through many lives of endeavor and of learning. In that very realization will grow courage, and so men will come to do more and greater things, believing in themselves more, and in more and greater things at the hands of the Universal Life of which we are all parts — brothers in the one great task of human growth and evolution.

“Realizing that life never ceases, and that each successive stay on earth is the child of the last one, and is indeed only the turning of one more page of the Book of Life, all takes on new meaning, and life and hope and all its experiences become bound together in a whole that is both meaningful and joyful.”

The music by the Râja-Yoga students consisted of Handel's *Largo*, played behind the scenes by the string quartet at the opening of the program, and of two songs by Elgar for female voices, with accompaniment of piano and two violins: *Snow* and *Stars of the Summer Night*. These were sung by the young women's choir of the Râja-Yoga Academy.—Based on reports in the *San Diego Union*, May 8th and 13th, 1916

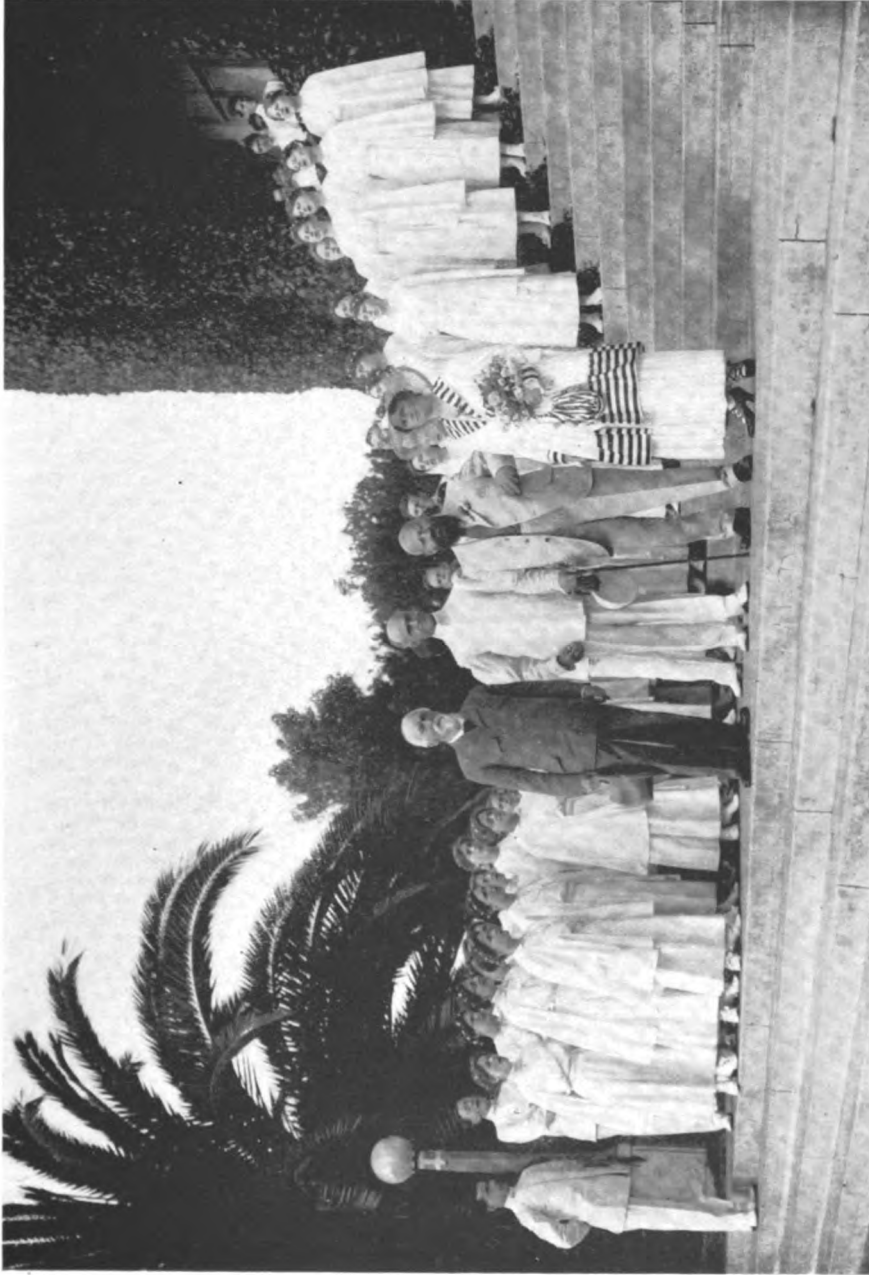
**Mme. Tingley
Speaks on Peace**

At the Isis Theater last night Mme. Katherine Tingley made an urgent appeal for such action on the part of America as would bring peace to Europe. Being, as she said, an internationalist, she declared herself unable to take sides, and that the causes and the blame lie far back in the seeds sown in the past — seeds of selfishness, greed, separateness, belief in a narrow and limited personal god, instead of an overruling universal Deity.

“How many more millions of the best men of the earth — simple, earnest men, whose lives and efforts the world needs — how many millions more are we going to permit to be killed,” she said, “before we demand the halt which it is our right to demand? It is our right. No matter how many mistakes we have made, how we have failed to act before when we might have done so — always we have still the power to act now. We can set out now in action for the glory of manhood, the glory of womanhood, the glory of a true home and civic life, and of religious life. We can speak for the glory of universal religion — and that, all that would be — for the glory of God.

“It is a time of new opportunity. Once before in the early days of the war America had the opportunity to win the honor of speaking in the name, not of policy, but of humanity, and calling a halt. Now again it is another time. There is the beginning of a break in the clouds; and it would be possible for that to be done which would hereafter cause our progeny to forget the mistakes of their ancestors, in memory of a great stand taken by America — for Humanity. It was not done in the early months of the war: two million dead and many more millions wounded and taken prisoners have paid the price since then. And now how many more shall we permit to be added to those before we speak — as it is our human right to do?

“But, believe me, the way cannot be found in disunited action, or far-fetched



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RECEPTION TO DR. ALFRED HERTZ AND MRS. HERTZ AT THE INTERNATIONAL
THEOSOPHICAL HEADQUARTERS

Dr. and Mrs. Hertz, Prof. Daniel de Lange, and Prof. W. A. Dunn and the Rāja-Yoga International Chorus
on the steps of the Temple of Peace.



Lomaland Photo. & Engraving Dept.

ANOTHER VIEW OF THE RĀJA-YOGA INTERNATIONAL CHORUS, WITH THEIR TEACHER, PROF. W. A. DUNN



Lomaland Photo. & Engraving Dept.

FLORAL TRIBUTES TO THE MEMORY OF H. P. BLAVATSKY AND
WILLIAM Q. JUDGE, MEMORIAL DAY, MAY 30, 1916, IN THE
ROTUNDA OF THE RĀJA-YOGA ACADEMY, POINT LOMA



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THIS VIEW SHOWS THE OTHER END OF THE STAGE IN THE
ROTUNDA OF THE ACADEMY. IN THE NEXT VIEW BOTH
THIS AND THE PRECEDING SUBJECT ARE SHOWN

plans for this or that; but it can spring out of the divine depths of human nature. And no matter how many mistakes we have made, or how we have failed to act before when we might have done so—and been effective—always we have still the power to act now.

“If we could only so feel the horror of all that has gone on, and what still must come—after the war is over; feel all this in such human sympathy and comradeship that we could not sleep or stay inactive, but must speak from the very soul, that inspiration would even now go across the water in hope. Stirring the hearts of the people in Europe there might almost now go such a call to their rulers as that peace would have to come. And speaking as a Theosophist, I say it can be done; say it from the faith I have in the divine nature ever waiting in every man to act, and direct his conduct and expression. It can be done. And I have that belief because, again as a Theosophist, I look on man as a soul, and not alone in his exterior, short-lived aspect. And the soul wants peace on earth. And even in those in whom it sleeps that desire for peace is there, and can be aroused.”

—Based on reports in the *San Diego Union*, May 22d and 27th, 1916

Justice in Life

Last evening's address at Isis Theater, by Montague Machell, went to show the inspiration and depth of sympathy and earnestness which the Râja-Yoga students have derived from their teaching.

The speaker took up the opposition between the many things in all daily life, which seems to contradict the Theosophical declarations that Brotherhood is a fact in nature, and that at the bottom of all lie justice and joy.

“To explain all these apparent wrongs one needs a philosophy,” said the speaker, “and that philosophy is expressed in Karma—not fatalism or Kismet, not a hard and fast thing, but that law whereby everything in the universe seeks to restore itself to a perfect harmony, when that has been broken. It is just as the cells of a body, when one group is in discord or sick, seek immediately either to cast that discordant group out of the organism, or to restore it to harmony and health within. And that is the meaning of the natural law of Karma, and the brotherhood of Nature.

“This law is then the great encourager in the trials of life, just because it is this restorative force. We hear much on many sides of there being a soul of man, but the Theosophical philosophy makes of that a real and practical thing. For it says that every man is a soul, and has in that a chance. For the soul is the transmuter of the trials of life—all those events that seem so unjust, that bring such discouragement (looked at from any other point of view)—into character and into joy. When one touches the soul and its life and connection with things in the world about, it is as if one opened a door so that light pours out. So we find the very pains of life, since they are the imposition of violated harmonies we have ourselves before brought about, an inspiration.

“The very fact that the universe is a brotherhood in its laws and constitution, and therewith forces this restoration of concord, is something to stand on for every real man. It is in itself an inspiration, because we feel that we can rely on a universe that is built that way, and it gives strength to our efforts. From the Theosophical standpoint we can never think of questioning whether ‘life is worth living,’ because life and growth in knowledge and experience is just this purpose of all life and consciousness, in which we are conscious sharers. And when all goes wrong around us, still there is deep within a central spot that links us with the divine side of the universe. Its work is human evolution, the evolution of the divine side of the nature, even while it lives in the animal body; and that is inspiration, for it is the opportunity to work, at work worth while, work for the race at large, even while one does just one’s own individual part of the task. Karma and its laws are justice and brotherhood in the most practical and at the same time the most inspiring and optimistic fashion conceivable.”

—*San Diego Union*, May 29th and June 3d, 1916

Decoration Day

On May 30th, Decoration Day, the Râja-Yoga students, according to their customary practice, did honor to the memory of those who fell at the post of duty.

Deft hands prepared a magnificent wreath of easter lilies and gathered large baskets of flowers from the limitless supplies of the Lomaland gardens. These were taken up to the Military Cemetery above Fort Rosencrans early in the morning by a group of international students. Arriving at the Cemetery, where as yet only a few members of the garrison had assembled, the students proceeded to distribute their flowers.

After the large wreath had been hung on the monument erected to the memory of the victims of the Bennington disaster, quantities of flowers were strewn about its base and on all the graves in the cemetery. By the time the flowers were exhausted the Râja-Yoga students were able to turn homewards with a knowledge that every sleeping warrior had received his tribute of floral offerings laid upon his resting place by loving hands; and who shall say but that from these flowers and the loving thoughts sent with them a beautiful message winged its way where vision might not carry and voices speak unheard?

California State Homeopathic Medical Society Visits Lomaland

Thursday afternoon, May 18, 1916, the members of the California State Homeopathic Medical Society were entertained at the International Theosophical Headquarters at Point Loma by Mme. Katherine Tingley and the faculty and students of the Râja-Yoga College. In the Temple of Peace the students gave the visitors a program consisting of musical numbers and addresses explaining the aims and purposes of the Universal Brotherhood and Theosophical Society, and particularly of the Râja-Yoga College. The guests were then escorted to the Greek Theater,

where they listened to addresses by Dr. Lorin F. Wood, Dean of the Medical Staff at Point Loma, Dr. Gertrude W. van Pelt, Directress of the Râja-Yoga College, and Dr. Herbert Coryn, who is editor of *The New Way*, as well as a physician and surgeon. At the close of Dr. Coryn's paper, Dr. Wood called for responses from the guests. Dr. F. S. Barnard, past President of the Medical Society, responded as follows:

I do not know how to express the thanks of the Society to the members of the Râja-Yoga College for our welcome. It has been very much of a surprise in more ways than one. The talks which were given us by the young students in the Temple of Peace, and the appearance of all the students, especially of those little children, developing so truly and so perfectly, was a revelation to me.

I think the members of the Society have enjoyed this part of their visit to San Diego as much as they can possibly enjoy any other part. The perfect way in which the children have possession of themselves, the free way in which they speak and act, without any embarrassment at all, shows the perfection that is attained by this method of development. I know that the State Homeopathic Medical Society appreciates all that has been done for us.

Dr. Philip Rice, President of the Medical Society said:

I assure you, ladies and gentlemen of the Râja-Yoga College, that this has been a privilege which I never believed I would have the opportunity to enjoy. It has given me so much food for thought that I hardly know how to express myself. The only thing that I can say is this: For a number of years past my life-work has been mainly along the line of preventive medicine; but never before have I seen in any place, in any college or in any institution, the ideals which I had hoped for carried out to such a degree as they are here. I assure you it is an inspiration to me. What I have seen demonstrated in these children and in the life of you older members here, is something I did not dream of, although I had heard something about it. I know that every member of our Society feels as I do the overwhelming inspiration that we have received here today. It means to every one of us renewed thought and activity in our work. To visit an institution like this, conducted along the lines of the highest development, mentally, morally, and physically, is a greater inspiration than we could receive in any other way.

Dr. G. H. Martin of Pasadena said in part:

Our kind hosts: You have placed us under obligations which we will never be able to repay, for this glimpse of the ideal, which you have afforded us this afternoon. You have not only given us a glimpse of the ideal, but you have also given us evidences that the ideal can be realized in this life. You have demonstrated in your students the possibility of realizing that great ideal the Master taught when he instructed his disciples in the Sermon on the Mount, "Be ye therefore perfect, even as your Father in Heaven is perfect." These are words which many of us have thought about and pondered over; and many of us have tried to juggle them about to mean something else; but you have demonstrated to us the possibility of perfection—not only of physical perfection, but of spiritual perfection as well.

As Dr. Barnard has said, this experience here today has been one of the greatest inspirations that I have ever had in my life; and though I have read some Theosophical literature in days gone by, I shall in the future read it more diligently and with greater understanding than I have in the past. There is no

question but what all our members will go away from here as deeply grateful to you as I want you to feel I am.

Let me assure you that every one of the members of the California State Homeopathic Medical Society here will go forth today a firmer believer in the great possibilities of human life, as demonstrated here, and with a higher regard for the teachings of Theosophy, and a greater regard for the self-sacrificing lives that are being lived here.

Mrs. George H. Martin was then called upon by several of the visiting physicians, and she responded in the following words:

"Put off thy shoes from off thy feet, for the ground upon which thou standest is holy ground." That is the thought that comes to me as I offer these few words to you. I feel as though I had walked through the gate at Jerusalem. I have actually done that, and never was so inspired in my life with the holier and finer things, as I was at that time. And may I tell you truly that today the same feeling comes to me, and I realize the truth of the higher life that is being lived here. I do wish to thank you all, Madame Tingley, for the joy which you have given every one of us. We dare scarcely look at each other, our feelings are so deep; and we are indeed most grateful to you.

Dr. A. C. Cowperthwaite said in part:

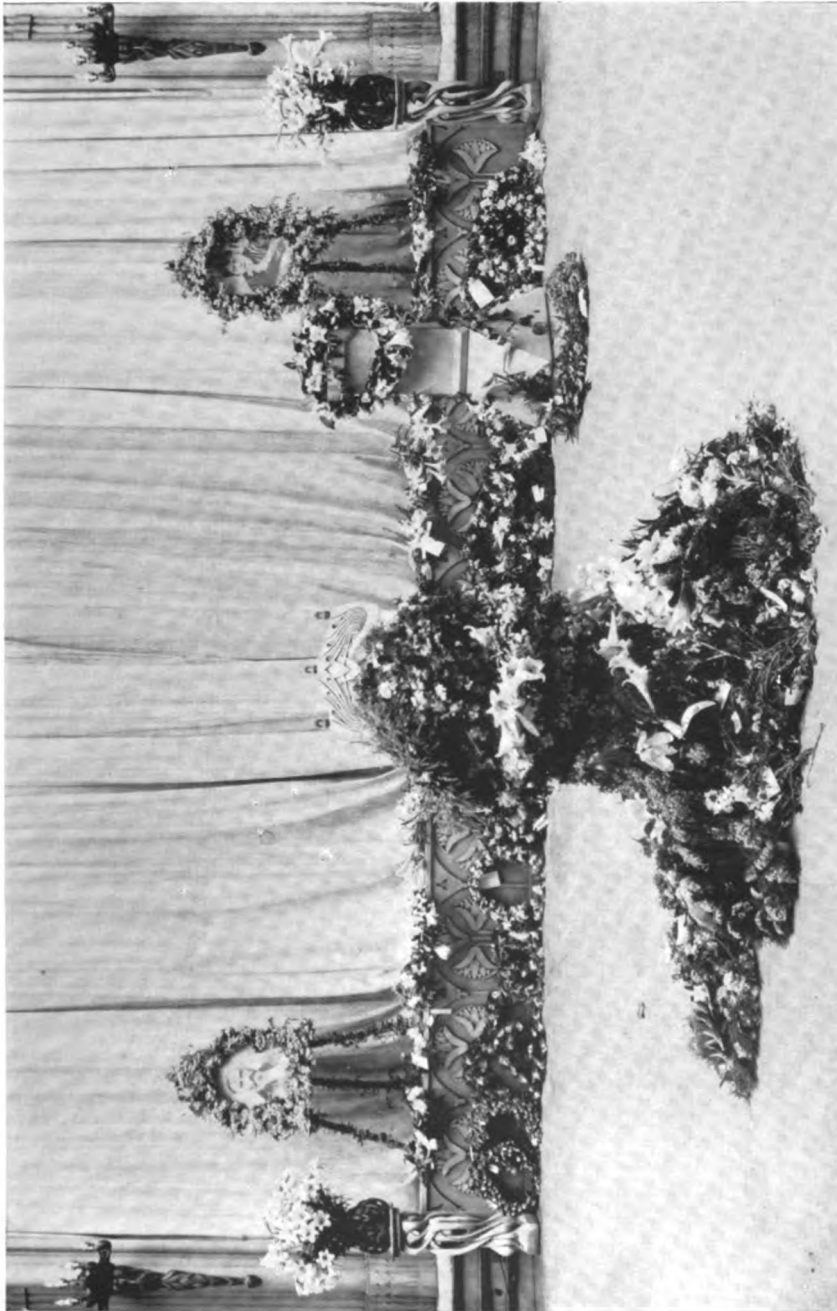
I feel just as the others do, but I have not the words to express my feelings. I can only repeat what has already been said; and that is, that I never expected this pleasure that I have received here today through your courtesy; and that I have also had my eyes opened somewhat as to things being different from what I thought they were on this "edge of the woods," so to speak. I shall go back to my home very grateful, not only that I have heard what I have today, and seen what you have been able to accomplish, which is marvelous to me, but also that I have had the privilege of meeting Madame Katherine Tingley, the Directress of this great work.

Dr. H. A. Atwood of Riverside then arose and called for a speech from Madame Tingley, who responded, pointing out at first her interest in medicine and the betterment of mankind from her early childhood. She said:

My sympathies have been continuously with the medical fraternity, and I think it is really very marvelous the advance that materia medica is making today for the benefit of human kind.

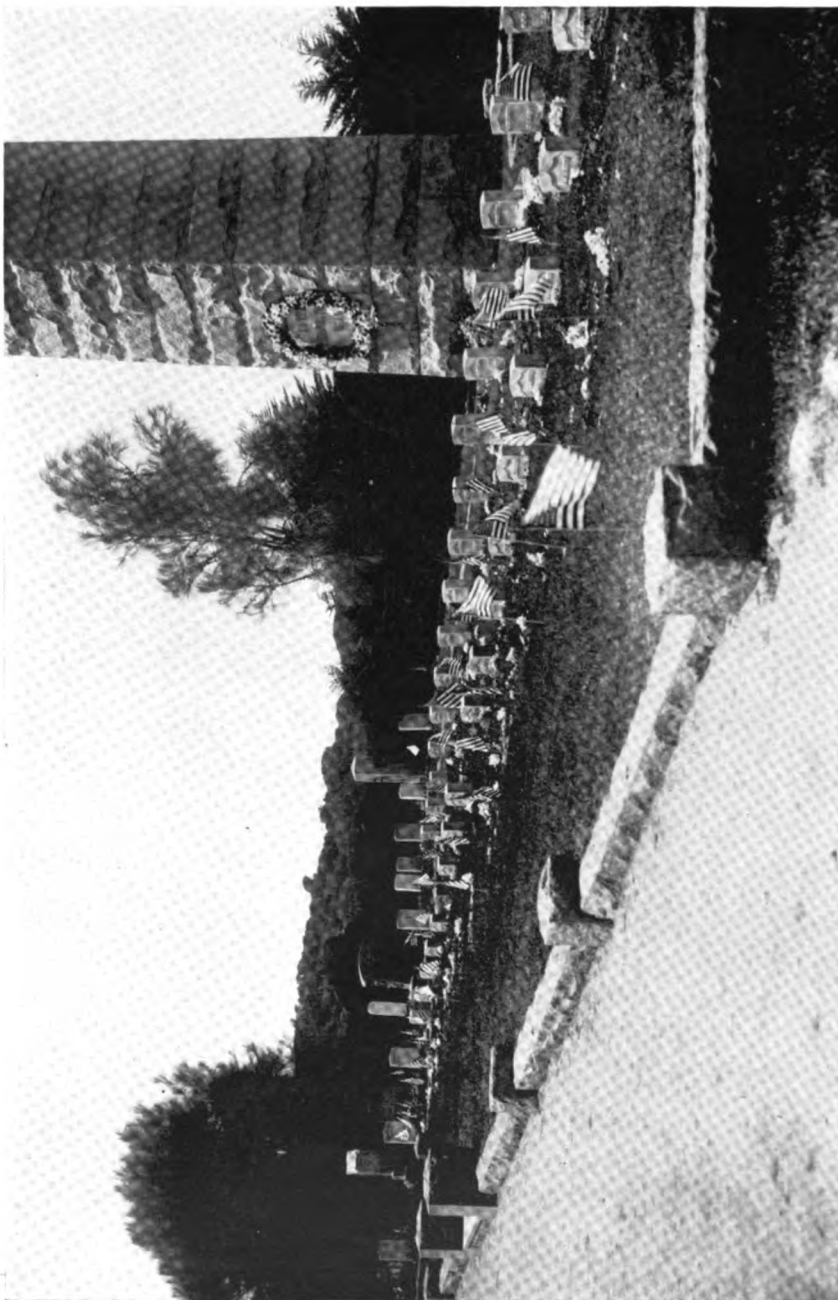
Madame Tingley referred to the co-operation of the members of the Universal Brotherhood and Theosophical Society as a great factor in the success of her work. She referred to the illuminating doctrines which H. P. Blavatsky brought to the Western world, and she said:

Probably there is no one in modern times that has been more abused, more misrepresented, and more persecuted than H. P. Blavatsky. She was in advance of her time, so of course she had to take her share of calumny and abuse. But many of her students who loved her, followed closely, tenaciously, affectionately and devotedly her plan of working for brotherhood; and some of them are here today. So that when you are thinking of this beautiful place and of just the few glimpses that you have had of our work, you must remember that it is the co-operative spirit that has brought this about, that it is those deep and profound thoughts of real brotherhood, that have made a unity among us in



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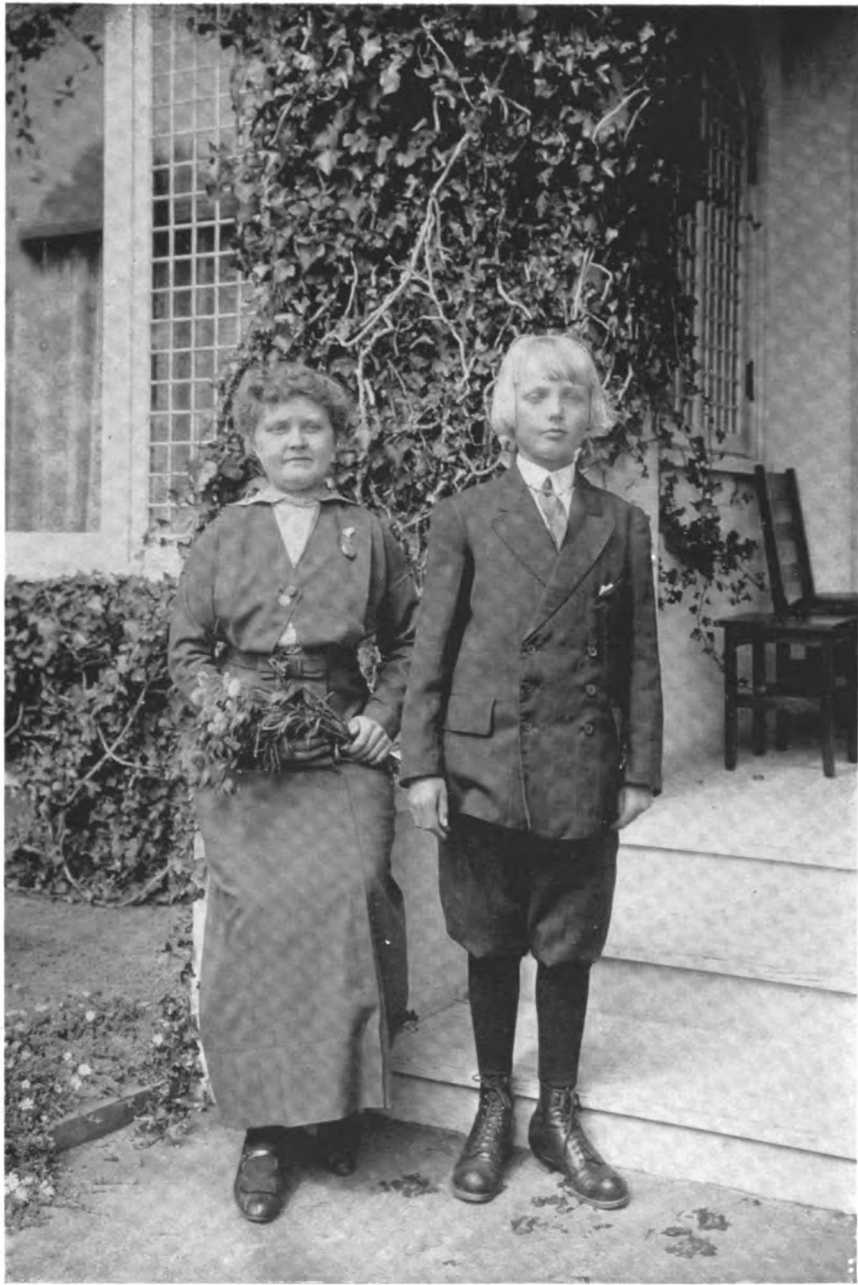
FLORAL TRIBUTES: MEMORIAL DAY IN THE ROTUNDA OF THE RĀJA-YOGA COLLEGE, MAY 30, 1916
This gives a more general view than the two preceding illustrations.



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BENNINGTON MONUMENT, AT THE FORT ROSCRANS MILITARY CEMETERY, POINT LOMA, CALIFORNIA
MEMORIAL DAY, MAY 30, 1916

Wreaths were laid here by students of the Raja-Yoga College and Academy.



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MISS KARIN HEDLUND AND STAFFAN KRONBERG, PUPILS AT THE
RÅJA-YOGA ACADEMY, POINT LOMA; GRANDCHILDREN OF
MME. KARIN SCHOLANDER, OF STOCKHOLM
Staffan Kronberg is the son of Professor Julius Kronberg, Court Painter
and one of Sweden's most noted artists.



Lomaland Photo. & Engraving Dept.

A GROUP OF SWEDISH PUPILS AT THE RÅJA-YOGA ACADEMY AND SCHOOL, INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

such a way that there is no disharmony. We have a certain quality of devotion to principle, and to the welfare of humanity, that can be expressed here possibly better than elsewhere, for the reason that we have fewer stumbling-blocks to meet along the path. Nature has blessed us, as you see, with these inspiring surroundings. All those who come here to take part in this great Theosophical effort, do so from choice, and they feel that they are not working for themselves alone, but that they are working for the world's good; and that they are ready to consider any reasonable subject that will tend to the upliftment of the human race. So you can imagine that it was a very, very great pleasure for us all here to receive you; although there are regrets, of course, that you have not more time to spend with us, for we wish you to see the real working of our unique Institution. You have simply had glimpses; but if you were here from morning until night, and from night until morning, for a few months, or even for a few days, you would certainly realize that there is an honest, unselfish effort being made here at this international center, for the betterment of the human race.

Madame Tingley then made a vigorous protest against some of the fads and absurdly fantastical doctrines that had been presented to the world in the name of Theosophy and of truth, and which had led so many people away from finding the light which they sought. She continued:

I know that the time is coming when members of the profession which you represent will take up the study of Theosophy from that scientific standpoint. that will show you that it is absolutely necessary for you to have the knowledge which it affords you. As an accessory to your medical studies, it would be a great help to you. I know that when I first joined the Theosophical Society I was surprised to find many eminent physicians connected with it, particularly in Europe, among some of the very brightest minds. And all the physicians whom I have met, who have not fallen out of our Society through their own selfishness or their own weaknesses, admit that Theosophy has enlightened them, that it has added to their knowledge of medical science, and has been a helpful factor along the way.

I think that the remarkable success that we have had here, in connection with the diseases of children and of adults, is due very largely to our staff of physicians, and particularly to Dr. Wood, who is a close student of Theosophy, who has made, in my opinion, some very marvelous discoveries; and I know he is going to be very generous after a while with the medical profession in this connection; and of course this is only right.

So I am taking the liberty, not of trying to convert you to Theosophy, because I do not believe in conversions, but of telling you thoughtful physicians to study Theosophy and see what it will do for you as an assistant, as a companion in thought, a helper, all through your efforts in dealing with human nature.

I am really very grateful for your presence, and hope that we shall all meet again here, and that the time may come when you may understand Theosophy better; and that by this unity of spirit we may understand your great work better. But of this be assured: the members of the Universal Brotherhood and Theosophical Society, of which I have the honor to be the Leader throughout the world, are heartily in sympathy with your efforts. Thank you.

OBSERVER

**Râja-Yoga Pupils
Please Famous
Conductor of
Wagnerian Opera**

Saturday afternoon, May 13, Mme. Katherine Tingley and the faculty and students of the Râja-Yoga College entertained a musician of world-wide reputation in the person of Dr. Alfred Hertz, Wagnerian conductor of the Metropolitan Opera Company for some fifteen years.

Dr. and Mrs. Hertz arrived in time to attend the regular exercises given by the students for guests visiting the International Theosophical Headquarters. After witnessing the Scandinavian folk-dance and listening to the songs and symposium by the younger children in the beautiful Temple of Peace, and then taking in the superb view from the open-air Greek Theater, the guests returned to the Temple of Peace, where a special reception was tendered them by the older students and members of the faculty.

After words of welcome and a brief outline of the aims and achievements of the Universal Brotherhood and Theosophical Society and of the Râja-Yoga system, delivered by representatives of the College and Academy, the Râja-Yoga International Orchestra rendered the first movement of Beethoven's Second Symphony, to which Dr. Hertz listened with closest attention and applauded vigorously. The Râja-Yoga International Chorus then sang two songs, one by Elgar, and the other by Brahms, which the great conductor and his wife received with enthusiastic appreciation. Dr. Hertz being now invited to say a few words to the students, responded as follows:

"This takes me so completely by surprise, that I do not know what to say. What I have heard from your orchestra just took me off my feet. The songs also were so effective in tone, and sounded so sweet. When I saw all these young faces, I did not realize that it was possible to get such results. I must say that I am dumbfounded at what I have heard. This whole visit will surely remain with me as one of my great remembrances, which I assure you I will cherish as long as I live."

At the close of his address, being offered the baton by Prof. W. A. Dunn, Dr. Hertz, who is accustomed to conduct all the Wagnerian operas from memory, led the College orchestra in the slow movement to Beethoven's Second Symphony. After congratulating the students on their *ensemble* and declaring he would always remember this visit and wished to be remembered by his young friends, Dr. Hertz left the Peace Temple amidst the singing of the chorus, and drove away with their music still filling the air.

— From the San Diego *Evening Tribune*, Monday, May 15, 1916



MAGAZINE REVIEWS

**Den Teosofiska
Vägen:
Stockholm**

The issue of October, 1915, contained a full account of the proceedings of the Parliament of Peace held in Lomaland last year under the presidency of Mme. Katherine Tingley. The article is illustrated with nine beautiful full-page plates. A two-page illustration is also given of the International Conference of

Women Workers to Promote Permanent Peace, held in San Francisco last July. Part of one of Madame Tingley's lectures on peace, in the Isis Theater, is

another feature. Other articles are: "Universal Brotherhood the Essential Factor in Human Development," "Homogeneous Civilization," "Our Complex Personality," and "What is Work?" The number for January, 1916, has the full text of Madame Tingley's address of March 28th, 1915, dealing with the Theosophical Movement as the basis for permanent world-peace. Essays of exceptional interest are: "Questions as to Râja-Yoga Education Answered," "A Trip through India," "Archaeology," "The Opening of the Door," and "The Grand Old Simple Truths." Eight excellent plates accompany the article on India. "The World's Youngest Teachers" is the legend under one of the Lomaland plates.

**El Sendero
Teosófico:
Point Loma, Cal.**

The January number has a notable address given by Madame Tingley, treating mainly of the Theosophical conception of duty. An article entitled "Algiers the Beautiful" is embellished with six choice plates. "Evolution, Reincarnation, and the Gods" is a literary gem. "The Rose and the Cup" is a tale charged with oriental fragrance and imagery. The April number reproduces another of Madame Tingley's lectures, dealing mainly with Theosophy for the young, and in the home. An article on Donatello is finely illustrated. Among other essays are: "Right Education and World-Peace," and "The Gods and Ancient Rome." Six plates are given of masterpieces in Japanese art. In the January and April numbers the highly interesting biography of Alphonse de Lamartine is brought to a conclusion.

**Râja-Yoga
Messenger:
Point Loma, Cal.**

The January number of this artistic quarterly for the young conducted by students of the Râja-Yoga College, continues "A Symposium of Universal Peace," with an article on Teutonic Peace-Workers. The twentieth essay on Architectural Styles deals with Roman tombs and aqueducts. The first of a new series called "Glimpses of Colonial Life in America" treats of the Massachusetts Bay Colony. Other essays are: "The Story of the Liberty Bell," "Resolution and Perseverance," "Old Sol as a Lamplighter," "Southern California at San Diego's Exposition," "A Christmas Bell," poems, etc., etc. In the April number the Symposium of Peace describes some of Russia's Peace-Workers. Colonial Life takes up "The Old Dominion and the South." "Roman Architecture" is concluded. Among other bright articles are: "A New Interpretation of Shakespeare," "The Poet of Old Provence," and "Is there a Terra Firma?" There are no less than fifteen full-page illustrations in each of the numbers, most of which are artistic triumphs.

**The New Way:
Point Loma, Cal.**

During the past six months this eight-page monthly has pursued its career of quiet helpfulness among the prisons, and not alone in the United States. The articles are short, and of a kind to cheer, amuse and encourage. There is always a poetry page. Remarkably good is the "New Way Guide-Book" column; and we fancy the "Heard This?" column at the end is of the kind that some turn to first, sure of getting a hearty laugh. The first page has always a good picture-plate, and we notice that two or three other pages often have pictures as well.

The Universal Brotherhood and Theosophical Society

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

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

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

MEMBERSHIP

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

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

OBJECTS

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

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

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

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

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

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

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

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

THE SECRETARY

International Theosophical Headquarters
Point Loma, California

The Theosophical Path

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KATHERINE TINGLEY, EDITOR

THE PATH

THE illustration on the cover of this Magazine is a reproduction of the mystical and symbolical painting by Mr. R. Machell, the English artist, now a Student at the International Theosophical Headquarters, Point Loma, California. The original is in Katherine Tingley's collection at the International Theosophical Headquarters. The symbolism of this painting is described by the artist as follows:

THE PATH is the way by which the human soul must pass in its evolution to full spiritual self-consciousness. The supreme condition is suggested in this work by the great figure whose head in the upper triangle is lost in the glory of the Sun above, and whose feet are in the lower triangle in the waters of Space, symbolizing Spirit and Matter. His wings fill the middle region representing the motion or pulsation of cosmic life, while within the octagon are displayed the various planes of consciousness through which humanity must rise to attain to perfect Manhood.

At the top is a winged Isis, the Mother or Oversoul, whose wings veil the face of the Supreme from those below. There is a circle dimly seen of celestial figures who hail with joy the triumph of a new initiate, one who has reached to the heart of the Supreme. From that point he looks back with compassion upon all who are still wandering below and turns to go down again to their help as a Savior of Men. Below him is the red ring of the guardians who strike down those who have not the "password," symbolized by the white flame floating over the head of the purified aspirant. Two children, representing purity, pass up unchallenged. In the center of the picture is a warrior who has slain the dragon of illusion, the dragon of the lower self, and is now prepared to cross the gulf by using the body of the dragon as his bridge (for we rise on steps made of conquered weaknesses, the slain dragon of the lower nature).

On one side two women climb, one helped by the other whose robe is white and whose flame burns bright as she helps her weaker sister. Near them a man climbs from the darkness; he has money-bags hung at his belt but no flame above his head, and already the spear of a guardian of the fire is poised above him ready to strike the unworthy in his hour of triumph. Not far off is a bard whose flame is veiled by a red cloud (passion) and who lies prone, struck down by a guardian's spear; but as he lies dying, a ray from the heart of the Supreme reaches him as a promise of future triumph in a later life.

On the other side is a student of magic, following the light from a crown (ambition) held aloft by a floating figure who has led him to the edge of the precipice over which for him there is no bridge; he holds his book of ritual and thinks the light of the dazzling crown comes from the Supreme, but the chasm awaits its victim. By his side his faithful follower falls unnoticed by him, but a ray from the heart of the Supreme falls upon her also, the reward of selfless devotion, even in a bad cause.

Lower still in the underworld, a child stands beneath the wings of the foster-mother (material Nature) and receives the equipment of the Knight, symbols of the powers of the Soul, the sword of power, the spear of will, the helmet of knowledge and the coat of mail, the links of which are made of past experiences.

It is said in an ancient book: "The Path is one for all, the ways that lead thereto must vary with the pilgrim."



The Theosophical Path

An International Magazine
Unsectarian and nonpolitical

Monthly

Illustrated



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

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

He who lets the heart wander loose, that man shall not obtain Nirvāna, therefore you ought to hold the heart in check . . . modesty is like a beautiful robe. . . . Modest behavior keeps the heart composed; without it every virtuous root will die,—without it, man is as the beast.

If a man should cut your body with a sharp sword and sever limb by limb, let no angry thought or of resentment rise, and let the mouth speak no ill word. Your evil thoughts and evil words but hurt yourself and not another; nothing is so full of victory as patience, though your body suffer the pain of mutilation. Remember! he who has patience cannot be overcome, his strength is strong indeed! give not way to anger, then, or to reviling. Anger and hate destroy religion, and, moreover, they destroy all dignity and comeliness of person: as when we die our beauty is effaced, so the fire of anger burns up the beauty of the mind.

. . . Deceit and truth are in their nature opposite and cannot dwell together more than frost and fire

Covetousness brings sorrow; desiring little, there is rest and peace. To procure peace in life there must be small desire, much more for one who seeks eternal peace. . . . A contented mind is always joyful, this is the joy religion gives; the rich and poor alike, having contentment, enjoy perpetual rest. The rich, without contentment, endure the pain of poverty; though poor, a contented man is rich indeed.

— *The Substance of the Vinaya* (one of the earliest of Chinese Buddhist works), translated from the Chinese by S. Beal.

THE THEOSOPHICAL PATH

MONTHLY ILLUSTRATED

EDITED BY KATHERINE TINGLEY

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

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

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COMMUNICATIONS

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

MANUSCRIPTS

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

SUBSCRIPTION

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

REMITTANCES

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

CLARK THURSTON, *Manager*
Point Loma, California

VOL. XI No. 2

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Lomaland Photo. & Engraving Dept.

A BEND IN ONE OF THE MANY BEAUTIFUL WALKS AT THE
INTERNATIONAL THEOSOPHICAL HEADQUARTERS
POINT LOMA, CALIFORNIA

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XI

AUGUST, 1916

NO. 2

THE soul is the assemblage of the Gods. The universe rests in the Supreme Soul. It is the soul that accomplishes the series of acts emanating from animate beings. So the man who recognizes the Supreme Soul as present in his own soul, understands it is his duty to be kind and true to all.— *Manu*, XII, 119; 125

WAR, PEACE, AND THEOSOPHY: by H. T. Edge, M. A.



IN his able addresses on war and peace, Professor Henri La Fontaine, President of the International Bureau of Peace Societies at Berne, outlined the means which might be adopted for establishing a federation of nations, analogous to the federation of states within the American union, and represented administratively by a body of able members from the different nations. That such a federation is needed and will probably come may be admitted, and great honor will be due to those who have labored so ardently and capably to bring it about. But outward events are manifestation of the inward spirit that rules in men's hearts and minds; and this aspect of the question calls for equal and even paramount consideration, especially in a Theosophical magazine. Using the same analogy — that of the world of nations with the nation made up of states — we see that, even in times of peace the manifestations of discord are evident, and that the disintegrative forces at work in our life tend to the disruption of society and to the degeneration of life social and individual. If these disintegrative forces are suffered to grow unchecked, it will be impossible by merely administrative and legislative means to stem the tide or prevent the accumulating forces from finding an outlet in strife, whether international or civil.

The case of the body social or national or international is similar to that of the individual; for the individual is made up of a large number of elements which may or may not be in harmony with one another. The disintegrative force in the individual is personal desire, which unless controlled by a superior law, will destroy the life.

Alcoholism, concupiscence, and the drug evil are instances of desires that have attained the mastery and threaten imminent destruction. Passing from the individual to the body social, we see the same disintegrative forces at work; and the conflict of selfish desires results in faction, social diseases, and the other familiar forms of social disintegration. Finally the war is an instance of the same disintegration on an international scale; for the disruptive forces are rapidly exhausting the nations to no good purpose whatever to any one of them. The case is that of a fever or a fire, which grows with what it feeds upon and knows no other law than that of headlong onrush towards the goal of exhaustion.

To a man who is being hurried to destruction by ungoverned lusts and passions, there is but one law of salvation, and that is a moral imperative, a positive will, a "must"; he *must* stop, and there is no more to be said. Such words as "obligation," "duty," "moral necessity," seem to have faded out from our lives, and to have been replaced by "rights," "privileges," and "pleasure." But duty and obligation are the very essence of *human* life as such. He who follows duty obtains happiness, but he who seeks happiness finds not happiness but duty confronting him.

If we examine our national constitutions and the manifestos and programs of various causes and societies, we find that they are built upon the idea of "rights," and are concerned with the means of enabling people to follow their inclinations without interfering with, or being interfered with by other people. Mutual distrust and suspicion pervade these manifestos; and the assumption is everywhere tacitly made that every man is every man's enemy, except in so far as prevented, and that people will take all they can get, regardless of the interests of their fellow-men. People are actually not nearly so bad as these constitutions paint them; for people are in fact moved by other feelings than ruthless self-interest; and it is this that holds society together in spite of its cynical principles. But how much better it would be if the constitutions and party programs represented better the true nature of man! Could we not have constitutions and manifestos based on duties rather than on rights, and on obligations rather than privileges? The rights of a citizen are familiar enough to be almost nauseous; but we could stand a good deal more about the duties of a citizen.

The idea of duty and obligation may be irksome to some natures,

but we take leave to opine that that is because they cannot tolerate interference with their inclinations. Also it is our belief that children can be so brought up to love and cherish the idea of duty that it becomes perfectly natural instead of being irksome.

Little does it strike us that, when we follow inclination, we are simply obeying an imperative — a “must” — that proceeds from some part or other of our nature. If this idea occurred to us oftener, we might find it easier to understand why a man should obey the moral imperative proceeding from the higher part of his nature. It is between two voices that we have to choose — the voice of personal desire and the voice of conscience. The voice of personal desire leads by shorter or longer paths to our own undoing; there is no finality in its pursuit; it has no goal. This voice is not the one for man to follow, however well it may suffice for the animals, whose desires are restricted and are not complicated by intellect. Man has to follow his *higher* instincts, revealed to his understanding by conscience. Otherwise he will court destruction.

For it is impossible for man at one and the same time to develop his intellect and all his accomplishments of invention and culture to their fullest extent, and yet to aspire no higher than the ideals of animals following their instincts. If he demands the prerogatives of a God, he must aspire to the qualities of a God. At present he is topheavy, with a head in the clouds, and feet in the mire.

The only key to the problem of humanity's future welfare is in educating children from the start to accept the fact of the essential divinity of human nature, and to base all their instruction upon the idea that human nature is dual and that the lower must be subordinated to the higher. This being a truth, it will be recognized by the child; and an important part of education consists in refraining from the inculcation of untruths. As things are, we bring up the child in the idea that its lower and personal nature is all-important; or in other words, we manufacture a cripple whose infirmities will doom it to misfortune throughout life.

Theosophy alone, which has already since its first promulgation so greatly influenced the world, can afford the light and help needed by those who seek a source of reliance for the future welfare of humanity. For Theosophy has proven its own worth. It is not merely a body of principles and beliefs, but a body of convinced people, whose earnest lives and unselfish work stand behind the principles, making

them live and giving them power to bring help. Theosophy has solved the problem of how the higher nature of man may be so real as to become an effective power in overcoming the lower nature. True self-control, which means control of the lower nature by the higher, has been made practicable by Theosophy. We see it in the Râja-Yoga education for children and in the lives of the older students, whether youths, maidens, men or women.

It is the desire of Theosophists to bring to others the help they have themselves received. The principal message is that life will always be a sorry puzzle until one has mastered the great truth that devotion and service are the keynote for man. We may have pity, but not encouragement, for those who imagine that Theosophy holds out vistas of psychic powers, and the allurements that appeal to pride, vanity, and ambition. These are gold bricks. These curiosity-mongers may need a lesson in experience before they can learn to take life seriously; but meanwhile it is of much more importance to the world that we should appeal to those earnest and intelligent souls who welcome a philosophy that is built on the foundations of duty and loyalty to the highest and broadest ideals.

Behind all the earnest purpose in Theosophy stand the Theosophical teachings, representative of the wisdom of the ages, which have so greatly influenced the thought of the world since their first promulgation by H. P. Blavatsky and W. Q. Judge. People who have tried to separate these teachings from duty and obligations have gone astray and are lost in the mazes of psychism and mystery-mongering; for the teachings were not given for the purpose of ministering to curiosity and ambition, but for helping the world. But those who remain faithful to the path of duty find the true meaning of these teachings.



THE great and peaceful ones live regenerating the world like the coming of spring, and after having themselves crossed the ocean of embodied existence, help those who try to do the same thing, without personal motives.

This desire is spontaneous, since the natural tendency of great souls is to remove the suffering of others, just as the ambrosia-rayed (moon) of itself cools the earth heated by the harsh rays of the sun.

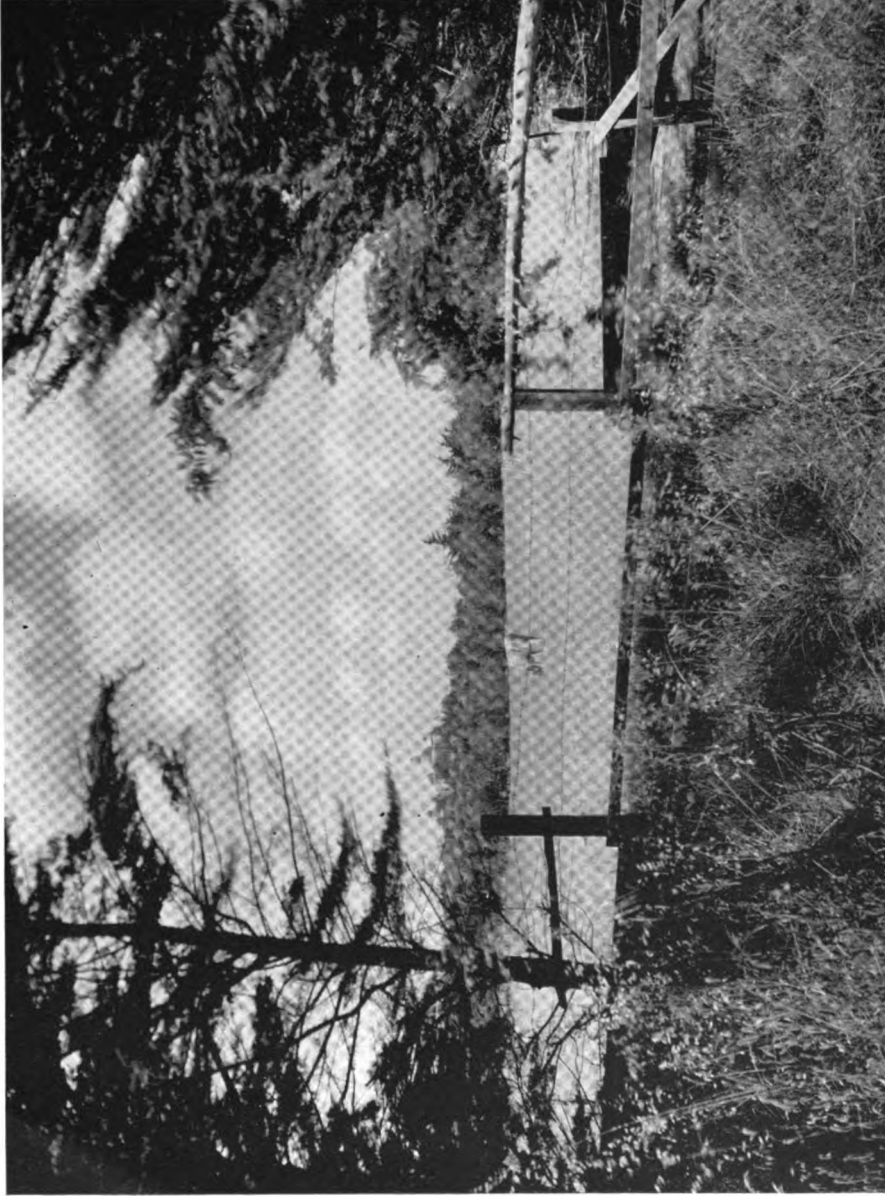
Actions are for the purification of the heart, not for the attainment of real substance. The substance can be attained by right discrimination, but not by any amount of karma.—*Viveka-Chûdâmani*, of Sankarâchârya.



Lomaland Photo. & Engraving Dept.

A VIEW OF PART OF THE GROUNDS OF THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA, SHOWING THE DOME OF THE RÁJA-YOGA ACADEMY

This view was taken from a position on Point Loma Boulevard, looking northwest.



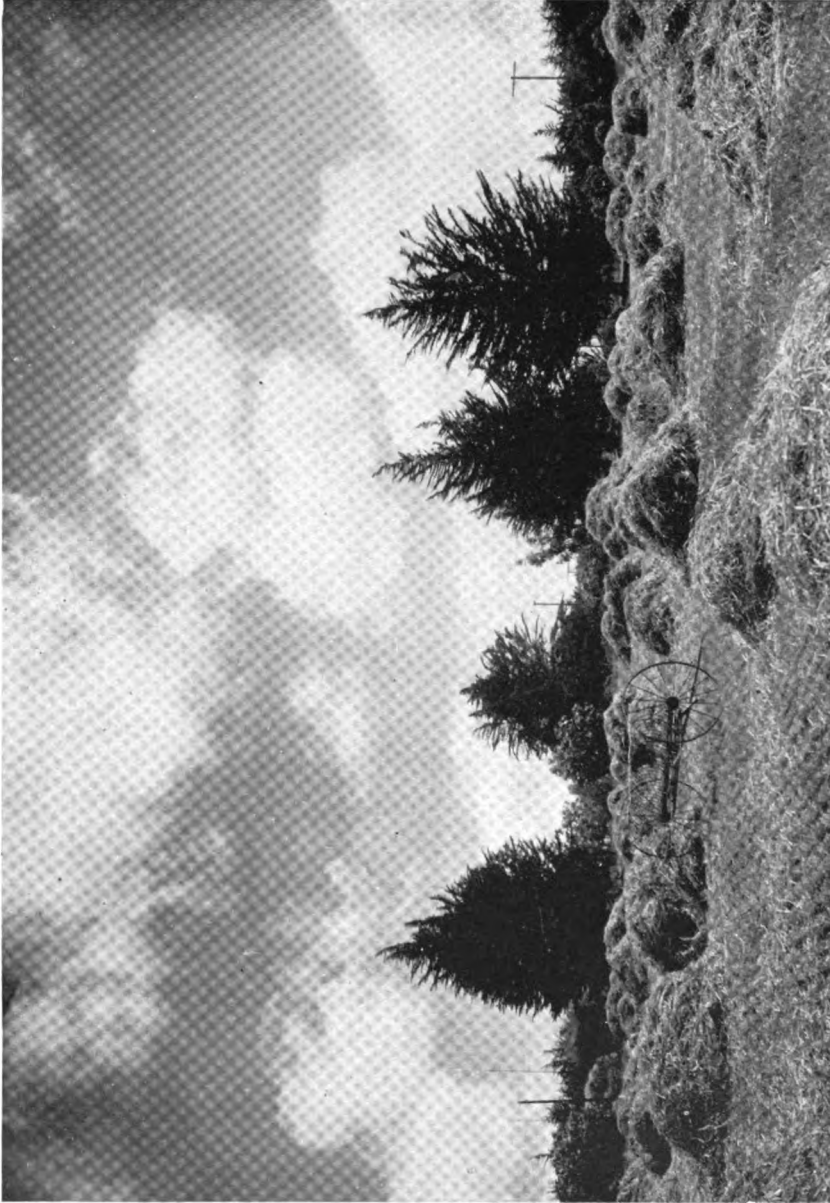
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A QUIET SCENE, PHOTOGRAPHED NEAR THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS
GROUNDS, POINT LOMA, CALIFORNIA



Lomalind Photo. & Engraving Dept.

TWO FRIENDS OF THE RĀJA-YOGA CHILDREN, LOMALIND



Lomaland Photo. & Engraving Dept.

DURING THE MOWING AND GATHERING OF HAY, LOMALAND

SYMBOLISM: by H. Travers, M. A.



THE ancient world attached great importance to symbols, as is very evident, for we find them everywhere. The Red Man of our own continent vies with the ancient races of the Old World in his fondness for symbols. Let us consider some hypotheses as to their use.

- (1) They may be a sort of secret language.
- (2) They may have actual powers — of healing, protecting, evoking influences, etc.— available only to those who know the secret of so using them.
- (3) They may represent things that can actually be seen — though not by an ordinary eye.
- (4) They may be generalizations of natural qualities.

And perhaps other theories can be suggested.

As H. P. Blavatsky points out in *Isis Unveiled*, modern science uses symbols; and in answering a man who cavils at ancient symbolism, she hoists him with his own petard by producing the structural formula of an organic compound. And truly what could be more illustrative of this particular use of symbolism than these formulae used in organic chemistry to express comprehensively, concisely, and with exactitude what would otherwise require many words to express far less accurately? Organic chemists are fond of the tetrahedron; why then should they object to the svastika? or will they strain at an ansated cross and swallow a molecule? Crystallography, especially in connection with recent discoveries in molecular physics, shows us that "Nature" (or Pan or Proteus) does actually geometrize, as Plato said of the Deity. Why then may not a four-armed cross be a generalization of a natural law or principle?

An organic chemist, seeing the symbol of an organic compound knows at once its composition, has a good idea of its properties, and can probably go into his laboratory and make it. What a wonderful thing! For him the symbol is a talisman and he is the magician. But we need not go as far as chemical symbols, for a doctor is able to hand you a scrap of paper with inky marks on it, which will cure you. Could a similar use be made of a cross or a svastika, in the hands of an expert? Knowledge is lacking; but then we have belief in plenty, for what man or body of men does not use symbols in religion, business, walking, talking, eating and sleeping, and every other concern — be it a sacred emblem or a masonic seal or a wedding ring or a flag? The knowledge of the use of symbols may have faded

from the mind, but it survives as a race-memory, and is clung to tenaciously as an article of faith.

The interpretation of ancient symbolism is one of the purposes of the studies carried on in the School of Antiquity; and H. P. Blavatsky's great work, *The Secret Doctrine*, not only devotes one-third of its space specially thereto, but is permeated throughout by symbolism as a body is permeated by nerves. For in truth it is a language, a mystery language; and he who would ask why such a special and secret language was used has but to remember that Beethoven, with all his genius, could never have spoken his mighty thoughts to us without the musical notation — which is a mystery indeed to the uninitiated. Like the musical notation and the Arabic numerals, symbolism was a universal language, independent of national tongues and understood by men of all countries, provided they were adepts in its use.

The great archaic system known from prehistoric ages as the sacred Wisdom-Science, one that is contained and can be traced in every old as well as in every new religion, had, and still has, its universal language . . . the language of the Hierophants. . . . All the ancient records were written in a language which was universal and known to all nations alike in days of old, but which is now intelligible only to the few. . . . The words of that mystery language signified the same thing to each man of whatever nationality.— *The Secret Doctrine*, I, 310

The language of symbols has naturally engaged the attention of erudite students, and we shall find learned and copious books that are perfect mines of information up to a certain point; but the results achieved are not proportionate to the labors spent or the materials amassed. One important result, however, that has been attained is that the unity of ancient culture over broad expanses both of space and time has been demonstrated. But this is often an unwelcome conclusion, tending as it does to the upset of firmly established doctrines as to history; and those who welcome the conclusion are comparatively few and are not deemed orthodox.

One reason why the study of symbolism has not achieved better results is our unfortunate habit of dividing the field of knowledge into separate compartments, each one under the care of a specialist; whereby each department suffers from the lack of light that would be thrown upon it by the other departments. It is not possible to study symbolism by itself in this way and at the same time achieve much success; because it is part of one whole, and that whole needs to be

studied along with its parts. Symbolism is the universal cipher of the Wisdom-Science, and it is the study of that Science that will give us the key to symbolism. We must refrain from docketing these ancient customs as "religion" or "superstition" or "animism" or anything else. We must be able to go wherever the inquiry may lead us, and that without thinking that we are wandering from the track. Knowledge knows no such distinctions as those between religion, science, philosophy, ethics, sociology, etc. Symbols must therefore be studied in intimate connection with the great master-science of antiquity, the root of religions, the Secret Doctrine.

A well-known fad seeks to interpret symbols as "Solar Myths" and to represent the ancients and the modern aboriginal races as inventing this elaborate system for the mere purpose of celebrating the dawn of day, the coming of spring, the rain and the wind, and all the other natural events. But the disproportion between the supposed purpose and the means employed is too overwhelming; mankind can never have been so awed by the contemplation of these familiar phenomena as to attribute such immense importance to their celebration in symbol. It is just here that a little knowledge of human nature and a better sense of proportion would have been found useful to the students of symbology. We must seek other reasons for this universal vogue. The fact is that the solar-myth theorists have been misled by an analogy; and if they had postponed theorizing until they had looked a bit further, they would have discovered other analogies. In the same way other theorists have been misled, as, for instance, those who try to prove that mythology is all linguistic or all astronomical.

The ancient symbols have *seven* different keys, says H. P. Blavatsky, and they must be studied in every one of these aspects. For instance, they may be astronomical, historical, physiological, mathematical, etc. A circle represents the sun, the number *one*, the central source of universal life, the spiritual principal in man, the heart, etc.; while the crescent stands for the moon, the all-mother, the mind in man, the number *two*, etc. The labors of Hercules do correspond to the passage of the sun through the twelve signs of the Zodiac, but both of these things also correspond to the experiences of the human Soul in passing through the halls of probation and overcoming obstacles, as also to the similar events occurring in the drama of whole races of man.

Our subject is vast, but we do not intend to emulate those erudite

and voluminous treatises which leave the reader bewildered with the mass of materials and in somewhat the position of a guest at a banquet with viands in abundance and variety, but lacking the ability to digest even a small part. Rather would we try to derive something useful from the study, and to apply to a few selected instances such rules of interpretation as may afterwards be applied to other instances by anyone who cares to try. Our purpose, in short, must be illustrative and suggestive.

Quite a number of symbols are intended to denote the dual nature of man, as being a God enshrined in a tabernacle. This truth is certainly more important and worthy of celebration than is the bare fact that the earth is renewed in the spring. This latter fact is itself an emblem of rebirth; and it is thus emblematic by virtue of that analogy which subsists between the various parts of the cosmic scheme. As to the dual nature of man — the lower nature, both in man and in the world without, is represented by a cross with four arms, these arms denoting the four elements and the four principles which in man constitute the “lower quaternary.” When we find a circle above this cross, the symbol denotes the higher nature controlling the lower. Even the cross alone, with its central point, shows that four elements are balanced by a fifth; and when the symbol shows the arms bent at their outer ends, it signifies a wheel rotating about a stable center; and this is the well-known svastika, found in almost every country.

The immortal Soul of man is said, when it incarnates, to be *crucified* or “made into a cross”; and crucifixion is an emblem of the imprisonment of the Soul in matter or terrestrial life. A completer symbol is that of a human figure on a cross. The cross as a symbol is universal and of fathomless antiquity. Christianity adopted it at a certain period in the history of that religion.

What practical truth can we glean from the symbol of the Cross? That balance consists in the equal development of all sides of our nature; that the stable point is not in any of the spokes but in the nave; that equilibrium goes with ceaseless movement at the outside and continual rest at the center. If we know what are the four powers or elements or states denoted by the four arms, the symbol becomes an epitome of instruction in the art of life and self-mastery, just as the chemist’s formula is so much condensed information for him. And there are many other clues besides the Cross.

With the Cross go the Circle and the Crescent, and the three

denote the Sun, Moon, and Earth; the Soul, Mind, and Body in man; and other trinities. So a complete man is denoted by the symbol of Mercury ☿. Whereas Christian nations have the Cross, Islam has the Crescent and Star (this Star being said to be a variant of the Sun). Japan displays the Solar Disk. The Egyptian kings are often shown with both the Crescent and the Disk as a crown. No doubt a complete cult would recognize all these emblems, and at other times there would be lesser cults each displaying but one of the emblems. It is curious that in an age characterized by materialism we should display the emblem of the Cross minus its crowning Circle.

It is instructive that even a complete analysis of the lower man — and we have not even that much — would still leave unaccounted for those parts denoted by the Circle and the Crescent; it shows how much there is that we do not know about ourselves.

Speaking of flags, China has (or had) a Dragon, and we must not forget the Serpent, which often replaces the Dragon. The Serpent is often associated with a Tree or with a Cross or Tau; and when we come to ask what practical meaning can be gotten out of this, we find ourselves on delicate ground. The Serpent and Dragon are well-known symbols of human nature — a hard taskmaster till conquered. The book of symbols undoubtedly contains instructions as to how this is to be mastered, so that the Knight may win the Treasure which the Dragon so jealously guards. The aspirant to Knowledge has to face his own nature, which proves unsuspectedly strong and wily when seriously challenged; and this is surely one of the matters denoted by the battle with the Dragon.

While on this topic we may note that the lower nature is sometimes shown as a Bull, and we find Assyrian reliefs showing the King holding the Bull by the horn and stabbing him in the stomach. Possibly it may mean Darius amusing himself, but this does not explain other examples of the same symbol pertaining to other lands. The slaying of monsters is a favorite subject in symbolism. The ancient world may seem childish to those unable to comprehend why such importance should have been attached to these emblems as symbols; but when we begin to realize that the topic of universal and enthralling interest thus depicted was the *drama of the Soul*, we see a way to alter our opinions of the ancients. Our own age is occupied with other concerns, which seem very important to us but do not bulk very large in the vistas of the ages. We are bothered over the thought of

death; our little piles of wealth, fame, or ease, are all left behind us; our friends disappear into the unknown, whither our science cannot follow them, even with the aid of table-rapping. But older races, it seems, dealt in far deeper and more durable concerns; they explored the mysteries of life and death and had a Science that taught how immortality could be won while in the body by him who could master the Dragon and draw aside the veils that obscure the eye. These symbols are their books, achieving the double purpose of revealing and concealing. Humanity is millions of years old, and great civilizations appear and reappear. What we call "history" is but the fragmentary annals of some small cycles in racial history, and comprises the declining years of the later Egyptian dynasties, the episodes of Greece and Rome, and our own singularly hurried and contracted development along a particular line of materialistic pursuit. But think of the millenniums after millenniums that have marked the duration of some ancient civilizations, as we know from the records of their astronomical observations, such as those of India and Egypt — and it dawns upon our mind that the science of those times was concerned not with single life-times and generations, but with those larger cycles of life wherein the sequence of birth and death are regarded as events in the history of the Soul. Truly man must then have been conscious of his immortality. We can form a better idea of what is meant by a Dark Age when true knowledge departs, to be replaced by a condition where the attention is focused on the material concerns of a single earth-life, and mankind has forgotten Reincarnation.

The existence of symbolism, rightly interpreted, testifies to the unity of cults and the universal diffusion of the Wisdom-Religion which has been replaced by dogmas and creeds. The emblem of the Trinity is as old as thought and denotes the creative triad of Father-Mother-Son, Osiris-Isis-Horus, the All-Father, Mother-Nature, and the Universe. As symbols have several keys, this Trinity also denotes the corresponding principles in man: Man himself being the child, born of Spirit and Matter. The symbol is a great generalization, such as science loves, but on a far larger scale than scientific generalizations. It can be applied to the solution of many problems. By it we see that the mind and body of man are only two sides of his nature, and that both spring from a higher source. But the symbol of the Trinity is complex, for it may represent a unity sprung from a duality, or a duality sprung from a unity; and the two together make

the *double triangle* or Solomon's Seal, which is another symbol. Thus we get a Six, which, with its central point, makes Seven, another important key-number.

The Egg is another favorite symbol and is found in association with a bird and at other times with a serpent. There are the mounds in North America representing snakes with eggs at the mouth, and the similar mounds in the north of Europe. In many mythologies the universe is shown as hatched from an egg. It may seem strange that the egg and serpent should have been thought important enough to commemorate in huge mounds, but why is *any* symbol venerated — our own cross, for example? Because the symbol stands for venerated faiths. We have only to think of the importance attaching to badges, in order to understand the importance attributed to these symbols. We realize even today, in spite of the absence of reasoned explanations, the power of an emblem or symbol to evoke a force in a body of people and to distinguish one body from another. Over such badges and that for which they stand, people will fight to the death. By studying the egg and its development important general laws of growth and evolution are discerned, and contemporary biologists study the multiplication of cells as seen under the microscope, and thus learn how numbers and geometry lie at the root of nature.

An emblem is sometimes defined as a group of symbols, and from the emblem we may pass to the ceremonial, wherein that which is represented in symbolism is enacted. To the literalist in religion, ceremonial means nothing and is discarded; another extreme attaches an undue importance to the ceremonial, which however, without its meaning, is a dead husk. Choric dancing and the early drama are connected with the same idea. The mystic potency of *sound* is spoken of by H. P. Blavatsky in her chapters on symbolism; and this reminds us of incantations and *mantrams*. Universally the spell has been recognized as a means of evoking deific powers; this cannot be a mere superstition, it is too widespread and invariable. The fact that such power lies in the use of symbols in connection with sound is sufficient reason for guarding the secrets. If we knew, we would certainly use these powers against each other; just as today we are straining the resources of our knowledge in the cause of destruction. Dangerous secrets would be purveyed, absolutely without scruple, in the sole interests of money-making. Hence a merciful law decrees that Knowledge shall flee from her desecrated shrines, and that the

abuse of faculties shall deprive the abusers of the power to use them.

Thus symbolism is an ancient and universal language which can disclose the past history of mankind and of the earth, and also reveal the mysteries of human nature and the hidden laws of nature in general. But its study, to be profitable, must go hand in hand with the study of the great science of life, of which it is an inseparable part.

GOLDEN THREADS IN THE TAPESTRY OF HISTORY: by Kenneth Morris

PART III

III — THE ROAD OF LEARNING



THERE were seventeen among the Moslems, in Mohammed's day, who could read and write: an accomplishment, as ancient poems show, which one was apt rather to hide, as disgraceful, than to brag on. Ali and Omar were among the number; the Prophet himself was not. Nowhere had he come upon genuine learning, still less seen anything of its better fruits; yet he could lay down the law for Islam in this wise: *The ink of the doctors is holier than the martyr's blood. . . . Acquire knowledge: whoso acquires it, performs an act of piety; who speaks of it, praises the Lord; who seeks it, adores God; who dispenses instruction in it, bestows alms; who imparts it to its fitting objects, performs an act of devotion to God. A mind without culture is like a body without a soul. Glory does not consist in riches, but in knowledge. He who leaves his home in search of knowledge, walks in the path of God. He who travels in the road of knowledge, God will lead him in the road of heaven. The angels blithely spread their wings above him; all creatures pray for him, even the fishes in the water. . . . To listen to the instruction of science and learning for one hour is more meritorious than attending the funerals of a thousand martyrs, or than standing up in prayer for a thousand nights. . . . Assuredly the superiority of a learned man over a mere worshiper is like the superiority of the full moon over the stars.*

Thus he went not half-heartedly to the encouragement of learning; but as if with definite design, made its acquirement one of the first of religious duties: as though he had foreseen that in respect to it, his

people were to be the one hope of the West. He himself, though so unlearned, was the first of the physicians of Islam: a line that includes the names of Rhazes, Avenzoar, Abulcasis, Averroes and Avicenna; the men who made the science, as we know it. He, the humble predecessor of those great ones, was still their predecessor and spiritual forebear; he used no magical formulae, as you would have supposed, in his simple efforts; none of the paraphernalia of bell, book and candle; but sane, scientific methods such as your modern physician would approve. "Diet," said Mohammed, "is the principle of cure, and intemperance the source of all physical ills." Dirt and unhygiene, which in Europe were for centuries to be cardinal dogmas, and as it were prerequisites of all holiness, he put among the cardinal sins, and made them anathema for his Moslems; including among the laws of religion this new Theosophical commandment: *Thou shalt wash!*

Wherefore, unless there was definite design to re-sow the seeds of civilization? With Mohammed of Mecca — with Abdallah's son, the Camel Driver? We dare not affirm or deny, having no gage for the consciousness of supermen. But with the soul that came into incarnation there, equipped for such stupendous labors, yes. The personality is at all times but the broken reflection of the Soul, cast on the flowing instability of the material world. Even with the Great Ones there is still a mysterious duality of being; such as permitted Joan of Arc to be no more, in philosophy, than any peasant of her land and age. And she, companioned of the World-Regents: a Banner-bearer of the flame hierarchies, if all were known! This we may ask concerning the Camel-Driver: if he did know; if he had actually foreseen, plotted it out on Mount Hara, or in Khadija's house, or out yonder in the haunted loneliness with his caravans — what surer steps could he have taken? Personal cleanliness and refinement, religious toleration, the love of learning; sow a resurgent Arabia with these, and at least you shall reap civilization for your harvest presently. Supposing his people should carry at first no great spiritual mission, nor bring to the world sublime basic ideas; they should yet create conditions which would make growth possible; and in which some future Messenger might sow the grander seeds.

To take the threatening world-ruin, and make of it the possibility of world-salvation; to create culture and the scientific spirit out of the sandstorms and passions of impetuous hot Arabia: surely this was enough for one Aeonian Soul to accomplish. For bethink you that

of Jesus and Mohammed, the latter has actually given us more of what good, or potentially good, things we actually have, than has the former. Christ's ethics we have shelved unostentatiously; who knows when the living influence of that sublime and gracious figure ceased to be a force in the world? It withered in the catacombs, probably; at least it was gone before Constantine; it did not emerge into history; there are no Christian nations. But to Mohammed, who was of the same hierarchy, and came from the same source: not to destroy, but to fulfil the work of Jesus: we do provably owe our culture and our science, for what they are worth. He did set that force in motion, which discovered radium the other day, and of old raised up Montpellier, Salerno, Paris to disseminate light. Lister and Finsen, Roentgen and Madame Curie, are all in a kind of intellectual apostolic succession from the Camel-Driver of Mecca.

Our civilization is, from the standpoint of the soul, a thing unsatisfactory enough: all material splendor and inventions are very contemptible, when one compares them with the dignity of the human soul which we have forgotten. And yet there is the possibility of real progress; which there was not in Christendom, broadly speaking, before Mohammedan civilization began to work upon it. Freedom of thought, such as we have (to a certain extent) nowadays, is not the best and highest thing possible, since it leaves open the lethal road to materialism and spiritual death; yet it is a condition absolutely essential to the human soul: a *sine qua non*, and the first of them, for the soul's manifestation and activity. Freedom of thought is the first step; a means, not the end; it does not imply progress in itself; which begins when of one's own will one chooses the roads of thought that lead upward. But unless there are those outward conditions of freedom, the choice may not be made, does not exist.

Europe, before the thirteenth century, had been steadily growing more and more into the grip of an octopus which we may call Obscurantism. Dirt was holy; disease universal; thought there was none, or it was fast waning. The light that had existed among the Celts in the sixth, seventh and eighth centuries, and which burned up again in Wales in the twelfth and thirteenth, had been the object of insidious attack ecclesiastic and military, until it was so thoroughly covered with bushels, so to say, that now it is almost counted superstition to believe that it existed at all. Constantinople was still the seat of a fading and sterile culture; there was luxury there, but no

progress; much mutual theological face-slapping, but nothing you could reasonably call thought. Always the power was growing, that sought to stereotype ignorance and barbarism; and since there is no standing still: since what we call stagnation is really movement toward decay: Europe, under the incubus that ruled it, was actually sliding down toward a savagery to rival that of the Congo or Papua. A pralaya and obscuration of the intellect had set in, which made real spiritual life a thing not to be thought of; since spirituality implies not merely devotion, but an awakening mind under the influence of devotion: a balance of the faculties, in short, with the soul dominant. Devotion, in the Europe of those centuries, meant a selfish desire to get to heaven; which is a sure means of getting the world at large to hell. Spirituality spells a desire to establish heaven here on earth, and knowledge how to set about doing it.

Mohammed came to a people as ignorant and barbarous as any in Europe, or more so; but outside the sway of that influence which dominated Europe. As a first step he set them boiling with religious enthusiasm; which served to unite them for the time being, and certainly won them from the worst of their customs. Then, recognizing that that very enthusiasm might easily become their worst curse, he did his utmost to leaven it with the dogma of religious toleration; he would leave them with the possibility of spiritual growth. Then, to awaken the intellect, balance the life, and assure that possibility, he set forth to start them on the Road of Learning, and assured them that the ink of the doctors was better than the martyr's blood. Now to see how this last astounding doctrine became effective.

Within a few years of the Prophet's death, Syria, Persia and Egypt had been conquered by the Moslems, and everywhere thousands were flocking to the standards of the faith. Whether they came, drawn by the purity and simplicity of its teachings, or driven by the sheer psychological impetus of the movement, or lured merely by hopes of plunder, one thing was commonly true about them: they knew no Arabic, in which language only the holy Koran was to be read.* It devolved upon the Arabians at once to think of something besides fighting: let those who had learning prepare grammars and dictionaries, that Persian and Syrian and Egyptian and African converts might learn to read the Book of God. But then, the new worlds

*For this account we are indebted as usual to Prof. E. G. Browne's *Literary History of Persia*.

conquered and the new methods of life were turning the language of the Koran a little archaic; and Mohammed had been a master of the vast wealth of the Arabic, and the book was full of rare and unfamiliar words. How to get the fullness of their meaning, especially so that foreigners could understand? — By collecting the ancient literature of the desert: the old innumerable battle-poems and odes and ballads. For no race had loved poetry more than the Arabs, with whom the emergence of a poet was marked by grand festivities, in which all neighboring tribes, if not too hostile, would share. But these poems themselves needed understanding: there were references of all sorts that must be unraveled; we must then acquire knowledge of *Ansáb* (genealogy); of *Ayyam* (the battles or “Days” of our fathers), and of *Akhhár* (their history). Nothing for it but to “go upon the Road of Learning”; here is matter, thanks be, that will take a lifetime or so to collect.

Then there were the rules of life as given in the Koran itself; they needed explaining, and their applications to be made clear. How should that be done, save by hearing from the Prophet’s own companions what he himself had said about them, or how he had acted under these circumstances or those? Saddle your camel, and away with you on the Road of Learning!—here is a new science to be born: *Hadith*, tradition: which shall provide you scope for unlimited research. For, given a tradition, you must test its authenticity; what if untruth should creep in, where the matter concerns salvation? It had passed from lip to lip of many, probably, before you now were engaged in reducing it to writing: that whole chain must be hunted up; one link you shall find in Al Maghreb, and the next in Hindustan; no matter, since the purity of Islam depends upon the validity of each, and on your exactitude in testing them. You must inquire into the character and dependability of every witness; you must know the date of each transmission, and every detailed circumstance concerning it; before you are aware, Biography and Chronology have come into being. Then the old poems and the Koran itself were rich in references to the history of neighboring races: quaint, obscure references enough, in most cases; but every one of them must be sifted, examined, brought up for identification under the lenses of infinitely patient research. Up camel again, and off with you to sojourn for years among the Greeks, the Persians, Egyptians, Ethiopians or Himyarites; there to inquire, to collect, to rummage among manu-

scripts, traditions, half-lost memories of the aged; you shall get these things right, for the sake of Islam and posterity. The angels will blithely spread their wings above you; you are in the Way of God until you return home.

For during the first century after the Hejira, none of this knowledge might be obtained in books; those who desired it must go wandering the world and the desert in search of it. The Road of Learning was no figure of speech, but fact. Abu'd Dardá said: "If the explanation of a passage in the Book of God presented difficulties to me, and if I heard of a man in Birku'l Jumad who could explain it, I would not grudge the journey thither." Birku'l Jumad, geographically speaking, was an inaccessible spot in southern Arabia; proverbially, it was Timbuctoo, Jericho, or the Other End of Nowhere. In 730 one Makhul, a Moslem slave in Egypt, was given his freedom and permission to return to Arabia. He would not go until he had "gathered together all the learning that was to be found in Egypt"; and when at last he set forth, it was to "journey through the Hejaz, Iraq and Syria, seeking an authentic tradition," if you please, "as to the division of the spoils taken in a certain battle. . . ."

During the Ommeyad period this quest of learning became a habit, almost a mania. Thousands went tramping the empire after a word, a little twopenny tradition. It was to these Moslems as pilgrimage to the shrines of saints to the medieval Christians. The Prophet's words rang in their souls; they went forth in boundless enthusiasm upon the Way of Learning, the Way of God. Bless their dear eager hearts; I am not prepared to deny that the Angels blithely spread their wings over them; that all creatures prayed for them, even the fishes in the ponds! The knowledge they acquired was barren enough for the most part, no doubt, and of supreme unimportance to the world; but there was this about it that was, on the contrary, of supreme importance: one hundred and thirty years of seeking it in that patient, indomitable, enthusiastic and *exact* way, had induced in them the Scientific Spirit. It had ingrained in the Arabian consciousness the habit of scientific investigation, and a careful and devotional love for all learning as such. It had made all books quasi-sacred, on account of the information they might contain.

THE TRIPLE MAN: by H. Coryn, M. D.

(The members of a California medical association recently visited the Râja-Yoga College, founded by Katherine Tingley at the International Theosophical Headquarters on Point Loma. The following is part of an address of reception from one of the resident physicians.)



It was one of Mme. Katherine Tingley's objects in the founding of this institution to show the power of a rounded and completely balanced education to develop among the children here under her care a unique perfection of health.

As men who are familiar with the vital statistics of the day, you will know that whilst our medical science has lengthened the average span of life, this lengthening is mainly due to increased knowledge of the diseases of *childhood* and of the methods of warding off and treating them; but that in spite of all we can do, the diseases peculiar to middle and old age are increasing the number of their victims and steadily extending themselves back to the earlier periods of life. In other words the people's hold on life is secretly lessening underneath the deceptive lengthening of life.

Katherine Tingley desired to show a new way of health through a balanced education which should call out the powers of *all* parts of the child's nature, holding that only in the co-operation of *all* the powers could secure foundations of complete health and long life be laid. The physical, mental, and spiritual must evolve together for mutual perfection.

(1) The physical life is here developed to the full. The climate permits of open-air work and play all the year round. Games, drills, exercises and gardening are part of the daily program. And the dietary is carefully studied and under constant medical supervision.

(2) In healthy bodies the minds of the children are alert and eager, and as fast as they awaken are applied by carefully trained teachers to every department of modern education, singing and instrumental music being specially considered.

(3) But beyond the physical and mental the children are from the first awakened to recognize the moral duality of their own natures — the *spiritual* as the controlling higher, and the wayward *personal* as that which is to be controlled. They are steadily taught to recognize this fact of conflict between the two, and in that early recognition of the real existence of the higher they learn to take sides with it in the conflict, and it becomes a more and more fully developed conscious element in their lives. It is Katherine Tingley's teaching that it is only by the full co-operation of this third element in human nature, the

full letting of this into active life, that mind and body can come to *their* best. It is this highest aspect of our threefold life which gives the power of self-control, the power to resist the impulses whose so-often unrestrained gratification in the ordinary man gives us doctors the most of our work; and it is this which can come to the aid of and sustain the vitality when in the ordinary case it begins so prematurely to fail. Our life is threefold and each of the three requires the development of the others for its perfect functioning. And the spiritual, the controlling part, the seat of will, when it is fully awake in consciousness, when it is fully present as a part of the mind, gives awareness of immortality, keeps the vista *open* before the mind's eye in later years when ordinarily the thought of death would begin to cloud the horizon and to become one of the principal factors in depressing vitality and shortening life. The spiritual, in a word, keeps mind and hope and energy and will alive. It therefore gives power to resist disease, to extend the years, and to make old age a serene period of the richest ripening of consciousness.

It is the application of this principle of threefold education, the full eliciting of the three great activity-forces of human nature, which constitutes the system called by Katherine Tingley Râja-Yoga, words meaning "Royal Union," union of the three.

UNIVERSITY OF OXFORD, ENGLAND: by C. J. Ryan



ENGLAND glories in the possession of two famous and ancient universities, Oxford and Cambridge, and several others of more recent foundation and less historical and social eminence. The sister universities of Oxford and Cambridge hold a very firm place in the affection of the English people. For nearly seven hundred years they have been pulsating centers of energy from which great leaders of the nation in statecraft, literature, science, philosophy, and religion have come, filled with enthusiasm and ambition to serve their country and win the crown of immortal fame.

The beautiful and venerable city of Oxford, which whispers from its towers and stately halls of learning some of the atmosphere of the Middle Ages, calls those who have come under the influence of its glamor to approach nearer to the ideal of perfection in conduct and

wisdom. It is a shrine to which many of the most promising youth of England have gone to offer their pious vows, to frame high destinies for themselves and their nation. There is an air of resonant hope, of lofty aspiration in the green quadrangles, the shady groves, the alcoved libraries, and the solemn chapels. To live in Oxford is to be in the sanctuary of Fame, "to hold high converse with the mighty dead." With its half-medieval atmosphere, its picturesque streets with their quaint old houses, its stately colleges and churches, and its rushing streams spanned by ancient bridges Oxford offers endless subjects of interest and delight to the lover of the beautiful and the romantic. For the student of literature, science, and the arts, there are priceless treasures in its libraries and museums.

Traditions vary as to the origin of the city. One says it was a Druidic seat of learning in early days, and that the bards held their mystic rites in the oak woods which still flourish in the neighborhood. Another declares that the Trojans took refuge in Oxford and planted the seeds of learning there after the destruction of Priam's proud city; still another assures us that Apollo, after the downfall of the classic gods, fled to the sheltering groves and silvery streams of Oxford, where he received a hearty welcome from the local deities! Though these fanciful stories might plausibly explain the classical atmosphere of the university city, none of them is established on a basis that will stand criticism. In fact, nothing is known of learning or of groups of scholars till the twelfth century. The town, however, was a prosperous place several centuries before the university was thought of. Early in the eighth century Frideswide, daughter of a minor king, abandoned the worldly life and established a monastery with a stone church at Oxford.

Oxford stands in the center of England on the banks of the Thames (called the Isis at Oxford), fifty-two miles from London, and the natural advantages of its situation made it an important center of trade and a military post long before the Norman conquest of England. D'Oyly, a follower of William the Conqueror, built a powerful fortress "with a shining coronal of towers" to secure his possessions. The site of the castle is now occupied by the county jail, but one high tower still remains, a picturesque and massive structure. A romantic episode took place here in the early days of the Norman rule. The Empress-Queen Matilda, rival claimant to King Stephen for the throne of England, was besieged by him in Oxford Castle until it



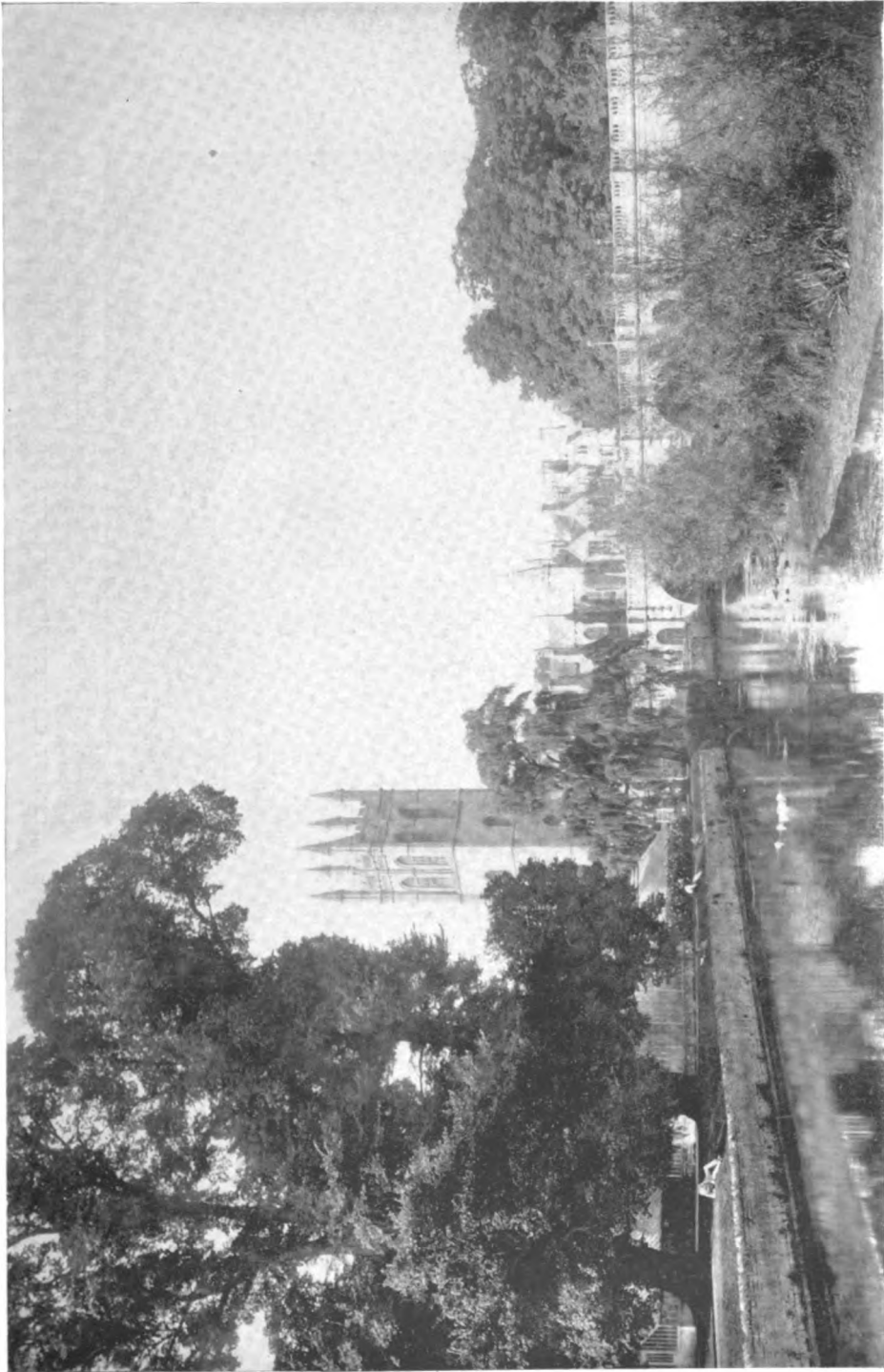
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THE CITY OF OXFORD, ENGLAND



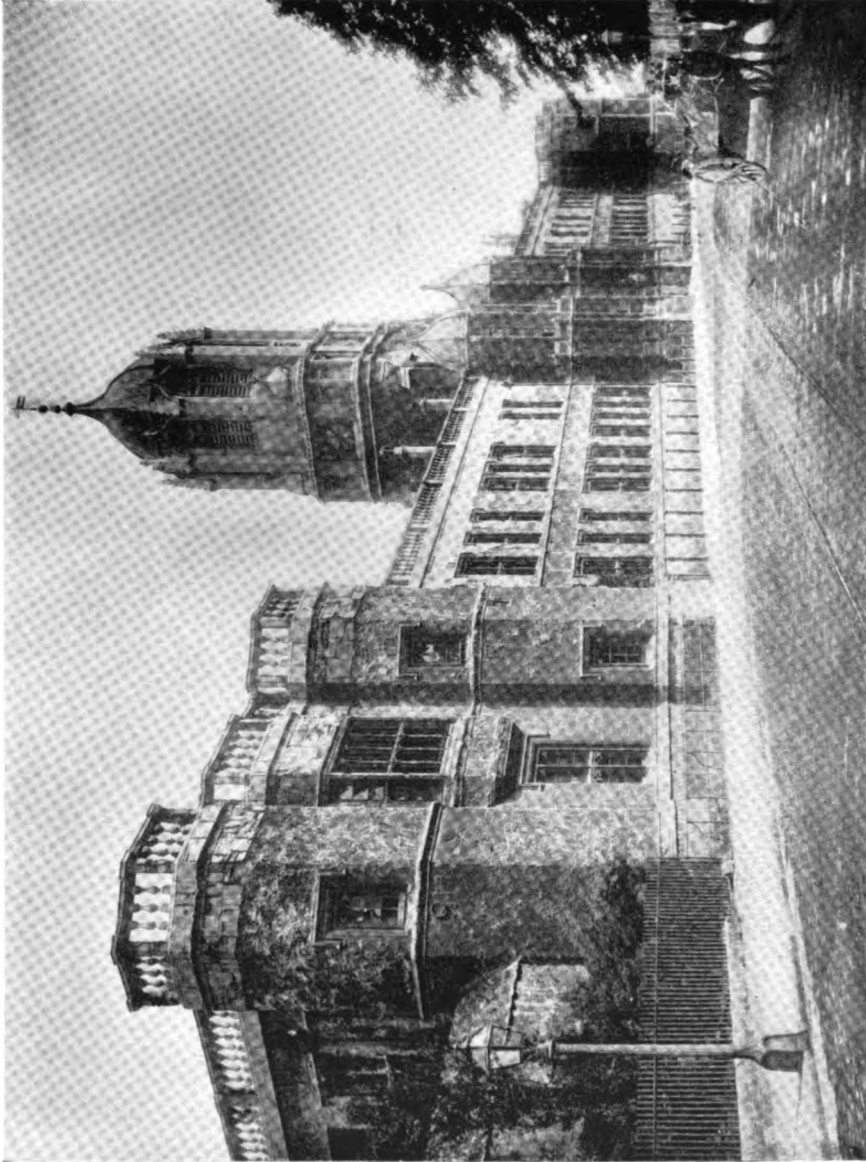
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BROAD WALK, OXFORD



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TOM TOWER, CHRIST CHURCH COLLEGE, OXFORD

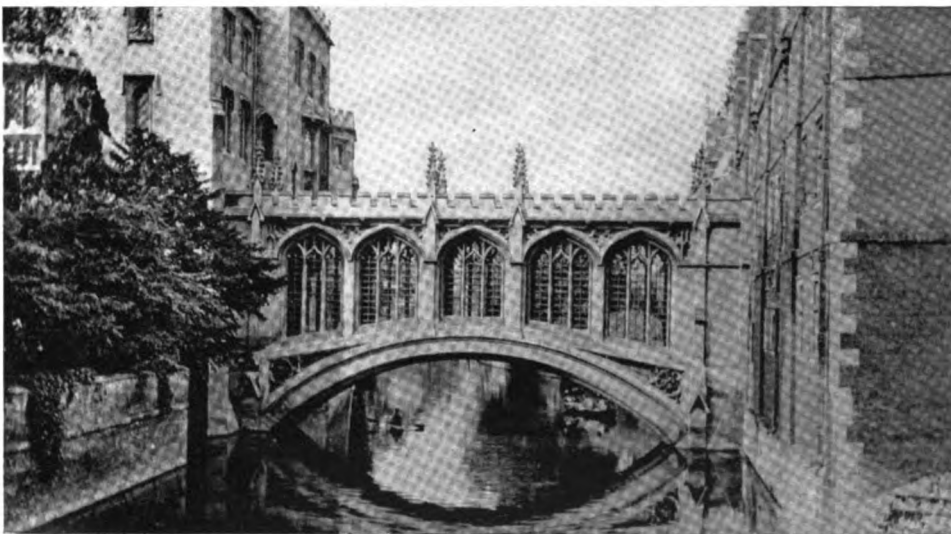


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THE RADCLIFFE CAMERA, OXFORD



QUEEN'S BRIDGE, CAMBRIDGE



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THE BRIDGE OF SIGHS, CAMBRIDGE

was nearly reduced by starvation. She was let down by ropes from the walls by night and escaped on foot across the frozen surface of the surrounding waters.

The city of Oxford has a population of 50,000, and conducts a large trade in grain. It returns one member to Parliament; the University has the privilege of returning two. Although the city had seen many centuries of civic life before a student appeared on the streets, the university gradually crushed out its ancient liberties, and, until quite recently, it was deprived of the ordinary rights of municipal self-government. Parliament frequently met in Oxford in early times, before it was permanently established in Westminster, and even later under Charles I during the civil war and under Charles II when the plague was raging in London.

It is impossible to say what first attracted scholars to this thriving medieval country-town, but increasing references to the existence of organized teaching are found during the twelfth century. In 1164, in consequence of a dispute with the French king over the claims of Thomas-à-Becket, King Henry II ordered all the English clerks who possessed revenues in England but who lived in Paris — then the center of intellectual life in Europe — to return to their own country or lose their money. After that the schools in Oxford increased in prosperity and assumed the character and privileges of a university. The earliest public document mentioning the name *universitas* is dated 1201. The *universitas* was the guild or corporation of the Oxford master-teachers, and the rules for admission resembled those of other guilds in which the apprentice had to produce his masterpiece and satisfy the examiners before he could be enrolled as a master in his art. For a long time the budding university had a hard struggle for existence against the opposition of the citizens, the friars, and the Papal Courts. The Oxford students, though protected by the Church, were not always willing to obey its authority, and at times — for instance, during the religious movement of Wycliffe at the end of the fourteenth century — they claimed great liberty in theological speculation. For a while the city was the chief English center of activity of the friars, the Franciscans being the most noteworthy. Attached to this order were the eminent Bishop Grosseteste of Lincoln, a brave reformer of ecclesiastical abuses; the great philosopher Roger Bacon, who was abominably persecuted for the daring scientific speculations and experiments in which he was centuries ahead of his

age; and of William of Ockham, who supported the civil power against the encroachments of the Papacy.

The students and the townspeople did not get on at all well with each other from the first: the students complained of the extortionate prices of food and the dirty state of the town, and the citizens complained of the lawlessness and violence of the students. In 1214, after the townspeople had hanged two clerks, the feeling became very bitter, and the university, supported by King and Church, determined to curtail the liberties of the city. In 1354 a real battle between the two factions took place, in which the citizens, aided by the neighboring country-folk, "killed, beat, and most cruelly wounded" many of the collegians. This proved disastrous to the city, which had most of its civic rights taken from it, and had to do penance annually until as late as the year 1825. A decree of King Edward III in 1355 granted the university the control of the markets, the supervision of weights and measures, and the sole power of clearing the streets of rioters.

The general character of the university in its earlier days was democratic; anyone could be admitted, even the son of a serf; and the poorest, if qualified, could rise to the highest positions. The Oxford scholars were liberal-minded and frequently defied the royal patrons, the Popes, and the Preaching Friars, when the latter tried to free themselves from the jurisdiction of the university and get the direction of the teaching into their own hands. At first there were no regular colleges; the students lived as best they could in separate lodgings. They soon found it advantageous and more economical for groups to set up housekeeping together and to hire a building, where they could be governed by a master-scholar of some standing chosen by themselves. This was the origin of the "Halls," of which Oxford formerly possessed several hundred. Sometimes a student would receive a legacy or a present; this would be devoted to the benefit of the Hall to which he was attached; the city had to pay fines to the Halls, and a good deal of money was collected. The unsatisfactory system of Halls did not last long. The first College — University College — was endowed in 1249, and Baliol College in 1260, but Merton College was the earliest in which those essential principles of college discipline and organization were established which have remained till this day; its charter dates from 1264. It received the rights of self-government, of holding property, etc., and permission to use a seal as the symbol of those privileges. Other colleges were soon founded on similar

lines and the whole system of English university education was placed on a firm basis: the poor clerks became members of powerful and important corporations, and the control of the authorities was greatly strengthened. The Halls, whose students were looked down upon by the Collegians, gradually disappeared. At the beginning of the fourteenth century there were three hundred Halls and only three Colleges; today there are twenty-one splendidly appointed Colleges and only one Hall, that of St. Edmund, the only surviving representative of a system of university life older than the Colleges.

Wealth began to pour into the university, magnificent colleges were founded, like that of New College, built by the great statesman-architect William of Wykeham, Bishop of Winchester, and early in the fifteenth century the indiscriminate admission of all comers was checked. In the same century the "heresies" of the religious reformer Wycliffe, and other liberal movements which had been received warmly by the students, were repressed. During the new birth of art, literature, and human freedom that we call the Renaissance, England was struggling in constitutional upheavals and theological broils. At the moment Florence and other Italian centers of the New Learning were striving towards a wider culture, and the spirit of antique greatness was visibly reincarnating in the South, in Oxford the bright promise of scholarship and art, after putting forth a few tender shoots, shrank back under the cold blasts of religious and political disputes. Foreign and domestic wars drained the university of its youth, and the ravages of plague increased. The fifteenth century was an age of books, and the gift of Duke Humphrey of Gloucester of his great library, which included many valuable Greek and Roman works, the establishment of a printing press, and the arrival of certain learned Italians "to propagate and settle the studies of true and genuine humanity among us" encouraged the hope — unfortunately not fulfilled till long after — of rapid progress. Richard de Bury, the giver of the first library to the university, said:

What pleasantness of teaching there is in books! They are masters who instruct us without rod or ferule, without angry words, without clothes or money. If you come to them they are not asleep; they do not chide if you make mistakes; they do not laugh at you if you are ignorant. O books, who alone are liberal and free, who give to all who ask of you and enfranchise all who serve you faithfully!

The harshness and bigotry of the theologians, added to the general

unrest of the age, prevented England advancing hand in hand with continental nations in the sunshine of the Renaissance. But for a short time the New Learning was warmly received; Oxford men were the first in England to study Greek; however, it was soon discouraged by the reactionaries, who feared — and rightly from their narrow standpoint — that it would lead to heresy. The colleges were in great danger of being altogether swept away when the religious orders were disbanded during the Reformation under King Henry VIII. Fortunately the despot was a scholar, and he preserved the university from the greed of his courtiers. During the reign of Edward VI (1547-1553) Oxford suffered severely: the libraries were ransacked by bigoted royal commissioners, and many rare and precious books and manuscripts were burned or sold for waste paper. The students fell off greatly in numbers; some of the schools were destroyed, others used by laundresses for drying clothes. In the reign of “Bloody Mary,” the Catholic successor of the Protestant Edward, a great crime, one of the tragedies of history, was committed in front of Baliol College. This was the burning alive of three Protestant martyrs — Bishops Ridley and Latimer and Archbishop Cranmer — for heresy. A small stone cross marks the spot where, a few years ago, a heap of wood ashes was found, the remains of the fires in which these pioneers of spiritual and mental freedom perished in 1555 and 1556. In the church of St. Mary the place is still shown where Cranmer, in defiance of the fire, publicly withdrew the recantation of his heresies that he had just written and made the stoical pledge which he courageously fulfilled: “And as for as much as my hand offended, writing contrary to my heart, my hand shall first be punished therefor; for, may I come to the fire, it shall be first burned.”

The numerous changes in religion that took place in England in the sixteenth century caused great confusion in Oxford and education naturally suffered an eclipse, but under the encouragement of Queen Elizabeth the university increased in prosperity and learning. When she paid a state visit to Oxford the scholars were able to greet her with a Greek oration and to present Latin plays.

The ruling spirit of Oxford in the earlier part of the seventeenth century was the Chancellor or Head of the university, Archbishop Laud. The Convocation House (the parliament house of the university), the Botanic Garden, the first in England, and other foundations owe their existence to him, and Oxford rapidly became very

like the town we know today. With democracy he had little sympathy, and though the generous arrangements of early founders for the support of poor students were not entirely abrogated, Oxford gradually became a rich man's university and the royalist capital of England. The royal pedant, James I, frequently visited it, and his successor, Charles I, and his parliament were entertained by the university during the Civil War. Though the citizens were secretly opposed to the despotic claims of Charles I, the university rallied to his support when he was attacked by the Cromwellian forces. In 1642 the king asked the colleges for money, and the beautiful ancient silver plate was melted down to supply his treasury. After the battle of Edgehill, the court assembled at Oxford and the city was fortified by trenches. The siege did not last long; the king fled, and the triumphant Parliamentary troops marched in; fortunately little or no damage was done to the colleges. Puritans then became the controlling authorities under the Commonwealth, but with the restoration of the monarchy the Church of England regained its power.

Since that time the history of the university and the city has been fairly peaceful, until the present moment when the colleges are almost empty in consequence of the enlistment of nearly all the able-bodied students in the new volunteer armies of the United Kingdom. It is feared by Oxford men that the time-hallowed customs and traditions of the university will be impaired and perhaps destroyed by the long and serious interruption caused by the war. Already there have been immense losses among those who have gone to the front, and it will be difficult to restore the antique spirit.

Oxford has been called the "Home of Lost Causes." However that may be, it has been rightly said that Oxford represents the most advanced intellectual life of the moment, and that what it is thinking today England will be discussing in a few months. The leaven of Oxford ferments rapidly and distributes its energies rapidly through the country. It would take many pages to mention the names of the great men who have received their inspiration at Oxford. A few names will give some idea of what the university has done for the world. Among statesmen we find the great prime ministers William Pitt, Peel, Gladstone, Salisbury, and the present distinguished holder of the office, Asquith. The patriots Hampden and Pym, the courtiers Raleigh and Sidney, the jurists Blackstone and Mansfield, were all Oxford men. In science the long roll of fame includes the names of

Harvey, the re-discoverer of the circulation of the blood, Bradley the astronomer, Lyell, the founder of geology; in poetry there are Shelley, Swinburne, and Southey; in philosophy Roger Bacon, Hobbes, and Locke. The great religious reformers Wycliffe, Wesley, and Whitfield; the historians Gibbon, Hakluyt, and J. R. Green; the writers Samuel Johnson, Ruskin, Addison; the dramatists Ben Jonson, Beaumont; Wren, the architect of St. Paul's Cathedral, London; Admiral Blake; and the great scholars Grocyn, Tyndall, More, Liddell, and Jowett, and many others of equal renown were students of the university. Oxford has also given the world many adventurous founders of states, such as Lord Baltimore of Maryland, William Penn of Pennsylvania, Oglethorpe of Georgia, and, in our time, Rhodes of South Africa.

Oxford is famous for its numerous and splendid libraries. The treasures of the Bodleian Library give the university a supreme place among institutions of learning; to consult its books and manuscripts students come from all parts of the world. It is called after Sir Thomas Bodley, who in 1600 completely refitted, refurnished with books, and endowed Duke Humphrey's library of 1439. In 1749 a magnificent domed chamber, the Camera Radcliffiana, one of the most striking architectural monuments in Oxford, was added by Dr. John Radcliffe. It stands in the center of the city, and the well-proportioned Renaissance dome makes an effective contrast with the Gothic towers and spires of the colleges and churches. Immensely valuable treasures of art, literature and science, including very rare autographs and coins, have been added to Bodleian Library of late years, and it has the right, in common with the British Museum and three other libraries, of receiving a copy of every book published in the United Kingdom. The university also possesses several other fine museums and art galleries. The Sheldonian Theater, built by Wren in 1669, holds four thousand persons, and is one of the most notable buildings in Oxford; it is used for the recitation of prize essays, the conferring of honorary degrees upon distinguished people, and other ceremonies. The Chapel of Christ's Church College has the peculiar distinction of also being the Cathedral of the diocese of Oxford. Until the sixteenth century it was the conventual church of a religious order. It is one of the smallest cathedrals in England, but it displays many interesting architectural features of various styles, and contains some fine old stained glass. A part of one wall is supposed to be the remains of St. Fride-

swide's original monastery church. St. Mary's Church, restored in the fifteenth century, is a handsome building with a noble spire. It is, properly speaking, the parish church of the city, but it has been lent to the university for religious and other meetings for many centuries, and has been closely connected with every important event in its checkered history. Oxford university is no longer officially connected with any church, and though the Established Church of England has the largest authority and influence there are no religious tests to be passed before admission or graduation.

The Colleges are self-governing societies distinct from the corporation of the university, though they are federally incorporated in it. The Chancellor of the University, its highest officer, is usually a distinguished son of the university, and is appointed for life. He is not, however, expected to take an active part in the management, or even to live in Oxford. He is a purely ornamental head, and he delegates his authority to a substitute, the Vice-Chancellor, who is the responsible governor. The Oxford system is adapted primarily to the needs of students preparing for the degree of Bachelor of Arts, but it includes all the necessary facilities for taking the higher degrees in the usual subjects of a university education. About 850 students enter the university annually, and the normal population is 3400. A certain number of students are not attached to any College, but they are under the control of the university authorities. The minimum cost of residence and fees is \$800 per annum. Women are admitted to the lectures and examinations, and if successful their names are published, but they are not permitted to take degrees, even though they have done as well or — as sometimes happens — better than the men. To make the university wider in its scope and to help towards the harmony of all the English-speaking peoples, Cecil Rhodes, the South African Empire-builder, an Oxford man, not long ago bequeathed funds to provide 175 scholarships for students from the British Colonies and the United States.

In athletics Oxford emulates ancient Greece; it is famous for its prowess in all kinds of sport. The rivers, the chief natural features of the scenery, though not large, give facilities for water sports, and are crowded with small craft from the first day of term in October. The annual boat-race between Oxford and Cambridge crews is an event in which the whole country takes the keenest interest. It has not been held since the great war broke out in 1914.

THE AVATAR: by Jefferson D. Malvern



KING CARVAN, son of Irith, had been journeying all day: on horseback across the plain and through the forest, and now on foot up the pass that lies between Mount Wandelosse and the Beacon. By nightfall he would have been king for a night and a day; and already he was taking such a step, venturing into such regions —

As, in plain truth, had not been tempted before, except by Cian and Conan, his brothers, during the history of ten thousand years, or since the passing of Wandelosse the Mighty. For these Mountains of the Sun were inviolate, impassable, terror-haunted. They bounded the empire eastward, and had done so since the empire began. No king had been so foolhardy and ambitious as to lead armies into their fastnesses; no discoverer so enamored of the wild as to look on them with longing eyes. One knew only that beyond Mount Wandelosse, beyond the Beacon, there were vast slopes and precipices upsweeping: lonely green places, and then places craggy with granite where no greenness was; and so on and up by wave on wave of mountain, to peaks covered with eternal snow, and peaks vaster and more terrific beyond; haunts where the wolf-packs howled, heights where the eagles soared; desolations where presences abode that were more terrible than either; — more beneficent, perhaps, but more terrible certainly; for one can make some sort of fight against natural things, even against a wolf-pack; but gods, whether they be hostile or loving — there is no opposing them.

Human feet had, indeed, trodden this pass and these two nearest peaks; or so legend would have it, and none disbelieved. But that was ten thousand years ago: in a titanic and traditional time, long before history was written. Wandelosse the Mighty, Father of Gods and men, it was said, after he had led the people into that land, and after he had built the great city, Karaltwen, and reigned in it a hundred years, had caused a chamber to be hewn out upon the very peak of his mountain, and a cairn to be raised over it; and having bidden his people farewell, had gone up there alone; to sleep, perchance, or to watch there through certain ages; not to die. And he would come again, it was said, singing his ancient song for victory, if ever the national need were supreme, and called for him — and if the king then reigning should know how to invoke his aid.

Such need had never arisen, until now. The history of Karaltwen recorded no grand disaster of plague or dearth; and had there been invasion at any time, it was easily repelled. This was not an ambitious or a restless people, to bring trouble on others, and so presently on themselves. But a decade ago, and their ships were on the seven seas, their scholars honored at a hundred courts; their rich dwelling in piety and peace, and even their poorest sleek with content. Ten years ago; and it seemed a Golden Age aeons distant. For there had been nine years of plague, pestilence and famine since, and one of battle, murder and sudden death; and now let the Gods ward off destruction if they would, for it was beyond the power of man. . . . With one in every three dead of the Yellow Death, and the rest feeble with hunger, what fight could be made when the blonde giants came out of the north, killing, plundering and burning everywhere? What wonder if the invading horde swept away such puny armies as could be raised to oppose them, and was already within striking distance of the sacred city?

It was at that point that the druids came to the king — not Carvan, but Cian — and bade him ride forth on to the mountain to invoke the help of Wandelosse the Mighty. It was then, for the first time in all history, that the archdruid gave up the secret of invocation that had been handed down to him, whispering it in the ear of King Cian as he mounted his horse to ride forth. And Cian the Politic, who had schemed so long and so wisely for the well-being of his people; whose reign, until the years of disaster, had been so wisely ordered, so wonderfully prosperous — had sat in his saddle for a minute, two, in

thought; then called for his chief minister, and for Conan his brother and heir; had taken the golden torque of his sovereignty from his neck, and given it to Conan, saying: "You are to wear it, unless I return by tomorrow evening." He had not returned; and on the morrow, in the evening, Conan the Bold had been proclaimed king.

And in the morning, Conan too received the secret, and rode forth, wearing the torque. And he returned in the evening of the second day, solemn, even anxious of visage; and with little to say but that he would go against the invaders in the morning. He had gone against them, and fallen; and left as heir to his kingdom none but this Carvan, the youngest of the brothers: Carvan the Fool, or the Bard, as some few called him — of whom no one would expect much in such troublous times as these.

For Carvan had never looked to be king; would rather have dreaded the possibility, had it occurred to him. One or other of his brothers would marry and have children, and he would be left in peace, he thought, to dream in the forest, to watch the changes of the sky above the mountains, and fathom with childlike-soaring mind the life of the Gods who haunted them. A gentle dreamer was Carvan, for whom the wildwood flowers were more than all the glories of kingcraft; and the children of the poor dearer than cargoes on the sea, or fields golden with increase, or treaties of alliance with powerful kings. — It may be supposed, then, that there was consternation everywhere when news came of Conan's heroic death; what kind of help should be from Carvan the Fool? — Whose good deeds, even, betrayed the lack of an organizing mind; since he had not the wit to set others doing them, but must needs get about them secretly himself. . . . So it was whispered hopelessly in street and palace; and but for the archdruid, I think, the true succession would have been passed over; and some minister with a head for statecraft, or captain fitted for war, would have been chosen. But Hoova was old and gifted with wisdom more than worldly, and by virtue of his office had the last word. He knew Carvan well, and the ways of the Immortals better, and was as adamant: this was not the time, he said, to offend the Gods by turning from the line of Wandelosse the Mighty. So in his turn Carvan had heard the secret, and ridden forth from a despairing sullen capital, up towards the mountains of the Gods.

Over the cultivated lands, and into the forest that he loved: the shadow-world of green umbrage, shot with golden light-flecks above,

and beautiful below with the dark light of a myriad bluebells in bloom. He heard the blackbird singing; he heard the noonday chanting of the thrush, and the sweet wandering shout of the cuckoo; why should he think of war and disaster, when the lyricism of these proclaimed the nearness of dear and sacred Beings; when immortality rippled over the green fern leagues, and every acorn brooded upon druid secrets of the Gods? In your hands, O Mighty Ones!—in your keeping, O Everlasting Law! And he too, was he not a quivering center of sentience, of divinity, in the midst of this ocean of delight: a soul to perceive, to know, to adore? . . .

So he came to the foot of the pass and the beginning of the hallowed region, and went forward in exceeding great joy. Here no foot had ever trodden, save those of his two brothers, and of the great God himself, in all the ages of the race. He drew deep breaths as he went; the mountain air was pure joy tingling through his being. It was, after all, no sorrow or burden, as he had thought, but a privilege, to be king—in these miserable times at least: since not otherwise might one make the momentous and sublime journey, nor confront the Immortals in their darling haunts. He remembered how Cian's face had changed when Hoova whispered the secret to him; seeming to age suddenly, and the determination with which he had struggled hoping against hope, through the last ten years, going out from it in a resigned heroic despair. He remembered how Conan's warlike features had lighted with a gleam of fierce, desperate joy; and how he, too, had ridden forth a changed man. How terrible the secret must have been, he had thought, to work changes so great on such men as Cian and Conan! And yet, how simple a thing it was, when he in his turn heard it! What had they elected to give, he wondered. An intuition told him: Cian belike had offered his kingship, that was so infinitely dear to him: the daily planning and scheming and governance of things, which was the work and inward nourishment of his being. That was why Cian had not returned: he would not take back the gift he had offered, even though it was unaccepted. And Conan the Brave would have offered his life itself; and so had deliberately lost it yesterday on the battlefield. Tears filled Carvan's eyes, of pride in his brothers, and grief for their sorrow. Dear, heroic Conan! Kind, wise, all-ordering Cian! Why had their great gifts, their supreme sacrifice, availed nothing?

As for himself, the problem presented itself to him not as *What*

should he sacrifice? but as *What did he value most?* Let him find out that, and the rest would take care of itself; to know it was what mattered; to sacrifice it would be the natural thing, and of course. The kinghood had not been enough, as from Cian who loved it; it would be an insult to the God if offered by himself, who held it at a straw's price — indeed, but for this one privilege it conferred on him, rather as a distasteful thing and a burden. Better to follow Conan, and offer his life — and with what joy — to save the women in the little homes of the land, the men toiling in the fields; to save the children of the poor from slavery and sorrow and dishonor! But death for Conan had meant an end, at least for ages, to facing the perils that he loved; it was the greatest sacrifice Conan knew how to make, and yet had not availed. Whereas for him it would mean to ride untrammelled on the winds above the tops of the forest below there; to go unforbidden where he would among these august mountains of the Gods. Ah Death, that many feared, how lovely a thing wast thou: that freed the soul of mortality and partial knowledge; that discovered to it the secrets of the pine tree and the larch tree, of golden sunlight and purple shadow, of the immense blue empyrean where the winds and lightnings sported! To have the myriad-changing and adorable universe for throne and couch and playground and workshop; to claim kindred with the Mighty Ones among the mountains, who watch and toil and revel and are not afflicted, and neither change nor pass nor die!

Carvan the Bard knew that if he gave his life, the gift would be useless. It was something, indeed, that he was very happy to possess; but it was something he would be still happier without. And the arch-druid had said: *That which most thou valuest. . . .*

He was high up in the pass now, on a road that in winter would be a roaring torrent, but now made traveling sometimes difficult, but nowhere impossible. The heat of the day was over, and on the tops of the pines and the larches the sunlight fell with a golden and mellow glow. The silence of the place was altogether wonderful and lovely. On either hand steep, tree-covered banks soared up as high above him, almost, as a lark will fly from her nest; so that only occasionally, when the valley widened or the precipice was broken on this side or that, was there seeing the giant shoulder of the Beacon, purple in heather, on his left, or the giant peak of Wandelosse on his right. Now the shadow of an eagle, or a hawk, sailing far in the blue; now a glimpse of a wild goat poised aloft there on the crag

head; here the hum of wild bees, the flitting of many-colored butterflies' wings, or the sudden scutter of a rabbit . . . and silence, and



golden light, and the sacred spirit of the mountains. . . . What was the thing he valued most? . . . What was the thing he valued most?

The sun was near setting by the time he left the pass, and came out into the larchwoods of a high upland valley. There, as he knew, he must turn to the right, and upward through the trees; then to the

right again, or westward, and out over the wild northern slopes of Wandelosse to reach the path which, according to tradition, the Father of the Race had traversed of old. Through the faery gloom of the trees he went, and over the carpet of brown needles. As the green darkness above him was broken, now and again, by a golden shaft flashing on the blue iridescence, more luminous than jewels, of a jay's wing: so his mood, that had passed into quiet awe and wonder, would be kindled momentarily by thought-flashes almost agonizing in their beauty. In the murmur of the wind in the branches, he heard the voice of the eternal silence; and his soul within him glowed lofty, august, eternal as that.

In the twilight he came out from the woods, through little trees that stood apart in the midst of the greenest of grasses, over-silvered now; and beheld immense skies westward still glorious with the shadowy flame of the sunset's afterglow. Now indeed he was in the Holiest of Holies, and his whole being cried out and quivered in ecstatic joy. He stood on the open slope of the mountain of the Immortals, drew near to the dear and awful presence of the Father of Gods and men. He went on, the path clearly and marvelously marked before him, westward still and upward, the soul in him pulsating with superhuman gladness: come to its own, knowing itself, one with the Gods, with eternal and boundless life. . . .

Himself, and not himself: an eternal glory of which he, Carvan, was but the evanescent shadow. . . .

He knew what thing he valued most: it was his soul — the Soul. . .

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The slope of Wandelosse rises very gradually at this point. There are a thousand yards or more of almost level thicket and bogland between the lip of the chasm, up which he had come, and the upward sweep of heather and granite that ends in the peak and cairn. Here and there are alders many, and sloe-bushes, and tangles of bramble with crimson sprawling limbs; dog-roses to make autumn wistful with their scarlet and orange-colored hips; whitethorn to breathe out sweetness upon May, and to bear haws of dark flame in the midst of October's delicate yellowness and mists. From here you can see, often, the shoulder of the Beacon beyond the pass, when the peak of Wandelosse itself is quite hidden from you, either by the near thicket, or by intervening knolls and juttings on the vast mountainside itself. Through this thicket he pressed on, the way growing more and

more difficult as he went; then out on to the western slope, and on and up, until long after night had come up over the wild regions eastward, and the sky was wholly strewn with mirific hosts of stars. Oh, beautiful over the mountains . . . beautiful beyond telling in God's sacred place. . . .

No, not the life, but the Soul. . . . What would it be, to be without that — to be, and be soulless? Well, that beauty existed: there was the sky, the wind, the mountains. . . .

“Son, what gift art thou prepared to give?”

“Father, I give thee what I can. Not my kingdom, since it is nothing either to me or to thee. Not my life, for I value it at nothing. Take thou my Soul. . . .”

The shadowy flame form towered up over the peak above, awful in its golden and violet beauty, into the starry vastness. . . . And Carvan the son of Irith sank down on the mountainside — asleep?

It was the next evening, as history relates, that Carvan the Mighty rode into Karaltwen. Somehow, the city went mad with joy as soon as the watchman heard his horse's hoofs, and proclaimed the news of his coming. Men swore that he had added a foot to his stature since he went out, and that his face and form shone with the light of godhood. Out he rode again the same night; out with the strangest army that ever followed leader through the city gates: just the rabble that met him in the streets, and that followed because the glory and beauty of him impelled them to follow. How they came by arms at all it were a mystery to tell. A hundred, two hundred, perhaps five hundred there were of them: the ragtag and bobtail of the place: the poor and the maimed and the halt and the blind; they heard him singing the Song of Wandelosse the Mighty, the war-song of all immortal war-songs, and followed.

And he fell upon the foe at the dawn of the morning, and singing, made slaughter of them; he himself, they say, slaying his thousands as he sang; even as none had fought and slain and sung since Wandelosse the Mighty. And the rabble that followed him, made giants by his virtue, heroes by his heroic song, were better than the tens of thousands of veterans that were against them; and they broke the

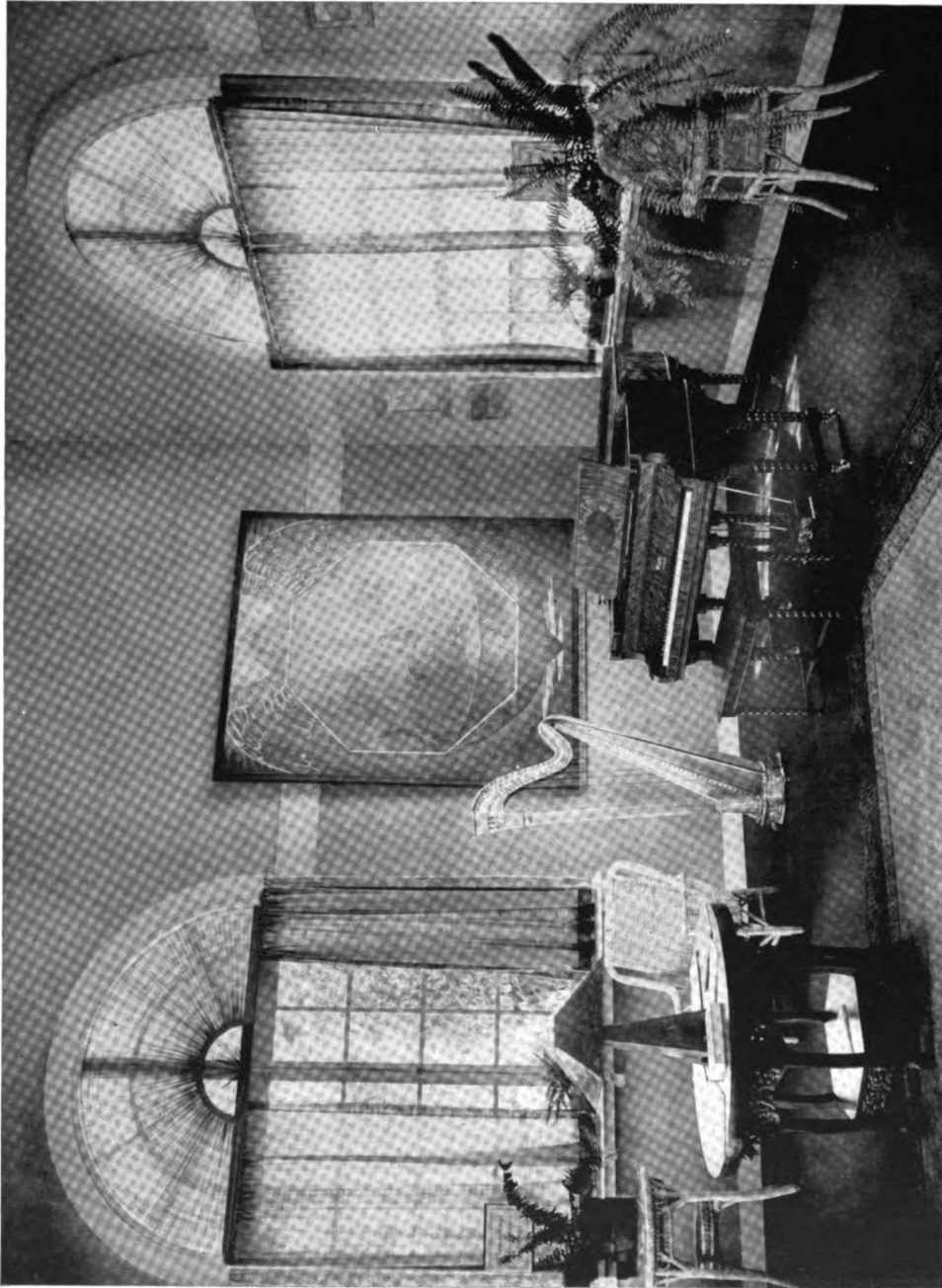
blonde invaders, and scattered them; and followed them up, and broke them again and again, until in all the land there was none left of them alive. And ever as he led his men to victory, Carvan the Mighty sang the Song of Wandelosse, the song that had been forgotten through the ages; and his men, hearing him, became not as men, but as Gods battling; and it seemed to all the people that a God was their king, and that the Father of Gods and men had come into the flesh to lead them. And sweet prosperity followed upon triumph, and gentle peace and wisdom upon war; and once more it was even as it had been, according to the songs and traditions of the bards, when Wandelosse the Mighty reigned, in the ancient days and in the dawn of time.





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AN ARTISTIC STUDY AT THE PANAMA-CALIFORNIA INTERNATIONAL
EXPOSITION, FROM ONE OF THE MANY PERGOLAS WITHIN
THIS BEAUTIFUL PARK



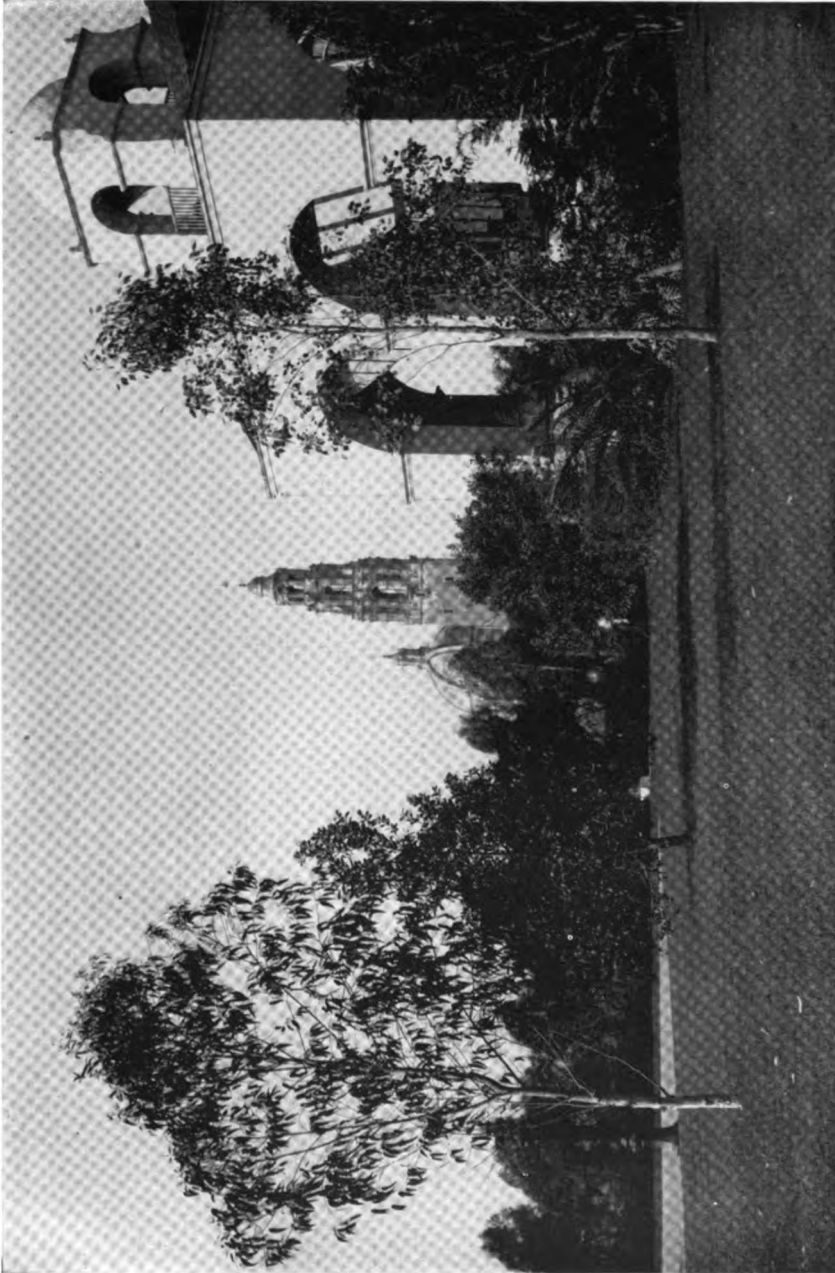
Lomland Photo. & Engraving Dept.

A CORNER OF THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS BUILDING, EXPOSITION GROUNDS
SAN DIEGO, CALIFORNIA



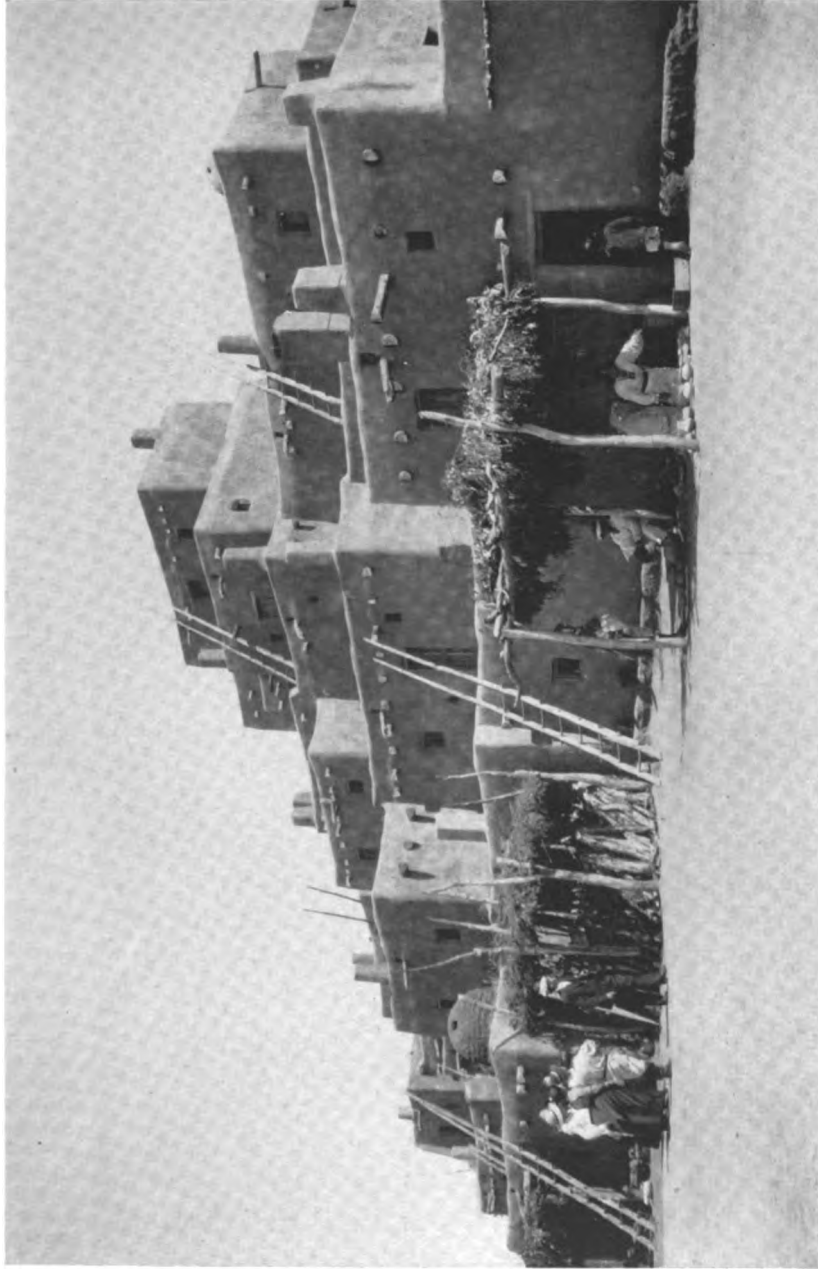
Lomalind Photo. & Engraving Dept.

SOME OF THE STATE BUILDINGS TO THE SOUTHWEST OF THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS BUILDING AT THE PANAMA-CALIFORNIA INTERNATIONAL EXPOSITION



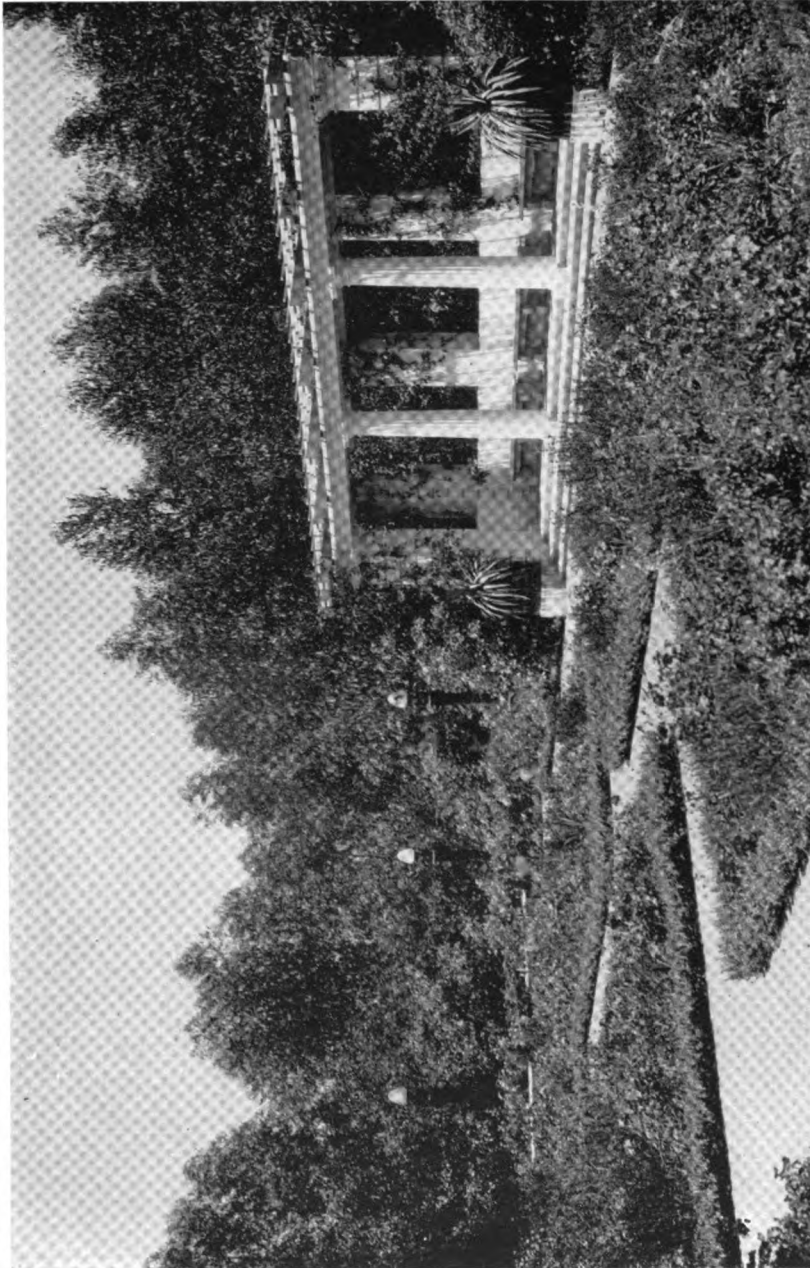
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THE CALIFORNIA BUILDING AS SEEN FROM THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS BUILDING
AT THE PANAMA-CALIFORNIA INTERNATIONAL EXPOSITION.



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THE PUEBLO IN THE INDIAN VILLAGE OF THE PAINTED DESERT, PANAMA-CALIFORNIA
INTERNATIONAL EXPOSITION



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GREEK PORTICO IN "MONTEZUMA'S GARDEN"

OUR INDIVIDUAL RIGHTS: by H. T. Edge, M. A.



It is a familiar case to find some indignant citizen writing to the papers to ask: "Why should my privileges be curtailed because some other man abuses his privileges? Let the other man be punished." He thus insists upon what he considers to be his rights as an individual. But the same man is willing enough to enjoy the privileges which come to him because he is a member of a community; he does not insist on his separate individuality then. Because he is a member of a community, and not because of his individual efforts, he enjoys many advantages. Only by retiring to a desert island could he separate himself from the mass so completely as to be able to stand absolutely on his own rights and do exactly as he liked.

