

# THE THEOSOPHICAL PATH

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Strength comes only through trial and exercise. — *William Q Judge*

## WESLEYAN MINISTERS AND THE HIGHER SELF:

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ACCORDING to a report in a London paper, the newly elected President of the Wesleyan Congress said that "It was their duty to help all who were striving to realize their higher self."

We imagine that the expression "higher self" is characteristic of Theosophy, and that it was H. P. Blavatsky who introduced it. How times have changed since she did her pioneer work! How the very terminology of Theosophy, let alone its ideas, has forced itself upon the world! Think of the dynamic force with which the great Theosophical Teacher labored to get that phrase and its meaning implanted in the thought-soil of this civilization; and see now how she has succeeded.

Yet surely there are many even today, who, claiming to be Christians, would condemn that phrase as a heresy; there are bishops even who would write long and learned treatises against it. It would not be difficult to supply line and text in support of this last statement; but our readers can do that as well as we can.

Would not many say that the injunction to realize one's higher self is a subtle temptation to allure us away from trust in Jesus? Theosophy has no quarrel with Christianity, but on the contrary has sought to help Christians to the better appreciation of their own religion. Read H. P. Blavatsky on "The Esoteric Character of the Gospels," for instance; and consult her works *passim* for more to the same effect. But dogmatism and intolerance and cant have always been opposed by Theosophy, whether found sheltering under the name of religion or any other name.

Theosophists therefore welcome this sign of a broadening spirit, so different from what they have frequently had to expect in the past. Religions are many; but there is one UNIVERSAL RELIGION that binds in a secret masonry of souls all who truly seek the Light. And surely the existence of such an inward union is bound to show itself in outward signs of mutual recognition; and the outward signs may be taken as evidence of the inward spirit.

It is true that there is still much confusion about the use of the word "self;" and Theosophists know how this confusion is avoided by the lucid teachings of Theosophy as to the distinction between that which it denotes "Individuality" and that which it calls "personality." We observe in the above newspaper report of the President's address that the words quoted are preceded by these: "Turning to the present social unrest, the president said that under present conditions it was impossible for many to realize their personality." Whether or not these are the precise words of the speaker, they are at any rate those of the newspaper, so they supply fair material for comment. We admit that the words "personality" and "self" are not defined in ordinary parlance with the desirable practical precision with which they are defined by Theosophy. But while conceding to speakers and writers the liberty to use them as they will, we must regret the fact of the obscurity. As said, the significance is highly practical; for the verbal confusion is at once the sign and the cause of confusion in thought and confusion in act.

It seems evident, however, that on this occasion the speaker meant by his words "self" and "personality" the better part of man's nature; all the more reason, though, why he should avoid words that have other meanings, for there are people and writers who understand by these words something that is certainly not our better self but more like our vanity and self-will. Much of the very social unrest spoken of, turns on this confusion between higher and lower self, or, as said, between Individuality and personality. People feel an urge but interpret it confusedly; they want something but do not know what it is. Selfishness is the perpetual breeder of strife and unrest — that we all know, preacher and congregation, writer and reader alike. But if the self that we are to try to realize, the personality that we are to express, is simply our self-will, we shall only breed more selfishness. How important, then, to be sure that the thing we are developing is the right self, the real self, the actual self, the Individuality,

whose self-expression burns not with the destructive flames of desire but sheds a warming and enlightening glow on all around. And here is where the ministers of religion should come in with their interpretation to man of the mysteries of his own nature. And they feel it too; they know that they ought to do this; we feel it in their earnest words.

But we do not see how they are to achieve this end unless they undertake a deeper study of their own religion. The signs of the times seem to indicate that the customary methods of interpretation, the beaten paths of doctrinal exposition, are no longer sufficiently fertile in results; as indeed such speeches as the above prove. To the wistful question, "What shall we teach?" the Theosophist therefore answers as above. Study deeper the religion which you seek to interpret to the people; seek first yourselves the light, and seek it in the way your Master shows — by observing his precepts. In short, let each one who feels the urge to help the people to realize their higher self — let him try to realize it himself.

It will be helpful at this point to consider briefly the main points in the Theosophical teaching on this subject; bearing in mind, however, that they are not to be regarded as dogmatic statements but as intended to interpret to the student the actual facts about his own nature — for such was the spirit in which H. P. Blavatsky wrote her expositions of the One Universal Religion which she had studied so deeply and which she sought to help others find.

If we try to analyse self, egoity, the sense of I-am-I, we find ourselves lost; for in the attempt we must whittle away function after function of our minds until nothing remains but an unseizable phantom. In the ancient teachings, Egoity or selfhood is a universal principle called in Sanskrit *ahamkâra*. Its relation to man may be explained by the following quotation from *The Key to Theosophy*, relative to the three highest principles in man, which are:

I. *Âtmâ*, the Higher Self, is neither your spirit nor mine, but like sunlight shines on all. It is the universally diffused principle, and is inseparable from its one and absolute super-spirit, as the sunbeam is inseparable from sunlight.

II. *Buddhi*, the spiritual soul, is only its vehicle. Neither *Âtman* nor *Buddhi* separately, nor the two collectively, are of any more use to the body of man than sunlight and its beams are to a mass of granite buried in the earth, unless the divine duad is assimilated by, and reflected in, *some consciousness*. . . . This consciousness or mind is —

III. *Manas*, the derivation, or product in a reflected form, of *ahamkâra*,

“the conception of I,” or “Ego-ship.” It is, therefore, when inseparably united to the first two, called the spiritual Ego, and *taijasa*, the radiant. This is the real individuality, or the divine man.— Chap. VIII; sub-heading, “On Individuality and Personality.”

Christians will doubtless be reminded by the above of what the Gospels say about the “Father,” the “Son,” and the “Holy Spirit”—sacred archaic teachings which have been all too frequently dwarfed and robbed of their usefulness by sundry doctrinal interpretations. It is understood, then, that the Individuality of man is the divine self produced by the union of these three highest principles. What of the lower self or personality?

This question can be answered in part by saying, as is often done, that the personality is an “illusion.” The illusion is solid enough, as we all know, so long as it encompasses us and makes us its dupes; but yet, in the light of knowledge, in the realization of true selfhood, it is as much an illusion as are the characters in some dream that pales into nothingness at the dawn of our waking life. In fact, it seems a misnomer to call it *the* lower self, for its name is Legion. People who try to find out which is their real self find that they have many. There is a constant factor and many variable ones. The latter are our changing moods, ideas, fads, fancies, beliefs, etc., which vary to such an extent that the “I” of a few years ago is not the “I” of today. The explanation is that the notion of selfhood has attached itself severally and successively to one after another of these fleeting fancies, so that we call each one “Me” in turn, but none is the real “I.”

The essential teaching of Theosophy as to the nature and destiny of man, a teaching which finds plenty of support in the Bible, is that man is a dual being, partly divine, partly animal. The story of evolution tells of a twofold process—the evolution of lower forms of life, energized by the divine spark that animates all things; and the *involution* or descent of Spirit downwards. There was a time when the former evolution had produced the highest type of animal form possible by that process, and a “mindless” man resulted. This mindless man was “ensouled” through the agency of certain spiritual beings who incarnated in him and endowed the form with intelligence. This very brief epitome is presented here merely for the purpose of introducing subsequent remarks, and further elucidation thereof must be sought elsewhere in the Theosophical works. *Genesis* speaks of this double development of man. In chapter II, man is made a “living

soul" (Hebrew, *nephesh*, "animal soul," see Young's *Analytical Concordance*). In chapter I, we find that the 'Elôhîm (translated God, though a plural form, and meaning "gods") gave their impress to the animal soul.

Thus man, from the viewpoint of his real Self, is a pilgrim, temporarily entombed in the clay; and it is this entombment that is signified by the "Fall." Yet we must not regard that Fall as a curse or a punishment, for it is but the fulfilment of the Soul's purpose and destiny. Rather it is a *sacrifice*, undertaken by the Divine Man, and to be crowned by the "Resurrection" which means the rising from the "tomb," the full realization of our spiritual nature while in the flesh. We have to realize, then, that the descent of Spirit into matter has produced a composite mind and nature; so that man has (or is), as it were, *three souls* — animal, spiritual, and the distinctively human soul arising from the blending of the two. The work which man has to perform is to blend the human with the Spiritual and to save it from the animal. And this, of course, cannot be done in a single term of life; therefore the Soul has many such terms, and we see around us people in various stages of experience.

It would be impossible to point to any one in recent times who has done more to help people realize their higher selves than H. P. Blavatsky; for she is responsible for the present-day Theosophical movement and the tremendous leavening of thought which has gone on everywhere since she founded it — until now we find ministers using her very words. If we are to help people, then, it is pertinent to consider her example and her teachings. She pointed out the Way or Path, as all Teachers do; and to the luminous help of her teachings she added the immense power of her own Individuality, so that her words were far more than mere words. And that Way or Path is still open to the pilgrim who loves knowledge ardently for its own sake and for the sake of the power which it gives him to fulfil his mission in the world. The general unrest is ultimately due to the force of man's awakening higher nature, and he will realize in time where his true hope lies — in the ancient teachings which make clear the path of life.

**SCOTTISH SCENES: by F. J. Dick, M. Inst. C. E.**

PERHAPS no more romantic region exists in bonnie Scotland than that guarded by the mountains Ben Venue, Ben Aan, and Ben Ledi, at whose feet lie the famous Lochs Katrine, Achray, and Vennacher. The beauty of the scenery and some stirring events of the past were, as all know, immortalized in Scott's *The Lady of the Lake*.

Some features of the district are curiously reminiscent of Killarney, the long winding upper lake amid successions of wild mountainslopes, the richly-wooded pass — the Trosachs — leading to the middle lake, and the more subdued tone of the lower lake, being characteristic of both places. Indeed, standing on Ben Venue as if on Mangerton, one can while away a few minutes in tracing some close parallels. To the right above the head of the upper lake, between two of "the Reeks," we mean Stoba Choin and Ben Chabhair, is a gap, like the Gap of Dunloe, leading northeast to Balquidder. To the left are Ben Lomond and other sentinels, surely hiding Kenmare Bay. Turning round, Loch Ard is seen; but if it be Loch Guitane, why has it stolen the echo from the Eagle's Nest? To the right is Torc, changed into Ben Aan, gorgeously clad, with the Trosachs beneath, and "the meeting of the waters" at the end of Loch Achray. In vain, however, the eye seeks Muckcross, or the unspeakable loveliness of Dinish Island and Glена.

Unquestionably the general scenic beauties of the Trosachs district are of sterner mold, while the air lacks the softer touch of Killarney. But on the other hand, these heights catch the Breath of the Grampians, of which mountains they are the southern ramparts. And that breath is something never to be forgotten. Small wonder that all who can, rush in holiday time from the south to the Grampian Highlands! The air possesses an exhilarating quality, a clearness of texture, a vitality, impossible to believe if one has not tramped over these ranges in summer-time, or when the heather is in bloom. One who would shirk a four-mile walk in the haunts of civilization finds himself doing thirty or forty, day after day across mountains, invariably reaching home fresher than at starting in the morning.

An excellent way to reach Loch Katrine, for those who dislike beaten tracks and prefer invigorating ways of procedure, is to set out on foot from Lochearnhead, pass up Glen Dubh to the head of Glen Finglas, and descend into Strath Gartney at the middle of Loch Kat-

rine. At the upper end to the right, Glengyle is seen, a home of Rob Roy; for beyond was the land of the Clan Gregor, whose fiery war-song, in its musical setting, is a gem:

Through the depths of Loch Katrine the steed shall career,  
O'er the peak of Ben Lomond the galley shall steer,  
And the rocks of Craig-Royston like icicles melt,  
Ere our wrongs be forgot, or our vengeance unfelt!  
Then gather, gather, gather, Gregalich!

Fortunately, the world in general has grown more peaceable, and such songs are sung with a merry twinkle in the eye.

Turning to the left along the tree-shaded road skirting Loch Katrine, an hour's walk brings one to the spot opposite Ellen's Isle, where Fitz-James first beheld the Lady of the Lake: the upper end of the Trosachs, and where in those days no road existed.

The broom's tough roots his ladder made,  
The hazel saplings lent their aid,  
And thus an airy point he won  
Where, gleaming with the setting sun,  
One burnished sheet of living gold,  
Loch Katrine lay beneath him rolled.

Passing on into the Trosachs one realizes the truth of Scott's description, of which we can quote but a few lines:

With boughs that quaked at every breath,  
Gray birch and aspen wept beneath;  
Aloft, the ash and warrior oak  
Cast anchor in the rifted rock;  
And, higher yet, the pine-tree hung  
His shattered trunk, and frequent flung,  
Where seemed the cliffs to meet on high,  
His boughs across the narrowed sky.  
Highest of all, where white peaks glanced,  
Where glistening streamers waved and danced,  
The wanderer's eye could barely view  
The summer heaven's delicious blue;  
So wondrous wild, the whole might seem  
The scenery of a fairy dream.

Talking of fairies reminds one that Scott was great enough to believe in and give expression to truths regarding supersensual realms

of being, and to those hidden in tradition. In this very poem, for instance, occurs the following:

Up spoke the moody elfin king  
 Who wonned within the hill.  
 Like wind in the porch of a ruined church,  
 His voice was ghostly shrill.

“ Why sounds yon stroke on beech and oak,  
 Our moonlit circle’s screen?  
 Or who comes here to chase the deer  
 Beloved of our elfin queen?”

The stag-hunt, it will be remembered, began near  
 the heights of Uam-Var,  
 And roused the cavern, where, ’tis told,  
 A giant made his den of old.

By the which token we perceive, as ever, that the poets are invariably centuries ahead; while the “ researchers ” plod along darkly if unweariedly, but somewhat in the rear.

The Trosachs Hotel inevitably brings us back to earth and possibly to the necessity of choosing one’s program for a day or two. Splendid drives start from here, and they have their advantages, but reach not to mountain-summits.

We may visit Coir-nan-Uriskin, the wild and strange retreat on the slope of Ben Venue, where Douglas and his daughter fair sought for a space their safety, and where

Gray superstition’s whisper dread  
 Debarred the spot to vulgar tread:  
 For there, ’twas said, did fays resort,  
 And satyrs hold their sylvan court,  
 By moonlight tread their mystic maze,  
 And blast the rash beholder’s gaze.

And we shall not miss “ Bracklinn’s thundering wave,” with its giddy-looking and frail bridge across the falls. Along the shoulder of Ben Ledi, Vennacher stretching below, we reach Lanrick Mead, the mustering-place of Clan Alpine, whose magnificent battle-song rivals that of the Clan Gregor:

Tail to the Chief, who in triumph advances!  
 Honored and blessed be the ever-green Pine!



Long may the Tree, in his banner that glances,  
 Flourish, the shelter and grace of our line!  
 Heaven send it happy dew,  
 Earth lend it sap anew,  
 Gaily to bourgeon, and broadly to grow.  
 While every Highland glen  
 Sends our shout back again,  
 "Roderigh Vich Alpine dhu, ho! ieroe!"

Surely no more dramatic combat was ever described than that which Scott tells as occurring at Coilantogle Ford between Fitz-James and Roderick Dhu, near the lower end of the Loch; though the incidents preceding the fight were even more dramatic, as when Clan Alpine's warriors suddenly appear along Ben Ledi's living side — perhaps the finest passage in the whole poem.

Fitz-James was brave — though to his heart  
 The life-blood thrilled with sudden start.  
 He manned himself with dauntless air,  
 Returned the chief his haughty stare.  
 His back against a rock he bore  
 And firmly placed his foot before.  
 "Come one, come all, this rock shall fly  
 From its firm base as soon as I."  
 Sir Roderick marked — and in his eyes  
 Respect was mingled with surprise. . . .

No greater picture of royal self-control was ever recorded of the mighty Cuchullain.

The pass of Leny belongs likewise to this poetic romance, for through this pass the "fiery cross," signal for the war-assembly of Clan Alpine, was carried by young Angus, from whose hands it was borne on by Norman to distant Balquidder.

