

THE THEOSOPHICAL PATH

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TO THE true believer, truth, wherever it appears, is welcome, nor will any doctrine seem the less true or the less precious, because it was seen not only by Moses or Christ, but likewise by Buddha or Lao-T'se. — *Max Müller*

THE ESSENTIAL TRUTH OF CHRISTIANITY: by a Christian and a Theosophist

In the degree that men study their being and penetrate into their inmost spiritual nature, they discover the same altar, recite the same prayer, aspire towards the same end. — *Auguste Sabatier*. (Prefixed to *The Moral Unity of Religions*, by Gaston Bonet-Maury.)



ONE of the great needs of the time is a deeper sense of the true meaning and import of Christianity. It is the failure to live up to its demands in individual and national life that is at the bottom of the great problems that confront us men and women of the XXth century. We Christians are judged by the records of wellnigh two thousand years. It is a long period, viewed from the standpoint of one short human life, but it has not been long enough for the regeneration of mankind. "The kingdoms of this world have not yet become the kingdoms of the Christ."

The history of Christianity, or, more strictly speaking, of the dogmatic forms it has assumed in the various Churches, has been largely a record of dissensions, heresies, and persecutions. What was destined to be a unifying power in human development has been changed by intellectual pride, personal ambition, and self-aggrandizement into a most powerful instrument of discord and intolerance. Even in Apostolic times there were "envying and strife and division" among the brethren, and St. Paul, in rebuking them, reminded them that they were "yet carnal." Sincere Christians are among the first to recognize these facts, which, while they are a dishonor to Christendom, are not to be charged against Christianity itself (nor against the reputed teachings of Jesus) for they have happened in defiance of its express teaching — "all ye are brethren, and one is your master, even Christ."

But there is a brighter side to the picture. There have never been lacking men and women who have worked for unity, and have striven to counteract these disruptive forces that spring from the activity of the lower self. The inner history of Christianity has yet to be written, that penetrative power of the Spirit of Christ which has been slowly leavening the world, and — in the truest sense — regenerating it, silently and unobtrusively, amid all the glittering and damaging compromises that loom so large in Ecclesiastical History, and which, if they have resulted in a gain of temporal power, have nearly always been accompanied by a loss of spirituality.

It would require a separate article to treat of the spiritual forces that have been and are silently transforming the world. They are ever active, but at certain times — at the beginnings of great cycles, for instance, and during great crises of the world's history — their effects are more noticeable. Such a time was the beginning of the Christian era, when, not so much new truths, as old forgotten truths, became once more operative in the world. It was said, for instance, of Christ, that he brought "life and immortality to light through the gospel" (2 *Tim.* I, 10). That is what always takes place at the epoch-making periods of the world's history: there is an "unveiling" of truths once known, but which have been lost sight of amid the increasing materiality of a descending cycle.

Now it seldom happens that the majority of mankind, at any given period of the world's history, realize the full import of the events that are taking place around them, and in which they may even be implicated. And this is still more true if, instead of events, we speak of the *causes* that are at work behind the scenes and really "making history," as we say. Very, very few of Christ's contemporaries realized the true import of his coming and of his teaching — his immediate disciples even did not at first. It is the same today. There is much unrest, economical, political, social, and religious, even as then. Men everywhere are looking for something to appear, waiting, seeking, knowing that they have not yet got the key to the enigmas of life. And, just as at the time when Christianity was nascent, they fail to recognize that what they are seeking is already at hand, nay, among them. They are unaware that they are actually living in the dawn of a new era — the commencement of a new cycle.

The new — new only in the same sense in which Christianity was new, namely, that the truths it brought to light were forgotten truths

— the new unifying and life-giving spiritual force is Theosophy. Let us then take up what we must regard as the essential truths of Christianity, and see how they are transfigured in the new light that is dawning upon the world.

One of the most remarkable phenomena of the present age is the widening of man's horizon, no matter from what standpoint we view it. But along with the growing complexity of the problems that confront us, a simplification of issues is taking place, if we will only look deep enough. Hence the effort, apparent on every side, to get at the fundamental truths.

Consider, for a moment, the effect of the Comparative Study of Religions, something quite new and unprecedented. To get anything like a parallel we should have to go back some eighteen hundred years to Ammonius Saccas, who in the beginning of the third century A. D. sought to reconcile all systems of religion and philosophy, by proving their common origin and the identity of their ethical teachings. Today the Comparative Study of Religions is showing us that what are justly considered the essential truths of Christianity are taught alike by all the great religions of the world. Does this belittle Christianity? By no means. It ennobles it and raises it to a higher potency by taking it up into a higher unity, where it is seen to be indeed part of the Divine Purpose of the universe. The sincere Christian will rather rejoice that so much "saving truth" has been vouchsafed to those who still, in some quarters, are erroneously referred to as "the poor benighted heathen."

A short time ago there appeared in *The Nineteenth Century* (October 1912) a most interesting study entitled *Christianity in Hinduism*. The author, S. M. Mitra — a Hindû, be it remarked, and this shows how earnestly some "heathens" are studying Christianity — purposely omits all reference to the *Rig-Veda* and the *Bhagavad-Gîtâ*, because parallels between these books and Christianity have been drawn so often.¹ He bases his comparisons on the religious lessons inculcated in the *Mahâbhârata* stories, which are "matters of common knowledge to all Hindûs, learned and unlearned," and shows how like these les-

1. "Although the *Bhagavad-Gîtâ*," says Mr. Mitra, "is embedded in the *Mahâbhârata*, I have made no use of it, because so much controversy has raged about the date of its composition. . . . I particularly wish to emphasize the fact that the passages I quote are not solitary instances of agreement with Christian doctrine, but the same ideas are found repeated constantly throughout the great epic, as if to impress them solemnly on the very heart of the people."

sons are to the Beatitudes and the Decalog. Referring to the fourth beatitude, "Blessed are they that do hunger and thirst after righteousness," he quotes from the *Sânti-Parvan* (xcii, 6, and clxvii, 7-9), "Do thou observe righteousness. There is nothing greater than righteousness. . . . Therefore man should live with soul controlled, seeking virtue above all else, and doing with every creature as he would unto himself." "Here in these last few words," continues Mr. Mitra, "we have almost the equivalent of 'Thou shalt love thy neighbor as thyself.'" And we would do well to remember the saying of the Apostle (*Acts* x, 35) that "in every nation he that worketh righteousness is accepted with him" (i. e., God).

To quote again from this truly large and tolerant article:

The Hindû sages, many centuries before the advent of the Messiah in Palestine, laid the foundations of a moral code in India similar to that of Christianity. . . . The highest law of morality taught by Christ was, no doubt, "Love thy neighbor as thyself," though why one should love one's neighbor as one's self is not explicitly stated anywhere in the Bible. But the Hindû Rishis, who about twenty centuries before the Sermon on the Mount likewise enunciated that great precept, gave also the reason underlying it. In the words *Tat tvam asi* ("That thou art") they told the native of Hindûstân that he must love his neighbor because he himself is his neighbor. "Lift up the veil of illusion" (*Mâyâ*), they said, "and thou shalt see that thou *art* thy neighbor."

This brings us to another essential truth of Christianity — the solidarity of mankind. God "hath made of one blood all nations of men for to dwell upon the face of the earth" (*Acts* xvii, 26). "In reality there is no such things as 'Separateness,'" says Madame Blavatsky, and "no man can rise superior to his individual failings without lifting, be it ever so little, the whole body of which he is an integral part. In the same way no man can sin, nor suffer the effects of sin alone." . . . "As all men have spiritually and physically the same origin . . . and are essentially of one and the same essence, and that essence is one . . . nothing can affect one nation or one individual without affecting all other nations and all other men" (*The Key to Theosophy*, pp. 200, 42). As St. Paul expresses it, "No one of us liveth to himself, and no man dieth to himself." . . . "We are members one of another." . . . "If one member suffer, all the members suffer with it; if one member be honored, all the members rejoice with it" (*Rom.* xiv, 7; *Ephes.* iv, 25; *1 Cor.* xii, 26).

Another essential feature of Christianity is that it takes account of the existence of evil and that its main purpose is to eradicate it.

It is above all else a *redemptive* religion.² So are Hindûism and Buddhism. All true religion and philosophy is a Striving after Unity — unity within the individual, with others, and with the Deity; and the realization of this unity finds its religious expression in the doctrine of the Atonement (At-one-ment). The antithesis of Matter and Spirit, of Good and Evil, must be overcome before true peace can be found. Of all Christian writers, St. Paul — and Theosophists regard St. Paul as an Initiate — is the typical example and exponent of the duality in Nature and in Man. “For the earnest expectation of the creature,” he says, “waiteth for the manifestation of the sons of God. . . . For we know that the whole creation groaneth and travaileth in pain until now” (*Rom.*, viii, 19-22). Theologians are far from realizing the tremendous import of this passage. It is only Theosophy that can shed light upon it. “The doctrine of the coming of the ‘Sons of Mind,’” says a student, “into nascent humanity is one of the greatest revelations of Theosophy, for it explains the presence of the Higher Ego in us; and it is found in more or less veiled hints in all the world-religions. . . . One of the leading features of Theosophy, which opens up a line of inquiry new to modern thinkers and without which they must continue to struggle to explain natural phenomena by means of inadequate materialistic hypotheses, is that humanity and all things progress by responding to stimuli which arouse latent qualities into activity” (*Theosophical Manuals*, No. XVIII, *Sons of the Firemist*, pp. 33, 34). It is the Higher Ego, *Manas*, called in Christianity, the Logos, who is the Redeemer of the World, through whom matter is spiritualized and evil and darkness overcome (*The Key to Theosophy*, pp. 180, 187).³

More within the consciousness of every one is the duality of human nature. All, who have earnestly striven against sin, have re-echoed

2. Though it is the mission of Christianity to redeem the world, it furnishes no key to the problem of evil. It is not possible from the Christian point of view to account for the presence of evil in a universe created by One who is represented as being All-wise, All-powerful, and All-good. For a solution we must turn to Theosophy, which alone can throw light on this problem which has baffled the greatest minds known to us in the history of philosophy. For a complete treatment of this subject the reader is referred to *The Secret Doctrine*, by H. P. Blavatsky; published by the Aryan Theosophical Press, Point Loma, California.

3. *The Theosophical Manuals* and *The Key to Theosophy*, also published by the Aryan Press, are specially written to meet the needs of inquirers, and open up a new line of study of religious and philosophical as well as social questions. They are eminently practical.

St. Paul's cry, wrung from the very depths of his soul, "O wretched man that I am! who shall deliver me from the body of this death? The good that I would I do not, the evil which I would not, that I do. . . . I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (*Rom.* vii, 19-24).

We do not need to go very deep into our own hearts before we come upon that "demon in human life" our lower nature. It represents the evil in ourselves and in the world, hence our warfare with it is both within the soul and outside in the world. Prompted by lust and selfishness, it is the creator — in the most literal sense of the word — of all that makes life hideous and degrading. But for it we should have no more use for our prisons, wars would cease, and we should no longer relegate the "Golden Age" to the realm of myth and fable. Over against this demon, however, stands "the Angel — the Divine Self." Man the thinker, the actor, the conscious part of us, stands between these two opposing forces, and it is he — and he alone — who determines on which side victory will be.

This great conflict is the central theme of Christianity, the reason for the incarnation of the Lord Jesus Christ. Because of the evil of mankind in former ages God is represented, in the Old Testament, as having destroyed the world. But in the New Testament it is said, "God sent not his son into the world to condemn the world; but that the world through him might be saved" (*John* iii, 17); and that "God was in Christ reconciling the world unto himself" (*2 Cor.* v, 19). It is part of the condemnation of evil that it makes us lose faith in the power of goodness — the goodness of God and also of our neighbor. As regards the latter, we are afraid to be good and to do good, lest we be taken advantage of, and in regard to the former, we have yet to learn the redeeming power of Divine Love. Theosophy teaches us that we, too, like the Christ, may become, *if we will*, World-Saviors. When we have become one with our Higher Self, we shall learn that we, too, incarnated to take part in this great conflict of Good against Evil, to inform Matter with Mind, and to make both a fitting vehicle of the Spirit, though most of us are, for the time being, unmindful of our high origin and disloyal to the cause for which we came into the world. When, for the individual, this conflict is ended, and the soul stands forth redeemed and glorified, "Compassion speaks and saith:

Can there be bliss, when all that lives must suffer? Shalt thou be saved and hear the whole world cry?" (*The Voice of the Silence*, p. 90). And those who obey that Voice remain "unselfish to the endless end, obedient to the law of love eternal."

It has also been claimed for Christianity that it is the only religion that recognizes the "worth of the individual." This is an exaggeration, due partly to the extremes to which philosophic individualism has been cultivated among Western Nations. An idealistic individualism could hardly esteem more highly the worth of the individual soul than does the Yoga system in the Upanishads, which teaches the identity of that soul with the Supreme or Universal Soul.

To return, however, to Christian teaching. "Why," asks Professor Royce of Harvard, in *The Christian Doctrine of Life*, "Why is there more joy in heaven over one sinner that repenteth than over ninety and nine just persons that need no repentance? Why is the lost sheep sought in the wilderness? Because the individual soul has its infinite meaning in and through the unity of the Kingdom. The one lost sheep found again — or the one repentant sinner — symbolizes the restoration of the unity of the community." Being of divine and immortal essence, each soul has infinite value, and in Christianity everything is subordinated to it. "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (*Matt. xvi, 25*). Patañjali affirms this even more strongly, for according to him "the universe exists only for the sake of the soul" (*Yoga Aphorisms*). Theosophy teaches that every man is a ray of the infinite, "an incarnation of his God," says Madame Blavatsky; and as such represents some particular aspect of the Divinity, which is the *raison d'être* of his being. As has been finely said: "We live to unfold the unmanifested potentialities of the universe. . . . The higher life — the germ of which exists in every man — is adequately represented by no man." Each and all are needed to show it forth fully. "In the mind of God there exists, we believe, a picture of what each man or woman might do with his or her life: each character different, but all in one way or another beautiful, so that perhaps we may fancy that every hue of His πολυπόικλος σοφία — His 'many colored wisdom' — might be reflected by some one of his innumerable creatures" (*Faith and Knowledge*, by the Rev. W. R. Inge, M. A.).

Ethically considered, Christianity may be thus summarized:

1. It promises *recompense* — or retribution — for every thought,

word, and deed. "Whatsoever a man soweth, that shall he also reap" (*Gal. vi, 7*).

2. It demands *purification* of the heart — regeneration. "Except a man be born again he cannot see the kingdom of God" (*John, iii, 3*).

3. *Love* of God and one's neighbor. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself" (*Matt. xxii, 38, 39*).

4. A continuous approach towards *perfection*. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (*Matt. v, 48*).

Theosophy also teaches these great moral truths, but, in addition, expounds them as parts of a complete philosophical system, which seems to many to be lacking in the Christian presentation of them. The fundamental principles of this philosophy are: "Universal Unity and Causation; Human Solidarity; the Law of Karma; Reincarnation. These are the four links of the golden chain that should bind humanity into one family, one Universal Brotherhood" (*The Key to Theosophy, p. 229*). Taking these principles in the order indicated in the brief summary of Christian moral teaching given above:

1. *Recompense*: or "Karma gives back to every man the *actual consequences* of his own actions, . . . he will be made to atone for all the sufferings he has caused, just as he will reap in joy and gladness the fruits of all the happiness and harmony he had helped to produce." Karma has been defined as "the Ultimate Law of the Universe, that Law of adjustment which ever tends to restore disturbed equilibrium in the physical, and broken harmony in the moral world. . . . All pain and suffering are the results of the want of Harmony, and the one terrible and only cause of the disturbance of Harmony is *selfishness* in some form or other. . . . Belief in Karma is the highest motive towards effort to better the succeeding rebirth" (*The Key to Theosophy, pp. 198, et seqq.*).