This is a sufficiently familiar reflection, yet not so familiar but that it needs repeating often. We must be careful, however, not to push this idea too far, to the exclusion of other things equally true, or we shall merely land in another absurdity. Some writer takes to task the ordinary men of the mass, merely because he (as alleged) vaunts himself over the achievements of his race, which (as alleged) he himself has done nothing to bring about. All these things, says the writer, over which the ordinary man vaunts himself, were done by a few brainy, able, and hard-working people; while the ordinary man spends his leisure in eating, sleeping, and playing foolish games. But the blade of the argument has two edges and cuts both ways. The few brainy and able people would not have been able to invent and execute all those things, had they not formed a part of a large community, including as a necessary factor a majority of ordinary people. They could not have done it if the community had consisted of nothing but brainy and able people with no commonplace persons; in fact, there could not *be* such a community. Thus, the ordinary person has his value after all, and it becomes apparent that the question of individual and social rights has two sides which must be carefully held in mind and balanced if a sound judgment is to be reached.

Individual persons are not so separate as they think they are. There are undercurrents which link people together. Our thoughts and impulses come to us from a source which we do not discern, and they leave us in the same unseen way. It is like the way in which we breathe the common atmosphere into our lungs, charged as it is with contributions from other pairs of lungs, and then send it out again

to contribute to the atmosphere which others will breathe. This sounds very fine, no doubt, but shall we be content to let it remain a mere fine-sounding phrase? Let us rather seek its practical bearing.

In the light of this thought, our every little action acquires a new importance as regards the possibility of its effect on other people.

No man can sin, nor suffer the effects of sin, alone.—*H. P. Blavatsky*

And the same applies to other actions besides sinful ones. The fact is, we habitually underestimate the importance of our own individuality—even while we (inconsistently) vaunt ourselves over it. The ordinary person, who insists on the worth of his individuality and calls for what he considers his individual rights, actually ignores that individuality and neglects to recognize or exercise those rights. He does not seem to think that, if he goes on indulging himself, but without committing excess, his conduct will have any effect on the man who indulges himself to excess. Nevertheless it will, in many more or less indirect ways. For a community of people certainly has a common fount of vitality, which is pure or impure, according to the contributions that are made to it. Epidemic diseases are recognized by all, though it is not so easy to find a scientific explanation of them; and similarly there is mental and moral contagion. Our very bodies are made of particles which flow in and out, constantly changing; so that they can with much justice be compared to eddies in a stream. By our thoughts, then, we affect the ever-flowing stream in which we all partake.

It is surely not difficult to find in science analogies which will help us to understand how individuals are linked up with one another. Take, for example, the case of electricity. We are familiar with the fact that a movement taking place in an apparatus in one spot may be imitated in an instrument a thousand miles away, and that without any visible connection—nay, more, without any connection which we can even adequately conceive, though we know it exists. Why not, then, with the thoughts of men? The fact that we cannot figure out any mechanism to explain the influence counts for nothing at all, since the same difficulty confronts us in the case of wireless telegraphy, or, if you like, in the case of the connection between mind and muscle when you raise your hand. It is a question of fact, and the business of science will be to study the fact after it has been established, not to delay admitting its existence until an explanation is found. And

what do the facts tell us? They present us with a multitude of phenomena which can be explained in no other way but by assuming the actuality of these connections between man and man.

Hence the plea of a man about to commit an action, that "it does not matter what I, just one person, do," loses its validity. There are other persons wavering on the brink of decision, whose actions will be decided one way or the other by your own decision. There are many minds that are colorless and susceptible, that will be prompted to action even by the comparatively feeble current that *you* set up. Let us here relate an old story that is often told in various forms. It is one of those tales which contains enough latent wisdom to make some people shake with laughter.

The tenants of a certain squire determined to give him on his birthday a butt of his favorite wine. Each man was to buy one bottle and pour it secretly into the butt. When the squire tasted the wine, he found it pure water.

Each of these men had said, "Just one bottle of water will not be noticed." Each man thought he was exerting his individuality, but the upshot proves that he was not; the fact was quite the reverse; not one of them had any individuality. If any one of them had had, he would have influenced the decision of some of the others, if not all. Similar cases occur in daily life: one man decides that it will not matter if he steps across a flower-border; and the next thing he knows, a beaten track has been made. He did not have any individuality; only enough to boast about.

Now we see what makes the difference between a man and a specimen of *Homo bipes*.

The purpose of Theosophy is to educate each individual man and woman to a sense of his or her own power and value. It is *said* that we already, in these democratic days, have a sense of our individual value; and perhaps we do in one sense, but there are other senses. But the importance of a man and the significance of his acts depends upon the plane on which he lives and acts. By rising to a higher plane than that upon which he has been accustomed to live, the influence of his actions will be greatly increased. The further he gets away from a self-interested attitude, the wider is the range of his activities. The part of his nature which he brings into use is more central, deeper seated, and in closer connection with the common life of man. No doubt these remarks would strike us with greater force if they were expressed in more concrete terms; if we could point to

some actual part of the brain or body which is actually brought into play by the evocation of a lofty and disinterested motive. Again, it might be considered that that would be a materializing of the spiritual. It is not always easy to make things real and definite without running the risk of materializing them. But surely one may express a conviction that the atoms of the body itself are susceptible of a progressive refinement, under the continual influence of a pure life and a benign mental atmosphere, just as (we know) they are coarsened by persistence in gross living and gross thinking. In this case it would be easy to understand that the coarser atoms — call them cells, if it please you — would be less potent than the finer, exactly as the weightier particles in the world which physicists study are more inert and slow and feeble than those atoms of living fire which dart to and fro in the rarified and energized space within the electric tube. The word "vibration" is altogether as famous and respectable as the word "atom," so we may use that. The finer the medium in which the vibration moves, the more rapid and far-reaching is the movement; and, as there is a scale of forces graduating from the ponderous vibrations of the contrabass tuba to those which carry light, like Iris, the messenger of the Gods, with a speed beyond all thought; so there must be in man's complex mechanism forces that vary from the slow gyrations of his stomach after a meal up to the lightning processes of thought, and beyond that again to forces which he knows not yet how to use.

So the question of the higher life and right living is a biological question as well. The body was originally built for a temple, though subsequently utilized as a stable for all sorts of animals. We can approach the question of right living from the biological standpoint, if it strikes our fancy to approach it that way.

To return to the starting-point of these remarks — when we feel inclined to demand our rights, it may help us to stop and ask ourself what we have done that other people should treat us better than we would treat them. And it will help us still more to reflect that we actually possess certain really inalienable rights, if we only choose to recognize them; and these are summed up in the right to exercise — not our personality but our individuality.

PAPERS OF THE SCHOOL OF ANTIQUITY

THE SCHOOL OF ANTIQUITY shall be an Institution where the laws of universal nature and equity governing the physical, mental, moral and spiritual education will be taught on the broadest lines. Through this teaching the material and intellectual life of the age will be spiritualized and raised to its true dignity; thought will be liberated from the slavery of the senses; the waning energy in every heart will be reanimated in the search for truth; and the fast dying hope in the promise of life will be renewed to all peoples.—*From the School of Antiquity Constitution, New York, 1897.*

REMINISCENCES OF ENGLISH PAINTERS: by R. Machell



“REMINISCENCES of English Painters” sounds like a promise of anecdotes and personal gossip, of the kind which forms the basis of memoirs generally. But such matters are not within the scope of the School of Antiquity, nor are they subjects on which I would waste my time. That which is worthy of remembrance is the fruitage of men’s lives, not the incidents that distract attention from the consideration of their life-work. And, in looking for the essential feature of interest in the work of the modern painters, until quite recently, I think it would be safe to say that the object of attainment with the vast majority was Beauty. Today we have groups of painters who profess contempt for mere beauty: and there is no doubt that among these loud denouncers of the beautiful there are some who are striving after a higher kind of beauty than that which has become accepted as Beauty’s final expression.

But even in this case too it seems to me of interest to note the peculiar angle at which each one looks up towards the evasive ideal of Art, and to see what means each has adopted for the expression of this ideal.

It is said that the English painters do not constitute a School, but rather a group of individuals. Some say that this individualism is the chief characteristic of English Art. I do not know, and I care very little if it be so or not: for Art is too wide to be tied up in little bundles and tagged with national labels. I am not fond of this parochial classification of artists. To an artist Art is universal and beauty is spiritual truth made visible.

Paradox is the law of life, and we meet it everywhere; so it is quite natural to find the most materialistic and faithful copyist of nature imbued with an adoration of spiritual beauty that is more pro-

found than the religious emotion of many devotees of orthodox cults. The great landscape painters of modern times may not talk of spiritual beauty and may indeed affect a most commonplace view of Art, (that is not an uncommon "pose" among English painters), but their devotion to the cult of pure beauty as expressed in Nature is evident in their work. And as the landscape painter feels nearer to the ideal in close contact with the fields, the farms, the mountains and the woods, the ocean or the forest, and all the moods of Mother Nature, so too the figure painter sees in the human form the ultimate expression of the divine made manifest, and worships in the visible emblem the unseen beauty of the spiritual prototype.

For this adoration the figure painter is sometimes rebuked by religious persons, who seem to forget that they themselves profess to believe that "God created man in his own image" and that he beheld his work and was well pleased with it. They forget that God created man in his own image without clothes, and in the excess of their purity they sometimes speak of nude paintings as something akin to blasphemy. I will not attempt to defend the artist, but I sometimes wonder — The ways of man are very wonderful —.

There are people in the world who are willing to admit that they do not know everything, that in fact they have something yet to learn, and that possibly there may be someone able to teach them. Of course such humility is not to be met with everywhere, indeed the amount of omniscience in the world is a little surprising to one who is dimly conscious of his own enormous ignorance. Those who think they have something yet to learn about art are apt to seek out some great artist and try to get from him some pronouncement of his views on art. But alas, such a master may be unable to put his emotions into words, having perhaps devoted his life to expressing the tumult of his soul in other ways, in sculpture, in music or in painting.

It is said that the great romantic painter of the English School, Turner, was such a man, and it is told of him that he sat silent when others were making eloquent orations on art, and were expounding the latest theories of beauty and refinements of technique, and that at last the great man rose and hesitated a while, grunted, sniffed, and muttered to himself "*Paintin's a rum go!*" as he slouched out of the room. He was a great artist, but his speech lacked polish, you might say. His conception of beauty was intense, but his ability to tell what he felt in words seems to have been inadequate. Now there are peo-

ple who think his pictures revelations of beauty, and there are others who see no beauty in them at all. How is this? Difference of taste? I think there is something more than that in it.

The paintings of Dante Gabriel Rossetti are valued by some as things of infinite beauty and by others are regarded as most unpleasant examples of deformity and dislocation of the human form; others see in them symptoms of morbidity and of artistic incompetence. Even the popular Sir Joshua Reynolds, the face-painter of his day, has been as violently denounced as any man for his incompetence. He certainly was a bad draughtsman, but his love of beauty seems to me unquestionable. What is questionable is the value of his ideal in art.

Before the days of Constable the classic formalism of Claude Lorraine passed for the finest expression of beauty in nature, and Constable was considered as a rebel against the established canon of beauty. He became the father of the modern school of landscape painting; and it is hard to believe that anyone could deny his sincerity in the pursuit of beauty as expressed in nature: and this apart from the purely aesthetic value of his work. Yet today his work is by some considered out of date, and is denounced on other grounds.

Today many a visitor to an exhibition of modern paintings comes away with a sense of utter bewilderment as the result of his inspection of the works exhibited. He feels that he has no standard by which to measure the caliber of this new art. He questions in his own mind if it really is art. He may even doubt the sanity or the sincerity of the painters; but he never for a moment doubts his own ability to see what is before him in its fullness, nor does he doubt his power to recognize beauty when he sees it. Yet he is bewildered.

It requires little technical knowledge to enable a person of ordinary intelligence and with natural taste, to see beauty in the portraits of Shannon and Lavery, or of Romney and Reynolds, in the landscapes of Alfred East, and a score of other men of real ability; it is hard to imagine that such persons would fail to appreciate the gorgeous color of Frank Brangwyn, or to smell the scent of the sea in his sea-scapes, or to realize the mastery of such a poetical draughtsman as Joseph Pennell. And there are scores of painters who in various ways reveal some aspect of the beautiful in forms that are easily appreciated.

The decorative mastery of Burne-Jones commands respect from those who think his ideal of humanity is rather morbid than beau-

tiful, and there are many more painters who in some way do appeal to the public successfully: but yet the sum total of the exhibition-visitor's experience is too often disappointment and bewilderment. Not only is he confused by the rapid passage from one field of observation and experience to another, as he passes from mystical medievalism to modern landscape, and from that to modern portraiture, then to historical, mythical or dramatic compositions, presented as seen by different minds from different standpoints, painted with different aims, under different influences, in different conditions and all hung in a room together as if they formed part of one scheme of decoration. No wonder the spectator is bewildered. And yet there is in all an underlying bond of union, which is the worship of beauty: the unseen ideal whose image is reflected in every part of the visible universe.

Those who have watched the evolution of art-concepts during the last half-century know that there is no finality in standards of beauty, in technical methods, or in any of the ideals of art. Beauty has been sought in many forms and revealed in strange disguises; and now today Beauty herself is repudiated by a new group of ephemerals in art. And yet she sits serene within the human soul and watches the fantastic tricks of her devotees, who may perhaps pose as her denouncers, but who are none the less her slaves. For Beauty is a tyrant to those that do not love her, and her rebellious subjects are her slaves. To the natural man she is a goddess hardly approachable yet familiar, an inseparable companion, ever invisible yet unavoidable. No ordinary person is without some conception of beauty, and most people suppose that there is some final test by which the presence of the goddess may be detected. There are those who talk of the canons of art, and the laws of beauty, and who will tell you with considerable *aplomb* that such a work violates *all the canons of art*. A noble bluff! Ask such a one to name the canons of art. Ask but for a reference to some really authoritative work in which these canons may be found. Ask on what authority such canons were established. Ask if they are or have been established; and then admire the beauty of mere bluff, to which indeed I take off my hat, in homage to one of the great ideals of the twentieth century. They say the present generation worships gold; but though it may have the greed for gold, its cult is Bluff.

Perhaps the most attractive forms of human culture are grouped

under the comprehensive term "Art," and there can be little doubt that few words are more difficult to define, few conceptions more elusive than this. Yet there are probably more people of average intelligence who believe that they know something of art in a general way than there are who would claim a similar familiarity with any branch of science. Of course this majority makes no claim to technical knowledge, but what it lacks in this respect is amply made up in general familiarity with certain ideas which are popularly supposed to be the basis of Art. The chief of these is beauty.

Probably nine-tenths of this majority would agree that art was intimately associated with beauty: while the minority would most likely agree that truthful representation was the first essential in Art.

Yet we know that there are artists of undoubted ability, intelligence and sincerity who would declare that Art is superior to all such consideration, being wholly aesthetic in its nature and entirely independent of intellect and reason.

These latter, however, are not always able to convince us of their entire freedom from the love of beauty, which is popularly supposed to be identical with art, for it frequently becomes apparent that their denunciations of "mere beauty" are leveled at a bogey of their own construction which they take to be a fair symbol of popular ignorance, but which after all is but a bogey labeled "beauty," and which they have replaced with a different concept of the same ideal.

The popular demand for beauty in art is well expressed in the question put into the mouth of an American boy, who had been dragged through miles of picture galleries in Europe till his whole nature rose in revolt and he pathetically asks: "Why are the pictures so ugly?"

Now that is a question that most of us have asked ourselves, when contemplating the works of art produced in other lands, or in other ages, and with which we were not at the time familiar: "Why are they so ugly?"

The whole problem of Art is involved in that question; for there is a problem in Art, as those who practise it with love well know. For the mere artificer, or commercial producer of marketable commodities, such problems do not exist; but for the true artist and for the genuine lover of art the problem is intensely interesting.

It is to be noticed that the question we ask ourselves is "Why are they so ugly?" not "Why can I see no beauty in them?" No

one can ask or can even mentally formulate such a question unless he believes himself to have a clearly defined conception of beauty.

Until we have really studied art and practised it in some form or other, it is hard to believe that things are not just what they seem to be to the spectator; nor can the ordinary person understand that he or she has no means of knowing just what things look like to other people. The ordinary belief is probably that "a thing is as I see it; and if you see it differently, that is unfortunate for you; for my vision (naturally) is normal; it must be so, because I feel so sure about it."

After years of study and observation a true student begins to understand that things are only known to him by their appearances, and that the appearance of things to him depends upon his own evolution, and upon the peculiarities of his personal equipment.

When this fact dawns upon his mind he is suddenly made aware of his immense ignorance: for he is forced to admit that what is true for him is true for others; and consequently that there are as many true versions of the appearance of things as there are varieties of beholders; and furthermore, that of all these millions of versions he only knows with certainty his own.

Yet stay; does he indeed know his own view of things at any time with certainty? Hardly; because experience shows him that the appearance of things changes as he develops his powers of observation, and is modified by the changes of his mental states, as well as by his moral and spiritual evolution. This fact established, he will find that his conception of beauty has no fixed foundation in the actual nature of things in themselves; because, while his sense of beauty may have grown more acute, his conviction of the reality and finality of his sense-impressions as true revelations of the nature of things has failed him.

On what then does the conception of beauty rest, if there is no reliance to be placed in sense-perceptions?

How can a thing be said to be beautiful or otherwise in itself, if we do not know with certainty what it really is in itself, nor even what is its actual appearance; for its appearance must admittedly be as diverse as the perceptions of the observers are various. Yet the perception of beauty is an intensely real experience to all who are interested in any way in art; and it must therefore have some basis in truth.

The conclusion seems unavoidable that beauty is a name we give

to a human emotion resulting from the harmonious relation of man and his surroundings.

When this relation is discordant the result is a shock to the sense of beauty; and it is a fixed principle in the human mind to attribute every emotion to some external object. So, when we feel this internal discord, we attribute it to the appearance of some object which we denounce as not beautiful. But here again experience comes in and shows us that the things we believed to be beautiful long ago have no longer any power to please us, and that on the other hand we can find real beauty in that which seemed distressingly ugly in our early days. Yet the things in themselves have probably changed but little in the interval.

Again experience shows us that our sense of beauty is open to influences of a different nature at different epochs in our life. This proves that beauty is an internal condition, not an external attribute; that it is inherent in the spectator, though it may be called forth by his contact with external objects. And since we must admit that the thing we once called ugly may at a later date become precious to us for its beauty, how can we refuse to admit the inevitable conclusion that things in themselves are not beautiful or otherwise?

When beauty is established in our minds as an internal condition resulting from contemplation of objects, we are forced to admit that what appears beautiful to one may (indeed must necessarily) appear otherwise to persons of a different character, or who are at a different stage of their evolution.

And here is where the confusion comes in; for the public, even the more intellectual public, has not yet realized the truth of the old Theosophical teaching that man's nature is complex. Theosophy says it is sevenfold, and students of Theosophy are constantly urged by Madame Blavatsky to hold firmly to the septenary system in their endeavors to fathom the mysteries of their own nature.

But for general purposes it is enough to insist on the duality of human nature. The simplest mind can appreciate the fact that there is a constant war in the nature of man between a higher and a lower nature. And the most casual observer must have noticed that people vary from one another in the preponderance of the higher or the lower nature, and also that they vary at various times from their own standards and ideals of right and wrong, as well as of beauty and ugliness, virtue and vice, and so forth. It is also evident that in

spite of all laws, rules, codes and customs, there is no permanence or finality in any of the standards and ideas set up by human ingenuity.

So soon as the absolute canon of proportion is translated into terms of the concrete, so soon does a change in human evolution make this established set of rules useless: for the world we live in is not the absolute; in it all is relative, and the test of all phenomena is in the ever-changing nature of man himself. Consequently there can be no permanent or final canon or code established on the plane of relativity. The absolute, the eternal, IS, and it must be continually finding new modes of expression as man evolves, as he rises or falls in the long series of incarnations that go to make up his life on this one planet.

Truth eternally IS, but its expression must vary on the plane of the human mind in accordance with the variations of mind in its evolution, otherwise it ceases to be even relatively true. The underlying Truth is eternally the same, but its external formula must eternally change or must become a perversion and a cause of delusion to those who cling to it when the human race has outgrown it. Man cannot go far in advance of his fellows, nor can he drag far behind, without danger of losing his place, and forfeiting his usefulness in the great human family of which he is a part.

From this it follows that Truth is not the especial property of any class, caste or nation; it is universal and eternal, and the perception of truth is the realization of beauty. This beauty may be unrecognizable to the majority but to those that behold it, it is the Truth.

And that is why the old pictures seemed so ugly to the boy, and that is why Chinese art appears grotesque to the ordinary European, and European art seems vulgar and insipid to the Chinese; and that is why young artists rebel against old ideals of beauty, and, in their passionate desire for that which they can appreciate of the Eternal Verity, may denounce Beauty itself, because the old ideal of beauty has become (in the popular mind) established as a finality; and the soul knows no finality.

Man is a soul, and souls are not separate in essence. Without this conception of human nature there can be no true theory of Art; for Art is the expression of the things unseen. Art is a mystery; art is an evocation. To the man, who shuts his mind to the fact of his own spiritual identity with the Soul of Nature, Art must appear as but a means of self-delusion, aestheticism to him will mean a kind

of mental debauchery, and his intellect will seek satisfaction in perfection of craftsmanship, accuracy of delineation and representation, clarity and vigor of thought, technical skill and virtuosity. All this is but the equipment of an artist, it is not Art. All this can be acquired by persons of diligence and intelligence; indeed this attainment is what constitutes the aim of the majority of art students; and the products of this equipment are what often pass for the evidences of true artistic activity. But such works have no power to stir the soul; they are not evocations. A work of art is the result of the heroic effort of the soul to create in the material world an evidence of the immanence of the unseen reality that ensouls humanity. It is a witness to the unrecognized truth that is veiled by the illusions of nature. It is as much a creation as any of nature's products; more so in fact, because it must be accomplished by an individualized soul, and not by an entire hierarchy of what we call unconscious entities, such as carry out the designs of nature. It is also an illusion, being but an appearance to those who cannot feel its appeal, yet a reality to those whose souls are awake, and that are thrilled by its music, by its beauty.

So I say Art is most intimately related to beauty, and beauty is a state of harmony.

But even harmony is often misunderstood. To many it seems to mean a state of placid negativity, in which there can be no real life, no vigor, no moral force or power. But in reality harmony is a balance of power, that demands the controlling influence of a still higher power, not merely a bigger, but a superior power. Thus the brute nature with all its various forces, the animal passions and gross instincts, may be harmoniously balanced and directed by the superior will of man: and the mental energy of man may be controlled and brought into harmony by the superior influence of the spiritual will.

Beauty results from the manifestation of such spiritual forces on the material plane. Beauty is the revelation of the soul. But beauty cannot be revealed unless there be someone to receive the revelation.

We are surrounded with beauty that we can but rarely see, and it is the privilege of the artist to demonstrate this fact to those who are not yet able to prove it for themselves. The symbols he creates are signposts on the road of human evolution.

This is only true of the true artist; for there are many who only seek to soothe and satisfy the lower nature by compositions pleasing to the sensuous desires of the mind. Such works may be extremely

clever, skilful, even masterly in their execution, and highly intelligent in their conception, and yet be entirely devoid of real beauty. There is no need to denounce such work; it has its place, and deserves the recognition we accord to all good work well done: but it is well to look deeper and to refuse to be misled into accepting such craftsmanship as the last word of Art, when it is but the alphabet, as one might say, of the artist's education. The craftsman has his place in the scheme of evolution, and the artist has his; but the general public, not called upon to be either the one or the other, has a vital interest in their work, for all are parts of one great whole, and humanity cannot attain its perfection if the parts become specialized out of all relation to that whole. The work of art is but a signpost on the path of evolution; the real march of human progress is carried out by the entire human family in their daily life, and the products of art are worthless if they have no relation to the life of humanity.

The purpose of art being the manifestation of the soul, and the purpose of evolution being identical, it follows that art must have some vital relation to the life of the people. As the work of evolution is the awakening of the soul of humanity, so the work of art is rightly valued for its power to aid in this awakening.

The perception of beauty is the first flutter of the awakening soul, and it is incumbent on those who believe in the possibility of human perfectibility to do all in their power to respond to the call of the Soul of Nature wherever it may find expression.

Therefore it is well to test carefully our emotions, that we may recognize true beauty when we find it, and that we may not be misled by our ignorance, nor by the ignorance of others, into accepting virtuosity as art; and that we may guard ourselves against shutting the doors of our own minds by mistaking our own prejudices for infallible intuitions. Let us keep our ideas fluid, and avoid crystallization of the mind, by carefully refusing to accept any formula, rule or canon of Art as final, however true it may appear at the time. Let us help on the evolution of humanity by keeping our own minds open to the perception of the eternal realities in whatever new or antique guise they may present themselves to us. For Beauty is eternal, and while we are as we are we can see but a small part of the great Truth. Not till we lose our sense of separateness can we hope to attain to true harmony and feel in our hearts the beauty of that harmony which is the Universal Life.

THE PREHISTORIC AEGEAN CIVILIZATION:

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

THE NATIONALITY OF THE AEGEANS



THE probability of the truth of the surmise that many of the prehistoric Aegean inscriptions may be written in Pelasgian rather than Greek will appear more clearly when we have completed our consideration of the vexed question as to the nationality of the prehistoric Aegeans. It also may well be that the syllabary used on the island of Cyprus until late Ptolemaic times represents the last remnants of the prehistoric Aegean pictographs.

Apparently the prehistoric Aegean world, although dominated by a similar form of culture, was composed of many small states. For a time, at least, these were probably largely dominated by Crete, with Cnossus as its capital. Many considerations point to Crete as the queen of the Aegean and to Cretan merchants as the carriers of the prehistoric times. There was an extensive sea-trade — a sea-trade which reached not only to the Troad and to Egypt, but even to northern Europe; for Aegean influences traveled up the Hebrus and the Danube, while amber from the shores of the Baltic was imported in exchange for gold and bronze. Vases of Aegean manufacture have also been found in vaulted tombs of Syracuse, and on the island of Cyprus there were actually Aegean settlements.

Since the epoch-making discoveries of Schliemann many scholars have exercised their ingenuity with widely different results in the attempt to identify the nationality of the men who originated and developed the prehistoric Aegean civilization. The Aegeans have been variously identified with the Phoenicians, the Leleges, the Carians, the Phrygians, the Pelasgians, the Hittites, and even the Goths and Byzantines, to mention only a few of the many guesses.

The usual view today is that the makers of the civilization were a non-Greek and presumably non-Indo-European people, very probably of Hamitic stock, closely akin to the ancient Egyptians. The type of men represented in prehistoric Aegean art, the similarity between some of the early remains found in the Aegean basin and finds made in Egypt have all led to the theory that the people who produced the Neolithic and Bronze Age culture of the Aegean basin were of the same stock as the ancient Egyptians. Even pyramids, although apparently rare, were not unknown in Aegean architecture, as is shown

by the discovery of the Pyramid of Cenchreae, and of one or two other similar structures, extant in Greek lands.

Also a large number of representations of men in prehistoric Aegean art are quite un-Hellenic in appearance. Among these must be classed the Fisherman of Phylakopi, shown on Plate LXV. The figure is drawn upon the earthenware pedestal of a lamp or a fruit dish. Its size is about seven by four inches. The enlarged eye, which is full to the front, although the face is in profile; the impossible twist whereby the shoulders are full to the front although the lower part of the body faces sideways; the wasp-like waist; the abnormally broad shoulders; and the placing of both heels on the ground although the figure is represented as walking, are all factors which tend to emphasize the un-Hellenic impression which is given by this figure.

These peculiarities, however, may not be significant as indicating an un-Hellenic nationality: they may be merely conventions, characteristic of Greek archaic art. So, likewise, the extreme slenderness of the proportion is probably due to the artist's desire to fill as much as possible of the space at his disposal. Nevertheless, admitting all this, I believe that the man represented was a Pelasgian rather than a Hellene. The fisherman shown on Plate LXV and the three companion figures are the only painted representations of the human form so far found upon prehistoric Aegean pottery. This fact enhances the interest attached to the Fishermen despite their artistic imperfection.

So, also, there is an un-Hellenic suggestion in the features of the so-called Divers found at Cnossus, one of which may be seen on Plate LXVI. This is one of two fragmentary statuettes about a foot high, found in a treasure-chest below the floor of a small chamber south of the Throne Room of the palace, and affords one of the best proofs of the skill attained by the Aegean artists in rendering the human figure in the round. Both figures seem to be youths poised for a dive, but it is thought more probable that they are leaping in the game of bull-catching, *taurokathapsia*, which was a favorite sport of the prehistoric Aegeans. The two statuettes, presumably, were mounted so as to form parts of a larger composition, but the way in which they were mounted is quite unknown; for there is no sign of attachment, although the figures are in a most unstable equilibrium. Their freedom and grace baffles description, and not only are the muscles faithfully rendered but even the veins in the back of the hand. The hair is represented by curly bronze wire, plaited with gold.



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LIII. HAGIA TRIADA: FRESCO
WOMAN RISING FROM A SEAT



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LXIII. CNOSSUS: INK INSCRIPTION, WRITTEN INSIDE A CUP
THIRD MIDDLE AEGEAN AGE, LINEAR SCRIPT, CLASS A

Two more statuettes may be seen on Plate LXVII. These, however, are of glazed pottery or porcelain, not of ivory. They belong to the Third Middle Aegean period and are usually dated about 1800 B. C. Like the Fisherman and the "Diver" they also have a somewhat un-Hellenic appearance. They were found in the temple repository of the second palace at Cnossus and may represent the Snake Goddess and one of her votaries. If this is so, the Snake Goddess is the figure with the large conical head-dress. It stands about thirteen inches high. There are three snakes; for one snake coils around the tiara and one is held in each hand. The pose of the little figure is dignified and firm. The profile is attractive, but the eyes, when viewed from the front, appear to be fierce, and the outstretched arms are tense. Although this figure is generally interpreted as representing the Great Goddess in her chthonic or earth-aspect, some scholars deny this and regard both figures as representing merely temple snake-charmers. The smaller figure, which is a little less than a foot high, is usually interpreted as human rather than divine. The figures are painted in polychrome and the colors used are red, orange, and blue. The robes are also elaborately modeled.

A few words ought to be noted here in regard to what is known about the religious ideas of the prehistoric Aegeans. The chief pre-Hellenic divinity was the goddess who nurtures all living creatures, not only on earth but also in the underworld. She is represented even in the earliest Neolithic times and many representations of her have been discovered on all the well-known sites on the mainland, as well as on the islands. With her are associated doves and snakes, symbolizing her connection both with the air and the earth. Usually she is conceived as kindly and pacific, but at times she appears in her more severe aspect as the Lady of Wild Life. The dove suggests Aphrodite and the snake Athena. The bull, the chief object of sacrifice, was offered in her honor, and bull's horns were set up on the altars, shrines, and palaces. Actual scenes of worship are often represented. In these, priestesses carrying the double-headed Aegean ax and dancing before a shrine of the Goddess, play a prominent part, and men seem to have performed only a subordinate rôle in the sacred rites. Sometimes priestesses present flowers, lilies and irises, to the seated Goddess, who herself not infrequently wears an iris in her hair. Probably, therefore, both the lily and the iris in the Aegean world, like the lotus of Egypt, had a symbolic and a religious meaning. The double-

headed ax seems to have been used both as a symbol for divine power and as a royal device. Thus, we learn from Plutarch that this ax was the royal emblem of Lydia from prehistoric times down to the seventh century B. C.

Because of the birth stories of Zeus, his title of "Zeus of the Double Ax" and the fame of his connections with Crete, it seems at first sight strange that Aegean archaeology offers such slight evidence of such a god as Zeus. Therefore, it is now believed that Zeus was introduced into Crete by the Achaean Hellenes near the close of the Bronze Age; that these Greek invaders of Crete represented their god as the son of the earlier Earth Goddess, in whose cave they said he was born; and that they bestowed upon the newcomer the earlier symbol of sovereignty and power, namely, the double-headed ax. Characteristics of the prehistoric Great Goddess reappear in the Greek myths of Rhea, Hera, Ge, Demeter, Athena, Aphrodite, and Artemis.

Light in regard to the nationality of the prehistoric Aegeans can be gained by comparing the statements of Madame H. P. Blavatsky with those made in the writings of Plato and Herodotus. Thus, in the article published in *The Theosophist* for 1883, to which reference has already been made, it is said that the origin of "the old or pre-Hellenic Greeks"—

must be carried far into the mists of that prehistoric period, that *mythical age*, which inspires the modern historian with such a feeling of squeamishness that anything creeping out of its abysmal depths is sure to be instantly dismissed as a deceptive phantom, the *mythos* of an idle tale, or a *later fable unworthy of serious notice*.

The article continues:

the Greek tradition is possibly more truly historical than many a so-called historical event.*

Plato in the *Timaeus* says:

The citizens of Saïs [in Egypt] are great lovers of the Athenians and say that they are in some way related to them.

For, he adds, the same goddess was —

the common patron and protector and educator of both cities, but she founded Athens a thousand years before Saïs, receiving from Earth and Hephaestus the seed of the Athenians, and then she founded Saïs, the constitution of which is set down in its sacred registers as 8000 years old.

*From "Some Enquiries Suggested by *Esoteric Buddhism*," in *The Theosophist* for October 1883, Vol. V, p. 3; republished in *Five Years of Theosophy*, 2d. ed., page 197.

Thither [to Saïs] came Solon [the lawgiver of Athens, born about 638 B. C.] who was received by the citizens with great honor; and he asked the priests who were the most skilful in such matters about antiquity, and made the discovery that neither he nor any other Hellene knew anything worth mentioning about the times of old. (*Timaeus*, 21-23)

Said the priests to Solon:

You do not know that there dwelt in your land [of Greece] the fairest and noblest race of men which ever lived, of whom you and your whole city are but a seed or remnant. (*Timaeus*, 23)

Madame Blavatsky, in commenting on this last statement declares that "the Greeks were but a dwarfed and weak remnant of that once glorious nation."

What was this nation? The secret doctrine teaches that it was the latest, seventh sub-race of the Atlanteans, already swallowed up in one of the early sub-races of the Aryan stock, one that had been gradually spreading over the continent and islands of Europe, as soon as they had begun to emerge from the sea. * Descending from the high plateaux of Asia, where the two Races had sought refuge in the days of the agony of Atlantis, it had been slowly settling and colonizing the freshly-emerged lands. The emigrant sub-race had rapidly increased and multiplied on that virgin soil; had divided into many families, which in their turn divided into nations. Egypt and Greece, the Phoenicians, and the Northern stocks, had thus proceeded from that one sub-race. Thousands of years later, other races—the remnants of the Atlanteans,—“yellow and red, brown and black,” began to invade the new continent. There were wars in which the newcomers were defeated, and they fled, some to Africa, others to remote countries. Some of these islands became in course of time—owing to new geological convulsions—lands. (*The Secret Doctrine*, Vol. II, page 743)

The story of this invasion and of the defeat of the invaders is thus told in the *Timaeus* of Plato, where the Egyptian priests are described as recounting to Solon that:

Many great and wonderful deeds are recorded of your [that is, the Athenian] state in our [that is, the Egyptian] histories. But one of them exceeds all the rest in greatness and valor. For these histories tell of a mighty power, which was aggressing wantonly against the whole of Europe and Asia, and to which your city put an end. This power came forth out of the Atlantic Ocean, for in those days the Atlantic was navigable: and there was an island situated in front of the Straits, which you call the Pillars of Heracles [that is, the Straits of Gibraltar]. This island was larger than Libya and Asia put together and was

* It should be noted that the term Aryan is here used in the technical Theosophical sense, which is not identical with the term Indo-European, as used in Comparative Philology. In the Theosophical terminology Aryan signifies the Fifth Root-Race.

the way to other islands, and from these islands you might pass through the whole of the opposite continent, which surrounded the true ocean: for this sea [the Mediterranean], which is within the Straits of Heracles, is only a harbor, having a narrow entrance, but that other is a real sea and the surrounding land may be most truly called a continent. Now on this island of Atlantis there was a great and wonderful empire, which ruled over the whole island and several others, as well as over parts of the continent, and besides these had subjugated the parts of Libya within the Pillars of Heracles as far as Egypt and of Europe as far as Tyrrhenia [or Etruria]. The vast power thus gathered into one endeavored to subdue at one blow our country and yours and the whole land which was within the Straits; and then, Solon, your country shone forth, in the excellence of her virtue and strength, among all mankind; for she was the first in courage and military skill, and was the leader of the Greeks. And when the rest fell off from her, compelled to stand alone, after having undergone the very extremity of danger, she defeated and triumphed over the invaders and preserved from slavery those who were not yet subjugated, and freely liberated all the others who dwelt within the limits of Heracles. But afterwards there occurred violent earthquakes and floods, and in a single day and night of rain all your warlike men in a body sank into the earth, and the island of Atlantis in like manner disappeared and was sunk beneath the sea. (*Timæus*, 24-25, cf. *Critias*, 108, Jowett's translation.)

Such were the ancient Athenians, and . . . they righteously administered their own land and the rest of Greece. They were renowned all over Europe and Asia for the beauty of their persons and for the many virtues of their souls, and were more famous than any of their contemporaries. (*Critias*, 112)

In referring to these statements, Madame Blavatsky says that "the 9000 years were the correct figures" (*The Secret Doctrine*, II, 395, cf. II, 749-750) and in the article already quoted, published in *The Theosophist*, are found the following significant words:

Now Atlantis . . . sank over 9000 years before the Christian era. How, then, can one maintain that "the old Greeks and Romans" were Atlanteans? How can this be, since both nations are Aryans [that is, members of the Fifth Root-Race]? Moreover, the western scholars *know* that the Greek and Latin languages were formed within historical periods, the Greeks and Latins themselves having no existence as nations 11,000 B. C. Surely, they who advance such a proposition do not realize how very *unscientific* is their statement!

Such [the article continues] are the criticisms passed, such the "historical difficulty." The culprits are fully alive to their perilous situation; nevertheless, they maintain the statement. The only thing which may perhaps be objected to, is that the names of the two nations are incorrectly used. It may be argued that to refer to the remote ancestors and their descendants equally as "Greeks and Romans" is an anachronism as marked as would be the calling of the ancient Keltic Gauls, or the Insubres, Frenchmen. As a matter of fact this is true . . .

but there may perhaps exist still weightier objections to calling the said people by any other name.*

In regard to the nationality of these "old or pre-Hellenic Greeks," direct statements are made not only by H. P. Blavatsky but also by the ancients themselves. To quote first from Madame Blavatsky:

A people described as are the Pelasgi, . . . a highly intellectual, receptive, active people, chiefly occupied with agriculture, warlike when necessary, though preferring peace; a people who built canals as no one else, subterranean water-works, dams, walls, Cyclopean buildings of the most astonishing strength; who are even *suspected* of having been the inventors of the so-called Cadmean or Phoenician writing: characters from which all European alphabets are derived, who were they? (*Ibid.*, September 1883, Vol. IV, 302; republished, *ibid.*, p. 170)

The Pelasgians were certainly one of the root-races of future Greece, and were a remnant of a sub-race of Atlantis. Plato hints as much in speaking of the latter, whose name it is averred came from *pelagos*, the great sea. (*The Secret Doctrine*, Vol. II, page 774)

Herodotus makes the following important remarks concerning the connection which existed between the prehistoric Athenians and the Pelasgians:

The Athenians, when the Pelasgians possessed that which is now called Hellas, were Pelasgians and went by the name of Cranaï; under the reign of Cecrops they were surnamed Cecropidae, but when Erechtheus succeeded to the government, they changed their name for that of Athenians, and when Ion, son of Xuthus, became their leader, from him they were called Ionians. (VII,44)

The Athenians were a Pelasgian nation, who had never emigrated, but the Spartans were a Hellenic nation and had very often changed their place of abode until at length, coming into the Peloponnesus, they were called Dorians, (I, 56)

Furthermore, in discussing the question of the Pelasgian language, the same historian declares:

What language the Pelasgians spoke I cannot state with certainty, but if I may judge from those Pelasgians who still exist and who inhabit the city of Crestonia . . . and who were formerly neighbors to those now called Dorians. . . and if I may judge from those Pelasgians who settled at Placia and Scylace on the Hellespont, and who once dwelt with the Athenians, and from such other cities which, although really Pelasgian, have changed their name—I say, if I may judge from these, the Pelasgians spoke a non-Hellenic tongue. And if all the Pelasgians did so, *the Attic race, being Pelasgian, must, at the same time that it became Hellenic, have altered its language;* for neither do the Crestonians

* From "Some Enquiries Suggested by *Esoteric Buddhism*," in *The Theosophist* for October 1883, Vol. V, p. 3; republished in *Five Years of Theosophy*, 2d ed., pp. 196-197.

use the same language with any of their neighbors, nor do the people of Placia, but both use the same language with each other; by which it appears they have taken care to preserve the character of the language which they brought with them into those places. The Hellenic race, however, I believe, from the time it became a people, have used the same language; although, when separated from the Pelasgians, they were at first insignificant, yet from a small beginning they have increased to a multitude of peoples. (I, 57-58)

Combining these various statements, it appears that the earliest known inhabitants of the Greek lands in prehistoric times belonged to a non-Hellenic race which spoke a non-Hellenic language, although this people, the Pelasgians, were racially related to the historic Hellenes, that is, to the Greeks of the Classical Age, and of the historic Greeks the Athenians were among those most purely descended from the old Pelasgian stock. Homer calls the Pelasgians "divine" and represents them with the Carians at the walls of Troy. Apparently, they included several nations and were extended throughout the Mediterranean Basin, for Niebuhr writes, in his *History of Rome*:

It is not as a mere hypothesis but *with a full historical conviction* that I assert there was a time when the Pelasgians, then perhaps *more widely spread than any other people of Europe*, extended from the Po and the Arno almost to the Bosphorus. The line of their possessions, however, was broken in Thrace; so that the chain between the Tyrrhenians of Asia and the Pelasgians of Argos was only kept up by the isles in . . . the Aegean.

But in the days of the genealogists and of Hellanicus, all that was left of this immense race were solitary, detached, widely-scattered remnants, such as those of the Celtic tribes in Spain; like mountain-peaks that tower as islands, where floods have turned the plains into a sea. Like those Celts, they were conceived to be, not fragments of a great people but settlements formed by colonizing or emigration, in the same manner as those of the Greeks, which lay similarly dispersed.

Tradition declares not only that the Athenians were descended from a Pelasgic stock but also that the Arcadians were sprung from the aboriginal Aegeans, that is, that they were of a non-Achaean or Pelasgic descent. Among the nations which were presumably Pelasgic may be named the Etruscans, who seem to have lived originally in Asia Minor, although at a relatively late date they sailed westward to Italy. They were called by the Greeks Tyrrhenians. Other nations presumably Pelasgic are the Leleges, the Carians, and the Pisidians.

The question of the racial affinity of the Eteocretans, that is, the "real Cretans," is at present unsolved. It has usually been assumed

that they were the primitive inhabitants of the island, who were driven by successive immigrations of Achaean and Dorian tribes to the most western part of Crete, where they continued to exist even in historical times. On the basis of the inscribed stone slabs of Praesus in the interior of eastern Crete, Professors Burrows and Conway believe that the Eteocretans were an Indo-European people and consequently not Pelasgian. In this connection it is worth noting that in legends the Eteocretans are connected with the Lycians, and the Eteocretan hero Sarpedon, the brother of Minos, led a body of emigrants from Crete to Lycia. Professor Conway believes that he has found a special kinship between the Eteocretan language and the Venetic. Also, since Praesus, one of the most important of the Eteocretan settlements, does not seem to have been inhabited during the Early and Middle Aegean times, it has been inferred that the Eteocretans did not establish themselves in the interior of eastern Crete until probably as late as the third Late Aegean period. Strabo, however, believed that both the Cydonians and the Eteocretans were autochthonous on Crete. (P. 475)

The many destructions and rebuildings of Troy point to invasions and migrations of several peoples. So the problem of the nationality of the prehistoric inhabitants of Troy may be even more complex than the usual problem which is presented by the other Aegean sites; but it seems probable to regard the Trojans of the Sixth City as Phrygians, that is, Indo-Europeans closely akin to the Hellenes and the Mysians, while the Trojans of the earlier cities may have been Pelasgians. H. P. Blavatsky, as has been already noted, in speaking of the Trojan War, states that:

The Trojan War is a historical event; and though even less than 1000 B. C. is the date assigned to it, yet in truth it is nearer 6000 than 5000 years B. C. (*Secret Doctrine*, Vol. II, page 437)

May not this great discrepancy in dating be explained by the following circumstances? Greek legends tell of more than one Fall of Troy. Thus, Virgil refers to these legends in representing Anchises as saying when at first he refuses to flee with his son, Aeneas, after the murder of Priam:

It is enough and more than enough for me to have witnessed one sack of Troy, once to have outlived the capture of my city. (*Aeneid*, II, 642-643)

The reference here is to the earlier capture of Troy by the re-

nowned hero Heracles. Also, it is recognized that frequently in legends, events which really extended over a long period of time have been grouped together and confused by being associated with other more or less related events of a much later age. Now the Second City of Troy, called by Schliemann the "Burnt City," is pre-eminently the city which was sacked and destroyed by invaders. May not, therefore, the Trojan War *par excellence*, which H. P. Blavatsky states occurred in the sixth millennium B. C., have been the war in the course of which the Second City was destroyed? The discovery, since Schliemann's death, that the Homeric City is not, as he believed, the Second City, but really the Sixth City, does not in itself tend to discredit this suggestion. May not the poet of the Iliad, like other bardic recorders of legends, have associated events actually belonging to widely separated eras? Greek legends, as already noted, refer to more than one sack of Troy, and Dr. Schliemann's spade on the Acropolis of Troy has unearthed at least nine superimposed cities, many of which were obviously destroyed by enemies. Although the Sixth or Mycenaean City may have been destroyed, as modern archaeologists believe, about 1200 B. C., in this instance following the chronology handed down by the ancient Greeks themselves, the much earlier date given by Madame Blavatsky may well be that of the destruction of the Second or "Burnt" City, which had a very checkered career, for it was attacked and destroyed not only once but three times.

Also, in prehistoric times Troy was closely connected with Crete. Thus, Anchises, "revolving in thought the tradition of men of old, cries" in the *Aeneid*:

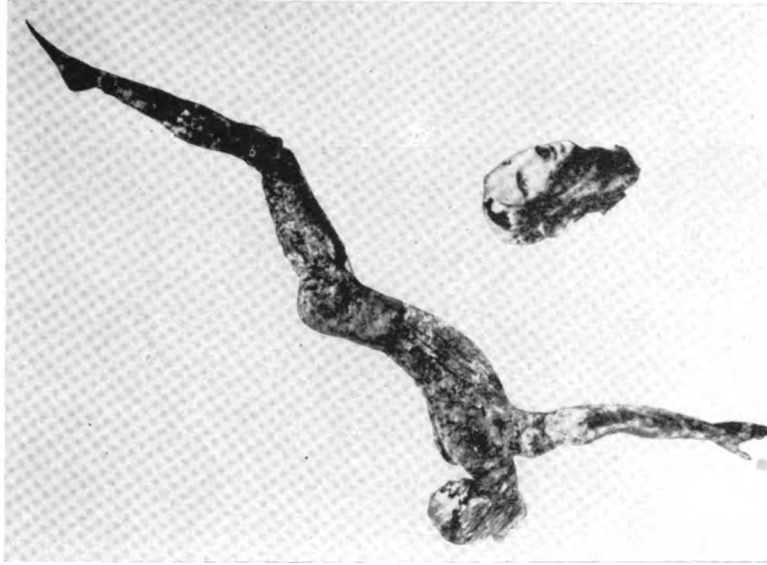
Listen, lords of Troy, and learn where your hopes are. Crete lies in the midst of the deep, the island of mighty Jove. There is Mount Ida and there the cradle of our race. It has a hundred cities, a realm of richest plenty. Thence it was that our first father, Teucer, if I rightly recall what I have heard, came in the beginning to the Rhoetian coast and fixed on the site of empire: Ilion and the towers of Pergamus had not yet been reared: the people dwelt low in the valley. Hence came our mighty mother, the dweller on Mount Cybele, and the symbols of the Corybantes and the forest of Ida; hence the inviolate mystery of her worship and the lions harnessed to the car of their Queen. (*Aeneid*, III, 103-113, Conington's translation)

The legendary accounts of the Hellenes speak of two invasions of the Aegean lands by Hellenic tribes: first, the invasion of the Achaeans; and secondly, the conquest of the Peloponnesus by the Dorians, an event which is known to mythology as the Return of the



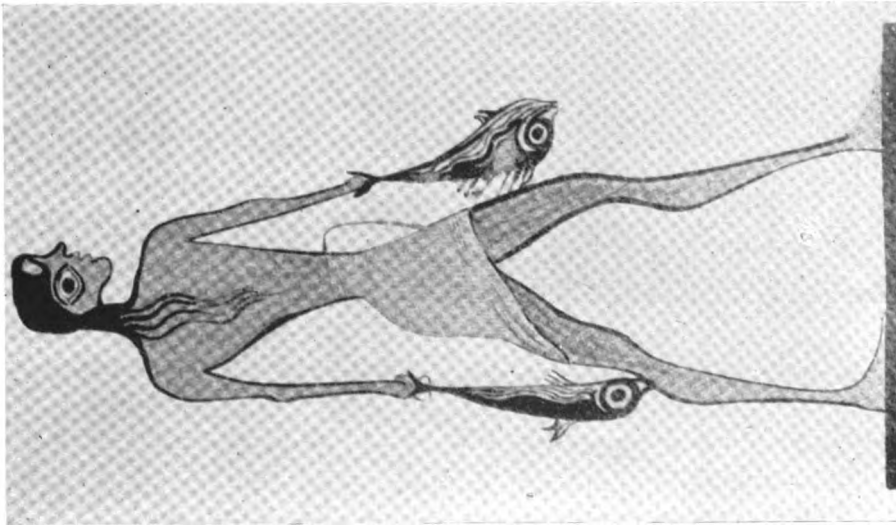
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LXVII. CNOSSUS: TWO FEMALE FIGURES OF PORCELAIN

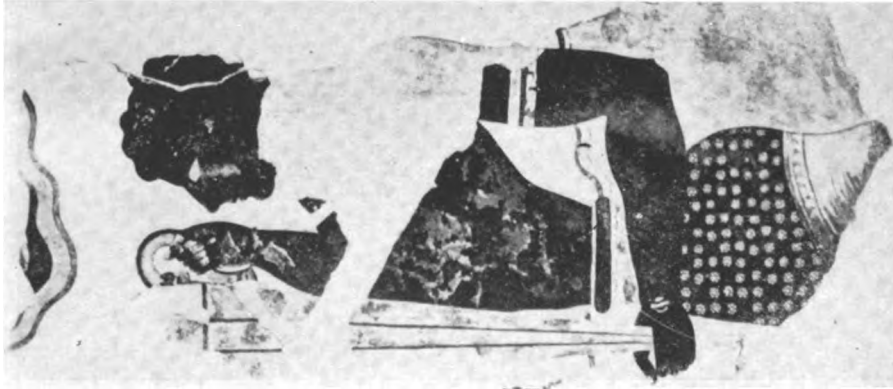


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LXVI. CNOSSUS: IVORY STATUETTE
SO-CALLED DIVER

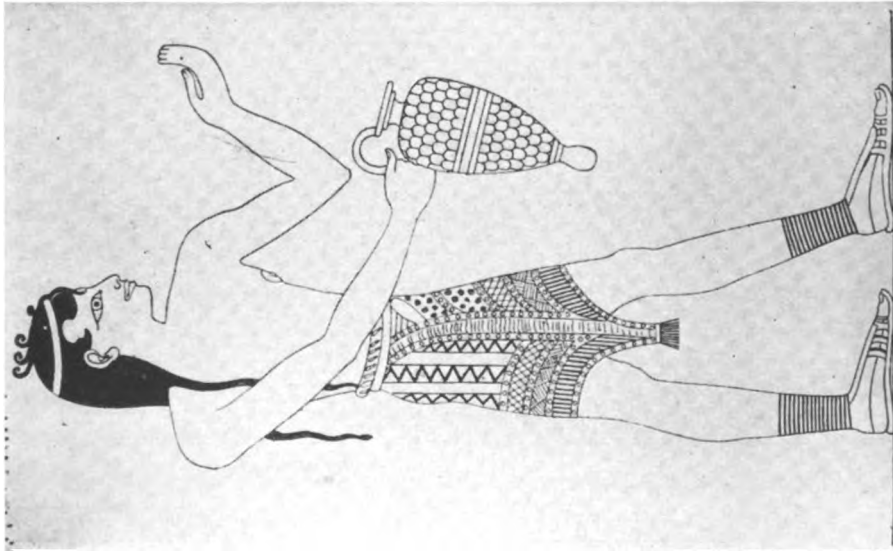


LXV. PHYLAKOPI: FISHERMAN



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LXX. CNOSSUS: FRESCO
THE CUPBEARER



LXVIII. THEBES, EGYPT: FRESCO, PREHISTORIC
AEGEAN BRINGING GIFTS TO THOTMES III,
EIGHTEENTH DYNASTY



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LXXI. MYCENAE: IVORY RELIEF
HELMETED HEAD

Heracleidae. In our study of the Cretan finds, attention has already been called to the circumstance that general catastrophes marked the ends of several of the Middle and Late Aegean periods, that is, the times contemporary with the XIIth and XVIIIth Dynasties of Egypt. The greatest catastrophe of all was the one which ended the second Late Aegean period, the Golden Age of Crete — the catastrophe which destroyed the later palace at Cnossus. This is contemporary with the rise of the mainland capitals of Mycenae and Tiryns and is usually dated about 1450 B. C. The catastrophes, of course, indicate conflicts, in some instances perhaps civil wars or struggles between neighbors, but for the most part probably invasions by a foreign people or peoples.

It is usually thought that in the Late Aegean Age the Hellenic tribes known as the Achaeans invaded the Greek lands. Certainly the mainland capitals of Mycenae and Tiryns were Achaean cities, as is evident from the Homeric poems alone, to say nothing of other evidence. Therefore it would seem natural to regard the Achaeans as the destroyers of the later Cretan palaces at the end of the second Late Aegean period, were it not for the possibility that the archives of the Palace of Minos may prove to be written in Achaean Greek. Also, Professor Ridgeway has brought forward other evidence indicating that Minos was an Achaean, but Professor Ridgeway not only believes that Minos was an Achaean but he also identifies this most glorious of the kings of Cnossus with the principal barbarian leader who destroyed the prehistoric culture of Crete. To do this seems wantonly to disregard the traditions of mythology, and if it can be proved that the records of the Palace of Cnossus are written in Greek, Professor Ridgeway's suggested identification will almost necessarily prove to be untenable. The arguments which he has advanced will, presumably, be found to be only partly true, since Minos will probably be found to be an Achaean, the remodeler rather than the destroyer of the later Palace of Cnossus; and if, as seems probable, the Philistines were Achaeans, the first Hellenes may have invaded Crete not from the mainland of Greece, but from Asia Minor, and Minos may have been their leader.

The Parian Chronicle states that there were two kings of Cnossus named Minos, and so also do Diodorus Siculus and Plutarch. The Chronicle dates Minos I as flourishing about 1406 B. C. This is considerably later than the end of the third Middle Aegean period, dated usually about 1700 B. C., which must have been the time of Minos I,

if he is to be identified with the remodeler of the later Palace of Cnossus. Minos I was the son of Zeus and Europa and was married to Ithonaë; while Minos II lived somewhat later and was married to Pasiphaë. Daedalus, the designer of the Labyrinth, is said to have worked for Minos II. Minos I was renowned for his justice, while Minos the grandfather of Idomeneus was wicked.

Herodotus and Thucydides do not distinguish between two kings named Minos, but if there were two such kings, Thucydides is obviously writing of Minos I when he says:

Minos is the most ancient personage of whom we have knowledge, who acquired a navy. He made himself master of a very large part of what is now the Hellenic Sea [that is, the Aegean], and he both ruled over the Cyclades and became the founder of most of the settlements on the islands by driving out the Carians and by setting up in them his own sons as chieftains, and he cleared the sea of pirates in order that his revenues might reach him more freely. (I, 4)

If Minos I was the remodeler of the Palace of Cnossus, Minos II was perhaps the last of the Cnossian kings, and the story of his death is thus given by Herodotus, although that historian does not distinguish between a Minos I and a Minos II. The "Father of History" thus writes:

It is said that Minos, having come to Sicania, which is now called Sicily, in search of Daedalus, met with a violent death; that later the Cretans, urged on by some god, all except the Polichnitæ and the Praesians, invaded Sicania with a large force and for five years besieged the city of Camicus, which in my time the Agrigentines possessed; and at last, not being able either to take it or to continue the siege, because they were checked by famine, abandoned the city and went away; and when they were sailing along the [Italian] coast of Iapygia, a violent storm overtook them and drove them ashore; and as their ships were broken to pieces and there seemed to be no means for them to return to Crete, they thereupon founded the city of Hyria and settled there, changing their name from Cretans to Mesapian Iapygians, becoming instead of islanders, inhabitants of the continent. From the city of Hyria they founded other cities, which a long time after the Tarentines endeavored to destroy but signally failed.

To Crete, then, destitute of inhabitants, as the Praesians say, other men, especially the Hellenes, went and settled there; and in the third generation after the death of Minos, the Trojan War [meaning the war which destroyed the Sixth or Mycenaean city at Troy, not the earlier "Burnt City"] took place, in which the Cretans proved themselves to be not the worst avengers of Menelaus. As a punishment for this, when they returned from Troy famine and pestilence fell both on themselves and their cattle; so that Crete for a second time was depopulated and the Cretans of today are descended from the third people to inhabit the island. (VII, 170-171)

Therefore it appears that in the Third Late Aegean period, the age in which the mainland capitals of Mycenae and Tiryns rose in importance, Crete rapidly sunk from the pinnacle to which she had risen during her Golden Age, which directly preceded this last period of the prehistoric Aegean civilization, namely, the period to which the term "Mycenaean Age" may be properly applied. Virgil also refers to the calamities of Crete at the end of the prehistoric times, when he represents Aeneas as saying:

Fame flies abroad that King Idomeneus has been driven to quit his paternal realm; that the shores of Crete are abandoned, the houses cleared of our enemies. (*Aeneid*, III, 121-123)

After weighing all the statements which have been quoted, as well as others of a similar import, the following tentative hypothesis seems most probably to be the true explanation. The catastrophe at the end of the third Middle Minoan period, dated usually about 1700 B. C., was caused by the invasion of the Achaeans into Crete. This is contemporary with the Hyksos invasion of Egypt. If this suggestion is true, then it was under an Achaean dynasty, of which the renowned Minos was the greatest king, that the later Palace of Cnossus was remodeled in the Golden Age of prehistoric Crete.

But in a hymn discovered at Karnak in Egypt, the god Amen thus addresses Thotmes III, one of the Pharaohs of the XVIIIth Dynasty, who is usually dated about 1450 B. C., that is, contemporary with the second Late Aegean period:

I have come, I have given to thee to smite those who live in the midst of the Very Green [that is, the Aegean Sea] with thy roarings. . . . The circuit of the Great Sea [the Mediterranean] is grasped in thy fist. . . . Keftiu [Crete?] and Asi [Cyprus?] are under thy power. (Inscription quoted in Hall, *The Oldest Civilization of Greece*, 1901, page 165)

In connection with the interpretation of the Egyptian name Keftiu as Crete, it should be noted that Crete is presumably the Kaphtor of the Bible, while David's Philistine guard were called Kerethim, which is twice translated in the Septuagint as Cretans. (*Zeph.* ii, 5; *Ez.* xxv, 16)

Although it has been said to be absurd "to deduce from the high-flown language of this Hymn of Amen an Egyptian hegemony over the Aegean islands and even over continental Greece itself in the days of Thotmes III," is it necessarily ridiculous to assume that there may have been an invasion of Crete from Egypt at the end of the second

Late Aegean period, which is usually dated about 1450 B. C., which is the date assigned to Thotmes III? May not the Achaean conquerors of Crete have come into conflict with Egypt, which might very reasonably have been an ally of the conquered Pelasgians, who, as we have seen, were closely akin to the ancient Egyptians? And may not such an invading force have destroyed the Palace of Minos? Thus, the great official Tahuti, who lived at the time of Thotmes III, is entitled in Egyptian inscriptions "Governor of the Northern Countries, set over all the lands and states in the midst of the Very Green [the Egyptian name for the Aegean Sea]"; and it is generally admitted that soon after the reign of Thotmes III, the Achaeans were numbered among the invaders of Egypt; also, the frescos of the tombs of Sen-Mut and Rekhmara in Egyptian Thebes afford evidence pointing at least to a semi-tributary relationship of Crete toward Egypt in the age of Thotmes III. Sen-Mut was the architect of Queen Hatshepsut, daughter of Thotmes I, and Rekhmara was the prime minister of Thotmes III.

On Plate LXVIII is to be seen a prehistoric Aegean, called by the Egyptians a Keftiu (or Cretan), bringing gifts to Thotmes III. This is reproduced from a fresco in the tomb of Rekhmara and is one of the bits of evidence corroborating the statements made in the Hymn of Amen found at Karnak. There is distinctly an un-Hellenic impression produced by this figure, but whether this is merely due to the Egyptian artist or whether the man represented was a Pelasgian rather than a Hellene, must for the present at least be left in doubt.

More Hellenic in appearance is the Dancing Girl, reproduced on Plate LXIX from one of the frescos which ornamented the north wall of the Queen's Megaron of the Palace at Cnossus. This is only one of several similar figures which have been discovered in a fragmentary condition. The girl's costume is gay and quaint; an open, light-sleeved bodice, worn over a diaphanous undergarment and a somewhat scant skirt. The figure is about half life-size and the jacket is yellow with a blue and red border.

What is perhaps the most admired of the Cnossian frescos, the famous "Cupbearer," is reproduced on Plate LXX. It was found in one of the southeast corridors of the Palace, and is dated in the second Late Aegean period, about 1500 B. C., contemporary with the XVIIIth Dynasty of Egypt. The figure is life-size and alert, well-built, with an intelligent proud face of a type intermediate between that of the an-

cient Egyptian and the ancient Greek, although the youth may well have been an Achaean rather than a Pelasgian. The artist has succeeded in imparting an indescribable charm which is so entirely free from the commonplace in idea and in execution that Dr. Michaelis maintains that the fine profile shows a life and perfection which is not again seen before the great outburst of Greek art in the time of the Persian Wars. The hair is black and wavy and the skin is swarthy, as is regularly the case when men are represented, although white is used to indicate the fairer skin of women. As in archaic Greek art the eye is full to the front, although the face is in profile, but there is not the usual impossible twist at the waist. An armlet is worn on the left arm and a signet is attached to a light band on the left wrist. The vase which is carried was doubtless intended to be thought of as made of gold and silver, which are conventionally reproduced by yellow and blue. Perhaps the wavy line on the background suggests that the youth came as an envoy not from Crete itself but from another of "the Isles in the midst of the Great Green Sea."

Sir Arthur Evans' own description of the discovery of the Cupbearer is worth quoting:

The colors were almost as brilliant as when laid down over three thousand years before. For the first time the true portraiture of a man of this mysterious Mycenaean race rises before us. There was something very impressive in this vision of brilliant youth and male beauty, recalled after so long an interval to our upper air and what had been till yesterday a forgotten world. Even our untutored Cretan workmen felt the spell and fascination.

They, indeed, regarded the discovery of such a painting in the bosom of the earth as nothing less than miraculous, and saw in it the "icon" of a saint! The removal of the fresco required a delicate and laborious process of under-plastering, which necessitated its being watched at night; and old Manolis, one of the most trustworthy of our gang, was told off for the purpose. Somehow or other he fell asleep, but the wrathful saint appeared to him in a dream. Waking with a start he was conscious of a mysterious presence; the animals began to low and neigh and there were visions about; "*φαντάζει*," he said, in summing up his experiences next morning, "The whole place spooks!"

Many other frescos, contemporary with the Cupbearer, belonging to the second Late Aegean period, have been discovered at Cnossus. These present a variety of subjects, such as priests, men and women in courts and gardens, a triple shrine, Aegean girls, and at least four different representations of bulls.

On Plate LXXI is shown a helmeted head of ivory, which was found

in a tomb of the lower city of Mycenae. This head is of particular interest because it is one of the best representations of the Mycenaean helmet which have come down to us. This is shaped like a conical cap and ends in a button, which may have served as a socket to hold a plume. Both the cap and the cheek-pieces seem to be of the same construction. The bands appear to have been leather thongs and the closely fitting crescent-shaped teeth, which face alternately in successive tiers, were probably either made of boar's teeth or of horn. Some, however, believe that these were of bronze. The face is clean-shaven; the features regular and dignified, and the profile is Hellenic and represents almost certainly an Achaean Greek. The nose is long and straight; the eye long, well-cut and almond-shaped. The mouth is small, and the hair above the forehead, as regularly in archaic Greek sculpture, is represented by a row of snail-shell curls.

On Plate LXXII may be seen one of the gold masks which were discovered in the shaft graves of Mycenae — in all a total of seven of these masks, which were placed over the faces of some of the bodies buried within the Acropolis of Mycenae. This is the best preserved of the masks. The man was undoubtedly an Achaean Hellene, as the features are quite classical and the nose long and thin, on a straight line with the forehead. The eyes, which are closed, are large, and so also is the mouth. The lips are well proportioned and the mustache curves upwards so as to form a crescent. The gold plate in this instance as also in the case of the other four masks which covered the faces of men, is so thick that it could not have been directly modeled over the face of the dead, but must have been pressed or beaten into shape before it was placed in position; but the other two masks, which covered the faces of children, consist of gold leaves so thin that they may have been bent into a partial likeness merely by pressure in position, when placed over the face. Differences in execution indicate that the masks were made by different artists.

On the walls of Egyptian tombs of the XVIIIth Dynasty, on which are painted the prehistoric Aegeans, are also shown representations of metal vases and other objects, which greatly resemble finds discovered among prehistoric Aegean remains. These are displayed among the various gifts which are presented to the King of Egypt by the "great men of Keftiu [Crete] and of the Islands in the midst of the Very Green [the Aegean Sea]." Similar evidence of a still later date is furnished by the frescos of the tomb of Rameses III, one of the Pha-

raohs of the XXth Dynasty, and an inscription of the same king states that " isles were restless, disturbed among themselves at one and the same time." The date of Rameses III is contemporary with the third Late Aegean period, which, as appears from the quotations previously cited from Herodotus and Virgil, was an age of catastrophes for Crete. There are also other proofs of connection between the prehistoric Aegean world and Egypt, for in the war of Rameses II of the XIXth Dynasty against the Kheta, or Hittites, among the allies of the Kheta are mentioned the Luka (or Lycians), the Dardenui (or Dardenians), the Masa (or Mysians), the Pidasá (or Pisidians) and the Kalalisha (or Cilicians): while in the reign of Merenptah we learn that the Akaiuasha (or Achaeans) and the Thuirsha (or Tyrsenians or Tyrrhenians, later known as the Etruscans, who at that time probably lived in Lydia) invaded Egypt in company with the Libyans and others. Thus it appears that if the Egyptians in conflict with Achaeans under Thotmes III invaded Crete, as seems probable, about the end of the second Late Aegean period, that is, about 1450 B. C., a counter-invasion of Egypt by the Achaeans must have taken place about two hundred years later, that is, toward the end of the third Late Aegean period. In fact, several piratical, sea-roving invasions of Egypt by the first Hellenes, the Achaeans, must have been made; for in the reign of Rameses III, that is, during the XXth Dynasty, which is dated about the end of the third Late Aegean period, or 1200 B. C., in a third series of Mediterranean tribal names are recorded among the invaders of Egypt the Pulusatha (or Philistines), the Tchakarai (who are, perhaps, the prehistoric inhabitants of Crete), and the Daánauna (or Danaans, one of the names of the first Hellenes). The Philistine invaders, who are sculptured on a relief dating from the reign of Rameses III, wear a plumed helmet, which suggests the helmeted-head pictograph of the Phaestus Disk. This circumstance, of course, corroborates the proposed identification of the Philistines with the Achaeans. Also the profiles of the Tchakarai, as represented on the same relief, are not unlike those of the Philistines.

It has been proposed to connect the peoples of marsh-girt Tiryns, of Orchomenus and of Gla, on the Copaic Lake, with the lake-dwellers of Germany and of northern Italy. According to this ingenious theory, the people who in prehistoric times inhabited not only the places just mentioned but also Amyclae and various other cities which ac-

According to Greek myths were destroyed by floods, were originally lake-dwellers, who from the force of habit were attracted to marshy situations. This lake-dwelling race is further identified with the Danaï, who are believed to have settled Mycenae from Tiryns; and it is thought that their kings, known to mythology as the Perseidae, were buried in the shaft graves on the Acropolis at Mycenae. Quite distinct from the lake-dwellers, the same hypothesis maintains, were another race, the hut-dwellers, who are identified with the Achaeans, whose kings, the Pelopidae of tradition, were the builders of the tholoi or beehive tombs, which were modeled after their own hut-dwellings. But this whole theory, although interesting, is, nevertheless, entirely conjectural.

The second invasion of the Hellenes into the Aegean basin, known in myths and legends as the Return of the Heracleidae, was the invasion of the Dorian Hellenes, of whom in historic times the Spartans were the typical representatives. While the Dorians were dispossessing their Achaean brothers of the territory which they, as first of the Hellenes, had not so many centuries before wrested from the possession of the Pelasgians, many Achaeans, to escape the fetters of slavery, crossed the Aegean from Europe into Asia Minor and settled near the Troad. The account of the conquest of the northwestern corner of Asia Minor by the Achaeans, which resulted in the destruction of the Sixth City at Troy, has doubtless been immortalized in the Homeric poems. Also it is noteworthy that the prehistoric Aegean culture is believed to have continued to exist in the Greek cities of Asia Minor even during the Hellenic Dark Ages, which extended from about 1000 to 650 B. C., for the dawn of the civilization of Classical Greece is about the middle of the seventh century before our era.

Thus it is evident that the Aegean Bronze Age civilization was brought to an end between 1200 and 1000 B. C. by the invasion of new tribes, who carried with them iron tools and iron weapons. This nation of warriors and barbarians, who were responsible for the Hellenic Dark Ages, seem to have traveled southward from the mountains of Macedonia and are most reasonably identified with the Dorian Hellenes. Out of these Dark Ages, some three or four centuries later, arose the civilization of Classical Greece, as a renaissance, springing partially, at least, out of old Pelasgic soil, to shine in all its glory during the fifth and fourth centuries B. C., destined, however, in its turn also to be overthrown by less artistic and more barbaric peoples.



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LXIX. CNOSSUS: FRESCO, GIRL DANCING



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LXXII. MYCENAE: GOLD MASK FROM ONE OF THE
SHAFT GRAVES

Although there are many parallels between the civilization described by Homer and that discovered by Schliemann, there are at least four important differences: (1) first, the Homeric heroes are familiar with iron, but the prehistoric Aegean civilization was a Stone and Bronze Age culture; (2) secondly, in Homer the dead are cremated, but the prehistoric Aegeans buried their dead; (3) thirdly, Homer describes brooches as used to fasten garments, but these have been found only among the latest of the prehistoric Aegean finds in the Lower City of Mycenae; and (4) fourthly, the Aegean costume differs markedly from the costume of Classical Greece, while the Homeric costume is practically identical with the later Greek costume. These differences, although striking, may be explained without difficulty by admitting that the Homeric poems, although describing the last days of the Late Bronze Age, were themselves composed during the Iron Age, and consequently and very naturally they contain anachronisms.

The story of the prehistoric Aegean civilization, in so far as it is at present known, is of especial interest to those caring for the broader lines of thought, for the discoveries directly substantiate the statements made by Madame H. P. Blavatsky in *The Secret Doctrine* and elsewhere as to the importance of old civilizations long since forgotten, and as to the great antiquity of the human race, an antiquity far older than has been currently admitted.

We cannot do better than close this review of the recent discoveries relating to the Prehistoric Aegean Civilization with the following suggestive words of Madame Blavatsky:

We see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended. (*Isis Unveiled*, I, 34)

Times have changed, are changing. Proofs of old civilizations and the archaic wisdom are accumulating. . . . That which is known . . . only shows that could something more be known, a whole series of prehistoric civilizations might be discovered.*

* From "Some Enquiries Suggested by *Esoteric Buddhism*," in *The Theosophist* for September 1883, Vol. IV, p. 302; republished in *Five Years of Theosophy*, 2d ed., pp. 169-170.



THE SCREEN OF TIME

F. J. Dick, Editor

MIRROR OF THE MOVEMENT

New Reading Room Among Theosophical activities at the present time there is specially to be noted the opening last Thursday of a Theosophical reading room at 1120 Fifth Street, San Diego, Cal., open free to all who may be interested, every afternoon from 1:30 to 5 o'clock. The room is on the Fifth Street front of the Isis Theater building, in the second story. Theosophical literature will there be found, both on sale, and for reading by those who may so desire.

This hall will be used as a lecture hall when needed, and is now so used every Wednesday evening for the University Extension Course of the School of Antiquity. Last Wednesday the hall was crowded to hear an interesting lecture on the "Ancestral Homes of the Indians of New Mexico," by Wesley Bradfield, of the School of American Archaeology at Santa Fe, and in charge of the exhibit in that field at the Exposition. These lectures are all free to the public — they begin at 8 o'clock.— From the *San Diego Union*, May 15th, 1916 .

Isis Theater Meetings

The address at the Isis Theater last night was by Dr. Herbert Coryn, a student under Mme. H. P. Blavatsky in London thirty years ago, and his subject was "Man's Complex Nature." From the address the following is a part.

Man's Complex Nature

"When the Greek oracle sounded down the centuries the great injunction, 'Man, know thyself,' it implied that man did not know himself, and that he would find it greatly worth his while to get that lacking knowledge. And this is so difficult to get because this coming to know differs from any other in that it is the same as coming 'to be.' There is a hidden, secret place in each of us; and self-knowledge means the reaching of that. That it can be done was declared by the Greek oracle and by every great world-teacher before then and since.

"There are different kinds of mental apprehending faculties in each of us. Two men look at a tree; one, using only the animal mind, sees only some feet of lumber, and hence so much cash, and hence so much to buy with that cash, or so much to eat. The other sees the beauty of the up-springing, out-folding life, feels the full, tense life of the tree, may understand the tree, and what it is for

in the great plan, what it expresses in the great working out of things. Of this latter kind of mind no animal has anything. Will and judgment, and the ability to watch its own work, no animal possesses. The animal cannot criticise its own mind's working, still less alter it in accordance with an ideal of what it ought to be or do. Those and the other idealizing and creating and self-changing qualities are of the human mind, and of the divine-human mind.

"Wherefore we are incarnate souls, or divine-humans incarnate in living matter, of the highest complexity to fit our needs, to be used to learn to know consciously through experience. We can go further, by far. We can imagine a divine, silver-toned peace spreading like a light over the earth and touching the hearts of men with a new yearning and a new love. And such imagining means, put otherwise, a mental creating of a picture; and the mental creating of a picture is always the first and primary stage to its later evolution in outer effect in physical form. These are the works of the higher mind. And that mind, too, has memories and perceptive senses as has the lower.

"Living, we daily transform ourselves. We become more potent thinkers and our creative energies do their spiritual work far and wide, transmuting ideals to realities, for the race of which we are each one. And it is this 'Science of Life' which, as Katherine Tingley says, is Theosophy; which shall clear the way for coming generations; and through our gained self-knowledge of our dual and complex natures, cultivate that quality of understanding that shall purify human nature."—From *The San Diego Union*, June 5th, 1916

Humanity Drifts

At Isis Theater last evening Mr. Percy Leonard, after referring to the growth and present collapse of everything that seemed to make for progress and civilization, in the devastation of Europe, said:

"Even in America the air is full of the noise of conflict, unbrotherliness and fierce, competitive strife. Anxiety or greed inscribe their signatures on the faces of men and women. Seldom do we see a really happy face, or meet with anyone who seems to have sufficient heart-ease to enjoy the world in which he lives.

"We have harnessed Niagara, but what about the misdirected energy of a large element of our population? Are there not thousands of active, cultivated minds and healthy bodies dissipating their forces upon the most evanescent frivolities; or wrecking both mind and body in a mad pursuit of pleasure; while multitudes of little children are employed in hard, exhausting toil? Never before has medical science possessed such a knowledge of disease, nor had such a wide range of remedies from which to draw for their relief and cure; and yet what starved and stunted lives we see on every hand, and how many mysterious disorders there are which baffle the highest skill of the physician.

"Perhaps the saddest and most obvious need of humanity is the lack of any worthy motive for existence. Multitudes drift aimlessly along, ready victims of the first person who approaches them with any definite proposal, backed by ever

so little positive psychological force. And since, as is insisted by Theosophy and all good philosophy alike, all things in the material or physical world are in a state of perpetual ebb and flow, nothing enduring in the same condition for the millionth of a second, how then can any lasting satisfaction be found in a world and life whose very essence is continuous, unremitting change?

“The nations are embroiled in deadly conflict, dark clouds lower overhead, all institutions of our common humanity seems to be cast into some cosmic melting pot and on the point of dissolution; but where the strife is fiercest, and the gloom most profound, the hopeful message of Theosophy rings boldly out like a loud clarion high above the storm. All suffering is the harvest of bad sowing. Man holds his destiny within his absolute control; and you need not to supplicate for special favors nor appeal for help to anyone outside yourself. Seek out your own divinity. So will you come to be your own redeemer, and the helper of the world in which you live. Make your imagination clean, your sympathies broad, with a cheerful, undivided will to do the duty of the moments as they come. Invoke your own divinity, that lies in the secret heart of every human being.”

— From *The San Diego Union*, June 12th, 1916

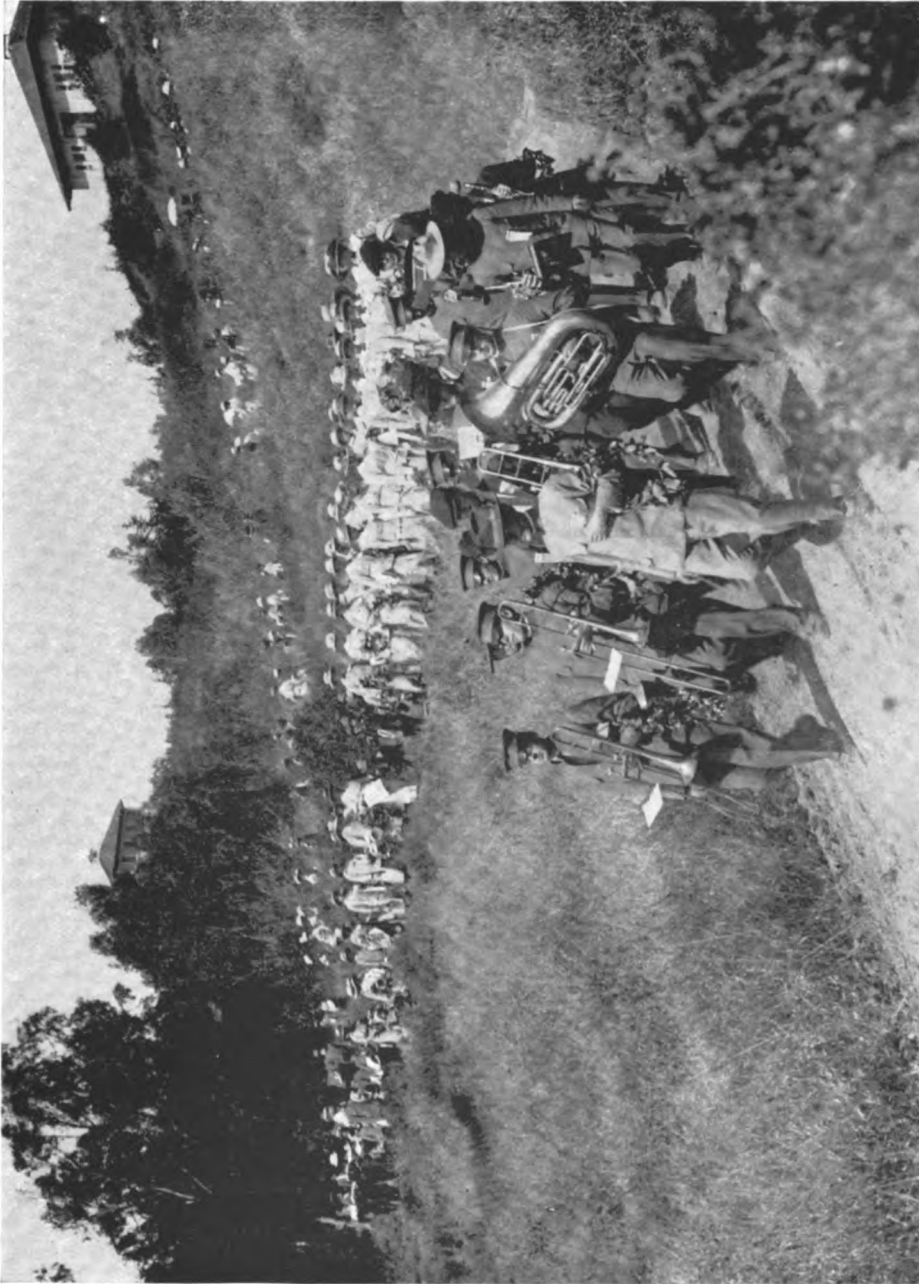
Human Thought of Past, Subject

At Isis Theater last evening Dr. Gertrude van Pelt of the Râja-Yoga College spoke of the world of thought and human life forty years ago, at the time of the founding of the Theosophical Society by Madame Blavatsky.

“It is difficult,” she said, “for men to find standards by which to compare the age they are a part of; all are too much immersed in their little corners, well intending as they may be. But Madame Blavatsky brought with her different standards by which to judge, and she saw the century as it really was — the last expression of selfishness and separateness. And she held up the mirror and recorded its follies. She found the idea of human unity or solidarity quite vanished; no one believed in it or cared for it, and the ‘survival of the fittest’ was the battle-cry from palace to hovel and from shore to shore of the great Christian civilization.

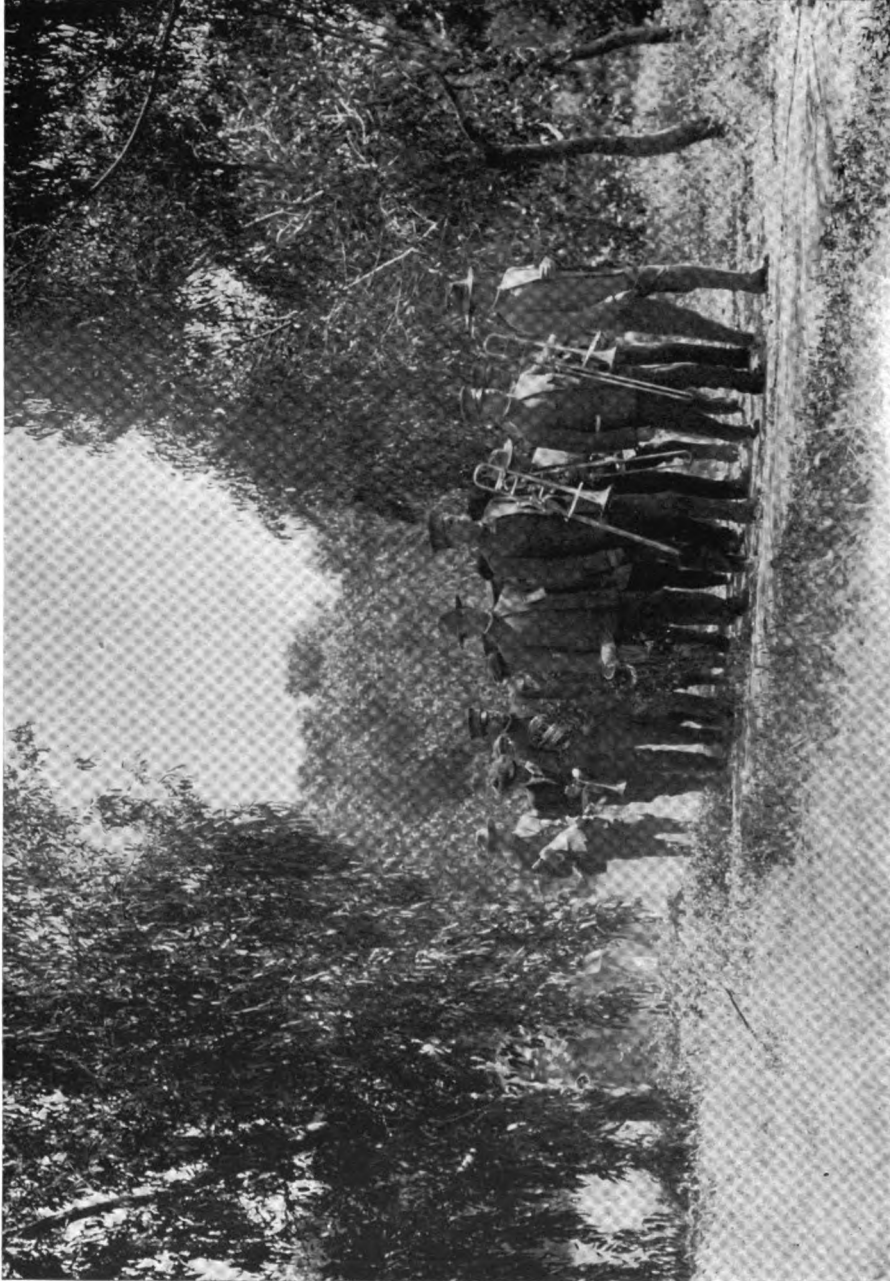
“Then science had come, with truth as its watchword; religion, having failed it, nature was turned to for the answer to things. But, though its workers went on with splendid patience and courage, yet from eternally focusing on the surface of nature they kept getting farther and farther away from the truth they sought. And to them, when she came, Mme. Blavatsky showed the soul of nature. And she told them that though they might live without knowing some of the things they were studying, they could not live if they continued to deny their own souls — divinity within.

“Everywhere she turned she met something which would have overwhelmed a lesser soul. But she could look far back into a past before the souls of men had lost their way, and forward to a far-distant future with a transcendent glory of the destiny awaiting man. And so the age had no delusions for her; she cried



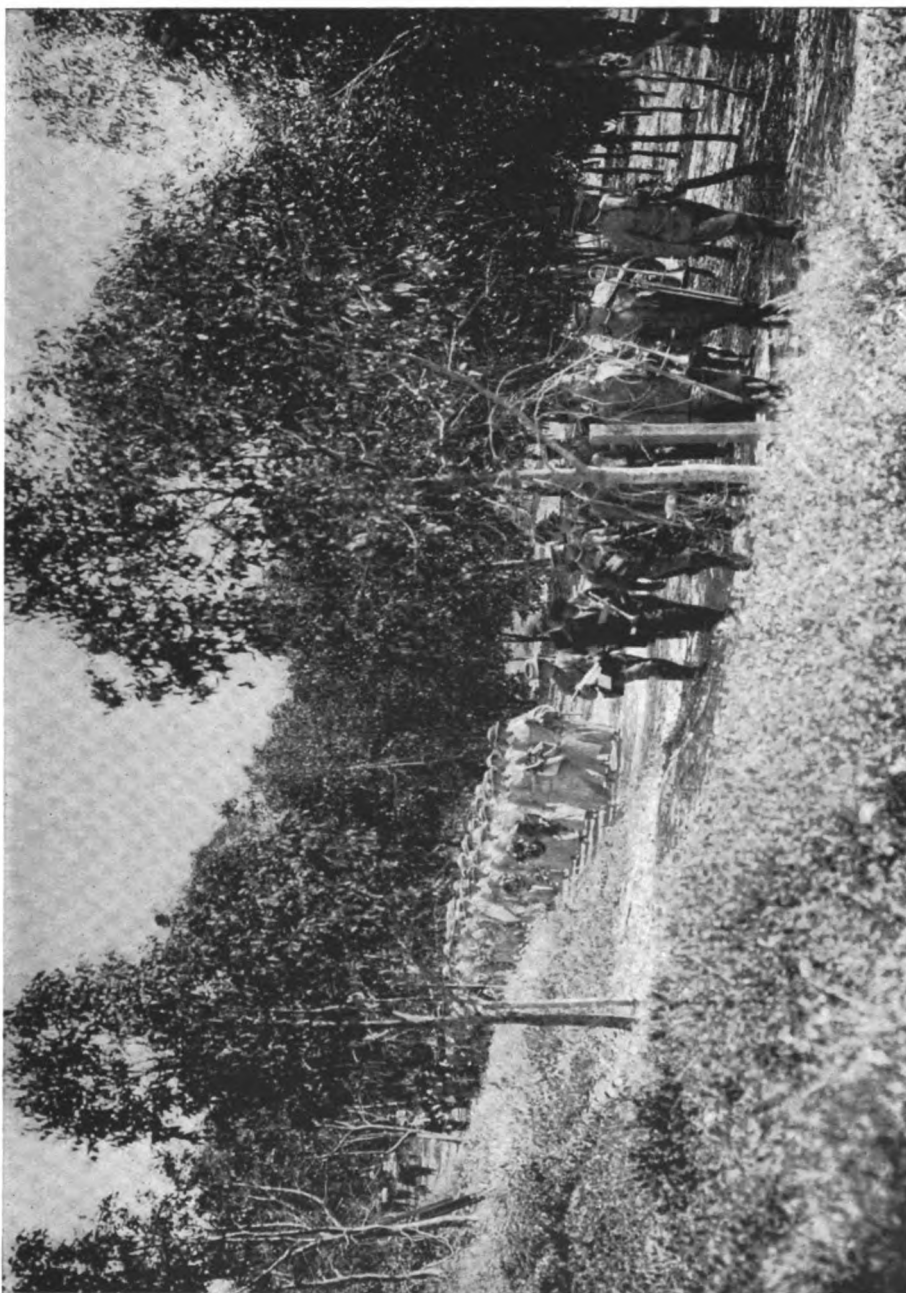
Lomland Photo. & Engraving Dept.

WHITE LOTUS DAY, MAY 8, 1916. STUDENTS OF THE RÁJA-YOGA COLLEGE HEADED BY THE COLLEGE BAND AND FOLLOWED BY RESIDENTS IN LOMLAND, IN PROCESSION TO THE EUCALYPTUS GROVE, WHERE WERE CELEBRATED APPROPRIATE EXERCISES IN MEMORY OF H. P. BLAVATSKY



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THE HEAD OF THE SAME PROCESSION IN THE GROUNDS OF THE FORESTRY DEPARTMENT, LOMALAND



Lomaland Photo. & Engraving Dept.

THE SAME PROCESSION NEAR THE ENTRANCE TO THE EUCALYPTUS GROVE



Lomaland Photo. & Engraving Dept.

ONE OF THE ROADS LEADING TO THE EUCALYPTUS GROVES
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

out, 'Oh, the unspeakable hypocrisy of our age! The age when everything under the sun and moon is for sale and brought. The age when all that is honest, just, noble-minded, is held up to the derision of the public, sneered at and deprecated; when every truth-loving and fearlessly truth-seeking person is hooted out of polite society as a transgressor of cultured traditions, which demand that every member of it should accept that in which he does not believe, say what he does not think and lie to his own soul! The age when the open pursuit of any of the grand ideals of the past is treated as an almost insane eccentricity or fraud.'

"So Madame Blavatsky, who saw the divine spark in all men, looked upon the age-worn pilgrims and saw them utterly lost in the labyrinth of matter—despairing or gay, as the case might be—but guided only by goals that crumbled as soon as they were touched; or else wandering aimlessly, as in dreams. The real purpose of life was missing. The golden thread which bound them to their shining past and glorious future was buried too deep in ignorance of the real nature of life for them to find. And that it was her mission to recall.

"She saw, moreover, that this was a most critical period for the race; that on the safe passing of this crisis depended the weal or woe of humanity for ages to come. Here and there in the midst of the general gloom she heard the murmurings of the spirit, like a faint sweet note of promise. She saw that ere long it would grow stronger and that then the great forces of light and darkness, of materialism and spirituality, would be locked in a death-struggle. And in 1889 she wrote: 'Now, therefore, is the time to strike and show that the battle is not fought in men alone, but in man; and that the issue of each individual fight is inextricably bound up in that of the great battle in which the issue cannot be doubtful, for the divine is in its nature union and love, the animal discord and hate. Strike, therefore, and strike boldly!' And further: 'Look around you and behold! Think of what you see and hear, and draw your own conclusions. The age of crass materialism, of soul-insanity and blindness, is swiftly passing away. A death-struggle between mysticism and materialism is no longer at hand, but already is raging. . . . But woe to the twentieth century if the now reigning school of thought prevails, for spirit would once more be made captive and silenced for an age.'

"And each year since then Theosophy has taken deeper root in the heart of humanity. Difficulties there must always be, for the upward evolution out of ignorance must always be strenuous and be reached only by stupendous, unremitting and unselfish effort."—From the *San Diego Union*, June 19th, 1916

**Reincarnation,
a Key to Life's
Mysteries**

At Isis Theater last evening Prof. F. S. Darrow of the Râja-Yoga College spoke on the subject of "Reincarnation, a Key to the Great Mystery of Life," before a well-filled house, among whom were to be found many of the present guests in the city, both of the Knights Templars and of the Swedish visitors. The following is a digest of the address:

"Theosophy is not one of the many systems of philosophy; it is not one of

the many forms of religion; but, as defined by Madame Blavatsky, is 'the essence of all religion and of absolute truth, a drop of which only underlies every creed.' In the words of William Q. Judge, 'it is the knowledge of the laws which govern the evolution of nature and of man.'

"An important element in the body of Theosophical teaching is the doctrine of Reincarnation, the doctrine of pre-existence and rebirth of the human soul. This, like the other fundamentals of Theosophy, has lain at the basis of human thought throughout the ages. It was accepted by the greatest of the earliest Christian teachers and was commonly believed by the Jews, while the Nazarene himself is represented in the Bible as openly giving the belief his sanction in that he declared that John the Baptist was Elias come again. The inference is obvious. Those who assert that Reincarnation is opposed to the truths of the Christian religion can hardly be true followers of the Master whom they profess.

"Personalities follow one another in endless succession, each new birth teaching its particular lessons and then fading out, after its experiences have been made part of the tissue of the character. The individuality is the actor, the countless personalities are the various rôles which the immortal ego plays during its eternal pilgrimage through matter, as it climbs the endless ladder of greater and greater knowledge and experience. The individuality is the reincarnating self. Its relation with any one of its personalities, as well as the connection between the successive personalities can only be explained by the help of the twin doctrines of Karma and Reincarnation.

"Reincarnation is the logical deduction of and justification for an intelligent belief in immortality. The soul cannot be deathless unless it is birthless; that is, if it is to be eternally post-existent, it must be eternally pre-existent. Anything that has a beginning must have an end. This is the irrefutable logic not only of physics but of common sense as well.

"All logical conceptions of evolution and growth must include Reincarnation, for advance can be made only by adding the new on to the gains transmitted from the past. A belief in Reincarnation is necessary to reveal the full meaning of life. If we are given only one chance to learn all the lessons possible to be learned on earth, life is but a meaningless farce or a tantalizing torment.

"Justice can exist only if Reincarnation and Karma are true. Each must work out his own salvation. Although the path may be pointed out, it rests with each one whether or not he will tread it. Theosophy implants in the heart an everlasting hope and trust, an ever-expansive ideal, the perfectibility of man."

— From *The San Diego Union*, June 26th, 1916

"Innocents" is a nickname given to the initiates and kabalists before the Christian era. The "innocents" of Bethlehem and of Lud (or Lydda) who were put to death by Alexander Jannæus, to the number of several thousands (B. C. 100, or so), gave rise to the legend of the 40,000 innocent babes murdered by Herod searching for the infant Jesus. The first is a little-known historical fact; the second a fable, as sufficiently shown by Renan in his *Vie de Jésus*—H. P. Blavatsky

BOOK REVIEWS

***The Coming
Christ:
Christ in
Humanity****

This is the sequel to *The Coming Christ: Christ in You*, by the same author. It might be described as a book of Christian mysticism, but that title is perhaps too narrow, since, though it deals largely with the interpretation of Christianity, it fully recognizes the parity of other religions and the universality of the divine *Gnosis*. The tone of this book is lofty and pure; it follows to a considerable extent *The Perfect Way* and other writings of Anna Kingsford and Edward Maitland, from which it quotes copiously, as it does also from Nietzsche, Whitman, Emerson, Edward Carpenter, and indeed from a wealth of writers, among which must be included H. P. Blavatsky, whose *Voice of the Silence* is brought under contribution.

The list of chapters will serve as a rough synopsis of the contents. They are: The Spirit of Truth; Intellectual Learning; Teachers and Teachings; The Supreme Teacher; Development of the Higher Self; East and West; The Twofold Path; and, The Self is One.

In the Preface we are glad to see that the author protests against certain statements made in connection with the phrase "The Coming Christ" in a book issued by the leader of a pseudo-theosophic cult. Having thus briefly protested, our author then dismisses the subject finally, and so may we; expressing once more our satisfaction that the phrase should have been boldly taken by the author and given its true meaning in the title of her books.

The book might also be described as presenting the teaching of the *Logos*, or as being a modern, popular, and non-technical Gnosticism. It insists most strongly throughout that the real Christ, the true Teacher, is not one man but the Deity manifested through many minds. It recognizes the existence of many advanced men and women, who have so developed the higher faculties of human intelligence that they have received Light from the eternal source and are therefore able to help others; but it disposes of the claims to special divinity which may be set up by any individuals during their life or by their followers after they are dead. The existence of a historical Jesus is gravely doubted; Jesus and Christ being the names given in the Christian Gnosis to the divine incarnation in humanity, and Horus, Adonis, Mithras, etc., being other names for the same.

The bipartite character of the human intelligence forms an essential feature of the exposition; and the symbolism of masculine and feminine, as employed by the Gnostics and others to indicate the relationships and contrasted (or complementary) qualities of the intellect and the soul, is much dwelt upon. But, although we find the soul — that is, the higher and intuitional part of the human intelligence — designated as the "Woman," after the manner of Kingsford, there is happily a freedom from the sexual suggestion which this symbolism is so apt to lead to in the minds of some people. Indeed the author expressly warns us against any such perversion of the symbolism. H.

* By "Johanna." Garden City Press, Letchworth, England.

The Universal Brotherhood and Theosophical Society

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

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

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

MEMBERSHIP

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

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

OBJECTS

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

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

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

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

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

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

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

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

THE SECRETARY

International Theosophical Headquarters
Point Loma, California

(Supplement to *The Theosophical Path*, August, 1916)

Retraction by “The New York World”

THE two documents which are given below require little introduction, because they tell their own story.

On May 27, 1916, I demanded from *The New York World* a retraction of certain libelous statements embodied in an article published by it on March 19th, 1916, the alternative being the filing by me of a suit at law for libel against this paper.

The World expressed a readiness to correct its mistake by a published retraction, which duly appeared in its pages on July 9th under the heading “The Truth about Katherine Tingley.” This retraction is the second of the reprints which follow.

EDITOR

(Copy)

POSTAL TELEGRAPH COMPANY

(Night Lettergram)

Point Loma, California
May 27th, 1916

To the Owners, Editors and Publishers of
The New York World, New York City

The article published on pages 5 and 17 of *The New York World Magazine* of March 19th, 1916, entitled “Purple Mother of Point Loma,” is based on falsehoods, distorted truths and facts which, in the context and form in which they are published, produce entirely false impressions. I am convinced that it is a libel. It has already caused and will continue inevitably to cause me both in my private and my official capacity, extensive and irreparable injury.

In view of the nature of the defamation and of its being published in connection with the litigation over the Spalding estate, thereby unwarrantably connecting me with that litigation, I am led to infer that either the writer was animated by a malicious intent or was the mere mouthpiece of others who are interested in breaking the will of the late A. G. Spalding, who left the bulk of his estate to his wife, and not one cent to myself or the institution which I represent.

It is not only an injury to me living, but will dishonor my memory and blight the continuance of my educational and humanitarian work

after I am gone. Moreover, it is a serious reflection upon the intelligence, motives and credit of the members of the Universal Brotherhood and Theosophical Society, of which I am the Leader and Official Head — members located at the International Theosophical Headquarters here at Point Loma, members throughout America, and members in foreign countries.

It is a most defamatory attack upon my private life and upon my public work. It holds me up to public hatred, contempt and ridicule. It charges me with dishonest, immoral, and even criminal conduct. The lawyers to whom I have referred the article in question unhesitatingly and entirely coincide with my views as expressed above.

Before instructing my lawyers to bring action for damages for the publication of the article, I am disposed to give you an opportunity to counteract as far as possible the injury you have done me, by making a full retraction of such a nature as the circumstances of the publication require.

With this purpose in view I send this telegram, to ask you to notify my attorney in this case, Jaspersen Smith, of the firm of Montgomery, Hart, Smith, and Steere, The Rookery, Chicago, Illinois, by wire, if you are ready to consider the publication of such a retraction as I will prepare and mail to you within a few days from the receipt of your answer.

All I ask from you is justice.

(Signed) KATHERINE TINGLEY

The World Magazine, July 9, 1916

The Truth About Katherine Tingley

**A Statement of Facts Published in Justice to the Universal
Brotherhood and Theosophical Society and to its
Leader and Official Head**

I*N the Sunday Magazine section of The World for March 19th, 1916, there appeared a full-page illustrated article by Edward H. Smith, under the heading: "THE PURPLE MOTHER OF POINT LOMA."*

The article purported to deal with the life of Katherine Tingley, Leader and Official Head of the Universal Brotherhood and Theosophical Society, which has its International Headquarters at Point Loma, California. It also commented on Madame Tingley's connection with the contest of the will of the late A. G. Spalding.

The article was widely circulated and was reproduced in whole or in part by other newspapers in North and South America. It has given serious offense to Madame Tingley, her friends, and the members of the Theosophical Society.

They have complained and asked for a correction. The World's Bureau of Accuracy and Fair Play has taken up these complaints, and after an inquiry has found that the article was defamatory, inaccurate and misleading in many of its statements, and that it did Madame Tingley and her associates at Point Loma an injustice. It is with a view to correcting the injustice that this publication is made.

THE immediate cause of the publication complained of was the filing by the son and adopted son of the late Albert G. Spalding, the "Father of American Baseball," of a suit to contest Mr. Spalding's will, which left \$100,000 to each of the contestants, a similar amount to Mr. Spalding's stepson, and the remainder of the estate to his widow, Mrs. A. G. Spalding, who resides at Point Loma, Cal., and is a member of the Theosophical Society. Several contests and amended contests were filed, the legal verbiage and character of which apparently misled the writer in his phrasing of certain portions of *The World's* publication. The statements of contestants were objected to by the attorneys for Mrs. A. G. Spalding, and amended statements of contest were substituted, charging in a less offensive form that Mr. Spalding was of unsound mind when he made his will, and that the will was the result of a conspiracy between Mme. Tingley, Mrs. A. G. Spalding and the stepson. These charges have been denied, and the case is awaiting trial.

Meantime, Mme. Tingley has filed suit in the courts of San Diego, Cal., for \$250,000 damages against Keith Spalding, one of the contestants, against his wife, and J. W. Spalding and H. B. Spalding, respectively brother and nephew of the late A. G. Spalding. Mme. Tingley alleges in the complaint that a conspiracy exists to defame her and to injure the educational and humanitarian work which she is directing.

Several of the statements made in the magazine article were the subject of inquiry in a libel suit brought in 1901 by Mme. Tingley against a prominent Los Angeles newspaper. In this suit a verdict for a substantial amount in favor of Mme. Tingley was awarded by the jury, and the Supreme Court of California sustained the award after overruling several hundred objections.

Other incorrect statements in the article concerned the Patterson will case, filed in 1910 to contest a will in which Mme. Tingley was one of the beneficiaries. It was alleged that Mrs. Patterson-Thurston was of unsound mind, and that Mme. Tingley had unduly influenced the making of the will. The court on motion for a new trial held that Mrs. Patterson-Thurston had not the necessary mental capacity to make a will, but that there was no evidence to sustain the charges against Mme. Tingley. The court therefore set aside the verdict of

the jury on the latter point, and pending an appeal a compromise resulted between the contesting relatives and Mme. Tingley.

The World's inquiry shows that certain of the statements in the magazine article were taken from previous newspaper publications regarding Mme. Tingley and the Theosophical Society which have been repeated at intervals for several years past. These statements were circulated by Alexander Fullerton, who was once the secretary of the American section of a Theosophical Society not connected with or endorsed by Katherine Tingley or the Universal Brotherhood and Theosophical Society. Fullerton was arrested Feb. 18, 1910, by Anthony Comstock, on a Federal warrant charging him with sending obscene matter through the mails. On Feb. 24, 1910, he was committed as insane upon the order of Justice Platzek of the New York Supreme Court and the Federal prosecution was dropped.

In 1902, when certain charges and objections were made to Mme. Tingley receiving a number of Cuban children in the Point Loma school the Federal Bureau of Immigration at Washington sent the Commissioner-General of Immigration to undertake a personal investigation, and he filed a report highly commendatory of the school.

The International Headquarters of the Universal Brotherhood and Theosophical Society, including the Râja-Yoga College and School, are visited year in and year out by numbers of prominent American and European teachers, jurists, artists, musicians and social service workers. The public is permitted to visit the grounds and buildings from ten to four o'clock each day and to become familiar with the Theosophical activities. The permanent residents on the Point Loma grounds number well-known teachers, artists, musicians and others, all of several nationalities, giving to the place an air of cosmopolitan culture.

The open-air Greek Theater, situated on the edge of the cliffs overlooking the Pacific Ocean, was built by Katherine Tingley and is the first of its kind in the United States, and here have been presented many of the great Greek tragedies and several of the plays of Shakespeare.

The Theosophical Path

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POINT LOMA, CALIFORNIA, U. S. A.

KATHERINE TINGLEY, EDITOR

THE PATH

THE illustration on the cover of this Magazine is a reproduction of the mystical and symbolical painting by Mr. R. Machell, the English artist, now a Student at the International Theosophical Headquarters, Point Loma, California. The original is in Katherine Tingley's collection at the International Theosophical Headquarters. The symbolism of this painting is described by the artist as follows:

THE PATH is the way by which the human soul must pass in its evolution to full spiritual self-consciousness. The supreme condition is suggested in this work by the great figure whose head in the upper triangle is lost in the glory of the Sun above, and whose feet are in the lower triangle in the waters of Space, symbolizing Spirit and Matter. His wings fill the middle region representing the motion or pulsation of cosmic life, while within the octagon are displayed the various planes of consciousness through which humanity must rise to attain to perfect Manhood.

At the top is a winged Isis, the Mother or Oversoul, whose wings veil the face of the Supreme from those below. There is a circle dimly seen of celestial figures who hail with joy the triumph of a new initiate, one who has reached to the heart of the Supreme. From that point he looks back with compassion upon all who are still wandering below and turns to go down again to their help as a Savior of Men. Below him is the red ring of the guardians who strike down those who have not the "password," symbolized by the white flame floating over the head of the purified aspirant. Two children, representing purity, pass up unchallenged. In the center of the picture is a warrior who has slain the dragon of illusion, the dragon of the lower self, and is now prepared to cross the gulf by using the body of the dragon as his bridge (for we rise on steps made of conquered weaknesses, the slain dragon of the lower nature).

On one side two women climb, one helped by the other whose robe is white and whose flame burns bright as she helps her weaker sister. Near them a man climbs from the darkness; he has money-bags hung at his belt but no flame above his head, and already the spear of a guardian of the fire is poised above him ready to strike the unworthy in his hour of triumph. Not far off is a bard whose flame is veiled by a red cloud (passion) and who lies prone, struck down by a guardian's spear; but as he lies dying, a ray from the heart of the Supreme reaches him as a promise of future triumph in a later life.

On the other side is a student of magic, following the light from a crown (ambition) held aloft by a floating figure who has led him to the edge of the precipice over which for him there is no bridge; he holds his book of ritual and thinks the light of the dazzling crown comes from the Supreme, but the chasm awaits its victim. By his side his faithful follower falls unnoticed by him, but a ray from the heart of the Supreme falls upon her also, the reward of selfless devotion, even in a bad cause.

Lower still in the underworld, a child stands beneath the wings of the foster-mother (material Nature) and receives the equipment of the Knight, symbols of the powers of the Soul, the sword of power, the spear of will, the helmet of knowledge and the coat of mail, the links of which are made of past experiences.

It is said in an ancient book: "The Path is one for all, the ways that lead thereto must vary with the pilgrim."



The Theosophical Path

An International Magazine
Unsectarian and nonpolitical

Monthly

Illustrated



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

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

I love, indeed, to regard the dark valleys, and the gray rocks, and the waters that silently smile, and the forests that sigh in uneasy slumbers, and the proud, watchful mountains that look down upon all: I love to regard these as themselves but the colossal members of one vast animate and sentient whole — a whole whose form (that of the sphere) is the most perfect and most inclusive of all; whose path is among associate planets; whose meek handmaiden is the moon, whose mediate sovereign is the sun; whose life is eternity; whose thought is that of a God; whose enjoyment is knowledge; whose destinies are lost in immensity; whose cognizance of ourselves is akin with our own cognizance of the “animalculæ” which infest the brain, a being which we, in consequence, regard as purely inanimate and material, much in the same manner as these “animalculæ” must regard us. . . .

And since we see clearly that the endowment of matter with vitality is a principle, indeed, far as our judgments extend, the leading principle in the operations of Deity, it is scarcely logical to imagine it confined to the regions of the minute, where we daily trace it, and not extending to those of the august. As we find cycle within cycle without end, yet all revolving around one far-distant center which is the Godhead, may we not analogically suppose, in the same manner, life within life, the less within the greater, and all within the Spirit Divine? In short, we are madly erring, through self-esteem, in believing man, in either his temporal or future destinies, to be of more moment in the universe than that vast “clod of the valley” which he tills and contemns, and to which he refuses a soul for no more profound reason than that he does not behold it in operation.

— EDGAR ALLEN POE, in *The Island of the Fay*

THE THEOSOPHICAL PATH

MONTHLY ILLUSTRATED

EDITED BY KATHERINE TINGLEY

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

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

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COMMUNICATIONS

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

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

MANUSCRIPTS

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

SUBSCRIPTION

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

REMITTANCES

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

CLARK THURSTON, *Manager*

Point Loma, California

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THE RĀJA-YOGA COLLEGE ORCHESTRA IN THE POTUNDA OF THE RĀJA-YOGA ACADEMY
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XI

SEPTEMBER, 1916

NO. 3

As here on earth, whatever has been acquired by exertion, perishes, so perishes whatever is acquired for the next world by sacrifices and other good actions performed on earth. Those who depart from hence without having discovered the Self and those true desires, for them there is no freedom in all the worlds. But those who depart from hence, after having discovered the Self and those true desires, for them there is freedom in all the worlds.

— CHHÂNDOGYOPANISHAD; viii, 2, 1, 6. Trans. by Max Müller

THE DOCTRINE OF KARMA: by H. Travers, M. A.

KARMA: A GREAT GENERALIZATION



ONE of the most familiar of the Theosophical teachings is that of Karma. This doctrine may be said to constitute a great generalization comparable to those scientific generalizations with which the history of nineteenth-century thought has made us familiar, though more far-reaching and important than these. The scientific generalizations have established the principle of cause and effect, of order and proportion, throughout those realms of nature which come under the observation of natural science; and further, by reasoning from the results attained in the department of natural science, similar generalizations have been formulated for more abstract realms, such as sociology and ethics. Among the former we should mention first Newton's great principle of gravitation, and next the principle variously known as that of the conservation of energy and the correlation of forces. Evolution, as applied to biology, is another great generalization; and the same principle was applied later by Spencer and others to the history of human mental and moral development. In fact, generalization has become a fixed habit with us.

Now the doctrine of Karma is the latest and greatest of these generalizations with which we have become familiar; though it is late only in the sense that its introduction to Western thought has been recent. It is a very ancient Eastern tenet, as may be seen by a study of oriental religious and philosophical literature.

DEFINITION

Karma has been defined as the law of ethical causation, the principle of cause and effect as applied to all experiences, not only physical, but mental, moral and spiritual as well. It establishes the principle that law and order and unerring justice prevail throughout the universe, just as the above-mentioned scientific generalizations establish the same principle as regards physical nature. Its great recommendation to our speculative needs consists in its solution of the vexed problem of how to reconcile the circumstances of life with our innate ideas of omnipotent justice and rectitude; a problem which has been the fruitful theme of so many of the world's best thinkers, whether religious, scientific, poetic, literary, or what not. It removes doubt and pessimism and restores our confidence in the divine ordering of things.

The law of cause and effect is universal; but, as is only to be expected, we cannot, in the present state of our knowledge, always trace out its operation. In those numerous cases where we can not do so, we are accustomed to explain our fate either as a divine decree or as merely casual; but neither of these explanations is more than a temporary or provisional expedient resorted to in default, and perhaps in expectation, of fuller subsequent knowledge. Science, by increasing our knowledge, has transferred not a few classes of events from the category of chance or providence to that of ascertained law; as, for instance, those diseases which, formerly believed to be divine visitations or inevitable fate, are now assigned to their rightful causes in unsanitary living, infection, etc. But still a majority of events cannot yet be traced to their causes, and hence are still called "casual." We do not, for instance, see why a man should on a particular day fall under a street-car, or why another man should suddenly make a rich strike. Yet, unless we believe that there is chaos in the universe, we must believe that even such "accidents" as these are not accidents at all but logical effects of some cause, and the orderly sequence of some perfectly natural and regular chain of causation. The only difficulty arises from our ignorance of, or failure to discern, the connecting links in the chain. In accordance with the doctrine of Karma, the apparently fortuitous events of our life would be called our "Karma," and Karma is often spoken of as good or bad according to its nature. It is evident that the study of these hidden relations between cause and effect, or between different events in a chain, promises a fertile field of discovery, well worth while following up.

REINCARNATION

The doctrine of Reincarnation has to be mentioned here, because it is a fact that many of the experiences which we undergo are not due to anything that we have done in this life. People are born with a character and a destiny, which they have acquired in previous lives, and hence a large part of their Karma has been derived from former experiences. For want of a knowledge of the doctrine of Reincarnation many deep thinkers have been sorely puzzled to reconcile their innate sense of justice and law with the observed facts of life. It is not proposed to say much about the doctrine of Reincarnation here, but only what is necessary in connection with Karma. A single earth-life is only a section of a man's career; and consequently, if such a single life is considered alone, it does not present a complete view of the causes and effects, and the laws of universal justice do not seem to be fulfilled. We are driven to take refuge in the hope that matters will be adjusted in a future life or heaven; or else we leave the problem unsolved. But when we premise that a single lifetime is only a sundered fragment of an entire career, we can understand that a complete view might show the full sequence of cause and effect, of merit and demerit, and accommodate the claims of the most exacting justice. When a man enters this life at birth, he is not at the beginning of his career but in the middle; and consequently he will experience in this life the sequel of many things begun in a previous life, and his present circumstances will be the outcome of his past desires and conduct. In like manner, when he dies, he leaves many things unfinished, and many deeds whose consequences he has not yet incurred. It is necessary, therefore, to bear in mind the doctrine of Reincarnation in order to understand that of Karma.

THE MECHANISM OF KARMA

The question arises, "How is the Karma transmitted from one incarnation to another across the gap of death?" But we do not yet know how it is transmitted within the limits of a single life, so it is not surprising that the larger question presents difficulties. In some cases, it is true, we can point to a material mechanism, such as the brain, as a possible storehouse of energy, receiving impressions and giving out forces correspondingly. If a man drinks when he is young, we say that he wears out his tissues and therefore suffers pain and disability in his old age. In this case of the working of Karma we can point to a physical mechanism and we are not so puzzled. Or if

a man throws a stone into the air, it falls back upon him; and in this case we can point to the law of gravitation as an agent of Karma. The general principle involved in these and all other cases is that actions of any kind disturb the equilibrium of nature, and the attempt of nature to restore that equilibrium results in a reaction. Hence every act that we perform is really only half an act, and the other half — the reaction — is required to make the matter complete. Sometimes, as in the case of the stone thrown up, the reaction takes place speedily; at other times the interval may be longer, as in the case of the drunkard and his crop of senile wild oats. Again, the interval between the cause and its effect may extend over the gap of death and rebirth. The law of Karma states that every act performed with desire sets up a disturbance in the cosmic equilibrium and thus breeds a consequence. "The moral effect of an act committed for the attainment of something which gratifies a personal desire," says H. P. Blavatsky in defining Karma in the Glossary to *The Key to Theosophy*. Further in the same place she says:

Karma neither punishes nor rewards; it is simply the *one universal* law which guides unerringly and, so to say, blindly, all other laws productive of certain effects along the grooves of their respective causations. . . . There remains naught after each personality but the causes produced by it. . . . Such causes, unless compensated with adequate effects during the life of the person who produced them, will follow the reincarnated Ego and reach it in its subsequent incarnations until a full harmony between effects and causes is fully re-established.

Further, as regards this question of the transmission of Karma from one life to another, the student should read what is said in *The Key to Theosophy* about the *skandhas*. These are the attributes of the late personality, which await the immortal Ego on its return to incarnation, remaining as germs, hanging in the atmosphere of the terrestrial plane, ready to come to life, and to attach themselves to the new personality of the Ego when it reincarnates.

KARMA AND HEREDITY

The above quotation suggests the question of heredity. What connection is there between Karma and heredity? The answer is that the doctrine of Karma completes and explains the doctrine of heredity. Without the explanation afforded by Karma the laws of heredity remain obscure. To illustrate by an example: supposing a man is born with a weak, unbalanced, over-sensitive constitution. The scientific inquirer traces this condition to the man's parentage or ancestry,

which we will suppose to have been addicted to drink. The explanation is correct — so far as it goes, but it does not go far enough. Our notions of physical causation are satisfied, but not our sense of ethical causation; the facts may be logical in a material sense, but moral justice is not satisfied. To a believer in Reincarnation the further question arises, Why was the man born into such a body?

To take another illustration: if a man has been found dead, it is not enough for the coroner to say that he has been killed by a pistol; justice demands that we find out who shot the pistol and why. If a man is born with the consequences of alcoholic excess committed in previous generations, we desire to know why, and on what principles of equity, he has incurred that grim fate. He is suffering for faults which he did not commit and could not prevent; so we must say, if we have no further explanation than ordinary heredity. It is the decree of Providence, says the devout man; but many aspire to understand better the workings of Providence, who, they think, works through natural laws. To these doubts and queries Theosophy answers by enunciating a higher law of heredity — that of spiritual heredity — which points to man's spiritual ancestors. Those spiritual ancestors are his own previous personalities, his own past incarnations. The ill experiences which he is now undergoing are logical consequences of his own past mistakes; and it is for this reason that he was born into a body diseased by similar excesses. This was the kind of body to which, by the unerring justice of Karmic heredity, he was entitled. It was the kind of body which he needed in order to complete the lesson in experience which he had begun but left unfinished. Thus the laws of heredity cannot be understood unless we take into account Karma.

Without Karma we cannot account, on principles of ethical justice, for the fact that people are born with very unequal lots. This of course has been a great stumbling-block for all believers in divine equity. Under the law of Karma it receives its explanation; everyone is dealt with fairly, for he merely reaps the seeds which he has sown.

OBJECTIONS TO KARMA

It is not desirable to spend time over that class of objections which are due merely to an insufficient acquaintance with the subject; such objections rise readily to the mind of the inquirer, who, if he is wise, reserves them until further study reveals the answers. Nor should time be wasted on objections which, though alleged against the doc-

trine of Karma, are in reality but cavilings against the facts of life. Theosophists did not make the facts of life; they only offer an explanation of them, for which they are entitled to credit. Sometimes it will be said that, since everyone must suffer the consequences of his deeds, it is of no use trying to assist anyone. The fallacy here is almost too obvious to need indicating. If you catch a man who is falling, you may save his life, but you do not interfere with the law of gravitation; that can take care of itself. Similarly, it is impossible for you to thwart the law of Karma, whether you help a man or not; *but*, by not helping him, you can make bad Karma for yourself. Again, it may be his Karma that you should help him.

A person who injures others will have to suffer correspondingly himself sooner or later; not to satisfy any idea of vengeance or punishment, but (aside from the fact that the consequence is inevitable) in order that he may learn the lesson of sympathy. The severest penalty we incur for our misdeeds is remorse; which, when truly felt, arouses the resolve to make amends by future deeds.

MAN CAN RISE ABOVE KARMA

It will be perceived that the above remarks presuppose that man has a power which is independent of Karma; otherwise he would be involved in an inextricable web of causes and effects. The dual nature of man has to be assumed as a basis of philosophy; he is a noumenon within a phenomenon. Man's ability to stand outside of himself and view himself as an object, implies duality. The word Karma, as applied to human destiny, is usually intended to denote the causes and effects which determine the destiny of the lower principles of man, while the immortal Self is regarded as standing outside this Karmic chain. If Karma is regarded as a *universal* law, then even the immortal Self would seem to be subject to it in this larger sense. But this does not affect the point at issue, which is that man has within him a power independent of what, for all significant purposes, is understood as Karma. His will, even if conditioned by eternal laws of right and wrong, is free as regards the attractions of his personal nature. It is free in every significant sense of the word freedom. The Buddhist and other ancient teachings point the way by which the devotee escapes the chain of Karma. We have already seen, in the quoted passage, that Karma is engendered by acts performed with desire; and the prescription to the disciple is to perform all his acts from duty and without any personal desire to reap consequences.

It is a great consolation to believe that the problems of life are not insoluble but will yield by degrees to further study and experience; and an acceptance of the principle of Karma is a great start towards elucidation of these riddles. Confirmation is to be expected in the course of one's study of one's own nature and observation of the people around one.

What applies to individuals applies also to groups, for example to races; and the expression "racial Karma" will be met with in writings on Theosophy. Here again we have but an amplification of principles whose working we can trace among familiar facts. So long as a man is one of a family, and one of a community, or of a nation, his experiences cannot be purely personal, but he will share in the lot, both weal and woe, of those bodies. Thus he is involved in the Karma of his nation and in that of his race. As a thesis for study we here suggest the question of the relation between individual and collective Karma; whether the collective Karma is merely the aggregate of the individual Karmas, or whether it is something more. This question is evidently connected with the question whether a race is merely the sum of its individuals, or something more.

THE NEED FOR A BELIEF IN LAW

That there is great need in the world today of an understanding of Karma, can hardly be gainsaid. It affords precisely the thing for which people are now so anxiously looking — that is, a rational explanation of the facts of life, and an adequate incentive to right conduct. This doctrine, together with that of Reincarnation and that of the dual nature of man (which is implied in both), sets free our thoughts and our aspirations from the narrow purview included in a single earth-life, and bids us view our life as part of the far larger life of the immortal Man. No man can be too old to make a new start; because the old age of the body is nothing but a recurring phase in the life of the Soul. And is it not one of the facts of life that people who are in expectation of death do nevertheless behave as if they were going to live on? Their intuition is better than their beliefs. The life that is within them is eternal; it is only their notions that are perishable. It would make an incalculable difference to the moral status of society if children were brought up in the knowledge of Karma and Reincarnation; a genius would be required to portray the effects which such a condition would produce on humanity. Moreover these teachings would not then remain mere beliefs or formulas;

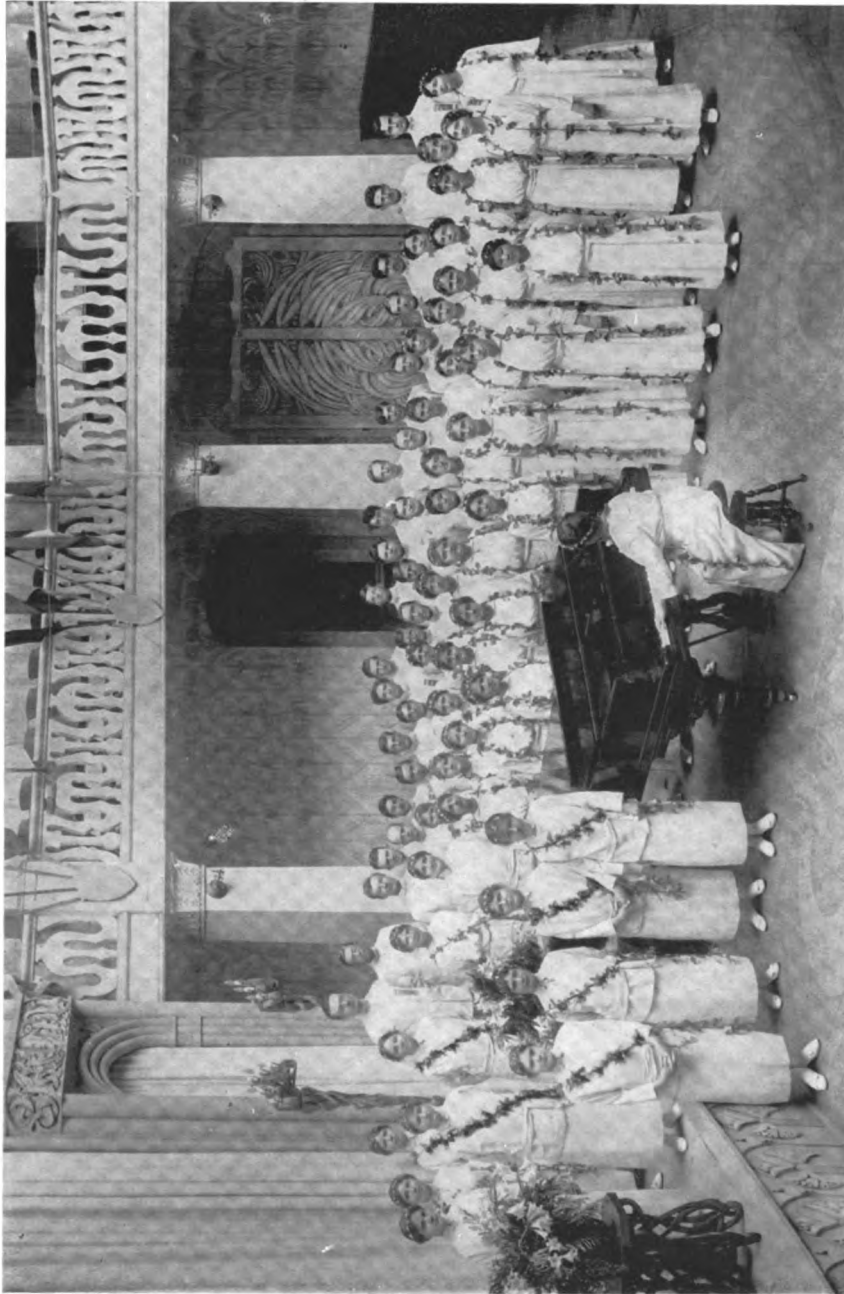
for, having been inculcated in the tender years of youth, they would so fully demonstrate their truth, by means of their power to solve all perplexities, that they would seem quite natural and obvious.

Is it too much to say that the present troubles of the world are due to want of faith in eternal Law? Surely not; for people have been trusting to all kinds of false gods; and now that these have failed, people are wondering to what they shall turn. As it is not possible for anyone in his senses to help believing that there is Law in the universe, the only trouble is where to look for that Law.

That higher law must be inherent in the higher nature of man, just as the inferior laws which rule in his life are inherent in his lower nature. Theorists and experimental psychologists are fond of finding biological and instinctual laws and exploring the mysterious depths of what they call the "subconsciousness." But these researches concern the lower nature of man alone, or that nature which makes him self-seeking and passional. Actually there are higher motives which continually intervene in human life and cannot be referred to self-interest. And these inhere in the higher nature of man. As psychologists use the word "subconscious," we may use that of "superconscious" to denote regions of consciousness that are above and not below the ordinary level. The impulses from this superconscious region come to us vaguely and are interpreted by our reason as the voice of conscience. Conscience is our awareness of the existence of a law higher than the instinctual and self-seeking laws that rule the animal nature of man.

The life of individual men, and also that of nations and races, must be directed by wisdom and purpose — the purpose of the Soul, which is free from the illusions of the mind and is not thwarted by passion. The sum-total of these great purposes makes up Karma — the higher law which governs the destinies of men throughout incarnations, and sets aside all mere personal schemes and purposes.

The reason why we understand so little about Karma is of course that we have not entertained the idea and consequently have had no opportunity to gain experience in verifying its operation. But as soon as we accept the idea, we begin to accumulate facts of observation which tend ever more and more to confirm it; and the effect is still greater when the principle is taught in the early years of life. Wherefore it is ardently to be desired that the law of Karma should become the subject of serious study in the immediate future.



Lomaland Photo. & Engraving Dept.

THE RĀJA-YOGA INTERNATIONAL CHORUS
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



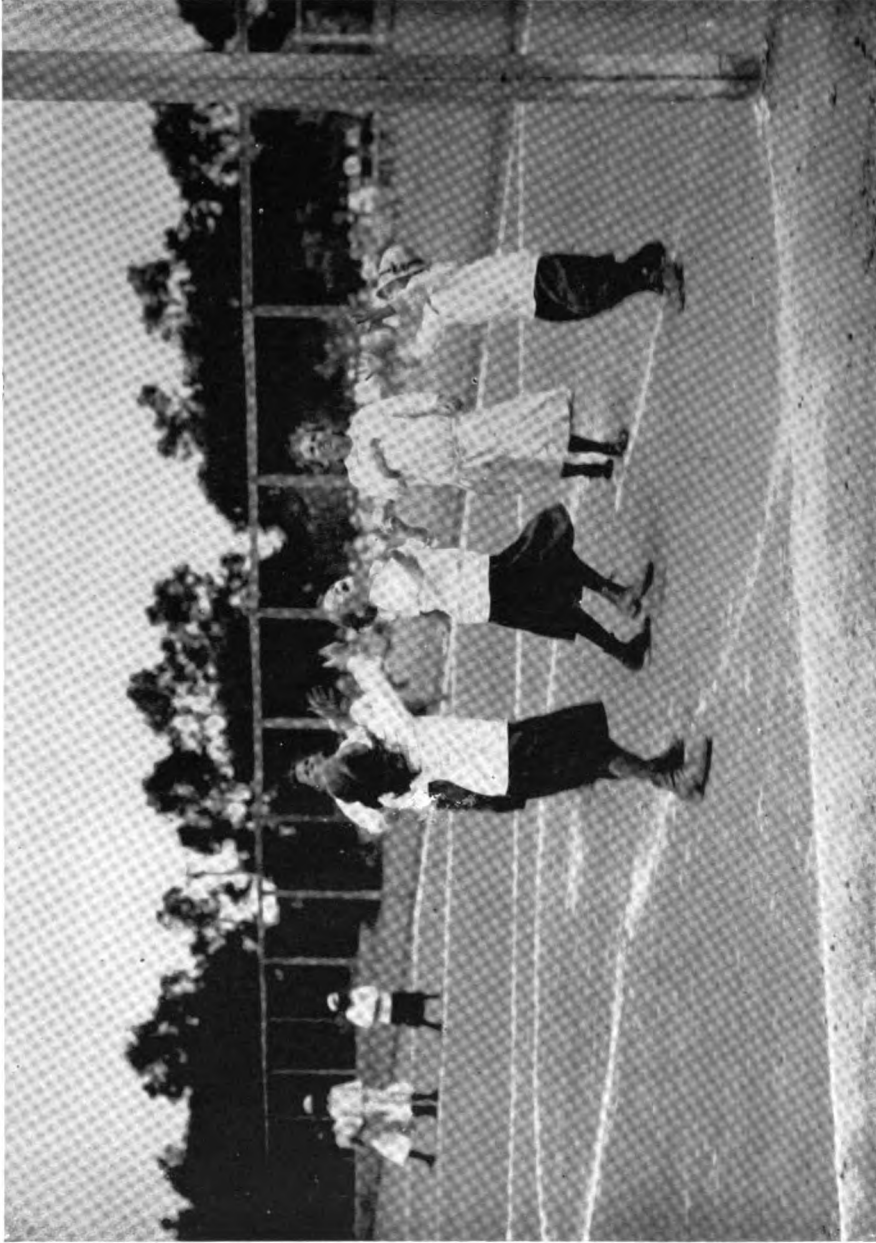
Lomaland Photo. & Engraving Dept.

AN AFTERNOON IN THE GARDEN, LOMALAND



Lomaland Photo. & Engraving Dept.

THE JOY OF LOMALAND LIFE



Leonard Photo. & Engraving Dept.

A "GOOD TRY"



Lomaland Photo. & Engraving Dept.

A GROUP OF THE YOUNGER PUPILS OF THE RĀJĀ-YOGĀ SCHOOL
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



Lomaland Photo. & Engraving Dept.

ANOTHER NATURE-TOUCH, LOMALAND

SYMBOLISM: by R. Machell



HOW is it possible to avoid the conclusion that symbolism is essential to art, when we find all creation characterized by symbolism? For a symbol is but the outer form which is produced by the interplay of invisible forces in conflict with the limitations of matter, or inertia.

All form is produced in this way, and so may be said to be the natural expression of inherent force balanced by the inertia of matter, and this form is a symbol of that which produced it. Thus all nature is symbology: and symbolism is natural; it is indeed unavoidable. But beyond this kind of inevitable symbolism there is a form of symbolism in art that is distinguished from other forms by the deliberate use of analogy in preference to the more direct method of actual representation.

The difference between realism and symbolism in art would appear to be that the realist aims at the reproduction of the actual appearance of natural objects as an end in itself, while the symbolist uses the representation of objects as a means of suggesting ideas that are not capable of direct presentation in art. Thus a flower might be used to express purity, a lion might be chosen to represent courage, and so on. These are simple forms of symbolism, which to some minds appear as arbitrarily selected substitutes for ideas, while to others they seem to be natural emblems, in which the spiritual principle has expressed itself as fully as the limitations of matter will allow.

It would seem as if the materialist, or realist, looked upon natural objects as ends in themselves, whereas the symbolist sees in them but a limited expression of the inherent idea. To the latter the idea is the reality, and the visible object is but an image that conceals the reality while suggesting in its form the underlying forces that produced it.

To such a one the use of symbolism in art will appear inevitable: while the realist who looks on the visible world as the reality will necessarily consider symbology as an attempt to suggest the existence of that which is but a matter of belief or speculation, by the unnatural use of natural objects.

But this crude way of stating the case does not cover the ground. Man is complex. Man is not aware of the complexity of his own nature. Man is a mystery, and his life is full of paradox. So it is natural to find the most determined realist displaying a tendency to symbolism, which to a spiritually minded man must appear as an involuntary testimony to the existence of a soul in the one who would

himself deny its presence; and this symbolism of the realist is perhaps a protest that his own soul makes against the tyranny of his mind, which tries to limit by theories the free range of spiritual expression. For the soul is dependent on symbology for language. Without symbolism the soul is silent on the plane of matter and mind.

I know well that there are those who try to make the word "mind" include the soul; but this is, to my thinking, but a trick to blind the mind to its own natural limitations. Self-deception seems to be a condition of life on the plane of intellect.

But mind is matter, and the Soul incarnate in material form must use the mind as its interpreter. So the mind has to play a double part, being the link between the more material and the next higher plane of consciousness.

In this way it may happen that a man who has accepted without close consideration the ordinary theories of materialism, may believe himself to be a realist in the ordinary acceptance of the term, while in fact he is keenly, or only faintly, perhaps, aware of the inner life of things that gives their outer forms significance. It may be this inner reality, the character of that which he represents, the soul of things, that charms his imagination and makes their outer forms so intensely interesting. He studies nature with all his heart and strives to reproduce the charm of it by the most faithful representation of natural objects. And he is not wrongly styled a realist, because he does indeed pursue reality even if he fail to understand the working of his own soul. But he is in fact a symbolist, for he is all the time seeking to give expression to qualities in nature which his Soul feels, but which no eyes can see, excepting in so far as they are symbolized by visible forms. And on the other hand the avowed symbolist may be the crudest kind of intellectual materialist, and never know it. He may have wit enough to see the correspondences that exist between certain natural objects and certain abstract ideas, and he may find intellectual diversion in toying with these things as a child plays with a puzzle-game. There are painters also who are solely preoccupied with the sensuous charm of decorative arrangements of form and color, and who seek to give added interest to their designs by the use of figures and forms, the symbolical significance of which has been popularized by symbolic painters or poets. In this way vast numbers of ecclesiastical paintings have been produced, the real theme of which was some decorative arrangement of forms and colors, but

which pass for symbolical because of the use of familiar motifs as a basis for their artistic embroidery. This repetition of conventionalized ideas has naturally made the general public sceptical as to the real value of true symbology.