If, returning to Lochearnhead, we walk through Glen Ogle to the head of Loch Tay, ascend the shoulder of Ben Lawers and cross Glen Lyon, we come upon the Black Wood of Rannoch, said to be a portion of the primeval forest of Scotland. To the right is Schiehallion, the scene of a famous experiment intended to afford some criterion of the mean density of the Earth, based on the theory of the law of — or the law of the theory of — gravitation.

**BE BOLD!** by R. W. Machell

UCH, we are told, was the injunction inscribed over the door of a temple or school of philosophy in ancient Egypt; but over an inner door was written: "Be not overbold."

Now what is the happy mode, the middle course between the extremes of dangerous rashness and dangerous caution? There are times when it is dangerous to go slow, when the only safety lies in speed and audacity. We all know this, and we also know that hesitation at such times is fatal. What then is this famous middle course which is called the path of wisdom?

Surely it is a course that is guided by a perception of a higher law. It is a middle course because it is not influenced by either of the opposing rules: "Be bold," and "Be not overbold!" It is not a compromise, such as we are familiar with in ordinary life, when we find men vacillating between opposing interests, and eternally compromising by choosing the path that is most comfortable at the moment. And yet, we know that there is wisdom in choosing the path of least resistance. There seems to be a contradiction, or at least a paradox, in the proposition which it is worth our while to consider.

Some very wise men have been called opportunists because they did what was necessary and right to be done at the moment, and were ready to change their course of action directly circumstances made it wiser to do so. This is also the reason why some really unprincipled people appear so successful. Being unhindered in their choice of action by any fixed principles they are ready to adopt any course that seems to favor their object or facilitate its accomplishment. But if they are not guided by high motives, which are the same as high principles, rightly understood, they will adopt expedients that will bring ultimate disaster as the price of immediate and trivial advantages. So we see men of brilliant capacity suddenly rise as if they were really great, and as suddenly fall into obscurity, though their acts may appear to be guided by the same disregard for rules and systems as the acts of the really wise are.

So we come to the conclusion that wisdom is another name for high purpose.

Wisdom may formulate many rules of conduct for those who have not yet attained to that trust in their own higher nature which enables them to act from high motives, but she is not herself bound by any such rules. Wisdom is the result of consciousness of our own divinity; until this is attained a man must be guided by rules, which are gener-

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ally called principles. But principles are the essential qualities of things and rules are but expedients for the guidance of those who have not yet mastered the principles. Therefore the wise man who is above the rules or lesser laws of life will not encourage others to disregard them; their own vanity will prompt them to this, and the wise man will insist on obedience to law, being himself so absolutely obedient to Law as to be identified with it and therefore able to act as the Law demands at all times.

To be Wise, therefore, means being free from one's own personal limitations, and responsive to the need of the moment as expressed in circumstances; that is to say, being alive to the needs of the world and unhindered by any personal feelings, likes or dislikes, prejudices or preconceptions, theories or methods. Freedom of this kind is the result of absolute obedience to the Higher Law, and is not to be won by violation of law. The wise man does not violate the law even when he goes beyond it altogether; he has already fulfilled it and is now obedient to it still.

Those who profess a love of Freedom, but who only desire personal emancipation from unwelcome control have not yet learned the elements, the alphabet, of human progress. Beware of them; their example is a pitfall on the road; and so long as the darkness wraps your mind it is well to go no faster than you can while avoiding the dangers of the road. As the light in your heart grows brighter the path becomes clearer and you will go faster and with greater safety, till the time comes when caution will no longer be for you, but when the order will be: Be Bold!

### THE CONCEPTION OF "FORCE" IN PHYSICS: by a Physicist



**I**N *Scientia* (May, 1912) M. Abel Rey, of Dijon University, discusses at considerable length the "Ostracism of the Concept of Force from Modern Physics." It may surprise some people to hear that force has been thus banished; but they must bear in mind that the word "force" is used in two senses. First, it is used by those who seek to find the *cause* of phenomena, to denote some actual agent or entity supposed to operate in nature and produce all the effects which we see and which science

studies. Secondly, the word "force" is used by physicists who are occupied in *describing* phenomena and in measuring their qualitative and quantitative relations, to designate a mathematical quantity — the strength of the impact with which a moving body strikes another. The former meaning refers to a (conjectured) reality; the latter is an abstract mathematical term. Of course "force," in its engineering sense, has not been ostracized; the idea which has been banned (as alleged) is the idea that there is any such agent as force operative in matter or alongside of matter. The writer says:

Rational mechanics employs the word "force" to designate, not a thing, a reality, but a relation or a group of relations. . . . Force, in the mathematical sense of the word, is therefore merely a mathematical quantity, a theoretical abstraction and a creation of the mind. When mechanics defines force as a cause of movement (which is moreover not very correct), it does not give the word "force" an objective sense. It indicates thereby . . . that a movement is connected with certain conditions by precise and measurable relations. . . .

We have to determine what corresponds objectively and in material reality to the elliptical expression of mathematics. . . .

Capacity for action, and of action at a distance — such are the fundamental elements of the physical conception of force. \*

M. Rey, in reviewing various stages in the history of physics, shows that at one time there was a dualism, which regarded force and passive resistance as the twin primal agents behind phenomena. This, of course, is a familiar idea; we call this duality by such pairs of names as "force and matter," "spirit and matter," "motion and stability," etc. They represent the positive and negative, or active and passive. Subsequently the duality was made into a unity (in a sense), by supposing that force was the only element, and that force had two modes, one positive, the other negative. This is the idea of Boscovich, whose theory the writer gives as follows:

Every material element is in reality but a center of forces attractive and repulsive. By the first we explain attraction, magnetic, and capillary phenomena,

\* La mécanique rationnelle se sert du mot "force" pour désigner non une chose, une réalité, mais une relation ou un groupe de relations. . . . La force, au sens mathématique du mot, n'est donc qu'un algorithme, une abstraction théorique et une création de l'esprit. Quand la mécanique définit la force une cause de mouvement (ce qui est d'ailleurs peu correct) elle ne donne au mot "cause" aucun sens objectif. Elle indique par là . . . qu'un mouvement est lié à certaines conditions par des relations précises et mesurables. . . . Il s'agit de déterminer ce qui correspond objectivement et dans la réalité matérielle à l'expression elliptique de la mathématique. . . . Capacité d'action, et d'action à distance, voilà les éléments fondamentaux du concept physique de force.

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cohesion, etc., by the second, spatial extension, impenetrability, the solidity and elasticity of bodies. \*

H. P. Blavatsky speaks as follows of Boscovich:

Faraday, Boscovich, and all others, however, who see in the atoms and molecules "centers of force," and in the corresponding *element force* an ENTITY BY ITSELF, are far nearer the truth, perchance, than those who, denouncing them, denounce at the same time the "old corpuscular Pythagorean theory". . . on the ground of its "delusion that the conceptual elements of matter *can be grasped* as separate and real entities." — *The Secret Doctrine*, Vol. I, p. 507

The reference is evidently to Stallo's *Concepts of Modern Physics*. Stallo shows, as does the late Borden Bowne and other writers, that physicists often allow themselves to forget that they are using words in an abstract sense, and that they consequently erect their concepts into realities, thus giving rise to delusion and confusion. This is true enough, and we started out by saying that the word "force" is actually used in an abstract sense and therefore designates no reality. But apart from this, *there may be a reality*; and this is what H. P. Blavatsky here insists upon. The confusion arises from the dual sense of such words as "force," "heat," or "light"; the phenomenal effects which we designate by those names may — nay, must — have behind them actual entities, which we must perforce designate by the same names. Thus, the fact that abstractions are "reified," as Stallo puts it, does not interfere with the fact that nevertheless there is an actual entity which can be described as force.

We do not propose to follow M. Rey through the details of a careful and lucid review of the subsequent stages in physical theory, but merely to make some remarks on the general question involved, especially as it relates to the Theosophical point of view.

"Action at a distance" is of course the great bugbear all through. Nor can we suppress a smile at the device of those who have sought to get over this difficulty by restricting action at a distance to *very small* distances — as when actions across planetary space are referred to an ether, thus limiting action at a distance to that which is supposed to take place between atoms. It is like an atheist professing his willingness to believe in a God, "provided it was only a very little

\* Tout élément matériel n'est en réalité qu'un centre de forces attractives et répulsives. Par les premières nous expliquons l'attraction, les phénomènes électriques, magnétiques, capillaires, la cohésion, etc., par les secondes l'étendue, l'impenétabilité, la solidité et l'élasticité des corps.

one." The truth is that no device, such as trying to resolve a pull into a push, or representing force as merely an effect of motion and mass, will serve to avoid the difficulty. "Distance" itself is an irresolvable element of our conceptual power, and we have to assume it before we can begin to think in physical terms. Consequently we must be content to assume action at a distance. And, if we desire to resolve it further, we must quit the domain of physics altogether and enter upon an analysis of our own mental states.

This brings us to the part of the subject, briefly touched upon by M. Rey in concluding, which refers to the desirability or otherwise of entertaining a physical conception of the universe at all. He frequently admits that the expressions of physicists are but convenient formulae, and that they often forget this fact. What lies beyond he calls "un inconnaisable." He weighs the question whether our appreciation of life has lost or gained by the sharpening of our intellect along these physical lines. He calls the conceptions of physics "une logique industrielle."

But we are living in a very earnest age, and people are calling for knowledge that goes to the root of life. Formulae which merely describe external relations may still prove very useful in applied industry, but we need something more as a basis of philosophy and an interpretation of the universe.

The greatest science is the Science of Being; for what more ultimate fact can we reach than the fact of Being? And, as all other branches of science must be merely parts of this, and relative to it, we must always, in studying these branches, come eventually to the fringing line where we can no longer achieve exactitude and where we must be content to *assume* our data. M. Rey says that it is possible to consider the theories of physicists as simply a stage in the evolution of the human intellect; and so indeed they are, and the scenes already begin to fade, making way for new scenes gradually looming from behind. H. P. Blavatsky says that the "old corpuscular Pythagorean theory" has never been rightly understood; and she says much the same about other ancient theories. This is because we translate the ancient words into words which in our language have other meanings besides the one which they were intended by the translator to represent. The word "atom" is a case in point. Did the ancient philosophers always — if ever — mean anything like what modern physics has meant by the word? The word "atom," on the

contrary, as used in antiquity, has oftener denoted one of those very "centers of force" — or, rather, of life — mentioned above; and the word "soul" might just as well be used. But perhaps the word "monad" is better still. It is obviously a mistake to endow atoms with physical properties, such as mass and spatial extension; for by so doing we defeat our own object, which is to resolve physical properties into something else. The "priority accorded to the tactile and visual representation of the universe," can be regarded, as M. Rey says it can, as "les simples effets des hasards de l'évolution et des circonstances pratiques." The ancient philosophers did not give such priority to externals, but regarded physics as a subordinate branch of the science of life and consciousness. Hence the atom was for them an atom of life, a soul. The causes of phenomena must be sought in the region of noumena, so that physics, in its ultimate resolution, becomes *the science of self*.

### DRUID'S SONG IN THE FOREST

Kenneth Morris

I SAW the forest beeches yield and fountain forth in feathery flame  
 Their secret glory unrevealed; and lo, from out the fire-sprays came  
 The Master of the Shining Shield, Heart of the World's Heart Oriflame.

I saw the trembling leagues of fern and the huge beech-trees bow them down,  
 And a thousand dark-green rushes turn and bend their tufted blossoms brown,  
 And the whole woodland bloom and burn to yield him golden robe and crown.

And as I passed the marshy mead, I heard a little, peat-dark stream  
 Grow vocal; and indeed, indeed, a song that had the opal's gleam  
 Went tinkling down from reed to reed, till the whole world was wrapped in dream.

Because of Him, such wild delight hath filled the ousel's bill with tune,  
 The cuckoo's far and wandering flight with such lone merriment is strewn,  
 And the thrush makes the wood's edge bright beyond the cloudless light of noon.

And still from out the purple hills I hear Him roving down the sky,  
 And still the wondering wildwood thrills, His footsteps drop such melody,  
 To ripple forth in music rills on all the winds that wander by.

Oh Mightiest of the Mighty Ones, and Smallest of Small things that be,  
 Commensurate with stars and suns, and the plumed splendors of the sea,  
 Who through the Atom burns and runs — bide thou and shine at heart in me!

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## THE UPBUILDING OF REAL LIFE:

by Gertrude van Pelt, B. Sc., M. D.



THEOSOPHY, however conceived, brings one face to face with the real issues of life. It may be constructive or (in a sense) destructive; it may be an intellectual guide or an inspirer of song, verse, or pictorial art; it may be an avenging judge, or the gentle companion and friend; but whatever it is, with unerring precision, it leads to the eternal verities. It throws off the husks and reveals the kernel within. It uncovers the vampires of vice and corruption, eating at the heart of national and individual life, and tears to shreds their borrowed garments of purity. It opens up vistas of glory and beauty which awaken the sleeping faculties in the hearts of men. Those who shun the truth, dislike it, and attack it with virulence. Those who hunger and thirst after truth, embrace it, and find in its ever-expanding horizon, in its unfathomable depths, in its infinite heights, those forces which make for the upbuilding of a real life.

Under its searching illumination, Nature throws off her mask, and shows that it is not in any of her outward manifestations that her secret heart lies hidden. All of these may vanish in a night, while that of which they are the flower, remains untouched. And in its light, the accomplishments of man, however great, are lifted from their throne as objects themselves of final attainment, and perceived as instruments through which the goal may be reached. "The universe exists for the experience of the soul."

Nature is infinite in her resources in stimulating to effort. Man struggles to produce glorious monuments of art and architecture, to invent new devices for comfort, to create inspiring works, thinking always to rest content if the ambition is realized, but Nature smiles behind her veil and whispers that in the struggle lay the purpose; in the effort these could induce and produce. For each one dies at his appointed time, or unhappily, before it, and what is it alone that he retains? Whole nations, even races disappear off the face of the earth, and their achievements in matter, however sublime, are, like the crystal palace of ice, wiped away by time. Only enough records of their greatness are preserved by the guides of this planet, to tell their story to future races and keep unbroken the history of man's pilgrimage.

All the phenomenal universe comes and goes, yet man, the eternal,



remains. Stripped of all his accessories, robbed of all his imagined supports, deprived of all his accustomed incentives to action, he stands, just what he has made himself, no more and no less. And when life blossoms again, and again he finds himself on the arena, his power to meet the events which confront him is just what he has made it. One thing alone, of all those which he fancies he ever has or ever can possess, is his — that indefinable yet comprehensive thing, his character.

Nature works upon the lower forms of life. A higher power than the stone has formed it; the trees, the flowers, even the insects and beasts are plastic materials in the hands of the great potter. Through It, in unthinkable time, the bodies are formed for man. He enters the Temple prepared for him, and Nature who has been supreme, now bows before the mystery. She sees before her not alone the world-stuff to be fashioned, but the very creative spark. No longer can she mold unaided. It becomes her office now to furnish the opportunities for the entering man, who has before him the herculean task of evolving the human mind. No outside force alone, can make him. The creative seed is itself within him. Every event, every circumstance, is something to be met and acted upon by *him*, the creator of his own destiny. Whether ignorantly or consciously, he works in the illimitable and exhaustless laboratory of nature, and therein slowly but surely fashions — character. Human laws may be framed and forgotten; temples may be reared and crumble; whole races may pass through their allotment of sorrow, despair, and joy, and be no more; continents may rise and sink; but character, by means of which all these things are formed and colored, character, as part of man, the immortal, endures.