2. *Purification*: Hence Theosophy teaches man "to control and conquer, *through the Higher, the lower self*; to purify himself inwardly and morally" (*Ibid. p. 236*); for it is only through the subjection of the lower nature that true progress, individual as well as collective, can be made. Man is indeed "the temple of God," but "both by heredity and by our own acts it is a desecrated temple,"

and our first duty both to ourselves and to the race is to purify it.

3. *Love*: "So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one teacher, the sons of one sweet mother" (*The Voice of the Silence*, p. 64). "He who does not practise altruism is no Theosophist," says Madame Blavatsky. Theosophy also requires absolute trust in and loyalty to the Divinity which is in every man, even the most depraved, if he will only let it shine forth; and to this indwelling Divinity we are taught to commit all that we are and do, for, as is said in the *Bhagavad-Gîtâ*, "by his grace thou shalt obtain supreme happiness."

4. *Perfection*: And thus shall man attain to perfection. Even Christianity admits that this is not possible in our short earthly life, and Theosophy adds the consoling teaching that whatever our failures here, we may attain "other heights in other lives," returning to earth as often as it is necessary to reap the reward of our actions, and to learn life's great lessons. "Reincarnation is the promise of human perfection." Truly Karma and Reincarnation are the twin doctrines which unlock the difficult problems of heredity, and explain the seemingly capricious way in which poverty and riches, suffering, joy, and pain, are allotted to man on earth. They solve the knotty problems of necessity and free-will, and show us that far from being creatures of Necessity, we are, in all truth, makers of Destiny.

In conclusion, the Churches have, for centuries, been engaged in trying to interpret their formularies in accordance with the demands of the changing, ever-widening thought of mankind, and have been driven back upon what seemed an ever-decreasing residuum of religious truth. And the end is not reached yet. If there is at present less direct attack upon the Churches, it is because the conviction has been gaining ground that they stand largely outside the main current of human thought. There is, it is true, more vital interest in religion itself, but much less in creeds and dogma. The endeavor to get at essential truth by studying what underlies the various historical presentations of it, is favorable to Theosophy, which may be defined as the quintessence of religion. Theosophy, by its insistence upon the Descent of Spirit into matter, provides a new and firm basis for the doctrine of the Ascent of life from lower forms; for everything in nature tends towards the Human, and thence onwards towards the Divine. Though the Churches still count, and doubtless will continue to count many earnest believers, an ever-increasing number of Church

members dissent from large portions of the theology contained in their formularies. This is partly due to the fact that scientific and historical errors have been incorporated into religious dogmas. No wonder, then, that with the increase of more exact methods of research, there is a reaction against dogma, and that thoughtful people should endeavor to separate what is transitory from what is abiding in religious truth.

At a time like the present a knowledge of Theosophy is all important. Possessing a complete system of philosophy, of spiritual as well as mental psychology, and in possession also of *facts* as to the evolution of life on our planet, which are being continually borne out by archaeological and anthropological discoveries, we have no hesitation in calling the attention of all thoughtful men, who have the advancement of knowledge and the welfare of humanity at heart, to its study.

It must be evident to all who know anything of Theosophy that it has the key to the enigmas of life, for, unlike the Churches, it is able to point out *causes*, and, instead of fossilizing its teachings into dogmas, gives them with their reason and explanation. Theosophy does not seek to make men all of one pattern; unity is only possible if there is diversity. It makes a man a better Christian, a better Buddhist, and teaches to the members of every religion the essential truth which that religion contains. If they do not recognize the truth that is in their own religion, how shall they recognize the truth that is in the others? Just as a man learns as he advances in knowledge and experience to regard himself as a member of a family, then of a nation, of humanity; so he may also be a member of a particular church, of a particular religion, and finally a believer in and a doer of that Truth which is Universal, and which is mirrored in part, but never wholly, in each of these.



THE trinity of nature is the lock of magic, the trinity of man the key that fits it. Within the solemn precincts of the sanctuary the SUPREME had and has no name. It is unthinkable and unpronounceable; and yet every man finds in himself his god. "Who art thou, O fair being?" inquires the disembodied soul, in the *Khorda-Avesta*, at the gates of Paradise. "I am, O Soul, *thy good and pure thoughts*, thy works and thy *good law* . . . angel . . . and thy god." Then man, or the soul, is reunited with ITSELF, for this "Son of God" is one with him; it is his own mediator, the *god* of his human soul. — *Isis Unveiled*, II, 635

JAMES MACPHERSON AND THE POEMS OF OSSIAN: by P. A. M.



THE fury that raged round the publication of the poems of Ossian in the eighteenth century has now been forgotten, but its moral perhaps is still with us, in the opinion of those who think that many old priceless scriptures would now belong to the public had their custodians found the "five righteous within the city" to deserve, respect, and utilize them for, instead of against, the interests of civilization. These wonderful Highland Scotch poems possessed no religious or philosophical value; they were merely a collection of strangely beautiful nature poems, tribal legends, heroic chants, bardic songs of the far north. But of such stuff are the chains made that bind a nation together and weld the parts of the body national. They were therefore an excellent test of the degree of receptivity to which the people of Britain had arrived at that period; and the result was not encouraging.

Macpherson declared that he had gathered and translated these rarely beautiful poems from Highland sources; and he was accorded the highly complimentary discourtesy of being accused of inventing them. It is not the first time such a boomerang accusation has been made, implying greater capacity and genius than ever the writer claimed or the detractors were willing to grant.

It is amusing to see an old volume with the poems of Ossian occupying about a quarter of the book in which they are printed, while the remainder is padded out with ponderous, dreary, dull, after-dinner dissertations of "learned critics" as to how much of a "fraud" Macpherson was. They took themselves very seriously, those solemn critics.

Macpherson himself, after a few protests, said nothing, which was probably the best thing he could do. This gave his detractors ample opportunity to call him sour, ungracious, rough, and other "names," but he just kept on saying nothing.

It was in the year 1775 that the Swedish Professor Jacob Jonas Björnståhl, of Lund University, made the passing acquaintance of Macpherson in the course of his European "grand tour." What the professor says is interesting.

On the 20th May we were at Mr. Macpherson's, the publisher and first translator of Ossian's Poems; he told us that these songs were first sung by the bards, and later were written down. Mr. Macpherson has seen manuscripts

of these poems on parchments, which were 300 to 400 years old, and others on paper, which, however, were not so old as the former. Some of them had been quite beautifully written, with gilded illuminations and beautiful miniatures, all in Anglo-Saxon characters. So the generally accepted opinion that these poems were never committed to writing before Mr. Macpherson took them down from oral tradition, falls to the ground. These verses are in their original tongue (which Mr. Macpherson thinks is Celtic), flowing and rhythmical; they consist of six or nine measures; some have rimed endings. The Highlanders do not sing them but they are intoned as a sort of recitation. Mr. Macpherson has not made the slightest alteration or addition to them, but only set them in order.

These poems have certain variations, but their publisher thinks the recited verses are more correct than the written ones. The language in which they had been originated is Mr. Macpherson's mother-tongue, and he spoke no other in his childhood until he was twelve years old. He says that the Germans of whom Tacitus writes were Celts or Gauls, who had passed over the Rhine and afterwards entered into Britain. For instance, the Catta [? Catha] came to Scotland, where there is to this day a district called Catta. He showed us a map of Scotland, made on the spot; the names are there exactly as in Ossian's poems; he promised to send the map to M. the Marquis de Saint Simon, with whose French translation of Ossian he is quite delighted. He told us that there was a story in his family to the effect that a Macpherson fled from Scotland and entered the service of King Gustav Adolf in Sweden, so that the family of the Counts of Fersen are his descendants. In Scotland there are many of the name, poor and rich, living together in one part of the country, descendants of the same ancestor.

It is rare to find illuminated manuscripts actually destroyed, and it would be interesting to learn where these old Gaelic parchments are to be found. If, as some suppose, there is actually a Bardic Hierarchy in existence, though perhaps small in numbers, is it not reasonable to think that there may be even in Britain other manuscripts or traditions of far greater value which an enlightened science might be very glad to have? Might not a readiness to respect the gift and the giver be much more productive than the eternal desire, born of ignorance, to criticise and throw mud?

The immense unwritten (and perhaps written) "literature" of the Celts, the Druids, if we knew how to obtain and appropriate it, would teach us much as to our place, our mission, our duty in the world, and perhaps give us a higher ideal to strive after than the Tempting Serpent coiled round the Eden Tree hieroglyphed by us as the \$ mark! The following extracts will give an idea of this literature.

A LAMENT FOR OSSIAN

FROM "THE SONGS OF SELMA."

The Old Highland Chief Alpin laments the passing of the ancient glory and the bards of Caledonia. All the poems of Ossian are rich in the nature-touch, but the time appears to be too recent and too much influenced by the sadness of the new religion from the South for them to retain the hopeful note of all really ancient poetry that implies or indicates the "return of the golden age."

The Chief Ryno speaks:

The wind and the rain are past; calm is the noon of day. The clouds are divided in heaven. Over the green hills flies the inconstant sun. Red through the stony vale comes down the stream of the hill. Sweet are thy murmurs, O stream! but more sweet is the voice I hear. It is the voice of Alpin, the son of song.

Alpin:

. . . Often by the setting moon, I see the ghosts of my children. Half viewless, they walk in mournful conference together. Will none of you speak in pity! They do not regard their father. I am sad, O Carmor, nor small is my cause of woe!

Such were the words of the bards in the days of song; when the king heard the music of harps, the tales of other times! The chiefs gathered from all their hills, and heard the lovely sound. They praised the voice of Cona! the first among a thousand Bards! But age is now on my tongue, my soul has failed! I hear, at times, the ghosts of bards, and learn their pleasant song. But memory fails on my mind. I hear the call of years! They say, as they pass along, Why does Ossian (the Voice of Cona) sing? Soon shall he lie in the narrow house, and no bard shall raise his fame! Roll on, ye dark-brown years; ye bring no joy on your course! Let the tomb open to Ossian, for his strength has failed. The Sons of Song are gone to rest. My voice remains, like a blast, that roars, lonely, on a sea-surrounded rock, after the winds are laid. The dark moss whistles there, the distant mariner sees the waving trees!

There is a wild beauty in this which thrills the mind of the reader.

IS THERE A HELL? by H. Travers, M. A.



WELL-KNOWN London firm of publishers has issued a book in which sixteen prominent clergymen answer the question, "Is there a Hell?" Of course there is the usual conflict between reason and authority, one clergyman going so far as to say that, if the Bible teaches Hell, so much the worse for the Bible, as we simply cannot believe such a teaching.

A safe and sane thing to do, to begin with, is to broaden the base of our information and to trace the doctrine of hell, not merely through Christian history, but throughout universal history and religion in all lands and times. Thus we shall pool the world's best thought and save ourselves from going over much old and well-trodden ground.

The consensus of opinion thus gathered will be found to indicate that the higher class teaching about hell is that it is a state of retribution and painful readjustment brought upon man by himself in consequence of mistakes; very much like the horror of dementia that follows a course of alcoholic indulgence. The ancient philosophical doctrine of Karma, or the law of cause and effect as applied to conduct, provides an explanation for such retribution; for we know that man often perpetrates deeds or indulges in habits whose logical sequel can only be some correspondingly painful state of retribution and readjustment. Hell may therefore be described in general as any state of retribution so brought about. In that sense, we may frequently be in Hell while on earth, and many people actually do live long periods, or even whole lives, in conditions as bad as, or worse than, any that can be imagined. Again, there are parts of man's make-up which survive the decease of the body, but which nevertheless are not his immortal Soul; and it is taught in most religious systems that these elements may undergo such a painful retribution and purgation while in a disembodied state. The teachings of H. P. Blavatsky, especially in her book for inquirers, *The Key to Theosophy*, will be found useful on this point; they will also serve as an antidote to speculations. H. P. Blavatsky gathers together many ancient teachings and presents the gist of them in a way that challenges the reader's intelligence and makes no demand upon his credulity or blind faith.

Another thing that will be found is that in all times the better-class doctrine of hell has been converted into something very like a threat held over the heads of sinners. This is the dogmatic stage of the doctrine, whether seen in a savage tribe or a so-called civilized nation. This is what people are rebelling against. As the Bible is

not all of one date or authorship, we may very well find in it traces of the doctrine in several different stages; and there are some passages in the New Testament about hell which are admittedly spurious.

In her book just alluded to, H. P. Blavatsky says, as many will be glad to hear, that it is preposterous to suppose that a life on earth -- at best but a sorry experience for the Soul -- should be followed by an even worse state. The weary Soul, however, passes to the state of rest and bliss known in Tibetan as *Devachan*, and probably answering fairly well to "heaven"; whence it can re-enter life with a new light in its eyes and strength to take up a new task. Was it God or poor man who invented the doctrine that poor human creatures, erring largely through other people's faults, shall be tortured beyond the grave? A Teacher like Christ may point out to wrong-doers that they are pursuing a path that leads to trouble; and all Teachers and great philosophers have urged the truth that he who follows Desire shall become its slave. This is but a pointing-out of the truth, not a threat.

The disciplinary value of hell is a doctrine that now finds favor with many clergymen; and it is certainly more merciful and more intelligent than the purely retributive doctrine. Yet even here we should bear in mind that we are our own disciplinarians, bringing upon ourselves the logical consequences of our actions.

The discussion of this topic is likely to pursue an endless round and be comparatively barren of useful results unless we study the whole question. We need to know more about the nature of man and the meanings of the word "Soul," before we can settle the other points.

Another important point is that we should not make such a private and personal affair of it. To be always calculating our chances and wondering whether we can sin without being punished for it, is to take a mean and mercenary view. A man should have other and better reasons for behaving. Why not stand erect in the strength and purity of his own better nature and trust in Divine Law to adjust matters equitably? Sin is an ugly disease, from which Nature would fain purify us. Fortunately there is coming over society a wish to believe in the strength and efficacy of human good-feeling and sense of right; and if this were aided by knowledge and saner views about human nature, it would be our salvation from dogma and speculation.

SUNLIGHT: by R. W. Machell

Oh Thou that givest light and sustenance unto the Universe,
 Thou from whom all doth proceed, and to whom all must return,
 Unveil the face of the true Sun now hidden by a veil of golden light
 That we may know the truth and do our whole duty
 As we journey towards thy sacred seat.



THE sun is shining again after a long spell of foggy weather, and as I bask in the glorious radiance I realize more clearly than ever that there is something real in me that wakes up in answer to the call of the sun, something that sings in my heart and vibrates in the ether that penetrates my brain; and beyond this there seems to be an influence more subtle and more intense that glows in the inter-etheral spaces and revivifies my soul.

Heat and light may be had from an oil stove and the body may be comforted and stimulated by such a contrivance, but the sunlight has qualities that transcend the vibrations of heat and light; or rather the heat and light of the sun seem to be the awakening of those forces on all the planes of nature, whereas the oil stove seems able to operate on one plane only and that the lowest.

Fire is one of the great mysteries; it is the transformer that destroys and revivifies; it converts visible matter into invisible gases, and invisible gas into visible flame. The mystery of fire is veiled to us in the cloak of familiarity, that most impenetrable of all disguises. And in like manner the sun is veiled from our perception by his familiar radiance.

