

THE THEOSOPHICAL PATH

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NEITHER in the air, nor in the midst of the ocean, nor in the depths of the mountains, nor in any part of the vast world, does there exist a place where man can escape from the consequences of his acts. — *Dhammapada*

THE MISSION OF THEOSOPHY:

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



THE mission of Theosophy is to bring back to mankind a knowledge of spiritual truths. These truths are of the practical kind, not the vague speculative and futile kind. Mankind has forgotten them. This bringing back of knowledge is a periodical occurrence; it occurs as part of the ordinary course of human history. The tendency of civilizations is towards materialism and absorption in the affairs of sense; spiritual riches give place to material wealth. But the light of knowledge is always kept alight, and great revivals take place at times when materialism and selfishness threaten to engulf humanity.

We can understand the mission of Theosophy better today than we could at the time when it was first promulgated. For a great change has come over the spirit of the times, particularly in the last decade. Everybody seems to be looking for just that thing which it was the mission of Theosophy to afford — a dawning of light upon the minds of men. It is realized today better than ever before in recent history that Religion is a spirit or knowledge or power that dwells eternally in the human heart; that light comes from within; that man must be his own savior by means of the divinity that is in him. On all sides we find people expecting some revelation, some great synthesis of knowledge, some outpouring of the spirit of love and charity, or some wonderful manifestation of the brotherhood of men. Sometimes this expectation takes curious forms, owing to the mental twists that people have: thus some believe that a visible Christ will come and establish

a kingdom of righteousness; and overweening vanity may even in some cases lead one to suppose that he himself is destined to play a chief rôle in that advent. But nobody seems to know just what form the advent or awakening is likely to take.

Theosophists maintain that the awakening of spiritual knowledge will be a revival of knowledge that has been before, that has been the heritage of mankind from time immemorial. They regard the present age as a period of decline and darkness so far as real knowledge is concerned; though, so far as concerns material prowess, it may be considered an era of prosperity. Nor need Theosophists fear thereby to proclaim an unwelcome truth, since on every hand today they hear voices protesting the very same thing. The limitations of our present knowledge in comparison with what we feel we ought to know, are a constant theme of complaint and perplexity.

Since the teachings of H. P. Blavatsky were first promulgated, the persistent work of her followers has to a considerable extent rendered the public familiar with some of the broad outlines of her teachings. They are aware that Theosophy claims for the human race an immense antiquity; and not only for the human race is this antiquity claimed, but for civilization. Archaeology and anthropology have of late been forced, in so far as they have been faithful to the true principles of scientific research, to concede a far greater antiquity to civilization than it has been customary to accord. Yet their concessions, great though they are, are timid in comparison with what Theosophy claims and what archacology itself will step by step be driven to allow. It is not necessary for present purposes to carry the imagination farther back than the beginnings of the present Root-Race of humanity; and it will suffice to say that this Root-Race is the Fifth and that it has been in existence from 800,000 to 1,000,000 years. It is called the Aryan Race (though it must be observed that this term is not used in any of the varied senses in vogue among modern scholars). It was preceded by the Fourth or Atlantean Race. Each of these seven great Root-Races is subdivided into seven sub-races, and we are at present in the fifth sub-race of the Fifth Root-Race. It is not proposed to burden the present paper with further details as to the scheme of the human races, which can be studied in the writings of H. P. Blavatsky or in the Theosophical Manuals based thereon. Thus much was rendered necessary to introduce the point about to be made. As we are in the fifth sub-race of the Aryan Race, it follows that we have

been preceded by four other sub-races. This is a fact of which ordinary historians take no account, yet it is the key to many of the problems they find insoluble — as, for instance, the existence of the megalithic monuments like Stonehenge and the dolmens of Brittany.

If the records of archaeology are studied in the light of this key furnished by Theosophy, the facts no longer conflict with the theory or with each other, but on the contrary fall into line and confirm the teachings. The earlier sub-races, which preceded the present one, had passed through the entire cycle of their evolution, and had consequently attained to a greater height of knowledge than we have as yet attained in our cycle. Humanity progresses by a passing on of the light from one race to another, as a father passes on life and light to his offspring. Our knowledge so far has been a gradual recovery of knowledge ancient and lost; but there is still much more to be recovered. As a later race, and one that stands therefore farther on in the line of evolution, it is ours to carry knowledge and progress to a yet farther point. But at present we have to join our aspirations for the future with a retrospect towards the past whose heirs we are.

The mission of Theosophy, then, is to remind the world of the existence of such a store of knowledge and to make known many of the tenets included in that knowledge. Let us look back to the days when H. P. Blavatsky founded the Theosophical Society. Her utterances at that time show that she anticipated a state of affairs like the present. She saw that the dominant forces in the predominant civilization were of a self-destructive character, being both selfish and materialistic. She realized that, if these forces should continue to prevail, unchecked by any upbuilding forces, the result could only be the destruction of civilization. Further than this, another threatening phenomenon was taking place. There was beginning an era of renewed interest in psychism. It is quite in accordance with the law of cycles that an era of materialism should be followed by an era of psychism, and late history has proved this true. H. P. Blavatsky foresaw this. So did her successor, W. Q. Judge, who said that the forces at work in society were calculated to produce a race of black magicians or a form of society ruled by sorcery. This enables us to understand a pregnant saying of H. P. Blavatsky's that her mission was to *sow the seed of brotherhood in the soil of mysticism*. And that word "brotherhood" gives the key to the question. The resources placed at man's disposal by his discoveries in science were being misused

through the overwhelming power of selfishness, and had already produced a civilization teeming with awful poverty, disease, and vice. What if the still greater resources that might accrue from psychism should also be abused? It was to prevent this awful catastrophe, then, that Theosophy was promulgated.

And turning again to the records of present times, do we not again find confirmation of the validity of H. P. Blavatsky's forewarnings — ample justification of her mission? If there is any one phenomenon more characteristic than another of the present time, it is surely the rise and spread of psychism — and that, for the most part, in forms which, when not actually selfish, are at least devoid of the element of true progress. Theosophy has not so much had to fight materialism as to fight psychism. But yet it is neither materialism nor psychism nor any particular thing except selfishness that Theosophy combats; for this evil enters into everything and turns good into bad.

It is everywhere admitted that civilization is in distress and that what we need is a strong moral and spiritual power which can take the place vacated by bygone forms of religion no longer equal to the task. There is no longer any hope that physical science or mere humanism can fill that place. As just said, men feel that something positive and not negative is needed, something that will explain the spiritual laws of life and not the biological alone. Theosophy supplies their need exactly; it has already influenced men's thoughts far more than they themselves suspect, and as time goes by it will do so more and more. For, however unwelcome an unfamiliar teaching may be, yet if it is true it must surely gain recognition from those who are seeking the truth.

Theosophists often read articles and books by earnest intuitive people who have recognized the universality of religion, the divine nature of man, and other principles which Theosophy has promulgated; but whose ideas are confused and cut short for want of such an item of knowledge as that of Karma and Reincarnation. It is impossible to make a consistent theory of life on the basis of conventional views as to the duration of the Soul's existence. Divine justice cannot be reconciled with the facts of life if we regard the present earth-life as the whole of our terrestrial career. Consequently these thinkers are put to sore straits in trying to evolve a theory that shall reconcile their intuitive perceptions of what is right and true with the facts of life as we find them. A little knowledge concerning Karma

and Reincarnation would have removed all these difficulties. Therefore a part of the mission of Theosophy is to bring back to the recollection of humanity forgotten truths like these, for the lack of which we have been so sorely perplexed. With what theory of divine justice or unerring law can we reconcile the fact that people are born into this life with such unequal fates and opportunities? To what purpose is the little that a man can accomplish in a single life, if that little lifetime is bounded before and behind by an ocean of eternity? Life is a sorry farce unless viewed on the larger scale. The old views might suffice for John Bunyan, but will not fit the present expansion of our knowledge.

Brotherhood is a word much used today; and again we find that Theosophy supplies the needed key to its realization. A brotherhood based on economic principles alone will not work, nor a brotherhood based on mere sentiment. Theosophy asserts that men actually are, here and now, interdependent and brothers in fact; and that consequently the question is not so much one of *creating* brotherhood as of *recognizing* its existence. Men are separate and disunited as to their *personal* nature; personal desires often conflict. But as to their higher nature men are united. The more they recognize their higher nature, the more union will prevail and discord cease. But the higher nature of man is too vague as ordinarily understood. Formal religion has made the soul too much an affair of the next world, and has emphasized the lower nature in this life on earth. Science does not profess to tell us anything about our higher nature. Psychism and such-like fads and speculations claim to tell us about our higher nature; but what they mean by the expression is usually only an extension of the personality and has nothing whatever to do with the spiritual nature of man.

How can we approach towards a realization of an ideal of solidarity that shall be neither formal and materialistic on the one hand, nor on the other hand weak and sentimental? Whether the teachings of Theosophy be nominally accepted or no, it is only on the lines laid down by those teachings that this solidarity can be realized. For it is Theosophy alone that has made intelligible and of practical utility the doctrine of man's dual nature — the God and the animal. Where all the members of a company are engaged in the attempt to express in action their highest and best ideals, to that extent do they become inwardly united; and this inward union, once established, then tends to

work outwards and thus to bring about the conditions of external harmony. Theosophy, by urging each man to seek the light within him, thus points the way to solidarity; and its teachings as to the nature of man have rendered the idea of the higher self intelligible and capable of being translated into action.

Perhaps the mission of Theosophy can hardly be summed up better than by saying that it is to re-establish among men the soul-life and to preach once again the heart-doctrine. All are agreed that we have too much of the body-life and the head-doctrine. The notion that intellect and feelings are antagonistic or unrelated to each other is a delusion. Our intellectual faculties are colorless; and if not guided by our higher aspirations, they will be ruled by our lower desires. This explains the various materialistic systems of philosophy and the reasoned advocacy of practices abhorrent to our better instincts. In seeking for the highest and best in humanity, many thinkers and writers have found their answer in the word "Love." That is a much-misused word, and one that it is often needful to avoid on account of misconceptions. Nevertheless, in its highest meaning, it stands for something great and sacred that can rescue us from the thralldom of desire and passion. If it be understood that true Love implies self-sacrifice, not self-gratification, we shall avoid misunderstanding on that point. Modern psychism and so-called "occultism" are all too frequently based on the idea of *getting something for oneself*. Where that motive prevails, Love is absent. The old and oft-repeated fallacy that to help others we must first help ourselves, does not appeal to those who are already tired and weary of themselves and seek to escape from that narrow prison. It does not appeal to him who feels that other people *are* himself. Those who find the culture of their personality irksome will gladly seek a fuller self-realization in work for others. The mission of Theosophy is to help people to realize this nobler, more beautiful side of life.

The word "beauty" is another word that appeals to many natures as expressing that which they feel to be best in human nature. Artists, poets, and musicians try to realize beauty and to grasp and fix it. But beauty cannot be brought down from the heaven where she dwells and shut up in the airless cell of the personality. We must rise to her height and freedom. To realize beauty, we must live it, *be* it. We must make music in our lives. Harmonious tones of the voice, beautiful colors and forms on the canvas, or noble words of poetry,

are but a faint foretaste of the beauty of a harmonious life. Theosophy is not purely intellectual; it can be approached from all sides; it makes its appeal to all natures. Let the artist find in it, as many have already done, the clue to his search for the realization of beauty; and thus another part of the mission of Theosophy will have been accomplished.

It is thirty-seven years since the Theosophical Society was founded, and even at this moment it may be said to be accomplishing the fulfilment of a certain particular part of its mission. In fact Theosophy is now celebrating its triumph over many travesties and misrepresentations that have hampered its work from the first. Allusion is made to the activities of individuals and groups who use the name of Theosophy but are not in line with the Universal Brotherhood and Theosophical Society which carries on the work initiated by H. P. Blavatsky. As earnest inquirers may be misled and disappointed by misrepresentations or inadequate presentations of Theosophy, it is of the greatest importance both to the Theosophical Movement and those to whom it appeals that the truth should be known about the nature and mission of Theosophy. Its teachings and work are felt by the members to be of so great importance to humanity that they feel deeply the necessity for clearing away all misconception. In the work now being accomplished under the able direction of Katherine Tingley, we see the unfolding of many seeds sown by H. P. Blavatsky. And all those activities bear the stamp of the original seed. They are of practical service to humanity in its daily life, free from sensationalism and appeals to self-interest, uplifting and ennobling. Those at all familiar with the work of Katherine Tingley know the emphasis she always lays on those sacred institutions wherein are enshrined humanity's highest ideals and brightest hopes: the home, symbol of a pure union, wherein can be realized in miniature the ideals of solidarity to which the whole race aspires; art and music, cultivated not for mere enjoyment or ambition, but as means of expressing outwardly the harmony felt within; education of the young, carried on upon lines of true wisdom and securing a true freedom for the pupil.

But one cannot close a paper on the mission of Theosophy without a word on Occultism — another much misused and misunderstood term. Truly the mission of Theosophy is to promote the cause of Occultism; but let it be remembered that this word, as defined by H. P. Blavatsky, means real Self-Knowledge — a pursuit, an attain-

ment, so infinitely greater than any dabbling in psychism or ambition for personal powers. This knowledge is acquired by faithful service in the great humanitarian cause of Theosophy, and Theosophists are assured by their founder, H. P. Blavatsky, that great knowledge and attainment lie open to those who prove themselves worthy recipients of them. In this she but echoes the words of another Teacher, who assured his disciples that great knowledge and power should come to those who followed in his Path. No great Teacher, founding a world-wide movement like the Theosophical Society, and sacrificing every personal interest thereto, could have any other purpose than to benefit humanity as a whole; which cannot be done by conferring special advantages on a few or founding a sect for the study of curious knowledge. Hence those who embrace this cause must entertain the same wide purposes and must be prepared to seek their happiness in a region larger and brighter than that of mere personality.

MODERN SCIENCE AND ATLANTIS:

by H. Alexander Fussell



THE reconstruction of the face of the earth so as to represent its appearance in former geologic ages has always had a fascination for scientists. The surface of the earth seems, to the ordinary observer, stable enough, and yet displacements of vast magnitude are going on all the time. Portions of the earth's surface are steadily rising at the rate of a few inches a century; on the other hand some coast-lines, as, for instance, the western coast of France and the eastern coast of England, are slowly but surely yielding to the encroachments of the sea.

Besides these gradual changes science recognizes cataclysmic ones in the sudden or, at any rate, very rapid sinking or upheaval of large portions of the earth's crust, due, in the main, to volcanic forces. The distribution of volcanoes and the extent of earthquake areas have been carefully studied. Not only has the land portion of our globe been for long the object of careful investigation from the point of view of geology and physiography, but within the last twenty-five or thirty years the bed of the ocean has been just as carefully studied and mapped out; in fact, a new science, that of Oceanography, has been instituted.