Conventionality is the crystallization of a form which originally embodied an idea. I say originally with intention and with no reference to time; the ancients were no nearer to originality than the moderns. All alike live and act and think in the present moment — they cannot do otherwise. The ancients were modern in their day, and the moderns will be the ancients of the future. Originality is the recognition of the origin of things, which is in the eternal. It is the perception of eternal truth and beauty in the temporary and evanescent form. Art is concerned with both the contemplation of the eternal verity, or the essential nature of things, and with the creation of temporary forms through which the eternal may become manifest. Art is in this sense a revelation of the eternal in the present moment.

That is why there is such similarity of purpose and aim, and even of method, in the greatest works of the great artists of antiquity and of our own day. The most marked difference between ancient and modern art is caused also by a similarity, or indeed an identity, of purpose in those painters who sought then as now to reach fame and recognition by skill and ingenuity in the manipulation of conventionalized forms and crystallized symbols. They are the materialists of all ages, even when the forms they use are intended to suggest spiritual ideas; because there is no real conviction behind the symbol, which is borrowed, but which is not an expression of the artist's own soul-life. Having no root in eternal reality, their works reflect the temporary fashions of their day, as well as the traditions of their school, which change from age to age, and which have but one element of the eternal in them, the element of ceaseless change. So the works of these, the majority in all ages, are subject to classifications according to schools and periods, nationality or religion: whereas the works of the exceptional men of true genius have a most remarkable fundamental likeness, that seems to assert itself above all the peculiarities of their school or age. Their works bear the stamp of temporary conditions, no doubt, but that which makes them remarkable is the element of the eternal verity, which is beauty. This is what lifts a work above temporary fame and makes it "classic."

How often one is arrested by the inexplicable attraction of some

familiar feature in the surrounding landscape, or it may be in one's own room, a bunch of flowers in a vase, perhaps. Even now there stands before me a group of roses that seem to be trying to express their joy in their own beauty and their gratitude to the loving hand that led them to the society of others as beautiful as themselves, and so arranged them that the harmony of the association made each more fully conscious of its own deep joy of life. And in their inexpressible purity there seems to be a soul that seeks to symbolize its own emotion in visible form spontaneously, as a child smiles at its mother. There is a presence in the roses as of a stately lady from some celestial court who honors the chamber with her ethereal presence for a little while, and when she goes the flowers will droop and gently fade into insignificance.

The essence of symbology is significance. The secret of significance is the presence of the Soul.

The soul can only find expression in material form when all the elements of form are perfectly harmonious with the fashion of the soul. The ordering of this harmony is Art. The end is symbolism.

This is a practical age, we are told, and people have not much use for symbols. They prefer photography to art because they want the real thing, so they say. You may be shown a photograph of a cat and everyone may agree that the picture is lifelike, true to nature and not a symbol in any sense at all. It is accepted as a real reproduction of nature. But is it so? The photograph is small perhaps and flat and smooth and no thicker than a piece of paper, in fact it is from some points of view quite like a piece of paper. Does a cat look like that? does it feel like that? can you put a cat in your scrap-book like that? In what way is it like a cat? Obviously it is but a symbol that suggests a cat, and not really a reproduction of the creature. Yet the ordinary person who has no use for symbolism and suggestion thinks that photography is so true to nature, that it is entirely free from the taint of symbolism. But the fact is, all creation is pure symbolism, because all creation is but the expression of the invisible Soul of Things in outward and visible form. It is only possible to deny the universal symbology of nature by refusing to look beyond the outer form of things, and the deliberate acceptance of that outer form as the ultimate reality, the thing in itself. But even so, it is hard to see how a work of art, a picture, or even a photograph can be regarded as anything else than a symbol. What then is to be under-

stood by the term when used to distinguish one kind of art from another? What is the difference between realistic and symbolic art if both are symbolic?

The answer is that in the one case the painter looks upon each object in nature as a reality in itself, and the purpose of art he takes to be the reproduction of such things, or the suggestion of their appearance in the most convincing manner possible. The symbolist on the other hand is supposed to use his power of representation in such a way as to suggest thoughts and ideas that are not inherent in the things he reproduces. He is supposed to use his imagination to make natural objects appear to be endowed with an inner life or significance that is not really theirs.

I need hardly say that to a true artist such an aim would appear inartistic to the last degree. True symbology in art is not an intellectual process for the creation of mental acrostics, but it is an expression of the soul of things that reveals itself to the soul of the painter, as an inner reality inherent in the outer form.

To such a man all things are symbols; all living beings are the ever-changing images of the soul's striving for expression in the universe of matter. The whole of life to his imagination is pure symbology, and in his art he seeks to utter truth that is living and comprehensible to the higher part of his intelligence. He is at no pains to manufacture allegories, all life to him is allegorical and he only seeks to simplify and to select some theme of allegory detachable from the complexity of those countless pictures wrought by the hearts of men into the tapestry of human history that they weave eternally upon the loom of time.

We are all symbolists, whether we will or not; we are all weaving at the loom of time strange pictures on the invisible tapestry of history, invisible perhaps only to our normal vision, but seen in part by the mysterious vision that we call imagination, hardly knowing what we really mean by that, or we may call our inner perception of these pictures intuition. Call them as you will, I think that they are actual realities and constitute the world's memory, its astral library, in whose archives are recorded all the thoughts and deeds of men. Each man is a recording angel and writes his doom each moment in the world's book of destiny. This is the symbolism from which no soul is free until it attains the ultimate illumination of the Spirit. The ultimate Truth is Light and Liberation; all else is Symbolism.

GOLDEN THREADS IN THE TAPESTRY OF HISTORY:
by **Kenneth Morris**

PART III

CHAPTER IV — THE GREAT AGES OF ISLAM

THE AGE OF BAGDAD



THIRTEEN decades after the death of Mohammed, the Crest-Wave of Evolution reared itself in full splendor in the empire he had founded. It was then that the abdication of Hsüan-Tsong brought to an end the Great Age of the T'angs in China; and that the death of Shomu Tenno showed that the glory of Nara had departed, in Japan. In Islam, the new age was ushered in by the fall of the Ommeyyads of Damascus, the rise of the Abbassids, and the founding of Bagdad.

The time of preparation was over; now the long pursuit of knowledge was to bear its fruit. Islam was, as it were, reborn: Mohammed's own family acquired the Caliphate, and from the descendants of his worst enemies, the seed of Abu Sofian and Ommeya. A new enthusiasm seized upon Western Asia, and the glory of the world shone out over Mansur's new-built capital. The Road of Learning, now, was no longer a bone-marked camel-track across the sands, but a splendid highway, tree-lined, from marble city to marble city; you went not forth now to learn how Khalid or Amru divided their spoils after battle, but how Plotinus or Aristotle classified the principles of things. For now old Hellas was discovered, laid under contribution, and set the Arabian intellect aflame; even Sanskrit works were translated and studied; and all with the same care, exactitude and enthusiasm that had formerly been squandered on desert-wandering after tradition. Aristotle became a fountain of inspiration; but it was Aristotle as he came to them through the Neoplatonists: a Platonized Aristotle, giving scope for Platonic and spiritual methods of thought. The ink of the doctors, now, was being shed as profusely as ever the blood of martyrs of old. Medicine, sanctified by the Prophet's practice, became a scientific passion; and passed later, with al-Kindi and al-Farabi, into speculative philosophy. Enormous libraries were formed; an enormous literature was produced. Bagdad, as metropolis of a rich and luxurious civilization homogeneous from Cochin China to the Pyrenees, grew vast, learned and splendid beyond any western city since the noon and heyday of Rome. Mohammed's teaching of toleration was always at work to nullify the tendency of an established

church — of the human brain-mind itself, let us say — towards bigotry; for a hundred years orthodoxy meant the liberal Mutazalite doctrine. The highest honors were within reach of Jews, Christians, Guebres and Moslems alike. Doctors of all creeds and schools met to discuss philosophy before the Caliph; with but one restriction imposed upon their eloquence: they were not to bring forward “proofs of Holy Writ.” Al-Mamun, Haroun’s son and successor, became known as the *Commander of the Unfaithful*, from his love for extra-credal inquiry. The people who, but a century and a half before, had been wild desert Bedouins, now were polished city-dwellers and city builders, living in great refinement and splendor: not far from modern in their ideas of sanitation and hygiene; treating their sick and insane sanely in magnificent hospitals; doing wonders in architecture, literature and science.

Such splendor was to last undimmed some seven centuries; its highlight shining now on Bagdad, now on Cordova, now on Cairo, Ghazna, Samarcand, Shiraz or Bukhara. Yet always, until its destruction by the Mongols in 1258, Bagdad held a kind of sacred and metropolitan position; it was the seat of the Abbassid Caliphs, and the meeting-place of east and west. Its own Golden Age lasted about a hundred years, ending in 847, when al-Mutawakkil ascended the throne; he was a bigot of the narrowest sect of the Sunnis, the Hanbalite; and orthodoxy lost forthwith its old liberalism and enlightenment. From that time, too, the temporal power of the Caliphs was visibly declining.

THE AGE OF CORDOVA

Meanwhile the light had been rising in Spain. In 711, Tarik with five thousand Moslems overthrew the Gothic monarchy; and within four years the whole peninsula, except a few mountain districts in the north, was in Moslem hands. The tide of conquest overflowed the Pyrenees, and in 719, an Arab governor was appointed to have charge of Southern France. Charles Martel set a limit to their invasion at Tours in 733; but they held Provence in all for forty years; and Narbonne until 797; with the results that will be noted later. — Concerning the Arab conquest of Spain, this much may be said — it came as an almost unmixed blessing to the Christian Spaniards. Their late Gothic masters had remained foreigners, whom no bond of sympathy made one with the people they ruled. They had retained the pomp of

Roman civilization, but not its culture or equitable government; a privileged feudal caste, they held the land, and kept the Spaniards in subjection. There was no light, no learning, no education, no prosperity.

The Arabs quickly changed all that. They swept away the privileged classes; divided the land into small holdings, and left it to the natives to cultivate; and where these submitted, allowed them to be governed by their own officials according to their own laws. Their coming was an untold blessing to the slaves, a large element in the population. In return for the poll-tax, the Spaniards obtained civilization, leave to attend schools, freedom of worship, and a prosperity greater than they had known under the Caesars; a thousand times greater than they have known since. Even the crown of martyrdom was not denied them, were they dead set on winning it: you might go before a magistrate, and rail against Mohammed and his book; if you persisted in it, the law that decreed death to the public blasphemer would be allowed to take its course. But not before a wise and kindly *cadi* had urged you to go quietly home; not before, in many instances, he had gone to the length of shamming deafness, so that there should be no evidence to compel him to a duty he abhorred. There was a mania for such martyrdom at one time; the Spaniards went to it like *Suffragettes* to *Holloway*: to the equal embarrassment of the heads of the Arab government and Spanish church. It was the latter, finally, that succeeded in stopping it. — Be it said that conditions varied: there were periods of anarchy and bad government, and the Berber scourge when the *Ommeyads* had fallen.

In 755 Spain separated herself from the empire; and about a hundred and seventy years later, attained the Golden Age of her splendor. In 912, *Abderrahman the Great* came to the throne of a realm wasted and threatened; he was but a boy at the time, but soon had *Andalus* at the apex of her glory, feared and admired of the world. In that greatness he maintained her until his death in 961; nor was there any decline in the reign of his son *al-Hakem*; nor under the vizir *Almansor*, who ruled mightily for a puppet Caliph until 1002.

The population at any time during those nine decades would have been nearer fifty than thirty millions, exclusive of the Christian north. What is now so largely barren waste, was then under scientific agriculture: excellently irrigated, and yielding a thousandfold its corn and figs and grapes and olives and roses. Everywhere you should

find the prosperous villages, well-schooled; the great beautiful cities, well-sewered, well-lit, well-policed, splendidly paved, magnificently adorned, well-governed. Everywhere free and compulsory education; equal rights for women and men, Jews, Christians, Moslems and free-thinkers. Consider Cordova, the capital; the Bride of Andalus: a city of lovely gardens, palaces and fountains; its eight hundred public schools and nine hundred public baths; its fairy domes and lattice-work, and minarets sunbright and multitudinous; its vast industrial population, skilful, gay and thrifty; its traditions of knighthood, minstrelsy and courteous life; its great University, that was the beacon of the western world, and where the deep Theosophic thought of old Greece and pantheistic India was expounded. For the light of Spain was no dim glimmer in those days; in a hundred ways it was a cleaner, clearer civilization than our own. A-glimmer with the outward pomp and richness of life, yes; luxurious, yes; but hardly vicious or corrupt; and on the other hand secretly nurtured and made glowing by the promulgation of grand esoteric ideas. — Withal, this urge from above is turned mainly in thoughtful, philosophic and scientific channels: there is an atmosphere of intellectual gravity in the higher circles; your learned doctor, and not your inspired artist, is the protagonist of life. You shall find no titanic Master Wu Tao-tzŭ, no divinely gifted Li Long-mien here, to reveal the inward worlds and hierarchies with brush and canvas: art is confined to architecture, music and poetry: it is reason, and not imagination as in China, that is set aflame. Al-Hakem II, son of the great Abderrahman, had six hundred thousand volumes in his library; every one of them is said to have been annotated in his own hand.

After al-Hakem, Almansor; and after Almansor, the deluge. Berber anarchy; the rule of Almoravid bigots from Africa; growth of the Christian power in the north; which, after the fall of Granada in 1492, was to be the blight and desolation of Spain. The cruel bigotry of Isabella, Charles V, Philip II and Philip III, destroyed and at last expelled a whole people, a whole rich civilization; Ximenes, Isabella's minister, attended to the blotting out of every vestige of their culture. Millions of volumes were burned, a vast literature was destroyed forever; and the Torquemadas saw to it that the holocausts should not be confined to books. Here is a note quaintly characteristic: the mosques might be kept; holy water and the prescribed service would drive out what brimstone fumes might be supposed to linger, and bring in the

whole odor of sanctity instead: henceforth they should be churches. But the baths — no consecration would serve for them! The diabolism of cleanliness could never be exorcized. Soap — harmless, necessary soap; an Arab invention on which the poorest Moor, it is said, would spend his last penny rather than on food — there was to be no more of such ungodliness as soap in Spain!

Is this an attack on Christianity? Very far from it; it is not even an attack on Spain. But ah, that we could be healed of our blindness, that sees in Christendom the elect vessel forever, and imagines a permanent inferiority in other races and creeds! We are in the van now; a thousand years ago we were lagging far in the rear; and a thousand years to come — who shall say? Recognize the fact of human brotherhood, elder and younger brotherhood; play the game, you Christian nations, that are so strong now, but have been weak, and shall be again! Is there no Karma, to take account how you swell and puff yourselves up; how you cheat and bully and lie? There is no race, however fallen, that has not been, or shall not be, *the* people in their day; those on whom you pour your contempt, or fasten your oppression, now: alas! in their turn they shall condemn and oppress you; and the old miserable round of vainglory and oppression shall continue, until the Chosen People, wherever they may be incarnated, realize the Divinity of Man, and practise humility, justice, self-control and brotherhood. It is an inexorable fact in nature, is that last; and all the tragedies of history: the falls of empires and decay of civilizations; the forlorn hopes of heroes, the last stand of doomed patriots: they have all been means taken by severe and merciful nature to impress that supreme lesson on humanity. It is the evil in ourselves that is the enemy; our own lower selves that are the inferior race. Impose civilization on them; bend them to your will; conquer and enslave them; and you shall find that those others whom you despised, whom you envied or sought to exclude or feared, are human beings too: divine as you are; sorrow-laden as you are sorrow-laden; in need of your sympathy and help, as you, by heaven, are in need of theirs! Look for all the Perils, of whatever color, within yourselves; put an end to them there, and they shall present no insoluble problems to you on the Atlantic or on the Pacific, in the east or in the west of the world.

But Andalus, before she fell, had sowed the seeds of civilization in Europe. Embassies had come to the court of Cordova, from all the great monarchs of Christendom; and returning, spread the fame of a

culture and splendor that were to their own, as modern Paris to Addis Abeba, London to Cabul or Timbuctoo. Merchants told the same tale; would-be scholars began to cross the Pyrenees southward; all unaware of Mohammed's injunction, Europe, aspiring, began to go upon the Road of Learning. The Jewish and Moorish doctors of Andalus had this strange peculiarity: they could cure sick men, whom the Galens of Christendom would but the more expeditiously kill; so the Andalusian physicians, paynims though they might be, came to be much in request with daring Christian kings who valued their lives a little. Then the Arabs had left civilization behind them in Provence; also a good name; and a people eager for intercourse with them. There Montpellier University grew up under broad-minded Christian counts, and Moslem professors imported by them from Spain, to be a seat of learning famed throughout the west. Presently it infected Paris with light; and through those two channels the doctrine of the philosophers drifted into France and Italy; until, in the thirteenth century, the name of Averroes became a warcry dreadful to churchly ears. Provence, in fact, became a little Christian Andalus beyond the Pyrenees: its Christianity mainly nominal, its culture wholly Moorish. There was much fellowship of spirit between the two races: both were swift-minded, brilliant and sensuous, song-loving and inquisitive, impatient of mystery and priestly control. The troubadour learned his art from Andalusian court minstrels, and sang the songs of Araby in his own language. Troubadourism spread northward; Normans and Frenchmen caught the infection of it; through these it came in contact with Celtic bards dreaming dim traditions from an age more idealistic than the troubadours'. From them it took on a loftier color and something of a spiritual impulse; and went out over Europe as Chivalry, the highest and truest inspiration of the dark ages there. So the first glimmerings of the scientific spirit were wholly, and Chivalry was in part, a gift from Islam, through Spain and Provence, to Christendom; there was another gift also, perhaps of even greater historical importance than these.

The Church thundered that all Jews, Turks, infidels and heretics were vile, and destined to everlasting fires. Provence, however, knew something of Jews and Turks (read Moors) from personal contact; moreover she liked them thoroughly, and had learned all she knew from them; and so, heeded not the thunders. Result: she grew herself a little heterodox and broad-minded: cooled in her reverence for

a Church she held to be — mistaken — as to the fate of her good paynim friends. Her bishops, despite Rome, vied with her counts in imitating Moslem pomp and splendor; also, be it whispered, in a corruption that neither counts nor bishops needed to imitate from anyone. Whereat Provence sneered the more; until presently the Church was quite discredited, and a monk's garb looked on as disreputable. Yet there was still a need for religion: which, since it was not to be found in the Church, Provence, or a good part of her, sought elsewhere. If Jews and Turks, why not also heretics? — Provence was not to be frightened by thunders. Hence the rise of the Albigenses. An astounding thing, in medieval Europe, that there should be a religion, calling itself Christian, but outside the pale of the Church! It was unthinkable . . . must exist no more. So Pope Innocent armed his crusade in 1209, and quenched the nascent fires of Provence in blood; but meanwhile Europe was sitting up, and thinking a little, in a dazed sort of way. A light had been kindled, which she was not soon to forget. Huss remembered it in his day, and Wycliffe in his. You might stamp out Lollardry; you might burn John Huss, and soak Bohemia year after year with heretical blood; but just when you thought all was comfortable darkness again, lo, yonder would be that bothersome light flaring up elsewhere! There a bluff, defiant Luther, doing unwonted things with Papal Bulls; there, a bold bluff Harry, kinging it royally in his own kingdom. They scourged Count Raymond, and made him march with the massacring hordes of De Monfort; now let him scourge Harry Tudor, who dare and can! To neither Raymond nor Harry did religion mean much, in any spiritual sense, perhaps; but the Law chooses its instruments among the strong where it can find them. Provence went down in her day; her great work of light-giving well begun, if not completed; but England in hers went on and up to great destinies; bluff Harry saw to that.

And down on all those changes looked and smiled an erstwhile Camel-Driver of Mecca, who had decreed of old time that there should be No Compulsion in Religion; and who had taught his Arabs that the Road of Learning was the Road of God.

THE AGE OF CAIRO

The tenth century belonged, of all nations on the earth, to Spain and Japan. Engi, the culminating period of the Great Age of Kioto, endured while Abderrahman III was restoring the prestige of Andalus; during the second quarter of the century, there was perhaps little

to choose between the two countries; during the reign of al-Hakem, when Cordova was at her acme, Kioto had dimmed a little. It is good to remind ourselves once more of these parallelisms. In the eleventh century, the light had passed to Egypt and China.

In 909 the Fatimites — on whose origin we shall say something later — had established their dynasty at Kairoan in North Africa; in 965 they had taken Sicily, and Egypt fell to them four years later. Cairo thereupon became their capital, and, within a few years, the capital of the western world. It was during the century that followed, the Great Age of Cairo and the Fatimites, that Mohammed most had his will of his people, in respect to freedom of religion. Toleration . . . why, there were Fatimite sovereigns who built churches for their Christian subjects! Nasir-i-Khusraw, poet and Persian and valiant Theosophist, gives a fine picture of Egypt as it was when he visited it, in the heyday of the Fatimites, the middle of the eleventh century. He speaks of the splendid government, the complete confidence that existed between Sultan and people: there were no police spies, he says, nor any shadow of oppression. In a year when the Nile had lamentably failed in its duty, and there was shortage of crops, the vizier consulted the wealthiest man in Egypt, a Christian merchant. Said the latter: "I have such and such an amount of corn in store": enough to feed all Egypt during six years. "I owe all my wealth to the good government of the Sultan," said he; "let him take my store now, and feed the people with it." And Egypt had a large population in those days. "Withal," continues Nasir-i-Khusraw, "neither did the Sultan oppress or wrong anyone, nor did his subjects keep anything hidden or concealed." Think of Cairo University, again; by this time the greatest in the world west of China; where the expenses of the students were paid by government; and that not only in the case of natives, but of thousands who flocked to the great seat of learning from all Moslem realms; or of Cairo hospital, the like of which is not known nowadays: where every ward looked out through marble colonnades into sun-rich patios where the orange and the myrtle grew; where streams of running water flowed beside every bed; and where, always remember, the treatment was essentially sane, essentially scientific; and dirt and quackery were unknown.

And in no part of the empire, except Egypt itself, did civilization burn more brightly than in Sicily: Palermo vied with Grand Cairo as a center of culture and refined life. In 1090, when the Fatimite

power was beginning to decline, the Normans captured Sicily; it chanced that the conqueror was a great man in more than mere military sense. The island was peculiarly blessed in Count Roger; and all Europe inherited the blessing. Instead of converting, exterminating or expelling the Saracens, as you might have expected, he set himself and his people to learn civilization from them: protected them, tolerated their religion, encouraged them in every way. So here was the second civilized country in Christendom, Provence being the first. In Norman Sicily, Christians and Moslems lived together on equal and friendly terms; but Arabic remained the polite language, and the civilization was wholly Arabian; the Counts were Saracen sovereigns in all but religion. And after the Normans, their policy was carried out by that greatest of all Sicilian kings, the Emperor Frederick II, called *Stupor Mundi* in his day; to whom, more than to any other individual, Europe owes her civilization. Frederick had been educated by Moslem doctors, and was himself suspected of holding Moslem views. It was he who planted a military colony of Arabs in the Apennines, to overawe the Pope withal; led the last crusade to the East, and won all he desired by friendly diplomacy, without ever a blow struck on either side. It was under his influence that the University of Naples and the great Medical School of Salerno, his foundations, became brilliant centers of light, through which civilization filtered out over Italy. All the professors at either were Moslems or Jews or their pupils. At his court, too, the Italian first evolved into a language of literature and culture. He, the *Stupor Mundi*, may be called the originator of that strange quickening of life which ran through thirteenth-century Europe, and was the beginning of the re-birth of European civilization. He was no Raymond of Provence, to submit to papal domination; but startled all Christendom into uneasy thought by his valorous contests with the Church. Though he fell at last, worn out physically by the opposition of half Europe set on by the Holy See, it was not until he had so amazed the world that things could never again be as they had been before. One wonders whether all, or half, or any, of the evil told of him, was true? Such great figures, opposing obscurantism, are invariably provided with an ill repute. Was he indeed, after all, sensualist and harem-keeper and the rest; or is it merely that we have been told the old, old story? Let but a man stand for the Truth against the World, and his name for honor and chastity shall not be worthy a century's purchase. At any rate,

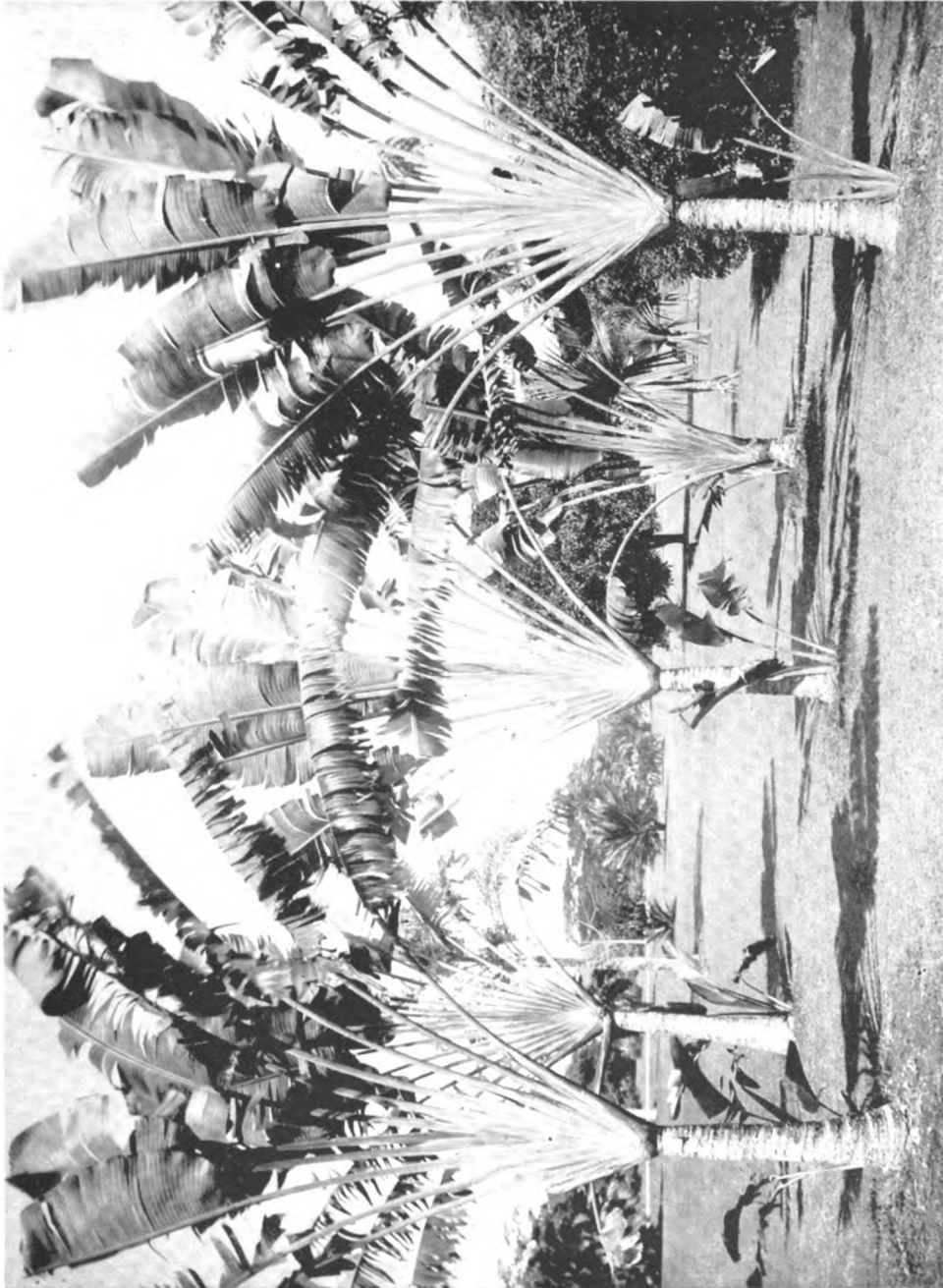
Frederick was a Moslem-hearted man in barbarous Christendom: a Moslem of Mohammed's Ink-of-the-Doctors school: and kicked sluggish Europe on to the Road of Learning. By their fruits ye shall know them. Greek learning from fallen Constantinople would have been an indigestible diet for Italy, a couple of centuries later, if Frederick had not fed her rather forcibly on Moslem learning when he did.

THE AGE OF PERSIA

By the end of the eleventh century, that which gave rise to Fatimite splendor was exhausted, and what was left of civilizing influence in Islam, was mainly to be looked for in Persia. There, it was tackling with partial success the task of imposing culture on ever-incoming hordes from Central Asia: Seljuks and other kinds of Turks. The Caliphs had become sacrosanct nonentities; political dominance had passed from quick-wit Arab and speculative Persian, and under the Turk implied largely the sword and military despotism. Yet the tide of literary life ran very high in Persia. Spurred up by the impetus of Islam, and by contact and rivalry with the Arabs, Persian genius, that had been, so far as we can tell, rather barren theretofore, began to blossom in rich poetic literature with Rudagi about 900; and went on increasing in wealth and splendor for centuries: even fostered, no less, by the pride and patronage of Turkish Sultans: rude men enough themselves, for the most part. Thus Mahmud of Ghazna was a true Turkish World-conqueror; yet made it his business to gather genius at his court. For him Firdausi wrote the Shah Nameh, one of the world's greatest epics; and received no reward for it, owing to some tantrum or momentary remissness of the Sultan. —Well, the latter had four hundred poets, all to be remembered and rewarded, at Ghazna at the time: Firdausi should have considered that. . . . It was Mahmud's wont, whenever he conquered a kingdom, to carry off its major lights; he almost went to war over reluctant Avicenna, who, so requisitioned, sought refuge elsewhere. —Withal, it was mainly an ostentatious barbarian, loving not learning for learning's sake, but for the luster it might cast on his name; and because, to be a good Moslem sovereign, foster learning you must. *Peace to Mahmud on his golden throne!*—he was typical of many: Khwarazmian and Seljukian potentates in Persia; the Mamelukes, under whose patronage Egyptian architecture was to become the wonder of the world: Islam impelled them on a road they had little will of their own to travel; and to

do good work for civilization, though they cared not greatly, themselves, for civilization or for good work.

After Sultan Mahmud came the Seljuks, Togrul, Alp Arslan and Malik Shah: those were the days of that great Persian, the Nizamu'l Mulk, minister, founder of colleges and fosterer of learning; the days when "that great man, the Hakim Omar Khayyam," with his computations reduced the year to better reckoning: a grave, severe man, we are told, with much sense of humor, and a belief in reincarnation. Let those who will, find nothing better in his verses than cheap wisdom with a tinge of carnality; the mystics of his own land call him a mystic. — In those times, and on until the Mongol Conquest, there were as many courts in Persia as in pre-Bismarkian Germany: all literary and military rivals; and poets were as many at each of them, as starlings on a lawn of an April morning. It is difficult to name any one period as culmination of this long poetic splendor: Saadi and the great Jelaluddin flourished in the thirteenth century, during the awful Mongol time; and even after that deluge, came Hafiz in the fourteenth, whom many would count the greatest poet of them all; and Jami, the last of the classics, was not to die until 1492. Speaking generally, one may say that though government was somewhat Turkish, arbitrary and rude, yet life itself was wonderfully refined: fragrant and shining with a richly sensuous beauty, but palpitant beneath with worship and a strange spiritual exaltation: a matter of resplendent gardens wherein to take delight: the cypress groves of Rukhnabad, the rose bowers of Musalla, whose like "in Paradise you shall not find"; but wherein, too, all the beauty star-scattered on the grass: the crimson of roses — ah, the roses of Persia! — the riot and splendor of the tulips; the profound shadow, the darkness and quiet of the cypress trees; the voice of the bulbul at song; the little, slim crescent, silvery citron afar in the blue; and above all, the Wine and the Minister of Wine: — you should take them at one moment for the things they seem; but a moment after, and all the seeming vanishes, and spiritual meanings ripple through; that which seemed so beautiful to the senses, shall now be ecstatic, mysterious, pure, holy, divinely pure. As of old in Eden, God walks in the gardens of Shiraz; the cypress shadows are a divine mystery; the roses are crimson with the Divine Compassion; and you, Tulip by the edge of the lawn: you are the Cup of Jamshyd: you are the Holy Chalice: the scarlet and gold and beauty of you are nothing but the visible glory of the Lord. . . .



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THEOSOPHY AND MUSIC: by Prof. W. A. Dunn



THE origin of the Art of Music is lost in the mists of antiquity. As far back as our historical records go, all nations of the earth, from the most civilized down to savage races, practised and loved some form of music. Music appears to be an intrinsic part of human nature at all stages of man's evolution, providing expression for all thought and feeling that is beyond the usual channel of speech and gesture. The Chinese claim that music was practised in their race five thousand years ago, and from carvings found on monumental remains of India, Persia, Assyria, and Egypt, evidence is shown that both instrumental and vocal music was in a high state of development thousands of years before the Christian era. These monumental carvings show pictures of musical instruments remarkably similar to those in modern use, and to account for such workmanship of three to five thousand years ago, it is necessary to allow a still more antique period for the evolution of musical thought and intelligence, for the expression of which instruments were constructed. The modern piano, for instance, does not indicate the beginning of our musical knowledge, but registers the result of musical thought from the time the system of ancient Greece was taken as a starting-point.

Madame Blavatsky states that —

From the remotest ages the Philosophers have maintained the singular power of music over certain diseases, especially of the nervous class. . . Likewise, the most ancient Egyptians cultivated the musical arts and understood well the effect of musical harmony and its influence on the human spirit. We can find on the oldest sculptures and carvings scenes in which musicians play on various instruments. Music was used in the healing department of the Temples for the cure of nervous disorders. . . . The theory that the whole Universe is a musical instrument is the Pythagorean doctrine of the Music of the Spheres. Sounds and colors are all spiritual numerals. . . . Happy is he who comprehends the spiritual numerals, and perceives their mighty influence.

The foundations of modern music were drawn from the ancient Greeks, who regarded Poetry, Art and Music as necessary to education and culture.

During the Christian era music has undergone a temporary obscuration as to its true nature, and it is only during the past two centuries that it has re-emerged as an independent Art, thrusting aside its servitude to mere pleasure and entertainment and asserting its divine right to proclaim the laws of the unseen forces of Nature.

In this our own day a wonderful change in regard to the value

of musical training is in progress. Its former office as a kind of finishing touch to education is giving way to the view that as a mode of discipline to mind and heart, it is unsurpassed in arousing to action the intrinsic faculties of original thought and moral strength. To think and feel musically is equivalent to equipping the mind for a sane and harmonious mode of conduct, especially when the Will is aroused to action, and the lower desires made subservient to a higher and nobler purpose.

In a recent work dealing with scientific topics, Dr. Karl Pierson of University College, London, makes the following statement:

Within the past forty years so revolutionary a change has taken place in our appreciation of the essential facts in the growth of human society, that it has become necessary not only to rewrite history, but profoundly to modify our theory of life, and gradually, but none the less certainly, to adapt our conduct to the novel theory.

These words indicate the general trend of thought in recent works touching on scientific and philosophic subjects, as well as those dealing with social and educational problems. In fact, we are passing out of an age in which Science, Art and Philosophy were parceled off from each other into separate branches of knowledge, and entering into a realm of ideas which recognizes the mutual dependence of scientific knowledge and philosophic insight, and the blend of these two in Art, *or Doing*. Or to state it in the words of Prof. William James: "Ideas are rules for action. To develop the meaning of a thought we need only determine what conduct it is fit to produce." The ancient scriptures of the world indicate that the dawn of so-called history *followed* a time when the Gods lived on earth as Teachers and Leaders of men. It would seem that the historical period with which we are conversant "commenced" when the unity of man's spiritual nature had become broken, and the various faculties of Soul, Mind and Body fell away from their original co-ordination, losing thereby the directive power associated with their perfect ensemble.

This distribution of the divine power of man's Soul into subordinate and separate faculties may be compared to the passing of a strong national government into separate political groups that had lost the principle of co-ordination upon which national unity had previously depended. This spectacle of a nation waxing strong and powerful when co-ordination between its *internal* forces was active; and its decline and final disintegration when co-operation had become

lost in the clamor of individual self-seeking, is one of the most important lessons to be culled from the pages of history.

Thus the progress of a civilized man, both in relation to himself, and in his numerous associations with all others, is the outgrowth of perfect co-operation between the various forces of human life; while separation between mind, heart and soul leads to loss of spiritual and moral power, and the appearance of subordinate arts, sciences and philosophies that conflict with one another in the many claims they *separately* advance.

Now the object of the Theosophical Movement is to remove the cloud of ignorance that obscures this great truth of Human Brotherhood, by demonstrating through actual practice, as well as by precept, that the growth and welfare of humanity utterly depends upon mutual and sincere co-operation as between *all* aspects of national and social life; and upon that co-ordination of individual faculties of mind and heart which resolves them into self-unity and moral power. A brilliant brain untouched by the heart is as great a menace to progress as a strong emotional character giving way to disastrous impulses because unchecked by a thoughtful mind.

Before touching upon the subject of music, and the pure influence it contributes to the upbuilding of human life, it is advisable to indicate the three distinct stages through which the mind passes in all pursuits for knowledge. When the mind of a child begins to take notice of things as separate objects, and learns names to attach thereto such as man, board, bench, house, etc., he recognizes each object as clearly as he ever will, but he stops there. Later, the same child will say "the man is sawing a board," or "making a door"; the mind of the child has passed from recognizing objects to an insight of what is *being done*. Still later, the same child will see beyond the objects, and what is being done with them, to the underlying meaning of both, as, for instance, that of building a house. Now these three aspects of mind can be traced in everything we think about. Like the child, we know the separate names of countless objects, but know much less how to act upon what we know, and still less as to the underlying meaning of the grand purpose of human existence.

Now in the art of Music we possess a perfect illustration of the *oneness* of human life. As an Art, Music expresses every ideal and emotion of the Soul; as a Science it is a perfect exposition of the laws which govern the vibratory motions of Nature; as a Philosophy,

it expresses the truth of Universal Brotherhood, and of Absolute Justice regulating the minutest detail in the universal scheme of life.

The element of Sound, upon which music is constructed, is as mysterious in its origins as are the Röntgen X-rays, or the solar forces which generate heat and electricity. The old definition that sound is "stagnant air struck" is completely out of date. That it is a universally diffused "something," possibly of a higher grade than electricity itself, is evidenced by the fact that sound penetrates through substances which obstruct all other forces known to science, and conveys to the listening ear the "tonal form" of the sounding object. The conveyance of the human voice from San Francisco to New York through a telephone wire presents much food for thought as to the true nature of this energy we call "Sound." It is obviously "something" in addition to the electrical current which merely conveys the human voice in its entirety across the continent.

Now from this intangible substance of universal sound, music draws material of various qualities for the construction of her invisible temples in which the Soul of man may reside for a space. And this is no fanciful dream of the imagination but a solid fact based on scientific data. The invisible forms attendant on compound tones have been made to register themselves on loosely strewn powder covering a stretched membrane; and the results shown are startling as to their form and meaning. All the sounds of the same pitch invariably yield the same geometrical form, while two or more sounds give complex figures not unlike sea-shells and other spiral forms. But most wonderful of all, the human voice, according to its quality and intensity, will transmit figures of endless variety, some of which resemble flowers, ferns, and trees. These experiments have not been carried further than mere observation, but as indicating a remarkable potency in the art of Music, they are of supreme value. Whence arise the superb states of thought and feeling which good music stimulates? Why is it that the repetition of a song we heard in early life awakens the deepest memories? Surely it is because music is the language of the Soul, universal in its direct appeal to all other Souls. The national song that becomes laden with the Soul of a nation is no myth, but a dynamic power that thrills every atom of one's being.

Creative genius is musical intelligence at its highest — a mingling into *one* act of the higher formative thought and the natural physical forces. It does not necessarily execute music in the conventional

way. It may manifest as Leadership, as poetry, or in any manner from which humanity draws inspiration and uplift. It is a power that expresses *direct* the fundamental laws of life. It creates new forms of expression out of the inexhaustible storehouse of the Soul, and causes them to become realized facts in everyday life, thus lifting the sum-total of life to higher levels of progress. All classic literature, music and art presupposes an ideal thought with a dynamic tendency to clothe itself in material elements. The idea commonly held that the practice of notes and technical studies creates musical *intelligence* is an error. These only train organs for use. The true musician must cultivate musical thought and judgment — *then* the disciplined hand and throat become of radical importance. He who *thinks* in sounds and their harmonious relationships, realizes the laws which govern social and individual life, for thereby he touches the deep currents which unite individuals into groups and nations, with their countless relationships and adjustments.

On the objective side, scientists have, by observation and experiment, shown that the phenomena of Sound connect music with all other modes of natural phenomena. Periodic vibration, or movement, is everywhere noticeable in Nature, the laws of mathematical ratio regulating all chemical affinities and all cosmical movements. Thus what is known in the microscopic scale of the sense of hearing finds its counterpart in the universal scale of Cosmos and Nature. In other words, man within is a complete replica of humanity without, the same law operating through both the infinitely minute and infinitely great. Musical Intelligence rests upon the adaptation of man the unit to Humanity the whole, of which he is an integral part, recipient of all the forces of the larger organism he is bound up with.

Between nature, and the soul that thinks and feels in musical cadences, there exists an intimate relationship that progressively rises to identity of Being. Everything in Nature being in a constant state of vibration, the fundamental unity of all that lives must be harmonious music that inwardly holds all streams of evolution in perfect adjustment.

In the *Li-Ki*, or Memorial Rites of the Chinese we read:

Music is intimately connected with the essential *relations* of beings. Thus, to know sounds, but not airs, is peculiar to birds and beasts. To know airs, but not music, is peculiar to the common people. To the wise alone it is reserved to understand music. That is why sounds are studied to know airs, airs in order to know music, and music to know how to rule,

To indicate that music can directly grasp the invisible Soul of Nature, the great philosopher Schopenhauer wrote:

As the Soul of the World is to us a mystery, a composer is forced to speak in a language which is beyond him — he resembles a somnambulist permeated with the magnetic fluid, informing us of matters of which, in his waking state, he has no notion. As music exists in the heart of things and lives on their essence, it results that it has a hold on all objects whatever.

Richard Wagner wrote:

There ought to be in us an internal sense which becomes clear and active when all the other senses, directed outward, sleep or dream. It is precisely when I no longer see or hear anything distinctly that this sense is the most active, and appears before me as the producer of calm — I can give it no other term. It acts from within to without, and through it I feel myself to be at the center of the World. . . . The power of the composer is naught else than that of the magician.

Returning to Chinese mythology we read the following from the teachings of Lao-tzŭ, who lived about the same time as Confucius:

Music is the expression of the union of Earth and Heaven. With Music and Ceremonies, nothing in the Empire is difficult. Music acts upon the interior of Man, and brings it into connection with the Spirit. Its principal end is to regulate the passions. It teaches fathers and children, princes and subjects, husbands and wives, their reciprocal duties. The sage finds in music *the rules of his conduct*.

The highest expression of sound with which we are acquainted is the human voice. It conveys the inner forces of the person speaking, independent of the formal language used. We instantly recognize the expression of joy, sorrow, terror, sympathy, sarcasm, or compassion, whatever may be the speech or nationality of the speaker. Pure sound is a natural and universal language that unites soul to soul as if outer veils did not exist, hence in music we have an absolute and direct reproduction of the habits of the Soul that incites to corresponding action in outer life. Music is the art of thinking in periodic movements, in contrast to contemplation of fixed ideas or memorized pictures. To think in sounds assists the free action of thought, and conducts the feelings into realization of the meaning of life. At the same time it disciplines the whole nature by the laws of harmony and rhythm which unceasingly regulate every department of Nature, from the association of chemical atoms into compounds, to the mutual adjustments of stars and planets. The most insignificant sounds of Nature have been found to be as fully representative of periodic law as the more

extended movements of the earth or moon. Thus, in great and small, in a single human soul, or in the whole race, the laws upon which the art of music is founded, are equally operative.

Thus as a means to an understanding of Theosophy, which in its essence is the *Art of living in harmony with humanity and nature*, music is one of the most potent aids to our hand. The trained ear which conveys such truth to the mind and heart presents an example of the harmony which might be introduced into the chaotic mental imagery conveyed through the organ of sight. It might then be found that the "appearances" which sight views as external and separate, will convey their hidden causes through the inner sense of hearing, thus combining the objective world presented to sight with the inner world of sound-vibration. The Theosophic life takes into account the totality of man's being, and the harmonious adjustment of every atom and cell of his organism. His separation into body and soul, mind and heart, is only present to the personal consciousness which follows successive desires and immediate interests which obscure larger issues. But successive units of time cannot be separated from the larger cycle of destiny in which we are all involved. In some mysterious way the totality of life is with us in every act and thought, and it seems impossible to escape the absolute Justice which Nature extends to our efforts. Music expresses the absolute precision of this law of adjustment and harmony, hence when accepted as a mode of spiritual discipline, both in thought and conduct, it flings wide open the door which conveys us to the inner recesses of life where truth and sincerity abide.

God spoke, and through the soundless realms of Space
 The keynote of created music rolled;
 And time felt harmony with its hold —
 The pulse-beat of eternity's embrace,
 The Infinite in finite hearts we trace,
 As ages strike the chords by Love controlled;
 The earth is vibrant, and with rhythm untold,
 All sounds in Nature's orchestra find place.
 O Sound! thou art the echo of a word
 That broke the primal stillness by command —
 An echo, through whose strains our souls have heard
 A promise of the choral raptures grand,
 That, voicing love and praise, forever rise
 In Music's natal home beyond the skies,

THE HINDRANCE OF DESIRE: by Percy Leonard



IN a Sanskrit book already old when Christianity began, appears a remarkable statement. Patañjali the author assures us that once we have conquered that almost universal tendency to covet everything that seems desirable, we acquire the power of acquiring all material wealth. The reader, dazzled by the glowing prospect, is tempted to resolve to rid his mind of every trace of personal desire and thus by an easy short-cut, become the lucky possessor of what others spend long lives of labor to attain. But the subtle and intelligent laws that control human life are not to be so easily imposed upon, and we can never gain the end in view by simply persuading our desires to lie quiet for a time with the promise of indulgence later on. Thus it is very clear that Patañjali's recipe is only open to the man for whom the goal has lost its value, so that he who had all material wealth within easy reach, would have no possible inducement to take possession of it.

The action of the curious principle involved is plainly obvious even on the low level of a commercial application. A man of business wholly indifferent as to the result of his ventures, would occupy a standpoint far above his feverish competitors, now hurried onward by the mad delirium of an over-sanguine hope, now plunged into the depths of equally foundationless despair. His judgment would remain so cool and so deliberate as to decide unerringly between two closely balanced probabilities. His power to estimate the trend of markets and the course of values would appear almost miraculous to his excited rivals; and this simply for the reason that having freed himself from the disturbing influence of desire, the clear discrimination of the Higher Mind would be the ruling power in his affairs. Patañjali however had far higher planes of human interest and activity in view when he set down the statements we are now considering.

In the sphere of the emotions we may trace the effect of this attitude of indifference every day. A man who is selfishly eager for love and sympathy is instinctively recognized as a vampire wherever he goes. Consciously or unconsciously he is always demanding that kind of psychic food preferred by his nature, and all with whom he comes in contact resent the selfish appeal and retire into their citadel in self-defense. That man on the other hand who freely radiates love and sympathy to all, careless of personal returns, is like the sun a universal benefactor and welcome in all companies. His mere approach calls forth a genial flow of kindly feeling which he returns with added

force, since he is in his own person a living generator of such vital currents and not a mere absorber.

It often happens that the eager devotee of knowledge by his very impetuosity raises a barrier in the way of his attainment, while the man who quietly pursues his level course of universal helpfulness, will often light on unexpected truths while occupied with very commonplace affairs. To those intent on helping Nature, the grateful mother lifts her veil, and as her fellow-workers they find themselves admitted to the inmost shrine, while selfish seekers tire themselves in vainly battering at the outer gate.

And on a higher level still the action of the selfsame law may be observed. Religious — but none the less selfish — devotees who long to reach “ that sweet and blessed country that eager hearts expect ” will clamor for admission all in vain, because the very vehemence of their desire shows them as discontented with their lot, and hence rebellious in respect of that Good Law which places every man in that precise environment which is at once his destiny and his inevitable due. The man who glows with never-failing cheerfulness and sheds an influence of serene content already lives in Heaven, while discontented people even if admitted to that region (if it can be thought of as a point in space) would still be discontented.

Man is essentially divine and sits beside the secret spring from which all goodness flows, his deeper life inseparably blended with the heart-throbs of the teeming population of illimitable space, and with that cosmic energy that sparkles in the midnight sky feeding the veins of solar systems with exhaustless streams of life.

When man, forgetful of his high estate, stoops down to snatch some private gain, by his own act he makes himself an exile from his royal home and goes to swell the crowd of mendicants who wait expectant at the outer gate.

Thus everything of value is ours, yet so deceptive is the glamor of the separated life, that we suppose our welfare is promoted by acquiring and retaining private hoards of wealth. Appeal and exhortation are but insults to the man who grasps the situation as it stands. The Indian sage has pointed out the way; this leads to the elimination of futile desires; the wise will scarcely hesitate as to the path to follow.

SCIENCE NOTES: by the Busy Bee

THE HEALING POWER OF GOLD



ANOTHER vindication of ancient science is furnished by the recent use of gold as a healing agent. For we learn that at a meeting of the French Academy of Sciences a report was presented on the success achieved by surgeons in treating wounds with colloidal gold. Wounds which had remained infected after the ordinary treatment were treated by intravenous, intramuscular, and local injections; and in cases of abdominal wounds the gold was injected as a preventive of infection. These facts, we are further told, led a writer to reflect on the use of gold as a medicine in past times and many places. "Undoubtedly its first employment was mystical or magical." The sun-god had been worshiped, and it was natural to consider gold as possessing some of the healing attributes of the sun, just as it possesses the beauty and incorruptibility of the sun. Pliny is quoted as recommending the application of gold to wounded persons and to children, to diminish the power of spells of witchcraft; and as stating that it cures eruptions, fistulas, ulcers, and such other complaints. And other ancient writers are quoted. The alchemists tried to produce liquid or potable gold.

It would seem that the ancient scientists arrived at their conclusion deductively; but the commentator speaks rather banteringly of their ideas, though obliged to concede the correctness of their judgment and the value of their results. The situation resembles that of a traveler who, having reached a goal and found that other people had been there before him, should say: "Those childish people stumbled upon it accidentally by using a map." A wise man would proceed to copy the ancients in other matters, and to imitate their method too. That about gold being compared to the sun because it is bright and shiny and incorruptible, is rather nonsensical. To compare the sun with gold because both are incorruptible is far-fetched, to say the least. One needs to study ancient philosophy before writing about it. Why did the ancients and the alchemists connect Venus with copper, and Mars with iron? A different explanation needs to be devised in these cases. In what respect does the planet Venus suggest the metal copper? What is the connection between the deific power known as Venus, and the planet which is next to the earth, and the metal copper or cuprum, and the island of Cyprus, and the

symbol of the ansated cross? The doctrine of "correspondences," based on the great law of analogy, helped the ancient philosophers to many a discovery which the moderns miss. One is reminded of a satire by Edgar Poe, in which the philosophers refuse to accept any fact, however obvious and important, unless it has been discovered either by the inductive or the deductive method — which he calls the method of crawling and the method of creeping. And he says that fitness is the criterion of truth. The method of analogy is the great key to discovery. As to magic, the fact that there are impostures and counterfeits in it proves that there must be a genuine magic. Nowadays we are so superstitious that we take all allegorical writing in a literal sense, mistake truth for falsehood, and falsehood for truth. Our materialism causes us to be believers in the supernatural; the ancient philosophers did not believe in the supernatural. Baron Münchhausen did not believe in the supernatural because "he had seen too many wonderful things for that." Magic is an understanding of the secrets of Nature, so called because possessed by Magi or wise people. But the man who desires knowledge has to live up to it.

ANOTHER instance of the same kind is the following. In some parts of Europe (says the *English Mechanic*, October 23, 1908) it is customary among the people to burn sugar in a sick-room, a practice which is considered by physicians as an innocent superstition. But a professor has demonstrated that burning sugar develops "formic acetylene hydrogen," one of the most powerful antiseptic gases known. Five grams of sugar were burned under a glass bell holding ten quarts; and after the vapor had cooled, bacilli of typhus, tuberculosis, cholera, smallpox, etc. were placed in it and were all dead in half an hour. If sugar is burned in a closed vessel containing putrified meat or the contents of rotten eggs, the offensive odor disappears at once. "Look at that, now!" we say; science triumphantly vindicated, as usual, and superstition defeated! But seriously, assuming that the burning of sugar for disinfecting purposes was a superstition, the question is how did such a superstition arise? Why sugar, and not some other of the numerous combustibles that might be enumerated? And why burn it? And why use it for disinfecting? It is incredible that such a practice could arise as a *mere* superstition (if indeed there is such a thing as a mere superstition). But it is quite easy to believe that it was done because someone had accidentally found it to be effec-

tive. It is also easy to believe that the smell of burnt sugar conveyed to the minds of some people that it would be thus efficacious.

There is another class of so-called superstitions which are simply formulas that will not work without some secret not contained in the formula, or that will only work in the hands of certain persons. A novice might take a trumpet and blow vigorously, and even study up the instruction book and learn to push all the pistons in the right order, and yet never get a sound out of it. The divining-rod, the genuineness of whose performances is now admitted, by the attestation of learned scientific bodies deputed to investigate it, owes its efficacy to some quality in the manipulator; and if the method of using it were taken from some book, a majority of persons would find the directions ineffective — especially incredulous persons. Books of magic contain many such processes, and it may well be that these are quite workable under certain conditions that are unwittingly ignored by the experimenter. Again, it may be suggested that some so-called superstitions are phenomena which will only work in an atmosphere of general belief and are killed by scepticism; for man has an immense influence over nature, and his mental attitude limits to a considerable extent her powers.

LEMURIAN SNAILS

EVIDENCE of the existence in remote past times of a Pacific continent — Lemuria — is afforded by the land snails found in Hawaii. The *Boston Transcript* tells of the observations of the great conchologist Dr. Henry A. Pilsbury of Philadelphia, who has found on those islands a great number of land snails, all intimately related to each other anatomically, of a very primitive type, and unlike any forms found elsewhere except in Samoa and the Society Islands. The conclusion is that these primitive forms became isolated when Lemuria went down, and were gradually cornered in these lonely islands, thousands of miles away from the mainland on all sides; their isolation prevented competition, and so they remained primitive. The most important difference between Theosophical and current scientific views is with regard to the existence of men in Lemuria, Theosophy teaching that this continent was the home of the Third Root-Race. It may be observed that at the present time we have men and

land snails occupying the earth together, that according to Theosophy the same state of affairs as regards men and snails existed in the days of Lemuria, whereas the scientific view would represent the earth as tenanted in those days by snails but not by men. The Theosophic view strikes one as more symmetrical. It is in fact a much fuller account of evolution than that given by contemporary science. The latter sees but one line of evolution going on, but Theosophy sees several going on simultaneously. Thus the men of those days would be conceived as being part of an earlier line of evolution, the life-tide having reached the human stage; whereas the animals of those days would belong to a succeeding life-tide. Thus there would be all the kingdoms of life represented then as now. These larger ideas of evolution are important and should be studied.

A PERPETUAL MOTION CLOCK

PERPETUAL motion is defined as that of a machine which will continue to run indefinitely without using up any energy either from an external or an internal supply. Hence, in practical mechanics, it means the construction of a frictionless machine, a thing which we have not yet found out how to achieve. And even should such a machine be made, it could not perform work because the work would stop the machine. Nevertheless the universe is full of perpetual motion, as for instance in the movements of the planets and all the countless activities of cosmic life. True, it is said that even these are gradually "running down"—that is, turning their energy into dormant and unavailable forms, and that the universe will therefore one day come to a dead stop. This is so far in accordance with the ancient teachings, which state that universal life consists of alternating periods of manifestation and latency, or, to use the Sanskrit terms, of Manvantaras and Pralayas. We said "so far," but here comes in a further point: just as the period of activity begets the period of repose, so does the latter in its turn beget the former. So that, after all, we have perpetual motion. The law would seem to be that, as soon as an organism is absolutely dead, it is then just in the condition for a return of life. The problem of perpetual motion in physical mechanics has received new light from the discovery of radioactive materials, substances which possess a very large store of latent energy and thus remind one of the *perpetuum mobile* of the alchemists and

the eternal lamp of similar legend. The human organism contains a store of energy good for the best part of a century, and other organisms contain their allotted stores of the oil of life. Perhaps there is somewhere in the human make-up a store of energy good for many ages and capable of tiding the being over the waters of Lethe till he tread once more the upper air — and that many times. If so, it would remind us of the perpetual lamp, burning in a windless cave; a thing which alchemists tried to imitate by an actual material lamp — which perhaps could also be made, if the laws of analogy hold good. A radium lamp might solve the question.

In the eighteenth century a jeweler named James Cox, of Shoe Lane, London, made a perpetual clock, which was capable of running as long as the seasons roll, provided occasional repairs to the machinery were executed. It was hitched on to a barometer. The mercury, whether rising or falling, moved a ratchet and cog mechanism, which kept the clock wound; and this supply of energy, so far from being insufficient, was found to be so much in excess of requirements that special mechanism had to be provided for throwing it automatically out of gear whenever there was danger of the clock being overwound. Was this a perpetual motion machine? Shall we argue: Perpetual motion is impossible; but this clock was possible; therefore the clock was not perpetual motion? It is easy to see that machines might be hitched on to the tides and to other natural movements; and in this case they would, like the clock, of course draw checks upon cosmic energy, and thus bring the present Manvantara to a close a little earlier than otherwise — if any meaning can be attached to the word “earlier” in such a connection.

THE SYMBOLOGY OF WELSH STONE-CIRCLES

THE mathematical principles underlying the movement of the heavenly bodies, and consequently determining the epochs of cycles in the history of the earth and in that of the human races upon it, was known in ancient times and recorded in a symbolical language which can be interpreted to a greater or less extent according to the knowledge of the interpreter. This vast and complex subject is treated by H. P. Blavatsky in *The Secret Doctrine*, but from time to time various archaeologists hit upon some clue, which, as they are not acquainted

with the subject in its entirety, they generally overdo, thus running into extreme views which give a handle to the sceptical and conventional critic.

In the *Athenaeum* we see a review of a book on Wales, by Gilbert Stone, from which the reviewer quotes the following:

The researches of Sir Norman Lockyer and his band of helpers into the astronomical significance of Stonehenge and the other circles of Britain, together with the independent mathematical investigation carried on by E. M. Nelson at Helstingsgarth in the Shetlands and elsewhere, taken in conjunction with the philological discovery made by Prof. Morris Jones that Welsh is exactly paralleled, so far as its syntax is concerned, with Egyptian and Berber and the pre-Celtic languages of the Hamitic family — allied to the Semites — have proved, we think conclusively, that from about 3600 B. C. at latest Britain was inhabited by a race connected by blood with the Babylonians or Egyptians, and in close contact until at least 1300 B. C. with Egyptian culture and Egyptian priestcraft. . . . The evidence of folk-stories, superstitions, and legends, together with the researches before mentioned, suggest that these people were a stone-using people; that they inhabited well-nigh the whole world from the Himalayas to the Orkneys, excepting Scandinavia, Germany, and Russia; that they were skilled in mathematics and astronomy, and worshiped Baal, and Astarte or Venus. They were non-Celtic, and were possibly a matriarchal people.

The author further says that each circle is stamped with the “number of the ‘Beast’,” or that every circle was —

planned according to certain sacred numbers which stand for the moon, the sun (Baal), and Venus (Astarte). These numbers are 3, κ , and 7 or 66.6. . . . From measurements [of numerous circles and monoliths], of the Great Pyramid, of temples at Great Zimbabwe, and many Greek temples, it appears that these three numbers formed the basis for every kind of calculation.

Not having the book itself at hand, this is all we know of the writer's views. But it is enough for comment; and even from this little we can see what a weight of evidence there is, from colossal stone monuments, all over the world, for the view that great races occupied large tracts of the earth in prehistoric times, forming a homogeneous civilization, and having great knowledge of the mathematical laws underlying cosmic and natural processes, as also marvelous engineering ability. All this of course supports the Theosophic teachings with reference to the sequence of races. We also see illustration of the tendency, above alluded to, to proceed too quickly to a conclusion and to ride a hobby to death. Other archaeologists are finding other clues, and each man may air his own particular linguistic views without much regard to the other men; and the same with the various views

of race migration and diffusion. A mine of suggestion will be found in *The Secret Doctrine* on the gods denoted by the Sun and Moon and Venus, with their Chaldaean, Greek, and other names; as also on the numbers, geometrical forms, and Kabalistic anagrams connected therewith. One is always glad to see the ancient builders recognized as intelligent people instead of semi-monkeys with stone axes.

One prophecy made by H. P. Blavatsky at all events is being fulfilled, and that is that this century would witness continual confirmations of what she wrote about the Secret Doctrine of Antiquity and its world-wide diffusion. Some races in the past would seem to have been entrusted with the task of engraving on stone certain records and memoranda in a symbolic language, so that certain important facts might pass down through periods of destruction and be re-read by people having the key to the symbols.

DO IRON TOOLS INJURE PLANTS?

In *The Outlook* (New York), for September 22, is an article entitled "Of Interest to Classical Farmers," the object of which is to show that Columella of Gades, writing in the first century A. D., knew as much about the uses of alfalfa and about other agricultural matters as we moderns do. But what concerns us here is a remark made by the Roman writer about the avoidance of iron tools. He says, speaking of the procedure after the sowing:

When you have done this, brush in the seed with wooden rakes; this is most important, for otherwise the sprouts will be withered by the sun. After the sowing no iron tool should touch the beds; but, as I have said, they should be cultivated with wooden rakes, and in the same manner they should be weeded.

In his comment the editor says:

We do not know whether Columella's fear of the iron implement was prompted by the thought that the crowns of the young alfalfa plant might be injured, or by that same superstition which retarded the acceptance of the metal plowshare, and of which Newbold, the New Jersey pioneer in the field of modern agricultural machinery, was the victim. It will be remembered that Newbold's neighbors were gravely of the opinion that the metal share both poisoned the ground and made the weeds grow!

We are inclined to think that Columella was not referring to possible mechanical injuries inflicted by the iron tool on the seed or sprout. It may be one of those cases where some natural law, not as

yet recognized by modern science, is concerned. The deep-seated belief with regard to the metal plowshare needs some explaining. The explanation about bruising the young plant will not apply in this case. If not to a scientific mind, then at all events to a judicial mind, the fact of the belief requires accounting for. With regard to the question of so-called superstitions in general, it is usually harder to believe they are mere superstitions than to accept them as true. Take the case of the divining-rod, for instance: is it conceivable that mankind in all parts of the earth would have thought of such a method of searching for water if it were not founded on some fact? And now even scientific men are admitting that it is founded on fact, though they cannot explain it. May it not be the same with the plants and the metal tools? Science says that the moon does not influence the growth of plants, but so strong is the popular testimony from all ages and every land to the contrary, that we find ourselves quite unable entirely to disregard the statements of universal antiquity.

INFANTILE TENDENCIES

EVERY child knows the old game of hunting for an object hidden by a companion who helps him by telling whenever he is "getting warm" in its vicinity. The alienists, in searching for the clue to psychic pathology, are not yet becoming "as little children," nor are they relying upon their intuitive insight in diagnosing obscure cases. The pathologists have been led too far afield by current theories of physical causation for all diseases to appreciate the invisible realm of mystic forces, which is no less real than tangled nerves and disordered brains. Naturally, as the alienists return from the professional by-paths to the main line of progress, they read their own literal meanings into the sign-posts along the way. That they are "getting warm" in searching for primeval principles in human make-up may account for the growing place given to "infantile tendencies" in studying psychopathic cases.

The classic problem of Epilepsy is being recognized as something beyond a purely physical equation. The idea is now put forth that the unconsciousness with the convulsions is an attempt to escape unwelcome contact with everyday environment by returning to the antenatal state of intra-uterine serenity. This "infantile-tendency" explanation, however, does not quite explain its own origin. There is

nothing to mother it, so to speak, because a *disturbed* or *abnormal* antenatal condition of the mother is offered as a causal relation to the potential epilepsy in the child. By what medium was the maternal disturbance implanted in the psychic foetal make-up? Current physiology does not admit the transmission of the mother's feelings to the unborn, because they have no direct nerve connection. A connecting medium would account for the maternal maladjustment to the situation reacting to key the embryonic psychic forces at odds with the material elements of the forming body. Thus a neurotic heritage of inner discord would tend to extend its relations to the later environment. Physiology also inclines to the Topsy Theory, that the embryo "just grows," the unborn consciousness being regarded as practically *nil* and dependent upon post-natal stimuli of the senses, and upon muscular action. This leaves a missing link in the logic of the alienist's novel theory: how can convulsions be caused by the subconscious ego's strong and enticing memory of an antenatal state of nothingness? how can it be lured back to enjoy something it never knew?

This theory does not yet uncover the cause, but the scientific search is "getting warm." The "infantile-tendency" idea is a timid step away from materialism toward recognizing an immortal principle within the body.

If existence were so unforgettable a reality in the silence and darkness of foetal life, there could be no consistent limit to it before birth and after death. As a matter of fact, the Theosophical teaching shows that the incarnating soul is eager to understand and control matter; so that the evasion of everyday duties would indicate a lack of spiritual action and express some astral or physical impulse.

THE RESURRECTION BONE

THE *London Lancet* (October 1910) contained the following:

The most careful searching in the last published and amplest treatise on osteology will not result in the discovery of the bone called "Luz." It will be necessary to go to the Frankfort edition of the *Theatrum Anatomicum* of Caspar Bauhinus (1621) for a description: "It is stated by Hebrew writers to be a bone which can not be destroyed by fire, water or any other element, nor be broken or bruised by any force. Its site is in the spine from the eighteenth vertebra to the femur. We read that the Emperor Hadrian once asked Rabbi Joshua, the son of Channi, how God would resurrect man in the world to come. He made answer:

'From the bone Luz in the spinal column.' When Hadrian asked him how he came by this knowledge and how he could prove it, the Rabbi Joshua produced the bone so that the Emperor could see it. When placed in water it could not be softened; it was not destroyed by fire, nor could it be ground by any weight; when placed on an anvil and struck with a hammer, the anvil was broken in sunder, but the bone remained intact." Hieronymus Magius represents that, according to the Talmudists, the real bone is near the base of the skull. . . . Vesalius writes that this ossicle is called Aldebaran by the Arabs, resembling a chick-pea in size and shape, and Cornelius Agrippa describes it as *magnitudine ciceris mundati* (the size of a shelled pea). Different anatomists have held it variously to be the sacrum, the coccyx, the twelfth dorsal vertebra, one of the Wormian bones in the skull, and one of the sesamoids of the great toe. To have confounded it with the sacrum is natural enough on account of the name given to this bone by the ancients, *ἱερὸν ὄστιον* . . . and the coccyx is that bone called *al ajb* by the Arabs, which Mohammed stated to be incorruptible and to serve as a basis for the future edifice at the resurrection.

We do not feel prepared to accept the whole story about the Rabbi Joshua, nor are we competent to believe that there is any part of the physical body of man which can survive (as such) the destructive influence of fire. But we are willing to believe that the word "bone" refers to something which is not composed of physical matter, and that the actual belief of the said Hebrews was that this something was the immortal seed or link carried over from one life to the other. It may be, too, that a particular bone was regarded as the seat of this something during life on earth.

DISCOVERIES ON THE JANICULUM HILL, ROME:

by C. J. Ryan



THE Syriac Temple on the Janiculum Hill, Rome, which was excavated in 1908-9, consists today of little more than the foundations, but many interesting carved figures have been found buried under the ruins which bring vividly before us a very curious phase of Roman religious experience. These figures, as may be seen from some of the illustrations published herewith, are Egyptian or semi-Egyptian in type.

Towards the beginning of the Christian era, when the peace and unity of the ancient Mediterranean world was fairly assured by the foundation of the Roman Empire, a great religious movement began

to develop, destined largely to orientalize the Roman classic or Olympian form of religion. The gods of the older nations of the East gradually imposed themselves upon the West. Cybele, the Great Mother, and Attis were transported from Phrygia; Atargatis from the Syrian Heliopolis; Isis and Osiris-Serapis came from Alexandria; the Baals of Syria, and Mithras from Persia, followed. The warmth with which these deities and the cults they represented were received by the common people is a measure of the failure of the orthodox system, and a proof of the demand for something less frigid and formal than was found in the chill sacrifices to Jupiter and the other national divinities. The Romans were ready for anything that would bring them some stronger assurance of the existence of a spiritual world and of a life after death, and they looked to the immemorial East for something to come.

The mystery associated with the Asiatic and Egyptian religions had its attraction. The cult of Isis and Osiris, even in its declining stage, was far more truly religious than anything to be found in the native Roman ones. In the oriental systems there was at least the opportunity to gain peace through purification, to practise asceticism, and to be inspired by a mystic ceremonial. At first the authorities tried to suppress the introduction of any foreign beliefs, probably for fear of political complications. As early as B. C. 220 the Senate ordered a temple of Isis and Serapis (Osiris) to be destroyed, and in A. D. 181 an attempt was made to establish the mystic religion by what is believed by some to be a pious fraud. Livy relates the following story:

Some laborers on the farm of Lucius Petilius, a notary, at the foot of the Janiculum, digging the ground deeper than usual, discovered two stone chests, about eight feet long by four feet broad. Both had inscriptions in Greek and Latin letters, one signifying that therein was buried Numa Pompilius, the other that therein were contained his books. . . . In the latter were found two bundles, each containing seven books; seven were in Latin and seven in Greek, containing philosophy. . . . The praetor, on reading the contents [of the Latin books] perceived that most of them had a tendency to undermine the established system of religion . . . and declared that he was ready to make oath that these books ought not to be read or preserved: and the Senate decreed that they should without delay to be burned in the Comitium. (xl, 29)

We should greatly like to know what these philosophic books contained, even though they were not as old as they claimed to be. Macrobius has preserved the striking reply of an oracle of Serapis:



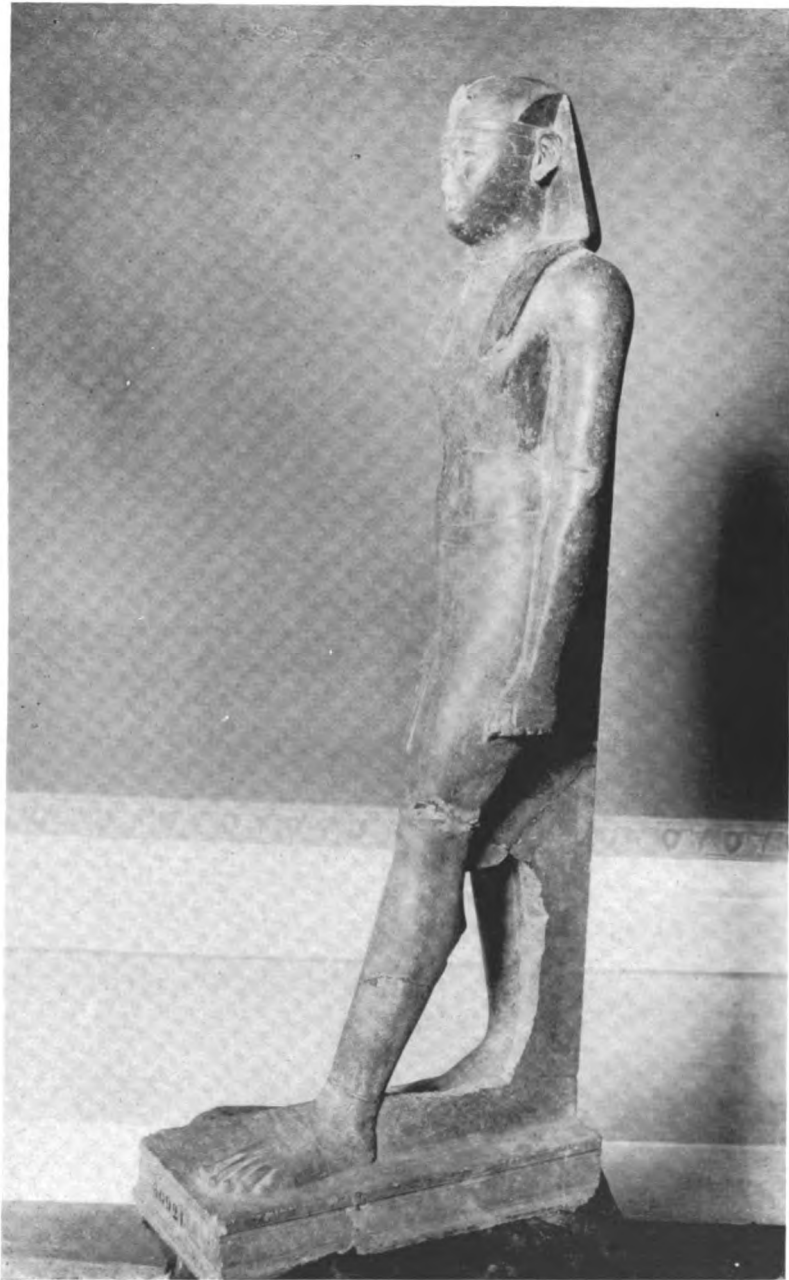
Lomaland Photo. & Engraving Dept.

ATARGATIS, CALLED "THE SYRIAN GODDESS" BY THE ROMANS
Her chief seat of worship was the Syrian Heliopolis. Note the
Egyptian style of headdress.
Formerly in the Sciarra Palace but now in the National Museum, Rome



Lomaland Photo. & Engraving Dept.

STATUE OF OSIRIS (SERAPIS) IN MUMMY FORM WITH
THE SERPENT OF WISDOM AND ETERNITY: FOUND IN
THE EXCAVATIONS OF THE SYRIAC TEMPLE ON THE
JANICULUM HILL, ROME



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**EGYPTIAN DIVINITY: FOUND IN THE EXCAVATIONS OF THE
SYRIAC TEMPLE ON THE JANICULUM HILL, ROME**



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EXCAVATIONS OF THE SYRIAC TEMPLE ON THE JANICULUM HILL, ROME



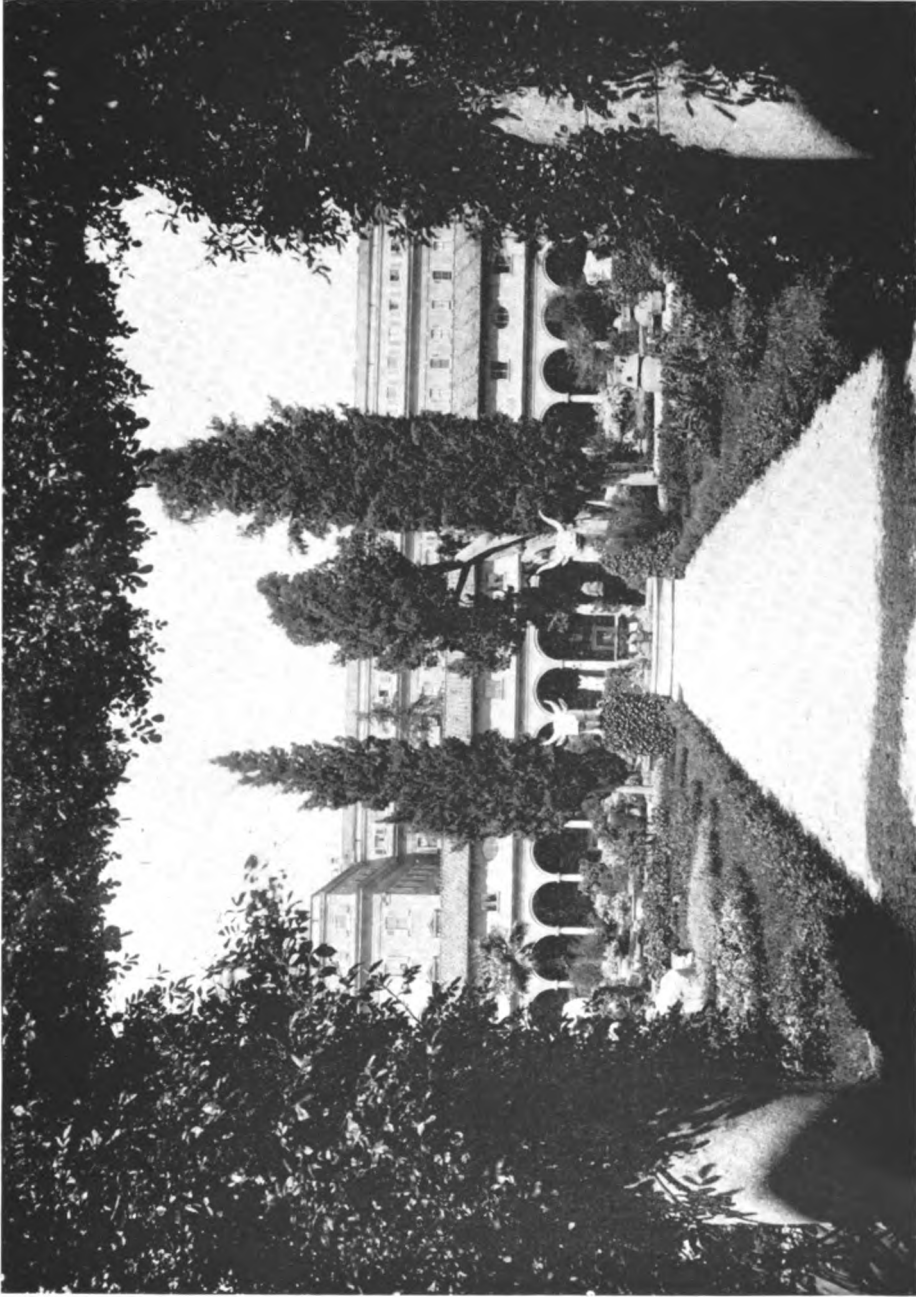
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EXCAVATIONS OF THE SYRIAC TEMPLE ON THE JANICULUM HILL, ROME



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EXCAVATIONS OF THE SYRIAC TEMPLE ON THE JANICULUM HILL, ROME



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THE NATIONAL MUSEUM, ROME, IN WHICH ARE PRESERVED THE SCULPTURES FOUND IN
THE SYRIAC TEMPLE RECENTLY DISCOVERED ON THE JANICULUM HILL



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ST. PETER'S, ROME, FROM THE JANICULUM HILL

Who am I? I will tell you what I am. The vault of heaven is my head; the sea my breast; the region of the sky my ears; and my eyes, the brilliant torch which sees and knows! (*Saturn*. I, xx, 17)

Serapis-Osiris, then, represented the One life in which all others were united; combined with Isis he was the great force of production in all nature.

A change came about in the treatment of the Syriac and Isiac cults immediately after the assassination of Caesar. Duruy, in his *History of Rome*, says:

The last measure of the Triumvirs [Octavian, Anthony and Lepidus] in this terrible year [41 B. C.] was an act of devotion — a decree for the erection of a temple to Serapis and Isis. This was a far from costly concession to the popular element, and a continuation on other grounds of the war against the nobles. The lower people sought after new gods, and they had reason; for more than a century the old gods had been deaf to their prayers. But the Senate disliked these foreign superstitions which they could not direct in furtherance of their policy; they had attempted in [B. C.] 58 to expel Isis from the temple of Jupiter Capitolinus, and the populace had opposed them. In 53, at the time of the oligarchical reaction, another decree ordered the destruction of all the chapels of the Egyptian Goddess, and forbade her worship, even in the interior of houses, a prohibition which Caesar renewed six years later. To maintain the purity of the Roman faith was the least of the triumvirs' cares; Isis was pleasing to the populace, and they restored her to them.

Gradually, however, as Caesarism became more and more transformed into absolute power, it looked more favorably upon the oriental priesthoods, for they supported doctrines which tended to elevate sovereigns above the general mass of mankind, or at least which could be twisted that way. After their deaths, and in some cases before, the Caesars were deified and received divine honors and sacrifices. This was, of course, a gross perversion of the great truth of the duality of man — the divine and the animal — skilfully used for political purposes. It was nothing strange or new. The eastern cults attained the zenith of their power with the advent of Severus to the throne at the end of the second century, but the Mystic Voice which sadly cried aloud across the sea "Great Pan is dead," as Plutarch relates, was right. The old cycle was closing, and a new form of belief was coming from the East, the source of religions, to hold sway for *its* appointed time.

The Janiculum Hill lies on the right bank of the Tiber near St. Peter's, and opposite the main part of the city of Rome. It rises to

a commanding height of 275 feet above the river, which in the time of the Empire was bordered with handsome villas in this neighborhood. The Janiculum was a favorite district with foreigners; this may explain the existence of the Syriac Temple lately found there, though there were also temples to the Egyptian and Asiatic cults in other parts of Rome. Statues of Jupiter Serapis (Osiris), Isis, the Hathors, Cybele, etc., have been frequently found in Rome, and splendid carvings, such as the great lions of the Pharaoh Nektaneb, brought from Egypt, show that the buildings must have been very magnificent.

**MYRDDIN GWYLLT BRINGS THE FLOWERS OF THE WEST
FOR A TRIBUTE TO CERIDWEN**

BY KENNETH MORRIS

FLOWERS, and more flowers,
 Wind-wavering, like a sea of flame,
 Wind-whispering, nodding through the hours
 The South Wind and the West Wind claim;
 And ah, you have the right to them,
 To deck your wind-swept glory of hair,
 For coronal or diadem,
 A quiet flame of beauty there,
 Potent, and fair as any gem
 Arthur or Caesar used to wear —
 Aye, far more fair!

I deem I know
 In what wild meadows of the sun
 Where winter cometh not, nor snow
 Drives southward ere the day is done,
 They put fairy beauty on —
 Saffron, amethyst and blue,
 White of cream and lily-wan —
 And where they got their druid dew,
 That have more true, deep things to con
 Than the Roman wizard, Fferyll knew,
 Or Idris Ddryw.

By mountain cleft,
 Or passage through the rocks and trees,
 He that hath fireside safety left,
 And the quiet speech that gave him ease,
 And taken the Road of Mysteries,

And harked for what the Night Wind hears,
 And sought for what the North Star sees —
 Who hath found no softness in the years;
 Whom love hath wrought no sorceries,
 Nor grief, to bring his eyes to tears,
 Nor no hate sears —

At last shall win
 Access to that unshadowed land;
 He shall have lordly state therein:
 Dominion o'er the lonely strand
 And the mountain places; he shall stand
 Before your throne ecstatic hours,
 And you shall touch him with your wand
 Whose gift is holy and healing powers:
 He shall have knighthood at your hand,
 And of your eyes, what light endowers
 These mountain flowers.

Here's columbine
 I gathered on Garth Faerdre side:
 A little eldritch star ashine
 Ivory-pale, or dark with pride;
 (And unto whom should be denied
 A secret and a lofty mind,
 That hath seen the twilight horsemen ride
 Steeds of pale flame or pearl-hued wind
 O'er flamey mountains far and wide,
 Shadowy against vast skies behind
 Encarnadined?)

I know well now,
 By Math and by Ogyrwen taught,
 Who heaped the April apple-bough
 With white and pink snow magic-wrought!
 And who the blue wild hyacinth fraught
 With mysteries past human ken —
 Aeonian and aerial thought
 By no means to be told, save when
 The seeker through seven lives hath sought,
 And hath donned all the nature then
 Of the Master-Men.

It was your eyes
 Kindled them all, I know, of old,
 And made them magically wise
 With deep things from the Age of Gold.

THE THEOSOPHICAL PATH

Ah, Queen, what secrets have you told
 To the grave green rushes by the stream,
 To make their brown tufts manifold
 So wrapt from utterance to seem,
 As who should bardic things withhold
 Where slight tongues wag or slight eyes gleam,
 Or slight minds dream?

It is with you
 The mountain foxglove is embued
 With lonely haughtiness anew
 With every dawn and dew renewed.
 Sentinel of the solitude,
 He keepeth ward o'er beauty there,
 Lest aught of evil should intrude
 On the Gods' mountains anywhere.
 He hath his guerdon — to be hued
 Like the winter sunset, mournfully fair
 On the pallid air.

You will I hymn
 In meadowsweet and daffodil,
 The king-cups by the bog-pool brim,
 The dark-sweet heather on the hill,
 The hart's-tongue fronds by the hidden rill,
 And all the gold of gorse and broom;
 For 'tis the wonders of you fill
 The orchards and the meads with bloom,
 The ring-dove's and the ousel's bill
 With song, and make the mountains loom
 All glory and gloom.

Dreaming of you,
 Mine eyes grow blind with wizardry;
 The world's compound of flame and dew,
 And one great tender flame, the sky;
 And every star that shines on high
 Aflame with quintessential soul,
 And the wayside blooms are mystery
 Adrift from beyond the ages' goal —
 Arcane, celestial, not to die
 Nor grow dim while the aeons roll
 Toward Time made whole.

*International Theosophical Headquarters,
 Point Loma, California*

LATENT LIFE AND THE CONTINUITY OF EXISTENCE: by T. Henry, M. A.



THE study of latent life is much neglected, says Paul Becquerel, but it is a universal occurrence and is met wherever germs exist; and there is no portion of earth or air free from germs. The spores of fungi, bacteria, mosses, algae and ferns; pollen grains from flowers, the seeds of phanerogams, the cysts of infusoria, the eggs of certain insects; animal tissues and even some perfectly developed forms of life called revivescents, such as certain species of algae, mosses, lichens, rotifers, arctisca and nematodes — all can pass into a state of latent life. Thus they escape the injuries of cold and draught for years until an opportunity comes for their development.

Baker succeeded in bringing nematodes to life twenty-eight years after their dessication; and the life-cycle of these beings does not exceed ten months. Spallanzani dried and preserved rotifers for three years, and found that they revived in water.

Before a committee called by the Société de Biologie it was established that (1) there is no appreciable life in the inert body of reviviscent animals, (2) that the revivifying power survives conditions fatal to all functioning life, *e. g.*, eighty-two days in a dry vacuum or thirty minutes at 100° C.

Claude Bernard, on the latent life of seeds, says that it is *potential* and exists ready to *manifest* itself; but that it is wrong to say that the seed possesses a life whose manifestations are reduced to a degree so low as to escape observation. For, theoretically, there can be no manifested life without the interaction between the internal force and the external conditions, and the latter factor was absent in the experiments; and actually, the life of the germ is in no wise exhausted, as it would be if even a small degree of functioning life existed during the quiescent state. No functioning life could exist when the seeds are in chlorine or mercury.

Some biologists, however, have maintained the contrary view — that the “latent” life is merely relaxed and not suspended, and claim experiments in their support. Moreover, if the life were suspended, would not the period of latency be indefinitely extensible? Paul Becquerel has germinated seeds eighty-seven years old, from a museum with accurate date records; they had a thick husk, impermeable to gaseous exchange. But he avers that the germination power diminishes with time, and Ewart states that macrobiotic seeds do not keep

it much beyond a century. As to the theory that there can be no functioning life without interaction between the seed and its environment, it is argued that there *can* be an interaction between the protoplasm and the gases and water *within* the seed.

These remarks are abstracted from a paper by Paul Becquerel in the *Revue Générale des Sciences pures et appliquées*. He cites much experimental evidence to show that dessication and other privatory means reduce the protoplasm to a virtually inert state, but without killing it. The word "dead," as applied here to protoplasm, evidently means non-existent; the protoplasm has decomposed. A distinction should perhaps be drawn between "has died" and "is dead." In the case of suspended animation we could then say that the protoplasm still *is*, but is dead — exists in a dead condition but has not died. In the same way our own existence might be divided into periods when we are alive and periods when we are dead, but we exist all the time. To make it still more exact, we could suppose that *some* of our functions are in the live condition and others in the dead condition at the same time, so that we are largely dead now, and may be more alive when our physical and physico-mental activities are in the dead state.

These facts about latent vitality illustrate a general principle, namely, that of the contrast between two poles, at one of which the powers are potential, while at the other they are active and manifested. When we sleep, our powers sink into the potential condition, and there are analogies that suggest a similar opinion as regards the state of death. This helps us to form an idea of the continuity of existence. Instead of regarding death as merely the absence of life, and thus viewing successive lives as a series of detached units, we may consider life to be continuous and to alternate between the two poles of activity and latency. And how does this affect the question of Reincarnation? We can stretch our recollections and our sense of identity over the alternating periods of waking and sleeping, but not as yet over the successive phases of life and death. It is perhaps then, a question of our degree of development.

As to what has been called "spontaneous generation," the burden rests on those who believe in it to show that living organisms can be produced in mineral matter after *all* germs have been excluded — no easy matter in view of what has been said about the latent condition of germs. H. P. Blavatsky states repeatedly in *The Secret Doctrine* that occult science teaches spontaneous generation, through the incar-

nation of monads, which are germs not yet materialized. This leads to the idea that even should the protoplasm die, the monad would survive and be ready to coalesce once more with matter. The visible organisms are the successive manifestations of a life that is unbroken.

A scientific writer, commenting on the expression "organic life," asks, "Is there such a thing as inorganic life?" To many the distinction between organic and inorganic seems arbitrary. Perhaps it is based on the fact that the organization of the kingdoms below the vegetable is less obvious and less understood than that of the higher kingdoms; in which case the word "inorganic" is the measure of our ignorance, and we apply the word "simple" to things which we have not fathomed, on the same principle as the blank spaces on the map of an unexplored country. A man was shown the anatomy of a slug under the microscope, and said: "Why, I always thought a slug was nothing but skin and squash!" And so the inorganic world has seemed to us to be so much dirt. This makes the universe to consist in an overwhelming proportion of dirt, the rest being the things that live on the dirt. Yet the more we study the so-called dead matter, the more organization we find in it. The movements and properties which are observed by the chemist and the physicist have as much right to be included under the abstract designation "life" as have those studied by the biologist. These phenomena are impelled from an unseen source and obey orderly laws, just like the others; the only difference seems to be that the conduct of animals and vegetables is more like our own than is that of the minerals. We give animals a mind because they behave like man who has a mind; we are not so sure that the plants have a mind, but we give them life because they grow and do other things which we and the animals do. Does the mineral kingdom respond to environment? Surely it does, if we are to take into account chemical action. So, if this is a test of life, the minerals have life; but this we are accustomed to call chemical action.

In the physical laboratory we study two main characteristics of matter, and to these have been given the names Mass and Energy, representing respectively the static and dynamic aspects of natural phenomena. Yet these two — mass and energy — after having been shown logically to be abstractions, prove to be verily so when we try to run them to earth. For what has the new research in atomic physics given us but mass reduced to the vanishing-point? And are we not told that mass varies with velocity, thus upsetting the old equa-

tions connecting quantitative values of energy, mass and velocity?

There is a *vis viva* or living force throughout nature, whether in man, animal, plant or stone; but we cannot bring it into the focus of our physical perceptions, even aided by instruments; nor yet can we adapt it to that conceptual power whereby we project the properties of the physical world into the sphere of the imagination. And of course nature cannot stop short at the limits of our powers of observation or of imagination. Therefore it is both logical and inevitable to seek the source of nature's energies and qualities in a realm that lies beyond those manifestations. Beyond the phenomenon stands the noumenon — in philosophical parlance. A phenomenon is that which appears; a noumenon is that which is thought. Thus, back of qualities and energies in the world of physical objects lie ideas and intentions in the world of thoughts. The existence of such ideas and intentions of course implies a mind or minds capable of entertaining them. And back of nature there is mind, much individualized in man, and successively less so in the lower kingdoms.

It is stated also in philosophy that, before a noumenon can be manifested as a phenomenon, there must be an appropriate *vehicle* for that manifestation, just as the potter requires his clay and the artist his medium. Hence there must be a basis of physical matter, and this basis must be devoid of the properties which are imposed upon it by the noumena that are manifested in it.

Drugs are mineral matter, and when we eat them we get a glimpse into their character; for all kinds of effects are produced on the mind by taking drugs. Properties of another kind are attributed to gems, but the knowledge of this has somewhat lapsed in our times. The mineral atom contains that vital spark which ultimately will give rise to all the higher forms of evolution; but in the mineral that spark is in the latent condition so far as most of its powers are concerned. The vehicle through which the vital spark manifests itself is not capable of manifesting greater powers than those which pertain to the mineral kingdom. In the next higher kingdom, the vegetable, the vehicle for manifestation is of a higher order and therefore more of the powers latent in the vital spark can be manifested. This is a very rough outline of a part of the great cosmic process of evolution. It brings out the fact that the whole world is animate, and that every activity is a manifestation of the universal life, the universal life being the result of interaction between spirit and matter, each of which can

exist in varying degrees or "planes." But the "matter" meant here is the propertyless substratum spoken of just above — the substratum, that is, of physical matter or of any of the other kinds of matter.

Theosophical philosophy, recognizing the objective existence of planes other than the physical plane, is naturally more competent to explain evolution than is any science which takes into account the physical plane alone. Physical objects are conditioned by spatial extension, which is modified quantitatively by size and qualitatively by shape. Whether spatial extension is subjective, objective, or a phenomenon resulting from the interaction of subject and object, is a question that need not be considered here. We have a physical sense apparatus, corresponding to the physical plane of nature, and the phenomenon of spatial extension arises somehow in connection with our physical perceptions. Moreover we project into our imagination ideal forms derived from our physical perceptions, as, for instance, when we visualize any physical shape. But this particular kind of spatial extension does not necessarily, or even probably, apply to other forms of objective existence. The monads just spoken of, for example, are not on the physical plane, and cannot be conceived as having any size, shape, and other physical properties. This, however, does not prevent them from being real and from being perceptible by other faculties than the physical sense organs. It is evident, therefore, that we cannot progress very far along this line of inquiry without trenching upon a domain that is not open to the general inquirer. And this undoubtedly is the reason why, in writings on the subject, one finds suggestive hints but not the satisfaction one might be disposed to wish for. However, H. P. Blavatsky has not failed to indicate to those desirous of knowledge the conditions under which knowledge is obtainable. These may be summed up in the word "trustworthiness"; which means that the aspirant must not only have a pure and unselfish motive, but that he must possess a far greater command over his own faculties than is usually the case. We cannot study the forces outside us unless we study the forces within us; and the key to the understanding of the mysteries that lie beyond physical science is the study of oneself. Wisdom errs not, in that it puts important information in places where it can only be reached by those tall enough; and the present state of the world is proof enough that the keys to the problems of life, creation, etc., cannot be put within the reach of the people in general.

PAPERS OF THE SCHOOL OF ANTIQUITY

THE SCHOOL OF ANTIQUITY shall be an Institution where the laws of universal nature and equity governing the physical, mental, moral and spiritual education will be taught on the broadest lines. Through this teaching the material and intellectual life of the age will be spiritualized and raised to its true dignity; thought will be liberated from the slavery of the senses; the waning energy in every heart will be reanimated in the search for truth; and the fast dying hope in the promise of life will be renewed to all peoples.—*From the School of Antiquity Constitution, New York, 1897.*

STUDIES IN EVOLUTION: by H. T. Edge, M. A.



OUR first section this evening is headed:

A MONGREL IS NOT A CONNECTING LINK:
THAT CAPABLE JUNGLE-HEN

and it is intended to show that certain intermediate forms between different species are not connecting-links marking the transition from the one species to the other, as had been supposed, and as the theories of evolution seemed to require; but that they are in fact merely mongrels produced by the interbreeding of the two species, and that consequently there is no transition by their means from the one species to the other. Professor Bateson, whose masterly address to the British Association in 1914 we again quote, says this in connection with two allied species of plants known as *Lychnis diurna* and *Lychnis vespertina*. His words are:

Examine any two thoroughly distinct species which meet each other in their distribution, as for instance *Lychnis diurna* and *vespertina* do. In areas of overlap are many intermediate forms. These used to be taken to be transitional steps, and the specific distinctness of *vespertina* and *diurna* was on that account questioned. Once it is known that these supposed intergrades are merely mongrels between the two species, the transition from one to the other is practically beyond our powers of imagination to conceive.

And again:

Knowledge of heredity has so reacted on our conceptions of variation that very competent men are even denying that variation in the old sense is a genuine occurrence at all. Variation is postulated as the basis of all evolutionary change. Do we then as a matter of fact find in the world about us variations occurring of such a kind as to warrant faith in a contemporary progressive evolution? Till lately, most of us would have said "Yes" without misgiving.

We should have pointed, he says, to the great variability seen in

Nature; but this variability has proved quite illusive under close examination. It is observable where a large number of different varieties of the same species are found together, crossing freely. A study of heredity has shown us that the differences between these varieties are "factorial"—that is, that the various individuals possess in various relative proportions certain constituents of the original breed from which all have diverged. This is the same result as is produced by artificial and experimental breeding. But the point is that *the differences are not brought about by the addition of new factors but by the loss of factors*. Somewhere there exists a parent moth from which all these other moths sprang, and whose germinal cells contained all the factors which have since become separated and distributed in varying proportions in the germinal cells of the descendants. Or perhaps that parent animal no longer exists. In either case, the evidence from a study of heredity points to the conclusion that the differentiation is rather on the downgrade than the upgrade. Instead of all the domestic fowls being improvements on the old jungle-fowl — improvements achieved presumably with an ultimate view to Nature's or God's great scheme of producing man — they are merely shattered fragments of that efficient old bird. She it was — that gaudily striped wild hen — whose germinal cells contained a complete set of the genetic elements; and so things must have continued until one day she chanced to meet another jungle-bird. Calling these two — the Adam and Eve of fowls — "A" and "B," we can easily see how, by the theory, their first batch of eggs would be AAAB, AABB, AB³, etc., and how the chicks from these eggs, growing up, would then produce Mr. A²B and Mrs. AB², etc. Thus we have now in our barnyards fowls of the most fantastic complexity; but, says the theory, they are by no means improvements on their original parents; they are mere factors, simulacrum, hopeless digressions. All they can do in the way of breeding is to go on producing more fowls, opening up still further vistas of the latent possibilities contained in that original hen — *until (or unless) some sudden event* occurs and produces a "mutation" and evolution proceeds *per saltum*, as speculation demands. The following are some more quotations from the address:

We have no longer the smallest doubt that in all these examples [domestic animals and various wild animals and plants] the varieties stand in a regular descending order, and that they are simple terms in a series of combinations of factors separately transmitted, of which each may be present or absent. . . .

The new breeds of domestic animals made in recent times are the carefully selected products of recombination of pre-existing breeds. Most of the new varieties of plants are the result of deliberate crossing. . . .

Formerly *single* origins were generally presumed, but at the present time numbers of the chief product of domestication . . . have in turn been accepted as polyphyletic, or, in other words, derived from *several distinct* forms. The reason that has led to these judgments is that the distinctions between the chief varieties can be traced as far back as the evidence reaches, and that these distinctions are so great, so far transcending anything that we actually know variation capable of effecting, that it seems pleasanter to postpone the difficulty.

IS EVOLUTION UPWARDS OR DOWNWARDS?

Without multiplying references at present, we may sum up the effect of what has already been cited. The theory of a derivative origin for species is still held, but great difficulties have been found in trying to discover the method. What is found to be going on now is not of a kind to produce the required results in any length of time. The drama of evolution seems like a tree, whose stem has produced branches, its branches twigs, and its twigs shoots; and this process of subdivision seems to go on indefinitely. At this rate, we should look for more dogs, more cats, more monkeys, and more men, the varieties increasing all the time; but many of the varieties disappear.

Distinct types once arisen, no doubt a profusion of the forms called species have been derived from them by simple crossing and subsequent recombination. New species may now be in process of creation by this means, but the limits of the process are obviously narrow. On the other hand we see no changes in progress around us in the contemporary world which we can imagine likely to culminate in the evolution of forms distinct in the larger sense. By intercrossing dogs, jackals, and wolves new forms of these types can be made, some of which may be species, but I see no reason to think that from such material a fox could be bred in indefinite time, or that dogs could be bred from foxes.

So we see that the evolutionists, though firmly believing in the derivative origin of organic forms in a succession, are unable to supply the connecting links.

There is another point that should be mentioned before we pass on to consider the ancient teachings, and that is whether evolution has been from simple to complex, or from complex to simple. On this Bateson says:

As we have got to recognize that there has been an evolution, that somehow or other the forms of life have arisen from fewer forms, we may as well see whether we are limited to the old view that evolutionary progress is from the

simple to the complex, and whether after all it is conceivable that the process was the other way about.

This may be thought revolutionary, and it does not bear out the confident assertions of the popular writers on evolution. It seems clear, however, that there is ample room in Nature for both processes, and they are undoubtedly both going on at the same time. Types of animal and plant have reached their maximum of development in bygone geological ages and have since become reduced to very degenerate copies or have become totally extinct. Other forms however are as evidently on their ascending arc. Moreover, if we keep in mind the idea of a *double* evolution — that of spirit descending into matter and that of matter ascending towards spirit — we shall see that it is possible, indeed inevitable, to represent evolution as at once from the simple to the complex and from the complex to simple. For, when the universal life descends into matter, it does so as a mere atom of life (a “Jiva” or “Monad”), with all its powers latent, and this may be described as a descent from complexity to simplicity; yet the subsequent history of that Monad is one of gradual unfoldment from potentiality to full manifestation.

THE ANCIENT TEACHINGS — ASTRAL PROTOTYPES MISSING LINKS

Since biologists cannot trace the connecting links, it is reasonable to assume that the principal (or causal) acts in the drama of evolution are carried on behind the scenes. And indeed logic demands that there should be a “behind the scenes”; for behind the visible effects in Nature must ever stand the invisible causes — a necessity of reasoning, however far we may analyse. Physicists find it necessary to assume a non-physical matter as a basis for physical matter, and one supposes that biology and physics run hand in hand. But we need not make the mistake of limiting ourselves to only one kind of ultra-physical matter, for it is much more likely that there are many grades of matter, one beyond the other. It is stated in *The Secret Doctrine* that —

There *can be no objective* form on Earth (nor in the Universe either), without its astral prototype being first formed in Space. From Phidias down to the humblest workman in the ceramic art, a sculptor has had to create first of all a model in his mind, then sketch it in one and two dimensional lines, and then only can he reproduce it in a three dimensional or objective figure. And if human mind

is a living demonstration of such successive stages in the process of evolution, how can it be otherwise when NATURE'S MIND and creative powers are concerned? (II, 660, note)

This sounds like common sense. For another illustration we might take the human body; it is obviously built on a model. A mole on the skin or a white lock in the hair are reproduced in precisely the same region throughout life. Without cessation the body wastes and is rebuilt, the physical atoms always fitting into the same places. But for further light on this point we must be content to refer to writings on the astral body and the astral plane (by which, of course, we mean those written by H. P. Blavatsky and her pupils, the members of the Universal Brotherhood and Theosophical Society). It must suffice here to premise that all beings are capable of existing in a non-physical condition, and it would take us too far afield to discuss the nature of that condition. There are, as may be supposed, various states of objectivity in the universe, and the physical state is but one of these. A thought, for instance, is an objective reality, and our mind possesses faculties which enable it to perceive thoughts and to handle them as we do when we think. But thoughts are not objective to our five physical senses and they do not occupy that which we call "space" (or they are not qualified by the condition we call "space"). In short, they are not on the same plane as physical objects. The claim is that the *causes* of evolution are found in one or more of these hyperphysical planes of objectivity.

Another analogy, used by W. Q. Judge, may help us here. The course of evolution resembles the progress of a man up a spiral staircase, and the scientist may be compared to a spectator standing outside the tower within which the staircase is built. Looking through a window, he sees the man every time the man comes to his side, but loses sight of him betweenwhiles. So we see the typical forms appearing ready-made, and with analogies suggesting that one proceeds from the other; but the transition stages we do not see. Or, taking the illustration of the electric light bulbs, the main current does not run through them all in a string, but runs in a large wire, each of the bulbs being a switch or side-path leading out of the main wire and back into it again. So the stream of evolution runs invisibly behind the scenes, while from the main circuit there run side-branches into the visible world.

Theorists err in trying to represent Nature's plan in too small a

compass. Various hypotheses are offered as alternatives, when there is room in Nature for all the hypotheses to be true, without even then exhausting the probabilities. Thus, some types may be fixed and unchanging for long ages, while others may be undergoing rapid change; there is no need to suppose a uniform rate for all. The facts show that some plants which have been experimented on are in an unstable and changing state; and we know that most of the types of animal life have remained the same for a very long time.

WHAT IS AN ANIMAL?

An animal is a conscious being, having a physical organism. This much we can see. In accordance with the Theosophical teachings, there must also be a subtle body within the physical body; a vital principle which builds the physical body upon the subtle body, as a shuttle carries the thread through the warp; and an animal soul, the center of instincts. It is impossible for a student who purposes to study evolution in the intelligent way which Theosophy advocates, to shut up his eyes to the fact that an animal is a living conscious soul, and to study the physical organism and its functions as though there were nothing else to study. To understand evolution, we must understand the history of that animal soul. Indeed it is essential even for the materialistic biologist, however he may try to avoid the issue; for how can the animal respond to environment unless he is alive and sentient? Two factors are necessary for this response to environment — the environment itself and the living thing that responds to it.

It is surely reasonable to suppose that the animal himself is the proximate cause of his own evolution. He is engaged in learning the lessons of life in his own small way. Constantly he gleans experience, though at a much slower rate than man. If it be asked why in this case the animal remains the same for such long periods, we may answer (just pausing a moment to remark that we have ourselves used this argument of the fixity of animal types in our criticism of the evolutionists) that the animal body is not the same thing as the animal itself. The latter may progress, while the physical type remains the same. Men are not born with gray beards and thought-laden brows, nor is the progress of the immortal human Soul held back by the fact that the human type remains nearly unchanged throughout long ages. In short, the ancient teaching is that the Monad journeys through all

the kingdoms of life, beginning with the lowest — the mineral — and after aeons spent in that kingdom, passing to the vegetable kingdom, and so on. Thus the animal monad may pass through a gradually ascending series of forms, and yet the standard types remain nearly unchanged for ages.

H. P. Blavatsky quotes more than once the Kabalistic aphorism:

A stone becomes a plant; a plant, a beast; the beast, a man; a man, a spirit; and the spirit, a god.

This shows that she is in accord with the general principle of evolution, though not with all the modern speculations as to the details. Modern science, under its own appointed conditions, cannot expect to see what goes on behind the scenes; and, since there must be a "behind the scenes," science will naturally miss much that is indispensable. The Monad, or Life-Atom, exists on a plane that is not physical, in a space that is not our ordinary space (to speak in common parlance); and, though having an objective existence, is not perceptible to our physical senses. Yet it must be accepted as a fact, for it is the mysterious entity that enters into organic forms and causes their visible growth. And however long the standard types of organisms may persist nearly unchanged, the Monad which tenants them can achieve its evolution by incarnating successively in higher and higher forms. In connection with Man there was another line of descent, when the Monad from the lower kingdoms was united with the Divine Monad, and when Man, from being a "living soul," became a "God," endowed with the knowledge of good and evil.

"EVIDENCES" OF EVOLUTION: WHAT DO THEY PROVE?

A writer on modern evolution begins by stating that it is quite clear there are only two hypotheses in the field to explain the origin of species — Special Creation, and Natural Evolution. "There is no third hypothesis possible; for no one can rationally suggest that species have been eternal." As to hypotheses, we beg to suggest that there may be an indefinite number of hypotheses which nobody has yet thought of. Finally, the argument, if valid, merely proves that species are due to *some kind* of natural evolution, but not necessarily (indeed very improbably) the particular kind advocated by the writer. This may serve as a specimen of logic.

The same writer states that the theory of evolution starts from *life* as a datum already granted, the question of the origin of life not falling within the scope of the theory. But this preliminary assumption has handicapped the theorists greatly; for it is only too evident that they have in the back of their minds a nebulous idea of what life is and what its capabilities are. It is legitimate to assume a premiss when all are agreed as to its import; but is "life" a word which conveys to every mind a clear and definite meaning? Why may not I, on the same grounds, assume God as a datum, or any other abstraction I choose? The writer should have given a clear definition of life, seeing that so much rests upon it. The failure to do so is responsible for much of the general haziness and shiftiness of the theorizing.

The presence of rudimentary organs, such as the rudimentary tail in man, has been advanced as an evidence for the evolutionary theories. On this a writer on evolution asks:

Why is it not just as probably a true hypothesis to suppose that Man was created with the rudimentary sketches in his organization, and that they became useful appendages in the lower animals into which Man degenerated, as to suppose that these parts existed in full development in the lower animals out of which man was generated?—*Creation or Evolution*, George T. Curtis; quoted in *The Secret Doctrine*.*

In other words, the presence of such rudimentary organs supports the theory that animals have descended from man. And this is indeed the teaching of the Secret Doctrine, though of course we are not to suppose that it is taught that man *procreated* the animals.

The human type is the repertory of all potential forms, and the central point from which these latter radiate. In this postulate we find a true "*Evolution*" or "*unfolding*"—a sense which cannot be said to belong to the mechanical theory of natural selection.—*The Secret Doctrine*, II, 683

This also explains the fact of the "recapitulation"—that the foetal development of an animal recapitulates the prior stages in the animal kingdom. On this Le Conte says: "Surely this fact is wholly inexplicable except by the theory of derivation or evolution?" And we ask: Which way did evolution go? According to the biological view, there would seem to be a lack of purpose in this preservation of useless organs, but the purpose is obvious according to the ancient teaching.

* Does not Plato in the *Timaews* say that nails are rudimentary claws for the animals into which the depraved soul may enter?

THE POSITION SUMMED UP

It is now time to recapitulate the above remarks. We see that the general theory of evolution is tenaciously clung to, but that there is great doubt as to the details. Popular writers assert with much confidence the validity of views which able biologists now question or reject. Professor Bateson, whom we have quoted, takes a very broad and unbiased view, admits the too hasty nature of bygone conclusions, and rests his hopes on careful and patient investigation. The existing outfit of animal and vegetable types, and the palaeontological record, show us certain results, but we fail to detect the means by which they have been produced. Experiment and observation prove that existing causes, such as come within the scrutiny of science, do not tend to produce the changes which the general theory demands, but tend merely to produce indefinite subdivisions of already-existing types. And even if we knew all the steps of the process, we should still, if confined to scientific reasoning, be in the dark as to the most essential points; for we should have to accept as a primary postulate that mysterious but all-powerful entity called "life," and should thus have a picture of the universe as a sort of machine. The worst of regarding the universe as a machine is that we cannot live up to that idea, and so our science becomes academic and detached from life, while our life becomes detached from science and is left to the mercies of influences that are not understood.

THE "PURPOSE" IN EVOLUTION

Professor Bateson waxes sarcastic over what he dubs "Victorian teleological fustian." For the benefit of the uninformed, it may be explained that Victorian is the name of a period in recent history, teleology is the science of ends and purposes in the universe, and fustian is a bad kind of cloth. So the Professor means that the Victorian philosophers assumed that either the orthodox God, or that other God called "Nature," had some wise and beneficent end in view; whereas it is possible (in his opinion) that there is no such beneficent being and no such wise purpose at work at all. Other writers take the same ground. Professor Jordan, in *Footnotes of Evolution*, seems much occupied in combatting various notions of what the doctrine of evolution is, and showing what it isn't:

There is nothing "occult" in the science of evolution. It is not the product of philosophic meditation or of speculative philosophy. It is based on hard facts,

and with hard facts it must deal. It seems to me that it is not true that "Evolution is a new religion, the religion of the future." There are many definitions of religion, but evolution does not fit any of them. It is no more a religion than gravitation is.

But it is probable that people will go on believing that there are purposes in the universe, that facts are not necessarily hard and may be based on meditation, and that religion is whatever belief influences a man's life. But then we are not pinned down to a choice between hard-and-fast theological views and hard-and-fast scientific views. If we place a single God in the universe, we must surely also place a Devil, or else suppose that the God is continually frustrating his own purposes by exposing his creatures to all kinds of dangers and then beneficently providing them with means of protection. All this is got rid of by the simple theory that every creature is a more or less conscious being, endowed with a mind that may be greatly individualized or else not — in which latter case we call it "instinct." The nearest approach we can make to a comprehension of universal purposes is by studying our own; and we find that we are all trying to express in action something that is latent in us. We are all trying to fulfil our destiny and realize our possibilities. A mind is striving within us for self-realization and fuller consciousness. According to the ancient teachings, *the end to which evolution is striving is the production of Man*, whose destiny it is to be the most perfect manifestation of the inscrutable Divine Purpose (or atomic purpose, if the biologists prefer — it makes no difference to us).

It will be evident that the exponents of what is called the new doctrine of heredity make plentiful assumptions, crowding all potentialities upon their chromosomes and ids; and that to suppose the existence of a material substance in the egg, handed down for untold ages with all the potentialities of future development within it, is to beg the greater part of the question at issue. Beyond this, after this assumption has been made, there remains the question of a minute study of facts and processes. This has shown that certain phenomena in heredity actually do take place; but these phenomena cannot be accounted for, nor do they tend in the direction required in order to establish the doctrine of descent which the theories of evolution entail. In fact it is frankly admitted by biologists that the scheme of organic forms resembles a tree with many branches and twigs, which is the illustration we used a little above. Hence they do not hold the theory

that evolution is represented by a continuous chain of gradually progressing forms. All this goes to confirm the ancient teaching that the main line of evolution is ultra-physical, and that the forms which appear in the physical world are like switches from the main current or bunches hanging from a vine.

The ancient teachings say that there are three distinct lines of evolution all going on at the same time, all contributing to the production of that ideal manifestation of universal mind — Man. But biology recognizes only one — the physical. The other two are the Monadic (or spiritual), and the intellectual. A Monad is not easily defined, for the lack of suitable words to convey unfamiliar ideas; but it may roughly be described as an atom of consciousness. It is the vital spark which must exist in everything in Nature as the source of all energy, quality, and growth. Science is obliged to condense its effects under vague words like “energy” and “tendency.” Materialism does not get beyond the physical atom, and therefore has to endow this with intelligence and vital force. It is not easy to see just what materialism is aiming at after all; but perhaps one might say that it is endeavoring to represent the universe as a mechanical process. In that case, mind and consciousness would be a sort of by-product, not necessary to the process; and we may well leave these philosophers in happy contemplation of their universe. There is an *evolution* or descent of the Monads, and an *involution* or ascent of forms; for the universal Mind passes into a state of latency when it enters the lowest forms of life — that is, the atoms of physical matter. In the physical atom most of the powers are latent, and only such are developed as are necessary to enable the lowly organism to fulfil its functions. In the vegetable kingdom, the form having become more elastic and adaptable, we see that the monad is now able to manifest more of its potentialities. In the animal kingdom, the consciousness has unfolded to a point where it resembles part of our own consciousness. But nature unaided is not able to produce a form which will manifest the full potentialities of the monad. Thus Man cannot be evolved by this process alone. To make Man, it is necessary that Mind (the self-conscious Mind) shall be imparted; and it was the bestowal of this faculty, by Beings who already possessed it, as they themselves were the humanity of a previous cycle of evolution, that formed the connecting link between the Divine and the natural, and created the perfect flower — Man. But of this we must speak in the next lecture.



F. J. Dick, Editor

MIRROR OF THE MOVEMENT

**Svenska Dagen
at Point Loma** Monday, June 26th, 1916, was Point Loma Day of the Swedish Midsummer Festival in San Diego, held June 24-25-26. The first two days of this celebration were taken up with varied programs at the Panama-California Exposition in San Diego, and a concert at the U. S. Grant Hotel Auditorium. The third day was devoted to a reception by Katherine Tingley and the residents and students at the International Theosophical Headquarters at Point Loma, in the afternoon; and to a Farewell Reception by Madame Tingley and citizens of San Diego at the Isis Theater, in the evening. The afternoon program was as follows: Reception of guests at the Râja-Yoga Academy; Swedish national dances by a group of junior girls of the Râja-Yoga Academy; Selections by the Râja-Yoga College Band; Swedish songs by the Râja-Yoga International Chorus; Official welcome to Lomaland by Professor Iverson L. Harris, who acted as chairman of the day; Addresses of welcome by Mr. Axel Fick and Miss Anna Sonesson, and by Miss Karin Hedlund and Master Staffan Kronberg, (Râja-Yoga students); Song and Symposium, "The Little Philosophers," by a group of the youngest Râja-Yoga pupils; Address by Mr. Ture Dahlin (Râja-Yoga student); Unveiling of the bust of King Oscar II — a Tribute from Katherine Tingley; Song: *Du gamla, du fria*; Responses by guests.

In his address of welcome, Prof. Iverson L. Harris, as chairman, spoke in part as follows:

"After having had the pleasure of being with you for almost an hour, it would almost seem to be out of place to offer you a formal welcome, because the welcome which we feel in our hearts for our Swedish friends was so abundant that I think instantly upon your arrival you must have recognized its presence, and the spirit of fraternity which has prevailed among guests and hosts has been in very active play from the first moment that you ascended the Hill."

The chairman then referred to the many requests that he had received to say something in regard to the Institution, but remarked that if he complied with the requests, instead of making an address of welcome it would extend itself into an elaboration of the philosophy of Theosophy, "and a recital of the episodes in its rich and dramatic history" and of the work of the three great Leaders of this Movement, "particularly of the present Leader, Katherine Tingley, who has built this Institution which is now extending to you this welcome." (Applause)

The chairman also referred to the interest that had been taken in Sweden in the Theosophical Movement; to the Theosophical work that had been done there, and particularly to the International Peace Congress which Mme. Katherine Tingley had convened at Visingsö, Sweden, in 1913. In conclusion he said:

“Again welcoming you, I assure you of the very warmest friendliness on our part, and of our great delight at having you as our guests.”

Addresses of welcome were then given by Mr. Axel Fick and Miss Anna Sonesson, on behalf of the resident Swedes at Lomaland, and by Miss Karin Hedlund, Master Staffan Kronberg and Mr. Ture Dahlin, on behalf of the students of the Râja-Yoga College.

Mr. Axel Fick first spoke of the attitude of Sweden in regard to the European war, as expressed by the Swedish Government. He said:

“We have declared our neutrality and we intend to defend it.”

He said that Sweden had kept her pledge not only in word but in spirit. He referred especially to the midsummer time in Sweden, which, he said, always seemed to him “as a kind of Peace celebration”—

“All cares are forgotten, all differences are adjusted, and all unite in an effort to help, to serve, and to give something of the best within them. And we all remember our childhood days and the Eve of Midsummer, when we all joined hands round the Maypole, and everything was joy and peace.”

“Now, friends, here is what occurred to me when at the Exposition I sat looking at the magic Maypole: ‘Why is it that this spirit of peace and joy is not *always* prevailing, not only during Midsummer, but all through the year, not only in Sweden, but in all the countries of the world?’

“And here is the answer that I got from the Maypole: ‘It is because the spirit of willingness *to serve, to help and to give* is lacking. Consequently, if we could make a habit of these virtues—and we can if we will—if all the people of the world would get into these habits, Peace would be here and no more wars would be possible.

“It was with these points in view that Madame Katherine Tingley laid in 1897 the cornerstone of this wonderful Institution—the International City of Lomaland. Here are gathered representatives from some twenty-three different nations, all imbued with a determined will to help our Leader, Madame Katherine Tingley, in her great humanitarian work and uplifting of Humanity.

“We are about forty Swedes resident here in Lomaland, men, women and children, and speaking on behalf of them, I will say that we all feel proud and greatly honored by having the privilege of taking part in this great work.

“I have heard many visitors from different parts of the world expressing their wonder about the peaceful and restful atmosphere, when they come within the gates of this place, and visitors from our own country generally say: “Här råder ju fullkomlig Midsommarstämning”—Here truly reigns the Spirit of Midsummer.

“Again wishing you welcome, I feel sure that no matter what time of the year you visit us, you will always find the Spirit of Midsummer prevailing.

“In building up this Institution with a foundation of Brotherhood, and of

such material as internationalism, willingness to *serve, to help* and to *give*, Madame Katherine Tingley has shown that Brotherhood is a fact in nature, and that Peace—everlasting Peace—*can* and *will* be established among the nations of the world.”

Miss Anna Sonesson, after extending a welcome to the guests on behalf of the Swedish women resident at the International Theosophical Headquarters, said:

“As well as women from many other countries, so have also women from Sweden gathered here to help in this work for Peace and Brotherhood among men and nations. We have come here that we might through united efforts, in an international spirit, strengthen our will and characters so, that when we go back to our own countries our hearts will be filled with a stronger and deeper love, with compassion, and with brotherly feelings for all that live. Then we will be able better to help to build up our nations in all that is good, strong and pure.

“It is with the Swedish women here at Point Loma as with you, our Swedish guests, here for today. Some of you may stay in this country where you have made your new homes, some of you may be sure to go back to our dear old Sweden again. But wherever we are in this great big world of ours, may we Swedish women always be true to our own highest ideals, true to ourselves, and true to all with whom we come in contact.”

Miss Karin Hedlund next spoke as follows:

“On behalf of the students of the Râja-Yoga College it is my pleasure to extend a most hearty welcome to our guests, my countrymen who have found a home here in sunny California.

“We feel that there is a very strong tie connecting Sweden and the Swedish people with Lomaland and the students here, because there are many representatives of our homeland living here. Sweden is well represented in the School and College, there being many Swedish parents who have realized the advantages of the Râja-Yoga system, and were eager to send their children even across the ocean and the continent to receive this education.

Miss Hedlund then read a few extracts which she had selected from Madame Tingley's addresses and writings, so as to give an outline of the purposes that were at the foundation of the Râja-Yoga system of education.

Master Staffan Kronberg said:

“On behalf of my comrades, the Râja-Yoga boys, I feel it a great honor to greet you today as a representative of our fair Sweden here in America. In this beautiful Greek Theater, which our Teacher, Katherine Tingley, has made the center of music, the drama, and all great and noble expressions of art, we are met to give you a glimpse of our wonderful Râja-Yoga life, and to do honor to Sweden. We hope you will carry away with you the message of Peace and Good Will which the twenty-three nations gathered together in our Lomaland family are offering the Swedish people today.”

Next followed a song and symposium, “The Little Philosophers,” by a group

of the youngest Râja-Yoga pupils, after which Mr. Ture Dahlin, a Râja-Yoga student, gave a brief account of the history of Theosophy in Sweden, speaking in part as follows:

"It might interest you to hear what preceded this momentous occasion in the way of Theosophical activity in Sweden, and I will endeavor to give you a few facts and data.

"The interest in Theosophy in Sweden dates from the year 1888. Madame Helena Petrovna Blavatsky, the Founder of the Theosophical Society, was at that time staying in London, and Madame Carin Scholander, Miss Ellen Bergman and Mrs. Amelie Cederschiöld, who had heard of Madame Blavatsky and her wonderful teachings, went over to see her. They became so interested that on their return to Stockholm, together with Dr. Gustav Zander, they organized in 1889 a branch of the Theosophical Society. Madame Scholander immediately began translating Madame Blavatsky's great work, *The Secret Doctrine*, and soon all the leading Theosophical books were translated and published in Swedish.

"Soon after Madame Tingley became the Leader of the Movement in 1896, she went on her first Crusade around the world. On arriving at Berlin, she was met there by several of the Swedish members. The first visit she paid to our country, however, was in 1899, when an important Theosophical Convention was held in Stockholm. A reception which was given to Madame Tingley by the members was attended by our beloved King Oscar, who from that time became a very close friend of Mme. Tingley.

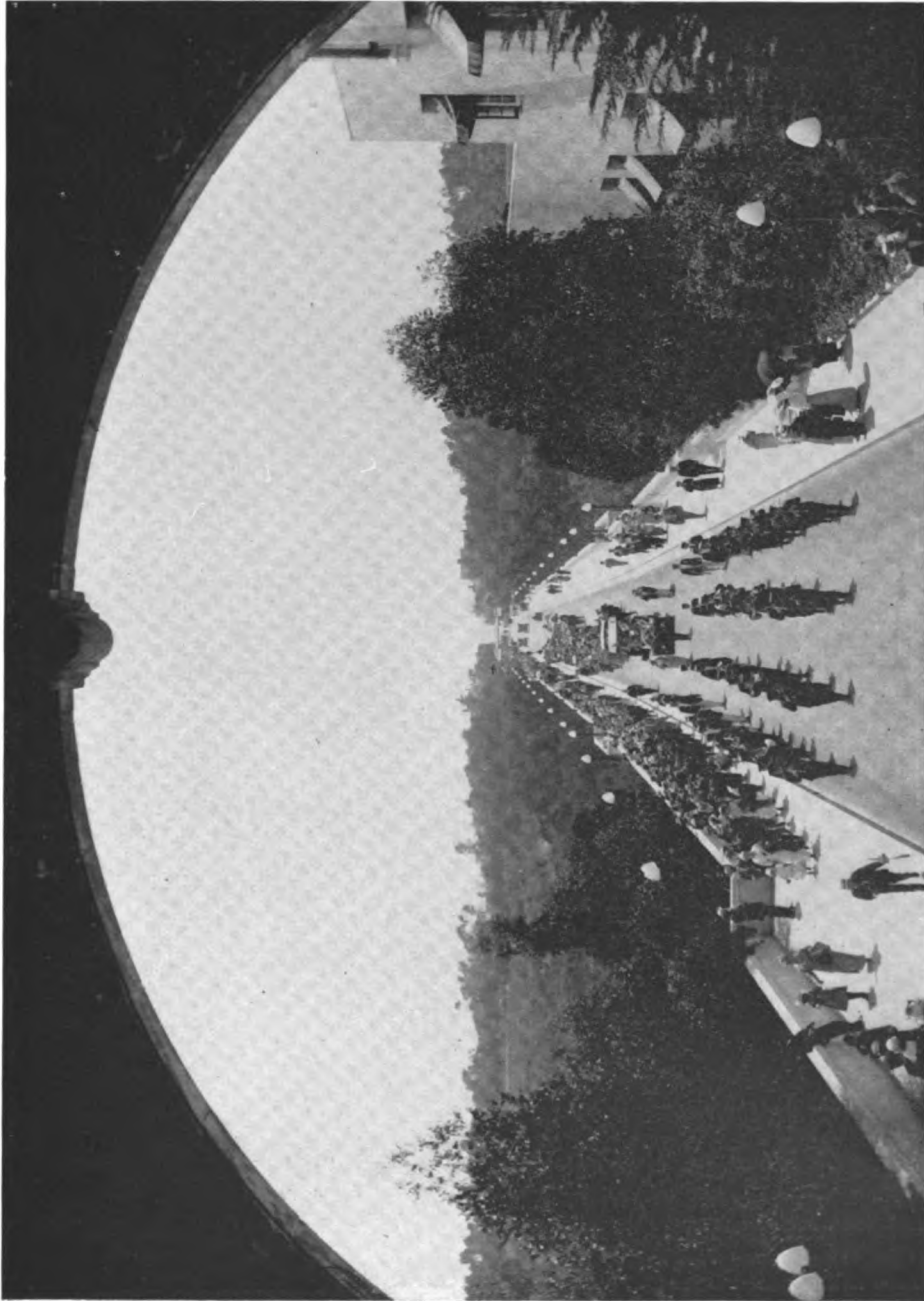
"While on the train passing along the shore of Lake Vettern, she said, pointing in the direction of Per Brahe's island, which was visible only as a line on the horizon, that there, on our historic Visingsö, she would some day build a great educational center, which should be an International Theosophical Headquarters for Europe. At that time it was not believed possible that any property could be obtained there, as most of the land belonged to the Crown. But later a beautiful piece of property was secured, and in 1907 Madame Tingley paid her first visit to the spot.

"It was during her visit in 1899 that Madame Tingley saw the opportunity of awakening the interest of the young people of Sweden in the teachings of Theosophy. A Boys' Brotherhood Club, as well as a Girls' Club, were established. Mme. Tingley's chief helpers in starting the former were Mr. Walo von Greyerz, afterwards Lieutenant and Civil Engineer, and Mr. Osvald Sirén, who later became Professor of the History of Art at the University of Stockholm, being the first to hold this position since the death of our noble thinker and poet, Viktor Rydberg.

"Madame Tingley again visited Sweden in 1903. During her stay in 1907, to which I have already referred, she had an audience with King Oscar at Drottningholm Castle, a few months before his death. He then showed great interest in Madame Tingley's plans for a school on Visingsö.

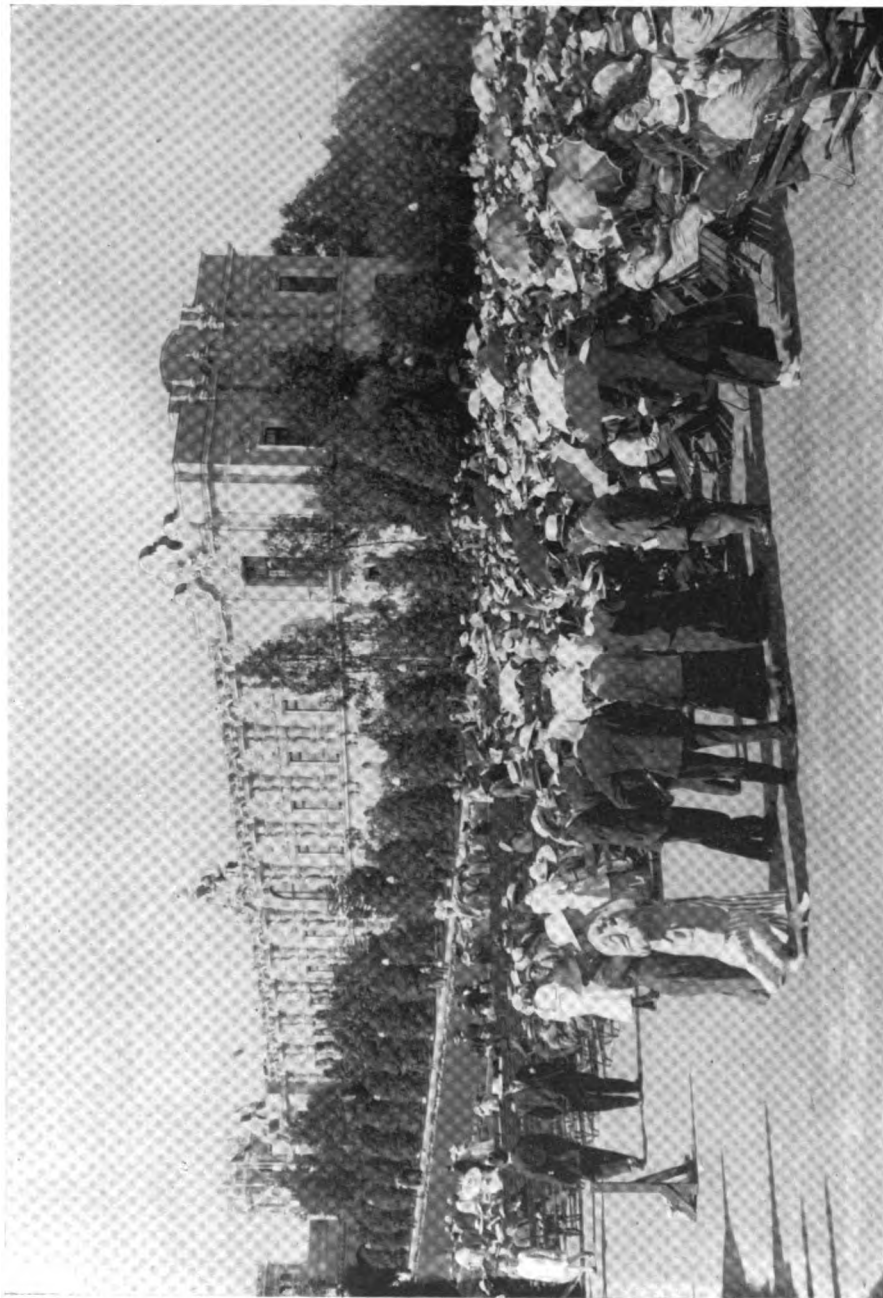
"Once more before the memorable summer of 1913 did she visit our Northern land — this was in 1912.

"During our Leader's different visits to Sweden she has lectured in a great many cities there, and while her message of Theosophy has aroused a bitter opposition on the part of a few, its teachings have proved to be a message of hope and encouragement to many others. Since 1889 the Swedish



Lomaland Photo. & Engraving Dept.

THE PROCESSION ENTERING THE EXPOSITION OVER THE PUENTE CABRILLO
SWEDISH DAY AT THE PANAMA-CALIFORNIA INTERNATIONAL EXPOSITION, SAN DIEGO, JUNE 24, 1916



Lomalond Photo. & Engraving Dept.

ON THE EDGE OF THE CROWD IN THE PLAZA DE PANAMA, SWEDISH DAY, JUNE 24, 1916
AT THE PANAMA-CALIFORNIA INTERNATIONAL EXPOSITION, SAN DIEGO, CALIFORNIA



Lomaia and Photo. & Engraving Dept.

ADDRESS OF WELCOME BY MR. CARL HEILBRON
VICE-PRESIDENT OF THE PANAMA-CALIFORNIA INTERNATIONAL EXPOSITION
SWEDISH DAY, JUNE 24, 1916



Lomaland Photo. & Engraving Dept.

LISTENING TO THE SWEDISH MALE CHOIR; SWEDISH DAY AT THE PANAMA-CALIFORNIA INTERNATIONAL EXPOSITION, JUNE 24, 1916. NOTE THE MAY-POLE

Society has steadily grown. Among its friends was Viktor Rydberg, who was deeply interested up to the time of his death in 1895. Among its members it counts the world-famous Court Painter, Prof. Julius Kronberg and his wife, Mr. Torsten Hedlund, business manager of one of the largest papers in Sweden, the *Göteborgs Handels- och Sjöfartstidning*, the late Mr. Carl Ramberg, well known as a traveler and journalist, and many other persons prominent in the public life of Sweden."

Following these remarks, Mr. Joseph H. Fussell, Secretary of the Universal Brotherhood and Theosophical Society, and Madame Tingley's private secretary, spoke as follows:

"Dear friends: To do honor to that beautiful northern land of Sweden, it was Madame Tingley's hope, and indeed her expectation and intention, to be here this afternoon to welcome you; but she was called by urgent business matters to New York, and consequently she is not able to be present. She has, however, telegraphed a message of greeting and welcome to all of our Swedish guests this afternoon.

"When the request came from the chairman of the local committee in San Diego to arrange a visit to Lomaland for all our Swedish guests to this 'Svenska Dagen,' one of the first thoughts that Madame Tingley had was of the great and beloved King Oscar II; and she wondered how she could make this day a most memorable one for all of you, and indeed for Sweden. It then occurred to her to have a bust made of King Oscar II, and that it should be unveiled on this occasion. And it was her intention afterwards herself to give you, as far as she could conceive them, what might be the words that King Oscar himself would say, were he here. As however she is not able to be here, she has asked me very briefly to transmit this message to you."

The handsome bust of King Oscar II, which had been executed for Madame Tingley, especially for this occasion, by the Swedish-American sculptor, Mr. J. de Leau of San Francisco, was then unveiled by Miss Karin Hedlund, a Swedish student of the Râja-Yoga Academy, daughter of Mr. Torsten Hedlund and grand-daughter of Madame Carin Scholander, the whole audience rising to their feet and standing during the ceremony. The Swedish flag which had covered the bust was then wrapped around little Walo and Anna von Greyerz, the children of Lieutenant and Mrs. Walo von Greyerz of Stockholm; and the garland which had entwined the bust was held by Dr. and Mrs. Oswald Sirén's two little children, Margarita and Erland — also of Stockholm. After the unveiling, the following words of King Oscar were read in Swedish by Margarita Sirén, then in English by Anna von Greyerz:

Vad är att vara, om ej fritt att njuta
den högre kraft en allgod fadershand
åt barnen skänkt? Att fast och troget sluta
kring jordens skilda folk ett enda band
av brödrakärlek, som ej kann förskjuta —
ej heller vill, fast grymt försmådd ibland? — *Oscar II*

What is Life? It means enjoying freely
 The higher powers an all-wise Father's hand
 Gave all his children. Faithfully and firmly
 To lift Earth's divers nations into one single bond
 Of brotherly love, which leaves out none —
 Nor ever will, though cruelly despised at times.