What is this joy that awakes with the return of the sun? What is it but a witness to the supersensual nature of man, that pines in the shadows of life and breaks into new activity when the clouds and fogs disperse. When the first sunshine bathes the world again after a period of gloomy weather there is something that is neither a stimulant nor an intoxicant in the radiance, but that seems to be able to liberate the very soul of man from the fetters of pessimism, to have power over the melancholy moods of the mind, which in turn oppress the functions of the body producing physical lethargy, but which under the spell of the sunlight let go their hold on the nerve centers in the body and allow the blood to flow freely through the whole system. And as the body responds to the release of the mind, so it makes possible greater mental activity; and the restored mind is then able to sense and to record some of the impressions of the soul, that like an inspired bard chants songs of joy and hymns of praise to the boundless source of Life.

The whole process is from within outward; as in all nature, the nearer we approach to the origin and source of life, the further we recede from the visible, tangible, material forms of things. For the universe is essentially spiritual, and when the sun shines we know it, and we smile at the dogmatic negations of some, who have stifled their souls with the heavy fumes of the incense they burn continually on the altar of egotism.

There is no egotism in the joy of life, there is no joy in egotism. The consciousness of Self that vibrates in the Soul when bathing in the Sunlight of Life is the echo of the divine Self-consciousness of the Universal Soul vibrating in the Light of the Spiritual Sun.

That which men too often call the joy of life is but a gross and very limited enjoyment of the act of living, and is about as near to the pure joy of life as the heat of an oil stove is to sunlight.

When the clouds are thick and the days are dark and cold, we light the oil stove gratefully enough and take what we can get of comfort from it. And when we see the masses of mankind shut in by clouds of ignorance and egotism, we light the lamp of practical philanthropy and offer them the comfort of good laws and economic reforms.

But when the true sun breaks through the clouds once more then the light of Theosophy shines out from behind the fog banks of ignorance and prejudice and men feel its beauty in their souls and know once more the meaning of the Joy of Life. The fires, that seemed to make life bearable, but which by their smoke and smell perhaps but made the obscurity more dense, are left to die, for everyone is anxious to be out in the sunlight again.

Such times are coming to the world, the Spiritual Sun is driving back the fog banks of materialism, pessimism, and ignorance, and the first thrill of the New Sunlight is penetrating the shadows that have hung so heavily upon the hearts of men.

Hear now the words of Brunhilda the Wise:

Oh Sun in the infinite heaven look down upon us this day
As we wend the ways of men-folk, and hearken as we pray:
Give us, thy worthy children, the blessing of wisdom and speech
And the hands and hearts of healing, and the lips and tongues that teach.

(From *Sigurd the Wolsung*.)

LAND'S END, ENGLAND: by C. J.

LAND'S END, the extreme southwestern extremity of England, is one of the most romantic parts of the ancient Celtic land of Cornwall, which as a whole possesses a special character not found elsewhere in England. Cornwall was part of the ancient British kingdom of Damnonia, and preserved its independence until the eighth century. It was not completely united with the rest of England until the time of William the Conqueror, when he bestowed it upon his half-brother. Its importance was so great that it was always governed by one who could be trusted by the crown, and in 1336 it was given to the Prince of Wales. All succeeding Princes of Wales have received the revenues and held the title of Duke of Cornwall. The Cornish language ceased to be spoken a little over a century ago, but there is still a Cornish literature extant. The vocabulary of the country-folk still contains many of the ancient Celtic words, and the names of places enshrine the quaint and melodious accents of the former tongue, which closely resembles Welsh.

The cliffs at Land's End are wild and rugged, though not very high, and the wild wastes of furze and heather which it guards from the advance of the ocean are hallowed by the gigantic stone circles, standing stones, and other monuments of a long-forgotten race, whose relics are one of the mysteries of archaeology. In the gray, melancholy cottages and farmhouses of the westernmost parishes many legends, traditions, and weird stories of prehistoric folklore have been kept alive. The cliffs only rise to a height of about two hundred feet, but they have been so wonderfully fashioned by the hand of time into giant columns and crags, and the promontory is so romantically diversified by caverns, bays, and picturesque inlets, that the element of great size is not missed. Particularly in stormy weather — which is very common to this exposed coast — is Land's End a spot to make a strong appeal to the imagination of the nature-pilgrims who seek old Bolerium, as it was called by Ptolemy. The Scilly Islands, the ancient land of Lyonesse, can be seen in clear weather, lying towards the southwest. On a rock about a mile from the shore there is a lighthouse, the Longships, whose lantern, though placed at least one hundred and twenty-three feet above the level of the sea, is often damaged in stormy weather by the titanic force of the huge Atlantic rollers.

THE ROMANCE OF THE DEAD: by Henry Ridgely Evans, 33° (Hon.)

(Continued from the September issue)

VI



BUT we must go to Italy to behold mortality in all its hideousness. A pilgrimage to the vaults of the Capuccini at Rome and Palermo will repay the lover of the grotesque. The walls and ceilings of the crypts are decorated with skulls and bones, arranged in the most fantastic patterns, interspersed here and there with skeletons clothed in the robes of the Capuchin monks. In the crypt of the Capuccini at Palermo, the dead of both sexes are mummied. You walk down the long vault at Palermo, and upon both sides of you are the dead in boxes and cases, with rows of ghastly mummies lining the walls. Here is the place to ponder upon the transiency of life. The painting by M. Cortegiani of the funerary chamber at Palermo is wonderfully weird and awe-inspiring. It is worthy of the bizarre imagination of an Edgar Allen Poe. Beside it, the awful horror of "The Fall of the House of Usher" pales into insignificance. The coffin of one newly dead has been brought in and placed upon the stone floor. Flowers decorate it. One can almost inhale the perfume of the roses. Prostrate beside the casket, her head reclining on the lid, is a woman. Her attitude is one of profound grief and despair. Even faith in the Resurrection cannot assuage the sharp pain she feels on parting with the beloved one. Above her is a group of withered mummies, garbed in the robes of the Capuchins. One of them looks down at her with compassion, while two other hideous figures, seemingly discuss the affair with mocking visages, as if to say, "Soon he will be one of us, ghastly, withered, covered with dust, and forgotten."

The Norman sovereigns of Sicily are buried in massive tombs of granite in the cathedrals of Palermo and Monreale. In the year 1871 the coffin of Frederick II was opened, and the body was found in a state of wonderful preservation, clothed in three rich tunics, one above the other, which had been presented by Saracens of Sicily to Otho IV in 1211.

The Aragonese dynasty of Sicily are mostly deposited in leather-bound trunks and chests, which are ranged on shelves in the sacristy of San Domenico Maggiore. These receptacles of the kingly dead are covered with dust, shabby and abandoned-looking. They form a strange contrast to the stone sarcophagi of the Norman monarchs.

The tombs of the Medici have not escaped the prying eyes of the curious. Catherine dei Medici's father and the murdered duke, Alessandro, when their coffins were exhumed, were found reduced to dust and bones. The bodies of Cosimo I, Eleonora di Toledo, and Francesco I were discovered well preserved.

VII

I now come to Napoleon I. If he had died at the head of the Old Guard at Waterloo, he would have gone down to posterity as the Great Captain, but he was banished to the lonely rock of St. Helena and became a demi-god about whom the most fantastic legends cluster. St. Helena was his apotheosis. He became in the eyes of the world a great martyr. In December 1820 the death of his sister Eliza was announced to him, whereupon he replied: "You see, Eliza has just shown me the way. Death, which had forgotten my family, has begun to strike it. My turn cannot be far off." His prognostication about his end proved true. On May 5, 1821, he died. The very elements of Nature conspired to make his taking-off dramatic. A terrific storm raged over St. Helena. The roar of thunder assailed the ears of the dying man, and evidently in his delirium he thought it to be the noise of cannon. In imagination he was back again on the battlefield. He cried out, *Tête d'armée!* What visions rose up before those dying eyes? Was the Great Captain surrounded by the phantoms of the veterans of the grand army, who perished on so many battlefields? Napoleon dearly loved his Austrian wife, Marie Louise. Seven days before he died he said to Antonmarchi: "Have my heart removed after my death. Put it in spirits of wine, and take it to my beloved Marie Louise at Parma." Says Frederic Masson¹:

Hudson Lowe was well advised when he forced Antonmarchi to place the silver vase containing Napoleon's heart in his coffin. It would have been an embarrassing gift for M. de Neipperg's mistress.

Napoleon was buried in a valley of the island beside a spring he loved. No monument but a willow-tree marked the spot. In his last testament he wrote:

It is my wish that my ashes may repose on the banks of the Seine, in the midst of the French people, whom I have loved so well.

In the year 1840, during the reign of Louis Philippe, the citizen king, the English government was petitioned to permit the remains of

1. *Napoleon and the Fair Sex*

the illustrious Captain to be exhumed and brought back to France. The request was granted. The Prince de Joinville, with a distinguished party of gentlemen, among whom were those who had been with Napoleon at his death, sailed for St. Helena. The flag-ship of this funereal expedition was the *Belle Poule*. The disinterment was begun on October 15th, 1842, being conducted by a party of English engineers. A ponderous stone slab which covered the grave was removed. This gave access to a vault fourteen feet deep, six feet wide, and ten feet long, partially filled with earth. Under this earth was a layer of Roman cement, and beneath that a layer of heavy stones bound by iron clamps. It required five hours to remove these stones. When the labor was accomplished, the stone sarcophagus, which contained the coffins, was disclosed. This was lifted from the grave by means of a crane and carried by a party of soldiers of the 95th regiment to a tent erected nearby. The Abbé Coquereau read the services for the dead. Amid a deathlike silence the four enclosed coffins of mahogany, lead, mahogany, and tin, were opened, and the white satin veil covering the body was raised. The remains of Napoleon were exposed to view. Over nineteen years had elapsed since the interment. Death and the grave had dealt with comparative lightness with the corpse of the Little Corporal.

Some of the eyelashes still remained. The cheeks were a little swollen; the beard had grown after death, as had the nails of the fingers and toes. The hands had preserved the colors of life; a burst boot had allowed the toes of one dull foot to escape. The nose alone had decayed, but only its lower part. The uniform of the Chasseurs of the Guard was easily recognizable, though the epaulets had lost their brightness, as had some of the small decorations placed on the breast. The two vases holding the heart and entrails were also found intact and perfectly preserved.²

So affected were some of the party at the sight that they burst into tears. All were visibly moved. The inspection lasted only two minutes, after which the coffins were closed, resoldered, and placed in an ebony sarcophagus brought from France, upon which in letters of gold was the single word *Napoléon*. Within it had been placed a leaden casket upon which were engraved: *Napoléon, Empereur et Roi, mort à Sainte Hélène le V Mai, MDCCCXXI*.

A procession was formed, and the coffin borne over the hills of St. Helena to the quay. Says the Prince de Joinville:

2. Wouters' *Annales Napoléoniennes*

We were all deeply impressed when the coffin was seen coming slowly down the mountain side to the firing of cannon, escorted by British infantry with arms reversed, the band playing, to the dull rolling accompaniment of the drums, that splendid funeral march which English people call the *Dead March in Saul*.

At the head of the quay the Prince de Joinville and the officers of the French vessels were waiting to receive the remains of the emperor. 'The prince continues:

The scene at that moment was very fine. A magnificent sunset had been succeeded by a twilight of the deepest calm. The British authorities and the troops stood motionless on the beach, while our ship's guns fired a royal salute. I stood in the stern of my long-boat, over which floated a magnificent tricolor flag, worked by the ladies of St. Helena. Beside me were the generals and superior officers. The pick of my topmen, all in white, with crape on their arms, and bareheaded like ourselves, rowed the boat in silence, and with the most admirable precision. We advanced with majestic slowness, escorted by the boats bearing the staff. It was very touching, and a deep national sentiment seemed to hover over the whole scene.

When the coffin reached the French cutter, mourning changed to triumph. Flags were unfurled, masts squared, drums set a-beating, and salvos poured forth from forts and vessels.

Three days later the *Belle Poule* sailed for France.

The second funeral of Napoleon has been related so often that it is needless to rehearse the story. 'The latest and best account is contained in W. H. P. Phyfe's *Napoleon: the Return from St. Helena*, published in 1907. Napoleon's body rests in a ponderous sarcophagus of red Finland granite, beneath the gilded dome of the Invalides. It weighs sixty-seven tons, and is the gift of Czar Nicholas I. In the crypt, in "a cold and cheerless" room known as the Imperial Sanctuary, are to be seen the following Napoleonic relics: the sword he wore at Austerlitz, December 2, 1805; the hat worn at Eylau, February 8, 1807; and the collar, cordon, and star of the Legion of Honor used by him on state occasions.

VIII

George Washington and John Paul Jones — the first General of the American army, and the first Admiral of the American navy — these are names to conjure with, to excite the admiration of youth, and fill the heart of the patriot with enthusiasm.

When Washington died his remains were first laid in the old family vault at Mt. Vernon. This dwelling of the dead was about three

hundred yards south of the mansion. Therein the body of the celebrated patriot remained in undisturbed repose for thirty years, when "it was removed," says Lossing, in his *Pictorial Field-Book of the Revolution*,

to a new tomb, erected in a more secluded spot, in accordance with directions in Washington's will. The construction of this tomb was delayed until many years ago, when an attempt was made to carry off the remains of the illustrious dead. The old vault was entered, and a skull and some bones were taken away. They formed no part of the remains of Washington. The robber was detected, and the bones were recovered. The new vault is on the side of a steep hill, on the edge of a deep wooded dell leading towards the river. . . . In the ante-chamber of the tomb are two marble sarcophagi, containing the remains of Washington and his lady. That of the patriot has a sculptured lid, on which is represented the American shield suspended over the flag of the Union; the latter hung in festoons, and the whole surmounted, as a crest, by an eagle with open wings, perched upon the superior bar of the shield. Below the design, and deeply cut in the marble, is the name, WASHINGTON. This sarcophagus was constructed by John Struthers of Philadelphia, from a design by William Strickland, and was presented by him to the relatives of Washington. It consists of an excavation from a solid block of Pennsylvania marble, eight feet in length and two in height.

This sarcophagus was set up in the new family vault in the autumn of 1837, and Washington's remains were placed in it and sealed up. Mr. Lossing gives an interesting account of the exhumation and reinterment of the body, in a footnote to his entertaining work, mentioned above, as follows:

Mr. Strickland wrote an interesting account of the transaction. While the sarcophagus was on its way by water, he and Mr. Struthers repaired to Mt. Vernon to make arrangements for the reception. On entering [the old tomb] they found every thing in confusion. Decayed fragments of coffins were scattered about, and bones of various parts of the human body were seen promiscuously thrown together. The decayed wood was dripping with moisture. "The slimy snail glistened in the light of the door-opening. The brown centipede was disturbed by the admission of fresh air, and the mouldy cases of the dead gave out a pungent and unwholesome odor." The coffins of Washington and his lady were in the deepest recesses of the vault. They were of lead, inclosed in wooden cases. When the sarcophagus arrived, the coffin of the chief was brought forth. The vault was first entered by Mr. Strickland, accompanied by Major Lewis (the last survivor of the first executors of the will of Washington) and his son. When the decayed wooden case was removed, the leaden lid was perceived to be sunken and fractured. In the bottom of the wooden case was found the silver coffin-plate, in the form of a shield, which was placed upon the leaden coffin when Washington was first entombed. "At the request of Major Lewis," says Mr. S., "the fractured part of the lid was turned over on the lower part,

exposing to view a head and breast of large dimensions, which appeared, by the dim light of the candles, to have suffered but little from the effects of time. The eye-sockets were large and deep, and the breadth across the temples, together with the forehead, appeared of unusual size. There was no appearance of grave-clothes; the chest was broad; the color was dark, and had the appearance of dried flesh and skin adhering closely to the bones. We saw no hair, nor was there any offensive odor from the body; but we observed, when the coffin had been removed to the outside of the vault, the dripping down of a yellow liquid, which stained the marble of the sarcophagus. A hand was laid upon the head and instantly removed; the leaden lid was restored to its place; the body raised by six men, was carried and laid in the marble coffin, and the ponderous cover being put on and set in cement, it was sealed from our sight on Saturday, the 7th day of October, 1837. . . . The relatives who were present, consisting of Major Lewis, Lorenzo Lewis, John Augustine Washington, George Washington, the Rev. Mr. Johnson and lady, and Miss Jane Washington, then retired to the mansion.