The seriousness of this would be sufficient, were the results only good or negative; but when one reflects that they are potent for evil or for good, words fail to express its import. For the necessity of forming character is something which can be escaped by no one, not even for a moment. Every instant, whether apparently active or otherwise, each one is forming his character. It is one of the inevitable facts of nature. Every thought is leaving its imprint, every breath is carrying its influence, making the personality of today different from that of yesterday. In strenuous as in careless moments, whether apparently striving for self or another, the secret motives are at work behind, like tools of inevitable precision in the hands of their master, man, chiseling on the indestructible human mind —

clearing, purifying, and enriching it; or clouding, degrading, and contaminating it. These marks may appear to be ineffective; but under the sway of impulse, in moments of crisis, in the crucial periods of life, they all come forward to decide the issue. With resistless force they assert themselves, leaving the actor aghast and asking with horror, "Is it indeed I, who did this thing?" or, haply, standing in silent awe and gratitude, thanking the beneficent power which worked through him. Sooner or later it becomes evident that nothing can be hid.

As our civilization is but the outcome of national character — the aggregate of the character of the units, all reforms of whatever kind, except the reformation of character, can have no lasting results. All this perhaps no one disputes. The trouble is that while none object to the reformation of others, but few are willing to reform themselves. And so the wheel of sorrow ceaselessly revolves. For whatever laws we make can be evaded. Whatever systems of adjustment we may devise can and will be undone by the very forces which called for their need. As long as unbrotherliness is in the heart, the strife between men must grow more intense. As long as our selfishness breeds criminals, no improvement in prison discipline can check their growth. As long as the desire for honesty is not stronger than the desire for gain, no supervision of business can keep it sweetly clean. Patent nostrums without end are offered, and we live in a Babel of ideas. We are lost in a multitude of issues, when in truth there is but one. Why reform forever on the surface? An ethical veneer may cover systems rotten to their core.

It is this thorough, basic method that Theosophy enforces. It touches the root of the disease. It holds the power to awaken the soul, and purify the stream of life at its source.



I AM much disposed to assert the existence of immaterial natures in the world, and to place my own soul in the class of these beings. It will hereafter, I know not where nor when, yet be proved that the human soul stands, even in this life, in indissoluble connexion with all immaterial natures in the spirit world, that it reciprocally acts upon these, and receives impressions from them. — *Kant*

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

IV. THE MYTH OF ZAGREUS-DIONYSOS

1. THE FIRST MYSTIC MARRIAGE OF THE DIVINE ALL-FATHER WITH THE MIGHTY EARTH-MOTHER AND THE FIRST BIRTH OF THE DIVINE SON AS ZAGREUS.



**A**S the Orphic teachings revealed the story of cosmic evolution or the formation of the Macrocosm by means of an allegory, centered around seven mythological figures, Orphism in a similar fashion expounded its teachings in regard to the Microcosm or the Little World (of which man is the center), by means of a mythical narrative related of Zagreus-Dionysos, the savior of Greek mythology, and it was this story which supplied the subject-matter of the Dionysiac Greek Mystery-drama.

In the Orphic Theogony the wife of Zeus, the Demiurge, the divine All-Father, is not Hera the Homeric Queen of Heaven, but the mighty Earth-Goddess in her twofold aspect as Demeter, the Divine Mother, and Kore, the Divine Maid, appearing both as the immortal goddess Persephone the Virgin Queen of the Dead, and as the mortal maid Semele, later immortalized as Thyone, the inspired, the mother of the mystic savior.

Not only are Demeter, Persephone, and Semele-Thyone in essence one, the Earth-Goddess in her three aspects as wife, mother, and daughter, but Zagreus-Iakchos, the divine Son, child of Zeus in the form of a dragon and of Demeter-Kore, is from one point of view at least identical with Zeus the Demiurge, and Phanes, the first of the Macrocosmic powers, the germ of manifested life. These shifts in personality with an identity of divine essence are common in mythology. Though the personages differ the Deity impersonated is one, for the various persons represent, as it were, merely different stages or aspects of one and the same life.

Zagreus, both the holy Babe and the mighty horned Hunter, the mystic savior of Orphism, is first mentioned in extant Greek literature in a verse, preserved from the lost Epic, the *Alkmaeonis*, which runs as follows:

Holy Earth and Zagreus, greatest of all the Gods.

As a word, Zagreus seems to have at least three distinct meanings:

first, the mighty Hunter, that is, the pilgrim Soul; secondly, He that takes many captives, that is, the Lord of the Dead; and thirdly, the restorer to life and strength, or the king of the reborn.

Zagreus from the moment of his birth is his father's favored son, proclaimed as successor of Zeus, who, placing the symbols of power, the scepter of Heaven and a golden apple, in the child's hands, declared to the assembled Gods:

Hear ye, O Gods, over you I place a King.<sup>1</sup>

This declaration aroused the jealous wrath of Hera who forthwith plotted the speedy destruction of Zagreus.

## 2. THE AGONY OR PASSION OF ZAGREUS

Therefore, in the pursuit of her murderous design against the holy Babe she released from the depths of Tartaros the pent-up fury of the dethroned earth-born Titans, upon the condition that they would be the ministers of her vengeance and slay Zagreus. To this they agreed. The Orphic fragments mention fourteen different Titans, seven male and seven female,<sup>2</sup> which are referred to by Proklos as the "divine Titanic hebdomads." Some scholars under the lead of Faber and his "seven Arkite Titans,"<sup>3</sup> have attempted to distinguish between seven good Titans and an indeterminate number of evil-minded ones, the murderers of Zagreus, but such a distinction does not seem justified in Orphic theogony, which apparently was content with representing the Titanic nature as dual, composed of divine and earthly elements, without distinguishing between two separate classes. The number seven is evidently part and parcel of the Orphic number-symbology and has an obvious connexion with that portion of the myth which tells of the dismemberment of the body of Zagreus.<sup>4</sup>

Hera bided her time and carried out her plot during the temporary absence of Zeus. Apollo and the Curetes, the appointed guardians of the infancy of Zagreus, were enticed away from their charge by her wiles. Whereupon, the Titans with their naturally black faces artificially whitened by means of a mixture of chalk and clay, stealthily approached the Liknon, or cradle-basket, wherein the holy Babe lay surrounded by the symbols of power which had been entrusted to him

1. Proklos *In Cratylum*, p. 59.      2. Proklos *In Timaeum*, V. p. 295.      3. Faber, George Stanley: *A Dissertation on the Mysteries of the Cabiri*, 2 vols., Oxford, 1803.  
4. Proklos *In Timaeum*, III, p. 184.

by his fond father. Each Titan carried a false toy with which to beguile the child away from the protection of the nursery. One carried the Thyrsos or sacred Bacchic wand, another a top, and a third a mirror. Zagreus relinquished his symbols of power and reached for these proffered toys. His fancy was especially captivated by the mirror, and while he was engaged in viewing his own image in it he was suddenly surprised by the assassins. In vain he tried to escape from their fearful grasp by constantly changing his shape, until finally in the form of a bull he was overcome with dismay at the magic bellowings caused by Hera. Thereupon his body was torn into seven or fourteen pieces, that is, twice seven as in the Egyptian mystery-myth of Osiris. The dismembered limbs were first boiled and afterwards roasted by the Titans who then began to devour the flesh; but Zeus returned, and upon discovering their wickedness blasted them with his thunderbolt, and from their ashes have sprung into being the human race. Thus the Orphic poet sings:

The Earth-born [Titans] who showered down from heaven  
 Their blood, the grievous germ of birth [that is, of incarnation in the material  
     world], from which sprang  
 The race of mortals, who ceaselessly inhabit the boundless earth.<sup>5</sup>

And again:

O mighty Titans, who from heav'n and earth  
 Derive your noble and illustrious birth,  
 Our fathers' sires, in Tartaros profound  
 Who dwell, deep merg'd beneath the solid ground  
 Fountains and principles from whom began  
 Th' afflicted, hapless race of man.<sup>6</sup>

Athena and Apollo were both present with Zeus at the time of the destruction of the Titans, and the goddess of Wisdom discovering that the heart of Zagreus was still palpitating, forthwith handed it to her father, as thus described by the great Platonist Proklos in his Hymn to Athena:

Once by thy care, as sacred poets sing,  
 The heart of Bakchos, swiftly-slaughtered king,  
 Was saved in aether, when, with fury fir'd  
 The Titans fell, against his life conspired:  
 And with relentless rage and thirst for gore,  
 Their hands his members into fragments tore:

5. Orphic *Argonautika*, 12. 6. *Orphic Hymns*, xxxvii, Taylor's Translation.

But ever watchful of thy father's will,  
 Thy pow'r preserv'd him from succeeding ill,  
 Till from the secret counsels of his sire,  
 And born from Semele through heavenly fire,  
 Great Dionysos to the world at length  
 Again appeared with renovated strength.<sup>7</sup>

In accordance with the commands of Zeus, Apollo gathered the scattered fragments of the limbs of Zagreus and placed them in a coffin near the Omphalos or sacred conical stone at Delphi, marking, according to Greek myth, the navel of the earth. In historic times, if we may trust the account given in the *Chronicles* of the Byzantine historian Malalas — an account which seems to be derived from the lost *Atthis* of Philochoros, (3d century B. C.), the coffin was thus inscribed: "Here lieth dead, the body of Dionysos, the Son of Semele."<sup>8</sup> At first the actual wording of the epitaph may seem strange, as we might expect that it would have read: "Here lieth dead, the body of Zagreus, the Son of Demeter." Perhaps the explanation is to be found in the fact that the Semele myth was exoteric property and commonly current, while the story of Zagreus was familiar only to the Orphic Mystics. The close connexion of Dionysos, the spiritual night-sun, with Apollo, the day-sun, noted before, is also shown by the circumstance that the Delphic shrine was occupied each year between Christmas and Easter not by Apollo, who then withdrew to the distant land of the Hyperboreans, but by Dionysos.

3. THE SECOND MYSTIC MARRIAGE OF THE DIVINE ALL-FATHER WITH THE EARTH-GODDESS IN THE GUISE OF THE MORTAL VIRGIN SEMELE; AND THE SECOND BIRTH OF THE DIVINE SON, THE GOD-MAN, AS DIONYSOS.

*"A Virgin shall conceive and bear a Son."*

The common exoteric form of the Dionysiac Myth regularly represents the god as the son of Zeus by the mortal maid Semele, the daughter of Kadmus, the Man from the East, the Founder of Thebes, the mystic city of the seven gates. The mystery-key to this is given in the following fragment of Apollodoros:

There is also a legend which says that Dionysos was born of Zeus and Earth: from Earth called Themele<sup>9</sup> because all things are so to speak placed in it as

7. Taylor's Translation. 8. Malalas, *Chron.*, II, p. 45 ed. Bonn. Philochoros Frag. xxii.

9. Which word is here regarded as a variant form of the Greek word *θεμεθλα*, meaning that which is first laid or placed — the foundation.

a foundation, which by changing one letter [the theta] and by substituting therefor an S, the poets call Semele.<sup>10</sup>

Therefore, Semele is merely one of the many variant forms assumed by the Earth-goddess, as mother and maid. She is none other than Demeter-Kore in the guise of a mortal woman, to whom is entrusted the still beating heart of Zagreus. Hera, upon perceiving that she had failed to destroy Zagreus by having him dismembered, transformed herself likewise into a mortal woman, into Beroë the aged nurse, who, when the newly-formed life arising from the beating heart of the old was in its seventh month (again the Orphic septenary), succeeded in poisoning the mind of Semele with suspicion by insinuating that the lover, who had given this life to her keeping, was not the mighty King of Heaven but some human impostor bent on deceiving a poor maid. Thereupon, Semele at the next visit of Zeus in human form, after exacting from him a promise to grant whatever she might ask, requested him, if he was really the father of gods and men, to appear to her in his full majesty. Zeus, knowing that mere humanity may not look upon unveiled Divinity and live, tried to evade the granting of this request, but bound by his spoken pledge, he was forced at length to yield to the importunities of Semele and to appear in his true form amid thunder and lightning. As such a vision was unendurable to mortality, Semele, the human form of Kore, was destroyed, but the holy Babe was for a second time saved from destruction, inasmuch as Zeus broke his own body and sewed the child up in his own thigh, whence, at the expiration of the full time of nine months, the life that formerly was Zagreus, was reborn as Dionysos, the risen savior, "He of the Two Portals," "The Thrice Begotten."

*"Unto us a child is born, unto us a Son is given!"*

From the author of the *Philosophoumena*, or Refutation of all Heresies, presumably the Patristic writer, Hippolytos, we learn that the revelation of the sacred birth of the Mystic Savior formed the crowning act of the highest Eoptic or apocalyptic rites of the Eleusinian Mysteries, for he says, while expounding the doctrines of the Christian Gnostics, known as Naasenes:

The Athenians when they initiate at the Eleusinian Mysteries exhibit to the Eoptae [the highest mystics] the mighty and marvelous and most complete apocalyptic mystery, an ear of corn reaped in silence. Now, this ear of corn the

10. Apollodoros, Frag. xxiv or xxix, apud Joan. Lyd. Cf. also Hesychios sub voce Semele.

Athenians believe represents the great and perfect Light, which proceeds from That which is formless, as the Hierophant, himself . . . by night at Eleusis under the light of a bright flame enacting the great and unutterable mysteries, cries out in a loud voice: "Holy Brimo hath borne a consecrated Son, Brimos," which is to say, the mighty Goddess hath borne a mighty child; and holy, holy is the birth that is spiritual, that is heavenly, that is from above, and mighty is he that is so born.<sup>11</sup>

That the birth thus referred to is the second birth as Dionysos the risen savior, and not the first birth as Zagreus, is shown by the fact that it was represented as a part of the highest epoptic rites, and we learn from Clement of Alexandria that Brimo was a title of the Earth-Goddess.<sup>12</sup> Further light as to her identity with Demeter-Kore-Persephone-Semele is to be gained from the following verses of Apollonios Rhodios, who thus describes a spell woven by the witch-princess Medeia:

When seven times she had bathed her in waters unresting that glide,  
And seven times upon Brimo, the Nursing Mother had cried —  
Night-wandering Brimo, the Underworld Goddess, the Queen of the Dead.<sup>13</sup>

Dionysos, the reborn God-Man, has his birthday at Easter, at the joyful time of the resurrection of the Earth in "his own holy Spring." Therefore, a paean, recently discovered at Delphi, thus refers to the God:

Evoë, Bakchos, hail, Paean [Healer] hail!  
Whom in sacred Thebes, th' mother fair,  
She, Thyone [that is, Semele], once to Zeus did bear  
All the stars danced for joy. Mirth  
Of mortals hailed thee, Bakchos, at thy birth.<sup>14</sup>

Very suggestive are the following references to the tale of Dionysos, "the All-Father's mystic Son," from that wonderful mystery-play of Euripides' old age, *The Bacchae*:

Dionysos is God, no God more true nor higher.<sup>15</sup>

Appear, appear, whatso thy shape or name  
O Mountain Bull, Snake of the Hundred Heads,  
Lion of the Burning Flame!  
O God, Beast, Mystery, come!<sup>17</sup>

11. *Philosophoumena*, V, 3. 12. *Exhort.* II. 13. *Argonautika*, III, 860-862, Way's Translation. 14. Miss Harrison's Translation based on the text as established by Dr. H. Weil. 15. V. 366, Murray's Translation. 16. V. 777, *Ibid.* 17. VV. 1017-1020, *Ibid.*



Oh, bring the joy-bestower,  
God-seed of God, the Sower.<sup>18</sup>

Whom erst in anguish lying  
For an unborn life's desire  
As a dead thing in the Thunder  
His mother cast to earth!