All our Swedish guests then joined with the Râja-Yoga International Chorus in singing the national anthem of Sweden, *Du gamla, du fria*.

Mr. Fussell then continued his remarks as follows:

"Friends, if King Oscar II, the Great Arbitrator, the Peace-Maker, the Elder Brother, as he was during his life-time, to all of the peoples of Europe, were able to speak today, what would he say? When Madame Tingley saw him the last time, just a few months before he died, in his castle at Drottningholm, she was speaking to him of how the American people loved him, because of his work for Peace; how they admired him because of the action that he took in 1906, when there was a break between Norway and Sweden, and there was danger of war between these two sister-nations. And Madame Tingley told him that she felt it was so magnanimous of him and of the Swedish nation, that they did not fight, and that he did not call upon them to fight; and he said to Madame Tingley: 'How could I? Are they not both my children?'

"There is a very strong tie surely, between all the Scandinavian countries. You are indeed all brothers and sisters. There is a very strong tie between the people of this country and the Scandinavian peoples. Going back through hundreds or perhaps a thousand or more years, if we could trace the whole of our ancestry — especially those of us of English birth — we could find in our line something of the old Viking strain, that has come down through the ages. Were we able to trace along other lines, we should find that right down through the ages, through thousands of years, millenniums, there was brotherhood in our ancestry with all the nations and all the kindreds of the world.

"Were King Oscar alive today, what would he say? I believe he would say to the warring nations: 'You are brothers! What are you fighting for, one against the other? There is a better way to settle your difficulties!'

"At the very outset of the present war, Madame Tingley called upon the President of the United States to invite and call upon all the neutral nations of the world to unite in behalf of Peace. Were King Oscar alive today, I believe that would be his message. I believe that he would call upon all the neutral nations, those who are still free from the curse of war, to unite in calling upon their warring brothers to stay their hands, to cease their warfare — that mad, insane struggle — though they may believe that they are doing right; to stay for one moment and consider the harm, the incalculable harm, the devastation, the ruin, the hurt to the soul of humanity!

"Could they stop for one instant and realize that there is being done a harm that can never be effaced, not for a thousand years, would they not ask themselves: 'Is there not some other way? Let us meet together and try some other way.' Would not the men in the opposite trenches be ready to do this? We know they are ready. Save when the fierceness of battle

comes upon them, they do not want to fight, to shoot and kill their brothers. It needs but the strong word to be uttered. And who shall utter it save the neutral nations of the world? And who should lead save the United States?

"Is it too late? Oh! that King Oscar were alive today! He indeed would be an Elder Brother. But is not his spirit living in your hearts and in the hearts of all Sweden? And though it may seem that we are not able to say the word outwardly, we can say it in our hearts; we can speak it with all the power that there is in us; we can hold ourselves for Peace; we can speak Peace; we can call upon our nations; you can call upon your brothers and sisters in Sweden, and we can send a message out in the silence, if we cannot in speech, so that at last Peace shall come.

"I believe that no greater tribute could be paid to King Oscar today than that the Swedes, in his memory, remembering his deeds, remembering him as the great arbitrator, the Peace-Maker, should call upon the neutral nations of the world to unite with them, in calling for Peace." (Applause)

The chairman then called for responses from the guests.

Rev. T. S. Johnstone of Los Angeles responded in part as follows:

"I did not come prepared to speak. I was asked to say something as we entered the Theater; and it placed me in more or less of an agony ever since I took my seat here, wondering what I might be able to say on an occasion of this kind. I must refrain from speaking out my heart; I must remember that I am among our hosts; I must speak in a way befitting a visitor; and it is indeed very difficult for me to speak when I cannot put my entire heart into what I am going to try to say."

Rev. Johnstone then referred to an old writing, the *Háva-mâl*, in which occurs the statement: "He is no friend who only speaks to please." Continuing, he said:

"Now we differ very widely when it comes to many of the conceptions expressed here today. And at the same time that we do differ so widely, we want to respect your ideas. You have extended a hand of welcome to us, and in most eloquent words your sentiments have been here brought to our attention. We have heard singing that has touched us beyond words; we have seen these beautiful children coming up here and rehearsing their parts so beautifully; we have been greatly attracted by what we have seen and heard. Then we find here a bust of our beloved King Oscar II. There are so many things that are brought together here that make us forget the great difference between your conception and our conception.

"But I would feel unworthy of my name as a Christian minister, should I permit myself to be carried away at this moment, if I did not make emphatic this point: that there is this difference between your conception and my conception. I have read of your system a great deal, as well as of other systems; and we do differ. And now this being so, and I having said what I feel, I want to say that, inspite of this great difference, there are so many things in which we are alike! (Applause) And in summing up these many things wherein we are so much alike, I was reminded in a very forcible way of some words by that beloved King Oscar 'Över djupen, mot höjden.' And here is my translation: 'Across the deeps, ever up higher.' When we

think of this utterance of our beloved King Oscar, then we realize that in spite of our differences here below, there is a meeting-point ever higher and higher up, where we meet, and must meet, and want to meet. (Applause)

“Now I want to come to a conclusion. I have tried to unburden myself of a duty; and if I have said anything that has in any way marred this occasion, I want to most humbly beg your pardon. I want to be true to myself as well as true to you, friends; and that is why I have in a stammering way endeavored to express myself as I have. But I want to assure you that we have much appreciated your kindly words of welcome, the songs that we have listened to, and the fact that we have had the privilege of being present at the unveiling of our beloved King Oscar’s statue.” (Applause)

The chairman:

“‘He is no friend who only speaks to please.’ Yet I am sure that I can say truly that whatever may have been Rev. Mr. Johnstone’s purpose in this allusion, it certainly resulted in conferring upon us the greatest kind of pleasure in listening to such a charming combination of tact and courtesy. (Laughter and loud applause)

“He referred to those points in which, according to his judgment, we agreed, so beautifully that it made us almost glad that there were points on which we disagreed. (Applause) But I feel that I would hardly be doing my full duty unless I referred in a halting way to what I conceive to be rather an essential Christian doctrine, to the effect that, ‘By their fruits shall ye know them.’ And when he points to the fruitage of what we denominate Theosophical doctrine, which is about you, and which to some extent you have witnessed and heard, I feel confident that on closer scrutiny and examination our reverend friend cannot find any difference whatever between that and the teaching of his and my Master, Jesus. (Applause) I have the pleasure next of calling upon Vice-Consul Gottlieb Eckdahl of Los Angeles.”

Vice-Consul Eckdahl:

“Ladies and gentlemen, residents, students of Lomaland: I thank you most heartily for your cordial welcome. I can assure you that we have enjoyed this afternoon to the greatest extent. We have enjoyed every moment of it. The program that you have rendered here is really — well, I do not know if I should say it, for it might spoil our own Swedish Day; but I was almost going to say, superior to our program that we have had during these last two days. (Applause) As I sat here this afternoon and looked around, and saw the beautiful landscape and the beautiful grounds, I almost felt that if I stayed much longer on the grounds, the King of Sweden would have to appoint a new consul for Los Angeles! (Laughter and applause) But I am going to say before closing that I do appreciate the beautiful colors that even the chairman wears this afternoon, the blue and the gold — the colors that the children carried as they came in, and that we see everywhere in evidence; and I thank you most sincerely, from the bottom of my heart, on behalf of the delegation here.” (Applause)

The chairman:

“I can assure the Consul that I feel very proud to wear the Swedish



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BUST OF OSCAR II OF SWEDEN, UNVEILED ON THE LOMALAND
SWEDISH DAY, INTERNATIONAL THEOSOPHICAL HEADQUARTERS
POINT LOMA, CALIFORNIA, JUNE 26, 1916



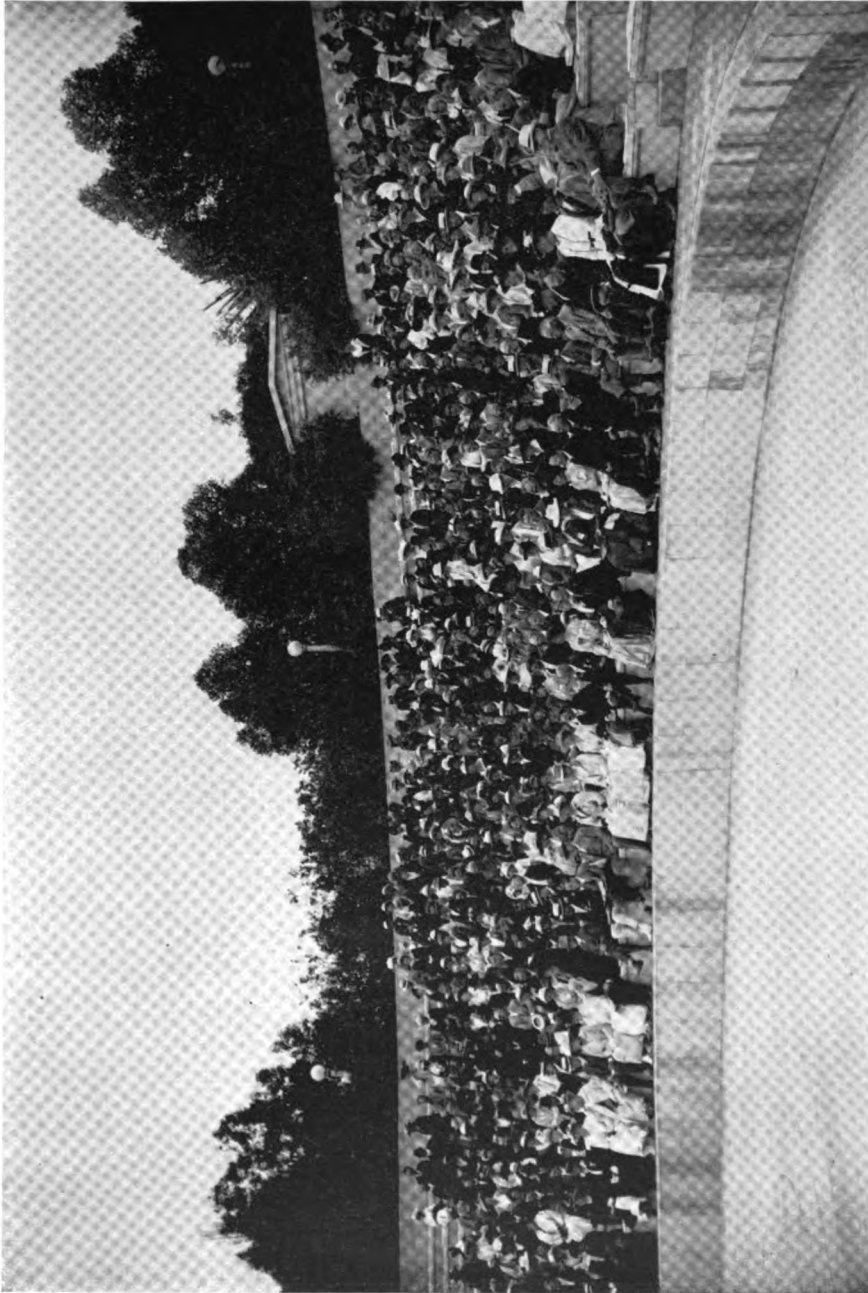
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GUESTS ASSEMBLING IN FRONT OF THE TEMPLE OF PEACE, WAITING FOR THE SWEDISH DANCERS
LOMALAND SWEDISH DAY, JUNE 26, 1916



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THE DANCERS IN NATIONAL COSTUME WHO GAVE SUCH DELIGHT TO ALL THE GUESTS
LOMALAND SWEDISH DAY, INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA
JUNE 26, 1916



Lomaland Photo. & Engraving Dept.

RECEPTION TO SWEDISH GUESTS IN THE GREEK THEATER, LOMALAND, INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA. LOMALAND SWEDISH DAY, JUNE 26, 1916

colors this afternoon. This sash is one of the most cherished souvenirs that I have of my trip to his beautiful country. I will call next upon Vice-Consul Nils Malmberg of San Diego." (Applause)

Vice-Consul Malmberg:

"Mr. Chairman, students of Lomaland, ladies and gentlemen: I hardly think that I ought to speak here today as a visitor. I almost feel that I belong somewhere about here. I have been around here so much for the last fifteen or sixteen years. I knew this place when the theater was built. I knew these grounds when there were no buildings on them. I had the pleasure of working on the first building that was put up here, two years, I think, before the main buildings were erected. So I know your Academy, and I have always loved this spot.

"You do not know how happy it made me to see those Swedish dances, after not having seen them for nearly thirty years. They were most beautifully done, and I shall remember them as long as I live.

"A little while ago I thought of something to say when I was called upon to speak, which nobody else had said. But when the bust of King Oscar was unveiled, I forgot all about what I was going to say. I saw King Oscar when he came to dedicate the Masonic Temple at Helsingborg. He was walking in the garden, and he was a noble sight—a large, fine-looking man, with an intelligent, noble countenance; and I shall never forget him. And as a close to our three days' celebration, I do not think there could have been anything more appropriate to express the sentiment of the Swede, when it comes to the question of war and peace, than to unveil the bust of the great Peace-Maker, King Oscar." (Applause)

FAREWELL PROGRAM AT ISIS THEATER, SAN DIEGO

June 26th, 1916 — 8 p. m.

THE program opened with a selection, *Finlandia* (Sibelius), by the Râja-Yoga International Orchestra. Prof. Iverson L. Harris again acted as chairman. Mr. Nils Malmberg, Vice-Consul at San Diego, expressed the thanks of the Swedish Day Committee to Madame Tingley for inviting the Swedes to hold their farewell meeting in the beautiful Isis Theater. Rev. J. A. Carlsson of San Diego then gave a most eloquent address in Swedish, after which the Râja-Yoga International Chorus sang one of the *Songs of the Nations*: "Sweden"—words by Mr. Kenneth Morris, music by Rex Dunn, the words of which are as follows:

Blue-eyed Goddess of the North,
 Ray thy mighty limbs in power!
 Shining, shining come thou forth;
 Sweden, now's thy spirit's hour!

Thou that know'st not sin nor shame,
 Hast not stained thy hands with greed,
 Nor thine heart with lust of fame,
 Sweden, grasp thy royal meed!

Eyes like thine own flax-flower blue,
 Let them pierce the hidden deep!
 Viking heart unsullied, true —
 Goddess, cast aside thy sleep!

Land of Sagas, now's thine hour!
 Take thy spirit's sword in hand;
 Ray thy maiden limbs in power;
 Be thou still King Odin's land!

Then followed addresses by Mr. Per Fernholm and Mrs. Gerda Fick, Swedish representatives from the International Theosophical Headquarters.

Mr. Per Fernholm began his remarks by quoting from an inscription on one of the banners in the Temple of Peace at the International Theosophical Headquarters:

“ O People of the World,
 Ye are the Fruit of One Tree,
 The Leaves of One Branch.

“ When we now are gathered here at the last session of the Swedish Day — a day which, according to time-honored custom in the old land in the North, with its light summer nights, has extended over three ordinary days — I am forcibly reminded of these words. It is somewhat strange, when we think of it, that thousands of Swedes, of whom the greater part are born in the mother-country on the other side of the globe, now citizens of the great republic in the West, can come together in this way to celebrate their ancient summer festival, to revive old childhood memories, to feel in the heart the same glow and inspiration as of old. This fact is in itself a proof that the divers nations of the earth, at the present time in history, are mixing as never before, are creating a closer relationship for the benefit of mankind as a whole, of the entire human family.

“ It is significant that our Swedish reunion has taken place here where an opportunity offered itself to get a glimpse of Lomaland and its life — that particular spot in the world where the vital interests of humanity as a family of races always are uppermost, and where such an active work along true international lines has been carried on for years. It has been a pleasure for Madame Tingley and the residents and students of Lomaland to open their gates to you, and to give you an evidence of our recognition and esteem of that spirit which our Northern songs depict so vividly, those noble qualities which are so welcome in helping to build up a closer and nobler union in the human family, and which, indeed, never were more needed than just now.

“ It is a great pleasure to stand here on behalf of Lomaland and to tell you what a delightful experience this day has been for us. And in saying farewell to those who have come from other parts of the state, we wish that the memory of this Midsummer Day may be strong and lasting, may prove a real benediction.”

Mrs. Gerda Fick said in part:

“ The music of a nation is perhaps the best expression of its soul-life. Who has not during these days felt the heart thrill at the sound of *Hör oss*,

Svea, Vårt land and *Du gamla, du fria?* In these songs are expressed many of the old sterling qualities of the Swedish nation.

"As I was listening to these songs on Midsummer Day over at the Exposition, and looking out over the large gathering of Swedes who, most of you, have adopted this country as your own, the thought came to me of the great responsibility that is yours. You are here taking part in the forming of a new nation, and it belongs to you to open your hearts and minds and bring forth the golden qualities of true manhood and true womanhood; to bring back the old conception of the sacredness of the home. The real, true home-life — there lies the solution of the problems of today. 'If we are to serve humanity rightly,' says Madame Tingley in one of her addresses, 'really do something to lift its burdens, we must begin our preparatory work in the home.'

"From a true love of home will grow a true love of country, from a true love of country will grow true love of the great human family, a love for all that breathes; from this love springs joy, the great inner joy.

"May this joy be yours, for as our great Swedish poet Tegnér so beautifully has expressed it, 'Glädjen är själens vingar,'— Joy is the wings of the Soul."

The next number on the program was a selection by the Râja-Yoga String Quartet: *Romanse* from Quartet in G-minor (Grieg), after which addresses were given by Vice-Consul G. Eckdahl of Los Angeles, and Mr. H. Boström, Secretary of the Los Angeles Committee for the *Svenska Dagen* Celebration.

After the last number on the program, a song, *Sunrise* (Adams), by the Râja-Yoga International Chorus, the meeting concluded by the whole audience rising and singing the Swedish national anthem, *Du gamla, du fria*.



OBITUARY

We regret to announce the passing away on July 25th of our respected Comrade the

HON. M. F. NYSTRÖM

Mr. Nyström was for many years one of the best beloved and most devoted Theosophists in Sweden, an active member of the Stockholm Lodge, and a strong supporter of Katherine Tingley. He was a man of brilliant parts, a former member of the Swedish Parliament, a classical scholar, and an attractive writer. He had for many years before his death been giving invaluable aid every month as Assistant-Editor of our Theosophical magazine *Den Teosofiska Vägen*, published in Stockholm. Our deepest sympathy goes out to his widow and family. For the Theosophist there is no Death, really; there is but the sorrow of parting; and kindred souls meet again in future lives to take up kindred duties once more.

The Universal Brotherhood and Theosophical Society

Founded at New York City in 1875 by H. P. Blavatsky, William Q. Judge and others
Reorganized in 1898 by Katherine Tingley
Central Office, Point Loma, California

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

MEMBERSHIP

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

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

OBJECTS

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

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

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

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

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

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

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

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

THE SECRETARY
International Theosophical Headquarters
Point Loma, California

The Theosophical Path



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KATHERINE TINGLEY, EDITOR

THE PATH

THE illustration on the cover of this Magazine is a reproduction of the mystical and symbolical painting by Mr. R. Machell, the English artist, now a Student at the International Theosophical Headquarters, Point Loma, California. The original is in Katherine Tingley's collection at the International Theosophical Headquarters. The symbolism of this painting is described by the artist as follows:

THE PATH is the way by which the human soul must pass in its evolution to full spiritual self-consciousness. The supreme condition is suggested in this work by the great figure whose head in the upper triangle is lost in the glory of the Sun above, and whose feet are in the lower triangle in the waters of Space, symbolizing Spirit and Matter. His wings fill the middle region representing the motion or pulsation of cosmic life, while within the octagon are displayed the various planes of consciousness through which humanity must rise to attain to perfect Manhood.

At the top is a winged Isis, the Mother or Oversoul, whose wings veil the face of the Supreme from those below. There is a circle dimly seen of celestial figures who hail with joy the triumph of a new initiate, one who has reached to the heart of the Supreme. From that point he looks back with compassion upon all who are still wandering below and turns to go down again to their help as a Savior of Men. Below him is the red ring of the guardians who strike down those who have not the "password," symbolized by the white flame floating over the head of the purified aspirant. Two children, representing purity, pass up unchallenged. In the center of the picture is a warrior who has slain the dragon of illusion, the dragon of the lower self, and is now prepared to cross the gulf by using the body of the dragon as his bridge (for we rise on steps made of conquered weaknesses, the slain dragon of the lower nature).

On one side two women climb, one helped by the other whose robe is white and whose flame burns bright as she helps her weaker sister. Near them a man climbs from the darkness; he has money-bags hung at his belt but no flame above his head, and already the spear of a guardian of the fire is poised above him ready to strike the unworthy in his hour of triumph. Not far off is a bard whose flame is veiled by a red cloud (passion) and who lies prone, struck down by a guardian's spear; but as he lies dying, a ray from the heart of the Supreme reaches him as a promise of future triumph in a later life.

On the other side is a student of magic, following the light from a crown (ambition) held aloft by a floating figure who has led him to the edge of the precipice over which for him there is no bridge; he holds his book of ritual and thinks the light of the dazzling crown comes from the Supreme, but the chasm awaits its victim. By his side his faithful follower falls unnoticed by him, but a ray from the heart of the Supreme falls upon her also, the reward of selfless devotion, even in a bad cause.

Lower still in the underworld, a child stands beneath the wings of the foster-mother (material Nature) and receives the equipment of the Knight, symbols of the powers of the Soul, the sword of power, the spear of will, the helmet of knowledge and the coat of mail, the links of which are made of past experiences.

It is said in an ancient book: "The Path is one for all, the ways that lead thereto must vary with the pilgrim."



The Theosophical Path

An International Magazine
Unsectarian and nonpolitical

Monthly

Illustrated



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

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

Divinity, therefore, being established in his proper region, governs the heavens, and the order which they contain. But there are secondary immortal natures proceeding from him, which are called secondary gods, arranged in the confines of earth and heaven. These are, indeed, less powerful than divinity, but more powerful than man. They are, also, the ministers of the gods, but the governors of men; and they are very near to the gods, but the curators of mankind. For the mortal with respect to the immortal would be separated by too great an interval from the survey of celestial beings and an association with them, unless this daemniacal nature, through its alliance to each of these, harmoniously bound human imbecility to divine strength. For as the Barbarians are separated from the Grecians by the ignorance of language, but the race of interpreters, receiving the language of each, and associating with both, conjoins and mingles their converse; in like manner it appears to me the race of daemons must be conceived to be mingled with gods and men: for it is this race which appears to and converses with men, is rolled in the midst of the mortal nature, and extends from the gods those things of which mortals must necessarily be in want. But the herd of daemons is numerous:

“ For thrice ten thousand are th’immortal powers,
On Jove attendant in the foodful earth.”*

. . . But if you point out to me a depraved soul, this is untenanted, and destitute of an inspective guardian.

— MAXIMUS TYRIUS, *Dissertation* xxvi;
Trans. by Thomas Taylor

* Hesiod, *Works and Days*, 252.

THE THEOSOPHICAL PATH

MONTHLY ILLUSTRATED

EDITED BY KATHERINE TINGLEY

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

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

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COMMUNICATIONS

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

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

MANUSCRIPTS

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

SUBSCRIPTION

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

REMITTANCES

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

CLARK THURSTON, *Manager*

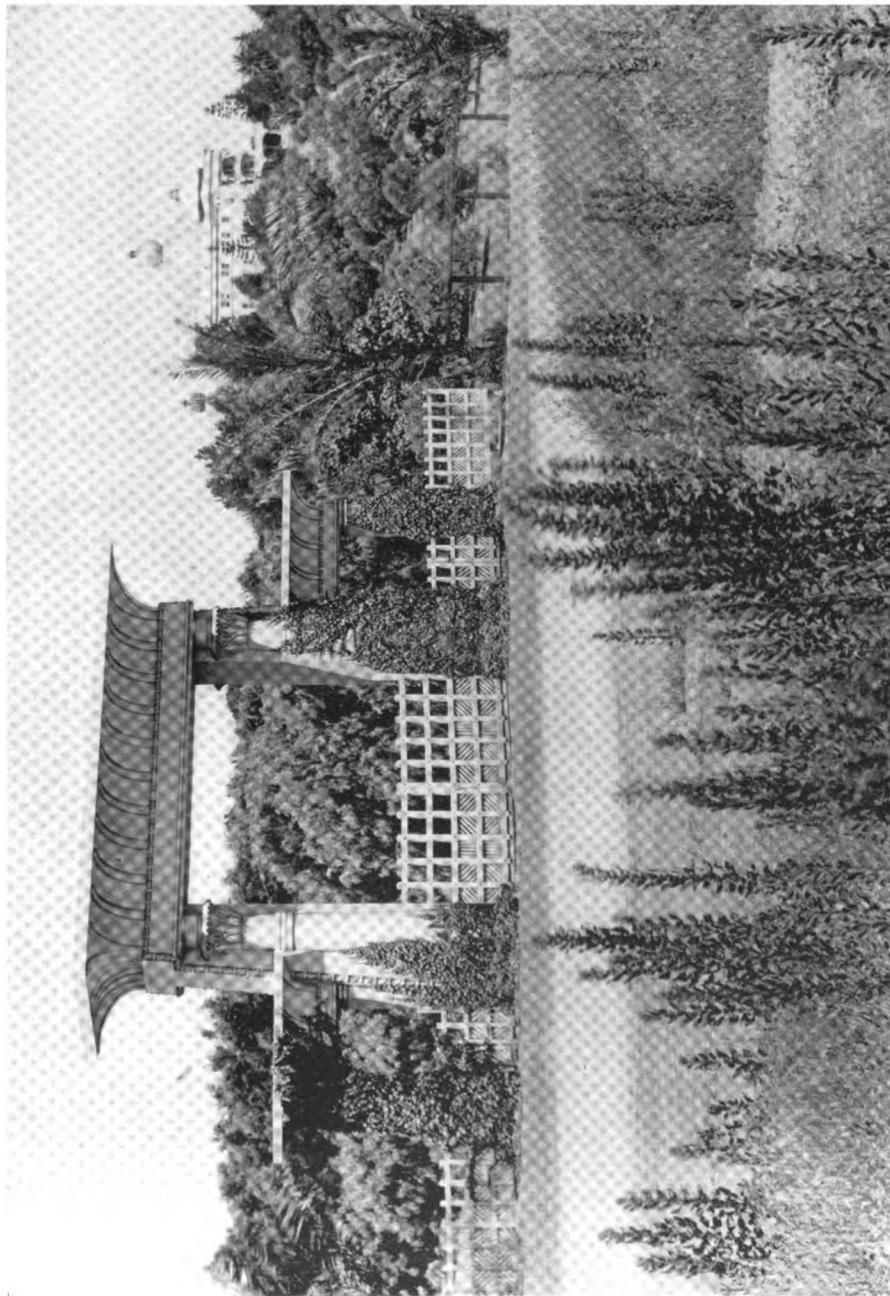
Point Loma, California

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A RECENT PHOTOGRAPH OF THE EGYPTIAN GATE, ENTRANCE TO THE GROUNDS OF THE
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

This view shows the Boulevard, and the top of the Raja-Yoga Academy building at the right.



THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XII

OCTOBER, 1916

NO. 3

O MY heart, my ancestral heart, necessary for my transformations, . . . do not separate thyself from me before the guardian of the Scales. Thou art my personality within my breast, divine companion watching over my fleshs (bodies).—*The Book of the Dead*

MANAS, THE HUMAN SOUL: by H. T. Edge, M. A.



THE above quotation, from an invocation made by the defunct, in the Egyptian *Ritual of the Dead*, may fitly stand as an introduction to these remarks. And to it we may append the following from H. P. Blavatsky:

Each human being is an incarnation of his God, in other words, one with his "Father in Heaven," just as Jesus, an Initiate, is made to say. As many men on earth, so many Gods in Heaven; and yet these Gods are in reality *One*. . . . Shall we call these "Fathers" of ours . . . our personal God? Occultism answers, *Never*. All that an average man can know of his "Father" is what he knows of himself, through and within himself. The soul of his "Heavenly Father" is incarnated in him. This soul is himself, if he is successful in assimilating the divine individuality while in his physical animal shell.

These quotations refer to what may be called the doctrine of the Triune Soul in Man, one of the basic teachings of the ancient Mysteries, the root of all religions and great philosophies, the most frequent subject of symbolism and allegorical myth. However we may analyse man's nature, the most striking division is into three; man is a trinity, or a three in one. In man the divine is united to the animal by a connecting link. That connecting link is the most mysterious, interesting and important of all the principles in man's nature. Its name, in Theosophical terminology, is *Manas*. It is of this principle that we propose to speak in this paper.

In *The Secret Doctrine* we find H. P. Blavatsky stating the following:

There exists in Nature a triple evolutionary scheme . . . or rather three

separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions. These three are finite aspects or the reflections on the field of Cosmic Illusion of *ĀTMĀ*, the seventh, the ONE REALITY. . . . Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him which makes him the complex being he now is. (I, 181)

Further, we are frequently told, in the same book, that spirit is unable fully to manifest itself in matter except by the mediation of the middle principle — that is, the second or intellectual evolution in the above list.

“Nature,” the physical evolutionary Power, could never evolve intelligence unaided — she can only create “senseless forms.” (*Ibid.*)

The two higher principles [*i. e.*, *Ātmā* and *Buddhi*] *can have no individuality on Earth*, cannot be *man*, unless there is (*a*) the Mind, the *Manas-Ego*, to cognize itself, and (*b*) the terrestrial *false* personality, or the body of egotistical desires and personal Will, to cement the whole. . . . Incarnate the Spiritual Monad of a Newton grafted on that of the greatest saint on earth — in a physical body the most perfect you can think of . . . and, if it lacks its middle and fifth principles, you will have created *an idiot* — at best a beautiful, soulless, empty and unconscious appearance. (II, 241-2)

To complete the *septenary* man, to add to his three lower principles and cement them with the spiritual Monad — which could never dwell in such a form otherwise than in an *absolutely latent state* — two connecting principles are needed: *Manas* and *Kâma*. (II, 79)

Without *Manas* . . . “the reasoning soul,” or mind, *Ātmā-Buddhi* are irrational on this plane and cannot act. (I, 242)

In some of the above quotations, *two* connecting links are spoken of, whereas we mentioned only one. The difference between the two statements depends on whether or not we include *Kâma*, the fourth principle or “animal soul,” in the lower of the three groups. The four lowest principles are connected with the sixth and seventh by the fifth; or, the three lowest are connected with the sixth and seventh by the fourth and fifth. The essential point is that the fifth principle, or *Manas*, is the necessary connecting link between the spiritual Monad in man and the lower nature of man.

Contemporary evolutionary doctrines would seem to be concerned with the lowest of the three lines of evolution — namely, with the attempt to trace the development of the animal part of man. Thus man’s spiritual and intellectual heredity are left out of account, ex-

cept in so far as they are unavoidably implied; and an attempt is made to derive the intellect from the animal nature.

With regard to the difference between man and animals, we are told that the natural process, unaided, can develop only the three lowest principles and part of the fourth. The animals lack the fifth principle, the Manas. But this statement is qualified by the further statement that the higher principles are present in the animals, but in a latent condition, being unable to manifest themselves without the aid of Manas.

To produce man, it is essential that an intellectual Monad be present; and this is a frequent subject of symbolism and allegoric myth, which speak of the endowing of man with Mind, or, as in the case of the Prometheus story, with "fire."

The great difference between the Theosophical teaching and certain present-day theories should be well remarked. According to the latter, we are required to consider the human soul as simply a higher and more perfected form of the animal soul; according to the former, the animal soul reaches its limit of possible development without having produced the human quality, which comes from another source and is the result of a distinct line of evolution.

Manas is spoken of as being triple, for it can be regarded as a principle *per se*, and as conjoined with the spiritual Monad, and as conjoined with the animal Monad. The two latter are often spoken of as Buddhi-Manas and Kâma-Manas respectively. The human soul is bipartite, or tripartite, according to different ways of considering it. Manas is the real man, the human soul *par excellence*, the pivotal point, the arena of conflict between opposing forces. In Manas is vested the power of choice. It is between two attractions, now heeding the one, now tempted by the other; and its proper destiny is to unite itself finally with the spiritual Monad, taking with it all the knowledge it has gleaned from its contact with Nature, and thus completing the sevenfold man.

There is but one *real* man, enduring through the cycle of life and immortal in essence, if not in form, and this is Manas, the mind-man or embodied consciousness.—*The Key to Theosophy*, Ch. vi.

This implies that the personal man, who does not endure through the cycle of life, but pertains to a single incarnation, is not Manas. A fresh personality is generated with each rebirth, and is dissipated at every death; but the Individuality remains throughout the incar-

nations, and it is the real man. The personalities are made by the contact between the Manas and the animal soul, which occurs as a consequence of birth on this plane. The personality is impermanent; it undergoes continual minor changes during one lifetime, so it is considerably different in childhood, manhood and old age. At death, the body, with its brain, has crumbled away, and the entire lower nature of the man is dissipated; hence all that constituted the mere personality is gone. But the seed, the thread in the string of beads, the real Self, has not died (it was not born with the birth of the body). This true kernel of selfhood is of course with us during life on earth; but we are not able to analyse our consciousness deeply enough to find it. Our sense of selfhood is too much involved with ideas and feelings that belong to the mortal personality.

It might seem at a hasty glance as though man, according to the above teaching, has two different selves; but this, while true in one sense, is not altogether true. If the two halves were entirely separate, there could be no purpose in the passage of the immortal Soul through its cycle of rebirths. But the doctrine is that the Soul passes through those births for the sake of experience. The object is to make the perfect septenary man by union of the higher with the lower.

Manas is immortal, because after every new incarnation it adds to *Ātmā-Buddhi* something of itself, and thus, assimilating itself to the *Monad*, shares its immortality. (I, 243-4)

This quotation and others that could be made show that a portion of the consciousness which we experience on earth is immortal, being the most refined of our aspirations, such as are sublime and unselfish and able to pass on with the immortal Ego beyond the gates of death. With each successive incarnation, the *Monad* adds to itself more and more of such experiences gleaned from its earth-lives. But man is ever developing; and before every man lies the prospect of so perfecting his *Manas* while yet living in the body that he may, even though on earth, be conscious of his divinity and his immortality. Such is the goal of attainment promised by the great Teachers to him who is faithful in unremitting service to the laws of the higher nature of man.

This article was preceded by an invocation addressed by the defunct to his immortal Self; and this is a point to be dwelt on. The idea of the God in man is familiar to Christianity, and of course it has sanction in the teachings of the Christian Master. But few people

take it seriously enough. To many people the idea seems to savor of irreverence, but that is probably because they do not discriminate enough between the lower self and the higher Self, and so the doctrine wears an aspect of pride or self-worship. And this is indeed a tendency to be guarded against. In these days there is a good deal of talk about "self-development" and the realization of one's inner possibilities — even of one's "spiritual" possibilities; but most of this, when examined, is found to be no more than an attempt to exalt the personal man. The true doctrine, as advocated in this article, and as taught by the man of Galilee, is not the glorification of the personal ego, but the subordination of the personal ego in favor of the Higher Ego. If the self-development takes the form merely of an enhancement of the personal ego, then, no matter how great the sense of temporary well-being and satisfaction, serenity or personal magnetism, that may be thought to be achieved, this will prove a serious obstruction to real progress; for when the man comes to the task of mastering his personality, he will find it grown great and many-armed. A richly endowed personality may well prove harder to overcome than an ugly one; because the man has so involved his aspirations with his desires that even his virtues have, in a way, become his vices — that is, they will appear as hindrances on account of the egotism which he has mixed up with them. Hence a warning is due to those who are straying on to this path. But indeed there is something in these "new" cults which repels the instincts, for we can detect the subtle egotism that lies behind even their most high-flown expressions. We feel more respect for those people who do not make their own equanimity their first object, and who do not care much whether they are composed or ruffled so long as they are doing their duty and behaving in a helpful and companionable way.

All this shows how important it is to have the teachings correctly formulated in our minds. Otherwise we may develop the personal man instead of the real man and thus raise up obstacles in our own path. The great Teachers, in proclaiming unselfishness as the true path to light and liberation, were but stating actual facts concerning the nature of man. By the union of Manas with Kâma, the former succumbing to the temptations of the latter, an erroneous notion of separate existence is set up, and consequently death seems the end of existence; while during life the man is impelled to set his personal interests first, and may even be so deeply deluded as to endeavor to

devise and preach a gospel of personalism based on reasoned grounds. But against this we have the teaching of the possible union between Manas and Buddhi. It is this divine union that is the glorious destiny of man; of man as a race in cycles to come, and of individual men whenever they may be ready. This divine union is that spoken of by the great Teachers; Christians may find plenty of warrant for it in their scriptures. The Sanskrit word *yoga*, used in the phrase "Râja-Yoga School," has the same etymological meaning and the same significance. Yoga is the achievement of union between the mind and its divine counterpart, the attainment of wisdom and self-mastery and liberation from the thralldom of personality, by means of a recognition of the true Selfhood.

As to the symbolism of the doctrine, one symbol is the Sun and Moon.

The moon is the deity of the mind (Manas), but only on the lower plane. "Manas is dual—*lunar* in the lower, *solar* in its upper portion," says a commentary. That is to say, it is attracted in its higher aspect towards Buddhi, and in its lower descends into, and listens to the voice of its *animal* soul full of selfish and sensual desires. . . . But the chief "Soul" is *Manas* or mind; hence, Soma, the moon, is shown as making an alliance with the solar portion in it. (II, 495-6)

This use of the words "solar" and "lunar" is very frequent; we hear of solar and lunar doctrines, for instance. There is a solar path and a lunar path in Occultism, the latter leading into delusion. The moon shines by reflected light, and even that reflected light is baleful and illusory. Its fitful phases and frequent conjunctions with planets are also suggestive from a symbolic point of view. It is a fit emblem of the imagination, which can be illuminated from above or below. How often is the mind fed from the radiation of man's animal nature! Perhaps our ideas of light and darkness are limited to the alternations of new and full moon; but if we saw the sun rise, what revelation that would be! The moon is often represented in symbolism under the twin forms of a crescent with the horns up or down. Here again we see the dual nature of Manas typified. Possibly the superstition about a horseshoe as a talisman has some connection with this; always hang it with the horns pointing up, they say; though many people hang it the other way.

Triangles, with the apex up or down, have similar meaning; and Solomon's seal combines both triangles into a stellated hexagon. This

seal evidently denotes the union of the higher and lower minds. The same two triangles represent fire and water.

Manas, we are told, is not yet fully developed in the human race, and will not be until the Fifth Round (we are at present in the Fourth Round). That will be a critical time of choice for the race. The same can arrive for individuals before that epoch, and then they have their critical time of choice. From the higher aspect of Manas we receive impressions that are unselfish, sublime, poetic; these cannot be referred to the animal nature, despite many ingenious attempts so to do. Sensitive natures receive from music, scenery, art, etc., impressions that are ineffable. Poetry, they say, should convey to the hearer something that words cannot tell. Music can arouse feelings that the mind cannot formulate, and fill us with aspirations whose realization on earth seems unattainable. Many allegories connect Manas with liberation; as for instance, that of Prometheus, who brings "fire" to mankind, thus rendering them masters of themselves and incurring the wrath of the Olympian Zeus, who in this case represents no higher a principle than the lower Manas. Manas is also called the "Dragon of Wisdom," and other versions of the idea contained in the Prometheus story will doubtless occur to the memory of the student. But it is not easy to speak of freedom in these days, on account of the confusion of thought which prevails as to the difference between liberty and license, the relation of freedom to law, and the neglect of such maxims as that "Eternal vigilance is the price of freedom," and that "Discipline must precede knowledge." A union between Kâma and Manas may be mistaken by the self-deluded for the voice of a higher mandate; personal desires may be worshiped on no better ground than that they are strong and seem beautiful to the possessor; and thus the true meaning of a sacred allegory, which represents the attainment of wisdom and emancipation from desire, may be perverted into an apparent sanction for a gospel of license. Against such mistakes discretion must stand on guard. It cannot be too strongly impressed that the way to freedom and independence lies through discipline. This is simply the lesson of life. Even those disposed to take the business man as a sample of all that is practical and sane, can find warrant for this maxim; for *the successful men are those who began by serving a hard apprenticeship*; and everybody, whether a soldier or a chauffeur, an airman or a maker of fireworks, must "toe the line" and attend strictly to orders, if he is to

acquire that knowledge which will render him independent. The same law prevails in Occultism — the science of life — the only difference being that it prevails in a still greater degree here than elsewhere. Hence it is permissible to infer that people who offer to purvey such instruction without restrictions, whether through books, correspondence schools, or lectures, are adopting methods that render them liable to the designation of quacks.

For consider what is the nature of the higher Manas, according to the above remarks. The familiar words of the New Testament about "charity" might appropriately be quoted. Charity, we remember, "suffereth long and is kind; envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things." So much for the ethical nature of Manas in its higher aspect; but it is far more than this, for it includes the seeing eye of Wisdom; and in quoting scripture we must be careful to avoid the idea of man's abject and helpless nature, which idea has been grafted upon the original teachings. The attainment of higher knowledge while in the body is an essential part of the ancient teachings. The wisdom which puffeth not up, and does not magnify the personality, is the wisdom to be aspired after. And it comes, not so much by direct pursuit as by indirection. Direct pursuit of knowledge or happiness or any other object of attainment brings in the element of desire and ambition. Christ himself teaches humility as the true road to wisdom, and speaks of the objects of attainment as being "added to" the disciple. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

In view of what has been said, let us take a look at the state of things in the world today. The pulpit is missing its chance, and many of its occupants realize this and say so; yet they seem unable to suggest a remedy for the failure. Instead of referring to the higher nature of man, they refer to doctrinal tradition. But ethics divorced from science is as barren as science divorced from ethics. Science itself studies the lower human principles, and even them very inadequately. There is a growing new science of psychology, which makes no distinction between the two natures of man, but studies the reactions between the lower Manas and the body, tending to abrogate man's responsibility. Students of psychology should read *Psychic*

and *Noetic Action*, by H. P. Blavatsky, in which the distinction between the psychic and noetic parts of the mind is very clearly brought out, in its physiological relations even. This work shows that man is actually a Man within a man.

Whereas the psychic element (or *Kâma-Manas*) is common to both the animal and the human being — the far higher degree of its development in the latter resting merely on the greater perfection and sensitiveness of his cerebral cells — no physiologist, not even the cleverest, will ever be able to solve the mystery of the human mind, in its highest spiritual manifestation, or in its dual aspect of the *psychic* and *noetic* (or the *manasic*), or even to comprehend the intricacies of the former on the purely material plane — unless he knows something of, and is prepared to admit, the presence of this dual element. This means that he would have to admit a lower (animal) and higher (or divine) mind in man or what is known in Occultism as the “personal” and “impersonal” *Egos*.

The lower mind and body act and react on each other; but the higher mind acts on the lower mind, which is its intermediary. This gives man his self-conscious self-directive power. Otherwise he would be something like a machine, moving in a fixed orbit, incapable of self-improvement, in short, a mere animal. Biology, unintelligently studied, has sometimes favored this conclusion, though the conclusion is contrary to our own experience of ourselves. But biology, intelligently studied, leads to no such contradiction; for it shows how the body and the lower mind interact, but proclaims no dogma about the higher mind, whose functions and relations to the lower mind form the subject of psychology.

The “Higher Ego” cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation: the “lower” *Self* does: and its action and behavior *depend on its free-will and choice* as to whether it will gravitate more towards its parent (“the Father in Heaven”) or the “animal” which it informs, the man of flesh. The “Higher Ego,” as part of the essence of the UNIVERSAL MIND, is unconditionally omniscient on its own plane, and only potentially so in our terrestrial sphere, as it has to act solely through its *alter ego* — the Personal Self. . . .

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. That body is an Aeolian harp, chorded with two sets of strings, one made of pure silver, the other of catgut. When the breath from the divine *Fiat* brushes softly over the former, man becomes like unto *his* God — but the other set feels it not. It needs the breeze of a strong terrestrial wind, impregnated with animal effluvia, to set its animal chords vibrating. It is the function of the physical mind to act upon the physical organs and their cells; but it is the higher mind *alone* which can influence the atoms inter-

acting 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.

From the above it is obvious that stimulations of the body or bodily centers, however produced, must result in setting in motion those coarser catgut chords of the human harp; and that systems of self-development based on such methods can merely intensify the lower nature, without reaching the higher. The true way to control both mind and body is evidently through conscience and Will. The higher mind is independent of the body, capable of existing without it, though it cannot function in the familiar forms of terrestrial consciousness. We have to act on the lower mind by the higher mind, and then the lower mind will act on the body.

The words "psychic" and "noetic," which are used throughout the book just quoted, will be recognized as derived from the Greek terms, *nous* and *psuche*, which, among Greek writers on the analysis of man's nature, were applied to the higher and lower mind respectively. Thus psychic means pertaining to the *psuche* or lower mind, and noetic means pertaining to the *nous*, or higher mind. Plutarch says:

The *nous* as far exceeds the *psuche* as the *psuche* is better and diviner than the body. Now this composition of the *psuche* with the *nous* makes reason; and with the body, passion.

Plato regarded man as composed of a mortal body, an immortal principle, and a separate mortal kind of soul. Paul says, "There is a natural body, and there is a spiritual body" using the words *psychic* for the natural body, and *pneumatic* for the spiritual. And speaking of the twofold evolution of man, he adds;

The first man Adam was made a living soul; the last Adam was made a quickening spirit. . . . The first man is of the earth, earthy: the second man is the Lord from Heaven. (i *Cor.*, xv)

And James says:

This wisdom descendeth not from above, but is earthy, sensual, devilish. . . . But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits. (*James* iii)

Castor and Pollux, the Heavenly Twins of Roman mythology, represent the twin nature of the mind; for when Pollux finds his brother dying, he calls on Zeus to slay him also. "Thou canst not die altogether," is the reply; "thou art of a divine race." Pollux is given

his choice: either he can remain eternally in Olympus; or, if he would share his brother's fate, he must pass half his existence underground.

Pollux is the higher mind, Castor the lower; and Pollux dooms himself to partial mortality by his love for his brother.

A study of the field of myth and symbol would show the universal recognition of this mystery of the human soul, and of the vital importance of understanding it. It is of the utmost importance that the doctrine should be restated today, and in terms adapted to modern thought. It will be found a practical key to the problems that face us now and in the future; for it is but a statement of actual laws of nature. It is rather an interpretation than a doctrine. Human life is a hopeless prospect unless we recognize the divinity of man and understand the laws of our higher nature, teaching them to our children for the benefit of the generations to come.



MATER IMPLACABILIS

BY KENNETH MORRIS

THERE came a vision of thy heart to me,
 And shone athwart the tempest of my dream.
 Thou, that didst erst aloof and ruthless seem,
 Ah God, what Pity of pities burns in thee!
 Peace rose and wreathed above mine agony,
 As smoke above the altar's ember-gleam;
 And I beheld the Fields of Being beam
 With thine august, relentless clemency;

 I knew thy hand that wounds, compassionate
 Wounding, beyond love's fingers that caress;
 Thy voice, that rang but now so merciless,
 — Serene as death, implacable as fate —
 I heard through all these worlds reverberate
 With infinite and terrible tenderness.

*International Theosophical Headquarters,
 Point Loma, California*

THE BIRDS OF LOMALAND: by Percy Leonard (Instructor in the Râja-Yoga College, Point Loma, International Theosophical Headquarters.)



AS new trees are planted and as the old ones extend their branches, so do the birds increase in number and variety. The plantations afford nesting accommodation and protection from hawks. They also support a teeming population of insects, which form the staple food of many of the birds. Out of the fifty-six common birds to be met with at this place, one can do no more than notice a few of the more familiar ones, endeared by long and intimate acquaintance and by their cheering song.

The California Towhee, foremost and most familiar of them all, readily becomes an inmate of any tent or bungalow where he receives the least encouragement. An occasional handful of crumbs is all the invitation he requires, and once assured of a welcome he makes himself thoroughly at home. He is clothed in sober dull-brown plumage somewhat lighter on the breast, and foxy-red beneath the tail. He differs from our other birds in his mouselike habit of creeping under stacks of firewood and other sheltered nooks. It must be confessed that he is a pitiless tyrant to one who has once come under his sway, and if his host sleeps overlong and thus delays his breakfast, he boldly hops inside the tent and with his persistent *chee chee* insists upon being served at once. He is frequently heard turning over the crisp, dry leaves under the bushes in his search for insects, and is never happier than when rustling about under the protective branches of some low-growing shrub. His love of sheltered places was explained one day when a redtailed hawk was seen in a relentless pursuit after one of these birds. The towhee dodged and flitted from one small bush to another while the hawk made futile efforts to drive him from cover, until at last the pirate of the air gave up the hopeless chase and sought his meal elsewhere.

During June the parent towhees may be seen hopping over the banks of mesembryanthemum, keenly alert for moths and other insects for their hungry brood. With head tilted to one side, they peer among the matted roots and continually add to the growing collection in their bills — sure sign of a nestful of gaping young at no great distance. The mated towhee frequently indulges in friendly bickerings with his wife and chases her with well-simulated anger from one bush to another; but these domestic quarrels are the merest pretence, for more devoted couples are not known.

The Western Meadowlark differs but little from the eastern variety. His plumage is slightly paler, but his song is mellower by far, and an attentive traveler from east to west can tell by the sudden improvement in the song when he has passed the invisible line which marks the territory occupied by the western bird. He hunts his prey with eager, active stride among the herbage of the open spaces; but frequently perches on a tree and rapturously pours his flutelike song, a habit almost unknown among the true larks, but perfectly in keeping with the customs of the starlings, to whose ranks he belongs. The stream of bubbling melody which issues from his bill seems to express the very soul of buoyant springtime, and the concluding notes suggest the musical tinkle of falling water.

Exactly why the superb Mockingbird should ever have been saddled with his ill-fitting name is something of a mystery. He certainly repeats snatches of the songs of other birds with remarkable fidelity; but to mock is "to imitate in contempt or derision." An admirer who hears this peerless bird perched in his tangle of palm spines and thrilling the darkness long before the dawn, can find no faintest trace of mockery or contempt. Inimitably blended with his own peculiar song are snatches of the call of quail, the raucous menace of the kingbird, a trill from the carol of the meadowlark, and even the plaintive hunger-cry of its own young. But as Shakespeare laid all literature under contribution for the groundwork of his plays and sent them forth again enriched and glorified, so does the mockingbird, who renders back his borrowings invested with a new interpretation. Passed through his buoyant temperament their beauty is enhanced, and as they ripple on the moonlit air the sweet fantasia of blended song is like a new creation.

For months together Brewer's Blackbird is not seen on Point Loma, and then some morning a little excursion party of twenty or thirty in San Diego decide to take a jaunt and visit our Headquarters. These birds are in no way related to the European blackbird of such well-deserved renown as a musician, "the ousel-cock with orange-tawny bill," but have their affinity among the grackles and orioles. They somewhat resemble the jackdaw of Europe, but are only half as large. Their ordinary cry is *tchack tchack*, but in the mating season they appear to think that something a little more conciliatory is called for. The courting song, which is perhaps better described as an ejaculation or expletive, sounds as though the lovesick bird were trying to

imitate the sound of water being poured from a narrow-necked bottle, but was interrupted by a choking fit. They usually alight on the roof of the Little Music Temple, and after a lunch of wireworms or other light refreshment in the orchard, they fly noisily home again.

Our commonest Hummingbird has a crimson gorget and is often mistaken for the ruby-throated hummingbird of the Eastern States. Anna's Hummingbird is his proper appellation, though it seems a pity that such a fiery feathered atomy that flashes like a jewel in the sun should not enjoy a name more descriptive of his charms and habits. Poised in the air before the flowers, he drinks their nectar or deftly snaps the insects as they lie among the petals. Sometimes he makes a methodical search under the windows of the Academy for spiders. One would naturally suppose that these birds would spend the night right-side-up, but as a matter of fact they hang head downward like sleeping bats. They often nest in branches hanging over much-frequented roads, building so low as to be within easy reach. The nest is certainly a masterpiece of homespun fabric, consisting of lichen and pieces of dead leaves, with fibers and feathers intertwined. The outside is surfaced with cobwebs to repel the rain. They never lay more than two eggs, and the newly-hatched young resemble little black lizards. The writer early one morning suprised a sleeping hummingbird, who precipitously flew into a spider's web, and after a desperate struggle hung helpless in the sticky coils. It was only necessary to disengage him from the clinging threads when he darted to his freedom again.

The Redbreasted Linnnet or Housefinch is a rather striking member of our bird population, with his scarlet forehead and richly tinted breast of the same color. The hen is more modestly clad in browns and grays, the breast being tastefully streaked. To hear a flock of these birds burst into song a little before sunrise in the early spring, you would fancy that the gray dawn was the best part of the day, and to be a housefinch the greatest destiny in all creation. Their torrent of notes can hardly be called a song, but they certainly succeed in "making a joyful noise before the Lord." They help to destroy great quantities of insects, especially when they have to feed their nestlings, and their raids upon the fruit must be overlooked on this account.

Sometimes a little fluffy cloud of Bushtits suddenly alights upon a neighboring bush and in a moment the still beauty of the leaves and branches is animated by the bustling activity of fifteen or twenty feathered midgets. Chirping and twittering with exuberant life, they

perform the most extraordinary acrobatic feats in their eager search for insects. Unlike the families of most birds, which scatter as soon as they leave the nest, these affectionate little birds traverse the chaparral in family flocks until the mating season comes round. With their long tails and grayish plumage they closely resemble the longtailed titmouse of Great Britain. Their nest is domed and most luxuriously furnished throughout with feathers, the shafts of which are stuck into the walls. A film of cobweb protects the structure from the rain. The songs of most birds appear to serve merely as outlets for their superfluous vitality and to express the joy they have in living; but the call of the bushtits serves to keep them from losing each other in the tangled thickets they frequent.

The Willow Goldfinch or Wild Canary is one of the most charming of our birds, but such is the power of names that the careless observer (and that means nearly everybody) believes it to be the wild form of the well-known cage-bird. Another point on which one is liable to be mistaken is the bird's habit of changing the bright yellow and black of its summer plumage to dark olive and black every fall. In the spring, when he changes back again in honor of the mating season to lemon-yellow, we say, "The wild canaries have returned," whereas they have never left us at all. Their cheerful *per-chic-o-ree* incessantly repeated is one of the most delightful nature sounds upon the hill, and when mellowed by distance, as they visit the seeding flower-heads in small companies, is very pleasing. The tiny nest is a marvel of constructive art, and is exquisitely lined with a compact felt made of the fluff of airborne seed, and placed so low that boys and girls can watch the trustful mother as she bravely sits in defiance of human observation. The writer was one day astonished to notice that a dead weed of which he had long been dimly conscious in his daily walks, had apparently burst out into a profusion of yellow blooms. A second look revealed the flowers as simply a flock of willow goldfinches at rest. With undulating flight and a chorus of low twittering they went upon their way, and the weed relapsed into its former desolation. A Japanese poet would find in this incident a subject just fitted for his art.

The modern evolutionist and the old Wisdom-Religion are in complete accord in tracing birds to reptile ancestry. The tell-tale vestiges of their reptilian origin are yet discernible in modern birds. The legs of chickens still are covered with the lizard's scales. The bills

of some of the parrots, at a certain stage of their development within the egg, contain unquestionable teeth. The ears of birds and lizards are remarkably alike, and though the bird has reinforced the leathery covering of the reptile egg with a calcareous crust, yet even now the hen at times harks back to dim antiquity, and lays a "shellless egg" enclosed in a tough bag of membrane like the eggs of crocodiles and lizards.

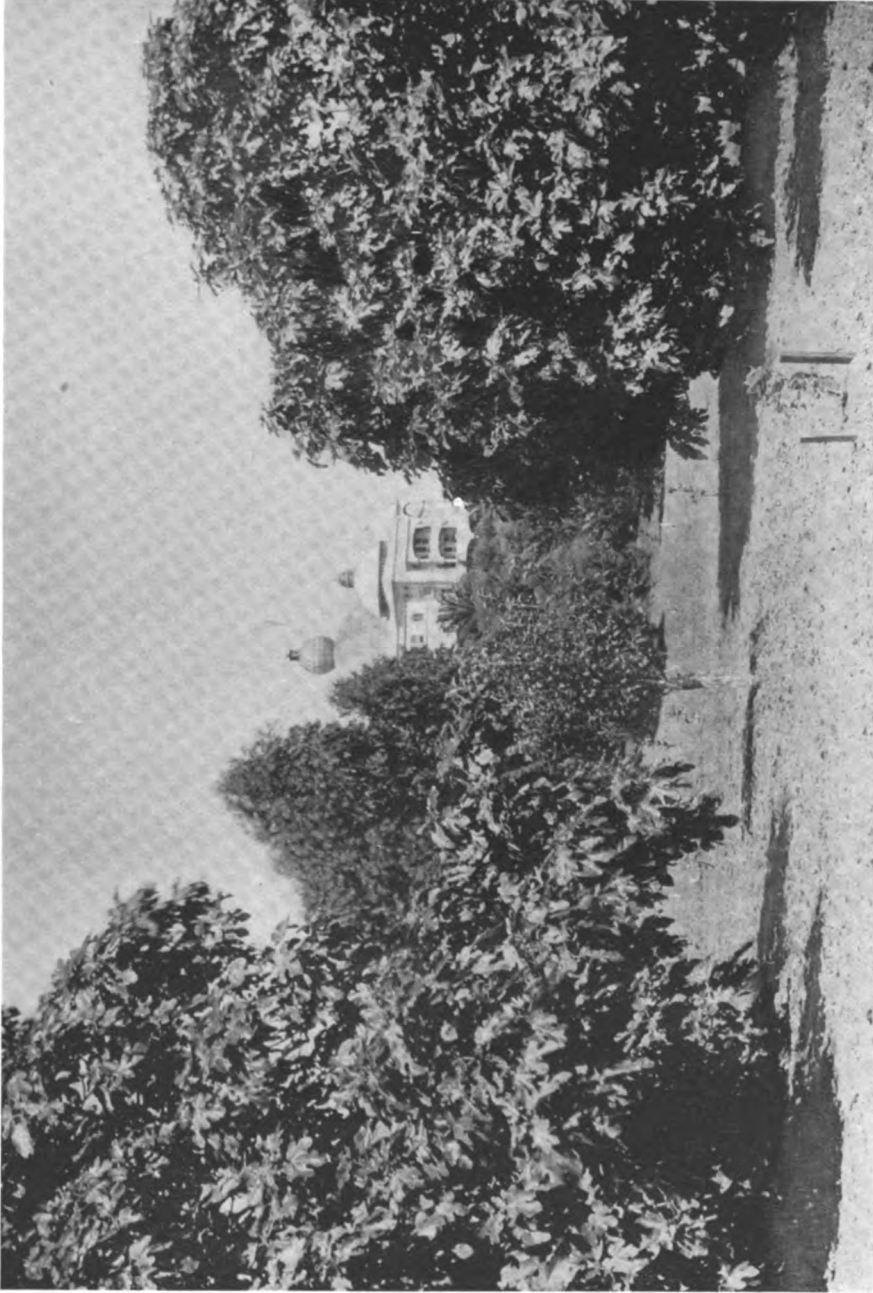
Two of the earliest birds to leave their records in the rocks, the *Hesperornis* and the *Ichthyornis*, had their bills thickly set with formidable teeth. The *Hesperornis*, with a long and sinuous neck, was nearly equal to a man in size and hunted fish in the warm, shallow seas in which the chalk beds of today were being formed, and though without the power of flight it swam effectively, propelled by well developed feet. The *Ichthyornis*, about the size of a pigeon, was apparently a good flyer.

But fossils still more ancient have been found in the Jurassic rocks, laid down more than six million years ago, of which the *Archaeopteryx* is well known to fame. This earliest of birds dragged a long tail behind him, jointed like a lizard's, from every vertebra of which a pair of feathers sprouted out. He still retained three serviceable lizard's toes upon each wing, and is supposed to have employed them when he walked upon all fours.

With admiration which at times deepens to awe we watch the slow unfolding of the grand design which lies unseen behind the veil of Nature. We wonder at the tireless patience of that Power which through long ages and by stages of refinement almost inconceivably minute, transforms a scaly monster wallowing in an ancient fen, into a graceful mockingbird perched on a spray that greets the coming dawn with raptures of exuberant song.

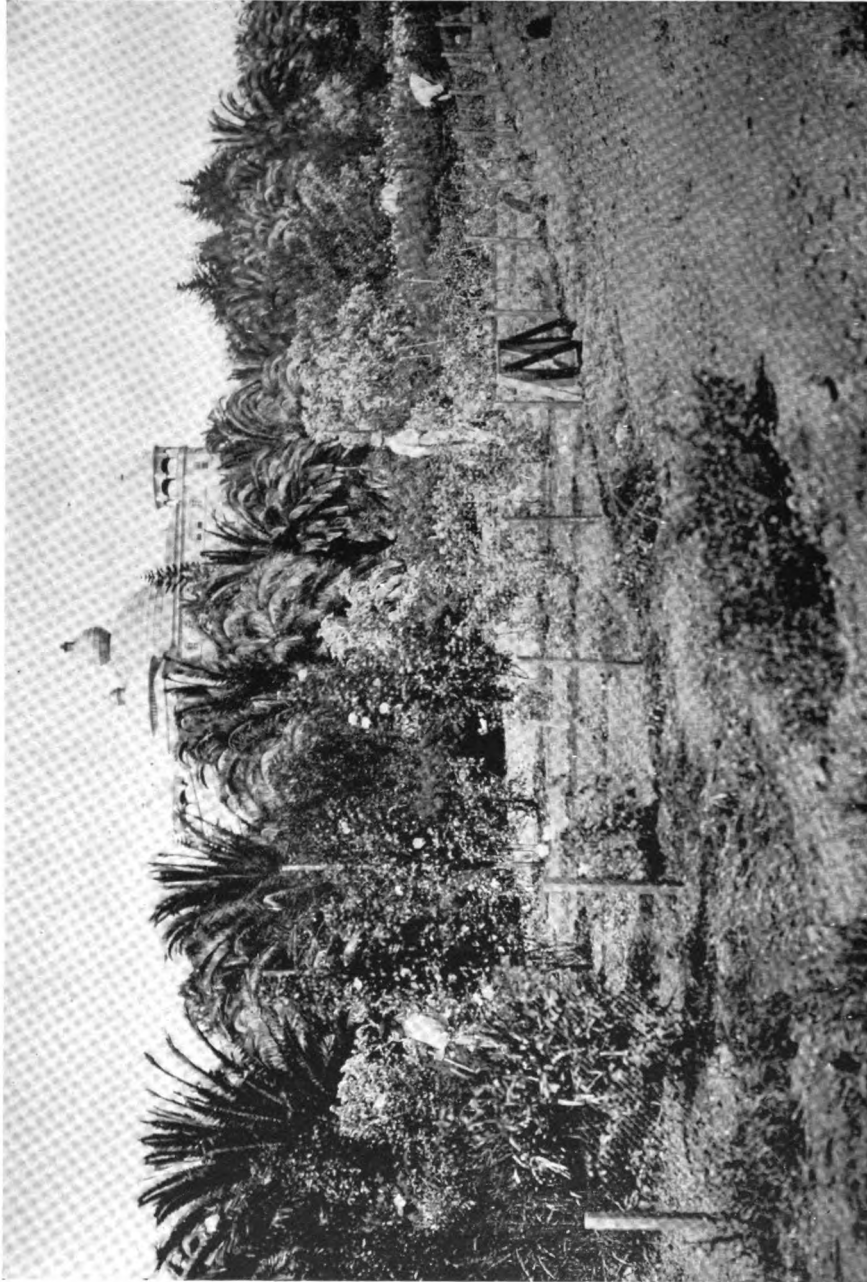
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THIS day we have a father who from his ancient place rises, hard holding his course, grasping us that we stumble not in the trials of our lives. If it be well, we shall meet and the light of Thy face make mine glad. Thus much I make prayer to Thee; go Thou on Thy way.—*Zuñi prayer*



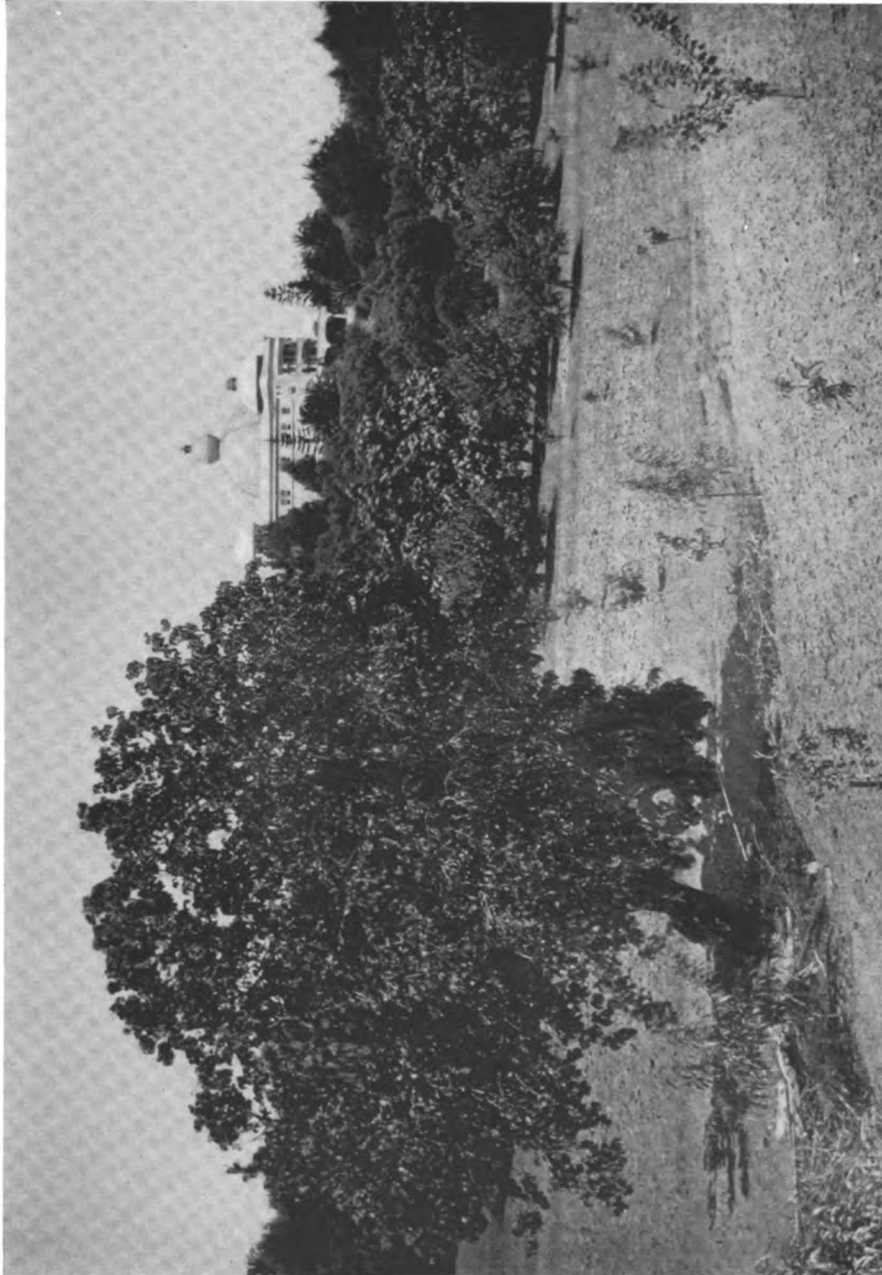
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IN ONE OF THE ORCHARDS, INTERNATIONAL THEOSOPHICAL HEADQUARTERS
Fig and other fruit trees at right and left. In the distance is the Rāja-Yoga Academy building.



Lomaland Photo. & Engraving Dept.

IN ONE OF THE FLOWER GARDENS, INTERNATIONAL THEOSOPHICAL HEADQUARTERS



Lomaland Photo. & Engraving Dept.

A GLIMPSE OF THE YOUNG TREES GROWING IN ONE OF THE PARKS
INTERNATIONAL THEOSOPHICAL HEADQUARTERS

These trees will one day be towering objects of beauty and use.



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HOW FLOWERS BLOOM AT LOMALAND!

THE FREEDOM OF THE WILL: by a Student



THE problem of the freedom of the will appears to present to many minds difficulties that are perhaps not altogether necessary; and often we find the question dismissed in quite a dogmatic way as being something that we can never know. Such a dogmatic pronouncement, however, merely whets the curiosity of eager minds and tempts them to explore. Locke and other philosophers have argued that, if we carefully examine the functions of the human understanding, and define what lies within its power of comprehension and what lies without, we shall thereby avoid all ground for an arrogant assumption of omniscience or for an attitude of helpless resignation to the unknowable. We must neither try to formulate the problem in narrow clear-cut lines, nor should we petulantly dismiss it as insoluble because of our inability so to formulate it. But, recognizing that the path of knowledge consists of infinite stages, we should expect to be able to pass from stage to stage, and preserve the faith that what lies beyond, though as yet unattained, is still attainable.

Again, many problems which cannot be solved theoretically are solved in practice with the utmost facility: as, for example, the celebrated problem of "What is motion?"—which is solved "*ambulando*"—by the simple act of walking. Do we propose to enunciate the doctrine that that which is undefinable does not exist?

Even the most pessimistic philosopher must admit that man possesses *some* power of choice; and even though it be argued that, in exercising that power of choice, he is but yielding to some yet more powerful impulse, nevertheless, the fact suffices to prove a *relative* freedom of the will. Having established this much, where are we to stop? If the savage's will is freer than the bird's, and mine is freer than yours, and yours than mine, what is to prevent there being other grades of men, with wills more and more independent? Or why, if we get so far in our reasoning, should we balk because we find ourselves confronting an infinite series—since we confront such infinities wherever we go? Leaving aside, for the present, the question of *absolute* freedom, let us be content for the moment to have established the fact of *relative* freedom and the logical assurance of indefinite gradations of such relative freedom; this is at least enough for practical purposes.

Suppose that, at a moment when your "resolution is sicklied o'er with the pale cast of thought," and you find yourself involved, hope-

lessly, as it seems, in the eddies of conflicting desires and fears, like a swimmer in a drift with no anchorage — suppose a magician were to place a hand upon your head and thereby instantly change your whole consciousness, so that you would be lifted out of yourself, and would seem now to stand aloof from body and mind alike, viewing the erstwhile whirlwinds of thought and emotion as a spectator contemplating from a distance a drama wherein he is interested but not involved. You would then have achieved an initiation into the knowledge of a new state of independence. And if you later acquired the power to transport yourself at will to this state at any time, it would grow familiar; and by degrees you might discover that, while in it, you possessed a new power to direct the actions of the bodily and mental machine, with all the ease and freedom of an overseer who sits in a chair and directs the operations of other people. This picture is meant to show how there can be a real Self that stands detached behind the shifting scenes of mind and emotion, and directs our life — with a wisdom and certainty impossible to the bewildered and passion-torn mentality.

If a man is the slave of his impulses, it is possible to foretell his actions, the question being merely one of complexity, requiring skill for its solution. But how can we foretell the actions of a man who can call in the aid of a power extraneous to the ordinary mentality?

Good and evil are relative words whose value varies with circumstances. What is good for a bird is not necessarily good for a fish. For man, that is good which is conformable to his nature; and the fact that he has a mixed nature will complicate the problem of determining what is good. But any standard set up by the lower nature must in the end give way to the standard of the higher nature, because the latter is the essential and enduring part of man. The choice between what is good and evil for the real man can only be made by the real man — that is, by the Soul itself when its vision is unclouded by the illusions of the lower mind. It chooses in accordance with its own nature, as a flower chooses the sun; and it is a ray from the Divine — that which makes man what he is. It is that in man which is unborn and uncreate, the "Eternal Pilgrim."

So for Theosophists the statement that the will is free is seen to mean that the essential man is not bound by the imaginings and desires of the lower man, but is free to choose that which is in accordance with his own (Divine) nature. In eastern philosophy the network of

causes and effects which bind men's actions together, even throughout successive incarnations, is called Karma; and it is taught that man is not bound by Karma, if and when he raises himself above its operation by recognizing the true Self.

The apparent difficulty of reconciling the free-will of man with the omnipotence of God is of course due to the limitation of our ideas both of man and of God. There have been narrow minds, so bent on having everything cut-and-dried that they have considered it necessary to deny man's free-will in order to allow God his omnipotence; and others who, because God did not "act" in the way they thought proper, have denied God any existence at all. But most people have faith enough to realize that the full solution of this problem must be one of those that lie beyond the reach of our present normal comprehension; and that such difficulties may be expected to be cleared up step by step as we advance in knowledge.

Various kinds of philosophers, who have studied various systems and schemes, have sought to interpret man and his fate in terms of those systems and schemes; but all have been obliged to recognize the existence of an indeterminate factor not amenable to such analysis. The phrenologist, while forecasting your character from the conformation of your skull, yet advises you to cultivate certain qualities in which you are deficient; and when you come again, he finds that you have done so and that the shape of your skull is accordingly changed. If he had been a consistent materialist, he should have told you to alter the shape of your head by surgical means, instead of using your will. The materialistic biologist may try to prove that our disposition and conduct are entirely at the mercy of physiological functions such as come within his ken; and in so doing he puts himself outside his own system as a kind of God presiding over a universe.

There is a magician in man, who is independent of all the inferior powers. But indeed we know little of man's nature in these days; it is as though we lived only in the ground floor of our abode and were ignorant of the mansions above. Taking the sevenfold analysis of man's nature, as presented by Theosophy, we find that beyond the Lower Manas, which represents our normal mind at present, stand Manas and Buddhi, functions which may be described as unknown worlds to present-day philosophy. What we can glean of ancient lore from symbol, mythos, and record, shows that ancient races have not been so ignorant. And the record is there, on stone and parchment.

A PHILOSOPHY OF LIFE: by E. A. Coryn



THE question really underlying all other questions is that of the purpose of life, and any theory of that must call up for consideration our relationship to the Worlds of Life, not only on our own plane, but also on the planes of life above and below us in the scale.

And beyond the question of that relationship, there is the further question of our relationship to the infinite host of life in the past and in the future — our relationship to posterity and our relationship to the unborn generation.

These are questions which neither science nor religion answer. Science postulates the upward march of life from the lowest forms, each kingdom merging into the next, becoming the next; it sees in each plant, each animal, and man himself, the outcome of ages of evolution from lower forms — and so far it sees the unity of life. But there it stops — to the question of what has become of the million generations in the past who have made the race what it is, it has no more answer than it has as to the future of the generations who today are carrying it yet higher.

It sees the Race, whether of plant or animal or man, as an entity growing in function and structure; it sees that growth made by generation after generation of the individuals composing the race — but it sees only the race.

We, today, it says, are the result of numberless generations which have passed; our functions, our physical and mental and moral equipment are the heritage of the struggles and experiences of our ancestors of a thousand generations. But what is our relationship to them, what theirs to us, and what their and our relationship to the race?

Here science is silent and unconcerned. It sees the race but knows nothing of the beings who made and make it up. Did they merely step into the race, carry it forward higher, and then fall out when their usefulness was over? Do we ourselves run for a time merely as items in the race, inheriting what we are from other items in the past, and handing our inheritance on to the next comers, and in our turn falling out, having no further concern with the Humanity of which we are a part for the few years we are here?

And while science sees only the race and ignores the individuals composing it, so religion knows only the individual, and is unconcerned with the race or with the other forms of life, past and present, sur-

rounding us. We are born, live and die, and pass out into some other form of existence. We have no relationship to the past or to the future of the race: today we are a part of it, tomorrow neither it nor humanity any longer concern us.

We are faced, it would seem, with the unthinkable hypothesis that Nature's whole aim is to make an abstract perfection called a Race, and our only and most pitiful ideal is to contribute our mite to produce in the future a race of mankind possessing every attribute of perfect humanity, perfect manhood, a race which shall possess all virtues, which shall possess full wisdom — but all only as a child shall possess clothes which its parents place upon it; which shall have self-control without effort, strength of character without achievement: their virtues not the outcome of experience, of self-conquest, but an unearned and undeserved heritage.

Normally we stand negative, unplaced between these conflicting theories. Religion claims us on one side, science on the other, but we rarely, if ever, definitely face the problem and demand a philosophy of life.

Is there no common ground which will include both these positions, which will give us a philosophy?

In the Theosophical scheme of life we can find a place wherein both schemes will find their standing-ground. Evolution, in Theosophy, is the growth not of an abstract Race, but of the beings making up that race, and the evolution of successions of human beings unlinked save by their racehood, would produce nothing worth the having. It is we who made up the Race in the past, and it is we who compose it now; the past of the race is our own past, the present is the fruitage of our own sowing. It is not "mankind" but "man" himself who has evolved — the outcome of an eternity of growth, passing life after life through kingdom after kingdom, up to the point reached today.

We are linked with the past because it is our own past. We are linked with the scheme of evolution because it is we who have evolved; and to evolve, we must persist. An evolution without the persistence of that which is being evolved, an evolution without Reincarnation, is a meaningless play with words.

Looking so at life, the present is not so incomprehensible; a conception of a "purpose" in life, a philosophy of life, becomes possible.

We can take the theory of heredity, or heredity as it is commonly understood; but how if it is our own heritage from our own past which we "inherit"? How if the conditions we "inherit" are the conditions we ourselves helped to provide, if the taint in the germ-plasm is the taint we ourselves contributed to effect, if the physical deterioration is of our own making, if the adverse social environment is of our own creation, if the international relationships are our own handiwork? Grant heredity, but of whose making? — who sows and who reaps?

There science and religion are both silent. Neither knows anything of the individual past; but let us take each as far as it will go. Science is entitled to assert a theory of heredity on the facts it possesses, but we are not invading its domain in asking "Whose heredity?" granted that the present is the child of the past; but of whose past? — ours or another's?

In answering the question from the Theosophical standpoint we are giving a new and pregnant meaning to the utterance of science; we are making possible a philosophy of life; we are able to discern a meaning and purpose of life. The past is seen as *our* past, the present the outcome of *our* doings, not of another's: the future lies in our own hands. It is our own thinkings and doings that come over to us as heredity, and it is we who will reap our own heredity hereafter from our sowings of now.

Nature is truly evolving a perfect race, but it is we ourselves who in life after life, in long pilgrimage, are being evolved to be hereafter that perfect race.

Cannot we assume that the laws which govern our lives now are the same laws which governed them in the past?— that when we find that any growth of character or function is only attained by experience and effort, we may reasonably assume that this applies also to such growth and power as we have already attained? Lacking self-control, we know that it cannot be attained without effort and pain, but that it *can* be attained by striving. With a tendency to passion, to self-indulgence, or what not, we know that we can overcome it by effort, and also that it can only be overcome by effort. In short, we know that we can grow and we know that experience and effort are essential to growth.

Are we unreasonable in asserting that this applies not only to growth to be made, but also that the position with which we start life

was governed by the same laws? That our characters, powers, abilities, our mental and moral stature, in short, is the outcome of effort and experience in the past? As we have passed up the ladder of Being, so by our acts and thoughts we have created the conditions which surround us at each stage; we have reaped what we have sown, we have sown what we reap.

The qualities, the abilities, the virtues, the weaknesses, mark not our endowment, but the place in life which we have reached, the road we have traveled. The conditions under which we, the nation, live, are the conditions which we, the nation, made for ourselves; the conditions under which we, as individuals, live, are the conditions which, in the main, we as individuals have made. They are the conditions which, while we are responsible for them, are also the means whereby Nature teaches us.

For Nature is not an outside force, and the cure for our misdeeds is the consequences of the misdeeds, and through the pain of the results of evil we are taught to avoid the evil, and not by any arbitrary punishment from outside.

And in regarding the conditions under which we live as being created by ourselves, we mean that by wrong living in the past we have put into operation the causes through and by which we shall learn the error. This is not to say that the slum-dweller has directly created the slum, or that the ruined victim has as terribly injured another, but rather that in each case, our action in the past is, through its effects now, the means whereby Nature remedies the wrong causes. Nor does this involve the assumption that we are always able to see or even to suggest the cause of suffering. Either we must start from the basis, as an axiom, that the Universe is built on justice, or the very talk of a philosophy is foolish. The only achievement of an ideal based on such a negation would of necessity be a success at the cost of some other life. Either there is justice in suffering: we are reaping our own sowing, or we are reaping where others sowed, and there is injustice. On that basis no edifice is to be built, no philosophy is to be founded. "God's in his Heaven, all's well with the world." Somehow, some way, whether we see the working or not, deep in our hearts is the knowledge, absolute, certain, that the Universe is not built on lower-lines ideals, on lower morality than that which we know to be the highest in ourselves; that an evolution which has produced a consciousness that justice is of divinity is not falsified by the very power that has evolved it.

Our social ideals are then built on that final basis, that what we reap, whether good or evil, is both the outcome of what we have sown and is at the same time the means taken by Nature to remedy the evil in us which caused it. Let us build our social edifice then well and strong, but if it is to stand it must be built in accordance with this final law of the Universe. To build however finely, while the causes which have brought us to the pass we are now in remain, is simply to build into it the germs of rot and destruction. The disease may show itself on another plane, or in another way, but it is there. For the conditions of life do little to produce vice or wrong, but rather the vice and wrong within us use the conditions.

But, further, the assertion of the underlying basis of justice involves the further step: the earning must have been done before we were born; this clearly cannot be the beginning, and death cannot be the end. And the diseases of humanity are deeply rooted in character, of slow growth, stretching over long periods and to be cured perhaps as slowly.

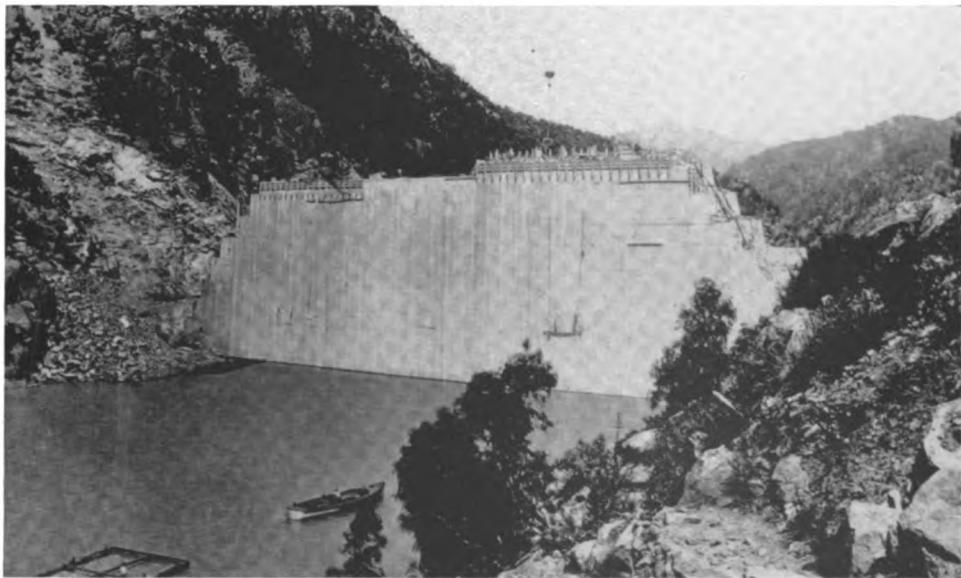
Our ideals are high and we look to the future not with hope but rather with certainty. We fight with the aid of forces leading upwards, seeing in even the most adverse conditions the ceaseless efforts of Nature to bind men together in a consciousness of a wide Brotherhood, seeing the effort of Nature to teach, and seeing men not as bodies, but as fellow-souls traveling along divers paths leading to the one goal. The goal may be far off, but whether near or far we can see on every hand the guiding of "that power which moves to righteousness," that power which works through all the Universe, transmuting the very wrongs men do to the purposes of the soul within, binding men closer and closer in the bonds of mutual need and dependency, urging them ever forward to the certain goal of a Universal Brotherhood.

AND the house when it was in building was built of stone made ready before it was brought thither, so that there was neither hammer nor ax nor any tool of iron heard in the house while it was in building.— I, *Kings*, vi, 7

This is the house of Man.



Burrinjuck City, showing rising waters.



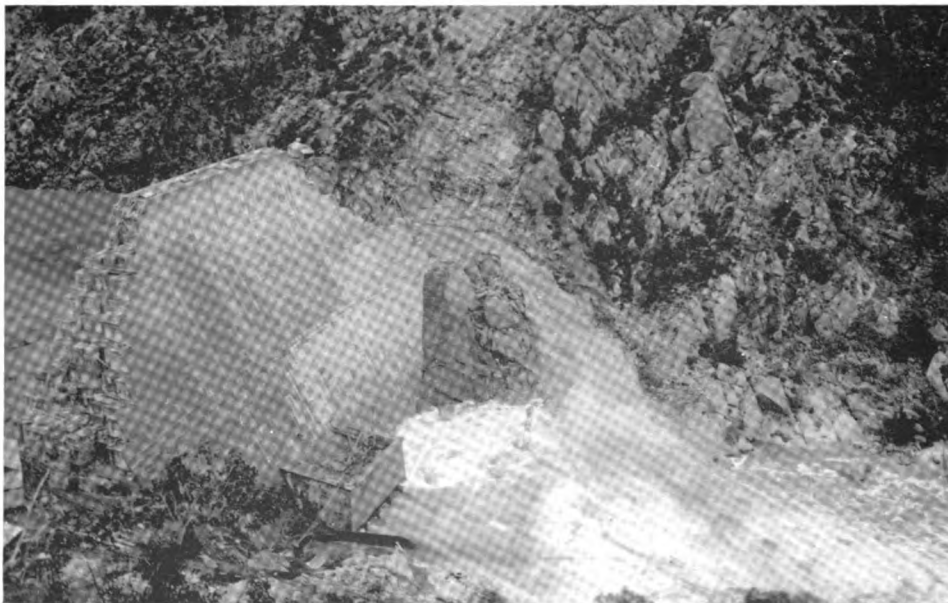
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View showing up-stream face of the dam, with about fifty feet of water conserved.

RECENT DAM CONSTRUCTION AT BURRINJUCK CITY
NEW SOUTH WALES, AUSTRALIA

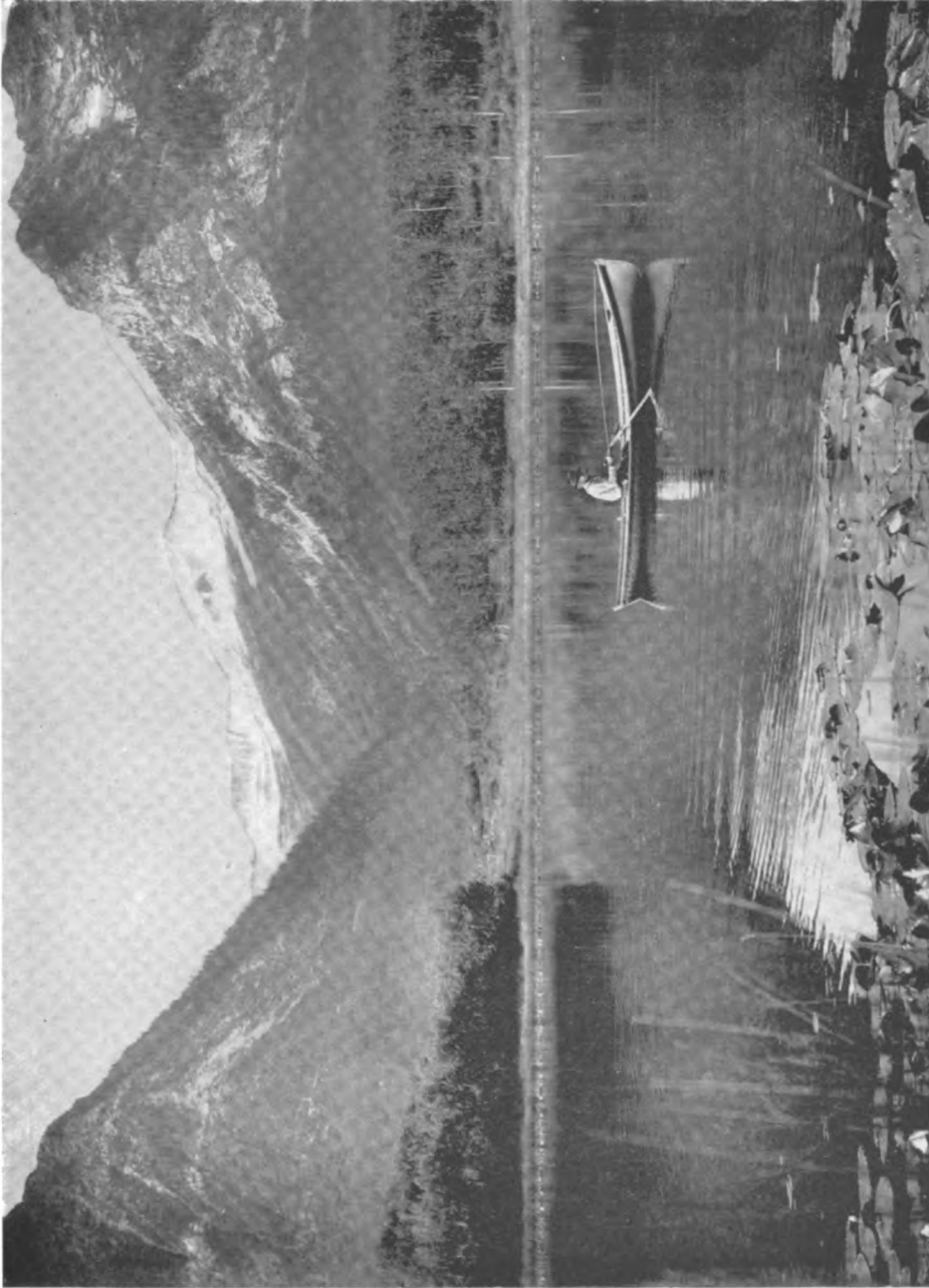


View taken from about a mile up-stream, showing the nature of the gorge in which the dam is built. When completed, the water will reach to the black line shown half-way up the slope on the right of the picture.



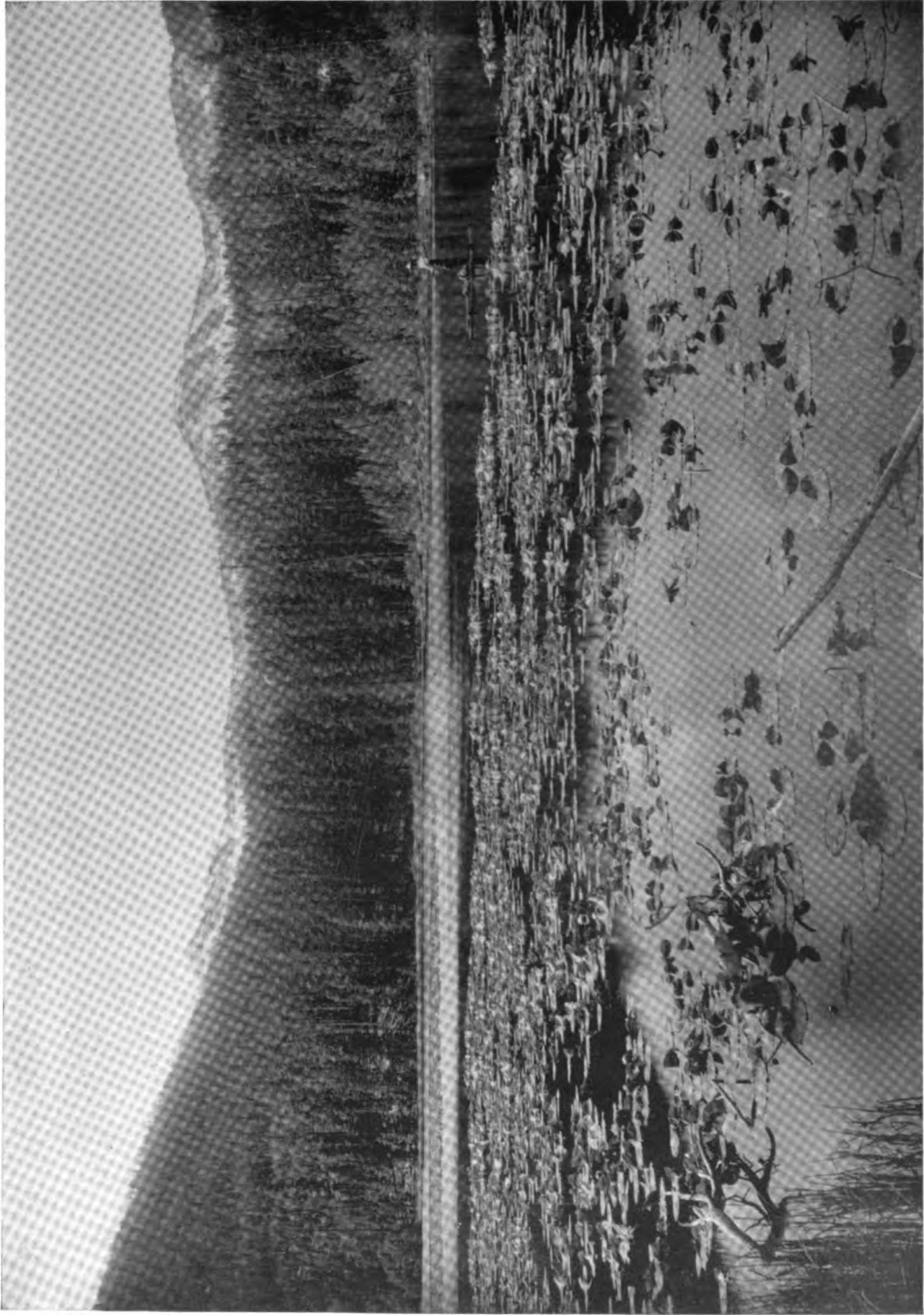
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View from below the dam. The waterfall on the right is one hundred feet high. The four outlet pipes are to be seen at the foot of the square valve chamber.



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LILY LAKE. IN THE COLORADO ROCKY MOUNTAINS, SOUTH OF CARBONDALE, COLORADO
COLORADO MIDLAND RAILWAY
(*Photo by McClure, Denver*)



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LAKE CHAPMAN, NEAR THE GREAT CONTINENTAL DIVIDE OF THE ROCKY MOUNTAINS, COLORADO

GOLDEN THREADS IN THE TAPESTRY OF HISTORY:
by **Kenneth Morris**

PART III
CHAPTER V — THE LION OF GOD



IT is a far cry to this from the Camel-Driver of Mecca, you will say; we might grant him, more or less, the names of Father of Science, Resuscitator of Civilization, or the like; but this secret glory of the Persian Gardens: this esotericism of the rose and the wine and the cypress: this Theosophy of Rukhnabad and Musalla — how shall you dare derive this from his arid and fiery preaching? *What had he to do with Kai-Kobad the Great and Kai-Khusru?* Persia is as avid of mysticism as India: that we grant you: but to connect it with Mohammed! To say that the Camel-Driver taught any esotericism; could have imagined an inner doctrine, or dreamed anything really mystical and spiritual in his life. . . .

But we are not concerned here with history “as she is wrote” by omniscient western pundits; omniscience is always a bore, especially when it deals in negations. To extract the human motives, the divine-human motives: to come at the human heart, godlike in its higher aspects: to hear the heart-beat of history, and trace the footsteps of the Gods: these are the things of importance: they must have the allegiance of the true historians-to-be. Who, indeed, must be prepared to venture boldly: using intuition and imagination; directed by a splendid faith at all times; tied down by no limitations of the brain-mind, nor hobbled with quidnuncs and quiddities. Here they must dare lean all their weight on a mere tradition, having first tested it by standards of the soul: how far is it universal; how far interpretable by universal symbology? There, again, they must boldly reject whole volumes of apparent evidence; which is the most tricky thing in the world, and can be forged liberally or buried wholesale. Kipling tells how in India an inconvenient man may be accused of murder, and witnesses outwardly unimpeachable brought against him; a crime shall have been done with his own weapon; his own clothes shall be brought forward bloodstained; the corpse of a victim shall not be lacking, nor any circumstance certain to damn. And he shall be hanged in due course, being as guiltless of it as the Viceroy himself; for having offended some guild, or imperiled the secret pleasures of a potentate. History, so-called, is full of such jugglery.

Had Mohammed an esotericism? All enlightened Moslem opinion,

probably, would answer *yes*. Not a dervish in his *tekkeh*, says the East, but knows the immemorial method: there is one teaching for the crowd, and one for the pledged disciple. It is a matter of course: the way of all teachers; how then exclude the greatest of all Teachers? So the Moslem East, or the greater part of it. The Persian speculates on it, returns and returns to it, and builds continually new sects and religions in its name; the Turk, simpler-minded, consecrates his aspirations to kindly deeds, and leaves esotericism to the dervish; but takes it for granted none the less. Bring the question before Mr. Justice Brainmind; argue it out on the documentary evidence; bring the Koran itself into court (so you have no clue to its interpretation); call even the Prophet's companions to witness; and it is likely that the West, which denies, will get the verdict. For our part, we shall let the East testify, and leave it at that.

He never preached Theosophical doctrines at large, or laid public claim to the possession of them? — No; or they would have ceased to be esoteric: which means, they would have been perverted by the mob. And what of his recorded life: his actions, motives, character? — For these the public evidence is that of men with no criterion for the highest things. They saw him through their own eyes; interpreted man and teachings by narrow racial and epochal standards. They would have given him motives not incomprehensible to themselves, and made his actions tally with their ideas of fitness — which were none too lofty. Exoteric tradition does not paint him a mystic; it was gathered from men incapable of mystic vision. If there were any capable of seeing him better, they could not have proclaimed their knowledge abroad; as well talk to the winds, as to the early Moslems of mysticism. But such initiated disciples, if there were any, have left no written record? — No; since books perish or may be corrupted; but a tradition handed down under pledge, and revealed only to the pure of heart and understanding, endures. It is the grand business in life of generation after generation of the chosen, to see that it shall endure. And that has been my method throughout the ages, says the East; and I am not concerned who believes or disbelieves.

There was one of his disciples who knew the true Mohammed; perhaps there were two;* but there was one certainly. This was Ali ibn Abu Taleb, called the Lion of God: a saintly young warrior

* According to a widespread Persian belief, Salman the Persian was also initiated by Mohammed into his esoteric teachings.

in those days, whom at the very outset, Mohammed had called his Caliph, his successor, and commanded that all Moslems should be subject to him. He is the only one of them, be it noted, whom Dante makes share his Master's fate in hell:

*Dinanzi a me sen va piangendo Ali
Fesso nel volto dal mento al ciuffetto.*

Ali, it is said, had a vision in the desert;* the existence of flaming hierarchies was made known to him: Men, but more than men; men who had attained godhood; the secret Guides and Rulers of mankind. Full of wonder he returned to the city; a light on his face caused the Prophet to question him. It was some time before the beloved disciple could reveal, even to his Teacher, the marvels he had seen; it was for the latter to help him out, encourage him; and at last, having learned a little, to turn, and himself declare it all. But there must be a pledge: silence absolute as to this and whatever else may be made known.

And now Mohammed's cup of joy is full: there is one to whom he may give the secret teachings — one at last. He is no longer to bear alone the burden of that knowledge which heretofore none might share with him; which even the beloved maternal Khadija is to die without hearing from his lips. Ali's pledge was given, and the secret doctrine imparted. These hierarchies of which vision had been granted in the desert, were to be spoken of as the Brethren of Sincerity: use no other name for them than that. At their head is a being, al-Khidr: a man in that he rose by evolution from such humanity as our own; a god in wisdom, compassion and power. He dwelleth both in heaven and upon earth: has vision eternally into the Divine; yet constant vision and supervision of the affairs of men. He is visible and invisible at his pleasure; untrammelled by space and time; exists in all ages; incarnating for the sake of mankind from age to age: as Seth, as Enoch, as Elias of old; and in the ages to be, to come anew as the Mahdi. He is the pole of the spiritual world, *al-Kothb*, the Axis and center; whosoever pledges himself to the higher life, comes under His influence from afar, and is linked to Him by a long line of teachers and disciples. Under him are the Aulia, seventy and two intimate friends of God: holy men living in bodies on earth, but

*For this account, see the *Manaqibul 'Arfin* (Acts of the Adepts), by Shamsu'd-Din Ahmad al-Aflaki, a Turkish mystic of the thirteenth century, and disciple of the great Jalaluddin Rumi.

having actual acquaintance with the Kothb. These are the custodians of the Secret Doctrine of the ages; among them one is pre-eminent, called the Kothb-es-Saman, or Axis of his age; he is the deputy among men for the supreme Kothb, called Kothb al-Aktab, the Axis of Axes.

Six other hierarchies there are besides under the rule of this Silent Watcher of evolution: the four Omud, who stand at the four corners of the world; the seven Akhyar, who travel the world forever; the forty Abdal in Syria; the seventy Nujaba in Egypt; the three hundred Nukaba in North Africa; and the Ashab-ed-Darak, the Watchmen or Overseers, whose number is not stated, and who are to be found everywhere, by those that have eyes to see them withal.*

Here then was the grand opportunity for Mohammed. The Moslems must have learning; he had already impressed them with the necessity for that. He himself had none (of the outward kind) to give them; and what would it avail his giving them a teacher, who had nothing to teach of the inward? But here was golden-hearted Ali, a scholar as the world went, and now with that secret and divine learning also, whereby he *might* be able to lift the Movement up to spiritual heights. There were other scholars among the Moslems: Salman the Persian; Amru the brilliant poet, conqueror-to-be of Egypt; old brave Omar ibn al-Khattab himself was at least literate. But only Ali shall be a Teacher.

Accordingly we find a school opened at Medina, with the Lion of God installed therein to "lecture on various branches of knowledge": amongst them, we opine, certain secret branches, to be imparted only under pledge of secrecy, to such pupils whose lives and intelligence fit them to receive it. Oh there is no evidence for that last statement — not one jot — except the whole tradition of the esoteric schools, and the whole after-course of history, as we shall see. But this at least is orthodox, stable and acknowledged: Mohammed, busy enough with his housework, his public preaching and his duties as a temporal sovereign, did found a school and put Ali in charge of it: appointed Ali sole Teacher, under him, of the Moslems. And meanwhile, it was generally understood that Ali had also been appointed the Prophet's successor, spiritual and temporal. — Now that is where the Sacred

* These hierarchies are thus given by Abu Bakr al-Kettani, a Sufi of Bagdad. To get any glimmer of the meaning of these esoteric teachings of Islam, which in fact are common to all religions and races, one must study H. P. Blavatsky's *The Secret Doctrine*.

River plunges into its caverns measureless, to flow for a space beneath the hills. Drop the name of Ali into it, for a clue; then jump with me a century or so, to where, beyond the mountains, a full-fledged stream emerges and flows on through the plains. What is this that the waters bear forth from the heart of the hills? The name of Ali again: the clue that we threw in beyond there. And the waters are? —Theosophy; those esoteric doctrines which long afterwards were advanced by the descendants and followers of Ali: Reincarnation; the divinity in man; the existence of a secret school of Initiates, and their appearance as Teachers from age to age among men. But you shall see; you shall see!

Mohammed died, and it was found that he had appointed no successor. At least, there was no record of such an appointment forthcoming; if any had been made, it had been orally; and under those conditions, all sorts of things might have happened. Supposing the charge had been given to one who loved not the man appointed; supposing Ayesha had been commanded to name Ali as the Prophet's own nominee to the Caliphate? All the world, certainly, had always thought it had been Ali; it had gone as a thing understood during Mohammed's lifetime, and had passed currency in his own hearing. But now — there be questions; discussion: all the world is to have its intuition severely tested. It is not so sure, it seems, that the Teacher shall be Caliph; the spiritual leader, temporal chieftain also. There is to be an election: which introduces several elements not without peril, if all were known. There is a deal of discussion; pros and cons ventilated, and the relative merits of this one and that. Also it fans the innate democratic spirit of the Arabs; which had stood somewhat abashed in the presence of the Apostle of God. No one quite knows how the doubt may have arisen; yesterday there was but one man, and we made no question of him; today we strut, discuss, and, as electors, are of immense importance. There have been voices at it, and rumors running; no sound of evil is to be heard in them *as yet*. In particular there is one voice of influence most potent: that of Ayesha, a widow of Mohammed; whose ambitions now appear suddenly to bloom forth. Ali, it is said, is still young; and there are others, faithful as he, who are old men; let him bide his turn. We are a democratic people, you see; let pre-eminence go to old age, that all may come to in the way of nature, rather than to any divine right inherent in the soul. Elect Abu Bakr, and we elect our elder, which

is tolerable; but elect Ali, and we elect our better, which is not. Abu Bakr of course became Caliph: he was Ayesha's father. . . .

There is nothing to be said against him. He was a wise leader in all external policies; a merciful conqueror; a good, even a great, old man; when one considers everything. But he was not a Teacher, and never claimed to be. He reigned two years, and then Islam's opportunity came again. Is it to be Teacher, or merely monarch, now?

Ayesha's tongue is quietly busy again. She had obtained the election of her father; and he, *in extremis*, they say, had nominated Omar to succeed him. But the old, clear title of the Lion of God, named Caliph by Mohammed at the outset of his mission? No matter; there is Abu Bakr's choice; and the Lion of God shall be excluded once more, if that and intrigue can accomplish it. Look you: elect Ali, and the chances of Omar are gone forever; but elect Omar, and Ali, or who you please, may come to it yet. And who deserves better, or will do better for Islam, than grand old Omar ibn al-Khattab? It served, and Omar was elected; had exotericism been all, and no Teacher in Medina, the choice would have been supremely wise. A stern, simple, magnificent soul was this son of al-Khattab: one of the memorable figures of history: to be admired, and with more than a dash of affection, even after the lapse of these centuries.* If you desire an organizer of victories; a great monarch, master of an empire that takes in new provinces monthly, preserving to the last what pomp or circumstance you should expect in hermit or peasant; then, assuredly, old Omar is your man. But no more than his predecessor was he a Teacher; though it seems he was not without recognition of the man that was. It was always Ali's interpretations that carried weight with him; and when the cares of empire called him abroad, it was always the Lion of God that reigned at Medina in his stead. Ten years he reigned, very gloriously; then fell to a Persian dagger; having made no mistake, one would say; done no unwise or unjust thing; save that one of letting Ali be passed by.

And now, O Islam, is your last chance; let not old age or seniority

* Let us throw one more stone on the grave of that discredited yarn about his verdict on the Alexandrian Library, and the heating of the baths with the books thereof. No historian who lived within six centuries of the event had ever heard of it; the authorities for it are two only: one Abulfarraj, a Christian, (and therefore prejudiced) who lived six hundred years after it was supposed to have happened; and one Ben Trovato, a rascal. It never would have obtained credence, but that it was an excellent stick to beat the paynim withal. The Alexandrian Library had been destroyed long before Omar's days—several times.

blind you to it! Rise to this opportunity now; since it is not yet too late; since even yet you are united, heart-whole, simple, grand in faith, uncorrupt. Choose you now at last the Lion of God, and the glory you shall attain will be beyond imagining: you shall not conquer merely, but weld together your conquests in an indissoluble civilization; you shall be the vehicle of a spiritual culture, and shed the sunlight of the heart, as well as the moonlight of the intellect, over the western world. Abu Bakr and Omar were well on in years; their deserts were great, their standing almost the highest: only one among the Moslems, short of the Prophet himself, had done more for the Faith than they; and he was young when you chose them, and still is no more than in his prime. But now choose you the Lion of God; temporize no longer; play no more with mighty destinies; elect the man who was appointed to be your Teacher in spiritual things.

But Ayesha was there, busy with her deadly ambitions, her plotting, her hatred of Ali; also a kind of habit had been formed by that time, and the majority were ready to follow her suggestions, whether knowing their source or not. They would not have the man they knew to be the right man; they would not have him *then*; they would put him off. He was certain of the throne, sooner or later; but meanwhile there was one more old man with great desert. They say that the commission did offer the Caliphate to Ali, indeed, but under conditions and restrictions: his own judgment was not to be exercised; he was to follow in all ways the example of his predecessors. We dare not take the higher paths; we will have Othman ibn Affan; we fear the Lion of God. . . .

Othman ibn Affan! Yes, he had great deserts; he had done well, when the Prophet was alive to guide him. It was he who had led the Mohajirin to Abyssinia at the time of the Little Flight; though even then not he, but Jaafar, Ali's brother, spoke up for Islam before the Negus. (If they had Neguses in Abyssinia in those days.) That had always been the trouble with Othman: he could not lead, but must be led always; hence under Mohammed he had done well, and under Abu Bakr and Omar also; and would under Ali. But to put him in the supreme position! . . . A timorous and pliable old man, much given to nepotism; and the worst is, of the family of Ommeya: a kinsman of Abu Sofian, Mohammed's old and bitter enemy; so that his nepotism put everything in the wrong hands. For two things his reign is notable: first, the compilation of the Koran, from fragments

written down on skins and sheep bones as Mohammed dictated them, or from the memory of those who may have heard passages recited; and second, for the decline of Islam. One wonders what the Koran might have been, had it been compiled under more auspicious circumstances; one distrusts Othman's capacities as editor. Mohammed had dismissed one amanuensis in his day for *falsifying the texts*. . .

As for the decline of Islam in this reign: Othman was, in fact, while Caliph, the mere pliant tool of the Ommeyyads, who had but come into the Faith at all when there was no longer a chance of wrecking it from outside. His incompetent rule fostered faction, which runs naturally in Ishmaelite blood, and had but been curbed and modified by Mohammed. Muawiyah, the Caliph's cousin, by Omar's appointment governor of Syria, was now under weak Othman making a satrapy for himself in the north; and right and left, but mostly with this Muawiyah, ambitions, schemings and corruption had come into being. Whence it came that, by the time a fourth Caliph was to be elected, it was too late to save Islam. As a church and body politic, it had lost its chance of the higher things. Unity had gone: Othman himself died assassinated by Moslem rebels. One mast of Mohammed's ship, that he built to carry light down the ages, had gone by the board: the Brotherhood of Islam.

Muawiyah from Damascus proclaimed himself Caliph; at Medina they elected Ali at last, shocked into it by this ominous happening in the north. But it was too late. Muawiyah had smashed the old simplicity already, and now by his secession, smashed the unity. By tricks, manoeuvres of the most subtle, he was able to maintain his position. He was aided thereto by this: the Moslems of Arabia, who had for the most part given the first two Caliphs such loyal and simple trust, withheld it now from Ali, the man who needed it most. There was a factor in him that they did not understand; there was something new and puzzling in him: the esoteric wisdom: they feared the Lion of God. Rising to do battle for him, they were mainly concerned to fight for their own old supremacy: for the Hedjaz against Syria, rather than for the Teacher against the upstart. They remembered their dear democracy too; they were all for the caucus, the discussion and the vote; and nothing at all for the lofty obedience that wins and saves. There was a conference, to which they sent a fool to represent them and Ali; and the fool was jockeyed by Muawiyah into acquiescence with his designs. Then there rose a sect of three to end the

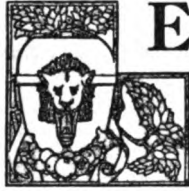
discord by assassinations; Ali, Muawiyah and Amru were to be slain; Islamiyeh was to be a brotherhood leaderless, a solar system with no sun. Amru and Muawiyah escaped; but the knife found the heart of the Lion of God while he was preaching in the mosque at Cufa, and the one hope for exoteric Islam was gone.

Mohammed, then, only partially succeeded; he failed to make an organization which should be the channel for the waters of life. Had he ever hoped so high? Probably; since it is the mark and sign of the immemorial Dynasty of Compassion, gaily to dare the unattainable, attempting all lofty impossibilities without hesitation or fear. At least there had been the ghost of a chance: with Ali and the school at Medina for its symbols. A small candle flame of hope, when you think of the race and age: which flickered more and more as time went on, and it became apparent that all the world was to be Caliph in turn, before the turn came for the one true Caliph. And when it did come, he went to it reluctantly; as knowing that little could be done.

But flicker as the flame might, it could not quite be extinguished so long as the Lion of God might be alive to teach one disciple; or so long as one disciple of him might be alive and true to his vows. The spiritual successorship would never be in doubt; depending not on the will of the Moslems, but on inward laws of which they knew less than nothing. Let who might occupy the throne: only a Teacher could succeed to a Teacher; and the school at Medina in reality weighed more than the sovereign Caliphate at Medina or Damascus. Abu Bakr and Omar had both, in a sense, recognized Ali's position; accepting his interpretations always in all spiritual matters; it was not until Othman's time, that there was definite opposition by the Caliph, to the Teacher. So the latter was excluded from participation in the editing and revision of the Koran; a work which Mohammed had always intended to take in hand; and which, had it been undertaken in the reigns of his first two successors, would surely have been entrusted to Ali. Othman's election sealed the fate of Islam: Ali and his school could hardly hope to do more than keep alive a spark, to be fanned into flame, perhaps, in some more fortunate age.

But Ali died at Cufa; Husain, his son and supposed successor, at Kerbela massacre; Medina was sacked soon after by the Ommeyyads, and the school destroyed with the town. Who could say now that there was any flame, any liveness of spark, even any least warmth, left? We hear nothing of the Inner Islam for nearly a century.

WHAT ABOUT EDUCATION?: by H. Travers, M. A.



EDUCATION is recognized to be among the most vital problems of the day — perhaps the most vital of all; and since Theosophy goes to the very root of the problems of human life, education necessarily forms an important feature of the Theosophical program. The preliminary work done by H. P. Blavatsky, the Foundress of the Theosophical Society, included the outlining of an ideal of education; but as circumstances in her time were not ripe for carrying this ideal into effect, it has remained for the present Leader and Official Head of the Universal Brotherhood and Theosophical Society, Katherine Tingley, to accomplish this. This was achieved in the formation of the first Râja-Yoga school, at the International Theosophical Headquarters, Point Loma, California, in 1900. During the sixteen years that have elapsed since then, this school, together with others in other places — and, in fact, the Râja-Yoga system of education in general — has attracted world-wide attention as a living and visible example of what can be accomplished by the application of Theosophical principles to education, when this is done under the able supervision of a Leader like Katherine Tingley, and with the assistance of earnest workers.

H. P. BLAVATSKY'S TEACHINGS

H. P. Blavatsky's views on the subject may be found in Chapter XIII of *The Key to Theosophy*. There she admits the advantages brought to slum children by the brighter and more orderly aspect of the schoolroom in contrast with their homes. She willingly concedes to contemporary educational methods all the good they accomplish, but condemns the system as a whole for its defects and the wrong principles which underlie so much of it. "What," she asks, "is the real object of modern education?"

Is it to cultivate and develop the mind in the right direction; to teach the disinherited and hapless people to carry with fortitude the burden of life allotted to them by Karma; to strengthen their will; to inculcate in them the love of one's neighbor and the feeling of mutual interdependence and brotherhood; and thus to train and form the character for practical life? Not a bit of it. And yet these are undeniably the objects of all true education. No one denies it; all your educationalists admit it, and talk very big indeed on the subject.

And then she criticises the actual practices and results, in terms which, since her day, have been echoed until now they are common-places. Every man, she says, has driven into him from the outset the spirit of rivalry —

till it is impossible to eradicate from his mind the idea that "self," the lower, personal, animal self, is the end-all and be-all of life. Here you get the great source of all the after-misery, crime, and heartless selfishness.

A little later she is found speaking against the process of cramming with Greek and Latin, dates and tables; a theme which at the present moment is being so much harped upon that, in our subsequent remarks, we have thought it well to present the other side of the question. It should be noted, too, that she does not condemn the teaching of these subjects, but only the tendency to teach them mechanically and to ignore other features of mental education. But it is also possible to overdo the so-called practical or vocational teaching in the same way. Finally she makes the following notable remarks:

We would found schools which would turn out something else than reading and writing candidates for starvation. Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves. We would reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner senses, faculties, and latent capacities. We would endeavor to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, unselfish. And we believe that much if not all of this could be obtained by proper and truly theosophical education.

THE SCOPE OF EDUCATION

Education in its broader sense lasts throughout life, beginning as soon as the child is able to imbibe any impressions from those around him, and continuing until the time when man ceases to learn anything new. Theosophists will find themselves in accord with creditable and influential public opinion in assigning to the early years of childhood the predominant place of importance in the whole educational career. Indeed, so important is this period that there is reasonable ground for relegating the question of later education, important though this also is, to a secondary place. Education begins in the home — nay, in the very cradle; nor can parents and guardians escape responsibility in this respect, since the child, endowed as he is with an active and inquisitive human mind, will inevitably learn *something* from those about him, whether good or bad. Without at all denying the facts of heredity or the importance of considering this question, we may yet express the conviction that a very large part of the child's character and temperament, which is usually referred to heredity, was in fact

molded in those very early years of his life; a conviction which, if true, leads to the conclusion that we have much greater control over the subsequent character of our children than we had supposed.

Education, as carried out under Theosophy, may rightly be said to apply to people of all ages; for everyone who accepts the principles of Theosophy with a conviction that leads to action, enters thereby at once upon a course of training; his education commences anew. Also, the education of the young implies the education of the adults who are to be teachers or parents, as well as the education of all who, by forming part of the human environment, are destined to exert various indirect influences on the child. But it is the education of the young that is our immediate object of interest.

Education can be defined, sufficiently for our purpose, as the fitting of a person for the life he has to lead. Using the favorite analogy of man with lower animate kingdoms, it may be pointed out that, low down in the scale of organic types, we find the offspring is produced fully formed, and the processes of infancy and education are non-existent; while, as we ascend to more complex forms, we find progeny born more and more incomplete, with a longer period of immaturity, and more dependent upon the assistance of the parents. I may read in a magazine that somebody has discovered that children should be left to Nature and not interfered with; but the next minute I may go outside my door and see a bird cramming food down the throat of a huge and able-bodied offspring, or a couple of parent linnets teaching their young one how to fly. Thus I infer that even "Nature" herself recognizes the importance of parental duties in education; and that, when we pass, by a discrete degree, from the animal kingdom altogether, to so high a being as man, endowed with a self-conscious mind, the importance of parental education will be correspondingly and enormously increased. The bird has only to know how to feed himself, and a few other small matters, part of which are taught by the parent and part are derived from internal knowledge. His "object in life" is strictly limited, from our point of view. But a man is something more than a body with an equipment of desires and needs; his object in life will be very different. For a man is primarily a self-conscious soul, and only incidentally a body. His object in life will include in a paramount degree the requirements of that self-conscious soul; and this therefore must constitute an essential feature of his education.

THE OBJECT IN LIFE

Faulty and fallacious conceptions of the object of life are of course responsible for the present state of the world, including the present state of education. We find ourselves embroiled in the greatest war on record, faced with prospects of internal strife when it is over, waging a losing battle between medical science and vital decay, floundering in a sea of doubt and impotence as regards the sanctions of conduct, whether religious or scientific; and in other ways in need of light and help as to that essential problem, the problem of how to live. Education is recognized as the crucial point of application for reformatory influences; but yet education constitutes one of our sorest puzzles. And this mainly because we have not formulated to ourselves any adequate conception of the object of life. It is mostly a case of drifting or chancing it blindly.

There are some, it is true, who, seeing the need for more definite ideas, have sought to achieve definiteness by contraction, pruning off from the curriculum all things which (as they say) "have not made good"; but a problem cannot be solved by ignoring it, and, rather than discard essentials because we have blundered in teaching them, we should discover the means of teaching them in the right way.

We cannot build society on an education concerned only with achieving the means of making oneself comfortable and pushing one's way amid the strife and competition; our present condition proves this. Education must include conduct; and not merely include it but make it the first requisite. Yet conduct is built on faith, and in faith each generation brings us nearer to bankruptcy. In days when profound religious convictions ruled men's minds, there was a basis for conduct; but nowadays the predominant attitude is agnostic, sceptical, indifferent. It has to be admitted that, in this age of many philosophies, sciences and creeds, we have no philosophy of life; and that a policy of drifting shares the field with a surging crowd of speculations and theories.

It will be asked: what purpose in life does Theosophy uphold as forming the true basis of education? And while it would carry us to unprofitable lengths to attempt to define comprehensively the object of human life, we can define it quite definitely and sufficiently for all practical purposes. The world is out of tune; to do what is possible to bring it into harmony is sufficient object in life to last for a long time yet, and it is enough for the present. And in this single object

our individual and social duties meet; because the best way to promote harmony in our environment is to achieve it in ourselves, and we can achieve it in ourselves on condition only that we are impersonally working for its achievement in society.

Such is our definition of the object in life which forms the basis of education. But if this does not suffice, we can give another as supplementary to it. Let us say that the object of education is to produce men and women. To bring out the contrast, let it be supposed that somebody else says the object of education is to produce business men, or electrical engineers, or barbers. Is your son to be an engineer, or is he to be first a man and second an engineer? If you try to make him an engineer, you may fail to make him a man; but if you try to make him a man, you may be able to make an engineer of the man. The aim of Theosophy is to make men and women first, and afterwards these men and women can be made into anything that seems necessary.

And how are men and women to be made? The baby has to learn to stand before he can walk. A man must be able to stand up straight and firm. That means that he must be self-poised, strong at the center, supple at the extremities. It is this central strength that has been neglected.

SELF-GOVERNANCE

Subordination of personal desires is essential to the happiness both of individuals and of the society which they compose. This is a maxim of ancient wisdom. Indulgence and asceticism are two wrong extremes; we have instincts and attractions which are necessary and conducive to welfare, but only in so far as they are kept in their due place and proportion. Man has a higher nature as well as a lower; and we cannot make laws for the lower and neglect the higher. Just as we feed and clothe our children and protect them from disease, so we must protect and fortify their higher nature; otherwise we fail in a duty, and we and they are victims of the neglect. Now let us ask: to what extent is the subordination of the lower nature to the higher made a feature of education, whether early and parental or later and scholastic? The answer can only be that this most vital matter is left to go sliding, or even frustrated. We find parents encouraging the selfish propensities of their children, without reflecting that the indulgence of the lower nature is an outrage upon the higher nature. There must be many adults who can look back on their child-

hood and see that many times their better nature was thwarted in its efforts to express itself — thwarted by this mistaken policy of over-indulgence. They were taught, perhaps, to think of the self first, when all the while their healthy childish nature would have welcomed a chance to think of others first, but was too weak to assert itself against the influence of those in charge. And now, in later life, when they find what the real law of life is, their instincts are the wrong way.

Discipline is everywhere essential, and discipline means obedience to a superior law, recognized alike by teacher and pupil, parent and child. Self-discipline is the subordination of the lower nature to the higher. Though the knowledge of this truth is with the child, yet the child needs tuition, just as the bird needs the help of its parents. We recognize and apply this principle of tuition in many other matters, such as learning to walk or behave at table. We do not leave that to nature, or the child would grow up a cripple and a pig. Then why leave the teaching of self-control to Nature? Why neglect our duty in this most important respect?

Theosophy therefore teaches self-control, balance, poise, strength. And this teaching is based on the principle that the higher self is the true master of the life. The doctrine of the duality of human nature is at the base of the whole structure. The duality of human nature is a *fact*, and the child is taught to recognize it. All educators must admit that the teaching of facts in nature is a very praiseworthy proceeding; and conversely that it is very culpable to let a child grow up in ignorance of important facts about his own nature. It is easy to demonstrate to a child, by illustration from the daily events of life, that selfishness, pride, temper, sloth, deceit, etc., are intrusive forces which produce discord and misery; that thoughtfulness for others, orderliness, industry, honor, etc. produce harmony and happiness; and that the higher nature can be invoked as a power to dispel the invasions of the lower forces. And much more easy when children are brought up together.

Thus Theosophical education involves a very high ideal of parental duty and responsibility — or, let us say, of parental love. No one will dispute that love, to be worthy of the name, implies the willingness to make personal sacrifices, and that a truly loving parent will make such sacrifices if the good of the child demands it. This is merely a subordination of a weak fondness to a strong love. The

abandonment of careless easy-going ways of dealing with one's children, and the substitution of conscientious care and unremitting attention, will of course involve a certain amount of such personal sacrifice, which will be gladly made.

DUTY AS AN IDEAL IN LIFE

For yet another definition of the ideal of life lying at the base of education, we might consider the word "duty." In contrast with this are found such words as "pleasure" and "profit." Duty is too often regarded as something unpleasant which is done under stress; but the highest minds have regarded duty as a fundamental and irresolvable element of human nature — as a moral obligation having the force and authority of a natural law, being, in short, the law of man's higher nature. If a man's desires are destined to lead him into trouble, how shall he escape? The answer, "By duty" will find support in the wise words of many a Teacher of all lands and all times. We are (perforce) content to accept the laws of Nature and to regulate our lives in accordance therewith. A child must not get its feet wet or eat poisonous herbs. It is no use arguing or quarreling with the facts of Nature, for, whatever theory we may hold, the facts are there just the same. And is not the higher nature of man subject to laws? Duty, then, is fulfilling the laws of the higher nature; and a man does right because right is the law of his higher nature, which he ignores at his peril. Would it not make a great difference to education if people were brought up more in the idea of duty, instead of so much in the idea of advantage?

THE CURRICULUM

It would seem as though the attempts to reform education by merely altering the curriculum are as ineffectual as the attempt to cure a plant by pruning and watering when the root is diseased. Most of the ill effects attributed to the curriculum are due to wrong education in early years, and the same faults would reproduce themselves under any curriculum. On the other hand, given a proper start, such as Râja-Yoga education affords, the question of the curriculum would be found an easy one to settle. The proposal to cut out all subjects except such as seem to certain critics to be of "practical" importance, is one naturally contemplated with dismay by those better qualified to understand the real meaning of scholastic education. Those who take a broad humanistic view can scarcely be content to picture life as divided into two parts, the first of which is to be

spent in learning a few things with which to occupy the other part. If that were so, we might well ask, why teach anything at all, since we shall all die? On this narrow view of life is based the objections brought against ancient languages, literature, and other subjects of the curriculum; for it is said they will be forgotten and never used again when the child grows up. But so are the child's feeding-bottle and rocking-horse forgotten and never used again; yet that is surely no reason why he should not be allowed to use those devices. The simple fact is that a child has a mind, and the mind requires information and exercise, just like any other faculty. It has therefore been recognized in all times that there is an important branch of education which consists in culture of the mind and imagination and aesthetic appreciations, and which has no direct bearing upon the prospective avocation of the pupil. Will a Theosophist be considered extravagant for holding that even a man who is to be an engineer or a barber will be a better engineer or barber, if, in addition to his special technical knowledge, he has a cultivated mind? However this may be, it is certain that he will be a better man. And he cannot spend quite the whole of his time being an engineer or a barber; betweenwhiles he will have to be a mere man; and in those times he may be either a dummy or a cultivated person. In fact it will hardly do to cut out of the curriculum all the subjects that go to enrich the mind, enabling a man to live in his thoughts, to enjoy the wisdom of all ages, and to be a companionable member of society. It will not do to forbid people to cultivate their minds. Unless the idea is to suppress the mind altogether as an excrescence not needed in this practical matter-of-fact age, we must cultivate it, if only to prevent its running to weeds. And to do that, we must have a branch of education devoted to abstract and general subjects.

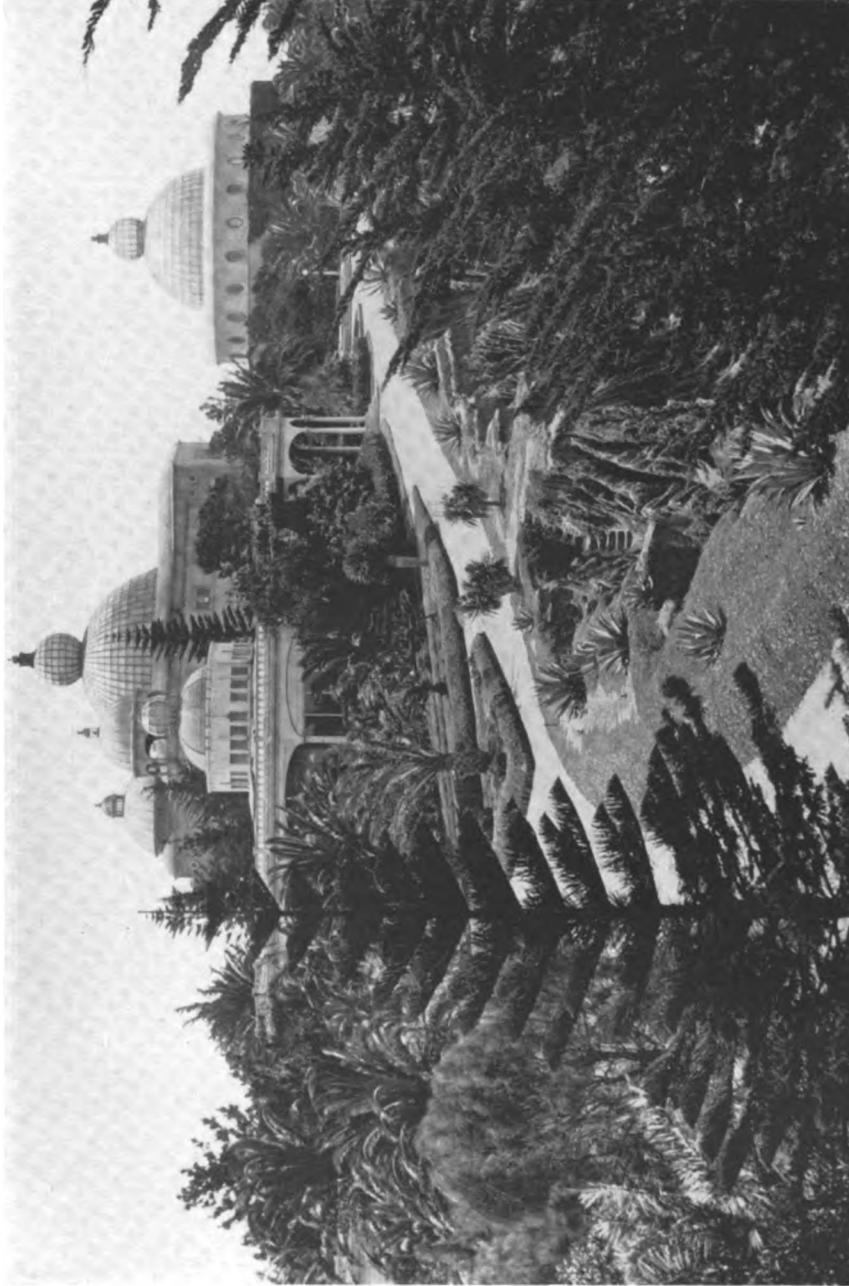
Some authorities are saying that we should stop teaching grammar because it has been found (they say) that the teaching of grammar has not prevented people from being ungrammatical. Presumably the belief is that people will be more grammatical if formal grammar is not taught. We take leave to question this conclusion; we believe that the reason why people are ungrammatical is because they have not been taught properly, and that the cure is to teach them better.

But it would take too much time to go through the list of subjects which, because they have been wrongly taught, are now to be

petulantly cast aside — so these reformers propose. They seem to have forgotten the relation of the abstract to the concrete, the general to the special, the theoretic to the applied. The grammar of a particular language is one thing; grammar in general is another thing, and can only be learned by a comparison of languages. The theory of music is one thing, and the technical ability to play a cornet is another. To teach the child to use his eyes and hands is very praiseworthy, but he has other faculties besides these. It would be of no use to turn a blind man loose amid the visible beauties of nature; and if we are to neglect the culture of the inner aesthetic senses, the child will not learn much by being turned out to grass in a nature-study class. Whatever we do, we can hardly by this means give him greater opportunity for admiring a sunset than has a cow in a field. But enough of this; one might go on endlessly on this line. It is enough to say that a Theosophist (surely in common with many others) does not see why a man should not be an engineer and a poet and a student and a good many other desirable things at one and the same time.

REINCARNATION AND EDUCATION

A Theosophist cannot speak on such a subject without taking into account Reincarnation. Now it is a fact that, though many people do not recognize Reincarnation intellectually, they nevertheless act as if they did. They do not behave as they might be expected to do if they really believed death were the end of all earthly life. Old men will often go on learning and studying to the day of their death. Scarcely anybody is concerned about death, though it may occur any moment and must occur before long. Why is this? We say it is because the people realize inwardly that the fact of death has no particular bearing upon their duties, and that death is in fact merely an incident in the life of the soul. The principle is similar to that implied in the aphorism, "Live thy life well today, and leave tomorrow in the hands of God." It is a familiar maxim of philosophy that we should not focus our attention too much on prospective ends. This is defined as "acting with desire." Rather should we perform actions with faithfulness and zeal, trusting that, when so performed, the sequel will be felicitous. The principle can be born in mind in connection with education. By fixing our mind too closely on prospective ends, we may narrow endeavor so as to exclude much of high importance.



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A RECENT PHOTOGRAPH OF SOME OF THE BUILDINGS ON THE GROUNDS OF THE
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

At the right is the Temple of Peace; in the center is the dome of the Râja-Yoga Academy building; in the foreground is one of the private residences. Some of the walks and parts of gardens are also seen.