The romantic career of John Paul Jones is known to all readers of American history. He has been called the "Wrathful Achilles of the Ocean." The wonderful sea-fight between his flagship, the *Bonhomme Richard*, and the English vessel, the *Serapis*, will live forever in naval annals. It borders on the heroic, and needs a second Homer to do it justice. John Paul Jones, the humble master's apprentice, rose to the command of victorious squadrons. Louis XVI knighted him; Catherine of Russia made him an admiral in the Russian navy, after the war between Great Britain and America was over; the King of Denmark pensioned him; and Congress voted him a medal. He was the most elegant and chivalrous gentleman at the court of France. He died in July 1792, in Paris, on the eve of the "Red Terror," and the National Assembly accorded him a state funeral. He was buried in the Protestant cemetery of St. Louis, in Paris, which was soon afterwards abandoned, and built over with houses of an inferior grade. A century went by and the very name of the cemetery was forgotten. The name of John Paul Jones lived in history, but the place of his sepulture was unknown to his countrymen, as it was to Frenchmen. Finally in the twentieth century, the American Ambassador to France, General Horace Porter, began to stir up public sentiment in the United States on the subject of the great admiral. For a number of years he prosecuted his researches, until finally his labors were rewarded with success. He communicated the fact to President Roosevelt, who, on February 13, 1905, sent a message to Congress, asking for an appropriation to recover the remains of

John Paul Jones and bring them to the United States for interment. His message read as follows:

To the Senate and House of Representatives:

For a number of years efforts have been made to confirm the historical statement that the remains of Admiral John Paul Jones were interred in a certain piece of ground in the city of Paris then owned by the Government and used at the time as a burial-place for foreign Protestants. These efforts have at last resulted in documentary proof that John Paul Jones was buried on July 20, 1792, between 8 and 9 o'clock p. m., in the now abandoned cemetery of St. Louis, in the northeastern section of Paris. About five hundred bodies were interred there, and the body of the admiral was probably among the last hundred buried. It was incased in a leaden coffin, calculated to withstand the ravages of time.

The cemetery was about 130 feet long by 120 feet wide. Since its disuse as a burial-place the soil has been filled to a level and covered almost completely by buildings, most of them of an inferior class.

The American Ambassador in Paris, being satisfied that it is practicable to discover and identify the remains of John Paul Jones, has, after prolonged negotiations with the present holders of the property and the tenants thereof, secured from them options in writing which give him the right to dig in all parts of the property during a period of three months for the purpose of making the necessary excavations and searches, upon condition of a stated compensation for the damage and annoyance caused by the work. The actual search is to be conducted by the chief engineer of the municipal department of Paris having charge of subterranean works at a cost which has been carefully estimated. The ambassador gives the entire cost of the work, including the options, compensation, cost of excavating, and caring for the remains, as not exceeding 180,000 francs, or \$35,000, on the supposition that the body may not be found until the whole area has been searched. If earlier discovered, the expense would be proportionately less.

The great interest which our people feel in the story of Paul Jones' life, the national sense of gratitude for the great service done by him towards the achievement of independence, and the sentiment of mingled distress and regret felt because the body of one of our greatest heroes lies forgotten and unmarked in foreign soil, lead me to approve the ambassador's suggestion that Congress should take advantage of this unexpected opportunity to do proper honor to the memory of Paul Jones, and appropriate the sum of \$35,000 or so much thereof as may be necessary, for the purposes above described, to be expended under the direction of the Secretary of State.

The report of Ambassador Porter, with the plans and photographs of the property, is annexed hereto.

In addition to the foregoing recommendation, I urge that Congress emphasize the value set by our people upon the achievements of the naval commanders in our war of independence by providing for the erection of appropriate monuments to the memory of two, at least, of those who now lie in undistinguished graves — John Paul Jones and John Barry. These two men hold unique posi-

tions in the history of the birth of our Navy. Their services were of the highest moment to the young Republic in the days when it remained to be determined whether or not she should win out in her struggle for independence. It is eminently fitting that these services should now be commemorated in suitable manner.

Theodore Roosevelt.

The White House, February 13, 1905.

The appropriation was made, and General Porter went to work to explore the former cemetery of St. Louis. Shafts were sunk in the ground and galleries dug in every direction by the French engineers. Success crowned the work. I shall quote as follows from the address delivered by General Porter at the commemorative services held at Annapolis, Maryland, April 24, 1906:

In life John Paul Jones was perhaps the most conspicuous personage in two continents, and yet the moment he was placed beneath the ground some strange fate seemed to decree that he was to be snatched from history and relegated to fiction. No inscription was engraved upon his coffin, no statue was erected in his honor, no ship was given his name, no public building was called after him, It required six years of research to find the apartment in which he had lived in Paris and held his brilliant salons, which were attended by the foremost celebrities of the period, and as long a time to discover his unmarked and forgotten grave. When finally his exact place of burial had been definitely located by authentic documents and other positive evidence, the ground exhibited so repulsive an appearance that the aspect was painful beyond expression. There was presented the spectacle of a hero who had once been the idol of the American people lying for more than a century, like an obscure outcast, in an abandoned cemetery which had been covered later by a dump pile to a height of fifteen feet, where dogs and horses had been buried, and the soil was soaked with polluted waters from undrained laundries. As busy feet tramped over the ground, the spirit of the hero who lay beneath might well have been moved to cry, in the words of the motto on his first flag, not in defiance, but in supplication then, "Don't tread on me." No American citizen, upon contemplating on the spot those painful circumstances, could have shrunk from an attempt to secure for his remains a more deserving sepulcher.

When the body was exhumed, April 7, 1905, it was fortunately found perfectly preserved, with all the flesh intact, in consequence of having been buried in a leaden coffin filled with alcohol—the usual method of embalming in those days. There were only five leaden coffins in the entire cemetery, four of which were identified as those of strangers. While the features of the body in the fifth coffin were easily recognizable when compared with the accurate busts and medals of Paul Jones, while his initials were found upon the linen and the identity was convincing from the first, yet it was deemed prudent, on account of the importance of the subject, to submit the body to a thorough scientific examination by the most competent experts in the profession of anthropology, in order that the

proofs might be authoritatively established and officially placed on record. The most eminent scientists of France, to whom we owe a lasting debt of gratitude, contributed their efforts to this task in the presence of the members of the American embassy and the consulate and the highest officials of the municipality of Paris.

The identification was rendered easy and was established with absolute certainty by reason of the authentic busts and medals obtainable for making the comparative measurements, the abundance of accurate information in existence descriptive of the dead, and the excellent state of preservation of the body, which enabled the scientists to perform an autopsy that verified in every particular the disease of which it was known the subject had died.

Twelve American or French persons took part in the identification, and after six days passed in the application of every conceivable test, their affirmative verdict was positive and unanimous and was formally certified to under the official seals of their respective departments, as may be seen from their reports filed with the government, both in Washington and in Paris.

After the anatomical analysis by the French *savants* was concluded, the body was deposited in the vault of the American church, at Paris, incased in the original coffin, a leaden casket, and an oak coffin, to await the arrival of an American squadron to convey the remains to the United States. The funeral services in Paris were held in the American church. The coffin was afterwards taken to the *Esplanade des Invalides*

and placed upon a catafalque erected beneath a tent of superb construction, the material being a rich royal purple velvet, hung with gold fringe, the front ornamented with swords, shields, cuirasses, and other warlike devices. Here the troops filed by the remains and rendered the highest military honors to the illustrious dead.

From Paris the body was taken to Cherbourg, and from thence conveyed to America in a warship. Funeral services were held over the remains at Annapolis, Maryland, in the Chapel of the U. S. Naval Academy. The Grand Lodge of Freemasons of the District of Columbia was represented by the Grand Master and members of the Grand Lodge, to pay due honors to the great admiral who had received the degrees of freemasonry in France. Subsequently the coffin, containing the mummified body, was deposited upon a couple of trestles under the staircase of Bancroft Hall of the Naval Academy, and there it remained undisturbed for seven years. Finally on January 25, 1913, it was placed in a sarcophagus in the crypt of the Naval Academy chapel. Congress had made an appropriation of \$75,000 to construct this handsome crypt. The *Baltimore Sun*, describing the place, said:

The crypt, which is beautiful in design, is built of marble and bronze. The marble used is what is known as Grand Antique, with veins of black and white, taken from the Pyrenees Mountains. The crypt is about nine feet high. The main base is a large marble slab, upon which is mounted, in heavily wrought bronze, figures of deep-sea fish and other scroll work. Upon it rests the main body of marble, in which the casket is encased. The lid is of marble, upon which are carved oak leaves.

A circle of marble columns is about the crypt. As one enters the basement, the first thing that catches his eye is a large bronze tablet on the wall telling of the finding of Jones' bones in an unknown grave in France after more than one hundred years, and the debt the country owes to General Porter in locating the casket and establishing the identification of the great hero.

The ceremony of reintering the body of Paul Jones took place in the presence of many distinguished persons, including the French Ambassador, J. J. Jusserand; General Thomas Shryock, 33°, Grand Master of Masons of the State of Maryland; Rear-Admiral G. W. Baird, 33° (Hon.), etc. The funeral sermon was preached by Chaplain Pierce of the U. S. Senate, a freemason. Upon the casket was a laurel wreath and the sword carried by the famous sea-fighter in active service.

(To be concluded)

MYRDDIN EMRYS MUSES IN THE ISLANDS OF THE BLEST. . . .

By Kenneth Morris

THESE little tracts of land and sky
 So strangely strewn with stars and flowers,
 I would not lightly leave, not I,
 In quest of loud and scarlet hours
 Wherein flaunt passion swells and cowers
 'Midst langorous blooms that shine and die;
 And ruin mocks, from their own towers,
 At tinselled victories mincing by.
 I would not lightly leave, not I,
 For these, this realm of stars and flowers.

For whatso dreams are brooded here
 In the wizard silence, shall not cease:
 The opal flame of insight clear,
 And the pearl-fires of perfect peace —
 The west wind bears them forth, I wis,
 And strews their sweetness far and near;
 And earth-bound spirits find release

From doubt and hate and leaguering fear
 With whatso dreams come dropping here
 From the pearl-fires of perfect peace.

And, when the dragon dawn comes forth
 And spreads his glory o'er the hills,
 And his wings flame from south to north,
 And all that half the heaven he fills
 With apricots and daffodils
 And tulip-glory, brought to birth
 By the proud, compassionate things he wills
 To inflame and overflow the earth,
 He keeps no counsel of his mirth,
 Nor stints his glory o'er the hills.

And earth is dumb to catch the word
 Of arcane wisdom dropped from him,
 And the inarticulate things are stirred
 By leagues of singing Seraphim
 That flame along the mountain rim
 Enroyalled eastward; and unheard
 Are all sad voices, and grown dim
 The memories of wherein we erred,
 And the inarticulate deeps are stirred
 With arcane wisdom caught from him.

He that hath ears to hear, may hear
 Celestial whisperings, and the sound
 Of starry harpings high and clear,
 And music rumored underground,
 And the whole earth a dream profound
 Of bright battalions gathering near,
 Auxiliaries immortal, bound
 To sweep the terrene fields of fear;
 He that hath ears to hear, may hear
 Their music rumored o'er the ground.

And whatso labor meets his hand,
 What common task soe'er to do,
 Come shining hosts at his command
 To run and gleam his doing through;
 And all things suddenly made anew
 Shine spirit-wise; and rising, fanned
 By winds from out some inward blue,
 Plumed, wavering, flaming squadrons stand
 O'er whatso labor meets his hand,
 To run and gleam his doing through.

THE THEOSOPHICAL PATH

And if he, garbed in menial wise,
 Do menial duties, lo, a-shine
 On his poor tools from secret skies,
 Immortal beauty, and the sign
 Of kinsmanship with hosts benign;
 And such light shines before his eyes
 As makes his common task divine,
 An high, heroic, stern emprise —
 On his poor tools from secret skies
 Such wild and deathless beauties shine.

Him and the world through all his days
 Compassion laps and wraps around;
 He seeketh nought of spoken praise,
 Who heareth in the deep a sound
 Of Them that make the light abound
 In the world's elsewhere desert ways —
 Her uncouth regions unrenowned
 Wherein would men, grown beastlike, graze —
 He seeketh nought of spoken praise,
 Who feels such kinship wrap him round.

And every green and flowering thing
 Hath her own secret tale to tell,
 And whirl out far in glimmering showers
 And fills with druid whispering
 The ears of him that listeneth well;
 And many a sooth and subtle spell
 ● On all the winds of heaven they fling;
 They are in league at war on hell,
 And potent muniments they bring
 Of sooth and druid murmuring,
 And their own secret tales to tell.

And when the sunset fills the sky
 Above the sea with rioting powers,
 Flamboyant hosts that surge and fly
 Round momentary, glamorous towers
 That melt and topple and lie by,
 Of clear, carnelian jewelry
 Liquescent, wrought in wizard hours
 By riotous, flamboyant powers
 That wake when sunset fills the sky —
 I would not lightly leave, not I,
 This wonder-realm of stars and flowers!

*International Theosophical Headquarters,
 Point Loma, California.*

MAN'S GREATER SELF: by H. T. Edge, M. A.

VERY man, whatever his beliefs or professed beliefs, is compelled to fulfil the laws of his own being, just as much as the animals and plants and even the chemical elements and compounds fulfil the laws of their own being. And the law of a Man's being compels him to speculate and aspire, to search restlessly for knowledge and self-realization.

And surely the greatest of the mysteries upon which he desires knowledge is the question, "What am I?" Nor can any man above the level of a clodhopper avoid speculating on this question at least sometimes.

The personality of a man is a very small thing compared with the vastness of its surroundings; a mere flash on the rolling screen of time, a mere point both in time and space, so that the great majority of personalities are born and die without the world ever knowing of their bare existence and without leaving the faintest memory behind. Yet we feel that we are something more than this; the very power to speculate on the question at all seems to prove that we are greater than our personality.

Every man is a partaker in the universal life, just as much as an animal, a tree, or a stone; and if he is nothing in himself, he is great enough in his family and kinship. The question arises, How is each man related to that universal life? Does he for ever lose all share in it when the time comes for him to execute the natural function of dying? And did he have no share in the universal life before that equally natural, yet mysterious, event called "birth"?

Theosophy answers the intuitions of the heart by declaring that the Soul existed before birth and exists after death. But what is the Soul? It is the real "I." For that which we habitually call "I" is but a phantasmagoria at best, an uncertain, shifting thing, that knows not what it is, whence it came, or whither it goes. It cannot be the real Self; it thirsts after a knowledge which it cannot reach.

It is evident that the self in man is of a dual character; it is compact of ignorance and knowledge. If it were entirely ignorant, man would be like the animals, who do not speculate about their nature and origin; or he would be an idiot. Therefore man has in him the germ of knowledge. But he has not knowledge itself; it is there as a seed, as a possibility.