Some of the results of recent deep-sea soundings, very far-reaching in their implications, were recently brought to the notice of the public in a lecture delivered November 30, 1912, at the Oceanographic Institute in Paris, by M. Pierre Termier, Member of the Academy of Sciences and Director of the Geological Survey of France.*

Confining his attention principally to the North and Mid-Atlantic Ocean, which has been more thoroughly studied than any other part of the ocean-bed, M. Termier attempted a reconstruction, *from a purely scientific point of view*, of that part of our globe as it appeared at the period of the sinking of the great island of Atlantis referred to by Plato in the *Timæus* and the *Critias* (or *Concerning Atlantis*), which is stated by Plato to have occurred nine thousand years before his time. A large island, the last portion of the great continent of Atlantis, situated to the west of the Pillars of Hercules, was submerged in consequence of an earthquake, or series of earthquakes, just at the time when a large army of Atlanteans was absent on an expedition to subjugate the younger continent of Europe. Immense tidal waves, caused by the sudden sinking of so large a mass of the earth's crust, rolled through the Mediterranean and destroyed the armed hosts of invaders. Plato also speaks of the opulence and power of Atlantis, the magnificence of its capital city, the fertility of its soil. Such is, in brief, the story told to Solon (640-559 B. C.) by the priests of Sais in Egypt, who alone had preserved an account of the catastrophe.

To within a very short time ago the majority of learned men considered this account as a mere fable, utterly devoid of truth. But today, as M. Termier says:

Not a few naturalists, geologists, zoologists and botanists are asking themselves if Plato has not transmitted to us, with scarcely any amplification, *a page of the real history of humanity*. [Italics throughout are mine. H. A. F.] No affirmation is as yet permissible; but it seems more and more evident that a vast region — a continent, or a number of large islands — was submerged to the west of the Pillars of Hercules, otherwise called the Straits of Gibraltar, and that its subsidence does not go so very far back into the past. In any case the question of Atlantis has come up again for solution by scientists.

Now, what are the facts that warrant this conclusion? In the first place, what is the bed of the Atlantic like? A deep trough — just outside Gibraltar 12,000 feet deep — separates the European and

* *Revue Scientifique*, Paris, January 11, 1913.

African coasts from a mountainous plateau, which, near the Azores, rises to within 3000 feet of the surface, and continues for a long distance at a varying depth of from 3000 to 12,000 feet. This plateau is separated from the American coast by a trough much larger than the eastern, descending in some places to a depth of 20,000 feet. In the second place, the bed of the Atlantic is throughout its eastern portion a great volcanic region. Active volcanoes abound in an area, some 1900 miles in width, extending from Iceland, including the Azores, the Islands of Madeira, the Canary Islands and the Cape Verde Islands, tapering to a point as far south as the seventieth degree of southern latitude, and forming at the present time in seismic activity a zone in which the most terrible cataclysms might occur at any moment. As M. Termier says in his lecture :

Such have certainly happened, and at a date comparatively recent. I ask all those who are interested in the problem of Atlantis to listen attentively to the following account, it is most significant. In the summer of 1898 a ship was employed in laying the submarine cable connecting Brest with Cape Cod. The cable had broken, and it had to be brought to the surface by means of grappling-hooks. It was 70° north latitude and 29° 40' longitude west of Paris, about five hundred miles north of the Azores, and the average depth was about 1700 fathoms. The raising of the cable was a matter of great difficulty, and for several days the grappling-irons were dragged over the bottom. It was ascertained that the ocean-bed, in these parts, presented the appearance of a mountainous country, with lofty peaks, precipitous slopes, and deep valleys. The summits were rocky, and there was no deposit in the valleys. The grappling-irons, when drawn up, were nearly always broken or twisted, and brought up splinters of rock. . . . These splinters, torn from the rocky bed of the Atlantic, were of vitreous lava, having the same chemical composition as the basaltic rocks called tachylyte by geologists. Some of these precious fragments are preserved in the Museum of the School of Mines in Paris.

They were brought to the notice of the Academy of Sciences in 1899. At that time few geologists had any idea of their great significance. *Such lava, entirely vitreous, similar to the basaltic glass of the volcanoes in the Sandwich Islands, could only be solidified into its present condition under atmospheric pressure.* Under the pressure of several atmospheres, still more under 1700 fathoms of water, it would certainly have crystallized. . . . The most recent studies . . . for instance, those of M. Lacroix of the lava of Mount Pelée in Martinique, leave no doubt on the matter. . . . The part of the earth, then, which forms today the bottom of the Atlantic, five hundred miles north of the Azores, was covered with streams of lava *at a time when it was still above water.* It has consequently sunk to a depth of 1700 fathoms and, as the surface of the rocks has kept its sharp, rough, uneven character and spurs of recent lava flow are found, it follows that *the subsidence must have happened soon after the flow of lava and must have been*

sudden. But for that, atmospheric erosion and marine abrasion would have leveled the angularities and smoothed the surface. . . . The *necessary* conclusion is: all the region north of the Azores and perhaps comprising the Azores, in which case these islands would be its visible remnants, was submerged quite recently, geologically speaking.

Owing in great measure to the researches of Edward Suess and Marcel Bertrand it is certain, as M. Termier points out, that a North-Atlantic continent, comprising Russia, Scandinavia, Great Britain, Greenland, and Canada, formerly existed; and that there was likewise a South-Atlantic continent, quite as extensive, separated from the former by the Mediterranean depression, part of that ancient massive furrow that has girdled the earth from the earliest geological ages. Thus the area of the Atlantic was occupied by land, one cannot say exactly how long ago, but certainly in the tertiary age, before the final submersion of those volcanic regions of which the Azores seem to be the last remnants.

“These are geological facts,” continues M. Termier, “which are of a nature to encourage those who believe in Plato’s story. . . . *Geologically speaking, the story of Plato about Atlantis is extremely probable.*”

If we turn now to zoology, that science *leads to conclusions almost identical with those of geology.* M. Termier, being a geologist, simply refers to them in his lecture, and mentions particularly the researches of a young French zoologist, M. Louis Germain, who has made an exhaustive study of the present terrestrial fauna of the Azores, the Islands of Madeira, the Canaries and the Cape Verde Islands, which has led him to the conclusion that these groups of islands once formed portions of a vast continent. Certain molluscs and madrepores in the Bermudas, on the coast of Florida, in the Island of St. Thomas in the west, and on the coast of Senegal in the east, indicate land connexion between these places. To quote M. Termier once more:

It will always be difficult to reconstruct, even approximately, the map of Atlantis. At present it is not even to be thought of. But it is quite reasonable to believe that long after the opening of the Straits of Gibraltar, some of the countries that existed to the west of it, were still above water, and among them a marvelous island separated from the African continent by a chain of smaller islands. Only one thing remains to be proved, namely, that the cataclysm that caused this island to disappear took place after man had settled in Western Europe. *There is no doubt as to the cataclysm;* but did a people exist at that time who suffered from the results and who handed down to posterity the remembrance

of them? That is the question. I do not believe that it is insoluble, but it seems to me that neither geology nor zoology can settle it. These two sciences appear to me to have said all they can, and it is from Anthropology, from Ethnography and from Oceanography that I expect a definite answer.

Thus science has justified the knowledge of the ancients, as known to history. It has done more, it is making possible an appreciation of that greater and still more ancient knowledge of the history of our planet, which is preserved by the Initiates into the Mysteries, a portion of which has been given out anew to the world by Madame Blavatsky in her monumental work *The Secret Doctrine*. The world is slow to admit that more may have been known to ancient science than to modern. However, the existence of Lemuria, that great continent in the Southern Pacific and Indian Oceans — the home of the Third Race, according to *The Secret Doctrine* — has been fully admitted by science. And now the teaching of the *Wisdom-Religion* concerning the existence of Atlantis — the home of the Fourth Race — as well as of a Hyperborean Continent extending southward from the North Polar regions, seems in a fair way to become admitted geologic fact. At the same time that science is recognizing the existence of these great land masses where now there is the sea, discoveries of human remains in geologic formations, which were formerly thought prior to man, are giving man an antiquity, not of hundreds of thousands, but of millions of years.

Theosophists can well afford to wait, for every advance in science, as Madame Blavatsky foretold, has proved and will prove the truth of the statements given out through her in *The Secret Doctrine* as to the history of our globe and the humanity on it. We recommend that work to the perusal of such of our readers who desire further knowledge of the races of mankind antedating our own — the Fifth Race — that have existed on this planet.

TIVOLI

TIVOLI is the old Tibur, a town which is said to have existed long before the foundation of Rome. In 338 B. C. it was conquered by Camillus who made it part of the league of Roman cities. From this time it always remained Roman.

The special deities of Tivoli were Hercules and Vesta; the famous little circular temple of which the greater part still remains was probably consecrated to Vesta and to Hercules Saxanus. It was probably

built about 100 B. C. at a time when Tivoli became a fashionable place for the summer residences of the Roman nobility. Among famous people who had their villas at Tivoli the Emperor Augustus and Maecenas are mentioned. Hadrian also built an enormous villa near Tivoli.

Nowadays the above-mentioned temple is best known under the name "Temple of the Sibyl." There were originally eighteen columns around the circular cella; of these only ten are left. They are of Corinthian order with exquisite capitals. The old entablature is also still in place, so that if we look on the building from the south it gives a very complete and harmonious impression. It is one of the purest examples of the Corinthian order in Italy. By the side of this building there are remains of the so-called "Temple of Tiburtus" — a rectangular room with four Ionian columns in the front. Both temples were in the middle ages used as Christian churches.

Below the cliff on which the Temple of Vesta stands the foaming water of the Anio pours out of the sandstone mountain through which it has made its way. The river is divided into two falls which unite again at the foot of the precipice. Paths have been hewn out on the slopes of the mountain so that one can go down to the bottom.

THE LOVE OF ART: by R. Machell



SELF-deception is the principal occupation of the human mind, as mind is generally understood. There is in man a higher mind that is impersonal in its operation, but it is so different from the ordinary brain-mind that it is regarded by the majority as outside the personal man, as a spiritual, divine power, which must be invoked by prayer, adored by praise, or even conciliated by sacrifice. Yet it is the true Self of man, his divine Self, his guiding Star, whose light mirrored in terrestrial life appears as the illusory self of the personal man.

From this higher mind come all noble aspirations and high ideals, all intuitional perceptions and inspirations, and these are reflected in the lower mind, with just as much clearness and correctness as the character and condition of that reflector will allow. But as the ordinary man of today is wholly uneducated in the true science of life, ignorant of his own nature, unprepared to meet and to control the

lower forces of passion and desire which make up almost the whole of his life on earth, so the mirror of his mentality is about as good a reflector as the surface of a pool into which many streams discharge their waters; there is much foam and froth, but very little reflecting surface, and what there is, is so wavy that every image reflected there is hopelessly distorted, and deformed almost past recognition. So the lower mind is a constant source of deception to us all, until we learn to control the forces that disturb its surface, and so to steady it that we may have, if only for a moment, a true reflection of that which is above. Thus we are deceived by ourselves, and often are most deceived by what may appear to us at the time as our highest ideals, because we are unable to see the difference between the impersonal ideal of the higher mind, and its burlesque representation in the lower personal brain-mind.

In this way every year a large number of young people are led to the choice of an artistic career by a host of desires and aims of a very personal nature, usually hidden from their own sight by the dazzling glory of the ideal of devotion to Art. They are willing to make great sacrifices (in the future) and to renounce perhaps even fame and wealth, which is not yet theirs, for the immediate delight of self-indulgence in one of the most seductive pleasures, the joy of producing things of beauty. A very large proportion of those who adopt the career are, of course, not even sincere in their self-deception; they fully expect to receive much honor and fame and wealth as a reward for their noble devotion to a life of self-indulgence: and when the wealth and the fame do not come, when the things of beauty that they hoped to create prove unattractive, when the selfishness of their lives brings its inevitable reward of disappointment, then we hear the lament of unappreciated genius, that is so pathetic in its lack of all sense of humor.

But also those who are sincere in their first aspiration towards the life of devotion to Art, having no knowledge of their own nature, are almost certain to believe that they are fully entitled to "seize with both hands" all the pleasures that lie open to students of Art, and which only the most devoted are likely to resist. Then follows the disturbance of the waters of the pool, to which the lower mind was likened, the inspiration is broken, and the mind reflects only a bewildering confusion of images. Mistaking the froth and scum on the surface for the reality of the divine vision, the student becomes lost

to all hope of finding there the true beauty that he once found in that mirror, before its surface was ruffled by the streams of passion and desire, which ceaselessly surge in the lower nature. Sometimes want and failure bring a period of relative calm, during which the old inspiration may return; the mind becoming placid once more, if only for a brief time, the eternal light may again be reflected in it; but often this comes too late, the man is crushed or worn out and cannot rise again.

There are not a few who from the start intended to use their artistic abilities as means to achieve success, that is, money and recognition and social position; and if they are sincere in this lower ambition, if they have strength to resist, on the one hand, the temptation to listen to the seductive voice of the sensual nature; and, on the other, the call of the higher ideal offered by the soul, they will probably accomplish their purpose in some measure. But they must pay the price of success in the secret knowledge of what they have sacrificed to get it.

To one who is whole-hearted in his devotion to Art, and who has wisdom and strength to understand his own nature and to control it, life will be full of joy. Honor, success, fame, and wealth may come or may not, for these things are dependent upon the laws of Karma, and may be regarded as merely the conditions through which he passes, as a traveler passes through varied scenes, and is pleased and interested in their appearance, while still pursuing his journey. The history of art has many records of such lives, but also there are stories of the sufferings of those stormy natures in which the higher and the lower warred incessantly; and though such lives may have left traces of a noble struggle, one cannot but regret the lack of true education that made the struggle so tragic in its futility.

The war of the wise against unwisdom is joyful and exultant, no more like the wild struggles of the self-tormented soul in the futile attempt to indulge the lower nature and to preserve the inspiration of the higher at the same time, than is the triumphant rising of the sun dispelling the darkness of night like the attempt to clean a window with a dirty oiled rag. Any one who has tried it knows that the labor entailed in such a case is quite as great as the absurdity of the attempt; and when men and women are educated in the knowledge of their complex nature and know they have the power to control themselves, then these serio-comic tragedies of life will cease, and the struggle

against the opposing power of the lower nature will be no more a comic tragedy but a drama full of heroic joy.

When the power of the personal lower mind to deceive us is recognized we shall be on guard against the self-deception that leads us to choose a career for which we are not in any way qualified. Each man and woman has latent possibilities of the highest kind, but to make those latent qualities active requires knowledge and training and courage and will, as well as strength and many other qualities of the ordinary kind.

If a man is lame he had better not try to climb mountains; and if he is blind he had better not try to be a painter, and if he desires a life of self-indulgence he had better not talk about devoting himself to Art.