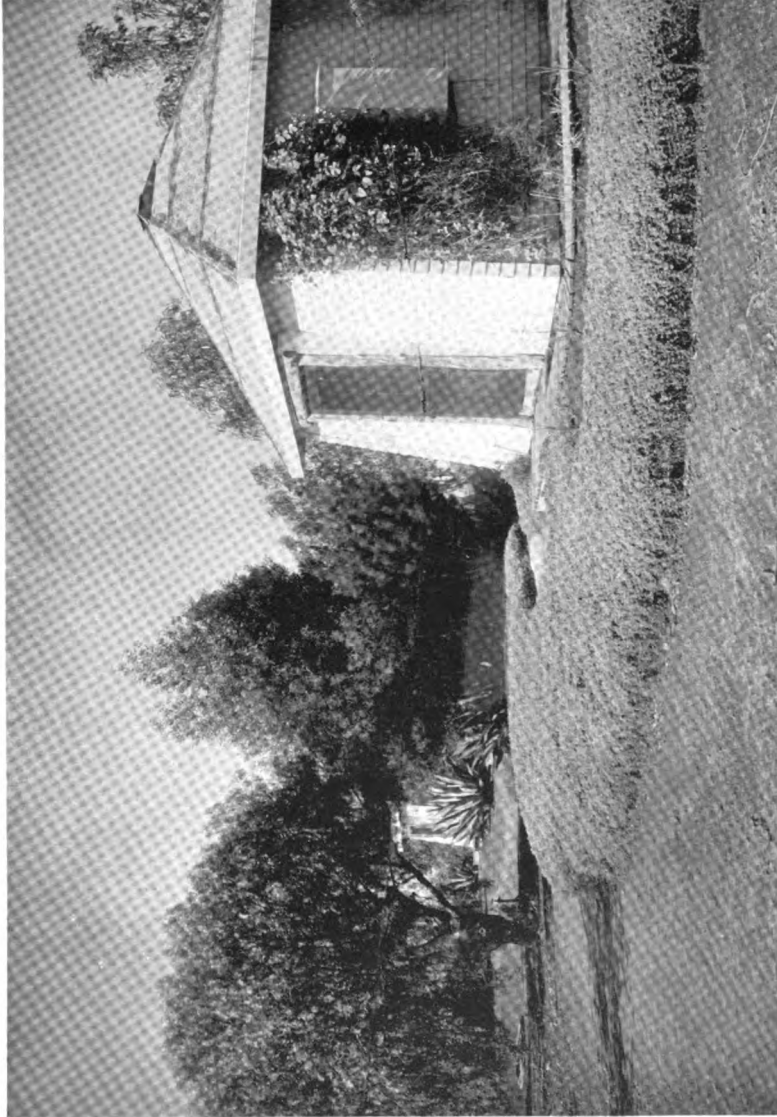
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A CORNER OF ANOTHER OF THE PRIVATE RESIDENCES, INTERNATIONAL
THEOSOPHICAL HEADQUARTERS



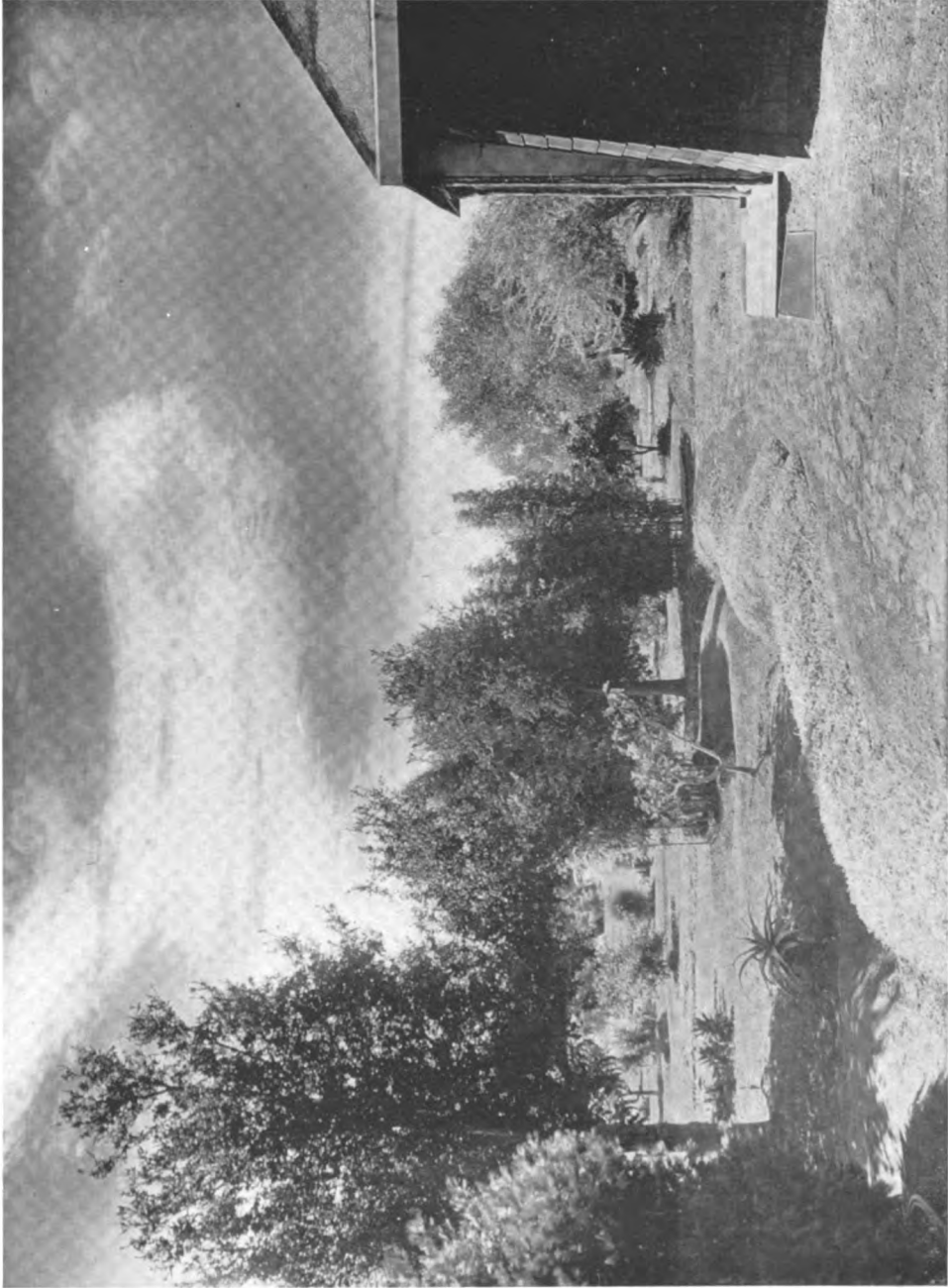
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A THIRD PRIVATE RESIDENCE, ALSO CALLED THE "GUEST HOUSE,"
ONE OF THE HANDSOME BUILDINGS AT THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS



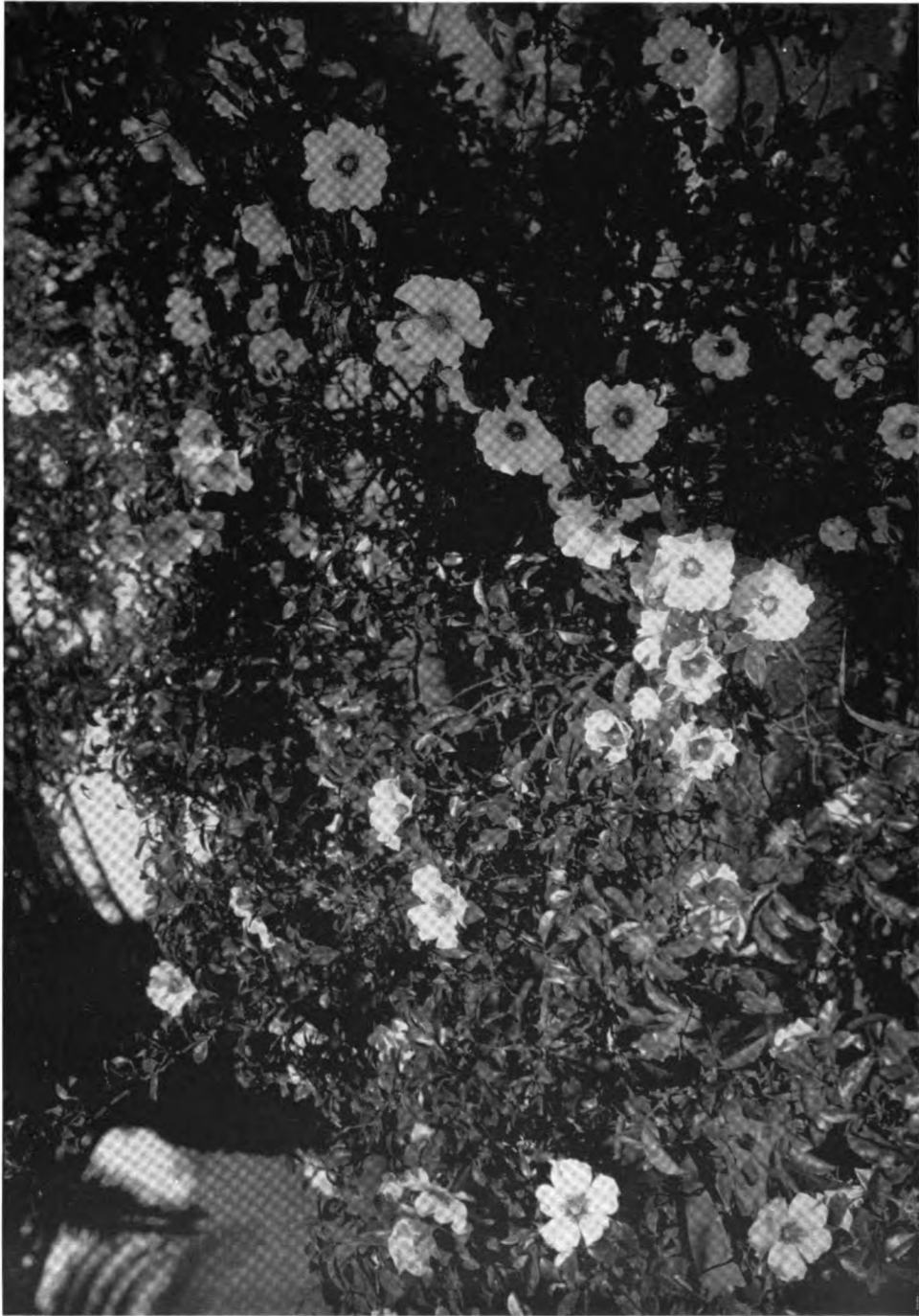
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ONE OF THE STUDENTS' PRETTY COTTAGES
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



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ANOTHER VIEW OF THE PRECEDING SUBJECT



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A BRANCH OF CHEROKEE ROSES IN THE GARDENS OF LOMALAND



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IN ONE OF THE GARDENS
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



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VIEW FROM THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS

“LET THERE BE LIGHT! ”: by R. Machell



THE night was passing and the dawn was in the sky; innumerable songs broke out among the branches, and the silence melted into sound, even as the darkness gradually withdrew within the sanctuary, behind the gleaming curtain of illusion that man calls reality.

A little while ago the darkness and the silence were realities; now they were scarcely a memory. Day had resumed control of Life and re-established the illusion of unbroken continuity, by means of which she makes mankind believe that life consists of physical activity. And yet, when day is elsewhere occupied and night holds sway, the silence and the darkness are more real than anything: and the illusion of their continuity would be unbearable but for the power to sleep and pass in dreams beyond the limitation of the material world into the fairyland of phantasy, escaping the illusion of the night by grasping the delusion of a dream.

How often as a child I wondered where the darkness went to when the gas was lit. Before the gas came into general use the problem did not assert itself, for the old illumination was sufficient only to accentuate the fact of darkness by the contrast of a small luminous area with the surrounding gloom, which sometimes thus became more terrible to my childish mind. When the sun rose there was no opportunity to ponder on such problems, the morning bath and breakfast were more immediately interesting; but when the gas was lit and suddenly the gloom and mystery were changed to light, I felt the disappearance of the darkness as a loss of something actual, and I wondered: “Where does the darkness go to when the gas is lit?”

Since then the question has come up continually in various forms; and now it comes again: “How will the war end?” coupled with the same half-formulated faith in the enduring and unchangeable reality of the conditions that fill the world with gloom and horror.

As a child I feared the darkness, not because of my ignorance, but in large measure because of false knowledge imparted by superstitious nursery-maids, who tried to terrorize the children into silence and docility. Age and experience and Theosophy have banished fear and made night beautiful. The ceaseless alternation from night to day, from light to darkness, from silence to sound, is a different continuity from the terrible sense of endlessness that made the darkness so appalling to the childish mind.

When I hear speculations as to the manner of the ending of war I

seem to hear the wise ones echoing the childish questioning upon the disappearance of the darkness.

One thing we all know is that when the Light comes the Darkness ceases. If then the Darkness is a terror, let us end it by bringing in the Light.

Ah, but you say the night of Kali-Yuga is so long, we cannot hope to see the sun before the hour of dawn, and that is far away. What do we know of Kali-Yuga and of its duration? what do we know of how far Kali-Yuga is the product of the mind of Man? What do we know of the supremacy of Soul, and of the mystery of Time (the great Deluder)?

"Time," says H. P. Blavatsky, "is the illusion produced by the succession of our states of consciousness as we pass through eternal duration." We are told by some men that war is inevitable, being but the natural outcome of human nature; and we are left with the suggestion that human nature is unchangeable.

This illusion we accept in face of our own experience to the contrary, just as the child accepts the endlessness of night, even with the eager anticipation of dawn, for human beings are unreasonable. When they trust to reason they are lost; absolute logic is insanity, for Man is compounded of many elements of which reason is but one: useful and necessary but not alone infallible; beyond the mind there is the Soul; beyond reason there is intuition. Mightier than force physical is force spiritual, and Man is the master of Time when he is master of himself.

The Light of the world is in the Soul of man, and man can make it shine. Then there is no more darkness, for darkness made luminous is but a form of light.

When the light comes the phantoms disappear and all things change to that which they have never ceased to be. So when the Soul of man awakes, again the Light of Brotherhood will shine in human hearts, because the Soul is universal. Then the illusions of the night will simply lose their hold on human minds and war will appear as a stupidity incredible, a perversion unendurable, a superstition that has lost its charm. Then will the energies of Man return to fields of nobler effort and to loftier aims. Civilization then will show herself as a beneficent mother; and all men, realizing the divinity of that Great Soul of Man from which all souls, like torches, take their fire, will know the law of universal brotherhood, which is Eternal Peace.

Such is the message of Theosophy, and such the mission of Theosophists. There is darkness in the world. "Let the Light shine!" There is ignorance and superstition and insanity. (Katherine Tingley has said, "Unbrotherliness is the insanity of the age.")

Theosophy is sanity. He who would bring peace to the world must wake the fire of Brotherhood in human hearts: that is the light which shall dispel the darkness. Theosophy is universal Brotherhood. Let that Light shine in our own hearts, and from that central fire the hearts of millions will receive the spark that shall once more kindle the ancient altar-fires of Brotherhood; and in that light the nations will forget the darkness of the past and be at peace.

THE OPTIMIST: by Percy Leonard



THE optimist may be defined as one who sees beneath the turmoil and the stress of human life a wise, beneficent, controlling power, so that despite the crude resistance of material things and the discordant clash of individual plans, a happy issue is foreseen at the great cosmic drama's close. There is of course a spurious optimism which is the product of a sense of physical well-being, rather than the result of a calm inquiry into the grounds of hope. Such optimism only lasts as long as its disposing cause and vanishes at the first onset of adversity.

No one can be persuaded into optimistic views; for they are not so much opinions molded by the force of argument as the result of soul-perception of realities behind the veil. They follow as the harvest and reward of faithful effort to assist the powers that make for good.

The optimist is not a man who shuts his eyes to every unpropitious sign, and blindly prophesies success to every undertaking. A doctor may abandon hope for any particular one of his patients while having an unbounded general confidence in Nature's healing power, and in the virtue of his drugs and treatment to assist the cure. His optimism is securely based on wide and varied observation; but he would never prophesy unvarying success in every case.

For the cultivation of a healthy optimism however, something more is needed besides a study of the world of effects, that crude, external shell of the grand universe where we can only trace the faint uncertain outlines of the Reality that lies within. We need to dwell as citizens in that enduring empire of ideas of which Plato wrote so well.

Ideas are creative powers; invisible themselves they exercise controlling sway in human life and dominate events. Impalpable as is the soft and yielding air, and yet possessed of a resistless might like that same air when sweeping as a hurricane around the world. Unrecognized they compass us about on every side; but only those who clarify their minds from clouding passions and persist in their attempts to penetrate the formless world of cause, can ever hope to know them.

In view of the shallow inversion of modern thought, which regards the visible scene as the great Reality and the world of ideas as a pale reflection existing only in the mind of the beholder, it may be well to emphasize the Theosophical view, which is precisely opposite. Ideas live forever in the cosmic mind, and form the solid basis which supports the world, supplying whatsoever of reality it has. Ideas still survive through the long slumber of the gods while the great Night of Brahma endures, and when the newly forming worlds and their inhabitants awake at the new Dawn, they re-emerge from their retreat and guide the vast assembly of created things to still more splendid summits of achievement.

When first we sense the unreality of this coarse outer husk we call material life and turn our minds toward the world which lies within, we seem to face a vast vacuity. Our foothold in the so-called world of actuality has failed, and like a bird whose nest the tempest scatters through the stormy night, we fly before the wind seeking a shelter all in vain. And yet by patient search and persevering will we may at last break our triumphant way into the regions of abiding calm and bask in the clear sunshine where ideas have their home. The program of Humanity is blazoned on the Universal Plan in characters of gold, and he who reads the cipher can afford to wait; for optimism is his sustenance, his atmosphere and his enduring home. The pessimist is like a man who walks with downcast eyes and sees the dying relics of the summer fields, the scattered leaves, the trampled stubble, and the dying stalks of flowers. He never lifts his gaze to the bright sun on high whose quenchless beams have power to call to life again the fleeting forms of beauty passed away.

All objects known by sense-report are in their nature unsubstantial transitory things; but the abiding verities they faintly body forth shine with unfading splendor just beyond the veil. To win the right of entry to that inner realm is to become an optimist, to revel in immortal youth and drink unhindered at the fountain of eternal joy.

THE GREAT WORK: by R. Machell



THE people were very poor and there was lack of food, also many were sick and there was none to give them help. But when Abdul heard of the suffering of the people he left his cave in the mountains, in which he lived the peaceful life of a holy man, and came down to the burning heat of the plains, where the people tried to cultivate fields that would have been very fertile if the rains had not failed for two successive years.

He had no money to buy provisions for the starving or medicines for the sick, but he understood the nature of herbs, the value of sympathy, and practical nursing. So he set about visiting the sick and giving the people advice as to the proper care of themselves and their children. Then he visited the richer houses and begged help for the poor.

There was something very sweet and lovable in the old man's manner, so that none could refuse him what he asked. In this way he was able to provide simple meals for the most needy. But his demands became so frequent that the rich people got together and decided that it was not well to keep this good work all in their own hands; they thought it would be only fair to others more wealthy than they to give them a chance to share the blessings of this holy man, as well as the satisfaction of taking part in such an admirable form of benevolence. So they organized themselves, and sent out the most persuasive talkers in the neighborhood to visit all the wealthy men they could reach, soliciting alms in the name of the good Abdul, the benefactor of the poor.

This good work prospered so well that Abdul no longer had need to call upon his neighbors for assistance, but was able to leave the supply of the necessary provisions to be managed by others, whom he selected and organized, instructing each one in his duties. Thus he was able to give more time to the direct care of the sick, who increased in numbers continually, because, though many were cured, more came in from a distance every day, attracted by the fame of this wonderful man, whose cures soon became miraculous. That is to say, the cures he accomplished were quite natural, but the accounts of them were not only miraculous, they were really at times fabulous. For, "out of the fullness of the heart the mouth speaketh," and the speech of a full heart must not be measured grudgingly.

The people's hearts were full of gratitude, and the fame of their

benefactor was proportionate, not only to the fullness of their hearts, but also to the repletion of their stomachs, which had been long acquainted with the pangs of emptiness.

Many visitors came to see the place, which had become quite famous in a short while; for the extent of the benevolent work was constantly increasing; so that men marveled how it could be carried on with no wealthy patron to support the penniless hermit. Most of these visitors were so affected by the charm of the good man that they voluntarily left gifts when they went away, and talked of what they had seen to all who would listen.

One day came a very learned man, who was said by some to be a very holy man, and by others was reputed to be a master of occult art; they called it magic, he called it science.

He was courteously received and escorted over the whole establishment, which was now quite a community. He marveled at the extent of the work, and before leaving he asked permission to speak with the good Abdul himself. This was easily arranged, for Abdul was so busy that he could always leave the work he was engaged on to attend to a more immediate or pressing call; he regarded all duties as equal in merit, though of different degree of urgency. No one was able to understand how it was that he would decide suddenly to leave some apparently urgent duty in order to attend to some equally apparent trivial matter. These things he would not explain, nor would he give reasons for refusing to see important visitors at one time, and for dropping his work to go and spend an hour talking to a visitor of no apparent consequence at another. So on this occasion he left the care of a sick man to go and receive this visitor, who was not the kind of person that usually got much attention from the friend of the poor.

Abdul fixed his calm deep eyes on the mage, and took his measure inwardly as well as outwardly: he sighed as he did so, but courteously listened, gravely smiling, to the eloquent compliments of the man of science. What struck the visitor most was the great cost of such a work and the great weight of responsibility that a man without a large fortune or the support of wealthy men must feel in carrying on so extensive an undertaking.

“But,” he said, “if you had some assured source of supply, that you could count on, how much more free you would be to attend to the spiritual needs of all those who look to you for enlightenment and guidance in the performance of virtue.”

Abdul had tried to make him understand that he did not worry about money or supplies. He said that if he did his work with all his heart, there was one who would take care of the supplies. But to this speech there seemed no answer, for the simple reason that it was already answered, so the good man smiled and gently shrugged his shoulders. He was content, he said. But the visitor would not have it so.

“See,” said he, “I will show you a great wonder that I have learned by years of labor and research and by the aid of a master, to whom I gave twenty years of my life in service as a price for his instruction. Now I will give this secret to you, because I have never seen a man more worthy to possess it, and you will be as wealthy as you choose to be.”

He drew back and waited for his hearer’s expressions of astonishment or gratitude; but none came. On the contrary his host seemed a little weary and shrugged his shoulders almost pathetically. But the mage was now full of his own importance and of the noble and generous act he was about to perform. He had never done a really generous act in his life, and the experience was quite intoxicating; so he did not notice that his host was looking at the lengthening shadows of the mountains.

He drew a large pipe from his pouch and put a small quantity of tobacco in it, lit it, and blew it up quickly; then he filled up the bowl of the pipe with sand, repeating some verses to himself as he put in the sand with a peculiar gesture. Then he took three deep breaths and exhaled slowly, breathing on the bowl of the pipe. Taking the mouthpiece then between his lips he drew steadily; then he blew the smoke back, forcing it up through the sand; and repeated this operation three times: after which he laid the palm of his hand upon the open bowl, closed his eyes a moment, muttering again to himself, and, reopening his eyes, he emptied the contents of the pipe upon a flat stone that lay near. The sand had become a lump of pure gold.

Triumphantly he held up the prize and offered it to Abdul, who took it calmly smiling, courteous as ever, but not particularly interested in this performance. Still he spoke some compliment upon the science of his visitor, and thanked him for the exhibition of his art.

The mage was somewhat disappointed, but thought that Abdul had not quite realized that this marvelous secret was to be his as a free gift, so he said: “Now I will explain the method, which I doubt

not you will be able to master with considerably less labor than is usual, for I will give you those secrets that a master usually withholds from a pupil even though he has been paid a great fee for his instructions."

"My friend," said Abdul, "my time is too precious for me to spend it in this way. The ignorant are always waiting for instruction in matters of real moment; the sick are constantly in need of ministrations, and I am but one man; how can I leave these duties to spend my time in such a manner, now that I have assumed this responsibility? And furthermore I ask you, how should I face my Master if I were to doubt his power to fulfil his word to me given when he sent me to this work. If I do my part he will do his. The time passes; but you must take some refreshment before you leave my house. Would you like a peach, or some grapes, or some other fresh fruit? the air is hot and dry."

The heat was indeed oppressive, and the mention of grapes and peaches seemed a mockery in such a place, where a few figs were all that could be expected, and dried ones to boot. But the man of science was feeling subdued and humbled. It seemed that his host had become more imposing, more commanding, though still kind and courteous. So he said quite meekly, "I thank you for your courtesy. I am more than content with the honor you have done me. I beg you therefore to let me drink a cup of water, that I may say I have partaken of the hospitality of a holy man."

"Nay, nay, you shall have grapes," said Abdul smiling, and with that he put up his hand in front of his guest and took from the air a bunch of grapes that were more beautiful than the finest the mage had ever seen. Setting them on a platter he offered them to his guest, who was too much amazed to speak. Gradually it dawned upon him that he was rebuked by one who was greater than he.

He bowed himself humbly before the master, who repeated a verse from an ancient scripture, as he stood in the poor hut that was his home. "To live to benefit mankind is the first step; to practise the six glorious virtues is the second."

RED-PEACH-BLOSSOM INLET: by Hankin Maggs



WANG TAO-CHEN loved the ancients; that was why he was a fisherman. Modernity you might call irremediable; it was best left alone. But far out in the middle lake, when the distances were all a blue haze, and the world a sapphorean vacuity, one might breathe the atmosphere of ancient peace, and give oneself to the pursuit of immortality. By study of the Classics, by rest of the senses, and by cultivating a mood of universal benevolence, Wang Tao-chen proposed to become, first a Superior Man, then a Sennin, an Adept, immortal.

He had put away the desire for an official career. If, thought he, one could see a way, by taking office, to reform the administration, the case would be different. One would pass one's examinations, accept a prefecture, climb the ladder of official promotion, and put one's learning and character to use. One would establish peace, of course; and presently, perhaps even reweld into one the many kingdoms into which the ancient empire of the Hans had split. But unfortunately, in those days there were but two roads to success: force and fraud. And paradoxically, they always led to failure; for as soon as you had cheated or thumped your way into office, you were marked as the prey of all other cheaters and thumpers; and had but to wait a year or two for the most expert of them to have you out, handed over to the Board of Punishments, and belike shortened of stature by a head. The disadvantages of such a career outweighed its temptations; and Wang Tao-chen had long since decided that it was not for him.

So he refrained from politics altogether, and transplanted his ambitions into more secret fields. Inactive, he would do well by his age; unstriving, he would attain possession of the Tao. He would be peaceful in a world disposed to violence; honest where all were cheats; serene and unambitious in an age of fussy ambition. Let the spoils of office go to inferior men; for him the blue calmness of the lake, the blue emptiness above: the place that his soul should reflect and rival; the untroubled, noiseless place that reflected heaven. Where, too, one might go through the day unreminded that that unintelligent Li Kuang-ming, one's neighbor, had already obtained his

prefecture, and was making a good thing of it; or that Fan Kao-sheng, the flashy and ostentatious, had won his *chin shih* degree, and was spoken well of by the undiscerning on all sides. Let *him* examine either of them in the Classics. . . .

Certainly there was no better occupation for the meditative than fishing. One suffered no interruption — except when the fish bit. He tolerated this for a year or two; and brought a good catch home to his wife of an evening, until such time as he had shaken off — as it seemed to him — earthly ambitions and desires. Then, when he could hear of Li's and Fan's successes with equanimity, and his



own mind had grown one-pointed towards wisdom, he turned from books to pure contemplation, and became impatient even of the attentions of the fish. He would emulate the sages of old; in this respect it was a very simple matter. One had but to bend one's hook straight before casting it, and every finned and scaled creature in Lake Tao-ting might wait its turn to nibble, yet shake down none of the fruits of serenity from his mind. It worked excellently.

You may ask: What would his wife say? — he, fortunately, had little need to consider that. He was lucky, he reflected, in the possession of such a spouse as Pu-hsi; who, though she might not tread with him his elected path, yet stood sentry at the nether end of it, so to say, without complaint or fuss. A meek little woman, lazy as to habits of mind, yet withal capable domestically, she gave him no trouble in the world; and received in return unthinking confidence and complete dependence in all material things: — as you might say, a magnanimous marital affection. His home in the fishing village

was a thing not to be done without, certainly; nor yet much to be dwelt upon in the mind, by one who sought immortality. No doubt Pu-hsi felt for him the great love and reverence which was a husband's due, and would not presume to question his actions.

True, she had once, shortly after their marriage, mildly urged him to take his examinations and thus follow the course of nature; but a little argument had silenced her. He would let it dawn on her in her own time that there would be no more fish, either to cook or to sell. Having realized the fact she would, of course, dutifully exert herself the more to make things go as they should. There would be neither disturbance nor inconvenience, at home.

Which things happened. But one night she examined his tackle, and discovered the unbent hook; and meditated over it for months. Then a great desire for fish came upon her; and she rose up while he slept, and bent the hook back to its proper shape with care, and baited it; and went to sleep again hoping for the best.

Wang Tao-chen never noticed it; perhaps because, as he was gathering up his tackle to set out, a neighbor came to the door, and borrowed a net from him, promising to return it that same evening. It was an interruption which Wang resented inwardly, and the resentment made him careless, I suppose. He was far out on the lake, and had thrown his line, before composure came back to him; and it had hardly come when there was a bite to frighten it away again, and such a bite as might not be ignored. Away went the fish, and Wang Tao-chen after it; speeding over the water so swiftly that he had no thought even to drop the rod. Away and away, breathless, until noon; then suddenly the boat stopped and the line hung loose. He drew it in, and found the baited hook at the end of it untouched; and fell to pondering on the meaning of it. . . .

He had come into a region unknown to him, lovelier than any he had visited before. He had left the middle lake far behind, and was in the shadow of lofty hills. The water, all rippleless, mirrored the beauty of the mountains; and inshore, here reeds greener than jade, here hibiscus and oleander splendid with bloom. High up amid the pines a little blue-tiled temple glowed in the magical air. Above the bluff yonder, over whose steep sheer face little pinetrees hung jutting half-way between earth and heaven, delicate feathers of cloud, whiter than whiteness, floated in a sky bluer than blue. From the woods on the hillsides came the sound of bird-song, strangely and

magically sweet; Wang Tao-chen, listening, felt a quickening of the life within him: the rising of a calm, sacred quality of life, as if he had breathed airs laden with immortality from the Garden of Siwang-mu in the West. Shore and water seemed bathed in a light more vivid and tranquil than any that shone in familiar regions.

Quickening influences in the place stirred him to curiosity, to action; and he took his oar, and began to row. He passed round the bluff, and into the bay beyond; and as he went, felt himself drawing nearer to the heart of beauty and holiness. A high, pine-clad island stood in the mouth of the bay; so that, unless close inshore, you might easily pass it undiscovered. Within, the whole being of him rose up into poetry and peace. The very air he breathed was keenness of delight and exaltation. The pines on the high hills on either side, blushed into deep and exquisite green. Blue, long-tailed birds like jewels flitted among the trees, and out from the tree-tops over the bay; the waters, clear as a diamond, glassed the wizardry of the hills and the pines, and the sweet sky with its drifting delicacy of cloudlets; glassed, too, the wonder of the lower slopes and the valley bottom: an innumerable multitude of peach-trees, red-blossomed, and now all lovely like soft clouds of sunset with bloom.

He rowed shoreward, and on under the shadow of the peach-trees, and came to a narrow inlet, that seemed the road for him into bliss and the secret places of wonder. Here the petals fell about him in a beautiful roseate rain; even in the middle of the stream, looking upward, one could see but inches and glimpses of blueness. He went on, until a winding of the inlet brought him into the open valley: to a thinning of the trees, a house beside the water, then another and another: into the midst of a scattered village, and among a mild, august and kindly people, unlike, in fashions of dress and speech, any whom he had seen — any, he would have said, that had lived in China these many hundred years. . . . They had an air of radiant placidity, passionless joy and benevolence, lofty and calm thought. They appeared to have expected his coming: greeted him augustly, but with affability; showed him a house in which, they said, he might live as long as he chose. They had no news, he found, of the doings in Wei or Ch'in, and were not interested; they were without politics entirely; wars nor rumors of wars disturbed them. Here he would abide forever, thought Wang; such things were not to be found elsewhere. In this peace he would grow wise; would blossom, naturally

as a flower, but into immortality. They let fall, while talking to him, sentences strangely illuminating, but strangely tantalizing too, as it seemed to him; one felt stupendous wisdom concealed: saw a gleam of it, as it were a corner trailing away: and missed the satisfaction of its wholeness. This in itself was supreme incitement; in time one would learn and penetrate all. Of course he would remain with them, forever; he would supply them with fish in gratitude for their hospitality. . . . Falling asleep that night, he knew that none of his days had been flawless until that one — until the latter part of it, at least.

The bloom fell from the trees; the young fruit formed, and slowly ripened in a sunlight more caressing than any in the world of men. With their ripening, the air of the valley became more wonderful, more quickening and inspiring daily. When the first dark blush appeared on the yellow peaches, Wang Tao-chen walked on air, breathed joy, was as one who has heard tidings glorious and not to be expected. Transcendent thoughts had been rising in his mind continually since first he came into the valley: now, they were as luminous dragons sailing among the stars by night: liquid, gleaming, light-shedding, beautiful. By his door grew a tree whose writhing branches were glassed on the water in a great bowl of purple glazed porcelain in which golden carp swam; as he came out one morning, he saw the first of the ripe peaches drop shining from its bough, and fall into the water, diffusing the sweetness of its flavor as scent on the diamond light of the young day. Silently worshiping Heaven, he picked up the floating peach, and raised it to his mouth. As he did so he heard the tread of ox-hoofs on the road above; it would be his neighbor So-and-so, who rode his ox down to drink at the inlet at that time each morning. (Strange that he should have learned none of the names of the villagers; that he should never even have thought of them as bearing names before.) As the taste of the peach fell on his palate, he looked up, and saw the ox-rider. It was Lao-tzū the Master. . . who had passed out of the world of mortals seven hundred years before. . . .

Forthwith and thenceforward the place was all new to him, and a thousand times more wonderful. The cottages were lovely pagodas of jade and porcelain, the sunlight reflected from their glaze of transparent azure and vermilion, of luminous yellow and cream and green. Through the shining skies of noon or of evening you might often see dragons floating: golden and gleaming dragons; dragons that shed

a violet luminance from their wings; dragons whose hue was the essence from which the blue heaven drew its blueness, and whose passing was like the passing of a shooting star. . . . As for his neighbors,



he knew them now for the Great Ones of old time: the men who were made one with the Tao, who had eaten the Peaches of Immortality. There were the founders of dynasties vanished millennia since: Men-Dragons and Divine Rulers: the Heaven-Kings and the Earth-Kings and the Man-Kings: all the figures that emerge in dim radiance out of the golden haze on the horizon of Chinese pre-history, and shine there quaintly wonderful. Their bodies emitted a heavenly light; the tones of their voices were exquisite music; for their amusement they would harden snow into silver, or change the nature of the cinnabar until it became yellow gold. And sometimes they would rein the flying dragon, and visit the Fortunate Islands of the Eastern Sea; and sometimes they would mount up-

on the hoary crane, and soaring through the empyrean come into the Enchanted Garden of Siwangmu in the West, whence birds of azure plumage fly over the world unseen, and their singing is the love, the peace, and the immortal thoughts of mankind. Visibly those wonder-birds flew through the valley, and lighted down there, and were fed with celestial food by the villagers; that their beneficent power might be increased when they went forth among men.

Seven years Wang Tao-chen dwelt there, enjoying the divine companionship of the Sages, hearing the divine philosophy from their lips; until his brain became clarified to the clear brightness of the diamond, and his perceptions serenely overspread the past, the present

and the future, and his thoughts, even the most commonplace of them, were more luminously lovely than the inspirations of the supreme poets of the after ages. Then one morning, while he was fishing, his boat drifted out into the bay, and beyond the island into the open lake.

And he fell to comparing his life in the valley, with his life as it might be in the outer world. Among mortals, he considered, with the knowledge he had won, he would be as a shepherd among his sheep; he might reach any pinnacle of power; he might reunite the empire, and inaugurate an age more glorious than that of Han. . . . But here, among these Mighty and Wise Ones, he would always be. . . . Well, was it not true that they must look down upon him? He remembered Pu-hsi, the forgotten during all these years; and thought how astounded she would be; how she would worship him more than ever, returning, so changed, after so long an absence. It would be nothing to row across, and see; and return the next day—or when the world bored him. He landed at the familiar quay in the evening, and went up with his catch to his house.

But Pu-hsi showed no surprise at seeing him, nor any rapturous satisfaction until she saw the fish. It was a cold shock to him, but he hid his feelings. "How hast thou employed thyself during my absence?" said he. An unusual question; which she answered—guiltily, if he had noticed it—"Sir, the day has been as other days." "The day?" he said—"the seven years?" She was still more embarrassed. But here the neighbor came to the door, to return the net he had borrowed in the morning, and to impart an item of news-gossip. "I hear," said he, "that Ping Yang and Po Lo-hsien are setting forth for the capital tomorrow, to take their examination." "They should have passed—" began Wang Tao-chen, and stopped himself, leaving the "seven years ago" unsaid. Here were mysteries; he was piqued that the fisherman, no more than Pu-hsi, showed a disposition to render homage to his greatness, or surprise at his return. And had he not lent the net on the morning of his setting out? He made cautious inquiries as to events of this year and last year; and the answers set his head spinning. Had he dreamed the whole seven years then, and dreamed them in a day? By all the glory of which they were compact; by the immortal energy he felt in his spirit and veins, no! He would prove their truth to himself; and he would prove himself to the world! He too, would go up and take the examination.

He did, and left all competitors to marvel: passed so brilliantly that all Ch'in was talking of it; and returned to find that his wife had fled with a lover. Well, she should repent; she should learn what great one she had deserted. Without delay he took examination after examination; and before the year was out was hailed everywhere as the most brilliant of rising stars. Promotion followed promotion, till the Son of Heaven called him to be Prime Minister. At every success he laughed to himself; who now could doubt that he had lived in the valley with the Immortals? His fame spread through all the Chinas; he was courted by the emissaries of powerful kings. Yet nothing would content him; he must prove his grand memory still further; so he went feeding his ambition with greater and greater triumphs. Heading the army, he drove back Wei across the Hoangho, and imposed his will on the west and north. The time was almost at hand, men said, when the Blackhaired People should be one again, under the founder of a new and most mighty dynasty.

And still he was dissatisfied: he found no companionship in his greatness; no one whom he loved or trusted, none to give him love or trust. His emperor was but a puppet in his hands, down to whose level he must painfully diminish his inward stature; his wife — the emperor's daughter — flattered and feared, and withal despised him. The whole world sang his praises and plotted against him busily; he discovered the plots, punished the plotters, and filled the world with his splendid activities. And all the while a voice was crying in his heart: *In Red-Peach-Blossom Inlet Valley you had peace, companionship, joy.*

Twenty years passed, and his star was still in the ascendant; it was whispered that he was certainly no common mortal, but a genie, or a Sennin, possessor of the Tao. For he grew no older as the years went by, but still had the semblance of young manhood, as on the day he returned from the Valley. And now the Son of Heaven was dying, and there was no heir to the throne but a sickly and vicious boy; and all the Chinas had but one expectation: that the great Wang Tao-chen should assume the Yellow.

It was night, and he sat in his library, waiting events; homesickness weighing down his soul. There the great court functionaries found him; they came bearing the Yellow Robe, and brought with them the ambassadors of all the states. Let him proclaim himself emperor; the dynasty had clearly exhausted the mandate of heaven,

and the people everywhere were crying out for reunion under him, for an end of dissensions, and the revival of the ancient glories of Han. He knew that not one of them spoke from his heart, nor voiced his own desire; but had come as deeming it politic to anticipate the inevitable. He saw no one among them to whom he could speak the thoughts of his mind, no one who had the greatness to understand. He saw polite enmity and fear under their bland expressions, and heard it beneath their courtly phrases of flattery. To be Son of Heaven — among such courtiers as these!

But in Red-Peach-Blossom Inlet Valley one might talk daily with Tao the Master and with Such-an-One;* with the Duke of Chow and with Muh Wang; with the Royal Lady of the West; with Yao, Shun and Yu themselves, those stainless Sovereigns of the Golden Age; with Fu-hsi the Man-Dragon Emperor, and his Seven Dragon Ministers; with the Monarchs of the Three August Periods of the world-dawn: the Heaven-Kings and the Earth-Kings and the Man-Kings. . .

Tears rose in the heart of Wang Tao-chen as he went through the courtly forms of dismissing the emissaries. He would give them their answer in the morning; tonight must be devoted to consulting the Gods. As soon as they had gone he did off his robes of state, and donned his old fisherman's costume, and fled out of the palace and from the capital, and set his face westward towards the shores of Lake Tao-ting. He would get a boat, and put off on the lake, and come to Red-Peach-Blossom Inlet Valley again; and he would dwell there in bliss forever, humbly glad to be the least of that divine companionship. The least? Yes, although he had won a name for himself now, and a great place in history; the Immortals would not wholly look down upon him now. And he knew that his life there would be forever; he knew that he had eaten of the Peaches of Immortality, and could not die. . . .

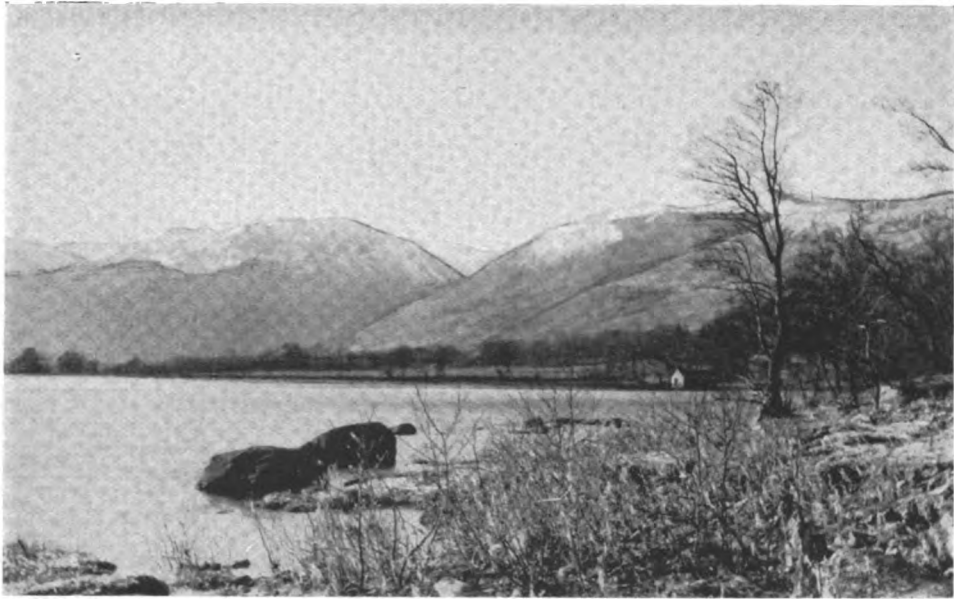
He came to his native village, where no one knew him now; and bought a boat and fishing-tackle with the last of the money he had brought with him. He put off from the little quay in the early morning, and followed the course he had taken so many years before. In due time he came to the further shore, and to one bluff after another that he thought he recognized; but rounding it, found no island, no bay, no grove of red-blossomed peaches. The place must be farther on . . . and farther on. . . . Sometimes there would be an island, but

* Confucius

not *the* island; sometimes a bay, but not *the* bay; sometimes an island and a bay that would pass, and even peachtrees; but there was no inlet running in beneath the trees, with quiet waters lovely with a rain of petals—least of all a red rain. Then he remembered the great fish that had drawn him into that sacred vicinity; and threw his line, fixing his hopes on that. . . fixing his desperate hopes on that. . . .



All of which happened sixteen hundred years ago. Yet still sometimes, they say, the fishermen on Lake Taoting, in the shadowy hours of the evening, or when night has overtaken them far out on the waters, will hear a whisper near at hand: a whisper out of vacuity, from no boat visible: a breathless, despairing whisper: *It was here — surely it was here. — No, no, it must have been yonder!* And sometimes it is given to some few of them to see an old, crazy boat mouldering away — one would say the mere ghost of a boat dead ages since, but still by some magic floating; and in it a man dressed in the rags of an ancient costume, on whose still young face is to be seen unearthly longing and immortal sadness, and an unutterable despair that persists in hoping. His line is thrown; he goes swiftly by, straining terrible eyes on the water, and whispering always: *It was here . . . surely it was here. . . . No, no, it was yonder . . . it was yonder. . . .*



BY LYULF'S TOWER, ULLSWATER LAKE, ENGLAND

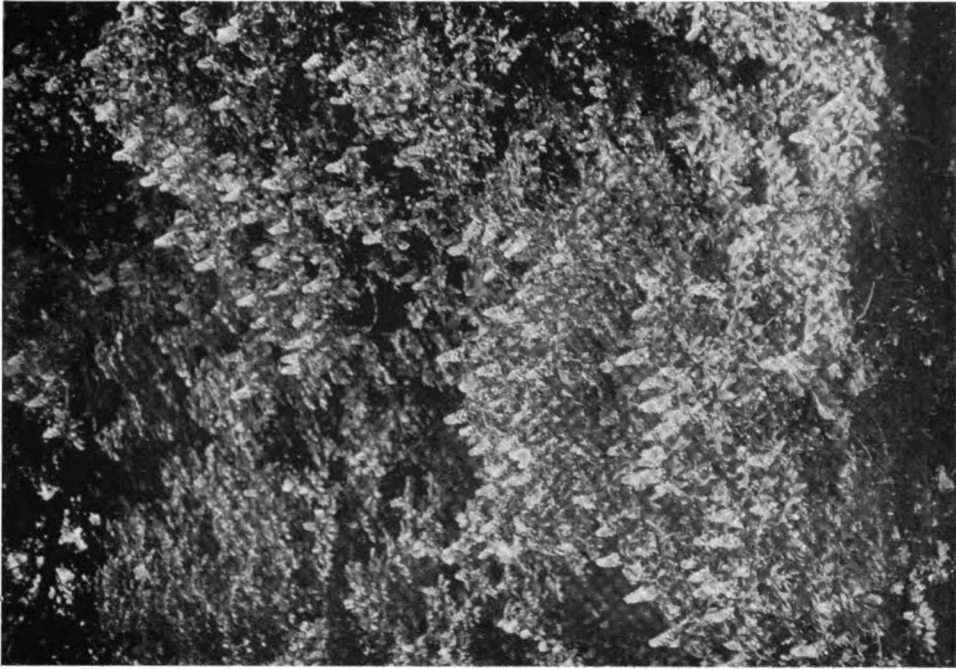


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OLD BOAT-HOUSE; POOLEY BRIDGE, ULLSWATER

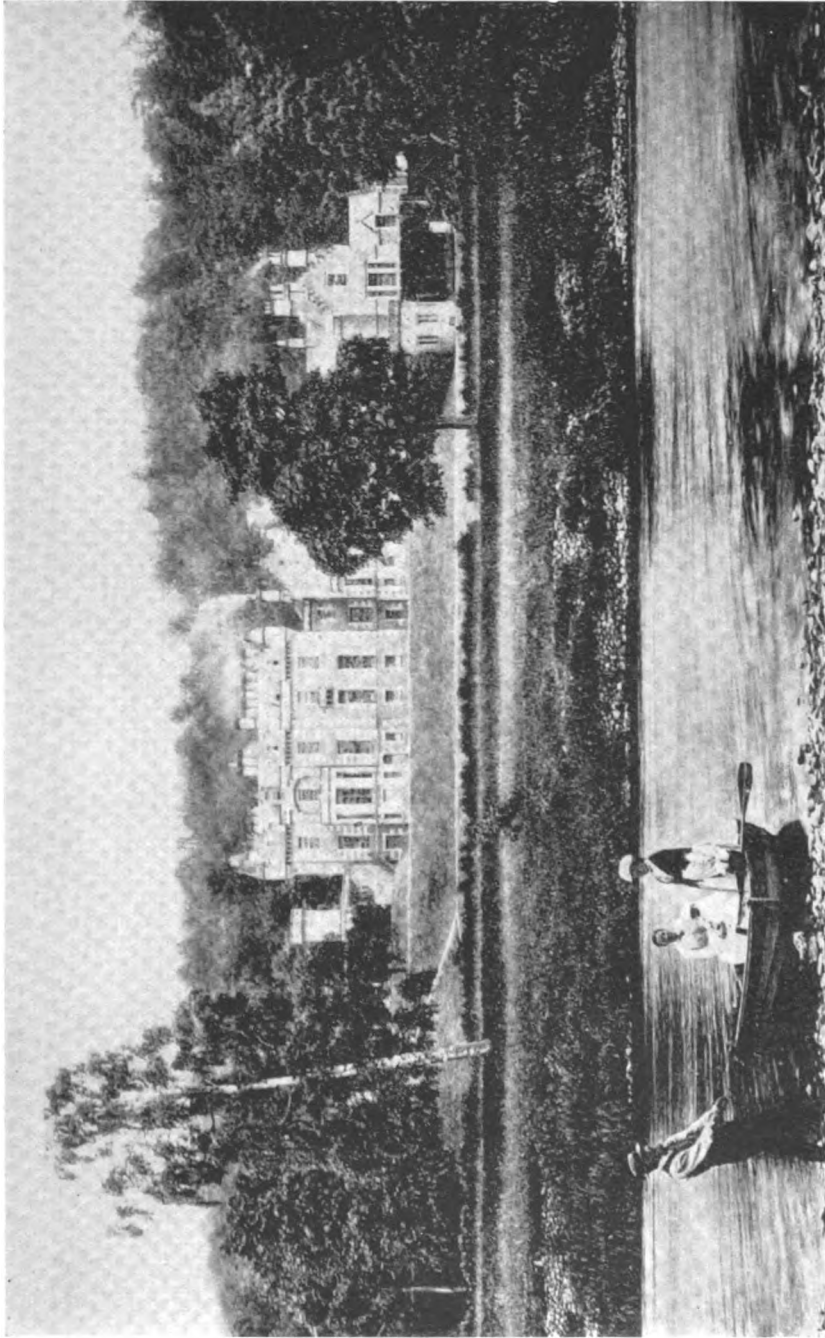


CHESTNUT TREES, BUSHY PARK, ENGLAND



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CHESTNUT TREE IN BLOOM, BUSHY PARK, ENGLAND



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ABBOTSFORD, THE HOME OF SIR WALTER SCOTT, FROM THE RIVER TWEED

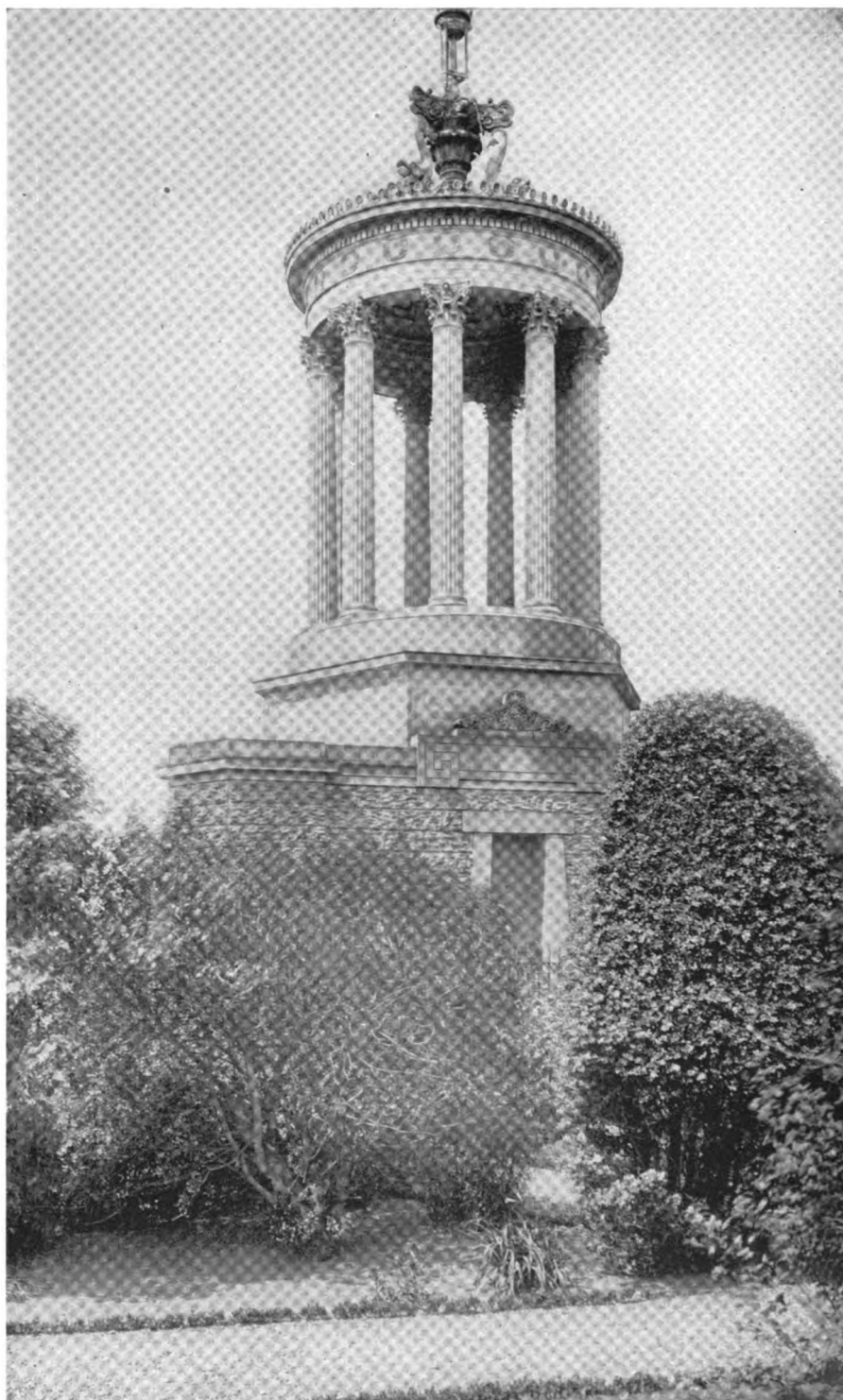


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CRAIGMILLAR CASTLE, SCOTLAND

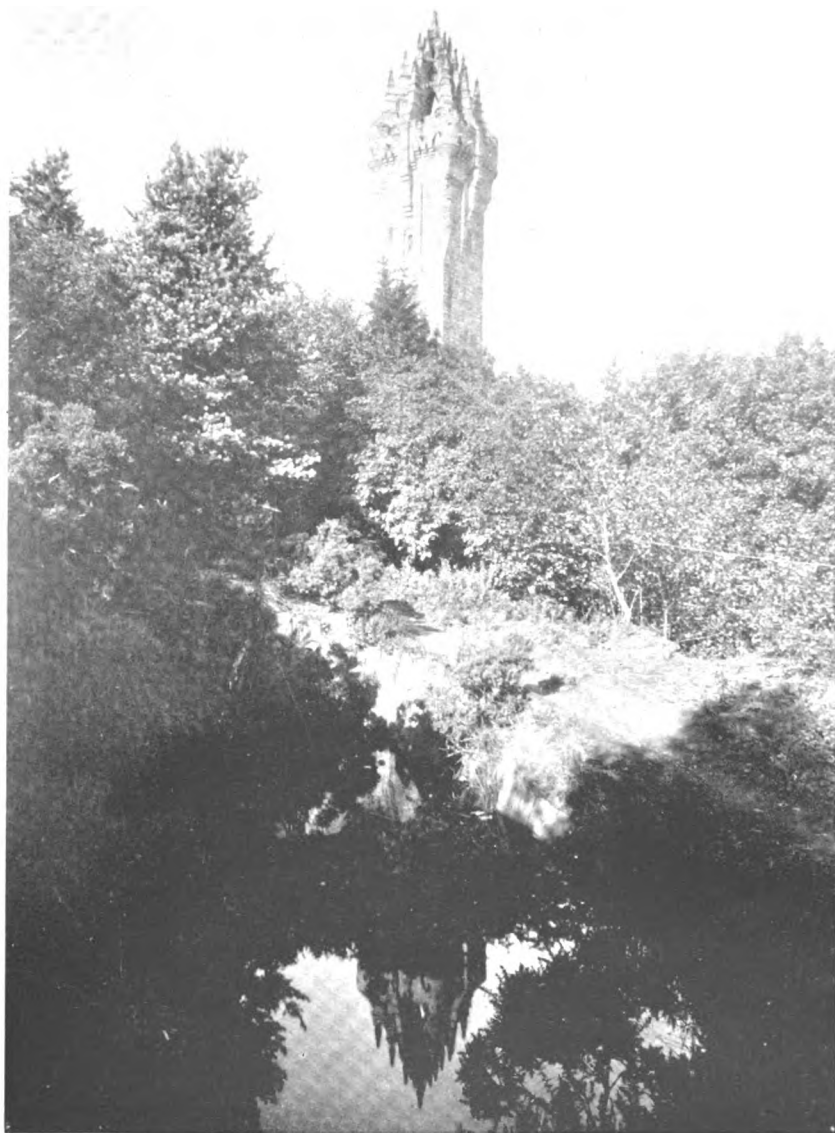


DUNNOTAR CASTLE, SCOTLAND



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BURNS MONUMENT, AYR, SCOTLAND



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THE WALLACE MONUMENT, ABBEY CRAIG, STIRLING



LOCH KATRINE, SCOTLAND

PAPERS OF THE SCHOOL OF ANTIQUITY

THE SCHOOL OF ANTIQUITY shall be an Institution where the laws of universal nature and equity governing the physical, mental, moral and spiritual education will be taught on the broadest lines. Through this teaching the material and intellectual life of the age will be spiritualized and raised to its true dignity; thought will be liberated from the slavery of the senses; the waning energy in every heart will be reanimated in the search for truth; and the fast dying hope in the promise of life will be renewed to all peoples. — *From the School of Antiquity Constitution, New York, 1897.*

STUDIES IN EVOLUTION: by H. T. Edge, M. A.

III — THE EVOLUTION OF MAN



IN this third lecture of the series it will be helpful if I begin by outlining its plan. The literature of this subject is of course very voluminous, and its full treatment would involve an enormous elaboration of details and side-issues that would weary both you and me without at all accomplishing our present purpose — which is rather that of information than of argument. It will be more to the purpose, therefore, to put forward briefly and clearly the salient points as regards modern ideas on the one hand and the ancient teachings on the other.

It is necessary for modern scientific evolutionists, in order to establish their theory, to demonstrate that humanity has undergone a progressive development from cruder types in the earlier times up to finer types in the later. This, which we also teach, has not yet however been by any means fully established. The crucial point of disagreement between the scientific view and the one taken here lies in the difference in the way of interpreting the natural facts which we know. Science admits no methods implying conscious self-direction. We do. This is the main difference.

Professor Darrow, in one of his archaeological lectures, drew our attention to the fact that the so-called Stone, Bronze and Iron Ages do not represent stages in the history of the world, but stages in the histories of various races; so that we may have races living in the Stone Age contemporaneously with other races living in the Iron Age — a state of affairs which indeed actually exists today, and which must surely have existed in the same way in past ages. All of which goes to illustrate the point that the history of humanity has always been a succession of waves, each wave including both an ebb and a flow; and that the different ages succeed each other over and over again. According to the ancient teachings, Man was already a rela-

tively complete being when he first appeared in physical form on this earth, in this Round; not, however, prior to this. At first sight this statement might seem to imply the doctrine of special creation; but indeed we do not say that there was a special creation for man in the old theological sense. On this point we find H. P. Blavatsky saying:

Man is certainly *no* special creation, and he is the product of Nature's gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution, is the "Eternal Pilgrim."

— *The Secret Doctrine*; II, 728

In these statements we find the truth. The meaning is that, while man's body is the crown of evolution, the immortal spark in him was never so evolved, but is a spark or flame from the eternal divine intelligence. And furthermore — mark this carefully — while teaching that the body of man is evolved, the teacher is careful to add that it was not evolved precisely according to the method imagined by scientific theorists. The teaching, then, is that there was a certain epoch when there existed on earth a relatively perfected form, ready for the accommodation of the inner (or real) man, but not yet informed with that spark or flame of divine intelligence. This flame of high intelligence was in due course of ages communicated to that so-called "mindless" man, and this resulted in Man such as we now know him.

We will next take a few typical quotations from H. P. Blavatsky's great work, *The Secret Doctrine*, as texts on which to base subsequent remarks.

From the beginning of the Round, all in Nature tends to become Man. All the impulses of the dual, centripetal and centrifugal Force are directed towards one point — MAN.— H. P. Blavatsky, in *The Secret Doctrine*; II, 170

Archaic Science allows the human physical frame to have passed through every form, from the lowest to the very highest, its present one, or from the simple to the complex. . . . But it claims that in this cycle (the fourth), the frame having already existed among the types and models of nature from the preceding Rounds, it was quite ready for man from the beginning of *this Round*. (*Ibid.* II, 660)

Owing to the very type of his development man *cannot descend* from either an ape or an ancestor common to both, but shows his origin from a type far superior to himself. And this type is the "Heavenly Man"—the Dhyân-Chohans, or the *Pitris*, so-called. . . .

On the other hand, the pithecoïds, the orang-outang, the gorilla, and the chimpanzee, *can*, and, as the Occult Sciences teach, *do* descend from the animalized Fourth human Root-Race (*Ibid.* II, 683)

It is of the greatest importance that the divine nature of Man should be emphasized in every possible way, because upon our recognition of our higher nature depends our power to carry out the ideal of human progress which we so ardently desire. It is regrettable, therefore, that our science should be making such efforts to stamp upon the world's mind the picture of an animalized humanity — for this is the effect of the doctrines, whatever the motive may be. The *tendency* of these doctrines is to represent man as an improved animal, and to palliate or justify those weaknesses which he owes to his unredeemed animal propensities. The force of suggestion is great, as all advertisers know; and the effect of pictures and statues of bestial monsters, labeled as the ancestors of Man, is to stamp upon our imagination the animal side of our nature. On the contrary, what we most need is to have our mind constantly impressed with pictures of Man's higher nature, such as might be imparted if, instead of these emblems of animality, we were offered pictures of all that has been great, sublime and beautiful in human life.

The syllogism that, because evolution is true, therefore the theories of contemporary evolutionists are true, is one which, despite its obvious fallaciousness, is largely accepted, in fact if not in word; but the time will surely not be long ere it will seem like a nightmare of our early struggles toward ratiocination. It is interesting to imagine what would happen if science did actually succeed in showing an unbroken line of physical heredity between man and some form in the animal kingdom; what would it profit us? We would still remain as much as ever in the dark as to the nature of the power which had effected this wonderful evolution, or, in other words, as to the origin of the human mind; in short, the whole question would really have been begged, for, in order to demonstrate their theory of the evolution of the human mind, the theorists would have been obliged to assume the existence of that mind at the outset. For is it not clear that they have gotten the matter wrong-end-up, and are seeking to derive mind from matter instead of matter from mind? And what is matter? All we can find out as to its ulterior nature is that it consists of an innumerable multitude of living points or centers of creative energy, endowed with a force that is apparently inherent, and acting under laws that

end in perfect results. In short, we find in matter the manifestation of will and intelligence, and are forced to admit, unless we are to forsake all logic and sense, that mind stands behind matter. A reasonable theory of evolution, therefore, assumes mind as the primal fact, and then proceeds to study the evolution of the successive organisms that are developed out of matter by the working therein of mind.

We have seen, in considering evolution in general (see articles I and II of this series), that the process is necessarily dual, because, while the form or organism *evolves*, there must also be a conscious soul *involving*.

Reverting to the old allegory, we may speak of the universal Spirit fecundating the primordial Matter and causing therein to grow all the various orders of animate life, including those called inorganic. It is the Universal Spirit which, as Monads, informs every animate form, from the smallest atom of mineral upwards, and is the energetic and the plastic form behind all evolution. The Monad performs successive cycles of evolution, passing for long ages through the mineral kingdom and perfecting the forms therein, and afterwards evolving the higher kingdoms. But Man (the inner being) does not form a link in this chain; for the ancient teachings state that Nature unaided is not able to produce Man, but can only evolve a perfected animal organism for the future Man to inhabit or use.

Physical nature, when left to herself in the creation of animal and man, is shown to have failed. She can produce the first two and the lower animal kingdoms, but when it comes to the turn of man, spiritual, independent and intelligent power are required for his creation, besides the "coats of skin" and the "Breath of animal Life."—*The Secret Doctrine*; II, 56

The modern evolutionists, therefore, have made their theory too narrow, as is likely to be the case in the early stages of speculation. The plan of evolution is far ampler and more diversified. We have to consider in the main three distinct lines of evolution — that of the spiritual monad, the mental evolution, and the organic evolution — all of which go on independently at the same time, and whose combined result is Man, the perfect expression of the Divine Mind. Nature furnishes the perfected organism, and, as the organisms thus evolved grow more and more complex in character, they are fitted to manifest more and more of the latent powers of the monad. In the lowest forms — the mere atoms and unicellular organisms — the monad has most of its powers locked up, dormant, in potency, so that

the consciousness of these organisms is in a very elementary stage, being nothing like what we know as consciousness, and sufficing but to direct the simple lives of these lowly creatures. In the vegetable and animal kingdoms, the monad unfolds more of its powers, until we reach the summit of possibilities in that direction in the highest animal types.

But there is no way by which the consciousness of the animal can become the self-consciousness of the Man, or the fixity of the animal mind turn into the infinite expansiveness and creativeness of the human mind. The special human faculty is an incarnation from elsewhere. It is a primordial power, passed on from one cycle to another, and the teaching is that the men of our cycle received it from the perfected mankind of an earlier cycle. A study of history will convince the thoughtful mind that this is really the way in which man gains his knowledge; for those races which progress receive their impetus from other races, while there are many races on the earth which are not progressing but are on the downgrade. They possess no inherent power to evolve, so they decline. This shows that races pass through cycles similar to those through which individuals pass — youth, maturity and decline; and that the young races receive knowledge from their predecessors, as a son from his father, while the old races can no longer learn anything new. It is evident that the degenerate human bones dug up are those of declining races and do not form links in a chain of ascending evolution; and on the other hand it is admitted that some of the exhumed remains show skull capacities and other features indicative of high culture.

It may truly be said that the evidence is not of such a kind as can by the utmost forcing be made to support the case, and that it all points to the opposite conclusion. Man (the inner being) was already a finished product when he first appeared physically on this earth *in this Round*. (See second quotation at the head of this article. It continues: "The Monad had but to step into the astral body of the progenitors, in order that the work of physical solidification should begin around the shadowy prototype.")

Here, by the way, is a point which science has not considered — the evolution of matter from finer and more fluidic states to grosser and more rigid states. Was matter always the same, or has it too undergone an evolution? It exists even now in non-physical states in interstellar space, many believe; and this may have been the case on this

globe in past ages. Science regards animal bodies as having always been physical; but why so? This is at least an assumption. Man, and the animals also, were "astral" before they were physical; or, in other words, their bodies were of a kind of matter less gross than physical matter.

Science speaks of stone-ages, as though these represented definite stages in the upward evolution of man; yet admits that some races now on earth are in their stone-age. But *these* races will never evolve into metal ages, for they are, as said, on the downgrade. Similarly, the bygone stone-ages were simply times when certain peoples in certain spots lived that kind of life; as when a race of such people overspread Britain and dwelt there a while. But this does not mean that there were not highly civilized races living elsewhere at the same time; and all the facts which archaeology brings forth point to the fact that civilization and high culture are of the greatest possible antiquity. The following quotation, from a book review in the *London Times* (Oct. 14, 1915) is appropriate:

Not ethics alone, but any kind of progress and development, seems to depend on powers outside the visible world of nature and natural law. Out of any chain of natural causation it will always remain impossible to get, at the end, more of power, of virtue, more of anything in quality or quantity, than one has put in at the beginning.

No juggling with principles of association or heredity can ever lift self-interest and the lust for pleasure into love, self-sacrifice and duty, as these motives are felt and obeyed, not merely by heroes and martyrs, but by countless men and women of healthy moral instincts. Somehow, in some mysterious way, the tides of a life beyond our life come welling into the world, transforming and guiding its activities.

The attempt to represent moral principles as a canny adjustment of conflicting self-interests is one of the most deplorable symptoms of materialism in science. Those whose virtues are of this kind must have very shoddy virtues, and have much to learn. A *real* man of science, regarding no branch of culture as alien to his province, has enough knowledge of the world to be aware that a mere social compact is the most unstable and explosive of all possible compounds; as also that such a compact spells tyranny, since lusts are held in place by force.

The analogies in structure between Man and the animals, especially the higher mammals, show that Nature works on a uniform plan. "The economy of Nature does not sanction the co-existence of sev-

eral utterly opposed 'ground-plans' of organic evolution on one planet." (*The Secret Doctrine*; II, 683) As regards some of the apes, we read:

The pithecoïds . . . *can* and, as the Occult Sciences teach, *do* descend from the animalized Fourth human Root-Race, being the product of man and an extinct species of mammal — whose *remote* ancestors were themselves the product of Lemurian bestiality — which lived in the Miocene age. The ancestry of this semi-human monster is explained in the Stanzas as originating in the sin of the "mindless" races of the middle Third-Race period. (*Ibid.*)

De Quatrefages says: "It is rather the apes that can claim descent from Man than *vice versa*." The young ape degenerates as it grows, which, in accordance with a principle recognized by science, indicates that its race is also degenerate. Man on the contrary develops as he grows older, his brain growing larger and his intelligence greater. We have no reason to be proud of the ape, whom so many scientists recognize as a cousin, while some even hail him as a sire.

We now direct attention to the following quotations from *The Secret Doctrine*:

When it is borne in mind that all forms which now people the earth are so many variations on *basic types* originally thrown off by the MAN of the Third and Fourth Round, such an evolutionist argument as that insisting on the "unity of structural plan" characterizing all vertebrates, loses its edge. The basic types referred to were very few in number in comparison with the multitude of organisms to which they ultimately gave rise; but a general unity of type has nevertheless been preserved throughout the ages. . . . Similarly with the important question of the "rudimentary" organs discovered by anatomists in the human organism. . . . The human type is the repertory of all organic forms, and the central point from which these latter radiate. In this postulate we find a true "Evolution" or "unfolding." (II, 683)

"So far as the present *Fourth Round* terrestrial period is concerned, the mammalian fauna are alone to be regarded as traceable to prototypes shed by Man. The amphibia, birds, reptiles, fishes, etc., are the resultants of the Third Round. . . ." (II, 684)

This states the doctrine that man precedes the mammals, and, in another sense, all the animals. Yet there is of course no suggestion that man physically propagated them. Analogy will help us to understand here. Man's dead body furnishes material for the soil and the plants that grow therein. What then of the other remnants which man leaves when he dies? Science recognizes the principle of the "conservation of energy," in accordance with which a quantity of

energy whose manifestation in one form is checked reappears in another form; as when an arrested blow produces heat. The psychic nature of man is a vast fund of energy; and at death its ordinary manifestations are abruptly suppressed, especially in a sudden death. What becomes of this energy? No longer held together in a human form, it must become dissipated, and the psychic nature of man is resolved into simpler components. Besides this, the astral model of the human body must undergo a similar disintegration. Thus would be provided materials for the manufacture of animals in Nature's workshop. Instead of regarding man as sprung from the tiger, the pig or the monkey, we are asked to regard these beings as the manifestation of certain human qualities that have lost their coherence. If man's desire to eat were to become disassociated from the rest of the man, it might well go to the making-up of a mouse; and his destructive energy, no longer balanced by other forces, would find fit expression in the tiger. The activities of the spider and the magpie are especially suggestive of human propensity. The parrot, who, without the usual apparatus of speech, has somehow acquired the power of speech, must be a puzzle for evolutionists; but, considering the proclivities of humankind, the only wonder is that there are so few parrots. Enough people have died to stock a large planet with them. It seems likely that the persistent belief in metempsychosis has a connection with this teaching; though it would be as untrue to say that a human soul *incarnated* into an animal as that a man incarnates in the worm that is bred of his mortal corruption.

Our next point is the evolution of matter: how much attention has science paid to this? We find people *assuming* that the constitution of matter, and the laws affecting it, have been the same since the beginning; but this is only an assumption, and an unlikely one. If everything evolves, would not matter itself also evolve? When we pass from one chemical element to another, as in that marvelous chain of transformations recently discovered in connection with radioactivity, we do so by way of a subtler form of matter which underlies all the grosser forms, like a thread running through beads. One element does not directly breed the next; but it first changes into this subtler form, and the next element in the series emerges again from the subtler matter. This may serve as an illustration of the method of evolution. The causative changes take place, not in the physical, but in the astral nature of the animal or plant.

The mammalia, whose first traces are discovered in the marsupials of the Triassic rocks of the Secondary period, were evolved from *purely* astral progenitors contemporary with the Second Race [of mankind]. They are thus *post-Human*, and consequently it is easy to account for the general resemblance between their embryonic stages and those of Man, who necessarily embraces in himself and epitomizes in his development the features of the group he originated. This explanation disposes of a portion of the Darwinist brief. (*Ibid.* II, 684)

This refers to the fact that organisms, including that of Man, were astral before they were physical; or, if preferred, consisted of a kind of matter having different properties from physical matter, being more plastic and less rigid. Thus the evolution of matter itself is provided for — a point that has been strangely overlooked by science.

Biology, in its anxiety to dispense with extraneous agencies (such as a deific power), postulates that all the potency of evolution is contained *within* the germ. But this only leaves us more awed and bewildered than ever in face of the tremendous powers thus attributed to the said germ; and the attempt to derive human intelligence from chemical affinity is indeed a nightmare of the scientific imagination. If we could watch a house being built, without being able to see the builders or anything but the bricks, we should be in much the same position as modern biology. If theologically inclined, we should probably postulate a deity as the unseen architect, and leave the matter there. If we felt ourselves constrained to dismiss deity from our conjectures, we should have to consider the bricks as (1) moved by some invisible external force of nature, or (2) actuated by their own internal energy — as automata, in fact. This latter view is the biological one; the cells or the nuclei or the nucleoli or the molecules — some unit or other — are the bricks; and these bricks, in their ceaseless effort to find the most comfortable positions, gradually assume the form, first of a wall, then of a hovel, and finally of a Chamber of Commerce.

It is all very well for biology to assume so much; it may justifiably shelve these questions and leave them to other people; but to assert that there is no such ultra-world at all to be studied is sheer dogmatism. It is not a *practical* attitude of mind, such as should distinguish science. The only way to gain knowledge is to study our own nature interiorly, otherwise we can never get beyond the veil of the bodily senses and the fancies of the imagination. But it is not necessary that every individual person should be left entirely unaided to

pursue the quest anew for himself, without availing himself of the work of others before him. And so we have the Teachers and their teachings for a help. So long as we can trust our own judgment, we need not fear being misled by these teachings, since they are not offered as dogmas to be believed. Nor, so long as a teaching helps and informs us, is it absolutely necessary to know its source; rather should we infer the competence of its source from the serviceability of the teaching itself.

Biology has been described by H. P. Blavatsky as one of the magicians of the future, destined to reveal many things. This shows that Theosophy is not opposed to biology, but only to dogmatism in biology, as in everything else. A study of biology shows that an old man may preserve and bring back any memory of his life, although every cell and atom in his body has changed many times; and hence that memory does not inhere in the physical matter of the body. Likewise, moles and scars continue throughout life unaltered, notwithstanding continual and utter changes in the physical particles. From this we infer the existence of an inner body — at least *one* such, though the evidence points not less to the existence of more than one — and it becomes the province of biology to study this inner substratum and its relation to the outer. It is, as it were, the mother of the body: the physical body is the offspring of this inner body and the vital energy. This inner body is the link between mind and body; it is the soul of the body, and at the same time it is the body of the mind. It is possible for the mind to be embodied in this inner body without the presence of a physical body. The key to biology is to recognize that the mind acts on the plastic body, and the plastic body acts on the physical body; while there is also a reaction the other way.

If man is developed from an animal lowlier than the ape, the ape and man being divergent branches of the same ancestral tree, then the necessity for postulating enormous antiquity is even more marked. And this necessity increases every time new bones are discovered and found to show brain-capacity and other characteristics not less than are to be found at any later epoch. All goes to confirm the teaching that man was already a complete (inner) being when he first appeared on earth in *this Round*, and that the lower human types are (in most cases, but not in all) retrogressive, not progressive.

It was stated in one of the quotations which I gave that man shows his origin from a type far superior to himself. But surely it

is obvious, on *any* theory of evolution, that that which is unfolding itself in man must be greater than man is at present. If man is ever tending towards greater perfection, then that perfect type towards which he is aspiring must have pre-existed. There is much said in *The Secret Doctrine* about man's divine progenitors. They are variously designated the Solar Pitris, the Mânasaputras, and the Sons of Mind. They are the perfected humanity of a previous cycle of evolution. In the same way the perfected humanity of this present Round will have a similar function to perform towards the rising evolutionary products of the following Round. Thus it is seen that the law of evolution is much greater than science had thought. What humanity has to do is to keep in mind its divine prototype, instead of dwelling so much on his analogies in the animal kingdom. In connection with the endowing of man with the divine mind, whereby he became an intelligent self-conscious being, there is much to be said that must be left for a future occasion; as also about the event known as the Fall of Man. But it may briefly be stated that at a certain epoch in his history, man misused his newly-given powers and fell. His physical life thus became more gross and he lost many of his powers. In this state we find him today, and he is striving to rescue himself from it, and to regain his lost powers. It is now fitting that these remarks should be brought to a close. My greatest difficulty has been to select from an enormous mass of material a few salient points. Did the occasion permit of a course of extended studies, I can assure you that the subject would be found to become more engrossing and the light to become clearer the further those studies were pursued. The purpose of these lectures given under the auspices of the School of Antiquity, is to turn men's minds back to the contemplation of the noble and sublime in every human concern; and the object of the particular addresses on evolution has been to counteract the animalizing tendency of certain modern doctrines by presenting, however imperfectly, a view of the ancient teachings as to man's divine and immortal Self. Thankful as we may be for the crumb which science offers us, let us remember that it is but a crumb, and be still more thankful if we can see our way towards the bread of which it is a fragment. Theosophy comes not to confute evolution but to vindicate it — to vindicate it against calumnies.



F. J. Dick, Editor

MIRROR OF THE MOVEMENT

Isis Theater Meetings

"What is Man's Work, from the Theosophical Standpoint?" was the topic of an address at the Isis Theater last evening by Montague Machell, one of the graduate students of the Râja-Yoga College. He said in part:

Man's Work

"The answer which one must give to this ever real question for every one who thinks at all will, of necessity, depend on the answer he gives himself to that other question which has been the question of every philosophy throughout the ages: What is man himself? For, if we think of man but as an eating and pleasure-seeking animal, varying in little save in degrees of what we call refinement or taste, we get a sort of answer, and that will be the answer we may read in the faces of every idle person on the streets — the selfish answer. But that is yet beyond all question not man's work, for such a life is not the life of a real man. The real man's life and the real man's work only begins to be approached as we approach the higher conception of man himself as a very part and fragment of the Divine, successively incarnating here on earth to carry the burden of evolution toward greater, nobler, higher ends. Only by thinking of man as his essential inner self and nature divine can we come to any real appreciation even of the fact that he has any work at all belonging to him.

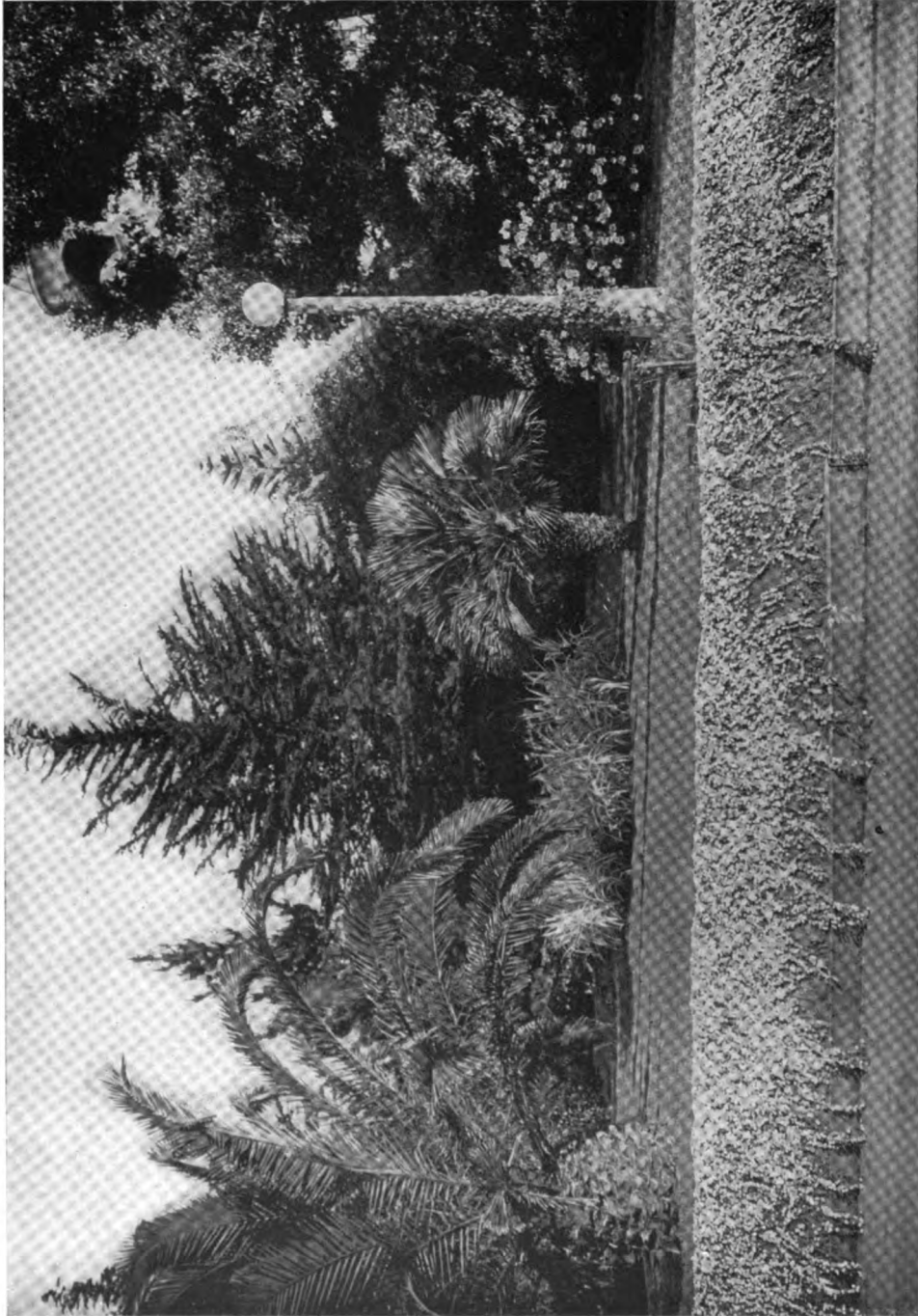
"It would seem to be the plainest possible answer to the question to say that man's work is not to get, but to do. That surely is the true definition, to do and to do something worthy. What possible reward attending any action can be equal to the consciousness of good work well done? That does not fix our attention on ourselves and our own enjoyment as the prime consideration, but on the thing outside ourselves. The greatest work of all for man is ever that which is not something for himself, but something outside of himself. It is the mark of every great man and of every true man. Let it matter not whether the field of action be wide or small, be a nation or the world, or be only the walls of one's own home; to do the unselfish, the impersonal, the worthy work, is man's real work.

"And this point of view is also essentially the Theosophical standpoint, since Theosophy looks on man, the actual man, as of divine nature and descent. Theosophy does not deny any of the real facts of scientific knowledge, which have been won by so many serious searchers for the mystery of life and man's being; yet Theosophy does see in man something far different from a mere evolved animal, with naught behind him in his ancestry but some brutal ape-like being whose product he is. Theosophy sees and proclaims a dual line of inheritance



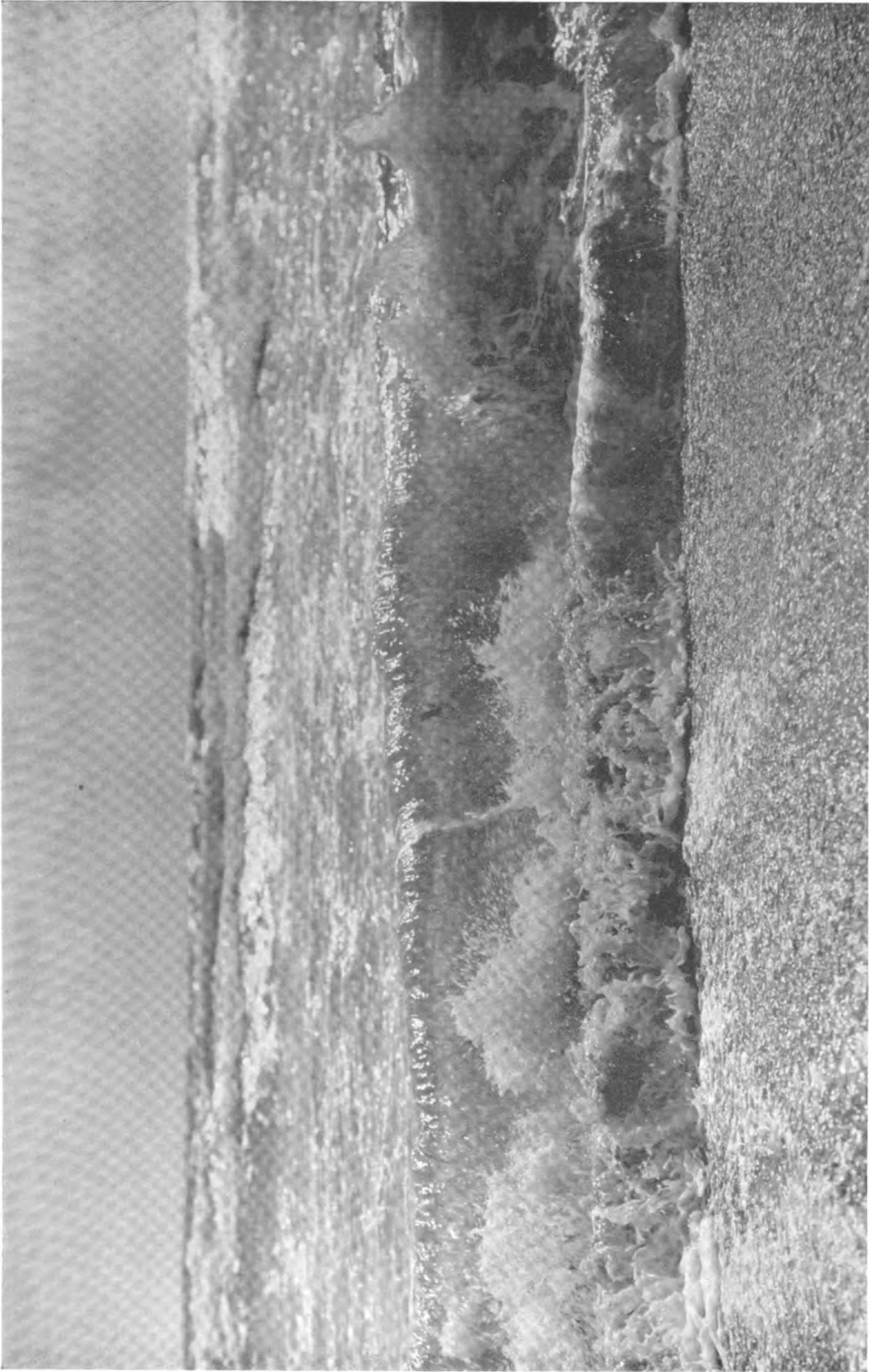
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VIEW OF ONE OF THE PRIVATE RESIDENCES, INTERNATIONAL THEOSOPHICAL HEADQUARTERS



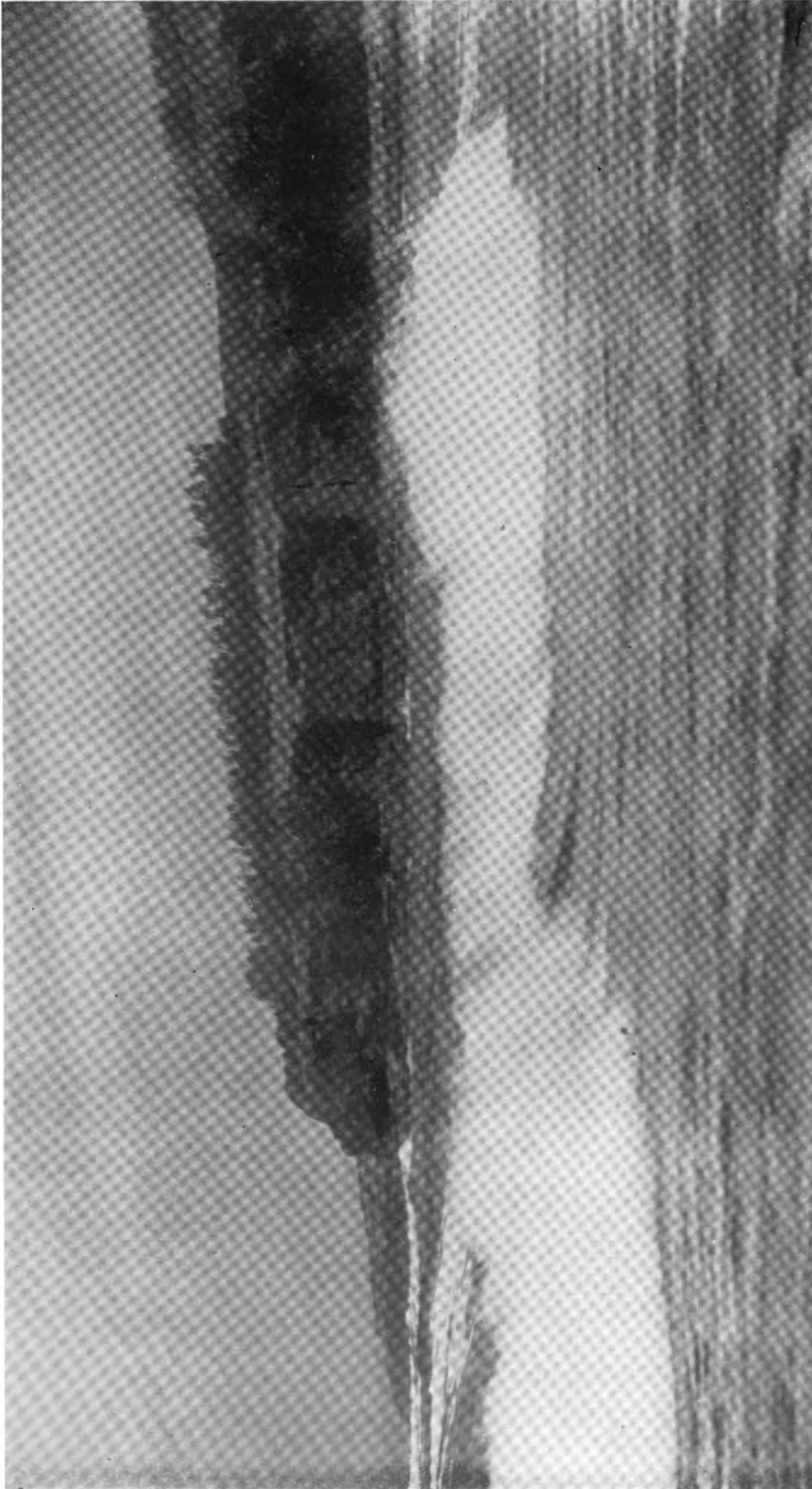
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ONE OF THE FLOWER-BORDERED DRIVEWAYS THROUGH THE GROUNDS OF THE RÁJA-YOGA COLLEGE



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THE INCOMING TIDE ON THE SHORES OF LOMALAND



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A GLIMPSE OF THE PACIFIC, INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

for man; one the slowly evolved animal body, which has grown through ages of upward adaptation to ever greater consciousness and greater fitness to be a tool of man the thinker and worker; and then, by the side of that evolution of the vehicle, the involution of the divine self into that vehicle.

"And once we come to this Theosophical, as indeed we may say, this rational, conception of man's work, we see further that in order to do it to the fullest extent man must know himself and must recognize his own divine heredity. He must think of himself in that light, and just in proportion as he does so think of himself will all life become real, and even its trials will become joys. For is not the doing of a great thing that calls forth all the powers and builds the nature in its doing, is not that a joy even in its difficulty? And to the inner thought of the divine self of a man, his keenest trials met and surmounted, faced and used to become stepping-stones indeed, must be actual joys. Every true man loves a real task, and so must the soul love its great task in the work of the world."

— From the *San Diego Union*, July 3, 1916

**Theosophy
the
Balancing Power**

The speaker at last night's meeting of the Universal Brotherhood and Theosophical Society at the Isis Theater was Dr. Lydia Ross, whose subject was "Theosophy, the Balancing Power in Human Life." Dr. Ross spoke of many phases of human life. She said in part:

"The many advantages of up-to-date hygiene, athletics and preventive treatment do what physical means may do for the child's body. The precocious brain of the restless modern child leaves no fault to be found with its mental capacity. Indeed one of the most difficult of school problems is how to deal with a certain degenerate brilliancy coupled with a dulled and deficient moral sense.

"To restore equilibrium is a vital necessity for the normal evolution which should proceed equally upon physical, mental and moral lines. It is not more brains, but more balance that our children need. A cultivation of the child's best nature, his impersonal part, develops his intuition, growing in proportion to the employment we give it, and which helps us to perceive and understand the realities of things with far more certainty than can the simple use of our senses and exercise of our reason. What is commonly called good sense and logic enables us only to see the appearances of things. But the instinct of which I speak is a projection of our perceptive consciousness, which acts from within outwards, and awakens in us spiritual senses and power to act. This is true discrimination, and it comes from within and is the product of a balanced character, wherein the inner man controls the functions and the operations of not only the physical senses, but of the mind as well.

"The balancing power of Theosophy in all the affairs of human life is to be found in this recognition of human duality, and the actual divinity of man himself, who rises by this self-faced evolution — both alone and as part of the race made up by himself and those fellows who are on the same path, that of learning the great meaning of life, with himself."— From the *San Diego Union*, July 10, 1916

At the close of a reception in her honor in the Rotunda
Mrs. Diana Belais of the Râja-Yoga Academy, August 9th, 1916, **Mrs. Diana Belais**, President of the New York Anti-Vivisection Society, spoke as follows:

Visits
Point Loma

"I feel that I must call you all my friends, because I know you are all anti-vivisectionists. Your beliefs, your work, your lives all mean that one thing: that you do not draw the line at the sub-human; you are doing all you can for the human, and when you come to the lower orders of life, you know that there is continuity of life, and that it is your duty to help and to protect the dumb creatures, just as it is your duty to help each other as human beings.

"I should much rather, this evening, hear Madame Tingley talk about her work, because I feel that I have never before passed an afternoon such as this. The work here is so large; it is so far-reaching; it is so fundamental; and it is so great in spirit and in all that it means to humanity and even to sub-human life, that I shall go away from here inspired to try to emulate it in a little way. We cannot always do all that we would, but if we do all that we can, the sages have said that mortals can do no more. So I must satisfy myself with that. But Madame Tingley's example, and what she has achieved is to me perfectly wonderful, and I am pleased to pay my tribute to her. She had not only the gift to dream the dream of the imagination, to see what ought to be done, but then she actually put this dream into execution, she made her dream a real thing in life; and that which she has done is to me so inspiring that she is to me the greatest woman in the world today; she is undoubtedly a genius, and I am pleased to render my little tribute to her.

"The young lady who spoke here this evening was so kind as to say that I would carry with me the sympathy of all the Theosophists and of the students of the Râja-Yoga College; and I am only too glad to feel this, because I am sorry to tell you that the appreciation of the continuity of life is very rare, it is very limited; and even people who are trying to do good to each other, as a rule stop suddenly when they come to the sub-human orders. Their hearts or their imaginations are incapable of feeling with those sub-humans. They cannot realize that there is so much similarity between the sub-humans and the humans. They seem to think there is an abyss there that is impassable; that there is no occasion to pass it; that they have no duties in regard to those poor creatures on the other side of it; and hence those creatures are neglected, and worse than that, abused. And even those humans who you would think would know better, will ignore even the ordinary cruelties in life. They see something on the street and it makes no impression on their imaginations or on their hearts.

"And then when you come to vivisection, the question is even worse, because of the inherent selfishness of the human being. Vivisection, they are taught, does *them* good. And with that all sympathy stops. It is impossible, when the doctors are told that vivisection will save the man, or will do this, or that — it is impossible then to arouse them to any consideration outside of that. They do not seem to care; and that is the reason that the struggle of the anti-vivisectionist is

such a severe one. They believe that it is right to sacrifice the sub-human for the sake of the human; and they stand upon that platform; and it is almost impossible to move them. And that is what the work of the anti-vivisectionist is: to try and show everyone that vivisection is not necessary; that they do not need vivisection in order to save themselves; that the best authorities are against vivisection, and that there is no unanimity of feeling as to its value.

"Of course morally our arguments, we feel, are unanswerable; and I do not think that even the vivisectionists take issue with us there; but they do come back upon the brutal, materialistic standpoint that they are willing to accept the sacrifice of all the sub-humans, under whatever torture may be necessary, to secure the saving for their own benefit. You see it is selfishness of the crassest, cruelest and most remorseless kind; and we are trying to do away with that.

"And that is where your good work comes in to help us, by teaching unselfishness, by teaching altruism; by showing the beauty of doing things for others, and doing things simply because they are right. There is where you help anti-vivisection. You believe with us that life is continuous; that the sub-human is entitled to protection; that it should not be tortured under any circumstances, even for ourselves. That consciousness on your part is helping anti-vivisection right along; and we could not have more valuable coadjutors than this wonderful organization, this Lomaland, which is devoted to all that is high, and good, and true, and beautiful; and I am only too thankful that I can feel that henceforth we have you as friends and helpers in that way; and I shall remember this day as long as I live, and thank you heartily for it."

THE FRENCH ACADEMY OF SCIENCES, AND ATLANTIS

M. PIERRE TERMIER, of the French Academy of Sciences, in an appendix to the Annual Report of the Smithsonian Institution, says:

"No affirmation is yet permissible, but it seems more and more evident that a vast region, continental or made up of great islands, has collapsed west of the Pillars of Hercules, otherwise called the Strait of Gibraltar, and that its collapse occurred in the not far distant past. In any event, the question of Atlantis has been placed anew before men of science. It may be, indeed, that the poets were once more right. After a long period of disdainful indifference, observe how in the last few years science is returning to the study of Atlantis. How many naturalists, geologists, zoologists or botanists are asking one another today whether Plato has not transmitted to us, with slight amplification, a page from the actual history of mankind?"

Quoting from a well-known passage in the *Timaeus*, he remarks that it has not at all the coloring of a fable, but possesses an exactness almost scientific. After referring to the lava which has been dredged up, he adds that the entire eastern zone of the Atlantic bottom is in movement, forming an unstable zone in which great cataclysms have occurred and may again at any moment.

The Universal Brotherhood and Theosophical Society

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

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

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

MEMBERSHIP

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

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

OBJECTS

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

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

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

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

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

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

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

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

THE SECRETARY

International Theosophical Headquarters
Point Loma, California

The Theosophical Path



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POINT LOMA, CALIFORNIA, U. S. A.

KATHERINE TINGLEY, EDITOR

THE PATH

THE illustration on the cover of this Magazine is a reproduction of the mystical and symbolical painting by Mr. R. Machell, the English artist, now a Student at the International Theosophical Headquarters, Point Loma, California. The original is in Katherine Tingley's collection at the International Theosophical Headquarters. The symbolism of this painting is described by the artist as follows:

THE PATH is the way by which the human soul must pass in its evolution to full spiritual self-consciousness. The supreme condition is suggested in this work by the great figure whose head in the upper triangle is lost in the glory of the Sun above, and whose feet are in the lower triangle in the waters of Space, symbolizing Spirit and Matter. His wings fill the middle region representing the motion or pulsation of cosmic life, while within the octagon are displayed the various planes of consciousness through which humanity must rise to attain to perfect Manhood.

At the top is a winged Isis, the Mother or Oversoul, whose wings veil the face of the Supreme from those below. There is a circle dimly seen of celestial figures who hail with joy the triumph of a new initiate, one who has reached to the heart of the Supreme. From that point he looks back with compassion upon all who are still wandering below and turns to go down again to their help as a Savior of Men. Below him is the red ring of the guardians who strike down those who have not the "password," symbolized by the white flame floating over the head of the purified aspirant. Two children, representing purity, pass up unchallenged. In the center of the picture is a warrior who has slain the dragon of illusion, the dragon of the lower self, and is now prepared to cross the gulf by using the body of the dragon as his bridge (for we rise on steps made of conquered weaknesses, the slain dragon of the lower nature).

On one side two women climb, one helped by the other whose robe is white and whose flame burns bright as she helps her weaker sister. Near them a man climbs from the darkness; he has money-bags hung at his belt but no flame above his head, and already the spear of a guardian of the fire is poised above him ready to strike the unworthy in his hour of triumph. Not far off is a bard whose flame is veiled by a red cloud (passion) and who lies prone, struck down by a guardian's spear; but as he lies dying, a ray from the heart of the Supreme reaches him as a promise of future triumph in a later life.

On the other side is a student of magic, following the light from a crown (ambition) held aloft by a floating figure who has led him to the edge of the precipice over which for him there is no bridge; he holds his book of ritual and thinks the light of the dazzling crown comes from the Supreme, but the chasm awaits its victim. By his side his faithful follower falls unnoticed by him, but a ray from the heart of the Supreme falls upon her also, the reward of selfless devotion, even in a bad cause.

Lower still in the underworld, a child stands beneath the wings of the foster-mother (material Nature) and receives the equipment of the Knight, symbols of the powers of the Soul, the sword of power, the spear of will, the helmet of knowledge and the coat of mail, the links of which are made of past experiences.

It is said in an ancient book: "The Path is one for all, the ways that lead thereto must vary with the pilgrim."



The Theosophical Path

An International Magazine
Unsectarian and nonpolitical

Monthly

Illustrated



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

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

Said the king: " Bhante Nâgasena, what is the reason that men are not all alike, but some long-lived and some short-lived, some healthy and some sickly, some handsome and some ugly, some powerful and some weak, some rich and some poor, some of high degree and some of low degree, some wise and some foolish? "

Said the elder: " Your majesty, why are not trees all alike, but some sour, some salt, some bitter, some pungent, some astringent, some sweet? "

" I suppose, bhante, because of difference in the seed."

" In exactly the same way, your majesty, it is through a difference in their Karma that men are not all alike, but some long-lived and some short-lived, some healthy and some sickly, some handsome and some ugly, some powerful and some weak, some rich and some poor, some of high degree and some of low degree, some wise and some foolish. Moreover, your majesty, the Blessed One [the Buddha] has said as follows: 'All beings, O youth, have karma as their portion; they are heirs of their karma; they are sprung from their karma; their karma is their kinsman; their karma is their refuge; karma allots beings to meanness or greatness.' "

" You are an able man, bhante Nâgasena."

— From the MILINDAPAÑHA, 65, ii;
translation by Warren.

THE THEOSOPHICAL PATH

MONTHLY ILLUSTRATED

EDITED BY KATHERINE TINGLEY

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

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

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COMMUNICATIONS

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

MANUSCRIPTS

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

SUBSCRIPTION

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

REMITTANCES

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

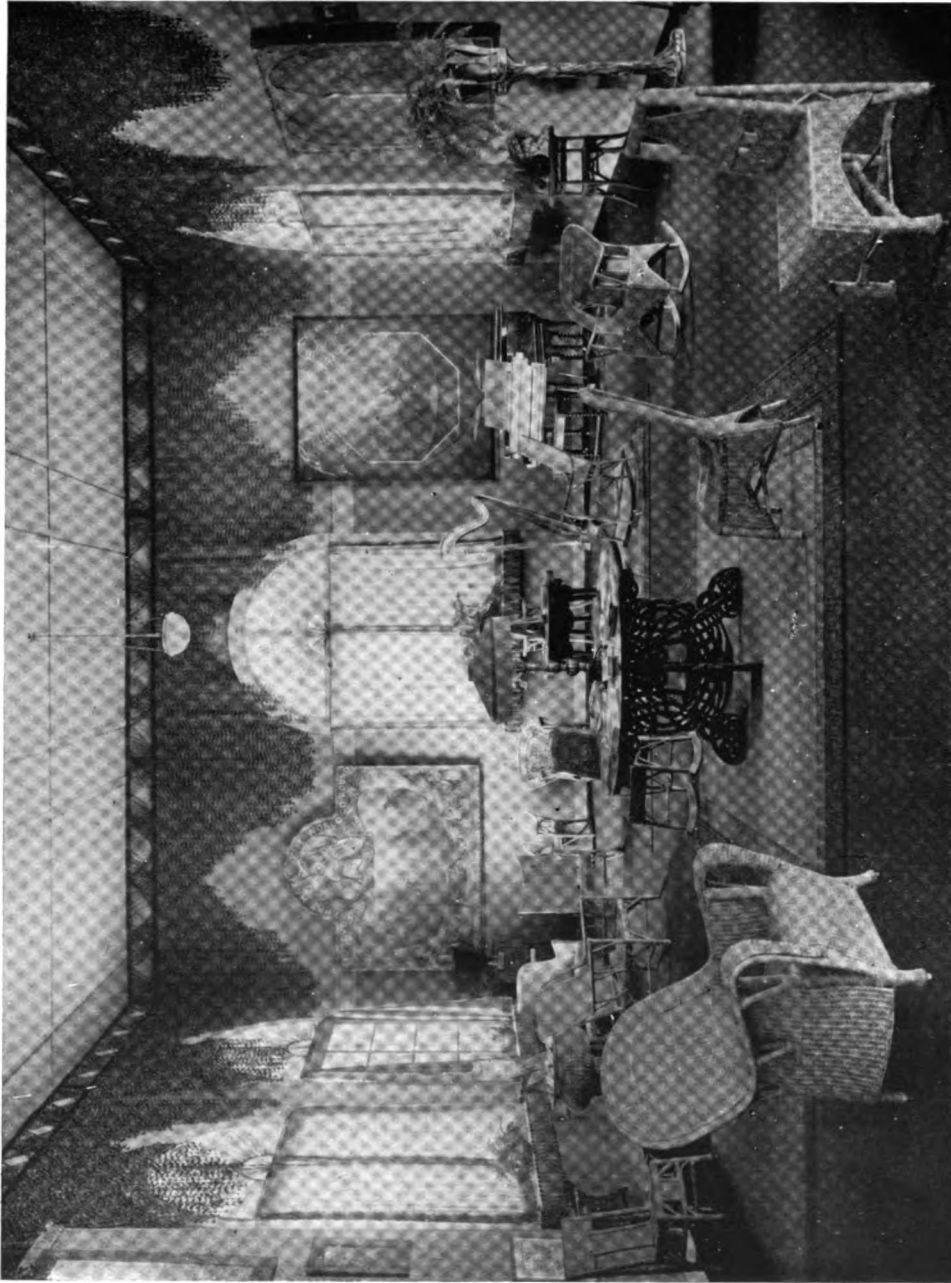
CLARK THURSTON, *Manager*
Point Loma, California

VOL. XI No. 5

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VIEW OF THE RECEPTION HALL IN THE BUILDING OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY AT THE PANAMA-CALIFORNIA EXPOSITION, SAN DIEGO, CALIFORNIA

Announcement for 1917

OWING to the fact that everything going into the making of a book or magazine has increased in cost from fifty to one hundred per cent, an increase which is now generally recognized as registering a permanent new level of prices, we are obliged to increase the subscription price of THE THEOSOPHICAL PATH to \$3.00 per year, beginning herewith; single copies 30 cents.

In order, however, that this necessary increase in the price may be accompanied by a corresponding increase in what we give our subscribers, marked changes in the typographic and artistic character of the magazine will be provided for. The beauty of the illustrations hitherto given our readers, coming out of the work of the Lomaland Photographic and Engraving Department, has met with the highest praise both in America and abroad. But to these illustrations will now be added many others—four-color plates, new combinations of half-tone and color illustrations, with also the addition of illustrative vignette and other text illustrations throughout the body of the pages.

These changes will follow immediately on the installation of complete new equipment added to every part of the printing plant of the Aryan Theosophical Press, from the photo-engraving and illustrating departments, the composing rooms—now put upon a complete Monotype basis, to the automatic feeding machines for the pressroom, and bookmaking machinery for the bindery.

To the many friends of THE THEOSOPHICAL PATH and the Theosophical Movement we send acknowledgments for the past years which have seen this magazine grow from the small 32-page monthly, *The Path*, started by William Q. Judge in 1886; and we bespeak the like continued appreciation for the years to come.

Special: To present subscribers whose year begins with the December number, as well as to any new subscribers, an advance subscription for 1917, accompanied before December 1st by the remittance for the year, will cover the full thirteen numbers to December, 1917.

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XII

NOVEMBER, 1916

NO. 5

ENDURANCE is the crowning quality,
And patience all the passion of great hearts.— *Lowell*

SILENCE, THE KEY TO KNOWLEDGE:

by H. T. Edge, M. A.



WHY do both individuals and communities so often find themselves debarred from the attainment of desired knowledge? It is because of their unfitness to receive it, due to their failure to observe the conditions necessary for its possession.

If a man has in his constitution the seeds of wasting disease, it is no use pumping vitality into him, because the deadly germs will waste it all; nay more, it is worse than useless, because the destructive maldy will be fed and its destructive work hastened. People who despoil flowers cannot be allowed in gardens, property has to be guarded against thieves (whereby the honest share in the deprivation), and information is withheld from those who would abuse it.

In the present order of society there is no adequate safeguard against the abuse of knowledge. Our resources of knowledge are at this moment being ransacked for contributions to the service of mutual destruction, and in times of peace the same resources are often utilized to the utmost for purposes purely selfish. We live under an order wherein it is possible for private concerns to send out agents for the purpose of fastening an injurious habit upon a population in order that commercial profit may be reaped. Refraining from discussing the morals of this fact, and regarding it simply as a fact, we make the point that it is enough to explain why knowledge should be withheld.

The position of a teacher, such as H. P. Blavatsky, or any other teacher who might be imagined as coming, can be understood in the light of the above considerations. There have been those who have

sought to pervert Theosophy to personal ends, the result being coteries and cults which mimic Theosophy as the parasitic fungus on the roots of the *yerba santa* mocks the violet blossoms of the real plant.

When the subordinate vital processes of the human body escape from the balancing and controlling power of the central vitality, wasting diseases set in, and the resources of the constitution are burnt up. But these destructive ailments begin in the mind. Our prevalent mental condition today exhibits a predominance of the destructive (or "catabolic") forces, whose symptoms are a tendency to wastage and dissipation of resources. Knowledge, under present conditions, is either public property or the perquisite of a privileged coterie, and neither of these conditions satisfies our ideal of what is desirable.

The divorce of science from religion is hailed by many writers as a triumph for the progress of thought; but it is pertinent to consider what were the causes of that divorce. One or both of the partners must have been unfaithful to the trust, the result being disunion and the determination to try to live apart and pursue separate ends or contract other alliances. The divorce was the first stage of a decomposition, resembling the separation of the synthetic and analytic processes in the body from one another, and resulting in the gradual deterioration of both.

Doubtless there is a boundless ocean of knowledge latent within man himself, and readily available as soon as the requisite conditions can be observed; but man himself, by his own action, shuts off the supply, as a racing engine turns off its own steam.

It may be doubted whether it is possible for a wise teacher, under the conditions of his status as such, to withhold knowledge from a competent inquirer, or to impart it to an incompetent one; which, if so, throws on the inquirer the responsibility of making himself competent. A student, attracted to a certain line of inquiry, might find that certain unfavorable conditions prevailing in his own internal anatomy (mental or otherwise) rendered the further pursuit of that inquiry undesirable; in which case, if wise enough, he would postpone the study in favor of more profitable pursuits. A teacher, responding to an appeal, might feel disposed to give information that was valuable, instead of information that was desired; thus quite undeservedly incurring the resentment of the applicant, unless (as before) that individual happened to have enough wisdom to see the point.

We shall not extort much knowledge either from God or Nature

unless we fulfil the conditions, the first of which, as all wise teachings declare, is to eliminate covetousness from our nature. As long as we harbor the propensity to kill the goose for its golden eggs, or to bleed the cow, or to hang the roc's egg in our dome, we shall have to remain content with what we can get by such behavior. Wastefulness is certainly characteristic of our civilization; though there is constructive work, the total effect probably leans to the destructive side. The same condition is observable in the vitality of civilized communities: there is an increasing preponderance of degenerative diseases. These conditions threaten disaster unless checked and counteracted. The remedy is obviously to build up a stable and well-balanced organism — using the word “organism” both in the individual and the corporate senses. This is what the Universal Brotherhood and Theosophical Society is doing: its Râja-Yoga education does it for the growing generation, and the organization of its student-life does it for the older people. This Theosophical work is to be regarded as a beginning, a seed, a model: it will grow and spread, as its efficacy becomes manifest.

The attainment of knowledge is usually regarded as a process of accretion and accumulation; but another view represents it as the attainment of a position of equilibrium. It is to be compared with the ascending of a mountain, in order to command the view, rather than to the garnering of riches. Not by piling up erudition or multiplying accomplishments, but by simplifying our own nature is knowledge according to this second view to be attained. The process is in some respects a contrast to the other, for it lies in a process of simplification rather than of complication.

The word “silence” is always associated with the Mysteries, and is indeed synonymous, “mystery” being derived from a word meaning to close the eyes or the lips. This silence, though referring principally to the secrecy sealing the lips of the candidates, can also be construed in a wider sense; and then it means the self-restraint which the aspirant for knowledge finds it necessary to observe, not merely in his speech, but in his acts, and even more in his thoughts and emotions. Without such self-restraint, anything he might receive would be frittered away and the gate closed against further reception.

The immense advance in applied science is a favorite theme, but it has failed to make good in the desired sense. This is an instance of knowledge acquired without the previous acquisition of a superior kind

of knowledge that is needed in order to render serviceable our possession of the other kind. It is an instance of Manas under the power of Kâma — that is, of mind led by desire. Great quantities of things are invented simply to employ the active mind of the inventor, and many more are invented with the view of bringing wealth to the inventor. Thus new wants are actually created. This state of affairs is compelling us to attend to more urgent matters, in order to restore the balance. The body politic is like an individual who has over-developed his nerves and muscles and brain until they have depleted his constitution, leaving him weak at the center, unbalanced, and shaky. He needs to go slow and build up his stamina.

That there is urgent need for the knowledge that can enable us to control our affairs cannot be denied; but the urgency seems merely to breed more and more theories and systems. Political economy is largely based on the principle of regulating jarring interests by a system of checks and counter-checks; but ingenuity can get around any such system. Instead of appealing to self-interest, why not appeal to conscience? Why not let public reprobation be the check to transgression? In other words, why not recognize the higher nature of man? This higher nature is the source of knowledge; the kind of knowledge that proceeds from the lower nature misleads us, as we see. The common divinity of man is the basis of universal solidarity and is wider than nationalism. If, then, nations desire the wisdom that shall bless their counsels, they must invoke the God in man and place more reliance on the power of hallowed motives. Similarly an individual seeking wisdom to guide his life must rely on his higher nature as the source of wisdom for him, and must trust in the efficacy of right motives.

Among the various inadequate motives for seeking knowledge, we may enumerate personal aggrandizement and other well-recognized desires, but must speak more particularly of a less easily defined incentive which is variously described as curiosity and the love of knowledge for its own sake. This leads people into side-tracks and wastes their time. The extreme case is that of the crank who spends half his life in the elaboration of some wonderful system, and produces a book about it, which is quite incomprehensible to anyone else. Less aggravated cases, in whom the malady takes acute forms instead of chronic, or the ailment is benign and seasonal, are those who follow these useless pursuits as a hobby. Their efforts are not linked up with

any of the main objects of their life; and to this extent their intellectual faculties can be described as being more or less idly spent or frittered away.

The imagination is a very competent thief of our wealth; habits of day-dreaming are sometimes indulged to the point of a serious disease. To ordinary vision such a condition might seem a harmless eccentricity; but not so to a keener vision. The victim is slowly accumulating a great force — gradually transferring instalments of his vitality to another plane. He is building up the destructive side of his nature at the expense of the constructive side. His case is not unlike that of the man addicted to the use of a narcotic drug. By suchlike inordinate uses of the mind, this function of the mind becomes predatory and acts as a waster of substance and energy.

The mind is often compared to a lake, whose still surface can reflect, but which is quite opaque when ruffled; or to a mirror which may be either burnished or tarnished. The attainment of knowledge is therefore likened to the stilling of ruffled waters or the cleansing of the bronze face of a mirror; and it is said that unruly emotions create the turbidity that blots out vision. Certain it is that trembling is a symptom of emotion, and that calmness is conducive to wholesome reflection. This may stand as a lesson for the individual aspirant to knowledge, but we must not forget the application of the principle to corporate mankind. Man the corporation is truly in a turbid condition at present; and we are afflicted by the presence of that greatest of all possible magpies, the periodical press, which does for the public at large what the gossip over the teacups and pipes does for private coteries. Silence is surely called for, whether in the individual or the community — silence, not only of the tongue, but of those inner gossiping tongues of our minds, and of the emotions.

As said before, knowledge is not to be regarded as the piling up of an accumulation, but as the opening of an eye. The most important thing in education is to equip the pupil with the ability to learn whatever may be necessary; it is better to endow him with a capital digestion than to place large quantities of assorted viands in his interior. It is said that, despite the inordinate distension of the curriculum, the amount of pabulum actually digested by the average pupil is quite small; if this is so, the cause must be non-assimilation and malnutrition, consequent upon the exhibition of excessive doses of food upon a debilitated stomach. The robust digester is able to ex-

tract the nutriment from the mass and dispose of the non-assimilable portions; and these are our scholastic successes.

After all, what is knowledge for? Knowledge what to do with our lives is the kind that counts. Since we have minds, we must learn how to use them; life cannot be, for us, a mere drifting, as it might be if we were mindless. Wisdom is the getting rid of delusions, and it is familiar enough that the attainment of wisdom has been compared to a letting out of the imprisoned splendor within the Soul, rather than to the putting in of something from without. *Silence* is the condition of attaining knowledge, and it is the lack of this quality that prevents the attainment.

THE SCHOOL OF PYTHAGORAS AT CROTONA: * by Dr. Arnaldo Cervesato (Rome, Italy)



ONE of the greatest glories of ancient Italian thought was the School that Pythagoras, leaving the isle of Samos, his mother-country, founded at Crotona, about the year 530 B. C., after his lengthy sojourn in Egypt and at Babylon. Few ruins now remain of this famous city of Magna Graecia. Crotona was built at the western extremity of the Gulf of Taranto, near the Lacinian promontory, and facing the open sea. Together with Sybaris, Crotona was one of the two most flourishing cities of southern Italy, renowned for its temples, for its Doric constitution, for its athletes victorious in the Olympic Games, for its medical schools whose alumni rivaled the Asclepiads. The Sybarites owed their immortality to their reputation for luxury and effeminacy; but the Crotoniates, on the other hand, so rich in moral qualities, would perhaps have been forgotten, if it had not been for the asylum which they had the glory of having offered to the great school of esoteric philosophy known under the name of the Pythagoric Sodality. This School not only may be considered as the mother of the later Platonic School, but also as the archetype of all idealistic fraternities that followed it; yet, however illustrious these latter may have been, they never attained to the greatness of their Mother.

The situation was magnificent: an undulating country; numerous

* This was the ancient city of Magna Graecia, Italy, and has no reference to modern places of that name.

groves of fruitful olives; luxuriant vegetation; and all around in an immense semi-circle, the palpitating waters of the Ionian Sea, across which passed the white-colored triremes.

Pythagoras, upon his arrival at Crotona (perhaps accompanied by numerous disciples who followed him from Samos, as Professor Gianola suggests), began publicly to announce his teachings in discourses such as won for him the immediate sympathy of his hearers, who assembled in crowds to listen to his inspired words; for he taught truths that had never before been heard in that region. Received with marked deference by the people and by the aristocratic party as well, which latter at that time held in its hands the power of the government, his admirers, moved by the enthusiasm aroused by his teaching, erected an ample edifice in white marble—a *homakoeion*, or “common hall”—in which he would be able to set forth his doctrines with dignity, and in which they might assemble to live under his direction. The tradition (as we find it in Iamblichus and in Porphyry) adds other particulars: Pythagoras entering the gymnasium, is said to have so conversed with the young men there exercising as to have excited their profound admiration; and this fact coming to the notice of the magistrates and senators of the city, these latter also are said to have determined to hear him for themselves. Pythagoras, invited to speak before the Council of the Thousand, obtained such emphatic approbation that he was further invited to make his teaching public: upon which multitudes flocked to hear him, moved by the fame of the austerity of countenance, by the sweetness of discourse, and by the exceeding novelty of the reasoning of the foreigner. His authority, by rapid stages, so grew that finally he exercised in the city an actual moral dictatorship; then it extended its influence, spreading over the neighboring countries of Magna Graecia, as far as Paestum and Sicily; it was very strong in Sybaris, Tarentum, Rhegium, Catana, Himera, and at Agrigentum; disciples of the one and of the other sex came to him from the Greek colonies, as well as from the Italic tribes of the Lucani, the Peucetii, the Messapii, and even from the Romans; while the most celebrated legislators of that part of the world: Zaleucus, Charondas, Numa and others, are said to have had Pythagoras for their preceptor. It may therefore be truly said that by his sole influence and merit there were everywhere established order, liberty, morals and laws. In this fashion, says Lenormant, “he was enabled to realize the ideal of a Magna Graecia *welded into a national union*,

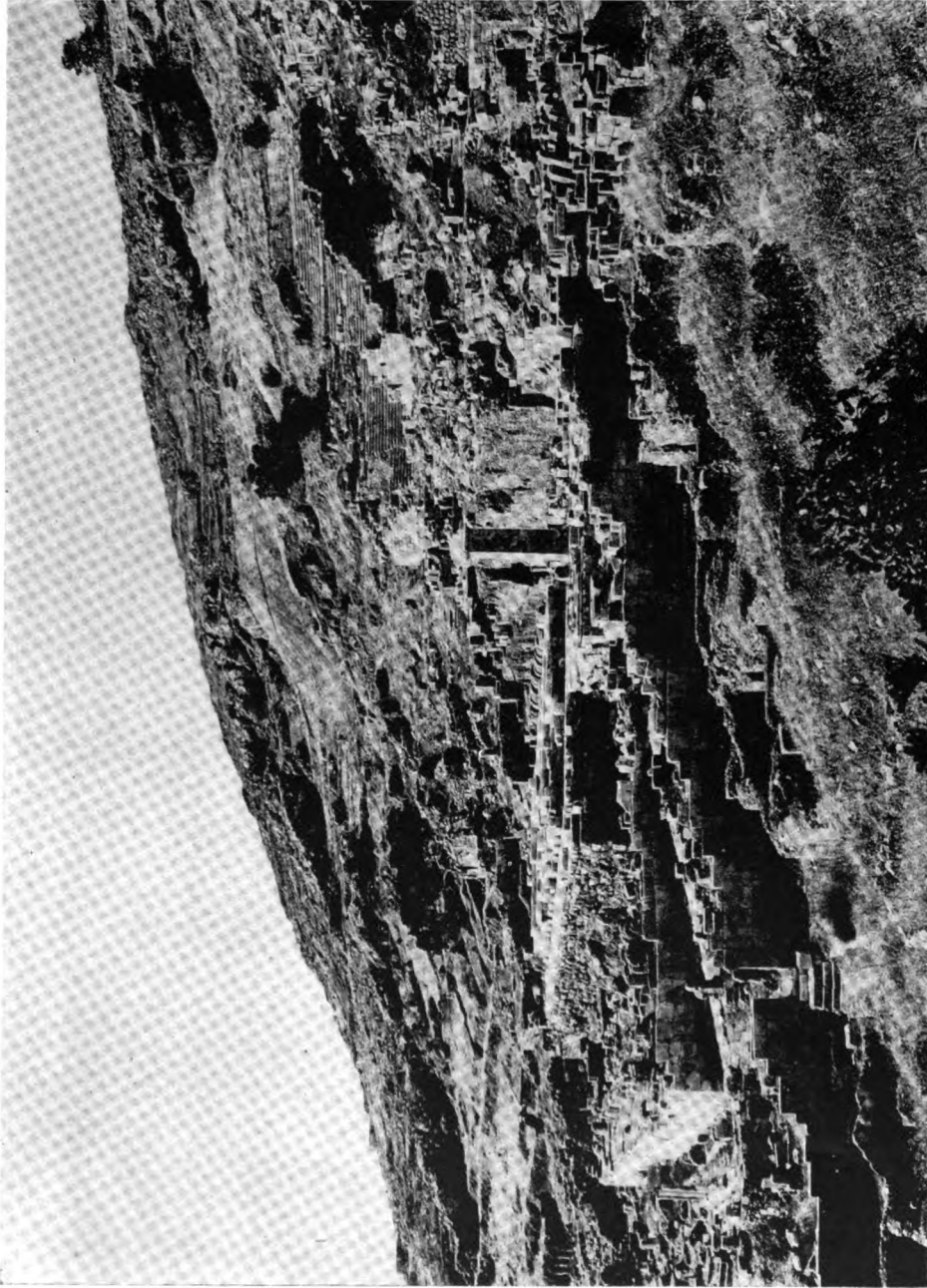
under the hegemony of Crotona, and notwithstanding the differences of race of the Italic Hellenes"—but this is inexact, since, as we shall see, the design of Pythagoras was in his teaching and action neither political nor national, but purely *human*. Perhaps (another writer adds) another person was not stranger to the reception that the great philosopher met with, and to the success obtained by him — another person whom Pythagoras must have met when he was at Samos: the celebrated physician Democedes. But without doubt, the approbation that Pythagoras met with in Crotona and the enthusiasm excited by him throughout all Magna Graecia, were rather the result, on the one hand, of the intrinsic qualities of his teachings and his doctrines; and on the other of the disposition of the peoples among whom he was, to understand and appreciate him — than of merely personal acquaintances. We know that mysticism and every idealistic impulse always found among them general and prompt recognition and large numbers of followers, and this, not only in ancient times, but also during the Middle Ages, and in modern times. It is in this attitude of the peoples of the Southlands that lies the reason for the rapid diffusion of the Pythagoric doctrines, which were accepted almost universally; so much so that many, seized with admiration for the profound science of the Master, allied themselves with him, and, desirous of penetrating further into the depths of his philosophic system (of which they perceived and sensed the vastness and wide sweep), came few by few to live with him, drawn into his orbit of action and of thought by that spontaneous sympathy which the really great apostles of Humanity have always exercised over others.

Thus was formed the Sodality, whose doors were opened to all of good repute — men and women; and to his philosophical followers the Master gave the same rule that he had seen in operation in the schools of the Orient and of Egypt, in which, as it has been hinted, he himself had received knowledge of the Mysteries. The institution founded by Pythagoras became in time an educational society, a scientific academy, and a model city in miniature, under the direction of a true initiate. It was through theory combined with practice, and through the sciences working with the arts, that the students slowly arrived at the comprehension of that Science of sciences, at that magical harmony of the soul and of the intellect with the universe which the Pythagorics considered as the *arcanum* of philosophy and religion. The Pythagoric School has great interest for us, because it was the



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THE SEASHORE AT CROTONA AND A GLIMPSE OF THE IONIAN SEA; SOUTHERN ITALY



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RUINS AT CROTONA, ITALY



Lomaland Photo. & Engraving Dept.

RUINS OF A GREEK TEMPLE AT METAFONTUM, NEAR CROTONA, ITALY



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TWO ATTIC VASES FROM THE TIME OF PYTHAGORAS (FIFTH CENTURY B. C.)
FOUND AT CROTONA, ITALY

1. An Offering to the Gods
2. Oedipus and the Sphinx

most noteworthy attempt to establish a popular initiation: a synthesis by anticipation of Hellenism and of Christianity, it grafted the fruit of science on the tree of life, and thence drew knowledge of that interior and living operation of Truth which alone awakes a living faith.

II

The situation of the Pythagoric School was a beautiful one. Shining in the sunlight at the summit of a hill, among the cypresses and the olives, as one coasted along the seashore its porticos, gardens and gymnasium caught and held the eye. The Temple of the Muses towered over the two wings of the edifice with its graceful colonnade, giving an impression of beauty and lightness that was almost aerial. From the terrace of its outer gardens, one looked down upon the Prytaneum, the harbor, and the forum of the city; in the distance the gulf melted away along the sharp coast-lines, as in a huge agate bowl, and the Ionian Sea swept the horizon with its line of blue. At times might be seen women clad in robes of shining color leaving the left wing of the edifice, and descending in long files to the sea, through the cypresses: they go to their rites in the Temple of Ceres. Frequently, too, from the right wing, might be seen men clothed in pure white, ascending to Apollo's fane. And certainly, the charm of it all over the curious imagination of the youth was not diminished by the thought that the school of the initiates was placed under the protection of those two divinities, of whom one, the Great Goddess, enwrapped within herself the profound mysteries of Womanhood and of the Earth; and the other, the Sun God, revealed those of Man and of the Heaven.

Thus it lay, mystically smiling in the sunlight, the little city of the Elect, outside of and above populous Crotona. Its tranquil serenity attracted the cultured classes of the youth; but nothing was seen of what went on within; it was alone known that it was difficult to enter therein for residence. A simple hedge of living plants was the only defense against intrusion into the gardens belonging to the institution of Pythagoras, and the entrance-gate remained open during the day. But close by the gate there stood a statue of Hermes, and on its plinth was engraved the following legend: *Eschate bebeloi!*: "Away, ye profane!" And all respected this solemn commandment of the Mysteries.

Those of the youth who desired to enter into the Society were obliged to submit to a period of probation and trial. Presented by their

parents or by one of their teachers, such were readily admitted into the gymnasium, where the novices were seen absorbed in games according to their respective ages. The newcomer would have noticed at the first glance that this gymnasium was much unlike the gymnasium of the city: there were no violent cries, no noisy groups, no horse-play, no vain show of strength on the part of the athletes on the ground challenging one another in turn, and closing, naked muscle against naked muscle; but groups of affable and courteous youths, who, two by two, were walking in the porticos or exercising in the arena. The newcomer was immediately invited to join in the conversation, as if he had been one of themselves, for there was none of that offensive eyeing of the latest comer, accompanied with suspicious or malicious smiles, that we know so well. Others in the arena were exercising themselves in the course, by throwing the javelin and the discus, or were arrayed in sham battles under the form of Doric dances, for Pythagoras had utterly banished from his Institution body-to-body wrestling, saying it was not only superfluous but dangerous to develop pride and hate together with strength and agility; that men destined to practise the virtues of friendship should not begin by falling to the ground together nor by rolling in the dust like ferocious beasts; that a true hero would always fight with courage, but without fury; and that hate renders us inferior to any adversary we may have. The newcomer heard these maxims of the Master repeated by the novices, who were more than glad to communicate to him their precocious wisdom. At the same time, the novices invited the stranger to contradict them freely, if he so desired, and as freely to express his own opinions. Encouraged by these invitations, the ingenuous aspirant very soon showed openly his real nature; happy at being listened to and, as he thought, admired, he perorated at his ease, and swelled with pride. But meanwhile the teachers were observing him from nearby without interrupting him; and Pythagoras himself, coming unobserved, studied his gestures and words, observing with particular attention his manner of walking and of laughing. The laugh, he used to say, manifested the character in indubitable fashion, and no dissimulation can render beautiful the smile of an evil man.

III

What was the real inner working of the School?

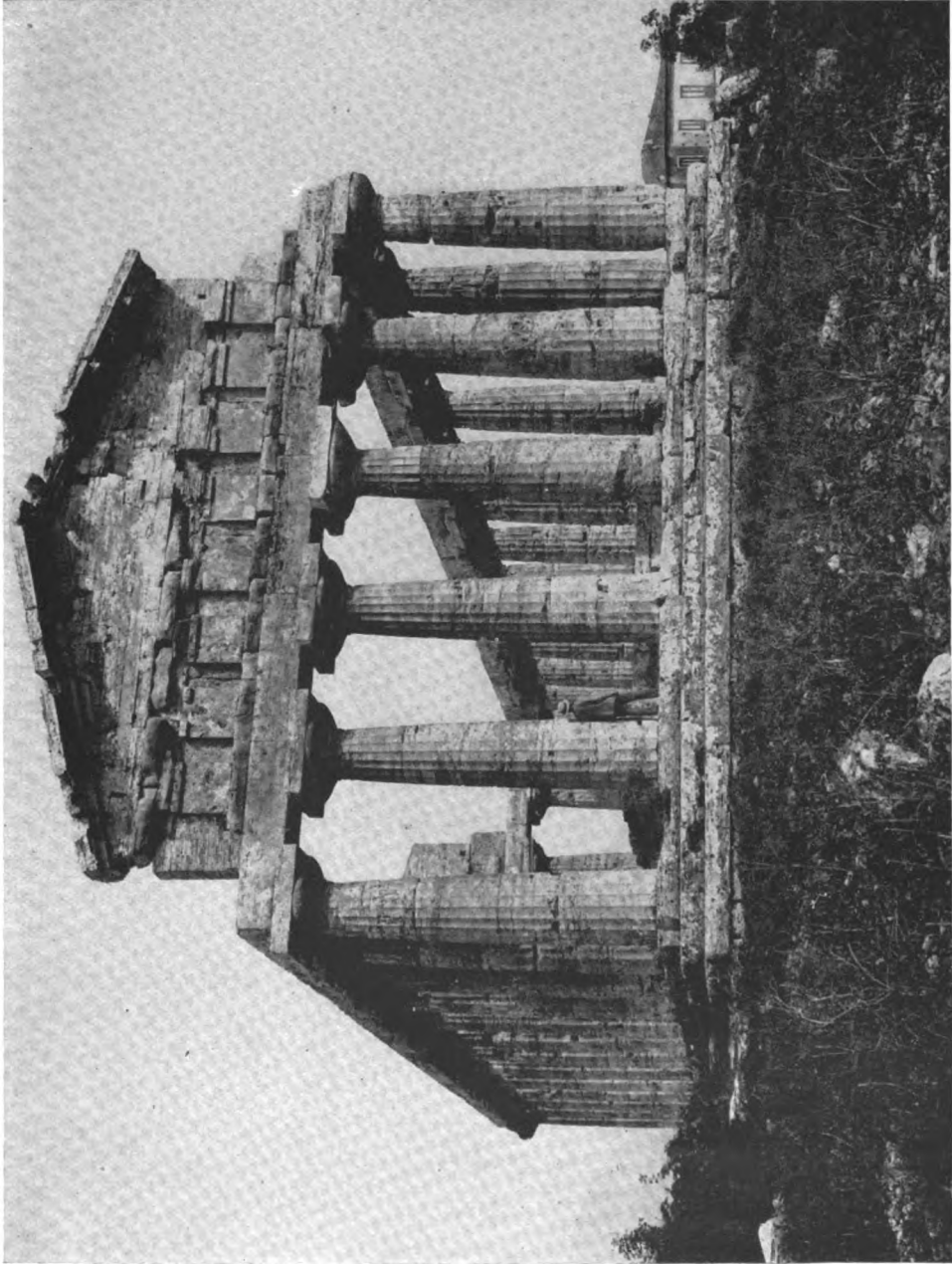
Two classes of pupils were known: the first consisting of those who were admitted to a grade of initiation (genuine or familiar disciples), the second consisting of the novices, or simple "hearers" or "Pythagorists"; to the former class, itself divided into various grades, perhaps in correspondence with the different degrees (Pythagorics, Pythagorei, Physici, Sebastici), which class were the direct disciples of the Master, was given the *esoteric* or secret doctrine; the other class could attend only the *exoteric* or open lectures. These latter lectures were essentially moral in character. The second class were never admitted to the presence of Pythagoras, but, as says the tradition, they heard him only, speaking behind a screen which hid him from their eyes.

Before obtaining admission, not merely to the grades of initiation but even to the ranks of the novices, the candidate had to undergo proofs and examinations of the most rigorous kind, for, as Pythagoras said, "Not every piece of wood was fit to become a statue of Hermes"; before everything, as Aulus Gellius relates, there took place a physiognomic study of the candidate which was supposed to give evidence of his moral disposition and intellectual aptitudes; if this examination was favorable and if the knowledge procured concerning his personal conduct and former life was satisfactory, he was admitted without more ado, and there was prescribed for him a determined period of silence (*echemythia*), which varied, according to the individuals, from two to five years. During this period of probation it was lawful for him only to listen to what was said by others, nor was he permitted to ask for explanations or to make observations of any sort. This was called the "novitiate" (*paraskeue*), which also comprised the long periods of meditation and the rigorous and severe discipline of the passions and desires, a discipline which was enforced by means of trials of no small difficulty. They who passed successfully through this period, learning in it the two most difficult things: *to listen* and *to keep silence*, were admitted among the number of the Mathematics (*mathematici*); and then only were they allowed to speak and to ask and even to write on what they had heard, freely expressing their thoughts. Learning to increase the power of their interior faculties, their understanding became step by step more elevated and more extended, even reaching communion with the absolute *Being* immanent in the universe and in man. He who reached this stage, which was

the highest summit of the philosophical training, and which marked the end of all the esoteric teaching, obtained the title corresponding to this initiation, which is that of Perfect (*teleios*) and of Venerable (*sebastikos*); or, perhaps he called himself simply and pithily, Man.