Man cannot be entirely mortal or entirely immortal. One part of his self must be temporary, belonging to his period of life on earth,

but the other part must be superior to this and must survive death and be independent of corporeal existence and its limitations of time and space.

Eastern philosophy speaks of the real Self of man as the "Knower." We all have this Knower in ourselves; we are conscious of something deep within that knows and to which we vainly strive to reach. But we are also painfully conscious that we are restricted to the use of an as yet imperfect mental faculty.

It is a commonplace that man can enlarge his sense of life by sharing in the life of others — not on a thieving principle, of course, but on the usual give-and-take principle of mutual intercourse. And the converse of this is equally familiar; namely, that a man, in proportion as he becomes selfish and self-centered, contracts his sphere of conscious life. It is a fact that in proportion as we thus expand the sphere of our life by moving away from the center of selfishness, so do we begin to share in the universal life of which we are a part. To this extent we have actually achieved immortality, for immortality is not merely a question of after death — it can have but little to do with what we call "time."

Such reflections as the above are getting to be more common today, for the race-consciousness is deepening and men are everywhere moving on toward a new level of attainment. But there is great need for an arranging and methodizing of these reflections; men need something that can interpret to them their own intuitions. And this is where Theosophy proves so helpful. There are everywhere people who are just ready and waiting for Theosophy, but have never heard of it, or else have been put off by meeting with some travesty of Theosophy. It is right that everybody should know of the existence of the original teachings of Theosophy, which H. P. Blavatsky brought to the attention of the world in 1875, and which are still taught and promulgated by the "Universal Brotherhood and Theosophical Society." It is all the more important in view of the regrettable fact that various futile doctrines are being promulgated under the name of Theosophy, thus misleading inquirers and keeping them from that which would help them.

The teachings of Theosophy are not new, but are as old as man himself. It teaches the Path of Self-Knowledge — the Great Quest that has always engaged the attention of man. But Self-Knowledge does not consist in listening to the lectures or reading the books of

some self-appointed teacher or adept, who claims mysterious knowledge and offers to show us how to develop our psychic powers, etc. Neither does it consist in isolated self-contemplation. The book of life has to be studied among living men, and no man can know himself except by seeing himself reflected in the mirror of other men. This is why the Path of Self-Knowledge, as taught by Theosophy, involves a life of active and useful endeavor. To overcome the limitations of personality we must get away from self, and that can only be done by becoming interested in something impersonal.

One of the ancient teachings taught by Theosophy is that Knowledge comes from unselfishness. This was the teaching of Jesus, as it was also of the other World-Saviors. It was the teaching of Plato and his school, who held that the Soul was a Divine prisoner in the body, and that it possessed innate Knowledge, which was obscured by incarnation. In short, this is a universal teaching — one of the fundamental truths. But Theosophy renders this teaching more serviceable and practical. The teaching of Jesus, that Knowledge comes from unselfishness, has been overlaid by dogma and stale custom until it has lost its force, and few if any really believe that they will attain Knowledge by practising the teachings of their religion.

The answer to our original question, "What am I?" might run as follows: "Something very great and glorious, beyond your utmost expectations." But how to realize it? We cannot jump to Self-knowledge at a bound, but we can start on the way, and we shall meet encouragement at every step.

Such a teaching as that ancient one of Reincarnation can do much to remove from men's minds the obstacles that stand in the way of their realizing their possibilities. For want of this ancient truth, we have the most unsatisfactory ideas as to the nature and destiny of man, and are accustomed to view every problem in the light of a single earthly existence. But what if the mind of man had been accustomed for unnumbered generations to think of itself as an eternal existence, and to regard the present life as only an episode in a great drama? Then the teachings of Theosophy would come far easier than they do to people who have been born and bred in ignorance of the nature and destiny of man; then the facts of life as we find them would not seem to contradict our beliefs.

Theosophy may thus claim to be a reasonable interpretation of the facts of life, and its appeal can rest on the conviction which it brings

to our reason, and not upon dogmatic authority. Man's instinct to act unselfishly is explained by the fact that his real Self is not shut up in his personality; his unselfish acts may be described as acts performed in the interest of his real Self. It is the feeling of oneness with his fellow men that prompts him to act so. In the same way a man of fine feeling will not wantonly destroy a flower or play the vandal in Nature's domain, because he instinctively feels the unity of the life in which he shares.

The question, to what extent can we develop the sense of oneness and of immortality, is but a question of degree. A selfish man can become more and more selfish until his sphere contracts to an unendurable degree of narrowness; and on the other hand it is possible to enlarge our sphere and increase the scope of our conscious existence by attaching our interests to things impersonal and universal. It is therefore evident that the self can grow large or small within certain recognized limits, and there is a reason for fixing the limits. The idea that man is an imprisoned God becomes easier to understand, for we see how great is the power of self-delusion. The *awakening to knowledge* is a phrase that fitly describes the aspiration which man feels; he knows that he is under delusion, he knows that the delusion cannot last for ever. At death, the "great release," veils will be removed; but it is man's destiny to remove those veils while on earth — in this or a future incarnation. Who shall say how often this has been achieved before?

We are all destined by our nature to seek satisfaction in personal delights, and to find it not; and thus we are ultimately driven to seek it where alone it can be found, and duty becomes the law of our life.

Man fails to understand the contradictions and frustrations of life because he imagines that it is his personality that is leading the life; whereas it is the Soul, the real Self, that is leading the life, and its purposes are wiser and more far-reaching than those which the deluded mind entertains. Following desires, we pursue purposes that are not in conformity with the purpose of the Soul; and so we meet frustration. But we should try to understand the purposes of the Soul and to fall in with them. We should say: "Thus have *I* willed."

The practical summing-up of these somewhat discursive reflections is this: that any man can from this moment face about and take a new attitude towards life, an attitude of greater confidence in himself, greater confidence in the good that is in him. If he has been brought

up in the atmosphere of religious or scientific pessimism, he can step out from that atmosphere. He can know that within him lies a power ready to unfold if encouraged, a power that will bring light and the power to be of use. And in thus seeking to render his life more worthy he will find the Theosophical teachings very helpful; and in any case they are only offered on approval.

THE ISLAND CONTINENT: by the Rev. S. J. Neill

II



HAVING glanced at the general formation of Australia, we may now proceed to a study of the various forms of life, vegetable and animal, to be found in this ancient land. In a rough way the study of a country's geology, its plants and animals, including the *genus homo*, may be compared to a study of man anatomically, physiologically, and spiritually. In the case of Australia the evidence from geology, from the flora and the fauna, and from the aborigines, all points to a very ancient time. The matter is of great interest not only to Theosophists but to all thinking people, for here, quite as much as in regard to the ancient Atlantis, the teaching of the "Secret Doctrine" has been very much confirmed by science, and will, no doubt, be more and more confirmed in the not far distant future. Later, some of the definite teaching of the "Secret Doctrine" will be quoted, but for the present it may be briefly stated that according to the Ancient Wisdom, there are seven great world-periods or Rounds, in each of which are seven Root Races with their seven sub-races. We are now in the Fourth Round, or great world age, and the more advanced nations belong to the Fifth Root Race, and to the fifth sub-race of it. In America and in some other places the sixth sub-race of this Fifth Root Race is now springing into existence. Corresponding to these Root Races, the Ancient Wisdom taught that there were great world-changes, and that the land above the sea at the time of the First Race was called the First Land, or First Continent. In like manner the Second Race and the Second Continent corresponded; the Third Race and the Third Continent, which has been called Lemuria, and of which Australia and New Zealand and some other places are fragments. Also it is taught that the aborigines

are degenerate remains of a portion of the Third Root Race. When a large portion of this land sank, where is now the Pacific, many, but not all, of its inhabitants sank also. Long before that the more advanced units of this Third Root Race had become the Fourth Root Race in the Fourth Continent. This Fourth Race reached a high state of intellectual development on that portion of the Fourth Continent where now the Atlantic rolls. As the Third Continent, i. e., all the dry land of that age, was broken up by internal fires, so in time the Fourth Continent in part sank under the waves, the last part to go down being Plato's "Island of Atlantis." Before this took place colonies of that ancient civilization had found a home in North Africa, Egypt, and in other places, and the ancient Wisdom was preserved by the most advanced of those who became the Teachers of the New Race, the Fifth Root Race. This Wisdom was never lost though often withdrawn for a long time owing to the danger of giving knowledge, which is power, to tribes and peoples steeped in sensuous life. So much was this wisdom hidden that it is said the real history and geography of the earth as outlined above, was communicated only to the advanced. Hence the Ancient Wisdom, which embraced what we would call science, philosophy, and religion, has been called the "Secret Doctrine." That portion of it given by H. P. Blavatsky deals mainly with the development of the earth and of man from the time of the Third Continent, Lemuria, and from the time of the Third Root Race, down to the present.

With this very hasty and necessarily imperfect outline of a vast subject, we may look more intelligently at Australia. Geologically we have seen that it is a very old portion of the earth; and there is a general agreement among scientists that at one time, long, long ago, a continent extended from the East of Africa, of which Madagascar is a fragment, to India, and to Australia, and eastward across the Pacific. Some have thought that it extended far southward, right across the South Pole, and joined South America. The geological evidence is strongly reinforced by the evidence from plant life and animal life. There are, it is true, certain points not yet settled, and perhaps some that will have to be resettled in another way; but on the whole a study of the geology, and also of the flora and fauna shows a wonderful agreement with the Ancient Wisdom.

First there was noticed an abundance of certain primitive types of plants in South Africa and in Western Australia. There was also

noticed a likeness among "birds and other vertebrates, invertebrates, and among plants on all the lands stretching towards the South Pole." This led to the theory that once the region towards the south pole, like that in the north, must have possessed a mild climate. Much support was given to this theory from the discovery in South America of primitive forms of animals now found in Australia, the Marsupials. As these Marsupials are more abundant, in kind, in Tasmania than in Australia, this was supposed to indicate their migration northward from some other land. At a much later stage, it is supposed, forms of flora and fauna entered Australia from the north. But it is one strange peculiarity of the scientists that the flora or fauna of *any given place* are always supposed to come from *somewhere else*. Scientists do not imagine that plants and animals, from a vast region like Australia may just as well have gone north at Torres Strait, as vice versa. It is worthy of note here that the geographical limits of marsupials are very remarkable. "Except the opossums, no single living marsupial is known outside of the Australian zoological region." The very peculiar manner in which animals are sometimes restricted to a certain region, when there are no apparent obstacles preventing their spreading farther, may well make us pause before being too dogmatic as regards certain theories of animal or vegetable distribution. For instance, at the Lesser Sunda Islands we find what is called the "Wallace Line" after the name of the eminent naturalist who discovered it, and that though the strait is very narrow between the island of Bali and Lombok, only fifteen miles wide, yet it marks the division between Asia and Australia. Even birds do not seem to cross this line. While India has many woodpeckers and pheasants, Australia has none. On the other hand, the honey-suckers, cockatoos, and brush-tongued lorries of Australia are not found in India, nor anywhere else in the world. There must be some other reason for this than difficulty of access. But we need not wonder at this sharp division between Asia and Australia, for even in the same country birds will confine themselves to certain regions, avoiding others. There are about one hundred and ten species of Marsupials in Australia; and in very ancient times some of the kangaroos, as we learn from fossil bones, must have been twice or thrice the size of those now living. This is another corroboration of the Secret Doctrine, which teaches that there has been a considerable diminution in the size of animals as well as in the human species (and indeed in all Nature) since the time of the Third Root Race.

The bushy-tailed ant-eater, about the size of a squirrel, is said by Mivart to be the "survival of a very ancient state of things." "Its ancestors flourished during the Secondary epoch." Tasmania and Australia possess two strange animals of the non-placental kind, the *echidna*, or spiny ant-eater, and the *platypus anatinus*, which is like a water-mole with the bill of a duck. "Australia has no apes, monkeys, or baboons, and no ruminant beasts"; but it is rich in snakes, having about one hundred kinds, and most of them are poisonous. The death-adder, the brown, the black, the superb, and the tiger snakes are especially dreaded as no antidote has been found for their deadly poison, though in some cases strychnine has been helpful.

Australia has two kinds of fishes which are of much interest, the "mud-fish" of Queensland (*Ceratodus Fosteri*), and the Port Jackson shark (*Heterodontus*). These belong to the order known as the Dipnoi, "only a few species of which have survived from past geological periods." They are interesting, for "they show a distinct transition between fishes and amphibia."

The flora of Australia like its fauna is indicative of very great age. No satisfactory hypothesis has yet been brought forward to explain the origin of the Australian flora. A certain similarity has been noted between South African, Australian, and Antarctic flora. "One thing is certain," says the *Encyclopaedia Britannica*, "that there is in Australia a flora that is a remnant of vegetation once widely distributed. . . . Another point agreed upon is that the Australian flora is one of great antiquity. There are genera so far removed from every living genus that many connecting links must have become extinct."

Among trees the Blue Gum or Eucalyptus, of which there are more than one hundred and fifty kinds, is well known. The name Blue Gum has been given to the tree on account of the gum-like resin (kino) which exudes from the bark of the tree. Many valuable things, such as tannic acid, gallic acid, wood spirit, acetic acid, essential oil, eucalyptol, and other things are produced from the Blue Gum. Some of the various kinds of Eucalyptus are very remarkable for their specific gravity, for their resisting the action of the teredo in water, and for their power to resist a breaking or rupture stress. The specific gravity of at least six kinds of these trees is from 1.12 to 1.25, while that of the Ash is .753, and of British oak .99. And the resistance to stress of Gray iron-bark (Eucalyptus), with a specific gravity of 1.18, is 17,900 lbs per square inch, as compared with 11,800 lbs per square

inch of British oak. After long testing (45 to 50 years) it has been found that the iron-bark remained unaffected by the teredo and perfectly sound in sea water. The turpentine-tree also is not affected by the teredo. The jarrah resists almost everything except fire. In Western Australia 14,000 square miles are covered with this valuable tree. Among shrubs, the salt bush, blue bush, and cotton bush, are very valuable as food; and the wool-product of Australia in certain districts is in a large measure owing to these shrubs.

When we come to a study of the aborigines of Australia and Tasmania we are confronted with problems of great interest. Here is a vast portion of the earth's surface, nearly as large as the United States, which has been severed from the rest of the world for countless ages. And here in this vast island continent, in this ancient, unknown land, lived the remnants of a race which had seen its prime before Europe existed. History knows nothing of this ancient land, nor of the tribes inhabiting it. The aborigines have no legends of their own origin. They are, seemingly, as much severed from the rest of humanity as if they belonged to another planet. First, let us get some idea of these fragments of an ancient race as early visitors have described them, or as they are today. Then we may consider the guesses of authorities; and lastly the hints given us in *The Secret Doctrine*.

In early accounts of Australia as given in Blackie's *Gazetteer*, we find that the Australian was supposed to belong to the Papuan negro race. This is not the opinion of authorities today. The natives were described as of a sooty brown or chocolate color, about 5 ft. 4 in., to 5 ft. 7 in. high, the head small, the trunk slender, the arms and legs round and muscular. "The most remarkable feature, however, of the Australian savage is the eye, which is large, full, penetrating, and singularly eloquent, expressing the emotions and workings of the mind with vivacity and energy."

In his movements the Australian native is swift and graceful. According to Count Strzelecki, when the native is seen "in the posture of striking, or throwing his spear, his attitude leaves nothing to be desired in point of manly grace."