THEOSOPHIC TRUTHS VOICED BY ROBERT BROWNING: by Marjorie M. Tyberg



ROBERT BROWNING'S poems were written during a period of widespread moral and intellectual stress, a period during which long-established teachings concerning God, life, and man's origin and destiny were challenged by the scientific spirit and were reconstructed on a broader basis. Many new influences were at work breaking up old conditions and preparing for a new cycle of human development. There were the patient work of the men of science, the marvelous material progress, and the spread of knowledge and the materialistic beliefs that grew apace with them; and there were the struggles and doubts of growing minds, the ardent hopes for spiritual attainment, the gleams of mysticism which no materialism could quench — all showing the eager search for truth, and making ready for the new time. For the end of the century was the close not only of a hundred years but of a period thousands of years in length; and the forces active at the close of this cycle, and the new forces to awake with its successor, were added to the upheaving agencies that were destined to yield a new life for humanity. Great Teachers were sent by the Guardians of the world with the ancient Wisdom or Theosophy, to guide men at this crucial time. H. P. Blavatsky, William Q. Judge, and Katherine Tingley were all at work spreading the knowledge of man's spiritual nature and the great possibilities of the dawn of the new cycle. The poets were not silent, and Robert Browning, with his

intuitive perceptions of the everlasting divine order, and his serene conviction that great, new, transcendent conditions and opportunities awaited humanity, brought his readers very near to the door of the temple of Theosophic truth that was thrown open as the new day approached.

In 1835, many years before the scientific works about the theory of evolution were published, and when he was only twenty-three years old, Browning wrote the poem *Paracelsus*, in which, in addition to expressing in exquisite poetry his intuitive and very true ideas of the evolution of the earth and of man, he gives the history of the development of a strong and eager soul who aspired to be a Helper of humanity. H. P. Blavatsky states that Paracelsus, the medieval mystic, *was* one of the greatest benefactors of the race, the possessor of many of Nature's secrets that are never revealed save to one unselfishly devoted to the service of the race as a whole. Browning did not depart from the more ordinarily accepted view of Paracelsus, but, in his poem, he relates the experiences and realizations that do come to those who aspire to become Helpers of humanity, and he gives a record of the life of the soul which can be read by students with keen realization of the poet's insight and of his perception of truths later fully stated by Theosophy.

In the poem we read of the child Paracelsus who ever felt the intimations of a life-work for mankind, of his vocation to lead man to a new day. He has the desire for absolute knowledge; he feels the intoxication of the power which great, though of course not yet absolute, knowledge confers; but he feels also the sense of isolation from the common lot of human beings because of his exclusive devotion to his great purpose of serving them all. He loses the high-heartedness of his early years of effort and, his quest being still unrealized, sees left only weary plodding years among uncomprehending seekers for the lesser truths. He learns the secret that knowledge is but half, and knows that compassion completes the gift he would give his fellow-men. The moment of death, when the light shines in from his soul, reveals to him the meaning of all his striving, and his farewell is full of certainty that he will return to take up his work:

If I stoop
 Into a dark tremendous sea of cloud,
 It is but for a time; I press God's lamp
 Close to my breast; its splendor soon or late,
 Will pierce the gloom: I shall emerge one day.

Theosophical literature abounds with references to the grand ideal of the service of humanity and to the path by which strong souls attain the power thus to serve. In *Paracelsus* Browning writes:

'Tis time
New hopes should animate the world, new light
Should dawn from new revealings to a race
Weighed down so long, forgotten so long; thus shall
The heaven reserved for us at last receive
Creatures whom no unwonted splendors blind,
But ardent to confront the unclouded blaze
Whose beams not seldom blessed their pilgrimage,
Not seldom glorified their life below.

The trust and daring that lead the aspirant to the heights of attainment speak in the next passage:

I go to prove my soul!
I see my way as birds their trackless way.
I shall arrive! what time, what circuit first,
I ask not: but unless God send his hail
Or blinding fire-balls, sleet or stifling snow,
In some time, his good time, I shall arrive:
He guides me and the bird.

Man, the poet sees as yet incompletely developed:

Man is not man as yet.
Nor shall I deem his object served, his end
Attained, his genuine strength put fairly forth,
While only here and there a star dispels
The darkness, here and there a towering mind
O'erlooks its prostrate fellows: when the host
Is out at once to the despair of night,
When all mankind alike is perfected,
Equal in full-blown powers — then, not till then,
I say, begins man's general infancy.

But, as ever in Browning's poems, there is the intuition of the perfected man present, the Elder Brother:

In man's self arise
August anticipations, symbols, types
Of a dim splendor ever on before
In that eternal circle life pursues.

.
Such men are even now upon the earth,
Serene amid the half-formed creatures round
Who should be saved by them and joined with them.

In another early, long poem, *Sordello*, we have another study of an aspiring soul who learns, like Paracelsus, that his power to help must be matched with great love if he would lift his fellows; learns too that wisdom and energy and love must be active amid the limitations of human life. *Sordello* too grows to the conception of "the men beyond these actual men," worthy of the infinite energy of his devotion.

Thoughts of the divine possibilities of human beings, and contemplation of the steps by which they might be realized, were thus food of the mind to Robert Browning in his earliest years as a poet. It is interesting to note that there is not in Browning's poems a suggestion that man attains perfection by any other means than long-continued effort through life after life, gradually overcoming every obstacle, fighting better when hindrances are interposed, rising through purified emotions to divine love, and wresting truths of the soul from every sad experience. His salvation is his own work. Browning breathes assurance that man will have full opportunity to complete the work. Nor does he ever doubt the divinity inherent in human nature. Man is "a god, though in the germ," and he asserts man's oneness with the creators by stating that he is "allied to that which doth provide and not partake, effect and not receive!" It was kinship with the Almighty that Browning believed in.

Another Theosophical teaching is that of the unity and interdependence of all human beings. The idea of separateness is called the "Great Heresy" by the Theosophical Teachers. The life, mental, moral, and physical, of one, impinges upon that of the others; man cannot live unto himself alone. He gives out health, helpfulness, moral challenge, or he pollutes the air, poisons the thought-world, and hastens the degradation of moral energy, by all he does, thinks, and wills. As the life is purified by spiritual endeavor, the invisible links become a golden network over which flash brotherly cheer and constant challenge to the higher nature. A pure life is an invocation appealing to every other living soul. This conception of oneness and interdependence is clothed in original and very beautiful form by Browning in *Pippa Passes*.

Pippa is a little Italian factory girl who has a holiday — her only one in the year, and in the morning when she rises, her thoughts turn to the four happiest persons in the village of Asolo and she plans to pass near them as she spends her holiday out-of-doors and see their joy, with no jot of envy to mar her pleasure in it. As Pippa ap-

proaches, each one of those she has imagined so happy and so great has just reached a decisive moment when the whole trend of life may be changed for better or for worse. And each man and woman: the guilty lovers whose crime is fresh; the artist stirred by a cruel hoax to bitter thoughts of revenge; the faltering patriot; the proud ecclesiastic carelessly abetting the ruin of a life, is quickened by the happy song of Pippa as she passes, which calls forth the higher impulses felt when the voice of the soul speaks. All unaware of what her song and her happy thoughts of the great she did not envy, have accomplished, Pippa goes home to her bare room, her holiday over, and thinks once more of them all as she closes her eyes. It was an inspiration from the true that made the poet link these moments of awakening to the notes of the song of this pure and innocent, loving little maiden.

Of the Theosophical teaching concerning the pilgrimage of the Soul and its rebirth in many successive lives on earth, Robert Browning seems to have had no knowledge; but in his insistence on "the incidents in the development of a soul," he expresses the idea of reincarnation and also of the permanent part of man in which is stored the fruit of his experiences. In his poem *Old Pictures in Florence* he writes:

There's a fancy some lean to and others hate —
That, when this life is ended, begins
New work for the soul in another state,
Where it strives and gets weary, loses and wins:
Where the strong and the weak, this world's congeries,
Repeat in large what they practise in small,
Through life after life in unlimited series;
Only the scale's to be changed, that's all.

And in *Rabbi Ben Ezra*, writing of the realizations age may bring to us, Browning says:

And I shall thereupon
Take rest, ere I be gone
Once more on my adventure brave and new:
Fearless and unperplexed,
When I wage battle next,
What weapons to select, what armor to indue.

In *The Ring and the Book* as in many other studies of men and women, Browning shows us glimpses of the soul-wisdom that shines into the mind of even the wicked who have been brought at last face to face with themselves and with death. The guilty, tortured Count

Guido utters in his extremity a hint of the lasting part of man's nature, which persists through many lives, crossing death and retaking form though of a different mold. He speaks of being in the after-death state:

Unmanned, remanned: I hold it probable —
 With something changeless at the heart of me
 To know me by, some nucleus that's myself:

Towards the end of his life Browning was more and more resolute in stating his certainty of the power of soul to garner experience. In *Fifine* he writes:

I search but cannot see
 What purpose serves the soul that strives, or world it tries
 Conclusions with, unless the fruit of victories
 Stay, one and all, stored up and guaranteed its own
 Forever, by some mode whereby shall be made known
 The gain of every life.

Browning believed that "Truths escape Time's insufficient garniture," and are reset for new periods of the growth of humanity. The Theosophical teachings of the sevenfold constitution of man, of the states after death, of reincarnation, are the fulfilment of his prophecy of a fuller statement of these urgent truths bearing on man's destiny. No uncertainty born of the failure to formulate a brain-mind theory that accounts for future lives seems to have haunted Browning, however. When he wrote, there had been no complete philosophy, so far as he knew, no history of man's origin and development and destiny to work towards perfection, that was comprehensive enough to convince the intellect, as Theosophy can. Browning therefore showed his strength and insight by his confidence in his intuitions regarding these great truths which could only be imperfectly stated and proved, and the dauntless ring of his words —

Soul, nothing has been, which shall not be bettered
 Hereafter.

and

Hope hard in the subtle thing that's spirit.

and

All that is at all,
 Lasts ever, past recall;
 Earth changes, but thy soul and God stand sure:

What entered into thee,
That was, is, and shall be:
 Time's wheel runs back or stops; Potter and clay endure.

and

What was shall live as before;
 The evil is null, is naught, is silence implying sound;
 What was good shall be good, with, for evil, so much good more;
 On the earth the broken arcs; in the heaven, a perfect round.

— all these were reassuring to those whose faith had been broken in the general upheaval of the time, and they kept alive the trust in intuitions of the spiritual attainment possible to human beings.

Robert Browning saw life whole. His constant effort was to connect with the living visible form, the infinite spirit. He saw that "In our flesh grows the branch of this life, in our soul it bears fruit" and his sense of the presence of the divinity was no stronger than his belief in the opportunity offered by life in a body to conquer every foe that menaces perfect expression of the divine nature. He seems never to have seen imperfection without sensing the hidden perfection whose absence was so clearly indicated. He believed that the ending of the strife between good and evil must be begun in the human consciousness and he writes at the end of his life, in *Francis Furini*:

Made to know on, know ever, I must know
 All to be known at any halting stage
 Of my soul's progress, such as earth, where wage
 War, just for soul's instruction, pain with joy.

He speaks of the body as "the house where soul has sway," where

Though Master keep aloof,
 Signs of His presence multiply from roof
 To basement of the building. Look around,
 Learn thoroughly. . . . He's away no doubt.
 But what if, all at once, you come upon
 A startling proof — not that the Master gone
 Was present lately — but that something — whence
 Light comes — has pushed Him into residence?
 Was such the symbol's meaning, old, uncouth —
 That circle of the serpent, tail in mouth?

This is Browning's forecast of the life of a human being whose soul has conquered and made of the body a willing servant. Theosophy states this to be the purpose of life.

The end of this striving to purify the human clay with the flame of divinity Browning sees in a day far off, when power as *love* shall reign supreme:

I know there shall dawn a day
 — Is it here on homely earth?
 Is it yonder, worlds away,
 Where the strange and new have birth,
 That Power comes full in play?

 Somewhere, below, above,
 Shall a day dawn — this I know —
 When Power, which vainly strove
 My weakness to o'erthrow,
 Shall triumph. I breathe, I move,
 I truly am, at last!
 For a veil is rent between
 Me and the truth which passed
 Fitful, half-guessed, half-seen,
 Grasped at — not gained, held fast.

 Then life is — to wake, not sleep,
 Rise and not rest, but press
 From earth's level where blindly creep
 Things perfected, more or less,
 To the heaven's height, far and steep,
 Where, amid what strifes and storms
 May await the adventurous quest,
 Power is Love — transports, transforms
 Who aspired from worst to best,
 Sought the soul's world, spurned the worm's.
 I have faith such end shall be:
 From the first, Power was — I knew.
 Life has made clear to me
 That, strive for but closer view,
 Love were as plain to see.
 When see? When there dawns a day,
 If not on the homely earth,
 Then yonder, worlds away,
 Where the strange and new have birth
 And Power comes full in play.

This was Browning's intuition of the rule of the law of Compassion. Theosophy teaches us that its realization will come to man here "on the homely earth," in striving to live the life of Brotherhood.

“ BIRTH IS NOT A BEGINNING; DEATH IS NOT AN END ”:

by T. Henry



THE above pithy sentence from the great Chinese philosopher Chuang-Tzŭ, who lived in the third and fourth centuries B. C., makes a good starting-point for a train of reflection. It shows how wrong it would be to attribute scepticism or materialism to the philosopher merely on account of his derision of religious formalism and of all cant and affected virtue. His teachings, like those of the other philosophers of the school of Lao-Tzŭ, treat of the possibility of realizing while in the present life a deeper and truer *being*. The *Tao* — that mysterious word which can be translated “ It ” or “ The Way,” but has no adequate rendering — is a goal of attainment to be reached only by him who can distinguish the false from the true, the impermanent from the permanent. The maxims of the Tao philosophers teach a sublime simplicity, a discarding of all ornaments and vanities; not a piling-up of virtues. Man has first to empty himself, as it were, before he can become a temple for the truth.

And so this philosopher realized that the removal of so many functions of our personality by death would not destroy the essential Being; it is only logical to infer that birth is not the beginning of the life of the real man. The “ thread-soul,” which is said to link our successive earth-lives like beads upon a string, must lie deep in the substrata of our consciousness; and to reach it, some such process of self-purification or mental refinement as the Taoists prescribe must be necessary.*

What we now call our “ self ” is not that which was before birth and will be after death. Our personal self is a growth of this life; moreover it is fluctuating and changeable. It is an illusion or misconception; and we may use the illustration of a light shining through a transparency and making pictures on a screen; the pictures change but the light remains. In somewhat the same way the mysterious sense of “ I-ness ” or identity or selfhood shines from its hidden source through the changing moods and mental images which constitute our character; and thus we get the illusion of personality. Our

*The phrase “ to reach it ” implies a threefold analysis of human nature; it implies that one thing is choosing between two other things. To avoid a long digression on the subject of the *Manas* (or “ Thinker ”) in man, and its relation to the Spiritual Soul on the one side and to the animal soul on the other, the inquirer is referred to the Theosophical teachings.

personality is composed so largely of perishable elements, which cannot survive corporeal dissolution, that we often wonder whether anything of it will be left when these elements are dissolved. But our mind rebels against the idea that nothing will be left; and it is considered by many that our very power to reflect about immortality implies that there is something in us which is immortal.

What, then, is this immortal factor in our being? Is it not that which the Tao philosophers seek to reveal — to reveal by removing all the mere husks of the mind and leaving only that which is real and essential?