For her heart was dying, dying,  
In the white heat of the fire:  
Till Zeus, the Lord of Wonder  
Devised new lairs of birth:  
Yea, his own flesh tore to hide him,  
And with clasps of bitter gold  
Did a secret Son enfold.<sup>18</sup>

That same  
Babe that was blasted by the lightning flame —  
Was re-conceived, born perfect from the thigh  
Of Zeus, and now is God!<sup>19</sup>

Iakchos, Bromios, Lord, God of God Born!<sup>20</sup>

God's true Son, in fulness God,  
Most fearful, yet to man most soft of mind.<sup>21</sup>

All hail, God of the Voice,  
Manifest ever more!  
Dionysos, Child of the Highest!<sup>22</sup>

Thou Mystery, we hail thee by thy name!<sup>23</sup>

The Babe of God, the Mystery!  
When from out the fire immortal  
To himself his God did take him,  
To his own flesh, and bespake him:  
"Enter now life's second portal,  
Motherless Mystery: lo I brake  
Mine own body for thy sake,  
Thou of the Twofold Door, and seal thee  
Mine, O Bromios," — thus he spake —  
"And to thy land reveal thee."<sup>24</sup>

#### 4. THE TRIUMPH OF DIONYSOS

Hera, nothing daunted by the birth of Dionysos from the thigh of Zeus, continued to harass the god, who was first placed under the

18. VV. 88-98, Murray's Translation. 19. VV. 243-245, *Ibid.* 20. V. 725, *Ibid.*  
21. VV. 860-861, *Ibid.* 22. VV. 1032-1038, *Ibid.* 23. V. 67, *Ibid.* 24. VV. 521-529, *Ibid.*

care of Ino and Athamas. Both of these were frenzied by Hera, so that Zeus was forced again to interpose his divine power in order to save his Son, whom he temporarily transformed into a ram. The care of the child's nurture next devolved upon the nymphs of Mount Nysa who succeeded in bringing him up safely within a cave. Finally, when Dionysos had grown up into young manhood, Hera cast him into a state of frenzy and forced him to wander constantly over the face of the earth, not only throughout Greek lands but even throughout India and Egypt and as far westward as Spain, dooming the god everywhere to meet with mighty opposition. But eventually he overcame all obstacles and was everywhere successful in establishing his Mysteries.

The Triumph of Dionysos is thus described by Euripides in *The Bacchae*. The god himself is the speaker:

Behold God's Son is come into this Land  
 Of Thebes, even I, Dionysos, whom the brand  
 Of heaven's hot splendor lit to life, when she  
 Who bore me, Cadmus' daughter Semele,  
 Died here. So changed in shape from God to man. . . .  
 I now do come to Hellas — having taught  
 All the world else my dances and my rites  
 Of Mysteries to show me in men's sight  
 Manifest God. . . . born of Semele to Zeus.  
 Then to another land, when all things here  
 Are well, must I fare onward, making clear  
 My Godhead's might . . . though I veil it with the wan  
 Form of things that die and walk as man.<sup>25</sup>

Mine is the soul of that dead life of old.<sup>26</sup>

Later on in the play the Maenads or inspired women, followers of Dionysos, sing:

He will come to thee with dancing,  
 Come with joy and mystery:  
*With the Maenads at his hest,*  
*Winding, winding to the West.*<sup>27</sup>

Lo, this new God, whom thou dost flout withal,  
 I cannot speak the greatness wherewith He  
 In Hellas shall be great!<sup>28</sup>

25. VV. 1-5, 20-22, 53-54, Murray's Translation. 26. V. 181, Ibid.  
 27. VV. 565-570, *Ibid.* 28. VV. 271-273.

Hard heart, how little dost thou know what seed  
 Thou sowest! Blind before, and now indeed  
 Most frenzy-fraught! . . . Wise words being brought  
 To blinded eyes will seem as things of nought.<sup>29</sup>

'Tis thine own impurity  
 That veils Him from thee.<sup>30</sup>

Is it so hard a thing to see —  
 That the Spirit of God [that is, the mystic Savior],  
     whate'er it be  
 The Eternal and Nature-born — these things be strong?  
     What else is wisdom? <sup>31</sup>

Therefore I counsel thee, . . .  
 Receive this Spirit whoe'er he be,  
 To Thebes in glory. Greatness manifold  
 Is all about Him. Do thou let Him live;  
 For if he die, then Love herself is slain,  
 And nothing joyous in the world again.<sup>32</sup>

Oh, had ye seen  
 Truth in the hour ye would not, all had been  
 Well with ye, and the Child of God your friend.<sup>33</sup>

As the lord of life and death, as the sinking and the rising sun, as the Ruler of the Under-world, and as the principle of vitality, breathing in beauty and freshness from the ground Dionysos is the Earth-cleaver, as he is the Earth-shaker. The gates of Hades cannot prevail against him, nor the bars of earth restrain.<sup>34</sup>

Therefore, after triumphing throughout the world, he descended into Hades, the lower world, and led forth his mother Semele, rechristened as Thyone, the inspired,<sup>35</sup> who thereafter among the Olympian divinities shone forth in radiant splendor as the divine mother and universal queen.<sup>36</sup> In after times the Troezenians showed the place whence the Twain had arisen, within the sacred precinct of their temple of Artemis Soteira <sup>37</sup>; but the Argives maintained that Dionysos had emerged with his mother from the Alcyonian Lake.<sup>38</sup> So the two Divinities, rising from the depths of Hades, ascended up unto Heaven and have ever thereafter ranked not only as divinities of earth, but of heaven as well.

29. VV. 358-359, 480, Murray's Translation. 30. V. 502, *Ibid.* 31. VV. 895-898, *Ibid.* 32. VV. 769-774, *Ibid.* 33. VV. 1342-1344, *Ibid.* 34. Robert Brown, Jr., *The Great Dionysiac Myth*, Longmans, Green and Co., 1878, II, p. 31. 35. Apollodoros, III, 45. 36. *Orphic Hymns*, xlv; Nonnus viii, 409. 37. Pausanias, II, 31, 2. 38. Pausanias, II, 37, 5; Clemens Alexandrinus, *Exhort.* p. 22.

## 5. EPITHETS OF DIONYSOS

Dionysos is, above all, polyonymos, a God of many names, and polymorphos, of many forms. Most of his epithets, however, are readily explained by a knowledge of the complete Dionysiac Myth, as the myth was developed in the Greek mysteries. They refer especially to his twofold character as the suffering and mortal god Zagreus, and as the immortal and reborn Savior. Thus, with reference to his two mothers, Demeter and Kore-Semele, he is *dimetor*, having two mothers; *diphues*, two-nurtured; *dithyreites*, He of the Twin Entrances; and *dithyrambos*, He of the Two Portals. He is *trigonos* or thrice-born: first, born as Zagreus; secondly, born prematurely as a seven-months' child at the death of Semele; and thirdly, born maturely from the thigh of Zeus. He is *triphues*, of threefold nature, as the Producer, Preserver, and Destroyer. He is fireborn and thigh-nurtured. Thus in the Orphic Hymns the poet sings:

Loud-sounding Dionysos most divine,  
 Inspiring God, a twofold shape is thine:  
 Thy various names and attributes I sing,  
 O first-born, thrice-begotten, Bakchic King.<sup>39</sup>

Born of two mothers, honor'd and divine:  
 Lysian, Evian Bakchos, various-nam'd,  
 Of Gods the offspring, secret, holy, fam'd.<sup>40</sup>

From fire descended, raging, Nysian king,  
 From whom initiatory rites do spring,  
 Liknitan Bakchos, pure and fiery bright,  
 Prudent, crown-bearer, wand'ring in the night:  
 Nursed on *Mount Mero*, all-mysterious pow'r,  
 Triple, ineffable, Zeus' secret flow'r:  
 Ericapaeus [one of the titles of the macrocosmic  
     Phanes], first-begotten nam'd  
 Of Gods the father, and the offspring fam'd,  
 Bearing a scepter, leader of the choir,  
 Whose dancing feet, phrenetic furies fire. . . .  
 Born of two mothers, Amphietos bright:  
 Love, mountain-wand'ring, clothed with skins of deer,  
 Apollo golden-ray'd, whom all revere.<sup>41</sup>

A paean in honor of Dionysos recently discovered at Delphi, thus begins:

39. *Orphic Hymns*, xxx, 1-4, Taylor's Translation.

40. *Ibid.*, 1, 2-4.

41. *Ibid.*, lii, 3-12, 15-17.

Come, O Dithyrambos [God of the two portals], Bakchos come,  
 Evios [God of ecstasy], thyrsos-lord [Bearer of the mystic wand],  
     Braïtes [an epithet of doubtful import], come,  
 Bromios [God of the thunder-cry] come, and coming with thee bring,  
 Holy hours of thine own holy spring —  
 Evoë, Bakchos, hail, Paeon [Healer] hail! <sup>42</sup>

Also many of the titles refer to Dionysos in his character as the mystic savior: thus he is Soter, the Savior; Eleuthereus, the restorer to freedom; Lysios, the releaser; and Lyaïos, the deliverer from care. In reference to his descent into Hades he is Rexichthon or the Earth-cleaver; as Thesmophoros he is the lawgiver, and as Teletarchos, the founder of the Mysteries; and as Theinos, he is the God of the mystic drink which confers immortality. He is identified at times not only with his father Zeus but also with the first of the five cosmic rulers, Phanes Protogonos, the first-born, the macrocosmic germ of manifested life, as is shown by the following Orphic Fragment:

He who is called through the earth both Phanes and Dionysos  
 And King Eubouleus [the Wise Counsellor] and the widely seen Sparkler,  
     Antauges [the Spiritual Sun].  
 And other men of the earth by other names call him.  
 First of all came he to light and then was he named Dionysos,  
 Since he must wander <sup>43</sup> about through the boundless and blessed Olympos.<sup>44</sup>

Finally some of the manifold epithets of Dionysos, as the principle of growth and vitality, have been thus excellently explained. Although in a few cases the exact wording of the paraphrase may be called into question, the explanation as a whole is decidedly enlightening:

He is the all-potent (Pantodynastes), permanent (Ambrotos), life-blood of the world (Akratophoros), and power of reproduction (Priapos): which, giving to all their share of being (Isodaites), appears (Phanes) blooming (Antheus) all around (Amphithales) in the majesty of the forest (Dendrites), in fruit (Eukarpos), in foliage (Katapogon), in the hum of the bee (Brisaios), in the flowing of the stream (Eurychaites), in motive power (Elilichthon), and generally, in the fulness of the earth beneath (Hyes-Phleon), which brings forth abundantly (Karpios) clad in its mantle of green (Ernesipeplos), ever varying in phase (Aiolomorphos), and infinite in its changes (Polymorphos): which, being of a mingled nature (Mise) is androgynous (Thelymorphos), comprehends both active and passive potentialities (Diphues), and shows their double action (Dimorphos) in the ever-renewing life-power of the vast material world.<sup>45</sup>

42. Miss Harrison's Translation. 43. *Διὸνυσος*, here associated etymologically with the word Dionysos. 44. Orphic Frag. vii, apud Macrobius, *Saturn.*, i, 18. 45. Robert Brown, Jr.: *The Great Dionysiak Myth*, Longmans, Green and Co., 1878, II, p. 154.

Dionysos as Zagreus is lord of the Underworld, the chthonian and telluric deity, "Who as Amphithales, the Blooming-on-both-sides, bears sway alike in the Upper and Lower Worlds; as Isodaites, the Equal-divider, portions out life and death to all, and shares the wealth of nature amongst his subjects; and as Rexichthon, the Earth-cleaver, can penetrate to the depths of the Underworld, and rise again unwearyed to Olympos."<sup>46</sup>

### **Valle Crucis Abbey, Wales**

THE abbey of Valle Crucis, situated in a dell near the town of Llangollen, Denbighshire, Wales, is one of the most famous ruins in that land of many beautiful ruins. Like most of the abbeys in Wales, it was built by the Normans at or near the site of one of the old Welsh half-monastic half-educational institutions, which took part in the struggle of the Celtic Church first against the dominance of Rome and then against that of Canterbury; a struggle that ended in each case in the triumph of the foreign church, supported as Rome was by Saxon, and as Canterbury was by Saxon and Norman invaders, and by Rome. Llangollen is associated with the memory of Collen, a saint of the old British or Celtic church renowned for his contests with Gwyn ab Nudd, King of the Beautiful Family of Fairies; like all the Welsh saints except St. David, he has not been canonized at Rome. As a Norman institution, Valle Crucis belonged to the Cistercians.

### **Tintern Abbey, Wales**

THE accompanying illustration gives but little idea of the ruins of Tintern Abbey, on the river Wye, in Monmouthshire, Wales. The building, which is Early English, is almost entire, with the exception of the roof, and may be ranked as one of the finest of the monastic ruins in Great Britain. It was founded for the Cistercians by Walter de Clare, a Marcher Lord, in 1131.

46. Robert Brown, Jr., *The Great Dionysiak Myth*, pp. 154-155.

## King William the Third's Bedroom, Hampton Court Palace, near London: by C.

**H**AMPTON Court, once a Royal residence, but now used for other purposes, is beautifully situated on the Thames, twenty-three miles from London Bridge. It was built by Cardinal Wolsey, and presented to Henry VIII by him in 1526 when he feared to keep it any longer from the covetous grasp of the jealous king. Henry added the great chapel and other buildings, and it became a favorite residence of British sovereigns until the reign of George II. There were originally five large and magnificent quadrangles of stately buildings, but a good deal of the Tudor portion has disappeared. Another quadrangle was built in the reign of William III, in which we can see the bedroom of that great king who has been so splendidly extolled by Macaulay. It was in the park at Hampton Court that William fell from his horse and received the fatal injury which caused his death. He died at Kensington Palace (1696). Edward VI was born in the palace. The State apartments and Picture Galleries are open to the public and are very interesting, though the pictures are more noted for their historical associations than for their aesthetic value. The grounds and neighboring park are very beautiful and are favorite resorts during the summer months.

## THE ART OF MISREPRESENTATION:

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



**W**HEN an article in *THE THEOSOPHICAL PATH* — and thereby the whole magazine, the teachings of Theosophy, and the work of the Universal Brotherhood and Theosophical Society — is misrepresented so badly that any one who compares the review with the original can see the glaring fact, it becomes pertinent to inquire the reasons for such a policy on the part of some reviewers. True, one might attribute to the reviewer ignorance, carelessness, and incompetence; but not to such a degree as would be required to explain the present case on that hypothesis. One is left, therefore, to the theory of intentional misrepresentation.

Another familiar device in such reviews is to use a lot of proper names and technical phraseology in an airy offhand way, as though in reference to items of familiar knowledge shared by the reviewer

with his readers; when the probability, as suggested by internal evidence, is that the former is as much mystified by the expressions he thus uses as the latter are likely to be by his use of them. One cannot but suspect that the matters thus airily dismissed, as being too well-known to need further reference, were met by the reviewer for the first time when he encountered them in the book he reviewed.

In *THE THEOSOPHICAL PATH* for last December are a few brief notes written to accompany some pictures of Irish life and scenery in that richly illustrated periodical. They were written by an Irishman who has spent the greater part of his life in Ireland, and who is a man of unusually wide attainments and culture, as a civil engineer employed to superintend important government works in Ireland, as a mathematician, a musician, and a scholar in many branches of literature and languages. As goes without saying, the notes contributed by such a writer are anything but humdrum and conventional. He has neither descended into the commonplace nor puzzled his readers with his erudition, but has provided a neat, informing, and interesting commentary of just the kind required by the occasion.

In a review in the *Boston Herald* (Dec. 11), referring to these notes (as we know for certain from a passage which the reviewer quotes), the notes in question are described as "the story of an Irish tour," though there is not a word in them to suggest a tour. As we have said, they were written by an Irishman; and we may now add the information that they were written in America and that the writer has, in the course of his profession, toured all Ireland from north to south and from east to west many times. Other remarks of the reviewer speak of the supposed traveler "going from Kerry to the Giants' Causeway," etc. Farther on the reviewer's imagination soars yet higher; for now it is "the touring Theosophists" — a party of them, who are supposed to be impressed by the scenery they visit. The illustrations in *THE THEOSOPHICAL PATH* are represented as "conventional photos" bought by the alleged tourist (or tourists) to illustrate his travels; the whole review therefore suggesting, whether through ignorance or intention, that the article in *THE THEOSOPHICAL PATH* is a cheap and ordinary holiday contribution from some fresh and open-mouthed young American anxious to earn a little money on his vacation. There are thirty illustrations in this particular number of *THE THEOSOPHICAL PATH*, dealing with Rothenburg, Warwick, Sweden, Copán, Point Loma, La Jolla, Klamath, Bosnia, Pevensey,



Chinese subjects, etc. To save the reviewer trouble, we may mention that none of these places are in Ireland. But what becomes of the idea about the touring party and its conventional photos? Does THE THEOSOPHICAL PATH send around touring parties to all these other places each month?