Captain Stokes, who circumnavigated Australia and came into contact with many tribes in different parts of the country, gives it as his impression that some of the natives possess higher powers than are usually attributed to them. He tells a story to illustrate this:

We had just completed our surveying operations when two of the boat's crew came to report a visit from one of the natives; they said their sable visitor came to them without any enticing, no offers of red or blue handkerchiefs, or some gaudy bauble that seldom fails to catch the eye of the savage, and without the slightest indication of fear. We hurried down to see this marvelously confiding native, who we found coming up the hill; he met us with all the confidence of an old acquaintance. His first act of civility was to show Mr. Tarrant and myself an easy road to the beach; and I shall never forget, as he preceded us, or rather walked by our side, yielding the path, with natural politeness, to those whom he seemed to consider his guests, how wonderful was the agility he displayed in passing over the rocks, sometimes coming down the face of one almost precipitous without the least apparent effort. His height was about 5 ft. 8 in., his forehead was remarkably high, his perception very quick, and his utterance gentle and slow. His extraordinary confidence in us commanded the respect of us all.

One of the most interesting of the beliefs obtaining among the aborigines is that white people were their fellow-countrymen in a former state of existence. There is the record of a party of natives who visited a white settler twice a year because of his likeness to one of their deceased relatives. To do this they had to journey about sixty miles, and part of that distance was through an enemy's country. From this we may reasonably infer that they held to this belief very strongly.

When first discovered the natives of Australia lived in a state of "prehistoric simplicity." When they wore anything it was only in cold weather, or as a protection in traveling through the bush. They did not cultivate the soil, but lived on animals, roots, and seeds. They made rude axes and spears and boomerangs, but had no bows and arrows. They had no permanent dwellings, but erected a shelter of branches wherever they wished to remain for a short time. Women were held as property, but strange to say, name-inheritance was reckoned through the mother, "thus the sons inherited their father's hunting-ground, but bore their mother's name, and therewith the right to certain women for wives." The only sense of morality evidenced among them was in regard to *property*. The husband would beat his wife for unfaithfulness, "but he had no scruple in handing her over for a time to another man." Thus we see that the status of any people has in all ages everywhere been marked by the position which woman has held among that people. According to this criterion the aborigines of Australia stood low, perhaps lower than any race of people. It would be interesting to have an Australian's views on this subject.

In regard to language the native of Australia presents peculiarities which are not a little perplexing. He counts one, two, and three; four is two-two. Yet his language, according to the writer in the *Encyclopaedia Britannica*, "possesses in its grammatical structure a considerable degree of refinement. The verb presents a variety of conjugations, expressing nearly all the moods and tenses of the Greek. There is a dual as well as a plural form in verbs, nouns, pronouns, and adjectives."

As to religion, authorities differ very much. Some maintain that the Australian native has really no religion, and no belief in a Supreme Being. Other writers hold that there are among the natives certain traces of religion, and a belief in a Great Being. For instance, some of the tribes believe in "Baime, a gigantic old man lying asleep for ages, with his head resting on his arm, which is deep in the sand. He is expected one day to awake and eat up the world."

A great deal has been written about the initiation ceremonies among the aborigines. The first was at about the age of ten when boys were covered with blood drawn from the veins of some of the older men. The next initiation was at twelve or fourteen, and consisted either of circumcision, or the youth had a front tooth knocked out. The third was at puberty when gashes were cut in the breast and back. Girls at puberty had a tooth knocked out, and were scarred in a manner similar to the youths. This ceremony of knocking out a tooth was accompanied by a very strange and interesting sound, viz., the booming of the "bullroarer," about which much has been written.

Nearly every country in the world has some traces of the "bullroarer." In New Guinea, Ceylon, Sumatra, among the North American Indians, in Brazil, Africa, and elsewhere, it has been traced. It is said that "there is no doubt that the *rhombus* which was whirled at the Greek Mysteries was one." The British Museum has a specimen of a Maori "bullroarer." This very sacred instrument was never seen by boys or girls before initiation. It consisted of a flat strip of wood, through a hole in one end of which a string was passed, and when swung round rapidly a peculiar humming sound was produced. This, when performed in the dark, was supposed to be the voice of the "Great Spirit," and naturally caused great awe in those who were being initiated.

Having taken a hasty glance at the conditions which existed, or which still obtain among the aborigines, we may proceed to examine

some of the scientific statements in regard to them. For some time, up till about the middle of last century, it was supposed that the aborigines of Australia were Papuans, but that view has been abandoned, though in the extreme northern territory it is possible there may have been some mixing from a Papuan element, but closer examination has served to manifest the differences between the Australian, Papuan, Malay, and other races. Physically the Papuan differs very much from the Australian. Also the Papuan tills the soil, builds houses, makes pottery and bows and arrows; the Australian does none of these. Besides all this, the Australian is without any folk-lore or traditions. From all these things the scientists rightly conclude that "the first occupation of the Australian continent must have been at a time so remote as to permit of no traditions." And again: "They must be considered as representing an extremely primitive type of mankind, and it is necessary to look far afield for their prehistoric home." One may ask, Why so? Why look far afield? Why always feel bound to look *somewhere else* for everything? Why should not this very ancient land be the home of a very ancient people, a people so ancient that the present worn-out remnants have preserved no records, no memories of their ancestry?

The fact that the Australian presents several contradictory elements is one main puzzle, causing one authority to imagine one theory, and another a quite different theory. For instance, A. R. Wallace regards the Australians as "really of Caucasian type, and more nearly allied to ourselves than to the civilized Japanese or to the brave and intelligent Zulus." Dr. Klaatsch of Heidelberg is of much the same opinion, only he would date the ancestry of the Australian aborigines very far back. He thinks they are survivals from a very ancient Antarctic Continent which joined South Africa, South America, and Australia. But the Tasmanian problem is supposed by other scientists to be impossible of explanation on this theory. The Tasmanian problem is to this effect. Tasmania was once joined to Australia, but has been separated from it by Bass Strait for a vast geologic period. How, and when did the native Tasmanian get there? Was it before Bass Strait was formed? If after, how *could* he get there, seeing he was without any knowledge of boats? The Tasmanian natives (who became extinct in 1876, the newspapers of that year containing a photo of the last Tasmanian man and woman) is said to have had distinct traces of Papuan origin. How could he get to Tasmania after Bass Strait

was formed, seeing he knew nothing about boats? And if he came from Papua all across the Australian continent before Bass Strait was formed, how is it that no Papuan traces have remained in Australia? This is the problem. The fauna and flora of Tasmania and Australia apart from geologic evidence, show they were once united. The fact that Tasmania is richer in types of the Marsupial than Australia is supposed to point to the South as the home from which the flora and fauna came, by way of Tasmania. All this points to the theory of a great Antarctic continent joining Tasmania and Australia with South America and South Africa. This theory is said to have "advanced from the position of a disparaged heresy to acceptance by leading thinkers." The Tasmanian native is the only trouble. If he had been like the Australian there would have been no difficulty, but his being of a Papuan type — how then can he be accounted for? The theory which is said to meet the difficulty best is that once, *very* long ago, before Bass Strait was formed, the Australian continent was inhabited by a Papuan stock some of which passed on to Tasmania and stayed there after the formation of Bass Strait. Afterwards, but still aeons ago, a Dravidian race from the hills of the Indian Deccan migrated to Australia, in time driving out or killing the Papuan stock which they found there.

This is the state of knowledge or theory at the present; and it seems far from satisfactory. Why go so far afield, to Indian hill tribes? Why should those Dravidians choose such a far distant, and partly desert country as Australia? Above all, why should they clear out the Papuan inhabitants of Australia, and yet leave all the rest of the Papuan peoples in the islands north of Australia? Again, if they ever came from India why should there be no legends, no trace of any kind remaining of such a land and such a migration?

It is but fair to state that there are said to be certain points of likeness between the Dravidians and the aborigines of Australia. Yet these statements should be received with caution, for external likenesses are sometimes more imaginary than real. The Tasmanians may not have been so nearly Papuan as was supposed. And in like manner the external similarities between Australian and Dravidian may not be very great. And even if not due to overstatement they might be accounted for in quite another way than the rather unlikely migration of Dravidians to Australia.

"The Dravidian and Australian are both of good physique, and

far removed from the ape." This does not prove much. And when Dr. C. Pickering speaks of the noble type of the Australian, and compares his head with that of an old philosopher, we cannot help wondering how it is that no pictures of Australians have a very "speaking likeness" to the bust of any old philosopher. Yet it was on the strength of Dr. Pickering's statements that Huxley concluded that "the Deccan are indistinguishable from the Australian races."

The other evidence of similarity consists in what Bishop Caldwell says about certain words being alike in Dravidian and in Australian; and in the fact that the boomerang is known to the Australian and Dravidian, and to no other races, "with the doubtful exception of ancient Egypt."

A few words in conclusion may now be given from the teaching of the Ancient Wisdom, the "Secret Doctrine," which, having been preserved by the proper Custodians for ages upon ages, has, in part, been given out in these latter days through H. P. Blavatsky. Regarding the Continent called Lemuria a Teacher says:

Lemuria . . . should no more be confounded with the Atlantic Continent than Europe with America. Both sank and were drowned with their high civilizations and "gods"; yet between the two catastrophes a period of about 700,000 years elapsed, Lemuria flourishing and ending her career just about that lapse of time before the early part of the eocene age, since its Race was Third. Behold the relics of the once Great Nation in some of the flat-headed aborigines of Australia.

H. P. Blavatsky gives quotations from Haeckel, Professor Seemann, and W. Pengelly to show how closely they substantiate the Secret Doctrine. Again she says:

It must be noted that the Lemuria, which served as the cradle of the Third Root Race, not only embraced a vast area in the Pacific and Indian oceans, but extended in the shape of a horseshoe past Madagascar, round "South Africa" (then a mere fragment in process of formation), through the Atlantic up to Norway. The great English fresh-water deposit known as the Wealden — which every geologist regards as the mouth of a former great river — is the bed of *the main stream which drained Northern Lemuria in the Secondary Age.*

In another place, H. P. Blavatsky, after quoting Haeckel, says:

It certainly was a gigantic and continuous continent, for during the Third Race it stretched east and west as far as where the two Americas now lie. The present Australia is but a portion of it, and in addition to this there are a few surviving islands strewn hither and thither on the face of the Pacific, and a large strip of California, which belonged to it.

Again, speaking of the race of that early Continent, she says:

The present yellow races are the descendants, however, of the early branches of the Fourth Race. Of the Third the only pure and direct descendants are, as said before, a portion of the fallen and degenerated Australians whose far distant ancestors belonged to a division of the seventh sub-race of the Third. The rest are of mixed Lemuro-Atlantean descent. They have since then entirely changed in stature and intellectual capacities.

As any one who gives a little thought to the subject will perceive, all the races were not equally developed on the Australian Continent, or elsewhere. Some had made progress, others had gone backwards. In a note in *The Secret Doctrine*, H. P. Blavatsky says:

Of such semi-animal creatures, the sole remnants known to ethnology were the Tasmanians, a *portion* of the Australians, and a mountain tribe in China, the men and women of which are entirely covered with hair. They were the last descendants in a *direct* line of the semi-animal latter-day Lemurians referred to. There are, however, considerable numbers of the mixed Lemuro-Atlantean peoples produced by the various crossings with such semi-human stocks — e. g. the wild men of Borneo, the Veddahs of Ceylon . . . most of the Australians, Bushmen, Negritos, Andaman Islanders, etc. The Australians of the Gulf of St. Vincent are *very hairy*, and the brown down on the skin of boys of five or six years of age assumes a *furry appearance*. They are, however, degraded *men*; not the closest approximation to the “pithecoïd man” as Haeckel so sweepingly affirms.

Many more interesting passages might be quoted, but enough has been given to point out two things: The way the Secret Doctrine has been corroborated by Science; and the way the scientific problems about Tasmanians and Australians can be solved. Lemuria was vaster than most of the scientists suppose. And there were elements of both degeneration and progress not dreamed of. Both Australia and the tribes inhabiting it are an example of the working of the law of retardation; for

environment develops *pari-passu* with the race concerned. The survival of those later Lemurians, who escaped the destruction of their fellows when the main Continent was submerged, became the ancestors of a portion of the present native tribes. Being a very low sub-race, begotten originally of animals, of monsters, whose very fossils are now resting miles under the sea-floors, their stock has since existed in an environment strongly subjected to *the law of retardation*.

Elsewhere we are told that the “sinking and transformation of Lemuria began nearly at the Arctic Circle (Norway), and the Third Race ended its career in Lankâ,” of which the present Ceylon is but the northern highland.

It will thus be seen that a study of Australia and of its aborigines

is one of surpassing interest. It links us in thought with a long-forgotten past. It also serves to direct the attention of thoughtful men to that wonderful source of knowledge, a small portion of which has been given to the world in *Isis Unveiled*, and *The Secret Doctrine*.

ASTRONOMICAL AND OTHER NOTES: by Helios



THE *Scientific American* for July 5 publishes what the editor rightly calls one of the most remarkable communications that paper has had to place on record, and one which is of great interest to students of H. P. Blavatsky's teachings in *The Secret Doctrine* and *Isis Unveiled*. Students of Theosophy will recollect that she wrote in many places of the importance of recognizing that magnetism plays a far greater part in the economy of the solar system than scientists were willing to admit. The recognition of magnetic or electric forces as leading principles in the structure of the solar system may be a stepping-stone to the recognition of something higher, i. e., Intelligence. In *Isis Unveiled*, H. P. Blavatsky says:

It is by their magnetism that the planets of the solar system have their motions regulated by the still more powerful magnetism of the sun,

and also that:

It is the sun-fluids or emanations that impart all motion and awaken all into life in the solar system. It is attraction and repulsion, but not as understood by modern Physics.

Again, speaking of sunspots, she positively disagreed with the ideas current as to their causes and nature. She wrote that they are not due to the absorption exerted by the vapors issuing from the bosom of the sun, nor are the spots formed by the heated gaseous matter itself which the eruption projects upon the solar disk.

For fuller teaching on this question, Section VIII, Part III of *The Secret Doctrine*, and chapters V and VIII of *Isis Unveiled* should be read; there is not space enough here to give extensive quotations. H. P. Blavatsky, writing in 1877 in *Isis Unveiled*, says, in regard to the sun being "but one of the myriad *magnets* disseminated through space," and so forth, that science will learn this and much more which

Theosophy has brought to light, "but, until then we must be content with being merely laughed at, instead of being burned alive for impiety, or shut up in an insane asylum." We have now the satisfaction of finding that a large number of the scientific assertions based upon real knowledge, not assumptions or guesswork, given out by H. P. Blavatsky as the mouthpiece of her Teachers, are either fully accepted by the whole scientific world or by many of the highest authorities, and that those yet unrecognized are still quite in dispute and seemingly unsolvable on the old materialistic lines. Research is now admitting that it cannot proceed much farther without calling in the aid of philosophy and metaphysics.