If we should succeed in this object of attainment, then surely, while yet in the flesh, we should have solved the mystery of birth and death. Our ignorance about these mysteries causes life to seem a wicked farce or an inexplicable paradox. Bereavement is unassuaged by any sure hope. Yet are we destined to remain for ever ignorant? Not so thought the sages of old, nor the great Teachers of the Wisdom from which has sprung the great religions of the World.

Some people think, or think that they think, that after death we fall into nothingness. But what is "nothingness"? It is a fairly good name for the state we do fall into; for we shall lose so much that we now consider valuable that what is left might well be called "nothingness." Yet this very nothingness and emptiness may prove to be the real fulness, as in the Eastern simile of a drum, whose efficiency depends on its emptiness.

What happens when we fall into deep sleep? We empty ourselves and find deep joy in the process, awaking with reluctance. Undoubtedly the mind, during deep sleep, regains a state of rest and purity such as it knows not during waking life; and though everything from our waking standpoint seems annihilated, the connexion of identity is still maintained.

The attainment of knowledge by self-purification holds forth promise of the solution of many mysteries. Our departed friends have gone to a state where we can no longer recognize them, for we dwell in a different sphere. Perhaps we never truly knew them while they were with us. Their outer forms, much of their thoughts and feelings, we knew; but their Soul was ever a mystery and is a mystery still. And so the loss seems final and irreparable. But this is a delusion. Only let us remember that we cannot drag down the liberated Soul from its place on high to our narrow house beneath; nor can

we even carry our unpurged mind to the pure mansions above. Eternal Justice and Mercy cannot be limited by our ignorance; but a wise acquiescence in the universal laws can exalt our own nature and set our feet on the path to knowledge.

A clearer understanding of the laws of life — one in accord with our intuitions — would mitigate the effects of the many sociological fads now so rife, which threaten to lead to the adoption of unwise measures. If we thought of men and women as immortal Souls, who have lived before and will live again, we should not be so callous in some of our suggestions regarding their treatment. Not so readily should we break the bruised reed. The house that is his today may be thine tomorrow, says a book of ancient wisdom; thou mayest be forced to wear the soiled robe thou despisest. In fact, knowledge and mercy go hand in hand; while the so-called justice which mere book-learning would mete out is like that of Shylock — conformable not to wisdom but to man's errors.

It would take too long to go into details about the application of this wider knowledge to the various concerns of life; but, leaving the details to be filled in, we may make the general statement that such a knowledge would entirely change the outlook upon life's problems. And it is just such a changed outlook that people are looking for; they are looking for some great revelation that shall prove a master-key and solve all problems at one stroke. If there be such a master-key, it is the ancient Wisdom now restated under the name of Theosophy; and if it is true that Theosophy is such a key, it will assuredly demonstrate its own right to the title by giving people that of which they are in search.

The Râja Yoga School system, founded by Katherine Tingley, the present Leader and Official Head of the Universal Brotherhood and Theosophical Society, is an instance of the efficacy of Theosophy applied to the problems of daily life; for this system has successfully solved the vexed problem of how to educate the young. An extension of the application of the phrase "Râja Yoga education" enables us to point to the influence exerted by practical Theosophy on adults, as illustrated at the International Headquarters of the above Society at Point Loma. And what is the key to this success? If it could be stated in a word, that word might be self-discipline — the very quality which all teachers and reformers feel to be the one essential, and which they are trying so vainly to instil. The fact is that we cannot

base a *practicable* philosophy upon the prevalent limited knowledge about life and death; we cannot make an effectual appeal to the power of self-mastery in men. We have first to convince people of the reality of their own soul, and to do that we must first be convinced ourselves.

DAVID OF THE WHITE STONE: A Welsh Legend

Welsh Air: *Dafydd y Garreg Wen*

by Kenneth Morris

“**B**RING you,” said David, “my harp to my breast,
Ere sunset’s crimson rose wane from the west
Lilac and ash-gray, and cold on heaven’s rim,
And my soul speed forth where eve hath grown dim.

“Bring the proud harp to my breast, till I wake
One more wild tune for these proud mountains’ sake;
One more Welsh tune, ere my life-thread be riven;
Dear knows what tunes they’ll be raising in heaven.”

Feebly his fingers o’er-wandered the strings;
“Hush!” they said, “now while his bard’s soul takes wings.”
Ah, had they known, ’twas his ears were a-strain
For a wild, wandering music blown far o’er the main.

“Primrose and foxglove light strewn o’er the sea;
Wild tune, come floating, come wandering to me.
Dear, Druid music adrift from the west,
You the Souls sing in the Isles of the Blest.”

Ah, now the old fingers sweep o’er the strings!
Ah, now the old Welsh harp triumphing rings!
David hath played, ere he died, the wild strain,
Heaven’s tune, heaven’s Welsh tune, the old *Garreg Wen*.

International Theosophical Headquarters,
Point Loma California.

FONTAINEBLEAU: by Laura Bonn

FOURTY miles from Paris is situated the ancient town of Fontainebleau of about fifteen thousand population. The name is said to be derived from *fontaine de belle eau*, because of a limpid spring there, much prized from time immemorial by royal huntsmen. After a sojourn in Paris, this town, with its silent, narrow streets, seems of a different world, so quiet and old and calm in contrast to the eternal youth and gaiety and excitement of Paris. Its chief charm and attraction to visitors are its famous château and the nearby forest of Fontainebleau.

The château of Fontainebleau is of vast extent and of various types of Renaissance architecture, and includes six courts. It is superbly furnished throughout, the ceilings richly gilded or frescoed, the walls hung in priceless old tapestries or adorned with great paintings. It was a favorite residence of royalty for seven centuries; four kings of France were born within its walls and two died there. Memories of Francis I, Catherine de Medici, Henry IV, Maria de Medici, Richelieu, Anne of Austria, Napoleon and Josephine haunt the palace, and as one wanders through its silent courts and corridors, its council chamber, library, and ball-room, its throne-room, chapel, and theater, and its magnificent bedroom suites, how many scenes from the lives of its former historic occupants rise before the mind! One thinks too of the illustrious guests who have been entertained here in times past. Here Francis I entertained most sumptuously his rival, Emperor Charles V, and one still reads of the extravagance of the hospitality and the brilliancy of the repartee amongst the guests at dinner. Here on two occasions Pope Pius VII was entertained by Napoleon: on the first occasion Pius came willingly out of policy as his guest, and on the last he came through compulsion as his prisoner.

If one is wise enough to spend a few days in Fontainebleau one can visit the château leisurely, avoiding the ordinary sight-seeing excursionists arriving at frequent intervals from Paris — for nothing so eliminates the charm from old historic palaces as does a chattering party of tourists. A student of history visiting the scene of so much past luxury, intrigue, and tragedy, feels quite friendly if not intimate with the former royal occupants of the palace, especially with the pleasure-loving Francis I who certainly loved art as well as pleasure and who, to beautify the place and to keep him company, brought to Fontainebleau many artists of renown: Leonardo da Vinci, Benvenuto

Cellini, Andrea del Sarto, Primiticcio, and others, whom he treated as friends; for they too were kings in the world of art and their names shine as lustroously and will live as long as that of the magnificent Francis.

The freshest memories about the palace, not yet having had time to grow dim and hazy, are those of Napoleon and Josephine. Some of the most vital events of Napoleon's career occurred here — the signing of the bill which divorced him from Josephine, his abdication of the Imperial throne and his touching farewell to the Old Guard. An object of interest to all visitors is the table on which he signed the abdication dictated to him by the Allies, who thought that at last his star of destiny had set, little dreaming that in less than a year, while they were quarreling amongst themselves, the cry "Back from Elba" would convulse Europe for a hundred days.

In the Cour des Adieux one can in imagination see Napoleon's Old Guard sorrowfully assembled there to receive their Emperor's farewell, and Napoleon himself in his gray coat and cocked hat standing on the horseshoe staircase taking leave of his old grenadiers. "Soldiers of my old guard," he said, "I bid you farewell. For twenty years I have always found you on the path of glory. . . . I must now depart, but do you, my friends, continue to serve France. Do not pity my fate. If I have consented to live on, it is to contribute still further to your glory. I wish to record the great deeds we have achieved together. . . . Adieu my children. . . . Farewell once more my old companions. Let this last kiss penetrate your hearts. My prayers shall go with you always. Keep my memory."

The château is surrounded by green lawns, gardens with fountains and grottos and waterfalls, groves of old trees, and a lovely lake, full of immense carp which look old enough to remember personally the kings and queens who used to walk there. One wonders, when they stick their noses out of the water, whether they enjoy the sights and sounds of the present-day tourists as much as the old-time sound of hunting-horn and sight of pageantry that greeted them in days gone by.

Not far from the town begins to stretch the forest of Fontainebleau, the largest and most beautiful forest in France, for centuries the favorite hunting-ground of kings. This wilderness of green shade covers nearly 43,000 acres and is full of landmarks of interest. Many of the old trees have their names painted on signboards and attached to them: *le chêne de Molière*, *l'arbre de la Reine*, *le bouquet du Roi*,

le chêne de Marie Antoinette, etc.; and many are the interesting stories told about them.

It is no wonder that this beautiful forest so near to Paris became the resort of the modern French school of landscape painters and that, following in the foot-steps of Théodore Rousseau, artists flocked to Barbizon, Chailly, Marlotte and other small villages bordering the forest to live and work close to nature. There are many noted exponents of the School, Dupú, Daubigny, Diaz, Troyon, Charles Le Roux, Fleury, etc.; but by far the widest known and the best beloved are Jean Baptiste Corot and Jean François Millet. Who does not know and love the trees and skies of Corot's inimitable landscapes? Who has not been moved by the simplicity and majesty of Millet's *Angelus*, *The Gleaners* and *The Sower*?

WITH THE ZUNIS IN NEW MEXICO:

by George Wharton James *

III. THE ZUNIS AND THEIR ANIMISTIC PHILOSOPHY



WHEN first I began to visit the Zunis and became slightly conversant with their habits and customs, I, like every other self-conceited white person, deemed myself "pretty well posted" as to their philosophy and modes of thought. I was soon, however, to learn my error. I had seen the women in the hours of sunrise stand and sprinkle their sacred meal to the rising sun. Hence I had settled the question at once that they were sun-worshippers. I had seen their great veneration and reverence for the snake, so I assumed that they were also snake-worshippers. They symbolized the sun, the lightning, the stars, the planets and the clouds on their head-dresses in their sacred ceremonials so it was easy to assume that they worshiped everything in Nature.

But one day I arranged to go out on a hunting trip with Tsnahey and another of my Zuni friends and on that trip learned somewhat more than I had ever dreamed, of the vastness of my ignorance, and the colossal quality of my arrogant assumptions. Indeed the eye-open-

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ing process began before we started out. Naturally I assumed that all we had to do was to see that our guns were in order, that we had plenty of ammunition and a sufficiency of lunch and start. But not so Tsnahey. He had to gain permission from some superior officer of the hunting clan to which he belonged, and there had to be "smoking the sacred smoke," dancing and prayers that kept him up very, very late the night before we were to start. All this I learned vaguely, in answer to certain questionings in which I was groping, as it were, to find the clue to what seemed to me to be mysterious actions and words of my Zuni friends. Already they regarded me with somewhat more friendly feeling than most white men. I had been adopted into the family of Indians in three other pueblos and peoples, and they were assured that whatever my face was, my heart was Indian, hence they allowed me to see and ask about things that otherwise would have been kept secret.

Already have I explained some of the ceremonials that took place on the rabbit-hunt in which a large number participated; now I was to learn the philosophy behind much of what was then done. Almost under his breath Tsnahey made references to certain mystical beings that he called *we'-ma-we*, or *we'-me'* (pronounced weh-meh), and after we had gone a certain distance from the pueblo and had struck the trail of the game we were after, he and his companion brought out from their pockets a forked stick and the queerest little stone figure I had ever seen. This was a representative of the *we'-me'* to which the strange references had been made. It was a tiny figure rudely shaped to represent some animal, yet carved and smoothed to perfection. Its eyes were of turquoise — the beautiful blue stone that stole its color from the sky, and that these Indians prize highly, using it to add ornamentation to their shell-bead or wampum necklaces, to be set into their jewelry, etc. Upon its side was bound, with fine sinew, an exquisitely shaped, tiny arrow-point made of obsidian, and under its body (where I afterwards found an inlaid piece of turquoise representing the fetish's heart), was a peculiarly folded piece of corn-husk in which I was told was a pinch of sacred corn-meal, the "blessing" of which had required quite an elaborate and serious secret ceremony in the *kiva* of Tsnahey's hunting clan. It afterwards transpired that his hunting companion was a "high official" in this clan, and that night, as we sat around our camp-fire (the hunt having been so far very successful, and our hearts full of rejoicing) he began to unfold

to me, in a series of stories of fascinating import, the philosophy which afterwards I learned Lieut. Cushing had clearly formulated.¹ Tsnahey acted as translator and this was the gist of what I gathered.

The highest philosophy of which we are cognizant recognizes the "Universal Kinship," and the "Cosmic Consciousness," and is already believed in by thousands of intelligent people, as well as followers of Emerson and Whitman. In a way the Zunis believe in this universal relationship, not only of the sun, moon, stars, sky, earth, and sea, but of all plants, animals, men, and every inanimate object. Though they believe these objects have an all-conscious and interrelated life, the degree of relationship seems to be determined largely by the degrees of resemblance.

To them man is the least mysterious and most dependent of "all things," hence he is the lowest. Anything that in any way, actually or in imagination, resembles him is believed to be related to him and correspondingly mortal and low in the scale. Everything that is mysterious, strange, and incomprehensible to him, on the other hand, is regarded as further advanced than himself, powerful and immortal. The animals, being mortal and possessing similar physical functions and organs, are closely related to man; but, on the other hand, as they possess specific powers and instincts that man does not possess, and at the same time have an element of the mysterious in them, they are regarded as nearer to the gods than man. The phenomena of nature, being still more mysterious, powerful, and immortal (that is, they are exercised all the time, while man is born and dies, and thus is mortal), are more closely related to the higher gods than the animals; yet they are nearer to the animals than are the higher gods, because their manifestations often seem to resemble the operations of the animals.

Hence we see in the Zuni philosophy of things the following order:

The Higher Gods
The Phenomena of Nature
The Animals
Man

the animals and the phenomena of nature forming links between the powers below them and the powers above.

The phenomena of nature are all personified, and are given animal personalities that most nearly correspond to their commonest manifestation. For instance, lightning is given the form of the serpent,

1. See Cushing's Monograph in the Reports of the Bureau of American Ethnology.

with or without the arrow-pointed tongue, because its course through the sky is serpentine, and its stroke, like that of the serpent, instantaneous and destructive. Yet, strange to say, it is named not after the name of the serpent, but after its most obvious trait, viz., its gliding, zigzag motion.

It can thus be seen that the Zuni man regards the serpent as his superior, because, to him, it is more mysterious than himself and is more nearly related to the lightning, which is a step higher still.