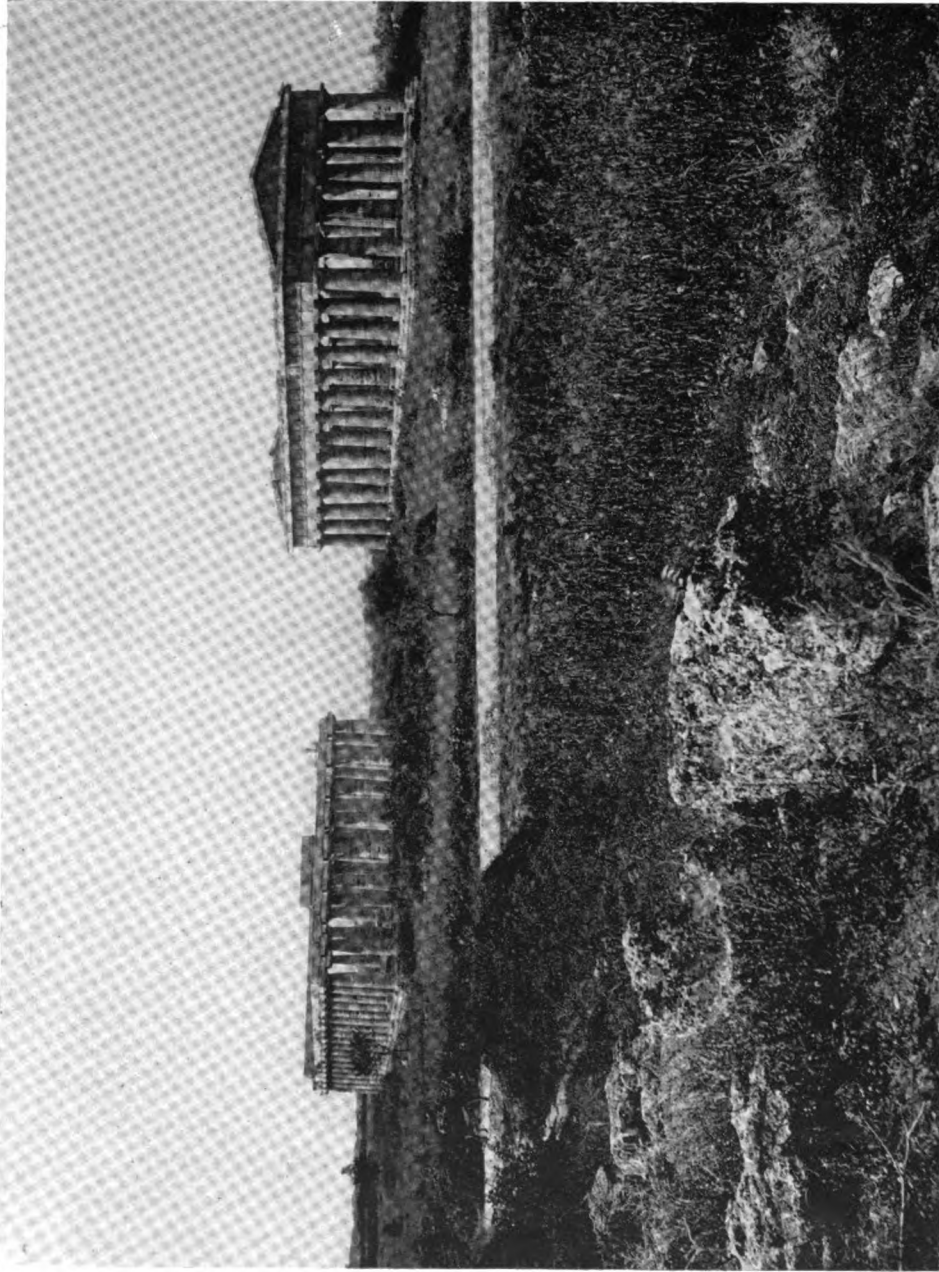
The first conditions that were demanded of the initiates were those of silence and secrecy in their association with all others, without exception of parents or friends. So rigidly was this principle adhered to, that if any one of the initiated had let drop from his mouth or hand anything whatsoever concerning the mystic secrets to one not an initiate, he was expelled as unworthy of belonging to the Society, and was considered as dead by the others, who raised to his memory a cenotaph in the grounds of the Institution. The unwavering firmness with which the Pythagorics guarded all that appertained to the secret things of the School was not only well known, but passed into a proverb. After the same rule was he also considered as dead, who, after having given good hopes of himself and his spiritual possibilities, ultimately showed himself as inferior to the conception of his capacity which he had at first aroused in others. Such cases as this last, however (and it is well to signify the fact) were very rare, since the length of time of probation which preceded the passage from one grade to another had as one of its main objects to render impossible, or to reduce to a minimum, all mistakes or delusion of the kind.

Reception among the number of the novices, or even the passing the gates of initiation, in no wise obligated the individual to follow the cenobitic life. On the contrary, many, whether from their social condition or because they found themselves unable wholly to renounce the world, or yet from other reasons, continued their ordinary life, shaping this last, nevertheless, according to the principles of morals and the knowledge which they had acquired; thus actually diffusing around themselves, by practice and word, the good which it was the object of the teaching to instil. The last were the *active* members, of whom we know something from literary matter that has come down to us; on the other hand, the others, the Speculators (observers, meditants, students) lived in the Institution, where, in perfect accord with all the other practices and laws of the Institution itself, which had for object to destroy all forms of selfishness and individual pride, there was observed full community of goods. And it is not at all wonderful, nor something to be denied as possible offhand, that men whose lives were given to meditation and study on philosophical and



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FRONT OF THE TEMPLE OF CERES AT PAESTUM, SOUTHERN ITALY



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TEMPLE OF NEPTUNE AND TEMPLE OF CERES, PAESTUM, SOUTHERN ITALY

religious grounds, and to moral practices, and who lived together for a single purpose, should put into a common fund their goods in order to forward the teaching and the diffusion of their ideas. What reasonable cause would hinder the disciples within the Institution, no longer held by the chains of the world, from entering into this community of material goods? And as to those of the Society who were not the inner students, but the outer, is it not natural to think that springing from the principles of brotherhood and love they found in their common doctrines, motives of their own impelled them spontaneously to give not only their worldly substance, but indeed, themselves to the common end? And to their brothers? We know that the Pythagorics used particular signs of recognition, such as the pentagon and gnomon, cut on their *tesseræ* (tickets, signs), or a characteristic form of salutation; all of which they employed as means of mutual recognition, or as calls for aid in the common pursuits, or to establish their identity as fellow-members of the Sodality in places distant from Crotona; for there were schools, similar to the one we know of at Crotona, in many places both of Magna Graecia and of the East.

The life led by the inner students, *i. e.* those permanently established in the Institution, is sufficiently known to us from the narratives of the Neo-Pythagorics, and from the notices scattered here and there in the works of the most ancient authors. All was governed by precise regulations that no one ever transgressed; and this is easily understood by reflecting that each one of these regulations had its justification in reason, and that, excepting a few which were rigorously prescribed, they were given more in the form of rules of conduct or as counsels than as actual commands.

Early in the morning, after the rising of the sun, the inmates rose and spent some time walking up and down in tranquil and silent places, among temples and through groves, without speaking to anyone before they had well prepared the soul with meditation and self-recollection. Then they united together in the temples or similar places, to learn and to teach — because every inmate was both teacher and learner — while they continually practised especial inner exercises in order to acquire mastery of the passions and command over the senses, developing within themselves in special effort will-power, memory, and the higher and more recondite faculties of the spirit. But there was no vain effort to mortify the flesh, or forced and obligatory renunciation of the normal and innocent pleasures of life, nor other similar ab-

errations from good sense, of the monastic or conventual type: Pythagoras only desired that each one should endeavor to subject the body to the spirit, in order that this latter might be free in its operations and in its inner unfolding; yet the body should be kept healthy and strong and beautiful, because in it the spirit should possess, if possible, a perfect instrument.

To this last end were also instituted the gymnastic exercises of all classes in the open air, and the minute prescriptions regarding hygiene, and more especially regarding food and drink. In general, the meals were very frugal, reduced to what was strictly necessary, and all that could becloud the spirit and prevent the serene workings of it, or that might overload the stomach, was eliminated. Bread and honey in the morning; vegetables cooked or raw, very little or no meat at all, and if taken, then only of specified parts and of certain animals; rarely fish, and no wine, or extremely little, in the evening, during the second meal. This meal must be ended before sunset, and it was preceded by walks, in this case not solitary, but taken by students in groups of two or three; and by the bath. The supper finished, the companions reunited around the tables in groups of ten or less, and conversed quietly with each other, or read those works which the eldest of themselves might prescribe — poetry or prose; or listened to soft music, which disposed their souls to joy and tuned them to a sweet interior harmony. For “Music, by which all the parts of the body are composed into a ceaseless unity of vigor, is also a method of intellectual and moral hygiene, and therefore completes its work in the perfectly disciplined soul of each Pythagoric.” Nor were there lacking, finally, during the day, a few simple ceremonies of a religious character, or, to speak more precisely, of a symbolical character, which served to maintain always living and present in each one the thought of and the reverence for that Essence from Which emanated and to Which must return — according to the mystical doctrine of the Master — the spiritual and substantial principle of every human being.

Other records tell us of total abstention from the chase, and of the use of pure white garments; and that the hair was allowed to grow long. As regards the question of celibacy being obligatory, as Zeller says, not only is this not endorsed by any record, but it is also contrary to the many records which speak of Theano, the wife of Pythagoras, by whom he is said to have had sons, and also contrary to others

wherein are set forth the rules regarding the best times for conjugal relations; it is contrary also — and this is more important — to the spirit of the doctrine of the Philosopher, for whom the Family was sacred, and the duties belonging thereto were indicated with much precision and accuracy, extraordinarily so with regard to the teachings given to the women. But, on the other hand, celibacy was practised by a certain number of the most fervent disciples, who, entirely devoted to the philosophical doctrines of the Sage, probably thought that the chains and occupations of family life would form an obstacle hindering them from the exercise of completest liberty in their studies.

IV

Such are, in brief, the notices that have come down to us of the external history of the Institution of Pythagoras and of its interior conduct. As regards more particularly the teaching, we have seen above that it was dual: and that to be admitted into the *closed* or *secret* portion of it, it was necessary to have demonstrated, through long years of trial, that the aspirant was worthy, and that he had all the required aptitudes for receiving it. He who gave, or rather who could give, no such guaranties, might enjoy only the *exoteric* or *common* teaching, without recondite symbolism, and within the reach of all, and withal of a character essentially ethical. We have also noted that the *esoterics* were initiated gradually into forms of knowledge — theoretic and practical — growing by regular degrees more difficult and more abstruse, which were hidden under the veil of especial symbolic formulae, easy to remember and of a schematic type. This method had the advantage that even if these formulae became known to the profane, they revealed nothing of their secret and metaphorical sense. By this method it was hoped to avoid the peril that knowledge of a superior order might fall into the possession of minds incapable of understanding it, minds which, precisely for that reason, would divulge it with restrictions of sense, with limitations, and with imperfections derived from inadequate intelligence; a possible consequence of which would be that discredit and ridicule might be cast upon not only the fundamental doctrines, but also upon the entire teaching. The criterion used in imparting this knowledge was that “it is not permitted to tell all to everyone,” and such a criterion — aristocratic in the larger and finer sense of the word — *i. e.*, the imparting the knowledge in proportions proper for the individual’s capacity, certain-

ly cannot be called illogical, or considered as a sign of vain ostentation or of intellectual pride. As a matter of fact, is it not true that doctrines intrinsically good have, through too great diffusion, lost little by little a large part of their primal perfection; and have ended either by becoming clothed in all sorts of disguises and defilements, or by losing entirely their real or substantial character, retaining only the outward signs or formal marks of this last? In the second place, the individual never being asked for more than what his natural faculties and his real instruction could bear, and the development of these faculties themselves proceeding according to that scale which Nature herself laid down for their unfoldment, and according to the different grades of their relative superiority in the ordered and harmonious inner economy of the human being, it never happened that the inner equilibrium was disturbed — that equilibrium in which we see duly balanced in perfect harmony the various aptitudes of everyone. Consequently, there was born for the individual and in himself a peace undisturbed, and a faith in himself which utterly closed all the avenues whereby discouragement or distress might have entered into his soul. All one's life was placed under the guidance of a systematic and continual education; and those who had passed further onwards than others, made a diligent, conscientious and unceasing study of the aptitudes of each individual in the Institution.

Love was considered to be the supreme law and guide for the initiated as regards association among themselves; and this applied with equal force to their relations with all other men. Love, in fact, reigned sovereign in their souls, avid only of good, and desirous of bringing into actuality in this life that ideal of justice which is, in all ages, the undying aspiration of all upright men.

The Institution had various trials to meet, even during the life of Pythagoras. New political factions, formed in Crotona, opposed him and his work, and the Master was obliged to endure not a few vicissitudes of this kind, and even persecutions.

But his example lives on: Among the ruins of Crotona there still speaks to us from out of the dust and the wreck a mighty Word, which, from the earliest, taught men the true sense of these three grand things: Religion, Brotherhood, Theosophy.

The many readers of THE THEOSOPHICAL PATH, and friends of the Theosophical Movement will enjoy seeing the following series of illustrations of the interior of Mme. Katherine Tingley's Lomaland residence. In these rooms there have been received and entertained, during the past few years, many public workers, humanitarians, scientists and educationalists prominent in America and abroad. And here are gathered also many rare and beautiful objects of art, books, and other mementos of Mme. Tingley's several trips around the world and shorter visits to nearly every country — Egypt, India, China, Japan, Russia, Sweden, Italy, and other places in Europe. --- *Sub-Editor*



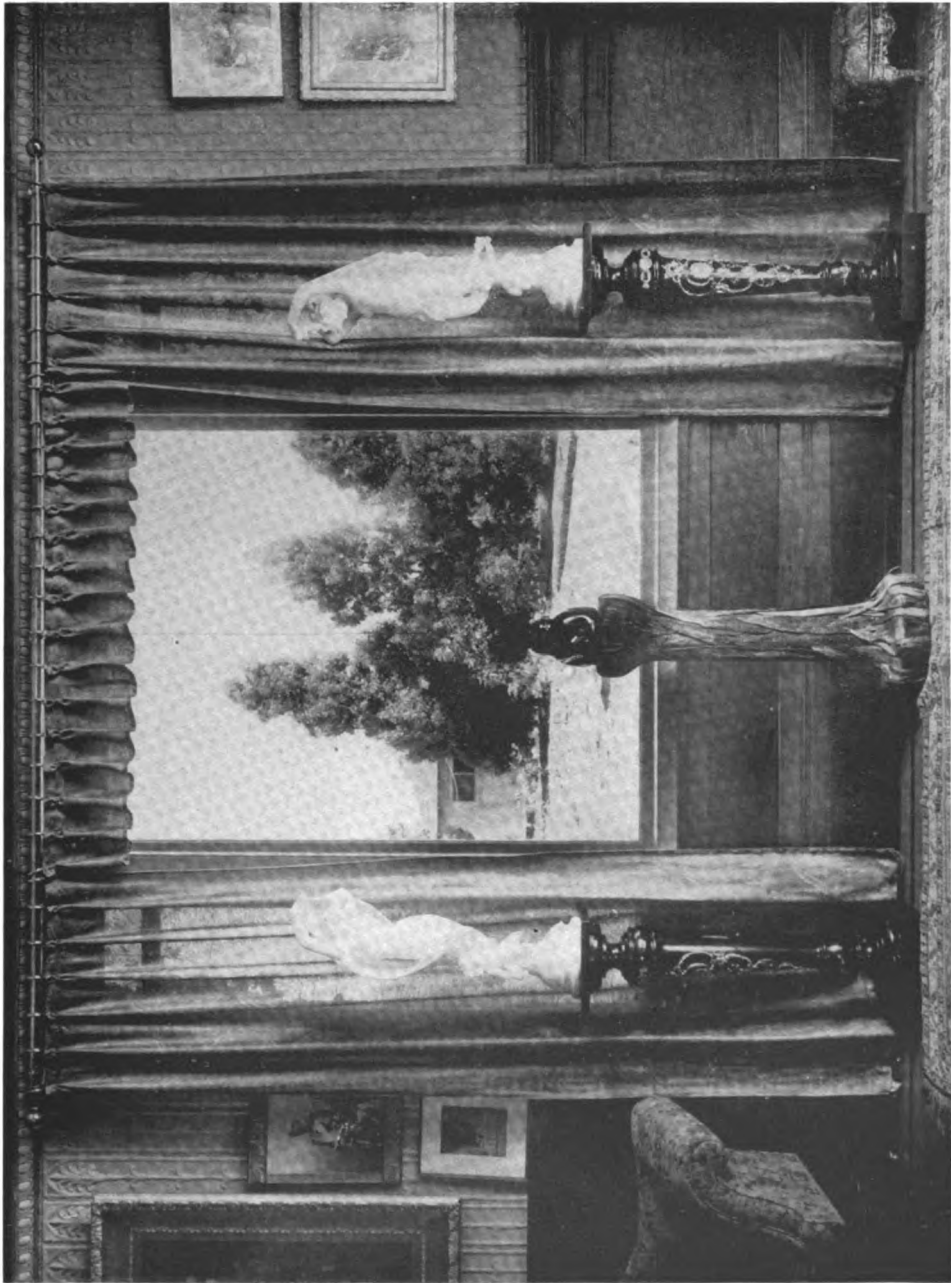
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A GLIMPSE OF THE FRONT ENTRANCE OF KATHERINE TINGLEY'S
LOMALAND RESIDENCE



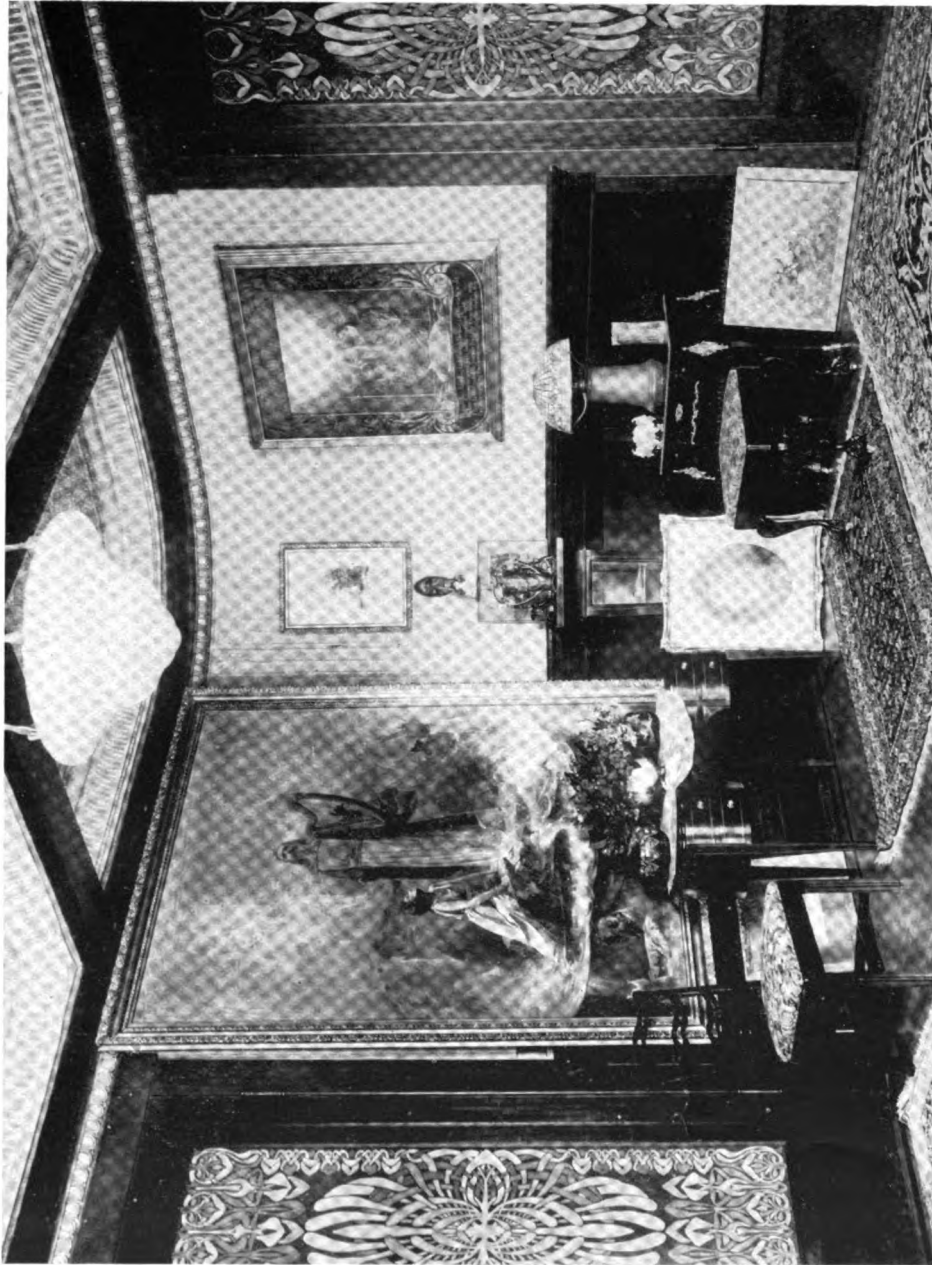
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CORNER OF THE RECEPTION ROOM IN KATHERINE TINGLEY'S LOMALAND RESIDENCE



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ANOTHER VIEW OF THE RECEPTION ROOM IN KATHERINE TINGLEY'S LOMLAND RESIDENCE



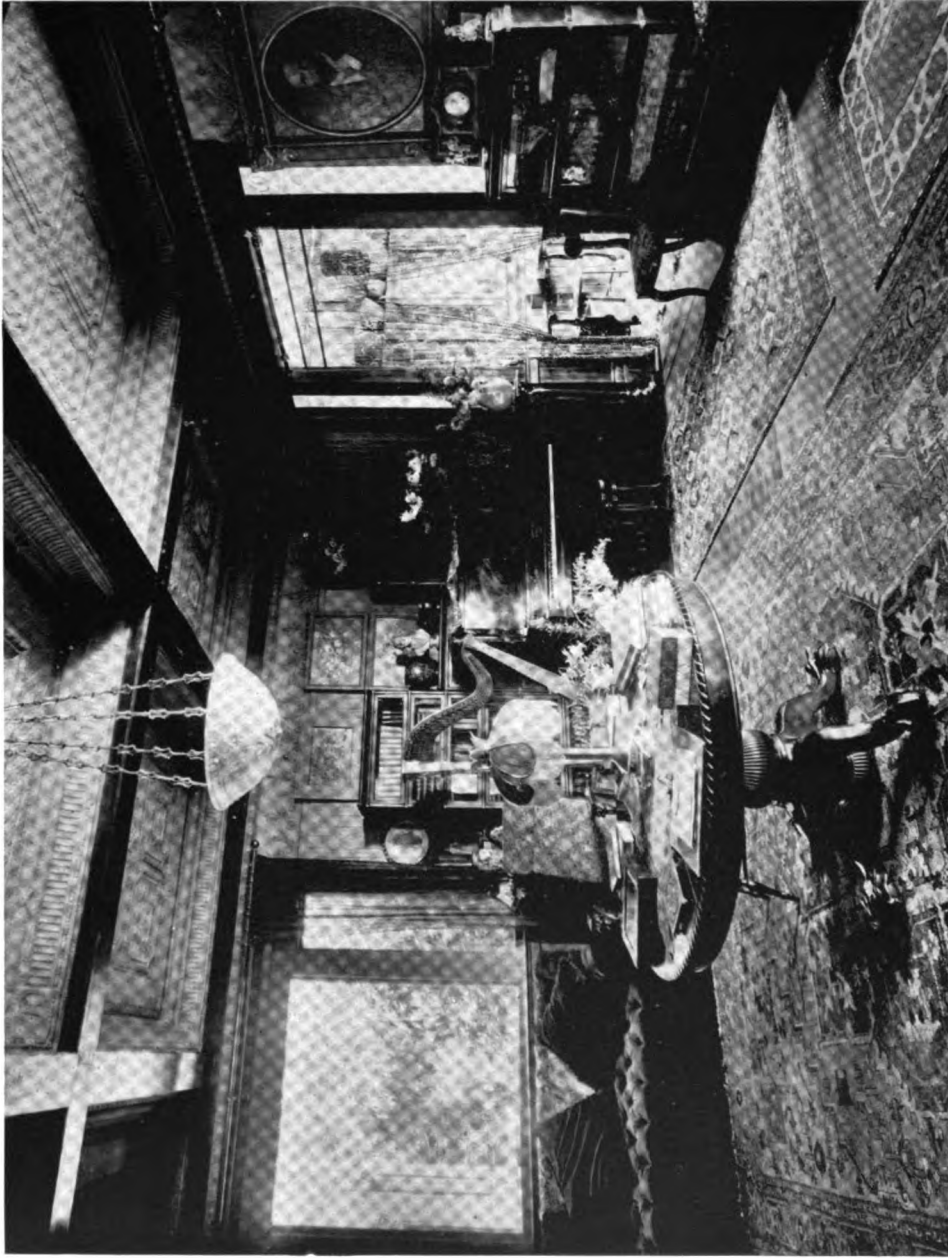
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A THIRD VIEW OF THE RECEPTION ROOM IN KATHERINE TINGLEY'S LOMALAND RESIDENCE



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A CORNER OF THE DINING ROOM OF KATHERINE TINGLEY'S LOMALAND RESIDENCE



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THE LIVING ROOM IN KATHERINE TINGLEY'S LOMALAND RESIDENCE



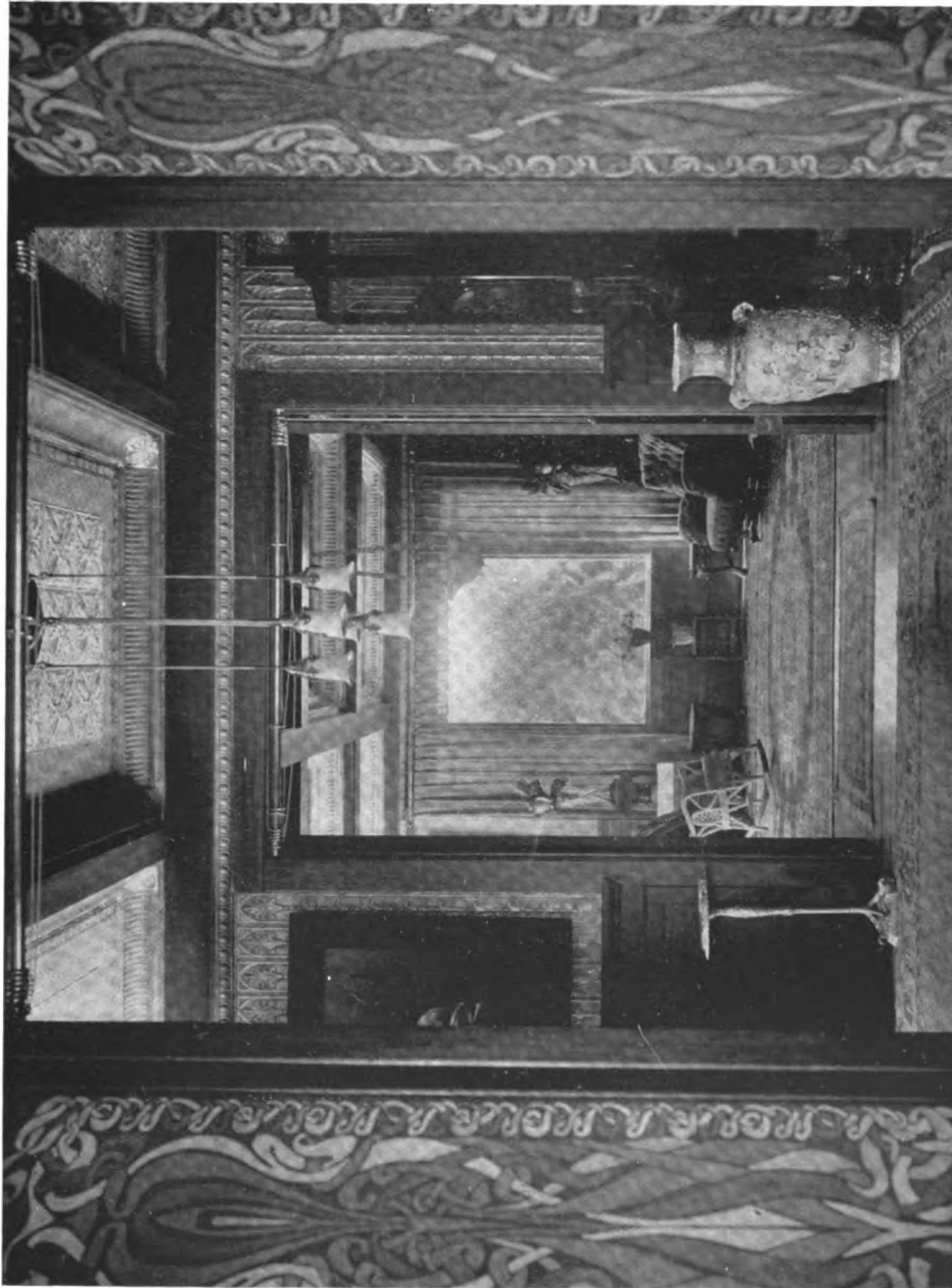
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THE LIVING ROOM, ANOTHER VIEW: KATHERINE TINGLEY'S LOMALAND RESIDENCE



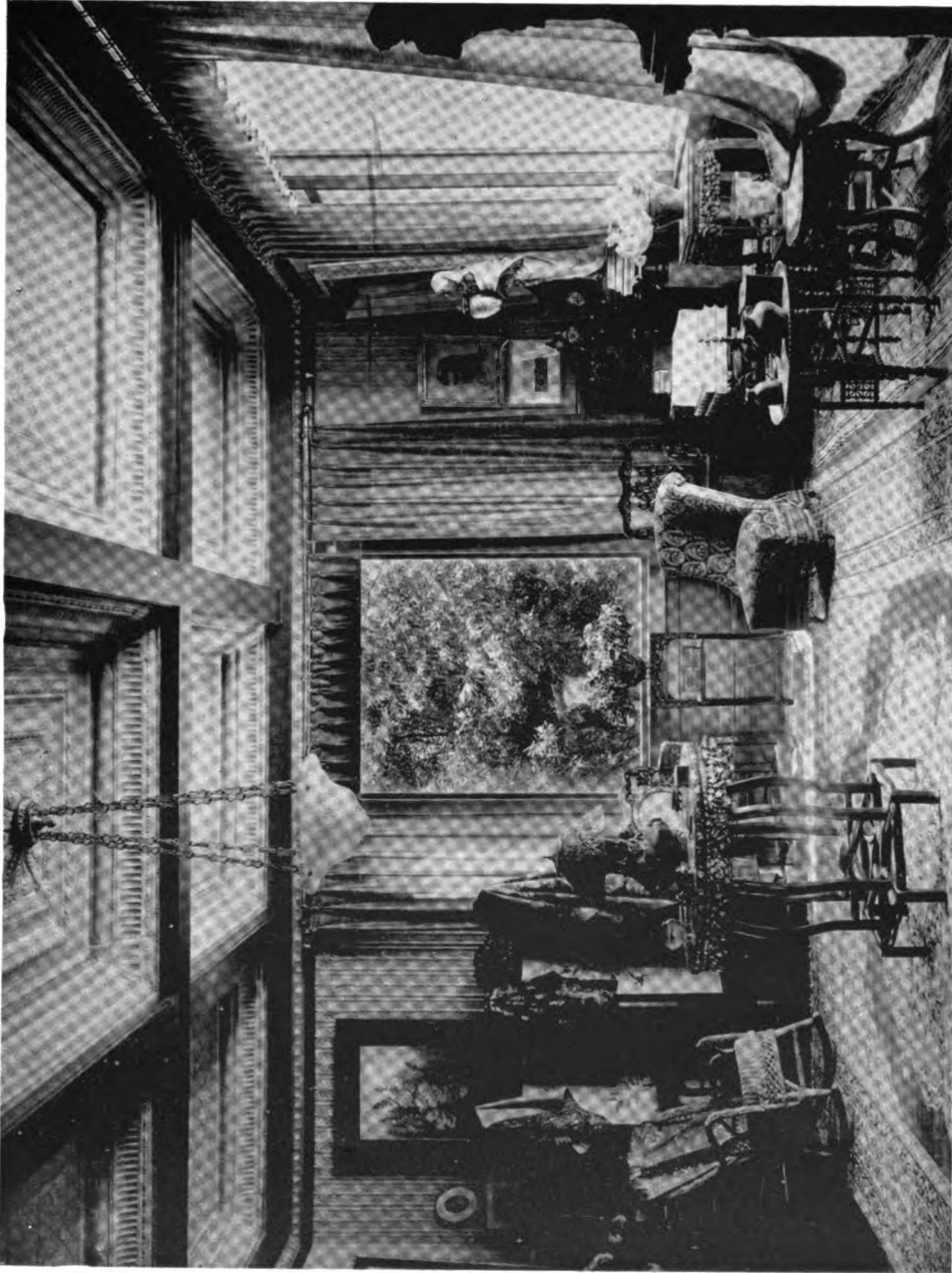
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THE LIVING ROOM, ANOTHER VIEW: KATHERINE TINGLEY'S LOMALAND RESIDENCE



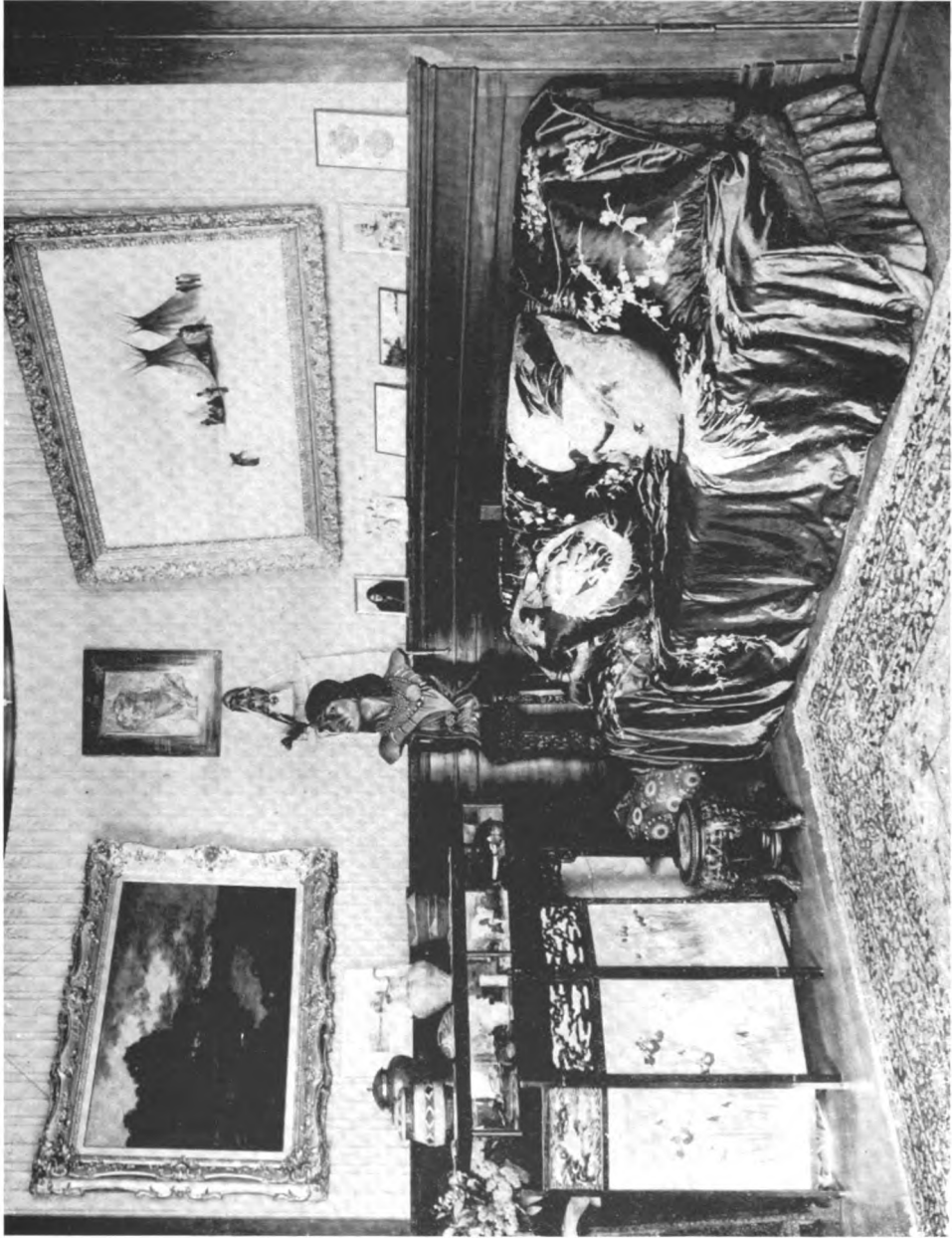
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**PART OF HALLWAY LOOKING INTO THE ORIENTAL ROOM IN
KATHERINE TINGLEY'S LOMALAND RESIDENCE**



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THE ORIENTAL ROOM : KATHERINE TINGLEY'S LOMALAND RESIDENCE



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CORNER IN THE ORIENTAL ROOM: KATHERINE TINGLEY'S LOMALAND RESIDENCE



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ANOTHER CORNER IN THE ORIENTAL ROOM
KATHERINE TINGLEY'S LOMALAND RESIDENCE

GOLDEN THREADS IN THE TAPESTRY OF HISTORY: by Kenneth Morris

PART III

CHAPTER VI — THE GOLDEN THREADS OF ESOTERIC ISLAM



IT would not do to claim too much for the Abbassids: ambition brought them into power, and they used their victory cruelly enough. Yet their first sovereigns were for the most part wise and liberal rulers, and better and truer men than the Ommeyads who had gone before them. The great thing was that they had supplanted the house that supplanted the House of Ali; so their rise seemed to be of good augury for the Alyites: which is to say, for mysticism, enlightenment and Theosophy generally. According to H. P. Blavatsky, who spoke as one having authority in these things, an effort (such as her own) is made by the Masters of the World, in the last quarter of each century, to put forward anew these spiritual teachings. Of these efforts it must be said, that it might easily be impossible to trace their results in any given century; and that this particular cycle may only concern the Fifth Race (Aryans and Semites); also that there are larger cycles besides, each with its own Messiah, which may or may not coincide with these lesser ones. In the history of the Chinese and Japanese, who belong to the Fourth (Atlantean), and not to the Fifth Race, it would appear that the coming of the Teachers generally took place in the earlier halves of the centuries. At any rate, it will be interesting now to note how far the inner history of Islam forms itself upon this pattern.

THE EIGHTH CENTURY:

Jaafar es-Sadiq, the First Sufis, and Wasil.

Ali died in 661; the sack of Medina, when his school was dispersed, took place in 683. In 756 came the final triumph of the Abbassids; and within a few years, the first sign of the recrudescence of the flame of esotericism. This was the reopening of Ali's school by Jaafar es-Sadiq (the Trusty), who taught philosophy at Medina until his death in 765. "He is the real founder of speculative philosophy among the Moslems," says the Syed Ameer Ali; "the thinkers and scholars who flourished later derived their inspiration from him." Jaafar reopened the school, *publicly*, as soon as ever political changes made it possible for him to do so. A very little intuition would suffice, to suggest that it had been in existence, secretly, ever since its founder

left it to go upon his last campaign. Its pupils formed a link between the old cyclic impulse under Mohammed and Ali, and the new one that was to come.

Within a few years that new impulse made its appearance. Fudayl 'Iyad, Ibrahim Adham and Da'ud at-T'ai were its protagonists. Their public teaching was not far from the Koran: began where the latter ended; leaping off from its most mystical texts. All religions were founded upon one central Theosophy; the Divine was to be sought for within the human heart. One of them, at any rate, Da'ud at-Ta'i, was in direct spiritual descent from Ali: the genealogy is preserved. Their immediate disciples and successors became known as *Sufis*, wearers of woollen garments: followers, as we should say, of the simple life — or perhaps the fleece is to be interpreted more mystically. Yahya ibn Mu'adh, of Ray, who died in 821, according to the *Fihrist* of Mohammed ibn Ishâq, was the first to adopt the name. These things may be taken as keynote of this first manifestation of Sufism: incorrigible toleration of all religions; self-effacement; the conquest of the lower by the Higher Self. "Any shrine is better than self-worship," says Hafiz: a statement as expressive of their teachings as of his own. "As the human soul is an emanation from God, the highest joy would consist in its fusion with the Universal Soul; while the greatest pain would be in a state of separation from the Divine Essence."¹

There was yet another manifestation of the activity of the Messengers in that last quarter of the eighth century: the founding of the Mutazalite sect by Wasil, who died in 785. This was the broadest and most philosophic of all Moslem schools of thought that rose to be orthodox; its basis of belief was the teaching of Karma: "that man is the creative efficient of his own actions, good and bad."² Al-Mamun adopted Mutazalaism, and under its liberal and beneficent influence the glories of the great age of the Abbassids were multiplied. Not to be called mystical itself, except in so far as it taught positively that man's fate lies in his own hands, its general breadth and enlightenment created an atmosphere in which mysticism had room and leave to flourish. The Mutazalite Caliphs were all vigorous patrons of philosophic inquiry and freedom of thought. The Golden Age of Bagdad ended in 847, when al-Mutawakkil discarded Mutazalaism for the

1. *Islam*, by Ameer Ali, Syed, F.C., M.A., C. I. E., etc.

2. *Ibid.*

narrowest of the four sects that have since been orthodox, and began to repress and persecute the liberal. He was a man no less evil of life than strict and bigoted in religion.

So then, I think, we have this picture from an esoteric standpoint: Mohammed battering on the door that leads into spiritual worlds; and with the strength of ten giants, opening it a very little; Ali, a figure that stands for all time for self-abnegation, throwing himself into the gap made, and holding it open; his disciples after him doing the same service during a century in which the very existence of the door seems forgotten of the world; but in which breaths of the pure ozone are still drifting through unnoticed; then Jaafar the Trusty appears in the gap, to say that it is still there; and Da'ud at-Ta'i and his companions come to push the door open a little wider. They carry farther the esoteric work of Ali; and Wasil, a more intellectual and less mystical thinker than they, and therefore able to wield a larger and more immediate power, carries farther the exoteric work of Mohammed; neither of which offices could have been performed, if Ali's school had not kept the door from slamming on its hinges, and being resealed utterly during the Ommeyad century. The result was the inspiration and inner value, the saving health we may call it, of the Great Age of Bagdad.

THE NINTH CENTURY: The Esotericists of al-Qaddah and
the Sufis of Junayd

After the death of Jaafar the Trusty his followers, the Alyites, divided into two sects: that of the Twelve and that of the Seven. It is needless to go into the questions that divided them; the Sect of the Twelve (Imams) is the established church of Persia to this day. The other, the Ismailis or Sect of the Seven, was apparently a languishing body of no importance until 874, when one Abdallah ibn Maymun al-Qaddah arose to start a vigorous propaganda of esotericism within its limits. The Ismailis have obtained an evil name, both among Moslem and Christian writers, owing to the excesses of extremist sects that afterwards broke off from them: as the Carmathians, who came to be mere caravan robbers, and the notorious Assassins. In reality, the very vileness of these is evidence of the spiritual standing of the body they left; action and reaction in these matters being equal and opposite. Their doctrines should not be confounded with those of the Teacher al-Qaddah; nor their activities with those of his true followers; although the same names, Ismailis, Sabis and Batinis, are applied

to all. *Ismailis*, because they followed Ismail the son of Jaafar es-Sadiq; *Sabis* or *Sevenites* because they taught a sevenfold classification of the principles of the universe and man; *Batini* means simply *Esotericist*.

Esotericists . . . they sought in all things the hidden meanings; beholding men and religions and the world as but visible signs of truths spiritual, archetypal, flaming. For them, every text of the Koran had its inner meaning. "God propounds unto mankind parables, that perchance they may reflect thereon,"¹ said Mohammed; the Batini reflected, and found the parables in the morning and the evening skies; in the nights of flaming stars: the Mesopotamian and Syrian and Arabian nights, so thick-sown over with their white glories. "There are signs on the earth and in yourselves, for those who believe with a true faith; will ye not then consider?"² Signs of what, but of those lambent hierarchies whose presence inflames created things: of that secret, vital and arcane architecture whose mere carven gargoyles and latticed ornamentation are the stars and the seas and all this flowing panorama of things visible; and the naves and the aisles, cupolas and minarets, and their proportions and relations, are the unseen forces, intuition and imagination, soul and spirit, intellection, creative energy, will and desire? What if we could solve the riddle of existence, and read things spiritual shadowed dimly or clearly in every aspect of the material world? What if every tree that grows, every blossom, does indeed reflect some profound wizard secret out of the arcana celestia; and every cloud, mountain and man is a symbol of some eternal principle; as definitely so as a word is symbol of the idea behind it, but far more absolute in its correspondence than are these? "We will show unto them our signs in the horizon and in themselves, that it may become clear unto them that this is the truth."³ They beheld such signs, and the pattern of all inward law, in the architecture of the human body and of the solar system; in the seven planets, the seven apertures of the head, the seven cervical vertebrae, they saw types and correspondences of the seven planes of existence and the seven principles of man. "Whosoever is blind in respect to the things of this life, is blind also in respect to things of the other life, and follows a misleading path."⁴

1. *Koran*, xiv, 30

2. *Koran*, li, 20, 21

3. *Koran*, xli, 53

4. *Koran*, xvii, 74

So they heard Mohammed from of old, oppressed with the blazing splendor of the Truth he knew, cry out as it were dumbly to his deaf people; proclaiming that all he had taught openly was but nothing, nothing, nothing: husks of truth, poor dead symbols of what the stars and the illimitable sands were shouting, had you but the ears to hear them, had you but the heart to comprehend their noble language: proclaiming the spiritual life that should be opened to none, save to him that had mastered the physical and understood it: who had learned to look for vital meanings; who was literate of all objects of sense; for whom all things and circumstances were a Koran wherein he might read the very mind of God, the archetypal plan. . . .

So at least the Batinis understood Mohammed; believing that his "Religion of Abraham the Orthodox" was something infinitely deeper than the mere letter of the Koran or of any Bible. On fire with such understanding and belief, the emissaries of al-Qaddah made their way over Moslem Asia and carried on their astounding propaganda. It was perilous work; with orthodox Hanbalites on the throne at Bagdad, eager for the blood of heretics. There must be no public preaching; no revelations of any kind, except under pledge and after tests had been applied. They were trained men, these missionaries of Esotericism; we see the hand of a Master behind their methods. In the bazar at Merv, at Ray; in some city of Yemen or the Hejaz or Iraq; in remote suburbs of vast Bagdad itself: a hermit would pitch his tent, or a tailor, a cobbler, a saddle-maker, would open his little shop; and live his life there in public for the world to see. And the world would not fail to note that his life was not as other men's: there was elusive yet glowing purpose in it. This man was the helper of the afflicted, the comforter of those who might be in trouble: to be trusted with your wealth, your honor or your life. The world would drift into his shop of an evening, man by man, and sit cross-legged, sipping coffee perhaps, and communing with one whom it was so good to know, in long silences and little drifts and puffs of conversation. The stars and the Koran were at hand to supply texts. I believe you should find secret propagandas, akin, going forward in the East today; where life glides silently behind lattices and in cool shadows, and all that is known is not grist for the cheap press and the lecture hall. The stars and the Koran were at hand to supply texts: what were the signs that had been written on the horizon and in yourself; and of what mysterious glories, not lightly to be revealed? One

would nibble at the bait; nine would turn away, and never guess that a bait had been there. It was a long and slow process; the influence of holy and helpful lives, and the magical power of Esotericism to quicken imagination, mind, speculative thought, were the instruments. There were seven degrees of initiation, later nine; in the higher grades the candidate stood creedless, and confessed that there was No Religion Higher than Truth.

Naturally enough, their teachings, especially those given in these higher degrees, were esoteric: we have to judge of them by what the historian al-Nuwayri tells — an authority by no means friendly. But their methods of thought and doctrine of correspondences, and their sevenfold constitution of the universe, proclaim their access to realities; so too, on the whole, do the great things they accomplished. Here are a few of their Theosophical teachings: As there are seven grades or planes of existence, so there are seven cycles of time; each of these has its Natiq or avatar, the last of whom was to reveal the Secret Doctrine in its completeness to the world. According to al-Nuwayri, they held that this seventh Natiq had already appeared, in the person of Muhammad ibn Ismail ibn Jaafar es-Sadiq; perhaps, indeed, they told him so, seeing him unsympathetically inquisitive. The statement is important thus far, however: it shows a line of descent, spiritual, traced through Ali to Mohammed. But that human evolution is carried forward through seven great manifestations of humanity, Races or Race Periods, is undoubtedly a teaching of the Custodians of the Wisdom-Religion. H. P. Blavatsky sketches the history of the past, as known to those Custodians: speaks of the first two Races, shadowy and mindless; the Third, or Lemurian, in which the Lords of Mind incarnated; the Fourth or Atlantean; and the rising of the Fifth, our own Caucasian Race; of whose course, she says, rather more than half has been run since its inception over a million years ago. Only to the Seventh Race, a perfect and divine humanity to be evolved at last, will the Esoteric Wisdom be fully revealed. — So we see that these old Batinis of al-Qaddah possessed doctrines dipped from the same mystic well of life whose waters H. P. Blavatsky drew for the nineteenth and twentieth centuries. As for their Seven Grades of Existence, al-Nuwayri names them as follows: God; the Universal Reason; the Universal Soul; Primal Matter; Pleroma or Space; Kenoma or Time; and Man. Like all the Alyite mystics, or most of them, they were Reincarnationists.

Nor was this the only manifestation of the Theosophic impulse in the last quarter of the ninth century. Sufism also, at that time, took on a new lease of life; and from a quietism Theosophically inclined, became definitely pantheistic, mystical and Theosophic. It was thus a progressive movement (never organized), advancing century by century towards deeper truth. It appears that there was no society, nor membership in any body corporate; nor, so far as we can tell, any universally acknowledged Leader at any time. It was simply that the mystics who saw deepest in each age, shone brightest and wielded most influence; they gathered their disciples, and taught and wrote; and what new truths they might reveal, became indefinitely a part of Sufism, to mold the thought and vision of all future Sufis. Two great Teachers appeared among the Sufis at this period: Abu Yazid of Bistam and Junayd of Bagdad: it was they who put the new life into the movement, and gave it its surer trend towards Theosophy; their teaching marks an epoch in its history. Here we have the spiritual genealogy of this Junayd; and incidentally of one of the Teachers of the previous century as well: he (Junayd) was the disciple of Sirri, who was the disciple of Maruf of Kerkh, who was the disciple of Da'ud at-Ta'i, who was the disciple of Habib the Persian, who was the disciple of the Imam Hasan of Basra, who was the disciple of Ali, the disciple of Mohammed. Thus both schools of Moslem esotericists trace their doctrine to Mohammed through the Lion of God: the Ismailis by al-Qaddah, Ismail ibn Jaafar, and Jaafar es-Sadiq; the Sufis through Junayd and Da'ud at-Ta'i. The West, of course, holds that it knows better.

SILENCE: by H. T. Patterson



NOW that the ETERNAL knows no change." Know that "before the soul can comprehend and may remember, she must unto the *Silent Speaker* be united." For "The mind which follows the rambling senses, makes the Soul as helpless as the boat which the wind wafts astray upon the waters." Therefore, "thou shalt not let thy senses make a playground of thy mind"; thou shalt "desire nothing"; thou shalt "chafe not at Karma, nor at nature's changeless laws"; but thou shalt "struggle only with the personal, the transitory, the evanescent and the perishable." Thou shalt "kill out sensation"; thou shalt "look alike on

pleasure and pain, gain and loss, victory and defeat"; and shalt "seek shelter in the Eternal alone." For this thou must "seek for that which is to give thee birth in the Hall of Wisdom. . ."; for "that which is uncreate abides in thee . . . as it abides in that Hall." Know that "the Self is *eternal*, indestructible"; that "It kills not nor is it killed"; and that "to reach knowledge of . . . Self, thou hast to give up Self to Non-Self, Being to Non-Being. . . ." Then "when to the Permanent is sacrificed the Mutable, the prize is thine."

What is silence? What does the phrase "the Silent Speaker" indicate? What is the peculiar merit of "The Book of the Golden Precepts"—*The Voice of the Silence*? Indeed, is it not absurd to use such an expression as "The Voice of the Silence"? How can the silence have a voice? Is not this a contradiction in terms? How can there be such a thing as a silent speaker? Is not, in fact, the word "silence" nothing more than a word of negation? Does its significance not come from a consideration of the absence of sound? How can we know silence of itself? Are we not aware of it only through the abstraction of the idea of this known something—sound? Is not silence a phase of nothingness, as, by some, Nirvâna is supposed to be? Is it not cognate with such other negative words as "infinite," not finite; "eternal," not temporary; "absolute," not soluble (a definition, perhaps, not admitted by formal etymologists); "immutable," not changeable; "immortal," not mortal?

Between the years 582 and 500 B. C. Pythagoras founded and carried on his School at Crotona. Though this was nearly two millenniums and a half ago, yet so great was the fame of the school that its name still resounds in our ears. But we know almost nothing of it or of its curriculum. However, this much we know: that Pythagoras was regarded by his contemporaries as not only one of the wisest men of his own times, but as one of the wisest of all time. Furthermore, of his system of training, we are told that silence of several years duration after pupilship began was a *sine qua non*. Some imagine this statement to have been founded upon a metaphorical rather than upon a real fact. Others aver that it is a statement of an actuality. Some of these assert that there was ample reason for its being so; reason which not only justified it in its day, but which would justify it now, if a school founded for like purposes existed. How shall we come to a decision?

Pythagoras constructed a system—or, mayhap, took it from his

predecessors — founded his School. Why should we not reconstruct his system? Why should we not, in imagination, found a School similar to his? Many clever stories have been written by taking situations and then endeavoring to surmise what could have brought them about. In similar fashion may we not assume the situation of the Pythagorean School, with silence a vital factor, and then try to surmise what may have been the *raison d'être* of that silence? Let us do so. This brings us back to a consideration of the meaning of silence. Why! — silence? — as already asked, that is just the cessation of noise — is it not? Is it? It is, to be sure, in so far as the objective aspect alone is regarded. But are there not other aspects? Pause a moment and reflect upon the operations of your own consciousness. Do they ever cease during your waking moments? Is there not a continuous current of thought? Is it not so continuous as, at times, to be utterly wearying and wearisome? Can you stop it? No, you cannot. You may divert it, but not stop it. Does not this current of thought express itself in words? — not spoken words, of course, but words of thought? Yes! the thought is always going on, and the thought does express itself in unspoken words — thought-words — silent words. Ah! but is not this current of thought the very basis of consciousness? Of existence? Is it? If so, how about our existence during sleep? How about our existence in a state of anaesthesia? There are no thoughts then, yet our existence has not been severed. It has been interrupted in so far as its manifestations go, that is all. But if it has not been severed, only interrupted, then there is some state of existence other than that of the waking thought-conscious state. We see, then, that the thought-consciousness is only a portion of the whole.

We referred to the infinite, the eternal, the immortal, the absolute, Nirvâna, the immutable — all these being, as said, words of negation. Yet, though words of negation, they represent the highest phase of existence appreciable. They express a higher state of existence than do such words as “omnipotent,” “omnipresent,” “omniscient” — all states which may be defined as being one grade lower. These express the All. The negative words express that from which the All emanates. Then there are those which express a still lower grade of existence; such words as “creator,” “redeemer,” and their ilk — the All in its activity. Is there not silence in the highest of these gradations — the terms of negation, of which “silence” is one?

In that great work of Madame Blavatsky's, *The Secret Doctrine*,

in which she gives forth much of the profoundest exposition of truth, she tells us of the early Races — the First, the Second, and the Third. From what she says we are justified in supposing that the first two of these — the immortal races; the races which have not died — communicated without spoken language — the First Race without even sound; for spoken language was only developed in the early life of the Third Race. How then did the first two communicate? How do they now communicate—for, if immortal, they are even now existent?

The Second Race, she tells us, used chant-like vowel sounds. This is the highest form of vocal harmony. Vowels are unlimited in their nature — their expiration being only bounded by the exhaustion of the breath. Consonants are inherently limited. Do we need to understand the words of a singer to catch the highest expression of the song? The spirit of the song is in the melody, not in the words. The words are only concomitant; a sort of shell. What do harmonious sounds convey? Is it not a mood, rather than a thought? Or, rather, is it not a succession of moods, rather than a succession of thoughts? A sort of mood-transference, just as words produce thought-transference? And is not this pre-eminently true of melodious vowel-sounds? Do they not convey mood? With the Second Race, then, there was emergence from silence, though words had not been then evolved.

But, if this chant-like communication of mood was only evolved during the life of the Second Race, how about communication during the life of the First Race? Its component entities must have communicated, surely! May not this silent communication have been soul-transference? Through color, perchance? Verily, color is a higher form of manifestation, in one sense, than is sound, for color is produced by finer and more rapid vibrations.

Admitting, then, if only for the moment, the correctness of these assumptions, we have soul-transference, through color: the method of communication for the First Race; mood-transference, through melodious vowel-sounds: the method of communication for the Second Race; thought-transference, through the spoken word: the method of communication for the Third Race. In the First Race the souls were as "pellucid as mountain lakes." So must these souls (our souls, our Higher Selves) become again. How little sound or speech has to do with the higher conditions!

The Logos, the Word, is the manifestation of the soul of the Second Race; embodied for the uplifting of the later races. The Second

Race is the manifestation of the First Race, whose soul is the SILENT WATCHER. Every great world-reformer is a direct emanation from the Logos, from the soul of the Second Race. When we are raised we shall comprehend in the silence, we shall understand the Voice of the Silence.

When in the Bible it is said that God spake to Elijah in "a still small voice," does it mean that he whispered to him? Was it not, in reality, the divine Soul of Elijah which spake to the terrestrial self? Was it not the Voice of the Silence — of the Higher Self?

Now let us return to Pythagoras and his School at Crotona. Crotona was in the southern part of the Italian peninsula. Picture the environment — the purple sea; the hills; the verdure; the song of the uncaged birds; the sunshine; the ripple of the waves; the perfume of the flowers; the oranges and the lemons in bloom and in fruitage; the noble buildings, of the highest style of antique architecture; the music, an imperative feature of the life; the companionship; the serious study; the freedom from turmoil and anxiety; the simple elegance — the sandaled feet, the light silk garments — cotton and wool being inadmissible; the wholesome, plain, nutritious diet — nuts, fresh and dried fruits, grains, clear water — meat interdicted. Everything provided for health and the truly beautiful, nothing for luxury or ostentation. Picture the early hours of rising and of retiring — the bright sunrise, and the cool of the evening! What could not be developed in such an environment!

There has been much said, in all ages, about gardens, paradises and Edens. What are they? Turning again to *The Secret Doctrine*, that exhaustless fount of information, what are we told? Substantially it is this: There have been many Edens — some historical, some legendary, some metaphysical. China, over 2000 years before the Christian era, now almost four millenniums past, had such a garden — one of the primitive gardens — located in Central Asia, inhabited by the Dragons of Wisdom — the Initiates. In the Japanese book of *Fo-Koue Ki* the Garden of Wisdom is placed on the plateau of Pamir between the highest peaks of the Himalaya ranges; and described as the culminating point of Central Asia, where the four rivers — the Oxus, the Indus, the Ganges and the Silo — flowed from a common source, the "Lake of the Dragons."

What is a garden? Of old certain gardens were sacred — the most sacred of places — the most sacred part of the temple and its

precincts. The most sacred places are the most secret of places. Therefore the Edens, being secret places, were silent places.

The fane in the garden and the garden around the fane are necessary concomitants for an ideal condition. How significant is every detail of these! The interior illumination of the true fane, which is emblematic of that inner illumination which is the heritage of the redeemed man, and also contributive to that inner human illumination. The balance and the records kept therein, as in man's own inner nature they are kept — everything that ever comes within the sphere of his consciousness, noted or not noted consciously. He is the sphinx to himself. He is the judge. He is the meter-out of Karmic retribution to himself. How significant is the lotus tank which was in the garden of the Egyptian and the Indian, and of other fanes! Bear in mind the phrase "the Lady of the Lotus Tank," one of the most honorable titles given to Egyptian divinity! Remember that the lotus is, in some form, a universal symbol. The seed of the lotus bears in little the whole flower. Dropped in the soil beneath the water, surrounded by its ethereal envelope, it germinates there like the chick in the egg. In rising through the water and blooming in the air and sunshine it has passed through the *primum mobile* and in the realm of the fixed stars is active under the planetary influence. The Lady is the spirit brooding. The tank is the universe. The lotus, also, indicates the *chakra*, that whirling center of force, referred to by Ezekiel when describing the fiery wheels; and by John, as well. We have a slight physiological manifestation of it in the nerve-centers; but this does not throw much light on the subject, as very little is known of these centers and of their most potent functions.

Where now are the fanes and temples? Alas! they have vanished! And worse than all vices whatsoever, all crimes whatsoever, is this lack; for this is the root of the inundation of wrong.

The Indian initiates — Abram and others, passing into Chaldaea, there established their schools, their Edens, their guarded places of initiation and instruction, for the inception of a higher civilization amongst the indigenous inhabitants; then passed on to Asia Minor. It is thus that the Hebrew Eden is found to be a replica of the Babylonian; it, in its turn, having been a replica of the more ancient and more eastern ones. The current has been ever westward since the downfall of Atlantis and the planting of the seeds of wisdom in Central Asia. But, older than the Edens of Asia, western or eastern, were

those of the Atlantean continent. Some claim that they passed, with other arcane knowledge, from Peru to India; from Central America to Egypt. De Soto, the Spanish explorer, who sought the spring of eternal life and the land of flowers, may not have had direct information as to the ancient beliefs in regard to the occidental seat of civilization, with its mysteries of life and beauty, and its Edens, but from the views of his time, something must have been infiltrated into his consciousness of this nature. The El Dorado was a part of this general view.

So much for terrestrial Edens — historical, semi-historical, or legendary. Is there a metaphysical Eden, in addition to the historical Edens? If so, what are its characteristics, and what has silence to do with it?

In the Garden of Eden story in Genesis, man is said to have eaten of the tree of knowledge. What was this tree of knowledge, metaphysically considered? It was the material universe — represented as a tree in most if not all the great religions — the Vedic, the Norse, and the others. For self-knowledge, man (*i. e.*, the intelligent portion of the not-as-yet-incarnated conscious entity) entered into embodiment, or manifestation in objectivity. His consciousness thus functioning in the substantial elements gradually ceased to be operative in the unsubstantial ones. This was the so-called "Fall." The three highest cosmical, as well as the three highest human principles, are the creative, the omnipotent and the infinite — the infinite being the highest, as before claimed. Generation lies in these; but when it becomes operative it passes outwards, manifesting as the four lower principles. In the three higher there is silence. This is the garden fenced in with the flaming swords — the garden out of which the four rivers flow. They are the soil, in which the seed germinates. The manifestation is above the soil, in the sunlight. The generation is in darkness and silence. The manifestation is the tree, whether it be cosmical, micro-cosmical or literal. After the "Fall," when consciousness began functioning in the material elements, the spoken word gradually came into use; thought became an operation of consciousness in limitation. Man no longer was divine, but he had passed a step further than the gods, though, in a sense, he was fallen. It was the downward arc of the advancing cycle which he was following. The downward arc has been followed to its lowest point. It is now for man to regain the attributes of his original condition, retaining those which he has so

laboriously and with such sorrow acquired. Men are incarnated gods, and the gods desire to be men, that they may advance, as men, onward to the cycle beyond that of man as at present. For the regaining of the pristine attributes a Garden of Eden must be established — the guarded place — the land of silence — where the voice of discord is unheard; where harmony reigns; where mood-transference and soul-transference are actualities; not fine theses for disquisitions; where minds are as pellucid as mountain lakes. The Master Gardener in these gardens, though unseen and unknown, is the Silent Watcher, the Guardian of the entire human race — both incarnated and unincarnated humanity.

In this astounding age of ours the world is making great strides — incalculable strides. What is their nature? Are they towards redemption, bliss, the regaining of the pristine state of purity, the establishment of a new Garden of Eden? Or are they towards destruction? It depends. It depends upon what the world now does. It depends upon the re-establishment of the Garden of Eden, the recognition of it by the world, the profiting by its potentialities. Awake ye people of Adam! Now is the time of your redemption, or your fall; a fall more awful than was ever that of your Atlantean forefathers — yourselves in your former incarnations! The gorgeousness of your lives — your satins, your silks, your exquisite crystal, your china of inestimable value, your massive architecture, your plutonic homes, your vast enterprises, your mines, your agriculture, your overflowing wealth, your mercantile marine, your airships, your gems, your submarines, your science, your art, your literature, your music, your sculpture — these, all of them, are good, *per se*, but damnable if selfishly used. Be not immersed in their external expression, but seek that higher of which they are the manifestation and garb. Rather cast them aside than retain them as means of self-gratification; for they are then the snares of the tempter, the voice of the lower self, whispering in the ear the lure of the tormentor! “The mind which follows the rambling senses makes the Soul as helpless as the boat which the wind wafts astray upon the waters. “Thou shalt not let thy senses make a playground of thy mind”; for “When to the Permanent is sacrificed the Mutable, the prize is thine.” Give up thy life that thou mayst live! Humanity, awake! Arise! Build the fane! Fling open wide the temple doors!

THE MAORI AND NEW ZEALAND: by Rev. S. J. Neill



IN those days" the wireless was not even thought of and there were no steamships from Europe to New Zealand, though there was a little steamer that made trips from Sydney to Auckland in about a week or more, generally more. Ninety-eight days was then considered a quick passage from London to Auckland; and there is no need to dwell upon the delight at "sight of land," or at the taste of fresh vegetables, and cream. In those days the "hello-girl" was unknown, and college professors spoke of the telephone as a scientific toy, and felt sure it would never be more than that. As the evening shades fell on towns the lamplighter was seen hurrying from one gas lamp to another. Inventors talked of having an electric wire suspended over the burners of street gas lamps so as to save labor by turning on the gas and the electric current from one central station. Then there were no submarines to create terror from below, nor aeroplanes to shower death from above. It is true Tennyson had "dipt into the future," and seen "the nations' airy navies grappling in the central blue"; but nobody took him seriously. In those days Darwin and Tyndall and Huxley were the prophets; and H. P. Blavatsky had not founded the Theosophical Society, but she had arrived in America. It was about that time that the writer reached New Zealand. He had not chosen the antipodes: India had been chosen as the result of many years teaching and friendship of a professor who had been long in India, and who was a walking cyclopedia of Indian lore. But at the last moment, without being consulted, he was appointed for New Zealand, "A country on the other side of the world, inhabited by savages — cannibals at that"! Fate, however, was determined that we should get there, for the ship for which we were booked, and our boxes labeled, was at the last moment chartered by the New Zealand Government for emigrants, and so we had to wait for another ship. The vessel by which we had expected to sail never reached New Zealand, having perished miserably by fire off the Cape of Good Hope.

Arriving in New Zealand with the current ideas of the natives, as savages, it was with keen interest, but not without a certain feeling of risk, that the writer started to discover some Maoris. For a long time the search was fruitless, but at last a real "savage" was discovered — asleep in the shed of a timber-yard. He looked very much like other men, only a little brown; and he lay there sleeping soundly with his head resting on his arm, just as if he were a white man.

Still he was a *savage*, and it would not be polite nor wise to rouse a man who was asleep.

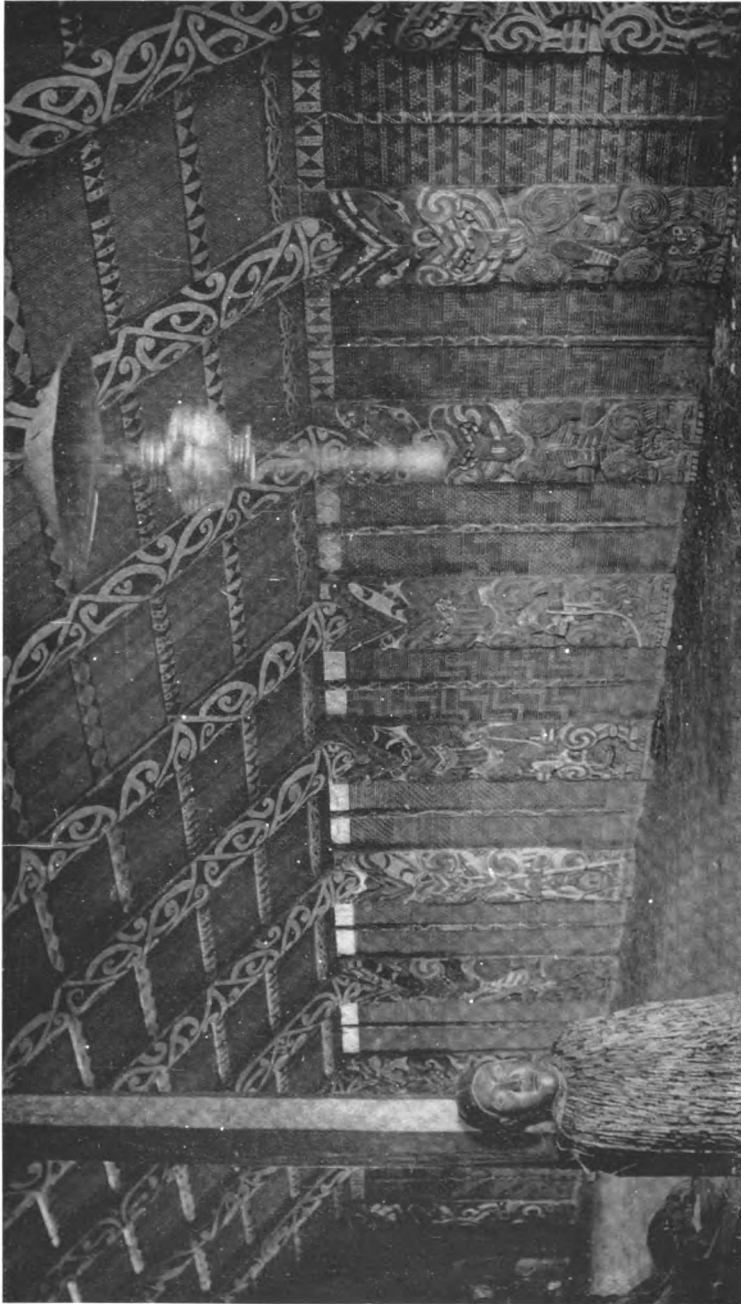
It was not long after the last Maori War; and a considerable portion of the land in the Waikato had been confiscated after the defeat of the tribes. It was to this part that we were invited by the settlers. The "Charge" was about thirty miles by twenty: there were several towns, and a fertile country district rapidly becoming laid down in grass. The farmsteads were far apart, and one lived a good deal in saddle. The war had left a certain portion of the heart of the North Island as native country—"King-Country," it was called. Our residence was at Cambridge, a small town a few miles from the confiscated boundary: and the Government was very strict in preventing any European from crossing the line without native permission. It should be remembered that in those days the Maoris still talked of "driving all the white people into the sea." Our residence, which had been built by the military, was beautifully situated, in several acres of grounds on the terraced bank of the Waikato River. On the other side of the fence our next neighbor was a European officer who had married a Maori chieftainess, and he consequently had great influence among the natives.

Having lived all those years in the country, one need not be a *pakeha maori*, nor yet a politician, to know something of the Maori and of New Zealand.

For the sake of those who may not have seen, or may have forgotten, some articles on New Zealand which appeared in THE THEOSOPHICAL PATH several years ago, a few words may be said to give a general idea of the country before speaking of the natives.

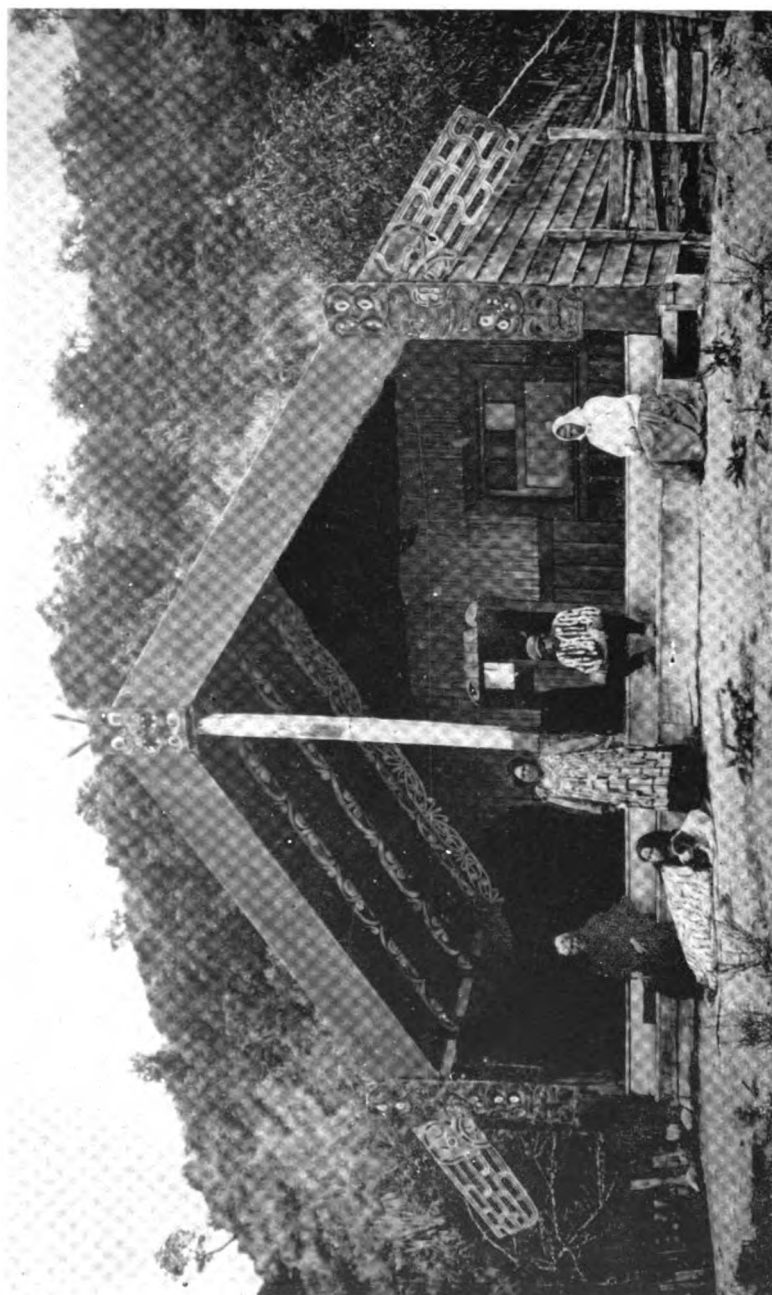
If one could look down on New Zealand from an aeroplane, the pilot might point out a few things as follows: You will notice that there are two large islands, besides several small ones. The official boundaries of New Zealand have been altered from time to time. Captain Hobson, who proclaimed it a British possession on January 30th, 1840, gave the limits of the colony as 34° 30' S. lat. to 47° 10' S. lat., and 179° 0' E. long. to 166° 5' E. long. In 1842, by Royal Letters Patent, and again by the Imperial Government Act 26 and 27 Vic. 1863, the boundaries were altered so as to extend from 33° to 53° of south lat. and from 162° of east long. to 173° of west long.

In July 1887 the Kermadec Islands were added. And in June



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A MAORI WHARE. NEW ZEALAND



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AN INTERIOR VIEW OF A MAORI HOUSE, NEW ZEALAND

1901 a large portion of the Pacific, including the Cook group, was added. It will be seen that the North Island is in part semitropical, and that it has a very broken coastline, which measures 2200 miles. The South Island, which is considerably larger, has a coastline of 2000 miles, but it is not so much indented. The extent of the South Island is 58,525 square miles. The North Island is 44,468 square miles. These, together with the smaller islands, form an area about one seventh less than the area of England, Scotland, Wales and Ireland.

Looking down on the North Island we can see three little islands to the extreme north; these are the "Three Kings," and they are generally the first land seen on a voyage from Australia, or from England. A little south is the mainland. That narrow strip of sandy country, ending in a lonely broken headland, is the route of all departing spirits, according to Maori teaching. Still farther south the island widens considerably from east to west. That beautiful harbor studded with islands is known as the Bay of Islands. There is the town of Russell, and the station of the electric cable that connects New Zealand with the Pacific and with America. In the early days many interesting things happened here, which affected the future course of New Zealand. Farther south is the Hauraki Gulf, on the shores of which Auckland, like a modern Corinth, is situated — for the land here is only about six miles across to the Manukau harbor on the west. Round about the city of Auckland, as far as the eye can reach, may be seen the cones of extinct volcanoes. Part of the Hauraki Gulf extends up to the Thames and Piako Rivers. Here Captain Cook came on one of his voyages. Here also the goldfields of Coromandel and Thames, at one time among the richest in the world. Along the East Coast are the spots where the early Maori settlers landed from Hawaiki, according to their traditions, about five hundred years ago. Along this district, known as the province of Hawkes Bay, thousands upon thousands of sheep are raised, and much of the wool was sent to America before the war, and also to Europe. Inland, toward the center of the North Island, are the Hot Lakes, active volcanoes, vast forests, and the large and beautiful Lake Taupo. On the west coast is the province of Taranaki, with Mount Egmont, over 8000 feet high and covered with perpetual snow, standing like a sentinel to guard it, and visible from afar by land and sea. To the extreme south is the province of Wellington, whose chief city of the same name is the capital of New Zealand, though not the largest city.

As we turn to the South Island, across Cook's Straits, a very strange thing claims our attention. Nearly the whole way down the west coast, and quite near to the sea, runs a huge ridge of mountains, the "Southern Alps," which rise to a height of ten and twelve thousand feet. Somewhere here was laid the scene of Bulwer's *Erewhon*. These lofty mountains are not only covered with perpetual snow, but some of the largest glaciers in the world are found here. The interesting fact is that on the west or ocean side of this lofty range, the winds, charged with moisture from the sea, beat against the snowy barrier and lose nearly all their humidity, the rainfall on this side being from 150 to 200 inches a year; while on the other side of the range is a vast plain, and over this the wind "now hot by compression, and dry because it gave off its moisture," is almost like a desert wind. Anyone who has been on the Canterbury Plains when one of these "nor'westers" was blowing will remember it. Mr. Bates, Director of the Meteorological Office, has compared these nor'westers to the "well-known *Foehn* winds such as are experienced in Austria, Switzerland and Italy." Along the eastern side of the South Island the rainfall is only from twenty to forty inches, and this is chiefly owing to east winds. The two provinces situated at the north of this island are Marlborough and Nelson. The latter has been called the garden of New Zealand, and has been noted as an educational center. Here, in 1871, Rutherford was born, who is now a great authority on radio-activity.

Once when the writer was on a visit to Christchurch, and to Professor Bickerton, Mr. Rutherford was probably one of Professor Bickerton's pupils, as he was explaining the "new astronomy"; and also a very scientific machine for extracting cream from milk. Now the pupil writes a preface to his former teacher's recent work entitled *The New Astronomy*. The province of Canterbury was an English settlement, and is still the most English part of New Zealand. Its chief town, Christchurch, is several miles inland, and a ridge of hills shuts it from the harbor of Lyttelton. This was pierced by a tunnel, and now access to the sea is easy. Lyttelton harbor is in an extinct volcano. Those taking an interest in antarctic exploration have noted that Lyttelton was often a port of departure or arrival. To the extreme south are provinces of Otago and Southland, settled from Scotland and still largely Presbyterian.

New Zealand was discovered by Tasman, the Dutch navigator, in

1642. He coasted along the west side of the South Island, and up to the Three Kings on the extreme north. While anchored in "Massacre Bay" four of his men were attacked and slain without provocation; but he does not seem to have set foot in the country. From then till Captain Cook's first arrival in October 1769 at Poverty Bay, east coast of North Island, nothing seems to be known of New Zealand. He again visited the country in 1773, 1774 and 1777, and introduced the dog, the pig, etc., for which the natives have ever since been grateful. Captain Cook annexed the country, but the British Government disavowed the act! Indeed, it is not a little remarkable how averse the Government has been on several occasions to recognize New Zealand as a part of the British dominions. Even as late as the latter part of the nineteenth century it was the teaching of some that colonies were a burden and should be cut loose!

Anyway, it was not till 1840 that the British Government officially recognized New Zealand, when Captain Hobson, at the Bay of Islands, January 22, 1840, pulled out of his pocket a proclamation which he held in reserve, read it, and hoisted the Union Jack. Between Captain Cook's voyages and this hoisting of the British flag, a period of about sixty-two years, history was being made in a fitful way in this far-off land. Whalers called at various places, especially at the Bay of Islands. Various islands in the vicinity of New Zealand were discovered. In 1792 a party in search of seal skins was left by the *Britannia* (Captain Raven) on the west coast of the South Island. On the return of the ship, December 1793, the men were still there and in good health. "So far as known," says the Government record, "this was the first instance of Europeans being left in New Zealand to their own resources." Ships belonging to Spain, France and Russia are known to have visited the country. One result of Cook's reports of his voyages to New Zealand was that several enterprising men planned to form colonies or trading stations there. In 1771 Alexander Dalrymple issued a pamphlet—"Scheme of a voyage to convey the Conveniences of Life, Domestic Animals, Corn, Iron, etc., to New Zealand (*sic*) with Benjamin Franklin's Sentiments on the Subject." It would take too long to tell of all the various efforts made by individuals, such as Edward Gibbon, Wakefield, Baron Charles de Thierry, the New Zealand Company, and others, to form colonies in this country: and of how the British Government threw cold water on them all. In spite of Government opposition some attempts at colonization were

made. A company was formed, the New Zealand Company, the second of that name. It issued 4000 shares of twenty-five pounds each; and land was purchased from the natives, and colonists were sent to the places now known as Wellington (the capital), Nelson and New Plymouth. About the same time it became known that a French company was getting ready to annex New Zealand. Then the English Government sent out Captain Hobson with the tentative mission above mentioned. He reached the country only a few days before the French, and with the consent of the natives, proclaimed New Zealand a British colony. Auckland was made the capital. But now the trouble began. The British Government refused to recognize the purchases which had been made, or were claimed to have been made in good faith and paid for. These purchases were at various places: Wellington, Nelson, Wanganui and New Plymouth. Years of ruinous delay and official investigation followed. Governor Hobson died, and under his successor, Gov. Fitzroy, the country drifted into war with the natives. The British Government sent Captain Grey (Sir George Grey), the strongest man at its disposal, to save New Zealand. He had already shown remarkable genius in saving South Australia. Afterwards he was the successful governor of South Africa; and he was largely the means of saving India, by sending troops there at the time of the Mutiny when he learned of it, before the British Government knew of what was taking place in India. Afterwards he became known as the "Great British Proconsul." He arrived in New Zealand and immediately went about matters in the right way. He determined to see, hear and know for himself. To this end he called to him the native chiefs, and did his best to understand their position. In order to do this he found it necessary to understand their language, their customs, their lore, and everything about them. He tells us he spent over eight years in doing this. One result was his great work on *Polynesian Mythology* in Maori and English. Another result was that he brought order out of chaos, hope out of despair, and some degree of harmony between the various elements of strife. The natives soon felt that they had to do with a man who sympathized with them, but who was strong enough to uphold the right. Still there was fighting at times. And had not Grey occasionally strained a little his position, it is said, there would not have been so many natives as there are.

It should be noted that quite a number of the native tribes remained



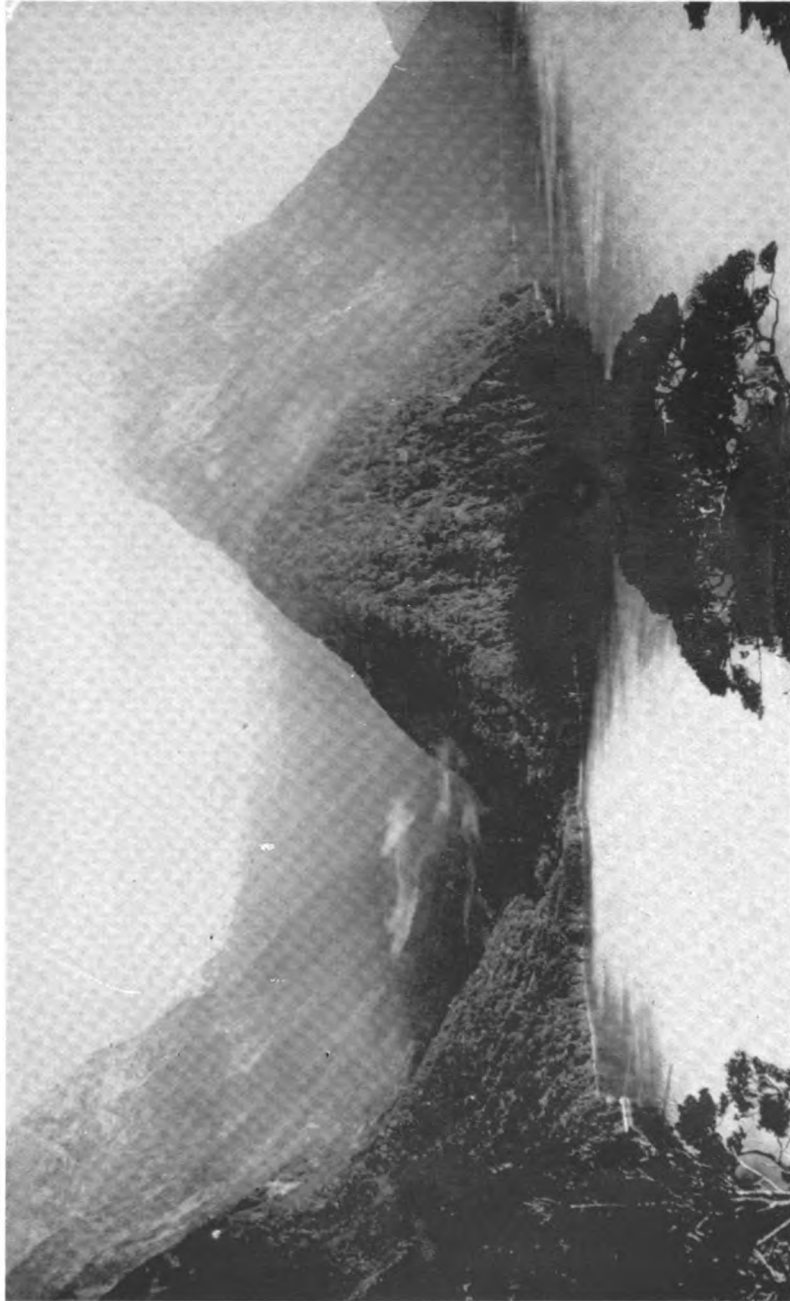
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MAORIS IN RACING CANOES, NEW ZEALAND



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YOUNG MAORIS BATHING, NEW ZEALAND



Lomaland Photo. & Engraving Dept.

MITRE PEAK, AND SINDRAD GULLY AT THE LEFT, NEW ZEALAND



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A FINE VIEW OF QUEENSTOWN, NEW ZEALAND

loyal to the Government, and fought on the side of the colonists. But a number of tribes took up arms against the colonists, and these were chiefly about the central portion of the North Island. These opposed the selling of land, and if some of their people did sell any, and surveyors came to map it out, they were driven off or slain. This led to fighting. The enemy group of tribes made an effort to combine against the white settlers. They chose a leader whom they named their king. Thus arose the phrases "King-Country" and "Maori King" hitherto unknown, each tribe being ruled by its own tribal head or chief. According to an authority well acquainted with New Zealand, "their kings were incompetent, their chiefs jealous and their tribes divided."

The Treaty of Waitangi (1840) had confirmed to all the natives signing it British protection, and also possession of their lands, fisheries, etc. Indeed, in some respects they were put in a better position than the Europeans, whose lands were taxed, and whose improvements, of course, increased the value of Maori lands. Therefore, when in after years the Maoris were granted parliamentary representation, like the white people, they showed great cleverness in trying to hold on to both positions — their special position under the old treaty, and their new position of parliamentary rights. Anyhow, the Government, about 1875, did everything it could think of — not always too wisely, perhaps — to care for the natives, so that the world might be able to say: "Here is a native race that has been treated well and kept alive." The phrase "killed by kindness" has some illustration here. The flour and sugar and blanket policy was not an unmixed blessing. The missionaries had taught the natives to be active and to do things. They raised grain and supplied flour, even to the colonists, before the war. The war destroyed all this, and in the coddling policy that followed, the natives, getting so many supplies from the Government, did little more than raise a few sweet potatoes and do a little fishing: somewhat later, to live on the rents of the lands leased to Europeans. This was not very invigorating, and the Maori was a man of vigor. But there were things worse in some respects. The blanket was not a blessing. Anyone who has seen the natives sitting on the damp earth before a big fire, steaming under a wet blanket wrapped around them, and perhaps going to sleep in the same wet blanket, and going out in the cold, knows that the coughs and consumption that followed among the natives were almost as deadly as the rifles of

Hongi — Hongi got firearms in the early days and slew tribe after tribe, perhaps half the Maori people.

In the meantime settlement had been going on slowly at various parts of the country. A group of Scotch had taken possession of the two provinces to the extreme south Southland and Otago. English settlements were formed at Canterbury, farther north, and at Nelson. There were no native troubles in the South Island. The population of the North Island, about Auckland, was more cosmopolitan, and quite a considerable proportion of the settlers were Irish, Danish, French, German, Scandinavian and Austrian.

It is impossible to give even a bare outline of the course of the colony, but one or two things must be noticed. Self-government in 1852, and a fully responsible ministry in 1856, were granted after some discussion. The British Government appoints the Governor, after consultation with the government of New Zealand, and retains the power of veto, but this power is rarely used. The "Dominion" of New Zealand, but for this, is entirely independent. There is an Upper House, known as the Legislative Council, and a Lower House, known as the House of Representatives, which includes the Maori members.

In May 1903 "Mahuta Tawhiao Potatau te Wherowhero (formerly known as the Maori King) was summoned to the Legislative Council, and also sworn in as a member of the Executive Council." Thus the "King Movement" passed into history. The Maoris are said to make very good members of Parliament, saying very little, but what they do say, very much to the point — thus setting a good example to many.

At first New Zealand was divided into two provinces called New Ulster and New Munster, the former including nearly the whole of the North Island and the latter including the remainder of the North Island and the whole of the South Island. In 1853 these were divided into six new provinces: Auckland, New Plymouth, Wellington, Nelson, Canterbury and Otago. At present the division is slightly different: Southland, Westland and Marlborough have been added in the South Island, while Hawkes Bay has been added in the North Island, and the name Taranaki has been substituted for New Plymouth, that name being reserved for the chief town of the province. These provinces, for a time, were governed in a manner somewhat

similar to the States in America, but in 1876 the provinces, as self-governing states, were abolished, and the government was entrusted to the General Assembly, representing the Colony as a united whole. The old names of the provinces remain, and the districts have been divided into counties for the purpose of local self-government. Americans can picture to themselves how things would look if the States were abolished and the capital changed from Washington to some other place. That was the condition of things in New Zealand in 1876, and the people of Auckland did not like it.

For a time New Zealand made slow progress. It was a long way from everywhere, and few people in Great Britain or Europe cared to exile themselves, and the few who did so were not very rich. Then a system of making public improvements was set on foot. Settlers were brought out free or almost so. Roads, railroads, etc. were constructed; and to do this money was borrowed in England. The interest and the sinking fund were met by New Zealand products, chiefly wool, gold, kauri-gum, and afterwards frozen meat, butter, cheese, etc. The interest is heavy, no doubt, but the assets are also large and productive, in the shape of railways, lands, telegraph and telephone, coal, and other things. Education has been fostered. The New Zealand University has a high standing. It is not a teaching body, but several Government Colleges are affiliated with it, and a system of high schools is somewhat closely related to it, and to the civil service. Education in the ordinary government schools is free, unsectarian, and compulsory up to a certain age. There are a number of private schools, chiefly belonging to the Roman Catholics. Efforts have been made to introduce religious teaching into the schools, but so far without success. The legislation in New Zealand has been of the kind known as "Progressive." There are not many of the very rich, and but few of the very poor. Those over sixty-five years of age, and in need of it, get a yearly pension from the Government. There has been a more or less successful attempt made to harmonize the relations between the workman and the employer of labor; and where strikes have not been entirely prevented, they have, as a rule, been short and of little importance. There has been a growing movement, both among the white people and among the natives, towards temperance; this is partly seen in the results of the polling "for reduction" of licenses, and for "no licenses"; but the three-fifths majority required to effect a change has been hard to reach. The Government provides life as-

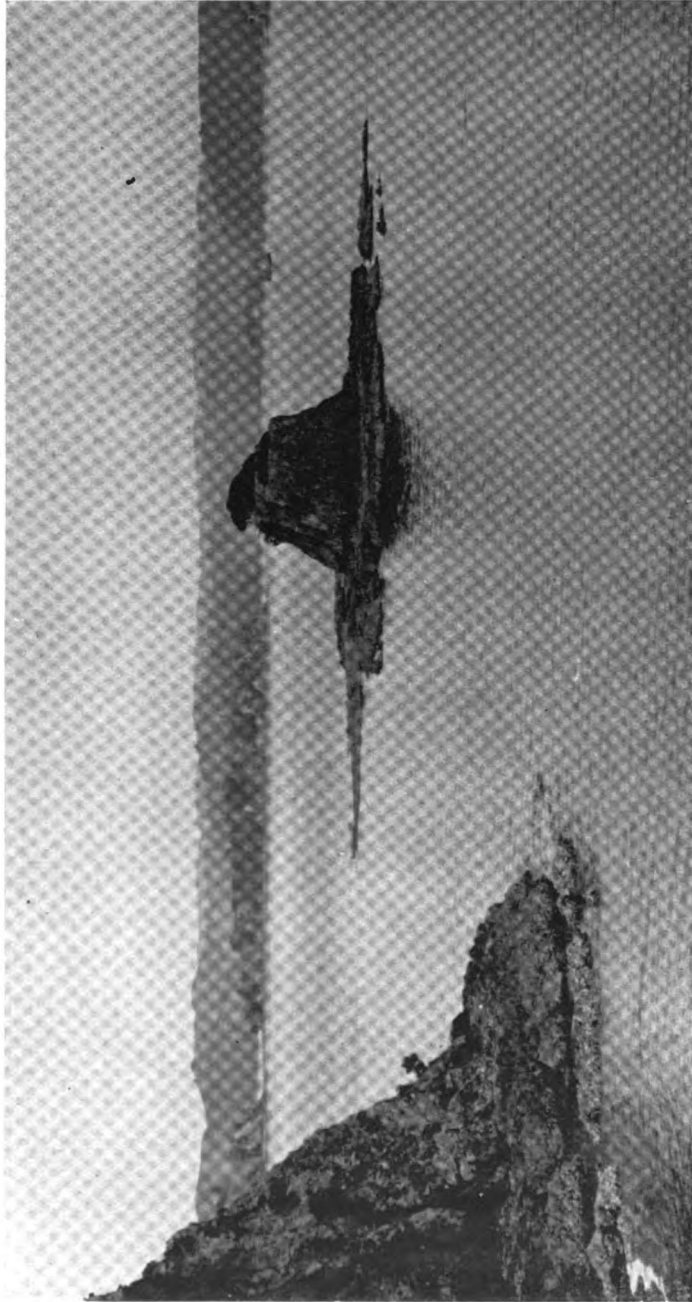
surance and fire insurance. It also advances money to settlers for improvements on reasonable terms. In the matter of religion, the four principal denominations stand thus: Church of England 41 per cent, Presbyterian 23 per cent, Roman Catholic 13 per cent, and Methodist 9 per cent. The numbers are English Church 413,842, Presbyterian 234,662, Roman Catholic 140,523, Methodist 94,827. An increasing number of people object to state their religions, the number of these in 1891 being 15,342, while in 1911 it was 35,905. The Government report states that, "In spite of the fact that the birthrate in New Zealand is low compared with other countries, yet so low in the Dominion is the deathrate that New Zealand has actually the highest rate of natural increase among the principal countries of the world."

The natives of New Zealand are called *maoris* and the Europeans *pakehas* — the former word meaning native, or indigenous, and the latter word stranger. In other parts of the Pacific we find the word *maoi* or *maoli*, having the same meaning. The Maoris have a striking resemblance to several Polynesians, such as the inhabitants of Samoa and Raratonga. Their speech is also very much alike, the people of Samoa and Raratonga, it is said, being able to understand the Maoris. The Raratongans call themselves Maoris. The rough sound of the letter *r* in use by the natives of New Zealand is avoided by some of the other Polynesians, and the letter *l* is used instead, *e. g.*, *Aroha* and *Aloha*, *Maori* and *Maoli*. Those islanders using the softer sound appear to be milder and gentler than the natives of New Zealand. The New Zealanders were always fighters — like the Irish, they were "never at peace but when they were fighting." Many speculations have been made as to the original home of the Maoris. Their own traditions say that they came from *Hawaiki*; and they distinguish between a larger and more distant *Hawaiki* and a smaller and nearer. It is now generally held that Samoa and Raratonga were the two *Hawaikis*. It is supposed that long ago some of the Samoans migrated to Raratonga, and at a later time some of these ventured across the Pacific to New Zealand. The Maori story is that a Great Chief named Te Kupe made up his mind to try and find out new lands, and having reached New Zealand, liked it so well that he returned and persuaded some of the people of *Hawaiki* to fit out seven large war canoes, each capable of holding one hundred warriors, and priests, idols, sacred weapons, animals and plants. They set sail, and in course of time



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WHANGAREI FALLS, NEW ZEALAND



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THE BAY OF ISLANDS, NEW ZEALAND

reached Aotearoa, New Zealand. In some forms of the story there are six canoes; and it is said that there is evidence that there was more than one migration to New Zealand. It is also held that when these canoes landed they found the country inhabited by a race, supposed to be Papuan, and that for a time there must have been a good deal of fighting between the original inhabitants and Te Kupe's new colonists.

In the end the Maoris got the upper hand and either exterminated the original inhabitants or drove them to seek refuge in Chatham Island, the Morioris of that island possibly being the descendants of the ancient Papuan population of New Zealand. The Maori traditions are fairly explicit as to the names and number of the canoes in which they came to New Zealand; also, when they landed, and the number of generations ago—about eighteen or nineteen now, say about 525 years. The distance is about 2000 miles from Raratonga. One wonders how Te Kupe found New Zealand. How could he have known there was such a place such a long distance away? How could he have provisioned himself for such a journey, and especially, how could he have had enough for the return journey? It is also a matter for wonder how the six hundred or seven hundred people could have accomplished the long journey, taking enough provisions, not only for the journey, but sufficient to last them until crops grew in the new land. Somehow they must have managed it, for they are there! Those who have studied the matter say that with the help of trade winds and a favorable time of year, a month would have been ample time for the journey. Some recent authorities are of opinion that all the Polynesians originally came from Southern India by the north of Australia, and found their way from island to island across the calm water of the Pacific. It is even held that the Maoris, and those related to them, belong to a branch of the great Aryan family. Physically they are a fine type of men, being tall, erect, well-built, and with strong faces, like old Romans.

Their legends tell how they landed in New Zealand, and how the occupants of the two big war canoes, the *Arawa* and the *Tanui*, had a dispute shortly after landing as to which had reached the shore first, and therefore which had the right to a stranded whale! The dispute was decided in favor of the *Tanui*, for it was seen that the stakes which they had put in the ground in making a hut were older than those of the *Arawa*. Then follows an account of the exploration

of the east coast, the discovery of Hauraki Gulf and the narrow neck of land between the Hauraki and the Manakau at Tamaki. The legend tells of the labor they had in dragging the *Arawa* across, and the great assistance from magic which they received. Having explored the west coast for some distance southward, they came to Maketu, where they drew the *Arawa* upon the beach, and having covered it with reeds and branches, set out to explore the island as far as the Hot Lakes. When they returned they found their canoe had been burned by one of the chiefs of the *Tanui* named Raumati. They naturally were very angry, and held a great meeting to consider vengeance. At this meeting they called to mind the advice given them by their father on leaving Hawaiki, which is well worthy of recording:

“O my children, O Maku, O Tia, O Hei, hearken to these my words. . . . Do you my dear children depart in peace, and when you reach the place you are going to, do not follow the deeds of ‘Tu’, the god of war; if you do you will perish as if swept off by winds; but rather follow quiet and useful occupations, and then you will die tranquilly a natural death. Depart and dwell in peace with all, leave war and strife behind you here. Depart and dwell in peace. It is war and its evils which is driving you from hence; dwell in peace where you are going, conduct yourselves like men, let there be no quarreling among you, but build up a great people.”

This gives some idea of the old Maori teaching; and it would be well for nations today could they lay it to heart and follow it. It would have been well for the Maoris if they had followed it, but they did not; and every now and then war broke out, preventing them from “building up a great people.”

As the place-names are well known in New Zealand today, the Maori legends appear to bear the stamp of truth — unless we suppose the legends were concocted after the various places had got their present names. The story incidentally mentions that when the colonists from Hawaiki reached New Zealand the *Pohutukawa* tree was in blossom, and as this is known in New Zealand as the Christmas tree, it gives an idea as to the time they landed.

It is quite possible that the first white men, whalers, who came in contact with the natives of New Zealand, did not impress them very favorably; but Captain Cook and some others were notable exceptions. For a time the native tribes which possessed a *pakeha* treated him

as a specially privileged person, especially if he were a very strong man and could help them in war. An ax or a sword, or any tool of iron was, of course, a very much valued possession. The introduction of firearms was, naturally, a terrible calamity. When one of the chiefs, Hongi, who had been on a visit to England, and had returned laden with useful gifts, reached Australia, he bartered the useful gifts for firearms and ammunition. When he reached New Zealand his course over the country was like that of another Attila. *Pa* after *pa* fell into his hands, and tribe after tribe was decimated, or nearly wiped out. Thus, from July 1821 till 1828, when Hongi died of wounds, did this terrible scourge blot out a large portion of the Maori race.

For a time the Maoris were cannibals. While in the Waikato, the writer heard from those who had witnessed the sight, of a victorious tribe returning across that district carrying sixty kits of the flesh of their enemies. And it used to be conclusive evidence at a court of law that the members of a tribe were the rightful owners of land when they could prove that their ancestors had eaten the ancestors of the other tribe. This was a "quieting of title," as the lawyers say.

The missionaries, and the influence of the white people generally, put a stop to that, besides introducing many useful arts among the natives, such as planting corn and wheat, and making flour. After a time the Maoris became, nominally, Christians, and some of them, according to report, were very exemplary Christians, before the war broke out. But the war wrecked everything. The Maori was never quite ready to turn the left cheek when the right was smitten. In the recent edition of the *Encyclopaedia Britannica* it is stated that, "the Maori rebellion, fomented by French Catholics, was an outbreak against everything foreign, and the strange religion called Hau-hauism, a blend of Old Testament history, Roman Catholic dogmas, pagan rites and ventriloquism, found many adherents." The Maori by nature had a much greater affinity with the Old Testament than with the New, so the cult grew for a time. One element of it was sure to make it popular: the initiate of Hau-hauism was supposed to be proof against the weapons of the white man. An officer in the last Maori war told the writer of a case in point. During the storming of a Maori *pa* one of the warriors leaped on the ramparts and shouted defiance to the white troops: "He defied them; they could not touch him, etc." The officer took aim, fired, and down went the boaster.

The Mormons have found their way to New Zealand, and live among the Maoris and adopted their ways: consequently, it is said, many of the natives have adopted Mormonism. Bishop Selwyn, English Church, saw the wisdom of educating and training native clergymen, and a large portion of the Maoris belong to that denomination; a number are Roman Catholic, some Presbyterian, and others Wesleyans and Baptists.

A few words will be of interest to show what is being done by the Government towards Maori education. In 1913 there were 107 native village schools in operation, and also thirteen private schools; of these ten were supported by incomes from land held in trust for that purpose by various denominations. In the native schools the teaching includes English, arithmetic, handwork, nature-study, morals, singing and physical drill. Also, in the private schools, there is instruction in practical dressmaking, plain cookery, etc. There are various scholarships as an assistance to higher education. Some boys are trained to be blacksmiths, others to be engineers, and others to building, boot-making and farming. Some Maori girls are trained as hospital nurses, and this is said to have given much satisfaction to the Maori people. Altogether there are 4132 Maori children attending native schools and 4791 attending the public schools, or nearly 9000, which, out of a total Maori population of less than 50,000, is fairly satisfactory.

The lore and legends of the Maoris have been discussed already, some years ago, in this magazine. Both were very extensive. The priests were long and carefully prepared and trained, and were reputed to possess wonderful powers through incantations. Fasting was nearly always connected with wonder-working. It is very likely that there was a pre-New Zealand lore and an added element connected with New Zealand. The stories about New Zealand being fished up out of the ocean, and about volcanic fire being brought by the power of magic from Hawaiki to New Zealand would appear to be samples of the latter; while the teaching about the ten orders of priests; the ten heavens; and about the Supreme Eternal God Uli of Hawaii, known in Aotearoa (New Zealand) as Io, the Dark One (perhaps the Unseen, Incomprehensible) may be taken as illustrations of the most ancient lore. The ancient teaching about evolution was very elaborate. *Kore* was the primal void, ethereal space, the absolute nothingness, which nevertheless, contained all the elements of future evolution.

There were ten *kore*. There were also a like number of abstract divisions of Time. Indeed, the Maori teaching about Time and Space, and the course of evolution, and the gods, would compare with the philosophical teachings of India. *Ao* was the personification of Light, of the Upper World, while *Po* was darkness. One of the manifestations of *Ao* was in human form. But the teaching was too elaborate for any attempt to give it here. Coming down to things more objective, we are told that *Reinga* and *Papa*, heaven and earth, were for a long time united, and it was with great difficulty that they were forced apart. An artist who visited New Zealand some years ago, Mr. Dittmer, has given pictorial representations of Maori ideas which remind one of the drawings by Blake.

The old Maori wisdom is fast passing away. It is said there are but few now who know much of the Ancient Teaching. The power of *tapu* is also becoming a thing of the past. When one considers that the Maoris had no written language, and that everything was handed down orally, the wonder is that so much has survived. But then, a similar state of things once existed in India.

Coming now to more mundane things, the Maoris were always democratic. The rule was tribal, and there was no idea of a monarch or king, except during a short time, and then only among the hostile tribes during the war. Tribal lands were held in common. There were few slaves, and those were captives taken in war, as was the case also among the Greeks. The Maoris were polygamous, and there does not seem to have been any fixed marriage ceremony, as may be inferred from the legend of *Hinemoa*. The wife was tattooed, and the power of the husband was absolute; but the women ate with the men, and in some of the tribes the descent was counted in the female line.

It is rather a strange thing that the homes of the ancient Maoris, Raratonga and Samoa, should have come recently under the rule of New Zealand.

CLASSICAL AUTHORS AND ATLANTIS:

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

The time will come, as lapsing ages flee,
When every land shall yield its hidden treasure;
When men no more shall unknown courses measure,
For round the world no "farthest land" shall be.

— Seneca, *Medea*, vv. 376-379



ATLANTIS, a submerged continent or archipelago of islands, which once existed in the mid-Atlantic, is first mentioned among the extant classical authors by Plato. Much further information in regard to this continent, which according to the Theosophical teachings was the home of the Fourth Root-Race of the human family, has been given by Madame H. P. Blavatsky in that treasury of knowledge, *The Secret Doctrine*. The name Atlantis signifies the island of Atlas, the island of the giant who, according to Greek mythology, upholds the heavens on his shoulders. The inhabitants of Atlantis were called by the Greeks Atlantines, but, as common English usage has established the ethnical name Atlantean, the ordinary Anglicized form will be adopted throughout this paper.

Plato refers to Atlantis in the *Timaeus*, and what he there recounts is amplified by him in the *Critias*, although the *Critias* is itself fragmentary because the dialog apparently was never completed by its author. First, the reference to Atlantis in the *Timaeus* will be given in full. The speaker is the younger Critias, a relative of Plato's, and he is represented as retelling an ancient tradition which he had heard in childhood from his paternal grandfather, after whom he had been named.

CRITIAS: Listen, Socrates, to a strange tale which is, however, certainly true, as Solon, who was the wisest of the seven sages, declared. He was a relative and a great friend of my great-grandfather, Dropidas, as he himself says in several of his poems; and Dropidas told Critias, my grandfather, who remembered and told us: That there were of old great and marvelous actions of the Athenians, which have passed into oblivion through time and the destruction of the human race, and one in particular, which was the greatest of them all, the recital of which will be a suitable testimony of our gratitude to you, and also a hymn of praise true and worthy of the goddess, which may be sung by us at the festival in her honor.

SOCRATES: Very good. And what is this ancient famous action of which Critias spoke not as a mere legend but as a veritable action of the Athenian State, which Solon recounted?

CRITIAS: I will tell you an old-world story which I heard from an aged man; for Critias was, as he said, at that time nearly ninety years of age, and I was about ten years of age. Now the day was the day of Apaturia, which is called the registration of youth, at which, according to custom, our parents gave prizes for recitations, and the poems of several poets were recited by us boys and many of us sang the poems of Solon, which were new at the time. One of our tribe, either because this was his real opinion, or because he thought that he would please Critias, said that in his judgment Solon was not only the wisest of men but also the noblest of poets. The old man, as I very well remember, brightened up at this and said, smiling: Yes, Amynder, if Solon had only, like other poets, made poetry the business of his life and had completed the tale which he brought with him from Egypt and had not been compelled, by reason of the factions and troubles which he found stirring in this country when he came home, to attend to other matters, in my opinion he would have been as famous as Homer or Hesiod or any poet.

And what was the poem about, Critias? said the person who addressed him.

About the greatest action which the Athenians ever did, and which ought to have been the most famous, but which, through the lapse of time and the destruction of the actors, has not come down to us.

Tell us, said the other, the whole story, and how and from whom Solon heard this veritable tradition.

He replied: At the head of the Egyptian Delta, where the river Nile divides, there is a certain district which is called the district of Saïs, and the great city of the district is also called Saïs, and is the city from which Amasis the king was sprung. And the citizens have a deity who is their foundress; she is called in the Egyptian tongue Neith, and is asserted by them to be the same whom the Hellenes call Athene. Now the citizens of this city are great lovers of the Athenians, and say that they are in some way related to them. Thither came Solon, who was received by them with great honor; and he asked the priests, who were the most skilful in such matters, about antiquity, and made the discovery that neither he nor any other Hellene knew anything worth mentioning about the times of old. On one occasion, when he was drawing them on to speak of antiquity, he began to tell about the most ancient things in our part of the world — about Phoroneus, who is called "the first," and about Niobe; and after the Deluge, to tell of the lives of Deucalion and Pyrrha; and he traced the genealogy of their descendants, and attempted to reckon how many years old were the events of which he was speaking and to give the dates. Thereupon one of the priests, who was of a very great age, said: O Solon, Solon, you Hellenes are but children and there is never an old man who is an Hellene. Solon, hearing this, said, What do you mean? I mean to say, he replied, that in mind you are all young; there is no old opinion handed down among you by ancient tradition; nor any science which is hoary with age. And I will tell you the reason of this. There have been and will be again, many destructions of mankind arising out of many causes; the greatest have been brought about by the agencies of fire and water, and other lesser ones by innumerable other causes. There is a story which even you have preserved:

that once upon a time Phaëthon, the son of Helios, having yoked the steeds to his father's chariot, because he was not able to drive them in the path of his father, burned up all that was upon the earth and was himself destroyed by a thunderbolt. Now, this has the form of a myth, but really signifies a declination of the bodies moving around the earth and in the heavens, and a great conflagration of things upon the earth recurring at long intervals of time; when this happens, those who live upon the mountains and in dry and lofty places are more liable to destruction than those who dwell by rivers or on the seashore. And from this calamity the Nile, which is our never-failing savior, saves and delivers us. When, on the other hand, the gods purge the earth with a deluge of water, among you, herdsmen and shepherds on the mountains, are the survivors; whereas those of you who live in cities are carried by the rivers into the sea. But in this country, neither at that time nor at any other, does the water come from above on the fields, having always a tendency to come up from below, for which reason the things preserved here are said to be the oldest. The fact is, that wherever the extremity of winter frost or of summer sun does not prevent, the human race is always increasing at times, at other times diminishing in numbers. And whatever happened either in your country or in ours, or in any other region of which we are informed — if any action which is noble or great or in any other way remarkable has taken place, all that has been written down of old and is preserved in our temples; whereas you and other nations are just being provided with letters and the other things which states require; and then, at the usual period, the stream from heaven descends like a pestilence and leaves only those of you who are destitute of letters and education; and thus you have to begin all over again as children and know nothing of what happened in ancient times, either among us or among yourselves. As for these genealogies of yours which you have recounted to us, Solon, they are no better than the tales of children; for in the first place you remember one deluge only, whereas there have been many of them; and in the next place, you do not know that there dwelt in your land the fairest and noblest race of men which ever lived, of whom you and your whole city are but a seed and a remnant. And this was unknown to you, because for many generations the survivors of that destruction died and made no sign. For there was a time, Solon, before the great deluge of all, when the city which now is Athens, was first in war and was pre-eminent for the excellence of her laws, and is said to have performed the noblest deeds and to have had the fairest constitution of any of which tradition tells under the face of heaven. Solon marveled at this and earnestly requested the priest to inform him exactly and in order about these former citizens. You are welcome to hear about them, Solon, said the priest, both for your own sake and for that of the city, and above all for the sake of the goddess who is the common patron and protector and educator of both our cities. She founded your city a thousand years before ours, receiving from the Earth and Hephaestus the seed of your race, and then she founded ours, the constitution of which is set down in our sacred registers as 8000 years old. As touching the citizens of 9000 years ago, I will briefly inform you of their laws and of the noblest of their actions, and the exact particulars of the whole

we will hereafter go through at our leisure in the sacred registers themselves. If you compare these very laws with your own you will find that many of ours are the counterpart of yours as they were in the olden time. In the first place, there is the caste of priests, which is separated from all the others; next there are the artificers, who exercise their several crafts by themselves and without admixture of any other; and also there is the class of shepherds and that of hunters, as well as that of husbandmen; and you will observe, too, that the warriors in Egypt are separated from all the other classes and are commanded by the law only to engage in war; moreover, the weapons with which they are equipped are shields and spears, and this the goddess taught first among you, and then in Asiatic countries and we among the Asiatics first adopted it. Then as to wisdom, do you observe what care the law took from the very first, searching out and comprehending the whole order of things down to prophecy and medicine (the latter with a view to health); and out of these divine elements drawing what was needful for human life and adding every sort of knowledge which was connected with them. All this order and arrangement the goddess first imparted to you when establishing your city; and she chose the spot of earth in which you were born, because she saw that the happy temperament of the seasons in that land would produce the wisest of men. Wherefore the goddess who was a lover both of war and of wisdom, selected and first of all settled that spot which was the most likely to produce men like herself. And there you dwelt, having such laws as these and still better ones, and excelled all mankind in all virtue, as became the children and disciples of the gods.

Many great and wonderful deeds are recorded of your state in our histories. But one of them exceeds all the rest in greatness and valor. For these histories tell of a mighty power which was aggressing wantonly against the whole of Europe and Asia, a power to which your city put an end. This came forth out of the Atlantic Ocean, for in those days the Atlantic was navigable; and there was an island situated in front of the straits which you call the Pillars of Heracles [that is, the Straits of Gibraltar]; the island was larger than Libya and Asia put together, and was the way to other islands, and from the island you might pass through the whole of the opposite continent which surrounded the true ocean; for this sea which is within the Straits of Heracles is only a harbor, having a narrow entrance, but the other is a real sea, and the surrounding land may be most truly called a continent. Now in this island of Atlantis there was a great and wonderful empire which had rule over the whole island and several others, as well as over parts of the continent, and, besides these, they subjected the parts of Libya within the Pillars of Heracles as far as Egypt, and of Europe as far as Tyrrhenia. The vast power thus gathered into one endeavored to subdue at one blow our country and yours and the whole of the land which is within the Straits; and then, Solon, your country shone forth in the excellence of her virtue and strength among all mankind; for she was the first in courage and military skill, and was the leader of the Hellenes. And when the rest fell off from her, being compelled to stand alone, after having undergone the extremity of danger, she defeated and triumphed over the invaders, and preserved from slavery those who were not yet subjected, and freely liberated all the others who

dwell within the limits of Heracles. But afterwards there occurred violent earthquakes and floods; and in a single day and night of rain all your warlike men in a body sank into the earth, and the island of Atlantis in like manner disappeared and was sunk beneath the sea. And that is the reason why the sea in those parts is impassable and impenetrable, because there is such a quantity of shallow mud in the way, and this was caused by the subsidence of the island. (Plato, *Timaeus*, 20d-25, Jowett's translation).

H. P. Blavatsky makes the following comments on these statements of Plato:

Aiming more to instruct as a moralist than as a geographer and ethnologist or historian, the Greek philosopher merged the history of Atlantis, which covered several million years, into one event which he located on one comparatively small island 3000 stadia long by 2000 wide (or about 350 miles by 200, which is about the size of Ireland), whereas the priests spoke of Atlantis as a continent vast as "all Asia and Libya" put together. But, however altered in its general aspect, Plato's narrative bears the impress of truth upon it. (*The Secret Doctrine*, II, pp. 760-761)

"First of all," we read in the *Critias* that "one must remember that 9000 years have elapsed *since the war of the nations* which lived above and outside the Pillars of Heracles and those which peopled the lands on this side."

In the *Timaeus* Plato says the same. The Secret Doctrine declaring that most of the later islander Atlanteans perished in the interval between 850,000 and 700,000 years ago, and that the Aryans were 200,000 years old when the first great "island" or continent was submerged, there hardly seems any reconciliation possible between the figures.

But there is, in truth. . . . Thus, when saying 9000 years, the Initiates will read 900,000 years, during which space of time — *i. e.*, from the first appearance of the Aryan race, when the Pliocene portions of the once great Atlantis began gradually sinking (the main continent perished in the Miocene times, as already stated) and other continents to appear on the surface, down to the final disappearance of Plato's small island of Atlantis, the Aryan races have never ceased to fight with the descendants of the first giant races. . . . Such blending of the events and epochs and the bringing down of hundreds of thousands into thousands of years, does not interfere with the numbers of years that had elapsed, according to the statement made by the Egyptian priests to Solon, since the destruction of the last portion of Atlantis. The 9000 years were the correct figures. The latter event has never been kept a secret and had only faded out of the memory of the Greeks. The Egyptians had their records complete, because isolated; for being surrounded by sea and desert, they had been left untrammelled by other nations, till about a few millenniums before our era. (*The Secret Doctrine*, II, pp. 394-395)

The great nation mentioned by the Egyptian priests, from which descended the forefathers of the Greeks of the age of Troy, and which, as averred, had been destroyed by the Atlantic race, was then, as we see, assuredly no race of Palaeolithic *savages*. Nevertheless, already in the days of Plato, with the exception of

priests and initiates, no one seems to have preserved any distinct recollection of the preceding races. The earliest Egyptians had been separated from the latest Atlanteans for ages upon ages; they were themselves descended from an alien race and had settled in Egypt some 400,000 years before, but their Initiates had preserved *all the records*. (*The Secret Doctrine*, II, 749-750)

In regard to the early, prehistoric inhabitants of Greek lands the attention of those who are interested is directed to the study of "The Prehistoric Aegean Civilization," published as No. 4 of the Papers of the School of Antiquity, International Theosophical Headquarters, Point Loma, California.

Although some modern scholars have maintained that Atlantis was merely a fabrication of Plato's imagination, despite that philosopher's declaration that his account, however strange, is nevertheless certainly true, even these sceptics have been unable to deny such noteworthy corroboration of Plato's words as the fact that the ancients believed before and after his time that the Atlantic Ocean was "a muddy, shallow, dark and misty sea, a *Mare tenebrosum*." (*Cosmos*, Vol. II, page 15) Thus also, Aristotle says that "the sea outside the Pillars of Heracles is shallow, muddy and windless." (*Meteorologica*, II, i, 354a-22) And Scylax, in his *Circumnavigation* (1), speaks of "many trading stations of the Carthaginians and much mud and high tides and open seas, outside the Pillars of Heracles." (*cf.* Bunbury, *History of Ancient Geography*, I, pages 385-386)

Likewise, further particulars in regard to Solon's visit to Egypt, and the names of the principal Egyptian priests by whom he was instructed while residing in Egypt, are given in several classical authors other than Plato, and surely Plato — since he was a descendant of Solon — would have known many details of family history unknown to others. We read the following in Plutarch:

Solon's first voyage was for Egypt, and he lived as he himself says:

"Near the Nile's mouth by the shore of fair Canopus."

And he spent some time in study with Psenophis of Heliopolis and Sonchis of Saïs, the most learned of all the priests; from whom, as Plato says, getting knowledge of the story of Atlantis, he put it in a poem and proposed to bring it to the knowledge of the Greeks. . . . (Chap. 26)

Solon began in verse an extensive description or rather a legendary account of the Atlantic Island, which he learned from the wise men of Saïs, and which particularly concerned the Athenians. But by reason of his age, not want of leisure (as Plato says) he was discouraged by the greatness of the task. These verses prove that business cares were not the cause of Solon's failure to complete the work, which he had begun:

"I grow in learning as I grow in age."

And again:

"Wine, wit, beauty still their charms bestow,
Light all the shades of life and cheer us as we go."

Plato, ambitious to cultivate and adorn the subject of the Atlantic Island, as a delightful spot in some fair unoccupied field, to which also he had some claims by reason of his relationship to Solon, laid out magnificent courts and enclosures and erected a grand entrance to it, such as no other story, fable or poem ever had. But as he began it late, he ended his life before completing his work (namely, the *Critias*), so that the more the reader is delighted with that part which he has written, the greater his regret at finding it unfinished. (*Life of Solon*, Chap. 31)

Plutarch also repeats the statement that Solon was taught by Sonchis of Saïs in his *Treatise on Isis and Osiris* (Chapter 10).

Plato's last words in regard to Atlantis in the *Timæus*, spoken by Critias, are as follows:

I have told you shortly, Socrates, the traditions which the aged Critias heard from Solon. . . . I listened to the old man telling them, when a child, with great interest at the time; he was very ready to teach me, and I asked him about them a great many times, so that they were branded into my mind in ineffaceable letters. . . . And now, Socrates, I am ready to tell you the whole tale of which this is the introduction. I will give you not only the general heads but the details exactly as I heard them. (*Timæus*, 25-26)

These details are not given by Plato in the *Timæus*, but are to be found in the dialog named after the younger Critias. Unfortunately, as stated in the quotation from Plutarch, this dialog apparently was never completed by its author and has reached us only in a fragmentary condition. Such of it as deals with Atlantis is quoted below. The speaker is the younger Critias.

Let me begin by observing first of all that nine thousand was the sum of years which had elapsed since the war which was said to have taken place between all those who dwelt outside the Pillars of Heracles and those who dwelt within them; this war I am now to describe. Of the combatants on the one side, the city of Athens was reported to have been the ruler and to have directed the contest; the combatants on the other side were led by the kings of the islands of Atlantis, which as I was saying, once had an extent greater than that of Libya and Asia; and when afterwards sunk by an earthquake, became an impassable barrier of mud to voyagers sailing hence to the ocean. The progress of the history will unfold the various tribes of barbarians and Hellenes which then existed, as they successively appear on the scene; but I must begin by describing first of all the Athenians, as they were in that day, and their enemies who fought with them, and I shall have to tell of the power and form of government of both of them. Let us give the precedence to Athens: [The account of the prehistoric Athenians

given by Plato is here omitted and Critias continues:] Yet, before proceeding further in the narrative I ought to warn you that you must not be surprised if you should hear Hellenic names given to foreigners. I will tell you the reason for this: Solon, who was intending to use the tale for his poem, made an investigation into the meaning of the names and found that the early Egyptians in writing them down had translated them into their own language, and he recovered the meaning of several names and re-translated them and copied them out again in our own language. My great-grandfather, Dropidas, had the original writing, which is still in my possession, and this was carefully studied by me when I was a child. Therefore, if you hear names such as are used in this country, you must not be surprised, for I have told you the reason of them. The tale, which was of great length, began as follows:

I have before remarked in speaking of the allotments of the gods that they distributed the whole earth into portions differing in extent, and made themselves temples and sacrifices. And Poseidon, receiving for his lot the island of Atlantis, begat children by a mortal woman and settled them in a part of the island which I will proceed to describe. On the side towards the sea and in the center of the whole island there was a plain which is said to have been the fairest of all plains and very fertile. Near the plain again, and also in the center of the island at a distance of about fifty stadia, there was a mountain not very high on any side. In this mountain there dwelt one of the earth-born primeval men of that country whose name was Evenor, and he had a wife named Leucippe and they had an only daughter who was named Cleito. The maiden was growing up to womanhood when her father and mother died; Poseidon fell in love with her and had intercourse with her, and breaking the ground, enclosed the hill in which she dwelt all around, making alternate zones of sea and land, larger and smaller, encircling one another; there were two of land and three of water, which he turned as with a lathe out of the center of the island, for ships and voyages were not as yet heard of. He himself, as he was a god, found no difficulty in making special arrangements for the center island, bringing two streams of water under the earth, which he caused to ascend as springs, one of warm water and the other of cold, and making every variety of food to spring up abundantly in the earth. He also begat and brought up five pairs of male children, dividing the island of Atlantis into ten portions; he gave to the first-born of the eldest pair his mother's dwelling and the surrounding allotment, which was the largest and best, and made him king over the rest; the others he made princes and gave them rule over many men and a large territory. And he named them all; the eldest, who was king, he named Atlas, and from him the name Atlantic was applied to the whole island and the neighboring ocean. To his twin brother, who was born after him and who obtained as his lot the extremity of the island towards the Pillars of Heracles as far as the country which is still called the region of Gades in that part of the world, he gave the name which in the Hellenic language is Eumelus, in the language of the country which is named after him, Gadeirus. Of the second pair of twins, he named one Ampheres and the other Evaemon. To the third pair of twins he gave the name Mneseus to the elder and Autochthon to the one who followed him. Of the fourth pair of twins he called the elder Elasippus and the

younger Mestor. And of the fifth pair he gave to the leader the name of Azaes, and to the younger that of Diaprepes. All these and their descendants were the inhabitants and rulers of divers islands in the open sea; and also, as has been already said, they held sway in the other direction over the country within the Pillars as far as Egypt and Tyrrhenia. Now Atlas had a numerous and honorable family, and his eldest branch always retained the kingdom, which the eldest son handed on to his eldest for many generations; and they had such an amount of wealth as was never before possessed by kings and potentates, and is not likely ever to be again, and they were furnished with everything they could have both in city and in country. For because of the greatness of their empire many things were brought to them from foreign countries, and the island itself provided much of what was required by them for the uses of life. In the first place, they dug out of the earth whatever was to be found there, mineral as well as metal, and that which is now only a name and was then something more than a name, orichalcum, was dug out of the earth in many parts of the island, and with the exception of gold was esteemed the most precious of metals among the men of those days. There was an abundance of wood for carpenter's work and sufficient maintenance for tame and wild animals. Moreover, there were a great number of elephants in the island, and there was provision for animals of every kind, both for those which live in lakes and marshes and rivers, and also for those which live in mountains and on plains, and therefore for the animal which is the largest and most voracious of them. Also whatever fragrant things there are in the earth, whether roots, or herbage, or woods, or distilling drops of flowers or fruits, grew and thrived in that land; and again, the cultivated fruit of the earth, both the dry edible fruit and other species of food, which we call by the general name of legumes, and the fruits having a hard rind, affording drinks and meats and ointments [does this refer to the cocoanut?] and many chestnuts and the like, which may be used to play with and are fruits which spoil with keeping, and the pleasant kinds of dessert, which console us after dinner, when we are full and tired of eating — all these that sacred island lying beneath the sun brought forth fair and wondrous in infinite abundance. All these things they received from the earth, and they employed themselves in constructing their temples and palaces and harbors and docks; and they arranged the whole country in the following manner:

First of all they bridged over the zones of sea which surrounded the ancient metropolis and made a passage into and out of the royal palace; and they began to build the palace in the habitation of the god and of their ancestors. This they continued to ornament in successive generations, every king surpassing the one who came before him to the utmost of his power, until they made the building a marvel to behold for size and for beauty. And beginning from the sea they dug a canal of three hundred feet in width and one hundred feet in depth and fifty stadia in length, which they carried through to the outermost zone, making a passage from the sea up to this, which became a harbor, and leaving an opening sufficient to enable the largest vessels to find ingress. Moreover, they divided the zones of land which parted the zones of sea, constructing bridges of such a

width as would leave a passage for a single trireme to pass out of one into another and roofed them over; and there was a way underneath for the ships; for the banks of the zones were raised considerably above the water. Now the largest of the zones into which a passage was cut from the sea was three stadia in breadth and the zone of land which came next was of equal breadth; but the next two, as well the zone of water as of land, were two stadia, and the one which surrounded the central island was a stadium only in width. The island in which the palace was situated had a diameter of five stadia. This and the zones and the bridge, which was the sixth part of a stadium in width, they surrounded by a stone wall, on either side placing towers and gates on the bridges where the sea passed in. The stone which was used in the work they quarried from underneath the center island, and from underneath the zones, on the outer as well as the inner side. One kind of stone was white, another black, and a third red, and as they quarried, they at the same time hollowed out docks, double within, having roofs formed out of the native rock. Some of the buildings were simple, but in others they put together different stones which they intermingled for the sake of ornament, to be a natural source of delight. The entire circuit of the wall which went around the outermost one they covered with a coating of brass, and the circuit of the next wall they coated with tin, and the third, which encompassed the citadel, flashed with the red light of orichalcum. The palaces in the interior of the citadel were constructed in this wise: In the center was a holy temple dedicated to Cleito and Poseidon, which remained inaccessible, and was surrounded by an enclosure of gold; this was the spot in which they originally begat the race of ten princes, and thither the people annually brought the fruits of the earth in their season from all the ten portions, and performed sacrifices to each of them. Here, too, was Poseidon's own temple of a stadium in length and half a stadium in width, and of a proportionate height, having a sort of barbaric splendor. All the outside of the temple, with the exception of the pinnacles, they covered with silver, and the pinnacles with gold. In the interior of the temple the roof was of ivory, adorned everywhere with gold and silver and orichalcum; all the other parts of the walls and pillars and floor they lined with orichalcum. In the temple they placed statues of gold; there was the god himself standing in a chariot — the charioteer of six winged horses — and of such size that he touched the roof of the buildings with his head; around him there were a hundred Nereïds riding on dolphins, for such was thought to be the number of them in that day. There were also in the interior of the temple other images which had been dedicated by private individuals. And around the temple on the outside were placed statues of gold of all the ten kings and of their wives, and there were many other great offerings both of kings and of private individuals, coming both from the city itself and the foreign cities over which they held sway. There was an altar, too, which in size and workmanship corresponded to the rest of the work, and there were palaces, in like manner, which answered to the greatness of the kingdom and the glory of the temple.

In the next place, they used fountains both of cold and hot springs; these were very abundant and both kinds wonderfully adapted to use by reason of the

sweetness and excellence of their waters. They constructed buildings about them and planted suitable trees; also cisterns, some open to the heaven, others which they roofed over, to be used in winter as warm baths; there were the king's baths and the baths of private persons, which were kept apart; also separate baths for women, and others again for horses and cattle, and to each of them they gave as much adornment as was suitable for them. The water which ran off they carried, some to the grove of Poseidon, where were growing all manner of trees of wonderful height and beauty, owing to the excellence of the soil; the remainder was conveyed by aqueducts which passed over the bridges to the outer circles; and there were many temples built and dedicated to many gods; also gardens and places of exercise, some for men, and some set apart for horses, in both of the two islands formed by the zones; and in the center of the larger of the two there was a race-course of a stadium in width, and in length allowed to extend all round the island, for the horses to race in. Also there were guard-houses at intervals for the bodyguard, the more trusted of whom had their duties appointed to them in the lesser zone, which was nearer the Acropolis; whilst the most trusted of all had houses given them within the citadel about the persons of the kings. The docks were full of triremes and naval stores, and all things were quite ready for use. Enough of the plan of the royal palace. Crossing the outer harbors, which were three in number, you would come to a wall which began at the sea and went all around; this was everywhere distant fifty stadia from the largest zone and harbor and inclosed the whole, meeting at the mouth of the channel towards the sea. The entire area was densely crowded with habitations, and the canal and the largest of the harbors were full of vessels and merchants coming from all parts, who, from their numbers, kept up a multitudinous sound of human voices and din of all sorts, night and day.

I have repeated the descriptions of the city and the parts about the ancient palace nearly as he gave them, and now I must endeavor to describe the nature and arrangement of the rest of the country. The whole country was described as being very lofty and precipitous on the side towards the sea; . . . it was smooth and even, but of an oblong shape, extending in one direction three thousand stadia, and going up the country from the sea, through the center of the island, two thousand stadia; the whole region of the island lay towards the south and was sheltered from the north. The surrounding mountains were celebrated for their number and size and beauty, in which they exceeded all that are now to be seen anywhere; having in them also many wealthy inhabited villages, and rivers, and lakes, and meadows supplying food enough for every animal, wild or tame, and wood of various sorts, abundant for every kind of work.

I will now describe the plain, which had been cultivated during many ages by many generations of kings. It was rectangular and for the most part straight and oblong; and what it wanted of the straight line followed the line of the circular ditch. The depth and width and length of this ditch were incredible, and gave the impression that such a work, in addition to so many other works, could hardly have been wrought by the hand of man. But I must say what I have heard. It was excavated to the depth of one hundred feet, and its breadth was a stadium

everywhere; it was carried round the whole of the plain and was ten thousand stadia in length. It received the streams which came down from the mountains, and winding round the plain and touching the city at various points, was there let off into the sea. From above, likewise, straight canals of a hundred feet in width were cut in the plain and again let off into the ditch towards the sea: these canals were at intervals of an hundred stadia and by them they brought down the wood from the mountains to the city, and conveyed the fruits of the earth in ships, cutting transverse passages from one canal into another, and to the city. Twice in the year they gathered the fruits of the earth—in winter having the benefits of the rains, in summer introducing the water of the canals.

As to the population, each of the lots in the plain had an appointed chief of men who were fit for military service, and the size of the lot was to be a square of ten stadia each way, and the total number of all the lots was sixty thousand. And of the inhabitants of the mountains and of the rest of the country there was also a vast multitude having leaders, to whom they were assigned according to their dwellings and villages. The leader was required to furnish for the war the sixth portion of a war-chariot, so as to make up a total of ten thousand chariots; also two horses and riders upon them and a light chariot without a seat, accompanied by a fighting man on foot carrying a small shield, and having a charioteer mounted to guide the horses; also, he was bound to furnish two heavy-armed soldiers, two archers, two slingers, three stone-shooters, and three javelin-men, who were skirmishers, and four sailors to make up a complement of twelve hundred ships. Such was the order of war in the royal city—that of the other nine governments was different in each of them, and would be wearisome to narrate.

As to offices and honors, the following was the arrangement from the first. Each of the ten kings in his own division and in his own city had the absolute control of the citizens, and in many cases, of the laws, punishing and slaying whomsoever he would. Now the relations of their governments to one another were regulated by the injunctions of Poseidon, . . . in the middle of the island . . . the people were gathered together every fifth and sixth years alternately, thus giving equal honor to the odd and to the even number. And when they were gathered together they consulted about public affairs and inquired if anyone had transgressed in anything, and passed judgment on him accordingly, and before they passed judgment they gave their pledges to one another in this wise. There were bulls who had the range of the temple of Poseidon; and the ten who were left alone in the temple, after they had offered prayers to the gods that they might take the sacrifices which were acceptable to them, hunted the bulls, without weapons, but with staves and nooses; and the bull which they caught they led up to the column. The victim was then struck on the head by them and slain over the sacred inscription. Now on the column, besides the law, there was inscribed an oath invoking mighty curses on the disobedient. When therefore, after offering sacrifice according to their customs, they had burnt the limbs of the bull, they mingled a cup and cast in a clot of blood for each of them; the rest of the victim they took to the fire, after having made a purification of the column all around. Then they drew from the cup in golden vessels, and pouring a libation on the fire,

they swore that they would judge according to the laws on the column and would punish anyone who had previously transgressed, and that for the future they would not if they could help, transgress any of the inscriptions, and would not command, or obey any ruler who commanded them, to act otherwise than according to the laws of their father Poseidon. This was the prayer which each of them offered up for himself and for his family, at the same time drinking and dedicating the vessel in the temple of the god, and after spending some necessary time at supper, when darkness came on and the fire about the sacrifice was cool, all of them put on the most beautiful azure robes, and sitting on the ground at night near the embers of the sacrifices on which they had sworn, and extinguishing all the fire about the temple, they received and gave judgment, if any of them had any accusation to bring against anyone; and when they had given judgment at daybreak they wrote down their sentences on a golden tablet and deposited the tablets as memorials with their robes.

There were many special laws which the several kings had inscribed about the temples, but the most important was the following: That they were not to take up arms against one another, and they were all to come to the rescue if anyone in any city attempted to overthrow the royal house; like their ancestors they were to deliberate in common about war and other matters, giving the supremacy to the family of Atlas. And the king was not to have the power of life and death over any of his kinsmen unless he had the assent of the majority of the ten kings.