Professor Birkeland is one of the most original and daring astrophysicists of the day, and in his article in the *Scientific American*, which is translated from his communications to various European learned bodies, he claims to have made extensive discoveries of fundamental importance toward the understanding of solar phenomena and the evolution and movements of the celestial bodies by means of experiments in the action of electric discharges upon special apparatus. In a large vessel with glass sides for observation and exhausted of air, he suspends a globe to represent the sun. Passing electric discharges through this he finds that *when it is magnetized*, disruptive discharges resembling sunspots, (which had been more or less uniformly distributed over the globe *before* it was magnetized), arrange themselves in two opposite zones parallel to the magnetic equator, and the more strongly the globe is magnetized the more nearly the "spots" approach the equator. In fact, the electrical discharge-spots behave exactly like the mysterious sunspots, which are well known to appear first in high latitudes and gradually to approach the solar equator, though rarely if ever reaching it. As the zones of sunspot outbursts move towards the equator they become more numerous but smaller and gradually disappear till the next cycle of about eleven years when the sun has recovered from what Professor Birkeland calls "a period of fatigue;" then the phenomenon repeats itself. He considers that the eleven-year periodicity is, at least in part, explained by the hypothesis that the relatively more powerful eruptions in high latitudes give rise to strong induced currents which increase the magnetism of the sun, and judging by the analogy of the laboratory experiment with the magnetized globe, cause the spots to appear in zones. The electrical discharges on the magnetized globe rotate in a manner closely

resembling the vortex motions recently discovered by Professor Hale of California in the hydrogen and calcium vapors surrounding the sunspots. In reflecting upon the significance of the observations of Professor Birkeland we must remember that no one assumes to offer the slightest explanation of what electricity and magnetism are in themselves. Those words are names given to unknown causes. Theosophy is the only system of thought which can set the student on the way to real knowledge, because it is not materialistic, because it looks for intelligent causes back of the outer phenomena, because it knows that the Cosmos is not a blind machine, but is the manifestation of innumerable forms of consciousness.

One quotation from Professor Birkeland proves how true H. P. Blavatsky's words were. He says:

We shall now learn how our experimental analogues lead us to the conception that in each solar system, still in evolution, electro-magnetic forces must be present of the same magnitude as the forces of gravitation — magnetic forces which act upon the corpuscles of matter carrying electric charges. It may be imagined that the planets, having orbits almost circular and situated in the same plane, could be formed around our sun by the co-operation of all these forces. Around these planets, satellites and rings are formed and even in the very depths of space, these same co-acting forces give birth to ring-shaped and spiral nebulae.

Professor Birkeland has obtained radiations from his magnetic globe which present perfect analogies to the various types of the solar corona at the different sunspot periods, and has also caused a ring of electrically charged particles to collect round the globe in such a form as perfectly to resemble Saturn's ring. His theories and their practical demonstrations are based upon what he says "at this late period" is now beyond dispute, i. e., that the sun is a magnetic body. When he or some other leading physical astronomer combines his discoveries with others recently made about the solar radiations, H. P. Blavatsky's teaching that the sun is the pulsating heart of the solar system will have to be acknowledged, and the way will be opened to a higher understanding of the framework of the universe. The true synthesis even of the facts already known has not yet been reached, and there is much to be learned which will compel a readjustment of the present point of view. Some evidence has been brought forward to demonstrate that the sun rhythmically expands and contracts during the eleven-year period, but further observations are required to prove this heart-like systole and diastole beyond the possibility of a doubt.

STUDENTS of Theosophy who are following with interest the gradual movement of the intellectual world away from the former crude materialistic notions of dead matter and blind force will find in the third part of the first volume of H. P. Blavatsky's masterpiece, *The Secret Doctrine*, a large number of arguments in support of the teachings of Theosophy concerning the real nature of the forces which are working throughout the universe and in man. In Section III she discusses the problem of the ether, and shows that a complete revolution in its point of view will have to be made by modern science before positive knowledge can be obtained. Speaking of the mutually destructive hypotheses of the ether prevalent at the time when she published *The Secret Doctrine*, and which have not been harmonized yet, she says :

Thus, whether the followers of the Royal Society choose to accept Ether as a continuous or a discontinuous fluid matters little, and is indifferent for the present purpose. It simply points to one certainty: Official Science *knows nothing to this day of the constitution of Ether*. Let Science call it Matter, if it likes; only neither as Ākāśa, nor as the one sacred Aether of the Greeks, is it to be found in any of the states of matter known to modern Physics. It is Matter on quite another plane of perception and being, and it can neither be analysed by scientific apparatus nor appreciated nor even conceived by the "scientific imagination," unless the possessors thereof study the Occult Sciences.

Now what is the present position of scientific thought after all these years of investigation? Here is a paragraph from the February number of the *Monthly Notices of the Royal Astronomical Society* (England) taken from an article on "The Theory of Radiation."

One of the phenomena of modern thought is the rapid growth of the school now comprising many of the foremost German physicists, who find reason for disbelieving the existence of the ether. . . . There occurs the question whether the universe ought justly to be regarded as a mechanical system at all. . . . The Newtonian standpoint, which views all material phenomena in terms of forces, accelerations, etc., may not be the only legitimate standpoint — indeed may not be a legitimate standpoint at all. It may be that the solution of the present difficulties is to be found by approaching the study of Nature from an entirely different direction . . . the near future will demand an extensive revision of our ideas of the nature of time and space.

The key is to be found, of course, in the study of Nature from the standpoint of Consciousness, and from within. Once man begins the study of the marvelous and mysterious depths of his own nature, totally unexpected and illuminating revelations of the perplexing

problems of life and external Nature present themselves. This is the great yet simple secret of Theosophy. The development of the Intuition is the next important step to be taken. H. P. Blavatsky gave clues and struck keynotes for the coming age. For a long time we have been living under the pressure of materialistic misconceptions of evolution; a narrow and distorted interpretation of which has been responsible for a set of social theories of purely unmoral tendency based upon the claim that what is called the spiritual nature is the result of purely physical forces, and that moral accountability is a myth. The unmoral and immoral plays and novels of the day, in which the characters are glorified for "living their own lives," irrespective of the principle of self-control, are the offshoots of such teachings. Though the more abstract principles of materialism can be understood only by the comparatively few, they soon penetrate in the potent form of the play or the novel through the masses of the people. Theosophy, now being brought to the attention of the world through the undeniable blessings of the Râja Yoga system of education — Theosophy in action — is what is needed to strike the keynote of the new time. Its scientific teachings once seen to be the quintessence of common sense by the most intelligent minds, it will, in various simple forms suitable to practical needs, replace the crude materialism which is so largely responsible for the social conditions which every right-minded man deploras today in what we assume to be the most civilized countries.

WHAT is the cause of the luminous flashes of light called shooting-stars, and are they all of the same nature as the lumps of meteoric iron that sometimes fall to the ground? is a question that is again agitating the correspondents in one of the scientific papers. It is indeed a puzzling one. The general hypothesis is that the meteorites are ignited by their rapid rush through the air, and that the heat generated is so great that they are quickly vaporized and therefore very seldom reach the ground except in the state of very fine dust. The great difficulty in the way of accepting this explanation is that the air in the upper reaches of the atmosphere is so extremely rare that the thickness of the actual amount of matter passed through by a shooting-star during its journey of, say fifty miles, would, if compressed, be hardly as much as that of a piece of tissue paper. How, therefore, could that produce friction enough to cause the mass of iron to be

completely consumed in the course of a few seconds? There are other difficulties in the way of the generally accepted views on "shooting-stars" which prove that our theories may have to be totally reorganized.

SOME months ago there were a number of terrible earthquakes at Guadalajara, the second city in Mexico, which did enormous damage, but which have not resulted, as seismologists expected, in the breaking out of a volcano in the middle of the city. A very curious phenomenon was noticed before and during the period of shocks. Parrots are very common in the houses of the people, and three or four days before the earthquakes these birds showed the greatest restlessness and gave forth loud and peculiar cries. During the prevalence of the earthquakes the inhabitants were able to anticipate and to prepare against the severest shocks by observing when the parrots squalled particularly noisily. A great exodus of rats also took place from the threatened city. Premonitions on the part of animals have also been noticed in many other well-authenticated cases, such as at Messina before the last terrible catastrophe. What is this "sixth sense" that animals of various kinds possess, and which warns them of the proximity of the danger? It can hardly be that they perceive tremors imperceptible to our coarser senses, for their excitement often precedes the extremely minute tremors recorded by delicate instruments. The problem seems to be something of the same nature as that of the water-diviners, who are no longer considered to be frauds or even self-deceived.

THE EARTH AS A HOLE IN SPACE

IN the science pages of a magazine we read an account of a new mechanical system of the universe, wherein the "ether" or "space" the two words being used loosely and interchangeably — is stated to be ten thousand times as dense as water — that is, has a mass ten thousand times that of water. This statement is agreeable to some of the demands long ago made of the ether by mechanistic theorists who required it to be very dense, and also very rigid, to suit their theory of the propagation of the waves of light. The idea in this present theory is that the ether (or space) consists of (or is filled with) ultimate particles lying close together, instead of separated by relatively large spaces as they are in the atoms of matter. These ultimate

particles are smaller even than the electron, being to the electron what the electron is to the atom. We have already heard that the atom is now conceived of as being a kind of planetary system of whirling electrons. According to the new theory, physical matter is something like a hole in the ether — a place where the ultimate particles lie far apart from each other. Space or ether, therefore, is the real substantiality, and the planets are like bubbles floating around in water. Planets do not attract each other, but are driven by the pressure that subsists among the ultimate particles of space or ether. The theorist shows, by the analogy of piled shot, that if a heap of spherical particles lying in their most densely packed array be distorted by pressure, it will expand, because the spheres are thereby forced into a less close order. On this fact he bases his theory of gravitation, the details of which are too mathematical and technical for the magazine from which we draw our information.

In this theory we get an illustration of an old maxim of Occultism about the “voidness of the seeming full and the fulness of the seeming void.” It amounts largely to an interchanging of positive and negative terms. We note the following inconsistency (in the account at least): while it is admitted that the properties of the supposed ultimate particles cannot be the properties of matter, since it is these particles and their properties which give rise to the properties of matter; yet at the same time the whole theory seems to rest on the notion that these particles are spherical in the ordinary geometrical sense, and that they have the familiar threefold extension pertaining to matter. In short it is a mechanistic theory pure and simple. To quote:

It becomes clear, therefore, that any fundamental atom must be considered as something outside — of another order than — material bodies, the properties of which [atom] are not to be considered as a consequence of the laws of motion and conservation of energy in the medium, but as the prime cause of these laws.

This is like a statement in *The Secret Doctrine* to the effect that

Atoms fill the immensity of Space, and by their continuous vibration *are* that MOTION which keeps the wheels of Life perpetually going. It is that inner work that produces the natural phenomena called the correlation of Forces.—I, 63

In this mechanistic theory we are still left at the mercy of the illusions produced by our corporeal sense, and the idea of space is confounded with that of extension. If extension is a property of physical

matter (or of that phenomenon which we call physical matter) then it is wrong to attribute this property to space and to imagine space as if it were a very large room filled with air. Matter is measurable, but space cannot be measurable. The theory under discussion amounts to supposing another grade of physical matter, which is called indifferently ether and space, and which is extended and measurable. This leaves us in face of the old problem — what would be left if this new kind of matter were taken away? or what is this matter *in*?

As to the teachings of *The Secret Doctrine* on space, it is pointed out that what is ordinarily so-called is a delusion, a phenomenon pertaining to our bodily senses, and transferred by us ideally to the realm of our imagination; but that there is a real Space, which however has nothing to do with the physical properties of extension and measurability. This real Space is, as it were, the Root-Mother of the universe, and its correlative is Motion; but neither this Motion nor this Space can be conceived of in terms familiar to the present limitations of our minds. Space is that which contains. We cannot, if we are to think at all, exclude from our thoughts the notions of place and time; everything must be *somewhere* (or *somewhen*). The best idea we can form of abstract Space is emptiness, darkness, or unconsciousness; we must try to conceive it by negative attributes. It is fallacious to imagine everything as taking up room in Space, or as filling part of Space, for Space must be boundless and infinite. Bulk is a property of the objects, not of the Space.

As a final word about mechanistic theories, we call attention to the extreme limitation of their scope and sphere of interest. They tell us nothing whatever about mind and consciousness, about our own identity, and the ends and aims of existence. Consequently they are very exotic. We are left in contemplation of a vast universe consisting of nothing but infinitesimal particles jiggling perpetually about; and even if the theory be true within its limits, we feel that there are oceans of room in that universe for matters of more vital concern. We continue the quotation from *The Secret Doctrine* (Vol. I, p. 663, as above):

Only, at the origin of every such "force" there stands the *conscious* guiding noumenon thereof — Angel or God, Spirit or Demon — ruling powers, yet the same.

The mechanistic theory does not tell us what sets the atoms a-jiggling, nor why they jiggle. Perhaps it never intended to tell

us, yet we would like to know, all the same. In trying to conceive what motion is, we allow ourselves to be deluded by the properties of our physical senses, and we think of motion in relation to physical extension, location, and measurement. Eliminate these ideas, and what becomes of motion? We may suggest that *thought* is a mode of motion, and thus we may get an idea of motion apart from extension or geometrical position. We have to base our philosophy on consciousness, not on a supposed dead matter.

SOME of the views recently advanced by Professor Jaumann, at the Polytechnic College of Brünn, well illustrate the transitional stage through which scientific speculation is passing, regarding cosmic phenomena and gravitation. Regarding various well-known anomalies in planetary and cometary behavior, one has to admit that unknown forces, as foreseen by Kepler and others, act on celestial bodies, tending to compensate etheric frictional effects. He says:

Among the questions at issue is that of the nature of light and of the cathode rays. The new theory of gravitation is derived from this struggle. . . . The anomalies of the field of gravitation would be adjusted, in cosmic space, according to a law analogous to that which controls the irregularities in the distribution of temperature in the interior of a thermal conductor. . . . Now the planetary movements cause perturbations, of the nature of accumulations, so to say, in the gravitational field in front of these bodies, giving rise to new gravitational forces, additional to the Newtonian forces. . . . These new gravitational forces impart, moreover, . . . a physical stability of a kind that might be called illimitable. They tend to conserve the actual forms of the planetary orbits, not only in spite of the considerable frictional resistance of the cosmic ether, but in spite of enormous accidental perturbations. . . . The frictional resistance of cosmic ether is seen to be a stabilizing factor in the planetary orbits. The greater the resistance, the greater the new gravitational forces, and the more the orbital forms tend to persist. . . . The new differential form of the conservation of energy leads us in a different path from the old one. The indefinite constancy of the Sun's temperature appears as the consequence of the differential law of gravitation combined with the law of flux of energy and the differential law of the conduction of heat. . . . The increase of temperature in the deep strata is explained by this effect of spontaneous heating without employing the hypothesis of radium deposits. . . . The Sun, one sees, yields no energy to remote regions on the confines of space; whatever it radiates in the form of energy is recovered in the flow of energy in the field of gravitation. The radiation of the Sun becomes stabilized, and the progressive evolution of humanity can continue for an illimitable period.

HIRAM AND AN APPLE-TREE: by Old Louis



It was fourteen years ago this March that Hiram Abuffy came to "the States." From the turmoil of the back streets of Dublin to the reek of the alleys of an American city, Hiram felt himself not so much transferred as translated. His value was unchanged, it seemed. He meant the same in the blurred brogue of his companions of the old place as in the crisp slang of his intimates of Lily Alley and the Water Front, and that was next to nothing at all. He might have been raised at once to a high significance, as now he has been; for the means to that end met him at the beginning. There were three elements at work upon Hiram. First, there was something in himself; then there was something in the old blossoming apple-tree; and after that, something in me, through my ability to see the white and clean soul of a human being behind almost any sort of rags and rascality. That's why they call old Louis "the delineator of the God-forsaken."

That's Hiram up there — the wiry little man at the third barred window on the right. How old do you suppose Hiram was when he was fourteen years younger than he is now? Guess! Forty-five? That's poorly done, my friend. Hiram is twenty-eight as he stands there today. Fourteen years of the old sod's disregard of him, added to another fourteen of this land o' liberty's disdain of him, have summed up middle age for Hiram.

You want the whole story or none? All right. You sit and smoke while I piece it together. It isn't very long and you might write it up for the *Morning Bugle Call*; but I suppose you'll have to make it into a conventional sentimental appeal that will do Hiram more hurt than help.