Now as to the scholarship. The writer either has, or seems to have, no acquaintance with the subject on which he writes — Theosophy — nor to have derived any information thereon from the magazine which he reviews, replete as its seventy-two pages of reading-matter are with information. He appears to have come across some crank cults using the name Theosophy and to have confounded Theosophy itself therewith. But what kind of reviewing is this? There is no word of crankism in the magazine, and both in articles and notices it lays great stress on the difference between Theosophy and its imitations. But this reviewer, either through incompetence or intention, has given the impression that THE THEOSOPHICAL PATH is a magazine devoted to spookism. He couples the names of H. P. Blavatsky and Vivekânanda (which he spells “Vivi Kananda”), which is as intelligent as coupling Sir Joseph Lister with a traveling — tourist; for the second name is that of one of those “Swamis” who found such a fine hunting-ground in this country, particularly in Massachusetts.

But fortunately there are not a few people to whom even detractions serve but as an introduction or recommendation to the things they detract. Such readers, knowing already something of Ireland, and perhaps loving it — for there are many Irish in America — will wish to see what THE THEOSOPHICAL PATH writer has really said, and also what H. P. Blavatsky has said about the wonderful past of that ancient Isle of Mystery. For the reviewer has quoted from the article, and the words are sure to strike home somewhere. The words quoted are these:

In order to grasp this subject intelligently, the reader may be referred to those volumes which it will be more and more the principal business of the scholars, archaeologists, and scientific men of the 20th century to study, interpret, and vindicate, *The Secret Doctrine*, written by H. P. Blavatsky.

THE THEOSOPHICAL PATH is unsurpassed among magazines in the excellence of its make-up, printing, illustration, and reading-matter. It has thirty first-class half-tones in that issue; it has articles on Copán and its antiquities, by Mr. W. E. Gates, a learned and very competent archaeologist of repute among the archaeologists of America; a strong

denunciation of psychism and all the very absurdities which the reviewer attributes to Theosophy itself; a review of the scientific discussions at the British Association; a paper on the open-air drama in Sweden; an article on womanhood in Turkey; and in all a long list of interesting subjects ably treated by competent writers. The real teachings of Theosophy and the actual interests and activities of the Universal Brotherhood and Theosophical Society are carefully set forth and shown to be the polar opposite of what they are misrepresented to be. And the whole misrepresentation, in our opinion, is done in a vulgar way, full of cheerless levity and slang, which should evoke nothing but repugnance in the readers and shame in the writers.

### ARCHAEOLOGICAL NOTES: by an Archaeologist

#### THE NILE THREE MILLION YEARS OLD



RECENT London despatch states that Dr. Felix Oswald, who was sent to British East Africa by the British Museum, has found conclusive evidence that the Victoria Nyanza has been in existence since Miocene times — 3,000,000 years ago. The evidence is geological and fossil. But what is most interesting is the inference; for the despatch continues:

According to the British Museum experts the discovery of the vast age of Victoria Nyanza throws an entirely new light on the problem of human antiquity. One consequence is that the civilization in Egypt may be assumed as probably having existed from 50,000 to 500,000 years ago or even longer.

Fifty thousand or five hundred thousand is sufficiently vague; and how much is "even longer"? By arithmetical progression it would be 950,000; by geometrical progression, 5,000,000. Between the two conjectures stretches an interval of 450,000 years; which is generous by comparison with the duration customarily allowed to human periods. But to continue:

For, they say, if Victoria Nyanza is 3,000,000 years old, the river Nile, of which it is the source, is not only of practically equal age, but has in all that almost inconceivably long period flowed in its present course of over 3400 miles from the Equator to the Mediterranean. That means, according to the Museum scientists, that the valley of the Nile in Egypt has remained for more than 1,000,000 years in virtually its present physical state, with conditions as favorable

to human occupation and human civilization a million years ago as they were 12,000 years ago, at what is called the "dawn" of Egyptian history. And, inasmuch as the Egyptian culture of 12,000 years ago was as pronounced as it is today, there is no way of limiting, by inference, the actual extent of its antiquity. Therefore the discoveries of Dr. Oswald as to the everlasting condition of Lake Victoria Nyanza are, it is said at the museum, of the utmost significance as indicating the peculiar conditions in the Nile valley in Egypt favorable to the development, far back in the dim past, of human civilization, there to flourish unaffected by geographic or climatic changes.

But the discovery is less striking than the admissions, which in fact seem to be based rather on previous evidence than on this particular discovery. The discovery has removed a possible objection to an already existing theory as to the antiquity of Egyptian civilization, by showing that such a civilization *could have* existed. For otherwise we must assume the argument to be that, wherever civilizations could exist, there they did exist. In short, judging from the report, we conclude that the authorities have gone much further in their admissions than the discovery, taken alone, warrants; and have availed themselves of an opportunity to avow certain previously formed opinions derived from other evidence. And there is plenty of such evidence. The fact that Egyptian *civilization*, as far back as we can trace it, shows no signs of a beginning, has long been known and commented on. This alone is enough to establish a presumption in favor of a long history in the far past; we now see that the climatic conditions were favorable for such a history.

In *The Secret Doctrine* we read that

The earliest Egyptians had been separated from the latest Atlanteans for ages upon ages; they were themselves descended from an *alien* race, and had settled in Egypt some 400,000 years before, but their Initiates had preserved *all the records*. Even so late as the time of Herodotus, they had still in their possession the statues of 341 kings who had reigned over their little Atlanto-Aryan Sub-race. — Vol. II, pp. 749, 750

And the writer of the above prophecies in her Introduction that the twentieth century will admit the truth of many of her statements as to the antiquity of civilization. The half-million years is certainly an approach to the figures required by the history of human races outlined by H. P. Blavatsky; especially if we consider that the same agility which can skip so lightly from the thousands to the hundred thousands may find as little difficulty over the millions and the tens of millions.

But think of the number of other conclusions which this one admission must involve; consider the extent of the vantage ground gained by this one step. We now have a complete theory as to the origin of such races as that of the various tribes of native Americans, North and South, that of the various Polynesians, of the carvers of the Easter Island statues, the giant "Buddhas" of Asia, the elaborate temples of Indo-China, etc., etc. When *The Secret Doctrine* avers that these races and these builders have descended from a common ancestry — or are remnants of the numerous nations composing a former humanity — this new admission about Egypt helps to provide us with the necessary time, the necessary antiquity for this great parent-Race. Thus the way is made clear for the acceptance of many of the teachings of Theosophy.

But in other ways much more is involved. For if we are to give up our ideas about the origins of civilization and replace them by such greatly broadened ideas, must we not perforce be ready to accept such inferences regarding the nature and status of humanity as follow logically from our new point of view? What becomes of favorite anthropological and evolutionary gospels? How far back now must we place that visionary mythological figure, the ape-man; it would seem useless to produce the line backwards if it shows no sign of converging toward the desired point. We must take refuge in the conclusion that primitive man is a perpetual phenomenon, his primitiveness lying in his habits, not in his period; and that he dwelt in caves and chipped flints in the past as he does now, wherever he happens to exist. And doubtless the remains of him which we find point to nothing more than the fact that flints and unburied bones are naturally easier to find than oxidized metal tools and cremated remains.

But a civilization that has lasted so many millenniums is a phenomenon without parallel in our knowledge. One of two hypotheses seems inevitable: either it was a most powerful and spiritually endowed civilization; or else it was not one but many successive civilizations. The probable truth is that that long period witnessed many migrations, changes of dynasty and culture, rises and falls; and that the name "Egyptian," applied to the culture of the Nile Valley for so long a time, must be interpreted liberally. "The Eastern Ethiopians [of Herodotus] have come from India," says H. P. Blavatsky, in explaining why the Indus was called "Neilos." But the history of

racés and sub-racés is very complex and demands extended study.

Contrast the above with the following. In the July number of a contemporary, the editor's note to an article says that recent discoveries in the caves of France have brought to light the first art-work of man, executed more than twelve thousand years ago (!). We beg to supply the exclamation marks — but they are ironical; for while this French cave-man was executing the first art work, the British Museum Egyptians were counting up their kings on an adding machine.

#### ARCHAEOLOGIZING WITH A GUIDE-BOOK

A EUROPEAN traveler in Egypt having published in a magazine his Egyptian impressions, a letter has been called forth from an Algerian who claims Egypt as his second home. He says that tourists take pleasure only in ancient monuments and will pay no attention (and no penny) to learn something about the descendants of those ancients by whom the monuments were erected. Thus they learn nothing about the inner life of the Egyptians, their religion, or their character. They speak neither to educated Egyptians nor bend to reach the ignorant peasants. Consequently the impressions they glean and publish are of a most misleading kind.

Archaeology is an invaluable study; but even archaeology can be reduced to a mere vanity. We can "do" the Pyramids like tourists and get nothing out of the experience but satisfaction for curiosity or vanity. Or again, it is possible to reduce archaeology to pedantry — a matter of classification and nomenclature, an affair of opposing schools and theories, a mere book-study.

Anthropology is the study of man; but this again can be reduced to pedantry. The fault in all such cases is that of losing the human interest out of our studies and thereby turning them into dry abstract learning.

We preserve Stonehenge jealously with a fence and a policeman — which is creditable as far as it goes. There are also certain individuals of a cult with a peculiar high-sounding name who at certain seasons, clad in symbolic vestments, execute a solemn march through the ancient stones. But how much attention is given to the people who built Stonehenge, their religion and culture, the great race of which they were obvious representatives?

Is it not a poor sort of archaeology that excavates the ruins of the ancient Americans and yet drives away and kills off their living descendants?

The Australians, one hears, have valuable traditions which would prove a mine of information for the genuine anthropologist. But what happens is this: the young men learn civilized ways, drop their own morality without acquiring anything in its place, and so become untrustworthy. The old men refuse to hand on their knowledge to these young men; and thus the knowledge is lost.

All the above goes to illustrate the truth that knowledge is inseparable from sympathy.

Most of us regret that it should be considered necessary to seek useful knowledge by methods which violate the sentiments of sympathy and mercy, and that the advocates of such methods should be able to cite lists of cases where dreadful diseases have been prevented by the application of knowledge so gained. This cannot be true science, and far greater and more beneficial knowledge could surely be attained by better means. May the spread of a truer science, allied with sympathy, hasten the day!

The true and practical value of archaeology and anthropology is to make us realize more fully the present, and avail ourselves more effectually of our present opportunities. And surely this is the real aim of all education. But let no narrow idea of "practicality" limit us. The practical is not confined to what is manual or economic; and if we restrict our education to those, we shall miss much of what is truly practical and find ourselves in controversy with academic education. Truly practical education is what fits the student to encounter successfully whatever may befall him; so he must be more than a specialist in some line of business or mechanics.

But the real point in education is not so much *what* shall be taught as *how* it shall be taught; and the practical human interest must never be absent from it. If we are to teach with our mind ever concentrated on the idea of the office desk or machine shop, and upon nothing else, how dry will the process of learning become, and how we shall eliminate from the text-books all the juice and interest! The same if there is a narrow theological idea behind the education. But if we keep always in mind the idea that we are to produce human beings, able to use their heads and their hands, masters of themselves, fit to become useful members of society, ready to turn their hands to anything — then the whole curriculum becomes useful and interesting.

There are a few people who when they go to a picture-show or some such entertainment, are much more interested in the faces of

people they may see among the audience than in what goes on upon the stage; and in an exhibition of the workings at the Panama Canal (for instance) the pictures of the natives on the streets may absorb far more attention than the dredges and scoops. This is human interest; and the possession of such a faculty renders the possessor interested wherever he goes. He would turn his eyes from the stone pyramids to the faces of the fellaheen, and study everywhere in foreign nations and his own the surviving traits of ancient humanity. For the past of humanity is summed up in the present.

It is not easy to define the basis of Râja Yoga education, as carried on by Theosophy; but it may be said that it keeps alive the human interest by developing the nature equally all around, so that every branch of study becomes an interesting part of one great whole. But the Theosophical view of human nature is so much more adequate than those which generally prevail — particularly in its practical distinguishing between the higher and lower nature of man.

#### “ FREETHOUGHT ” AND EGYPT

THE words “ Freethought ” and “ Freethinker ” imply an emancipation from the trammels of dogma, superstition, and convention; but, as used in practice, they do not necessarily denote a realization of that high ideal. On the contrary, one finds that freethinkers are still bounded by these limits; and though we must not be too hard on people for failing to fulfil their entire program, still it is necessary to bear the fact in mind.

An article on Egyptian religion, written in a freethought paper in review of a book, illustrates this point; and though there is no reason why a freethinker should not be able to make a thorough and unbiased study of his subject before writing about it — indeed, there is every reason why he should be able — this one does not appear to have done so. He mixes up the religion and culture of widely different epochs in much the same way as one who should undertake to give a comprehensive view of English religion by mixing up the beliefs of the ancient Britons, the Roman and Celtic Christians, the Crusaders and monks, the Puritans, etc., as though they represented a common belief. But Egyptian history covers a longer period than that and is characterized by many migrations and changes of dynasty and culture. Again, he fails to distinguish between the highly refined and intellectual system of the cultured classes and the vulgar superstitions of the

populace, which is like mixing up the most advanced views of eminent divines with the rantings of some "little Bethel"; or saddling Plato with the beliefs of the market-place.

On the subject of embalming, the writer is doubtless right in saying that ignorant people, and at a later date ignorant Christians, believed that the soul would be needing the body again for the resurrection, and so thought to assist Providence by keeping it ready for the great day. But to represent such a superstition as the belief of the authors of the "*Book of the Dead*" and the students of the hieroglyphs and the profound system to which they refer — this is surely an error of judgment attributable either to faulty scholarship or a prejudiced point of view. Whatever the reasons for embalming, we may justly infer from the culture of those who instituted it, that it was done with knowledge and reason; and we should rather try to fathom their knowledge by studying the records of their teachings, than seek a possible explanation among the scanty resources of our own knowledge. For there is a woful gap in modern knowledge as to the fate of man before and after his life on earth. We speak vaguely of the "soul," a word which does duty for anything and everything; and presume to criticise on this basis a philosophy which recognized a considerable number of different principles in man which survive the death of the body. Without doubt there were sound scientific reasons for this preserving of the form of the body after death; and, in a less superstitious age than the present, one might be tempted to discuss this question further. But as things are, there is too much folly in connexion with "astrals" and "spooks" to make the topic a desirable one; so that agnosticism on the subject is perhaps better than a dangerous "little knowledge."

Again, a widely-read and judicious student of ancient symbology can hardly be expected to regard the elaborate theogony of the ancient Egyptians as superstitious folly. Even a reasonable sense of humor should prevent him from doing that. It is truly said that scepticism is often more gullible than credulity; and hilarity is sometimes due to a failure to see on which side the joke is. In thus airily disposing of the beliefs of everybody, past and present, the freethinker, even if unintentionally, arrogates to himself a position of superiority difficult to vindicate, and not borne out by results. But doubtless it is necessary to pull down before building up anew; only in that case the freethought attitude must be regarded as a mere temporary halting-place.



**TEMPLES OF GREECE: by Oswald Sirén, Ph. D., Professor of History of Art, University of Stockholm**

(Translated from *Den Teosofiska Vägen* by Per Fernholm, C. E., R. Inst. Tech., Stockholm)



GRECIAN architecture reached its culmination in the temples. The temples were the dwellings of the gods, and to the ancient mind the gods were real apprehensible entities, living and active beings, fashioned into human similitude by the songs of the poets and the works of the artists. The people appealed to them as friends of a higher human order.