Such was the vast power which the god settled in the lost island of Atlantis; and this he afterwards directed against our land on the following pretext, as traditions tell: For many generations, as long as the divine nature lasted in them, they were obedient to the laws, and well-affectioned towards the gods, who were their kinsmen; for they possessed true and in every way great spirits, practising gentleness and wisdom in the various chances of life and in their intercourse with one another. They despised everything but virtue, not caring for their present state of life, and thinking lightly of the possession of gold and other property, which seemed only a burden to them; neither were they intoxicated by luxury; nor did wealth deprive them of their self-control; but they were sober, and saw clearly that all these goods are increased by virtuous friendship with one another, and that by excessive zeal for them, and honor of them, the good of them is lost and friendship perishes with them. By such reflections and by the continuance in them of a divine nature, all that which we have described waxed and increased in them; but when this divine portion began to fade away in them and became diluted too often and with too much of the mortal admixture, and the human nature got the upper hand, then they, being unable to bear their fortune, became unseemly, and to him who had an eye to see, they began to appear base, and had lost the fairest of their precious gifts; but to those who had no eye to see the true happiness, they still appeared glorious and blessed at the very time when they were filled with unrighteous avarice and power. Zeus, the god of the gods, who rules with law and is able to see into such things, perceiving that an honorable race was in a most wretched state and wanting to inflict punishment on them, that they might be chastened and improved, collected all the gods

into his most holy habitation, which being placed in the center of the world, sees all things that partake of generation.

And when he had called them together, he spoke as follows. (*Critias*, 108, 113-120; Jowett's translation.)

With this sentence the *Critias* ends, so far as it has been transmitted to us.

Proclus, in his Commentary on the *Timaeus*, makes the following remarks about Plato's description of Atlantis and the Atlanteans:

Some say that the whole of Plato's account of the Atlanteans is purely historical. This was the opinion of Crantor, the first interpreter of Plato, who says that Plato was ridiculed by his contemporaries, not because he had invented his Republic but because he had transcribed what the Egyptians had written on the subject. Crantor so far agrees with these critics in reference to the account of the Athenians and the Atlanteans as to believe that the Athenians once lived in accordance with the scheme of government as outlined by Plato in the Republic. Crantor adds that this is proved by priests of the Egyptians, who declare that the particulars (narrated by Plato) are written on pillars of stone, which are still preserved. Others again say that Plato's account is fabulous and fictitious. . . . but in doing so they disregard Plato's own statement, which is as follows:

"Listen, Socrates, to a strange tale, which is, however, certainly true."
(*Commentary to "Timaeus,"* page 20)

In another note Proclus adds:

That such a large island once existed is evident from what is said by some historians in regard to the external sea (that is, the Atlantic Ocean). For according to them, there were in their time seven islands in that sea, which were sacred to Persephone, and also there were others of an immense extent, one of which was sacred to Pluto, another to Ammon, and the central one, which was one thousand stadia in extent, to Poseidon. They also add that the inhabitants preserved the memory of their ancestors, who dwelt on the Atlantis which once existed there and was truly prodigiously great, and for many ages held sway over all the islands in the Atlantic Ocean, and was itself likewise sacred to Poseidon. *These things, therefore, Marcellus writes in his Ethiopian History.* (*Commentary to "Timaeus,"* page 25)

Brief references to Plato's statements about Atlantis are also made by Arnobius (*adversus Gentes*, I, 5), Pliny the Elder (VI, 31s. 36) and Strabo (II, page 102). The Scholiast to Plato's *Republic* (page 327) says that the victory of the Athenians over the Atlanteans was represented on one of the *pepli* dedicated at the Panathenaea. His exact statement is:

The Lesser Panathenaea are celebrated at the Piraeus. In these a second

peplus was dedicated to the goddess, on which was represented the Athenians, as her foster children, conquering in the war against the Atlanteans.

It has been suggested that this note arose from a misunderstanding of a passage in the commentary of Proclus on the *Timæus*, in which Callias is said to have woven a myth worthy of Athena, but thus to explain away the explicit statement of the Scholiast seems unjustifiable, since the suggested "explanation" is itself purely conjectural.

Donnelly has pointed out that:

Plato tells us that Atlantis abounded in both cold and hot springs. It is a singular confirmation of the story that hot springs abound in the Azores, which are the surviving fragments of Atlantis, and hot springs are a common feature of regions subject to volcanic convulsions.

Plato says: "The whole country was very lofty and precipitous on the side towards the sea, but the country immediately about and surrounding the city was a level plain, itself surrounded by mountains which descended toward the sea." One has but to look at the profile of the "Dolphin's Ridge" as revealed by the deep-sea soundings of the *Challenger* . . . to see that this is a faithful description of that precipitous elevation. "The surrounding mountains" which sheltered the plain from the north are represented in the present towering peaks of the Azores. (Ignatius Donnelly's *Atlantis*, page 123)

In explanation of Plato's statement about the first earth-born inhabitants of Atlantis, Evenor and his wife, Leucippe, H. P. Blavatsky says that the philosopher — describes the *first couple*, from whom the whole island was peopled, as being formed of the Earth. In saying so, he means neither Adam and Eve, nor yet his own Hellenic forefathers. His language is simply allegorical, and by alluding to "Earth" he means "matter," as the Atlanteans were really the first purely *human* and *terrestrial* race — those that preceded it being more divine and etheral than human and solid. (*The Secret Doctrine*, II, 266)

Attention is also called to Madame Blavatsky's declaration that:

Many a time Atlantis is spoken of under another name, one unknown to our commentators. *The power of names* is great, and was known since the first men were instructed by the divine masters. And as Solon had studied it, he translated the "Atlantean" names into names devised by himself. In connection with the continent of Atlantis, it is desirable to bear in mind that the accounts which have come down to us from the old Greek writers contain a confusion of statements, some referring to the great continent and others to the last small island.

Plutarch in his treatise "on the Face appearing in the Orb of the Moon," has the following interesting passage:

"An island Ogygia lies in Ocean's arms" [*Odyssey*, VII, 244], distant about five days' sail westward from Britain, and before it there are three others, of an

equal distance from one another and also from that, bearing northwest, where the sun sets in summer. In one of these the barbarians feign that Cronus is detained prisoner by Zeus, who, as his son, having the guard or keeping of those islands and the adjacent sea, named the Cronian, has his seat a little below; and that the continent by which the great sea is circularly environed is distant from Ogygia about five thousand stadia, but from the others not so far, men rowing thither in galleys, the sea being there low and ebb and difficult to be passed through by great vessels because of the mud brought thither by a multitude of rivers, which, coming from the mainland, discharge themselves into it and raise there great bars and shelves which choke up the river and render it hardly navigable; whence anciently there arose an opinion of its being frozen. Moreover, the coasts of this continent lying on the sea are inhabited by Greeks about a bay not much smaller than the Maeotic, the mouth of which lies in a direct line over against that of the Caspian Sea. These name and esteem themselves the inhabitants of the firm land, calling all us others islanders, as dwelling in a land encompassed round about and washed by the sea. And they think that those who heretofore came thither with Heracles and were left there by him, mixing themselves with the people of Cronus, raised up again the Greek nation, which was well near extinguished, brought under and supplanted by the language, laws and manners of the barbarians, and made it again flourish and recover its pristine vigor. And therefore in that place they give the first honor to Heracles and the second to Cronus. Now when the star of Cronus, by us called Phaenon and by them Nycturus, comes to the sign of Taurus, as it does once in the time of thirty years, they, having been a long time preparing what is necessary for a solemn sacrifice and a long voyage or navigation, send forth those on whom the lots fall to row in that vast sea and make their abode for a great while in foreign countries. These men then, being embarked and departed, meet with different adventures, some in one manner, others in another. Now such as have in safety passed the danger of the sea go first ashore in those opposite islands, which are inhabited by the Greeks, where they see that the sun is scarce hidden one full hour during the space of thirty days and that this is their night, of which the darkness is but small, as having twilight from the going down of the sun not unlike the dawning of the day; that having continued there ninety days, during which they are highly carressed and honored, as being reputed and termed holy men, they are afterwards conducted by the winds and transported into the isle of Cronus, where there are no other inhabitants but themselves and such as have been sent thither before them. For though it is lawful for them, after they have served Cronus for thirty years, to return home to their own countries and houses, yet most of them choose rather to remain quietly there; some, because they are already accustomed to the place; others, because without any labor and trouble they have abundance of all things, as well for the offering of sacrifices and holding festival solemnities, as to support the ordinary expenses of those who are perpetually conversant in the study of learning and philosophy. For they affirm the nature of the island and the mildness of the air which environs it to be admirable; and that there have been some persons who, intending to depart thence, have been hindered by the Divinity or Genius of the place showing himself to them, as to his familiar friends

and acquaintances, not only in dreams and exterior signs, but also visibly appearing to them by the means of familiar spirits discoursing and conversing with them. For they say that Cronus himself is personally there, lying asleep in the deep cave of a hollow rock, shining like fine gold, Zeus having prepared sleep instead of fetters and shackles to keep him from stirring; but that there are on the top of this rock certain birds, which fly down and carry to him ambrosia; that the whole island is filled with an admirable fragrancy and perfume, which is spread all over it, arising from this cave, as from an odoriferous fountain; and that these Daemons serve and minister to Cronus, having been his courtiers and nearest attendants when he held the empire and exercised regal authority over men and gods; and that having the science of divining future occurrences, they of themselves foretell many things; but the greatest and of the highest importance, when they return from assisting Cronus and reveal his dreams; for whatever Zeus premeditates, Cronus dreams, but his awakenings are Titanical passions or perturbations of the soul in him, which sleep altogether controls in order that the royal and divine nature may be pure and uncontaminate in itself.

In Homer Ogygia is described as —

a sea-girt island, the navel of the sea. Woody the island is and there Calypso, a goddess, dwells, daughter of wizard Atlas, who knows the depth of every sea and through his power holds the tall pillars which keep earth and sky asunder. (*Odyssey*, I, 50-54)

Since Calypso was the daughter of Atlas it would seem natural to connect Ogygia, in some ways at least, with Atlantis, although some scholars have identified Ogygia with Ireland and others with Iceland, because, according to Plutarch, it lies directly west of Britain. The statement that the barbarians claimed that Cronus was confined on one of the three islands lying near Ogygia is noteworthy because ordinarily the realm of Cronus was identified with the Islands of the Blessed, although originally, according to H. P. Blavatsky, the kingdom of Cronus (or Saturn) was Lemuria, the Third Continent. This, however (she adds) was confused even several thousand years before our era with Atlantis, the Fourth Continent. (*The Secret Doctrine*, II, 768) She also calls attention to the following distinction in regard to the use of the term "Atlantis":

To make a difference between Lemuria and Atlantis, the ancient writers referred to the latter as the northern or Hyperborean Atlantis and to the former as the southern. Thus Apollodorus says (*Mythology*, Book II): "The golden apples carried away by Heracles are not, as some think, in Libya; they are in the Hyperborean Atlantis." (*The Secret Doctrine*, II, 770)

Also in this connection the following quotation from Baldwin's *Prehistoric Nations* is of interest:

Cronus, or Saturn, Dionysus, Hyperion, Atlas, Heracles, were all connected with a "great Saturnian continent": they were kings that ruled over countries on the western shores of the Mediterranean, Africa and Spain. One account says: "Hyperion, Atlas and Saturn, or Cronus, were sons of Uranus, who reigned over a great kingdom composed of countries around the western part of the Mediterranean, with certain islands in the Atlantic. Hyperion succeeded his father and was killed by the Titans. The kingdom was then divided between Atlas and Saturn — Atlas taking Northern Africa with the Atlantic islands and Saturn the countries on the opposite shore of the Mediterranean to Italy and Sicily." (Page 357)

Since Plutarch says that on the three islands near Ogygia the sun sets only for a single hour in the space of thirty days, they must be thought of as lying considerably nearer to the Pole than the Azores. Therefore, Bailly supposed that Ogygia and Atlantis were one and the same, namely, according to his belief, the island of Iceland, and believed that the three other islands nearby were Greenland, Spitzbergen and Nova Zembla — the last of which lies close to a large bay formed by the river Obi and situated directly opposite to the Caspian Sea, thus fitting with Plutarch's description. Against the identification of Ogygia with Atlantis is the fact that Poseidonis, the island described by Plato, was submerged 9000 years before the age of Solon, who was born about 638 B. C. and died about 558 B. C., but Plutarch speaks of Ogygia as actually existing in his own days. Ogygia was a famous oracular island and was celebrated for the worship of Hyperborean Apollo. Faber writes:

I am persuaded that the tradition of the sinking of the Phlegyan Isle is the very same as that of the sinking of the island of Atlantis. They both appear to me to allude to the one great event, the sinking of the old world beneath the waters of the Deluge. (*A Dissertation on the Mysteries of the Cabiri*, 1803; II, page 283)

This statement of Faber's seems doubtful, to say the least, for the people of Phlegyas were, according to Pausanias, Boeotian Greeks, who originally associated with the people of Orchomenus, but who later —

in their folly and audacity withdrew from the Orchomenians and attracted about themselves the neighboring peoples, and eventually led an army against Delphi to plunder the temple, but when Philammon with some picked Argives came against them, he and they were slain in the ensuing battle. . . . And the people of Phlegyas were entirely overthrown by frequent flashes of lightning and violent earthquakes and the survivors were destroyed by an epidemic, all except a few who escaped to Phocis. (IX, 36, 1)

Faber was led to his belief in the identity of the Phlegyan isle with Atlantis by the similarity which exists between the names Phlegra and Phlegyas. Phlegra was the ancient name of Pallene, the most westerly of the three headlands of the Chalcidice, which, according to mythology, was the scene of the battle between the gods and the earth-born giants; and, in the words of H. P. Blavatsky, "the Atlanteans were the same as the Titans and the Giants." (*The Secret Doctrine*, Vol. II, page 264)

Also, it seems wrong to connect the mythical floating island upon which Apollo and Artemis were born, later identified with the island of Delos among the Cyclades, with Atlantis; apparently this tradition refers rather to the first continent or perhaps the second or Hyperborean continent, for H. P. Blavatsky says:

The island of Delos, the Asteria of Greek mythology, was never in Greece, a country which, in its day, was not yet in existence, not even in molecular form. Several writers have shown that it represented a country or an island, far larger than the small dot of land which became Greece. Both Pliny and Diodorus Siculus place it in the northern seas. One calls it Basilea or "royal" (Vol. II, p. 25 of Diodorus): the other, Pliny, names it Osericta (Book XXXVII, c. 20), a word, according to Rudbeck (Vol. I, pp. 462-464) having had "a significance in the northern languages, equivalent to the island of the *divine* Kings or God-Kings," or again the "royal island of the gods," because the gods were born there, *i. e.*, the divine dynasties of the kings of Atlantis proceeded from that place. Let geographers and geologists seek for it among the group of islands discovered by Nordenskiöld on his Vega voyage in the Arctic regions. (*The Secret Doctrine*, II, 773)

Atlantean traditions are preserved not only in the legends which are recounted by various of the classical authors regarding a lost continent and islands in the mid-Atlantic, but also in the Greek myths concerning the Titans, and in particular in those dealing with Atlas and his family (Atlas is usually represented as the son of the Titan Iapetus), and in the story of the Battle of the Gods and Giants. In the words of H. P. Blavatsky:

The myth of Atlas is an allegory easily understood. Atlas is the old continents of Lemuria and Atlantis, combined and personified in one symbol. The poets attribute to Atlas, as to Proteus, a superior wisdom and a universal knowledge, and especially a thorough acquaintance with the depths of the ocean; because both continents bore races instructed by divine masters and because both were transferred to the bottom of the seas, where they now slumber until their next reappearance above the waters. Atlas is the son of an ocean nymph and his daughter is Calypso, "the watery deep" (See Hesiod's *Theogony*, 507-509, and

Odyssey, I, 51); Atlantis has been submerged beneath the waters of the ocean and its progeny is now sleeping its eternal sleep on the ocean floors. The *Odyssey* makes of him the guardian and "sustainer" of huge pillars that separate the heavens from the earth (I, 52-53). He is their "supporter." And as both Lemuria, destroyed by submarine fires, and Atlantis, submerged by the waves, perished in the ocean deeps, Atlas is said to have been compelled to leave the surface of the earth and join his father Iapetos in the depths of Tartarus. (*The Secret Doctrine*, II, 762)

The conception [of Atlas as the supporter of the heavens] was certainly due to the gigantic mountain chain running along the terrestrial border (or disc). These mountain peaks plunged their roots into the very bottom of the seas, while they raised their heads heavenward, their summits beings lost in the clouds. The ancient continents had more mountains than valleys on them. Atlas and the Teneriffe Peak, now two of the dwarfed relics of the two lost continents, were once thrice as lofty during the days of Lemuria, and twice as high in that of Atlantis. Thus, the Libyans called Mount Atlas "the pillar of Heaven," according to Herodotus (IV, 184) and Pindar qualified the later Aetna as "the celestial pillar" (*Pyth.*, I, 20; Decharme, 315). Atlas was an inaccessible island peak in the days of Lemuria, when the African continent had not yet been raised. It is the sole western relic which survives, *independent*, of the continent on which the Third Race was born, developed and *fell*, for Australia is now part of the Eastern Continent. Proud Atlas, according to esoteric tradition, having sunk one third of its size into the waters, its two parts remained as an heirloom of Atlantis.

This does not mean that Atlas is the locality where it fell, for this took place in Northern and Central Asia; but that Atlas formed part of the continent. (*The Secret Doctrine*, II, 763)

In regard to Mount Atlas, Proclus in his Commentary on Plato's *Timaeus* has the following note:

According to Heracleitus, he who passes through a region very difficult of access, will arrive at the Atlantic Mountain, the magnitude of which is said to be so great by the Ethiopian historians that it reaches the aether and sends forth a shadow as far as five thousand stadia. For the sun is concealed by it from the ninth hour of the day [that is, 3 o'clock in the afternoon] until it entirely sets. . . . And Marcellus, who wrote the Ethiopian History, not only relates that the Atlantic Mountain was of such a great height, but Ptolemy also says that the Lunar Mountains are immensely high. (Commentary on page 25)

The genealogy of Atlas differs, as given by various classical authors. According to Sanchoniathon, Atlas was one of the four sons of Uranus and Gaea — Heaven and Earth — while the Scholiast upon Aratus represents him as the son of Uranus by Clymene, a daughter of Oceanus. Prometheus and Epimetheus are his brothers. Apollodorus, on the other hand, makes Atlas not a brother of the Titan

Cronus but his nephew, and gives as the father of Atlas, Japetus, and as the mother, Asia, a daughter of Oceanus. Proclus describes Atlas and his two brothers as the children of Iapetus either by Asope or Clymene or Themis, the last of whom was one of the seven Titanides.

Sanchoniathon says that Atlas was thrown by his brother Cronus into a deep pit. He is said to have had at least three wives: namely, Pleione, a daughter of Oceanus and the mother of the Pleiades; Aethra, the mother of the Hyades; and Hesperis, the mother of the Hesperides. It should be noted that the parents of all three of these classes of nymphs are variously given, although in this article only the commoner forms of the myths are mentioned. The Pleiades, originally seven in number, are thus explained by H. P. Blavatsky:

The Greek allegories give to Atlas or Atlantis seven daughters (seven sub-races), whose respective names are Maia, Electra, Taygeta, Sterope, Merope, Alcyone and Celaeno. This ethnologically, as they are credited with having married gods and with having become the mothers of famous heroes, the founders of many nations and cities. Astronomically, the Atlantides have become the seven Pleiades (?). In occult science the two are connected with the destinies of nations, those destinies being shaped by the past events of their early lives according to Karmic law. (*The Secret Doctrine*, II, 768)

The Pleiades are said to have killed themselves because of grief at the death of their sisters, the Hyades, or because of grief at the fate of their father Atlas; or, according to another myth, they were nymphs in the train of Artemis, and when pursued by the hunter Orion they were metamorphosed into doves (πελειαδες). Both stories agree that they were finally placed as stars at the back of Taurus, where they form a cluster resembling a bunch of grapes; but only six of them are now visible because either Sterope became invisible from shame at having loved a mortal man, or Electra, the mother of Dardanus, the first king of Troy, because of her grief at the fall of that city.

The name of the Hyades is obviously connected with a Greek root indicating "to rain." Their number, individual names and descent are given variously by different authors, but commonly, like the Pleiades, the Hyades are said to have been seven and to have been transformed into a constellation, and their names are given as Ambrosia, Eudora, Pedile, Coronis, Polyxo, Phyto, and Thyene or Dione. Phercydes, the logographer, mentions only six, and says that they were appointed by Zeus as nurses to the infant Dionysus. The story which declares that they were the daughters of Atlas relates that their number was twelve or fifteen, and that at first only five of them were

placed among the stars as Hyades, and that the remaining seven or ten were later transformed into the constellation of the Pleiades as a reward for their sisterly love displayed at the death of their brother Hyas, who had been killed in Libya by a wild beast.

The Hesperides, variously given as three, four or seven in number, were the famous guardians of the golden apples which Gaea or Earth had given to Hera at the time of her marriage with Zeus. Their names are usually given as Aegle, Erytheia, Hesperia and Arethusa. They are said to have possessed the power of sweet song and to have lived on the Ocean Stream in the extreme west. They were assisted in their watch over the golden apples by the dragon Ladon.

Atlas, the son of Iapetus, like his father (because he had assisted Cronus against Zeus) was doomed to stand in the far west and bear the heavens upon his shoulders. He was first regarded as a divinity of the sea and later as a mountain. Heracles' eleventh labor was to fetch the golden apples from the Garden of the Hesperides. This the hero did by temporarily relieving Atlas of his burden of the heavens and sending the Titan to get the apples for him. Perseus also, after he had slain the Gorgon, reached the realm of Atlas by the help of his winged sandals, and when Atlas tried to drive him away, Perseus, by exposing Medusa's head, changed the giant into a mountain of stone. The Atreidae, Theseus, and the kings of Troy were said to be descended from Atlas. The myth of Niobe is also explained by H. P. Blavatsky as connected with Atlantis, for she says:

The quarrel of Latona with Niobe (the Atlantean race) — the mother of seven sons and seven daughters personifying the seven sub-races of the Fourth Race and their seven branches (see Apollodorus for this number) — allegorizes the history of the two continents [that is, Lemuria and Atlantis]. (*Secret Doctrine*, II, 771)

Other myths also doubtless are connected with Atlantis, and Donnelly even goes so far as to declare that "the history of Atlantis is the key of Greek mythology." (page 285) He further believes that Atlantis is the original of which the Garden of Eden, the Garden of the Hesperides, the Elysian Fields, the Mesomphalus, the Gardens of Alcinoüs, Olympus and Asgard are only copies. And among the ancients, Diodorus Siculus records that the Atlanteans boasted of possessing the land in which all the gods had been born, as also of having Uranus, who taught them astronomy, for their first king. (III, 53; cf. 54ff and V, 19-20) Therefore, apparently basing his belief upon this statement of Diodorus Siculus, Donnelly further maintains that —

The gods and goddesses of the ancient Greeks, the Phoenicians and Hindus and the Scandinavians were simply the kings, queens and heroes of Atlantis, and the acts attributed to them in mythology are a confused recollection of real historical events. (Page 2)

Although the sinking of Atlantis is not the only deluge that has occurred in the course of the ages, it seems reasonable to infer that the legends of world-floods, which are related with many points of striking similarity by practically all the peoples of the Old and New Worlds, refer in part at least to the destruction of Atlantis.

Thus, H. P. Blavatsky declares:

It is very curious that Cosmas Indicopleustes, who lived in the sixth century A. D., should have always maintained that man was born and dwelt at first in a country *beyond the Ocean*, a proof of which had been given him in India by a learned Chaldaean (Cosmas Indicopleustes in *Collect. nova patrum*, T. II, p. 188; also see *Journ. des Savants*, Suppl. 1707, p. 20). He says: "The lands we live in are surrounded by the Ocean, but beyond that ocean there is another land which touches the walls of the sky; and it is in this land that man was created and lived in paradise. During the deluge, Noah was carried in his ark into the land his posterity now inhabits."—*Ibid.* (*The Secret Doctrine*, II, 399)

No occultist would ever think of dispossessing Noah of his prerogatives, if he claimed to be an Atlantean; for this would simply show that the Israelites repeated the story of Vaivasvata Manu, Xisuthrus, and so many others, and that they only changed the name, to do which they had the same right as any other nation or tribe. What we object to is the literal acceptance of Biblical chronology, as it is absurd, and in accord with neither geological data nor reason. Moreover, if Noah was an Atlantean, then he was a Titan, a giant, as Faber shows; and if a giant, then why is he not shown as a giant in Genesis? (II, 265)

The common Greek account of the Flood runs thus: In the Age of Iron crime filled the world with its horrors, while modesty, truth and honor were forced to flee to the heavens. The gifts of the earth were misapplied to wicked uses, and slaughter reddened all the lands, until the gods, one by one, abandoned the world. The last to do so was Astraea, the goddess of innocence and purity. Therefore, Zeus summoned the gods in council and they traveled along the Milky Way to the Palace of Heaven, where Zeus announced to them the necessity of destroying mankind and of starting to repopulate the world with a new race. To accomplish this he decided to flood the earth, fearing that fire might destroy even heaven itself. Not satisfied with his own waters, the rains of the sky, Zeus called also upon his brother Poseidon to aid him by placing the waters of the world at his disposal. Thus

the race of men was quickly destroyed and Mount Parnassus alone of all the mountains of the earth overtopped the waves. There Deucalion, a son of Prometheus, and Deucalion's wife, Pyrrha, a daughter of Epimetheus, found refuge in a ship filled with provisions, or an ark or coffer, which Deucalion built upon the advice of Prometheus. Deucalion and Pyrrha were saved because the one was a just man and the other a faithful worshiper of the gods. After the waters subsided these two disembarked and entered a temple, where they prayed for help and guidance; whereupon an oracle bade them to depart with their heads veiled and their garments unbound, and to cast behind them the bones of their mother. At first they were in dismay and did not understand the meaning of the oracle's command, until finally Deucalion remembered that the earth is the common parent of all and that the stones are her bones. Therefore, he and his wife did as they were bidden, and the stones became soft and assumed the outlines of humanity; those thrown by Deucalion became men and those cast by Pyrrha women. Thus was born a new race: hardy and well adapted to labor. One form of the tradition says that Deucalion had lived at Athens, and that the sanctuary of the Olympian Zeus was there established by him, and within this sacred precinct in later times was shown a fissure in the ground through which tradition declared the water of the flood had been swallowed up, and every year on the third day of the spring festival of the Anthesteria — the day of mourning devoted to the dead, a day which occurred on the thirteenth of the month named Anthesterion, that is to say, about the beginning of March — water was poured into this fissure; and flour and honey was poured into the trench which was dug to the west of the nearby tomb of Deucalion.

The author of the treatise, probably falsely attributed to Lucian, *On the Syrian Goddess*, gives the following account of this Greek tradition regarding the Flood:

The generality of people tell us that the founder of the temple was Deucalion Sisythes — that Deucalion in whose time the great inundation occurred. I have also heard the account given by the Greeks themselves of Deucalion; the myth runs thus: The actual race of men is not the first, for there was a previous one, all the members of which perished. We belong to a second race, descended from Deucalion and multiplied in the course of time. As to the former men, they are said to have been full of insolence and pride, committing many crimes, disregarding their oath, neglecting the rights of hospitality, unsparing to suppliants; accordingly, they were punished by an immense disaster. All on a sudden enormous

volumes of water issued from the earth and rains of extraordinary abundance began to fall; the rivers left their beds and the sea overflowed its shores; the whole earth was covered with water and all men perished. Deucalion alone, because of his virtue and piety, was preserved to give birth to a new race. This is how he was saved: he placed himself, his children and his wife in a great coffer (or ark) that he had, in which pigs, horses, lions, serpents, and all other terrestrial animals came to seek refuge with him. He received them all and while they were in the ark Zeus inspired them with reciprocal amity, which prevented their devouring one another. In this manner, shut up within the ark, they floated as long as the waters remained in force. Such is the account given by the Greeks of Deucalion.

A variant Greek legend represents the Greek Noah not as Deucalion but as Ogyges, who is sometimes said to be a mythical king of Boeotia and sometimes of Attica. Everywhere — among the Hebrews, the Aryans, the Phoenicians, the Cushites and the inhabitants of America — are found traditions of a world-deluge. Therefore, after reviewing these legends comparatively, François Lenormant says:

The result authorizes us to affirm the story of the Deluge to be a universal tradition among all branches of the human race, with the one exception, however, of the black. Now, a recollection thus precise and concordant cannot be a myth voluntarily invented. . . . It must arise from the reminiscence of a real and terrible event, so powerfully impressing the imagination of the first ancestors of our race as never to have been forgotten by their descendants. This cataclysm must have occurred near the first cradle of mankind and before the dispersion of the families from which the principal races were to spring; for it would be at once improbable and uncritical to admit that, at as many different points of the globe as we should have to assume in order to explain the widespread character of these traditions, local phenomena so exactly alike should have occurred, their memory having assumed an identical form and presenting circumstances that need not necessarily have occurred to the mind in such cases. . . . (Therefore) we do not hesitate to declare that, far from being a myth, the Biblical Deluge is a *real and historical fact*, having, to say the least, left its impress on the ancestors of three races — the Aryan or Indo-European, the Semitic or Syro-Arabian, the Chamitic or Cushite — that is to say, on the *three great civilized* races of the ancient world, those which constitute the higher humanity — before the ancestors of those races had as yet separated and in the part of Asia they together inhabited. (*Contemporary Review*, Nov. 1879)

Three points of parallelism between the Biblical account of the Flood, as given in *Genesis* (Chapters six to eight, inclusive), and Plato's description of Atlantis, should be noted, namely, Firstly, that the land submerged was that in which the civilization of the human race is said to have begun; secondly, that the reason for the

destruction of mankind is said to have been the wickedness of the antediluvians, who were originally noble, a divine race, "sons of God," but who intermarried with an inferior stock, "the daughters of men"; and, thirdly, in both accounts the destruction was brought about by means of a flood. Also, in connection with the ten kingdoms into which Atlantis was divided, according to Plato, the following remarks of Lenormant and Chevallier are of interest:

In the number given in the Bible for the antediluvian patriarchs we have the first instance of a striking agreement with the traditions of various nations. Ten are mentioned in the Book of Genesis. Other nations, to whatever epoch they carry back their ancestors, whether before or after the Deluge, whether the mythical or historical character prevail, they are constant to this sacred number ten, which some have vainly attempted to connect with the speculations of later religious philosophers on the mystical value of numbers. In Chaldaea, Berosus enumerates ten antediluvian kings whose fabulous reign extended to thousands of years. The legends of the Iranian race commence with the reign of ten Peisdadien (Poseidon?) kings, "men of the ancient law, who lived on pure Homa (water of life) (nectar?), and who preserved their sanctity." In India we meet with nine Brahmâdikâs, who with Brahmâ, their founder, make ten, and who are called the Ten Pitris or Fathers. The Chinese count ten emperors, partakers of the divine nature, before the dawn of historical times. The Germans believed in the ten ancestors of Odin, and the Arabs in the ten mythical kings of the Adites. (Lenormant and Chevallier, *Ancient History of the East*, I, 13)

Professor Alexander Winchell writes:

The Gauls possessed traditions upon the subject of Atlantis which were collected by the Roman historian Timagenes, who lived in the first century before Christ. He represents that three distinct people dwelt in Gaul: (1) The indigenous population, which I suppose to be Mongoloids, who had long dwelt in Europe; (2) The invaders from a distant island, which I understand to be Atlantis; (3) The Aryan Gauls. (*Adamites and Pre-Adamites*, Syracuse, 1878, page 380)

As the subject of this paper is the classical authors and Atlantis, no attempt has been made to adduce all the known evidence proving Atlantis to have once existed. Such evidence falls chiefly under four heads, namely: (1) the testimony of deep-sea soundings; (2) the distribution of similar fauna and flora in Europe and America; (3) the similarity in religious beliefs in the native races both of Europe and America; and (4) the testimony of ancient writers, ancient traditions and flood-legends. Those desiring to study the evidence falling under the first three heads are referred to Madame Blavatsky's *Secret Doctrine*, especially to the second volume, pages 778, 781-782, 789-793, *et passim*.



THE SCREEN OF TIME

F. J. Dick, Editor

MIRROR OF THE MOVEMENT

Isis Theater Meetings

Mme. Tingley on Human Needs

Mme. Katherine Tingley was greeted by a crowded audience on her return, after the summer intermission, to the platform of Isis Theater, an audience containing a notably large number of visitors to the city. Her address was devoted to a running consideration of some of the many needs of human life and organization today, starting with the bringing by Mme. Blavatsky of a message of optimism to a world of materialistic pessimism, as things then were, forty years ago.

Mme. Tingley spoke of her predecessor's great belief in all the greatness, the possibilities of humanity. She touched upon the mental and moral diseases — selfishness, egotism, pessimism, indifference, ignorance both of what life really is and can be made — which are eating out the life of humanity. "We live in the externals and superficiality of life so wholly," she said, "that the real tragedies of man cease to affect us. Yet even an actual war is nothing to what goes on daily in this destruction of the possibilities of human life and progress. We daily contact the absolute proof of the ever-growing lack of any morality in all the different systems — of thought, of religion, of all the elements of our individual and civic and national life; and it all affects now thousands where but a few years ago it touched only a few.

HUMANITY INDIFFERENT

"Oh yes, we go about our ways with the feeling that we 'love God, and love our neighbor' — even if we do not practise it; but in truth we are indifferent, and the sorrows and tragedies of life leave us hardly stirred. It is a situation that is daily growing more critical, and daily going downward; and the only key to its solution is a knowledge by man of his actual duality in nature, and his essential divinity in himself. We are successful beyond dreams in externals, but if any country on earth needs spiritual life and balance, it is America.

"How are we going to bring the masses up to the point of understanding the possibilities of their own life and their divinity? To that the one and only answer is: by inspiring them with the sense of duty and of obligation to humanity — as a daily possession which they shall carry with them and think about — even if but for a little time each day. Men and women must come to think and see the sacredness of life, and, too, of all its institutions; the actual sacredness of marriage, the sacredness of living. And it is because Theosophy does place in the fore-

ground these conceptions of responsibility, of duty as souls, of knowledge by man that he is divine within, having brought down through incarnation after incarnation the chain of experiences and acquired knowledge, to be used now and in an ever-growing series of new incarnations for the making better of the world that is ours, that Theosophy is optimistic, and therewith proclaims the way pointed by self-conscious effort away from the shadows and the aspects of discouragement.

SELF-EVOLUTION THE ONLY WAY

“Something must be done in and for the human race; and it depends upon individual effort. Men are souls; and it is upon them as such that the burden of the progress of evolution rests; it is fundamental that brotherhood is a natural fact, and men are their brothers’ keepers; do we not see the fact of it every day around us? Self-evolution, self-effort in conscious recognition of human life on this basis is the only way; and that is the divine work.

“It has been the mission of Theosophy in the present day, ever since its bringing to the western world by Mme. Blavatsky, to call men back from discouragement to a knowledge of themselves, and of their divine possibilities; and then of what lies before the race when this shall be recognized so as to have entered really into our daily life. And how soon would not disappear, in such conditions, the pathetic fallacy of going with bent head towards what in very truth is not the end and dark uncertainty men have so long pictured death, but just a rising of the soul through a simple change to new experiences, and then a new incarnation, with the old lessons learned, and new strength gathered, with the old comrades again returned to joint new efforts for the race and the world, in the great task — the task of life and growth, in all that course of possibilities which belong not just to the bodies men live in, but to themselves — divine beings in their actual essence, without birth or death though passing through many ‘lives.’”

— From the *San Diego Union*, September 11, 1916

Child-Education

Speaking of a more complete education for children as one of the crying needs of the day, Mme. Katherine Tingley’s talk last night at the Isis Theater was filled from first to last with optimism for what might be, with the pleading for the greater knowledge that will give the key to all these problems.

“If man could but understand himself,” she said, “we should not have the conditions we see on every side. We cannot do justice to our children from our so limited understanding. Knowledge is a threefold thing; in part it is opinion — and the world is ruled today by opinion and opinions, which is why all things are so restless and shifting; and then, in seeking to control opinions, we seek refuge in reasoning, in studies of science — but that is unfixed and built on system after system. But knowledge itself is illumination, understanding — and that is the quality of the soul, it comes from the consciousness of the existence of the greater and diviner reason and cause behind the outer forms.

“For ages we have gotten along on opinion and faith, but faith cannot be founded on knowledge, its only assurance, until the consciousness comes from the diviner, inner and real self to illumine the mind. And above all it is true that this

right and divine knowledge which gives the key to the meaning of life is needed if we are to know and do our duty toward our children. The child comes back to us to be received, to be royally and spiritually received, and we give it nothing of that which belongs to it in just those early years. For it is just in these very early and formative years that the child most of all needs from its life-bearers this knowledge of what it is; but we leave it unsatisfied, just because we ourselves are not satisfied. With all man's yearnings for completeness in life — which are the voice of the soul behind seeking the keys and the knowledge — man is not satisfied. A few self-centered egotists here and there may be, but all the great common mass of the people are not; they see only the outside, and so in turn the children form attachments and grow into ways and paths controlled only by the outer appearances. How can they help but fall short, be restless — fall short even when they do not go on into the worlds of carelessness, and then of drift and shifting currents, and then of hopelessness?"

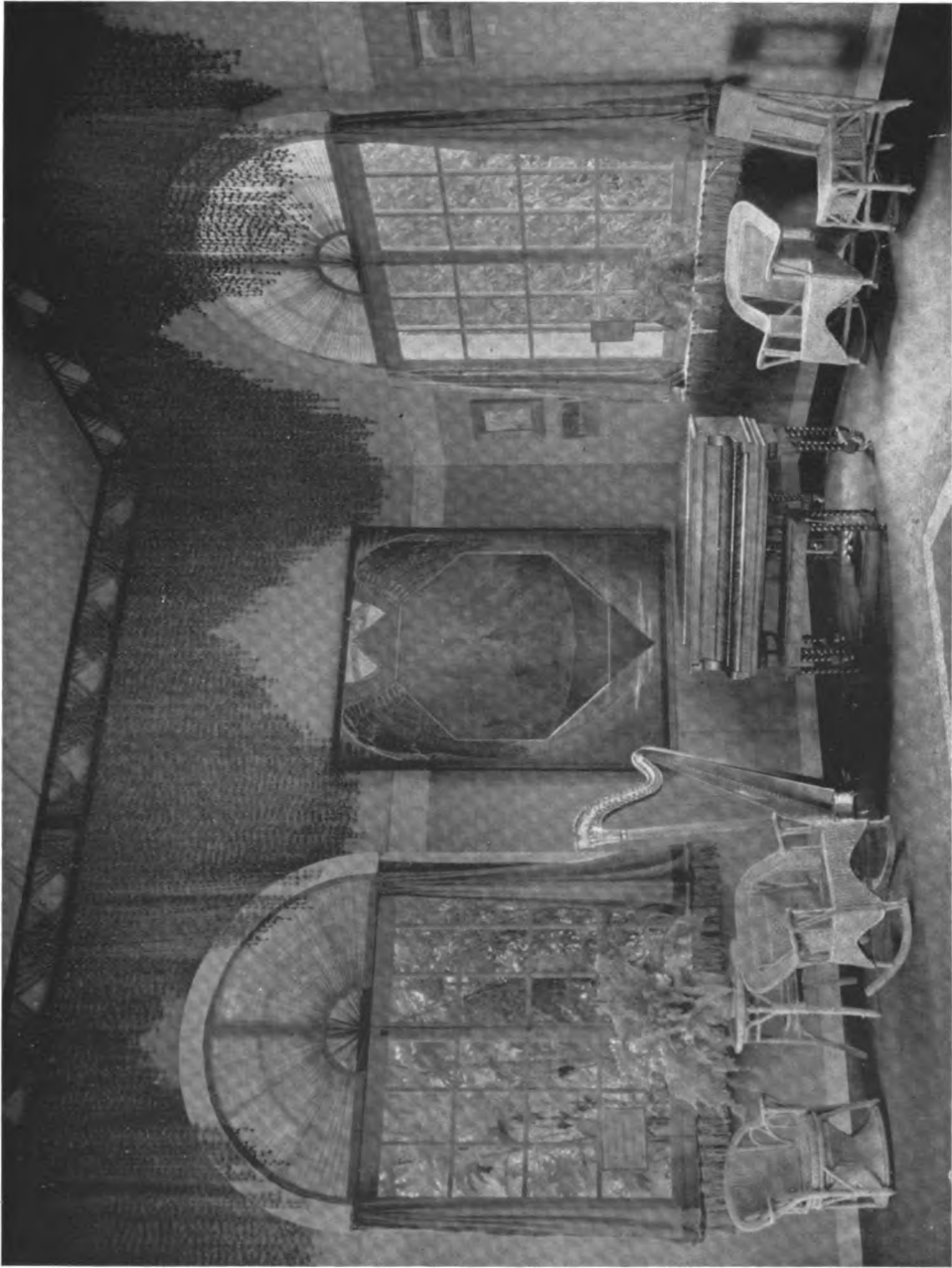
— From the *San Diego Union*, September 25, 1916

Home-Life

At Isis Theater last night Mme. Katherine Tingley continued her addresses on the need of a more complete education for children. "It is necessary," she said, "to have the knowledge of one's own nature in order to meet this need on which the future rests; knowledge of one's own divinity within, of one's individuality, and of one's duality. For within the body shines the light of the soul — and the soul is immortal; and the human race could never come to this realization of its inner life, of what it is, had it not the divine opportunity of many successive lives in its school of experience.

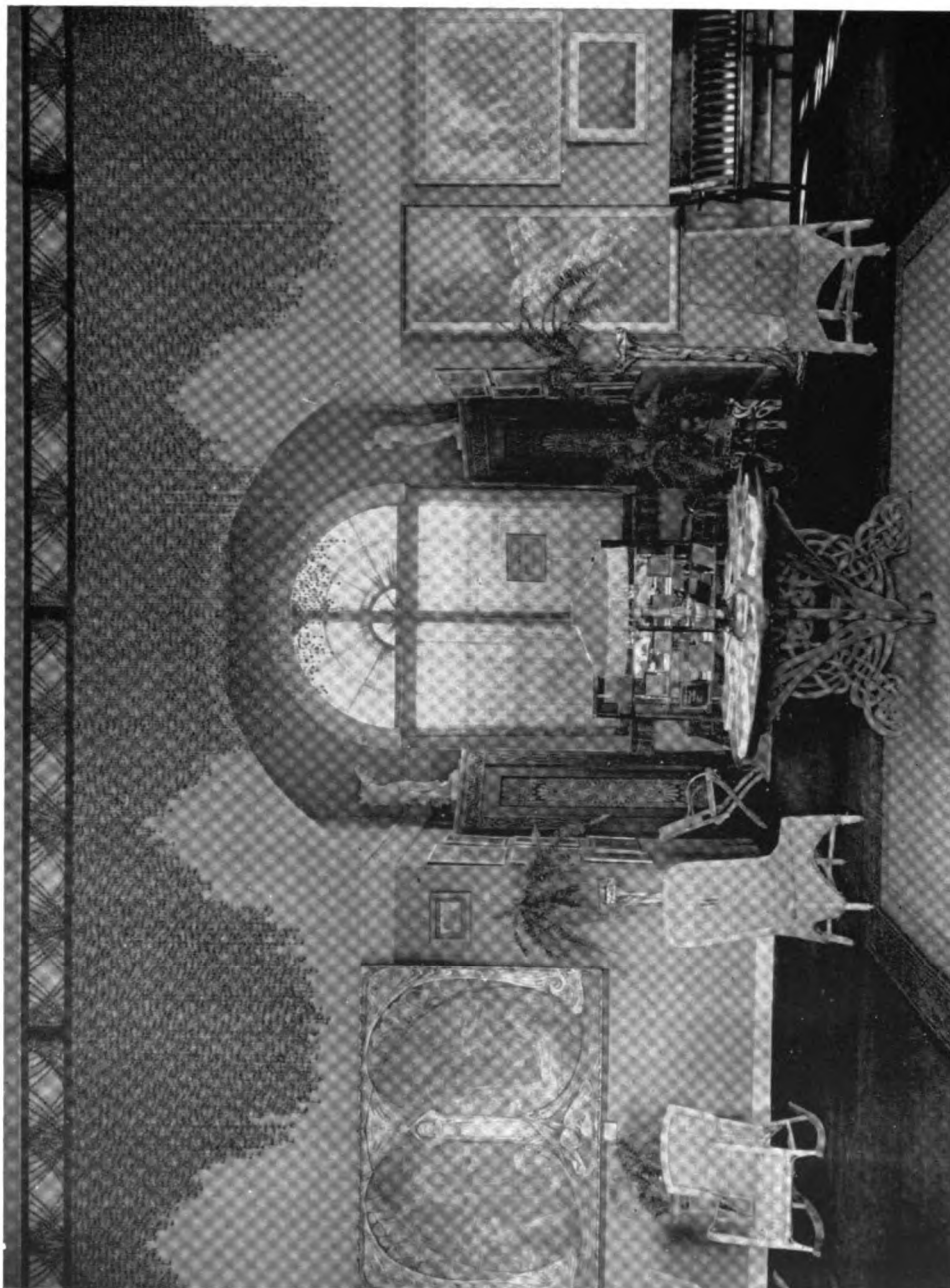
"The history of the world is based on the home-life. Into that home-life of men and women comes born a soul — a soul that has lived before. And without knowledge of what that life is, it is just as a gardener who puts a plant into soil that gives it no support to grow, so that it is stunted or dies. It is so with parents who receive that soul — however joyfully and lovingly, as just a little one all their own, and yet who look on it limited in their thought to just the short seventy years, we have for two thousand years been taught, is the scope of man; life, the mere one life of the frame. But love, true love, is not bound so; with a knowledge of what the soul is, a recognition of the divinity within come to earth-life, of Reincarnation, of human divinity and duality — how measurelessly broad would not be the love and the thoughts of the parents — embracing all time, and not merely the scanty few years, beyond which — nothing.

"The race is moving on in the shadows, and not in knowledge; it lives but in opinions or in faith; and that is not the way for men to be themselves, or to grow in knowledge. But let men and women find themselves; taking a little time from their books and discussions and clubs and experiments. Let the man and the woman go back to their home, face themselves in the inner life of each other, of the home, and of the children. There we will have a foundation for human society which cannot ever be disturbed, impregnable alike to fads and to dogmas." — From the *San Diego Union*, October 2, 1916



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A CORNER OF THE RECEPTION HALL, THEOSOPIICAL BUILDING, PANAMA-CALIFORNIA EXPOSITION



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ANOTHER VIEW OF THE RECEPTION HALL, THEOSOPHICAL BUILDING, PANAMA-CALIFORNIA EXPOSITION

MAGAZINE REVIEWS

Der Theosophische Pfad: Nürnberg The June-July issue opens with a short but instructive article entitled, "Prediction and Prophecy from a Psychological Standpoint." This is followed by a very thorough treatment of the subject "Present-Day Questions in Scientific Religion," which goes to show that practical Theosophy alone holds the key to them, as it has ever done. Next comes an essay: "What the Early Christians taught regarding the Divinity of the Soul," in which references are made to the writings of Paul and some of the church fathers; and to the *Pistis Sophia* as well. "Goethe as Prophet" is a beautiful contribution, replete with pathetic interest. Other items are: "The Three Stories," "A Visit to Point Loma," dramatic and literary reviews, etc. Among the illustrations are two striking views in the North Sea.

Den Teosofiska Vägen: Stockholm The July number begins with a short essay on "The Meaning of Life," which gives the author an opportunity to say we are *here to learn* the meaning. Clearly one short life on earth would be inadequate for this. A lengthy article on ancient astronomy in Egypt, and in which occur some startling suggestions, has among the illustrations a portrait of Queen Taia, and a symbolic figure of Seti I, both taken from the *Histoire de l'art dans l'antiquité* by Perrot and Chipiez. An account of the life of our departed comrade, Martin Filip Nyström, is accompanied by a fine portrait. His last words were, "Peace and joy shall be given to all who approach death in the light of Theosophy." Tributes follow, from some of our Swedish members; also his last essay, which was in honor of Mme. Tingley. The article, "Ideals and Personalities in New England," will be found informing by students of modern literature.

El Sendero Teosófico: Point Loma, Cal. The July issue opened with a lecture delivered last year by Madame Tingley, treating of the divinity of man, and contrasting this ancient teaching with the bugaboo of fear which characterizes some modern travesties of truth. A fascinating and well-illustrated article, "The Lost Atlantis" is timely, having regard to the attention now being redirected in scientific quarters to this very important subject. "An Artistic Ramble through Historic Ferrara" is accompanied by ten illustrations of surprising beauty. The charms of this city of story, art and poetry are recounted by Professor G. Agnelli. "Thoughts on Education" is an essay which should arouse sympathetic effort in lands which have freed themselves from the psychological influence of the enemies of all true progress. "The Law of Cycles" must seem like a revelation to readers hitherto unfamiliar with ancient teachings. A short contribution on Tasmania has some wonderful illustrations, including one of the rocking-stone of Mount Wellington. Other topics are: "The Personal and the Impersonal in Man," "In my Father's House are Many Mansions."

The Universal Brotherhood and Theosophical Society
Founded at New York City in 1875 by H. P. Blavatsky, William Q. Judge and others
Reorganized in 1898 by Katherine Tingley
Central Office, Point Loma, California

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

MEMBERSHIP

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

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

OBJECTS

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

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

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

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

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

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

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

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

THE SECRETARY
International Theosophical Headquarters
Point Loma, California

The Theosophical Path



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POINT LOMA, CALIFORNIA, U. S. A.

KATHERINE TINGLEY, EDITOR

THE PATH

THE illustration on the cover of this Magazine is a reproduction of the mystical and symbolical painting by Mr. R. Machell, the English artist, now a Student at the International Theosophical Headquarters, Point Loma, California. The original is in Katherine Tingley's collection at the International Theosophical Headquarters. The symbolism of this painting is described by the artist as follows:

THE PATH is the way by which the human soul must pass in its evolution to full spiritual self-consciousness. The supreme condition is suggested in this work by the great figure whose head in the upper triangle is lost in the glory of the Sun above, and whose feet are in the lower triangle in the waters of Space, symbolizing Spirit and Matter. His wings fill the middle region representing the motion or pulsation of cosmic life, while within the octagon are displayed the various planes of consciousness through which humanity must rise to attain to perfect Manhood.

At the top is a winged Isis, the Mother or Oversoul, whose wings veil the face of the Supreme from those below. There is a circle dimly seen of celestial figures who hail with joy the triumph of a new initiate, one who has reached to the heart of the Supreme. From that point he looks back with compassion upon all who are still wandering below and turns to go down again to their help as a Savior of Men. Below him is the red ring of the guardians who strike down those who have not the "password," symbolized by the white flame floating over the head of the purified aspirant. Two children, representing purity, pass up unchallenged. In the center of the picture is a warrior who has slain the dragon of illusion, the dragon of the lower self, and is now prepared to cross the gulf by using the body of the dragon as his bridge (for we rise on steps made of conquered weaknesses, the slain dragon of the lower nature).

On one side two women climb, one helped by the other whose robe is white and whose flame burns bright as she helps her weaker sister. Near them a man climbs from the darkness; he has money-bags hung at his belt but no flame above his head, and already the spear of a guardian of the fire is poised above him ready to strike the unworthy in his hour of triumph. Not far off is a bard whose flame is veiled by a red cloud (passion) and who lies prone, struck down by a guardian's spear; but as he lies dying, a ray from the heart of the Supreme reaches him as a promise of future triumph in a later life.

On the other side is a student of magic, following the light from a crown (ambition) held aloft by a floating figure who has led him to the edge of the precipice over which for him there is no bridge; he holds his book of ritual and thinks the light of the dazzling crown comes from the Supreme, but the chasm awaits its victim. By his side his faithful follower falls unnoticed by him, but a ray from the heart of the Supreme falls upon her also, the reward of selfless devotion, even in a bad cause.

Lower still in the underworld, a child stands beneath the wings of the foster-mother (material Nature) and receives the equipment of the Knight, symbols of the powers of the Soul, the sword of power, the spear of will, the helmet of knowledge and the coat of mail, the links of which are made of past experiences.

It is said in an ancient book: "The Path is one for all, the ways that lead thereto must vary with the pilgrim."



The Theosophical Path

An International Magazine
Unsectarian and nonpolitical

Monthly

Illustrated



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

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

*Let any one who holds self dear,
That self keep free from wickedness;
For happiness can ne'er be found
By any one of evil deeds.*

*Assailed by death, in life's last throes,
At quitting of this human state,
What is it one can call his own?
What with him take as he goes hence?
What is it follows after him,
And like a shadow ne'er departs?*

*His good deeds and his wickedness,
Whate'er a mortal does while here;
'Tis this that he can call his own,
This with him take as he goes hence.
This is what follows after him,
And like a shadow ne'er departs.*

*Let all, then, noble deeds perform,
A treasure-store for future weal;
For merit gained this life within,
Will yield a blessing in the next.*

—Translated from the
SAMYUTTA-NIKĀYA, iii, I, by Warren



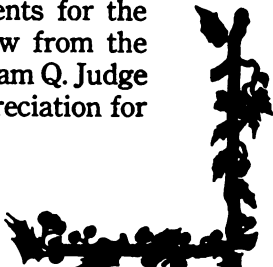
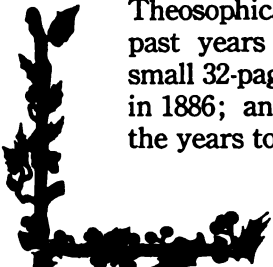
ANNOUNCEMENT FOR 1917

OWING to the fact that everything going into the making of a book or magazine has increased in cost from fifty to one hundred per cent, an increase which is now generally recognized as registering a permanent new level of prices, we are obliged to increase the subscription price of THE THEOSOPHICAL PATH to \$3.00 per year, beginning herewith; single copies 30 cents.

In order, however, that this necessary increase in the price may be accompanied by a corresponding increase in what we give our subscribers, marked changes in the typographic and artistic character of the magazine will be provided for. The beauty of the illustrations hitherto given our readers, coming out of the work of the Lomaland Photographic and Engraving Department, has met with the highest praise both in America and abroad. But to these illustrations will now be added many others—four-color plates, new combinations of half-tone and color illustrations, with also the addition of illustrative vignette and other text illustrations throughout the body of the pages.

These changes will follow immediately on the installation of complete new equipment added to every part of the respective plants of the Photographic and Engraving Department, and of the Aryan Theosophical Press, from the composing rooms—now put upon a complete Monotype basis, to the automatic feeding and color-printing machinery for the press-room, and book-making machinery for the bindery.

To the many friends of THE THEOSOPHICAL PATH and the Theosophical Movement we send acknowledgments for the past years which have seen this magazine grow from the small 32-page monthly, *The Path*, started by William Q. Judge in 1886; and we bespeak the like continued appreciation for the years to come.



THE THEOSOPHICAL PATH

MONTHLY ILLUSTRATED

EDITED BY KATHERINE TINGLEY

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

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

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COMMUNICATIONS

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

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

MANUSCRIPTS

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

SUBSCRIPTION

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

REMITTANCES

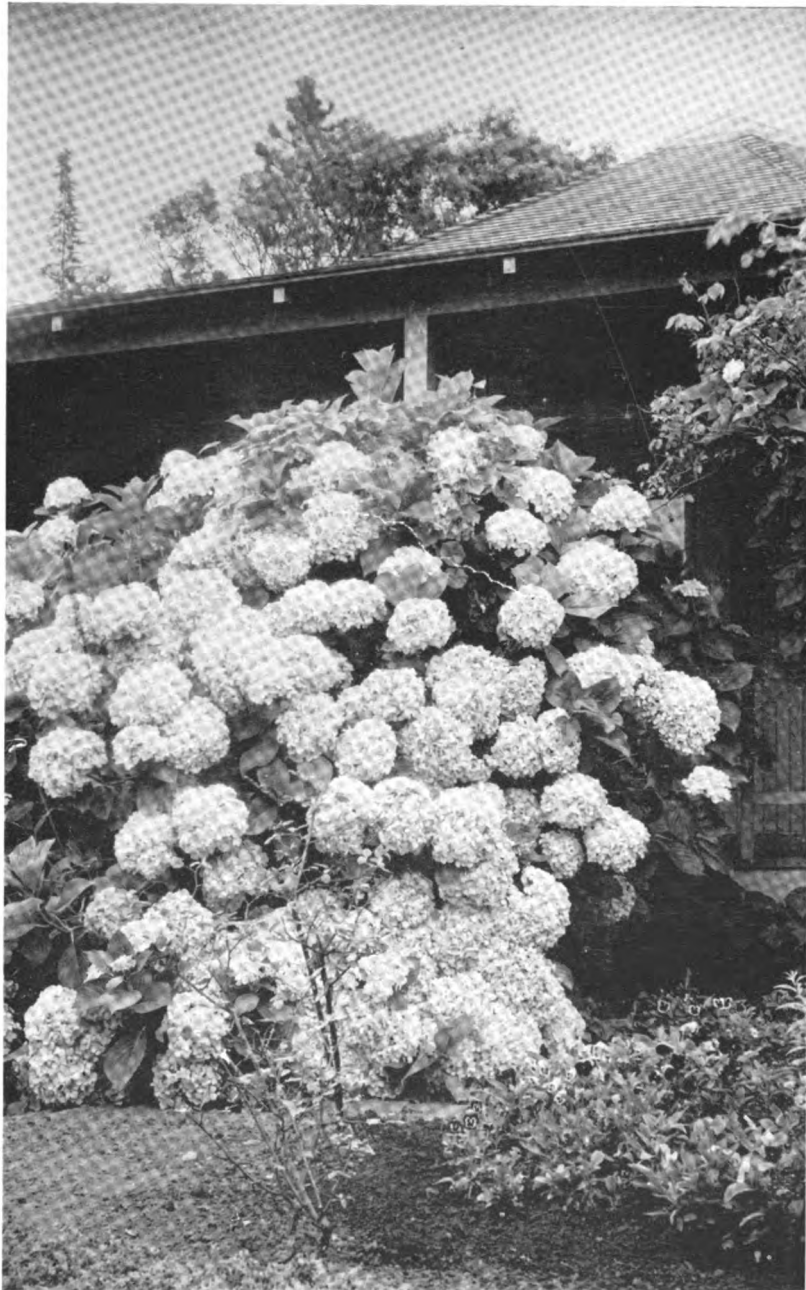
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Point Loma, California

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A MAGNIFICENTLY FLOWERING HYDRANGEA PLANT IN ONE OF THE
GARDENS AT THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS
POINT LOMA, CALIFORNIA

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XII

DECEMBER, 1916

NO. 6

What he sees he does not wish for,
But something that he does not see;
Methinks that he will wander long,
And what he wishes, not obtain.

He is not pleased with what he gets;
No sooner gained, it meets his scorn.
Insatiate are wishes all!

The wish-free, therefore, we adore!—Translated
from the *Jâtaka*, by Warren

THE DOUBLE PARENTAGE OF A CHILD: by a Teacher



THE following quotation from the New York *Outlook* for August 16, 1916, affords a good opportunity for making some observations, from a Theosophical point of view, on certain urgent problems of child-training and subsequent development:

One of the tragedies of life is the disappointment of conscientious parents, ambitious for their children's progress and happiness, because those children do not go in the way marked out for them. Men and women in whose hands rests the fate of children forget that every child is an individual and that the chief care of its parents ought to be, not to shape it to carry out the plans of others, but to give it freedom to express its own personality. Many boys and girls have been blighted because they have been forced by their parents into occupations to which they were predestined without any reference to their individual gifts. Phillips Brooks very beautifully brings out the double parentage of the child. Human parents must continually face the fact that their children have a heavenly Father as well as an earthly father and mother, and that this double parentage often involves a defeat of the plans of the earthly father and mother because they are too limited and do not harmonize with the genius of the child. The chief concern of the earthly father and mother is not to carry out their plans for the child, but to fulfil the plans which are disclosed by his individual gifts.

This passage, unless considerably expanded and qualified, might well suggest to some readers a meaning which its author was certainly far from intending, and against which the rest of the article does not, so far as we can see, sufficiently guard. That meaning is that there

is an antithesis between the will of the parent and that of the child, much to the disadvantage of the latter. It would indeed almost seem as though the personality of the child were represented as a kind of divine voice, not to be thwarted by the plans of the parent. For, while the writer makes his contrast between the parental plans and what he variously calls the individuality and the personality of the child, Phillips Brooks, whom he quotes, draws the contrast between the parental plans and the divine plans. The subject is, in fact, vaguely and inadequately dealt with, as was perhaps inevitable in so brief an article. One is tempted to ask why it might not as well chance to be the parent, rather than the child, that was divinely inspired. Again, both of them, or neither of them, might be so inspired. All men have a dual nature, whether parent or child. The child himself is as likely to be ruled by his lower nature as by his higher, *unless* — and here is the point — some benign power steps in to his aid; and who should be the instrument of that benign power, if not the parent? But then again, the parent has a lower nature; and in spite of his love and high hopes, the delusions which that lower nature fosters may cause his counsels to be those of un wisdom.

It is surely quite an open question whether, as things are, the plans which a child might make for himself, and which might be designated as his individuality or his personality, or the plans which his parents might make for him, are the wisest and best. The parental thwarting of plans may or may not be fortunate in its results; it may mar the life, as said; but it may also make it.

Without discrimination between the higher and lower nature of man the question cannot be settled. It is necessary to keep in mind that a human being is a Divine Monad, functioning periodically in and through a bodily instrument; and that, during the periods of incarnation, there takes place that strange commingling of the immortal and mortal elements which produces the complex nature with which we are so familiar. Though it is man's destiny to redeem his lower mind, and to unite himself fully with his immortal Self, that process is at present very incomplete in the vast majority of us. Hence we experience a continual conflict between the plans of that temporary illusion which we call our "self," and the wise purposes of that real Self which is unable as yet to manifest itself to us except dimly through the voice of conscience and the innate intuitions of rectitude. Perhaps it is of this higher Self, this divine prototype of man, that Brooks speaks

when he mentions the Divine Father; and that indeed is the very name given to it by H. P. Blavatsky, following Jesus, whose teachings about "Our Father in Heaven" she cites. But the other writer seems to avoid reference to a Divine Parent (though elsewhere in his article he speaks of the Divine Intelligence which guides the undeveloped intelligence of man), and speaks instead of the child's personality or individuality. This might seem to favor certain extremist child-study views that advocate a relaxation of discipline in favor of an encouragement of whim.

Theosophy makes a distinction in its use of the words Individuality and personality, applying the former to the real Self, which is immortal throughout the incarnations, and limiting the latter term to the fictitious selves generated in each incarnation. It is essential to keep this distinction in mind, not however separating the two so completely as to suggest that they are two distinct beings. There is only *one real Self*, and that is the immortal pilgrim, to whom the career really belongs. The personality is a thing which is built up during a single incarnation; and since nothing but its essence existed before the beginning of the incarnation, so it will be mostly dissolved when the incarnation ends. The immortal Ego, however, adds to itself, after each incarnation something which it has gleaned in that period; so that the best and most refined parts of our nature are not mortal.

It is thus evident that we have more than one purpose in life, namely, that of the real Self, and those various plans and ambitions which we propose for ourselves, or which other people may propose for us.

There must come a time in the lives of all thoughtful people when they realize that they have not done what they intended to do in life, but have achieved instead some other result which was not foreseen. Pessimists are apt to call this circumstance by the name of failure; but the real failure lay in the inability to foresee the real trend of the career. The Soul has accomplished *its* purposes, while the mere personal fancies and ambitions have been set aside..

The individual bent of a child is a very vague expression, for it may include many incentives ranging in quality from the best to the worst, and we obviously cannot treat all these alike. Hence great parental wisdom is evidently needed in order to discriminate between what should be discouraged and what not. Nor can we lay down a general rule as to whether the parental plans or the bent of the child is best. All the confusion of ideas and of methods in the education of

the young comes from an inadequate knowledge of human nature and a neglect to take into account the dual nature of man, the fact of Reincarnation, and other related truths; and we must place our hopes in a gradual infusion of the teachings and the spirit of Theosophy. Every one of us has indeed a double parentage, and a double heredity; for behind us lies not only the influence of our terrestrial ancestry but the accumulations of our own past lives.

NEUTRALITY: by H. C.

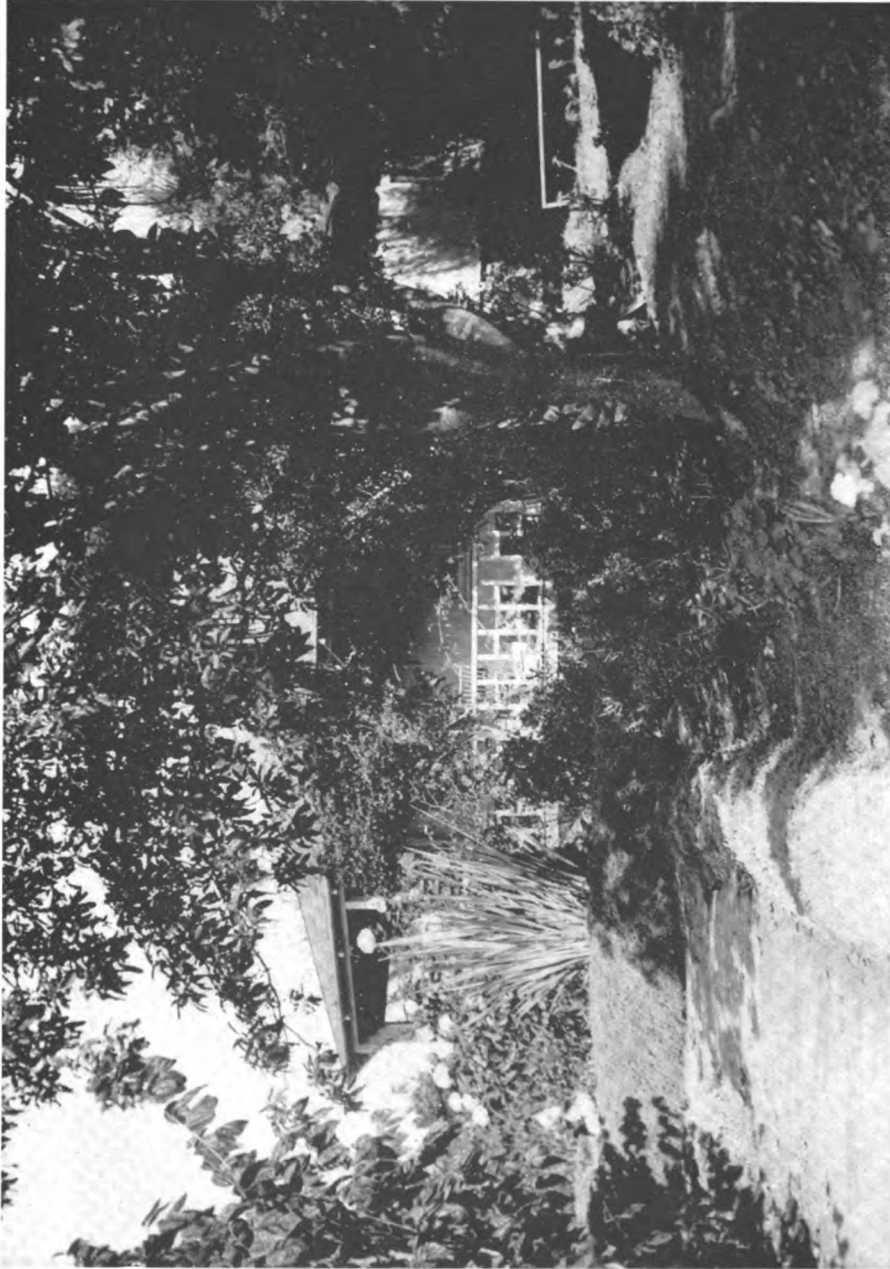


OME think America missed a great chance at the opening of this war, and that it has now passed from her.

She did not miss it in proclaiming neutrality. There is a neutrality which says: "I will have no part with that fighting crowd. Their quarrels are no affair of mine."

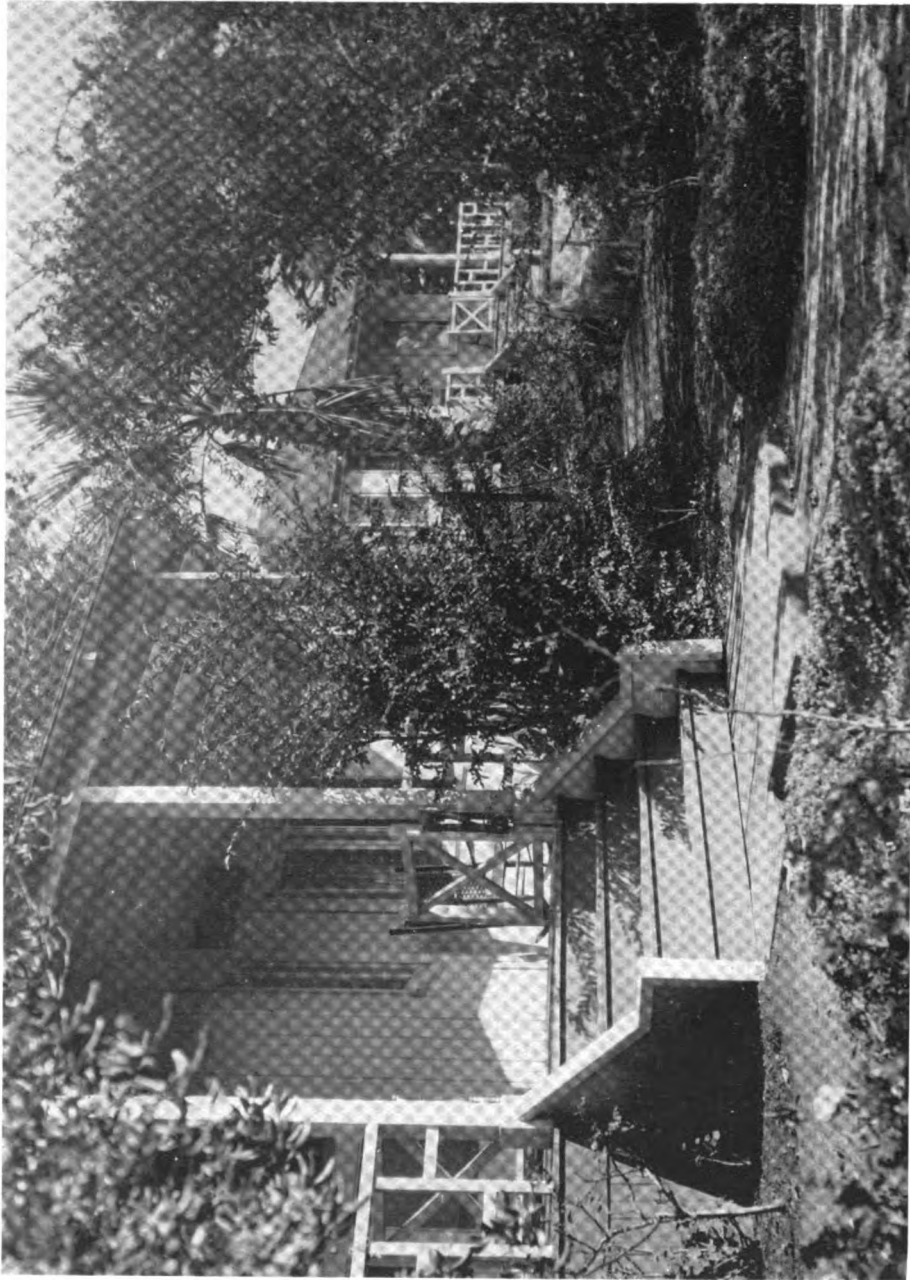
There is a neutrality which would have said: "*I take BOTH SIDES in the name of the Soul of humanity. That Soul is mine and theirs alike.*" It can never be wounded without all feeling the wound, every nation, every individual in every nation. It is more than an ideal of the idealists; it is a living reality everywhere; its spiritual energy is the sole sustainer of civilization, the sole preventer of lapse into barbarism. First present in the hearts of nations and men as the spirit of brotherhood, it can pour in no more of its limitless gifts till that one is harbored and encouraged. Upon that one we should have built our neutrality. "Their quarrels are no affair of mine"—*that* neutrality was no lesser a stab to the Soul of humanity than the war itself.

In the avowed name of this Soul, proclaiming it, rising to a new sense of its being, we could at the beginning, in compassion, have called a halt, sounding a peace-cry more potent than ever yet was any war-cry. So great a power would have been behind us that our cry would have paralysed the spirit of war, not for an hour, but, by the birth of a new and most glorious precedent, *for all time*. We, the American people, making ourselves for the first time among nations the mouthpiece of the proclaimed Soul of humanity, would have ended war forever and suddenly conferred on humanity an aeon of progress by our faith-ensouled new Declaration. As a nation we should have made ourselves the cornerstone of the human Temple of the human Soul. But we lost that offered and possible leadership of the Western peoples, "Their quarrels are no affair of mine,"



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A LOMALAND BUNGALOW, SHOWING AN EXQUISITE TOUCH



Lomaland Photo. & Engraving Dept.

ANOTHER LOMALAND BUNGALOW



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HOW PALMS GROW AT LOMALAND



Lomaland Photo. & Engraving Dept.

ANOTHER CHARMING NATURE-TOUCH AT LOMALAND



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RAJA-YOGA PUPILS AWAITING THE CALL FOR THE OUTDOOR SWEDISH DANCE
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



Lomaland Photo. & Engraving Dept.

IN THE GARDEN OF THE RĀJA-YOGA COLLEGE
THEOSOPHICAL HEADQUARTERS

THE ETIOLOGY OF EPILEPSY: by Lydia Ross, M. D.

PART II *

We begin with instinct, we end with omniscience.—*Dr. Alexander Wilder.*

Man is explicable by nothing less than all his history.—*Emerson*

The whole issue of the quarrel between the Profane and Esoteric Sciences depends upon the belief in, and demonstration of, the existence of an Astral Body within the physical, the former independent of the latter.—*H. P. Blavatsky, in The Secret Doctrine*

Everything in the universe follows analogy. "As above, so below"; man is the microcosm of the Universe. That which takes place on the spiritual plane, repeats itself on the cosmic plane. Concretion follows the lines of abstraction: corresponding to the highest must be the lowest: the material to the spiritual.—*Ibid.*



ATTEMPTS to present the conditions operating in cases of essential epilepsy, without considering the astral world of causes, is like staging *Hamlet* without assigning the part of the prince, or even giving the ghost a show.

The modern medical researchers, in a passion of technical seeking, have explored the length, breadth and thickness of the realm of things tangible to the five senses. In this feverish activity of a delirious round of detailed research, discovery and rejection, there is evident failure to arrive at basic causes — *vide* the endless work and negative reports of cancer commissions. The next step onward in pathology leads outside the limiting wall of materialism into the realm of four-dimensional space — the interpenetrating world of thought and feeling. Upon the lower levels of the invisible realms of ideas and desires lie breeding-places of mental and psychic miasmas that are more basic factors in pathology than disease-laden insects or the micro-organisms, which are but signatures of invisible agents.

Modern microscopic knowledge needs to be balanced by the ancient teachings of the history of man's macrocosmic heredity. The primordial birthright of humanity was, and is, that of essential divinity; so that the cosmic history of a "case" goes back to the descent of spirit into matter — a field of investigation wide enough to satisfy and even to unite biologist and psychologist.

This change from a subjective state of spiritual unity and non-being to the opposite pole of conditioned, objective, individual existence, calls for the sweep of great cosmic cycles of time and a progressive series of planes and gradations of experience. Only thus

* See *The Theosophical Path*, July 1916, for Part I.

could the living energy of noumena be transmuted for conservation in the tangible forms and forces of phenomena. The connecting links between spirit and matter are found in the inner constitution of man, which is composed of seven principles whose classification corresponds with seven distinct states of "consciousness . . . and indicates the mysterious circuit through which ideation passes. The seven principles are allied to seven states of matter and to seven forms of force. These principles are harmoniously arranged between two poles which define the limits of human consciousness."

As abstract thought must be defined in concrete form before it can be expressed objectively in things, so the change of absolute consciousness into individualized form must first find its model. Accordingly the spiritual desire for, and idea of, earthly experience naturally graded its progress from higher planes by first taking on the form of the finest and most illumined type of atomic matter. Thus the racial history began in the model bodies of the astral plane, before the earth-matter was suitable for, or the Monads were ready to wear, the dense "coats of skin" of embodied humanity. If the pathologist, suffering with disturbed vision from prolonged focusing on microscopic fields, begins to blink at the bald outlines of so sweeping a perspective, he will find the details which consistently complete the sketch in *The Secret Doctrine* and other Theosophical literature.

The ancient teaching is that the primordial spirit, with its power of discernment, and of intellect, its vital essence and desire for earth-life, acquired first a model body and then a physical one. The septenary nature therefore unites these principles of a higher triad and a lower quaternary in the co-ordination of Man.

MAN	}	Triad	{	1. Ātman — Spirit
				2. Buddhi — Spiritual Soul
				3. Manas — Mind or Human Soul
		Quaternary	{	1. The Passions and Desires, or Animal Soul
				2. The Life Principle
				3. Linga-Sarira or Desire-Body
				4. Physical Body

These four lower material constituents are transitory and subject to disintegration in themselves as well as separation from each other. . . . This quaternary or lower man is a product of cosmic or physical laws and substance. It has been evolved during a lapse of ages like any other physical thing, from cosmic substance, and is therefore subject to physical, physiological and psychical laws which govern the race of man as a whole. . . . The Real Man is the trinity of Ātmâ-Buddhi-Manas, or Spirit and Mind, and he uses certain agents and instru-

ments to get in touch with nature in order to know himself. These instruments or agents are found in the lower Four or the Quaternary — each principle in which category is of itself an instrument for the particular experience belonging to its own field, the body being the lowest, least important and most transitory of the whole series. . . . Sight, hearing, touch, taste and smelling do not pertain to the body but to the second unseen physical man; the real organs for the exercise of those powers being in the Astral Body, and those in the physical body being but the mechanical outer instruments for making the co-ordination between nature and the real organs inside.

The primeval process of relating spirit to material forms is repeated each time the soul is embodied — or, in other words, is born. A model body is first formed of invisible, luminous, incorporeal matter. This, becoming the unseen, magnetic model which attracts the physical molecules of the developing body, serves as a vehicle of the life-principle, as the synthetic organ of the senses and sensations, remains as a medium between the higher and lower principles during life, and survives the physical for a limited time after death.

From its physical aspect it is, during life, *man's vital* double, and after death, only the gases given off from the decaying body. But as regards its origin and essence, it is something more.

This adaptation of spiritual forces to material use is met by the upward trend of Nature's forces in preparing crude matter for human bodies. Embryology shows that, beginning with a speck of physical material, the foetal formation is a rapid rehearsal of the natural cosmic experience by which "the stone becomes a plant, the plant an animal, the animal a man," and the man becomes a god, when with acquired *self-consciousness* he completes the long journey up the ascending arc of the great evolutionary Cycle of Necessity. Though these items of racial heredity may appear foreign to Epilepsy, they will prove not only to have an important bearing upon the subject, but to be in line with the logical extension of the latest theories regarding the classic mystery of this disease.

Theosophy, unique in offering the next word and in showing the next step onward to all thinkers, holds the clue now being sought by an earnest class of physicians who, having turned from the beaten paths of biology, are intuitively working out problems of psychic causation in a more hopeful because a more humanistic way. Analyses of the epileptic make-up are being pushed back through a neurotic childhood to an infancy which is said to "begin at outs with the environment," because of an abnormal antenatal psychology. By

relating these findings to the symptomatic character of the average patient, a theory of "infantile tendencies" is argued as the cause of a reversion in type of individual development. The idea is now put forth that the convulsions and unconsciousness of the "fit" are the culmination of continued wish to escape the unwelcome mental and physical contact and irritation of everyday environment by returning to the serene antenatal state of irresponsible intra-uterine life.

This explanation, however, does not quite explain its own origin. There is nothing to mother it, so to speak, because a *disturbed* or *abnormal* maternal mind and nervous system are offered as a causal relation to potential epilepsy in the child. Current physiology discounts the influence of the mother's feelings upon the make-up of the unborn, because of no direct nerve-connection between them. Physiology omits also the initial rôle of higher creative forces in fashioning a material instrument through the physical process of generation. The result is a topsy-turvy theory that the embryo "just grows," the inborn consciousness being practically nil and the mind and soul — if there is one — being the offspring of postnatal stimuli of the senses and muscles. Does this not leave a missing link in the theoretic motive of the subconscious ego, in yielding to a strong and enticing memory of an antenatal state of nothingness? How can it be lured back to enjoy a luxury it never knew? Would not a vicarious consciousness through that of the expectant mother mark the intra-uterine period as the time and place where the trouble began?

Theosophy shows that the atoms of plastic, fluidic, sensitive, photographic matter of the model bodies, which make a responsive medium for transmitting thought and feeling, are especially active in that most intimate of ties which unites mother and child. A disturbed, rebellious, unhappy state of maternal maladjustment to the situation would react to key the embryonic psychic and nervous forces at odds with the physical elements of the forming body. Thus a neurotic heritage of inner discord would tend to extend its relations to the postnatal environment where the several principles of the nature would continue to be but partially reconciled to their own combination. The psychic susceptibility of the foetal makeup and the plastic power of the mother's thought, are part of the forgotten mysteries with the civilized, who could get valuable hints on psychology from some customs of so-called savages. The primitive races, being nearer to nature, still retain that instinctive sense which works with the play of natural

forces. The self-control and native mysticism of the original American Indian were not merely a heritage of remote ancestral qualities, but were invoked by prenatal conditions, with the Indian woman's life set apart in a serene world of silence and conscious communings through Nature with the "Great Mystery."

While the theory of "infantile tendencies" causing the epileptic attacks is inadequate to account for the symptoms, it is a significant step away from scientific materialism and toward the recognition of an immortal spiritual principle acting in the body. If existence is so unforgettable a reality in the silence and darkness of foetal life, there could be no consistent limit to its extension before birth and after death. The alienists who recognize the interrelations of the physical, mental and moral principles of man which are working out a three-fold evolution will be prepared, not only to understand and cure psychic disorders, but more than all, to prevent them.

As a matter of fact, the incarnating soul is eager and able to understand and control matter; so that the evasion of everyday duties by convulsions and unconsciousness indicates a lack of spiritual action, and expresses some lower impulse. Madame Blavatsky says that epileptic fits are the first and strongest symptom of mediumship, and further that:

A medium is simply one in whose personal ego, or terrestrial mind (*psuche*) the percentage of "astral" light so preponderates as to impregnate with it his whole physical constitution. Every organ and cell is thereby attuned, so to speak, and subjected to an enormous and abnormal tension. The mind is ever on the plane of, and quite immersed in, that deceptive light whose *soul* is divine, but whose body—the light-waves on the lower planes—*infernal*: for they are but the black and disfigured reflections of the earth's memories.

W. Q. Judge says in *The Ocean of Theosophy*:

Mediumship is full of dangers because the astral part of the man is now only normal in action when joined to the body; in distant years it will normally act without a body, as it has in the far past. To become a medium means that you have to become disorganized physiologically and in the nervous system, because through the latter is the connection between the two worlds. The moment the door is opened all the unknown forces rush in, and as the grosser part of nature is nearest us, it is that part which affects us most; the lower nature is also first affected and inflamed, because the forces used are from that part of us. We are then at the mercy of the vile thoughts of all men, and subject to the influence of the shells in *Kâma-Loka*.

In the state of *Kâma-Loka*, suicides and those who are suddenly shot out of life by accident or murder, legal or illegal, pass a term almost equal to the length life would have been but for the sudden termination. These are not really dead,

To bring on a normal death, a factor . . . must be present, that is, the principles described . . . have their own term of cohesion, at the natural end of which they separate from each other under their own laws. . . . Before that natural end the principles cannot separate.

The reason the potential epileptic begins life "at outs with his environment" is because his range of consciousness is literally more or less *out* of the ordinary relations to life. In a negative, subconscious way he has substituted the evolving function of the astral principle in his make-up. He is *en rapport*, in a larger degree, and in the waking state, with that imminent but invisible realm which discounts our knowledge of density and space, as we travel its mazes in dreams.

As the vibratory rates of matter increase with its gradations into finer forms, so the mediumistic types impress a close observer with their pervading, intangible sense of psychic tension. It is a nervous strain sublimated into an abnormal composite of exhaustion and endurance beyond our vocabulary to define. Unwittingly, the neurotics and psychics possess and yet suffer from a quality of force and consciousness only latent in the majority. The unknown realms of matter may not be invaded with impunity by those ignorant of the forces therein. The rash use of the X-ray, at first, proved the danger of this acquisition, with newly-visualized ultra-violet rays of intensely rapid vibrations. At the other end of the spectrum, the slowest vibration of light-waves produces red — which, by the way, is most often seen when the visual aura preceding the fit is one of color, though red has one of the smallest retinal fields of perception. May not the subjective sense perceive it because most active upon sensuous levels?

The essentially psychic quality of most auras is suggestive. Gowers states that the emotional auras were all in form of fear, vague alarm or intense terror; the olfactory types were mostly unpleasant; objects appeared enlarged, diminished, or indistinct; some cases had a dreamy state, similar to the experience of drowning, when the detailed events of the life pass in review before the inner eye — all of which indicate that the senses are engaged with abnormal inner perspectives and the photographic records of the astral light. Gowers also reports theriomimicry, where the noises or actions of animals are strangely imitated; the patient mews like a cat, or more commonly barks like a dog; more often tends to bite, and in a curiously animal manner. A lad, failing to bite the nurse, bit the pillow, throwing his head back and shaking the pillow as a dog does a rat.

As all model bodies survive their physical counterparts for a time, the unseen atmosphere must harbor the vital principles of countless vivisected creatures. The collective influence of these entities of animal impulses, unbodied but unable to disintegrate, must react upon the lower principles of humanity to which they are held by unnatural ties of human disease and human desire vicariously to escape the penalty of unwholesome living. The Nemesis of vivisection is Nature.

Though a meat diet has long been regarded as injurious for epileptics, cases are now being treated with a serum prepared from the blood of another case. As the "blood is the life," what may be expected of this attenuated bit of cannibalism? The classic failure of treatment may induce the serum-therapist to employ such a remedy, unconscious of acting with mixed motives and with no intuitive sense of its good or ill effect. The active entity, in many cases of *grand mal*, on the contrary, is free from all mental and moral inhibition, because devoid of intellect and conscience, and, being like a strong nature-force, acts with no mixed motive, but is consistently and persistently selfish. *It has an instinct as unerring as a chemical affinity for whatever adds to its vitality, or affords it sensuous experience.* It is quite possible that a temporary lull in disturbances might follow the propitiatory libation of epileptic blood offered to the presiding genius of disorder, who would instinctively feel the strengthening of its contested position by this reinforcement of physical and astral essence. The *ultimate* effect upon the inner life, however, can only be "confusion worse confounded." The rationale of such a remedy is like giving mixed drinks for the convulsive stage of *delirium tremens*.

An editorial in a leading medical journal, in reporting the serum experiments, begins with this naïve exposé of professional failure to read the old riddle of the Sphinx:

It is hardly necessary to recall to the minds of the profession the many theories that have been held in the past regarding the nature of epilepsy. The explanation of the ancient Romans who believed that epilepsy was a visitation of the gods, and that of the present-day savages who think that ancestral spirits enter the body and fight the indwelling spirit, causing convulsions, seems to be as plausible as any.

The beliefs of old Romans and of unlettered savages may be nearer the truth, even in their differences, than are the latest textbooks. The mediumistic types find their own level in the invisible world, just

as like natures are magnetically drawn together on all social levels. Naturally the experiences will range all the way from those of a Socrates or a Swedenborg to those of degenerates and perverts who are impelled into deeds of purposeless cruelty and unhuman crime. As the actuating evildoer in these criminal cases is beyond detection by present legal or laboratory methods, the convicted man is usually disembodied by the law, instead of being detained and subjected to adequate training by an enlightened medical psychology. As it is, the soul is deprived of its legitimate right to work through an incarnating period; but the coherent shell of lower impulses and desires, with its companion evil genius, is turned loose in the invisible realm of causes, where, earth-bound and uneasy, they react upon and are vitalized by both wicked and sensitive natures. With all other arguments against capital punishment and vivisection set aside, these questions could be settled for all time on the one issue of the reaction of the slaughtered animals and of the executed criminals upon society, which science claims to serve and the law assumes to protect.

Current literature fully reports the wide scope of humanitarian work which is argued as an awakening of the "social conscience." The splendid and unlimited efforts of men and women along every line bespeak an innate sense of brotherhood, and an essential power of compassion which, if it consciously dealt with causes instead of with confusing effects, would be invincible. The social conscience has reason to be disturbed with the unnatural adjustments which allow the most tragic fates, the bitterest suffering and the heaviest burdens of society's Karma to fall upon the poor, the weak, the ignorant, and the psychics whose abnormal senses too often react more as a blight than a blessing.

The epileptic career is not a thing apart from the social history, but gives "futurist" glimpses of the thought-forms which find conventional expression in the running text of our individual and social life. With a *plus* responsiveness to impressions, and a *minus* self-control, the sensitives — most numerous in the brilliant and degenerate types of the adolescent New World — are human sounding-boards for the dominant social tone. Civilization in the parent countries has reached the deteriorated convulsive stage, unconscious of its innate divine power to cast out all devils of disintegration. Meantime egotistic young America, rich in unfulfilled promise, looks on in helpless ignorance of its divine ancestry, self-hypnotized by materiality,

and facing the future with all the moral and emotional defects of neurotic immaturity.

As the cosmic racial history shows a period when the descending spirit was becoming gradually *involved* in the astral strata of experience on its way to reach the depths and densities of materiality, so the disordered psychic forces of sensitives are part of the negative evidence of human *evolution* on the return trip through this level. But, whereas the original innocent journey, guided through the untainted matter of the "valleys of Paradise," has left indelible reminiscences of a Golden Age imprinted upon all peoples, the returning Pilgrim must use his acquired knowledge and free will to push through an inner atmosphere vitiated with the cumulative heritage of all human thought-forms. The growing army of sensitives, the increase in all mental and nervous types, and the lessened curability of insane cases, call for a racial analysis which goes deeper than the subconscious personal level, and includes a broader perspective than that of one life. The physical and mental well-being of the age is seriously endangered by its moral inertia and failure to use the innate higher powers, by which to rise above the sordid and sensuous levels of the outer and inner life in a normal evolution toward human perfectibility. The crying need of the hour is education which cultivates balanced character and gives the child the true philosophy of life. Doubtless the thought-forms that occupy the minds of some neurotic children, at times, would prove rather startling even to physicians, and would throw a strong side-light upon the rôle played by childhood's vices in deflecting every creative current of mind and body. The typical day-dreams are a sort of diffused subjective consciousness, which may or may not become focused upon the inner organ of sight or hearing or ganglionic centers, with resulting clairvoyance, clairaudience or sensuous reaction. The negative condition of inert abstraction is a mulling along a borderland path that winds in and out of the everyday world and the dim vistas of phantasy. The uncanny lure of this unknown but not wholly alien atmosphere may tempt the neurotic type on and on, until he suddenly loses all sight of familiar things in an attack of *petit mal*. Continued wanderings along the border, losing his path and finding his way back again, links him up with the unseen entities no less eager to enter his world than he is to invade theirs. His lack of positive moral fiber and self-control makes him a slave of his unmastered body, from which he is finally thrust out, at intervals, by a

mischievous invader who takes possession during the attacks of *grand mal*. Must not preventive treatment begin with an education of the child based on definite knowledge of his whole nature?

Mediumship is the passive, negative symptom of disordered power in the "controlled" subject, which the self-controlled seer uses with positive, conscious, unselfish purpose. Surely the truth of all this is being sensed by intuitive medical psychologists. An up-to-date reviewer says:

The epileptic begins life with the extreme egocentric attitude. Therefore he must pay the full penalty, unless indeed intelligent therapy turns to account this very weakness and utilizes it as a therapeutic measure.

Experiments are being made to "turn to account" the characteristic points in make-up. The resulting success and failure strikingly accord with the teachings regarding human duality and man's septenary constitution. The present Theosophical students have nothing original to offer in presenting the truths so freely given by their Teachers during the past forty years, and to which current thought is converging.

Appropos of the above are the experiments reported by Dr. L. Pierce Clark in an article partially reviewed in *THE THEOSOPHICAL PATH* for July, 1916. Judging from the epileptic's symptoms that the environment did not fit the case, he endeavored by adjusting the daily work and play to the mental and emotional status, to elaborate a system of education and character-building, and thus round out the innate defects. His study of typical cases showed a frequent causal relationship between the mood and behavior and the epileptic reaction. In calling the patients' attention to this relation and enlisting their co-operation, he was surprised at their understanding and naive response. It would be natural, however, that they should feel distinct relief at having the intangible nature of their inner conflicts put into words, and at meeting sympathetic analysis of the semi-deferred existence interpenetrating their web of everyday affairs. So, in a matter-of-fact way, many of them said:

"If we are but to get square with our supersensitiveness to irritation and the resultants of anger, rages, and finally the states of mind where attacks are the only way out, we will simply suppress these irritative states and put a stop to the unconscious demand for fits." Many tried this plan. The apparent working of the scheme was not essentially unlike drug sedation when extra dosage of bromides was employed. Disturbing anxiety dreams then appeared, the sleep was unrestful, and they showed all the signs of physical and mental stress. However,

the attacks in most of the patients were steadily lessened; in one who had formerly had several attacks weekly, the fits were entirely suppressed for months. But at last the whole plan fell through; some of the patients had *grand mal* attacks in whom *petit mal* had formerly existed; others had serial *grand mal*, and one had a mild status; still others had delirious episodes, befogged and anxious states, or day-dreams of a hallucinatory character not unlike mild delirium, and some frequently acted as though actually intoxicated by drugs. In brief, direct unrelieved repressive acts on the part of the patient failed as disastrously as gradually increased sedative therapy used to. The whole scheme, however, worked better in the few who would follow a definite guidance and gain some substitutive reaction when the repressive mechanism was applied. The whole observation but furnished additional proof that the fit was but the maximum logical consequence when given the particular type of make-up and instinctive demand which the essential epileptic possesses. None cheated or escaped the logical consequences of fits by a simple repressive remedy.

Evidently the auto-repressive attempts pushed the scene of conflict more or less off the ordinary level of consciousness. The erstwhile arrogant invader, feeling the aroused will-power of his victim, retired from the open into the astral ambush of dreamland and subconscious regions. While it could win no decisive victory here, a sort of guerilla warfare of emotional irritation and disturbance could distract the patient's attention and hinder him from gaining firm foothold on physiological levels. But the hidden enemy, literally fighting for his life, would be instinctively aware of weakened resistance, either from relaxation of the higher will, or an indulgence of the patient's own lower nature. That the "whole plan fell through" is precisely what happened in a similar case where the unclean spirit, driven out, brought up reinforcements, and—"the last state of that man is worse than the first," as students of the Great Physician recorded.

Quite naturally Dr. Clark found that, with the inherent make-up, the —

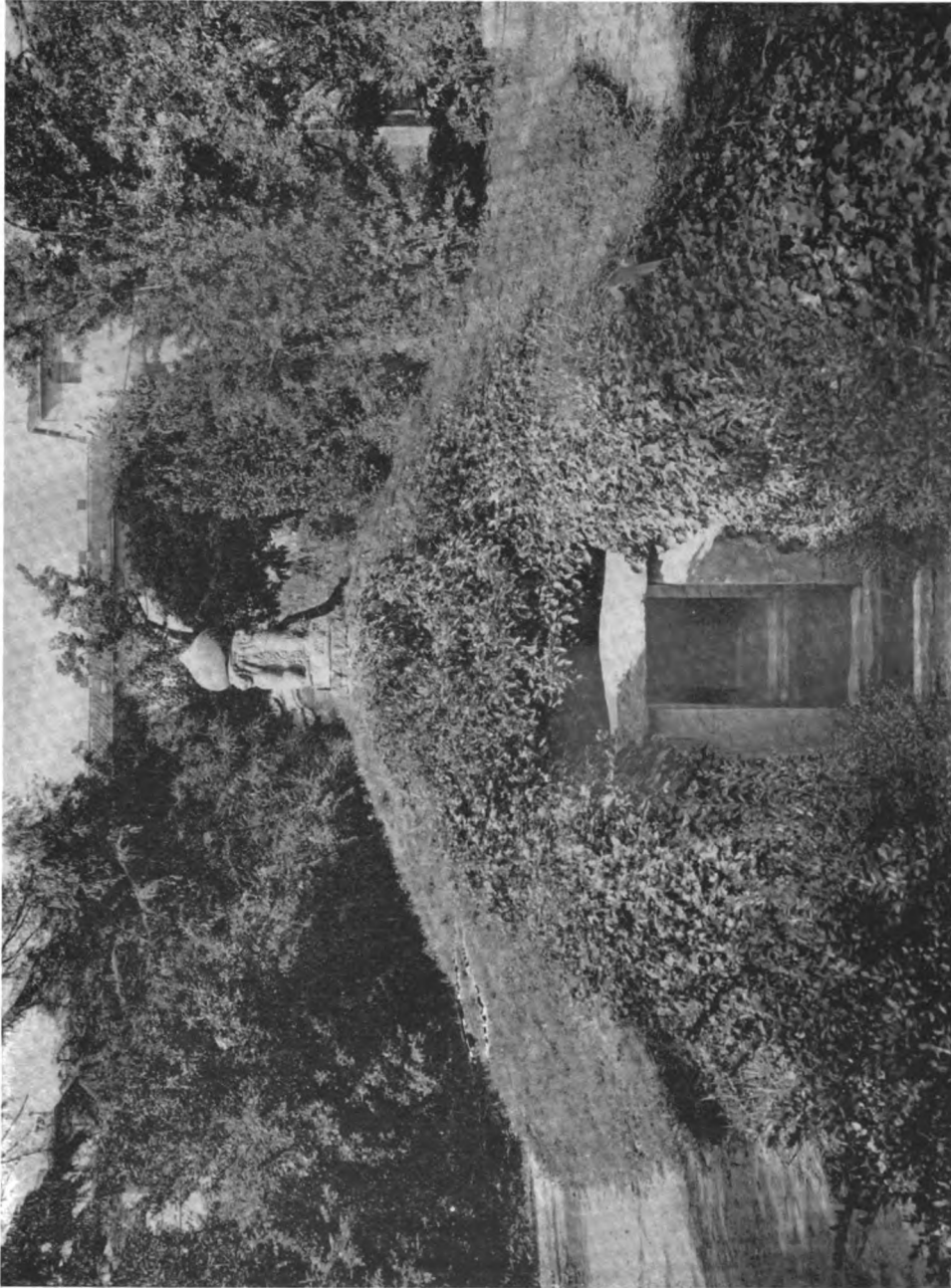
individual epileptic sees "no way out," and insists with a remarkable soul-stubbornness that the particular trend of reality in which his conflict is engrossed must be annihilated, or he must react away from it by tantrums, day-dreams and lethargies, or alcoholic indulgences, as in the partly adjusted, or by a psycho-neurotic symptom, or even a plain psychotic episode which calls for no less than the annihilation of his own consciousness.

There is no way out but so to center the mind and activities upon such a normal program of sustained devotion to the duty of the hour, as would gradually perfect the character. Then when at times the psychic senses drifted on to the astral levels, they would not perceive

and absorb the dregs of subjective currents which correspond to moral inertia of objective planes; nor need they be charmed by the "perfidious beauty" of things which counterfeits that inner light which "lighteth every man that cometh into the world." It is the search for this reality which has its phases even in many egocentric natures, whose unhappy experiences afford insight into the vital truth of human duality. Dr. Clark says:

One often wonders what the mechanism of help is which the epileptic employs in his baffling conflicts. Painstaking study shows he most frequently takes up deep philosophical study, the reading or chanting of tragic epics, or becomes engrossed in profound religious subjects. When he is blocked in his everyday outlet, he goes to a deeper level of tragic thought, or music. This preoccupation seems to lessen the strictly local pain or hurt of a balked desire; it diffuses the poignancy of the feeling over a larger area of his mind; it lessens, as it were, the local intensity of the unsolved conflict. If one will study these "helps" minutely and compare them, it will be found that the common *motif* in all is death, usually with a triumphal or victorious element at the end; in short, it is an epileptic reaction as characteristic to the make-up of such individuals as the seizures themselves. The content of these tragic words or songs is home, mother, and heaven in about equal proportion, excepting that the latter is a finale of the others.

Some of the most intractable moral perversions and insanities result from a craze for phenomena and the possession of psychic power which are the baits of the various cults of ghostology, spookism, etc., which, like a viscid froth, crest the turbulent wave of modern materialism. That the sorely handicapped epileptic should turn to such helps as deep philosophy or profound religious subjects, or the rhythm of tragic epics, is significant of his dual nature. He has but confidently to claim his divine birthright to transmute his weakness into strength, and paint upon the screen of time pictures of the living truth that there *is* a power of health and healing in the higher nature of even faulty men. Though Theosophy, in beneficently extending the human horizon and illuminating the dark areas, reveals of necessity the ghastly forms of unknown evils, they are dwarfed and disarmed by the greater knowledge of man's innate power to "overcome" all things — *himself first*. H. P. Blavatsky said, "that magical evocation formed a part of the sacerdotal office . . . shows that apart from natural 'mediumship' there has existed from the beginning of time a mysterious Science, discussed by many but known only to a few. The use of it is a longing toward our only true and real home — the after-life, and a desire to cling more closely to our parent spirit."



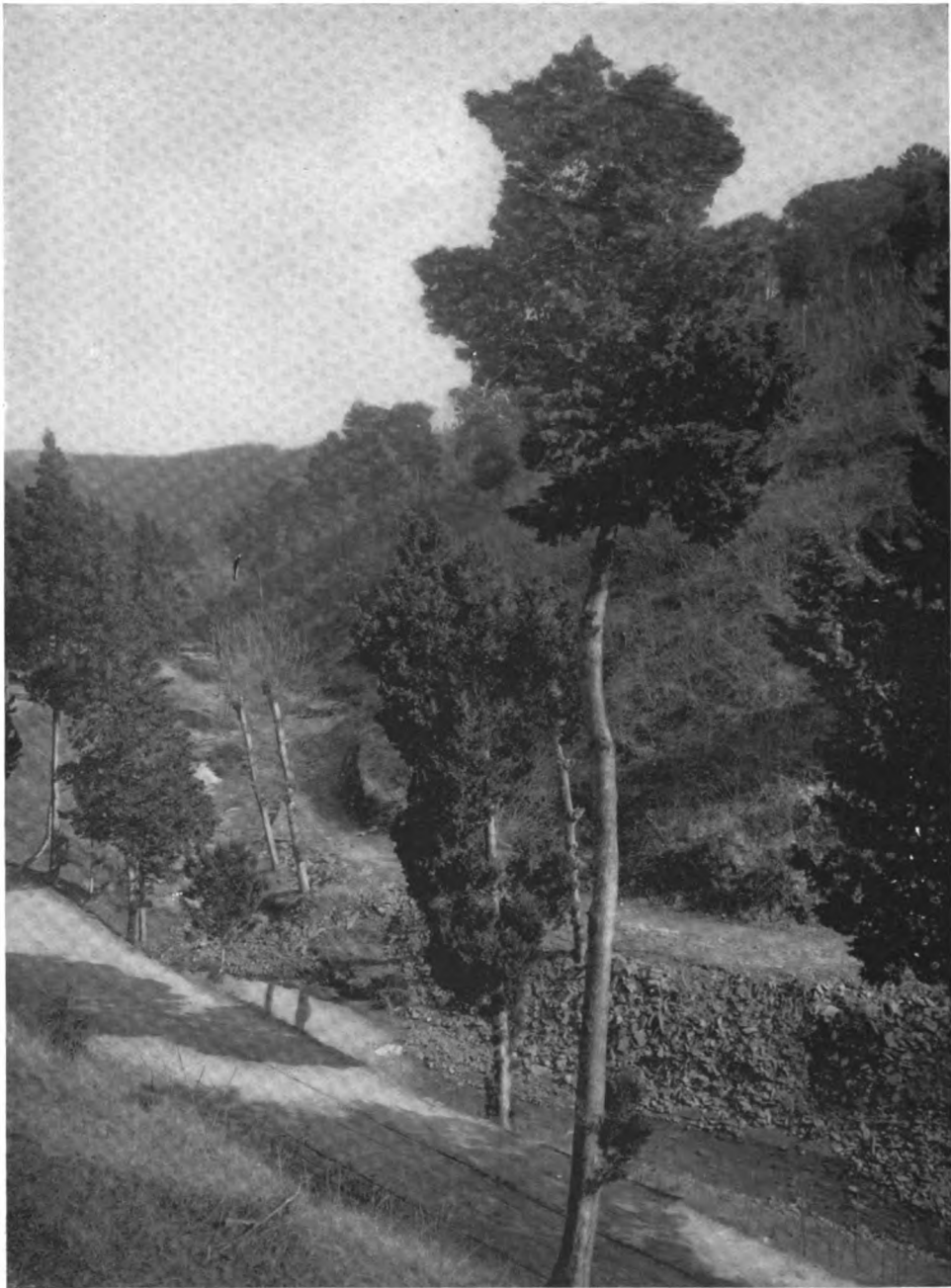
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“TOMB” OF CASALE MARITTIMO, VOLTERRA (SIXTH CENTURY B. C.)
The cippus illustrated on another page is here seen on the summit of the “tomb.”



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THE CIPPUS OF SETTIMELLO
See another page for a different view.



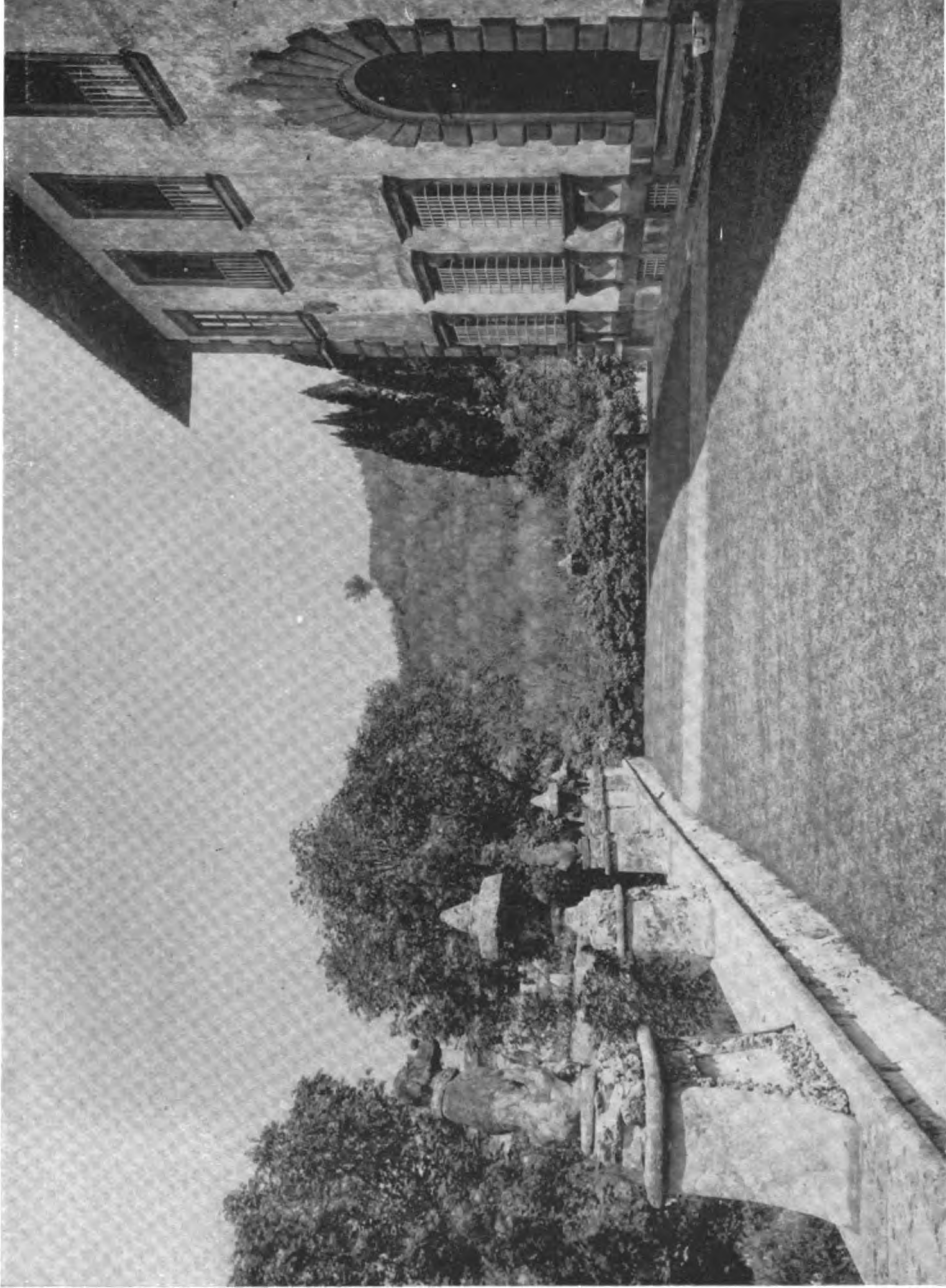
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A PICTURESQUE VIEW OF THE VALE OF TERZOLLINA, NEAR FLORENCE



Lomaland Photo. & Engraving Dept.

THE VILLA DI GAMBERAIA, SETTIGNANO, NEAR FLORENCE
A view of the garden and of one side of the building.



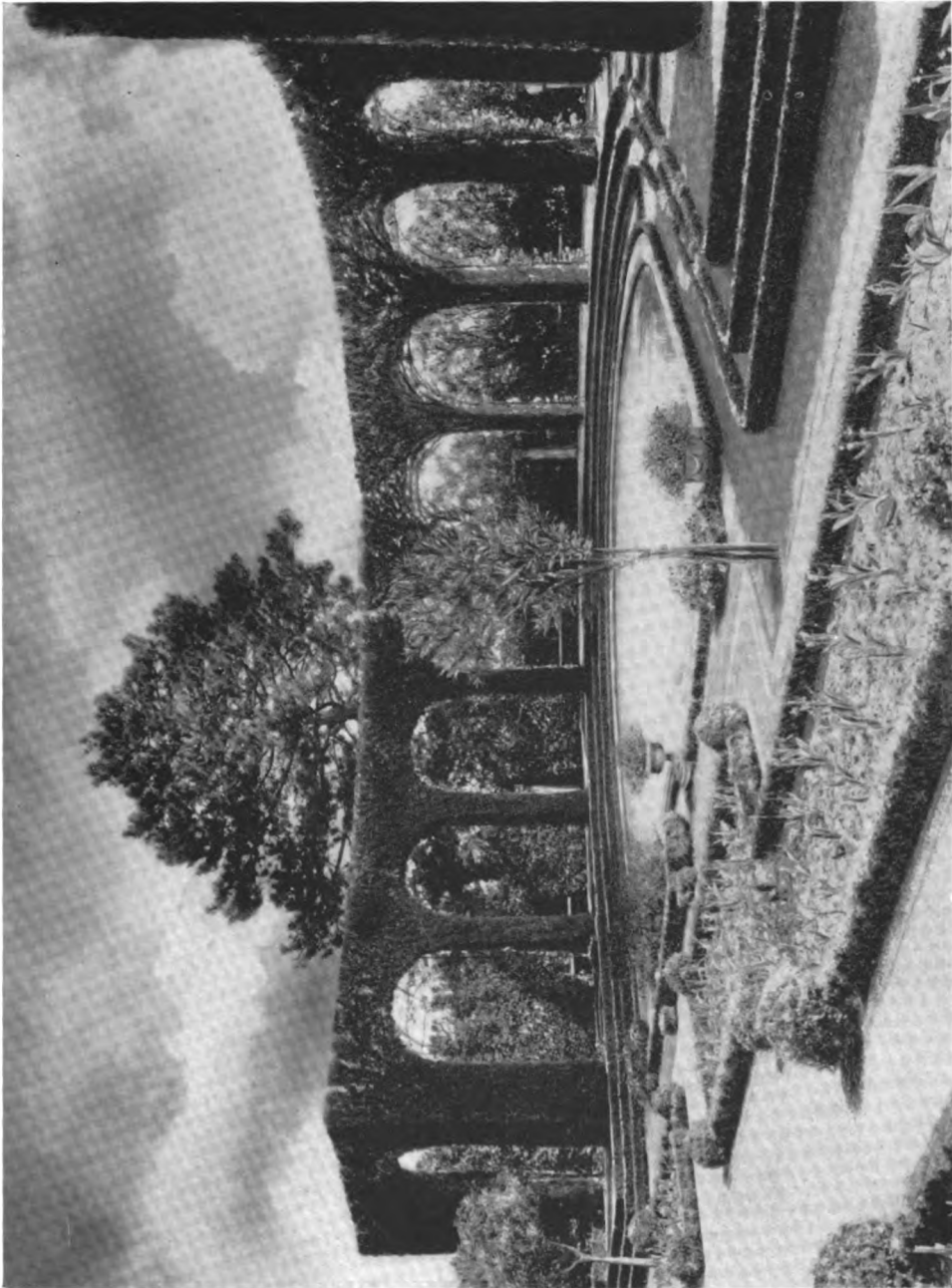
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VIEW OF THE FRONT OF THE VILLA DI CAMBERAJA AND OF THE TERRACE



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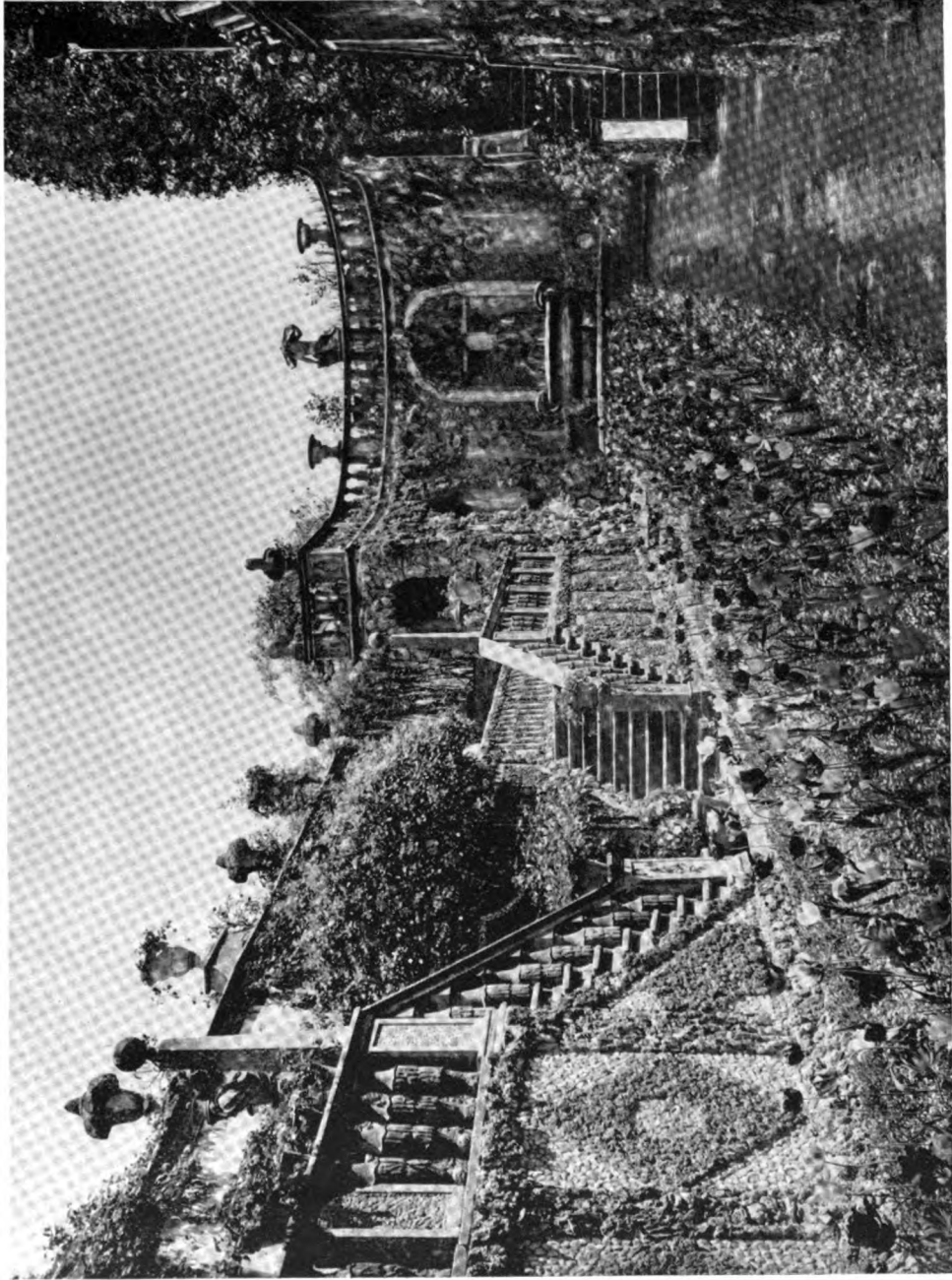
A LOVELY PROSPECT FROM THE WINDOW OF THE VILLA DI GAMBERAIA
SHOWING THE GARDEN AND THE DISTANT HILLS



Lomaland Photo. & Engraving Dept.

ANOTHER VIEW OF THE GARDEN OF THE VILLA DI GAMBERATA

A previous view shows the proper place of this beautiful hedge as regards the garden.



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THE GROTTA OF THE VILLA DI GAMBERAIA

We know ye have called on the Souls of Men, that are not less than the Lords
of the Stars;
Have wakened slumbering gods to come forth, proud as of old in their
battle-cars;
But a foul enchantment it is ye have put on them; heaven is lured with a
demon's spell
To do in a dream the thing it knows not: to thief and slave for the kings of hell;
And Satan is rayed in the Glory of God, and the Son of God is sacrificed
On Golgotha-Poland, Golgotha-France; and Barabbas is crowned and throned
the Christ.

Can ye quench or render evil impotent, letting it forth to prey on the world?
Can the shell that shattered limbs and brains expunge the results of their deeds
and thought?
Lust and fear and thirst for vengeance: pitiless tides that caught and whirled
Hearts and minds on the rocks of hate: shall death bring any of these to
naught?
They sinned, ye say, and must be chastened? — They were children mad with
fear in the night;
They know not what they do; there is no cure nor help, save Love, the Light.
(For the Angel of the Presence may not bide where terror taints the air;
And lo, Prometheus bound and torn, and the Slain on Calvary, are there!)
And though ye slay them, man by man, ye shall have no victory thereof;
Hatred never is conquered by hatred; hatred is conquered alone by love.

Behold, ye both have sworn to conquer; and ye both are Hero, and God, and Soul
Whom Fate hath scourged and oppressed these ages, and who hath not yet
bowed down to Fate;
Who hath been blinded, bereft and driven in deep oblivion of light and goal,
And still is the Soul, the proud unconquered, indomitable in love and hate.
Conquer? — Shall bombs and bayonets win, where Time and Fate and Change
have failed?
Shall your howitzers cow Who have dared to stand 'gainst the Laws of God,
and have not quailed?
They ye hate are Gods, as ye are: Gods in their might for right or wrong;
Can ye fetter the wind and the flame? Can ye silence the Seraphim singing to
cease from song?
Not till then shall your war bring Peace, or the Eagle's talons entice the Dove;
For hatred never is quelled by hatred; hatred only is quelled by love.

There is no remedy, no, not one, unless ye will claim the right of God
To conquer sin with pity of pities; to put the longing for vengeance by;
They have wasted the world, ye say, and hell-fire spurted and belched wherever
they trod?
— Ye cannot quench the flame with flame; forgo your anger, lest ye die!

For whoso's heart is given to this, already his heart and hope are lost;
 And nation that hateth his brother nation hath sinned against the Holy Ghost.
 And ye — ye all were the Chosen People: Nations foredoomed and fashioned
 of old
 To bloom at last from the stem of time, in the world's new June and Age of Gold,
 When blight shall be none to mar your beauty, and the memory of frost and of
 storm is past,
 And God shall walk in the Garden again, and gather his Perfect Rose at last.

*International Theosophical Headquarters,
 Point Loma, California*

THOUGHTS ON MUSIC: by Daniel de Lange*



NOWADAYS, more than ever since the grand period of Greece, musical art is considered to be one of the most important means of buliding up man's character. Those who consider it in that way and use it for that purpose are not only pioneers of a new civilization, but are at the same time leaders of the future development of musical art. To bring about such a development we must shake off the fetters which the former period imposed on music — a period in which materialization of everything was the keynote. We have to study the rules of ancient times, and make a new application of them to the modern development of musical art. Possibly it will be necessary to sacrifice some of the results attained during the last few centuries; and probably also to make a special study of Hindû music, with which Western scientists and musicians are but little acquainted; for in this way the new art might express feelings which could not have been rendered in the art of the last few centuries.

This is by no means depreciation of the masterpieces which the great artists of Western civilization have given to the world. All these works have exerted a great influence in the past, and will continue to do so in the future, because they represent the human mind at a certain period of its development. But man's mind is continuously changing through the influence of modern (though in fact very old) ideas; and he is beginning to realize that true religious feeling is the only foundation on which to rely — a feeling so far from

* Founder and ex-Director of the Conservatory of Music, Amsterdam, Holland, and now one of the Directors of the Isis Conservatory of Music, International Theosophical Headquarters, Point Loma, California.

being subversive of logical thought that it actually creates new and clearer thought, and engenders subtler sensations as well, which together claim new expressions through the medium of the different arts. In this article we shall only speak of musical art.

If we cast a glance at the musical productions of the last thirty years, we find almost every eminent composer searching for the expression of this new feeling. Accordingly, some use all sorts of unusual combinations chosen from the usual musical system of twelve half-tones; others invent a new scale of their own — Debussy, a scale with six tones. Some again use the old church scales, which are equivalent to the Greek scales, although somewhat misused. But no one, so far as known, has made use of the Hindû scale.

Why does the development of Hindû music seem more rational than that of our composers of the last thirty years? It is because in that art we find a development more analogous to the universal development of the human mind. The attempts of the Western musicians seem rather speculative and defiant of natural development. Look on history; it teaches us that the more our Higher Nature is developed the more we can perceive the details and meaning which underlie every expression. For example, the well-developed ear of a musician can easily distinguish the smallest difference of intonation — a difference which a less cultivated ear will not even notice. Moreover, we find that all races which live at a distance from centers of culture use for their songs musical intervals of larger extent than those of more cultured races. It seems as if musical development kept pace with general cultural development. Here a question arises.

History shows that musical development towards smaller intervals keeps pace with culture; but how is it with the Hindûs? Ancient Hindû music commands intervals which till now have never been used in our Western music. Does this mean that Hindû civilization is superior to European? Is it perhaps a cyclic influence? Our music does not reach above the fifteenth harmonic (of which we give an explanation further on), while Hindû music reaches the thirtieth.

We shall not here go into the question of civilization; we merely wish to state the fact that in Hindû music smaller intervals are used than in Western music. And now let us pass to some aspects of music itself.

First of all we must bear in mind that all music is summarized in one single tone. This tone cannot be fixed at any one pitch, because

its reflections vary with the varieties of character or temperament of different individuals. Therefore we shall call this tone "the Unknown."

The tones which the human ear perceives in a musical composition may be regarded as reflections of that unknown fundamental tone. On hearing them, everyone consciously or unconsciously recognizes the pitch of their particular fundamental tone. It is self-evident that in every composition the pitch seems different. From this fact it becomes also evident that the Divine itself can no more be expressed along musical than along other lines, except through the medium of materialized reflections. Through these alone may the unheard music — which alone can be considered the true musical art pervading the Universe — become perceptible.

Everyone will agree that, viewed from such a standpoint, musical art is one of the greatest powers for the upbuilding of the spiritual part of man's character. But if music is to be used for this purpose, it will be necessary to strike out another path for the musical development of mankind.

Up to the present, musical education has generally consisted in training muscles used in playing the piano or any other instrument (the human voice included). Surely the results show that many a musical student becomes not only a very good performer, but also a good musician. On the other hand, the great part of them do not attain to a general grasp of musical art; they are dependent upon their teachers; they are but slaves, not free men. Then there are many who have had no opportunity to study music at all, even in the way spoken of. These constitute the greatest part of those who are longing for the liberation of mankind through spiritual power.

Why should we not lift the veil; if only enough to show those who are longing for it that music is a language corresponding to the higher aspirations of all human beings, and that the vibrations of the ether, evoked by musical sounds, possess greater possibilities than even the vibrations of, for example, wireless telegraphy, because directly connected with the spiritual potencies in human life. The great question is: How to teach music in such a way that everyone may learn to reproduce almost all the reflections (harmonics) of a fundamental tone. In fact, everyone is in possession of the instrument which can reproduce them. Let every man and woman use the musical instrument with which nature has endowed them — the voice.

But we are not at present concerned with the mere training of the voice as an instrument. This we may leave to the few who possess an exceptionally beautiful instrument. For our purpose it is sufficient to learn not to misuse the voice; we consider it merely as the vehicle for the expression of our feelings.

In every way the voice is the most perfect instrument we can imagine. It is not only capable of reproducing every intonation, every inflexion of sound and every expression of the soul, but it is itself part of the body through which the divine spark of our inner life manifests itself. Every voice — trained or not — is the natural instrument through which man can express his feelings.

This is one reason why the human voice is more suitable for teaching music than any other instrument. The other reason is that one voice can only produce one tone simultaneously. So, if music is taught by means of the voice, melody and not harmony takes the prominent part in the training at the beginning. This is of great importance as being in accord with the natural development of the musical sense in man. Think of a Kaffir going to an organ or piano to express his grief against the white intruders! Even a child does not express its joys and griefs by playing on the piano: it will cry, laugh or sing, but certainly will never use another instrument than its voice to reproduce its feelings. History tells us the same thing in the musical development of the nations.

From a musical standpoint this is an important fact, because in every composition there is at any moment but one principal part; the others represent only a sort of accompaniment of secondary importance. It is generally known that musical development proceeded from rhythm through melody to harmony. The progressive development through rhythm and melody lasted many, many centuries. We meet *for the first time* with efforts to use harmony, in a modern sense, in the tenth century A. D. Before then a sort of harmony may have existed, but its significance was quite different from what we now call harmony. Among Oriental races we still find a sort of harmony, the basis of which is different from ours. The Javanese orchestras, for example, perform musical works in which a sort of harmony is to be found. This harmony, however, is the result of a reproduction of the same melody on instruments of unlike character, and which demand a varied technique. For this reason the same melody is reproduced on these instruments with variations, according to the character and

the technique of each instrument; and these variations, played simultaneously, constitute a sort of harmony. In modern music every part of counterpoint or harmony represents more or less a personality. In the beginning of this development these personalities had generally one common motive; afterwards two, three or more motives were worked out at the same time in the same composition; later, one motive predominated while the other parts were reduced to an entirely subsidiary rôle. And nowadays we use a combination of the two systems, *viz.*, one melody with its harmonic group counteracts and counterbalances another. This development seems quite natural and in correspondence with the general mental development of mankind.

As said, the development of modern harmony began in the tenth century; before then rhythm and melody ruled the musical world. The fact must not be overlooked that even nowadays most music-lovers can hear only the melody. This is quite natural, because melody may be considered as the center of interest in a musical composition. Bearing this in mind, it is evident that in the musical development of a child rhythm and melody should be assigned as prominent a place as they have had in the universal musical development of mankind. Using the voice as an instrument for developing musical feeling, it is self-evident that rhythm and melody will take the first places, especially when action-songs are used for such a purpose.

However, we must not forget that in each tone there is latent the faculty to represent the unknown fundamental tone. It depends upon the place which a tone occupies in the rhythm and in the melody whether or not it is to be considered as representative of that fundamental tone. As such each tone possesses the latent power of developing harmonics (everyone knows that the harmonics are only the partial vibrations of a vibrating medium when set in motion by one or another musical sound), it is evident that in these harmonics are contained the sounds which constitute the chords. In harmony the chord is composed of the 4th, 5th and 6th harmonics.¹ In making more or less alteration in this chord, we can compose with these three sounds all chords of three tones used in music. Thus any melody whatever includes in itself the natural accompaniment with chords of three tones; we have only to examine what is the significance of each tone in connection with the fundamental tone, in order to realize what the accompanying chord must be.

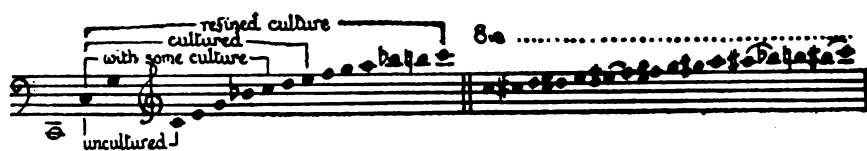
1. In this article the fundamental is called the 1st harmonic, the octave the 2d, and so on.

Now let us inquire into the basis of what we call melody; then we may seek the basis of rhythm; and finally we shall examine the part that harmony or counterpoint has to fulfil.

MELODY

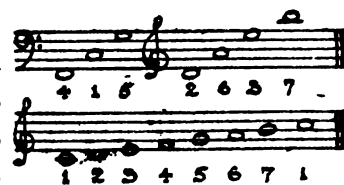
Nowadays we use as a basis for melody a succession of twelve half-tones. During many centuries the basis of melody was composed of only seven tones. And still earlier (in the days of musical development) only five tones were used.

Those who agree with the idea that culture in general keeps pace with the refinement of the ear, will also admit that this refinement has made it possible more and more to employ the smaller intervals, which are to be found among the harmonics with faster vibrations. In the following example we try to give a clear and graphic idea of the development of the ear:



It is superfluous to insist on this example, which is but the synopsis of a well-known fact. But it is well to examine how this development has been and may yet be explained theoretically. There are (or were) scientists — and among them Pythagoras — who accept only the interval of the fifth for the composition of the diatonic scale. If the diatonic scale is composed along this line, all the major seconds are equal and the two minor seconds also. Of course this is an advantage; and is the reason why this system is considered the most perfect by its adherents. But there are two objections: firstly, *c*, which in the scale of that name is the fundamental tone, fails to reappear as such in the succession of fifths ascending from *f*; secondly, in music, as in nature, absolute similarity in diatonic intervals — if it exists — is extremely rare, and the musically developed ear rejects it.

There are other scientists who compose the scale from the corresponding harmonics. Their theory is much more complicated, as their scale comprises the smaller distances which, in the first example given in musical notation, were assigned to Hindu music. The scheme



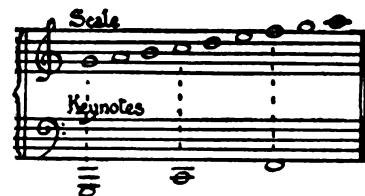


is illustrated in accompanying diagram.

The scale composed in such a way shows the small differences which every well-developed ear notices when hearing music. But the theoretical explanation is by no means perfect. There is the explanation of the relation between *c* and *f* as 3 : 4. With *c* as fundamental tone, *f* never appears in the relation expressed by the numbers 3 : 4. So the numbering 3/4 used for this interval implies that another fundamental has taken the place of *c*. Again, we find an interval 8/9 between the *a* and *b*, which distance, at that place, makes an explanation most difficult. At all events, this interval shows that the similarity between the first and the second parts of the scale has been disturbed. Therefore we cannot entirely agree either with the one or the other theory. It must be conceded that the second theory of scale-subdivision is frequently implied in every musical piece. Whenever used, however, this finds its justification in the artistic necessity of making a modulation, which replaces the pitch of the initial, or of the prior fundamental keynote by another.

And now we have reached a point whence may be discerned some of the real principles underlying musical art. Never will theoretical subtleties succeed in building up a system which answers the needs of the artistic aspirations and inspirations of a composer; and therefore we must try to discover what Nature tells us. We shall then find that only two intervals of a second each, together amounting to a major third, are taken from one pitch; and that as soon as we reach the fourth, a modulation occurs. Therefore, in order to compose a scale, we need *three keynotes*. From these three can be formed the unity called the scale, which we can use as a basis for all music. Thus built up, the scale forms the most beautiful musical trinity; and in that trinity the character of each note, keynotes as well as their derivatives, is clearly shown.

Now the composition of the scale along this line includes some other important features, *viz.*:



I. The chief keynote forms not only the beginning and the end, but also the middle point of the trinity.

II. As usual, only seven notes are used for the composition of the

scale, but it is of importance to remark that two of them are repeated at the end; one of these notes, *g*, may be considered as a repetition of the lower *g*, though it has a different significance; the other *a* is different both in pitch and significance.

III. The two dominants appear in a reversed position in regard to the tonic.

IV. The universal basis of rhythm can be derived from this disposition of the scale.

As regards the position of the tonic, we should remember that melody generally indicates that the tonic in reality occupies the middle point of the diatonic scale. The reversed position of the dominants proves of great help when studying the modulations.

The most important feature is that not only is this disposition of the degrees of the scale more in consonance with the practical use we make of them in music, but it also suggests a general rule for musical rhythm.

RHYTHM

Musical rhythm is the division of time in equal parts. Every period of this division is marked by an accent, and is called a bar or measure.

The basis of this division is the rhythm in two beats. One of the two beats receives an accent.

Every part is separated from the next by a perpendicular bar; the note following this bar is accentuated.

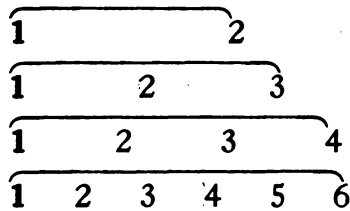
All this is but a recapitulation of what every student knows, but the question now arises of the beginning of each part. It is answered in different ways. About a hundred and fifty or two hundred years ago, musicians perhaps may still have been acquainted with rhythmic systems of ancient times, but in the notation of their compositions this does not appear. The reason why the ancient rhythm gradually disappeared may be sought in a consideration of the basis of modern musical development.

In ancient times music was generally united with poetry. The poetical rhythm ruled the musical one. That time has gone by. Nowadays, since instrumental art prevails in music, the great variety of rhythm which is possible in music has been lost sight of. Wagner laid stress on this shortcoming of modern composers; and he gave the most beautiful examples of how to make modern music harmonize

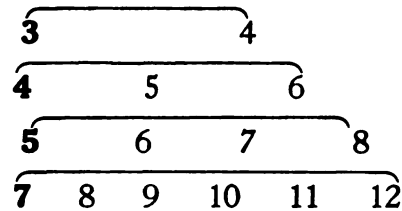
with poetry. But in most of his later works it is not the voices which produce the musical framework — they merely accentuate the words — but the instruments of the orchestra. And these produce the musical ideas in the well-known way of 2, 3, 4, 6, 9 and 12 beats in each bar. The composers of a later period have tried to apply Wagner's system to purely instrumental music, but they have not succeeded in banishing therefrom the rules of the dance, from which instrumental music took its rise. So, if we examine musical rhythm as it is used nowadays, we must limit ourselves to the division of each bar into 2, 3, and so forth.

If we glance at the different divisions, we come to the conclusion that all are derived from the simple division in two beats, even the measure with three beats.

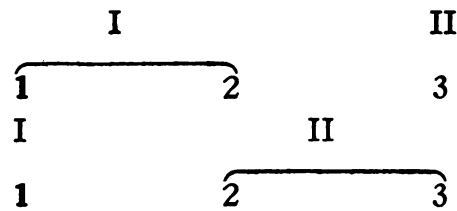
I — *Main Accent*



II — *Secondary Accent*

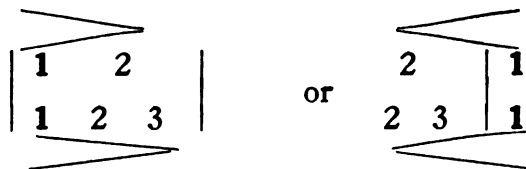


When divided into three beats the rhythm must be considered as one long beat including the duration of two, and one shorter beat of ordinary duration:



(This last rhythm is to be found in Polish dances.)