Following this chain of reasoning it can well be seen that the Zuni gods — the “master existences,” are supposed to be more closely related to the personalities of the phenomena of nature than to either animals or men. The two latter are close by, mortal, and not so very mysterious, whereas the “Creators and Masters” are far away, remote in time, immortal, and only vaguely known. They are all given forms, however, either of animals (which forms also personify the powers of nature), of monsters compounded of man and beast, or of man. The animal gods form by far the largest class.

The Zunis have no words to signify “gods.” The nearest terms they possess are words that signify “Surpassing Beings,” — Creators and Masters — and “All Fathers,” beings who are superior to all others in wonder and power, and who are the “Makers” and the “Finishers” of existence.

Living men are called “Done Beings” — from the words that signify “done, cooked, baked, or ripe,” and when they die they are called “Finished Beings,” from the word signifying “made or finished.”

It will be seen, therefore, that there is not so vast a difference between these orders of life, and each being related to the one above, and the one below it, the Zuni realizes a close connexion by means of the steps named, between himself and the highest powers. The nearest he comes to recognition of God is in his mythology, where there are beings godlike in attribute and power, anthropomorphic, monstrous, and elemental, who are known as the “Makers or Finishers of the Paths of Life.” The sun, the most superior of all, is called: “The Holder of the Paths.”

From the sun downwards to man all these beings and personalities (even those of Nature), are called Life Beings, and because *all* have the same general name the Zuni instinctively believes that they are all of one blood — one family.

Feeling, however, as he does, that the animals are nearer to himself than either the phenomena of nature or the higher gods, and that they may and can act as mediators between himself and the higher powers, it is perfectly natural that his worship should be largely addressed to animals. And here another peculiarity of his mental processes is observed, viz., being unable to recognize the differences between the objective and the subjective he establishes relationships between natural objects which resemble animals and the animals themselves. He even imitates these animals for the purpose of establishing such relationships between himself and the animals and the natural phenomena they signify, and he thus provides himself with a conventional art for purely religious purposes.

In his selection of animals to act as mediators between himself and the higher powers he naturally chooses those which supply him with food and useful material, as skins for clothing, and foot-gear, gut for bow strings, etc. But more important still to him are those animals that prey upon these useful and food animals. If he can propitiate these latter and gain their spirit and power he will never lack for food, etc., and this is one of the great objects of his prayer. Hence he calls the representations of these objects of his worship — these fetiches — *We'-ma-we*, or Prey Beings.

The fetiches highly valued by the Zunis are natural concretions which bear a resemblance to one of the animals or representations worshiped, and these resemblances are often artificially heightened. The most valued of all, however, are sometimes highly carved, but by their high polish and dark patina are clearly of great antiquity. They have been found around the ruins of ancient pueblos, or have been handed down for many generations. All these concretions, whether in their original or improved condition, are supposed by the Zunis — and their *A'-shi-wa-ni*, or medicine-men, clearly teach such as the fact — to be either actual petrifications of the animals they represent, or were such originally.

By a strange course of reasoning the Zunis believe that the fetiches, though stone, possess all the qualities of body and spirit inherent to the animals when alive. For instance, the heart of the mountain lion has a spirit of conscious power over the antelope, deer, and other animals that he hunts, his breath, which comes from this magical power of the heart, breathed in the direction of the prey, whether near or far, strikes their hearts and causes their legs to stiffen and their bodies

to lose their strength; and his cry, which is his magical medicine of destruction, charms the senses of his prey. The fetich has the same power, they believe, for though the person of the lion is stone, his heart still lives, and these powers are derived from the living heart.

Hence they have a large number of fetiches, one for each of the six world-regions, and the reason for these is explained in the following story, or legend, which was told to us, at my request, by one of the shamans of the tribe after we returned to Zuni.

How I wish I had the power to paint a picture of our story-teller as we sat in this underground chamber, squatting around the little fire which burned on the hearth at the foot of the ladder, through the hatchway of which we could catch glimpses of the star-studded sky. With solemn dignity the story-teller talked, his bronzed and seamed face lit up every now and again not only with the interest of his tale, but with the additional light cast when a few new sticks were put on the fire. We, the product of the later American civilization, sat around him, while beyond us, sat and stood a listening throng of Zuni young men and old, who seemed as much interested in the story as if they had never heard it before.

“ Each of the six regions has its own prey animal, who is also the guardian of that region, as follows: The Mountain Lion, of the north, because his coat is yellow and the light of the north is yellow; the Black Bear, of the land of the night, the west; the Badger, of ruddy skin, of the land of summer, the south; the White Wolf, of the land of the dawn, the east; the Eagle, of the upper regions, for he flies through the air without tiring and his coat is speckled, as is the sky with clouds; the Mole, of the lower regions, for he burrows through the earth, and his coat is black as are the holes and caves of the earth. The Mountain Lion is the Master of all the gods of prey because he is stout of heart and strong of will.

“ The fetiches representing all these animals are kept in great veneration by the Zuni medicine priests and when a member of one of their societies wishes to go hunting he comes and with much prayer and ceremony takes out the fetich he needs for the direction he intends to hunt in, and for the prey he seeks to obtain.

“ The distribution of the animals came about in this way. When men began their journey on the earth it was from the Red River. The wonderful family of the Snail People caused, by means of their magic

power, all the game animals in the whole world round about to gather together in the forked canyon-valley under their town, where they were securely hidden from the rest of the world.

“ The walls of this canyon were high and insurmountable, and the whole valley, though large, was filled full of the game animals, so that their feet rumbled and rattled together like the sound of distant thunder, and their horns crackled like the sound of a storm in a dry forest. All round about the canyon these passing wonderful Snail People made a line of magic medicine and sacred meal, which road, even as a corral, no game animal, even though great Elk or strong Buck Deer could pass.

“ Now it rained many days, and thus the tracks of all these animals tending thither were washed away. Nowhere could the Ka-ka, or the children of men, although they hunted day after day over the plains and mountains, on the mesas and along the canyon-valleys, find prey or trace of prey.

“ Thus it happened that after many days they grew hungry, almost famished. Even the great strong Sha-la-ko and the swift Sa-la-mo-pi-a walked zigzag in their trails, from the weakness of hunger. At first the mighty Ka-ka and men alike were compelled to eat the bones they had before cast away, and at last to devour the soles of their moccasins and even the deer-tail ornaments of their dresses for want of the flesh of the game animals.

“ Still, day after day, though weak and disheartened, went the Ka-ka (Zuni ancient mythical beings), and sought game in the mountains. At last a great Elk was given liberty. His sides shook with tallow, his dewlap hung like a bag, so fleshy was it, his horns spread out like the branches of a dead tree, and his crackling hoofs cut the sands and even the rocks as he ran westward. He circled far off toward the Red River, passed through the Round Valley and into the northern canyons. The Sha-la-ko was out hunting. He espied the deep tracks of the Elk and fleetly followed him. Passing swift and strong was he, though weak from hunger, and ere long he came in sight of the great Elk. The sight gladdened and strengthened him; but alas! the Elk kept his distance as he turned again toward the hiding-place of his brother animals. On and on the Sha-la-ko followed him, until he came to the edge of a great canyon, and peering over the brink discovered the hiding-place of all the game animals of the world.

“ ‘ Aha! so here you all are! ’ said he. ‘ I ’ll hasten back to my fa-

ther Pa-u-ti-wa,² who hungers for flesh, alas! and grows weak.' And like the wind the Sha-la-ko returned to Ko-thu-el-lon-ne. Entering, he informed the Ka-ka, and word was sent out by the swift Sa-la-mo-pi-a³ to all the We-ma-a-ka-i for counsel and assistance, for they were now the Fathers of men and the Ka-ka. The Mountain Lion, the Coyote, the Wild Cat, the Wolf, the Eagle, the Falcon, the Ground Owl, and the Mole were summoned, all hungry and lean, as were the Ka-ka and the children of men, from want of the flesh of the game animals. Nevertheless, they were anxious for the hunt and moved themselves quickly among one another in their anxiety. Then the passing swift runners, the Sa-la-mo-pi-a, of all colors, the yellow, the blue, the red, the white, the many colored, and the black, were summoned to accompany the We-ma-a-ka-i to the canyon-valley of the Snail People. Well they knew that passing wonderful were the Snail People, and that no easy matter would it be to overcome their medicine and their magic. But they hastened forth until they came near to the canyon. Then the Sha-la-ko,⁴ who guided them, gave directions that they should make themselves ready for the hunt.

"When all were prepared, he opened, by his sacred power, the magic corral on the northern side, and forth rushed a great buck Deer.

"'Long Tail, the corral has been opened for thee. Forth comes thy game, seize him!' With great leaps the Mountain Lion overtook and threw the Deer to the ground, and fastened his teeth in his throat.

"The corral was opened on the western side. Forth rushed a Mountain Sheep.

"'Coyote, the corral has been opened for thee. Forth comes thy game, seize him!' The Coyote dashed swiftly forward. The Mountain Sheep dodged him and ran off toward the west. The Coyote crazily ran about yelping and barking after his game, but the Mountain Sheep bounded from rock to rock and was soon far away. Still the Coyote rushed crazily about until the Mountain Lion commanded him to be quiet. But the Coyote smelled the blood of the Deer and was

2. The chief god of the Ka-ka, now represented by masks, and the richest costuming known to the Zunis, which are worn during the winter ceremonials of the tribe.

3. The Salamopia are monsters with round heads, long snouts, huge feathered necks, and human bodies. They are supposed to live beneath the waters, to come forth, or enter snout foremost. They also play an important part in the Ka-ka or sacred dances of Winter.

4. Monster human-bird forms, the warrior chiefs of Pautiwa, the representatives of which visit Zuni, from their supposed western home, in certain springs, each New Year. They are more than twelve feet high, and are carried swiftly about by persons concealed under their dresses.

beside himself with hunger. Then the Mountain Lion said to him disdainfully, 'Satisfy thy hunger on the blood I have spilled, for today thou hast missed thy game; and thus ever will thy descendants, like thee, blunder in the chase. As thou this day satisfiest thy hunger, so also by the blood that the hunter spills or the flesh that he throws away shall thy descendants forever have being.'

"The corral was opened on the southern side. An Antelope sprang forth. With bounds less strong than those of the Mountain Lion, but nimbler, the Wild Cat seized him and threw him to the ground.

"The corral was opened on the eastern side. Forth ran the O-ho-li—the Albino Antelope. The Wolf seized and threw him. The Jack Rabbit was let out. The Eagle poised himself for a moment, then swooped upon him. The Cotton-Tail-Rabbit came forth. The Prey Mole waited in his hole and seized him; the Wood Rat, and the Falcon made him his prey; the Mouse, and the Ground Owl quickly caught him.

"While the We-ma-a-ka-i were thus satisfying their hunger, the game animals began to escape through the breaks in the corral. Forth through the northern door rushed the Buffalo, the Great Elk, and the Deer, and toward the north the Mountain Lion, and the Yellow Sa-la-mo-pi-a swiftly followed and herded them, to the world where stands the yellow mountain, below the great northern ocean.

"Out through the western gap rushed the Mountain Sheep, herded and driven by the Coyote and the blue Sa-la-mo-pi-a, toward the great western ocean, where stands the ancient blue mountain.

"Out through the southern gap rushed the Antelope, herded and driven by the Wild Cat and the red Sa-la-mo-pi-a, toward the great land of summer, where stands the ancient red mountain.

"Out through the eastern gap rushed the Albino Antelope, herded and driven by the Wolf and the White Sa-la-mo-pi-a, toward where 'they say' is the Eastern Ocean, the 'Ocean of Day,' wherein stands the ancient white mountain.

"Forth rushed in all directions the Jack Rabbit, the Cotton Tail, the Rats, and the Mice, and the Eagle, the Falcon, and the Ground Owl circled high above, toward the great 'Sky ocean,' above which stands the ancient mountain of many colors, and they drove them over all the Earth, that from their homes in the air they could watch them in all places; and the Sa-la-mo-pi-a of many colors rose and assisted them.

“Into the earth burrowed the Rabbits, the Rats, and the Mice, from the sight of the Eagle, the Falcon, and the Ground Owl, but the Prey Mole and the black Sa-la-mo-pi-a thither followed them toward the four caverns of Earth, beneath which stands the ancient black mountain.

“Then the Earth and winds were filled with rumbling from the feet of the departing animals, and the Snail People saw that their game was escaping; hence the world was filled with the wars of the Ka-ka, the Snail People and the children of men.

“Thus were let loose the game animals of the world. Hence the Buffalo, the Great Elk, and the largest Deer are found mostly in the North, where they are ever pursued by the great Mountain Lion; but with them escaped other animals, and so not alone in the north are the Buffalo, the Great Elk, and the Deer found.

“Among the mountains and the canyons of the west are found the Mountain Sheep, pursued by the Coyote; but with them escaped many other animals, hence not alone in the west are the Mountain Sheep found.

“So, for the same reason, that other animals escaped in the same direction, while we find toward the south the Antelope, pursued by the Wild Cat; toward the east the Albino Antelope pursued by the Wolf; they are not found there alone.

“In all directions escaped the Jack Rabbits, Cotton-Tails, Rats, and Mice; hence over all the Earth are they found. Above them in the skies circle the Eagle, the Falcon, and the Ground Owl; yet into the earth escaped many of them, followed by the Prey Mole; hence beneath the Earth burrow many.

“Thus, also, it came to be that the Yellow Mountain Lion is the Master Prey Being of the north, but his younger brothers, the blue, the red, the white, the spotted, and the black Mountain Lions wander over the other regions of Earth. Does not the spotted Mountain Lion (evidently the Ocelot) live among the *high* mountains of the south?

“Thus, too, was it with the Coyote, who is master of the west, but whose younger brothers wander over all the regions; and thus, too, with the Wild Cat and the Wolf.

“Thus the Zunis explain the special distribution throughout the six regions, of the Prey Animals and their prey, and also why other animals are found in those regions in which, according to the special classification, they should not occur.”

Since I heard this legend I have accumulated quite a collection of *we'-me'*. When I first began to ask my Zuni friends for them, they almost fled from me as if I were guilty of sacrilege in merely mentioning the Prey Animals above a breath. But by and by, they began to bring them to me, generally at the dead of night and with extreme secrecy, and begging me not to allow any other Zuni to know that they had done so. Several times have I been awakened out of a sound sleep at some unearthly hour and required to get up, put another stick on the fire in the quaint corner-fireplace, and sit for half an hour, or an hour, listening to "made talk," knowing that if I were patient and waited long enough the real object of the visit would be revealed. And nearly always it was either a *we'-me'*, a sacred mask or head-dress, or some other object connected with their religious ceremonials that was thus stealthily offered to me, as the disposer of it felt he would lose caste, or perhaps be severely censured if it were known that he had placed these sacred objects into the hands of an outsider, no matter how friendly he might be known to be.

SCOTTISH SCENERY: by Walter Forbes

Away ye gay landscapes, ye gardens of roses,
 In you let the minions of luxury rove;
 But give me the glens where the snowflake reposes,
 For still they are dear unto freedom and love.
 O England thy glories are tame and domestic
 To me who has roamed on the hilltops afar;
 Then give me the crags that are wild and majestic,
 The deep frowning glories of dark Lochnagar.