Hiram's the smartest little Irishman you ever saw; and he always was, just that — what America calls smart, you know — quick to see a point without assistance; the first to snatch a joke from between your teeth and the cleverest at embellishing it as he ran away with it. He's just the kind who ought this day to have recently emerged with honors from some big university, and be getting ready to settle down into an important official position. Poor Hiram was early settled. At seven he picked his first pocket, he tells me.

I had been long studying the metamorphoses of foreign types, when I caught sight of this boy the day he landed. What time do you think it takes us European-born to become Americanized? Sometimes less

than a year. Well, Hiram was one of those who assimilate rapidly. He is American throughout today, in spite of all the marks of Ireland that you will find written upon him. They were many and openly announced the day he came tottering up out of his steerage bunk. He had not money to buy himself a cup of tea or a place to sleep in. I was led to offer him help because all the keen sense of delight that makes me an artist awoke in my breast at the first sound of his soul's voice coming out of his beautiful stern mouth, and at the sight of his soul's surprise looking out of his laughing Irish-sky eyes.

"Will you do so much as that, sir, for the likes of me?" he asked, and, with a wink, continued in his impudence, "and what'll you be needin' that I've got an' you haven't?"

We explained our positions and our motives to each other; and Hiram consented to have his portrait painted. He was to run errands and receive a weekly wage, and be *straight*; for I saw the rogue he was, too, even at the very time I was seeing that wondering soul in him. You can't fool old Louis on the doubleness of human character. No, sir! No one's all white and no one's all black. We most of us are like a daubed palette — no color defined — a blend, a mixture, a running together.

Well, I started in on Hiram's picture. There was in its composition an old apple-tree in full blossom standing at the top of an ancient burial mound; this young laughing boy with the surprised soul on view, just as I had seen at first; and there were little winds blowing at evening among the grasses. It was the renewal of life that I was thinking of there. In a golden sky there was a sliver of moon, and that was to complete my thought with the grand cosmic symbol of the everlasting making-over of the old into the new.

"*Youth Makes a Promise?*" Yes, that's it. I've just made a little fortune on it, as the papers said. Douglas Sterne has bought it for his Waxton place. Yes, that's all true in the newspaper story — but you please wait till I fill in the gaps. The picture, as I have said, was begun fourteen years ago. I finished it last month. For six weeks I painted daily in Hiram Abuffy's narrow cell.

I began that canvas with great enthusiasm. I tell you, if ever I saw a soul waiting for right directions along the way of life, it was there when young Hiram stood gazing upon that old-young tree. His joy at the sight of it was so intense that it showed like a prayer in his face. He had never before been close to anything beautiful growing

up like that out of the ground. I was lifted out of all knowledge of myself and of the world and the meanings of life; and yet somehow could see more plainly ahead. I knew that if I could catch that look of silent worship, and surround the child with suggestions of the renewed season; show something of the mystic explanations that I could read there in the blending of age that has knowledge of death with youth that is finding new knowledge of life; I was sure of being able to remind humanity of a great truth that it had lost and was seeking.

Well, that black little rascal stole forty dollars and ran away from me before I had touched the features; for somehow I had held back on that part of the work. I knew just how every stroke would be put in, but I dared not try too soon for that wonderful expression. It seemed I must more perfectly understand my own message before I tried to pass it on. 'Then, all at once, I had no message.

When he left I was helpless, disgusted, wearied of my own trial flights into the grander heights. I stowed away the unfinished picture and tried to forget it and its subject. As you know, all these years my simple little sketches of the people of the back alleys have brought me in much good money and a little popularity. I am the "artist of the God-forsaken," — am I not, now?

About three months ago I found where my Irish Hiram was. He was within twenty minutes' ride of my own lodgings. To find him again was to go back to my picture, of course. I consulted with the prison authorities, visited Hiram, got his consent and went to work again. Yes, sir. My best picture is finished and paid for and hung where many a thoughtful man and woman will come to learn the lesson that the eyes of a trapped soul are there teaching.

A small fortune? Yes, but a big one would have seemed not so much when you consider what had to happen to Hiram in order to produce what is admired in my *Youth Makes a Promise*. But listen, this is whispered — no newspaper publicity in this — Hiram's coming out in June and I want you to watch Hiram grow. He has really made a promise to himself and it's all right. Hiram's been studying hard these ten years out of books and in them; and he and I are going to have our hands full in our little school; and when the old apple-tree blossoms next spring Hiram and I expect to hold classes in full view of its beauty. You know the sale of this picture has enabled us to put a fence around the place where the apple-tree grows, and call

it ours; but Hiram says that "ours" is a big word, for it takes in even those poor souls we love so much and understand so little, whom the world calls "old Louis' God-forsaken."

U. S. GEOGRAPHIC BOARD: by F. P.



THIS Board was constituted by order of President Harrison on September 4, 1890. It is the only official scientific body which is broadly interdepartmental, its personnel consisting of representatives from the various Executive Departments. Of course it is absolutely non-political, each member serving without pay, being appointed by the President because of his training and experience in geographic matters.

The board passes on all unsettled questions concerning geographic names which arise in the departments, as well as determining, changing, and fixing place names within the United States and its insular possessions. The decisions of the board are accepted by all the departments of the Government as standard authority.

Advisory powers were granted the board concerning the preparation of maps compiled, or to be compiled, in the various offices and bureaus of the Government, with a special view to the avoidance of unnecessary duplications of work; and for the unification and improvement of the scales of maps, of the symbols and conventions used upon them, and of the methods of representing relief. All such projects as are of importance are submitted to the board for advice before being undertaken.

The personnel of the Board is as follows:

Chairman: Henry Gannett, Geographer, U. S. Geological Survey, Department of the Interior.

Secretary: Charles S. Sloane, Geographer, Bureau of the Census, Department of Commerce and Labor.

Frank Bond, Chief Clerk, General Land Office, Department of the Interior.

Andrew Braid, assistant, in charge of office, Coast and Geodetic Survey, Department of Commerce and Labor.

George F. Cooper, Hydrographer, Department of the Navy.

David M. Hildreth, Topographer, Post Office Department.

Frederick W. Hodge, Ethnologist in Charge, Bureau of Ethnology, Smithsonian Institution.

John E. McMahan, General Staff, Department of War.

William McNeir, Chief Clerk, Department of State.

C. Hart Merriam, Department of Agriculture.

John S. Mills, Editor of Publications and Assistant Chief of Division, Department of the Treasury.

Fred G. Plummer, Geographer, Forest Service, Department of Agriculture.

George R. Putnam, Commissioner, Bureau of Lighthouses, Department of Commerce and Labor.

Charles W. Stewart, Superintendent, Library and Naval War Records Office, Department of the Navy.

Harry W. Zeigler, Chief of Proof Section, Government Printing Office.

ORIGIN OF AND CHANGES IN GEOGRAPHIC NAMES

With the exception of the names of political subdivisions, geographic names in this country have not, as a rule, been bestowed by any formal authority. The names of natural features — rivers, lakes, mountains, capes, etc. — and of unchartered bodies of population have received their names originally from explorers, surveyors, and early settlers, and these names have been perpetuated by common consent. The names of states, counties, and municipalities of all classes, on the other hand, have been applied either by legislative enactment or charter, and therefore possess some degree of formal authority.

Differences of usage exist to a large extent, not only in the names of natural features and unincorporated places, but even in those of organized bodies of population whose names have been bestowed by formal authority. These differences have originated in numerous ways.

In the unsettled parts of the country different exploring expeditions, ignoring the work of their predecessors, have given new names to features already named. As elsewhere noted this difficulty has often occurred in Alaska, which has been visited in recent years by numerous expeditions.

The transliteration of Indian names has everywhere been a fruitful source of differences in spelling, inasmuch as no two persons understand alike or render into the same English characters the obscure sounds of Indian names.

It often happens in the case of the larger geographic features, such as extended mountain ranges, rivers, etc., that different names have been applied locally in various parts and these names have become well settled in usage.

It frequently happens that railroads adopt names for their stations different from those of the towns or villages in which they are situated and thus divide usage. To a much greater extent, however, than the railroads has the Post Office Department confused the nomenclature of the smaller towns and villages by attaching names to the post offices not in accordance with those in local usage. Indeed, an examination shows that there are in this country thousands of cases where the name of the post office does not conform to the local name of the place in which it is situated. These differences are very confusing to those using the postal service, and it seems desirable to reduce their number so far as practicable,

at the same time recognizing the necessity of having no post office name duplicated in a state.

By far the greater number of differences in usage, however, have their origin in carelessness or ignorance on the part of those making use of the names. Such errors appearing in print are frequently perpetuated, especially in popular works, and often supplant the original name in usage.

Originating in these diversities of spelling there is distinctly traceable a development of geographic nomenclature which is, on the whole, proceeding in a beneficial direction. Its tendency is toward the discarding of objectionable names and the adoption of pleasing ones, and toward the simplification and abbreviation of names, particularly as shown in the dropping of silent letters. The Board, recognizing this course of development, deems it to be within its power to guide it, and even to forestall it, so far as its future course may be foreseen.

The extent to which geographic names have been modified without being radically changed is scarcely appreciated. A large proportion, probably a majority, of the names of natural features have undergone alterations in spelling to a greater or less extent since they were first applied, while of the names of political divisions, although established by formal act, a considerable proportion have also changed, and such variations have, in thousands of cases, become firmly established. Therefore, the position assumed by some persons, that we should revert to the original forms of names, would, if carried out, result in changing the names of a large proportion of our natural and artificial features.

POLICY OF THE BOARD

The Board clearly recognizes that the importance and value of its decisions depend upon their general adoption. To change corrupted forms back to pure forms, after the corrupted form has been established, is to make a decision which will not be followed. Such decisions are not merely useless; they are positively harmful. They tend not to settle, but to unsettle usage. To restore such names as Port Townsend to Port Townshend, Pysht to Psyche, Ozan to Aux ânes, Low Freight to L'eau frais, Sitka to Shitka, Possum to Opossum, is not always possible, however desirable. The aim, therefore, of the Board is to discover and support by its decisions the forms in use in all cases, except those where specific and positive objections thereto are found to exist. That it should always succeed in this aim is obviously impossible. Changes are constantly occurring. The Board can not if it would, and would not if it could, oppose change.

The Board considers it desirable to depart from local usage in certain cases in order to effect reforms in nomenclature. Among these departures approved by the Board are the following:

- (a) The avoidance, so far as seems practicable, of the possessive form of names.
- (b) The dropping of the final "h" in the termination "burgh."
- (c) The abbreviation of "borough" to "boro."
- (d) The spelling of the word "center" as here given.
- (e) The discontinuance of the use of hyphens in connecting parts of names.

(f) The omission, wherever practicable, of the letters "C. H." (Court-House) after the names of county seats.

(g) The simplification of names consisting of more than one word by their combination into one word.

(h) The avoidance of the use of diacritic characters.

(i) The dropping of the word "city" and "town" as parts of names.

SCOPE OF ITS FUNCTIONS

From the wording of the Executive order creating the Board it has uniformly maintained that its function is limited to the consideration of names as to which there is diverse usage. Under the Executive order of January 23, 1906, there was added to the duties of the Board, the duty of determining, changing, and fixing place names within the United States and insular possessions. It does not give names to features, though frequently called upon to do so. It does not, though frequently appealed to, deal with the question of pronunciation. It does not determine the generic character of the feature whose name is in dispute. It does not determine whether a stream is a creek or a river; whether a body of water is a lake or a pond; whether an elevated tract is a hill or a mountain.

The Board does not attempt wholesale reformation of corrupted names nor seek to restore original forms or pure forms, nor does it attach much importance to priority. It would be idle to attempt to now introduce New Amsterdam for New York, Lake Frontenac for Lake Ontario, Cat Lake for Lake Erie, Ouisconsin for Wisconsin, Ojibway for Chippewa, Konza for Kansas, or Ke-kan-masuk-sepe for Kalamazoo. Whatever diverse usage may be found in print, whatever departures from or corruptions of old forms are involved in such names, any attempt to restore first forms would not contribute to establishing uniform usage. These old names are of interest to the antiquarian and scholar, but a stumbling-block in the path of the man of affairs who wants to know the name *now* and how it should be spelled. As a rule, names are dealt with individually. If it appears that present practice is fairly consistent or established as to any name, that form is, in general, adopted.

PRINCIPLES FOR SPECIAL APPLICATION IN FOREIGN COUNTRIES

(1) Geographic names in countries that use Roman characters should be rendered in the form adopted by the country having jurisdiction, except where there are English equivalents already fixed by usage. In cases where the English equivalent is so different from the local form that the identity of the latter with the former might not be recognized, the English form should be adopted, but both forms may be given.

(2) The spelling of geographic names that require transliteration into Roman characters should represent the principal sounds of the word as pronounced in the native tongue, in accordance with the sounds of the letters in the following system.

An approximation only to the true sound is aimed at in this system. The

vowels are to be pronounced as in Italian and on the Continent of Europe generally, and the consonants as in English:

- a** has the sound of a in father. *Examples:* Java, Banana, Somali, Bari.
- e** has the sound of e in men. *Examples:* Tel el Kebir, Medina, Peru.
- i** has the sound of i in ravine, or the sound of ce in beet. *Examples:* Fiji, Hindi.
- o** has the sound of o in note.
- u** has the sound of oo in boot. *Examples:* Umnak, Unga.
- ai** has the sound of i in ice. *Examples:* Shanghai.
- au** has the sound of ow in how. *Example:* Hankow
- ao** is slightly different from above. *Example:* Nanao
- ei** has the sound of the two Italian vowels, but is frequently slurred over, when it is scarcely distinguishable from ey in the English they. *Examples:* Beirut, Beilul.
- c** is always soft, and has nearly the sound of s; hard c is given by k. *Example:* Celebes.
- ch** is always soft, as in church. *Example:* Chingchin.
- f** as in English; ph should not be used for this sound. Thus, not Haiphong, but Haifong.
- g** is always hard (soft g is given by j). *Example:* Galápagos.
- h** is always pronounced when inserted.
- j** as in English; dj should never be put for this sound. *Examples:* Japan, Jinchuen.
- k** as in English. It should always be used for the hard c. Thus, not Corea, but Korea.
- kh** has the sound of the oriental guttural. *Example:* Khan.
- gh** is another guttural, as in the Turkish: Dagh, Ghazi.
- ng** has two slightly different sounds, as in finger, singer.
- q** should never be employed; qu is given by kw. *Example:* Kwantung.
- b, d, l, m, n, p, r, s, t, v, w, x, and z:** as in English.
- y** is always a consonant, as in yard, and should not be used for the vowel i. Thus, not Mikindany, but Mikindani.

All vowels are shortened in sound by doubling the following consonant. *Examples:* Yarra, Tanna, Jidda, Bonni.

Doubling a vowel is only necessary where there is a distinct repetition of the single sound. *Example:* Nuulua.

Accents should not, generally, be used; but where there is a very decided emphatic syllable or stress which affects the sound of the word it should be marked by an acute accent. *Examples:* Tongatábu, Galápagos, Paláwan, Saráwak.

In order to secure uniformity in so far as possible in the matter of transliteration of Chinese place names and in order that the system adopted may conform to what is apparently to be the standard in American publications, it is recommended that the following rules be adopted for observance, viz:

(1) The spelling generally shall follow the Wade system, but no attempt shall be made to modify established foreign local usage, and the English form of a name as printed in the Imperial Maritime Customs Trade Reports shall be conclusive as to local usage.

(2) The diacritical marks used in the Wade system shall be omitted.

(3) Names shall be printed as single words.

(4) Forms sanctioned by long usage in standard publications in the English language shall be retained.

[From the "Report of Board on Geographic Names."]