And for the gods it was that the principal forms of temples were developed. It is true that the Greeks got the impulse to build such structures, from Egypt; but they worked out their temples to be entirely independent national creations, and the artistic principles on which they were based later served as a pattern for all epochs in which classic architecture flourished. The Greek temple, in fact, constitutes a novel principle in architecture; it exhibits in purity and distinctness the principles which later have been grouped under the name "classic."

To judge from temples preserved, nothing was more essential to the house of the gods, in the Greek mind, than the column: it constitutes the supporting and adorning element, and also that which gives its *style* to the whole system. Most of the temples of Greece were surrounded by colonnades. Those which were not were departures and simplifications, born in an effort to give the temple a style more conformable to human dwellings.

The column differs according to two basic types: the Doric and the Ionic; later, we find a third type, the Corinthian; and in the Roman period still other variations.

The differences lie in the proportions of the columns (the relation of the diameter to the height), and in the form of the capital. The earliest form, and the one that usually is found in the temples of the classic period, is the Doric column; the Ionic style, developed in the Greek colonies on the coast of Asia Minor, was not adopted in Greece until the fifth century B. C. Without entering upon a detailed description of the various arrangements of columns, I shall here dwell upon a few characteristic and basic features which distinguish them.

The Doric columns rise directly from the foundation of the temple, without the medium of the columnar base. The diameter is much greater at the root than at the top, and at about middle height they swell slightly (*entasis*), which serves to give an impression of elastic

sustaining power. The shaft is channeled, i. e., it has vertical flutings; separated by sharp edges. By this means there is obtained a greater variety of light and shade — the column gets more “life.” The capital, like the shaft, is of the greatest simplicity: it consists of a neck with several narrow stripes or rings, and thereover a ovolo (echinos), on which rests a square plate (abax). This covering plate serves as a mean between the column and the superstructure, which consists of the three parts to be found in all classic architecture: architrave, frieze, and cornice. Characteristic of the Doric style is the fashioning of the frieze into triglyphs, and metopes or squares, as can be seen by our illustrations of Doric temples. The ornamentation of the different parts of the capital served to bring out their static functions; the metopes usually were filled with figures or images.

The Ionic column was of greater slenderness and more grace than the Doric, and had a base consisting of cavetto and ovolo. Its height was usually between eight and nine diameters, while the Doric column seldom measured more than seven base diameters in height. The difference in diameter at the root and top was not so marked, and the swell or entasis in the middle, slight. The channels were not so numerous and not so deep. The characteristic form of the capital was caused by the great volutes or spirals lying on both sides of the neck; the cushion-like portion connecting them might either be tensely stretched or elastically rounded. The neck under the volutes consisted mostly of ovolos adorned with ornaments of leaves, or of egg-molding. The Ionic gave the impression of greater elasticity than the Doric capital. How graceful and elegant the Ionic column looked can easily be seen in the illustration of the Nike or Victory temple, where we also observe that there are no triglyphs and metopes but that a continued frieze adorned with reliefs rests on the tripartite architrave.

It may readily be seen from these indications that the beauty of the arrangements of the columns did not depend upon any extraordinary richness of form or ornamentation but upon their constructive functions, and above all, upon their proportions. The unexcelled beauty of Greek temple-architecture is entirely an inner quality, which is evident from the way in which the basic structure is laid out. The secret is to be found in the proportions of the individual parts, in their mutual relations and in their relation to the whole. “Proportion” means that certain unities of measure are to be found in all parts of

the structure; that the whole is built up by following some law in developing the fundamental unit. And the ancients built in conformity with fixed laws, as well-recognized and binding as the gamut in music. They had real knowledge of the inner significance of the relations of numbers; and therefore they could consciously reach architectonic effects which were not only a delight to the eye but also a revelation to the soul.

The following notes may be read in connexion with the illustrations accompanying this sketch:

THE PARTHENON was the principal temple on the Akropolis: a Doric peripteros (surrounded entirely by columns) with double entrance halls. It was built during the reign of Perikles by the architects Iktinos and Kallikrates, and the building was finished about 432 B. C., when Pheidias' colossal statue of Athena, of gold and ivory, was erected in the temple cella. In the sixth century A. D., it was changed into a Christian church, and later it has served as temple for various Christian and Turkish religions. When the Venetians bombarded Athens in 1687 the middle part of the temple was blown up; the greater part of the exquisite sculptures in the gable spaces were still left, but about 1800 they were brought to London by Lord Elgin.

THE TEMPLE OF NIKE (or Victory), situated on the so-called Pyrgos bastion near the entrance to the Akropolis, was probably erected in the years 426-425 B.C., to commemorate the success which the Athenians met with in the Peloponnesian war. Nicias and Demosthenes were then their leaders. The temple, which is an Ionic amphiprostylos of rather small dimensions, was sacred to Athena-Nike or Nike Apteros, the Wingless Goddess of Victory. The temple was taken down by the Turks in 1687 and the parts used in the walls of a bastion, but they were again taken out and the temple restored in 1835.

THE ERECHTHEION was built at the end of the fifth century on the spot on the Akropolis where it was believed that the castle (or temple) of King Erechtheus had stood. It was sacred to this founder of the city and to the protecting goddess Athena Polias. It had therefore two temple rooms, one anteroom, and three different colonnades. The hall to the north (seen in the illustration) consists of six Ionic columns of rare elegance; it covered the mark in the mountain made by

Poseidon with his trident when fighting with Athena for dominion in Attica.

The singular architectural beauty of the Erechtheion is much enhanced by the building on the south side, the hall or porch of the Karyatids, or the Hall of Kore: an open space or portico where columns have given room to figures of maidens. These draped figures carrying the superstructure on their heads, are of the same monumental style as the sculptures of the Parthenon; their architectonic mission is accentuated by their stature and the symmetric drapery, which, however, does in no way diminish the impression of freedom and dignity.

THE THESEION, situated below the Akropolis, is a Doric peripteros of similar proportions, though smaller than the Parthenon. This temple was probably erected in the same period as the Parthenon, and it is believed to have been dedicated to Hephaistos and Athena together. It has been called "Theseion" in a later time from the fact that the deeds of Theseus are pictured in the preserved reliefs on the metopes. The rest of the sculpture is lost, but the building itself is better preserved than most of the Greek temples.

### THE MOUNTAINS: by Kenneth Morris



THE mountains are the symbol of the higher thought, and especially imagination, of man. You transact your business on the plains and coasts; but go up into the mountains to pray. Naturally, if by prayer you mean ascent to the peaks of your own being. You leave passion behind; and come into places of grand silence, where — anything might happen. Imagination comes to her own; the passage of a god, darkly luminous through the twilight, would be no matter for surprise; nor the moonlight riding of glimmering hosts of the fairies.

When the Children of Miledh occupied Ireland, it is said that the ousted Race of Danaan Gods "went into the mountains," made their habitations in the hearts of the hills. The Mighty Mother will have her own secret and sacred places; she will not be driven from the face of the earth, let our suburbs extend as far as they may. After all, New York, Chicago, Philadelphia, London, and the rest of them, that

we speak of as if they covered the globe, are but specks and tiny fractions on the surface of it. When you despair at the menace of the money-spirit, go forth to the mountains, and you shall see that which will restore your peace. We may dig our mines there, but cannot rout out the Immortals; we may bring in the camp, the shanty, the saloon, and the gambling hell, but —

When the sun is at dawn or setting; when the sky flames and blooms behind the huge shoulders, the quiet peaks; then you shall almost hear the De Danaan singing; you shall know who hold the trump cards in this contest, Gods or men. Not everything worships Mammon; nor forever will the august Soul of the World and Humanity suffer itself to be fooled.

One grows impatient sometimes, when the prospect is held out of a thoroughly commercialized world, and no inch of room left in it for things of rhythm and the Spirit. What — will you level the mountains? Will you dry up the sea? The thing cannot be done, gentlemen of the Stock Exchange; there is no “corner” to be made in the grandeur of the Gods. When you have come to the uttermost of your triumph, when you think you hold the world in your hands, some son of the Mountains shall arise and confront you; he shall speak the mountain-word, marvelous in solemnity or magically gay, that is to silence your greed and claptrap, and set the world laughing at your heads. Thus far shall you go, and no further; though your tide rise now, it shall infallibly ebb.

The Danaan Gods went into the mountains: when the brain evolved and came into its full play and mastery, then the divine part of man went into the silence of the deeper parts of his being. But they are not dead, the De Danaans; on Crevroe, Knockfein, Ben Bulban, or Slieve Gullion, who knows to what august hearing the voice of song may not reach? Even in the midst of this Iron Age, heroes will arise, and voices speak occasionally out of the mountain-hearts. Ah, if humanity could be made to remember that it is those voices that are the permanent ones; that the future, like the long past, is with the everlasting hills and spirituality.

They vary in their character, do the mountains. Some are severely aloof and intolerant of humanity; that is, I think, when they are comparatively young; before old age has rounded and sweetened them. Others are old, old, Oh so old; and have grown inexpressibly kindly towards the human things whose white cottages, perhaps, are on their

slopes. It is not your highest mountain, always, that is the fittest palace of a god; or that has most mountain-sweetness or mountain-dignity. One could mention some that have but a thousand feet of stature, physically speaking; and yet, it would be an insult to call them mere hills. There is no savage impatience with them; their breasts are dearer than a mother's. Time was when they towered above the clouds, and were proud Himâlayas for immensity; when they were all soaring unapproachable crags; repellent; concerned only with the heavens. But men and mountains drew together, and subtle ties of sympathy were formed. Ages upon ages passed over the peaks, smoothed the jagged rocks, rounded and calmed the brows, filled the chasms, and mantled all with ferns and grasses. The Mighty Mother set heather to bloom there, for symbol of the soaring, purple dreams that are within; she strewed them with the gold of her gorse, to say that the immemorial Wisdom, though the stems of it be thorny and your fingers shall bleed before you pick them, has for bloom a yellow and most sunbright gladness. Purple dreamings of unsatisfied aspiration; golden delight of arcane, ever-living Truth; green wizardry of the ferns and rushes — it is these things that ray out from the mountains I love and extol. Yes, there are mines there; but they do not penetrate the mountains, except in the merest material sense. It is the gorse and the heather and the bracken, the foxglove and the bluebell, the music and murmur of hidden waters, that proclaim the inward being of the mountains. It is the lone, august, and tender thought, the peace that seeps into the mind there; the compassion that fills the world when night, a blue flower, unfolds her splendor eastward, and the roses and daffodils of the sunset wane in the west — by these one may know the god in the mountain, and not despair for the world. Or when the lark rises from the heather in the morning, it is a word of the Mountain-message that he is concerned to proclaim:

*Canu mae, a'r byd a glyw  
 Ei alaw lon o uchel le;  
 Cyfyd hiraeth dynolryw  
 Yn ol ei laes, at froydd ne'  
 Yn nes at ddydd, yn nes at Dduw  
 I fynny fel efe.*

Yes, Mountain; you bring us nearer to Divinity and the source of Day!

## MYSTERIES OF SOUND: by a Student



IN the June number of the *Râja Yoga Messenger*, published at Point Loma, California, we notice some illustrations of the sound-figures produced by the eidophone, the instrument used by Mrs. Watts-Hughes in demonstrating the patterns assumed by light powder on a membrane thrown into vibration by sounds. The remarkable thing about these designs, of course, is that they represent — and that with consummate artistic suggestiveness and economy of means — natural objects such as ferns, trees, and flowers, and even whole landscapes, with foreground, background, horizon, rocks, etc. This constitutes, for some minds, one of those curious and pleasing “coincidences” which mean nothing but “just happen so,” like Topsy; a conception, which, however, is intolerable to other minds. Let us scatter upon the vibrant surface of the reader’s imagination a few light facts and leave them to weave themselves into any pattern they will — the more symmetrical the better. We note that the above-mentioned sound-figures, besides representing plants and scenery, represent with equal faithfulness and facility physiological drawings of such things as kidneys, lungs, and blood-vessels. Descending through the natural kingdoms, we find that fungi and moulds are depicted; and no student of mineralogy will fail to detect in at least one of the pictures a suggestive representation of the inside of a crystalline concretion. It has been remarked that man, in his inventions, the nearer he approaches to practical perfection, approaches by so much nearer to the designs of nature; his telegraphs being a system of nerves, his telephones ear-drums, and so forth.

Among the lights that illumine our intellectual firmament we count not only the man of science, who analyses nature and views her separate parts, but the artist, whose aim is rather to view nature integrally — not as a whole, for that would be too large — but in the form of cameos and miniatures. To him a tree is not merely a plant, but a part of a scene; nor, so long as he can get a particular effect in a particular part of the picture, is he even insistent whether it be a tree at all or something else. Perhaps we may descry, in certain recent departures in art, wherein rays of genius have struggled against the mists of crankism, the endeavor to realize the idea of a scene apart from the details that enter into it; to produce upon the mind of the beholder, but without the customary accessories, the same effect as is commonly obtained by those accessories. Whether the result aimed at

by pictorial art shall be achieved by a faithful portrayal of nature as she impresses the artist's eye; or by attempting to seize the *idea* which nature conveys to the artist's intuition, and to convey the same idea to the viewer of the picture, and that by any possible means — this question is one of choice of method. An extension of the latter method leads to a rolling of all the arts into one, so that the musician may convey a landscape by a symphonic composition, or a painter paint a melody.

What these sound-figures seem to show is that design underlies all nature and that form is related to meaning inseparably and to a far greater extent than is commonly thought. The subject of sound is peculiarly interesting to students of Theosophy, by reason of the very important part which sound plays in the teachings outlined by H. P. Blavatsky in *The Secret Doctrine*. Sound has ever been regarded as one of the most potent and mysterious of cosmic powers. It would seem to be related both to the energetic and the formative sides of nature, to be at once dynamic and qualitative. In these sand-pictures we see it determining shapes, but it is also a force capable of producing dynamic effects. Vibrations supply both the energy and the quality of music. In short, sound can be called a male-female potency. The Word is recognized as the creative power in all cosmogonies. In one of Edgar Poe's less familiar but more inspired stories this idea is worked out; an island, half green and fertile, half barren and dreary, is represented as the creation of a Being, who, now in joy, now in grief, *spoke* it into existence. Fortunately for us, the same defects of character which would render the possession of Nature's secrets dangerous also prevent us from finding them out; for it is evident that if the present civilization could use the tremendous occult powers of sound, the results would be disastrous.



IN the minds of those who, having vaguely apprehended Karma as applying to one life only, fail to give the doctrine its true majestic, endless sweep, fatalism is the verdict. When, on the other hand, each man is seen as the fashioner of the fate for his next fleeting earthly personality, there can be no fatality in it, because in his own hands is the decree. — *W. Q. Judge*



**THE LATE EMPEROR OF JAPAN: by Kenneth Morris**

WHEN the news was brought out from the palace; when the great multitude that had been waiting, praying there for so long, heard, and fell — a self-controlled race — to sobbing, to shedding silent tears for the one that had passed; when the old people went into the forest to fast and pray for the life of that one, lying then at death's door in the palace; when the simple people made pilgrimage to the peak of Fujiyama, to remain there, near the Gods, in prayer and silence, petitioning the unseen powers for the life of their Emperor — it was then that the fitting tribute was paid to the deeds and character of the great monarch who made Japan a world-power, who carried the heroic spirit of antiquity into the nineteenth and twentieth centuries.

That was the achievement of the Emperor Mutsuhito; and as such, he stands and will stand in history as more than a national figure, more than the maker of a great nation; he takes his place as one of the Significant Men in the history of the world. In ancient times a King was more than a figurehead, more than the Executive Branch of the government, more, let us say at once, than merely a man. The nations believed that there was a Soul to each one of them; they spoke of the Gods, the unseen, divine powers of the national soul. They had their link with the Gods, their God incarnate to reign over and guide them; they had their kings who represented the Gods, the National Soul. As such, Kings were divine, the high priests of the nation, embodiments of the ideal of the people, the Pole Star of all loyalty, devotion, nobility, and heroism. Out of such a conception was born the heroic spirit of antiquity. Alone among the monarchs of the modern world, Mutsuhito was accorded such a position by his people.