BYRON has indeed immortalized the Braemar district of Scotland in the foregoing well-known lines. It may be said that youthful impressions and dislikes (Byron spent many of his youthful days near Braemar) are not always free from exaggeration, but who shall gainsay the fact that the words, "wild and majestic," are not only true of Braemar but are equally applicable to many other parts of both the Highlands and Lowlands?

The accompanying pictures may be allowed to speak for themselves of the grandeur and majesty of Scottish scenery.

Again there is scarcely any part of the Land o' Cakes which, apart

from the scenery, is not romantically associated with historic characters and events. Floors Castle, for instance, with its numerous turrets and towers, and its background of foliage and greensward, constitutes not only one of the most impressive panels amidst Lowland scenery, but the entrance overlooks the junction of Teviot and Tweed where stand, on the narrow isthmus between the two rivers, the ruins of Roxburgh Castle. There Alexander III was born, and there James II, "James of the Fiery Face," lost his life by the bursting of a cannon when besieging the castle, then held by the English, and his army under the direction of his widow, the Queen, successfully completed the siege.

Scotland owes much of her discovery by the outside world as a land of rugged, tree-clad mountains, silvery lochs, and fairy glens, to the pen of Sir Walter Scott, and the path which was his favorite morning and evening resort must ever be of interest. "If," he writes in *The Heart of Midlothian*, "I were to choose a spot from which the rising or setting sun could be seen to the greatest possible advantage, it would be that wild path winding round the foot of the high belt of semicircular rocks, called Salisbury Crags, and marking the verge of the steep descent which slopes down into the glen on the south-eastern side of the city of Edinburgh." Surely the wonderful beauty of the extensive view to be had from there had much to do in awakening his power of scenic description. Many are the scenes of gaiety and tragedy in the royal life of Scotland which have been enacted in Holyrood Palace, situated near the foot of the crags.

Mention must be made of another man, the "man who woke her hero-soul" making the Scotland of today possible, whose name can never be blotted from the national records. Bruce! the name is engraven in the hearts of his countrymen, and Stirling calls forth the admiration and veneration of all because of its great beauty and its many associations with him, and his statue there looks down on fields made memorable by his prowess.

Killin, Braemar Castle — a high, bare walled tower with a venerable Flemish expression about it — and Ben Nevis are typical bits of Highland scenery, each having its own particular beauty and historic legends, the latter too lengthy to narrate here, but in passing it may be mentioned that each has been the scene of the gathering of the district clans to do battle for their rights, called together by the "Fiery Cross." To reach the top of Ben Nevis is the aspiration of

every tourist, but to see Ben Nevis aright the true point of vantage is at Banavie on the northern shore of Loch Linnhe. From there the view of the giant gradually rising peak upon peak until the snow-capped summit is beheld is most inspiring. Looking at such a scene of rugged grandeur one is reminded of the patriotism and love of home of the people born amidst such surroundings, and may with Burns exclaim:

O Scotia! my dear, my native soil!
 For whom my warmest wish to Heaven is sent!
 Long may thy hardy sons of rustic toil
 Be blest with health, and peace, and sweet content!

And oh! may Heaven their simple lives prevent
 From Luxury's contagion, weak and vile!
 Then, howe'er crowns and coronets be rent,
 A virtuous populace may rise the while,
 And stand a wall of fire around their much-lov'd Isle.

THE ALCOHOL DEMON: by H. Coryn, M. D., M. R. C. S.



R. Rosenwasser, writing in *The Medical Record* on "The Drink Habit," concludes with the expression of his opinion that the vast majority of inebriates *who sincerely desire to be cured*, can be; and moreover by office treatment without detention. But

that those who enjoy their inebriety and do not wish to be cured cannot be cured or much improved by any plan of treatment. *In the minds or brains of this latter class of persons there is either something present which does not belong there, and which we are unable to remove, or something lacking, which we are unable to give.* [Italics mine. H. C.]

The Doctor is grazing one of the secrets of human nature, a secret not at all known to the psychology of the day. It contains the origins of the doctrines of damnation, lost souls, the "second death," and vampires. Some of the "black sheep" who disgrace an irreproachable parentage, and the unfortunates — often men of genius like Edgar Allan Poe — who drink as if under the impulse of a periodical obsession against which they are helpless, appear by the same principle.

If "unconscious cerebration" be an admissible label, it is under it that the drink-obsession should be classed. If a plan, an invention, a problem in conduct, a difficulty of thought or calculation, suddenly

coming into the mind fully matured, solved or cleared, is regarded as the evident product of much *sub*-conscious — but yet, conscious — preparation, so is the obsessional outburst. The victim, waking in the morning, may find all the arrangements for the — by him unplanned and unintended — debauch already completed in his mind, sources of necessary money, method of escape, details as to secrecy, excuses — and with them the overmastering impulsion.

But we suggest that “unconscious cerebration” is a phrase that is incompetent and even meaningless, and repeat that *sub*-conscious is not *un*conscious.

In the normal animal life, as lived under the superintendence of nature, there is sickness but once — at death; and till then, perfect health. The centers of physiological activity for the upkeep of the individual and the race make their appeal to consciousness at their cyclically recurrent periods, have their demands adequately satisfied, and disappear again. At such periods only does the animal's mind take cognizance of these functions and devise means of satisfaction. The eating, drinking, sleeping, etc., are done merely when necessary and merely to the extent necessary. Mind, in fact, just covers the functions, has no other duty or capacity, and sufficiently serves each in turn.

The human program differs very much. Man is not as a rule healthy, knows many sicknesses, and has a mind which has much more imaginative pictorial power than that necessary to serve the animal functions. As in the animals, it responds to each of these functions at their cyclic appearances and preoccupies itself therewith. But some of them, after their due satisfaction, it does not let go. Pleased with the sensation, it immerses itself therein too thoroughly, develops it, prolongs its demands, complicates it, recalls it in memory and devises means for its repetition wholly apart from its limited functional service.

In perfect, balanced health the understanding tone of all particular sensations is the general sensation of well-being. In so far as man has not this health he has not this sensation. But he can get it, artificially and temporarily, from alcohol; to which fact the drinking habit nearly always owes its establishment. The drinker's attention is preoccupied with the sensation of health and vigor; he connects this with the taste and other subsidiary sensations afforded him by alcohol, making a compound unit of them all and dowering it with a

kind of life of its own, ensouling it as it were from his own *human* consciousness.

At first this created thing, creature, calls for its satisfaction only at certain stated times, then retiring below the floor of its creator's consciousness. But as, each time it emerges, he may ally himself more closely with it, lend it more life — *his* life, *his* will — its visits may be oftener and oftener, its demands more and more imperious.

But they are not recognized by him as imperious so long as he concurs. The demands are his own. Then come, in the intervals, regrets and counter-resolutions. Finally he despairingly recognizes, both in the intervals and even at the time of yielding, that he is in the grip of a power, a will, greater now than his.

In the next stage the man himself has disappeared. He is represented by and merged in the crave he created, now an actual intelligence acting for one end only, foreseeing and planning, permitting no other activity than such as will directly or indirectly serve it. The man is now, not the victim of the alcohol crave, but in a sense that crave itself. His proper humanity is absorbed, his intelligence now but cunning which in certain cases reaches an extreme finish. This is the stage to the beginning of which Dr. Rosenwasser refers.

We said "*in a sense* that crave itself." In what sense? How far? For Ego is *spirit* brought to a focus in self-consciousness; but the crave is a subjective energy of *matter*. Can the first become the second?

Not absolutely; but when spirit, which should dominate matter, permits itself to be stripped little by little of its prerogatives and insignia so that its self-consciousness is lost in the continuous consciousness of a material crave, its being as spirit is suspended, its previous acquisitions as spirit are lost. It is submerged in matter, outwardly in physical matter, the visible body, more immediately in that subtler *astral* body which forms the matrix of sensation. At the death of the grosser vehicle it finds itself, instead of in freedom, still chained to the finer. And that finer vehicle remains charged with the old crave in all its intensity, is still intensely living, very, very slow to disintegrate and die, and still possessed of the cunning it displayed before. It is now a disembodied crave, i. e., as to the gross body, but not to the subtler astral body, in which it still inheres.

When therefore *this* vehicle does finally disintegrate, scatter its atoms and die, the Ego is as if it had not lived that life. Having

merged its consciousness in matter, with the loss of that matter it has lost consciousness, in a sense *is not* as part of the spiritual world.

But before that, before the subtle astral matrix has disintegrated, what is the state of things? What will that disembodied crave be doing? *Trying to satisfy itself*. And for that it must enter and use some living human organism. It must find an open door.

But there is something more to be said, appealing however only to those who understand reincarnation. That Ego which is embodied in each of us, which *is* each of us, is a derived ray of a great Ego which stands to each of us as Supreme Soul. "As many men on earth, so many Gods in Heaven." This is one and yet not one with its representative on earth. Each of its successive representatives, in the long line of incarnations of every human individual, is a pulse or aspect of its self-consciousness; and in and through every such pulse, a whole incarnation, it tries to enrich itself spiritually. That is our, or its, purpose in incarnation.

One such pulse, in the case we are considering, has been lost, has failed. A whole lifetime has borne no spiritual fruit. Whilst the Supreme is essentially and necessarily immortal, *yet as the consciousness of that degenerate aspect of itself* it became extinct.

Modern psychology has not as yet the conception of the divisibility of consciousness. It must be realized, however, if human nature is to be understood. The Higher Ego, the Soul, at the birth of each individual, extrudes from its own conscious essence a nucleus of light for the animation and humanization of the new brain. This, little by little, becomes the mind and Ego of the child. It slowly reaps the experiences of life, and, if it does not break by depravity the connexion between itself and its divine source, at death is reunited therewith, its consciousness expanding to the greater. It has rebecome the greater without losing anything that made it a self to itself on earth. From the standpoint of the higher, it has reaped and garnered itself.

For the next incarnation it, as the higher, repeats the former process, both reappearing on earth as the new Ego, and remaining the watcher in heaven.

But where the link is broken by depravity, how then?

The nucleus of spirit has lost itself in matter, tied itself thereto. At death therefore, instead of passing home, it must remain with the disintegrating astral form to which it has lent so much of its life,

must experience the continuance of sensation and the fiery craving for it, and the slow torture of disintegration.

Returning to our case, we can see that the Soul must now replace that failure of itself, and in its next incarnation it will try to do so, selecting the best heredity it can for its representative.

And here is the explanation of another puzzle in psycho-pathology. The new incarnation may occur before that conscious shell and relic of the last life has disintegrated and died "the second death." There are in such case *two* centers of terrestrial consciousness, successive comers from the same spiritually parental essence; the first not yet discharged unconscious from its still living shell; the second beginning life. And unless, as the years go by, the second keeps itself strong and positive in the light, it is, because of the relationship, uniquely liable to an invasion or obsession of the other — that is, to an outbreak of alcoholic debauchery which may easily prove the first of a series. This fate need never happen; the fateful first steps which open the door need never be taken. But there are few teachers and parents who read their children's natures well enough for perfect training; none outside the ranks of Theosophy who know of the terrible possibility in human life which we have tried to make clear.

IS HEREDITY A PUZZLE? by William Q. Judge

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WELL-KNOWN writer in *Harper's Magazine* said lately, "Heredity is a Puzzle." He then proceeded:

The race is linked together in a curious tangle, so that it is almost impossible to fix the responsibility. . . . We try to study this problem in our asylums and prisons, and we get a great many interesting facts, but they are too conflicting to guide legislation. The difficulty is to relieve a person of responsibility for the sins of his ancestors, without relieving him of responsibility for his own sins.

This is the general view. Heredity is a puzzle, and will always remain one as long as the laws of Karma and Reincarnation are not admitted and taken into account in all these investigations. Nearly all of these writers admit — excepting those who say they do not — the theological view that each human being is a new creation, a new soul projected into life on this earth.

This is quite logical, inasmuch as they assert that we are only

mortal and are not spirits. The religious investigators admit we are spirits, but go no further, except to assume the same special creation. Hence, when they come to the question of "Heredity," it is a very serious matter. It becomes a puzzle, especially to those who investigate heredity and who are trying to decide on whom responsibility ought to rest, while they know nothing of Karma or Reincarnation. And it is hinted at that there is necessity for legislation on the subject. That is to say, if we have a case of a murderer to consider, and we find that he has come of a race or family of murderers, the result of which is to make him a being who cannot prevent himself from committing murder, we have to conclude that, if this is due to "Heredity," he cannot in any sane sense be responsible. Take the case of the tribes, or family, or sect of Thugs in India, whose aim in life was to put people out of the world. Their children would of necessity inherit this tendency. It is something like a cat and a bird. It is the nature of the cat to eat the bird, and you cannot blame it. Thus we should be driven to pass a law making an exception in the case of such unfortunate persons. Then we should be met by the possibility of false testimony being adduced upon the trial of the criminal, going to show that he came under the law. This possibility is so great that it is not likely such a law will ever be passed. So that, even if the legal and scientific world were able to come to any conclusion establishing the great force of heredity, it would be barren of results unless the truth of Karma and Reincarnation were admitted. For in the absence of these, no law, and hence no remedy for the supposed injustice to be done to irresponsible criminals, could be applied. I am stating, not what I think ought to be done, but what will be the inevitable end of investigation into heredity without the aid of the other two great laws.

If these two doctrines should be accepted by the supposed legislators, it would follow that no such law as I have adverted to would ever be put on the books; for the reason that, once Karma and Reincarnation are admitted, the responsibility of each individual is made greater than before. Not only is he responsible even under his hereditary tendency, but in a wider sense he is also responsible for the great injury he does the State through the future effect of his life — that effect acting on those who are born as his descendants.

There is no very great puzzle in "Heredity" as a law, from the standpoint of Karma and Reincarnation, although of course the details of the working of it will be complicated and numerous.

I know that some Theosophists have declared that it puzzles them, but that is because it is a new idea, very different from those instilled into us during our education as youths and our association with our fellows as adults.

None of the observed and admitted facts in respect to heredity should be ignored, nor need they be left out of sight by a Theosophist. We are bound to admit that leanings and peculiarities are transmitted from father to son, and to all along down the line of descent. In one case we may find a mental trait, in another a physical peculiarity; and in a great-grandson we shall see often the bodily habits of his remote ancestor reproduced.

The question is then asked, "How am I to be held responsible for such strange inclinations when I never knew this man from whom I inherit them?" As theories go at this day, it would be impossible to answer this question. For if I have come from the bosom of God as a new soul; or if what is called soul or intelligence is the product of this body I inhabit and which I had no hand in producing; or if I have come from far distant spheres unconnected with this earth, to take up this body with whose generation I was not concerned; it would be the grossest injustice for me to be held responsible for what it may do. It seems to me that from the premisses laid down there can be no escape from this conclusion, and unless our sociologists and political economists and legislators admit the doctrines of Karma and Reincarnation, they will have to pass laws to which I have referred. We shall then have a code which may be called, "Of limitations of responsibility of criminals in cases of murder and other crimes."