The rhythm in two or three beats allows of only two conceptions of expression, *viz.*:



All further combinations are merely extensions of this simple basis.

It would seem that the division in three beats is more complete, more perfect than the one in two beats: 1 — father, 2 — mother, 3 — progeny.

Before deciding in what order we have to arrange the three parts of a measure, we will once more consider what nature teaches us; then we shall find that a seed develops into a plant, which, having lived, decays. Applying this rule to expression, our choice will not be difficult:

$$\begin{array}{c} \angle_2 | \rangle_1 \quad \text{never} \quad | \rangle_1 \angle_2 | \\ \angle_3 | \rangle_1 2 \quad \text{or} \quad 2 \angle_3 | \rangle_1 \quad \text{never} \quad | \rangle_1 2 \angle_3 | \end{array}$$

Connecting this idea with the scale as we have composed it, and being sure that everyone will agree with the proposal to place the principal accent on the principal keynote (tonic), the result will be:

We draw attention to the fact that the notes of the scale, arranged in the above way, represent the only material from which the artistic basis of musical art is derived, but though it represents merely the material, yet it contains all we need for the development of this art. Even the harmonic basis and the ornamental notes are to be found in the foregoing example.



HARMONY

In contradistinction to melody and rhythm, harmony is an aggregate of several sounds heard simultaneously. This aggregate can be used in music when the notes are arranged in a succession of thirds.² Hearing three notes arranged in that way at the same time, we have a major chord; and beginning with *f* and ascending in thirds till we

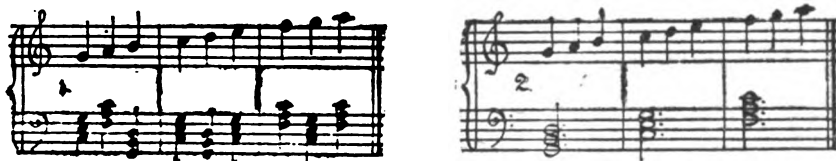


reach *d*, we have three major chords related to one another, the highest note of one chord being equal to the lowest note of the next.

We notice that the fundamental sounds of the three chords correspond with the three fundamentals found in the melodic scale; only the position of the two dominants has been reversed. These three chords embrace all the notes of the melodic scale, and so it is certain

2. In the last decade a Russian composer (Scriabine) has made use of chords built up in fourths.

that for every tone of the melody, we shall find a corresponding tone in one of the chords — in two cases even in two chords of the harmony. This harmonic accompaniment to the melodic scale can be applied in two different ways: 1st, we use a chord for every note of the melodic scale; or, 2d, we only use a chord for the beginning of every three notes, to emphasize the three moments in which the keynote changes.



With these three different elements — Melody, Rhythm and Harmony — we have all we need to build up musical art. Before leaving the technical side we must, however, draw attention to some facts resulting from these theoretical speculations. We have found a three-fold basis for everything in music:

- a. Three different elements: Melody—Rhythm—Harmony.
- b. Three notes, three times repeated for Melody.
- c. Three beats, three times repeated for Rhythm.
- d. A chord of three notes (in thirds) three times repeated for Harmony.

And this is not all. Examining the interval of a major second — the unity of the materialized reflection of the unknown fundamental sound — we find that this unity, if analysed, is composed of three unequal parts. In the scale itself we meet with a so-called minor second between the end of one and the beginning of another keynote-section: *b—c* and *e—f* being minor seconds.

And if we compare the *g—a*, from the keynote *G*, with this interval from the keynote *F*, we find a difference of $1/80$

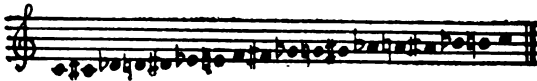


between these two intervals, whose notes bear the same names.* The *g—a* from the keynote *G* is the distance between the 8th and 9th harmonics, while *g—a* derived from the keynote *F* is the distance from the 9th to the 10th. So we must admit that even in our diatonic system we continually meet with so-called half-tones of different size, because derived from different major seconds, and that the difference

3. We suppose this small interval is the one we find in Hindu music, and which till today we could not understand. It exists also in our music.

between these so-called half-tones constitutes the small interval we were speaking of. Thus we see that even the interval called major second, and representing more or less the unity of our Western musical system, is naturally divided into three parts.

After all that has been said about the materialistic basis of our Western musical system, it is evident that the chromatic scale of twelve half-tones is not sufficient; in future we shall have to use the enharmonic scale.



If we examine this scale we notice that twice there is a gap in it; between $e-f$ and $b-c$ we find no enharmonic succession. These gaps are quite natural, because it is impossible to decide whether we have to fill them in with e -sharp or f -flat, with b -sharp or c -flat. Here materialistic researches do not give an answer to our questions. We must appeal to our higher nature, the so-called artistic side in art, to find an explanation of this phenomenon. It is no longer the brain-mind which can provide us with an answer; and after having examined this we shall realize that even the diatonic and chromatic scales cannot be considered as a simple unit, but as a compound of three units.

Now let us see what the higher nature tells us.

- I. We find that even three notes, harmonics of the principal keynote, have no significance unless they are combined with rhythm and harmony. They are as the soul of a child, unconscious of its possibilities, till it comes in contact with one of the notes taken from one of the secondary keynotes.

Man has eaten of the Tree of Knowledge. Without that he nev-



er could have made any progress; without leaving the calmness and serenity which belong to the principal keynote, musical art could never have been developed. But after having left the pure and holy realms of the primitive keynote, the poor melody in its continual struggle can never find rest until it has been initiated into all the mysteries of the universe and is united again with the unknown keynote, which it now *recognizes*.

From now on the scale will appear in a new light; it is no longer a series of notes without any higher significance; it is the expression

of the life of mankind in the concrete. And, provided that we have sufficient talent, we can extend the principle expressed in the simple scale to the whole universe of sounds.

We must bear in mind that from this point the scale will be divided in two parts, no more in three:

Seeing this, we now have before us the second portion of what the higher nature can tell us.

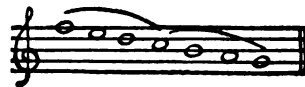


II. Dividing the seven notes into two parts, we find that the two parts are similar, and that one note is repeated in both parts. This repeated note is the representative of the unknown fundamental sound. This cannot be considered as due to chance, because this tone links the two parts together. It would seem as if these seven tones represent in musical art the septenary nature of man, as H. P. Blavatsky gives it in the teachings of the Wisdom-Religion.



According to learned historians the ancient Greeks began their scale reckoning from the highest tone downwards. If we should follow their example (and there are reasons for doing so) the scale might look as follows:

Why should we not follow the Greek example? With this disposition of the scale we are in perfect harmony with the com-



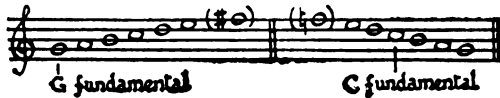
posers. But, beginning with the highest note does not mean that the composer is always compelled to begin his melodies with one of the higher notes: he has full liberty to use the material as he understands it. We may be sure that Greek melodies did not always run from above downwards. But that Greek philosophers in their speculations preferred this disposition is natural. For them music represented the revelation of many mysteries, among others those of the septenary nature of man. Now, in beginning from below, there is a gap in the scale between *f* and *g* or between *a* and *b*, while in beginning with *f* and going downwards, the fourth tone *c* is just the linking limb, after which the spiritual triad begins.

But there is more. Ascending from *c* to *f* and continuing, we should reach from *f* to *b*-flat, *e*-flat, *a*-flat, *d*-flat, *g*-flat, *c*-flat, *f*-flat and so forth, and find ourselves finally involved in difficulty. But, on the contrary, going the other direction, we continually reach a

higher pitch. Can a more beautiful image of man's life be given? In ascending the scale we can only reach a higher pitch by consciously changing the succession of the tones on reaching the fourth. In descending, our mind has only to choose another aspect of the unknown fundamental, and the natural consequence is that all relations between the degrees of the scale have been changed.

In concluding this part of the article we will give a summary of the preceding principles, which will show that this musical scheme is entirely in consonance with nature. We have, then:

One Universal Cause. Its first manifestation consists of a triad, *c, d, e*. This triad can only develop by uniting with an emanation of the Universal Cause taken from another plane — spiritual and material — *c d e — f g a*, or *e d c — b a g*. Six tones linked together represent an undifferentiated and unintelligible series of notes, but the



seventh defines the character of the whole series.

This development, considered as a unit consists of seven tones — the septenary nature of man.

After having considered the development or upbuilding of the musical system as it is nowadays used among Western nations, we shall now examine this system in detail, looking at it, however, from an artistic, or more properly speaking, from a spiritual standpoint. Let us first take a single tone:



The musical subconsciousness of man assigns all sorts of significations to any single tone. The expression given to it by the performer is not only decisive for the impression which the hearer receives, but also for the rhythmic division of the tone itself.



Taking two or three tones of the scale, we meet with similar effects, but it is only by using four tones that a comparatively complete scheme can be shown; because in that case the half-tone appears and in part defines the significance of the melody of four notes. In a scheme of four tones the subconscious mind suggests the use of the three chords we found involved in the keynotes.

The first example is the beginning of the scale of *C*, and embraces the first four notes. When



the rhythm is changed, as in the second example, the same notes represent the ending of the scale of *F*. This shows us that the Greek theory with its basis of two tetrachords seems to be the right one; the scale is not a unit but a compound; it consists of two parts, which, though materially equal, are artistically different. This difference, however, can only be noticed when the two parts are linked together, unless it has been previously revealed by harmony, rhythm, or both.

These four notes suggest still another idea. The accompaniment of chords shows that in reality these four notes include in a general way the basis of musical form.

Unless music is used as an illustrative art, to depict or emphasize the meaning of words, its sole significance consists in emphasizing, realizing, materializing—or however it may be expressed—the omnipresence of the one unknown, fundamental sound. As we have shown in the theoretical part of this article, such a realization is only possible by means of a series of consecutive sounds. To the mind the series of seven sounds is the most perfect. This scale is supported by three fundamental sounds. One of these is “the omnipotent,” made tangible to man by two secondary fundamentals. As soon as the composer has given us the image which was called up in his soul by the inspiring tones of the subconscious, unknown, fundamental sound, and which suggested a musical idea to him—as soon as that idea has been worked out by the natural musical skill of the composer, it returns to the source from which it came. If a composer has been inspired in such a way, everyone, even the least musically developed, can understand or rather can feel that in such a composition a part of the hidden truth has been revealed. But no one, not even the composer himself, can express in words what the revelation means, though the spirit can grasp it.

Now we may examine the relations between the three fundamental tones. We must bear in mind what has been said before, namely, that at a certain moment every tone can appear as a representative of the principal fundamental tone. Applying this principle to the two secondary fundamentals, we find that the Dominant brought into connection with the Tonic impresses us as if its significance were the

increasing, or rather the unfolding, of more vital strength. On the contrary, the relation of the Subdominant with the Tonic produces an impression of diminished vitality or decay. Here we realize once more how closely music is connected with spiritual life; the same relation, if used in one way, produces an impression of increasing vigor; while reversed it seems to portray a state of debility. The same forcè which brings life, brings death!

Reviewing the masterpieces of musical art, we see that in all these works the form is based on the principle of a musical cadence: I—V; I—IV; V—I. This formula represents—

- | | | |
|----|----------------------------|------|
| a. | Increasing of vital force | I—V |
| b. | Diminishing of vital force | I—IV |
| c. | Conclusion | V—I |

Much more could be said, were it the intention to demonstrate the possibilities of musical art from a musical standpoint. Here this would be out of place, because in the foregoing the close connection which exists between music and spiritual life is alone emphasized.

THE DIVINING-ROD A SUPERSTITION?:

by H. Travers, M. A.



THE subject of superstitions is one frequently treated here, but the occasions are made, not sought; for, as long as topics continue to crop up, so long do they afford appropriate matter for comment in a review of current opinion. Recently a well-known journal has commented on the divining-rod in a somewhat contemptuous manner, treating it as a superstition deserving only of mild irony. But this attitude is rather out of date. People claiming to speak for science, in their ardor to observe the demands of what they call scientific evidence, are apt to overlook the equally cogent claims of that other kind of evidence which is known as testimony. Testimony forms one of the chief grounds upon which we base our judgments, and to miscalculate its value will lead to serious error. By ignoring testimony we do violence to the very rules of logic whereon we profess to rest our case. The testimony in support of the validity of the claims made for the divining-rod is such that no unprejudiced and judicial mind can overlook it without so far invalidating human testimony in general as to render it an untrustworthy

guide in other matters for which its support is desired. But let us consider for a moment the alternative hypothesis.

Let us try to imagine how such a thing as the divining-rod could possibly have been invented out of nothing. Is it so very natural, after all, that a person badly in need of water should think of going about looking for it with a forked stick, in the hope that the stick would bend up and indicate the proximity of the desired fluid? Why not as well look for roots and herbs or any other object of desire by this method? Or why, if after water, should the savage have used a forked twig, when he might have employed a boiled potato or a dead cat? These things need some explaining. But what is still more incredible is that this belief should have persisted throughout the ages and spread all over the earth, until it is believed in and practised today in our own land — *if*, as the hypothesis requires, there is no ground whatever for it in fact. This is really too much for even the most credulous person to believe; and we may therefore be excused for opining that the real reason for the permanence and prevalence of this belief is that it is valid and true.

The *Athenaeum* (London) said in 1912:

The phenomena supposed to be exhibited by the divining-rod, lately investigated in this country by Professor Barrett, have now been seriously tested in German Southwest Africa, where something like eight hundred experiments were made with it in search of water, about eighty per cent of these being successful. It has also been used with success in Hanover to indicate the presence, or otherwise, of veins of salts of potash in the soil. The Ministry of Agriculture in France has appointed a departmental committee to make similar experiments.

Yes; it is all very well to base your opinion on facts — always provided you do not leave out any of them. The consulting chemist of the Paris Municipal water-supply, aided by a professor of physics, and by an architect of Auxerre, made experiments (as described in the *Illustrated London News*, 1913); and the architect found that, just before the rod dipped, he felt a disagreeable sensation such as he felt when a thunderstorm was in the neighborhood. This led the other experimenters to bury on a plot of ground an insulated wire carrying a current of four or five amperes and arranged so that the current could be made or broken without the dowser's knowledge. It was found that the rod dipped when the current was made.

This shows that people with open minds, instead of shutting their eyes and trying to talk a thing down, will investigate and learn something. In volume I, no. 2 of this magazine will be found an account

of experiments in the divining-rod by Linnaeus, the great Swedish naturalist.

It is natural enough for scientific people to wish to find for phenomena an explanation conformable to accepted formulae; and this wish may run to the extent of an anxiety to deny the phenomena, if possible, rather than admit the existence of something which cannot be so explained. Nevertheless this disposition must be counted among possible sources of error. It should be remembered, too, that, so far as explanations go, it is rather familiarity with a phenomenon than the real ability to explain it that counts; for we find ourselves everywhere confronted with the inexplicable. The belief among country folk as to the divining-rod has usually been that the pixies — or some such name — bend the rod. A pixy is at least as understandable as a “blind force.” To find a fuller explanation one would have to explore a large field of related subjects; for the phenomenon does not seem to be connected with any recognized force in modern science.

In connection with lunar “superstitions” among farmers, we have also noticed the same failure to discriminate between what is reliable and what not, to sift the chaff from the grain, or to exercise judicial discrimination. Because certain country folk have mixed up a great deal of folly and superstition with their beliefs as to the influence of the moon in agriculture and other matters, the whole thing is condemned by the critics in one sweep. What is needed is to find out what is true about the moon; for, as in the case of the divining-rod, these beliefs cannot have persisted throughout the ages and in all lands without a basis of fact.



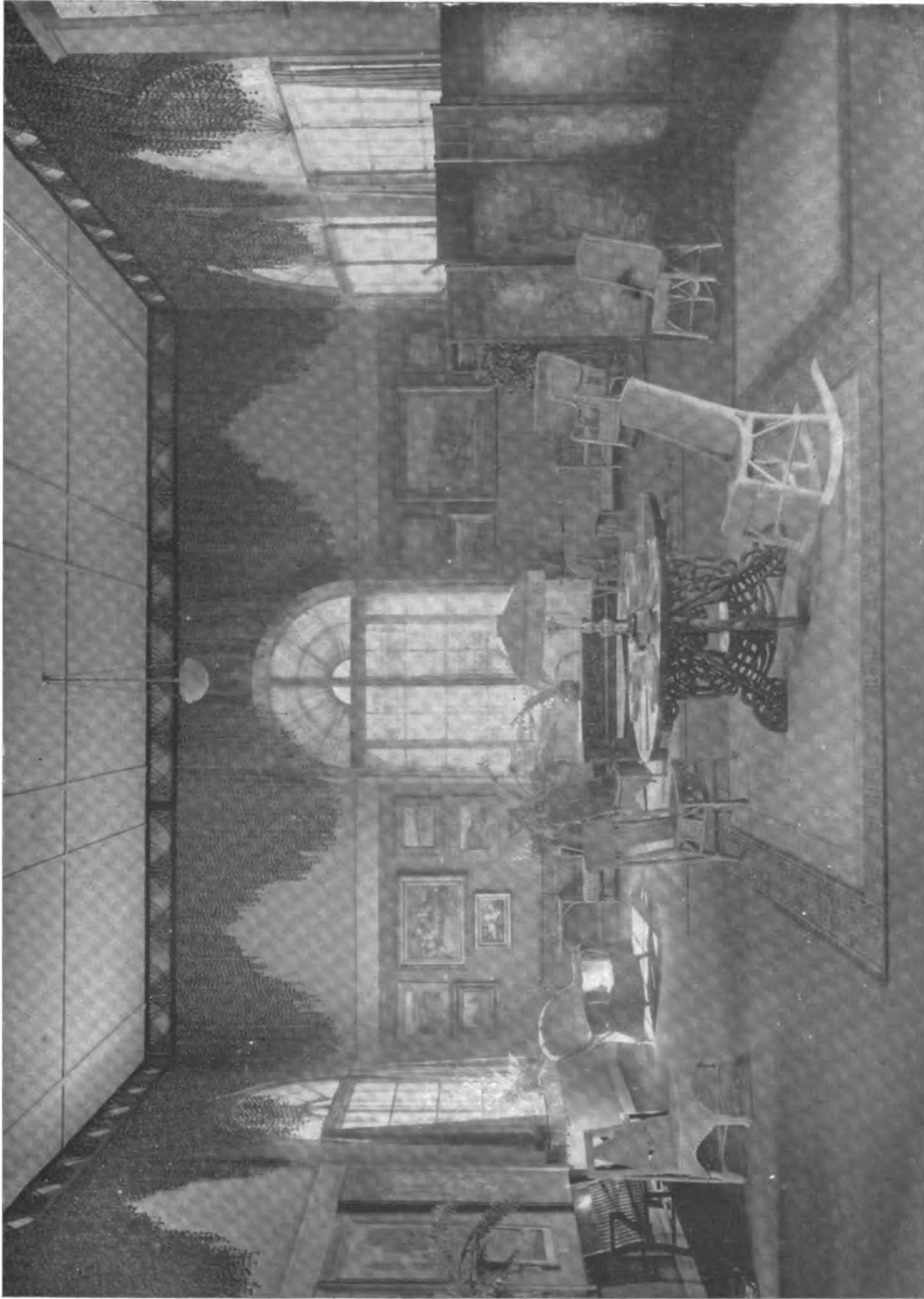
WELL then, O Gautama, I shall tell thee this mystery, the old Brahman, and what happens to the Self after reaching death.

As the one fire after it has entered the world, though one, becomes different according to whatever it burns, thus the one Self within all things becomes different, according to whatever it enters, and exists also without.

As the one air, after it has entered the world, though one, becomes different according to whatever it enters, thus the one Self within all things becomes different, according to whatever it enters, and exists also without.

As the Sun, the eye of the whole world, is not contaminated by the external impurities seen by the eyes, thus the one Self within all things is never contaminated by the misery of the world, being Itself without.

There is one ruler, the Self within all things, who makes the one form manifold. The wise who perceive It within their Self, to them belongs eternal happiness, not to others.— *Katha-Upanishad*



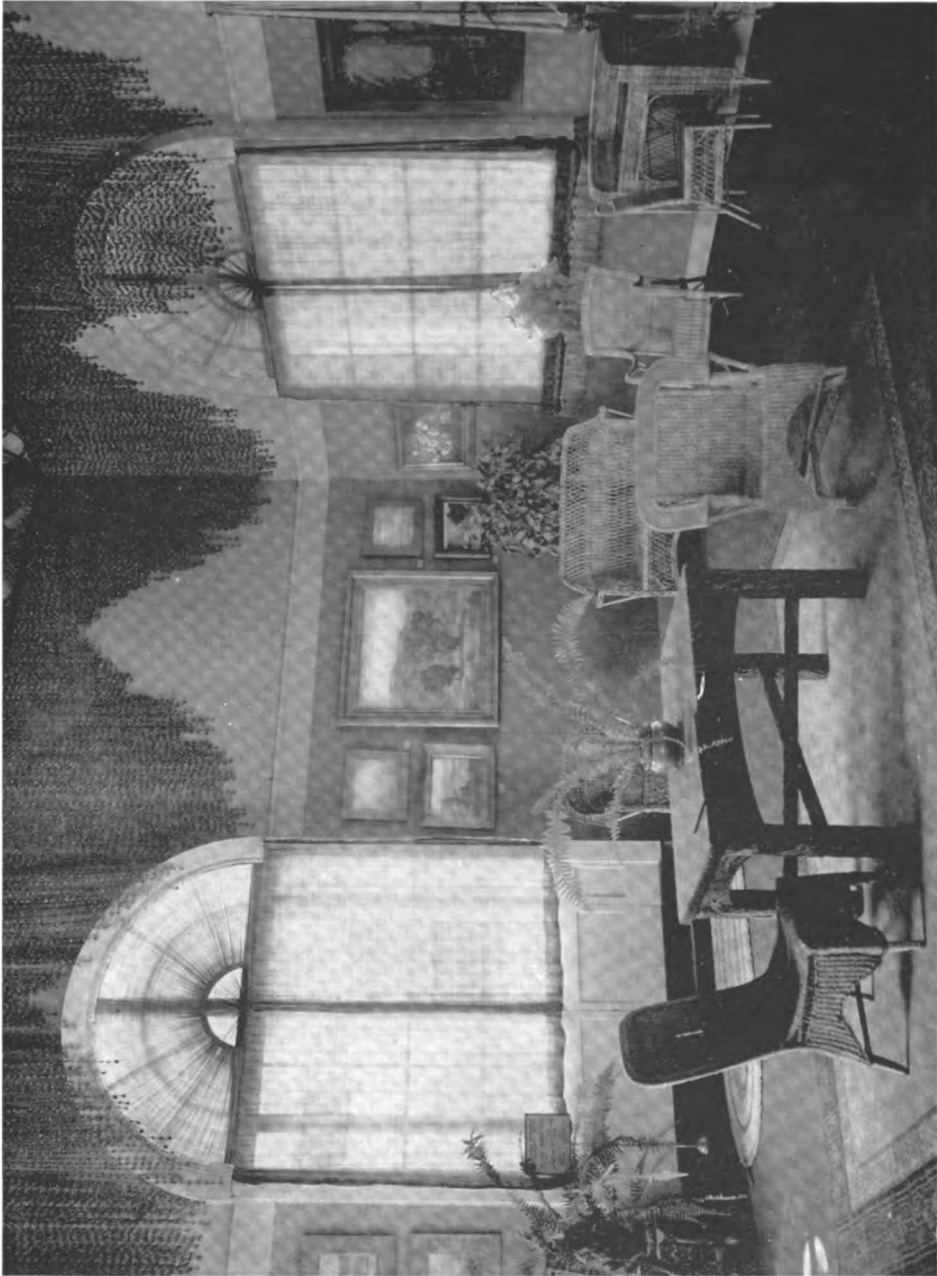
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A PART VIEW OF THE RECEPTION HALL, THEOSOPIICAL BUILDING, PANAMA-CALIFORNIA EXPOSITION
SAN DIEGO, CALIFORNIA



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A COSY CORNER IN THE RECEPTION HALL, THEOSOPHICAL BUILDING, PANAMA-CALIFORNIA EXPOSITION



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**ANOTHER CORNER OF THE THEOSOPHICAL BUILDING, PANAMA-CALIFORNIA EXPOSITION
SAN DIEGO, CALIFORNIA**



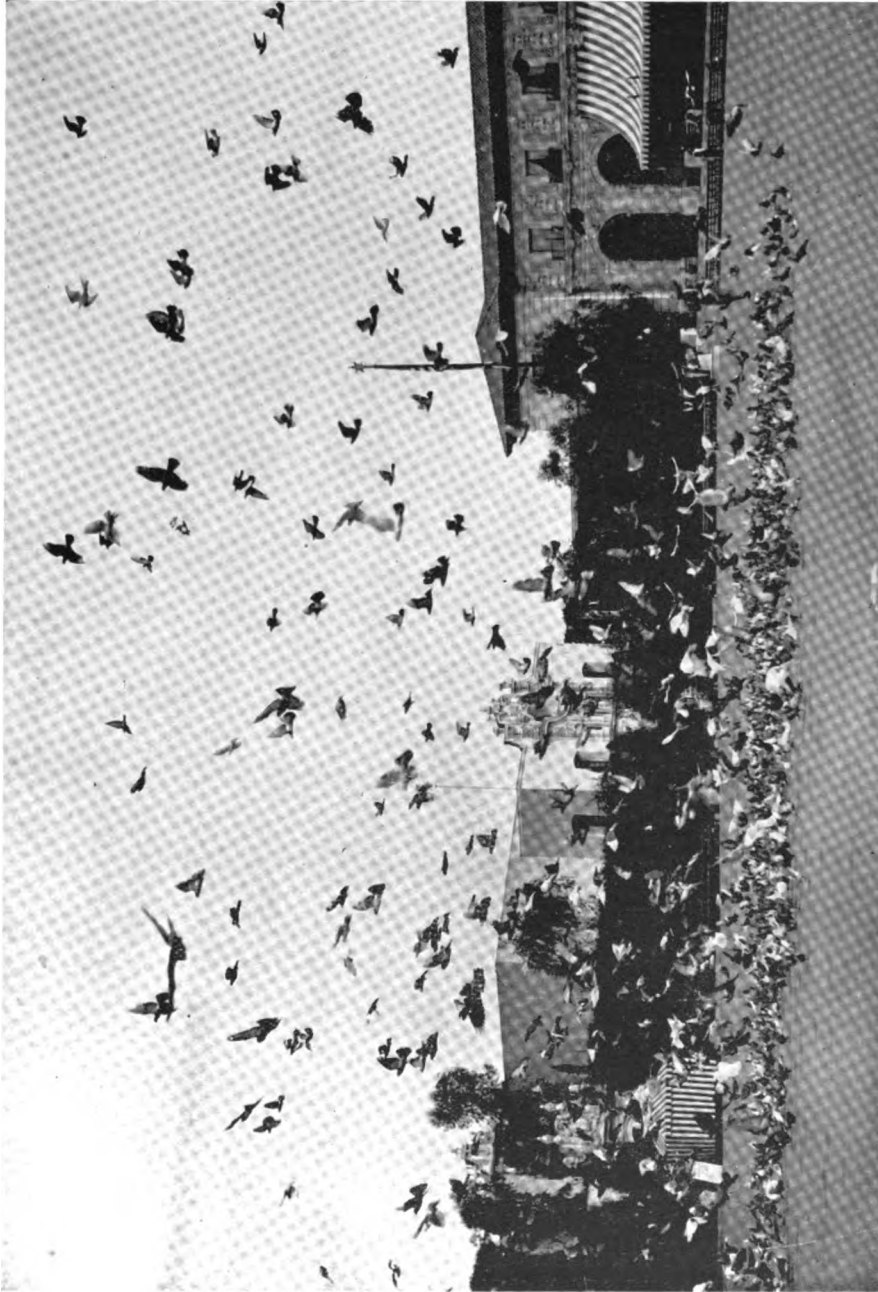
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A THIRD CORNER OF THE THEOSOPHICAL BUILDING, PANAMA-CALIFORNIA EXPOSITION



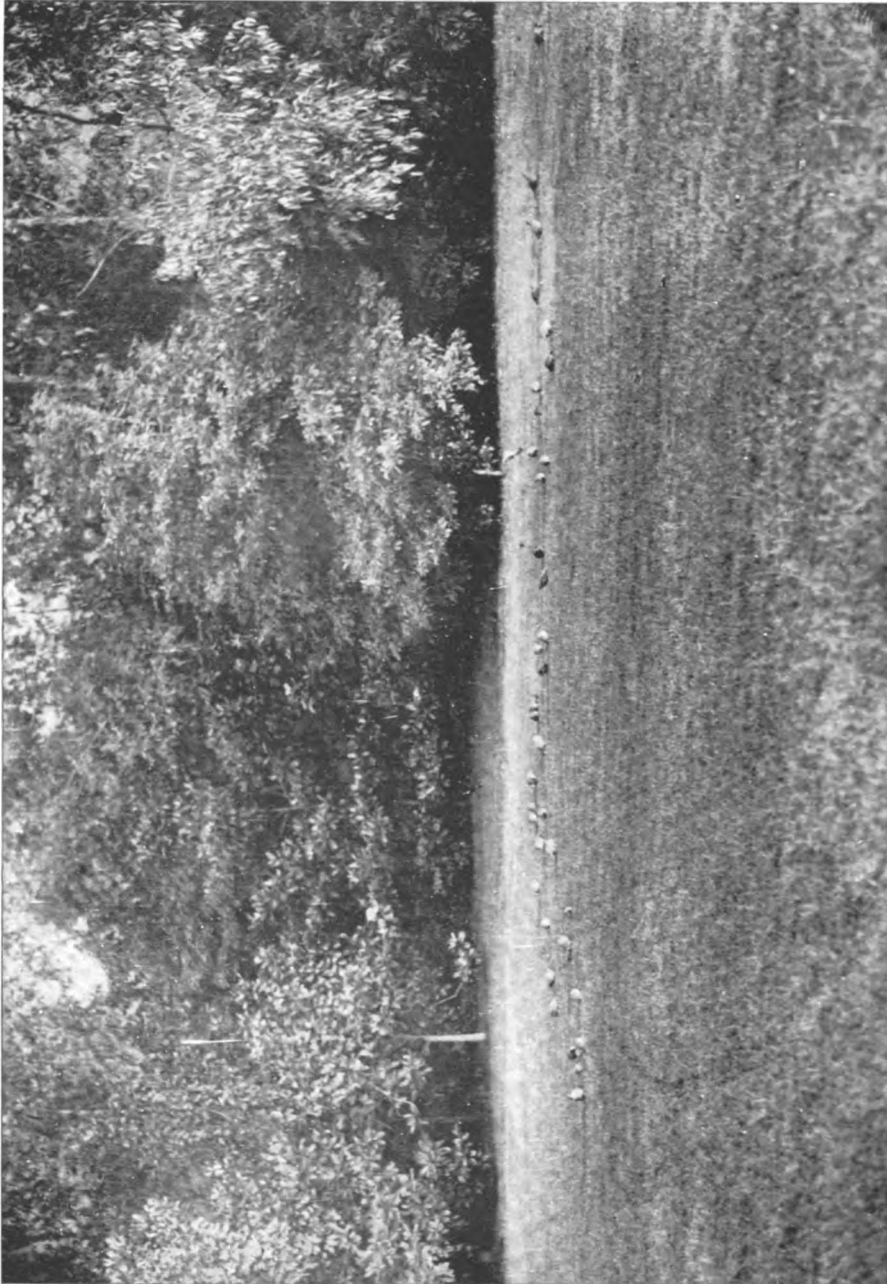
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THIS PHOTOGRAPH SHOWS IN DETAIL, SOME OF THE BEAUTIFUL,
ART EFFECTS IN THE RECEPTION HALL, THEOSOPHICAL BUILDING
PANAMA-CALIFORNIA EXPOSITION, SAN DIEGO, CALIFORNIA



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**PIGEONS ON THE GROUNDS OF THE PANAMA-CALIFORNIA EXPOSITION,
SAN DIEGO, CALIFORNIA**



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A BEAUTIFUL SCENE ON THE EXPOSITION GROUNDS: QUAIL ON THE GRASS



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GEORGE ELIOT: FROM A PENCIL STUDY MADE BY SIR FREDERIC
BURTON, PRELIMINARY TO THE AUTHORIZED PORTRAIT
WHICH NOW HANGS IN THE BRITISH MUSEUM

George Eliot's Journal, under date of January 30, 1864, reads:
"Mr. Burton dined with us and asked me to let him take my portrait."

GEORGE ELIOT: SOME FUGITIVE QUOTATIONS FROM THE RECORD OF A QUEST: by Grace Knoche



PENING, after the lapse of fifteen or twenty years, Mr. Cross' interesting collection of letters written by his wife, and re-reading familiar passages in the light of Theosophy, one is surprised to find what changes "Time, the great devourer," will work in one's interest and point of view. In this light, three convictions force themselves upon the mind of the reader: (a) that George Eliot nobly searched for truth and longed with all the intensity of an intense nature for some real knowledge of life's Diviner Laws; (b) that her quest, by her own admission, failed of achievement; and (c) that there was in the life of this unusual woman a concatenation of cause and effect so strangely clear as to indicate that she had passed through certain doorways in other lives more consciously than in this. She brought, it is true, many shadows into this life with her; she had not always the light to choose the pathway of renunciation; but in some of its aspects her Karma expressed itself with such unblurred directness, such clarity and such swift recoil that in contemplating it we are carried, even against our will, into the atmosphere of ancient tragic conceptions. One seems to be dealing with no *person's* life, in the ordinary sense, but with great elemental energies and principles.

To assert that George Eliot failed to find a rational solution of life's deeper problems is of course to challenge the criticism of the critics. They will find you passages in her books galore, and prove you wrong in a trice. However, the test of philosophy is not what it does to one's consciousness at times of intense concentration, but whether it succeeds in keeping the everyday temper and insight above moodiness, fear and complaints. For light to pour into the open windows of a mansard is one thing; to flood and fill with the same glory *all* the rooms of one's life-structure, down to the least and the remotest, is another. George Eliot never succeeded in building her a house to make possible the latter. Owing partly to the ecclesiastical environment in which she was born, and partly to her lack of self-knowledge, she carried in her heart a pathetic weight of pessimism and discouragement to the end.

Life itself was always hard to this winged creature. "Pleasure seems so slight a thing and sorrow and duty and endurance so great," she once wrote to a friend. She was never physically well, and the pages of the "Letters" are blue with references to indigestion, head-

ache, neuralgia, mental depression and "paralysing despondency." She tells us that she is "companied by dyspepsia," and "a miserable wretch with aching limbs and sinking spirit;" yet she says, also: "my troubles are purely psychical — self-dissatisfaction, and despair of achieving anything worth doing."

Unfortunately she appears to have missed sight of the intimate connection between self-dissatisfaction and despair — poison-creating emotions if any ever were — and her almost constant bodily fatigue and pain. Although blessed with a rugged and untainted physical heredity, the mental and psychic traits inherited so peculiarly from oneself and which Theosophy alone can throw light upon, played in her upon an emotional and sensitive temperament in a way that kept her in a state of chronic *malaise*, of continual emotional fatigue. Had she understood her own nature and some, even, of Nature's strenuous laws, she would have been able to shake off the handicaps that so weighed her in her search for the Truth of things. The soul that has a "sure spot of its own" will not permit itself to be dragged down to complaints over the experiences of daily life, however crucifying, nor into continual struggles to fight off mental depression. At least, such poisons will not be passed out to others through the medium of letters — for poisons they are, affecting others cruelly. The psychological nightmare of the age had this splendid woman in its grip more or less of the time, and she did not know what was the matter.

As a young girl at school, Mary Ann Evans became intensely absorbed in religion, so much so that at one period she was in the habit of gathering her classmates together for sessions of prayer. At nineteen she wrote:

For my part, when I hear of the marrying and giving in marriage that is constantly being transacted, I can only sigh for those who are multiplying earthly ties which, powerful enough to detach their hearts and thoughts from heaven, are so brittle as to be liable to be snapped asunder at every breeze. . . . Oh, that we could live only for eternity! that we could only realize its nearness! I know you do not love quotations, so I will not give you one; but if you do not distinctly remember it, do turn to the passage in Young's "Infidel Reclaimed" beginning, "O vain, vain, vain, all else eternity," and do love the lines for my sake.

Quite a space is here to be traversed before we see that mind grown to the measure of *Scenes from Clerical Life*; quite a space to the time when heart-ties came to rule the woman whom we see slaving at her desk day after day that her stepsons might be kept in school, or

writing tender missives to her "darling little granddaughters," some of which letters, sunshiny and true as a May morning, have fortunately been preserved.

Unobjectionable as seem the *Scenes from Clerical Life* now, even to the orthodox defender of the faith — for liberalism in religion has become the fashion and the heart is coming into its own — they created almost a scandal when published, and the first one, *Amos Barton*, was quickly followed by a protest to George Eliot from her publisher against anything in future stories that might suggest irreverence towards the Church! Yet all the guilt lay in this: that the courageous author had portrayed the clergy not as spiritual automata or pedestaled demi-gods, but as simple human creatures, with human weaknesses, foibles and loves.

To her publisher's letter of protest, the author (then generally believed to be a clergyman) characteristically replied:

I am keenly alive at once to the scruples and alarms an editor may feel, and to my own utter inability to write under cramping influence, and on this double ground I should like you to consider whether it will not be better to close the series for the "Magazine" *now*. . . . My irony, so far as I understand myself, is not directed against opinions — against any class of religious views — but against the vices and weaknesses that belong to human nature in every sort of clothing. . . . I can hardly believe that the public will regard my pictures as exceptionally coarse. But in any case there are too many prolific writers who devote themselves to the production of pleasing pictures, to the exclusion of all disagreeable truths, for me to desire to add to their number. (Letter to John Blackwood, Editor of *Blackwood's Magazine*, June 11, 1857)

Which was sufficient. These stories from clerical life were creating too much of a sensation among eminently respectable people to be lightly considered as an asset by the publisher of them. Letters from many of Britain's finest minds still exist to indicate why Mr. Blackwood reconsidered his protest, among them opinions from Herbert Spencer, the Reverend Archer Gurney, Thackeray, Dickens, Faraday, Jane Welsh Carlyle (whose husband characteristically made her read the book *for* him), Owen Jones, Froude, and others.

Had George Eliot's publisher known of the opinions expressed privately by his untamable Pegasus, anent what H. P. Blavatsky used to call "Churchianity," he would have been shocked indeed. In a letter to Mr. Bray she wrote:

Last night I saw the first fine specimen of a man in the shape of a clergyman *that I ever met with* — Dawes, the Dean of Hereford.

In a letter to a literary co-worker she describes —

a respectable old Unitarian gentleman preaching about the dangers of ignorance and the satisfaction of a good conscience, in a tone of amiable propriety which seemed to belong to a period when brains were untroubled by any difficulties. . . .

Her diary of date a week earlier records the pleasure of a walk over Primrose Hills, where “we talked of Plato and Aristotle.” Accustomed to such pabulum, it is not strange that she recorded her impression of the good man’s sermon in rather undiluted words: “a borrowed, washy lingo, extempore in more senses than one!”

These things from one whose writings of clerical life were so astounding in their truthfulness as to convince nearly all who read them that their author was a member of the cloth! A few, however, detected the woman’s touch; but this only added to the mystery, for a woman cleric in the England of George Eliot’s day was unthinkable as well as unknown. Charles Dickens wrote:

If they (the *Clerical Scenes*) originated with no woman I believe that no man ever made himself so much like a woman since the world began,

and Mrs. Carlyle pictured the author of them as —

a man of middle age, with a wife, from whom he has got those beautiful *feminine* touches in his book — a good many children, and a dog that he has as much fondness for as I have for my little Nero.

That some of the criticism wearied George Eliot — the last person in the world to be suspected of real irreverence — is shown in several letters, one of them to Madame Bodichon (1862):

Pray don’t ever ask me again not to rob a man of his religious belief. . . . I have too profound a conviction of the efficacy that lives in all sincere faith, and the spiritual blight that comes with no faith, to have any negative propagandism in me. . . . I care only to know, if possible, the lasting meaning that lies in all religious doctrine from the beginning till now.

Much later she wrote, in a letter to Mr. Cross himself:

All the great religions of the world, historically considered, are rightly the objects of deep reverence and sympathy — they are the records of spiritual struggles which are the types of our own. . . . But with the utmost largeness of allowance for the difficulty of deciding in special cases, it must remain true that the highest lot is to have definite beliefs about which you feel that “necessity is laid upon you” to declare them. . . .

Upon another occasion she wrote:

It is really hideous to find that those who sit in the scribes’ seats have got no

further than the appeal to selfishness which they call *God*. The old Talmudists were better teachers. They make Rachel remonstrate with God for his hardness and remind Him that she was kinder to her sister Leah than He to his people.

In spite of the limitations which made it impossible for George Eliot to believe that a positive and fundamental *knowledge* of things spiritual could be gained by the mind of man in this world — a mistaken conviction that shadowed her whole quest with discouragement and fear — she certainly found an answer to one prayer which she committed to writing when a young girl:

May the Lord give me such an insight into what is truly good that I may not rest contented with making Christianity a mere *addendum* to my pursuits or with tacking it as a fringe to my garments. (!)

It never ceased to be a surprise to this sincere and thoughtful mind that “educated people, calling themselves Christians,” still seemed to see nothing improper in conversations that were “often frivolous, sometimes ill-natured.” She expressed herself to Mrs. Cash as positively shocked by the —

apparent union of religious feeling with a low sense of morality among the people in the district she visited, and who were mostly Methodists.

Yet she knew her Bible and loved it. One old Baptist exhorter told her father in the early days that Mary Ann —

must have had the devil at her elbow to suggest her doubts, for there was not a book that I recommended to her in support of Christian evidences that she had not read.

(A dubious compliment to the Christian books of her day, we might add.) And in her old age her most sympathetic biographer, whose wife she became not long before death claimed her, wrote:

We generally began our reading at Witley with some chapters from the Bible, a very precious and sacred book to her.

But in the possibility of finding *within her own heart* the answer to life's riddle, George Eliot never really believed. To quote from one of her letters to Charles Bray:

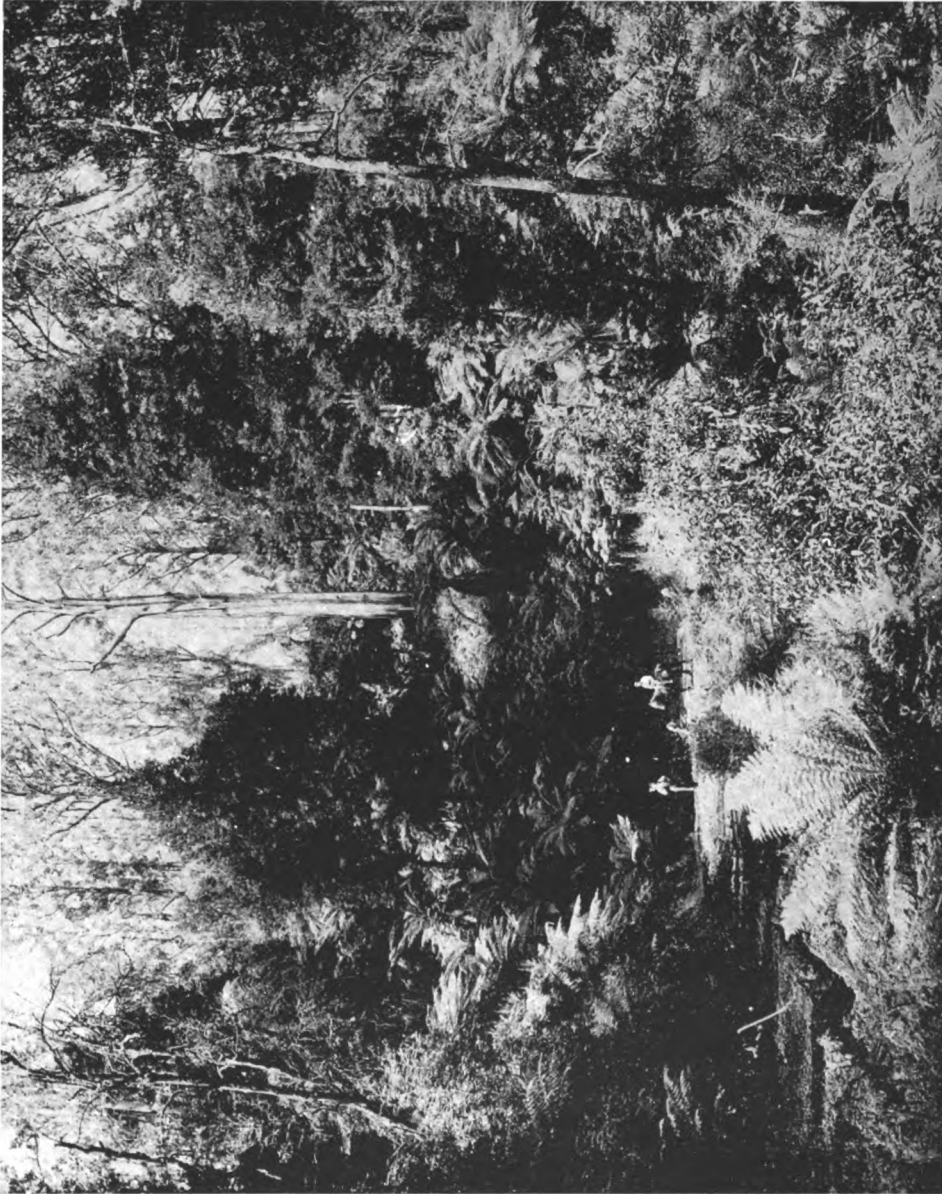
The fact that in the scheme of things we see a constant and tremendous sacrifice of individuals is, it seems to me, only one of the many proofs that urge upon us our total inability to find in our own natures a key to the Divine mystery. I could more readily turn Christian, and worship Jesus again, than embrace a Theism which professes to explain the proceedings of God. But I don't feel at all wise in these matters. . . .

Yet the overtones of soul-knowledge sing through, here and there, in spite of the opinions of the mind. She wrote later, in a letter to Mrs. Stowe:

Will you not agree with me that there is one comprehensive Church whose fellowship consists in the desire to purify and ennoble human life, *and where the best members of the narrower churches may call themselves brother and sister in spite of differences?*

George Eliot's books, of which she published twenty in the course of her life, all of them masterpieces, were written, as there is evidence to show, with an intense concentration which in itself would be sufficient to open many otherwise closed chambers of consciousness — those chambers in which the deeper knowledge of human nature and of life's great laws are stored. Yet in spite of that they have serious limitations. Olympic flights they are the record of, truly, but flights made in spite of handicap and strain. They stir the soul with their marvelous knowledge of many a psychological mystery, but they seek to stir it by a too close holding to pity and terror, the old Greek tragic ideal. We would have more joy in George Eliot's painting of sacrifice, more real happiness in the renunciations of her heroines, more of life's golden sheen of love and inspiration over the shadows. Glorious they are in their bigness, and one often leaves them feeling as though he had been dealing not with just men and women but with something more impersonal and larger. Tragic and true — yes; only in the light of a comprehensive philosophy of life they are not wholly true. The progress does not complete its cycle. The soul never quite comes into its own, which is *Joy* — the joy of that "Divine Silence which is the rest of all the senses."

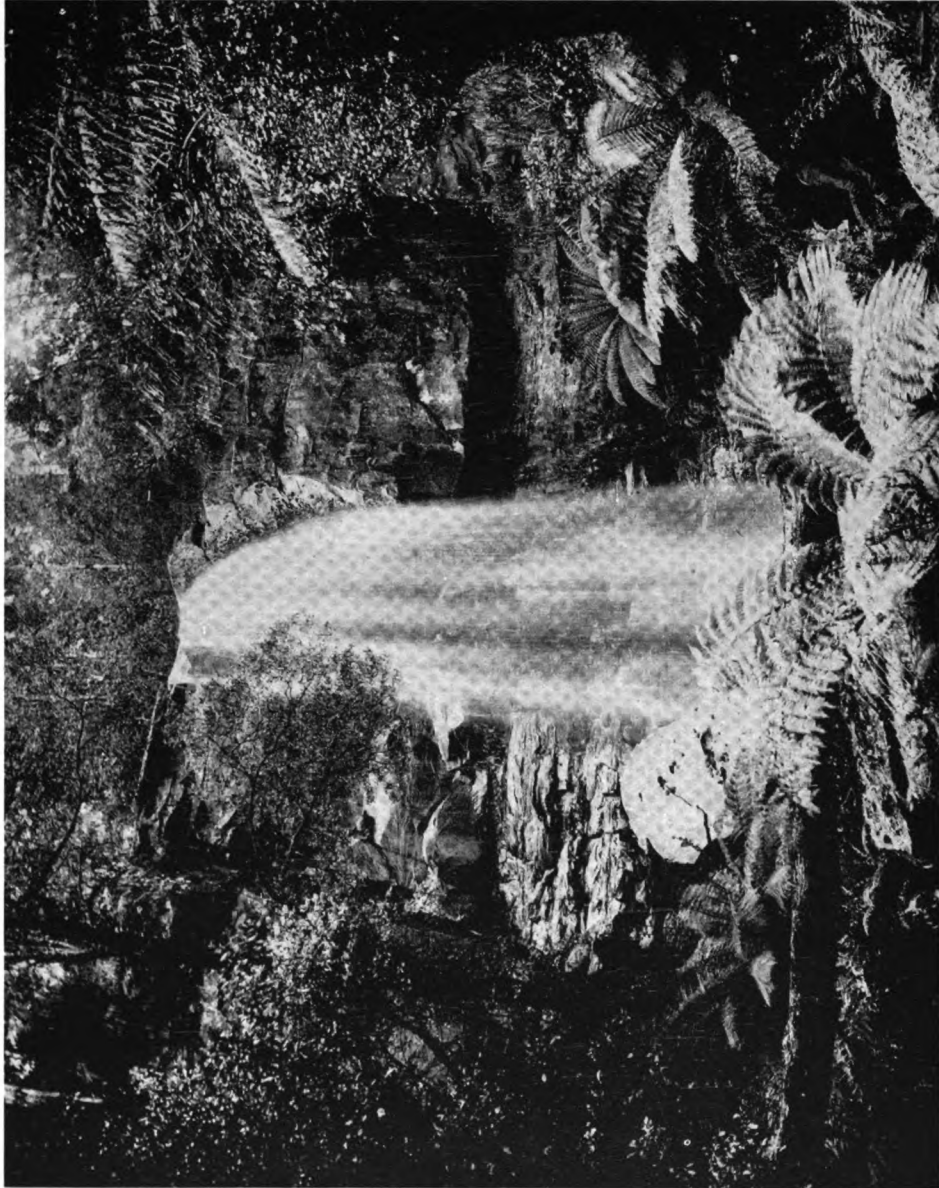
George Eliot passed away six years after the historic meeting between H. P. Blavatsky and William Q. Judge, which has had such momentous consequences for the race. Intuitionally she wrote "there is" instead of "there might be — one comprehensive Church whose fellowship consists in the desire to purify and ennoble human life." It is not impossible that she had some inner assurance, in spite of the pessimism that so bound her, of the fact that a day of ideal living was nigh to dawn. "That human beings should love one another better," was to her the end of human effort; and "I am in the anomalous condition of hating war and loving its discipline" — she wrote at one time, showing both the weak points of her philosophy and the strong intuitions of her soul; for such a condition is far from anomalous: it is supremely native to the real Self.



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ON THE ROAD TO BEENAC, VICTORIA, AUSTRALIA

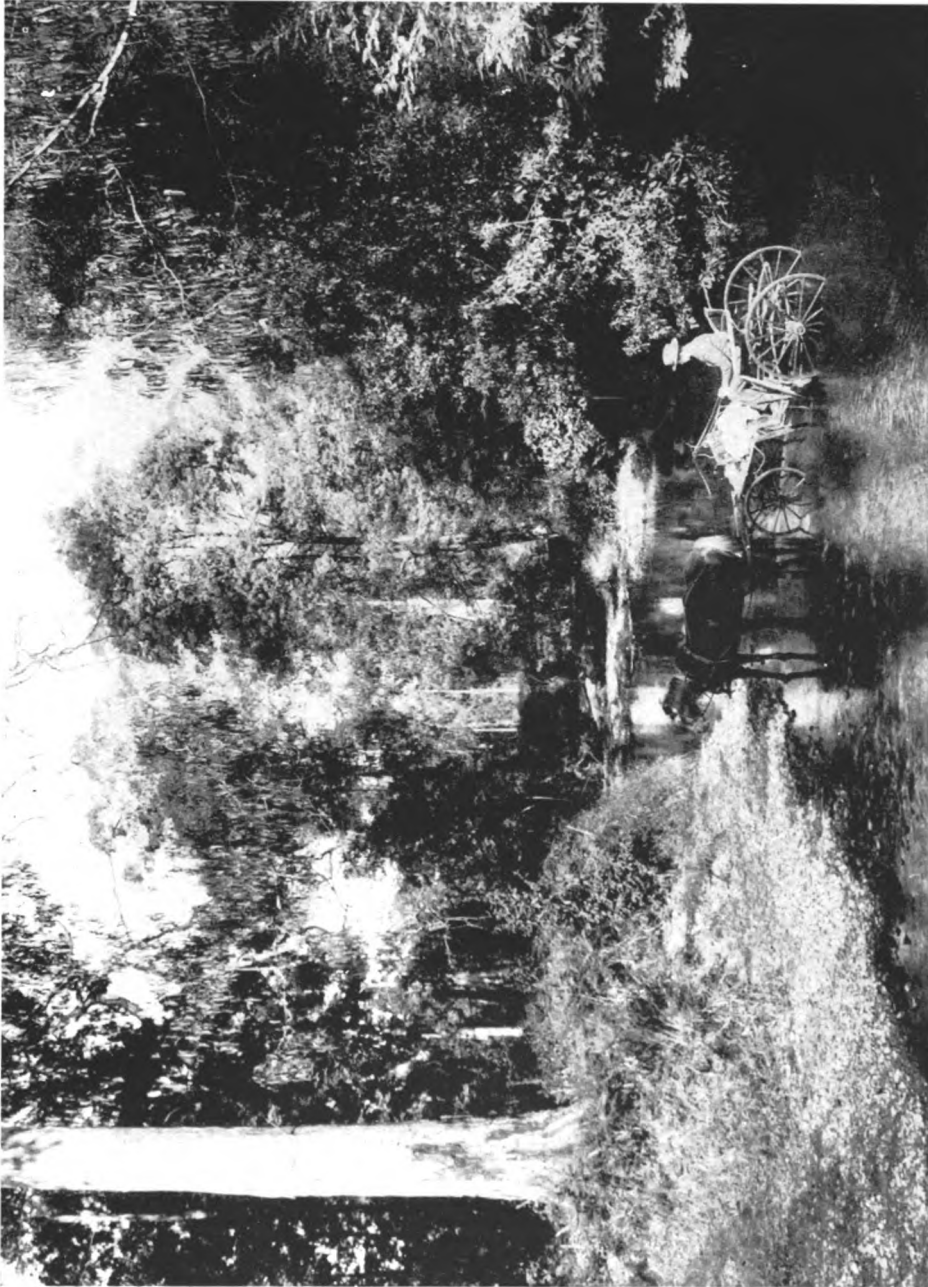
(Photo by N. J. Cairc)



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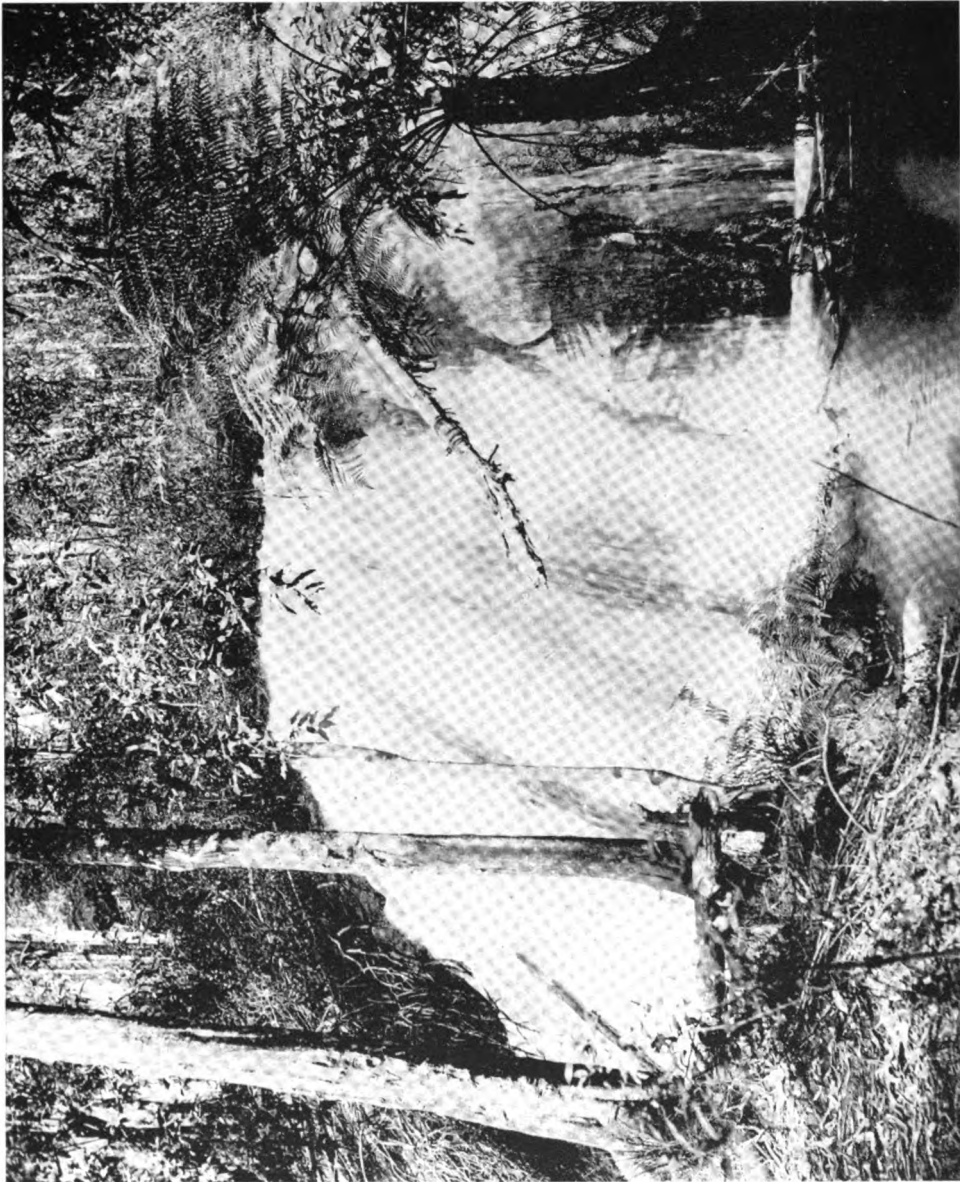
KALIMNA FALLS, LORNE, VICTORIA, AUSTRALIA

(Photo by N. J. Caire)



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A CROSSING ON WATTS RIVER, HEALESVILLE, VICTORIA, AUSTRALIA
(Photo by N. J. Cairnc)



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BRITANNIA FALLS, WARBURTON, VICTORIA, AUSTRALIA

(Photo by N. J. Cairnc)

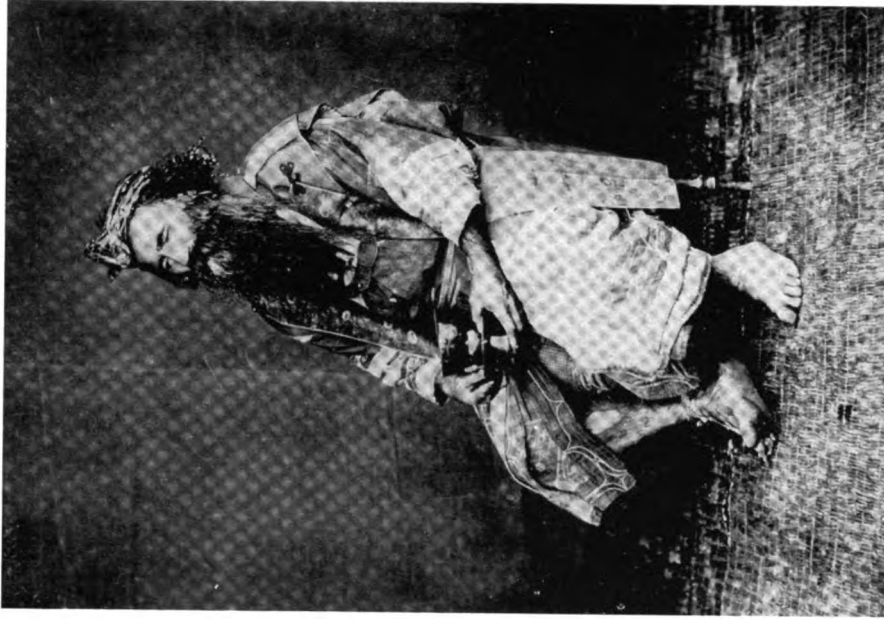


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GOLDEN THREADS IN THE TAPESTRY OF HISTORY:
by **Kenneth Morris**

PART III

**CHAPTER VI (Con.) — THE GOLDEN THREADS OF ESOTERIC ISLAM
THE TENTH CENTURY:**

The Fatimites and the Brethren of Purity.



THE force that al-Qaddah breathed into the Ismaili movement remains a thing to marvel at forever. The East, as we have said, is fruitful of underground propagan-
da; and it is probable that new religions arise, and spread themselves broadcast in Persia by such means, every century or so. But here is a phenomenon characteristic of Moslem times and races, which perhaps, you shall not find elsewhere. A Teacher appears and starts a movement, brightly ethical in its purport, and with pure esotericism at its core. Within a few years that movement has become a power in the land, to be reckoned with by kings and princes; it has gathered about itself an army and all the paraphernalia of state; conquered an empire; and then made manifest, by good government and the excellence of its achievements, that the light of esotericism remains in the heart of it. It is incredible, but true.

But to return to the Batinis: within forty years of the first beginnings of their propaganda, al-Qaddah's successor had established an Ismaili Empire; and that not in the scene of the first Teacher's activity, but far away in North Africa. In 909 the Ismailis overthrew the Aghlabite dynasty at Kairwan, and set up a representative of the House of Ali on the throne there: a descendant of Ali and Fatima; for which reason the dynasty is called Fatimite. For sixty years they reigned at Mahdiyya, then conquered Egypt; adding that to their temporal sovereignty, which already probably belonged to them spiritually through their propaganda. We have seen to what splendor Egypt attained under them; let us remember that those sovereigns who were so loved and trusted by their subjects, Moslem and Christian alike; who supported all good movements in either religion, and made the land of Khem once more, as she had been in far and ancient times, the first, most glorious and learned nation west of China, were students of Theosophy to a degree; and that the doctrines of Theosophy were those taught in the University of Cairo: Karma, Reincarnation, the Seven Principles of Man, Human Duality and Perfectibility, Cycles, Avatars, the existence of a Lodge of Perfect Men — Great Souls, Adepts or Initiates — who guide the affairs of hu-

manity throughout the ages, in so far as men will follow them to do so. "Had the Ismaili doctrine been able to maintain itself in its integrity," says Guyard, "it would have involved the civilization of the Moslem world."¹

Meanwhile we must return to the realm of the Abbassids. Al-Mutawakkil, as we have seen, brought enlightenment to an end in Bagdad in 847; thence on for a hundred years, Turkish influence in politics, and Hanbalitism in religion, held sway. But in 947 the founder of the Persian House of Buwayh became "mayor of the palace": ruler of the Caliphate and the puppet Caliph; his dynasty lasted for a century. The Buwayhids were Alyite and enlightened; and under their protection, philosophy and learning once more became the fashion. Al-Farabi, a Turk, "the greatest philosopher of Islam before Avicenna,"² died in 950; the rising star of the Buwayhids permitted his activity, and he was the first fruit of the new era. Some time between that and the end of the century, a Theosophical Society was formed at Basra, called the *Ikhwánu's Safá*, or Brethren of Purity; who these Brethren were, who shall say; since they shielded themselves behind anonymity, and left none of their names to the world? But this was their aim: to collect and co-ordinate all human knowledge, and set it forth popularly in the light of esoteric truth: to journey to Theosophy from the Exact and Natural Sciences; from realms of pure intellect to regions of the higher intuition; linking together and correlating the lower forms of knowledge, and subordinating them to the Theosophical verities of the Inner Islam. A synthetic philosophy, theirs, that rings with idealism; pantheistic and mystical in its conclusions; in debt largely to the Neoplatonists and Neopythagoreans, you would say; in debt, we prefer to put it, to the Custodians of everlasting Truth. It was a blossoming forth once more of the Wisdom-Religion: a sounding forth of the trumpet-call of the divine origin and essence of man.

They published a series of fifty-one tractates: thirty dealing with science; nine more leading from Anthropology and Psychology to the World-Soul; and the remainder treating of their own ideals and methods, esoteric religion, the inner worlds, and secret science. By the end of the century their teachings had been carried to Spain by

1. *Un Grand Maître des Assassins*, pp. 14-15.

2. E. G. Browne: *A Literary History of Persia*. Professor Browne is among the broadest, most sympathetic and intuitional of western writers on Moslem subjects; and we are indebted to him for most of the facts mentioned in this paper.

one Mohammed Abu'l Kassim al-Madreeti (of Madrid); and the fifty-one tractates became handbooks of philosophy at Cordova. Later, they were the inspiration of Averroes and, to a certain extent, of his Jewish disciples, Maimonides and Avicbron; and passed through these men into Europe, to be made, in the thirteenth century, the rallying point of the pioneers of light then rising against obscurantism. So the good work of these so modest Brethren of Purity lived after them: a stream for a while to lave and make fruitful Islam upon its banks; then to flow out into the terrene of the races that were to be, and prepare Europe for the Vanguard of Souls.

CHAPTER VII — THE TWILIGHT OF ISLAM

THE ELEVENTH CENTURY: The Druses; al-Ghazali

Batinism, however, has maintained itself, we may probably say in its integrity — among the Druses of Lebanon. Of their religion little is known; for the good reason that, since its foundation in the early part of the eleventh century, its rites and tenets have been kept strictly secret. A mad Sultan of Egypt, they say, cruel beyond words, imagined himself avatar of some high principle in the divine economy; and there were those who believed in him, and formed a sect. It may be true; but one wonders how the picture of Hakem Biamrillah would appear, could one see it clearly beyond the mists of time and report. Ismael Darazi, it seems, stood apostle to the new divinity, and preached God the Sultan in Cairo to a people that would have none of it, and forced Darazi to seek safety in flight. He betook himself to Lebanon and converted the peasants and mountaineers; leaving one Hasan ibn Haidara Fergani to deal with the Cairenes; but Hasan had no better success than had Ismael; and the whole thing, it seems probable, would have fizzled out for the freak it was, but that presently reality touched it; and under mask of Darazi's and Hasan's propaganda, a man who knew what he was doing set himself to do the work of the Gods. You know the way of the East: in the morning you are sitting cross-legged in your shop, working at your lathe or tinkering pots; at noon you are summoned by the Commander of the Faithful; in the evening you are fairly installed grand vizier and master of the master of the empire. How Hamza ibn Ali, Persian feltmaker of Cairo bazar, rose to the vizierate, I do not know; but rise he did; and having risen, saw his grand opportunity. He at least was a mystic; and straightway seized on his master's new religion,

and turned it to purposes of his own. It was the means ready to his hand; a cloak outwardly as orthodox and permissible as royal authority could make it. He chose his men, bound them by pledges, initiated them: striking inward even from the esotericism of Fatimite Egypt. He proclaimed Ismael Darazi a heretic, and cleaned the movement of his fantastic aberrations; then poured into it the waters of life. His disciples drifted into Lebanon, which Darazi had converted; and became the inner body of the Druse people there. At a certain stage, all propaganda ceased.

And there they are to this day: the Druses with their secret religion; and amongst them their initiated Okhals, who alone possess the inward secrets of it. Among the few things we know about Drusism are these: that it teaches Reincarnation; that its Okhals are men and women of the purest life and noblest character, serene in their grand dignity, constant in good works; that they have sacred books of their own, which Europe has never discovered; that anyone may gain admittance to their meetings, and will find them placidly studying, Koran if the visitor is Moslem, Bible if he is Christian. Drusism inculcates the loftiest ethics, and all classes of Druses make a far better showing at the practice of them, than Christians or Moslems as a rule make at the practice of theirs. Exoterically, at any rate, the Druses still maintain the divinity of Hakem Biamrillah, and hold that he is still alive; but on this and other points it would be interesting to come to the real views of the Okhals. —Another strange fact is that, living isolated, and surrounded by populations that know no geography and have heard of no far countries, they have curious knowledge of China — connection therewith, perhaps; holding that there are many Druses in far Cathay, and that the best of themselves reincarnate there: which may mean, one surmises, could you get at the Okhals' interpretations of it, that the lords of that secret hierarchy of which the Druses are an offshoot, have their headquarters somewhere within the limits of the Chinese Empire.

One is to note this about the foundation of Drusism: it occurred not in the last, but in the first quarter of its century: it was not an outpouring but a withdrawal of the light of Theosophy. Hamza, one imagines, saw that even Batinism, protected by pledges and initiations as it was, could not withstand forever the fortuitous perils incident to its position as State Religion of Egypt. The very aberrations of Biamrillah may have been a warning to him; if one mad Caliph now,

so early in the day, might proclaim himself a divine incarnation, what might not others do after a century or so, when the primal pure impulse of Batinism should have something waned and wasted? So he took the best of it, made of that a secret society; closed its ranks against the incoming of converts, and isolated it on Lebanon: not for propaganda or diffusion of the light, since the centrifugal cycle had passed; not to influence and purify the noon of Moslem empires to come — other impulses, if the Law allowed, should arise to attend to that — but to go down in its full force and purity through dark ages foreseen, and preserve the star of Esotericism for some dawn beyond the long night; to seize in its full force and purity upon a few souls in each century; keeping the link unbroken between the old vanishing splendor and a splendor yet perhaps to be. For in the daytimes of the races, Theosophic truth may be widely diffused; and, influencing a little a whole host of souls, inspire and purify the periods of high civilization; but in the night-times it must be withdrawn, and confined rigidly within the adept hearts of a few, to burn there in concentrated brightness; lest it should become poisoned and perverted by world-miasma, and as great a peril as it was a safeguard before. Such a fate had overtaken Batinism in the realm of the Abbassids already; in spite of a few men such as Nasir-i-Khusraw, true Theosophists, even in the latter part of the eleventh century, persecution had driven the degenerate Batinis in the east to abhorrent courses: they took up the dagger in self-defense, and came to make it a symbol of their aspirations; the Old Man of the Mountains gathered them together, and nourished their dreams on hashish; and they became the Assassins, the scourge of Persia and Syria. The Sufis were protected against decadence, perhaps, by their very lack of organization, temporal aims, and propaganda; you ceased to be a Sufi when you ceased to express, in your life or writings, the Sufi spirit; you only were a Sufi, in so far as you did that.

But now we must turn to the history of Moslem philosophy, as distinct from Moslem mysticism. Jaafar the Trusty, as we have seen, gave the first impulse to it; after him it had passed, through al-Khindi, to the beginning of its great age with al-Farabi; then the Ikhwánu's Safá had taken hold of it, and given it a decided bent towards Theosophy; in which state it went westward with Abu'l Kasim of Madrid, and through Averroes out into Europe. Its fate in the East was different. Following closely, in point of time, on the Brethren of

Purity came the great Avicenna; and philosophy, you may say, incarnated in him. A more gigantic intellect, certainly, there has hardly been: physician, poet and philosopher, he filled and astounded the world with the rumor of his vast attainments and incredible mental activity. Withal, he was a man of most luxurious life; almost to be called a sensualist; little wonder, then, that his thought was tinged with materialism. Within his brain were all the sciences; all knowledge was his familiar province; he followed and enhanced a million times the intellectualism of his predecessors; but fell away from whatever vision they had of a spiritual goal. He brought Moslem philosophy to its extreme intellectual perfection; and left it something that, for lack of spiritual inspiration, could no longer propel evolution in the Saracen world. In the eastern portions of that world, at least; Averroes in Spain could take it as the Ikhwánu's Safá had left it, preserve its higher aspects, and push it forward as a means of enlightenment into the home of the coming races: to whom, rather than to his own coreligionists, was Averroes' mission. There, since night was to be dislodged and the long coma of thought broken, there would be need to fortify mentality, to increase the rate of cerebration; and therefore good use for all the intellectualism of Moslem philosophy, so the salt of spirituality were left in it. But in the East it was time for intellectualism to be making its bow, and passing upward wholly into spiritual regions: the Moslem mind could go forward only with peril, unless with heart and soul for guides. In truth, the shadows of twilight were falling, or soon would be, over Islamiyeh: Bagdad was its morning, Cordova its noon, Cairo its afternoon, and Persia of the Poets its evening. To foment mere cerebration is not the wise course before sleep: which also is a natural and gracious state. We do not stir our minds to activity then; but, if we are wise, compose them, fixing their gaze upon high and quiet thoughts, and following the methods of the mystic rather than those of the intellectualist. A race needs spiritual influences at its dawn, lest its morning activities be barren and lack grace; it needs them at its noon, lest evening be given to empty revelry and passion; again it needs them in the calm of the twilight, that its night may be sweet sleep, and not desolation and disaster. Avicenna in one sense stood on the pinnacle of Islam: the greatest mind that ever it produced. But — he was all mind, and gave only new intellectual stimulus; undoing, as far as the East was concerned, the work of the Ikhwánu's Safá in philosophy. Where

they had spiritualized it, he, overcome by the mightiness of his own intellect, was disposed to ignore the spiritual.

Still, it must be remembered, the other current, the spiritual, was running strong in Persian thought. Sufism went on producing poets and mystics always; one of the greatest of them, Abu Sa'id ibn Abi 'Khayr, "the first master of Theosophic verse," as Professor Browne calls him,* was contemporary with Avicenna, and is said to have had conversation with him on one occasion. Nothing came of it but this, on parting: "What I see, he knows," said Abu Sa'id; and "What I know, he sees," responded the great thinker. The anecdote is illustrative of the smallness of the rift between the intellectual and spiritual forces at that time; or perhaps merely of Sufi desire to claim alliance with one so mighty of fame as Avicenna; for we think it has been told of others besides these two.

At all events the rift was there; and by the last quarter of the eleventh century, philosophy was running into materialistic channels, uninfluenced by esotericism or spiritual teaching. This explains the work of the next great Teacher.

Abu Hamid Mohammed al-Ghazali was professor of theology at the Nizamiyya College at Bagdad; he had the appointment from the Nizamu'l Mulk in 1091, but held it no more than four years, anxious to return to his world-wandering. Says as-Suyuti: "Could there have been a Prophet after Mohammed, it would surely have been al-Ghazali." He was a man of prodigious intellect and saintly life, broad and spiritual minded. He had made a profound study of all the knowledge of his day: knew thoroughly the doctrines of every sect and school: and, says Professor Browne, "used whatever there was of excellence in them all as a means of shedding light on religion." For he cast in his lot with the church, to redeem it; and neither with the mystics nor with the philosophers. He came forward as the champion of orthodoxy, nothing less; the proud title they gave him was *Proof of Islam*. But the orthodoxy that he championed, and the Islam that he proved, were such as had been made anew by himself, and made mystic.

The way had been prepared for him by the Sufis: the last quarter of the eleventh century had already been marked by a new influx of light in their ranks. In 1075 the first handbook of Sufism, the *Kashf al-Mahjab*, was published, its author being Ali ibn Othman al-Jallabi;

* *Literary History of Persia*. Abu Sa'id's dates are 968-1049.

never before had the doctrine taken so definite and philosophic a shape. At that time, also, another Sufi Teacher, Abdallah Ansari of Herat, was at the height of his activity; he too was one of those who deepened the trend of Sufism towards Pantheistic Theosophy. Then came al-Ghazali, and finally gave it what may be called an organized philosophic form; and, *mirabile dictu*, gently led the Sunni Church into its fold.

Or into a close and friendly pact with it; whereas the two had before been at daggers drawn. He knew how to meet the conditions of his day; and designed not to start a new school of thought, but to save the church as it stood; to make mysticism orthodox, and the crown and goal of all orthodox teaching. He depersonalized even the little-personal God of the Koran: and made of Allah, the universal Divine Essence of the pantheist and the Theosophist. He succeeded in his aims — of course, to a certain extent. Whatsoever there is of goodness, beauty and saving grace in Mohammedanism today — and there is much — is mainly due to his labors. Though no longer a channel for the great forces, Islam contains yet the means whereby souls, incarnating within its boundaries, may be aided in their evolution, brought nearer to the One True Light; devotionism, contemplation, pantheistic mysticism, remain flower and ultimate of Moslem inner life. Islam fell asleep, not died; and its sleep has not all been nightmare and feverish tossing; the best has been beautiful dreams, and the dreamless slumber that restores vitality. Let it thank the Teacher al-Ghazali.

For progress may cease to manifest without ceasing to be; as neither death nor sleep end things, but are only withdrawal into inward planes. Such withdrawal must befall all nations and systems in due season; those that sleep shall wake; those that die shall reincarnate elsewhere. There is a danger, too, in those quiescent and slumber-laden periods: the life-force, retiring heartward, is apt to lose touch with outward things: national and political systems are left stranded and barren, organs no more for the Soul of the race; so disorders befall, crime goes uncurbed, government is overlax or oppressive. Such a fate, of course, has overtaken the Moslem countries; which we judge, consciously or not, by what appears about them in the newspapers. It is the wrong method: like attempting to read a man's heart by the top of his umbrella. You can measure up the nations that are awake, somewhat, by the figures they cut in the

world: their life, thoughts and feelings will be expressed largely in their government, press, contemporary literature and art; but the criterions you might use for France or Germany, would lead you hopelessly wrong if applied to Persia or Turkey, where the Self of the nation is to be sought in circles that make no stir or noise.

The Heart of the World is not inaccessible from Islamiyeh; whose nations, as such, may not now be quickened by the great forces, but whose individuals, yes. You should find secret brotherhoods among them here and there, in whose ranks Wisdom is not forgotten; some sheikh in his tent in the desert; some lordly, taciturn Moor, preserving still the key to the palace of his fathers in Andalus — the *homes of Andalusia, by us never to be forgotten!* —; some unobtrusive street-sweeper, perchance, in Stamboul or Cairo or Ispahan, who could tell you, so you had given him first the countersign, where to seek, where to enquire; so you should come upon the disciples of disciples, and learn from them, were you deserving, fragments of the grand alchemic wisdom of the soul. The nations are sleeping, and cannot rise and make a stir at art or science; but there are secret channels still which lead to their hearts, and thence to the Holy of holies and the Heart of the World. The existence of these in fallen Islam, is mainly owing to the work of this wise and saintly al-Ghazali.

For what he did, as we said, was to effect an alliance between Sufism and the Sunni church; to the huge advantage of the latter, and not to the loss of the former. Speculation, with Avicenna, had cut loose from saving mysticism; very well then, al-Ghazali would throw a life-line from mysticism to the church, and save that. As for philosophy, since the greatest of the philosophers had left it beyond redemption, and something a menace to the inner life, al-Ghazali would make its menace impotent; and wrote his *Destruction of the Philosophers*. Thenceforward the greatest of the Sufi poets — men like Sana'i, Fariduddin 'Attar, and greatest of all, Jeláluddin Rumi — were all strictly orthodox, and to be studied with devotion by the truest of True Believers. Read 'Attar's *Parliament of Birds*, that marvelous allegory of the mystic Path; and remember that it is an *orthodox Moslem work*. Or Jeláluddin's *Masnawi*, which has been the book of books, and second only to the Koran, for centuries, in Turkey of all places: read, revered and beloved universally; so that Jeláluddin is spoken of as *our Lord* there, and his eponym of *Rumi*, the Turk, belongs to him in a double sense, by a general national adoption.

This *Masnawi* is the highest expression of Sufi mysticism: a true Theosophical poem. Here is a specimen of its teaching: "Dying from the inorganic, we developed into the vegetable kingdom. Dying from the vegetable, we rose to the animal; leaving the animal we became man. . . . The next transition will make us angels; and from angels we shall rise and become what no mind can conceive: we shall merge in Infinity as in the beginning. Have we not been told [in the Koran]: '*All of us will return into Him*'?"

So we have traced some of the Golden Threads in the history of Islam, from the time when a branch of the Chosen People began to incarnate in the races called Saracen, until the signs of their coming were many in Christendom. In this period, the eleventh century was critical; it was then that the life-forces began to draw inward, that had been flowing out since Mohammed fled from Mecca to Medina. The light of Egyptian esotericism was being concentrated and made secret among the Druses; and al-Ghazali in the East impressed on the exoteric church the seal and character of mysticism. Then, before the century closed, the Crusades began; attacking Islamiyeh at its central point, the Sultanate of Egypt; there to waste its strength for upwards of a century, and prepare for the dread work of the Mongols. These three things were signs of the coming of Pralaya; rather, the last was among the chief disastrous causes thereof; and the first two, beneficent steps taken in preparation. In Spain, the third great field of Moslem culture, dissension, and Berber savagery of the Almoravides, were busily wrecking the fair structure of Abderrahman's empire; and though the Almohades, in the following century, were to revive the latter to some extent; and although Granada was to reap glory; yet we may date the beginning of the fall of Andalus from the death of the vizier Almansor. — We must, indeed, call the work of Spanish Averroes, who died in 1195, evidence of Theosophical activity in the last quarter of the twelfth century; but its effect was on Christendom, rather than on his own people.

After al-Ghazali, the Light of the Crescent was to shine in the East, not in philosophy, not in any sect or school; but wholly in Sufism, which was neither, but simply a mystical inward atmosphere within the church. The two centuries that followed were the Golden Age of the Sufis. In the twelfth century, Persia had Sana'i; in the thirteenth, Egypt produced Omar ibnu'l Farid, great poet and mystic; Spain, the Sheykh Muhiyyu'd Din ibnu'l Arabi, called the illustrious

Theosophist of Andalus; and Persia, her Saadi, 'Attar and Jeláluddin; in the fourteenth, Hafiz of Shiraz, and even in the fifteenth, Jami. They were all Sufis, mystics and Theosophists, except perhaps Saadi — and even he rose to it at times. But only Jeláluddin, of them all, who founded the order of dervishes, started anything like a new movement, or carried Sufism much farther than al-Ghazali left it. And their activities were not confined to the last quarters of their centuries, but were manifest always. Al-Ghazali had opened a door into the spiritual, which did not close.

Those were mainly static years, as you might say, that elapsed between al-Ghazali and the cataclysm. Life was passing inward. Great refinement, and growing enervation; every court in Persia radiant with clusters of poetic and scholarly genius; a shadow of unity remaining, derived from the caliphate at Bagdad — still the metropolis of culture and religion. Then — the deluge. At Las Navas de Tolosa, in 1212, the Almohade empire went to pieces: whenceforward Islam and civilization in Spain were to remain only at Granada; a tiny fragment, though a sparkling. In 1258, Bagdad fell to the Mongols; and the waters of the Tigris ran, first red with the blood of the slaughtered inhabitants, then black with the ink of the books that Hulagu's demons destroyed. The Huns were playful children beside these Mongols, who slew not men and women, but populations: wiped out races entire, and gave the deathblow to whole civilizations: were cataclysmic, and like fire or flood in their action, rather than like armies of devils or men. Islam, already wasted by the Crusades from savage Europe, never recovered.

True, Persia was to produce genius for a couple of centuries yet; Turkey was to see Suleiman the Magnificent, and a certain splendor under her early sultans generally; Egypt, that withstood the Mongols, was to be the home of a marvelous architecture for almost three hundred years; Granada was to last until 1492; India was to have an Age of Akbar, contemporary with that of Elizabeth in England. But these were all no more than signs of the presence of stragglers; the Vanguard of Souls had passed on. After two hundred years of transition, with Europe steadily rising, and Asia as steadily waning away, behold, the Chosen People in possession of Italy, reproducing in Florence and Venice, splendors akin to those they had known in Hangchow or Kioto; in Cordova, Cairo, Shiraz and Bagdad.

The End

PROBLEMS IN ETHNOLOGY: by J. O. Kinnaman, A. M., Ph. D.
A PAPER OF THE SCHOOL OF ANTIQUITY



THERE are two questions of extreme interest to each and every one of us, not as Americans or Europeans, but as men the world over, let our race be what it may. All humanity is interested, and all in their several ways have attempted to solve them; but as yet one has defied all attempts at answer, while the other is gradually and grudgingly yielding an answer.

These two questions when stated, take the form of: What was the origin of the human family? and, Does any entity of the human being exist after physical death?

Theology for thousands of years has been attempting to answer the last part of the question, but it is just as far from solution today as it ever was.

The first portion of the question, Science has partly answered. She is still at work, steadily unrolling the mystery that envelops the origin of the human race. There are many gaps, many lacunae, many "missing links" in the chain of evidence, but these are gradually being filled and supplied until ultimately we shall know, comparatively at least, the entire history of the human family. Theology and Science no longer have a quarrel, and, when they *thought* they had, they were merely fighting men of straw through misunderstanding, or more properly misrepresentation, of purposes and methods. So let it be understood thoroughly that anything I may say is not a fling at theology, *in se*.

However many strides Science has made towards the solution of humanity's origin, still there remain many problems crying for solution. It is our purpose to consider *some* of these problems, and to propound a few more interrogations. But before we enter upon the discussion of our questions, it is necessary that we pause at this point long enough to formulate some definitions. There has been volume after volume written by men of much and deep erudition, in fact whole libraries, just because someone failed to state the definition to some term. The famous Dr. Cook once said: "When in the midst of a mental fog, consult the dictionary." That was a saying that came to me early in life, and I have conscientiously followed the admonition ever since. So let us define our terms before proceeding any further with the discussion.

In the beginning Anthropology included the now other two branches

of the science; but as time and investigation progressed, it became necessary to divide the subject, so that today Anthropology is not defined as "The Science of Man" but is restricted to determining man's place in the animal Kingdom. It seeks to determine the position of the human family in the *group* of mammals and define its relation to the anthropoids, the nearest of the primates. So when we strictly construe Anthropology it almost reduces itself to comparative anatomy, for the relations of man to the Anthropeida are, in the main, physical. So mental qualities are not studied, but merely the bodily structure, and hence Anthropology is concerned with the human anatomy, and anthropologists are comparative anatomists. In turn the Hominidae present structural differences among themselves, so that not only man as a whole, but the special divisions of mankind must be studied.

The main divisions of the Hominidae differ so widely in anatomical structure and psychological qualities that Anthropology can no longer cover the whole field, so the detailed study of the Hominidae in all their relations is handed over to the twin science of Ethnology, which Latham defines as "the science that deals with the relations of the different varieties of mankind to each other." Thus we can draw the line of demarcation clearly between them, though confusion still prevails. Ethnology treats the subject from both a physical and psychological side. Anthropology is technical and special, Ethnology more general and all-embracing, but complementary.

Ethnology proceeds by the comparative method, co-ordinating its facts with a view to settling the following questions, among others: (1) The origin of man; (2) The history of his evolution; (3) His antiquity *as man*; (4) The geographical center or centers of his evolution and dispersion; (5) The essential characteristics of the fundamental human types; (6) The value of racial criteria; (7) The origin and evolution of articulate speech; (8) The influences of environment upon human varieties; (9) Miscegenation; (10) The evolution of the family, clan, tribe and nation, and many other things far too numerous to mention here.

I believe it is of deep interest to most men to speculate upon the conditions existing after death in an invisible world. All religions are founded upon that idea; hundreds of thousands have died to maintain this or that view; the greatest cruelty has been inflicted in an attempt to make men and nations accept this or that theological

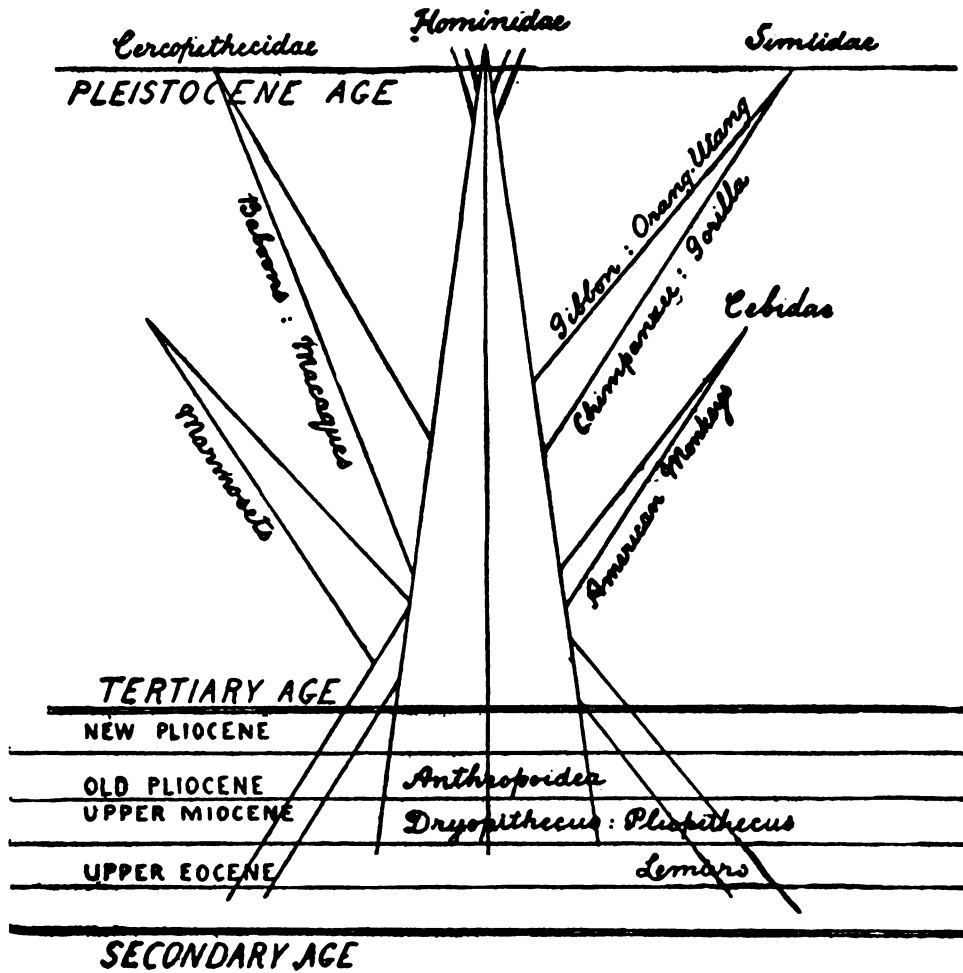
view; untold resources have been wasted to maintain some abstract idea in regard to life after passing from this sphere; suffering, sorrow, tears, blood, the ashes of the martyrs, the tombs in the catacombs, all attest to man's egoistic attempts to solve the mystery of futurity, or life after death of the physical body.

While this side of the question has its fascinations, yet it never appealed to the writer with the same force as that of origin: whence came I, when, how, why? That question has untold fascination for me. It seems to be a quite well-established fact in science, that if we can know *cause*, we can soon deduce effect; therefore, it seems to me that if we can solve origin, the question of ultimate will answer itself. Cicero said, "Not to know history is to be a child." Likewise, it is childish to strive to solve the end or ultimate result of a thing without knowing its beginning or origin; in other words it is attacking a subject backwards, solving a problem from the answer, like the barefoot boy in the little red school-house. Let us begin at the other end of the problem, find source, cause, purpose, then the ultimate or question of futurity will care for itself.

Zoologists all agree that man belongs to the class Mammals and, therefore, to the Primates. These Primates are again divided into two sub-orders, the *Lemuroidea* and *Anthropoidea*; then again *Anthropoidea* is divided into five classes, of which man (the *Hominidae*) constitutes the highest. Now the question arises, How are we going to get man developed from the Primates? At the bottom of the ladder or the root of the family-tree we have the lemur-forms; the first branch of the trunk is the *Hapalidae*, the marmosets; the branch above this, the *Cebidae* or American monkeys—these two animals being confined exclusively to the New World; the next branch is the *Cercopithecidae*, the long-tailed apes, then the *Simiidae*. The last or terminal bud, if you please, of this stem, is man himself. Please mark that man, being the "terminal bud" of the stem, touches or has points of contact with all the genera *Simiidae* as well as the other sub-orders.

In the popular mind evolution means that man "descended" from the gorilla or the chimpanzee. No sane man can seriously maintain such a hypothesis, for in our "family tree" we see that man "ascended" along an entirely independent line, together with the other forms, from a generalized precursor, but each developing independently of the other.¹ They have some characteristics in common, but each has special characteristics which cannot be accounted for by the hypo-

thesis of a common ancestor, but must be due to a particular line of development. Likewise the points of similarity between the Homini-
dae and Simiidae are far more numerous than between any other two
branches of mammals, which clearly points to the fact that the higher
groups diverged in the sequence indicated by the "tree."



We shall not here go into a detailed study, a comparative study, of the difference between man and the apes, but give the main points of resemblance and differentiation. Resemblances: (1) General anatomical structure alike; the skeletons cast on same lines; (2) The complete disappearance of the tail in all, nothing remaining except a few small caudal vertebrae invisible in the living subject; (3) Anterior and posterior extremities developed into hands and feet; (4) The

dentition in regard to number and sequence of teeth is the same; (5) The ear well developed; (6) Brain the same in general form and structure; (7) Hyoid, liver, and caecum identical. Main points of difference: (1) Brain absolutely and proportionately smaller in apes than in man; highest ape cranial capacity 600 c. cm.; lowest normal in man today 1250 c. cm.; (2) Cranium larger in man in proportion to facial area; (3) Spinal column alone in man adapted to an erect posture, being curved doubly in such a manner as perfectly to balance the head; (4) Legs longer in man relatively to arms; (5) *Great toe* longer in man and *not opposable* to other digits; (6) Nose prominent and well developed; (7) Man alone has a chin; (8) Hair covers mainly head and part of face, but covers whole body in anthropoids; (9) Voice inarticulate in anthropoids, articulate in man — the gift of speech.

When we sum up all similarities and dissimilarities between Simiidae and Hominidae and trace them apparently through a process of evolution, we are confronted by an almost unsurmountable difficulty. It is seen from the physical relation of man to the Simiidae that he must have begun his evolution in remote Miocene times, at a time when the prototype of the Simiidae, the *Dryopithecus*, had already made his appearance; but it is impossible for man to *evolve* from this primate form. Question: Where, then, do the Hominidae part company with the other sub-orders and begin their independent upward development.² At this question many eminent ethnologists throw up their hands on the evolution theory and deny that the gulf can ever be bridged.³

In order to get at basic similarities, it is necessary for us to study something other than the adult form, for the adult presents the finished product and not the steps of the building. So we are compelled to resort to the study of the human embryo in order to trace the race-history or zoological history of the Hominidae. The *early* embryonic development of *all* mammals is strikingly similar. The human embryo begins with the single cell, nothing more and nothing less; in general structure the human egg is just the same as the eggs of all other many-celled organisms, one of the building-blocks in the organic world. From the single cell, the human cell *develops* into *adult man*. The human embryo passes through the history of the tadpole, then develops gill-slits in the side of the throat, these gills being just like those in the embryo of birds, reptiles, amphibia and mammals. The

human embryo possesses a fish-like heart and brain, fish-like muscles and alimentary tract, and a notochord. After this stage it more fully resembles the embryo of the mammal, *e. g.*, the cat or rabbit. Just shortly before its birth, the human and ape embryos are strikingly similar. The human embryo possesses a complete coat of hair called the lanugo, which usually disappears before birth. The elements of this coat are arranged precisely as in the apes — for example, the hair points from wrist to elbow and from shoulder to elbow. Further, every human infant is bowlegged and the soles of the feet are turned towards each other. Again, the great toe is shorter than the others, and for a time retains the power of free movement. Another vestige of ancestral power is the wonderful grasping power of the human infant. For some time after birth it is able to hang suspended by its hands for several minutes, at the end of two years it can remain thus suspended only for a few seconds; when the infant is thus suspending itself, it turns the soles of the feet toward one another and flexes the legs. It is asserted by some writers that occasionally a human infant is born with a caudal appendage that in later life reaches a length of eight or ten inches. This, of course, is abnormal, but every vestige of former anatomical structure is abnormal from our present standard. But this particular division of the subject is far too extensive for us to discuss further. We merely mention a few salient points in order to emphasize or illustrate the Biogenetic Law.

If we attempt to trace man's ascent in accordance with structural development, we have many gaps, missing links, etc. that only future investigation can bridge or supply; but tentatively, as far as our present knowledge allows, we must have a precursor of man that developed the "family tree" somewhat as in the order of the diagram. Let us assume that the ancestor of the genus *Homo* was something upon the model of the *Dryopithecus*, for we must have a prototype; and while we know that the *Dryopithecus* was *not* the primatic root, yet from lack of palaeontological evidence we are forced to postulate such a type. Hrdlicka is prone to make the basic primate the lemur, but we readily see the difficulty there presented. Then still the question of basic primate remains unanswered and unanswerable from our present status of knowledge.

The popular "missing link" of Darwinism seems to be supplied in a discovery made in Java, 1891, by Dr. Dubois. This "link" seems

an intermediary form between Simiidae and Hominidae. Let us examine it for one moment. The skeletal remains consist of a skull cap, two molar teeth and a femur.

Dubois' conclusion in regard to these specimens is: (1) The four skeletal pieces were contemporaneous; (2) they were of the age of the stratum in which found; (3) they belong to one skeleton; (4) they represent a transitional form between anthropoid apes and man. The walls of the skull are of moderate thickness. Its internal capacity is estimated as about 900 c. cm. The average capacity of a white American male adult is about 1500 c. cm., while in the female it ranges from 1250 to 1350 c. cm. The femur plainly belongs to a strong being maintaining an erect or semi-erect posture and walking as a biped. The principal differences between this femur and one of modern man lie in its less marked antero-posterior curve, in a more evenly cylindrical shaft, in the more mesial position of the smaller trochanter, in the intertrochanteric line being less raised and hence more simian in character; and in the popliteal space which, as a rule, concave from side to side in present man, is convex in the Pithecanthropus.

Following closely the Pithecanthropus is the Eoanthropus, a yet problematical but interesting skeletal relic found in England by Charles Dawson. The specimen is an imperfect cranium (part of a cranium), part of the lower jaw and a canine tooth. The first official report of it was made December 18th, 1912, before the London Geographical Society. The exact place in the history of evolution to which this specimen will be assigned is difficult to say at present, but it seems probable that it will be very near Pithecanthropus erectus. Elliot Smith says in regard to the intercranial cast that there exists "a considerable resemblance to the well-known palaeolithic brain-casts, and especially to those obtained from the Gibraltar and La Quina remains. Like these it is relatively long, narrow, and especially flat; but it is smaller and presents more primitive features than any known human brain or cranial cast. Taking all its features into consideration, we must regard this as the most primitive and most simian human brain so far recorded." From this quotation one is able to catch the present consensus of opinion, but the last word has not yet been said about it.

The next in the "chain" of evolution is the Homo Heidelbergensis, otherwise known as the Mauer jaw. For its preservation we are indebted to Dr. Otto Schoetensack of Heidelberg University. The specimen was discovered October 21th, 1907, by two laborers, in a

gravel pit near the village of Mauer, six miles southeast of Heidelberg. The mandible lay 24.1 meters (79 feet) below the present surface. It is considerably larger and stouter than any other known human mandible. The chin slopes backward as in no known human being. If the teeth were wanting, any anthropologist would readily pronounce it the mandible of some great ape, but the teeth are unquestionably human. It forces the beholder to the conclusion that the possessor of the jaw had a heavy, protruding face, huge muscles of mastication, wide thick zygomatic arches, heavy brows, thick skull, posture not yet erect, arms longer than in known man, but had passed the line of demarcation between ape and man, for he was far removed from his primate ancestors possessing large canines.

With our next link in the chain, the Gibraltar skull, we are on a horizon sufficiently near to modern man for us to ignore further discussion of individual specimens.

So far we have attempted to trace in outline man's physical development, origin and evolution. He is the "terminal bud" of the trunk from which also spring the Simiidae, the roots of which seem to have their origin in the Pleiocene Age. I would like the answer to these questions: What conditions, physiological or pathological, checked the development of Simiidae? Are *all* Hominidae from the same "tree," or were there several trees, thus necessitating several prototypes and primates?

To illustrate what I mean by this last, let me ask: Are the Negrito of the Philippines, the arboreal dwarf of Central Africa, the Fuegian of South America, from the same parent stock, the same primate, as the Caucasian? The degree of consciousness of these former peoples is scarcely measurable. In a sort of hazy fashion they are conscious of existing; above that their consciousness scarcely extends. The Fuegian's consciousness can, in a way at least, be measured by his "conscience." During stormy weather, in navigating, he throws overboard his wife and children with other impedimenta in order to *lighten his boat*, and not to propitiate his god, for he has no god, nor has he any conception of such a being.⁴

This brings us face to face with another question: If man is only a highly specialized mammal, what *particular thing* distinguishes him from the rest of the highly developed animal life? The shortest and most concise answer to the question must take the form: The mental evolution of man. If the physical evolution or differentiation has

been less marked between man and anthropoids, between man and lower animals, yet the mental development has been immeasurably greater, so great in fact, that the earlier systematists were wont to separate man altogether from the other mammals and place him in a category by himself. It might well be considered by the ethnologist alone, that man does really occupy such a position. But since mind cannot be studied apart from the physiological conditions common to man and other animals without confusing psychology and physiology, nor without inverting objective and subjective methods, it is well not to draw the line too closely.

Physiology has placed it beyond all doubt that the mental faculties are all localized in the brain; yet it might be thought that there is not room enough in the skull to accommodate such expansion of its contents as would seem to be required by the increase of intellect since the Hominidae became themselves. That there has been growth in size and weight has been shown above, and in point of fact the lowest human brain stands to the highest ape in the ratio of 3 : 1.

Cranioscopy, though assiduously pursued for years, has produced no results commensurate with the labor bestowed upon it. Mental ability *cannot* be inferred from cranial capacity measured in whatever way you please.

To illustrate how far we may go astray upon such data — it has been found that an ancient Egyptian woman had a higher cranial capacity than modern (1257 and 1206 c. cm. respectively). Modern man in many cases shows no advance over Neolithic man; according to Broca's measurements, men of the IVth Dynasty stood higher than men of the XVIIIth, 1532 and 1464 c. cm.). Modern and Neolithic Europeans display no advance, both standing at about 1560 c. cm. So we may safely conclude that volume (size and weight) is no measure of the *real difference* between human and the highest Simian brain. There is great difference in mentality between not only the different races, but, as all know, between individuals of the same race. This differentiation must not be sought in volume of the brain, but in the convolutions of the inner white substance and in the cellular structure of the thin covering of gray matter. These countless cells, nourished by the white matter by means of its complex system of nerves, are the seat of mental energy, and here is the field in which it may acquire indefinite expansion. It seems that development of cellular tissue, with corresponding increase of mental power, goes on just

so long as the sutures of the cranium do not ossify. The higher the development of mental power, the more complex the sutures. If the frontal sutures close and ossify, then mental development is arrested, though cerebellum sutures may remain open. The later in life this closing and ossification takes place, the higher the development of brain and mind. It seems that intense cerebration, by its throbbing and pulsing, expands the brain-cap, and keeps the frontal sutures free until late in life. It also has a tendency to expand the cranium itself. The following has been noted: Take two children, one Caucasian and the other belonging to the Ethiopian race; during childhood one is as bright and intelligent as the other, but when the age of puberty is reached, the intellectual faculties of the black are suddenly arrested, while those of the white go on without interruption. What factors enter and produce these conditions? It is the consensus of opinion that there are two factors, only one of which we shall here discuss. During the years of youth, the cranium of each expands in proportion to the increase of the brain, but, because of some physiological or pathological law not yet understood, the frontal sutures of the cranium of the black ossify at the age of puberty, and further expansion of brain cortex is arrested, and therefore the mental development of the individual is arrested; while, on the other hand, the sutures of the cranium of the white does not ossify until late in life, or, perhaps, not at all, thus the mental development of the white race is never arrested.

Turning to the brain itself, deep study and comparison in the development of the corpus callosum, the pons Varolii, the cerebellum, the nerves, the groupings of the sinuosities of the cerebrum, must be pursued. While the brain in size and weight has probably reached its general limit, yet the extent to which cellular tissue may be improved is limitless, and in this direction we may hope for uncircumscribed mental expansion. When we take the stand that growth of organ and function is simultaneous, we have therein a guarantee of further upward growth. When we have accepted this hypothesis, then the difference of mentality between man and brute creation is one of degree only; the difference of mentality between races is also one of degree only, commensurable by the variants of physiologic and psychic laws. This is the stumbling-block of many ethnologists, *i. e.*, the varying degree of self-consciousness. They cannot see how the mind of a Newton, Spencer, Kant or Darwin can have any relation to the self-consciousness of the Primates; the gulf is so vast that it cannot be

bridged. Here is their mistake: they compare the highly specialized mind with the Primate, when, instead, they should compare the mind of the lowest of existing races (the Fuegian, the Australian) with man's zoological relatives, the Simiidae, and then the gulf only needs *time* to bridge it. It is not miracle that is needed, but just time. By means of this great instrument nature works out *all* her transformations.⁵

Let us ask one more question of the ethnologist. If we accept the *ascending* evolutionary theory of man's development from the lemur-like forms in the Tertiary Age, from the generalized and common anthropoid stem to man in his highly specialized form as we behold him in the Caucasian race: "*How long did such evolution take, and when did man first appear upon the earth?*" To answer this question, we must appeal to other sciences than our own. Geology and astrophysics must aid us in determining the time element. We may find the remains of man, as Dr. Dubois did those of the Pithecanthropus, practically fifty feet beneath the present surface, or the Mauer jaw seventy-nine feet below the surface, but what does that mean to any but the geologist? When we turn to the astro-physicist and ask him how old this planet of ours is, he has no hesitancy in telling us that a hundred million years is a very conservative estimate. But in his estimate he takes into consideration the duration of the nebular state. The geologist on the other hand, thinks twenty million years quite sufficient to accomplish results from the Archaean to the present epoch. The geologist thinks in terms of stratified rocks, the astro-physicist in terms of gas compression. But what is the use of our attempting to think in terms so restricted as years; for they are only relative at best. To illustrate: it takes many of our years to equal one on Saturn, and the ratio increases or decreases within the limits of our planetary system as we approach or recede from the fixed star called the Sun. Let us be content to think in eras and epochs, resting assured that the time is so great as to defy our feeble attempts at measuring it in any form that is possible of comprehension.

It is conceded by many authorities that the Primary or Palaeozoic Period endured for twenty million years; the Secondary or Mesozoic held sway for five million years; the Tertiary lasted about three million years. It was during the first million years of the Tertiary, or the Oligocene (upper Eocene), that the lemur forms came into being, these lemur forms being the primary or lowest form of Primates that

are directly in line with man. This was followed by the upper Miocene, during which time many highly specialized mammals were evolved, including many living genera, among them the mastodon, the rhinoceros, the pleiopithecus (allied to the gibbon), the dryopithecus (allied to the chimpanzee). This period lasted something like a million years. Now comes the Pleiocene immediately following the upper Miocene, but separated from it, from close to close, by half a million years; during this time living species of apes appeared and also *man himself*, as man, together with those animals so closely associated with man in Great Britain and France, the woolly rhinoceros of the Thames, the *elephas antiquus*, the cave-lion, cave-bear, spotted hyena, Irish elk, *bison priscus*, etc., etc. At this time Great Britain was connected with the mainland, also with Ireland and beyond to the hundred-fathom line of the Atlantic. The climate was warm — in fact almost tropical, or semi-tropical at least. It was during the close of this epoch that the first Ice Age or glacial period sets in.

When the Quaternary Age opens we have the distribution of land and water nearly the same as it is at present, but during the Pleistocene epoch or during the Ice Age we have a perplexing association of tropical, temperate and arctic fauna. It is during this Pleistocene epoch that man reached the palaeolithic stage of development, as testified to by the cave-dwellings, kitchen-middens, stone workshops, unpolished stone implements of simple types, objects of bone and horn, showing distinct progress in the arts. The duration of this epoch, down to the post-Pleistocene or prehistoric, is 700,000 years. Then follows the Prehistoric, extending over a period of at least 60,000 years, coincident with the retreat and disappearance of the Ice Age and the appearance of Neolithic man (New Stone Age), in which we have domestic animals, cultivated fruits, primitive arts, shell-mounds, barrows, sepulchral chambers, megalithic and monolithic monuments, fortified earthworks, camps, perfected and polished stone implements, etc. In the East man passes without interruption into the Bronze and Iron Ages, represented in the Western hemispheres by copper alone; these Ages merging, in the north temperate zone, into the Historic Period, which extends back from us some 12,000 or 15,000 years.

NOTES: BY H. J.

(The question of man's place in Nature, his evolution, his relation to the other Kingdoms of Nature, is of vital interest to every thinking man and woman. And yet there is hardly a subject regarding which most people have such inchoate

and hazy ideas. Professor Kinnaman's article therefore has a special value in that it presents clearly and in a most readable way the position taken by Modern Science regarding this question and the problems which still confront it. The notes which follow are written in accordance with Professor Kinnaman's expressed wish that it might be shown wherein the modern scientific view as presented by him differed from the ancient Theosophical teaching.)

1. That man has developed along an entirely independent line in entire accord with the teaching of *The Secret Doctrine* (H. P. Blavatsky); but not that he has, together with the other forms, from a *generalized precursor*. For, according to this work, man, in this, the Fourth Round or great period of evolution, preceded all other mammals, and by many millions of years preceded the apes. The following quotations are from *The Secret Doctrine*:

Such anthropoids form an exception, because they were not intended by Nature, but are the direct product and creation of "senseless" man. (I, 185)

The ape we know is not the product of natural evolution but an accident, a cross-breed between an animal being or form, and man. . . . The Ape is, indeed, as remarked in *Isis Unveiled* (Vol. II, 278) "a transformation of species most directly connected with the human family—a *hybrid branch engrafted on their own stock before the final perfection of the latter*"—or man. (II, 262)

That man was not the last member of the mammalian family, but the first in *this Round*, is something that science will be forced to acknowledge one day.

That man can be shown to have lived in the mid-Tertiary period, and in a geological age *when there did not yet exist one single specimen of the now known species of mammals*, is a statement that science cannot deny, and which has now been proven by de Quatrefages. (*Introduction à l'Étude des Races Humaines*) (II, 155)

It is not denied that in the preceding Round man *was* a gigantic ape-like creature; and when we say "man" we ought perhaps to say, the rough mold that was developing for the use of man in this Round only—the middle, or the transition-point of which we have hardly reached. Nor was man what he is now during the first two and a half Root-Races. That point (*i. e.*, the middle or transition point, just referred to) he reached, as said before, only 18,000,000 years ago, during the secondary period, as we claim. (II, 261)

But what the Occultists have never admitted, nor will they ever admit, is that man was *an ape in this or in any other Round*; or that he ever could be one, however much he may have been "ape-like." (I, 187)

Man belongs to a kingdom distinctly separate from that of the animals. (I, 186)

The man who preceded the Fourth, the Atlantean race, however much he may have looked like a "gigantic ape"—was still a thinking and already a speaking man. The "Lemuro-Atlantean" was a highly civilized race, and if one accepts tradition, which is better history than the speculative fiction which now passes under that name, he was higher than we are with all our sciences and the degraded civilization of the day; at any rate, the Lemuro-Atlantean of the closing Third Race was so. (I, 191)

Species and genera of the flora, fauna, and the highest animal, its crown—man, change and vary according to the environments and climatic variations, not only with every Round, but every Root-Race likewise, as well as after every geological cataclysm that puts an end to, or produces a turning-point in the latter. In the Sixth Root-Race the fossils of the Orang, the Gorilla and the Chimpanzee will be those of extinct quadrumanous mammals; and new forms—though fewer and ever wider apart as ages pass

on and the close of the Manvantara approaches — will develop from the “cast off” types of the human races as they revert once again to astral, out of the mire of physical, life. There were none before man, and they will be extinct before the Seventh Race develops. Karma will lead on the monads of the unprogressed men of our race and lodge them in the newly evolved human frames of the thus physiologically regenerated baboon.

This will take place, of course, millions of years hence. But the picture of this cyclic procession of all that lives and breathes now on earth, of each species in its turn, is a true one, and needs no “special creation” or miraculous formation of man, beast, and plant *ex nihilo*.

This is how Occult Science explains the absence of any link between ape and man, and shows the former evolving from the latter. (II, 263)

Civilization dates still further back than the Miocene Atlanteans. “Secondary-period” man will be discovered, and with him his long-forgotten civilization. (*Foot-note*. Vol. II, page 266)

But we would ask, what does science and its exact and now axiomatic discoveries prove against *our* Occult theory? Those who believe in the law of Evolution and gradual progressive development from a cell (which from a *vital* has become a morphological cell, until it awoke as protoplasm pure and simple) — these can surely never limit their belief to one line of evolution. The types of life are innumerable; and the progress of evolution, moreover, does not go at the same rate in every kind of species. The constitution of primordial matter in the Silurian age — we mean “primordial” *matter* of science — is the same in every essential particular, save its degree of present grossness, as the primordial *living* matter of today. Nor do we find that which ought to be found, if the now orthodox theory of Evolution were *quite* correct, namely, a constant, ever-flowing progress in every species of being. Instead of that, what does one see? While the intermediate groups of animal being all tend toward a higher type, and while specializations, now of one type and now of another, develop through the geological ages, change forms, assume new shapes, appear and disappear with a kaleidoscopic rapidity in the description of palaeontologists from one period to another, the two solitary exceptions to the general rule are those at the two opposite poles of life and type, namely — *MAN and the lower genera of being!*

“Certain well-marked forms of living beings have existed through enormous epochs, surviving not only the changes of physical conditions, *but persisting comparatively unaltered*, while other forms of life have appeared and disappeared. Such forms may be termed ‘persistent types’ of life; and examples of them are abundant enough in both the animal and the vegetable world.” (Huxley, *Proceed. of Roy. Inst.*, vol. iii, p. 151).

. . . Dr. Carpenter’s authoritative statement about the *Foraminifera*. “There is no evidence,” he says, “of any fundamental modification or advance in the Foraminiferous type from the Palaeozoic period to the present time. . . . The Foraminiferous fauna of our own series probably present a greater range of variety than existed at any previous period; but *there is no indication of any tendency to elevation towards a higher type.*” (*Introduction to the Study of the Foraminifera*, p. xi.)

Now, if there is no indication of change in the *Foraminifera*, a *protozoon* of the lowest type of life, mouthless and eyeless, except its greater variety now than before, man, who is on the uppermost rung of the ladder of being, indicates still less change, as we have seen; the skeleton of his Palaeolithic ancestor being even found superior in some respects to his present frame. Where is, then, the claimed uniformity of law, the *absolute rule* for one species shading off into another, and, by insensible gradations, into higher types? (II, 256-7)

2. (See Note 1).

3. Regarding the gulf between the highest animals and man, which is also referred to on page 609 and page 612; this gulf between animals and man can never be bridged by physical evolution alone, however much time we grant. Physical nature alone and unaided fails. This is clearly shown both in *Isis Unveiled* and in *The Secret Doctrine*; and this even granting the intelligence that is everywhere manifest in the workings of and as informing physical nature. By the working of this intelligence, or by the working of those intelligences which collectively are the intelligence of nature, lower forms give place to higher, and evolution of form proceeds until the human form is reached. But the physical human form is not man; it is only his earthly habitation; the man is the informing, indwelling soul. Whence comes it? The answer given in *The Secret Doctrine* is: from other spheres, from previous evolutionary periods. (See also Notes 4 and 5)

4. Referring to—

the otherwise unaccountable degrees of intellectuality among the races of men—the savage Bushman and the European—even now. Those tribes of savages, whose reasoning powers are very little above the level of the animals, are not the unjustly disinherited, or the *unfavored*, as some may think—nothing of the kind. They are simply those *latest arrivals* among the human Monads, which *were not ready*: which have to evolve during the present Round, as on the three remaining globes (hence on four different planes of being) so as to arrive at the level of the average class when they reach the Fifth Round. One remark may prove useful, as food for thought to the student in this connection. The MONADS of the lowest specimens of humanity (the “narrow-brained”* savage South-Sea Islander, the African, the Australian) *had no Karma to work out when first born as men, as their more favored brethren in intelligence had*. The former are spinning out Karma only now; the latter are burdened with past, present and future Karma. In this respect the poor savage is more fortunate than the greatest genius of *civilised countries*. (II, 168)

Strictly speaking, esoteric philosophy teaches a modified polygenesis. For, while it assigns to humanity a oneness of origin, in so far that its forefathers or “Creators” were all divine beings—though of different classes or degrees of perfection in their hierarchy—men were nevertheless born on seven different centers of the continent of that period. Though all of one common origin, yet for reasons given their potentialities and mental capabilities, outward or physical forms, and future characteristics, were very different. (II, 249)

* Explanatory of “narrow-brained” is a footnote: “The term here means neither the dolicho-cephalic nor the brachy-cephalic, nor yet skulls of a smaller volume, but simply brains devoid of intellect generally. The theory which would judge of the intellectual capacity of a man according to his cranial capacity, seems absurdly illogical to one who has studied the subject. The skulls of the stone period, as well as those of African races (Bushmen included) show that the first are above rather than below the average of the brain-capacity of the modern man, and the skulls of the last are on the whole (as in the case of Papuans and Polynesians generally) larger by one cubic inch than that of the average Frenchman. Again, the cranial capacity of the Parisian of today represents an average of 1437 cubic centimeters compared to 1523 of the Auvergnat.”

5. The difference of mentality between man and brute creation is *not* one of degree. The gulf between the mind of a Newton and the potential self-consciousness of the Primates, and the gulf also between "the lowest of existing races" and "man's zoological relatives, the Simiidae," is not such that *time* alone is needed to bridge it. It is the same difference that exists between a lighted candle, however brilliant the flame, as in the case of a Newton, or feeble and barely lighted, but still a flame, as in the case of a Negrito, and an unlighted candle (the potential "mind" of the "animal" monad). Nor is there any more "miracle" involved than in the lighting of a candle, of which no scientist has yet given a satisfactory explanation. The gulf is unbridgeable save by the recognition of a "triple evolutionary scheme" in Nature, "or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point." These, in *The Secret Doctrine*, Vol. I. p. 181, are given as follows: (1) The Monad, "concerned with the growth and development into still higher phases of activity of the Monad"; in conjunction with (2) The Intellectual, "represented by the Mānasa-Dhyānis," (the "Lords of Mind") the "givers of intelligence and consciousness" to man; and (3) The Physical.

The chief difficulty which confronts modern science and its failure to solve the problem of evolution is due to its looking away from facts of present evolution to wholly hypothetical conditions in the past; whereas present facts would provide a key, by analogy, to a solution of the whole riddle.

These present facts are: (1) Persistence of type, there being no example known in the animal kingdom (we are here concerned only with the relation of the animal kingdom to man) of transition from one type to another. For instance, no breeding of dogs has ever resulted in producing anything but a dog. No training of apes has ever resulted in producing anything but an ape. (2) The wonderful results in mental development that have been obtained in a few cases of specially trained horses and dogs, and the response of a more than merely animal intelligence given in other innumerable instances on the part of animals to affection and kindness, are due not to the environment of nature but to contact with man, and an infusion, so to say, of a spark of his intelligence into their animal consciousness.

As to comparing the mind of the Fuegian and the Australian with that of the ape, it must be borne in mind that the Negrito and Fuegian and Australian are, *physically*, degenerate descendants of, or remnants from earlier and now almost extinct Root-Races of the same humanity to which we belong, albeit to another Root-Race. They are human, with the same gap, though not as great, as in the case of the Caucasian race, as exists between all human beings and the animal kingdom, but a gap, nevertheless, unbridgeable by physical evolution.



THE SCREEN OF TIME

F. J. Dick, Editor

MIRROR OF THE MOVEMENT

Isis Theater Meetings

Mme. Katherine Tingley gave the third of her present addresses on the need of better education for our children at the Isis Theater last night.

Mme. Tingley on Child-Education

She reviewed briefly the basic principles which she had introduced on the preceding evenings, tracing the influence of such broader education given by the parents themselves in the earliest years of the child's life, all going to the building of character from the very first, and giving to the child that growing discrimination and knowledge of the urges within his own nature, which will and must make him strong and straight and clean in after life.

Carrying on her address she drew for her audience the picture of an ideally educated child, one thought of constantly by his parents, not just as a pet, nor as a mere little animal body, however dear and however loved and beautiful — but as a living Soul in that body which is (as every great teacher of the past has taught) the temple of that living and working, striving soul. She declared that it was not far-fetched that even the child itself should receive and keep this idea, if only the parents would start from the first to distinguish between the needs and the wants, and bring the child to realize them as well.

Mme. Tingley spoke particularly of the turning points in a child's life, which she declared to be at four years of age, when the foundation for future character is really laid; at seven years of age, which is another most crucial period; and she spoke briefly also of the time when the growing boy or girl awakes to the realization of the dual nature, and is confronted with the more serious temptations of life.

“Often one part of the nature is growing the wrong way, while another part is starved. Remember that the eternal path is that of knowledge — the real knowledge; study the economics of life, you parents who in your love are anxious, just because you do love, and because of the great mystery of life.

“It is possible to keep so close in thought to the great basic principles that underlie the meaning of evolution (which is naught but the unfolding of the soul through incarnation in human life and experience) that you can give a constant touch even without words to your children, of the divine that is within. But it must be done daily — not just spasmodically. I would that a mother, fully conscious of her motherhood, would take the little one out of the psychology of selfishness all around, into nature for a little time every day; not dismissing it into baby-schools, to ignorant teachers, nor filling its thoughts with useless things; but surrounding it with the picture of the blue sky and all the beauties of the great life of nature.

"The soul must be educated as well as the mind; all three, body, mind and soul, must be considered, and trained; but that of the soul comes first in time — for in that lies the foundation of self-control, of conscious knowledge of itself, of character.

"Children so educated will not sow the seeds of wars we are today sowing even in America, to be reaped in tears and agony. And believing in Reincarnation, as Theosophists do, it is the future of Humanity we are making, and the key to the making of it lies in the education we give to our children."

Based on report in the *San Diego Union*, October 9, 1916

Mme. Katherine Tingley gave the fourth of her series of addresses on child-education last night, speaking for an hour to a well-filled house.

She first took up in brief the earlier years of the child's life, which had been carried on through the preceding addresses, picturing the possibilities of character and strength and balance which might come to children taught by parents who really understood what life is — from the inner and higher part of it. She spoke of how optimistic and strength-giving an understanding of Reincarnation is, endowing one who thinks of it with an endurance not otherwise to be had in all the trials of life. And that is because of the fact that Reincarnation starts with the recognition of the essential and active divinity within, of every human being. From this it follows that balance comes in the life, and dignity in all its pursuit.

"Man can never realize his divinity," she said, "save by studying the inner and outer life, in their relations of each to the other — the inner, the controlling of all, the directing self-evolving force toward all that is higher and highest in individual, social and national life; and even to the working out of the great problems of human evolution. But today the outer life so overlies the inner and even the moral, that the balance is lost, and with it the key to knowledge.

"I believe that in the depths of his nature even the meanest of human beings loves right action, though he has not the strength to build for it, since he is a victim of the environment of our civilization — built on desires, and self-gratification, and not on the greater responsibilities and their recognition. We live in the house of usages, and so we are only half living. But if our children were given the more complete education which belongs to them as souls, then they would have within an inborn trust that would carry them through all trials and problems. The body, as a living temple, should be given corresponding care for its needs as such — not fed in its animal impulses, and cursed with the burden of our catering to its wants — thus only aggravating them: wants which only grow, and never can reach satiation, so that our misdirected affection breeds nothing but pain and ignorance and weakness.

"When children come to the crucial ages of fourteen to seventeen and are confronted with the temptations and mysteries of those years, their parents are often the very last people they will go to for guidance and understanding. And so they are brought face to face with themselves without that strength and knowledge which should be theirs by the inalienable rights of childhood. And the parents too often fail to see and realize the problems, and the subtle inroads that are being made on the character. So the children — drift. . . .

“Do not pride yourselves too much on your territory and possessions, or be satisfied with your systems of education, politics and religion; for all the wrecks of human life along the way are the victims of our modern civilization, in which man lives so in the environment of the outer, and is so hemmed in and tied to past inheritances of thought, usages and dogmas — original sin, and all the rest — that life becomes meaningless, and he forgets to look for himself in it all, and no longer knows who and what he is. He is deprived of a consciousness, even of the knowledge that lies within himself.

Mme. Tingley declared that “the Râja-Yoga system of education was for parents as well as for children, and it was only as the parents were aroused to this need for a more complete education for the youth, that we as a people could look forward with certainty into the future.”

— From the *San Diego Union*, October 16, 1916

In the fifth of her present series of addresses on “Education of the Youth” at the Isis Theater last night, Mme. Katherine Tingley dealt briefly with some of the results of the incomplete education of today, as evidenced by the constantly increasing numbers of prisoners in the large penal institutions of this country.

The one most vital need of the day in this connection, she declared, was education along new lines — along the lines not only of intellectual and physical training, but of soul-training, and an awakening of the consciousness of humanity to its innate divinity. If the children of the coming generation could be taught to recognize this divinity, the problem of the prisons would be solved. Particularly forceful and dramatic was Mme. Tingley’s recital of some of the experiences which she had had with criminals, when she told how through her efforts she had been able to call back their self-respect and put them on a path that led them again to an honorable and useful career. So wonderful were her word-pictures that she made the scenes live again for her audience, holding them spellbound.

“Down the ages,” declared the speaker, “we have been educated to be satisfied with so little knowledge of life’s laws, and so we have taken human life and lived in it in a negative and half-hearted way. And from that has resulted the mad rush of our modern civilization, with all its fascination, which is of a character to shut out the soul.”

Continuing, the speaker drew a picture of the child, now grown to young manhood under the wise care and co-operation of parents, and with a recognition of the real meaning of the soul’s presence on the earth, and confident in that understanding. In contrast with this she drew illustrations from her own experience in her many years of work, especially among the unfortunate, and even in the prisons, where she declared she had seen this recognition of the inner self awaken to a whole rebuilding of the life.

“Schools of prevention are what we need, such as the Râja-Yoga school; centers of knowledge of the meaning of life, where parents and youth alike may meet for that learning; and in the course of time it will make prisons things of the past. And when that knowledge shall spread from family to family, and from one state and nation to another, then may we hope for better things for humanity.”

— Based on report in the *San Diego Union*, October 23, 1916

Woman's Place

Mme. Katherine Tingley concluded last night at the Isis Theater the series of addresses which for five weeks past she has been giving on "The Crying Need in our Civilization: A More Complete Education for our Youth." She spoke with even more than her usual force and enthusiasm and frequently was interrupted by applause.

Taking up the word-picture she had drawn in the preceding talks, of a young man educated with the broader and fuller knowledge of his own nature and place in universal life, she pictured the influence in the community and the different professions of such a one. She emphasized anew the need of self-recognition of one's duality — which means one's divinity, as well as one's animality.

"Realize," she said, "that life is not as it is presented, even from its very best ordinary standpoint; for its real meaning is that of unending progress for the real man, the soul incarnate, through experiences and incarnations. And with that realization, that larger view, responsibility and the feeling of it grows."

The speaker said that woman's place was in the home. That on the sacredness of the home, as the center of inspiration to which the man might return from his activities in the world of affairs, to be strengthened and inspired, lay all the surety of the nation; that there was woman's opportunity, far beyond any doing by her of man's work. Woman's true power in the life of the people is there, she declared, and not at the polls, nor in an attempted taking over of the work of men.

"The race needs the building of true homes, wherein will grow divine ideals of true manliness and womanliness, and true education of children to take up the duties that are imposed on men and women by their own divinity. Those are the things that all men and women long for, and that is the sort of homes they seek — in all of which woman is the maker."

Mme. Tingley closed by answering briefly an open letter addressed to her, asking why her voice, so often heard for world-peace, is silent on the issues of the coming election.

The letter referred to, published in a local paper on October 28th, is as follows:

"An Open Letter to Madame Katherine Tingley:

"Madame: Of course you know the issues in this country are settled through politics, and that you have as much right and place in national politics as the greatest, most patriotic man now advising the voters. The nation is divided into two parties — a war party, headed by Hughes and the bloodthirsty Roosevelt, and a peace party, headed by Woodrow Wilson, who, for over two years, has kept the country at peace, under the most trying conditions. Why is Katherine Tingley's voice, which less than two years ago sent a cry for peace ringing around the world, silent? You, respected director of the lives of thousands, spiritually and otherwise, possess an influence that's mighty for war or peace. Why does that influence sleep?

"Very respectfully,

R. F. PAINE."

Mme. Tingley explained that her voice had never been silent, and spoke briefly of the continuous efforts on behalf of peace since the foundation of the Society by Mme. Blavatsky in 1875, this society being in reality a peace society, and this being one of its main objects.

She said: "I have not been silent; but as the Universal Brotherhood and Theosophical Society is non-political it would be utterly impossible for me to take part in politics. I could not find it my duty to do so; for if I did I should neglect the duty, the responsibility, that I have accepted in working for the higher and the larger peace, irrespective of creeds, politics or nationalities. No member of the Theosophical Society is directed by me to choose any special candidate: each one chooses for himself, and our Society does not present or indorse any candidate, being entirely non-political. But surely I can be permitted to say that my heart is with the American people in all their efforts to advance the best interests of the human race. I hold that each one according to his evolution should choose and accept his opportunity of service. And so I say: I would like to see the best man President of our country, irrespective of his party affiliations — just the right man. I do not believe that we can ever make any real progress as a people, politically or otherwise, until the spirit of brotherhood enters into the hearts of men, and they realize — whatever may be their differences of opinion, of principles, or of politics — that they must cease to denounce each other."

— From the *San Diego Union*, November 11, 1916

OBITUARY

MEMBERS of the Universal Brotherhood and Theosophical Society will regret to hear that on October 29, 1916, Professor Cranstone Woodhead, one of our most active members here at the International Theosophical Headquarters at Point Loma, died from organic heart trouble. For many years past he had been one of the professors in the Râja-Yoga College, in commercial and business training.

Mr. Woodhead first heard of Theosophy when traveling in Brazil, in 1891, from a member of the English Psychical Research Society, who informed him of the death of H. P. Blavatsky, and repeated to him the calumnies that had been published against our first Teacher in Dr. Richard Hodgson's report to the S. P. R. This information, however, had an entirely opposite effect to that intended by his informant, and aroused Mr. Woodhead's interest, and he soon began reading the literature. It was not however until 1897 that he applied for membership in the Society, and was admitted. In 1899 he met our present Leader, Mme. Katherine Tingley, and rendered splendid and most efficient service, being fitted for this in a way that no one else was, in assisting our Leader to regain possession of H. P. Blavatsky's old home at 19 Avenue Road. In 1901 Mr. Woodhead arrived here at the International Theosophical Headquarters, where he resided until his death, rendering valuable services in many ways. He was within one month of seventy years of age. Our sympathy goes out to all his family. His youngest son, Frank Woodhead, has been resident at the Theosophical Headquarters for several years, and is one of the teachers in the Râja-Yoga School.

ON October 30, 1916, beautiful funeral services were held for our very dear Comrade, Miss Ida Gribben, aged sixty years. Miss Gribben will always be affectionately remembered by her Comrades at the International Theosophical Headquarters, where she had been identified with the Theosophical activities for many years. She was always steadfast and faithful in the performance of her duties and in her love and devotion to the work. She will also be remembered for the faithful services that she rendered in defense of our beloved Chief, William Q. Judge, in New York, and also in the early days of our present Leader's work in that city. The members at the International Theosophical Headquarters extend their sympathy to her brother and other relatives and friends.

BOOK AND MAGAZINE REVIEWS

"Faery Lands Forlorn"

The Fates of the Princes of Dyfed, by Cenydd Morus (Theosophical Book Company, 18, Bartlett's Buildings, Holborn Circus, London), is a book not easy to classify or describe. Its groundwork is an ancient Welsh tale or series of tales, from the MS. "Red Book of Hergest" (itself undoubtedly a twelfth-century embodiment of traditions existing in pre-Christian times). Treating largely of that same Pwyll, Prince of Dyfed (or Dyved) whose story is familiar to readers of Lady Charlotte Guest's *Mabinogion*, the work before us differs from the classical version in both treatment and detail. There is more incident here, and a richer coloring than in the *Mabinogion*; and the work has a charm and luxuriance of style recalling the medieval romances of William Morris, notably his *Wood beyond the World*.

The present book is a fine fairy-tale, which all young folk, from nine to ninety, should love. The adventures of the seekers after the magic basket are excellent, and those of Gwri (who is really Pryderi) in quest of the three birds of Rhianon are on that gigantic scale which makes Jack the Giant-Killer so popular with young people.

But not only as a fairy-tale is the book interesting. The eye of the earnest adult will be charmed by the splendid setting of the incidents, and his spirit will catch a message of deep import beyond the mere presentation of strange and fantastic exploits. He will see in the unsentimental love-story of Pwyll and Rhianon the figure of man's eternal struggle to obey his higher impulses; and he will observe that, in spite of repeated failure, hope is never to be abandoned. Pwyll, the mortal prince, is struggling man; and Rhianon, his immortal bride, represents his better self. So far as he follows her counsel, all is well with him; but when he trusts to lower aids (to his logical understanding) disaster results. His final trial in the rocky throne on Gorsedd Arberth is terribly severe; but not until the last moment does he waver, and then only when Rhianon is by enchantment made to appear to recall him from his post. Even this final failure is not utterly fatal. . . .

We have alluded to the rich style of the book. At times, maybe, the coloring is somewhat too strong for some tastes; but, speaking for ourselves, we have found little in it to shock and much to please. Read the passage describing Pwyll's first sight of the view from Gorsedd Arberth, when also first appeared the immortal Princess.

They saw the road running on below them westward to where the sun was setting between the far hills. Eastward it ran down the valley into the dusk; the dark blossom of night was beginning to unfold over the sky there. As they watched the gloom and purple beauty of that deep bloom, there rose and glimmered a mist of light afar beneath the heart of it, that moved along the road slowly towards them. It came nearer and grew brighter; it was of pale blue and rose-color and violet; immortal music stole through the valley as it came.

This is a book which will please all who love poetry and romance; and they will thank the author, as we do, for having written it.

— From the *Sheffield Daily Telegraph*

The Universal Brotherhood and Theosophical Society
Founded at New York City in 1875 by H. P. Blavatsky, William Q. Judge and others
Reorganized in 1898 by Katherine Tingley
Central Office, Point Loma, California

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

MEMBERSHIP

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

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

OBJECTS

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

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

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

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

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

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

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

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

THE SECRETARY
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Point Loma, California

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of
The Theosophical Path.

Editor: KATHERINE TINGLEY
Publishers: THE NEW CENTURY CORPORATION

*International Theosophical Headquarters
Point Loma, California*

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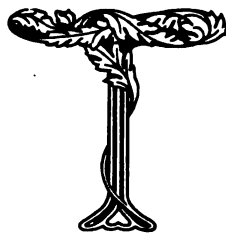
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Mean lowest	54.45	Number hours possible	351.00
Mean	59.11	Percentage of possible	56.00
Highest	74.00	Average number hours per day	6.38
Lowest	50.00		
Greatest daily range	19.00	WIND	
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1904	84,392	2,729,229	HOUSE	914,967	606
1905	64,180	8,368,519	ORGANIZED	1,193,170	716
1906	74,390	6,648,972	IN 1908	2,781,286	636
1907	68,778	7,028,322		2,297,915	1051
1908	103,570	7,161,375	897,771,149	2,383,640	1209
1909	115,632	6,868,694	\$2,094,821	2,632,100	1530
1910	140,209	11,916,000	66,708,874	4,008,200	1998
1911	181,805	19,605,764	66,734,323	5,703,606	2999
1912	228,058	19,613,618	131,894,087	10,001,425	4559
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