The representative of perhaps the most ancient dynasty in the world, he could yet face modern conditions with extraordinary success; could guide his people clear out of a slumbrous medievalism into the glare and hurry of modernity, to the accomplishment in a few decades of what it had taken Europe many centuries to accomplish; and yet retain about himself the ancient spirit. He could be a successful modern sovereign, perhaps the most successful of our time; and remain a king in the antique sense; a twentieth-century business man, but none the less the direct descendant of the Sun; a wise modern statesman, and at the same time an incarnate divinity. Perhaps indeed there is no paradox here; perhaps his present-day success was

the natural result of his antique, his archaic sanctity of office; but in our day it seems like a paradox. In the eyes of Europe and America, the greatness of Japan will seem to be owing to the far-sight and patriotism of such men as Ito, Togo, Yamagata, the Elder Statesmen. But it was Mutsuhito who found them, chose them, and inspired them. And in the eyes of Ito, Togo, Yamagata and the others — men who could beat the modern world at its own game — their success was due to the “Virtue of the Emperor.” From the Field-Marshal to the humblest private, from the great Admiral to the least of his sailors, his people believe that it was he that triumphed at Mukden, his virtue that destroyed the invader on the Sea of Japan. There is only one way to test a theory — by the success it wins. The Japanese theory as to the virtue of the Emperor stood that test triumphantly. Perhaps after all, O modern world, it is the innate divinity of man that is the grandest of all assets, the surest weapon of victory.

That may be the lesson and secret of the epos of the era of Meiji, and of the life of its central figure, the great Mutsuhito. Whether Japan will succeed in retaining the antique spirit; whether that spirit will come through the surge and welter of modern materialism and commercialism, and remain an inspiration for humanity at large, or not, the glory of Mutsuhito will remain undimmed. He could grasp the modern without losing the ancient. He could be at once the modern statesman-king, and the enthroned god of prehistoric times, without incongruity, without showing the least unfitness for either rôle.

All hearts surely go out in love and sympathy to the bereaved Empress. She was a fitting consort for him. “My wife is my Minister of Education,” he is reported to have said. With him, she, the pure-souled patriot, the tender mother and lover of her people, labored daily for the building up of Japan. In the field, the soldiers saw before them for their beacon and inspiration, the spirit and virtue of Mutsuhito; in the hospitals the sick and wounded felt the gracious influence, the healing tenderness of Haruko.

May that virtue, that influence, abide forever with the people of Japan, that the antique, magnanimous ideals may not wane!

## THE WORLD-PROBLEM; CHAOS OR COSMOS?

by H. Alexander Fussell



“W HAT is wrong with the world is its vastness.” It is only within the last twenty-five or thirty years that such a remark has become possible, testifying, as it does, to the number, magnitude, and complexity of the problems daily, almost hourly, forced upon our attention.

The step taken in complexity from the old Greek conception of the State, limited to a single city and the surrounding country, to that of the Roman Empire, which included all the countries lying around the Mediterranean, was a great one. Before that, the Persian and Assyrian Empires, and still further East, the great Asiatic conquerors, had succeeded in dominating large portions of the world. But however great the social, political, and religious problems of those times, they did not affect the mass of the people as acutely as now-a-days. The British Empire, at best in its earlier stages, may be classed among these; for, until 1850, if we except the improvement in sailing vessels, the means of communication remained the same for well-nigh two thousand years. In all these cases it may be doubted if even leading minds were conscious of participating in anything approaching to a world-process.

This was due to two causes — one of which, the comparative isolation of one part of the world from another, owing to the slowness of the means of communication, has already been hinted at. The journey from Lyons to Paris in the fifteenth century, for example, took more time and was far more dangerous than now a trip from London to Peking. The other cause was the ignorance, or rather the lack of education of the people. It is hard for us to imagine the mental state of a man at the commencement of the Middle Ages. For him the earth was the center of the universe, and, geographically speaking, he knew but a third of its surface. America had not been discovered; Africa, except the northern portion, was an unknown land; his consciousness of world-conditions was strictly limited, and the habitable globe was bounded by regions peopled with “gorgons and chimeras dire.” Even as late as the beginning of the eighteenth century a change of dynasty in China, a disastrous earthquake, a famine causing the death of millions, might be known in Europe six months or a year after. How could such belated news affect men’s minds or have any practical bearing on life?

All this has been changed with the advent of steam and electricity.

Our thoughts are no longer confined to the city we dwell in, to the province or nation of which we form a part. Owing, too, to the system of almost universal education prevalent among Western nations the man in the street, no less than the merchant prince and the statesman, is affected by whatever happens in no matter what part of the world. A shortage in crops or undue speculation in America affects prices in England. There is a revolution in China, and China's problems become ours. The telegraph and the cable—now antiquated, so quickly are we progressing—and wireless telegraphy, are the sensory nerves, unifying the different parts of *one* body, the body politic, making insistent and imperious the righting of wrong anywhere on the globe.

Very uncomfortable and distressing is this process to the easy-going drove. It sounds like a death-knell to many that men should wish to go forward, should find something better ahead.

It is the old, old story of the re-awakening of powers hitherto undreamed of in the human mind, its comprehension anew of world-old problems which it has faced before in forgotten lives and in civilizations unknown to modern history. It is not "brute-matter" so much that modern man fears—he already feels his grip of that; has he not tamed it and harnessed it to do his work? The problem that confronts him is in himself, is of his own making, and he is becoming aware that the good and evil forces of the world are marshaling for battle on an unprecedented scale—that these forces are *himself*, or rather, the *selves* that are his, for man is no longer one, but is divided. It is becoming increasingly evident to him, too, that none, however insignificant, however much he may shrink, may escape the conflict. And every now and then amid the groping and the uncertainty a voice is raised in warning, in encouragement, sometimes half in doubt, as if man were attempting something beyond his powers.

One of the best contributions to the understanding of the problem confronting us is a little book, published anonymously: *The Great Analysis; A plea for a rational World-Order*. From the standpoint of Economics and Sociology

the true question—the question the Great Analysis would have to answer—is: What population can this globe of ours sustain in health, in comfort, in seemliness, in dignity, in beauty, even (on fitting occasions) in splendor and magnificence? How can the planetary resources be developed and distributed so that the highest quantity of life may be attained that is compatible with the finest quality of which each individual is capable?

To get together the necessary data the writer imagines

A World-Witenagemot — a conclave of representative investigators and thinkers, brought together not by election, but by selection, from all quarters of the globe — consulted more and more by men of practical affairs, and to which, in process of time, executive power might be given.

It is not, however, the mechanism for attaining this world-order that interests us so much, nor the particular results indicated. Indeed, the author says:

Nothing is more probable — indeed more certain — than that the outcome of the Great Analysis would be wholly different from any of the vague previsions adumbrated in these pages.

What is of supreme interest is the mental state, which such an inquiry implicates, and its ethical signification. How will man, as man, comport himself before this riddle of the Sphinx? For the first time in history — so-called — he has full consciousness of the complexity of the problem before him. Its principal aspects appear to be “Race, Religion, Climatic and Geographical Advantage, Nationality, Language, War, Commercial Rivalry.” The lists are clearly defined. He must fight out his own salvation here, on this earth, and nowhere else. If this globe should ever become overpopulated, as some countries are, he could

not count upon relief by emigration to Saturn or to Uranus. Only in one way can human beings push one another off the earth, and that is by pushing one another into the earth. . . . The conditions and the limits of fecundity are, then, the fundamental facts of any conceivable world-order. If there is to be no limit, if this race or that is to multiply until it is forced by the imminence of famine to hurl itself, in a war of extermination, on another and less fertile race, then civilization can be nothing but an intermittent gleam between periodic convulsions of barbarism, compared with which the horrors of the Great Migrations would seem like child's play. . . . International politics are inspired by sheer national egoism and ambition. . . .

Even the militarists . . . cannot quite imagine the nations piling up forever the gigantically costly implements of modern warfare, and periodically letting them loose, like avalanches, over each other's territory. . . . Human folly, in fact, is becoming so titanic as to appal even the human fool. He “does not know what is to become of it all.” Nobody does; and that is just the helpless state of mind which the Great Analysis ought to correct. In one form or another, a world-order must arrive.

The human mind is indeed in labor; but it will bring forth a monster, unless fructified by “power from above.” The quotations that

have been made from the book before us lead up to the questions, whether the human mind must forever remain inadequate to the effort required to bring cosmos out of chaos — whether the time has not come (or is not approaching) when a world-order may be projected on the basis of a competent knowledge and forecast of all the factors.

The time has indeed come, and it is to guide man to the simplification of these problems and their solution that the Theosophical Society was founded in 1875, just as one cycle of human development was closing and another beginning. The truth is: Man now finds himself at odds with the piled-up Karma of his former mistakes and mis-doings. He — as race, no less than as individual — cannot continue much longer in the chaotic, happy-go-lucky way he has hitherto pursued in his selfishness and ambition. New light, new power, have been vouchsafed to him in his need. The Wisdom-Religion, old as the world itself — not to be confounded, be it noted, with any of the historical religions, which, by the way, have now “become shocking misfits” — is once more permeating and enlightening human thought. Man feels, dimly, at present, that the race is approaching a crisis, that his only hope of safety is to ally himself to the Higher Self — the God within, boldly re-assume his creative functions, bring order out of chaos — or be swept to destruction. There is no place for the lukewarm; “he that is not with us is against us,” is the cry of either side; and the would-be neutral, who is simply in the way, will find himself betwixt the upper and the nether millstone.

It seems indeed that the ground is prepared for the thought-seeds scattered by the Masters of Wisdom, the Elder Brothers of the Race, through the agency of their devoted disciples, our Leaders, H. P. Blavatsky, W. Q. Judge, and Katherine Tingley. Truly, the key to the world-problem — to the “world-order” already adumbrated in so many minds — is to be found, and found only, in the teaching and practice of Brotherhood, in the twin doctrines of Karma and of Reincarnation. Then will arise out of the chaos of human selfishness and folly the cosmos of divine love and wisdom.

## THE ARTISTIC SKILL OF THE BUSHMEN: by an Archaeologist



AN illustrated paper recently reproduced some sketches made by the Bushmen of Africa, representing in an extremely lifelike manner men and animals, not merely singly but grouped in scenes of the chase. The drawing is really artistic in its freedom and skilful suggestion of the intended idea in the fewest lines; the representation of motion is admirable. Yet the people who executed these drawings are very low down in the scale of culture; they do not even make earthen pots.

Now, if we conscientiously apply the method of employing the understanding laid down by Francis Bacon and presumed to be the method relied upon by modern science, we shall take these two facts — the artistic skill of the Bushmen and their low state of culture — as the data for our reasoning, and from them arrive by logical processes at our conclusion. In practice, however, the professed exponents of inductive science do not invariably adhere to the method they profess. As often as not, they have in the mind an already-formed conclusion, and this has to be taken into consideration as forming part of the basis from which conclusions are to be drawn. And such is found to be the case in the present instance.

The writer who presents and comments upon the said pictures arrives at the conclusion that artistic skill is by no means proportional to skill in the useful arts, and is even in an inverse ratio thereto. In support of this opinion he alleges that our knowledge of the human race in general bears it out, and that everybody who studies history can infer it. So his argument runs thus: It is a well-known fact, which every student of history can infer for himself, that artistic skill does not run parallel with skill in the useful arts, and is even in an inverse ratio thereto. And the Bushmen are an instance of this.

But now arises the question: Whence the surprise and perplexity which the writer displays? If the fact is so commonplace, so much like what we should naturally expect, why call attention to it at all, why express surprise and discuss possible ways of accounting for it?

The only answer that suggests itself to this question is that the alleged fact with regard to the human race is *not* a fact after all, that our observations and inferences do not lead us to expect that the Bushmen would be possessed of such skill; that their skill is an exceptional and wonderful circumstance and needs explaining. And this is, of course, the truth. The most that the writer has accomplished

is to present to the public these marvelous sketches and to say: "You think this is wonderful, and I am inclined to agree with you; but I have tried to convince myself that it is not wonderful but quite what was to be expected; and if you think again, you will agree with me."

The writer considers the theory that the Bushmen are degenerate relics of a once more cultured people, and that their artistic skill is inherited. And surely this is the conclusion to which logic naturally leads. But when one has a preconception in the mind, the case may turn out otherwise; and the writer dismisses this theory. But yet, another inconsistency: in concluding, he expresses the regret that the people must "soon die out." And why should a primitive people, in the childhood of its age, die out? Here we find a striking illustration of the way in which antagonistic ideas can exist in the mind without exciting the suspicions of the owner of the mind. The writer tacitly assumes — what is the evident truth — that the Bushmen are a people in senile decay, not in juvenile simplicity; but goes on with his theory in calm disregard of this assumption, of whose existence in his mind he seems indeed to be unaware.

We wish to direct particular attention to this curious condition in the mind of theorists. It is common enough, of course — an ordinary weakness of the human mind; but it is inconsistent with any claims to certainty which may be expressed or implied. And this instance of the Bushmen is merely an illustration of considerations that apply to a much wider area.

Scattered over the face of the earth, in the interiors of continents, on ocean islets and island chains, in mountain fastnesses, tropical forests, or inhospitable peninsula, we find tribes which, innumerable in their diversity, have this in common — that they are dying out. They show not the slightest sign of a tendency to progress or develop. Like very old men, they live in their memories, which are replete with records of their greater sires. These are the ancient remnants of civilizations that have been and are no more; like modern Asiatic villages built on the ruins of prehistoric grandeur, they live on through the ages in the same dead-level of stagnation.

But brooding over the firmament of modern speculation, in the fastnesses of the brain and the rank jungle of ideas, is a Theory — a theory as to one particular way in which the human race must have evolved. It is contradicted by the facts at every point, but it flows around them like oil and reflects them upside down in its magic mirror.



This theory is reiterated again and again, with the assertive force of a patent medicine advertisement, until a hypnotic impress is left on the world of thought. In an illustrated paper there is an article on some bones of a pre-Glacial Englishman that have been dug up; it is accompanied by pictures representing a "restoration" of this ancient Englishman. In deference to the facts, as afforded by the skull, the artist has made the face that of an average citizen of today, while the body is as shapely as that of a Greek statue. Yet, in obeisance to the tyrant theory, this well-favored individual is clothed in the skin of a beast and has a stone in one hand and a flint-tipped spear in the other. The face of Abraham Lincoln is certainly comparable in all significant respects with that of such a man; and the case is the same as if some future man of science were to unearth Lincoln's skull and long thin bones, and from them "reconstruct" a brutal stone-throwing savage.

And what is the natural inference from the fact of these countless tribes in Africa, Polynesia, the Americas? Their great multiplicity and variety proves that they have been diverging in mutual isolation for very long ages; and their point of divergence cannot be found within the historical or traditional period. They are for the most part offshoots of the great Fourth Root-Race, which inhabited continents that no longer stand above the waters, and whose surviving remnants were dispersed over the earth and driven into its remotest and wildest regions by the oncoming Fifth Root-Race. This is the clue to the meaning of these "aboriginal" races and their strange memories.

But in considering the life-history of races, their infancy, maturity, and decay, we must distinguish the race itself from the Souls which tenant it. A race which (as a race) is dying out, may yet serve as the habitation of Souls that are in the infancy of their growth. The Bushman *race* may be old and dying, yet the Soul of an individual Bushman may be learning its early lessons, preparatory to entering at its next birth into a more evolved race. Thus we have Spiritual heredity to consider, as well as natural.