But the whole difficulty arises from the *inherited transmitted* habit in the Western mind of looking at effects and mistaking them for causes, and of considering the instruments or means, through and by means of which laws of nature work, as causes. Heredity has been looked at, or is beginning to be, as the cause of crime and of virtue. It is not a cause, but only the means or instrument for the production of the effect, the cause being hidden deeper. It seems just as erroneous to call heredity a cause of either good or bad acts as it is to call the merely mortal brain or body the cause of mind or soul.

Ages ago the Hindû sages admitted that the body did not produce the mind, but that there was what they called "the mind of the mind," or, as we might put it, "the intelligence operating above and behind the mere brain matter." And they enforced their argument by numer-

ous illustrations; as, for instance, that the eye could not see even when in itself a perfect instrument, unless the mind behind it was acting. We can easily prove this from cases of sleep-walkers. They walk with their eyes wide open, so that the retina must, as usual, receive the impinging images, yet although you stand before their eyes they do not see you. It is because the intelligence is disjoined from the otherwise perfect optical instrument. Hence we admit that the body is not the cause of mind; the eyes are not the cause of sight; but that the body and the eye are instruments by means of which the cause operates.

Karma and Reincarnation include the premiss that *the man* is a spiritual entity who is using the body for some purpose.

From remote times the sages state that he (this spiritual being) is using the body which he has acquired by Karma. Hence the responsibility cannot be placed upon the body, nor primarily upon those who brought forth the body, but upon the *man himself*. This works perfect justice, for, while the man in any one body is suffering his just deserts, the other men (or souls) who produced such bodies are also compelled to make compensation in other bodies.

As the compensation is not made at any human and imperfect tribunal, but to nature itself, which includes every part of it, it consists in the restoration of the harmony or equilibrium which has been disturbed.

The necessity for recognizing the law from the standpoint of ethics arises from the fact that, until we are aware that such is the law, we will never begin to perform such acts and think such thoughts as will tend to bring about the required alterations in the astral light needed to start a new order of thoughts and influences. These new influences will not, of course, come to have full sway on those who initiate them, but will operate on their descendants, and will also prepare a new future age in which those very persons who set up the new current shall participate. Hence it is not in any sense a barren, unrewarded thing, for we ourselves come back again in some other age to reap the fruit of the seed we had sown. The impulse must be set up, and we must be willing to wait for the result. The potter's wheel continues to revolve when the potter has withdrawn his foot, and so the present revolving wheel will turn for a while until the impulse is spent.

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

VII. CONCLUDING STUDY

(a) THE PLANETARY SPHERES AND THE SEVEN PRINCIPLES



THE intimate connexion of Pythagoreanism and of Platonism in their earlier as well as later forms with Orphic thought has been previously pointed out.¹ The same sacred knowledge, "which was first mystically and symbolically promulgated by Orpheus, was afterwards disseminated enigmatically through images by Pythagoras and in the last place scientifically unfolded by Plato and his genuine disciples."²

So from Pythagorean wells refreshed,
The master-builder of pure intellect,
Imperial Plato, piled the palace where
All great, true thoughts have found a home forever.³

The importance of the number seven in Orphic theology has been previously discussed where it was shown that Orphism recognized a sevenfold emanation of the Absolute in the Ideal World previous to the formation of the material universe.⁴ Furthermore, from the expositions of the Orphic teachings given by the Neoplatonists it is evident that among the tenets was a belief in seven orders of Heavenly Hierarchies — seven orders of Divine Beings, presiding over and pervading the entire universe. Usually the Hierarchies were grouped in two triads, since the Absolute Deity, "the Thrice Unknown Darkness," as the primal source of all, was classed by itself. The Noumenal Triad belonging to the Ideal World consisted of (a) the Noëtic or Spiritual Powers, (b) the Noëtic and Noëric or Psychological Powers, and (c) the Noëric or Intellectual Powers. The three Hierarchies composing the triad of the Phenomenal world were named, (a) the Encosmic or Material Powers and the two classes of invisible although Physical Powers, denominated respectively (b) the Liberated or Supercelestial, and (c) the Supercosmic Powers.⁵

There is a vital connexion between the life history of the soul according to Orphism and those views of astronomy which are associated with Pythagoras; for the astronomical pilgrimage of the human

1. *Studies in Orphism*, II, THE THEOSOPHICAL PATH, II, 5, May 1912, p. 319. 2. Thomas Taylor: *Proclus on the Theology of Plato*, London, 1816, I, p. ix. 3. J. S. Blackie.
4. *Studies in Orphism*, II, THE THEOSOPHICAL PATH, II, 5, May 1912, pp. 318-328.
5. Thomas Taylor: *Mystical Hymns of Orpheus*, Introduction, pp. xxii-xxiv.

spirit is based upon the conception of man as a microcosm. We read in Simplicius:

The Pythagoreans supposing ten to be a perfect number wished to collect the revolving heavenly bodies into a decade. Hence they say that the Inerratic Sphere, the seven planets, this our earth and the Autochthon, (i. e. the Counter-earth or "Eighth Sphere"), complete the decade. ⁶

In this connexion Orphism taught that the Immortal Self has fallen from its native land in the Inerratic Sphere or Highest Heaven, also "called the Plain of Truth," in which according to Plutarch, "lie the Logoi (or Creative Powers), and the molds or ideas, the invariable models of all things which have been and which shall be; while about these is eternity, whence flows time as from a river." ⁷ During the fall, previous to its first incarnation upon earth, the Spirit has traversed the seven Planetary Spheres. Its destiny is to return to the Plain of Truth after it has been duly purified by means of a series of sojourns in Hades and of rebirths upon earth.

This passage of the Spirit through the Planetary Spheres was pictured allegorically by the so-called Seven-gated Stairs in which the various stages were compared to stations or doors. ⁸ Thus Celsus in describing the Mysteries of Mithra asserts:

This descent is designated symbolically by means of a *Ladder*, which is represented as reaching from heaven to earth and as divided into seven stages, at the end of each of which is a Gate; the eighth Gate is at the top of the ladder and leads into the Inerratic Sphere. ⁹

He then states that the first Gate, made of *tin* is assigned to *Saturn* and then apports the other gates among the remaining planets, describing each gate in turn as composed of the metal characteristic of the planet in question.

An interesting parallel is presented by Jacob's Dream:

He dreamed and behold a ladder set upon the earth and the top of it reached to heaven; and behold the angels of God ascending and descending on it . . . and Jacob awakened out of his sleep and he said, Surely the Lord is in this place: *this is no other but the House of God and this is the Gate of Heaven.* ¹⁰

In barest outline the teachings seem to have been as follows. The

6. *Commentary on Aristotle's Treatise de Coelo*, lib. II cf. Thomas Taylor: *Mystical Hymns of Orpheus*, footnote pp. 156-157. 7. Plutarch, *Why the Oracles cease to Give Answers*, XXII. 8. J. A. Stewart: *The Myths of Plato*, Macmillan, 1905, p. 351.

9. Origen *Contra Celsum*, VI, 22. 10. *Genesis* xxviii, 10-19.

One, supreme, unapproachable and ineffable, resides in the highest heaven and is itself the source of both mind and life. It pervades all things from the brightest star in mid-ether to the lowest and most inert molecule of so-called inanimate matter. The universe is the Temple of the Divine, which is universally pervasive.

The Spirit of Man has fallen gradually from its original blessedness in the Inerratic Sphere, the Highest Heaven, descending through the *Gate of Cancer*. In the course of its descent it has passed through the seven Planetary Spheres where by its contact with matter it has become transformed into *soul*, thereby acquiring the various faculties which now make up the composite nature of man. The Moon marks the boundary between the eternal and the perishable, for everything below the Moon is mortal except, indeed, the Celestial Traveler, the Higher Self which in the future will retrace the Planetary Spheres and mount the stages of the Celestial Stairs by ascending through the *Gate of Capricorn*.

These ideas are unfolded at some length in Porphyry's Treatise on the *Cave of the Nymphs* from which the following quotations are taken:

Since Cancer is nearest to us, it is very properly attributed to the Moon, which is the nearest of all the heavenly bodies to the earth. But as the southern pole, by its great distance, is invisible to us, hence Capricorn is attributed to Saturn; the highest and most remote of all the planets. Again, the signs from Cancer to Capricorn, are situated in the following order: and the first of these is Leo, which is the house of the Sun; afterwards Virgo, which is the house of Mercury; Libra, the house of Venus; Scorpio, of Mars; Sagittarius, of Jupiter; and Capricornus, of Saturn. But from Capricorn in an inverse order, Aquarius is attributed to Saturn; Pisces, to Jupiter; Aries, to Mars; Taurus, to Venus; Gemini, to Mercury; and, in the last place, Cancer to the Moon.

Theologians therefore assert, that these two gates are Cancer and Capricorn; but Plato calls them entrances. And of these, theologians say, that Cancer is the gate through which souls descend; but Capricorn that through which they ascend. Cancer is indeed northern, and adapted to descent; but Capricorn is southern and adapted to ascent. The northern parts, likewise, pertain to souls descending into generation. And the gates of the cavern which are turned to the north, are rightly said to be pervious to the descent of men; but the southern gates are not the avenues of the Gods, but of souls ascending to the Gods. On this account, the poet (i. e. Homer) does not say that they are the avenues of the Gods, but of immortals; this appellation being also common to our souls, which are *per se*, immortal.¹¹

11. Porphyry, *Cave of the Nymphs*, 10-11.

The Orphic terminology for the Seven Principles of man's nature, the principles which were gradually acquired by the Spirit as a result of its descent through the Planetary Spheres, seems to have been as follows. The highest principle, the Noëtic or Spiritual Soul in leaving the Inerratic Sphere is first clothed with the Luminous Vehicle, known as the Augoeides. Later on Saturn the Spirit acquired its Theoretic or Contemplative functions, which seem to correspond in modern Theosophical terminology to Manas in some of its aspects. On Jupiter the so-called Political or Social Soul was added, apparently representing other aspects of Manas; while on Mars and on Venus were acquired the Spirited and Acquisitional elements, the Passions and Desires called respectively in the Orphic system the Thymetic and Epithymetic elements. From the Sun and from Mercury were gathered the elements of the Life Principle referred to as the Sensitive and the Hermeneutic element. Lastly from the Moon came the vegetative or Astral Body and from the Earth the Physical Body. Thus Macrobius states:

The Spirit, therefore, falling from the Zodiac and the Milky Way into each of the Planetary Spheres . . . is not only clothed with the Luminous Body, the Augoeides, but also develops during its passage through the spheres the different faculties which it is to exercise (during incarnation on earth). Thus it acquires in the Sphere of Saturn the Reasoning Power and the Intelligence or the Theoretic and Contemplative element; in that of Jupiter the power of acting and of organization or the Social element; in that of the Sun the power of feeling and of believing, or the Sensitive and Imaginative element; in that of Venus the Principle of Desire, or the Epithymetic element; in the Sphere of Mercury the power of expressing and interpreting sensation or the Hermeneutic element; finally upon entering the Sphere of the Moon it acquires the necessary faculty of forming and developing bodies. This lunar sphere, although from the standpoint of the divine the lowest, is the first and highest from the standpoint of the earthly, and the Lunar Body although it is the sediment of Celestial Matter is nevertheless the purest form of animal matter.¹²

The testimony of Proclus is similar:

If you will take it, of the beneficent planets, the Moon is the cause to men of nature, being herself the visible image of primitive nature. The Sun is the creator of everything having the power of sensation in consequence of being the cause of sight and visibility. Mercury is the cause of the motions of phantasy, but of the imaginative essence itself so far as sense and phantasy are one, the Sun is the producing cause. Venus is the cause of the Epithymetic appetites and Mars

12. Commentary on Cicero's *Somnium Scipionis*, I, 12.

of the passionate motions which are conformable to nature. Of all the vital powers Jupiter is the common cause; but of all intellectual (or rather spiritual) powers, Saturn.¹³

(b) CONCLUSION

Our survey of Orphism has now been completed — a survey made for the express purpose of serving as a partial illustration and commentary upon the following statement of H. P. Blavatsky:

Underlying every ancient popular religion was the same ancient Wisdom-doctrine, one and identical, professed and preached by the initiates of every country, who alone were aware of its existence and importance.¹⁴

The identity of the Theosophical teachings throughout the ages was as clearly perceived in antiquity as in modern times by those who had eyes to see. This is evident for example from the following anathema which was hurled by the early Christian ecclesiastics against the ancient Manichaeans:

I anathematize the Book of Aristocritus which he names *Theosophy*, wherein he attempts to show that Judaism, Hellenism, Christianity and Manichaeism are one and the same doctrine.¹⁵

Similarly we learn from Photius that an anonymous writer of Constantinople composed in the seventh century a synthesis of the *Theosophical* teachings of the Egyptians, the Babylonians, the Chaldeans, the Persians, the Greeks and the Romans wherein he showed their essential agreement with Christianity.¹⁶

Since Orpheus was reputed to be the religious teacher from whom the Greeks derived their Mystery teachings — the author of their knowledge of art and of science as well as of religion, it is not surprising that even a casual glance is sufficient to reveal the identity between Orphism and the primeval Wisdom-Religion, as disclosed to the modern world in the teachings of the three Theosophical Leaders. A similar study of such philosophical and religious systems as the Jewish Kabala would likewise result in a full verification of the above statement quoted from H. P. Blavatsky. Surely, the day can not be far distant when this will not only be privately acknowledged but also publicly proclaimed by all serious students of human history.

13. *Commentary on the Timaeus*, p. 260. 14. *Isis Unveiled*, II, p. 99. 15. Cotlerius ad *Clement. Recog.*, V, 544, quoted in Lobeck: *Aglaophamus, Regimontii Prussorum*, 1829, p. 346. 16. CLXX, 197 quoted in Lobeck *ibid.*

Although professedly merely a partial survey of the Greek Mystery teachings has been attempted, it seems necessary before closing to sound a note of warning. As in modern times the true Theosophical teachings have been perverted and travestied by persons who have dared to use the sacred word Theosophy as a cloak for their own selfish interests, so undoubtedly in ancient times the true teachings of Orpheus were befouled and bespattered by cranks and mountebanks. If desired, this could be easily proved by quoting from the pages of Plato who is the severest castigator of the *pseudo*-Orphism because of the very fact that he was himself a *true* follower of Orpheus. Thoroughly conscious of the existence of the counterfeit and the false in both ancient and modern times, it has been the aim of these studies to outline only the teachings of true Orphism in so far as those teachings can be gleaned from the extant ancient sources. Under the guidance of the modern Theosophical teachings an attempt has been made to point out some of the secrets of the Greek Mysteries — secrets, which have been so carefully preserved, free from harm throughout the ages.

There are, of course, many other secrets which can be discovered by the student who shall push on his researches under the guidance of that master-key of Theosophical teaching, *The Secret Doctrine* of H. P. Blavatsky.

The testimony of the great and the good throughout all antiquity attests with wonderful unanimity the nobility of the ancient Mysteries and the bliss of the Initiates.¹⁷

In the Homeric Hymn to Demeter, the poet declares:

Blessed is he among man who is given these rites to know.¹⁸

Pindar sings:

Happy who these rites hath kenned
Ere beneath the ground he goeth,
Well he knoweth of life's end;
Well its God-given source he knoweth.¹⁹

Plato states:

Whoever goes uninitiated to Hades will lie in mud, but he who has been purified and is fully initiate, when he goes thither, will dwell with the gods.²⁰

Isocrates, the orator, in speaking of the Goddess Demeter says:

17. *Studies in Orphism*, III, THE THEOSOPHICAL PATH, III, 1, July 1912, pp. 45-56.
18. v. 480. 19. *Threnoi*, frag. 137 Bergk, Conington's translation. 20. *Phaedo*, 69 c.

She gave us two most excellent gifts: the fruits of the field that we might not live like beasts and the rites of initiation that the Mystics might have a sweeter hope both as regards the close of life and as regards all eternity.²¹

Similarly upon the tombstone of an ancient Mystic of Eleusis we can still read verses to the following effect:

In truth a noble secret
The Gods in th' Mysteries proclaim:
Mortality is not a curse
But a blessing all happy is death.

And Plutarch explains in a passage reminiscent of Plato:

To die is to be initiated into the great mysteries. . . . It is there that man, having become perfect through his initiation, restored to liberty, really master of himself, celebrates, crowned with myrtle, the most august mysteries, holds converse with just and pure souls, and perceives with pity the impure multitude of the profane or uninitiated ever plunged or rather sinking of themselves into the mist and the profound darkness.

In *The Frogs* of Aristophanes the Chorus sing:

O, happy, mystic chorus,
The blessed sunshine o'er us
On us alone is shining
 In its soft sweet light!
On us who strive forever
With holy, pure endeavor,
Alike by friend and stranger,
 To guide our steps aright.²²

In *The Bacchae* of Euripides the poet thus describes the bliss of initiation:

O, happy to whom is the blessedness given
To be taught in the Mysteries sent from heaven,
Who is pure in his life, through whose soul the unsleeping
 Pleasure goes sweeping.²³
Oh, blessed he in all wise,
 Who hath drunk the Living Fountain,
 Whose life no folly staineth,
And his soul is near to God;
 Whose sins are lifted, pall-wise,
 As he worships on the mountain.²⁴

21. *Panegy.*, 28. 22. vv 455-459, Roger's translation. 23. vv 72-75, Way's translation. 24. vv 72-75, Murray's translation.

In antiquity as well as in modern times the aspirants seeking the sacred knowledge of Theosophy were warned that the " Path " was no primrose-strewn pleasure promenade. This is shown by the following Oracle from Apollo at Delphi which has come down to us :

A road there is, and a road it is of the Blesséd Gods,
 And by those whom the Gods love will that road be trodden —
 A road of many pathways, pathways marvelous past utterance,
 But all alike of them upward climbing, and all alike of them
 Rough with many a ruggedness, and all of them asking endlessly,
 Of those who tread them, toiler's action and toiler's achievement,
 And where at the first this road opens itself out, at the forefront of it
 Stands a portal not light and airy, as though it led easily
 To some pleasance of liking and luxuriousness, but massive and frowning,
 Barred and banded with brass, grim and unyielding.²⁵

In the course of our study we have tried to distinguish between the mythical and the historical Orpheus, the magical bard of poetical legend and the early religious reformer of the Greek Mysteries. We have also seen that Orphism taught religious verities identically similar to those today promulgated by the modern Theosophical Leaders, H. P. Blavatsky, W. Q. Judge, and Katherine Tingley — the fundamentals of the Wisdom-Religion. Furthermore, it was shown that the teachings in regard to the Cosmos and in regard to Man present many very striking analogies because of the parallelism which exists between the Macrocosm and the Microcosm. An exposition was also given of the Greek teachings in regard to the two worlds or diacosms, the material or phenomenal world and the immaterial or noumenal world, which were evolved by emanation from the Absolute Deity, " the Thrice Unknown Darkness," in accordance with a sevenfold plan of evolution. This gave rise not only to the seven Heavenly Hierarchies but also to the Seven Principles in Man. The characteristic features of the typical Greek mystery drama, the Zagreus-myth, were also examined by the help of statements made in *The Secret Doctrine* of H. P. Blavatsky, reinforced by many quotations from the Classical authors. Lastly, one entire study, (No. VI) was devoted to the consideration of the Orphic teachings in regard to the origin and destiny of the human soul.

It is worth noting that the two periods within historic times in which Orphism was especially active, namely the sixth century B. C.,

25. Eusebius, *Prep. Evang.*, ix, 1, Canon Harper's translation.

and the beginning of the Christian era, are, religiously speaking, two of the most important epochs now known. The sixth century B. C. seems to have been a period of a great spiritual awakening for it gave birth to Pythagoras and Epimenides in Greece, to Jeremiah and Eze-kiel in Israel, to Confucius in China, and to Gautama in India.

The secrecy of the teachings of the Mysteries was most carefully guarded until the beginning of the present era. Thus St. Clement of Alexandria says:

Those who instituted the Mysteries, being philosophers, buried their teachings in myths so as not to be obvious to all.²⁶

And again:

Hipparchus, the Pythagorean was expelled from the school because he was guilty of writing down the teachings of Pythagoras in plain language and a tombstone was erected for him as if he had died.²⁷

Beginning, however, with the Neoplatonic school of Plotinus and his successors in the third, fourth and fifth centuries of our era, many of the primeval teachings were expounded more openly. Therefore the Neoplatonists today are among the most important sources of our knowledge of Orphism but this is in itself no indication whatsoever that the teachings in question are of a comparatively recent origin although some hasty modern scholars have dogmatically and illogically affirmed it to be so. The ancients themselves knew the true situation far better than these pseudo-savants. Therefore, antiquity itself is persistent and unanimous in declaring the Mysteries to be "Wisdom old as time."²⁸



LAY up the only treasure; do good deeds; practise sobriety and self-control; amass that wealth which thieves cannot abstract, nor tyrants seize, which follows thee at death, which never wastes away nor is corrupted.

This is the sum of all true righteousness: treat others as thou wouldst thyself be treated. Do nothing to thy neighbor which hereafter thou wouldst not have thy neighbor do to thee. — *Mahâbhârata*

26. *Strom*, v 9. 27. *Ibid.* 28. *Studies in Orphism*, III, THE THEOSOPHICAL PATH, III, 1, July 1912, p. 52.

AN HOUR ON OLYMPUS: by A. W. H.

REAT Jove looked down from Olympus upon man, man warring, cruel, vain, wisdomless and unhappy.

And the All-father mused:

“Man hath made of his mind, which I gave him to understand nature with, and me with, an instrument of torture and offence: torture to himself, offence to others. He sees all things awry. Refusing to know aught of me, to see my power in nature, he declares that I have no existence and nature no purpose. He girds at his fellows, making ill images of them in his thought and seeing nothing better in them than the images of his making. His mind is filled with the pleasures he will enjoy and the pains he would vainly try to avoid, so that the image and knowledge of his own soul can find no place. His face is lined and marred by the lust and bitterness of his thought. And by his thought and his deeds he hath created death and given it power over his life so that he moves always in the shadow of fear. He is as an eagle that hath bound his wings over eyes that had power to mirror the sun.

“ Shall I take away that gift of mind wherethrough all good *might* have come to him and wherethrough all ill *has* come? Speak, O Immortals! ”

Then stood forth gold-gleaming Hermes and said:

“ Truly, O All-father, hast thou spoken. But thou hast appointed that out of evil itself, good shall be born. Pain and despair and misfortune come upon men according to their sins. Ofttimes they see the binding link; oftener not.

“ But what matters? The pains thicken about them; the pleasures are ever briefer. In the night-time they cry out, and every cry I answer with some of the light thou hast given me. For I dwell in every heart, and some few, here and there, now know me. In the secret places of thought they have learned that unbrotherliness is the unhappiness of him that cherishes it, the unhappiness, the darkening of his mind, the destruction of his health. Thou hast made men by nature searchers after happiness. They have searched it in all ways save love of each other and service of each other. Therefore they have known naught but brief gleams of pleasure passing through heavy and enduring clouds of pain.

“ Day by day some few awake and try the path of brotherhood. Scattered over the earth are they, but I am in their lives and their message is going forth. As the idea comes suddenly to the brain of the toiler, as the song of the poet comes suddenly to his soul, as the musician suddenly seizes his lyre for a melody that floats unsummoned upon his inner ear, so in all men some day, will awake the compelling knowledge of the power of brotherhood. In a day, in a moment of time, the clouds shall be riven, peace shall descend upon earth, and with her, joy. Then shall true life begin. Then shall men’s minds become clear and shall know thee and each other and all thy purposes for them, purposes born of thy beneficence.”

There was silence upon Olympus, and all the Immortals knew that it would soon be even as Hermes had said.

And then there was a great light which went forth from them over the wide fields of earth and mingled itself with the thought of men and began to prevail, even as the sound of a silver bell prevails at last in a noisy concourse so that all stay their talk to listen of it and none so much as breathe.

ASTRONOMICAL NOTES: by Helios

SOME extraordinary results have lately been obtained through the attempt to photograph the Moon by means of different kinds of monochromatic light. Some of the plates used were covered by a screen made opaque to all rays but those from the ultra-violet rays of the spectrum, while others were exposed to orange or violet light only. The result has shown that many portions of the Moon reflect those colors in such a way as to produce quite a different effect of light and dark from that to which we are accustomed in ordinary photographs taken without any of the Moon's light being shut off. For instance, a particular spot near the crater Aristarchus was found to be invisible in yellow light, faint in violet, and very dark in ultra-violet. By photographic experimentation with volcanic tuff rock stained with sulphur the same result ensued. This is held to be good testimony that there is similar material in the spot near Aristarchus, and it is believed that, by taking advantage of the principle that different substances reflect monochromatic rays in different and characteristic ways, we may be able to determine accurately the nature of the material composing the Moon's surface. A few years ago this would have seemed a veritable fairy-tale.

Another lunar peculiarity has recently attracted attention, and an explanation is offered, which is in accord with H. P. Blavatsky's teachings upon the subject, though it will not be found in the text-books of astronomy yet. Is the Moon self-luminous? We have all seen the old Moon "in the new Moon's arms" in the early evening, and those who rise before sunrise have also seen the same phenomenon with the waning Moon. The visibility of the general surface of the Moon at these periods when there is only a narrow crescent illuminated by the Sun is put down in the text-books to reflected light from the earth, which is then "full" as seen from the Moon. But there are difficulties in the way of accepting this as the complete explanation. First of all it is found that the surface of the dimly lighted Moon is brighter immediately before new Moon than it is after, and secondly there are variations in the brightness and color of the Moon at the times of total eclipse. Every one has noticed that during some total eclipses the Moon is so dark as to be almost or quite invisible, while at others it is a bright coppery red. In some eclipses this light has been so intense that it was difficult to believe a total

eclipse was really taking place. As the Moon has no atmosphere which we can detect it must be from its surface that this variable light comes. A writer in *Cosmos* (Paris) suggests that a strong phosphorescence is aroused by the ultra-violet rays in the sunlight, which becomes visible when the Moon is plunged into darkness or when but a strip of bright light is left, as during the few days on either side of new Moon. As the Moon waxes the contrast becomes too great for the eye to distinguish the comparatively faint illumination of the dark side.

When science fully accepts the phosphorescence of the Moon as the fact that it is, perhaps it will find it possible to admit that there is some basis for the widely prevalent belief in tropical countries that it is unsafe to sleep under the Moon's rays, and that moonlight has a perceptibly injurious influence in other ways. Sir J. Herschel, G. F. Chambers, and other well-known astronomers consider it proved that evening clouds at about the period of full Moon will frequently disperse as our satellite rises. The undoubted fact that the planet Venus possesses a faint luminosity of its own, which is only seen at rare intervals, makes it thinkable that phosphorescence is a common property of all the bodies in the Solar System. Venus and the Moon are the only celestial bodies which could display this phenomenon to us, with the possible, though very improbable, exception of Mercury. We never see the unilluminated hemispheres of the other planets. It is interesting to students of H. P. Blavatsky's teachings to see how many of her "unorthodox" scientific statements and hints are being vindicated in this twentieth century, exactly as she said they would be.

The exact shape of the Moon is not known. It has no polar compression as far as can be told by the most delicate measurements, but a curious theory has been seriously advanced that it may be egg-shaped, with the pointed end towards the Earth. If so, any atmosphere or water there may possibly be would collect at the far end, the nearer, more pointed one sticking up, so to speak, out of the scanty atmosphere like a great mountain. Professor Castadilobo, of Coimbra University, Portugal, took cinematograph pictures of a recent total eclipse of the Sun, and found that the Moon, though completely blotting out the Sun at top and bottom during totality, did not quite cover it sideways. This is taken to show that the Moon cannot be a perfect sphere.

In *The Secret Doctrine* and elsewhere H. P. Blavatsky, in discussing the nature of certain forces, little or not at all known to mod-

ern science but very potent for all that, refers frequently to the repulsive forces in the Sun and to their action upon terrestrial conditions. She draws many important conclusions from the apparent neutralization of gravitation by such forces. In her time, little removed as it is, the modern discoveries about electrons, and radio-activity were not made, but a careful study of her works shows that she had access to knowledge which was then inaccessible to scientists. In connexion with this matter it is interesting to read the following by Mr. E. W. Maunder, F. R. A. S. :

The manner in which comets' tails are driven off in a direction away from the sun is proof that there is a repulsive as well as an attractive action exercised by the sun, and the streamers and rays of the corona testify to a similar effect. So, too, the recurrence of magnetic storms on the earth at intervals corresponding to the solar rotation proves that the sun is able to drive particles in streams across the mighty gulf between it and the earth.

It may well be, then, that the pressure of the sun's radiation, which has a strong repellent action on minute particles, may, for the solar clouds, almost neutralize its gravitation. With the forces acting on these clouds almost in a state of balance, the feeble pull of the earth may be quite sufficient to alter their distribution, and thus to hide, to some degree, small spots in particular positions with regard to it. Nevertheless it is wonderful and unexpected that the earth should exercise any influence at all on the widespread convulsions of the solar surface; and yet more wonderful and unexpected that the evidence of such influence should be visible to us ninety-three millions of miles away.

Students who are interested in the great problems of world-life so wonderfully illuminated by H. P. Blavatsky will find Sections V and onward, of *The Secret Doctrine*, Vol. I, dealing with Forces, worth looking up in connexion with the above.



TRUE freedom exists only where the Higher Law holds in subjection the lower nature.

LET once man's immortal spirit take possession of the temple of his body, and his own divine humanity will redeem him.

IN EVERY ACT which partakes of a divine and infinite compassion lies concealed the potency of all spheres. All nature obeys the command of one whose heart beats constantly for others. — *Katherine Tingley*