**STATUARY IN THE BOTANICAL GARDENS,  
BALLARAT, AUSTRALIA: by C. J.**

THE Pavilion of Sculpture at Ballarat possesses something rather unique in the shape of a visitors' book in which the impressions of the public about the Gardens and the Statues are collected. Many handsome gifts have been made by patriotic citizens of Ballarat since the first donation of twelve figures obtained in Italy by Mr. T. Stoddart in 1880, and formally presented in 1883. According to the visitors' book one of the most popular pieces of sculpture is *The Flight from Pompeii*, of which an illustration is given here. It represents a Pompeiian family escaping in haste from the downfall of hot ashes that suddenly overwhelmed the city in 79 A. D. The catastrophe came almost without notice, for Vesuvius had not been active for ages, and many had to escape with the loss of all they possessed, even their garments. Quite lately new excavations have unearthed the bones and the impressions of the bodies of a wealthy patrician, Obellius, and his family, overwhelmed as they were escaping from their splendid mansion. They have been preserved *in situ*, and will form one of the most pathetic remains of the great disaster that will be shown to visitors. The casts of the bodies, which include two little girls embracing in a last parting, are very rough but quite distinct. They form a great contrast to the careful execution of the group of statuary at Ballarat, which may be taken as a rather idealized expression of the terrible scenes that took place when the darkness overwhelmed the guilty city.

*Modesty*, another piece of sculpture from Ballarat, is a rendering of a subject which has exerted a fascination upon many artists — the effort to render the features seen through a light veil. Such unusual themes, and the dexterous rendering of textile fabrics in marble, are popular in Italy, and always receive a generous meed of praise from the public. In the famous cemetery at Genoa, Italy, there is a large number of monuments of which the chief interest consists in the marvellously clever rendering of the clothes and accessories. Every visitor to that city pays a visit to the Campo Santo to wonder at these.

**SCIENTIFIC ODDMENTS: by the Busy Bee**

**I**T is strange how obvious discoveries seem after they have once been discovered. How is it they were not thought of before?

Subsoiling by dynamite is now being practised on a rapidly increasing scale, as attested by the increased sale of dynamite to farmers. The gain in proportion to outlay is enormous; tough subsoil is broken up and the roots of the plants can go down.

A PEOPLE without any form of religion or thought of the after-life, roaming the forest and occupied in the search for nuts and roots, has been found in the interior of Sumatra. They are described as "immeasurably inferior to the paleolithic man of Europe," who made tools and hunted big animals.

Civilized men and savages have at all times occupied the earth side by side; but when we search the subsoil and the old caves, the remains we find there are mostly those of the savages. The civilized men did not live in caves nor leave their bones about for posterity to pick up. A few bones of these Sumatrans will doubtless escape decay, and be discovered by some anthropologist of the future, who will infer that there was no civilization on the earth at this time. All our iron and paper will have decayed, and only our oyster-shells will remain.

A SCIENTIFIC man, who has been investigating musical sands for twenty years, recently gave a lecture on the subject. He described how various sands, when trodden on, or when struck in favorable conditions, give out sounds resembling organ notes, violins, and trumpets, or roarings, bellowings, and trumpeting. He showed by experiments that when the particles are irregular in shape they produce irregular vibrations, or mere noise; and when regular they produce musical sounds. Yet one would scarcely have supposed, from theoretical considerations alone, that such a thing as the sand on the shore, be it never so regular, could produce musical sounds; and the explanation strikes one as being of the *ex post facto* kind. Here, in short, is one of those phenomena which, in place of being predicted, are admitted reluctantly and explained afterwards. There seems to be lacking the usual combination of tense membranes and resonant cavities with which we are wont to associate musical sounds. It is clear that no reported phenomenon should be disbelieved merely because it seems improbable, for our own estimate of probability is not very reliable evidence.

FROM the London *Times* we hear that some persons were charged before a Kentish Bench of Justices with stealing winkles on private grounds. But the Justices dismissed the charge on the ground that winkles are wild animals and therefore cannot be stolen. The plea on the other side was that the winkles had been cultivated and were therefore tame or domestic animals; and, fortified by this argument, the complainants appealed to the Board of Fisheries — with what result we do not know. The winkle, or periwinkle, is “a small marine gasteropod shellfish” (Noah Webster); and though we daresay it comes under the official definition of a wild beast, it is not very savage or dangerous to man. Certainly it is an animal, since it is neither a vegetable nor a mineral, and if it isn't tame it must be wild. One is reminded of the scene illustrated in *Punch*, of an old lady traveling with all her pets and inquiring of the railroad official which of them had to be paid for and which not. At last the bewildered official issues his ultimatum in these words: “Cats is dogs, and rabbits is dogs, and so's parrots; but this here tortoise in an insect, so there ain't no charge for him.” There is another story of an archaeologist who shipped a mummy of a Pharaoh from Egypt to his own country; and the customs authorities, not knowing how to classify Pharaoh, finally passed him in as “salt fish.”

THE “origin of life” is a subject that is often discussed. Perhaps the origin of life is *death*, and that is as far as we can get. We have to think in straight lines, with ends and beginnings; but circles and cycles more nearly represent the truth. Life and death are alternating states, following each other in an interminable succession. The new is born out of the death of the old. In accordance with the theory that all living beings have been developed from a rudimentary cell or atom, that rudiment must have begun its own life with a full endowment of powers sufficient to yield the wonderful results of its evolution. Whence did it derive these powers? Is it not, in fact, the seed thrown by that which lived before? We can trace the tree back to the seed; but beyond that we get to the tree again. Science has appealed to analogy; let us therefore apply analogy. The geometrical form which best represents universal law is a spiral curve, a vortex, circles compounded with circles indefinitely. Perhaps atoms are being born all the time — from out the death of more complex organisms.

The theory, attributed to Kelvin, that life-germs came to earth, meteor-borne, from other orbs, may *get rid* of the difficulty, but does

not explain it; on the contrary, it merely transfers it to the shoulders of the Martians.

AN EMINENT CHEMIST writes to the papers to contradict the statement that he has given his endorsement to an alleged method of making gold artificially, that statement having been circulated. But, not content with denying this statement, he makes another, which many will think too rash. He says that it appears to him highly improbable (though as a scientific man he would hesitate to say impossible) that artificial gold will ever be produced. "Never" is a very long while, and no one can venture to forecast the conditions of science so infinitely far ahead. Also one would like to know the difference between "in the highest degree improbable" and "impossible." According to the mathematical view there is no highest degree of probability, and the expression becomes a synonym for infinite improbability, which is equivalent to impossibility. Unless the chemist intends to make out a special case for gold, as distinguished from other elements, the statement is equivalent to saying that we shall never be able to make the elements artificially. But the recent progress of science surely gives a strong hope to the contrary. We have the series of radium emanations, passing the one into the other; we have the electrons, ulterior to the atoms. Moreover substances at one time believed to be elementary have since been found to be compound.

### WOMAN IN THE SCHOOL: by Marjorie Tyberg



WOMAN'S opportunity in the education of the young is practically boundless, compared to what it was even fifty years ago. All the obstacles which formerly hindered women from moving out of narrow grooves of learning have been overcome, and women can now be trained to teach almost any branch of human knowledge. This expansion has proceeded simultaneously with the growth of an intense interest in all that pertains to education. School methods, school appliances, school buildings, have all been improved. The psychology of the child and the educative value of play and of dramatic work have been carefully studied. The physical care of children is now a science in itself. And

in all the manifold activities attending this educational awakening, women are taking part most earnestly and nobly. They have, many of them, accepted the responsibility of giving to "all the children of all the people" the best opportunity in the way of education.

This enthusiastic interest in child-life and this expansive movement that has made it possible for women to work in a larger field are significant features of the new age we are on the threshold of. The human race *is* at the beginning of a new period of its development, and the women have heard the call of the higher types of humanity that are to be born and they are responding to the urge they feel to prepare the conditions and environment in which the coming race will be able to express more of the divinity of human nature than has ever yet found its way into outward life. Women have, once more, as they had in ancient times, the opportunity to gain the knowledge of how to assume the high office of fostering in the children of a new time the qualities and powers belonging especially to that time, the realization of which will carry mankind to heights undreamed of as yet by the majority. It is for women to recognize the new time and its possibilities and to seek in themselves, and in the children, the potency that lies ready to awaken at this turning-point in the life of Humanity.

With this in view, it is not enough for women as teachers to have been thoroughly educated and trained to teach the subjects they have mastered. It is not enough for them to use with facility or to follow with perseverance the methods of education that are the result of long study on the part of others. There must be the recognition of the deeper side of the child's nature, where waits the gift of the Soul to the child at the dawn of a new age. The divine inner nature is ready. Shall we let it pass unheeded, unchallenged? Its power is a power transcending mind and body, enabling the child when taught to know it, to take command of the bodily forces and grow without waste of vital energy, to direct the intellectual faculties with a keenness, alertness, and precision, that make progress sure-footed, high-mounting. It enables the child to build moral fiber with every breath.

When in school with teachers who are beginning to trust in their own divine natures, these higher elements of the child's being have been quickened by recognition and appeal, that Self of the child begins to try which is the Self that can win in every battle against the lower, selfish forces. Then a new path of learning is entered. The same subjects may and ought to be studied, but it will not be necessary to

render study *easy*, for a Warrior has been summoned who overcomes all obstacles by the right kind of effort. Teacher and pupil work in accord with the highest achievements of the past and the present, and the school environment becomes charged with the love of "the good, the true, and the beautiful." It is in this deeper current of school effort that the best influences of home and school meet and strengthen each other.

The teachers who have had the inestimable good fortune to be directed to this higher element in the child and in themselves feel assured that as Katherine Tingley says: "The grander part is from within," and that from within will come, on challenge, a divine power to hold and use all energies, all training, all education, all knowledge, for the highest welfare of the whole race, fulfilling thus the destiny of Humanity in this new time.

The keynote of this new school-life was struck by Madame H. P. Blavatsky when she began her work many years ago. We know it as it stands today, as the Râja Yoga system.

## FRIENDS IN COUNSEL

**Our Society: by E. A. Neresheimer**



IN a recent visit to Germany I was strongly impressed by the earnest inquiry of a large number of people regarding the truths of Theosophy.

An impatient restlessness urges the thoughtful minds of that country to find some substantial solution of the burning questions: Whence came we? What is the object of life? What is our destiny?

The deadly negation of the still-lingering materialistic thought is most repugnant to honest searchers; buttressed dogmatism attracts no more; new-thought faddisms and social panaceas have demonstrated their insipidity; in short, no valid assurance of a reasonable or ultimate design in human existence is given that would be acceptable to the people; not even a signpost is granted the weary wayfarer pointing out the essentials concerning his spiritual being.

Where is the proof of our divine origin? How come we to be integral parts of the cosmic whole? What is our logical destiny?

These are the questions to which an answer is demanded on every side.

No answer!

Like an oasis in the desert, bright, blessed, promising succor to the heavy-laden, there stand, dear comrades, the Leader's name and the Universal Brotherhood and Theosophical Society and its Headquarters at Point Loma. In a book recently issued and widely circulated in Germany, the doctrines of Theosophy — the history of the Founders being also given — and the Headquarters at Point Loma, are elaborately described, and the Leader of the Society, Katherine Tingley, is heralded as the forceful and competent originator of a supremely acceptable idea that should be the seed of a new world-order. She is set forth as having created an institution in which this concept is already in actual successful practical operation with the aid of an imposing number of "*real human beings*," and it is pointed out that a priceless opportunity is there being given to a large body of young (and old) students receiving training and instruction to effect in themselves a perfect balance of their physical, mental, and moral nature. The results are admitted to be of a high order of usefulness on a large scale, inasmuch as the natural unfoldment of character under wise guidance is the surest means towards fitting each unit to be a power unto himself and an inspiring example to all others. Complete self-possession is instilled into all, as well as fortitude to bear the burdens of life; while an uplifting and very noble tone is conferred on all by the teachings of the essential unity of the life of Humanity with Deity and the whole Universe.

The public is therein advised that the Leader of the Universal Brotherhood and Theosophical Society is not a theorist but a practical illustrator and worker who understands the needs of the people to the very core; and who avers that regeneration must come through the people themselves. Theosophy is the key by means of which each one may know and unlock the mystery of his own being.

This unsolicited recognition is a tribute to the members' loyalty and devotion, and is a gratifying victory for our Leader. Through the demand for more light which these avowals imply, our Leader will have added opportunities to cheer many a harassed heart.

That the "plea for a more rational world-order" is really urgent, is evidenced by the unrest that affects political, religious, and sociological efforts and the economic institutions of every nation throughout the world. However, no one nation, sect, or organization, without a know-



ledge of fundamentals, can even remotely hope to solve the broad human problems by any mere theory. Only determined work such as is done by the Universal Brotherhood and Theosophical Society, which is an organization founded and molded on the affirmation of the one abiding principle of unity throughout the cosmos, whose precepts and teachings are framed in the surety of universal justice as applied to merit and demerit and in accord with immutable law — only such an organization, dedicating its services on these lines to practical work, can cope with the huge problem of human welfare.

From these laws and from a fervent desire to work in entire harmony with them in relation to human existence, has sprung this “*supremely acceptable idea*” of the Leader, which in practice is work — not in exploiting any artificial theory — but experienced, salutary, useful work adapted to the immediate needs of the spiritually hungry who seek for the links with their divinity. One who realizes nought of the underlying reality and unity of all life and being, who cannot even partially appreciate that “Universal Brotherhood is an actual demonstrable fact in nature” and who makes no sincere attempt to apply the same practically as a “living power in the life of humanity” — none such can understand the work of this organization, nor know himself, nor discover his place in life.

The wave of merely material progress has swept the masses and their leaders along to dizzy reaches of pure sensation, where they whirl ever in circles of illusion. The hollowness, the falsity of it, is becoming increasingly apparent, and frantic are the efforts that are being made to “get out from under” and to avoid the downfall of the structure. The thousands of sincere experiments which have failed to ameliorate the deplorable conditions above-named, were necessarily powerless to reach to the root of human ills; for not one of them can be said to have even understood the causes, and much less to have applied fitting remedies.

The cry for help has gone forth, and help there shall be; but not by outworn palliatives, nor by mere soothing promises, nor by theories or patchings of any kind.

Old forms are passing; new ones are being born. The last great wave of Theosophical thought, begun in 1875, has gathered a force resistless, touching the brightest minds in every land. A fiery glow of spiritual illumination is making itself felt throughout humanity. We know of a certainty that a subtle but firm realization of the con-

cept of Universal Brotherhood is entering the minds of peoples of all classes in every land.

While this is yet seed-time, the harvest is not far distant.

As members of our ancient, beloved, and universal Movement, as defenders of truth and of an exalted principle, we must not shut our eyes to the enemies of that truth nor to those who counterfeit our organization. Every true prophet has for a counterpart a false one; so has the Universal Brotherhood and Theosophical Society its counterfeits in imitators and merely "would-be Theosophists." Make-believe reformers have no stability. The self-same elements that caused former Theosophic efforts to fail pervade the gatherings of these emotionalists. Having the usual bias for personal incense — in contradistinction to renunciation of personality in favor of a great moral cause — they are inevitably doomed to die out. No permanency is inherent in merely personal glory; nor is any cause well served — however devotedly — if tainted by personal ambition. In good time the worthy units will, by their Karma, find their way to the right place.

Members of the Universal Brotherhood and Theosophical Society, in America as well as in other countries, recognize full well the sagacity which was operative when the Leader in 1898 recommended the change of constitution of the Theosophical Society to the present form. Since that time there is no more strife, no more wasteful dissension in our organization; on the contrary, the condition has been, and is, one of steady growth, and of harmony, and also an inspiring approach to the ideal precept of our constitution.

Would it ever have been possible to have attained to such unity, to such prominence, usefulness, success, under the ordinary administration by which the Theosophical Society was conducted before the important event in 1898? I believe that it could not have been done.

The Leader's hands are now free; and the energies and abilities of every unit are at their best. In consequence, the Society's usefulness, its power, and its dignity, have increased to such an extent that it is clearly the most efficient instrument in the service of mankind, and is being upheld — even in foreign countries — as an exemplar for all the world. Greeting!

New York, July 13, 1912